



THE
PACIFIC

IN THE WAKE OF CAPTAIN COOK

with Sam Neill

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AUSTRALIAN TEACHERS OF MEDIA

A STUDY GUIDE BY
ROBERT LEWIS

Overview

The Pacific: In the Wake of Captain Cook, with Sam Neill (Sally Aitken and Kriv Stenders, 2018) is a 6 x 45-minute documentary series that looks at the impact of Cook's three voyages of discovery (of exploration) nearly 250 years ago, and the ways in which the peoples of the Pacific view him now.

Sam Neill journeys in Cook's wake, uncovering stories that resonate from those times on both sides of the beach. Visiting the islands and lands where Cook went and meeting the descendants of the people Cook met, Sam hears their stories from oral tradition. What did Cook's arrival mean to Pacific island cultures then and now? And what of the trials and triumphs, disasters and delights that followed? Was Cook an instrument of imperial expansion or an enlightened explorer? Whether admired or admonished, Captain James Cook is forever linked to the Pacific, its heritage and its future.

Looking behind the man and the consequences of his extraordinary voyages, Sam speaks to descendants of the many peoples Cook met. He encounters the full spectrum from Cook lovers to Cook haters, but most of all he is touched by Pacific peoples' resilience, resourcefulness and grace.



SAM NEILL WITH A MEMBER OF
THE PRINCE PHILIP CARGO CULT

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L-R: ON SET WITH THE BUSHFIRES; BEHIND THE SCENES ON WHALE DAY



Photo credits: Eps 1, 2 and 6 by Kirrilly Brentnall; Eps 4
Photo by Joh Gibson; Ep 5 Photo by Sally Aitken and Kirrilly
Brentnall. © Essential Media & Entertainment

Episodes

Episodes 1–3 These episodes deal with Cook's first voyage in the Endeavour – travelling to Tahiti, New Zealand and Australia – beginning a process that became all too familiar in his subsequent voyages. His men trade for sex and other favours, and Cook claims the islands for the Crown. The vast maritime and continental cultures of the Pacific are now, thanks to Cook's exceptional charts, connected to the West. Within decades the Pacific is opened to whalers, traders, missionaries and military outposts – even convicts in the case of Australia. Disease, cultural collapse, and in some cases, deliberate policies wipe out thousands of Indigenous people and, in turn, nearly all islands are carved up for European colonial powers. But Sam finds that heritage has produced different scenarios in each of Tahiti, New Zealand and Australia. Today he sees there is no universal Indigenous experience or resolution. The future is in the hands of the people of the land.

Episode 4 This episode deals with Cook's second voyage aboard the Resolution in search of the Great Southern Continent. He circumnavigates the Antarctic, without ever sighting land – an extraordinary achievement in a flimsy ship at such latitudes. During this feat he begins the painstaking process of filling in vast unknown areas on the Pacific map. Sam visits New Zealand, Tonga, Vanuatu, and Norfolk Island before completing one of Cook's unfinished ambitions by touching down on Antarctica. For Sam, this episode, in a much more intimate way, mirrors what many consider Cook's greatest achievement, the breadth and extent of the second voyage.

Episodes 5 and 6 These episodes deal with Cook's final, fatal voyage, also aboard HMS Resolution, to Tasmania, New Zealand, Tonga, Tahiti, then Canada and Alaska, and his life-threatening attempts to discover the North West Passage – a potentially vital trade link across the Arctic – before his death in Hawaii. Sam unpacks and ponders the circumstances of how and why Cook died. After nearly eleven years of voyaging from the Antarctic to the Arctic Circles trading, observing, befriending chiefs and villagers alike, even participating in local culture, Cook is clubbed and stabbed and drowned in a quintessentially tropical paradise. How did it come to this? Or as one of the people Sam meets says, 'How did it not happen before?'

The series is about histories, revealing many stories that haven't been shared before. It shows how history is a lived experience, illuminating the magnitude of impact – the death, disease and displacement of Pacific peoples. Whether Cook and his map-making can be held to blame for all that followed is a complicated question with no simple answers. But as Sam voyages across the world's largest ocean, he learns modern Pacific peoples make their own destinies – including his own. In Sam's travels he also discovers more about himself as a man of the Pacific. Two hundred and fifty years after Cook's story of encounter, the modern Pacific is still evolving, with many and varied voices and experiences.



It is an epic and thoroughly modern look at 250 years of Pacific history.



Curriculum Applicability

The Pacific: In the Wake of Captain Cook, with Sam Neill is a series that can be used to explore key content of Australian and Pacific history, historical concept and aspects of the nature of history – how we know what we know. It also includes voices that are usually hidden, and multiple perspectives on events. Key areas covered are:

- Australian history
- Pacific history
- Causes and consequences
- Change and continuity
- Empathy
- Biography – Cook, Banks, Tupaia
- Indigenous histories
- Imperialism and colonialism
- Enlightenment
- Identity
- Commemoration
- Perspectives
- Reconciliation
- Oral history
- Representation of history through a documentary film



SAM NEILL AND RAYMOND KOWELUT'S DAUGHTER JESSICA



SAM NEILL FILMING IN THE OCEAN, TAHITI



SOUND RECORDIST
GLENN FITZPATRICK IN
THE ANCHORAGE SNOW

Using the Film in the Classroom

The series contains six episodes. Teachers may use one, several, or all these episodes. Here are suggested ways for using a single episode, and multiple episodes, in the classroom:

USING A SINGLE EPISODE	USING MULTIPLE EPISODES
Activity 1 – Understanding 'discovery'.	Activity 1 – Understanding 'discovery'.
▼	▼
Activity 2 – Commemoration and perspectives.	Activity 2 – Commemoration and perspectives.
▼	▼
View the episode, using the appropriate voyage map.	View an episode, using the appropriate voyage map.
▼	▼
Answer the questions on the episode, and discuss the information and ideas raised.	Answer the questions on this episode, and discuss the information and ideas raised.
▼	▼
Complete the activity on analysing and evaluating the film as a documentary.	Complete the activity on analysing and evaluating the film as a documentary.
▼	▼
Discuss the final set of Conclusions questions (page xx).	Then repeat this process for the remaining episodes, adding any new ideas to the film analysis activity after each episode.
	▼
	Discuss the final set of Conclusions questions (page xx) after watching the last episode.

Before Watching the Film



SAM NEILL WITH NICK
TUPARA AT COOK'S FIRST
LANDING PLACE IN NZ

* ACTIVITY 1: WHAT IS 'DISCOVERY'?

The Pacific: In the Wake of Captain Cook, with Sam Neill raises the issue of the meaning of 'discovery'. Look at this situation to help you think about the meaning of the word:

You are part of a jury to award the World Prize for Discovery. This is the special award of 50 million dollars that goes to the person who has made the most significant discovery that has benefited humanity. Past winners have discovered ways to eliminate poverty, to create world peace, and to eliminate racism.

This year's award is right up there with these great discoveries. It is for the discovery that eliminated cancer. The problem is: there are four applicants for the award. We do not know who should get it, so we have asked you to meet and decide.

WITHOUT ANY MORE DELAY, LET'S LOOK AT THE APPLICANTS.

- *Applicant A* A is an indigenous inhabitant of the Brazilian rainforest. She found the plant that cured cancer after a mysterious space rock crashed into the area. She was the only person who knew that the plant contained the juice that seemed to cure certain cancers. She only ever used it for her own tribe. However, it would never have been known about by outsiders if Applicant B had not become involved. She could be considered the discoverer because:
- *Applicant B* B met A, and learned the secret. He took the plant to use with his friends in Europe. He kept it secret, and only shared it with a few people. He also did not realise how powerful it was, and only used it to treat certain types of cancer. But it was his use of the plant that then led Applicant C to know about it. He could be considered the discoverer because:
- *Applicant C* C was a great research scientist. She learned about the miracle plant from B. She experimented with it, and was only one experiment away from showing that her improved version could cure all cancers. However, she died before she could tell anyone about it and all her papers describing the research were apparently destroyed. If that had happened, would we have known of the plant? Her family now claim the prize on her behalf. However, there is also Applicant D to consider. She could be considered the discoverer because:
- *Applicant D* D met C on the day she died, and quite by accident picked up the only surviving copy of her research paper explaining what she was going to do in her final test. He completed that test, and quickly told the world about this wonderful cure. The rest is history – and there are no more deaths from cancer in the world. He could be considered the discoverer because...



TRADITIONAL TAHITIAN
GROUP PERFORMANCE

*Well, jury members, it's up to you.
Cast your vote for one applicant only.*

WHO IS THE 'DISCOVERER'?

- Candidate A Candidate C
 Candidate B Candidate D

- Discuss the merits of each being considered the 'discoverer'.
- Is any candidate *not* a discoverer? Explain your answer.



* ACTIVITY 2: COMMEMORATION AND PERSPECTIVES

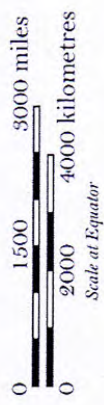
Below are two statues – one in Sydney, one in Melbourne. They are both of the same man. Both have been attacked and defaced.

- What are the messages or complaints that the attackers have?
- The man is James Cook who died in 1779. Why do you think Cook is the target of these protests nearly 240 years later? Explain your views.
- Some people applauded the attacks, and others condemned them. Why do you think the same action can be supported by some, but opposed by others?
- People offered various actions following the attacks. They included:
 - Leave the statues in the defaced state.
 - Clean the statues of the paint and restore them to their pre-attack states.
 - Remove the statues entirely.
 - Create a permanent addition to the statues that reflected the statements of hostility and disagreement.

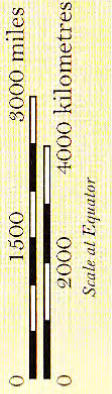
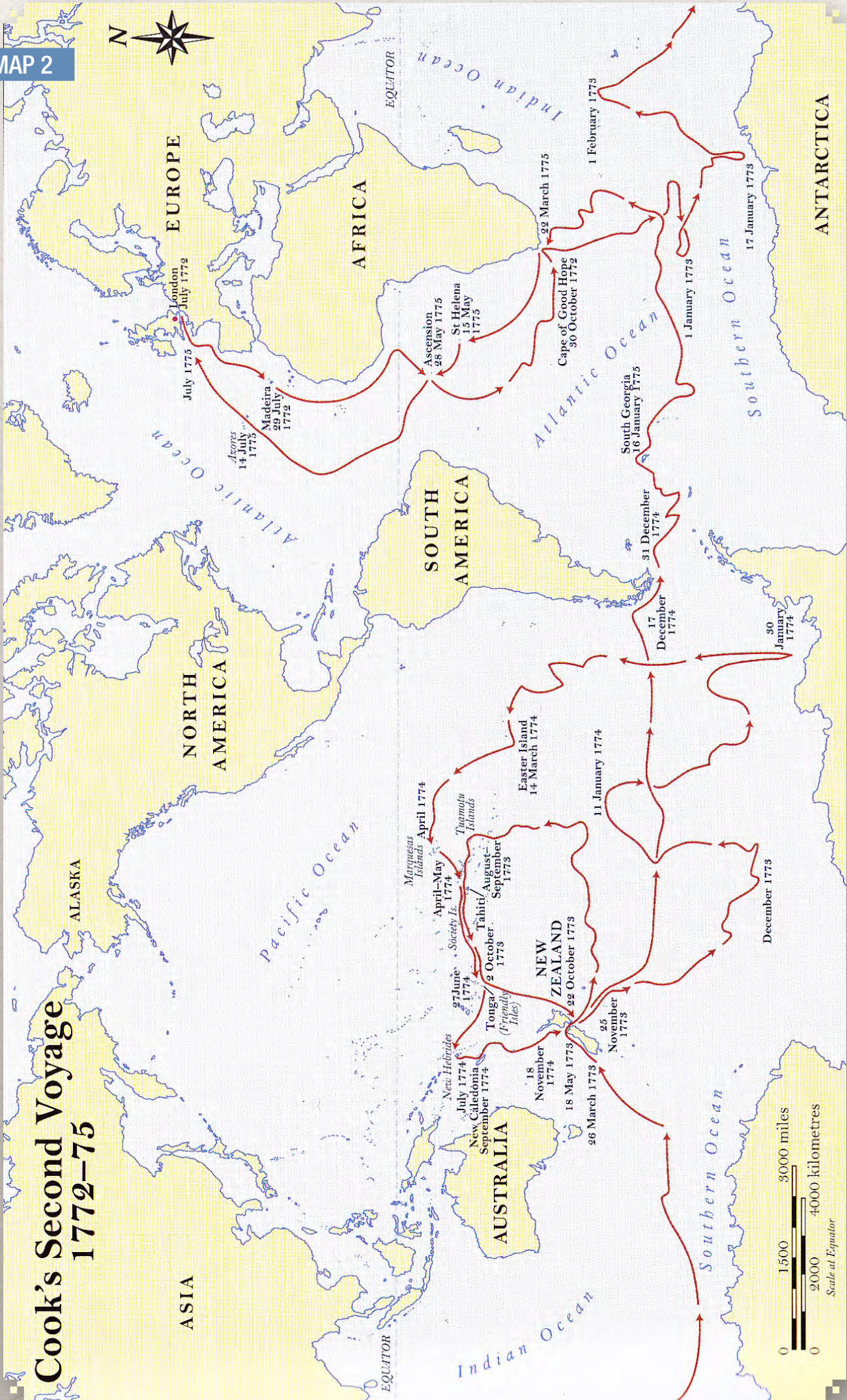
What would you do? Explain your answer. You will be asked to come back to it at the end of your viewing of the film, and see if your ideas have changed or not.



Cook's First Voyage 1768-71

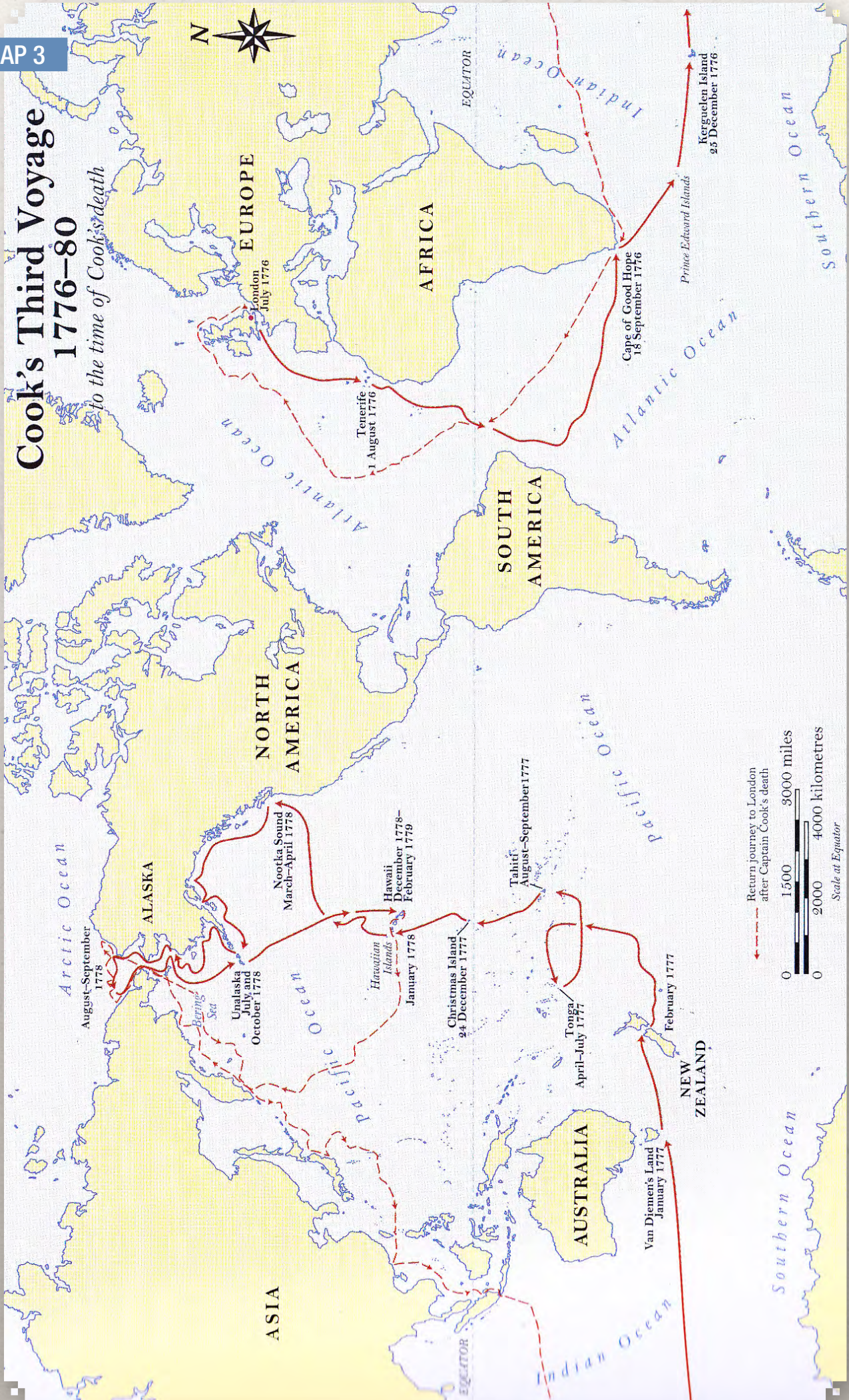


Cook's Second Voyage 1772-75



Cook's Third Voyage 1776-80

to the time of Cook's death



WILLIAM FRAME WITH LAURA WALKER, JAMES COOK. THE VOYAGES, THE BRITISH LIBRARY, LONDON, 2018



SAM PARTICIPATING IN
A TAHITIAN RELIGIOUS
CEREMONY

Exploring Ideas and Issues in the Film

EPISODE 1

* ENDEAVOUR AND TAHITI

In the introductory episode of the series, Sam Neill begins his journey through the Pacific with a disclaimer – he is not a historian, merely an actor with a fascination for the motivation, journey and legacy of Captain James Cook. Two hundred and fifty years after Cook’s first voyage, Sam begins his travels just as Cook did on the Island of Tahiti.

A vibrant display of colour and sound, the Heiva festival is a Tahitian tradition and Sam is lucky enough to experience it firsthand. Running for a month, Sam is infatuated with the lively dance, wrestling matches, food and beauty contests. It contrasts heavily with the Bastille Day celebrations that are happening at the same time. Sam poses the question of independence from the French to Moetai Brotherson, a Tahitian politician sitting in the French Parliament, though it seems the country is divided between those who continue to fight for their ancestral identity away from European rule and those who are fearful of independence.

Sam investigates Cook’s arrival in Tahiti: his crew who almost immediately disobeyed his strict ‘no trade for sex’ rule; his philandering botanist and right hand man Joseph Banks who paid for his spot on the voyage and ultimately got the credit for the successful journey. Sam interviews his way around the archipelago and learns about Cook’s mission to document the transit of Venus and the theft that jeopardised the once-in-a-century expedition. It’s through a bleak hostage story that Cook’s temperament is revealed to Sam early on,

with six chiefs held against their will because of deserters among the crew. This is to be the first of many similar situations throughout his voyages.

Tahiti’s role in Cook’s voyage goes beyond science and sex trade. Tahiti was the home of the great navigator/priest, Tupaia, who joined Cook on his journey to New Zealand and Australia. Tupaia’s prominence was cemented in his spiritual and political influence. Sam visits the ruins of the foundational Polynesian Marae at Taputapu’atea and is awestruck as he develops an understanding of the influence of Tupaia and the modern day rituals that he has in some ways influenced.

The end of the episode sees Sam contemplating his own connection to the Pacific though his family. He is of European descent, but his Maori grandchildren have ties to their country that predate the Endeavour’s first journey. Sam marvels at the maps Cook and Tupaia worked on together – maps that were used long after their voyage ended, maps that he sees as a connection of cultures, and a hope that new generations can embrace their connection to the land.



SAM NEILL AT THE BAR



CLOCKWISE FROM LEFT: TRADITIONAL TAHITIAN GROUP PERFORMANCE; SAM NEILL AND JOSIANE TEAMOTUIATAU INTERVIEW; PARTICIPANT OF A PAGAN TAHITIAN RELIGIOUS CEREMONY

* ACTIVITY

Look at the map of Cook's first voyage and discuss these questions.

- We meet Cook. Why are we still talking about him nearly 260 years after his death? What is still important or relevant about him to us today?
- What qualities do we see in him? Consider what these tell us:
 - His background
 - His response to the crew who abscond in Tahiti
 - The way he carries out the Transit of Venus observation
 - His involvement in a human sacrifice (third voyage)
- There are two other great characters in this episode, Banks and Tupaia. List some key words that describe them and their characters.
- The episode gives us a portrait of Polynesian society as Cook saw it. What features seemed to make it a paradise to the visitors?
- Behind that lay a darker side that we learn about through the experiences of Tupaia. What features made Tahiti a dangerous place?
- Neill refers to a meeting of two worlds when Cook arrives. We see examples of these differences in several incidents. Explain what each shows about the two different sets of ideas or values that existed among the two different groups:
 - The dances
 - The custom of removing tops
 - The value of the nail
 - The gathering of food and timber and water, and fishing
- Sam Neill shows us several ways in which the Tahitian

- people are reconnecting with their old pre-European contact culture. These include the traditional dances, the festival around the time of Bastille Day, and the religious ceremony at the end of the episode. Do these seem to be a successful re-engagement with a genuine old culture, or a false and hollow connection?
- Tahiti became a French colony. What evidence do we see of its continuing French character and culture?
- What pressures exist for, and against, independence from France?
- How do the Tahitians remember Cook? What are their judgements of him and his role in what happened to them?
- What does this episode help you understand about why there are several different views of Cook?

CONSIDERING THE THEMES:

- There are several themes in the series. What does this episode help you understand about:
 - Cook, the man
 - Cook, the navigator and discoverer
 - The impact of Cook on the people of the places he visited
 - The attitudes of people to Cook today and his role in their history
 - The attitudes of the people today towards themselves and their nation

- Look at page xx to analyse the film as an effective documentary. Look at page yy to consider some final questions about Cook and his impacts on the Pacific.



POVERTY BAY



SAM NEILL AND EMERITUS
PROF. NGAHUIA TE AWEKOTUKU

EPISODE 2

* ENDEAVOUR AND NEW ZEALAND

Sam returns home to New Zealand in the second episode of the series – following the wake of the Endeavour and Cook’s first journey around the Pacific. It is here that Sam Neill feels the gravity of Cook’s journey.

The episode begins with an emotional repatriation ceremony. Severed heads once traded between Europeans and Maori iwi/tribes are now being returned to their rightful owners over a century later. Sam meets a group of young men who perform the Haka and discusses the connection to their country, culture and ancestors. Sam journeys around the country, starting where Cook made his first footfall. On the beach he meets Nick Tupara, a descendant of Te Maro, a Maori man killed by musket fire on that first encounter. For Cook it was his worst nightmare made more desperate in the following days as more Maori were shot and killed. Cook abandoned the coast calling it Poverty Bay ‘as it gave him no one thing he wanted.’ For the locals it was Cook’s poverty of empathy that is remembered.

Further up the coast in Uawa/Tolaga Bay Sam is hosted by the guardians of Tupaia’s cave, a historical landmark emblematic of the peace

and curiosity, which welcomed Cook. Unlike the deep misunderstandings of his first encounter, Cook, because of Tupaia’s presence, is given the benefit of the doubt. Food, water, botanical specimens and even some sex changes hands but the lasting memory is of the knowledge that Tupaia imparted. For Maori, separated from their ancestral beginning by time and distance Tupaia’s knowledge was a life-affirming spring. Of all the times Cook spent on the New Zealand coast this was the least fractious. An antidote to hasty actions on both sides of the encounters.

In the Bay of Islands, once the most populous Maori settlement, Sam explores the implications of the European actions all those years ago – arranged marriages and the dismissal of traditional geographical names. Kihi Howe-Ririnui jokes about her joint heritage, but how important is it to feel part of one culture?

As Sam considers the complex relationship between modern day New Zealand and the Endeavour visit, he also learns more about the dynamic of Cook and Tupaia in their time aboard the vessel. Speaking with friend and musician Tim Finn, they delve into their wavering relationship at sea and the hurt Tupaia felt as his navigational talents were dismissed by Cook. Tupaia was a vital counterpart on their voyage, his arrival excited the local Maori people. Could Cook’s resistance of their friendship have been fuelled by jealousy?

In a lovely end to the episode Sam meets up with his friend, fellow actor and proud Maori, Gordon Toi. Gordon shares with Sam the art of woodcarving and both of their families come to watch as Gordon tattoos part of Maori culture onto Sam for life.



SAM NEILL



*** ACTIVITY**

Look at the map of Cook's first voyage and discuss these questions.

- The first two encounters between the crew and the Maori are totally different. The first involves violence; the other involves enthusiastic welcoming. Why were these two contacts so different?
- Cook was a great navigator and cartographer. Sam Neill talks about the unintended or unforeseeable consequences for the local people of the maps that Cook made. What were these consequences? Is it fair to blame Cook for them?
- Cook sometimes kept local names, and sometimes gave new names to places. Why did he do this?
- How can the taking of a name be seen as a taking of power and identity away from people?
- A consequence of Cook's 'discovery' of an area was an influx of foreign settlers, mainly from Britain. Why were the British able to take control of New Zealand?
- What did the Maori lose? What, if anything, did some groups gain?
- The Treaty of Waitangi of 1840 was supposed to settle the issue of sovereignty. Why has it failed to do this, even until today?
- This episode opens with a solemn ceremony around the return of some Maori heads from a foreign museum. The trade in heads that this episode covers illustrates the complexity of colonisation. Here are the stages involved in the process. At each stage describe who gains, and who loses.
- The episode ends with Sam Neill being tattooed. Why does he see it as so important and moving?

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Stage of the transaction	Who gains?	Who loses?
Maori traditionally took the heads of their enemies.		
The trade in heads started when Banks traded for a head.		
Later traders gave the Maori rifles in exchange for heads.		
Maori selling heads can be seen as a great and continuing insult.		
The weapons were used in the 'rifle (musket) wars' when Maori groups attacked each other.		
The return of heads is a strong and popular cultural and nationalistic movement.		



L-R: SAM NEILL WITH NICK TUPARA; SAM NEILL WITH THE HAKA PERFORMERS

EPISODE 3

* ENDEAVOUR AND AUSTRALIA

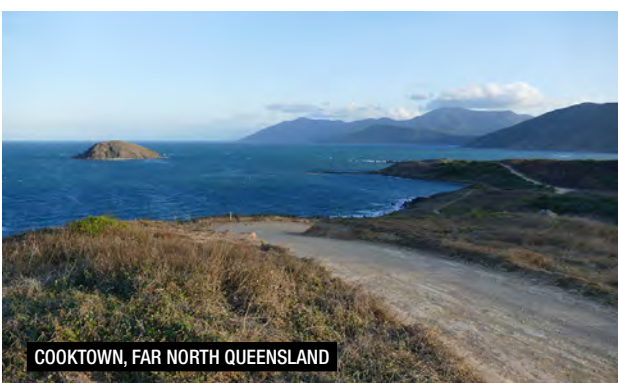
In the third episode of the series, Cook lands ashore on a coastline no European had ever visited, while Sam returns to a country and friends he is very familiar with. Sam connects with prominent Australian actor Ernie Dingo and filmmaker Warwick Thornton, losing a Captain Cook-themed board game to Ernie in Cairns and sitting down with Warwick to discuss the emotions and implications of Aboriginal heritage and the importance of representation in art.

Most Australians know about the arrival of Captain Cook and the Endeavour at Botany Bay in 1770. What they don't teach and what Sam finds out about is the difference in representation of the explorer/coloniser through art. While the first encounter has been painted as the enlightened and noble arrival of Western civilisation, Dr Shayne T Williams and Rod Mason portray to Sam a different picture at Botany Bay and reveal why the Indigenous people were especially wary of the mysterious ship.

Though Cook did not land on Fraser Island, he was observed by the people of country there who recorded the sighting, in song, as well as



SAM NEILL AND ERNIE DINGO



COOKTOWN, FAR NORTH QUEENSLAND



SAM NEILL WITH MEMBERS OF THE BINDI PEOPLE

their forecast of trouble ahead for Cook's ship. Sam meets their descendants to hear the depth of Indigenous knowledge and is astonished at the extent of their complex maps of Australia preserved in songlines.

Off shore, Sam learns about the grizzly near-death encounter the ship has on the Great Barrier Reef, and Cook's famous good luck, that saved himself and the crew from certain drowning. Back in Cooktown he meets Alberta Hornsby who shares with him the remarkable incident of reconciliation that occurred here between Cook and the Guugu Yimithirr people. An emotional connection that sparks across 250 years, touching both Sam and Alberta.

Leaving the coast for the Bush, Sam meets Bruce Pascoe who talks him through intentional bushfires, their significance to the people and the disregard the wealthy gentleman botanist Joseph Banks showed for their connection to land.

Sam's childhood dream of being a sea captain is fulfilled on an Australian Border patrol vessel. It's here that the crew discusses Cook in the context of modern day politics and Sam sees firsthand how difficult it is to captain a ship, even a high-tech one.

Finally, Cook raised the jack above Possession Island and did just that – took possession of the east coast of Australia for King George. At the same time he wrote some perceptive observations about the Aboriginal people, which would suggest that he would have deeply regretted what followed some decades later.

As a postscript, we learn that upon returning home to Great Britain, the kingdom's class system kicked in, Banks outranked and outbragged Cook, but Cook had not finished with the Pacific, nor it with him.



CLOCKWISE TOP LEFT: SAM NEILL WITH LOCAL CHILDREN; SAM NEILL WITH SOME OF THE TURTLE PRESERVATION COMMITTEE; SAM NEILL, SHANYE T WILLIAMS AND ROD MASON.

* ACTIVITY

Look at the map of Cook's first voyage and discuss these questions.

- Cook arrived in Botany Bay in xx. What details of his arrival do we get from oral history accounts of Aboriginal descendants?
- Why was there so little contact between the two groups?
- Cook left and some time later sailed past Fraser Island. How do we know the Aboriginal response to that event?
- Official and written records can be checked and critically analysed. It is more difficult with oral history. What are the strengths and weaknesses of oral history as a record of events? What would you need to know to help verify them?
- The Fraser island people tell Sam Neill of some of their later history, and of a massacre. This raises the issue: can Cook bear any responsibility for what happened after his voyages?
- Sam Neill discovers the Aboriginal concept of 'songlines'. He describes it as like a map or web placed over the landscape. How did songlines help Aboriginal people to navigate the land?
- The main focus of the episode is the disaster on the Great Barrier Reef and the time spent in Cooktown. How was it lucky for Cook to land in that place?
- Cook and others often commented on the fires that they saw along the Australian coast. What were the nature of those fires? Why would Cook not have understood their nature?
- Sam Neill discovers the first example of 'reconciliation' at Cooktown. What were the elements of the contact that made it possible for the parties to avoid conflict?
- The film gives the Indigenous names to most places, as well as the European names. How is this an example of empowerment of Indigenous people? Do you think it

matters?

- We see some artistic impressions of Cook by Indigenous people. What is the attitude of the Indigenous people to Cook now?
- Sam Neill refers to Cook claiming the east coast of Australia for the British Crown at Possession Island as 'terra nullius'. This is the modern term for an eighteenth-century legal concept. It does not refer to 'empty land', but of 'nobody's land'. It was a way of claiming land where there seemed to be no 'owner' of the land with whom the claimant could negotiate, and where there seemed to be no cultivation of the land in a way that the Europeans could recognise. Why did Cook not see that the land was already 'owned'?
- Why does Sam Neill say Cook was disappointed on his return to England?

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EPISODE 4

* RESOLUTION AND THE GREAT SOUTHERN CONTINENT

In the fourth episode of the series Sam Neill is aboard a container ship travelling the Pacific. Cook's new adventure brings with it a new ship, the Resolution. Cook and his crew set sail to cover one-third of the globe on this vessel. After the near-fatal catastrophe on the Great Barrier Reef on his first voyage, Cook is accompanied by the HMS Adventure, a lifeboat so to speak, though under its hapless skipper it was often lost and separated from the Resolution.

On this voyage Cook proved the non-existence of the Great Southern Continent, essentially a negative discovery, matched by his inability to sight, let alone land, on Antarctica. The limits of maritime technology were against him yet it's remarkable that the Resolution crossed the Antarctic Circle, a first, not once but three times. During this feat he begins the painstaking process of filling in vast unknown areas on the Pacific map. Following Cook, Sam visits New Zealand, Tonga, Vanuatu, and Norfolk Island before completing one of Cook's unfinished ambitions by touching down on Antarctica. Initially, Sam visits Dusky Sound, New Zealand, where after four months at sea and with a disgruntled crew, the Resolution is restocked. Today Sam's vessel is managed by the Department of Conservation whose main brief is both restoration and sustainability.

Heading north to Tonga, Sam meets the modern royal family, in an audience with Princess Ofeina,



SAM NEILL AT THE BEACH ON WHALE DAY

discussing Tonga's pride in not being colonised by Europe and the amusing history of a 'royal' turtle. Fully embracing the serene country, he attends a lively church service and drinks Kava with a local youth club, filled with kids who are on the edge of society. Later he is introduced to tapa making by another royal princess, Marcella Kalanivalu-Fotofili, who explains the spiritual power passed down through women. The cross-section of Tongan society gives Sam a better understanding of Cook's confusion with the islands as well as his fondness for the people, reflected in his naming them the 'Friendly Isles'.

For Cook, travelling to the Vanuatu archipelago, his first contact with Melanesia, was a completely contrasting experience. In fact the only thing that saved the crew from being attacked and eaten was the influence of a prophecy. It's here that Sam honours Cook by climbing an active volcano, forbidden at the time to Cook. Afterwards he visits a Kastom village where he meets three generations of men all aptly named Kap'n Cook, after the explorer.

Sam takes a moment while on Norfolk Island to skip back in time to delve into his own ancestral connection with the location. A prison break, a mutiny, and a connection to a man who, like Cook, is remembered as both a hero and a villain.

Finally, Sam travels to Antarctica, now understood to be the Great Southern Continent that was unattainable in Cook's time. It is now a place where scientists from all countries come to further their knowledge of the world in an environment where little changed for 250 years or at least until this century.



SAM NEILL WITH THE TONGAN CHURCH CONGREGATION



TOP LEFT: CHILDREN OF THE PRINCE PHILIP CARGO CULT. BOTTOM L-R: SAM NEILL AT CHURCH; SAM NEILL WITH TONGAN NOBILITY AT THE FAKAPANGAI CEREMONY; SAM NEILL WITH THE SELEKA CLUB



* ACTIVITY

Look at the map of Cook's second voyage and discuss these questions.

- What was the purpose of this second voyage?
- Cook returned to New Zealand, then Tahiti, and then sailed on to Tonga. How was he received during his time there?
- What was unique about the leadership role of women in Tonga?
- The Tongans claim that they were never colonised. What examples do we see of Tongans maintaining their traditional culture?
- The influence of Christianity is very strong. Do you think this is an example of 'cultural colonisation'? Explain your view.
- Sam Neill often asks what the local people think now of Cook. What is the Tongan attitude?
- Cook then sailed on to Vanuatu. How was he received there?
- We see in Vanuatu an example of the deliberate rejection of colonisation, of active 'decolonisation', in the Prince Philip Movement. How does this movement show a blending of the old and new?
- Sam Neill calls it a 'resistance' movement. Do you agree? Explain your view.
- The program shows Sam Neill at Norfolk Island. How did Cook's voyage influence its later history?

CONSIDERING THE THEMES:

- There are several themes in the series. What does this episode help you understand about:
 - Cook, the man
 - Cook, the navigator and discoverer
 - The impact of Cook on the people of the places he visited
 - The attitudes of people to Cook today and his role in their history
 - The attitudes of the people today towards themselves and their nation
- Look at page xx to analyse the film as an effective documentary. Look at page yy to consider some final questions about Cook and his impacts on the Pacific.



EPISODE 5

* RESOLUTION AND THE NORTHWEST PASSAGE

After two voyages around the Pacific, a promotion to Captain and a shot at a comfortable retirement, it would be unlikely that many would go back for a third expedition. However James Cook was not 'most' and in the fifth episode of the series, Sam Neill once again follows the path of the Resolution. This time Cook has been lured back with the promise of what could be his greatest achievement – to discover and navigate the Northwest Passage. In this episode Sam visits Tasmania, New Zealand, Tonga, West Canada and Alaska.

Tasmania was an unanticipated port-of-call for Cook but one he'd brought upon himself. King George had donated a veritable Noah's Ark of domestic animals to the ship to be let loose at various destinations – food banks for future colonists. Inexplicably, Cook added more numbers to this menagerie at Cape Town, putting himself under pressure to be constantly needing to make landfall for fresh grass and water. As Sam discovers, Tasmania, then and now, is a 'green' haven.

In New Zealand, Sam returns to his favourite childhood holiday haunt, Queen Charlotte Sound in the South Island, Cook's most favoured anchorage though his last visit on this voyage was touched by darkness. Travelling down the Sound on the same launch from his boyhood, Sam reveals the mystery of the death and cannibalism of ten crew of the HMS Adventure on the second voyage and Cook's outwardly puzzling reaction. Cook hosted the chief perpetrator on board and accepted his version of the cannibal

incident thereby alienating other Maori whose code demanded revenge and his crew who felt likewise. For Cook, not punishing Kahura was a win-win but not so for others. Descendants of Kahura who Sam meets at the fateful beach of the Adventure's crew's despatch have yet another interpretation.

At Te Papa, New Zealand's national museum, Sam views the famous Webber portrait of Cook. He's somewhat ambivalent about why it's in the basement. Tina Ngata, a Maori activist, is also ambivalent about Cook. She rejects his reputation for discovery, holding him accountable for what followed which she describes as genocide.

In Tonga, while at a royal gift giving ceremony beside the palace, Sam also learns about another side to Cook. Defying his hosts at a similar ceremony Cook discarded his wig and disrobed in order to observe rituals that the Tongans would rather have kept to themselves. Their forgiveness of strangers breaking their sense of tapu/taboo saved the day but Sam learns that Cook was very lucky to avoid a later attempted assassination.

Moving north from the tropics Sam discovers the lonely wilderness of the outer reaches of Vancouver Island, perhaps the eeriest of all of Cook's locations. He senses the ghosts of animals, trees, men, women and children. He sits down with Ray Williams, Mowachaht elder, the only inhabitant of a bay that held 5000 of his ancestors at the time of Cook's visit. The reasons for the depopulation are complex and not all the consequence of Cook's arrival. Ray is now concentrating on ensuring that his knowledge can be passed onto his grandchildren.

In snow-bound Anchorage where Cook's statue looks more like a snowman, Sam meets locals who regard Cook as a hero, not because he found the Northwest Passage but because he didn't. Alaskans love a noble failure. In Nome, a few degrees from the Arctic Circle, Sam meets a commercial fisherman who says his crew would not have survived a day in Cook's ships let alone the months that Cook persisted in sailing back and forth across the ice wall. And in another first for Sam he skis off across the frozen ocean testing his personal resilience, a minute measure of the strength of purpose of Cook and his crew as they refused to give up their search.



CLOCKWISE FROM LEFT: ANCHORAGE LANDSCAPE; TOURING CEMETARY WITH SAM NEILL AND AARON LEGGETT; SAM NEILL AND ANTHROPOLOGIST AND COOK 'NUT', RICK KNECHT

* ACTIVITY

Look at the map of Cook's third voyage and discuss these questions.

- What was the purpose of Cook's third voyage?
- Cook first sailed to New Zealand via the southern tip of Tasmania. He revisited Queen Charlotte Sound and the site of the killing of ten crew members of the supply ship Adventure during the second voyage. Why did Cook not punish the Maori there?

- Why did this cost him the respect of his crew?
- What does Sam Neill learn about the issue of cannibalism and the eating of the ten sailors?
- Why might this still be a delicate issue?
- Cook then returned to Tahiti, to return Omai. What was Cook's reaction to the theft of the goat show?
- Cook then used his usual method of taking chiefs hostage until deserting crew members were returned. How did this show that Cook did not understand local culture?
- Cook then went to Tonga. How did Cook's behaviour there suggest that he was not in control of the situation?
- How did his luck seem to save him from attack?
- How did this visit add to tensions between Cook and his crew?

Cook then headed to Vancouver Island to repair his ship and take on supplies, before searching for the Northwest Passage.

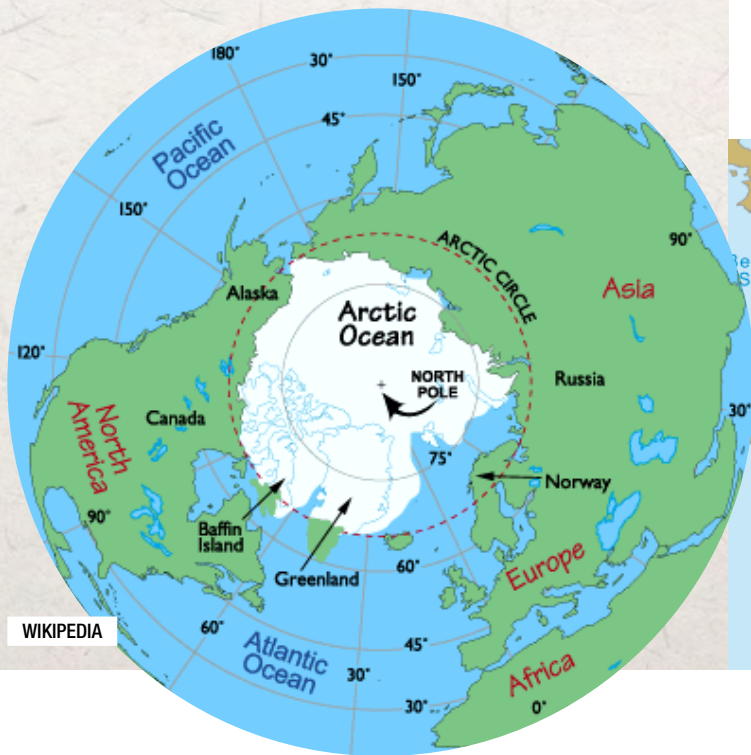
THE NORTHWEST PASSAGE

The Northwest Passage refers to a way ships could sail from the North Atlantic Ocean, into the Arctic Ocean, and through the Bering Strait separating Alaska from Russia, and into the North Pacific Ocean. This was a much shorter route for ships from England to reach Asia and Pacific than the various alternatives:

- from England, around the southern tip of Africa, and into the Indian Ocean; or
- around the southern tip of Africa, and then across to Tasmania and New Zealand to enter the Pacific; or
- from England, around the southern tip of South America, and then into the Pacific Ocean.



WIKIPEDIA



WIKIPEDIA



The problem was that the Arctic Ocean was usually ice-covered, and impossible for a ship to travel through.

So, the aim was to find a way through the ice, probably between Greenland and Canada. With the ice lessening in the Arctic Ocean in recent years, there have been passages opened up to allow ships through at times.

This is the sort of passage that Cook was hoping to discover.

- How did the people react to him?
- In what ways do we see Cook not being in command of the situation, and making mistakes?
- How did the search for the north-west passage affect Cook's relationship with his crew?
- What was the result of the contact between the local Indigenous people of the area and the Russians?
- How are the results of that contact still seen today?

- What does Sam Neill's meeting with Ray Smith tell us about the continuing impacts, and the efforts by people to regain their culture? What difficulties exist in doing this?

CONSIDERING THE THEMES:

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L-R: RUSSIAN CHURCH, ALEUTION ISLANDS, ALASKA; SAM NEILL AND AN ANCHORAGE PARKING INSPECTOR

EPISODE 6

* RESOLUTION AND HAWAII

After following Cook's voyage one-third of the way around the globe, Sam Neill approaches the end of his journey. Starting in the heart of the Arctic and finishing in Hawaii, the island that Cook did not get the chance to leave.

Sam begins the episode in the middle of a blizzard, as he attempts to walk through it, he has no apprehensions about why Cook's crew's morale was so low at this point of the expedition.

Sam meets with Raymond Kowelut and his daughter Jessica for walrus dinner. Sitting around a fire eating dinner on ice, Sam bites the bullet and tries walrus for the first time. While Raymond is used to the taste, Sam is as equally disgusted by it as Jessica and Cook's crew.

While Cook had to sail for two weeks to reach the island of Unalaska, Sam only has to take a two-hour plane ride. That doesn't mean his journey would be easy. With violently unpredictable weather, flights often turn back and are notoriously turbulent. This time the weather gods are propitious and Sam has an uneventful flight. But the island has its day when Sam travels with Rick Knecht, an archaeologist, to an outlying bay where the remains of an Unangan settlement from Cook's time can be seen. The seas are tumultuous but recovering in the calm of the bay, Sam and Rick lie back in the primeval landscape. While Rick believes that Cook was well in control of the voyage at this stage some of his crew's behaviour was worrying.



Sitting down with Captain Dennis Robinson and his wife for a traditional meal, Sam is confronted with the horrors the Unangan people endured at the hands of the Russian fur traders who preceded Cook by some years. In a tender moment between the group, Sam is taught about how new generations are trying to find their way back to their roots.

Sam continues to Hawaii. While Cook spent about a month circling the Island looking for an anchorage, Sam once again has the advantageous ease of an aircraft. Sam visits with historians and locals, exploring museums and uncovering the intriguing circumstances of Cook's two visits to Hawaii. Had Cook not returned to Hawaii to fix a broken mast, history would have been vastly different, Sam goes to the spot Cook eventually met his demise and talks to the current owner of the property.

The debate over the circumstances of Cook's killing is contentious though it is often pointed out that he had been fortunate in escaping earlier attempts on his life. After nearly eleven years of voyaging from the Antarctic to the Arctic Circles trading, observing, befriending chiefs and villagers alike, even participating in local culture, Cook is clubbed and stabbed and drowned. Whether or not his offences to the gods of Polynesia demanded his life, the fact is he lived for and died in the Pacific. His remains are there, at the bottom of the bay.

Back in Australia Sam views an unfinished tapa waistcoat abandoned by Elizabeth Cook after his death – a poignant memento. A larger than life stainless steel sculpture of the man by Micheal Parekowhai is the focus of Sam's reflections on Cook. Finally on an uninhabited islet in mid-Pacific Sam concludes his journey from being a 'mere actor' when he set out to becoming 'a man of the Pacific.'





LEFT: FISHING HUT, NOME, ALASKA.
BELOW L-R: SAM NEILL WITH
GORDON KANAKANUI LESLIE HO'ALA
KEALAKEKUA TRIBE; HAWAIIAN
LANDSCAPE; TRADITIONAL HAWAIIAN
DANCE PERFORMANCE

* ACTIVITY

Look at the map of Cook's third voyage and discuss these questions.

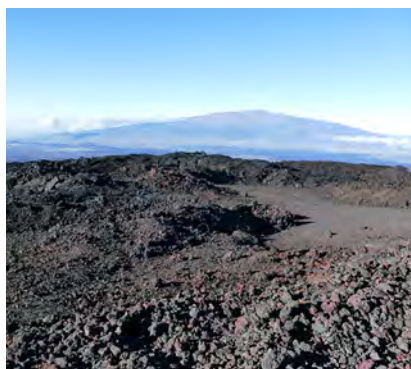
- On the way back Cook navigated a difficult area in fog. What does this tell us about Cook as a navigator? How did it affect his relationship with his crew?
- They had already had contact with other Europeans – Russians. What had been the outcome of that contact?
- We see Sam Neill visit the home of a man who is trying to restore the lost culture. Why is this such a difficult task for this group? What is his attitude to what can realistically be expected?
- Why did Cook now return to Hawaii?
- Lono was the god of fertility, and Cook's arrival coincided with the celebrations of Lono. How did that affect the way people treated him?
- We see a magnificent cloak and headpiece that were given to Cook by the king. What was the symbolism of this giving?
- The presence of Cook and his crew of 200 men was a great burden on the local people. Why would they be pleased when he left?
- Why did Cook return to Kealuaka Bay?
- How was the atmosphere and religious environment different?
- Cook went to take a chief back to the ship to force

the people who took his boat to return it. Why was the large crowd of local people upset by this?

- Cook was killed on the beach, and his body taken away and treated as an honoured chief. How did the crew see the stripping of the flesh off the bones? How did they react?
- How is Cook seen today in Hawaii?

CONSIDERING THE THEMES:

- There are several themes in the series. What does this episode help you understand about:
 - Cook, the man
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Critically analysing the film as a documentary



SAM NEILL ON
MT YASUR

The Pacific: In the Wake of Captain Cook, with Sam Neill is a documentary film. Documentaries can be different types:

1. FLY-ON-THE-WALL
 2. POINT-OF-VIEW
 3. ARGUMENTATIVE/PERSUASIVE/ACTIVIST
 4. NARRATIVE, STORYTELLING, INFORMATIONAL
- Which type is this one? Justify your answer.
 - Does it have elements of the others in it?
 - A documentary film uses a variety of elements and strategies to have an impact. Consider the way the following elements are used in the film. Summarise your ideas.

ASPECT	COMMENTS
Structure of the film	
Role of the presenter	
Use of interviews	
Use of music	
Use of maps and graphics	
Editing	
Use of sound	
Cinematography	
Use of historical documents	
Any other features that you notice	



- Here is some additional information about the making of the series. Read it and use it to add to any of your answers above, as well as the questions that follow.

The series idea came about during talks with Sam Neill along the lines of ‘what do you want to do next’ upon completion of the successful collaboration on the feature documentary *Why Anzac with Sam Neill* for ABC TV. Cook’s looming 250th anniversary, and an exploration of the myths and stories around Cook, first contact, colonisation, and subsequent history, had always fascinated Sam, and seemed a logical next project.

A decision was made very early in the production to create a very different series than other ‘Cook’ TV series. No re-enactments or evocations, no red coat and tri-cornered hat, definitely no close-ups of quills scribbling on parchment. This was to be a modern journey with modern intent, examining not just the known Cook history, but digging deep into the unknown Indigenous stories – the ‘other side of the beach’.

A deliberate decision was made to tell only the Pacific story. Cook’s early Yorkshire/Whitby story has been told many times before, and raking over old ground was not part of the narrative we wanted to pursue. It was initially intended to visit every island Cook visited, but it became obvious the logistics of moving Sam and crew to every island would be prohibitive, even with modern

transport.

Despite the advance of technology over the years, the Pacific is still a difficult place to get around.

Although Cook never sighted nor set foot on Antarctica, he completely circumnavigated it in his second voyage. The production felt it was completing Cook’s work to have Sam visit the Australian Antarctic Territory; to complete what Cook could not.

During thirteen weeks of filming, approximately 100 interviews were conducted by Sam around the Pacific. The entire production was shot in 2017.

David Alrich, Executive Producer

What a wondrous place is the Pacific, the amazing blue backyard we are lucky enough to call home. A third of the planet, it’s an ocean full of stories – no wonder James Cook was seduced and awed. We were too, following in his wake.

It’s hard to encapsulate the experience of creating this series with Sam Neill except to say what a privilege it has been for us all to make. The people we’ve met throughout the journey have humbled us with their spirit, humour, and their deep interconnectedness across thousands of miles of ocean. There is still much to learn and share with each other, and much yet to understand.

However, the incredible places we travelled to, in being able to feel the depth of story in the very same locations, both often unchanged – and often radically changed – helped us all first hand to see the encounters anew from all sides. We are all Pacific people.

I hope what comes through in the series is that history is a living thing. It’s continually evolving, and constantly relevant. In looking back we can find ways of moving forward.

Whose comments, name please?

- There are contrasting attitudes to and judgements of Cook in history today. Do you think *The Pacific: In the Wake of Captain Cook, with Sam Neill* is a fair and effective documentary that allows you to come to your own informed conclusions? Justify your view.

Conclusions

- To some, Cook is a hero. To others, he is a villain to be despised because of what followed. Everywhere he went, Sam Neill asked people the question: 'What do you think about Cook?' What is your answer to this question?
- Neill discovers that disaster, disease and loss of culture can be seen everywhere Cook sailed. Can Cook be blamed for what followed?
- The study guide started with an exercise on the meaning of 'discovery'. Would you describe Cook as a 'discoverer'?
- The study guide also looked at the attacks on the statues of Cook in Sydney and Melbourne. Look back at your ideas about why people might have attacked the statues, and what, if anything, you think should be done in response to the attacks. Have you changed any of your ideas?
- A feature of the film is its involvement of Indigenous people of the places Cook visited. How important is their perspective in understanding the history of the exploration of the Pacific?
- What does the film help you understand about the historical impact of colonisation on the Pacific peoples?
- If Cook had not mapped the lands he did, would the outcomes have been any different for the Pacific people?
- We talk about Cook, but there were always crew members as well. What insights do you get from the film about the life of the crew on Cook's voyages?
- One of the important ideas that emerges from the film is the strong sense of identity of the Indigenous people interviewed. Colonialism challenged that sense of identity. What examples have you seen of the ways in which there is cultural renewal in various Pacific areas?
- Here are some comments on Cook from people who are interviewed in the film, and taken from the companion book by Meaghan Wilson Anastasios, and published by Harper Collins. Which of these judgements do you think are fair and accurate? Which are unfair and inaccurate? Why do you think there are differences of opinion about Cook among these people?



L-R: TRADITIONAL HAKA FACEPAINT; JIMMY JOSPEH FROM THE PRINCE PHILIP TRIBE; YOUNG DANCERS BEFORE THEIR PERFORMANCE, FRASER ISLAND

Colonisation has been blamed for the doom of so many indigenous peoples. I certainly would never defend what happened to us. But I also like to remind people that what took place here were conversations of encounter. People were reaching out to each other and trying to be friends. OK, there was conflict, fear and hostility. That's human ... It's important to remember that in those periods of first encounter we were friends and we were equals, and the Maori set the terms. – **EMERITUS PROFESSOR NGAHUIA TE AWEKOTUKU (NEW ZEALAND)**

James Cook? He's someone to whom we owe a great deal, and from whom we must demand a great deal. He was remarkably greedy, adventurous, and an extraordinary human. I can't hear myself completely agreeing with cousins from the other parts of our ocean when they say on hearing that name: venereal disease, despair, colonisation. Upheaval and catastrophe came with the Endeavour. But so, too, came some really good things. Not just economic and cultural change, but also the opportunity to extend, to explore and to understand. – **EMERITUS PROFESSOR NGAHUIA TE AWEKOTUKU (NEW ZEALAND)**

Is Cook friend or foe? I think he was a pawn. He was tasked to claim Australia, which he did. But the foundation of the nation? That falls on Britain – the empire that was built on the back of other cultures ... other peoples. They obliterated a shitload of culture. But a shitload of culture still remains, and we're celebrating it. And it seems like the rest of Australia has started celebrating it too. – **WARWICK THORNTON (AUSTRALIA)**

James Cook? He don't mean nothing to me other than the fact that he was a so-called bloke who discovered something that wasn't lost. – **ERNIE DINGO (AUSTRALIA)**

Do I blame Cook? I think we all do. But is it fair? Well, if you need to point the finger, he's the guy. But it's those who came after him that were the real bad guys. Cook is like the footy coach who cops the blame for the team performance. We know that. But he's become a useful metaphor. Art is also a way to deconstruct the myth of Cook and grapple with the potency of his story to reframe and reinterpret the first encounter. – **WARWICK THORNTON (AUSTRALIA)**

I think he was a great man and had many admirable qualities. He wasn't perfect but he was placed upon a pedestal in the nineteenth and early twentieth centuries, especially in New Zealand and Australia - both countries that were looking for a hero. I think he himself would have hated to have been in that position A lot of the negativity that surrounds him now is not so much about him, himself, but more to do with what Europeans brought to the Pacific and the indigenous people of the Pacific afterwards. – **JOHN ROBSON, (NEW ZEALAND)**

Was it good that Cook came here? Probably ... I mean eventually somebody would have turned up, and I'd rather have Cook than somebody else who came with a gun and look us by force. So, yes, I would say it was a good thing. – **PRINCESS 'OFEINA-'E-HE-LANGI (TONGA)**

Captain Cook was good in a way and bad in another way. He was bad because after he arrived, diseases came here – syphilis, whooping cough, chicken pox, German measles. [But] there were good things about Captain Cook because he brought nails and hammers to our people. It made it easier for our people to build our homes – the long houses. Our people used to have to pack their lumber in canoes to carry it from location to location. But Captain Cook saw that and so his idea was to make a good relationship with our people by bringing nails and hammers and saws to make it easier for our people, instead of moving the lumber each time. – **RAY WILLIAMS (ALASKA)**

Cook had good days and he had bad days ... I think by opening up the Pacific to the European maps, he started an exchange that was unlike any other in world history, at least in this part of the world, and that ultimately is something that he'll always be remembered for. – **ASSOCIATE PROFESSOR MARK D. MCCOY (HAWAII)**

There are many bad feelings about Cook in Hawaii. Some people say that he didn't know his men were going to give the natives venereal disease and tuberculosis so that wasn't really his fault. But he did know what was going to happen when he allowed them to go ashore and stay overnight. When those sailors got on shore they weren't just looking for water. He knew the diseases were going

to be passed on to us. So by the time we get to 1893 when the American military invaded, there were only forty thousand Native Hawaiians left. The collapse of the population caused us to lose our sovereignty. Easy pickings, right? Now, we've been under American military occupation for over a hundred years. – **LILIKALA KAME'ELEIHIWA (HAWAII)**

Personally, I have no bad feelings against Cook. If it wasn't Cook, eventually someone else would have come here, so, I have nothing bad against the man. The only thing that bothers me is that people say he discovered Hawaii, but it's hard to discover a place when there are people there already. – **TRACY TAM SING (HAWAII)**

As an anthropologist I can't divorce thinking about Cook from thinking about his impact on what otherwise was a rather insular society. It was like dropping a rock into a pond of still water. I find the Hawaiian reaction to him much more interesting than I do Cook himself. But he certainly was unparalleled in terms of his exploration of the Pacific and his keen observations. Cook looked at all these places in Polynesia, and he described them as a nation. It's taken a long time for archaeology, cultural anthropology, historical linguistics and biology to put those puzzle pieces together and deduce where Polynesians came from. But, to his credit, Cook saw that right away. – **ASSOCIATE PROFESSOR MARK D. MCCOY (HAWAII)**

Cook was very much a man of his time. I don't think that he was that spectacularly different to the other people who were involved in what's called the 'Age of Discovery' but from an indigenous perspective is probably better known as the 'Age of Genocide'. This is not a historical event to us. This is something that is still happening to us every day. – **TINA NGATA (NEW ZEALAND)**

Is it fair to hate Cook? He's got a lot to answer for if we want to judge him by modern standards. But when we're looking at historical questions – do you use the morality of his own society or the societies that he's visiting? I think that's a very difficult question to answer. – **ASSOCIATE PROFESSOR MARK D. MCCOY (HAWAII)**



L-R: TAHITIAN LANDSCAPE; SAM NEILL ROWING, NZ; SAM NEILL ON FRASER ISLAND, AUSTRALIA

- Neill says that the significance of Cook is that he brought the European world and the Pacific world together, and stitched them together into the fabric of history. In this period of the 250th anniversary of his first voyage, there are plans to celebrate and commemorate Cook, and there will be acts of condemnation as well. Do you think Cook should be celebrated or condemned? What do you think would be an appropriate commemoration in Australia, and for Pacific peoples?



WALRUS DINNER BY THE
FIRE, NOME, ALASKA



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