

Of the Biagi tribe, in this Division, inhabiting the western highlands, little at present is known, beyond a few villages within easy reach of Ioma. Recently they murdered three natives in the employ of miners on the Yodda, and several murders which have come to light have taken place amongst them. They are very inimical to the Government, and do not seem quite to understand its object.

A case of sorcery recently came before the Native Magistrate's Court, in which it was found that an old policeman, named Tai-imi, profiting by what his travels afield had taught him, had set up practice as a sorcerer on the Gira River. As is usual with all native sorcerers, he had his snakes, invisible to ordinary eyes, but nevertheless very deadly and real to any who obtained the ill-will of the sorcerer. To further enhance his dignity, and add to the terror in which he was held, Tai-imi chose five other men to assist him. One he created a sergeant, and another a corporal; as such, they were addressed. The remaining three were appointed orderlies; their duties were to cook for and attend to the wants of Tai-imi and his officers. In order that there should be no doubt about the superiority of the sergeant, he was endowed with a snake similar to the one possessed by Tai-imi; the corporal was also given one, but smaller, and the three orderlies were promised snakes should their loyalty and labour merit such a reward. Every day when Tai-imi arose, his company fell in in the centre of the village, and saluted him in military fashion. Very gravely Tai-imi returned the salute, and inspected the company. Presently, everybody in the village were saluting, from them it spread to other villages. The village constables on the Gira thought it better to fall in with the prevailing custom, and they commenced to salute; if they did not, they were arraigned before Tai-imi, and threatened with a visit from the snake. In the meantime, Tai-imi's appetite for pigs was growing. The calls for fresh supplies was every day becoming more frequent, and the victims began to murmur. Superstition can go far, but even amongst the most superstitious there is a limit to the amount of goods that they are willing to part with to ward off evil; Tai-imi applied for more pig, and the bubble burst. The people complained to the Government.

VILLAGE CONSTABLES.

There are twenty-three village constables at present in this Division. Seven more will be recommended for appointment during next year. There is no doubt that the village constabulary in this Division is a valuable force. Taken individually, one may find fault with each one in many ways, yet, on the whole, the Government would get on very badly without them. It is noticed that in parts seldom visited the presence of village constables keeps the people in a fairly law-abiding state; no serious crime can be hidden for long, and the offender is sooner or later brought to task. In other places, where no village constables have been appointed, serious crimes may be committed without the Government ever having knowledge of it, and the people are more or less wild. Though a village policeman may be weak, and have little influence with the people, though he may have sympathy for the law-breaker, and have but a luke-warm regard for the Government, yet it seems to me, he is always in their sight as a visible, tangible instrument of the Government. On the rare occasions on which he dons his uniform he probably looks upon himself as a most important person, and is inclined to resent any infraction of the law, of which he is the sole guardian in the district. Moreover, he always has a fear that he may be held responsible if things go wrong, and this knowledge, combined with the tremendous egotism which is present in every Papuan, compels him to discountenance the vicious proclivities of his fellow tribesmen.

ARMED CONSTABULARY.

Fourteen of the Ioma detachment were relieved in February last. At present the detachment numbers seventeen; three short of the proper complement. The discipline of the men is good, and there has been only a few minor offences brought against them. During the past three months they have done a good deal of patrolling, and acquitted themselves well. Their health is excellent, and they seem to be quite happy here. They are exercised for an hour every morning in infantry drill; afterwards they repair buildings, work in the garden, or do any other work required, until 4 p.m. All hands then turn out for cricket on the pain of being kept to work till five o'clock. This, however, is unnecessary, as they are very fond of the game. It is a pity that there is no canteen at which they could buy the usual native goods. There is no store at which they can spend their money, and, in consequence, they place little value on the wages they receive. A native canteen at each station, while making little extra work for the officer, would provide sufficient funds, if the goods were sold at a reasonable profit, to purchase cricket material, footballs, food, and many other things dear to the heart of a native, besides furnishing a fund for prizes at sports.

AGRICULTURE.

There are no plantations so far in this Division. On the rivers all the arable land is more or less occupied by the natives, and, as it consists of only a narrow strip on the banks, it is not likely that any agricultural development will take place. There is, however, some excellent land, reported to be equal to any in the Territory, between the Opi head-waters and the Kumusi River.

TRADE.

There are no trading stations in the Division, though the abundance of wild rubber ought to be sufficient to maintain one. The natives are, however, too indolent to work the rubber, except spasmodically. They have sold a quantity to the stores in the past, and to the mission, but the closing of the stores, and the resolution made by the mission, to cease all trading with the natives, has left them no market at which they could dispose of any rubber they made. This is a pity. Rubber collecting by the natives is one that might well be encouraged.

MISSIONS.

The only Mission station in the Division is situated on the Mambare River; it belongs to the Anglican Communion, and is in charge of a native evangelist. The Rev. Copeland King visits the station every month. There is an attendance of about thirteen children at the school, and the church is well attended by the natives living in the vicinity. In addition to the work at the mission, the evangelist holds services at intervals on the Gira River and the Lower Mambare.

Acting Resident Magistrate, G. H. Nicholls, in
Magisterial Report, Mambare Division
(from Resident Magistrate's Office, Mambare Division,
Ioma, 30th June, 1911).

exception of certain tribes in the D'Entrecasteaux Group, settled down into law-abiding citizens, and the most valuable supply of plantation labourers probably comes from this Division.

The drought to which the Resident Magistrate of the Eastern Division refers has been felt almost all along the coast of Papua, though to a varying extent; it was particularly severe in the D'Entrecasteaux Group and on the coast opposite. Drought, such as that of 1911 and 1912 are, fortunately, rare in Papua, but droughts of less intensity and more limited extent are not uncommon; so that the native population is often hard put to it to get enough to eat, and would be still harder put to it were it not for the presence of the white man with his constant offer of employment—a fact which is often ignored by those who interest themselves in Papua.

The Resident Magistrate, South-Eastern Division, has always been handicapped by the want of a proper power boat to patrol his Division, and during the year under review he was particularly unfortunate in losing his sailing vessel in the end of May after only having her in his possession about five months, so that, beyond an occasional visit which the *Merrie England* has been able to make to Misima, Sud-Est, and Rossel, this Division has, during the past year, hardly been patrolled at all. I am glad to say that provision is made on the Estimates for the purchase of a suitable vessel.

Fortunately the inhabitants are law-abiding (for even the Rossel islanders have at last given up their peculiar custom of smothering one another, of which a description is given in the Annual Report for 1907-8, and, except in the Trobriands, they are not very numerous. There is a Special Magistrate for the Trobriand Islands—Mr. Bellamy, Assistant Resident Magistrate—who is also a Medical Officer, and has charge of the native hospital at Losuia. This officer reports the drought very bad on Kiriwina, an unusual state of things since usually there is a considerable export of food from that island. It is interesting to note that the natives blamed the Government for the want of rain.

The old Northern Division has for some years been divided into the Kumusi and Mambare Divisions, embracing the Yodda and Gira Gold-fields respectively. Since the discovery of gold on the Lakekamu, the Yodda and Gira have been practically deserted, and there were never during the past year a dozen miners working in the two Divisions. In the Kumusi Division patrols have visited the practically unexplored country of the Managulasi to the south of Mount Lamington, and it may, I think, now be said that the whole of the Division is known, at least, superficially.

The Baigona myth, as related by the Resident Magistrate, Kumusi Division, is interesting, for it illustrates the growth of a movement which is developing into a new religion before our eyes. The sorcery of Baigona seems to be of the kind generally known as white magic, like the Babalau of the Motu, but there is a danger that it may develop into systematic extortion. There is already, I am told, a form of initiation connected with the Baigona, and the beginnings at any rate of a regular cult and ceremonial. Baptism is practised, but not on the initiates themselves; it is, I am told, the friends and relations of the initiates who are baptized, as a sign perhaps of their allegiance to him.

The further development of the Baigona movement will be carefully watched, for it may be of great value in throwing light upon the origin of other similar movements, although, of course, due allowance must be made for the influence which Christianity and European civilization in general must infallibly exercise upon many of the details.

In the Mambare Division little is known so far of the tribes who inhabit the rough mountain districts in the north-west corner near the German boundary. Mr. Keelan, who has been sent to patrol the Goilala district, proceeded further on to a village which he calls Sorpu, and from there was apparently compelled by want of provisions to strike across for the station of the Roman Catholic Mission at Mafulu, in the Central Division, which he reached on the evening of the fifth day from Sorpu. Unfortunately, Mr. Keelan had no means of observing his position, and the route he followed is largely a matter of conjecture. The village of Dai Ivi (apparently a Goilala village) is described by Mr. Keelan as lying about 6 miles north-west (as the crow flies) of Mount Albert Edward, near a stream called the Guima, a tributary of the Waria.

Sorpu is five days from Goilala; the party first ascended a mountain which Mr. Keelan calls Uduru, and describes as being almost as high as Mount Albert Edward, and they then reached a grass plateau at an altitude of about 10,000 feet, over which they walked for two days. This plateau is practically treeless, and is intersected by

J. H. P. Murray, Lieutenant-Governor, writing.

Mr. H. C. Cardew, Patrol Officer, conducted a most successful patrol through the Kukurundi and Lower Kumusi Districts. As I said in my last Annual Report, the whole of this country is mostly under water, and no officer looks forward to a trip through it with any degree of pleasure. It is a very large scope of country, and densely populated; therefore it has to be patrolled fairly regularly. Unfortunately, I had to curtail the patrol towards the end, owing to urgent matters in another part of the Division. However, I am pleased to report that the hostility shown by these natives towards the Government is now a thing of the past, and I do not anticipate any further trouble from them.

While I was on the Buna-Yodda-road, I had patrols of police constantly out, and I was in touch with all the natives within 6 or 8 miles on either side of the track, right up as far as Wasida, 40 miles inland. The natives were very good, as although, owing to the dryness of the season, they were short of food, they voluntarily brought in large supplies, such as tara, yams, taitu, and sugar-cane, not forgetting the inevitable pig. After leaving Wasida, I made straight for Kokoda on a visit of inspection.

Three patrols were made from Buna to the Jikivita country, which lies immediately under the eastern slopes of Mount Lamington. Really very little was known about these people, although they had been visited on one or two occasions before, and even now, they are not as tractable as I would wish.

Visits of inspection have been constantly made through the Wasida, Isivita, Sairopi, and Atibaguma Districts, and all the natives in and around those places are under thorough supervision.

I am pleased to report that the Biagis have not shown a return of their homicidal tendencies, which were so prevalent eighteen months or two years ago. The prompt action taken by the Government showed them that both officers and police could get over their country in record time, if they were so inclined, a fact which they had not realized before. Consequently, they think that it is better to conform to the law of the land and make new gardens rather than go on the warpath. While I was at Kokoda, large numbers of Biagis were constantly coming on to the station from right up on the "Gap" on the Main Range. I would have liked to have seen some of the Biagi-Kuru-Kuru people, but they did not happen along just then, although I understand they come to the station from time to time.

Numerous small patrols have been made to various districts in the Division, as well as the usual whaleboat work, but they are hardly worth going into detail.

The Yodda mineral field has been visited sixteen times by the officers from Kokoda to attend to any warden's and magisterial work to be done at that point.

One of the most extraordinary, and at the same time far-reaching, cults, whether it be one of sorcery or totemism I have not so far been able to determine, has extended along the seaboard of this Division, and is universally known by the name of "Baigona," this being a snake of the python family, which has control over all other snakes. I understand it has been in existence for some time, but it has only got a hold in this portion of the Territory to any extent during the last twelve or eighteen months.

The story of the "Baigona," as told by the people round here, is as follows:—

It originated in the Winiafi District, which is beyond Cape Nelson, in the North-Eastern Division, and is situated on the slopes of Mt. Victory and Mt. Trafalgar. It first made itself known by killing a man and making all the other people ill. It then appears to have remained quiet for a little while and not heard of, until one day it killed a man in the Okeina District, which is on the slopes of the same mountains, but this side of Cape Nelson. The name of the man "killed" is Maine—I use the present tense there, because the man is still very much alive. The Baigona took this man to the top of Mt. Victory (Keroro), and, while there, the Baigona cut Maine's heart out, dried it in the sun, and then placed it in his house over the fire, so that it would get well smoked. Remaining on top of the mountain, Maine was initiated into the mysteries of the Baigona science, and given certain medicines that would cure all diseases. He was then allowed to return to his village, taking his heart with him, which he hung up under his verandah of his house, presumably as a token that he was a "Medicine Man," similar to those green and red bottles seen in a chemist's shop in civilization.

Amongst other instructions received by Maine from the Baigona was that he had to proceed up the coast and in certain centres to appoint other "Baigona men," all of whom were to be junior to himself. This he did, and there are "Baigonas" all along the coast as far as the German boundary, and for a long way up the rivers. Needless to say, these men had to pay for their knowledge.

There are only two drugs used, namely Woaje-I (*euphorbia drummondii*) and Damana (*euphorbia rutilifera*). The former is burnt with the coral, when preparing lime for chewing betel-nut, and the latter is eaten with the paw-paw when consuming the nut, therefore both drugs are used in conjunction with one another.

They only have drugs that are beneficial. Now, that is a very subtle move on the part of Maine, because how can the Government interfere under these circumstances. At the same time, they have the power over life and death, because, if they do not choose to give the patient these drugs, or, in other words, the patient does not pay enough, he dies.

The Baigona has influence over the rain, both making and preventing.

The Baigona deals in all matters appertaining to the native, and is consulted concerning them.

All snakes are held sacred, and are not allowed to be killed under heavy penalties.

All the above may sound nonsense, but, from a native stand-point in this Division, it is very serious. It is simply marvellous the hold it has, and it will take years to eradicate it. One of the great drawbacks is that it is impossible to get witnesses to give evidence against the Baigona men. The people recognise that the men themselves have nothing in the way of drugs to harm them, but they fear the Baigona itself, which is all powerful, and is quick to revenge anything done to one of its people. As an example and a curious coincidence, on the 3rd March last Messrs. Carson, Oates, and myself were taking stock in the late Clunas' bulk store. During the morning Mr. Oates killed a snake, and I noticed the natives around looking very grave, so I jokingly said, "Oates, you have killed a Baigona." That evening at 7.30, although there had been no rain all day, the whole of the parade ground was feet under water, and at 9.30 there was a break-away in the creek, and it swept Mr. Oates' house, furniture, and the whole of his allotment (No. 5) into the sea, and all Mr. Oates had left was what he stood up in. I may say that all the houses and allotments on either side were not touched. Could any native want anything more convincing than that?

F.17948.

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A. E. Oelrichs, Resident Magistrate, from
The Resident Magistrate's Office, Buna Bay, Kumusi Division,
15th July, 1912.

APPENDICES.

APPENDIX "A."

THE BAIGONA CULT.

SOME GENERAL REMARKS BY THE REVEREND COPLAND KING, A.M., M.D.

The first we heard of it was shortly after the death of Mr. Hogan, Patrol Officer, who had called at Ambasi, and afterwards went up the Opi River in canoes. He took sick at Kurereda, on the Mamba River, and reached Ioma and died, being attended by Mr. Hennelly. One man, Aede, gave out that he was responsible for Hogan's death. We tried to find out about Aede. He was sometimes at Katuna, near the Kumusi mouth, and sometimes at Pongani Dyke, Aeland Bay. Then we heard that he had been invested with power by a man named Gaiaribari, a Cape Nelson resident.

Other men also began to apply to Gaiaribari for similar powers. I wrote to Dr. Strong, the Resident Magistrate at Tufi, to make inquiries. Soon we heard that orders had come from Gaiaribari that natives were not to kill snakes, sharks, crocodiles, or monitor lizards—they were protected by Baigona. The news of this prohibition spread. Then certain men in a village would be initiated into the system or cult and become Baigonas. One or two men in the village would take this office and go through a period of instruction, then when they got back, they would initiate the rest of the village not into the positions which they held, but into the faith of it. This was done by a ceremony in which the people were smeared over with some stuff from the bush—they could not tell what it was—and then the Baigona would give each one a smack and send him to wash in the sea. This "washing" gave its name to the secondary initiations. Mr. Oelrichs got from his police and a woman, the wife of one of them, some story of the origin of this cult. Some man or spirit had taken a man from Okena up into the bush on the slopes of Mount Victory, and had there taken his belly out of him, and put it into a basket and given it back to him. He was instructed to take this to his house, and was also told that he would have power to kill or cure. He was to be under the protection of the snake, the Baigona, and to gain his power from him. In return he was to protect snakes and similar animals from injury.

The first Baigona apparently found that he could increase his influence and wealth by selling his secrets to others, and so the cult spread northwards. Some time, late last year, Mr. Oelrichs had his police firing with rifles at a crocodile out at sea. At night some of these men had a dream or vision. The Baigona (spirit) came and said, "Why were you shooting at my friend? You can't be friends with me if you do that." Three of the police were laid up the next morning in consequence of this vision.

The first Baigona man in my district was an old man named Erero, of Ombeia. He was a very attentive listener at my Sunday preachings—a very courtly old gentleman of his kind. I had heard of his curing people, but did not know the particulars. One day I found that he was on the premises doctoring one of our S.S.I.'s, who was dying from consumption. When I went to the house he was going to stop. But I knew that if he did stop then, it would merely mean his waiting until I was out of the way. I said, "Go on, let me see what you do." He gave the patient various herbs to take in different ways. One thing was eaten. Frank, the S.S.I., said to me, "That was very cold." Another thing (herb) was soaked in water, and the water drunk. Of another was made a lotion, in which he washed. Then Erero chewed betel-nut (with possibly other ingredients), and the red matter was plastered all over the sick man's body. Then, while an assistant stood behind him chewing ginger and spluttering it all over the place and yelling out in sympathy, Erero knelt in front and snatched at the man's body with finger and thumb, pulling the red mess off, and calling "Baigona, come out! Baigona, come out!" at the top of his voice. This naturally exhausted the patient. Some leaves were given to him to stuff up his nose, and the treatment ended. Some of the onlookers were at pains to explain to me that this was not the wicked sorcery that I was so constantly preaching against, it was "another kind," and nothing but good. Erero visited Frank every day to see what effect the treatment had. When he found it had done no good he brought back the pay which had been given, and said that it was a sickness that Frank had brought from the white man's country, and his charms were of no avail. He replaced all but the tobacco, which had been already smoked, and gave necklaces to make up the value.

I have seen Baigonas use massage on a patient. They massaged the arms, for instance, down to the fingers, and then, as they said, pulled Baigona out from the finger-tips. The young men of the village sing a song standing round the patient. It seemed to be the usual string of unmeaning words. A patient who was treated for fever this way about 5 p.m. took bad again during the night, and the young men were awakened and collected together to sing while the Baigona again massaged the patient. I said to him, "You are curing her, are you?" "Yes," he said, "you cure people's legs, we cure their bodies."

Afterwards, when I talked it over with Erero, I found out some of the herbs he used. But he said, "I had to pay Gaiaribari a big price for this knowledge. I can't tell you all the secrets unless you promise to keep them secret."

Some time ago Kaipa, of Oure village, Opi River, left his situation in the police and returned to his village. He also was a Baigona, together with another young man named Sinemi, of the same village. Harry, the S.S.I. teacher in that village, told me that, seeing a snake in a tree, he was going to kill it. The natives told him not to, as it was a Baigona. Nevertheless, he did so. Kaipa thereupon got the snake, coiled it up, and placed its head on a coconut, and began a kind of divination—"Will Harry die in a few days for killing you?" The snake's head moved in answer. Afterwards Kaipa got a canoe, and put the snake upon it with some food and some necklaces—valuable native trade—and spoke to it as follows:—"We did not kill you. It was the missionary. We are sorry, and are paying you these necklaces. Now go away up the Mamba, and kill some one up there." And with this the canoe was sent adrift.

On another occasion, Harry told me that he and Mr. Nevitt, Patrol Officer, were going up the Opi River in a Government whaleboat. They saw a crocodile on the bank; but the police would not stir to get a rifle to shoot it.

I know a good many people who claim to have been cured by Erero. I met a man who looked wretched, and who applied to me for medicine. I did not know what was the matter with him, so I said, "Go to Erero." He said "I have been, but he has done me no good." A month after I met the man, and he was quite well. He said Erero had cured him. I reminded him of what he had said before. "Yes," he answered, "but I give him a bigger fee next time and he cured me."

Erero was accused by the village constable of bewitching men to death. He appealed to me. He showed me his lime-pot—an extra big one, of spherical shape. "See that," he said, "since I got that from Gaiaribari never a death has come out of it." The constable changed his ground. "Why don't you go up the Mamba and amass your wealth instead of impoverishing your neighbours?" Erero retorted, "Why don't you go to Heaven and get your pigs from there, instead of getting your friends to supply you?"

Recently, Erero was accused by the Koena village constable of levying blackmail. Mr. Keelan sent village Constable Barigi to arrest him, as Barigi made out a tally of twenty odd pigs and two dogs which had been given to Erero. Erero admitted about five of them, and in each case said he had exercised his powers to cure the people, and received them as fees. One of his patients had died, but he explained this by saying that the Koena sorcery was too strong for him. Mr. Keelan remanded the accused to Buna (Erero is a Kumusi Division man), and Mr. Oelrichs dismissed the case. But, while Erero and the constable were travelling together, the latter was quite won round. "Really," he said to me, "so far as I can see Erero has done nothing but good. I accused him, but I should be very sorry to see him punished." However, Barigi's influence made Erero decide to give it up, and he threw his lime-pot into the river. Barigi also talked it over with the Ambasi people, and four more Baigonas said they would have nothing more to do with it. They put down their decision to their fear of being imprisoned.

The Baigona does not work in his garden, nor drink plain water. He pays more attention to dressing his head and decorating his face with red paint than other people. He has not much else to occupy his time. Either for payment or through fear his village companions will do his garden work for him. So when these men told me of their decision they put it in this form—"Yes, I drink water now, and do garden work. I have given up Baigona."

Barigi's position is interesting. People of the river claim that he is a Baigona. But he says "No," and advises people against it. "How could I keep my position in the Government if I were a Baigona?" he said to me. But he admits to some dealings with snakes. He doctored a girl at Ioma once. I asked her father what had been done, and he came close up to me and whispered, "it was the snake business." The girl, who was very far gone, got better. She told me "they gave me a hot bath." Barigi admits that he learnt how to do this when he was stationed at Tufi. He told me that the sickness was caused by bad smoke in the body, and his treatment got it out. Possibly the treatment was known then, but the profession of Baigona has only recently been grafted on to it.

The word Baigona in the Mukuan language, Cape Vogel, means beloved or sweetheart, and is used in dance songs, as far as Taupoto, and in the technical sense of sweetheart in Goodenough Bay.

The two herbs that I identified were *Euphorbia E.* and *Drummondia E.* One of them is known in Queensland as the asthma herb. The other is also used medically by Australian settlers who use herbal remedies. The police told Mr. Oelrichs when I showed these weeds to him that one was used medically, and the other was burnt, and the ashes mixed with the lime in the official lime-pot.

Very often of an evening in the village the Baigona goes into a fit, passing into a trance. It begins with a violent shivering, the man falls to the ground, and becomes insensible, uttering spasmodic bursts of rapid talk. His people cover him with a mat, and sit around listening and applauding, while he wallows foaming. I have not been able to make sense of what he says on such occasions, and I do not know whether his people understand it either.

APPENDIX "B."

PRELIMINARY REPORT ON THE JOURNEY TO NEW GUINEA—JUNE TO AUGUST, 1912.

By Dr. Anton Breinl, Director Australian Institute of Tropical Medicine.

I left Townsville on 20th June, 1912, and reached Port Moresby on the 23rd of the same month. Fortunately, circumstances permitted me to start work without delay.

I have to express my indebtedness to His Excellency the Governor, Judge J. H. P. Murray, who, during my comparatively short stay, did everything in his power to further the object of the expedition. It was due to His Excellency's efforts that no time was lost, and that facilities for travelling were provided at the shortest notice.

Furthermore, I have to express my indebtedness to the Government Secretary, Mr. A. M. Campbell, who furthered the object of the expedition in every respect.

All the Government officials I came in contact with showed the keenest interest in the work, and did all in their power to make my stay in New Guinea a success from every point of view.

Mr. L. L. Bell, the Acting Commissioner of Native Affairs, accompanied me during the first part of my journey, and Dr. Strong acted as interpreter and adviser during the latter part of my travels. Dr. Strong and Mr. Bell's knowledge of some of the native languages, their intimate acquaintance with the habits and customs of the majority of the natives met with was in many instances instrumental in affording me the opportunity of examining cases, obtaining photographs, blood samples, and scrapings of sores, &c., for further microscopic examination.

Dr. W. Giblin, in Samarai, brought under my notice many interesting facts, and permitted me to examine all the cases in the Lock Hospital. Through his courtesy specimens were obtained for further study and for the museum, which could not have been collected otherwise. Amongst others, he presented specimens of ulcerative granuloma, juxta-articular nodules, stone formation in the prepuce after phimosis of long standing, &c., &c., to the museum of the institute. Moreover, Dr. Giblin handed over to me a fairly large collection of perfectly preserved mosquitoes, collected whilst resident at the Lakokamu Hospital. A large percentage of the mosquitoes of this collection have since proved to be new to science, and will be described by Mr. F. H. Taylor in due time.

Dr. R. L. Bellamy, at the Trobriand Islands, examined with me all the natives who were, at the time, under treatment and observation at the Lock Hospital, under his charge. He joined Dr. Strong and myself whilst travelling through parts of the Trobriand Islands, and his local knowledge helped considerably in obtaining valuable information.

I left Port Moresby on the 25th June by the s.s. *Merrie England*, bound for Samarai, where I landed on the morning of the 27th June. Some time was spent in visiting the Native Hospital, the Lock Hospital, and the Quarantine Station. A few cases of ulcerative granuloma, syphilis, and gonorrhoea were examined, all of which were undergoing treatment.

At the Native Hospital a few cases of New Guinea sore, one case of beri-beri, and a case of gangosa (a disease practically confined to the South Sea, and consequently found sporadically distributed throughout the parts of New Guinea visited) were inspected.

Accompanied by Mr. L. L. Bell, Samarai was left by the steam launch *Ruby* for a tour of inspection round Milne Bay, where the inhabitants of some of the native villages were examined. In many villages it was found necessary to make a house-to-house inspection, as this way of procedure proved the only possible and satisfactory mode of discovering diseased natives. As far as possible, the spleen index of the native children was taken in order to obtain an approximate idea of the prevalence of malaria in the different districts.

The return journey from Milne Bay to Samarai was made in the launch *Ruby*. Consequently some time was spent in visiting the densely populated villages of the south-east coast of Papua. A number of plantations were inspected, and observations taken concerning the health conditions of white residents and working natives, and occasionally, if opportunity offered, suggestions were brought forward for sanitary improvements.

At Mailu, situated half-way between Port Moresby and Samarai, I was met again by the s.s. *Merrie England*, with Dr. Strong on board. After a flying visit to the larger native villages between Mailu and Port Moresby, we returned to Port Moresby on the 16th July. 17th July was spent in the hospital at Port Moresby. On 18th July Dr. Strong and myself left Port Moresby by the s.s. *Merrie England* bound for Yule Island. From there we proceeded inland for a tour through the Mekeo District. We left Kairuku (the Government Station) on the 19th July, and rowed up the Bioto Creek to Bioto. From Bioto we travelled inland on foot, visiting Inawabui-Kipo, Inawaiya, Eboa, Iekubaibue, Oiropetana, Bebeo, Inawabui-Kaianga, Inawanui, Rorai, Ififu, Amo-Amo, Veipa, Aipiana, Inawi, Bereina, Maiva, Kivori, Babiko Mou, and Rapa; from there we proceeded by canoe to Pinapaka, and returned to Kairuku. Siria and Delena were visited from Kairuku.

We arrived at Port Moresby on the 1st August, and left on the 3rd, with the intention of visiting the Woodlark and Trobriand Islands, thence to travel across to the mouth of the Mambaro River to Buna Bay, Cape Nelson, Yasi Yasi, and return to Samarai in time to join the *Matunga* on the 17th August on her return south.

During the journey a great deal of interesting material was collected, especially in the Mekeo District—the most densely populated district visited.

About 800 microscopic slides were used for making blood smears of ulcers, &c., for further examination.

MALARIA.

The disease most prevalent in New Guinea is *Malaria Fever*. Cases have been found in abundance in every district visited. "Fever" is equally prevalent amongst the white settlers as amongst the natives.

The spleen index of the native children was taken in nearly every village, and blood smears made of a number of children who showed considerable enlargement of the spleen.

It is a well-known fact that natives on the whole contract malaria fever in their childhood. At the time, they suffer more or less acutely, but gradually acquire an immunity which persists throughout their later life. Malaria parasites are found in great numbers in the peripheral blood of the youngest children, and become less in number as the children grow up. The younger children, therefore, act as a reservoir for the infection, and give the all-prevailing mosquitoes ample opportunity to carry on and propagate the parasites.

On the whole the children do not suffer very much, and malaria fever cannot be held responsible for a high death rate under ordinary circumstances. If, on the other hand, the children contract an intercurrent disease, as for example, an attack of whooping cough, then malaria may be held indirectly responsible for the high death rate which follows nearly every epidemic. The malaria parasites find their opportunity to multiply in the weakened organism, and the children succumb far more readily to any secondary infection.