When the Imperial Institute Collection was received by the Dominion Museum in Wellington in 1955, this notice, ‘This box contains articles brought by Capt. Cook from Otaheite’, was included.

Following pages: These maps tracking Cook’s voyages, titled ‘Western Hemisphere’ and ‘Eastern Hemisphere’, were engraved by Samuel John Neele and appeared in the 1784 edition of Sydney Parkinson’s book A journal of a voyage to the South Seas, in his Majesty’s ship the Endeavour. They suggest an alternative way of perceiving and mapping the globe to that we subscribe to in the 21st century, where we more typically think in terms of northern and southern hemispheres.
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Tēnā koutou katoa. This publication by Dr Janet Davidson is very timely as we approach 250 years since James Cook first sighted Aotearoa, New Zealand, in October 1769. The three voyages of Cook in the Pacific were part of an intense period of European voyaging that continues to hold fascination and intrigue for many people. For Māori, Pacific and other indigenous peoples, however, the first encounters were also fraught with tension, apprehension, misunderstanding and conflict.

This publication has immense value for Māori and the Pacific peoples whose treasures were acquired and taken on these voyages of exploration. Although often described as ‘artificial curiosities’, the treasures collected on the voyages continue to have enduring significance and deep meaning to their descendant kin communities. The treasures convey and represent ancestors and their mana and mauri or life-force.

Unfortunately many taonga have minimal or very little information associated with them and often their trajectories have taken them from landscape to landscape, traversing through time and place and often ending up scattered in auctions, museums and in private collections throughout the world. To reconnect these ancestral treasures with their source communities is something that museums should be doing, and we hope that this can be only the start of this reactivation and reaffirmation process.

Although there are notable examples of publications that document the treasures collected on the three voyages of exploration by Cook and his crew, there hasn’t been a publication that has significantly highlighted the collections of the Cook voyages held in the care of the Museum of New Zealand Te Papa Tongarewa. The research and provenance information associated with the Māori and Pacific treasures in this publication is to be commended as it brings to light in one authoritative source an invaluable treasure.

Museums must reach out and connect with indigenous peoples and be far more than just passive repositories of treasures. This publication is long overdue for our national museum and we hope that the scholarship, taonga and their whakapapa can be enjoyed and experienced by the living descendants in contemporary times.

Dr Janet Davidson has a national and international reputation for her research and writing on New Zealand’s archaeology and prehistory. As a Māori who had the privilege to work alongside her at the old national museum in the 1990s it is my great honour to scribe these words for this publication. The taonga in this publication, along with their whakapapa, histories and images will be of great interest to the tribes from whom they were collected. I hope that this publication can lead to further scholarship and research to uplift the foundations of Māori art, culture and identity.

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Foreword
Oldman’s catalogue also contains seven Māori items with alleged Cook-voyage associations; of these, five are in Te Papa. Four can probably not be proved. The fifth, a patu parāoa, or short whalebone club (page 195), provides an interesting insight into the difficulties of confirming Cook-voyage associations. It has the following provenance in Oldman’s catalogue: 'Brought from New Zealand in 1777 by Midshipman Barr in the *Discovery*. Given to his sister in Bath who, when a very old lady, gave it to Dr. Joseph Hume-Spey, of that town, in whose family it remained until October, 1909.'

Unfortunately, there was no Midshipman Barr on the *Discovery*, which did not return to London until 1780. However, a John Daval Burr, master’s mate on the *Resolution* on the second voyage, described as ‘a good steady officer’, was one of three midshipmen promoted to lieutenant in 1775. It is possible that this weapon was indeed collected by Midshipman Burr on the second voyage and that someone tried to tidy up his sister’s failing memory long after the event, but there remains a query over this provenance. Evidence against is that this patu is stylistically more elaborate than other patu parāoa from the voyages.

A much more dubious item in the Oldman collection is a large war canoe prow. In a letter dated 7 November 1950 to Mrs Phillipps, wife of Dominion Museum ethnologist WJ Phillipps, Oldman’s widow wrote:

I have just received from the previous owner of the large Canoe Prow, a card stating that it was in that canoe that the Maori’s [sic] went out
Sydney Parkinson’s skilful depictions of tools, fish hooks, household items and utensils from Tahiti were later engraved by W. Darling in an arrangement that holds little regard for the original purpose and function of each artefact. The engraving appeared in A Journal of a Voyage to the South Seas, in His Majesty’s ship the Endeavour, published in 1773.
This engraving by T. Taylor after a drawing by John Webber shows Tongan men boxing. Boxing was an important spectator sport in Tonga and was enjoyed by women as well as men.

February 1777, anchored at Meretoto on 12 February and stayed there for nearly three weeks. After leaving Aotearoa, the ships made brief contact with what are now the Cook Islands of Mangaia and Atiu, then the uninhabited Takutea. Here Cook was at last able to get some food for the livestock. Another atoll in the island group, Manuae, proved unproductive.

Cook was now seriously behind the unrealistic schedule proposed for him by the Admiralty. He decided to sail for Tonga, where he could obtain all the refreshments he needed. They stopped for five days at Palmerston Island, an uninhabited atoll, where there were abundant fish, birds, coconuts, and food for the cattle in the form of coconut greens and scurvy grass. They landed briefly at Niue, which Cook called Savage Island, and sighted the Ha’apai group of Tonga on 28 April.

They remained for two and a half months in the Tongan archipelago, visiting Tongatapu, and finally set sail for Tahiti on 17 July, discovering but not landing at the previously uncharted Tubuai in the Austral Islands and reaching Tahiti on 12 August. Here they found evidence of a Spanish attempt to establish a mission. Cook remained in the Society Islands for four months, mainly at Tahiti and Raiatea, with briefer visits to Moorea, Huahine – where the sailors built a house and planted a garden for Mai – and Borabora. The ships were repaired and replenished and the crews refreshed in preparation for the long voyage ahead. They left the Society Islands on 8 December, and crossed the equator on the 22nd.

On Christmas Eve they located an uninhabited atoll, which Cook named Christmas Island. Here they found an abundant supply of fish and turtles and were able to observe an eclipse of the sun. They sailed again on 2 January, sighting the western islands of the Hawaiian chain on the 18th. They landed on Kaua‘i and Ni‘hau before bearing away on 2 March, sighting the coast of ‘New Albion’ (North America) five days later. Some time was spent searching for a harbour on this coast and the ships finally moored in Nootka Sound at the end of the month. They spent almost a month there, again repairing, replenishing and refreshng.

On 26 April they began the long voyage up the coast of what is now Canada and Alaska, venturing up inlets, searching for a passage to the north. As they travelled west, they encountered increasing evidence of Russian influence and were able to refer to existing, but inaccurate, Russian charts of the area. Cook sailed up Bering Strait to some 70° of latitude but eventually, at the end of August, he was forced to retreat from the edge of the Arctic ice sheet. He intended to spend the winter in warmer climes and to attempt to sail further north early in the next summer.

The ships sailed for Hawai‘i on 26 October, sighting the island of Maui a month later. Much time was spent cruising in difficult weather and the ships were separated for 13 days, meeting up again on 6 January 1779. They eventually turned in to Kealakekua Bay on the island of Hawai‘i on 17 January. Here they remained until 4 February. Cook was treated with extraordinary veneration, unlike anything he had previously experienced.

Soon after Cook left Kealakekua he encountered
Necklaces of small sea shells like this one from Tonga were worn by women. Just as the islanders met by Cook and his crew longed for European beads, so the travellers were keen to collect necklaces. More than 40 Tongan shell necklaces collected during the voyages are in museums around the world.

This interesting Native American object, made of leather and fibre and featuring beautiful quill work, was made on the Pacific north-west coast of North America. It was originally part of an elaborate arrow quiver, which must have been dismantled so its parts could be shared.
In Hawai‘i, as elsewhere in the Pacific, stone adze blades were extremely important tools. These blades are very similar to those from the Society Islands and also some early Māori examples and were used in the same way.

In Aotearoa the māripi was used in the ritual cutting up of human flesh, an act surrounded by the restrictions of tapu. Its elaborate decorative carving reflects its ceremonial importance.
A comparative table of the various languages in the isles of the South Sea and of various nations to the east and west of it (1778)
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South view of Mangia-nooe, distant 2 miles (1777)
William Wade Ellis

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The inside of a hippah in New Zealand (1779–84)
Benjamin Pouncy after John Webber

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A boxing match in Hapaee (1784)
Isaac Taylor after John Webber

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A night dance by men in Hapaee (1784)
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A night dance by women in Hapaee (1784)
William Sharp after John Webber

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A view of Huaheine (1784)
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Ship Cove, Queen Charlotte Sound (circa 1788)
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Pouahe, King of the Friendly Islands, drinking kava (1784)
William Sharp after John Webber

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A view of Huahine (1794)
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A view of Huahine (1794)
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A portrait of a New Zealander (circa 1777)
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Poedua (Postula), daughter of Oreo, chief of Ulaietea, one of the Society Isles (1784)
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The inside of a house in Nootka Sound (1784)
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A canoe of the Sandwich Islands, the rowers masked (1784)
Charles Grignion after John Webber

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An offering before Capt Cook, in the Sandwich Islands (1784)
John Hall and Samuel Middiman after John Webber

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The death of Captain Cook (1785)
Francesco Bartolozzi and William Byrne after John Webber

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