



Koninkrijk der Nederlanden

# Abel Tasman 370 Seminar

Friday 15 June 2012

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## Summary Account of Proceedings

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*Seminar hosted by the Netherlands Ambassador, Mr Arie van der Wiel*

*Chaired by Professor Lydia Wevers*

## **Presenters:**

Grahame Anderson

Ian Barber

Robert Jenkin

Rüdiger Mack

Maui John Mitchell

Richard Nunns

Vibeke Roeper

Anne Salmond

Patricia Te Arapo Wallace

Diederick Wildeman

## **Appended:**

Seminar Programme

Presenters: Biographies & Publications

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# ***Abel Tasman 370 Seminar—Summary Account***

***15 June 2012, 9:00am to 5:00pm, The Honest Lawyer, Nelson***

(Recorded in video/audio by John Irwin)

The Seminar was opened with a Mihi Whakatimatatanga\*/Karakia\* by John Ward-Holmes (Ngati Tama/Te Atiawa\* of Golden Bay).<sup>1</sup> This was followed by an introduction by Ambassador Arie van der Wiel and seminar Chair, Professor Lydia Wevers, who outlined proceedings and protocols.

*Note on the seminar structure: The seminar was divided into four themes and a concluding discussion, as set out below. Within themes 1-3, presenters spoke on their subjects, to which a respondent gave a reply before discussion was opened up to the other participants.*

References to manuscript copies of Tasman's journal:

- **Blok** = a fragment (1 leaf: Farewell Spit and 'Murderers'/Golden Bay images) held in the State Archives, The Hague, The Netherlands
- **Huydecoper** = copy held in the Mitchell Library, State Library of New South Wales, Australia
- **SAC** = copy held in the State Archives, The Hague, The Netherlands

*Placenames:* The meeting and events of 18/19 December 1642 took place in a bay in the far northwest corner of New Zealand's South Island. Tasman was the first to write down a name for it --Moordenaers Baij (Murderers Bay)-- but it has had several other names including Massacre Bay, Coal Bay, Te Tai Tapu. The bay is currently called Mohua by local Maori; its official place name is Golden Bay. The summaries below reflect the speaker's usage.

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## ***Ambassador's Introduction***

The seminar is part of a number of initiatives to commemorate 370 years since the discovery voyage of Abel Tasman reached New Zealand. It brings together a group of scholars trying to reconstruct what happened in Golden Bay on 18/19 December 1642. The seminar was organised to review this first encounter between Europeans and Maori, not only through the eyes of Europeans but also from the perspective of the people who lived there at that time.

Until now the story has primarily been based on Tasman's experience, of which the only written source that remains is his journal. As his journal still provides plenty of controversy as to what really happened, it is therefore more than timely that we consider the confrontation through the eyes of the tangata whenua. Empirically that is not easy, but through imagination we may be able to revive that historical encounter to a certain extent. Archaeological data and life histories may also be able to help us in this reconstruction.

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<sup>1</sup> \*A *Mihi Whakatimatatanga* is a formal Maori welcome with references and acknowledgements; a \**Karakia* is a prayer; \*Ngati Tama and \*Te Atiawa of Golden Bay are South Island iwi; *Iwi* means 'peoples' or 'nations', a modern translation is 'tribe'.

Over the past months we have approached a number of people we consider the best experts in the field of history, anthropology and maritime issues around Tasman's visit. We were positively surprised and of course pleased by the many responses to participate in this seminar. We therefore believe that this seminar may mark a new beginning for Abel Tasman scholarships both in New Zealand and the Netherlands.

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## **Theme 1: Precursors to the Golden Bay Events**

### 1.1 Subject: ***Background to the voyage: Politics, purpose, instructions, VOC***

Diederick Wildeman explained how the Dutch East-India Company (VOC) instructed their employees to explore different sailing routes, with the goal of enriching their company with gold, silver, spices and other precious riches and resources. The Company needed accurate information from newly-found territories and gave the explorers very precise instructions, even including general guidelines on how to observe and report on a region. Overriding everything was the need to be careful and not to offend the people they met. Analysis of the accounts should make allowance for the fact that descriptions of what happened followed a particular required style from a distant period in time.

The presentation introduced the *Memorie voor de Koopluyden*, instructions which make it possible to learn more about the intentions of Tasman's voyage. Could it have been that Tasman's prime interest was to find new sea routes, rather than discovering the South Land? Abel Tasman's travels definitely added significant geographical knowledge from which later explorers would benefit.

Respondent Robert Jenkin acknowledged Wildeman's observations and asked for confirmation (which was given) that the small boats carried by the Dutch ships were Indonesian tingangs. He raised some questions about references in Tasman's journal to Maori boats hoisting a sort of 'tingang' sail. This is thus the earliest evidence of Maori sailing rigs, and discussion concluded that more research is needed into what Tasman saw and described. (*Note: This is currently being followed up by a small group.*)

### 1.2 Subject: ***Tasman and the Council***

Vibeke Roeper, together with Diederick Wildeman, prepared a new edition of Tasman's 1642-43 journal, published in 2006. She spoke further on the VOC and its demands, and on the variety and extent of ships' records kept, despite also needing to maintain secrecy. The VOC dictated that trade and diplomacy should shape a relationship based on 'partnership' and a 'sense of differences'. However, at times even the VOC seemed to struggle with deciding what was the main purpose of its expeditions: trade, safe passage, or beating the Spanish. It is usually impossible to know.

She also wondered whether the required democratic decision-making process in itself created problems. A good example of this is the meeting of the ships' Council held in Golden Bay on 19 December 1642 in order to consult on what to do next in managing the difficult situation. The boat taking people between the ships for that meeting became an easy target for Maori warriors. It seems to be that democratic decision-making was more important than the probable risk.

Respondent Grahame Anderson elaborated on Tasman's reputation, as historical literature often presents him in a negative light. However, in just nine years the Company had promoted Tasman from common sailor to fleet commander, and experienced officers were attracted to sail again and again with him, despite subsequent denigration of his reputation within the VOC itself. Anderson recommended that a more balanced study of Abel Tasman is carried out.

### 1.3 Subject: ***The Voyage***

Grahame Anderson pointed out that the voyage had taken place during an interval between the lives of two great scientists, Galileo and Newton, both of whom had profoundly influenced the development of oceanic navigation, and that Tasman had employed successful navigation techniques right at the cutting-edge of 17th century technologies. In addition, from the small number of crew deaths, he considered Tasman a good captain. A question worth asking is, What role did improved technology play in Tasman's voyage?

Respondent Diederick Wildeman offered additional written and translated material on crew conditions and navigational details. Several documents show the number of casualties on Tasman's voyage as being very low; he lost 10 crew, seven as reported and 3 unaccounted for. Because the voyage went far south, for a long time they travelled in moderate climatic conditions. As cold weather is better for the health of the crew than tropical conditions, is it worth considering whether that was a reason for the low number of crew casualties?

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## ***Theme 2: The People of Mohua/Golden Bay***

### 2.1 Subject: ***Two Worlds: An introduction***

Anne Salmond acknowledged the importance of the seminar in increasing the understanding between different cultures. She spoke about the local population of the area that is now Golden Bay, reflecting on the cultural misunderstandings about the people living in this part of the world as 'antipodes'. There is also little archaeological evidence from the Tasman 'encounter', unlike that from Cook's voyage. However, the accounts from 1642 provide a unique and special record of the complexity of Maori naval tactics. She also commented that there would have been a very strong fear among the Dutch crew about the people they would encounter on shore.

### 2.2 Subject: ***Ngati Tumatakokiri: History, whakapapa<sup>2</sup>, migrations, fate***

John Mitchell described the Ngati Tumatakokiri tribe that was living in what is now Golden Bay at the time of Tasman's visit. His Powerpoint history of the tribe was accompanied by supplementary papers setting out a bibliography and relevant extracts. He traced the tribe's journey to Aotearoa (New Zealand) from Hawaiki, the ancestral Pacific homeland of Maori, to the Bay of Plenty in the North Island, and the whakapapa links of the ancestor,

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<sup>2</sup> *Whakapapa* means descendants, literally 'to place in layers, lay one upon another'. It includes not only genealogies, but the many spiritual, mythological and human stories that flesh out the genealogical backbone.

Tumatakokiri, to those Polynesian voyagers. Maps illustrated the migrations of Ngati Tumatakokiri to the South Island.

The tribe's connections to other iwi were explained, and the trials and tribulations of Tumatakokiri before they established a foothold over a large territory from eastern Tasman Bay to the West Coast. It was during this climate of uncertainty for Ngati Tumatakokiri that Tasman's ships ventured into Mohua. John then traced the post-Tasman fate of Ngati Tumatakokiri, leading to their demise as a manawhenua (land-owning) people after a series of debilitating defeats during the late 1700s and early 1800s. The whakapapa and short biographies of a few surviving Ngati Tumatakokiri were shown, including that of Eruera Te Whatapakoko whose great-great-great-great grandson, Mr Doug Huria, was present at the seminar.

There are only a few hundred descendants of Ngati Tumatakokiri alive at present. However, the total population in Mohua at the time was very likely much larger than previously believed.

Respondent Anne Salmond acknowledged the authenticity of the history, and the presence of Mr Huria.

### 2.3 Subject: *What can we learn about the people from Dutch accounts, images?*

Patricia Wallace used PowerPoint to reveal important similarities and differences depicted in the SAC and Blok illustrations of events in Murderers Bay and explained how the narrative format of the image tells the story. She asserts the work utilises the 'bird's eye view' perspective of earlier draughtsmen, and shows the influence of Saenredam, Vroom and van Wieringen. It is possible that the depiction of large heads may be connected with hairstyle marking a person's identity or status, in the same way as the shape of paddles can reflect status.

When reviewed within a Maori context, she showed how details could be validated, proving that much accurate and detailed information was gathered in a very short time by Tasman's crew. She also noted art historian Bernard Smith's theoretical distinctions between types of drawing: inventive, illustrative and documentary -- suggesting the Murderers Bay image fell between the latter two. She concluded that the first images seem more accurate than later drawings.

Respondent Vibeke Roeper drew attention to some lesser known parts of the journal, where comparisons are made between Maori (dress, appearance and character) and the inhabitants of Tonga, New Guinea and Japan. She recommends that further research is done in this field.

### 2.4 Subject: *Does archaeology assist us?*

Ian Barber is working on a publication on remains found at Golden Bay. He explained by means of a Powerpoint presentation that there is archaeological evidence of village settlements and associated coastal cultivation fields from several eastern Golden Bay localities within easy canoe reach of Tasman's anchorage. Radiocarbon dating indicates that these landscapes were occupied between 1450 and 1700 AD.

By 18/19 December, the primary sweet potato (kumara) crop was approaching the mid-point of the growing season, and would have been considered to be in a spiritually dangerous state (tapu). Local concerns over possible crop loss and tapu violation may help explain the Maori disinclination to engage, as well as the ramming of the small Dutch boat that had approached an important agricultural locality on 18 December. The large storage capacity of Tasman's ships would also have been seen as a threat.

Respondent John Mitchell did not totally agree with Ian's thesis on the grounds of his own findings. Additionally he asked what, if any, artefacts might have been preserved in an archaeological site from the clothing and other accoutrements of the Dutchman recorded as being dragged into the canoe and presumably taken ashore.

There was some discussion of the size of the population the area could support, and whether scarcity of resources was a factor in the confrontation. Anne Salmond felt that the distrust was more likely spiritually based rather than from a perceived threat to food supplies.

From the audience Jim Robertson from Wainui Bay (near Tasman's anchorage) confirmed that the musket shown to him at Nelson Provincial Museum is not the one unearthed and handed over to the museum director in the 1960s. This was a reaction to a story about a musket found in one of the hills above Tasman Bay and the fact that this would be in private hands. (*Note: the extensive firearm holdings at the Nelson Provincial Museum are being further investigated in an effort to locate the Wainui Bay artefact.*)

## 2.5 Subject: ***Comment from Te Tau Ihu iwi descendants***

Manawhenua ki Mohua representatives reinforced that a totally unknown situation had been created by the arrival of the ships, the likes of which would never have been seen before. It is likely that they could only have identified the arrivals as being an enemy and therefore a threat.

## 2.5 Subject: ***Questions, comments and general discussion of morning presentations***

Some of the subjects were further discussed in the light of the various historical documents. It is possible the attack was more spiritually driven, as both Maori and Tasman's crew were confused by what was taking place.

The large number of waka, implying a very large population, or mobilised from other parts of the bay during the night is unusual and a matter of great interest, as the time of darkness is tapu.

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## ***Theme 3: Events in the Bay***

### 3.1 Subject: ***The Dutch and Maori vessels and their movements in and around Golden Bay***

Robert Jenkin cited a number of investigations on the locations of the different vessels in the area on 18 December 1642, using distances to the headlands and charts from the Dutch. He listed six important primary texts for his findings, including the Blok illustrations. One important unresolved matter is whether the Dutch sailor taken ashore by Maori was alive or dead, and the implications of this. Again the small boats were a topic of interest. He cited

expert advice that double waka could be paddled or sailed faster than Dutch boats and noted the waka with a lateen (triangular) sail, as drawn by Isaac Gilsemans. He considers Tasman's route from the Golden Bay anchorage to be NE rather than SE as shown by Anderson, thus sailing across 'Tasman Bay', rather than into it.

Respondent Grahame Anderson used an analysis of Tasman's navigational records. When corrected--to take account of the change from Tenerife to Greenwich as the zero longitude--these show his charted course in New Zealand waters is remarkably accurate. This includes allowance for a ratio of 4:1 in calculating Dutch to English nautical miles.

Others discussed whether the smoke from fires had been a signal system, drawing waka from around the bay.

### 3.2 Subject: ***Did the musical exchange contribute to the disaster the next day?***

Richard Nunns demonstrated a number of ancient Maori musical instruments (reproductions) with explanations on the reasons for using them. He explained that this early encounter was played out in musical exchanges by means of similar instruments, although both sides misunderstood each other's messages. Among Maori, use of the *putatara* (shell trumpet) would have been recognised as a chiefly sound, with special significance not obvious to the Dutch. He clarified that the Maori instrument was a war-trumpet, while the Dutchmen's instrument was played for entertainment.

### 3.3 Subject: ***Movements of the scouting party: Where in Golden Bay did the first encounter between Maori and the Dutch occur?***

Rüdiger Mack gave a PowerPoint presentation of his interpretation of the place and time of the contact between Maori and Dutch. This was based on a detailed analysis of the illustration of Golden Bay in Witsen's 1705 *Noord en Oost Tartarye*, and suggesting possible landing places. He compared the illustration with his recent photographs.

This comparison suggests that the scouting party got much closer to the shore than the official account of the voyage mentions and supports the most detailed Maori account of Tasman's visit that the first encounter took place in a sandy cove in Golden Bay.

Respondents Patricia Wallace and Grahame Anderson gave their views on the encounter and the way this was pictured. Anderson re-examined his earlier account of the ships' boats' search for a suitable anchorage. He considered that, given the crew's poor state of health, and their several stops to take soundings, it would have taken them until sunset (9pm according to the ship's journal) to return to the anchored ships. There was simply not enough time for them to have reached the shore in Wainui Bay.

### 3.4 Subject: ***Where did so many Tumatakokiri come from and how were they mobilised? The meaning of the haka.***

John Mitchell cited from traditional accounts and evidence from Tasman's journals that in those days, Ngati Tumatakokiri lived along the coast spread over a large territory. Iwi had observed the strange ships early on and followed them on land. As usual, they contacted each other with lighting signal fires. These could be read for various reasons, depending on the way the smoke was produced. The many waka, coming from around the bays, could also



be explained as being there for a previously organised hui (gathering). John noted that 17 crewmen were recorded in one waka, 13 in another; if there was an average of 10 crew in each, 22 waka would have been carrying 220 Maori. This suggests a significant population.

He raised doubts whether a haka had been performed on the night of 18 December, but even if there was, there was insufficient evidence to tell if this was a haka of welcome, or a challenge to battle. It is possible that Ngati Tumatakokiri interpreted the extremely loud noise of the cannons as a sign of war.

### 3.5 Subject: ***General Discussion: Why did Ngati Tumatakokiri attack the boat? Theories?***

Anne Salmond commented that an explanation of the ‘attack’ depends on every strand of evidence, and it could very well have been a ritual challenge rather than the onset of hostilities. The ‘gruff hollow voice’ could have been produced by chanting, or sounds played through a long wooden trumpet (pukaea) or a shell trumpet (putatara). The Dutch, thinking this was an entertaining welcome, replied to the call with its trumpet. After the cannons were ‘cleaned’ (with priming shots) Maori would have been totally upset, as a noise so loud would never have been heard before by the local people, creating great confusion. Tasman also heard strange sounds in the dark.

Rüdiger Mack: Mentioned similarities between Thevenot (the French geographer who published the first known references to Tasman’s voyage in his *Divers Voyages Curieux* in 1663) and references made by Nicolaes Witsen in his book *Noord en Oost Tartarye*, 1705. Thevenot mentioned that people gathered on a beach where the Dutch were to disembark.

Robert Jenkin picked up on the discussion of the number of cannons, and mentioned that Ab Hoving assumed that there were 6 cannons on the Heemskerck’s upper deck, 14 more on its lower deck, and 4 on the Zeehaen. He further suggested Ngati Tumatakokiri may not have been the attackers, as people from other areas had to travel through their territory to get to much-wanted pounamu (greenstone, a form of jade) on the West Coast. Therefore the 22 double waka at or near Wharawharangi beach could possibly have come from another part of New Zealand, perhaps from the East Coast of the North Island.

John Mitchell proposed a number of possible reasons for the attack: Fear that the intrusion of the Dutch ships might reawaken Ngarara Huarau, a dreadful taniwha (monster) which lived in a nearby cave; that the Dutch may have breached a rahui (a sacred ban) which had been imposed over the waters of that part of the Bay because of a death by drowning etc; that knowledge of European ships in the Pacific had possibly filtered down to New Zealand, along with stories of cruelties such as the taking of slaves; and even that the coming of Europeans may have been foretold by a soothsayer.

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### ***Theme 4: The Sources: Consistency, Integrity, Reliability***

Vibeke Roeper: The texts and illustrations need more research; these do not match Gilseman’s illustrations, express doubt in Visscher’s many documents, and it has to be researched whether they trace original journals from Tasman and other people travelling on both ships.

Diederick Wildeman: For knowledge of mapping the coast of New Zealand, the State Archives (The Hague) has some maps with a closed coast line and others with an open coast

line, indicating there could be a channel (i.e. what is now known as Cook Strait). He believes the coastline was not deliberately drawn incorrectly, as some critics state. Tasman wasn't sure, but suspected an opening, because of the strong current that he noticed on his way north from d'Urville Island.

Rüdiger Mack: Only copies of the charts and documents are available; no originals still exist. Editorial changes were made; e.g. an incident such as the death of a Commander was not included. He also wondered how a number of Dutch documents got to France.

Patricia Wallace: Warned that graphic illustrations prepared for subsequent publication sometimes underwent radical changes, resulting in loss of information and reducing their accuracy. She believes the earliest sources are usually the best.

Ian Barber referred to European generalisations about Pacific peoples, as the complexity of local cultures is not apparent to the foreign observer.

Anne Salmond: We need a databank to bring together all the different manuscripts, significant translations and images, so that we can check different versions of facts about cannons, weapons, canoes, boats, ships, musical instruments, locations at sea etc. This would bring together historic documents for scholars to share. It would also be great to carry out an hour-by-hour reconstruction of the encounters on this basis.

John Mitchell: -Provided a bibliography of 23 references which he had drawn on, and commented on the reliability of these. He pointed out that inconsistency of different accounts (in oral traditions or journal entries) does not necessarily mean lack of integrity or reliability, but rather reflects the perspectives of different authors, most of whom honestly recount what they have seen, heard, read and/or been told.

Grahame Anderson: There were two copies made of the original ships' journal, only one of which--that actually signed by Tasman himself--is known to have been sent to The Netherlands. The P K Roest manuscript translation of the Huydecoper copy is by far the most accurate, and usefully also lists the numerous inaccuracies and liberties taken by Heeres in his translation. The gap on Visscher's chart where Cook Strait lay was deliberately drawn there--but Tasman would not allow it to be shown on the official chart because he had not been able to confirm what they only suspected to be there.

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## 5 CONCLUDING DISCUSSION

### 5.1 *What is agreed / not agreed?*

This seminar showed that there is a rich variety of different viewpoints. It was discussed that it is too simplistic to say people were hostile or not, as the cannon sound might have caused unrest, or a matter of bad timing or bad luck in when and how the meeting occurred.

## 5.2 *Further research? / What should be done with the results of the seminar?*

- There is more to find out (possibly among the VOC archives) and more material and documents may be available.
- There is a need for an online databank of texts/images.
- Vibeke Roeper will transcribe/translate the annotations on the Blok fragment.
- A 'story board' approach could be useful to test different theories and provide a clearer understanding, as we have only limited 'hard facts'.
- Language will always be a problem as texts vary and modern translations can distort the original meaning.
- Diederick Wildeman mentioned 'learned Dutch' and a thesis on trumpeters and drummers of the Pacific. He also referred to the significance of the Blok fragment.
- Rüdiger Mack wants to do more translations from Dutch of related books/journals that have not yet been translated. He thinks printed books and articles in academic journals have more permanency than websites, which can disappear.
- Ian Barber wants to rescue more archaeological evidence from eastern Golden Bay.
- *Oceanic Migration* (2010), by Charles and Frances Pearce was mentioned as an important reference source. (*Professor Pearce, 72, was born in Wellington but had lived in Australia since the 1960s. Sadly he was killed in a car accident at Haast on 9 June 2012.*)

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### **FAREWELLS**

Ambassador Arie van der Wiel thanked Professor Lydia Wevers for chairing the seminar in the true VOC-spirit, having the right Dutch genes, and all the participants and audience for their part in the proceedings.

**POROPOROAKI:** Barney Thomas, of Manawhenua ki Mohua<sup>3</sup>

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<sup>3</sup> Manawhenua ki Mohua is the umbrella entity for the three Golden Bay iwi (Ngati Tama, Ngati Rarua and Te Atiawa), based at Onetahua Marae, Pohara, Golden Bay.

# Abel Tasman 370 Seminar: 15 June 2012

## **MORNING PROGRAMME**

9.00 am: Mihi Whakatimatatanga/Karakia

9.10 am: Ambassador's introduction  
Arie van der Wiel

9.20 am: Outline of proceedings and protocols  
Lydia Wevers

**Theme:** Precursors to the Golden Bay Events

9.30 am: Background to the voyage: Politics, purpose, instructions, VOC  
Diederick Wildeman  
*Respondent:* Robert Jenkin

9.55 am: Tasman and the Council  
Vibeke Roeper  
*Respondent:* Grahame Anderson

10.20 am: The voyage  
Grahame Anderson  
*Respondent:* Diederick Wildeman

## **10.35 am: Morning Tea**

**Theme:** The People of Mohua/Golden Bay

11.00 am: Two Worlds: An introduction  
Anne Salmond

11.10 am: Ngati Tumatakokiri: History, whakapapa, migrations, fate  
John Mitchell  
*Respondent:* Anne Salmond

11.35 am: What can we learn about the people from Dutch accounts, images?  
Patricia Wallace  
*Respondent:* Vibeke Roeper

12.00 noon: Does archaeology assist us?  
Ian Barber  
*Respondent:* John Mitchell

12.20 pm: Comment from Te Tau Ihu iwi descendants

12.30 pm: Questions, comments and general discussion of morning presentations

**12.50 pm: LUNCH****AFTERNOON PROGRAMME****Theme: Events in the Bay**

- 1.30 pm: The Dutch and Maori vessels and their movements in and around Golden Bay  
Robert Jenkin  
*Respondent:*Grahame Anderson
- 2.05 pm: Did the musical exchange contribute to the disaster the next day?  
Richard Nunns
- 2.20 pm: Movements of the scouting party: Where in Golden Bay did the first encounter between Maori and the Dutch occur?  
Rüdiger Mack  
*Respondents:* Patricia Wallace, Grahame Anderson
- 2.40 pm: Where did so many Tumatakokiri come from and how were they mobilised? The meaning of the haka.  
John Mitchell
- 3.00 pm: General Discussion: Why did Ngati Tumatakokiri attack the boat? Theories?  
Anne Salmond  
Rüdiger Mack  
Grahame Anderson  
Richard Nunns  
Maori perspectives  
Robert Jenkin

**3.30 pm: Afternoon Tea****Theme: The Sources: Consistency, Integrity, Reliability**

- 3.55 pm: Vibeke Roeper
- 4.00 pm: Grahame Anderson
- 4.05 pm: Rüdiger Mack
- 4.10 pm: Patricia Wallace
- 4.15 pm: Anne Salmond
- 4.20 pm: John Mitchell
- 4.25pm: Diederick Wildeman

**4.30 pm: Summing Up:**

What is agreed?

What is not agreed?

Further research?

What should be done with the results of the seminar?

**4.50 pm: Farewells/Poroporoaki****5.00 pm: END**

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[www.abeltasman370.com](http://www.abeltasman370.com)

## Abel Tasman 370 Seminar

### PRESENTERS: BIOGRAPHIES & PUBLICATIONS

*in alphabetical order*

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#### **Grahame ANDERSON**

Born Wellington 1933; educated Rongotai College & University of Auckland, Dip Arch.; FNZIA. Short biography:

- architecture & boatbuilding & drawing & environment
- heritage & left-handedness & writing
- sailing & politics & road-running
- the coast & tilting at windmills

#### **Publications**

*Fresh About Cook Strait: An Appreciation of Wellington Harbour* (Methuen New Zealand, 1984)

*Fast Light Boats: A Century of Kiwi Innovation* (Te Papa Press, 1999)

with Wendy Pond: 'The King who Lived at the Point: Isaac Gilsemans and Tasman's visit to Tongatapu in 1643', *Turnbull Library Record*, 32 (1999): 13-29.

*The Merchant of the Zeehaen: Isaac Gilsemans and the voyages of Abel Tasman* (Te Papa Press, 2001)

'Did Gilsemans and Tasman collude in concealing evidence in Batavia in 1643?', *Turnbull Library Record* 38 (2005): 93-99.

*The Huydecoper* (In preparation, 2012)

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#### **Ian BARBER**

Ian Barber holds MA and PhD degrees in archaeology from the University of Auckland and University of Otago respectively. Between 1996-1999 he was archaeologist and then Senior Archaeologist with the NZ Historic Places Trust. Since late 1999 he has been Lecturer, and subsequently and currently, Senior Lecturer/Archaeology Programme Coordinator in the Department of Anthropology and Archaeology, University of Otago, Dunedin. His 1994 PhD thesis reports on an archaeological investigation of Māori culture change in the northern South Island, where he has continued to work with iwi and local authorities since. He has also directed archaeological survey and excavation projects throughout New Zealand, including the offshore Chatham Islands. From 2000 he has undertaken research/site visits to Rapa Nui (Easter Island), the Hawaiian Islands, Rarotonga and the USA.

Ian's current research interests include the archaeology of Māori and Moriori resource use and culture change, crop production and dispersals in Polynesia, relationships between archaeology and cultural identity, and the events, records and interpretations of early contact

in southern Polynesia (including Golden Bay). He is also writing a book on the anthropology and archaeology of first contact in New Zealand (including Chatham Island) for a university press.

**Publications** (on northern South Island archaeology and historical anthropology (including contact events):

'Archaeology, ethnography, and the record of Maori cannibalism before 1815: A critical review', *Journal of the Polynesian Society* 101 (1992): 241-292.

'First contact in Golden Bay: Relics of Tasman's visit?', *New Zealand Historic Places* 39 (1992): 49-52.

Loss, change and monumental landscaping: Towards a new interpretation of the 'Classic' Maaori emergence', *Current Anthropology* 37 (1996): 868-880.

'Archaeological research in eastern Golden Bay: An interim report', *Archaeology in New Zealand* 42 (1999): 134-150.

'Early contact ethnography and understanding: An evaluation of the Cook expeditionary accounts of the Grass Cove conflict', in: A. Calder, J. Lamb and B. Orr (eds), *Voyages and Beaches: Pacific Encounters, 1769-1840* (Honolulu, University of Hawaii Press, 1999): 155-179.

'Sea, land and fish: Spatial relationships and the archaeology of South Island Maori fishing', *World Archaeology* 35 (2003): 434-448.

with Horrocks, M. [et al]. 'Microbotanical remains reveal Polynesian agriculture and mixed cropping in early New Zealand', *Review of Palaeobotany and Palynology* 131 (2004): 147-157.

'Diffusion or innovation? Explaining extensive lithic cultivation fields on the southern Polynesian margins', *World Archaeology* 41 (2010): 75-90.

'A fast yam to Polynesia: New thinking on the problem of the American sweet potato in Oceania', *Rapa Nui Journal* 26(1) (2012): 31-42.

*In press*: 'Molluscan mulching at the margins: Investigating the development of a South Island Māori variation on Polynesian hard mulch agronomy', *Archaeology in Oceania*.

*In press*: 'Gardens of Rongo: Applying cross-field anthropology to explain contact violence in New Zealand', *Current Anthropology*.

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## **Robert JENKIN**

Robert was born in 1951 and grew up at Lake Hawea. In 1959 he moved to Palmerston North, finishing primary and secondary schooling there. After five years of casual and farming work he began teacher training in 1974 and his first teaching position was in Takaka in 1978. He taught for ten years, developing interests in art, written language, taha Maori and, since 1982, computer programming. He returned permanently to Takaka in 1989, studied te reo at Onetahua Marae in 1991, and subsequently was a kaihoe in the waka Awatea Hou. He became very interested in the 1642 Dutch/Maori encounter at an Onetahua carving hui in January 1992, and after that began to build a Tasman diorama for the Golden Bay Museum. In 1999 he wrote and illustrated much of *Strangers in Mohua*, the museum's book on Tasman in Golden Bay. Since 2006 he's been an extramural student at Massey University and is currently completing an MA thesis in history.



**Publications:**

'Halfway between the ships the boat was attacked from all sides by the Southlanders'. Diorama model for Golden Bay Museum, Takaka, 1998.

*Strangers in Mohua* (Takaka, Golden Bay Museum, 1999).

'Murderers Bay'. Computer-based interactive in Flash Macromedia, 2009.

'Strangers in Mohua', *Maritime History* 9 (2010): 70-75.

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**Rüdiger MACK**

Rüdiger Mack completed an MA in History and German at Westfälische Wilhelms Universität Münster in 1982. His studies included the Dutch language and he has a reading knowledge of Dutch. Rüdiger is a teacher of German at Te Aho o te Kura Pounamu in Wellington and has published a textbook for German teaching. He also runs an antiquarian bookshop and has a special interest in the earliest literature on New Zealand and in particular the voyages of Abel Tasman.

**Publications:**

'The Mystery of the Scottish Gentleman Emigrant from 1782', *Journal of Pacific History*, 1997.

'Did Dutch Sailors land in Wainui Bay on 18 December 1642? The First Printed Illustration of New Zealand', *Turnbull Library Record* 37 (2004): 13-28.

'The Source of the First Printed Illustration of New Zealand', *Turnbull Library Record* 39 (2006): 75-82.

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**Maui John MITCHELL**

Maui John Mitchell (Ngati Tama, Te Atiawa) of Mohua (Golden Bay) has lectured in Psychology at the University of Canterbury and was School Director of the Cobham Outward Bound School in Queen Charlotte Sound. John was inaugural Chair of the Ngati Tama Manawhenua ki Te Tau Ihu Trust; he has represented Maori interests on a number of local, regional and national bodies, including the Crown Forestry Rental Trust and the Treaty of Waitangi Fisheries Commission. He and Hilary Mitchell are principals of Mitchell Research which specialises in social issues, including Maori historical research and Treaty of Waitangi investigations. John and Hilary were joint J D Stout Research Fellows at Victoria University during 2009-2010; at present John is Post-Doctoral Research Fellow and Hilary is Senior Adjunct Research Fellow at Aotahi, the School of Maori and Indigenous Studies, at the University of Canterbury; they are working on Volume IV of their *Te Tau Ihu* series of publications on the history (and biographies) of Maori of Nelson and Marlborough.

**Publications:**

Sections of "*Te Tau Ihu o Te Waka: A History of Maori of Nelson and Marlborough*", Volume I: *Te Tangata me Te Whenua: The People and the Land*. (Wellington, Huia Publishers, and Nelson, Wakatu Incorporation, 2004)

Accounts of Tumatakokiri survivors into colonial times are in Volume II: *Te Ara Hou: The New Society*. (Same publishers; 2007)

## Richard NUNNS

Richard has a long history of personal commitment to researching and presenting/ performing the traditional musical instruments of the Maori, and to organising this body of knowledge into a form which is immediately understandable to people in general, particularly Maori who have lost contact with such knowledge. As well as his ethno-musicological expertise, since Richard first began public performances on taonga puoro (Maori musical instruments), he has developed an amazing international profile, both with the diversity of his recorded work, along with performing with a wide variety of people in many differing settings and circumstances. More recently Richard has been working in the electronica field with Paddy Free of Pitch Black, and has performed with the Australian Art Orchestra. His improvisation work is truly cross cultural and has seen him performing with performers from Iran, Australian Aboriginal, First Nation America, Korea, Bolivia China, Turkey, Germany, Finland, Scotland--a global impact. He is continually in demand for recording with a wide range of musicians.

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## Vibeke ROEPER (b. 1965)

Vibeke Roeper studied Dutch historical literature (University of Amsterdam), specializing in Dutch travel accounts, historical cartography, book history and maritime history. Author and co-author of ca. 10 scholarly and popular editions of VOC-journals, a number of books and articles on Dutch discoveries and two children's books on the VOC and Dutch voyages of discovery. Vibeke is currently head of education at Cultuurcompagnie Noord-Holland.

### Publications (on Tasman and his voyages)

with Diederick Wildeman: *Ontdekkingsreizen van Nederlanders* (Utrecht, Kosmos Publishers, 1993).

with Diederick Wildeman: entry 'East India Company', in: Jennifer Speake (ed. in chief) *Literature of Travel and Exploration, an Encyclopedia*, 3 vols. (New York [etc.], Fitzroy Dearborn, 2003).

'Gratis goud en zilver' and 'Het laatste stuk van de puzzel' in *Land in Zicht, Nederlanders op ontdekkingsreis* (Amsterdam, Querido Publishers, 2004), pp. 94 t/m 119.

with Diederick Wildeman: *Het Journaal van Abel Tasman* (The Hague, National Archives / Zwolle, Waanders Publishers, 2006).

with Diederick Wildeman: entry 'Tasman' in: David Buisseret (ed. in chief) *The Oxford Companion to World Exploration, in association with the Newberry Library Chicago*, 2 vols. (New York [etc.], Oxford University Press, 2007).

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## Anne SALMOND

Anne Salmond was born in Wellington in 1945 and grew up in Gisborne. She was educated at the University of Auckland and the University of Pennsylvania. She is a Distinguished Professor of Maori Studies and Anthropology at the University of Auckland. For many years she worked closely with Eruera Stirling and Amiria Stirling, noted elders of Te Whānau-ā-Apanui and Ngati Porou. Their collaboration led to three prize-winning books about Maori

life. Salmond's work then turned to cross-cultural encounters in the Pacific, resulting in a series of works:

*Two Worlds: First Meetings Between Maori and Europeans 1642-1772* (1991), which won the National Book Award (Non-Fiction) in 1991, and the Ernest Scott Prize in 1992;

*Between Worlds: Early Exchanges Between Maori and Europeans 1773-1815* (1997) which won the Ernest Scott Prize in 1998;

*The Trial of the Cannibal Dog: Captain Cook in the South Seas* (2003), which won the History Category and the Montana Medal for Non Fiction at the Montana New Zealand Book Awards 2004;

*Aphrodite's Island: the European Discovery of Tahiti* (2010),

*Bligh: William Bligh in the South Seas* (2011).

In 1988 Dame Anne was made *Commander of the Order of the British Empire* for services to literature and the Maori people and in 1990 a *Fellow of the Royal Society of New Zealand*. In 1995 she became a *Dame Commander of the Order of the British Empire* for services to New Zealand history. In 2004 she received the Prime Minister's Award for literary achievement, and in 2011 the KEA World Class New Zealander - Science, Technology and Academia Award.

Dame Anne has served on a number of boards, including the Museum of New Zealand and the Foundation for Science, Research and Technology. She was chair of the *New Zealand Historic Places Trust* from 2001 to 2007. In November 2007, Dame Anne was elected as an inaugural *Fellow of the New Zealand Academy for the Humanities, Te Mātanga o Te Whāinga Aronui*. In 2008, she was elected as a *Corresponding Fellow of the British Academy*, and in the following year as a *Foreign Associate of the National Academy of Sciences* – the first New Zealander known to have achieved this double distinction.

#### **Publication** (relating to Tasman)

*Two Worlds: First Meetings between Maori and Europeans 1642-1772* (Auckland, Penguin, 1991)

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### **Patricia Te Arapo WALLACE**

Based at the University of Canterbury, Patricia Te Arapo Wallace (Ngati Porou) holds degrees in Maori Studies and Art History. Her PhD thesis (2003) 'Traditional Maori Dress: Rediscovering forgotten elements of pre-1820 practice' used a multidisciplinary approach to re-examine oral traditions, textual and graphic sources of evidence, as well as material collections, along with specialist knowledge of the construction of dress and related technology. By combining these methods she was able to establish that the elements of traditional Maori dress and appearance were considerably more varied and more complex than is generally understood. This has led to her current focus on recovering indigenous knowledge. She is a Research Associate of the Museum of New Zealand Te Papa Tongarewa (Wellington) and at the Macmillan Brown Centre for Pacific Studies (Canterbury); and an Affiliated Researcher of the *Artefacts of Encounter* project based at Museum of Archaeology & Anthropology, University of Cambridge, England.

#### **Publication:**

'Traditional Māori Dress: Recovery of a Seventeenth Century Style', in *Pacific Arts, The Journal of the Pacific Arts Association*, NS. 1 (2006): 54-64 (New York, Volo Publishing). Publication with some reference to Gilsemans.

**Diederick WILDEMAN** (b. 1960)

Diederick Wildeman studied information sciences and maritime history and is now working on his thesis on Dutch discoveries (Vrije Universiteit, Amsterdam). Together with Vibeke Roeper and other authors he has published a number of books and articles on Dutch voyages, the VOC, historical maps and globes. Diederick is curator of navigation & library collections at Het Scheepvaartmuseum, the National Maritime of the Netherlands in Amsterdam.

**Publications** (on Tasman and his voyages):

with Vibeke Roeper: *Ontdekkingsreizen van Nederlanders* (Utrecht, Kosmos Publishers, 1993).

with Vibeke Roeper: entry 'East India Company' in: Jennifer Speake (ed. in chief) *Literature of Travel and Exploration, an Encyclopedia*, 3 vols. (New York [etc.], Fitzroy Dearborn, 2003).

with Vibeke Roeper: *Het Journaal van Abel Tasman* (The Hague, National Archives / Zwolle, Waanders Publishers, 2006).

'Bloei en verval van de Nederlandse Globe', in: *De wereld in het klein. De globe in Nederland* (Walburg, Pers Zutphen, 2006).

with Vibeke Roeper: entry 'Tasman' in: David Buisseret (ed. in chief) *The Oxford Companion to World Exploration, in association with the Newberry Library Chicago*, 2 vols. (New York [etc.], Oxford University Press, 2007).

'Dutch Literature, Chroniclers of Exploration', entry in: J. Hattendorf et.al. (red.) *The Oxford Encyclopedia of Maritime History*, 4 vols. (Oxford/New York, Oxford University Press, 2007): vol. 1, p. 596-598.

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