write a conventional review, therefore, it might be more profitable to reflect on Beaglehole's place in the changing world of Cook scholarship. The general preface to the original series, written in 1954 by the President of the Hakluyt Society, mentioned "the piety which a New Zealander owes to the virtual discoverer of his islands" [vi], and Beaglehole himself wrote that "Cook's competence changed the face of the world." [xxiii] There is no doubt that Beaglehole saw Cook as an heroic figure. Today's academics are just as likely to see him as the herald of destructive changes: epidemics, guns, and colonialism. Literary specialists scour the journals for evidence of racism and imperial power, and anthropologists point out the many ways in which Cook misunderstood the words and actions of Native peoples. Heroism is mentioned only for the purposes of deconstruction. A comparison of the 1978 "Captain Cook and His Times" conference with the 1992 "Vancouver Conference on Exploration and Discovery" reveals how much the field of exploration history has been transformed by new theoretical perspectives and multi-disciplinary research. And in the wake of postmodernism, with its allergy to empirical research and argument, the lot of editors has itself become controversial. What is the point of archival research, and of careful annotation and presentation, if there is no such thing as historical evidence? The reprinting of Beaglehole's editions might seem a quixotic exercise in such a climate.

To me, much of the current criticism of "conventional" historians like Beaglehole seems hypocritical. A glance at the bibliographies of works on Cook published in recent years reveals a plethora of references to Beaglehole's work. His empirical skills were what made his volumes so reliable. There is no doubt that Beagehole's own interpretation of the material is under debate; one of the 1997 *Journal of Pacific History* International Essay Prizes was won by a paper exploring Beaglehole's neglect of Cook's colleagues and supporters. The publication of a host of journals and correspondence by Cook's contemporaries has made such revision much easier than it would have been in Beaglehole's day. But there should be no doubt about the value of Beaglehole's editions of the texts. In other words, current analysis relies on Beaglehole and his generation even as it derides them for their "old-fashioned" scholarship. The Wordsworth Classics choice of the 1906 Everyman edition of Cook simply underlines the superiority of Beaglehole's version; the antiquated language and bowdlerisation of the Everyman text makes it unsuitable for either general or scholarly readers. Because copies of the original Beaglehole editions are so expensive, and the abridged version by Glyndwr Williams is available only through the Folio Society, there was a clear case for a reprint. It will now be easier for scholars to benefit from the labours of one of maritime history's most indefatigable editors.

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Johann Reinhold Forster; Nicholas Thomas, Harriet Guest and Michael Dettelbach (eds.). *Observations Made During a Voyage Round the World*. Honolulu: University of Hawaii Press [www.uhpress.hawaii.edu], 1996. lxxviii + 446, end-maps, illustrations, appendices, notes, bibliography, index. US $55, cloth; ISBN 0-8248-1725-7.

This beautifully-produced edition of Johann Reinhold Forster's account of his voyage (1772-1775) around the world in *Resolution* with Captain James Cook makes a significant contribution to recent scholarship about voyages of exploration and European encounters

with the "exotic." The purpose of the *Resolution* voyage was to search out the "great southern continent, long an object of geographical speculation." [xvii] Like other travel literature of the period (e.g., that of Bougainville, which Forster translated and published in 1772), Forster's work constitutes an important comment not only on the lands and peoples he encountered but also on European attitudes and concerns, which included a "politicized" natural history and attempts to account for the origin and progress of human societies. Forster's *Observations* therefore contribute to eighteenth-century political and social philosophy, expanding upon and correcting the views of theorists such as Montesquieu, Rousseau and Diderot.

This edition consists of two principal portions: a set of four introductory essays by the editors on various aspects of Forster's account and the carefully-edited account by Forster himself. The text of *Observations* is annotated with endnotes that supply new and/or corrected information to supplement Forster's own footnotes. It is to the editors' credit that they have preserved idiosyncrasies of Forster's spelling and orthography (e.g., "New Zeeland") to make this an edition correspond with a high degree of felicity to the original; only "obvious" printer's errors and *errata* listed in the original edition have been corrected. [lxxv] The editors have also supplied thirty-five illustrations, some in colour, and five maps accompany the text. Useful appendices assist the reader in understanding Forster's place names and his Polynesian linguistics. The introductory essays constitute a major contribution. They examine Forster's comparative ethnology (Thomas), his views on women in the South Pacific (Guest), and his role as a disciple of the Swedish classifier, Carolus Linnaeus (Dettlebach). Particularly worthy of note is Harriet Guest's introductory essay linking Forster's reflections on the women encountered in the course of the journey to the European self-justifications based in an ethos of civilised "curiosity." [xli]

Johann Forster (1729-1798), a German polymath and former pastor from Danzig, emigrated to England with his son, George (1754-1794) in 1766. Forster soon attached himself to various scientific bodies such as the Royal Society and convinced the Admiralty to allow him and his son to replace Joseph Banks and company when the latter's demands for alterations to Cook's ship proved too onerous for the Admiralty. As the editors note, Forster did not initially intend to produce such an extensive account, but "events compelled him to do so." [xvi] Upon the return of *Resolution*, production of an official account was soon mired in controversy; Forster's account was eventually published in 1778, after the accounts by Cook and George Forster.

Dettelbach sees the task of eighteenth-century European natural history as displaying the "œconomy" of nature and its many uses for commerce, medicine and national wealth. [lxii] Forster followed Linnaeus in his search for a useful nature; coupled with his accounts of numbers of new species are speculations about tantalizing, and presumably useful, species such as the elusive wild nutmeg of Tanna (in the New Hebrides, now Vanuatu). Over the course of the voyage Forster accumulated extensive observations on the natural history and inhabitants of the regions he visited; these observations comprise approximately one-third of the total text. Forster's natural history followed the lead of Linnaeus, whose system of classification had become dominant in England, was adopted by Joseph Banks and propagated by Linnaeus' student, Daniel Solander, who, together with Banks, had traveled aboard *Endeavour* (1768-1771). Forster enumerates details of what we now call geology, meteorology, botany and zoology. He contributes to the great eighteenth-century controversy between the neptunist and vulcanist accounts of the origins of the earth by siding with the neptunists, using as his evidence the mountain chains of the South Pacific islands and South America. [24] Volcanoes, he hypothesized, arose later than

the islands on which they were found. [109] He disregards the obviously volcanic origins of many of the islands he visited, even large ones, such as New Zealand.

Nearly two-thirds of the work is devoted to the examination of political, social, moral and physical differences among peoples. Forster, like Montesquieu and Rousseau, subscribed to a climatic theory of social formation but arrived at somewhat different conclusions than had these armchair theorists. Forster believed the origins of the human species to have been tropical, with humans then migrating ever further from their original tropical home. Rousseau expressed a similar view in his *Discourse on the Origins of Inequality* (1754), but then argued that the exigencies of hostile climates stimulate human inventiveness and all the developments that we now call "civilisation." Forster's account is more complex; his observations of the "debased" condition of the people of Tierra de Fuego led him to the view that harsh climate alone does not account for the progress to civilised life; the relative lack of comforts in such climates does not necessarily stimulate human invention – it might well stifle it. The Tahitians, whom he sees as noble and fairly progressed [236], are far better off in their benign climate where they can live easily and well: "The inhabitants of the islands in the South Sea, though unconnected with highly civilized nations, are more improved in every respect, as they live more and more distant from the poles." [191] But climate is clearly not the sole factor accounting for the relative degree of progress among the Tahitians, as no other group of tropical people presented the same degree of social progress, and many lived in a far greater degree of political and social subjection. Forster does not condemn practices such as cannibalism out of hand but rather sees them as part of a progression in social evolution. [214]

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George Hamilton; Peter Gesner (intro.). *A Voyage Round the World in His Majesty's Frigate Pandora*. London, 1793; facsimile reprint, Australian Maritime Series" No. 4. Potts Point, NSW, Australia: Hordern House [www.horder.com], 1998. 37 + 164 pp., illustrations, maps. AUS $145 (+ postage), cloth; ISBN 1-875567-22-4.

Compared with the adventures of Captain William Bligh of HMS *Bounty*, the voyage of HMS *Pandora* commanded by Captain Edward Edwards is not well known. Well-armed and equipped for retribution against Fletcher Christian and the other mutineers, Edwards sailed from Portsmouth in November 1790 with orders to track down the *Bounty*. Arriving at Tahiti in March 1791, Edwards received or captured fourteen of *Bounty*'s men and confined them in a temporary prison cage on *Pandora*'s main deck that the seamen called Pandora's Box. After a fruitless search of the South Pacific for nine mutineers who with some Tahitian women had found refuge at distant Pitcairn Island, Edwards set a course for the Torres Strait. Calamity struck when *Pandora* ran onto the Great Barrier Reef and sank with the loss of thirty-five seamen and four mutineers. The survivors included eighty-nine officers and men from *Pandora* and ten of the *Bounty* prisoners. Following Bligh's recent example, Edwards commanded an arduous voyage of 1770 kilometres in the ship's four boats to the Dutch East Indies post at Coupang on the Island of Timor.

George Hamilton, surgeon aboard *Pandora*, published his account of the voyage in 1793 during a time when there was considerable interest in the trials of the *Bounty*