

suicide research and policy making, if only they have the courage. Furthermore, it is an exceptional example for historians of all stripes to read and emulate, for it demonstrates rigorous collection and use of documentary sources, an effective combination of qualitative and quantitative analysis, and the courage to criticize and make bold assertions that challenge the status quo, all based on a fundamental concern for objective evidence above self-interested ideologies.

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Rushing For Gold: Life and Commerce on the Goldfields of New Zealand and Australia. Edited by Lloyd Carpenter and Lyndon Fraser. Otago University Press, Dunedin, 2016. 344pp. NZ price: \$45. ISBN: 9781877578540.

As a historian of the Victorian goldfields, and particularly the Bendigo goldfield, I would argue that the importance of the New Zealand gold rushes cannot be under estimated. On Bendigo by the early 1860s miners had moved from the phase of simple alluvial mining to horse-puddling and quartz reefing, which were to be crucial for the long-term future of the field. A drought in the summer of 1865–1866 virtually destroyed the industry. Without water to drive the newly erected stream machinery, quartz reefing was brought to a standstill. In the grip of this drought the New Zealand gold rushes promised a new form of livelihood and perhaps riches. No census was taken during these years, but local mining registrars frequently bemoaned the loss of population. The New Zealand rushes took residents from all walks of life, and had a critical impact on the development of Bendigo. One example that appeals to me is the set-back that mining unionism suffered because of the New Zealand rush. After waging a battle to win an eight-hour day in 1865, the Bendigo Miners' Union simply folded when its leader Robert Clark left for New Zealand. His union was not revived until 1872.

Lloyd Carpenter and Lyndon Fraser have done a wonderful job in bringing together a collection of essays that helps us understand the links that were so strong between Victoria and New Zealand in the 1860s. Their book is divided into five sections: Trans Tasman, Māori and Chinese, Gold Rush Women, Goldfields Society and Goldfields Heritage.

In the opening essay of the first section, Chris McConville, Keir Reeves and Andrew Reeves explore the early economic links between Otago and Victoria and analyse how these links have continued into this century. In a short essay they can only skim over the economic links between Victoria and Otago, and the chapter alerts us to the need for a more extensive study. Business archives, such as the Michaelis-Hallenstein papers, have yet to be analysed in a detailed way. Daniel Davey explores the links that emerged between New Zealand and Victorian miners, and Terry Hearn makes great use of shipping lists to plot the rush of Victorians to Tuapeka. John Angus concludes the first section with a marvellous account of the political career of Vincent Pyke. Pyke is well known to historians of Victorian mining through his legislation to manage company formation, but this chapter reminds us that local politics in New Zealand and Victoria had many similarities. In both societies local issues played a

critical part and were dominated by ‘small-town men of commerce’. And many of the politicians had careers in both Victoria and New Zealand.

Part two revisits published work by James Ng on the part played by the Chinese on the New Zealand goldfields, and Paul McGregor looks at the spectacular career of Lowe Kong Meng, perhaps the most prominent Chinese merchant on the Australasian goldfields. Lloyd Carpenter in his chapter provides a sparkling account of how Māori ‘refused to be spectators’ and quickly participated in and even started rushes.

Part three provides us with lively essays by Sandra Quick on both legal and illegal grog sellers, and by Julia Bradshaw on women of ‘abandoned character’. In the latter Bradshaw exhorts us to move beyond the one-dimensional picture of contemporaries who saw these women as prostitutes, women who drank and women who were violent. Many, she demonstrates, had difficult lives and probably mental health problems. Lyndon Fraser examines a more respectable cohort of Irish women migrants, using death and probate records to demonstrate their considerable mobility.

Goldfields society is analysed in five chapters covering such diverse topics as the runholder and the gold rushes, the merchants and lawyers of the goldfields, and a strange attempt to build a wooden railway. In this chapter Andre Brett tells a delightful story of a piece of engineering folly that had the unintended consequence of leading to reform of the way public works were administered. The final section analyses goldfields heritage through an examination by Warwick Frost of story-based visitor interpretation of the goldfields, and Neville Ritchie’s account of archaeology on the Central Otago goldfields. The final chapter is a play depicting the last days of the goldfield balladeer Charles Thatcher written by Fiona Farrell with music compiled by Robert Hoskins. Thatcher himself was one of the more colourful diggers who straddled the goldfields of both Victoria and New Zealand.

All in all this is an excellent addition to the literature of the Australasian goldfields. However, it also reminds us that there is much more research to be done, and the links undoubtedly spread beyond gold. I hope that this book encourages other historians to explore the interaction of New Zealand and Australia.

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White Ghosts, Yellow Peril: China and New Zealand, 1790–1950. By Stevan Eldred-Grigg, with Zeng Dazheng 曾达峥. Otago University Press, Dunedin, 2014. 383pp. NZ price: \$55. ISBN: 9781877578656.

This book ‘aims to summarise and synthesise all work done by the rather few writers who have looked at Chinese New Zealand’ (p.7). It seeks to provide a general history of both Chinese in New Zealand and China’s relationship with New Zealand, covering the period from the late eighteenth century to 1950.

White Ghosts, Yellow Peril examines this relationship in six largely chronological but thematically organized chapters. The first covers the pre-Waitangi period, tracing the exploitation of fur seals for Chinese markets and introducing the history of late Qing China. The second (1840–1860) charts debates over coolie emigration to