

ing used in England, China... we printed a few hundred copies when it first came out but since then we've sent out about 6500 copies."

"Things are changing but I don't believe it's just the work of the race relations office. Educationalists are doing their part, lawyers are doing theirs, they're all taking a part in this whole massive exercise."

And what contribution do Maori people make?

"Most are making the effort. And there have been some exciting changes — kokiris have made a lot of difference to our young people, kohanga reo has made a lot of difference, Tu Tangata is starting to find it's feet... a lot's happening."

"Maori people are coming out but we're still a bit slow."

Why so backward in coming forward?

"Well, partly because we're frightened of something that's a bit different and partly because we don't have a lot of faith in ourselves."

"We've created a self image which denies our own ability."

"We keep telling ourselves that all we're good at is doing things with our hands and it's not true."

"It's expected all Maori people will be good at music and art and they won't be any good at business but it isn't true. However, that will change as we get more Maori businessmen, more Maori lawyers and accountants then people will see it can be done."

And what about the young people whose problems are here and now. Young people who are lost between two cultures — no turangawaewae, no job, no direction, no hope. Realistically what can be seen in their future?

"They are trapped and Maori people are the ones that have to help them."

"Pakeha people will say you're Maori because you look Maori but the fact that they look Maori doesn't mean anything because they are pakeha, the way they think, the way they talk, the way they live, everything — and so they are wearing a Maori skin and living a Pakeha life."

"There is a lot of difference between people telling you that you are Maori and being Maori. It is up to the young people to do something and us to help them."

"But there's tonnes of hope...."

Hiwi's words taper at the sound of the tap at the door. His wife, Pat peeps in. She is a calm, friendly woman with warm eyes and a ready smile.

They met in Northland when she was Patricia Wilson. They taught together, raised six children together and now work on race relations together.

Her message is brief: "I'm going home, you can have the car. I'll walk home." Exit.

"I'd have liked there to have been more changes and if things had been in

greater depth. I think the systems could have done far more for Maori language."

"Maori language is a part of New Zealand, of course it is, and we shouldn't have to keep on proving it."

"Our young people have to get down and learn their own language. A lot of Pakeha people are doing it."

"Sure things have happened, at long last we've got Te Karere even though it's miserably short, but at least we've got it. Koha is putting on tremendous programmes, Korero Mai and so on."

"Things are happening all we have to do is keep up with it and not be left behind."

Hiwi refers to the untimely death of Alan Smith, director of Maori and Pacific Island Education Services at the June tangi of his senior staff member, Sonny Wilson.

"Alan and Sonny both died trying to persuade people to speak Maori."

Hiwi remembers and draws a deep breath.

"We're not saying that they should all become experts, after all not all English-speaking people can quote Shakespeare but what we want is people to know enough so that they can relate to others."

And who are the teachers — the old people?

"That's up to them, a lot of young people are saying they aren't being taught but the fact is they could learn if they wanted to."

"You go to a marae meeting and you'll find all the old people inside speaking Maori and the young one's outside. In the old days if you wanted to learn you just sat and listened. So it's easy to blame the old people and say they should be teaching them but there are a lot of opportunities that young people turn down."

"But we should use Maori more often to help the young ones along."

"There is going to be changes in

Maori culture but then everything must change, there is no way you can deep freeze Maori culture."

Who are our worst enemies? Ourselves?

"Well, that's partly true it's us, but that's been created by some of our leadership. We've had different kinds of leaders, like Apirana Ngata who was not blaming the Pakeha and encouraged the Maori people to work, Te Puea she got out and worked."

"We've passed through a phase of Maori leadership now where the Pakeha has been blamed for everything that Maori people haven't done and sometimes it's just because we haven't done it, that it's not been done."

"So we take great pleasure in blaming the Pakehas for us not having what we want, well part of it's true, but that's not the whole story."

"The ones who want to go through have gone and I think part of the problem is that we've been blaming the Pakeha, blaming the Treaty of Waitangi, instead of saying that some of the blame is our own."

Yet Hiwi believes in a revival.

"I think there's tremendous opportunities for Maori people to take part in the decision-making field."

"I tell the people in the office that they shouldn't read the paper because it's history. What you want to do is make history not read about it. Everything in the paper is what other people have done. What you want to do is go out and do something yourself and MAKE history happen."

It is an idea which also applies to young Maoris.

"We want them to believe they can do it and then go out and do it, with our help. Then they learn about Pakeha and they learn about Maori and they have a choice — they can go either way or both."

"Hopefully they will choose both."

