

A change has occurred in the last twenty years. By the 1970s, research libraries were beginning to identify new user groups. For example, family historians were using primary sources increasingly. Universities were establishing Maori Studies departments, resulting in greater use being made of Maori language resources. Practitioners and teachers of Maori were able to increase their knowledge of classical Maori, and develop a modern and dynamic Maori language.

A new researcher began to emerge, the *Maori* Maori scholar. What drove such people to investigate primary sources was different from what had driven earlier Pakeha scholars, who had had a desire for knowledge about a culture they could observe from a distance. For the Maori scholar of Maori there is a burning need to relearn what has been forgotten, and to adapt what is learnt into a contemporary context.

Contrary to the prediction made in 1900 that the Maori population would be insignificant numerically by the end of the century, by the 1970s it had undergone a population explosion. Maori demanded that notice be taken of them. Political initiatives, old and new, were taken up by young Western-educated Maori, who had an energetic following. They articulated their deep sense of cultural dislocation, in a language that Pakeha powerbrokers may not have liked, but could understand.

The library profession reacted to the increase in Maori demands and usage. Much soul-searching took place, and the idea gained importance that there was a need to democratise information. The need for appropriate facilities and trained staff was also aired.

Access to information was still difficult and based on traditional library practices. Popular histories using Maori source material were being published by Pakeha writers. In schools and universities, Maori were having to use these publications to gain knowledge about their past. There was a variety of reasons why Pakeha jumped at the chance of writing about Maori, not all altruistic. Some of the work published lacked insight and sensitivity.

In the 1980s, Maori began to demand that Pakeha should back off from Maori research. Questions were asked about who owned whose history. They were asked about the quality of the many publications about Maori that were now on the market.

At the same time, the library profession began to initiate plans so that it could better serve the Maori community. For example, at Auckland Public Library, a major exhibition was mounted in 1983 of the Grey New Zealand Maori manuscripts. This was initiated by Ms Rewa Fletcher, of Tainui, and it was a resounding success. Next, a full-time Maori library assistant was employed at the library, subsidised by the Department of Maori Affairs. However quiet and inarticulate, there was a Maori voice in the library profession.

The 1980s have witnessed great changes in philosophy and attitude within the library profession. Politics outside the profession have caused