Alexander von Humboldt), philosophy and literature (there were even plans to establish a writers' colony on Tahiti), the editors were forced to make a decision about the focus of their critical apparatus. Their clear emphasis on anthropological questions means that it is still worthwhile for readers with a knowledge of German to turn to the East German critical edition of George Forster's work (most of its annotations are in German), but for those mainly interested in the history of the South Pacific this edition is ideal. The footnotes reveal a highly impressive knowledge of the relevant anthropological and ethnohistorical scholarship, and compare in detail Forster's account with current opinion. Altogether, these detailed discussions further reveal the value of Forster's text: it does show a marked, though obviously uneven, ethnographic sensitivity, and many of his interpretations of the indigenous perceptions he encountered have survived the test of time. The openly subjective character of the account, moreover, foregrounds quite clearly 'the colour of the glass through which I [Forster] looked' (p.9) so that both sides of the cross-cultural encounters come into view.

Surprisingly, many of the names mentioned in the volume, and indeed in Forster's texts, are not indexed, but apart from that this edition leaves little to wish for. The introduction is competent and helpful, the detailed and reliable annotations very useful, and the reproductions of maps and pictures of high quality. Nicholas Thomas and Oliver Berghof have not only produced a very useful, but also an aesthetically pleasing edition.

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Mr Explorer Douglas: John Pascoe's New Zealand Classic. Revised by Graham Langton. Canterbury University Press, Christchurch, 2000. 320 pp. NZ price: $39.95. ISBN 0-908812-95-7.

EXPLORERS are back centre-stage thanks to the currently fashionable 'new Imperial history', environmental history, and 'postcolonial' theory. Each of these approaches to understanding our colonial past stresses the important role played by explorers in naming, claiming and legitimating European appropriation of lands occupied by indigenous peoples, thereby opening up those lands for European settlement. Graham Langton's revised version of John Pascoe's 1957 version (reprinted in 1969) of Charlie Douglas's journals and letters is, therefore, timely and welcome.

I first encountered John Pascoe when I began my postgraduate researches back in the antediluvian days before Rogernomics, word processors, managerialism and stakeholders. He struck this naïve youth as something of an archetypal, grey-suited Wellington bureaucrat who occupied an office in National Archives. I did not realize then that the apparently desk-bound archivist was also an expert mountaineer and a champion of the great outdoors who idolized the tough Scottish explorer, prospector, and surveyor of remote and mountainous South Westland. Langton fails to reveal Pascoe's idealization of this archetypal 'man alone'/'kiwi joker' but he has served a new generation of scholars and students well by making Pascoe's affectionate and brief biographical introduction readily available.

Douglas's own journals and letters produced during his lifetime (1840–1916) are, however, much more interesting to the historian despite his typically nineteenth-century failure to acknowledge adequately the enormous debt he owed his Maori guides. Langton has rightly left Douglas's wild spelling intact, which adds to the flavour of the documents and endears him immediately to all bad spellers of the world. Douglas reveals himself as

something of a 'pop' philosopher and a rather droll guide to the charms and difficulties of this extremely rugged stretch of country. Consequently he is much more convincing on 'feel' than precise scientific description.

A dry, Scottish wit, which possibly eluded many Englishmen of his day, lightens some vivid accounts of the hardship of solo exploration. Douglas is particularly good on the horrors of the most populous fauna found in South Westland, sandflies and mosquitoes. He wrote: 'As an encourager of early rising, and an enemy to sedentary habits, the Sandfly is more effective than all the homlies [sic] ever written'. Similarly the mosquito 'meanly attacks people when they ought to be asleep' but Douglas rated it the lesser evil because it brought about 'many vigerous [sic] additions to the English [language]' and could not bite through 'Mosquito proof netting'.

Douglas also provides a salutary warning to those postcolonial historians and geographers who make grand claims for the importance and power of naming. He rather argues that many names resulted from pure whim so that the most sluggish river in an area characterized by swiftly flowing mountain streams was named the 'Cascade'. Alternatively, Douglas believed that the names of mountain peaks and streams usually revealed more about the fantasies and limited education of clerks working in the offices of the Department of Lands and Surveys than they did about either the nature of terrain or the history of colonizing nations.

Douglas writes best, however, on the character and personality of native birds, even if his observations are of only marginal scientific significance. Despite the fact that he ate most of the larger species in a cavalier fashion, Douglas seemed to feel deep affection for the species that most kept him company. He also had definite favourites, arguing strenuously that the intelligent and useful weka should supplant the kiwi as the national emblem. Douglas could see the point of having the energetic and edible kangaroo, or the industrious and furry beaver as a national emblem, but condemned the kiwi as 'neither use, nor ornament'. In contrast he considered the weka to be far and away the most intelligent bird he had encountered because it exhibited 'Personal valour of a high order' and 'An undying thirst for knowledge'. His description of the tui is priceless. Douglas compared them to a 'pulpit thumping parson; see picture of John Knox preaching before Mary Queen of Scots'.

As Pascoe pointed out, Douglas also seemed to have an intuitive grasp of the serious ecological consequences of destruction of habitat by mining and farming. He certainly condemned the damage caused by cats, stoats and weasels and fantasized that the kakapo might be taught how to use their powerful talons so that they could fend off these unwelcome intruders. On the other hand, he nonchalantly ate the only pair of mountain or spotted kiwi he found, regularly feasted on the plodding kakapo and inadvertently shot the last sighted pair of Haast's eagle which he mistook for 'hawks'. In this respect he was no different from most hungry explorers throughout the Empire in the nineteenth century.

Langton and Canterbury University Press must be congratulated for the helpful annotations, full index, attractive layout and excellent complement of photographs, both from Douglas's time and today, which grace the centre of the book. Yet the double-level text produced by a city dweller who idealized the fast-disappearing pioneer order, is so intrinsically interesting that it is a shame Langton did not do more with it. Perhaps he should stand back and write an article for the *New Zealand Journal of History* on what this fascinating double narrative means.

In such an exercise he (or some more daring soul) should pay attention to Pascoe's rather patronizing attitude towards Ngai Tahu/Ngati Mamoe; the almost total lack of consideration of the gender implications of this tale; the mythic persistence of the story of explorer Douglas; and what Douglas's observations reveal about one of the most rapid environmental transformations in history. Miles Fairburn's *Nearly Out of Heart and Hope* could act as a useful guide because the taciturn swagger James Cox left the

historian much less to interpret than the rather garrulous and opinionated Douglas. Douglas would only approve of such an essentially academic and office-bound exercise, of course, if it was accompanied by lots of strenuous field work retracing the trails (and trials) of the tough old Scot, his sometime companion A.P. Harper, his dog Betsey Jane, and his long-forgotten Maori guides Ruera Te Naihi and Kere Tutoko.

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Disseminating Darwinism: The Role of Place, Race, Religion, and Gender. Edited by Ronald L. Numbers and John Stenhouse. Cambridge University Press, Oakleigh, Victoria, 2000. 312 pp. Aus. price: $99.00. ISBN 0-521-62071-6.

DISSEMINATING DARWINISM comprises ten essays that bring into focus place, race, religion and gender as factors influencing how Darwin's theory of natural selection and evolution was debated, interpreted, accepted and rejected. All but one of the essays in this volume were presented at the 'Responding to Darwin: New Perspectives on the Darwinism Revolution' conference held in Dunedin in 1994. In this volume, these papers have been well edited into a related set of essays, which widens our understanding of the reception of Darwinism by revealing complex influences beyond science and religion.

The first five papers articulate the dissemination of Darwinism in different geographical locations. Each of these highlights the importance of place, and within this, the role of non-scientific and non-theological factors in informing and shaping debates on evolution and influencing the receptiveness of societal élites and the general public to Darwinian ideas. Some present a rich description of factors that shaped the reception of Darwinism. For instance, Barry W. Butcher's essay on 'science, religion, and evolution in Australia' locates the impetus for the eventual receptiveness of Australian institutions to Darwin's theory in the new breed of individual scientists coming to Australia from Britain where they had been trained by evolutionists. Suzanne Zeller's essay is equally rich in articulating the scientific, historical and personal factors that shaped the gradual acceptance of Darwinian evolution in Canada. Of particular interest is her account of human relationships in Canada's often harsh and unforgiving environment in easing the reception and gradual acceptance of Darwinism.

Others are more analytical in style. David N. Livingstone, for example, examines the reception of Darwinism in Edinburgh, Belfast and Princeton, focusing on debates among theological élites in each city. He is principally concerned with how these élites 'manage theological space' to set limits on what was 'said' and 'heard' about evolution. The essay by Ronald L. Numbers and Lester D. Stephens challenges the standard historical account of the American South's rejection of Darwinism. While not discounting resistance in the South, they find that the reception was mixed and, during the latter half of the nineteenth century, Darwinism did find favour among a number of Southern scientific thinkers and religious educators. The essay by John Stenhouse provides a richly textured account of the reception of Darwin's theory in New Zealand. Focusing principally on Protestant thinkers, Stenhouse discusses the attitudes to evolution of these Pakeha colonizers in a country where no one religious creed dominated and clergymen were often too busy establishing churches and ministering to widely scattered congregations to dwell long on the ramifications of evolution and natural selection. Stenhouse notes that the establishment of New Zealand scientific institutions coincided with the beginning