

of *New Zealand* and the *Dictionary of New Zealand Biography* — would surely have been impossible without the contribution of women. *The Story of New Zealand*, which had no index entry under ‘women’ (p.131) began to look very much a period piece.

Maori perspectives at first presented more of a problem. When organizing the *Oxford History* Oliver was assured that there were no Maori historians available to participate; but by the time of the *DNZB* there was a much greater Maori involvement. When he retired in 1990 he began an involvement with the Waitangi Tribunal that he calls ‘lengthy and ambiguous’ (p.155). For the most part the chapter makes sad reading. In this account the Tribunal appears as a place where lawyers flourish and the past is politicized — ‘not academic history at all but a history shaped by current political aspirations . . .’ (p.168).

There is a note of defeat in all this. A career full of achievement would indeed have reached a climax if he could have conveyed the insights of the academic historians to those who are actively seeking to improve our future by repairing our past. But there appears to have been only a partial meeting of minds. He describes his approach as an ‘uneasy combination of an ingrained radicalism tempered by conservative caution’ (p.176). Such ambiguous ambidexterity would have been too complicated for those who see history as simply a political tool.

He places the blame on his former colleagues:

Given that the claims process has such an interesting and paradoxical historical context, it is surprising that few academic historians pay any attention to it. Those in university history departments who have participated can be numbered on the fingers of one hand. The *New Zealand Journal of History* has given it scant attention; Tribunal reports are massively historical but the *Journal* has reviewed only one of them. The legalistic demand for simple (and often simple-minded) answers has been too little tempered by academic caution and balance. It is both remarkable and serious that there has been very little public academic discussion of the Tribunal’s historical analysis (p.167).

In his final chapter, Oliver takes a swipe at ‘heritage’, which he calls ‘history’s shifty cousin’ (p.172). The business of history, he argues, is not to celebrate the treasures of the past but to scrutinize inherited pieties. But all pieties, orthodoxies and programmes, including his own, are ‘open to question’ (pp.172–3). In his lifetime he has been a Methodist, an Anglican and a Roman Catholic. Now he thinks that ‘while it is not helpful to think of something or somebody “out there”, I had better think more attentively about the likelihood that there is an “in here” which I have neglected’ (p.178).

Uncertainty has not brought despair: Oliver can report a greater happiness in his personal life; and when he looks back, ‘twentieth century New Zealand was a good place for the son of an immigrant farm labourer’ (p.178).

JOHN OWENS

Devonport

The Merchant of the Zeehaen: Isaac Gilsemans and the Voyages of Abel Tasman. By Grahame Anderson. Te Papa Press in association with the Royal Netherlands Embassy and the New Zealand-Netherlands Foundation (Inc), Wellington, 2001. 162 pp. NZ price: \$49.95. ISBN 0-909010-75-7.

THIS BOOK GREW out of Grahame Anderson’s attempts to identify the artist of a coastal view in the journal of Abel Tasman’s voyage of 1642–43. The drawing showed the *Heemskerck* and *Zeehaen* anchored off a strangely curved perspective of an unidentified stretch of coast generally thought to be somewhere near D’Urville Island. In the summer of 1984–85 Anderson and a yachting friend sailed in search of the anchorage and found

that the illustration matched precisely, feature by feature, the top end of the Marlborough Sounds. Anderson could then pinpoint the position of the anchorage from which the illustration was drawn. By comparing the position with the one given by Tasman, he was also able to establish the error in Tasman's calculations and apply subsequent corrections to all Tasman's noon positions in New Zealand waters.

The drawing in question was an unsigned copy of a lost original, and Anderson decided it could almost certainly be attributed to Isaac Gilsemans, the person given the task of drawing coastal profiles in the Dutch East India Company's instructions for the voyage. Gilsemans was also the officer known as the merchant and as such was in charge of the trade goods carried on the voyage. He sailed on the *Zeehaen*. Anderson began his book in pursuit of Gilsemans but found it impossible to tell Gilsemans' story without telling that of Tasman and the Dutch East India Company, which employed the two men before, during and after the voyage of 1642–43. Francoijs Visscher, pilot major on the voyage, was also included when Anderson discovered that Visscher, Gilsemans and Tasman were all stationed at Hirado, Japan, in 1640. In telling the various stories, Anderson claims he has presented a more even-handed account of Tasman's career and of the voyage's place in history than conveyed in the past.

It was an ambitious project to carry out original research into events that occurred some 350 years ago and with much of the material written in an archaic style in a language other than one's own. Anderson's difficulties were also compounded by the fact that there are many gaps in surviving records and many records have not survived. He has nonetheless come up with a useful account on the general background to Tasman's voyages and on the actual voyages of 1642–43 and 1644. Of particular interest are the sections where he brings his considerable nautical experience and knowledge to bear.

His portrayal of Gilsemans is also interesting. Gilsemans' contribution as an illustrator on the 1642–43 voyage was acknowledged in Andrew Sharp's *The Voyages of Abel Janszoon Tasman* (1968), but Anderson has demonstrated that Gilsemans worked for the company both before and after the voyage. However, while Anderson had extended our knowledge of Gilsemans' role in Dutch oceanic exploration, the fragmentary nature of some evidence leads to a heavily qualified text. He has, for example, had to qualify 16 statements in the four pages dealing with Gilsemans' early life and employment in Batavia. The evidence to support a number of arguments is also flimsy. Anderson says, for example, that Gilsemans, Tasman and Visscher had an opportunity to plan expeditions while stationed at Hirado and 'this seems to have led to the voyage they undertook in 1642–43'. This is possible, but by no means certain. While he is probably right in assuming that certain documents can be attributed to Gilsemans on the basis of calligraphic style, the evidence is again inconclusive. Anderson's attempt to redress the balance in recorded accounts of the events at Golden Bay in December 1642 is understandable, but his 'imaginative reconstruction' is in many respects another example of his proneness to conjecture in the absence of conclusive evidence.

The book is well designed and illustrated, although it is difficult — even with a magnifying glass — to discern the detail in some maps. Just why it is necessary to have at least 12 maps, charts and views appearing twice in the book is not clear, and one map that would have been extremely helpful is, alas, not included: a more localized one to accompany Gilsemans' view of the anchorage at Tasman Bay. It would also have been helpful to have a more comprehensive index.

Anderson has presented an even-handed account of Tasman and his voyages, although his conclusion that Tasman 'erred fundamentally and inexplicably in not persevering eastward to find out more about what lay beyond the lands they encountered in the Southern Ocean' is a somewhat stronger comment on Tasman's leadership than

that of earlier writers. Apart from the valuable information on Gilsemans, the book adds little to what has already been written about Tasman and his place in history. Anderson might in the end have been better advised to pursue his original intention to concentrate on Gilsemans.

DIANA BEAGLEHOLE

Wellington

The Island Broken In Two Halves: Land and Renewal Movements Among the Maori of New Zealand. By Jean E. Rosenfeld. The Pennsylvania State University Press, Philadelphia, 1999. 323 pp. US price: \$49.50. ISBN 027-101-852-6.

THE DEVELOPMENT of a British colony in New Zealand depended on the rapid acquisition of Maori land. The settler population outnumbered Maori within 20 years of the 1840 signing of the Treaty of Waitangi. Just as rapidly, Maori and Pakeha interests were in collision. In 1860, under pressure from the settlers, the governor precipitated a war to teach Maori the futility of opposition to British rule. The fighting had strong ideological implications for Maori who believed that Biblical law was the foundation of a superior social order, and under this pressure a fledgling self-determination movement took on the emotional complexion of revealed religion. A series of prophets had visions of the deliverance of Maori Israel. Pakeha were re-cast as the enemies of God. This gave politically disaffected and psychologically distressed Maori courage to oppose, hope for the future and a discipline to live by. Major figures among the prophet movements — Te Ua Haumene, Te Kooti and Rua Kenana — are the subject of Jean Rosenfeld's book. It is, however, wider in scope than this: a substantial first section reaches back to the formation of the King Movement and the lead-up to the first Taranaki war.

None of this is new ground, but Rosenfeld brings a fresh focus, through applying insights based on the study of the cognitive universe of *homo religiosus*. She writes with an engaging energy, and with a broad sympathy. Her sharp eye for the vivid quotation from the contemporary sources gives the book a distinct personality. These qualities give a liveliness of texture that make for a very readable book. The organization of chapters into short — sometimes sound-bite sized — sections seem tailor-made for the uninitiated, and the whole is well capable of whetting appetites.

The Island Broken in Two Halves (the title portrays Te Ua Haumene's vision of a country destroyed by unrighteousness) sometimes seems victim to its own enthusiasm. Undecided about its disciplinary base, its cheerful unselectivity about sources challenges its status as a work of scholarship. For example, Rosenfeld quotes 'a Maori teacher learning her language for the first time' to explain the well-studied concept of mana. Her reliance on current explanations of Maori culture allows her to locate the term 'maori sickness' in a period when 'maori' simply meant 'ordinary'. She offers as proximate cause of war a governor's pique when Maori left a meeting 'without salutation' — much too small a conclusion when about a third of the book is devoted to the pre-1860 period. In the analysis of the formation of the King Movement, the conscientious use of Maori words, which is a feature of the book, fails to hide a heavy dependence on a single contemporary source (Thomas Buddle) for an understanding of both the Movement and mid-century Maori perceptions of Christianity. As well, Rosenfeld's term 'renewal movement' seems to fit the early King Movement only in the most general terms (she does not deal with its post-1864 manifestation, when such a description is applicable). Such flaws mean that the book is far from definitive; they do not stop it from being interesting.

On a theoretical level, *Island* is quite seriously marred by anachronism. This