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Andrew Goldie in New Guinea 1875–1879: Memoir of a natural history collector  
Edited by Steve Mullins, Martin Bellamy & Clive Moore

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## CHAPTER 4

# ANDREW GOLDIE: HIS ETHNOLOGICAL COLLECTING AND COLLECTIONS

Susan M. DAVIES

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Andrew Goldie was one of the first to collect Papuan ethnology in southeast New Guinea purely for commercial gain. His interest in Papuan material culture is apparent in his memoir and in the newspaper accounts of his travels and collecting. These show that while his artefact collecting appears initially incidental and opportunistic, it soon developed into much more than an aside to his acquisition of natural history specimens. By the early 1880s he had established himself as the major supplier of Papuan ethnological material to museums in Australia and New Zealand. Goldie's intimate knowledge of indigenous trade networks and the Papuan demand for particular types of European trade goods informed his collecting, enabling him to obtain some rare examples of Papuan material culture. This is evident from the collections that he either donated or sold to the Australian Museum and Queensland Museum between 1876 and 1886. The contents of these collections are described in an appendix. The Queensland Museum and Museum of the Cumbraes collections are illustrated in a descriptive catalogue that follows this chapter.

□ *Goldie, natural history, ethnology, collections, New Guinea*

S.M. Davies  
susiedavies@optusnet.com.au

Andrew Goldie's name is inextricably linked with the early history of European exploration and natural history collecting in southeast New Guinea, yet his role as the first major collector and trader of Papuan ethnology from the region has been largely overlooked.<sup>1</sup> This is despite Papuan artefacts either collected by Goldie, or sourced from his trading store at Port Moresby, lying in the storage areas of many of the world's major museums, including the Queensland Museum, which holds two collections of Papuan material culture associated with him, received in 1880 and 1886 respectively.

Goldie's account of his travels in New Guinea during the first half of 1876, published in the Presbyterian weekly journal, *The Australian Witness*, shows that he traded for 'curiosities' within a day of his arrival at Port Moresby in 1876:

Visiting the village for the first time, taking with me a little tobacco and beads for trade, there were over a hundred natives each holding up something for barter, and all shouting, pressing and jostling each other. It was evident I could not buy from all. I very soon got

cleared out [of] trade, getting a few curiosities in return (Goldie, 1876b).

Though primarily occupied with collecting specimens of natural history in the Laloki River area in the weeks that followed, Goldie soon discovered that Port Moresby was a place frequented by Papuan traders, some of whom travelled hundreds of kilometres to exchange food produce and artefacts for the pottery vessels made by the local Motu women. A continuous stream of visitors provided Goldie with opportunities to trade for ethnological material. For example, the arrival on 1 April of a fleet of ten *lagatoi*<sup>2</sup> trading canoes containing Alema [Elema] people from the eastern Papuan Gulf yielded two drums, some ornaments and a few girdles or dresses [grass skirts] (Goldie, 1876b). The arrival of a different group from some fifty kilometres to the east four days later offered more opportunities to procure 'curios', Goldie acquiring 'two fine war clubs, spears, head-dresses, and armlets' (Goldie, 1876b). At other times, Goldie simply sat on his verandah 'getting articles of interest from the natives' although he noted that if he purchased one type of curio he would find 'a dozen of like articles brought ... for sale, especially if it should be anything not held in much esteem by them' (Goldie, 1876b).

The latter part of Goldie's first visit to New Guinea was disrupted by illness, forcing him to return to Somerset, Cape York. From there on 8 May he wrote to E.P. Ramsay, Curator of the Australian Museum, informing him that he was sending a drum full of natural history specimens and 'a few curios for the museum', noting that he could get more of the latter, including clubs, spears and samples of pottery if Ramsay wished (Goldie, 1876a). The 'List of Curios' that Goldie appended to his letter detailed thirty-nine items, mainly body ornaments, some domestic utensils, and articles of clothing (grass skirts) (see Appendix). While there is no reference to place collected or association with a particular tribe, Goldie's

letter implies that all were acquired at Port Moresby. Even so, it is likely that some of the artefacts were procured through trade with visiting tribes, such as the Elema. Unfortunately, the Papuan 'curios' that Goldie donated to the Australian Museum in 1876 were destroyed by fire in 1882, as were others that he supplied in 1877 and 1878.<sup>3</sup> Despite this tragic loss, however, Goldie's early collections can be traced through the archival records of the Australian Museum.

In mid June 1876 Goldie returned to New Guinea, intending to spend several months collecting. Using Port Moresby as a base, he proceeded to make trips to the coastal villages of Kerepuna, Hula and Papaka (Kapakapa), southeast of Port Moresby, but his aspiration to be the first European to ascend Mt Astrolabe was thwarted by recurrent attacks of malaria which eventually forced his return to Australia, travelling on the missionary schooner *John Williams* and arriving at Somerset in late October 1876 (Goldie, Memoir, p. 65). Recuperating in Sydney for several weeks from late 1876, Goldie appears to have found time to present ten ethnological items to the Australian Museum in February 1877 (see Appendix).<sup>4</sup> Five pieces of pottery included in this donation were presumably of Motu origin and would not have been difficult to obtain since thousands of pots were produced for the annual trading voyages (*hiri*), which the Motu made to the eastern Papuan Gulf where they were exchanged primarily for bundles of sago (Barton, 1910: 114) (Fig. 1).<sup>5</sup>

Be that as it may, Goldie quickly developed an interest in the workings of indigenous trade networks, the customary components of which he would later draw on for his own trade with Papuans. This interest is first discernable in the memoir's description of his interactions with the Elema at Port Moresby in April 1876. He noted on that occasion that some armlets were highly valued and two hundredweight of sago were given in exchange for a single



FIG. 1. 'Native pottery ready for shipment', c. 1881-1891, Photograph by Rev. W.G. Lawes (British Museum Oc, B25.29), © Trustees of the British Museum.

[shell] armband (Goldie, Memoir, p. 53; see entry for 3 April). A typical example of how he used these insights occurs in his account of his 1877 visit to Monikeili (Munika-hila), a Koiari village inland from Port Moresby. Aware that the Koiari visited Port Moresby to trade betelnut for salt and sago, and personally observing the 'great craving for salt' that the Koiari villagers displayed, Goldie concluded that salt was the 'best trade to take into the interior' (Goldie, Memoir, p. 75).

Similarly, Goldie's knowledge of the Papuan desire for particular European trade articles in certain districts facilitated his collecting activities. He found that glass trade beads were highly sought after at Port Moresby and other coastal villages, such as Kerepuna where he was

a regular visitor from mid 1876. His account of a visit to the Kerepuna village fish market in December 1877 illustrates the local popularity of glass trade beads:

I used to frequently visit the market to buy fish. My arrival usually caused great excitement. I was at once surrounded by hundreds of old and young women and children holding out their fish, and shouting akeba, akeba (beads) (Goldie, Memoir, p. 87).

The Papuan demand for glass trade beads had been noted by the British during their first trading encounters with villagers at Port Moresby; the harbour discovered and named during the survey work of HMS *Basilisk* in 1873. Captain John Moresby later wrote how

villagers there were keen to obtain trade beads, especially red coloured ones, noting that they exchanged their hafted adzes and axes for them (Moresby, 1876: 152). This desire for red beads was also evident when the British explorer Octavius Stone visited Port Moresby and other parts of the southeast coast in 1875-1876. Stone had twenty-eight pounds of red beads with him when he arrived in New Guinea in late October 1875; two months later only two or three pounds remained (Stone, 1880: 210). Stone later wrote that red trade beads constituted a considerable part of Motu wealth; he also noticed that some Motu body ornaments incorporated red beads (Stone, 1880: 190). For example, Stone noted that three or four strings of red beads about six inches long were worn as ear ornaments by both sexes and that two-strand and three-strand red-bead necklaces were 'treasures which few possess' (Stone, 1880: 76-77).<sup>6</sup> Museum collections confirm that red glass trade beads were increasingly incorporated into items of traditional material culture, including highly valued neck ornaments such as the Motu *dona* (ornaments associated with bride price and first-child ceremonies) and *bagi* (shell necklaces which featured importantly in the *kula* trade ring).<sup>7</sup>

In 1878, Goldie advised that parties of gold prospectors intending to visit New Guinea should bring trade with them, 'Tobacco... Common trade hatchets... and small red beads (red only), butchers' knives, and Turkey red cloth' (The Queenslander, 12 January 1878). A possible explanation for the demand for red-coloured glass trade beads is that some of the most important neck ornaments from the southeast coast featured *ageva*, discs made from red *spondylus* shell. Certainly, Goldie's writings indicate that trade beads were called *akeba*, thus suggesting that they were viewed by some Papuans as a type of *ageva*; no doubt the red coloured ones were particularly appealing since strings of *ageva* were only made in certain

villages and distributed through indigenous networks. Other ornaments featuring *ageva* could only be obtained through the *kula* trade ring. The economic benefits which Papuans could derive from stockpiling red glass trade beads for subsequent trade with other Papuans are obvious. Indeed, it seems likely that the introduction of large quantities of red glass trade beads into Motu villages from the early 1870s may have eventually disrupted the local manufacture of *ageva*. While Octavius Stone and Lawrence Hargrave witnessed the making of *ageva* near Port Moresby in 1875<sup>8</sup> production of the shell discs appears to have altogether ceased there by 1920 (Seligmann, 1910: 93; Malinowski, 1961: 506).<sup>9</sup>

As Goldie's memoir clearly shows, by the late 1870s tobacco had supplanted glass trade beads as the most popular European trade article amongst the Motu and some other coastal Papuans. Goldie's memoir provides evidence of the overriding popularity of tobacco in this region. He frequently used it for gifts or as payment for services (e.g. carriers and collecting) and in exchange for artefacts and food produce (see Goldie, Memoir, pp. 52, 55, 60, 69, 74, 87). His visits to the village of Kerepuna from mid 1876 show that villagers asked initially for glass trade beads but eighteen months later tobacco was the article most desired, Goldie noting that 'men, women and children are ravenously fond of the weed' (Goldie, Memoir, p. 60). This desire for tobacco seems to have been fuelled by the periodic visits of the *Ellengowan*, Goldie noting that the missionary steamer was called '*kuku lakatoi*' (tobacco ship) by Kerepuna villagers (Goldie, Memoir, p. 60).

Later European visitors to Kerepuna also commented on the preference for tobacco amongst locals. For instance, when the Russian ethnographer Nikolai Miklouho-Maclay visited Kerepuna for the first time in 1880, he wrote in his personal diary that 'all the men and women asked for some *kuku*, that is, tobacco,



FIG. 2. Three men hollowing out a canoe with stone adzes, Kerepuna, 1898. Photograph courtesy of the British Museum, Oc, B101.39 © Trustees of the British Museum.

with varying intonations' (Tumarkin, 1982: 401). He subsequently used the commodity to reward several women and young girls at Kerepuna for allowing him to sketch the tattoos which adorned their bodies (Tumarkin, 1982: 404).<sup>10</sup> While other European explorers and traders frequently used tobacco in their interactions with Papuans, it was the LMS missionaries who were largely responsible for its popularity amongst coastal groups (Turner, 1878: 494).<sup>11</sup> In particular, William Lawes and James Chalmers dispersed it in large quantities (locally known as 'Missionary twist'), its liberal use becoming a source of great conflict within the mission (Langmore, 1974: 32-33).

Further south of Kerepuna it was hoop-iron, rather than tobacco or beads, which was prized. Thus, when Goldie visited Cloudy Bay

in his small ketch *Explorer* in March 1878, he traded hoop-iron for clubs (Goldie, Memoir, p. 92). At Glasgow Harbour he found people also keen to obtain hoop-iron even though they may not have encountered Europeans directly before:

We had no sooner anchored than we were surrounded by numerous canoes, all anxious for Keelam, Keelam (hoop iron). This is the favourite article of trade to the East, and preferred to tomahawks. We were very short at this time, of this valuable commodity, but what I had, I cut up into pieces two inches long, and one of these pieces I traded for a plume of the bird of Paradise (Goldie, Memoir, p. 100).

Lengths of hoop-iron were increasingly hafted instead of stone in the heads of adzes and axes in this part of southeast New Guinea. The popularity of hoop-iron in the Louisiade Archipelago and at the Brumer Islands had been observed during the surveying voyage of HMS *Rattlesnake* in 1849, the naturalist John MacGillivray later writing that at the Brumer Islands iron-hoop was 'most prized ... and is valued according to its width and thickness as a substitute for stone-heads of their axes' (MacGillivray, 1852, I: 270).

Goldie noted the substitution of Western manufactures for traditional tools when he visited Stacey Island (Suau) in April 1878. There he met and interviewed an old man, a master carver who was using iron nails to make an ornamental prow. The old man had discarded his traditional flint and stone tools for the purpose of intricate carving but it seems likely that the rest of his tool kit, which Goldie described as comprising 'caulking tools, large needles for sewing the knees of canoes, made of bone, and cocoa nut fibre and gum for caulking the seams' were still used (Goldie, Memoir, p. 100). While Stacey Island (Suau) had been settled a few months earlier by the LMS missionary James Chalmers and his wife Jane, the Suau people would have been exposed to Western trade goods nearly thirty years earlier when HMS *Rattlesnake* spent two weeks anchored off nearby Brumer Island in 1849. The British traded glass bottles, hatchets and fish hooks for food produce, and indigenous artefacts for iron-hoop, which was reportedly the most highly prized European trade article (MacGillivray, 1852, I: 258–259, 261–262, 273).

Yet the influx of foreign trade goods into coastal villages and indigenous trade networks did not always lead to the abandonment of traditional tools. A case in point is the large village of Kerepuna, which impressed Goldie in particular and was a place from which he collected many ethnological items.<sup>12</sup> A frequent

visitor to the village from July 1876, Goldie noted the 'industrious' nature of the villagers in his memoir, describing how many of the men occupied their daylight hours making canoes with stone hatchets, preferring these to American hatchets, which were plentiful (Goldie, Memoir, p. 87).<sup>13</sup> Stone adzes or hatchets were still being used to make canoes at Kerepuna in the 1890s (Brown, 1908: 466) (Fig. 2).

In December 1878, Goldie sold a collection of Papuan ethnology to the Australian Museum (see Appendix). This was part of a £100 lot that also included birds, butterflies, fish, insects, mammals, reptiles, spirit specimens and human remains. Handwritten lists associated with this collection are held in the Australian Museum Archives.<sup>14</sup> The ethnological collection numbered around 300 items and included a hundred arrows, thirty-two body ornaments (ten plumed head-dresses, two shell armlets, two Gulf-style bark girdles, one armlet made from a human lower mandible and four mouth ornaments with red seeds).<sup>15</sup> There were also adzes, axes, fishing nets, wooden dishes and other domestic utensils.<sup>16</sup> While the majority of the ethnological collections were listed without collection locality, twelve items were linked to a particular tribal group or village. For example, six stone adzes were described as 'Motu stone adzes' and another six were identified as originating from the village of 'Kerepuna'. Goldie valued the ethnological material at £30 'at lowest', about equal to the bird collection (valued at just over £30).

Human remains (eight skulls and the dried skeleton of a child) were included in the consignment of material which Goldie sold to the Australian Museum in 1878. These were priced and listed separately to the other ethnological collections and are still housed in the Museum.<sup>17</sup> Five skulls labelled 'Teste Is' were probably obtained through trade, and perhaps even among the 'canoe loads of human skulls' offered to Goldie while *Explorer* was anchored



FIG. 3. Part of Goldie's exhibit at the Sydney International Exhibition, 1879-1880. Andrew Goldie Collection, Museum of Cumbraes, Millport, Scotland.

off Teste (Wari) Island for several days in April 1878 (Goldie, Memoir, p. 98).

The Australian Museum, a source of income for Goldie in 1878, was also a place frequented by wealthy private collectors, such as William John Macleay (later Sir), whose *Chevert* expedition had partly inspired Goldie's own ambitions to visit New Guinea in 1876 (Goldie, Memoir, p. 42). Goldie and Macleay met by chance at the Australian Museum on 14 January 1879, Macleay having paid a visit to Ramsay to discuss a paper that Ramsay was writing on New Guinea birds for the Linnean Society of New South Wales (see Mullins & Belamy, 2012: Appendix, Chapter 2). Mayr, the Motu youth who had travelled to Sydney with Goldie (see Chapter 2, p. 16) was there, as well the Russian ethnographer Nikolai Miklouho-Maclay. Ten days later, Macleay purchased some beetles and birds from Goldie (Macleay, 1879).<sup>18</sup> However, it is

unlikely that this was the first time that Goldie had sold specimens to Macleay. Furthermore, given that Macleay's interest in New Guinea included ethnology, it is highly likely that he purchased examples of the latter from Goldie on occasion.<sup>19</sup>

The Sydney International Exhibition of 1879 provided Goldie with a prominent venue to display a collection of Papuan ethnology (Fig. 3; see Appendix). He probably saw it as a place to attract potential buyers, as several wealthy private collectors, including Macleay and Dr J.C. Cox, exhibited items from their own collections in the Ethnological Gallery. The Gallery, featuring some 5200 items, opened to the public on 11 November 1879, the same date that Goldie departed from Port Moresby on his schooner *Alice Meade*, bound for the Papuan Gulf (Richards, 1880a: vi; Goldie, 1880a). Thus, the Papuan artefacts Goldie

exhibited there were collected before then and perhaps prior to his visit to Sydney in early 1879.<sup>20</sup> Some items from Goldie's exhibit were later purchased by the National Museum of Victoria (now Museum Victoria) in Melbourne in 1883 (The Argus, 18 July 1883).<sup>21</sup>

Goldie's stay in Sydney lasted about a month and he left with Mayr on 30 January 1879. In April, Goldie took *Alice Meade* south, to Kerepuna, Toulon Island (Amazon Bay) and Millport Harbour, where he was visited by 'crowds of natives', who brought sweet potatoes and bird of paradise plumes for trade (Goldie, Memoir, p. 100). After spending the next couple of weeks at several islands off East Cape, including some that hosted LMS mission stations (e.g. Stacey Island (Suau) and Locado Island), Goldie moved on to Hayter Island where he traded hoop-iron for stone axes with handles carved of wood (Goldie Memoir, p. 125). At the Killerton Islands (Milne Bay) Goldie noticed that the tomahawks had pieces of hoop-iron hafted instead of stone (Goldie Memoir, p. 126).

While Goldie's memoir ends abruptly around the middle of May 1879, newspaper accounts of his first trip to the Papuan Gulf in November have survived. As one of the first Europeans to visit the Gulf district since the mid 1840s<sup>22</sup>, Goldie was cautious about his off-shore trading encounters, ensuring that they were conducted over the schooner's transom, a means of keeping canoes strung-out in the tide astern and under surveillance, to prevent villagers boarding the vessel unnoticed, thereby ensuring the safety of his crew (Goldie, 1880a). The murders of James and Thorngren while trading over the side of their boat at nearby Hall Sound three years earlier was firmly imprinted in Goldie's memory, a constant reminder of the need to be vigilant while trading in this part of New Guinea (see Goldie Memoir, p. 58 fnn. 85).

Goldie went to various villages between Miva Bay and Freshwater Bay in the eastern Papuan

Gulf over a three week period in November 1879 (e.g. Oeabu, Motu Motu and Carama). At Miva Bay he exchanged sixty trade tomahawks for what he described as a 'rather mixed ethnological collection', the business facilitated by a visiting Motu trader who acted as an interpreter and no doubt used *Hiri Motu*, the *lagatoi* trade language, to assist Goldie's endeavours (Fox, 1990: 680).<sup>23</sup> While Goldie's meeting with the Motu trader had been a stroke of luck, his choice of trade article (iron trade tomahawks), appears to have been carefully considered, since stone adze blades were an item of customary exchange between the Motu and Gulf peoples, the Motu procuring them originally from the inland Koiari people (Stone, 1880: 57; Barton, 1910: 115).

Ethnological material acquired by Goldie during his Papuan Gulf explorations in 1879 formed a small part of a collection of New Guinea ethnology offered to the Australian Museum in January 1880 but which the institution later declined to purchase (Goldie, 1880b; Goldie, 1880c; Goldie, 1880d).<sup>24</sup> The collection (see Appendix) was remarkable for its size, numbering 752 items, although the total was probably much more because three large bundles of assorted arrows and one bundle of bows were not detailed separately. It contained baskets, bags, mats, body ornaments, pipes, stone adzes and axes, as well as twenty human skulls from East Cape (Engineer Group).<sup>25</sup> Some shields (these numbered fourteen and were from Kerepuna, East Cape and Cloudy Bay), two mourning dresses (no collection locality) and ten pearl-shell ornaments represent the first time that Goldie offered such items to the Australian Museum. The fate of this collection, which Goldie left in the museum's cellars for inspection, along with a large collection of natural history specimens, is difficult to ascertain but some suggestions are offered here.

Sometime during April 1880, Goldie appears to have removed the ethnological collections

from the Australian Museum and attempted to dispose of them elsewhere (Goldie, 1880e).<sup>26</sup> A proportion of the collection appears to have been purchased by the Melbourne Fine Art Gallery and National History Museum for £100 in April 1880 (Fox, 1990: 680, note 22).<sup>27</sup> Other items appear to have been sent to the Colonial Museum in Wellington, New Zealand, for appraisal (Goldie, 1880f). However, Goldie offered an ethnological collection to the Australian Museum for £100 in early August 1880 (see Appendix), later writing that it was the same one he had offered the Museum in January 1880 (Ramsay, 1880; Goldie, 1880f). Ramsay recommended the purchase of the collection which was to be delivered to the Museum for inspection.<sup>28</sup> Goldie replied in writing that he was unable to comply with the request because the collection was in New Zealand and instead asked for payment before incurring the expense of shipping it from there, noting that it was the same collection that had been seen in the Museum cellars [i.e. deposited in January 1880] and that the Australian Museum already had a list of its contents (Goldie, 1880f).

Close examination of the contents lists of the ethnological collections that Goldie offered to the Australian Museum in January 1880 and those offered in August 1880 reveal some discrepancies (see Appendix). Clearly, some items, such as the twenty human skulls and eight of the ten pearl-shell ornaments offered earlier in the year had been disposed of elsewhere. There were also additions to the August list, such as five canoe models, wood swords, a round wooden dish and a tin box containing 'native hair'. While an Australian Museum Purchase Schedule was drawn up, the collections were not purchased. Apparently, the Trustees were not prepared to settle on the ethnological collection unseen (Goldie, 1880f).<sup>29</sup>

Efforts to trace the ethnological collection that Goldie offered to the Australian Museum in 1880 have been largely unsuccessful, although it is likely that items from it are distributed

through several museum collections in Australia, New Zealand, Britain and the USA. Suggestions that the ethnological collection the Australian Museum purchased from Mason Bros. of Sydney in January 1883 was the same as the one that Goldie offered in 1880 are improbable.<sup>30</sup> Even though Mason Bros. acted as Goldie's agents in Sydney, and there are some similarities in artefact type, it is unlikely that Goldie would have been willing to defer a return on his investment for three years. A more probable scenario is that he disposed of it where he could, the Melbourne Fine Art Gallery and National History Museum being one such buyer.<sup>31</sup>

On 23 December 1880, the Queensland Museum received 59 Papuan ethnological items from Goldie (see Appendix).<sup>32</sup> A consignment notice in the Queensland Museum Archives suggests that this collection had been forwarded from Sydney.<sup>33</sup> Since Goldie was based in Sydney throughout most of 1880, it is possible that it may have included the residue of what he offered to the Australian Museum earlier in the year.<sup>34</sup> Unfortunately, documentation associated with Goldie's 1880 donation to the Queensland Museum is sparse and only two of those items have been located within the Queensland Museum's Anthropology collections (see Catalogue nos 1-2 in Chapter 5, this volume).<sup>35</sup> About seventeen items appear to have been exchanged out within two years of their receipt, sent to the Indian Museum in Calcutta in February 1882 along with some Australian Aboriginal artefacts and natural history items (see Appendix).

One of the few artefacts identified as part of Goldie's 1880 collection was described as a 'Mouth Ornament worn in Fighting'. This was a type of artefact that particularly interested Goldie and he made reference to in his memoir in relation to a gold prospecting trip to the Goldie River in November 1877. At one point his party encountered a group of Papuans travelling in the same direction:

They were very friendly and relieved us of our loads for a few miles, following a track which led us often into the river, up to our waists. They wore very large cassowary feather head-dresses and also the usual fighting ornament for the mouth as in use on the coast, consisting of an oblong shape of tortoise shell adorned with red seeds & boars' tusks ... It is held in the mouth when fighting as they think it gives them a fierce appearance (Goldie Memoir, p. 83).

Little is known about this striking ornament that appears in museum collections from around 1878. European interest in it is evident from 1875 when Octavius Stone's New Guinea Expedition party explored the southeast coast and hinterland. Expedition member Lawrence Hargrave described and illustrated an example in his private journal in 1875 (Hargrave, 1872–1876) while his colleague, the bird-collector W.F. Petterd, referred to the object in a newspaper account of his travels in New Guinea published in 1876 (Petterd, 1876). Goldie sold four examples to the Australian Museum in December 1878, the same year that William Turner's paper on the ethnology of the Motu was published in which he described the ornament, noting its local name as *kepore* (Turner, 1878: 478–479). In the following year, Turner's fellow missionary and long-term Port Moresby resident, William Lawes, in his 1879 paper on the ethnology of the Motu, Koitapu and Koiari tribes, clarified certain points made by Turner about the *kepore*, noting that it was made by the Koitapu (Koita), who were often found to be living at one end of the Motu villages (Lawes, 1879: 371–372).

Lawes wrote that while the *kepore* ornament was worn and prized by the Motu, it was not of Motu origin, but 'belongs to the Koitapu' (Lawes, 1879: 372). The association between the ornament and the Koita had been noted earlier by Lawrence Hargrave who had recorded its local name as 'boo-se-cak-er' (Hargrave, 1872–



FIG. 4. 'Two New Guinea Warriors, Port Moresby District', c. 1890. (Brown, G.D.D., 1908 opposite p. 478).

1876). According to Lawes, the Koitapu (Koita) excelled 'in hunting the kangaroo and wild pig' but they had 'nothing to do with the sea', relying on the Motu for fish, and no doubt other sea products (Lawes, 1879: 373). Thus, the Koita would have been easily able to procure the boar tusks that adorned the artefact but the turtle-shell plate they probably acquired through their own trade with the Motu, or some other group of Papuans of the southeast coast. The Koita were probably the makers of the ornament, which was then traded with the coastal Motu and inland Koiari peoples, who also prized it. Both Turner and Lawes made the point that the *kepore* was an 'ornament' as well as a 'charm', Lawes writing that 'when held between the teeth, is supposed to strike terror into their adversaries and to give the wearer victory over them' (Lawes, 1879: 372). A photograph of two 'warriors' from the Port Moresby district taken by the Methodist missionary George Brown in about 1890

illustrates the effect ( Fig. 4). Note the *kepore* ornament held in the mouth by the man on the right (see Catalogue no. 2, 62 in Chapter 5). Both men carry examples of the Kerepuna-type shield (see Catalogue no. 4 in Chapter 5) while the man on the left is armed with a disc-shaped stone headed club similar to the type of Koiari club that Goldie supplied to the Queensland Museum in 1886 (see Catalogue nos 44–46). Two disc-shaped stone clubs were also among a collection of artefacts that Goldie took back to Scotland with him in 1891 (see Catalogue nos 68–69 in Chapter 5).

Within a decade of its first description in the ethnographic literature, there is evidence that the turtle-shell *kepore* (and later *musikaka*) may have been produced specifically for trade with foreigners. An example (B6298) in the Australian Museum collected by H.F. Liljeblad in 1885 is poorly constructed and the back is composed of tin rather than turtle-shell. There is also a tin-backed example from Ubere (MAC1381) collected by Sir William MacGregor in 1896 in the Queensland Museum. The example that Goldie donated to the Queensland Museum in 1880 (see Catalogue no. 2 in Chapter 5) has a hanging attachment, a bark flap a few inches square adorned with feathers. The significance of the bark flap is perhaps indicated by the writings of the renowned anthropologist G.C. Seligmann, who in 1910 recorded that the Koita (previously known as Koitapuans) ‘paid highly’ for the bark of certain trees from the Papuan Gulf and that they used these as hunting charms (Seligmann, 1910: 172). Seligmann noted that the Koita would sometimes use ‘a valuable object, such as a small axe’ to pay for ‘a piece of bark a few inches square’, which he described as ‘charm barks’ (Seligmann, 1910: 177).

Queensland Museum set out to ‘enrich’ its New Guinea ethnological collections after southeast New Guinea was proclaimed a British Protectorate in November 1884 (Brisbane Courier, 3 June 1885). ‘Trade’ was supplied to W.C.

Lawrie, assistant to H.M. Chester on the voyage of SS *Victoria* to repatriate labourers to Milne Bay in June–July 1885, to purchase ethnological material. Lawrie acquired 237 objects during the voyage (96 of these can still be identified in the Queensland Museum’s collections).<sup>36</sup> The Museum also enlisted the assistance of Anthony Musgrave Jnr., Assistant Deputy Commissioner for the British Protectorate and son of the Queensland Governor, who was stationed at Port Moresby (Musgrave Jnr, 1885). Queensland Museum supplied Musgrave with a quantity of ‘trade’ for the purpose (e.g. trade knives, axes, clay pipes, tobacco, handkerchiefs and trade beads) and in 1886 he arranged for Goldie to personally select a collection of artefacts from his trading store (Musgrave Jnr, 1886).<sup>37</sup> In return, Goldie was paid the equivalent in ‘trade’, to the value of £15.3.10, namely two dozen trade knives, one dozen axes, five gross of clay pipes and 122 lbs of tobacco (Goldie, 1886e). The collection supplied by Goldie in 1886 is documented in Queensland Museum records under Purchase no. 57 (hereafter QM Purchase 57).

Goldie described the Papuan ‘curios’ that he selected for the Queensland Museum in February 1886 as ‘the best of the kind that I have got’ (Goldie, 1886c). Consisting of 119 ‘specimens’ and comprising mainly examples of Papuan weaponry, body ornaments and domestic articles, an accompanying list included the ‘District’ (either village or tribe) from which each artefact originated. Each item, or group of items, was given a running number (1–52) and corresponding labels recording these numbers were attached to objects (see Appendix). While at first glance the list of artefacts appears fairly unremarkable, closer analysis yields some interesting and rare items. Furthermore, the values Goldie ascribed to individual pieces may be taken as indicative of their corresponding significance to Papuans. When studied in conjunction with Goldie’s memoir and other historical sources, some important details about



FIG. 5. Shield, Miva area, New Guinea. Andrew Goldie Collection, Museum of the Cumbraes, Millport, Scotland, MC 357 (see Catalogue no. 66).

Papuan indigenous trade networks and the Papuan trade in artefacts with Europeans are revealed.

Weaponry formed an important part of the 1886 collection, with eight clubs appearing first on Goldie's list. These included examples with 'flat', 'round' or 'star' shaped stone heads used by the inland Koiari peoples. The Koiari club with a star-shaped stone head (Goldie no. 3) was valued at ten shillings (twice the price of the other Koiari clubs) (see Catalogue no. 43, Chapter 5). It was more highly valued than any other artefact in the collection, with the

exception of a 'notched' stone-headed club from Freshwater Bay in the Papuan Gulf, also valued at ten shillings (Goldie no. 4). The Freshwater Bay club type might have been highly valued because stone was scarce in the Papuan Gulf, the limestone outcrop known as Aird Hills being the only source in the entire district (Welsch, 2006: 5). Presumably, Gulf peoples were reluctant to trade such valuable items.

Other weapons in the collection included four shields (Goldie nos 8–10, see Catalogue nos 4–6 in Chapter 5). One that originates from 'Miva' (probably Maiva, near Cape Possession) is slightly-waisted and covered with a rattan sheath (see Catalogue no. 5). The parts of the shield not covered (i.e. the ends) are carved and painted with patterns reminiscent of the Papuan Gulf. This shield type is extremely rare in museum collections (Pryce & Beran, 2005: 185 located only eighteen examples in Australia, Europe, Britain and the USA). Another particularly fine example is held in the Goldie Collection in the Museum of the Cumbraes, Millport, Scotland (see Fig. 5, Catalogue no. 66 in Chapter 5). Despite the present-day rarity of the Miva shield, Goldie considered the shield type from Kerepuna (Catalogue no. 4) more valuable (seven shillings for the Kerepuna type; six shillings for the Miva type).

The Kerepuna shield is an hour-glass shape, partially covered with a woven rattan sheath and decorated with feathers. Goldie's memoir provides valuable information about these shields, details previously unknown. He described the type as a 'fighting shield' made at the village of Kerepuna on the southeast coast, locals keeping cockatoos and parrots specifically for their feathers which they plucked from the live birds to adorn the rattan covering (Goldie, Memoir, p. 89). Importantly, Goldie's memoir provides evidence that this particular shield type was made at Kerepuna:

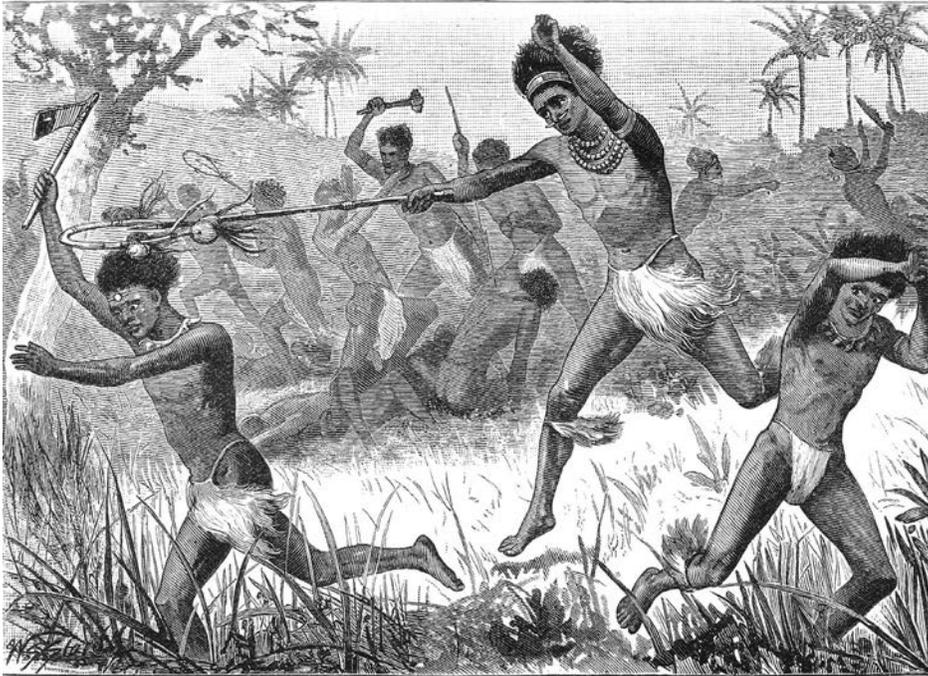
The natives here are adept in the manufacture of what I call the Kerepuna or fighting shield. In making these shields they first obtain a piece of board about four feet long and two feet wide, and reduce it to a thickness of about  $\frac{1}{2}$  an inch. The shape of the shield is not unlike that of a large bass violin, only both ends are more nearly the same size. About the centre a cane handle for holding with one hand is fixed and the whole of the shield except a small part at both ends is neatly covered with a sort of wicker work, woven with great care, and with the greatest uniformity, from native grasses, and fitting close to the wood. This wicker work is ornamented at regular distances with four fringes of gaudy coloured feathers. In every fringe there are two distinct rows of feathers, the undermost being rather longer and the uppermost always composed of very small red feathers, neatly woven together, to cover the ends of the larger ones. Interspersed among these are neat tassels, made of flax cord. The wicker work is also sometimes stained with black longitudinal lines. They are always very careful to keep the shields with the proper end up, so as not to disarrange the feather fringes in the slightest and they are also careful to keep the feathers and wicker work clean. When not in use they are carefully covered up, with fibre mats fitting tightly to keep the feathers in proper order, and laid aside in their houses. It is very difficult to purchase these shields as they value them highly (Goldie, *Memoir*, p. 88).

Documented examples in museum collections (see Pryce & Beran, 2005: 181, 184–185) indicate that the Motu, Koita and Koiari peoples used the shield type made at Kerepuna, presumably obtaining it by trade with Kerepuna villagers

or intermediaries. A photograph taken by J.W. Lindt in 1885 confirms the use of the Kerepuna shield type by the inland Koiari people (Lindt, 1887: Pl. XIV).

Several so-called ‘man-catchers’ from the Aroma district were among the collection of ‘curios’ in QM Purchase 57 (Goldie nos 49–50).<sup>38</sup> Man-catchers appear in museum collections from about 1880<sup>39</sup>. Usually consisting of a short wooden spear (sometimes barbed) encircled by a circular loop of cane or rattan, it was an artefact type that aroused the interest of traders, missionaries and government officials in the last two decades of the nineteenth century. For example, A.P. Goodwin included two man-catchers ‘from Hula’ in an 1884 catalogue of his collections and in the following year the missionaries James Chalmers and William Wyatt Gill published a lurid illustration showing the man-catcher in use (Goodwin, 1884: 9, nos 142–143; Chalmers & Gill, 1885: frontispiece) (Fig. 6). Another collector-trader, Theodore Bevan, exhibited ten man-catchers at the 1886 Colonial and Indian Exhibition (Richards, 1886: 334).<sup>40</sup> Several examples collected by Sir William MacGregor, British New Guinea’s colonial administrator, now reside in the Queensland Museum.<sup>41</sup>

Man-catchers proliferate in museum collections from the mid 1880s. Their popularity was reflected at the Queensland Museum where twenty-six examples were received between 1885 and c. 1900. Private collectors also eagerly sought them; Sir William Macleay’s collection (now held at the Macleay Museum) contains three examples, while an interior photograph of J.W. Lindt’s studio ‘Ethelred’ at Hawthorn in Melbourne, shows a pair prominently displayed (State Library of Victoria, Accession no. H85.40/2). Because there are large numbers of the artefact type in museum collections and it is similar to the smaller pig-catcher<sup>42</sup> used by the Kiwai peoples of the southwest coast of New Guinea, some researchers have suggested that it was only ever made for trade with



SAVAGE LIFE IN NEW GUINEA

FIG. 6. Savage Life in New Guinea. (Chalmers, J. 1895: p.63).

Europeans. In particular, Michael O’Hanlon’s comprehensive analysis has raised serious questions about how the weapon functioned; that is, its ability to catch and kill a person (O’Hanlon, 1999).

Nevertheless, Miklouho-Maclay described how the man-catcher was used. In February 1880, he visited the village of Hula on the southeast coast and spent some time with the resident LMS missionary, Thomas Beswick, who showed him the ‘very curious instrument, a kind of weapon, which the natives use in fighting, when pursuing the enemy.’ (Tumarkin, 1982: 410). Miklouho-Maclay’s description of the weapon indicates that it was the object commonly referred to as a man-catcher. Significantly, he noted that the ‘native name of this instrument is *koro*’. Fascinated by the *koro*, Miklouho-Maclay was keen ‘to see the use of the *koro* in pursuit, if

not the actual killing’ and in exchange ‘for a little tobacco’ the Hula villagers subsequently gave him a demonstration (Tumarkin, 1982: 410). The cane loop was slipped over the head and the spear end thrust into the back of the neck or head, enabling the victim to be pulled to the ground where the head was severed with a bamboo knife (Tumarkin, 1982: 410). Miklouho-Maclay’s recording of the local name for the object as well as his comment that it was used in conjunction with a bamboo knife suggests that Papuans did use it as a raiding weapon.

While Miklouho-Maclay’s description of the *koro* remained unpublished for more than a hundred years and is little known, it supports an earlier but very brief description of a weapon called *kota* by the missionary William Turner, who spent six months in New Guinea



FIG. 7. Children playing with toy *lakatoi* canoes, Mailu, Papua New Guinea, ca.1905, (William Saville, SOAS/CWM/LMS/PNG/PHOTO/09/013/013).

in 1876 (Turner, 1878: 488). Furthermore, the Miklouho-Maclay and Turner descriptions tend to confirm the more sensational 1885 account by Chalmers and Gill, which states that it was invented by the peoples of Hood Bay (Chalmers & Gill, 1885: 251).<sup>43</sup> Significantly, it was from the Hood Bay village of Hula that some of the earliest documented examples of the man-catcher were obtained (see Goodwin, 1884: 9). Perhaps the presence of missionaries in the very villages where the man-catcher was first collected contributed to its demise as a weapon. Then this, together with the continuing European fascination, may have transformed it into an artefact made specifically for trade from the mid-1880s.

While it is difficult to establish if and when the man-catcher was being made specifically for trade with Europeans, Goldie's collecting

provides evidence that some types of objects were produced for that purpose. Canoe models were among the first of these and appear to have been collected by Goldie from around 1879; the 'Outrigger Canoe' that he displayed at the Sydney International Exhibition (SIE no. 148) appears to have been a model.<sup>44</sup> Five 'canoe models' were also among the consignment that Goldie offered to the Australian Museum in August 1880 (see Appendix). However, since canoe models were traditionally made for young boys to play with it is possible that some were toys that Papuans traded in response to European demand (Fig. 7).<sup>45</sup> Examples of 'toy canoes' appear in collections around this period (e.g. a toy canoe from New Guinea was exhibited by the Australian Museum at the 1879 Sydney International Exhibition) (Richards, 1880a, no. 372). The British Protectorate may have encouraged the production of models of

both canoes and houses. Anthony Musgrave Jnr. supplied Queensland Museum with a 'Motu House' in 1886 (E10244) and within five years 'Models' appeared as a distinct category of export along with 'Curiosities' in the British New Guinea Annual Reports.<sup>46</sup>

In 1886 Goldie selected examples of dress and body ornamentation worn by peoples of the Papuan Gulf and the southeast coast for Queensland Museum. Those from the eastern Papuan Gulf are interesting in terms of their early collection date (c.1879–1886). Several items appear to have been obtained at Freshwater Bay, close to the village of Motu Motu where the London Missionary Society established its first Gulf station in 1884. Other Gulf items on Goldie's list originated in the 'Alema' (Elema) district; these could have been acquired at Port Moresby during one of the Elema's annual trading voyages. A netted collar (Catalogue no. 35) that Goldie described as coming from the Elema district is an example of a neck ornament more commonly associated with the Roro and Mekeo peoples and worn for long periods during mourning. It was traded with Europeans from the mid 1870s (several examples were collected during the *Chevert* Expedition in 1875) and in all probability they were made by one particular group and then distributed quite widely through indigenous trade systems. Other mourning ornaments included armlets and necklaces made from coix seeds and originated in the Aroma district on the southeast coast. One of the most interesting pieces in the 1886 collection is the Koiari brow ornament featuring 108 wallaby teeth, which Goldie valued at four shillings (Catalogue no. 3).

The Papuan ethnology in the Queensland Museum associated with Andrew Goldie illustrates his transition from field collector to trade store owner. The artefacts received in December 1880 are likely to have been collected personally during his travels and explorations. Goldie had largely relinquished

field collecting by the mid 1880s and thus those supplied through Musgrave in 1886 (QM Purchase 57) and sourced from Goldie's trading store at Port Moresby, may have been collected by others. Indeed, as early as 1880 Goldie was encouraging LMS Pacific Islander teachers to collect artefacts for him, paying them in 'trade' (see Chapter 2, p. 22). It may be significant that some artefacts in QM Purchase 57 were from Hula, Kerepuna and Aroma, villages where LMS European missionaries or Pacific Islander teachers were based.

Be that as it may, Port Moresby itself was a place that attracted Papuan traders from the hinterland, southeast coast and Gulf district, and thus was a perfect base for a commercial collector like Goldie. There, he could expect to meet Elema traders from the eastern Papuan Gulf, who came to exchange sago and other goods for pottery made by the local Motu women. The Motu were also a source of stone blades (and possibly clubs) and to a lesser degree *tautau* (shell ornaments), *toia* (shell armlets) and *mairi* (pearl-shell ornaments), articles which the Motu took on their own trading voyages to the west. Other villages, such as Hula and Aroma on the southeast coast were places whose peoples traded skirts, some types of shell ornaments and beads, while Kerepuna was a source of shields, skirts and *toia* armlets (Seligmann, 1910: 92–93, 115).

As a trader-collector, Goldie's knowledge of indigenous trade networks and the Papuan demand for particular types of European goods enabled him to immerse himself within the indigenous trade systems in a way that casual European visitors were not able to do. His trading encounters with villagers were usually negotiated in European manufactures, such as glass trade beads, tobacco, pieces of hoop-iron or iron hatchets. His choice of trade article was determined by both an intimate knowledge of the indigenous desire for particular goods (European and indigenous) and the relative value (high or low) of those

items to Papuans. Though the role that Papuan villagers played in determining what could be collected cannot be negated or underestimated, Goldie was nevertheless able to acquire some prized pieces over the years. An example is the shield type from Kerepuna that he knew villagers valued highly and with which they were reluctant to part. Presumably he paid an equivalent amount in foreign (or indigenous) trade to procure such items. A man with high moral standards, there is no evidence that Goldie plundered deserted villages for artefacts, a practice to which other Europeans sometimes resorted.<sup>47</sup> To do so would have undermined among Papuans his good reputation as a trader.

While museums and private collectors were Goldie's main market for Papuan artefacts, the establishment of the British Protectorate in November 1884 appears to have resulted in an increased local demand. The proclamation of the Protectorate was a long and drawn out affair with ceremonies held at ten villages on the coast involving HMS *Raven*, *Espiegle*, *Swinger* and *Harrier*, all with crews keen to take home souvenirs of their trip to New Guinea (King, 1909: 225). Trading for curiosities was routine when visiting villages and increased demand appears to have raised prices and probably stimulated the production of certain artefact types in some communities. No doubt some of these foreign visitors also went to Goldie's store in Port Moresby, buying curios there. When in New Guinea the following year, the photographer J.W. Lindt noted the high prices asked for curios and plumes, the latter also used to adorn the hats of fashionable ladies. Lindt singled out the plumes of the red bird of paradise which he noted 'commanded ridiculous prices all along the coast', writing that at Goldie's store in Port Moresby the plumes could be procured for fifteen shillings and an entire bird for twenty-five. While Lindt admitted that he managed to obtain some at lower prices from the LMS teachers, the prices

were still above those asked for plumes in London (Lindt, 1887: 62).<sup>48</sup>

Though the establishment of the Protectorate resulted in more regulation of trade, Goldie's business prospered and he established a new store at Port Moresby in 1888. Yet the arrival of more collectors and traders, like the twenty-four year old Theodore Bevan in 1884, must have inevitably altered matters. In 1885–1886, Bevan gathered more than 1400 artefacts from the southeast coast and Papuan Gulf, exhibiting them at the Colonial and Indian Exhibition in London in 1886 (Richards, 1886: 334–340). While some of these exhibits were later purchased by the NSW government and presented to the Imperial Institute in London, Bevan sold ethnological material to colonial museums, including the Australian Museum in Sydney, which purchased a 'Collection of New Guinea Ethnology' from him for £50 in September 1886 (Bevan, 1886; Bevan, 1890: 168).<sup>49</sup> The Papuan Gulf was to become Bevan's main collecting field and he visited the region three times between 1885 and 1888.

The Gulf district produced spectacular art work; dance-masks, ceremonial boards and associated paraphernalia, items that were probably more aesthetically appealing to both the private collector and museums than the southeast coastal material which had been the focus of Goldie and other collectors since the mid 1870s. Bevan was among the first collectors to acquire some of the spectacular *eharo* dance-masks and *hohao* ceremonial boards, articles that could only be procured by visiting the Gulf (they did not feature in Elema trade to Port Moresby).<sup>50</sup> A.P. Goodwin and Gustave Edelfeld may have added to the competition, the former gathering some fine Gulf masks now held in the United States while the latter collected ethnographic material from the Gulf area in 1886–1887.<sup>51</sup> Whether Goodwin was personally responsible for collecting all the artefacts in museums credited to him remains uncertain for it appears that he sourced some

objects directly from Goldie (see Catalogue nos 49–50 in Chapter 5). Edelfeld, on the other hand, was based for a long time at Motu Motu in the Papuan Gulf and thus was in a better position to gather collections. He was certainly a determined individual, for he negotiated with villagers for more than six months to obtain an important carved figure that resided in an *eravo* (men's longhouse), eventually securing it for a large quantity of trade (Edelfeld, 1891–1892: 25–27).<sup>52</sup>

Ill-health finally forced Goldie to sell his store and leave New Guinea in 1890 and his achievements as a collector were partly obscured by younger

and more energetic men such as Bevan and Goodwin. Goldie's role as the first major collector-trader of New Guinea ethnology was virtually lost in the maze of museum records, but his contemporary Bevan acknowledged his contribution in 1890, writing that, 'Mr Goldie ... has been unquestionably the chief instrument in supplying the world's museums with exhibits of Papuan ethnology' (Bevan 1890: 16). When Andrew Goldie, or 'Misi Goldie', as Papuans called him, died in Scotland in 1891, he left behind a rich archive of Papuan material culture, some of it yet to be uncovered in the world's major museums.

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#### ENDNOTES

1 The exception is Fox (1990: 678–681).

2 For a description of the *Motu lagatoi* see Goldie, *Memoir*, Note 62.

3 The fire that razed the Garden Palace, home of the 1879 Sydney International Exhibition, destroyed virtually the entire ethnological collections of the Australian Museum, the institution having left them in the building after the exhibition closed in 1880 (see Strahan, 1979: 39). With the exception of some human remains not exhibited, all the examples of Papuan ethnology that Goldie either donated or sold to the Australian Museum between 1876 and 1878 are believed to have been destroyed in the fire.

4 This donation comprised 3 spears, 1 stone-headed club, 1 drum and 5 pieces of pottery. 'Five Earthenware Vessels' are also listed in the Report of the Trustees of the Australian Museum, for the year ending 31st December, 1876, Appendix IV. Presumably this was a clerical error for Goldie's 1876 donation did not include pottery.

5 Barton reports that in 1885 four *Motu lagatoi* left Port Moresby bound for the Papuan Gulf, each carrying an average of 1628 pots.

6 Stone noted that ear ornaments made from red beads were suspended from the top of the ear and a berry was added to the end. The popularity of red glass trade beads as ear ornaments was also noted by the medical missionary William Turner in 1876 (Turner, 1878: 478).

7 For example, see Neich & Pereira (2004: 58–59, 69 and 81) for a range of Papuan artefacts in the Auckland Museum that incorporate red glass trade beads.

8 Stone's account (1880: 71–72) suggests that he and Lawrence Hargrave witnessed *ageva* production at Pari, a village located on the northern side of Tatana Island (Fairfax Harbour). A sketch of the drill and vice used to perforate shells appears in Hargrave's private journal in 1875 (see Hargrave, 1872–1876). Hargrave's pencil sketch of the *Motu* drill is probably the same as the 'Motu Drilling-Machine' illustrated in Stone's book (see Stone, 1880: 72).

9 Seligmann reported that *ageva* were only made at two villages within Motu-Koita country, namely Tatana and Vabukori, and that they were traded from these villages to other Motu and Koita villages and then distributed to other places. Seligmann visited New Guinea in 1898 as a member of the Cambridge Anthropological Expedition and in 1904 as a member of the Daniels Ethnographical Expedition. Bronislaw Malinowski observed *ageva* manufacture at the Motu village of Boera sometime during his ethnographic fieldwork between 1914 and 1920 but also noted that *ageva* were no longer made at Port Moresby.

10 Miklouho-Maclay wrote that he sent the first girl away 'with a goodly amount of tobacco as a reward for her patience'; presumably he paid the others with tobacco as well. He had previously used tobacco to pay some twenty women at the village of Maupa (Aroma district) for allowing him to measure their carefully shaven heads (see Tumarkin, 1982: 400–401).

11 Turner noted that the Motu depended upon foreigners for their supply of tobacco and that since the establishment of the LMS station at Port Moresby the 'people received their entire supply of tobacco through the Mission'.

- 12 While European contacts with the village of Kerepuna date from April 1876 when the LMS missionaries first visited (King, 1909: 85–88), some of the ‘chiefs’ from Kerepuna were already acquainted with the missionaries as they were occasional visitors to Port Moresby, bringing various articles for trade with the Motu.
- 13 Even so, American iron hatchets and lengths of hoop-iron were increasingly used as a substitute for the stone blades normally hafted in southeast New Guinea. MacGillivray (1852, I: 228) sighted men carrying axes with metal heads in the Louisiade Archipelago in 1849. Metal hatchets and lengths of hoop-iron were probably circulating through indigenous trade networks, reaching the mainland of southeast New Guinea long before 1870. However, Moresby of HMS *Basilisk* wrote that the peoples of the Port Moresby region had no knowledge of the use of iron when he encountered them in 1873 (see Moresby, 1876: 152). Goldie makes numerous references in his memoir to the substitution of pieces of hoop-iron or iron hatchets for stone in adzes and axes.
- 14 See Australian Museum Archives (AMA), Series 7, Letters Received 1838–1883, C40.80.2 for details of the ‘Ethnological Specimens’ which the Australian Museum purchased from Goldie in December 1878. Some months prior to this sale, in May 1878, Goldie appears to have forwarded a large collection of natural history specimens and Papuan ethnology to MacDonald [of Mason Bros., Goldie’s Sydney agents] who was to show them to E.P. Ramsay of the Australian Museum. Clearly, Goldie hoped that the Australian Museum would purchase some, if not all, of the collection. He valued it at £1000, including the curios. Some 2 dozen human skulls from the south-east coast of New Guinea were part of the consignment (see Goldie, 1878d). It is not clear what happened to this collection. Perhaps some of it was in the collections that the AM purchased in December 1878.
- 15 The four mouth ornaments with red seeds (A3541–4) are the first examples of this type of artefact that Goldie offered to the Australian Museum.
- 16 The Ethnological collection was registered in the Australian Museum’s ‘A’ Register under A3468–A3580.
- 17 See Australian Museum Archives (AMA), Series 7, Letters Received 1838–1883, C40.80.2 for details of the human remains. The remains were registered in the Australian Museum’s ‘A’ Register as follows: A3581 (skull and lower jaw of Native, inland from Port Moresby), A3582 (skull and collar bone and 5 cervical bones, Goldie River-in baskets); A3583–87 (5 human skulls from Teste Island); A3677 (‘Dried skeleton of child’, possibly from the Goldie River) and A3678 (skull and odd bones of a man from Goldie River). The total asking price for these remains was £6/5 shillings.
- 18 Macleay also purchased other natural history specimens from Goldie in 1880 and 1881.
- 19 Macleay would have known of Goldie’s collecting activities in New Guinea through his own association with the management of the Australian Museum from 1861–1877. The incomplete nature of Macleay’s journals and the loss of records associated with the Macleay Museum (including nineteenth-century labels) have made it difficult to trace ethnological material from Goldie within the Museum’s collections.
- 20 Goldie’s exhibit was discussed in one of the official publications associated with the Exhibition (see Richards, 1880b: 152–153). Some ‘Common Stone adzes’ from the Papuan Gulf (SIE no. 176) Goldie presumably acquired from the Elema on one of their trading visits to Port Moresby, since they pre-date his first trip to the Gulf district.
- 21 Cited in Fox (1990: 685). Fox implies that the collection which the Museum purchased in 1883 contained only Goldie’s Sydney International Exhibition (SIE) material. However, this is not the case as *The Argus* article confirms that the collection contained additional Goldie items. Furthermore, the types of head-dresses described by *The Argus* correspondent are characteristic of *eharo* Papuan Gulf masks, items not listed in Goldie’s SIE collection and artefact types not collected before 1880.
- 22 The western Gulf of Papua was surveyed by HMS *Fly* in 1845 while HMS *Bramble* mapped the eastern side in 1846. W.B. Ingham reputedly visited the Gulf district in 1878 while Goldie and the missionary James Chalmers both visited the eastern Papuan Gulf in November 1879, their paths crossing at Freshwater Bay.
- 23 Indeed, Goldie’s account of his encounter with peoples at Miva Bay in the *Brisbane Courier* shows that they knew little of the Motu language. See Barton (1910: 119–120) for a Hiri Motu vocabulary. See also Goldie Memoir, Note 76.
- 24 A list of ethnological specimens associated with the offer of 14 January 1880 is filed in AMA C40.80.2, pp. 15–20A & B. The Papuan Gulf ethnological material associated with Goldie’s January 1880 offer is detailed on pages 16 and 18 (AMA C40.80.2) and included 2 Papuan Gulf ‘tomahawks’ or axes (p. 16) as well 2 Gulf drums (described on p. 18 as ‘rare’) and 11 assorted clubs from the Gulf (described as ‘very rare’ on p. 18). These were among the large collection of Papuan ethnology that Goldie offered to the Australian Museum in January 1880. The total asking price for the collection was £215/10/6. The feather head-dresses which Goldie procured in exchange for

- 'hatchets' [iron hatchets] at Oeabu village on 21 November 1879 (see Goldie, 1880a), do not appear to be included in the list of items offered to the Australian Museum in January 1880.
- 25 The skulls may have been among those collected by Goldie in May 1879 (see Goldie, Memoir, p. 127).
  - 26 Correspondence between Goldie and the Trustees filed in AMA C40.80.2 suggest that Goldie removed the ethnological collections from the Museum in around April of 1880. In Goldie's letter to the trustees dated 12 August 1880 (Goldie, 1880e) he states that 'Finding that the Trustees could not purchase the entire collection I disposed of the Ethnolical [sic] collection and all the birds and animal skins which had not been first selected by out by the Curator. There remained at the Museum, 394 bird skins...'
  - 27 Fox writes that the purchase included '216 specimens of native weapons and other objects from New Guinea' (ethnographical and ornithological specimens). Thus, this probably only represents about a quarter of the ethnological collection first offered to the Australian Museum in January 1880 and not the entire collection as suggested by Fox (1990: 680).
  - 28 The list of Ethnological specimens associated with Goldie's second offer is filed with Ramsay's report to the trustees (Curator's Report), dated 3 August 1880 (Ramsay, 1880). The purchase was subject to the collections being delivered to the Museum for inspection (see Ramsay's annotations on Purchase Schedule 19; AMA: Series 7, Letters Received, 1838–1883, C.10.80.19). Purchase Schedule 19 describes Goldie's offer as 'A Collection of Ethnological specimens as per list' and indicates that the lot was offered for £100. Ramsay wrote on the Purchase Schedule that Goldie had informed him that it was the same collection 'set out for Dr Hector'.
  - 29 'Declined' is written in pencil across the top of the letter.
  - 30 While Mason Bros. were Goldie's agents there is no evidence that the collection purchased from them in 1883 was Goldie's 1880 Collection or that it was connected with him. Goldie might have supplied the Mason Bros 1883 collection, but there is no documentary evidence to show that this was the case. Moreover, the ethnological component of the Mason Bros 1883 collection cost £528/5/1 and consisted of approximately 952 items. Goldie's first ethnological collection comprised around 752 items and was valued by Ramsay at about £200 while the second collection of approximately 736 items was offered for £100. It seems unlikely that the AM would pay an extra £428 for the same material, even if the offer included an additional 200 items.
  - 31 See note 27 above. Some 500 items were left to be disposed of after this purchase.
  - 32 The Queensland Museum's 'Donations Register, 1876–1881', Volume 1, p. 40, records the donation as '23 [December] New Guinea Explorer Implements of the Natives of New Guinea'. A loose leaf notepad sheet in Charles De Vis' handwriting interleaved at the December 1881 entry in the same register identifies Goldie as the donor and reads 'A Goldie (Don) 23/12/80' (Quinnell, M., 2010, pers. comm., 30 December).
  - 33 Consignment Notice/Memorandum dated 23 December 1880 notifying the Queensland Museum of 1 case of curios per ASN Co. steamer from Sydney has survived in the QM Archives, QM Inwards Correspondence.
  - 34 Some of the collection offered to the AM in January 1880 ended up in Melbourne (see note 27 above). Comparison of the 1880 offers to the AM and the donation to the QM in December 1880 show similarities in artefact type. However, because items are described in such general terms (e.g. 'wood swords') it is impossible to be certain that they are the same objects. It is also possible that Goldie's donation to the QM in 1880 included items that he exhibited at the Sydney International Exhibition.
  - 35 A list of artefacts donated by Goldie in 1880 is included in a blue folder, QM Pacific Anthropology File. This folder contains lists of ethnographic material (Donations, Exchanges and Purchases) extracted from early QM Registers and was compiled by Michael Quinnell, Curator of Anthropology at the Queensland Museum from 1968 to 2010.
  - 36 Half of these objects appear to have been collected by Lawrie on islands where the *Victoria* anchored to repatriate labourers. The other half comprised objects from Hula, Maiva, Motu Motu and the Koiari district, places the *Victoria* did not visit. However, the *Victoria* spent a full day in Port Moresby (12 July 1885), thus providing Lawrie with the opportunity to acquire objects from localities and peoples where Goldie collected (Quinnell, M., 2010, pers. comm., 30 December). In short, it is highly likely that Lawrie's objects labelled Hula, Maiva, Motu Motu and Koiari district were obtained from Goldie's store.
  - 37 Account Current between Assistant Deputy Commissioner (British New Guinea) and the Queensland Museum, 1885–1886, QM Inwards Correspondence, 1886, Letter 906 (13 May 1886). Contains correspondence concerning the ethnological collections supplied by Goldie in 1886 (QM Purchase 57). See letter from Musgrave

- to Goldie, 18 February 1886, asking Goldie to select 'curios' 'the best quality of their kind' for the Queensland Museum.
- 38 These man-catchers cannot be identified in the Museum's collections (see discussion in Chapter 5).
  - 39 In 1880, the Australian Museum purchased a small collection of Papuan ethnology from the Port Moresby district from Henry Phillips for £10 that included a man-catcher (registered in the 'A' Register under A8554), perhaps one of the earliest deposited in a museum collection.
  - 40 The man-catchers appeared first on the list (nos. 1–10) of a collection of 1440 items of Papuan Ethnology that Bevan exhibited. They may have been collected by Bevan during his travels along the southeast coast of British New Guinea in 1885–86, or even sourced from Goldie's trading store at Port Moresby.
  - 41 For example, MAC480-1 (Kerepuna and Hula); MAC4840 (Kerepuna, before 1892); MAC7543 (Kerepuna, 1894).
  - 42 See Landtman (1927, Fig. 62) for an illustration of a Kiwai pig-catcher.
  - 43 Chalmers could not resist using the illustration again (see Fig. 6).
  - 44 The canoe was written up elsewhere as a 'fine model of a Port Moresby canoe' (see Richards, 1880b: 153).
  - 45 Hargrave saw boys racing model *lagatoi* at Port Moresby in 1875 (Hargrave, 1872–1876). According to Stone (1880: 201), some of the model canoes were made by local children. An illustration of a model *lakatoi* (*lagatoi*) appears in Stone (1880: 201).
  - 46 Annual Report, British New Guinea, 1891–1892, Appendix T. One case of 'Models', valued at one pound, was exported from Samari.
  - 47 Europeans known to have resorted to this practice included Henry Chester and Luigi d'Albertis, both of whom accompanied Samuel McFarlane on his exploration of the Fly River on *Ellengowan* in 1875. Chester took fourteen human skulls from a village during this trip (see D'Albertis, 1881, II: 38–40) while D'Albertis's later explorations of the Fly River are littered with examples of plunder (see D'Albertis, 1881: II: 38–39; 100–102).
  - 48 In 1885 the English expert on trade in exotic products, P.L. Simmonds, estimated the wholesale price of bird of paradise plumes in London to be between 20s and 25s. 'Feathers and the Feather Industry', *Brisbane Courier*, 11 September 1885.
  - 49 This collection is registered in the Australian Museum under numbers E241–E292.
  - 50 Several Papuan Gulf *eharo* masks are among the collection of artefacts which Bevan collected during 1885–1886 and later sold to the Australian Museum.
  - 51 See Welsch 2006 for examples of masks reputedly collected by Goodwin from the Papuan Gulf. Edelfeld collected botanical specimens for a Mr. Gulliver of Acacia Vale in 1884 (see Lindt, 1887: 23). In 1888–1887 he was based at Motu Motu as an agent for Burns Philp & Co and was for a time Sub-Collector at Samari for the colonial government of British New Guinea (1888–1889); see Annual Report, British New Guinea, 1888–1889: 20.
  - 52 This 'idol' was exhibited at the 1888 Melbourne International Exhibition.

## Chapter 4 – Andrew Goldie: his ethnological collecting and collections

### AUSTRALIAN MUSEUM (1876)

Papuan artefacts presented to the Australian Museum in 1876 (extracted from the 'List of Curios' attached to Goldie's letter to E.P. Ramsay, 8 May 1876, von Mueller papers, ML MSS. 562; CY 474, frame 467)

- 6 Womens dresses [grass skirts]
- 1 Network bag used by the women for carrying wood, yams and placing children in
- 1 boy net for catching small fish
- 1 Fishing net
- 1 Stone Hatchet
- 3 Combs
- 1 bone dagger
- 1 feather head dress
- 1 stone nose ornament
- 1 tortois for making messes of nets [turtle-shell netting stick]
- 1 Sample of twine hand spun
- 2 Coconut spoons
- 1 network ornament for neck
- 3 " armlets
- 1 mat "
- 4 cain " [cane armlets]
- 6 earrings 27 of thes worn in womens ears
- 2 shell Browlets
- 1 mans girdle
- 1 Calabash with lime in it which they put in mouth when chewing beetlenut [Lime gourd]

### AUSTRALIAN MUSEUM (1877)

Papuan artefacts presented to the Australian Museum in February 1877 (extracted from Australian Museum, Report of the Trustees, for 1877, Appendix VI, p. 9)

- Three Spears
- One Stone-headed Club
- One Drum
- Five pieces of Pottery

### AUSTRALIAN MUSEUM (1878)

Purchase of Ethnological Specimens from Andrew Goldie in 1878 (see Australian Museum, Report from Trustees for 1878, Appendix no. VIII, Specimens Purchased, 'Collection of Ethnological Specimens from Port Moresby', p. 15)

- 5 Sets of bows and arrows.
- 4 Disc-shaped clubs.
- 2 Star " clubs.<sup>1</sup>
- 4 Wooden clubs or sago-beaters.
- 1 Bundle of spears.
- 4 Paddles.
- 12 Flat stone axes.<sup>2</sup>
- 6 Stone adzes (Motu).<sup>3</sup>
- 6 " " (Kerapuna).<sup>4</sup>
- 5 Wooden dishes.<sup>5</sup>
- 2 Bark girdles, carved.
- 6 Baskets of plaited matting.
- 1 Carved bamboo scent-bottle.
- 1 Native "Jew's-harp."
- 2 Rolls matting.
- 1 Sheet palm-leaf matting.
- 1 Sample cleaned flax.
- 2 Chinam gourds.
- 1 Tortise-shell netting mesher.
- 1 Net and needle.
- 1 " (complete).
- 4 Women's dresses
- 1 Man's dress of plaited cordage

<sup>1</sup> 20 shillings [each] club (see AMA C40.80.2, p. 23).

<sup>2</sup> No collection locality is given but the axes were priced at 15 shillings [each]; 1 without a handle may have been reduced to 10 shillings (see handwritten list filed at AMA C40.80.2, p. 23).

<sup>3</sup> 10 shillings [each] stone adze (see AMA C40.80.2, p. 23).

<sup>4</sup> 15 shillings [each] stone adze (see AMA C40.80.2, p. 23). Two described as 'without handles'.

<sup>5</sup> Described as having 'carved rims' and priced at 10 shillings [each] (see AMA C40.80.2, p. 23). Probably the same type as those wooden bowls with carved rims in the Queensland Museum's collection.

## AUSTRALIAN MUSEUM (1878) cont...

- 1 Specimen of strong cordage.  
 4 Mouth ornaments of red seeds, & c.  
 1 Dried body of a child.  
 3 Head dresses of Cassowary feathers and shells.  
 2 " " Paradise feathers.  
 1 " " Cuscus skin and feathers.  
 1 Head-dress of Paradise plumes.  
 1 " " Cassowary plumes.  
 1 " " Eclectus [parrot] tail feathers.  
 1 head scratcher.  
 1 Browlet of Cockatoo feathers.  
 1 Armlet of Cassowary "  
 1 Head-dress Cockatoo "  
 1 " " Cassowary "  
 2 Necklaces of cut shells.  
 1 " nuts and human hair.  
 1 " cowries.  
 2 Armlets for purchasing their wives.<sup>6</sup>  
 1 Necklace Echidna quills and cut shells.  
 2 " " cut shells.  
 2 Scent sachet (cuscus secretion, and salvia leaves).  
 2 Browlets of cypraea shells.  
 2 Breast ornament of cowry shells, cut.  
 1 Armlet of human jaw.  
 5 Lime spoons or chinam sticks, of various devices.  
 2 Skulls and other bones of natives of Port Moresby  
 5 Skulls of natives of Teste Island.  
 1 Skull and bones of adult.

(Prices for some items were annotated on a handwritten list associated with this collection which is filed with other Goldie correspondence in Australian Museum Archives, C40.80.2)

## AUCKLAND MUSEUM (1879)

Auckland Museum Purchase (Manuscript Collection MA95/38/4).

- 1 Ball cordage . . . . . -2-6  
 2 Large axes . . . . . £ 2-0-0  
 2 "Kerapoon" axes . . . . . £1-10  
 5 "Motu" axes . . . . . £2-10  
 3 Clubs (Stone, circular) . . . . . £1-10

<sup>6</sup> Probably a pair of *toea* conus shell armlets.

- 2 Dresses womens . . . . . -10  
 [grass skirts]  
 1 Set of Baskets . . . . . £1-0-0  
 1 Carved girdle . . . . . £1-5-0  
 [probably a Gulf-style bark belt]  
 1 Fishing Net . . . . . -5-"  
 2 Shell armlets . . . . . -2-6  
 [probably a pair of toia shell armlets]  
 2 Mens plaited girdles . . . . . -2-6  
 2 Breast Ornaments with red seeds . . . . . -10-"  
 1 Gourd (for lime) . . . . . -2-6  
 3 Shell brow ornaments . . . . . -2-6  
 2 Shell breast " . . . . . -2-6  
 2 Necklaces . . . . . -2-6  
 1 Netted bag . . . . . -2-6  
 1 Armlet of human jaw  
 1 Necklace (seeds)  
 1 Chinam Stick  
 1 Wooden dish . . . . . £1-5-0  
 14 Plumes for head dresses

## SYDNEY INTERNATIONAL EXHIBITION (1879)

Goldie's exhibit at the 1879 Sydney International Exhibition. (Richards, 1880, pp. 3-4)

## SIE No.

- |          |              |  |
|----------|--------------|--|
| 148      | New Guinea.  | Outrigger Canoe                                    |
| 149      | " "          | Canoe-shaped Bowl                                  |
| 150-151½ | "            | Round Wooden Bowls                                 |
| 152,153  | "            | (East Coast)<br>Ornamented Axes<br>(without stone) |
| 154-156  | "            | Ornamented Axes                                    |
| 157-164  | "            | Ornamented Axes                                    |
| 165-169  | Kerepuna.    | Stone Axes   |
| 170-175  | New Guinea   | (East Coast). Common<br>Stone adzes                |
| 176      | Papuan Gulf. | Common Stone adzes                                 |
| 177-182  | Port Moresby | Motu Stone adzes                                   |
| 183      | Port Moresby | Star Stone-mounted<br>Club                         |
| 184      | "            | Double Star Stone-<br>mounted Club                 |

SYDNEY INTERNATIONAL  
EXHIBITION (1879) cont ...

SIE No.			SIE No.		
185–192	“	Round Disc Stone Clubs, feathered	306	“	Head Ornament of carved bamboo and feathers
193	New Guinea	White Quartz Club			
194–203	“	Wooden Swords	307	“	Man’s girdle of dressed and painted bark
204–215	“	Spears	308	“	Native’s Plaited cord Girdle
216–221	“	Food Spades			
221½, 222	“	Ornaments for Prows of Canoes	309	“	Cord Girdle worn during mourning
223–229	“	Bows and Arrows			
230, 231	“	Cassowary bone Daggers	310	“	Cord Girdle
232	“	(East Coast). Square black Shield	311–314	“	Woven Grass armlets – worn on each arm
233	“	Oval black Shield	315	“	Narrow Bamboo armlets – worn on each arm
234, 235	Kerepuna.	Shields	316–318	“	Broad Bamboo armlets – worn on each arm
236–238½	“	Drums (Burra Borra)			
239–243	“	Lime Calabashes (one with three human jaws)	319–322	“	Shell armlet with which the natives purchase their wives
244, 245	“	Mouth-pieces used in War	323	“	Shell armlet – worn on one arm
246–265	“	Lime Knives			
266–268	New Guinea.	Tobacco Pipes	324, 235	“	Heavy Shell rings with cord to hang round neck
269	D’Entrecasteaux Island.	Sling	326	“	Heavy Shell ring
270	New Guinea	Fishing Net, fine	327	“	Boar tusk Ornament for the Neck
271	“	Fishing Net, unfinished			
272	“	Fishing Net, unfinished, coarse	328	“	Necklace of small white Cowries
273	“	Net Meshes	329	“	Necklace of split Shells
274	“	Coil of Coarse Cordage	330	“	Necklace of Echinus spines
275	“	Sample Native flax			
276	“	Native Provision bag	331	“	Assorted Beads for Necklets
277–279	“	Provision bags	332, 333	“	Shell Ornaments worn on leg
280–285	“	Plaited grass baskets			
286–290	“	Fibre fringe Women’s dresses	334	“	Ear-ring
291–293	“	Head dresses of Paradise feathers	335	“	Shell Girdle with large Shell Ornament
294–299	“	Plumes of Paradise feathers	336	“	Large Shell Ornaments
			337	“	Pearl Disc Ornaments
300–302	“	Cassowary and Parrot plumes	338	“	Shell Drinking Vessel
			339	“	Cocanut Drinking Vessel
303		White Cassowary and Parrot plumes	340	“	Bone Nose Ornaments
			342–344	“	Combs
304	New Guinea	Particoloured Plume	345	“	Pandean Pipe
305	“	Parrot Head dress	346	“	Spice Bark

## AUSTRALIAN MUSEUM (1880)

Ethnological Collection offered to the Australian Museum, 14 January 1880 (Handwritten list filed at AMA: Series 7, Letters Received 1838-1883, C40.80.2, pp. 15-20A &B)

1 Large Shield E.C.	1 Shell Cocomat cup
4 Common Shields	40 Assorted Headdresses
8 Kerepunu Shields	9 Native Bags assorted
1 Cloudy Bay Shield	2 Grass Bags
2 Native Mats	4 Armlets (cane)
1 Extra fine Fishing Net	5 Sets (Baskets)
5 Carved Pipes	1 Sample Heavy made Rope
3 Caned Baskets	1 Sample Cord
20 Native Dresses	22 Eastern Paddles
70 Ebony Carved Chinam Spoons	17 Assorted Spears
2 Ornaments	13 Large Bundle Ass. Arrows
3 Cassowary Bone Daggers	1 Large Bdl Bow
2 Whale Bone Meshes Sticks	2 Human Skulls
3 Tortoise-shell “ ”	20 Human Skulls E.C. [East Cape]
8 Extra Fine Nose Ornaments	36 Small Eastern Tomahawks
10 Pearl-shell Ornaments	10 Motu Axes
36 Shell Armlets	12 Kerepunu Axes
9 Girdle Ornaments	39 Eastern Large Tomahawks
6 Shell Rings	99 D'Enrecasteaux Tomahawks
4 Boars Tusks	3 Ornamented Tomahawks E.C.
2 Tappa	2 Papuan Gulf Tomahawks
1 Native Ornament	1 “ ” “ ”
2 Mourning Dresses	1 Impelement for making Sago
13 Native Combs	1 Club Cloudy Bay
28 Gourds	11 Assorted Clubs Gulf [Papuan Gulf]
3 Shuttles	35 Flat Clubs Inland
1 Ornament for Fighting	33 Staves
9 Ornamented Mouthpieces	23 Drums
27 Assorted Necklaces	2 Drums (gulf) [Papuan Gulf]
4 Assorted Necklaces	2 Canoes large
1 Girdle	2 Unfinished Canoes
1 Cord Used as Girdle	7 Canoe ornaments
1 Brow Ornament	4 Torres Strait native masks

Davies, S.M.

AUSTRALIAN MUSEUM (1880)

Ethnological Collection offered to the Australian Museum, 3 August 1880 (Handwritten list filed at AMA: Series 7, Letters Received, 1838-1883, A12.80.7)

6 Wood swords	12 small East axes
1 Kerepuna Shield	12 large stones for East Axes
1 small east shield	5 womens dresses
5 large East Axes	4 feather headdresses
6 large Stone [axes]	9 shell armlets
6 common East axes	2 shell ornaments
1 Tobacco Pipe	18 Lime spoons
5 Stone Clubs	4 Combs
5 small East axes	3 Cassowary bone daggers
1 Motu axe	2 sets baskets
2 Kerepuna axes	2 cord bags
2 axe handles for ——	1 nose ornament
2 [——]	9 Shell Armlets
5 womens dresses	9 Fighting ornaments
1 large mat	9 mixed ornaments
2 skulls	1 large mat
2 pearl shell ornaments	6 wood swords
1 Cord Girdle	4 sp[ears]
1 shell ornament	2 East drums
6 Shell Ornament	4 Skulls
2 cord bags	1 long lime bottle
12 Lime spoons carved	1 —— of ——mast
2 Combs	1 tin box of native hair all from 1 man
1 nose ornament	2 Kerepuna Shields
2 Necklaces	Canoe Model
1 sample cord	18 carved lime bottles
8 Feather headdresses assorted	1 round wood dish
1 Boars tusk ornament	1 —— of —— mast
1 Fighting ornament	18 Canoe Paddles
1 shell ornament	18 bows
1 necklace	50 arrows carved
1 shuttle	4 Drums
1 lime spoon	4 large East axes
1 round wood dish	5 Canoe models
-- baskets	1 large mat
1 basket	8 wood swords
6 shell armlets	3 Stone clubs
12 large East Axes	2 wood sp[ears]
12 common axes	1 Kerepuna axe
6 Motu axes	1 Motu axe
5 Kerepuna axes	2 axe handles for [them?]
	50 stone axes with handles assor——

## QUEENSLAND MUSEUM (1880)

Ethnological Specimens presented to the Queensland Museum, 23 December 1880 (List compiled by Michael Quinnell, filed in QM Pacific Anthropology File: Donations, Exchanges and Purchases)

Carved Lime Bottle\*

Disc Clubs (2)\* [1 stone club sent to the Indian Museum in Calcutta, 1882]

Lime Spatulas (4)\* [1 lime spoon sent to the Indian Museum in Calcutta, 1882]

Bone Dagger\*

Comb\*

Drum

Wood swords (4)\* [2 Swords sent to the Indian Museum in Calcutta, 1882]

Stone axe blades (14)\* [2 stone bladed axes sent to the Indian Museum in Calcutta, 1882]

Eastern axe blades (2)

Axe handles (9)

Food mixer (1)

Adzes (4), 2 with blades\* [2 stone bladed adzes sent to the Indian Museum in 1882]

Eastern adzes (2)

Skirts (2)\* [1 example sent to the Indian Museum in Calcutta, 1882]

Plume headdress (1)

Shield (1)\* [1 Shield from Kerepuna was sent to the Indian Museum in 1882]

Pipe (1)\*

Bags (2)\*

Bone nose ornament\*

Shell Girdle

Mouth Ornament worn in fighting

Necklace

Shell armband

Shell Ornament

Items marked with an asterisk appear to have been exchanged out (sent to the Indian Museum in Calcutta in 1882).

## QUEENSLAND MUSEUM (1882)

List of Papuan artefacts sent to the Indian Museum, Calcutta, in February 1882 (as part of an exchange which also included natural history specimens and Aboriginal Australian artefacts) (Photocopy of original list, extracted from QM General Catalogue, is filed in QM Pacific Anthropology File, Anthropology Section, Queensland Museum).

## Implements of Natives of New Guinea

Lime Bottle and spoon

1 R— headed stone club

1 Bone Dagger

1 Comb

2 Swords

2 Stone bladed axes

2 Stone bladed adzes

1 Lamie a woman's dress

1 Kerepuna A Shield

1 Pipe [Pipe – probably a tobacco pipe]

2 String bags

1 Bone ornament for the nose

1 Bow & bundle of Arrows

The above comprise seventeen of fifty-nine items presented by Andrew Goldie in December 1880. The '1 Bow & bundle of Arrows' at the end of the list do not appear to be part of Goldie's 1880 collection.

## QUEENSLAND MUSEUM (1886)

Papuan artefacts selected by Andrew Goldie from his trading store in Port Moresby for the Queensland Museum (QM Purchase 57) (Goldie's List of Curios, appended to his letter to Anthony Musgrave, 17 February 1886).

Goldie no.	Object type	Asking price for each (Shillings / Pence)	District procured	Pounds	Shillings / Pence
1	2 Stone Clubs flat	5/	Koarie		10
2	2 Stone Clubs round	6/	Koarie		12
3	1 Stone Club Star	10/	Koarie		10
4	1 Stone Club notched	10/	Freshwater Bay		10
5	2 Stone Clubs flat	5/	Freshwater Bay		10
6	1 Stone Hatchet or Ela	5/	Freshwater Bay		5
7	2 Stone Hatchet or Ela	5/	Inland Round Head		10
8	2 Shields or 'Kasie'	7/	Kerepuna		14
9	1 Shield " "	6/	Miva		6
10	1 Shield	5/	Freshwater Bay		5
11	1 Carved ornament for sacred House	3/	Freshwater Bay		3
12	1 Bambo pipe	2/6	Freshwater Bay		2/6
13	2 " " pipes	2/6	Miva		5
14	1 " "	2/6	Round Head		2
15	1 Drum	5/	Kerepuna		5
16	1 Drum	5/	Inland Round Head		5
17	4 Womens peticots	2/	Freshwater Bay		8
18	1 Womans "	2/	Kabadi		2
19	4 Wood dishes	2/6	Kerepuna		10
20	1 Pig net for hand use	2/	Koarie		2
21	2 Nett bags	2/	Alema		4
22	1 " " with charm	2/	Alema		2
23	1 Shell breast ornament	2/	Alema		2
24	2 Combes worn in hair	2/	Alema		4
25	1 " " made of bone	2/	Alema		2
26	2 Coconut cups	1/	Alema		1
27	1 lime bottle	2/	Alema		2
28	1 cord neck ornament	1/	Alema		1
29	1 boars tusk ornament	2/	Miva		2
30	1 pair mens trowsers	1/6	Hula		1/6
31	4 Armllets or ganies	1/	Aroma		4
32	2 rist ornaments worn as morning	1/	Aroma		2
33	2 Arm " " "	1/6	Aroma		3
34	1 Necklace " "	2/6	Aroma		2/6
35	2 Combs worn in hair	2/	Aroma		4
36	2 Water bottles	1/6	Aroma		3

## QUEENSLAND MUSEUM (1886) continued...

Goldie no.	Object type	Asking price for each (shillings and pence)	District procured	Pounds	Shillings / Pence
37	2 Belts	5/	Alema		10
38	1 nett bag	2/6	Maiva		2/6
39	2 Cassowarie head ornaments	2/	Koarie		4
40	2 " arm "	1/	Alema		2
41	1 Brow ornament Kangaroo teeth	4/	Koarie		4
42	1 lime bottle	2/	Hula		2
43	2 Canoe paddles	2/	Kerepuna		4
44	2 Canoe "	2/6	Alema		5
45	6 Bundles Bows & arrows	3/	Alema		18
46	20 Spears	1/6	Kerepuna	£1	10
47	4 Fish Spears	2/	Kerepuna		8
48	2 Wood Clubs	2/	Alema		4
49	2 Man catchers	2/	Aroma		4
50	4 Spears with man catchers	3/	Aroma		12
51	4 Spears	1/6	Miva		6
52	4 Pig spears	1/	Alema		4
1	2 Stone clubs flat	5/	Koarie		10
	119 Specimens			£15	-6-0
	<i>Settled Andrew Goldie Feb 22/86</i>				

#### Registration history relating to QM Purchase no. 57 (QM P57)

The following details the registration history of the 119 artefacts that Goldie supplied to Queensland Museum in 1886 (QM P57). Archival correspondence shows that Goldie attached numeric labels (1-52) to individual objects or groups of objects before shipping them from Port Moresby. Goldie Nos 1-42 were packed in a case while those numbered 43-52 were packed in a bundle. It appears that when the consignment arrived at the Museum those objects in the case (Goldie Nos 1-42) were largely registered in the 'General Catalogue' between R6014 and R6081. The remainder of the collection (i.e. Goldie Nos 43-52) appear to have been set aside and by the time they were registered their association with Goldie

and QM P57 appears to have been overlooked. It is possible that by then many of Goldie's original numeric labels had either been lost or perhaps their significance forgotten. A few objects were inadvertently accessioned into the MacGregor Collection (these are indicated by a 'MAC' prefix) and some of these were later transferred to the National Museum in Port Moresby (PNGM). The abbreviation N/L indicates that an item has not been located in Queensland Museum collections to date. A catalogue of objects identified as part of QM 57 (including those accessioned into the MacGregor Collection in error) appears in Chapter 5 of this volume. The reference to 'Catalogue no.' refers to the appropriate catalogue number in Chapter 5.

## Registration history relating to QM Purchase no. 57 (QM P57)

Goldie no.	QM Registration no. (1886)	Later QM Registration numbers	Comments	Catalogue no. (refer to Chapter 5)
1	R6077 R6074 R6073 R6075?	8051, E4671 8061, E4677 8050, E4678 N/L	Four 'flat' stone clubs from the Koiari district were supplied by Goldie in 1886. Two appear at the beginning of Goldie's list of curios under no. 1 and another two clubs (also no. 1) appear at the end of his list (i.e. after Goldie no. 52; see previous table). Two clubs were registered under R6074 and R6077. The other two other clubs are probably those registered under R6073 and R6075, the latter has not been located to date.	Catalogue no. 46 Catalogue no. 44 Catalogue no. 45 N/L
2	N/L N/L	N/L N/L	Goldie no. 2: Two 'round' stone clubs from the Koiari district. These do not appear to have been registered in 1886 between R6014 and R6081.	N/L N/L
3	R6072	8093, MAC5477	Star club, Koiari district.	Catalogue no. 43
4	N/L	N/L	Goldie no. 4: One 'notched' stone club from Freshwater Bay. This does not appear to have been registered between R6014 and R6081.	N/L
5	R6076 R6078	8055 8057, E4672	Two 'flat' stone clubs from Freshwater Bay were registered under R6076 and R6078. One (R6076) cannot be located.	R6076 (8055) N/L Catalogue no. 47
6	R6080	N/L	Stone adze, Freshwater Bay	N/L
7	R6079 R6081	N/L 8132, E5022	Two stone hatchets [adzies] were listed under Goldie no. 7. These were registered under R6081 and R6079, both described as 'Stone adze' and with reference to Goldie no. 7. One is believed to be R6081 (E5022); the other cannot be located.	R6079 N/L Catalogue no. 48
8	R6014 R6015	8256 8253, MAC4763	Goldie no. 8: Two shields from Kerepuna. These were registered under R6014 and R6015. Shield (R6014) was described under R6014 as 'matted, plumed, with castanets' and measured 82 x 43.5 cm. It cannot be located and was possibly exchanged out in late 1800s.  Shield (R6015) was registered into the MacGregor Collection (MAC4763) in error.	R6014 N/L Catalogue no. 4
9	R6016	8257, E8671	Shield, Miva.	Catalogue no. 5
10	R6017	8265, E10094	Shield, Freshwater Bay.	Catalogue no. 6
11	R6018	MAC4488	Ceremonial board ( <i>hohao</i> ). R6018 later registered into MacGregor Collection in error (MAC4488).	Catalogue no. 7
12	R6045	E9631	Bamboo tobacco pipe from Freshwater Bay.	Catalogue no. 27

## Registration history relating to QM Purchase no. 57 (QM P57) cont...

Goldie no.	QM Registration no. (1886)	Later QM Registration numbers	Comments	Catalogue no. (refer to Chapter 5)
13	R6042 R6043	N/L N/L	Described by Goldie as two bamboo pipes from Miva. Registered under R6042 and R6043, each described simply as a 'Pipe'. Cannot identify from R6042-R6043 description.	R6042 N/L R6043 N/L
14	R6044	8464, E5030	Tobacco smoking pipe from Round Head.	Catalogue no. 26
15	R6070	8175, E4810	Drum, Kerepuna.	Catalogue no. 42
16	R6069	8187, E4817	Drum, 'Inland from Round Head'.	Catalogue no. 41
17	R6066	8561, E4825 N/L N/L	Goldie no. 17: Four grass skirts from Freshwater Bay. These were registered together under R6066; an annotation in the register suggests that only three skirts were received. To date, only one grass skirt has been located (E4825).	Catalogue no. 40 N/L N/L
18	R6067	8551	Goldie no. 18: 1 grass skirt from Kabadi. Registered under R6067 and described as a 'Grass petticoat'. Later re-registered under 8551 and described as a skirt coloured yellow and brown. Unable to locate in QM collections.	N/L
19	R6019 R6020 R6022 R6023	8504, E8237 8503, E8935 8506 8505, E8241	Four wooden dishes [bowls] from Kerepuna. One bowl (R6022) not located, possibly exchanged out in late 1800s.	Catalogue no. 8 Catalogue no. 9 R6022 N/L Catalogue no. 10
20	R6025	N/L	Described as a Koiari pig net for hand use. Not located but probably similar to that illustrated by Stone (1880: 125).	N/L
21	R6056 R6059	8676, E4855 8665, E4873	Two bags, Elema.	Catalogue no. 36 Catalogue no. 38
22	R6028	E4528 E4878	<i>Marupai</i> charm and bag. E4528 and E4878 found in collection in 1966 with no data. Attributed to QM P57.	Catalogue no. 15
23	R6030	N/L	Described by Goldie as a shell breast ornament from the Alema [Elema] district. Registered under R6030 as a 'shell bowl'. Possibly a bailer-shell type ornament?	N/L
24	R6034 R6036	E5361 7936, E5362	Two hair combs, Elema.	Catalogue no. 17 Catalogue no. 18
25	R6039	7961, E5283	Hair comb made of bone, Elema.	Catalogue no. 21
26	R6054	E5349/1-3	Cocoonut-shell spoons with handles carved with Gulf style designs.	Catalogue nos 32-34
27	R6033	N/L	Described by Goldie as a lime bottle from the Alema [Elema] district. Registered under R6033 and described as a 'Lime gourd and stick'. Unable to identify from description.	N/L
28	R6055	E8339	Woven neck ornament, worn in mourning.	Catalogue no. 35

## Registration history relating to QM Purchase no. 57 (QM P57) cont...

Goldie no.	QM Registration no. (1886)	Later QM Registration numbers	Comments	Catalogue no. (refer to Chapter 5)
29	R6046	E5126	Boar-tusk chest ornament.	Catalogue no. 28
30	R6029	N/L	Described by Goldie as '1 pair of Mens trousers' from Hula. R6029 description 'Bark girdle elaborately painted in colour', suggests that it may have been a type of bark-cloth.	N/L
31	R6051 R6052	E8711 E8905/1-2	Four Armlets. One cannot be located.	Catalogue Nos 29-31
32	R6031 R6040	N/L E5448	Goldie 32: Two wrist ornaments worn in mourning. One was registered under R6040 as a 'Bead chaplet'; the other under R6031 as 'Beadwork chaplet'. The latter cannot be located.	R6031 N/L Catalogue no. 23
33	R6049 R6050	E5434 E5435	Two coix-seed arm ornaments worn in mourning.	Catalogue Nos 24-25
34	R6038	E8419	Coix-seed neck ornament worn in mourning, Aroma.	Catalogue no. 22
35	R6035 R6037	7933, E5364 7930, E5274	Two hair combs, Aroma.	Catalogue no. 19 Catalogue no. 20
36	R6021 R6024	E4910 E4911	Goldie no. 36: Two water bottles, Aroma. Registered under R6021 and R6024, both described as 'Cocoonut bowl with lid highly carved'.	Catalogue nos 11-12
37	R6026 R6027	E4978 E4973	Two bark belts, Elema.	Catalogue Nos 13-14
38	R6057	E4854	Bag.	Catalogue no. 37
39	R6060 R6061	E5336 N/L	Cassowary-feather head-dresses. One cannot be located. R6060 appears to have been entered as R6059 'Cassowary plume collar' but later register entries indicate that R6059 was a bag (8665); a bag (8665, E4873) still has old 'R6059' label attached to it.	Catalogue no. 39 R6061 N/L
40	R6062 R6063	N/L N/L	Described as two cassowary-feather arm ornaments by Goldie. When registered under R6062-R6063 each was incorrectly described as a 'Cassowary head plume'.	N/L N/L
41	R6041	E5075	Wallaby-tooth brow ornament.	Catalogue no. 3
42	R6032	7902, E8323	Container (gourd) for lime.	Catalogue no. 16
43	N/L	N/L	Two canoe paddles from Kerepuna. Not registered between R6014 and R6081. .	N/L
44	N/L	N/L	Two canoes paddles from Alema [Elema] district. Not registered between R6014 and R6081.	N/L

Registration history relating to QM Purchase no. 57 (QM P57) cont...

Goldie no.	QM Registration no. (1886)	Later QM Registration numbers	Comments	Catalogue no. (refer to Chapter 5)
45	N/L	N/L	Six bundles of bows and arrows from Alema [Elema] district. Not registered between R6014 and R6081.	N/L
46	N/L	N/L	Twenty spears, Kerepuna. Not registered between R6014 and R6081.	N/L
47	N/L	N/L	Four fish spears, Kerepuna. Not registered between R6014 and R6081.	N/L
48	N/L	N/L	Two wood clubs, Alema [Elema] district. Not registered between R6014 and R6081. Possibly two <i>boti</i> type clubs inadvertently registered under MAC5385 and MAC5396.	N/L
49	N/L	N/L	Two man catchers, Aroma. Not registered between R6014 and R6081. Possibly later registered into the MacGregor Collection under MAC5290 and MAC483 but further research is required to confirm their status.	N/L
50	N/L	8291? 8292? 8293? 8294?	Four spears with man catchers, Aroma. Not registered between R6014 and R6081. Possibly four man-catchers with castanets registered in the Ethnology Register, New Guinea, under numbers 8291-8294. These cannot be located in the collections today.	N/L
51	N/L	N/L	Four spears, Miva. Not registered between R6014 and R6081.	N/L
52	N/L	N/L	Four pig spears, Alema [Elema] district. Not registered between R6014 and R6081.	N/L

