

Eldred-Grigg draws upon some recent research, but there is no indication that he turned to some of the rich archival sources which would have shed additional light on such matters and raised some new questions. It is also apparent that the author has not come fully to grips with some of the recent efforts to establish the origins of the diggers. Further, acknowledging that very little is known about the sex lives of miners does not deter Eldred-Grigg from claiming that 'Young men on the diggings, where women were so few and men so many, are likely to have behaved in the same way as they behaved in gaol.' Letters written by miners attesting to the popularity of prostitutes and the regular trips which many miners made back to Dunedin or to Melbourne to spend some of their gains in local bordellos might suggest otherwise. Speculation is not a substitute for careful inquiry or a balanced weighing of such limited evidence as is available.

Diggers Hatters & Whores remains a significant achievement. Eldred-Grigg makes effective use of the sources he does employ, the narrative is lively and the book both entertains and informs. For all that, the gold rushes of the 1860s remain a comparatively poorly researched and imperfectly understood series of events despite their status as the case of one of the three great immigrant inflows of that decade which collectively, together with the inflows of the 1870s, had an important bearing on New Zealand's subsequent history.

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Going Bush: New Zealanders and Nature in the Twentieth Century. By Kirstie Ross. Auckland University Press, Auckland, 2008. 191pp. NZ price: \$39.99. ISBN 978-1-86940-424-6.

AMERICAN HISTORIANS have long been interested in their society's relationship with nature (Frederick Jackson Turner, Leo Marx, Henry Smith, Donald Worster, Richard White, William Cronon, Thomas Dunlap, Carolyn Merchant and Patricia Limerick immediately spring to mind). Ever since Keith Thomas's and Raymond Williams's path-breaking work so too have British historians. Russel Ward, Coral Lansbury, Tom Griffiths, Libby Robin and Tim Bonyhady have pursued the relationship across two generations of scholarship in Australia. New Zealand historians, in contrast, have largely neglected the subject, leaving discussion of the topic to art historians (especially Frances Pound), environmentalists, ecologists (especially Geoff Park and Les Molloy), fiction writers and poets, filmmakers and journalists. Lyn Lochhead and Paul Star both wrote doctoral theses on the shift from acclimatization to conservation and preservation, while James Beattie and Julian Kuzma had something to say about the subject in their doctorates on climate anxiety and colonial literature as environmental text respectively. Historical geographers Margaret Johnston, Eric Pawson and Peter Holland have also made useful contributions, but this is about the sum total of endeavour. Kirstie Ross's book is, therefore, a timely and very welcome addition to the New Zealand historiography.

Ross begins with the assistance of some well-chosen cartoons and photographs to show how New Zealanders set out to domesticate and enjoy 'the bush' from the 1890s in response to greater leisure time and as part of a broader endeavour to help Pakeha settlers feel 'at home' in New Zealand's nature. She shows that this was sometimes a contested enterprise because a minority of settlers always felt uneasy about the 'great transformation' of forest, swamp and tussock into English-style 'sward'. Nevertheless, she argues convincingly that 'going bush' became a 'cultural myth' cushioning New Zealanders from the negative impacts of external developments associated with modernity. Chapter one, 'Knowing Nature', traces the emergence of nature study in New Zealand's

schools and the rise, fall and rise of Arbor Day, noting that enthusiasm for planting trees never assumed the same intensity as in parts of the USA and Australia. Ross suggests that schools failed to develop a deep 'love for country' as New Zealand became increasingly a giant imperial farm, but concedes that children developed their own understandings of this country through daily interaction with the environment via walking, exploring, riding horses and bikes, and climbing trees.

Chapter two, 'Landscapes for Leisure', examines the emergence of more formal organizations promoting interaction with the outdoors, especially tramping clubs. Here assumptions concerning gender roles underwent renegotiation because so many women joined these clubs, wore shorts and kept pace with young men. This unintended shift in definitions of masculinity and femininity resulted from a growing concern during the inter-war years to improve the general fitness of the nation. The third chapter, 'Bitten Fiercely by Tree-Mindedness', traces the efforts of Minister of Internal Affairs Bill Parry and super bureaucrat Joe Heenan to encourage tramping while preserving some of New Zealand's natural heritage in an effort to off-set the ravages of erosion. Ross also examines the role of the centennial of 1940 in raising environmental consciousness through the efforts of key nature writers such as Herbert Guthrie-Smith, but concludes that the increased desire to conserve special scenery and forest did not produce many tangible gains for conservation.

The fourth and final chapter, 'Peaks, Packs and Mountain Tracks' notes that war undid the impulse to preserve, and then explores the part played by the new system of national parks established in 1953 in promoting more interaction with 'nature'. Upgraded Tourist Corporation Hotels that had been established in the late nineteenth century, such as the Chateau at Tongariro and the Hermitage at Aoraki/Mt Cook, provided more luxurious accommodation to supplement rougher huts scattered throughout the wilderness. Caravans provided another alternative form of accommodation as cars and buses made tramps in National Parks more accessible. Family holidays from the 1950s witnessed more active engagement with beach and bush in 'a profoundly gendered' way. This increasing interaction also generated support for the green movement as trampers and fishermen joined the Forest and Bird Society in the late 1960s to resist the efforts of the Ministry of Works to raise Lake Manapouri.

Ross ties the threads together in her conclusion, 'Nature and National Culture'. She notes the conundrum that increasingly urban-based New Zealanders became more concerned about the human impact on New Zealand's wilderness remnant as they engaged with nature during leisure time rather than in a work context such as farming. At the same time the 'right' to access that wilderness became entrenched as fundamental to the experience of being kiwi. The arrival of more than two million tourists in 2003 raised concerns that the special quality of wilderness areas could be lost if such numbers are given easy and continuous access to our special places. Noisy aeroplanes and helicopters not only ruin the sense of solitude at Milford Sound, but destroy the illusion that such areas are either 'wild' or 'special'. Resurgent Maori and iwi groups have both changed and complicated the matter of access to such places further by overlaying their older attachments to supposedly national treasures.

Ross ends by discussing how overseas exhibitions promote 'beautiful New Zealand' without noting the irony that after removing the bush to make a 'better Britain' in the 1890s we now ship this lost bush and its accompanying Maori symbols back to London to promote our tourist attractions. She wraps up with a quote from *New Zealand House and Garden* that 'in settling and unsettling these islands we have become "ourselves"' — an intriguing claim that requires more discussion.

Auckland University Press has made an excellent job of production with well-chosen and nicely reproduced photographs and cartoons amplifying the text. The cover is eye-catching, and because Ross writes well the book is a pleasure to read. This reader would have liked a few more comparisons given there is an extensive international literature

on this subject. The notion of ‘unsettling’ as well as ‘settling’ could also have been interrogated more systematically, especially in terms of Maori responses to this Pakeha engagement, but otherwise this book represents a very useful beginning of a long-overdue conversation we need to engage in if we ever hope to become comfortable in this country by moving beyond the ‘settling’ phase.

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The Devil's Own War: The First World War Diary of Brigadier-General Herbert Hart. Edited by John Crawford. Exisle Publishing, Auckland, 2008. 336pp. NZ price: \$55.00. ISBN 978-1-877437-30-4.

THERE ARE SIGNS THAT HISTORIANS writing about New Zealand’s experiences of the First World War are starting to diversify their approach. *The Devil's Own War* is an example of this. The book is based primarily on the war-time diary of Brigadier-General Herbert Hart and it could be said that it naturally continues where John Crawford left off with *No Better Death* (2005), the Great War diaries and letters of Lieutenant-Colonel William George Malone. Hart was Malone’s second in command of the Wellington Infantry Battalion at Gallipoli in 1915. It seems remarkable that officers and soldiers like Hart and Malone found the time to reflect and write about their battlefield experiences whilst encamped in a warzone. And yet when one reads other sources, like the unpublished ‘Rememberings’ (MS-Papers-1032, Alexander Turnbull Library) of James Rarity Young who served with the 1st Brigade, New Zealand Field Artillery, and who recounts that as a soldier he experienced ‘months of boredom interspersed with moments of intense fright’, it is not so surprising that such writings were possible. Perhaps what is surprising is the survival of such records nearly one hundred years after they were written.

The Devil's Own War focuses almost exclusively on the period from August 1914 to April 1919, flanked by informative opening and closing accounts of Hart’s life before and after the war. Each chapter is headed by a quotation from Hart’s diary, which unfortunately does not convey readily what the chapter entails, except perhaps for the accompanying dates. The non-specialist reader may find this format troublesome. For instance, Chapter Five’s heading is ‘The Somme is the Maelstrom Drawing all Troops in Turn, August–October 1916’, and Chapter Eight, ‘One Big Sea of Slush: Passchendaele, July 1917–February 1918’. Crawford does help rectify this situation by providing explanatory comments at various intervals within the text and through the detailed and highly informative endnotes, the latter of which represent a piece of meticulous scholarship well worth examining.

Hart’s military service with the Ninth New Zealand South African Contingent in the closing months of the Boer War in 1902, and his role as head of the Imperial War Graves Commission in the Middle East from 1936 to 1943, suggests that there is scope for a larger study of his life in connection with war in the twentieth century, especially since he wrote diaries covering those episodes which survive to this day in the Kippenberger Military Archive and Research Library at Waiouru. However, it is the First World War that attracts Crawford’s attention to Hart, and the comments in his diary on the war definitely warrant a volume such as this. Seldom a day went by without Hart writing something in his war diary, and those entries were full and lengthy passages on events such as the landing of Anzac troops at Gallipoli (pp.58–60) and on the withdrawal some months later (pp.89–91). He also wrote about ‘The Soldier’s Life’, ‘Suez’, ‘Night Operations’, ‘Cairo Riot’, ‘Bayonet Sharpening’, ‘Lemnos’, ‘London’, ‘Artillery’, ‘Raiding Party’, ‘Battle of Gravenstafel’, and many more important episodes.