

in a fashion that accorded with his own personal and most innermost desire; and the myth of Cook as the hero of peace and the harbinger of civilisation in the Pacific was sustained in Europe and the Pacific long after his death. But it was myth not reality. The reality lay in the hidden contradictions latent in establishing a free market economy in the Pacific. To do that Cook had taken with him iron from Matthew Boulton's Birmingham factory that when fashioned into daggers was used to cut him down on Kealakekua beach. For when Cook, this man of peace attempted for the last time to take a Pacific chieftain hostage—dealing once again in the coercive market in which captives are exchanged for stolen goods—the hidden hand of Kukailimoku, the Hawaiian god of war struck him and four of his marines down. Cook had committed the fatal error of returning to the island when peace no longer reigned there, not even in myth. The course of history is littered with such ironies.

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The present lecture has drawn heavily upon the combined research of Dr Rüdiger Joppien and of mine from volume three of *The Art of Captain Cook's Voyages* (Oxford University Press, Melbourne, 1987), for many of the facts presented. I am particularly indebted to Dr. Joppien for his recent research on the early life and training of John Webber. In other cases where I have drawn directly on Dr. Joppien's personal research this is mentioned in the notes. Apart from that the opinions expressed are my own.



Plate 6. John Webber, 'The Death of Captain Cook', pen, wash and water-colour, c. 1781-83, Mitchell Library, State Library of New South Wales, Sydney.