

Galley Reach, which, as the Kabadians have no large canoes, affords security. Separated from their garden ground, which they are afraid to cultivate, they have led a wretched existence for some time past, eked out by thefts from the remnant of the Dora tribe next to them inland. The latter are reduced to a few survivors, chiefly women and children, after a joint massacre a few years ago by the Manumanu people and a number of Koitapuans who tenant a strip of the shores to the eastward along Caution Bay.

We took one of the so-called chiefs, Daira, from Manumanu to Kabadi with us, and Mr. Chalmers did his best to "patch up a peace." Although, however, the Kabadians professed themselves quite ready for the restoration of the former good understanding, the Manumanuans have never to this date felt enough confidence in them to return to their original position at Morabi.

I spent a day in walking through the Kabadi country, visiting the different villages and making acquaintance with their leading men or chiefs. Their gardens are fertile, and the soil very easily tilled, being a rich friable brown loam. Amongst their banana plantations they seem to cultivate crotons and coleuses, &c. They possess a large breed of pigs which seemed numerous, but are an inert group of natives. Complaints are made that they are too lazy to reap or sell the surplus produce from their prolific gardens, and from the number I saw lounging in hammocks hung below their huts I have no doubt the statements are true.

In the subdistrict of Dora the people complained of the rifling of their gardens by Koitapuans of a coast village of Lealea, and we promised to touch there and make inquiries on our return journey. This was accordingly done a few days later, and a vigorous speech made to the Lealeans by Mr. Chalmers, who speaks the Motuan language (understood for some distance on both sides of Port Moresby) with considerable fluency. It was explained to them that I was a Britani chief sent here to protect their rights, but not to allow thefts and murders, and that they would be punished if they continued to molest the Dorans. These unfortunates would have been exterminated within the last three or four years were it not that Mr. C. H. Page and his timber-cutting party of South Sea Islanders have insured them protection.

On this expedition I made presents to the chiefs I met, and visited all the villages I could in the time at disposal.

On the 19th August, after my return to Port Moresby, the old chief Gaeta, from Lealea, came to me to explain away the complaints as to his people by the Sisikao, the chief of the Dorans. I promised, therefore, if Sisikao would forget what had passed I would do the same on this occasion.

On the 24th August Daniel Rowan appeared before me to complain of an audacious robbery by natives of Coutance Island, about seventy-six miles east of Port Moresby, where he had been collecting *bêche-de-mer*. A dispute arose as to the payment for a few fish brought by them for sale, and they then pinioned him and robbed him of a considerable quantity of "trade" on the spot. It is not unlikely that he would have been killed as well, but a Kerepuna woman who was associated with him vociferously warned them of "Man-o'-war." I took a written statement from the two witnesses, and referred them to the late Special Commissioner, as I had no means at my command of dealing with the case.

28th August.—His Excellency the late Special Commissioner arrived in Port Moresby.

On the 1st September Sir P. H. Scratchley received chiefs and leading men of local villages, made them each a small present, and advised them to refer to himself or myself in case of any difficulty. The Rev. Mr. Lawes acted as interpreter.

8th September.—Agreeably to directions from the late Special Commissioner, conveyed in a minute of the 3rd instant, I accompanied Mr. George Hunter and Rualoka, the London Missionary Society's teacher—who has resided here since 1873, and is thoroughly familiar with the native language and customs—to settle the purchase of a site for a Government residence. As I have lately reported separately and fully on the acquisition of lands by the Government to date, it is not necessary to enlarge on this subject.

20th September.—The local Motuan chief, Boi Vagi, waited on the Special Commissioner with Mr. R. Hunter, and described to him the state of hostility existing between the coast village of Kaile and the hill village of Garia. Kaile Village is built on piles on the fringing reef, and is thus tolerably well defended from attack by inland tribes unprovided with canoes, except at "low-water springs." The Kaile women, however, are obliged to resort to the mainland daily for supplies of fresh water and vegetables from gardens on the banks of a creek. In consequence of a former massacre in which Kaile was much, if not entirely, to blame, the Garia people had been stirred up to revenge, and were known to lurk about in the bush to kill any weak party or stragglers. Accordingly, about the 18th or 19th of August three women of Kaile were surprised and speared in their gardens by Garia men. This, together with threats from Garia chiefs, received through an intermediate friendly village, Mangawarra, created great alarm, and the women would not visit their gardens without a large party of men or the London Missionary Society's teacher stationed at Kaile accompanying them with his gun. The mission teacher resides in Garia Village. The latter is on a commanding and rugged eminence, partly covered by forest-growth, and difficult of access.

This harassing attitude continued, and during September the Garia men again surprised a party from Kaile; but the latter, with the assistance of a friendly village, Vaboori, turned on the attacking party and killed them—six in all. The successful natives savagely mutilated the bodies, and the Garians were more incensed than ever. Their object has been, for months past—according to New Guinea custom—to "get even," *i.e.*, to obtain as many lives as have been taken by the Kaileans. It does not matter whose they are, and women and children are preferred because they are less able to defend themselves. A more cowardly, mean, and treacherous rascal than a local native intent on revenge it would be hard, I believe, to find.

The danger to the weaker villages of Kaile and Vaboori claimed Sir Peter Scratchley's atten-