

Apotheosis Of Captain Cook Cook

A study of the relations between nineteenth-century science and Christianity.

"The fictionalized explorers and conquistadors represented in this corpus all identify with certain aspects of Amerindian culture - significantly, those elements that are most distinct from European culture, such as cannibalism and human sacrifice - but also feel the need to distance themselves from these "others" in order to protect their own European cultural identity. In most cases, the conquistadors themselves are represented as outsiders within the enterprise of imperialism, due to ethnic, religious, or sexual differences from the norm. This representation turns the gaze inward toward the "other" within European culture, underscoring the complex origins of Latin American cultures in the violent encounter between the Amerindians and the conquistadors." "By examining these issues, Lopez's Latin American Novels of the Conquest illuminates the ways in which Latin American novelists used their literary imaginations to embody their ambivalence regarding their own transcultural heritage as children of both the colonized and the colonizer."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

What actually happened as Europeans and peoples of the Pacific discovered each other? How have their respective senses of the past influenced their understanding of the present? And what are the consequences of their meeting? In this collection of essays, scholars from European, Polynesian, and Settler backgrounds provide answers to these questions. Writing from, and between, a variety of disciplines (history, anthropology, Maori Studies, literary criticism, law, cultural studies, art history, Pacific Studies), they show how the Pacific reveals a more various and contradictory history than that supposed by such homogenizing metropolitan myths as the introduction of civilization to savage peoples, the general ruin of indigenous cultures by an imperial juggernaut, or the mimicry of European models by an abject population. They examine contact from both sides of beaches throughout Polynesia, exposing the many inconsistencies from which Pacific history is made. Some of the essays consider the extent to which traditional European ideas about organizing and legitimizing claims to territory and power were invoked and problematized in the South Pacific; some consider the violence endemic in such scenes; others examine the aesthetic discourses with which early travelers and settlers attempted to make sense of the Pacific in the aftermath of "discovery." But rather than reiterate the myths and anti-myths of conquest, these essays show how local differences have made and do make a difference. They emphasize the Pacific's capacity to absorb and transform the impact of Europe, an impact that has been as notable for its ambivalence and confusion as for its single-minded pursuit of hegemony. The editors develop these themes in a wide-ranging introduction that relates Pacific concerns to a more global set of theoretical and methodological problems, including current work in post-colonial and subaltern studies.

A book about how European colonists in Australia represented the Indigenous peoples they found there, and the tasks of governing them within the terms of Western political thought. It emphasises how the framework of ideas drawn from the traditions of Western political thought was employed in the imperial government of Indigenous peoples.

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Places matter. We are shaped by them, and in turn we shape them physically and imaginatively. They connect us to time and locality, perhaps even to life and death itself. This is a book about places and how our engagement with them--complex, changing, and varied--forms and transforms our understanding of them, of ourselves, of the human condition itself. *Pacific Places, Pacific Histories* brings together leading Pacific Islands studies scholars and invites them to talk about the places they have inhabited and to contemplate the meaning of that experience. The result is a veritable collage of reflections, distinct and different from each other but moving in their collective impact. Our engagement with places becomes daily more complicated with the transnational movement of peoples, ideas, technologies, and cultures. Global capitalism relentlessly alters established ethnographic assumptions about the meaning and importance of where we are and have been. The essays presented here are about letting go, learning and un-learning, transgressing physical, emotional, and intellectual boundaries. They are about personal quests, narrated in distinctive voices, raising particular concerns. Together they contribute significantly to our understanding of how small islands in a vast ocean enable us to see ourselves and the world around us.

This is the story of an outrageous child who, through innocent eyes, redefines the recipes of bread, wine and life as she waits for the angels to speak to her. It is the story of her challenge of every institution, of her struggle to remain who she is lest she bend too far and snap and break and die. It is the story of her visions, her dreams of America - the home of the brave and the land of the free.

From the Ruins of Colonialism throws fresh light on the history of memory, forgetting and colonialism. Focusing on Australia, the book charts how film, public commemorations, history textbooks and museums have, in a strange ensemble, become something called Australian History. It considers key moments of historical imagination, including the legends of Captain Cook and the Eureka Stockade, events such as the 1988 Bicentennial celebrations and the shipwrecked woman Eliza Fraser, whose story reflects anxieties about race and gender. This book argues for a new sense of remembering. Rather than being content with a culture of amnesia, it makes the case for learning to belong in the ruins of colonial histories. Chris Healy's investigation of these historical cultures and narratives is innovative and stimulating and will become a powerful statement for new histories.

Discusses Obeyesekere's book *The Apotheosis of Captain Cook* in relation to Captain Cook stories from Victoria River District, Northern Territory.

This insightful study examines the strategies used by outsiders to usurp Hawaiian lands and undermine indigenous Hawaiian culture. Drawing upon historical and contemporary examples, Houston Wood investigates the journals of Captain Cook, Hollywood films, commercialized hula, Waikiki development schemes, and the appropriation of Pele and Kilauea by haoles to explore how these diverse productions all displace Native culture. Yet, the author emphasizes the voices that have never been completely silenced and can be heard asserting themselves today through songs, chants, literature, the internet, and the Native nationalist sovereignty movement. This impassioned argument about the linkages

between textual and physical displacements of Native Hawaiians will engage all readers interested in Pacific literature and postcolonial studies.

The Apotheosis of Captain Cook European Mythmaking in the Pacific Princeton University Press

British imperialism's favorite literary narrative might seem to be conquest. But real British conquests also generated a surprising cultural obsession with suffering, sacrifice, defeat, and melancholia. "There was," writes John Kucich, "seemingly a different crucifixion scene marking the historical gateway to each colonial theater." In *Imperial Masochism*, Kucich reveals the central role masochistic forms of voluntary suffering played in late-nineteenth-century British thinking about imperial politics and class identity. Placing the colonial writers Robert Louis Stevenson, Olive Schreiner, Rudyard Kipling, and Joseph Conrad in their cultural context, Kucich shows how the ideological and psychological dynamics of empire, particularly its reorganization of class identities at the colonial periphery, depended on figurations of masochism. Drawing on recent psychoanalytic theory to define masochism in terms of narcissistic fantasies of omnipotence rather than sexual perversion, the book illuminates how masochism mediates political thought of many different kinds, not simply those that represent the social order as an opposition of mastery and submission, or an eroticized drama of power differentials. Masochism was a powerful psychosocial language that enabled colonial writers to articulate judgments about imperialism and class. The first full-length study of masochism in British colonial fiction, *Imperial Masochism* puts forth new readings of this literature and shows the continued relevance of psychoanalysis to historicist studies of literature and culture.

DIVAn historical account of native Hawaiian encounters with and resistance to American colonialism, based on little-read Hawaiian-language sources./div

This comprehensive five-volume set contains readable essays that describe and interpret the most important global events since the European Renaissance, some accompanied by related document excerpts and primary source materials. • Entries covering 62 major events that changed the world • Contributions from dozens of well-respected scholars from a variety of disciplines • An extensive timeline accompanies each volume • Appendices for subjects such as States Achieving Independence since 1945 and Ruling Houses and Dynasties • An annotated bibliography of many recent works on each subject event

Discovering Cook's Collections focuses on the collections of art and material culture brought back from the Pacific on Captain Cook's voyages and contains essays by some of the world's leading and most innovative historians and anthropologists. The book celebrates the richness of Pacific Island cultures in the initial years of European contact as well as the collections' contemporary relevance to historians and the Indigenous communities who produced them. The

essays in this book explore the history of the collections, their dispersal through the museums and private collections of Europe and t.

Cook's three voyages of discovery, which took place between 1768 and 1779, are among the most remarkable achievements in the history of exploration. Cook charted vast areas of the globe with astonishing accuracy, and the voyages also made a significant contribution towards solving some of the great problems of cartography and navigation. With crews containing gifted sailors and navigators, as well as botanists, painters and scientists, Cook provides the link between the speculative, profit-hungry voyages of the Elizabethan seafarers and the scientific expeditions of the nineteenth and twentieth centuries.

Abstract: This thesis examines the polarized debate regarding Captain James Cook's apotheosis waging on between anthropologists Marshall Sahlins and Gananath Obeyesekere. By illustrating how and why binary interpretations of Cook's death render a shallow examination of associated travel texts, the thesis re-examines two travel journals resulting from Cook's third and final voyage - journals from the American, John Ledyard and Captain James Cook - and an account, "Captain Cook's Visit to Hawaii," taken from Samuel Manaiakalani Kamakaua's (nineteenth-century Hawaiian historian) Ruling Chiefs of Hawaii. Focusing on discussions of trade, this project reconfigures the apotheosis debate in order to highlight the significance of the discourse of trade - both in writing and practice - and how such significance manifests into social, cultural, and political commentary. The documentation of trade in these narratives reveals the communicative properties of trade and how such documentation can be employed as a commentary-based dialogue - one that reconfigures the role of trade into an avenue for criticism. Treating these texts as literary texts, this project offers an understanding as to why each author chose to document trade in the manner that they have, and how such documentation can be situated in the economic, philosophic, and sociologic discussions of trade occurring between the seventeenth and twentieth century.

Exploration was a central and perhaps defining aspect of the West's encounters with other peoples and lands. Rather than reproduce celebratory narratives of individual heroism and national glory, this volume focuses on exploration's instrumental role in shaping a European sense of exceptionalism and its iconic importance in defining the terms of cultural engagement with other peoples. In chapters offering broad geographic range, the contributors address many of the key themes of recent research on exploration, including exploration's contribution to European imperial expansion, Western scientific knowledge, Enlightenment ideas and practices, and metropolitan print culture. They reassess indigenous peoples' responses upon first contacts with European explorers, their involvement as intermediaries in the operations of expeditions, and the complications that their prior knowledge posed for European claims of discovery.

Underscoring that exploration must be seen as a process of mediation between representation and reality, this book provides a fresh and accessible introduction to the ongoing reinterpretation of exploration's role in the making of the modern world.

Argues that history is written from the present tense, meaning that its purpose is to construct convincing political arguments about who or what caused a current problem and how that problem should be addressed.

An intriguing case study on how popular images of Oceania, mediated through a developing culture of celebrity, contributed to the formation of British identity both domestically and as a nascent imperial power in the eighteenth century.

Is science unified or disunified? Over the last century, the question has raised the interest (and hackles) of scientists, philosophers, historians, and sociologists of science, for at stake is how science and society fit together. Recent years have seen a turn largely against the rhetoric of unity, ranging from the plea of condensed matter physicists for disciplinary autonomy all the way to discussions in the humanities and social sciences that involve local history, feminism, multiculturalism, postmodernism, scientific relativism and realism, and social constructivism. Many of these varied aspects of the debate over the disunity of science are reflected in this volume, which brings together a number of scholars studying science who otherwise have had little to say to each other: feminist theorists, philosophers of science, sociologists of science. How does the context of discovery shape knowledge? What are the philosophical consequences of a disunified science? Does, for example, an antirealism, a realism, or an arealism become defensible within a picture of local scientific knowledge? What politics lies behind and follows from a picture of the world of science more like a quilt than a pyramid? Who gains and loses if representation of science has standards that vary from place to place, field to field, and practitioner to practitioner.

The book examines the role of German scholar Johann Reinhold Forster, who served as principal naturalist on James Cook's second voyage of exploration to the Pacific from 1772 to 1775. It examines how Forster contributed to our knowledge of natural history on a daily basis aboard the Resolution.

On Captain Cook.

While Captain James Cook's South Pacific voyages have been extensively studied, much less attention has been paid to his representation of the Pacific Northwest. In *Constructing Colonial Discourse*, N.E. Currie focuses on the month Cook spent at Nootka Sound on the west coast of Vancouver Island in 1778 during his third Pacific voyage. Comparing the official 1784 edition of that voyage with his Cook's journal account (made available in the scholarly edition prepared by New Zealand scholar J.C. Beaglehole), Currie demonstrates that the representation of North America's northwest coast

in the late eighteenth century was shaped as much by the publication process as by British notions of landscape, natural history, cannibalism, and history in the new world. Most recent scholarship critiques imperialist representations of the non-European world, while taking these published accounts at face value. *Constructing Colonial Discourse* combines close textual analysis with the insights of postcolonial theory to critique the discursive and rhetorical strategies by which the official account of the third voyage transformed Cook into an imperial hero.

This comprehensive five-volume set contains readable essays that describe and interpret the most important global events since the European Renaissance, some accompanied by related document excerpts and primary source materials. * Entries covering 62 major events that changed the world * Contributions from dozens of well-respected scholars from a variety of disciplines * An extensive timeline accompanies each volume * Appendices for subjects such as States Achieving Independence since 1945 and Ruling Houses and Dynasties * An annotated bibliography of many recent works on each subject event

This collection of essays stems from a John E. Sawyer Seminar on the Comparative Study of Cultures. Held over two years, the seminar investigated the effects and transformations of ideas, peoples, and institutions from the Atlantic World when carried into the Antipodes. The papers presented in this volume distil some of the key themes to emerge from discussion, each demonstrating the complexity with which discourses and practices operated in the Indo-Pacific oceanic region. Some had unexpected effects, others underwent profound transformation. Always they were changed by the ideas, peoples, and institutions of the Antipodes. Combined, the chapters underscore the ways in which both oceanic worlds were co-produced through a variety of intellectual and practical interactions over the modern period. Essays by leading Pacific scholars such as Margaret Jolly, Anita Herle, and Katerina Teaiwa are joined by essays from key scholars of various regions in the Atlantic World such as Simon Schaffer, Iain McCalman, Sheila Fitzpatrick, and Michael McDonnell, as well as interventions by the new transnationalist breed of Australian historians, led by Alison Bashford and Ann Curthoys.

Publisher Description

Here Gananath Obeyesekere debunks one of the most enduring myths of imperialism, civilization, and conquest: the notion that the Western civilizer is a god to savages. Using shipboard journals and logs kept by Captain James Cook and his officers, Obeyesekere reveals the captain as both the self-conscious civilizer and as the person who, his mission gone awry, becomes a "savage" himself. In this new edition of *The Apotheosis of Captain Cook*, the author addresses, in a lengthy afterword, Marshall Sahlins's 1994 book, *How "Natives" Think*, which was a direct response to this work.

"Peasants tell tales," one prominent cultural historian tells us (Robert Darnton). Scholars must then determine and analyze what it is they are saying and whether or not to incorporate such tellings into their histories and ethnographies. Challenging the dominant culturalist approach associated with Clifford Geertz and Marshall Sahlins among others, this book presents a critical rethinking of

the philosophical anthropologies found in specific histories and ethnographies and thereby bridges the current gap between approaches to studies of peasant society and popular culture. In challenging the methodology and theoretical frameworks currently used by social scientists interested in aspects of popular culture, the author suggests a common discursive ground can be found in an historical anthropology that recognizes how myths, fairytales and histories speak to a universal need for imagining oneself in different timescapes and for linking one's local world with a "known" larger world.

Garlick finds in state funerals a form of theatrical performance that reinforces the established rule, can appeal to vast audiences, and has advantages over some other forms of theater because of the emotional potency of its circumstances. After setting out a general context of appropriate theory, he presents a number of examples, among them the Medici esequie, the Duke of Wellington, Abraham Lincoln, John F. Kennedy, and Princess Diana. Annotation copyrighted by Book News Inc., Portland, OR This outstanding sourcebook brings together the work of major Enlightenment thinkers to illustrate the full importance and achievements of this great period of change.

An encyclopaedia of information on major aspects of Pacific life, including the physical environment, peoples, history, politics, economy, society and culture. The CD-ROM contains hyperlinks between section titles and sections, a library of all the maps in the encyclopaedia, and a photo library.

How does one describe the Pacific's pasts? The easy confidence historians once had in writing about the region has disappeared in the turmoil surrounding today's politics of representation. Earlier narratives that focused on what happened when are now accused of encouraging myths of progress. Remembrance of Pacific Pasts takes a different course. It acknowledges history's multiplicity and selectivity, its inability to represent the past in its entirety "as it really was" and instead offers points of reference for thinking with and about the region's pasts. It encourages readers to participate in the historical process by constructing alternative histories that draw on the volume's chapters. The book's thirty-four contributions, written by a range of authors spanning a variety of styles and disciplines, are organized into four sections. The first presents frames of reference for analyzing the problems, poetics, and politics involved in addressing the region's pasts today. The second considers early Islander-Western contact focusing on how each side sought to physically and symbolically control the other. The third deals with the colonial dynamics of the region: the "tensions of empire" that permeated imperial rule in the Pacific. The fourth explores the region's postcolonial politics through a discussion of the varied ways independence and dependence overlap today. Remembrance of Pacific Pasts includes many of the region's most distinguished authors such as Albert Wendt, Greg Dening, Epeli Hau'ofa, Marshall Sahlins, Patricia Grace, and Nicholas Thomas. In addition, it features chapters by well-known writers from outside Pacific Studies -- Edward Said, James Clifford, Richard White, and Gyan Prakash -- which help place the region's dynamics in comparative perspective. By moving Pacific history beyond traditional, empirical narratives to new ways for conversing about history, by drawing on current debates surrounding the politics of representation to offer different ways for thinking about the region's pasts, this work has relevance for students and scholars of history, anthropology, and cultural studies both within and beyond the region.

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Rooted in a period of vigorous exploration and colonialism, this innovative study takes the idea of the English as an 'Island Race' and shows how this concept is key to understanding British imperial history in the eighteenth century. Steven Lukes confronts liberal thought with its own limitations.

In *Islands of Truth*, Daniel Clayton examines a series of encounters with the Native peoples and territory of Vancouver Island in the late eighteenth and early nineteenth centuries. Although he focuses on a particular region and period, Clayton also meditates on how representations of land and people, and studies of the past, serve and shape specific interests, and how the dawn of Native-Western contact in this part of the world might be studied 200 years later, in the light of ongoing struggles between Natives and non-Natives over land and cultural status. Between the 1770s and 1850s, the Native people of Vancouver Island were engaged by three sets of forces that were of general importance in the history of Western overseas expansion: the West's scientific exploration of the world in the Age of Enlightenment; capitalist practices of exchange; and the geopolitics of nation-state rivalry. *Islands of Truth* discusses these developments, the geographies they worked through, and the stories about land, identity, and empire stemming from this period that have shaped understanding of British Columbia's past and present. Clayton questions premises underlying much of present B.C. historical writing, arguing that international literature offers more fruitful ways of framing local historical experiences. *Islands of Truth* is a timely, provocative, and vital contribution to post-colonial studies.

Studienarbeit aus dem Jahr 2001 im Fachbereich Ethnologie / Volkskunde, Note: 2,0, Ruprecht-Karls-Universität Heidelberg (Institut für Ethnologie), Veranstaltung: PS: Kulturen in Ozeanien: Hawaii, 14 Quellen im Literaturverzeichnis, Sprache: Deutsch, Abstract: Diese Arbeit beschäftigt sich mit den Ereignissen um Captain Cook auf Hawaii die letztendlich auch zu seinem Tod führten. Es geht dabei grundsätzlich um die Frage ob die Einwohner Hawaiis Cook als ihren Gott Lono ansahen, diese Auffassung vertritt der renommierte Anthropologe Marshall Sahlins, oder ob er lediglich als Abbild und Bote Lonos angesehen wurde, was Ganath Obeyesekere zu beweisen versucht. Entfacht wurde die Debatte mit dem Buch Sahlins *Der Tod des Kapitan Cook* woraufhin Obeyesekere aus Protest über die von Sahlins postulierten Thesen *The Apotheosis of Captain Cook* schrieb. Sahlins bezog erneut Stellung mit seinem Werk *How Natives Think*. Die Kontroverse hat mittlerweile einen stark persönlichen Charakter angenommen. Der Rahmen dieser Arbeit ist beschränkt, so dass nur ein grober Überblick über die Themen und Argumente vermittelt werden kann. Die Arbeit ist so aufgebaut, dass nach einem Überblick über die Biographie Cooks, sowie einer knappen Vorstellung, Sahlins und Obeyesekeres, die verschiedenen Argumentationsstränge sowie deren unterschiedlich Interpretation verfolgt werden."

The story of this rugged and dynamic land is beautifully narrated, from its origins in Gondwana to the twenty-first century.

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