

export of the chief minerals, gold and copper, has decreased, but there are good prospects of development and increased production at Port Moresby and Misima Island. The value of the gold was 26,766*l.* in 1919 as against 33,512*l.* in 1918. Copper was worth 11,537*l.* in 1918, but only 1653*l.* in 1919.

The actual revenue of the Territory, including a grant of 30,000*l.* from the Commonwealth of Australia, amounted during the year to 103,120*l.* The expenditure was 102,961*l.* Thus a surplus of 18,778*l.* in 1918 was increased by about 159*l.* to 18,937*l.*

The European population was 1007. Coloured persons other than Papuans were 304, of whom 217 were mission teachers. There were also 340 police and 821 village constables of various races. During the year 8610 native labourers were recruited, to whom more than 40,000*l.* was paid in wages.

The actual native population is uncertain. A quarter of a million is suggested by the Acting Medical Officer. In some districts the number is increasing, but around Port Moresby the physique of the natives appears to be deteriorating through the adoption of European food and clothing. In a supplement to the report the Rev. J. B. Clark, of the London Missionary Society, gives a hopeful account of the progress of the natives. Boys leaving school become telephone operators and clerks, and some of the native churches are capable of self-government. The relations of the natives with the Government have been, on the whole, satisfactory. A few affrays and murders have taken place in remote districts, but there has been a general prevalence of respect for law and order. An incident in the Chirima district of the Mambare Division is typical of dealings with the natives. The attempt of a patrol to arrest a native led to an attack in which another native was killed and a woman and a boy were wounded. The natives were afterwards pacified by the Resident Magistrate of the Kumusi Division. The pacification involved some difficulty and risk, as the natives took to the bush and refused to parley unless the officers, Messrs. Blyth and Fowler, went to them unarmed and alone. The officers took the risk, and after a conference the confidence of the natives was restored.

A valuable scientific section of the report is found in the supplements contributed by the Resident Magistrates and patrol officers, the Medical Officer, the Government Geologist, and the Agricultural Expert.

A paper of considerable ethnological interest by the late W. Beavers (*cf.* NATURE, February 19, 1920) is also included. It deals with the use of emblems or insignia of man-killing among certain tribes of the north-western part of Papua. A preface gives an account of the ceremonious reception of the man-killer by his village, and of his life on his return. The insignia consist of various decorations of shell-rings, feathers, dog-teeth, and similar articles. There are also other distinctions not of a material nature, such as taking the name of the individual slain, prohibition of his flesh to the slayer, skull trophies, and mutilations. A further account describes the *Kortopo* ceremony by which the privileges of the man-killer are passed on to others. The custom is now decadent, and the slaying of a fat pig is sufficient justification for the wearing of the emblems.

The polyglot character of the tribes of Papua is shown by an index of the vocabularies of native dialects contained in the annual reports from 1880 to 1918. There are more than 450 titles. The present report increases them by fourteen.

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Ancient Egyptian Survivals in Modern Egypt.

AN interesting lecture upon the above subject was delivered on behalf of the Egypt Exploration Society at the rooms of the Royal Society, Burlington House, on February 23 by Prof. C. G. Seligman.

Two classes of survival from ancient Egypt may be distinguished, namely, (1) beliefs and (2) certain technological objects and processes. Each group embraces, on one hand, survivals *in situ*, such as certain beliefs connected with the calendar, and a ceremony in which a sacred boat takes a prominent part; and, on the other, examples from other parts of Africa in which Egyptian customs, often modified by later cultural waves, have persisted for a longer or shorter period. As examples may be cited certain medieval graves of Senegal, and probably the funeral customs of a number of tribes of Equatoria, as well as the belief in multiple souls found in the Southern Congo and West Africa.

A striking example is found in the persistence of old beliefs attached to certain days. In the Sallier papyrus, which dates from the time of Rameses II., or possibly of his successor, Athyr 19th is marked as one of the days "to beware": "storms are engendered in the skies; do not travel on the river neither up nor down; do not . . . at all on this day." In a modern calendar for 1878 the instructions for Zu'l-Heggeh 4th, which corresponds to the Coptic Hatour, *i.e.* Athyr 19th, is: "Avoid travelling on the Mediterranean." Thus we have persisting for some 3500 years the tradition that this day is unlucky for travellers.

Another interesting example mentioned by Prof. Seligman was that of a boat which is kept at Luxor, at the present day on the roof of a mosque, but a few years ago suspended in a tree. At stated times the boat is brought down, decorated with green branches, placed upon a cart, filled with children, and taken in procession round the town. There are three boat processions in Luxor every year, one to commemorate the birthday of Abu'l Heggag, the patron saint of Luxor, and the others on the birthday of the Prophet and the beginning of Ramadan.

These beliefs and ceremonies are of interest, not only because the period over which they have persisted is longer than that bridged by the host of beliefs and practices that constitute the folk-lore of other peoples, but also because it is possible to adduce perfectly definite evidence of their direct continuity over a very much longer period of time. The interest of the boat ceremony is even greater; Prof. Seligman thought a fairly good case could be made out for a number of boat ceremonies still performed in the East—*e.g.* one he had himself witnessed in Ceylon—having originated in Egypt and been carried eastward by Islam, just as was the Malay alphabet.

University and Educational Intelligence.

CAMBRIDGE.—Trinity College has offered to establish a prælectorship in geodesy if satisfactory arrangements are made for the institution in the University of a school for research in that subject. This is a very welcome move forward in a scheme which has been under consideration for some time to found a centre of geodetic teaching, and ultimately a Geodetic Institute, at Cambridge.

It is proposed to offer a diploma in hygiene which will suit the needs of medically qualified students of public health whose qualification is foreign and not registrable in Great Britain.