

**Research proposal:**

The early contact period between Maori and Pakeha 1769-1840 is highly significant to New Zealanders, primarily because as Michael King states, 'All these early encounters between Maori and European... contained seeds for future patterns of racial and cultural relations in New Zealand.' In this way King is saying that this period of Early Contact essentially defined the relationship between Maori and Pakeha, and instructs our relationship as New Zealanders today. The cultural and racial landscape of New Zealand both in the latter 19<sup>th</sup> and 20<sup>th</sup> centuries as well as today has been defined by the way in which Maori and Pakeha interacted in the Early Contact period and the impact which this interaction had on both parties, but particularly Maori.

**Focusing questions:**

1. What was the nature of the relationship between Maori and Pakeha between 1769 and 1840?
2. What impact did contact with Pakeha have on Maori by 1840?

**Examples of identifying possible sources:**

Marianne Williams' diary entries

These diary entries give a specific account of the experiences of a missionary wife and her meetings/relationships with Maori during the early contact period. It details how reliant Pakeha (particularly missionaries) were on Maori and the thoughts/feelings of Pakeha such as the writer.

J.M.R Owens, *Christianity and the Maoris to 1840*, NZ Journal of History

JMR Owens' work is useful as he argues that Wright does not allow for regional variations in the Early Contact Period, and supports the revisionist acculturation view of the Early Contact Period by disregarding the arguments of orthodox historians. By using this source, I will gain another historian's view on the Early Contact Period, providing more well-researched and balanced information.

**Examples of annotations:**

<p>1 Binney has further refined JMR Owens' argument stating that Maori had an active role in the conversion process and were seeking to gain aspects of European life from the missionaries rather than simply an improvement in the missionaries' teaching. Thus further highlighting the acculturation view of early contact and answering FQ2 by showing the impact missionaries had (to a certain extent) on Maori society.</p>	<p>2 Positive impact. This essay is important in answering FQ2 as it is the beginning of the formation of the acculturation view of early contact, with Owens indicating that the missionaries were able to convert Maori because they had improved their techniques, not because Maori society had become totally disorganised – one of the first times such ideas had been raised by historians.</p>
<p>This evidence details the acculturation view of the early contact period, showing the</p>	<p>This evidence answers FQ2 because it shows how the introduction of muskets also</p>

Maori adopted aspects of the Pakeha culture and changed it suit their own needs, thus they were able to adapt in a positive way to the influx of Pakeha. In this way, FQ2 is answered by this evidence.	had a positive impact on the lives of the Maori once they were distributed among all tribes, reducing the levels of fighting and ending the musket wars.
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### Evaluation:

One weakness that I identified during the research internal was that I did not have a good enough understanding of the acculturation view of the impact of Early Contact before I began to gather evidence for FQ2. When I started gathering evidence, I did not understand fully how this related to the positive and negative sections which I was organizing my focus questions into. This meant that I was unsure as to which evidence I needed to gather, and ended up with some evidence that did not fit into either the positive impact or the negative impact view which made annotation more difficult than it would've been if I was more selective initially. Because of this, **in the future I would the time to read some basic sources first, which would give me a better understanding of the concepts behind these ideas, and therefore would allow me to be more selective** when choosing evidence from more complex sources such as James Belich's *Making Peoples*. **However when I came to research the Fatal Impact view, I learnt from this error, and so I made sure that I had a general understanding of the idea and the historians who supported it**, which made it easy to understand which pieces of more detailed evidence were relevant to the focus question.

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Another weakness which I had was that I did not select enough primary evidence for FQ1 initially when gathering evidence from the history books in class and at the library, as I assumed that I would find this evidence on the internet. However I did not find as much primary evidence as I anticipated online from Te Ara and NZ History. This meant that I had to go back through the sources which I had already used **such as *The Oxford History of New Zealand*, edited by Keith Sinclair, to try and find relevant primary evidence, such as paintings, articles and quotes. This was time consuming** and meant that when I came to organize my evidence I realized that I had a much smaller amount of primary evidence than I initially anticipated. Being more organized and following a detailed plan which specified how many pieces of primary and secondary evidence I required for each section in FQ1 would have allowed me to make better selections of evidence while going through the sources the first time around, which I would do in the future. However a positive aspect of my work was that **when I researched FQ2, I was more careful with my selection of evidence, using diary entries and quotes where they appeared in the historical texts used, such as from Ann Salmon's *Between Worlds*, which improved the validity of my work in this focus question.**

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While completing my research internal, a second strength which I had was that **I used a number of sources which represented both revisited and orthodox views, as well as the Maori and Pakeha point of view.** I was able to do this because I utilized the recommended historical texts, which provided detailed evidence on these different perspectives. **I collected evidence from revisionist historians such as Judith Binney and Claudia Orange, who wrote on the acculturation point of view, from orthodox historians such as Harrison Wright who wrote on the Fatal Impact view, and from historians who focused on the Early Contact period from a Maori perspective such as Michael King (in the text *Maori: A Social and Photographic History*) and Ranginui Walker...**

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