

that such men exhibited what was seen as a ‘weak’ or ‘flawed’ masculinity (p.118), not the sort of resilient, disciplined masculinity extolled by British imperialists and admired by Australasian colonial elites. As for white female immigrants, they too generated a whole series of concerns. How would British and Irish women cope with the demands of tough, pioneering societies, while upholding the ideals of femininity and respectability and producing lots of healthy children? As Coleborne remarks, femininity was, in fact, ‘enforced’ inside asylums and was treated as a ‘measure of sanity’ (pp.140–1). Women judged as mentally ‘defective’ or sexually ‘dissolute’ – disorders coming to be considered hereditary – were perceived as major threats to the wellbeing of future generations because increases in inmate numbers, especially colonial-born numbers, fuelled fears of ‘race decay’ (p.164).

The final chapter on ‘the others’ is devoted partly to the small groups of Chinese and Māori who appear in Coleborne’s sample – there are no Indigenous Australians in the sample. Information in the case records is scant, and Coleborne concludes that asylum staff were far more interested in their white patients than in their non-white ones. But, as white Australasian-born inmates began to exceed immigrants, concern focused increasingly on what were termed ‘hybrids’: those born in the colonies and enjoying the benefits of a healthy climate and lifestyle, but who may have inherited from their immigrant parents a propensity to mental instability or deficiency. Developing ways to identify, classify and control such people became a preoccupation of the mental hygiene movement of the early twentieth century.

On occasion Dr Coleborne’s statistical analysis of the patient sample is not altogether correct, and it is a pity that she aggregates her figures for the whole period 1873–1910 rather than breaking them down by decade so that changes over time could be more closely studied. Nevertheless, despite these quibbles, this is without doubt a valuable book. Historians of insanity have often expressed skepticism as to the worth of asylum medical records – and no doubt such documents do pose multiple problems – yet, at the same time, as Coleborne amply demonstrates, they are a remarkable repository of data offering not only insights into the lives of people we might otherwise know little about, but also highlighting the deep anxieties about class, gender, ethnicity and identity that lay just beneath the surface of apparently confident white settler societies like Australia and New Zealand.

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Migration, Ethnicity, and Madness: New Zealand, 1860–1910. By Angela McCarthy. Otago University Press, Dunedin, 2015. 234pp. NZ price: \$45. ISBN: 9781927322000 (paperback).

As the title suggests, this volume offers an investigation of migration and ethnicity in New Zealand through the lens of, in the terminology of the day, madness. It first offers contemporary and historical comparisons of New Zealand asylums in an international context, before looking to movements of the insane: those people expelled to the colonies to remove them from Britain; those repatriated to Britain to

remove them from New Zealand; those transferred between asylums once committed in New Zealand; and the effects of the voyage on people's state of mind, among other things. The emphasis of chapters four and five is, essentially, the various effects of both local and international kin and friendship networks. Chapter six focuses on 'race', ethnicity and identities, with a section on 'cross-cultural encounters' that particularly focuses on comments made by asylum staff and patients in relation to Māori, Chinese, Protestant and Catholic patients. McCarthy has written much on migration, ethnicity and identity in previous works with regard to the Irish and Scots in particular, but given New Zealand historiographical debates regarding atomization and the importance of community and/or ties to home for early settlers, this particular focus on the mental health side of the story is an important contribution, and one that McCarthy is well situated to make. The analysis draws primarily upon a sample of lunatic asylum records but integrates a range of other material, including immigration files, letters and diaries. As always in McCarthy's work, the depth and breadth of secondary literature consulted is impressive, nestling the work firmly within both national and international contexts.

Throughout the volume McCarthy signposts useful directions for future researchers examining these asylum records, noting in particular that further record linkage with other available sources would offer tantalizing explanations. Such work could, for example, provide information about the ethnic backgrounds of those born in New Zealand that is not available in the asylum records. However, the data gathered offers interesting analysis as it stands. Her examination of the length of time someone had spent in New Zealand before being admitted to an asylum reveals that among those born outside New Zealand, more people had spent between 11 and 20 years in the colony than any other length of time – 29% of those admitted to Dunedin's public asylums (p.114). Additional analysis of this data could reveal further interesting patterns. For example, an exploration of these figures by age might reveal whether they were affected by the migrants becoming elderly and being put into institutional care owing to senility or otherwise not being able to take care of themselves. Analysis by decade might provide some insight as to whether the high figure for those committed between 11 and 20 years after arrival was due to the high volume of settlers arriving in the 1870s and the onset of economic depression 11–20 years later in the 1880s–1890s.

The volume has fascinating qualitative accounts in abundance, demonstrating the richness of asylum records as a source. In a nod to anonymity, individuals' surnames are replaced by initials, while first names and multiple other identifying details are often provided, with footnotes pointing directly to online sources with the full name of the individual available. Unfortunately this has the effect of making the individuals less easy to follow as they reappear at other points in the volume, while not actually achieving anonymity. That quailm aside, the accounts provided throughout are very interesting and allow McCarthy to offer a well-rounded view of the arguments she presents. Before engaging with Fairburn's atomization thesis in order to challenge it, for example, McCarthy spends the better part of two pages outlining the impact of isolation on individuals evident in the asylum records (pp. 124–6). The remainder of the chapter argues that asylum records provide evidence of friendship and kin networks, but also offers many examples of individuals who did not maintain connections with home or with family and friends in the colony, or who were in conflict with their family, individuals who were, in a word, isolated.

As an early foray into these asylum records with an eye to migration experiences the volume is certainly valuable – the review of the secondary literature on the topic alone should be enough to entice any future researcher to consult it. Given that work on return-, chain- and step-migration of settlers is still in its relative infancy in New Zealand, examination of these topics via asylum records is an interesting and very welcome addition. McCarthy makes a strong case for the use of asylum records in migration studies, and it is clear that the records would be rich sources for anyone looking to the history of those who did not make it into the historical record for their successes. It allows this other end of the settler experience to be examined through an institutional lens that is perhaps less widely consulted than it deserves to be.

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Unearthly Landscapes: New Zealand's Early Cemeteries, Churchyards and Urupā. By Stephen Deed. Otago University Press, Dunedin, 2015. 240pp. NZ price: \$49.95. ISBN: 9781927322185.

Cemeteries are so much part of the everyday landscape of cities, villages and rural areas that our eyes often slide over them, perhaps only resting on particularly high or ornate monuments. Historians usually leave the detailed exploration of cemeteries and gravestones to family historians and genealogists, who search so assiduously for names and dates. As Stephen Deed argues persuasively in this beautifully produced book, this attitude means that we miss many opportunities to engage with the evolution of past communities, their material culture, religious and social histories. Layout and design of cemeteries in settler colonies like New Zealand capture the moment of transfer in burial and memorialization customs, as well as urban and social planning, from England and France, while their evolution shows local and regional variants in demographic, social and economic change. This makes older cemeteries fascinating in their own right, as well as rich sites for historical research.

Deed's book on New Zealand's old cemeteries is a delight for anyone who harbours a liking for exploring old cemeteries, as well as for genealogists and historians. It is beautifully designed in modified coffee table style, lavishly illustrated and laid out. This enhances the serious and significant research by Deed into the history of cemetery establishment and design. The chapters in the book are essentially chronological, with six chapters tracing New Zealand cemeteries from their origins in the Old World and adaptation by groups of European settlers and Māori. These are followed by three thematic chapters tracing the types of cemeteries and graveyards found in New Zealand; the physical elements of grave stones, plantings, surrounds, buildings and design; with a final chapter exploring modern challenges and opportunities in cemetery management. Interspersed among these chapters are short, one-to-two-page, illustrated examples giving more detail or personal stories related to the chapter in which they occur. While this arrangement leads to some repetition of material – the origins of cemeteries in European concerns for healthy open spaces is repeated several times, for example – it does mean that readers can dip into the book for information on different points, such as headstone design or changes in Māori burial practices.