May 13 2003 (Side A Tape one)

An Interview with Mrs Pauline Tangiora from Mahia.
Interviewer Kate Dewes from Otautahi, Christchurch.

Kate: I'm wondering Pauline if we could start with a prayer that you wrote in 1997. Would you mind reading it for us and also telling us where you read it?

Kia Ora Katie, Kuia, and Robert. This prayer was done after receiving an invitation to the tenth anniversary of the Religious Summit of Mt Hay. It was where all the religious heads of the world came together. I was invited as a spiritual elder to come. So this was written on the 3rd of August 1997.

Twilight comes, hush time, quiet in meditation; such it is that Mother Earth in all her gaiety seeks a world of wonderful beauty and peace. This beauty manifests itself deep within our soul and in our inner most spirit we nourish the understanding of peace. Those around us feel a gentle breeze whispering as it brushes the leaves. Peace comes not from contemplation but form action. Let us be the protagonist, the Creators creators. We must see in each a star and to enable that star to shine. The world to be at peace, peace hand and hand with justice.

Kate: Kia Ora thank you. I'm wondering before I ask you why you became involved in peace, if you would mind putting in context for us what your whakapapa is and the link within this for you in Aotearoa?

Kia Ora. Nukutaurua te maunga, Whangawhehi te awa, Rongomaiwahine te Iwi. Affiliated to Ngati Porou through Whangara where Rongomaiwahine came, Turanga -a- Kiwa – Rongowhakata, Taumaruwhiri, Whakatohea, Waikaremoana and Kahungunu. We are Kurahoupo through Tamutakutai and through Takitimu to Kai Tahu on whakapapa. Of course we go into Tane through the intermarriage of Rangi and Papa and so on.

Kate: Thank you. Would you mind telling us a little about your family and your children, grandchildren and great grandchildren. I know they are a very important part of your life.

I was born in Ahuriri, and taken back to the tangi and meetings in Mahia. I did most of my schooling in Hastings, Ahuriri and around the country in Raurimu - I went to Napier, Hastings. From school I went to work and it was unfortunate that my family parted there. Then my father shifted up for work to the Cambridge area. The chartered carriers at the time didn't insure anything and he lost everything and I think it affected him mentally for a couple of years. He never returned - we didn't know where he was. Then when he did, my mother was hapu at the time, and so of course not having her tane with her I was taken in by a couple - Mr and Mrs Fish - who for one I would say - it was a bit like in Dickens' time. They didn't exist in the modern day and age. My siblings and I returned home and I stayed with my Mother. My mother came out here in the beginning of the 1900s' whilst they came out from Scotland,

she comes from Dunbar. On the voyage out they got scarlet fever. She was one of the few children who survived the scarlet fever on the boat. From 4-5 years of age she lost her hearing, so the only language that she ever knew was Gaelic. Of course through our lives everybody thought my Mother was deaf and dumb. In the case of, when I researched the library here on being deaf and dumb. She was at the school here in Sumner. I picked up her schools records. I found that she was a most talented artist needlework wise and this was the background of her life. My Grandmother, my European grandmother, never talked much about it. If for the reason that she lost her husband after she came here. Then she lost her son during the second world war. She wasn't a very outgoing woman as such, but a very hard, very strong worker. I think all those Scottish people that came at that time were, and of course she didn't approve of mother marrying my father. Life went on and in that time that my father and mother were married, he was a contractor with a shearing gang, or a scrubbing gang or something like that. He was a very hard worker and would come home on a Saturday night. The alternative pay was on a Friday to pay his workers. Of course we had two families through that. He had a family…. the Morrell family. I think my mother knew that was something that our men did in those days, they were away and they worked very hard. My mother I think knew all that but, he bought her home to live for a while but, my Grandmother, my mother's mother came and removed us. So, there was a little bit of a break in our family, until my Father came back and he and my mother met up again. Then he lost everything he had.

I went to live with his family because my mother was not able to hear. She had a lively heart….every morning at 5 o'clock she was in her garden. Feeding everybody in the neighbourhood because my cousins used to all live around the Hastings area. Of course we lived behind the race course where we used to throw the walnuts from the tree at the jockeys who went past. That was the only vice I think my mother ever had. She never drank, she never smoked. She loved putting her 2 bob on the TAB. I used throw the walnuts at horses that she didn't bet on. Amongst all those times that we had been together previous before the family break-up I had the most wonderful time with my Father. Because everywhere my father went, I went. It wasn't the later years when we got together a few years ago that one of my brothers said to the other brothers and sisters: "Well if there was anything we needed we'd ask her to ask Dad cos would give it to her. You only had to wind her up and she'd go and ask for it and she'd get it. I've never forgotten that I went to school one day and I knew he was coming home so I took a short cut. I came over the back of the overgrowth over the railways. Unbeknown to me he'd decided to come home a little early and came to school to pick me up but I wasn't there. I wasn't on the way home so he panicked and when I did arrive I was smacked…. and that's the only time I think he ever raised his hand. It wasn't until 50 years later that I asked him why he put the belt to me. He said that he thought he'd lost a daughter. Because unbeknown to us there were 2-3 paedophiles in our street. The road to school was in the open along where we lived, not cutting through the overgrowth over the railways. I had to have a laugh about that. He said you know when you've got something precious never let it go. So I realised later on why it was so very special the way I'd been treated. Then when I looked back and I thought of all these Aunties who

used to pick me up and do special things - when there was a tangi at home we'd go home to Mahia. If there were 3 or 4 days I'd wander off down to the school for a day and my cousins and I would - we'd do all the things the kids do. We'd play on the beach, go riding the horses, and then we'd go home and usually if the tangi happened to be later in the day that was okay you could wash your hair and that. But if you wanted to have the tangi on the marae that was usually put down. This particular day was a time to wash my hair before we went back to school. I went back to the central in Hastings and my teacher took one look at me and she said 'You stink'. I just looked at her and wanted run away home. She said 'get to the back of the room'. So when I went home I was really upset and I told my Mum. My Mother said 'Oh well don't worry about it'. Then I told my Father when he came home the following weekend. From there on I never liked going to school because there weren't very many Maori at that particular school. It left me with a feeling that there was no equality in the country. The smell in my hair was the coating from the smoke of the Manuka the Kouta (earth floor of the building) and of course that's where a lot of us children sat, the little ones. That sort of got into our hair and that was a smell that Pakeha people and Europeans didn't understand. So I learnt some very early lessons there, not to trust Pakehas. Not to condemn them so much as to move away and follow my own fear. So when I say that my Father and Mother were apart for a while this Pakeha person seemed to want to my mother, and not my siblings, to sign them away to children's homes around the country. I remembered my mum for those years that we were together were quite sad years. My mother, as I said, was a very good worker. This woman ran a post convalescent home. Down the road from her was an operating hospital within 24 hours transferred to this woman's house. My mother was the chief cook and bottle washer. It was about a 12 bed hospital and I remember amongst those patients there were people like James Cargill from down Dunedin. He was a dear old man with his beard and he must have been well into his 80's or 90's at the time. He shuffled around, it was hard going. I'd go to school, get up in the morning at 5 o'clock and help with getting tea on and then I'd go to school. I didn't have a very good record with Napier central school. Because if anybody crossed me I'd fight them and that was it. My tolerance I think was very low for people who were picked on or who were Maori.

It was very evident when I spent one year at high school at Napier Girls' High. I went to a reunion this year and everybody said you know you were a strange person at school and I said 'oh yeah, why?' And my cousin said even though she was my cousin I couldn't talk to you 'cause you were rather strange, you were set aside. 'Even at the pa in Waiohiki when we went back you never played with the children. The old people always had you.' I said that I didn't notice any difference. I think there is a reason for that as my life has progressed. So anyway from that terrible time that I had with this couple. She eventually sold the place and we went to live down at the beach. Every morning at 6 o'clock I'd swim my mile out, 365 days a year.

That was my time of solace and then one day she went go down to the Paraparaumu golf course and bought a house down there and one of my neighbours came out and she said you must come and have breakfast and I

said no I wasn't allowed to talk to anybody. At this time I was 16 or 17yrs. Anyway she got me into the house and made me some porridge and eventually I just wiped out and got a job in Dannevirke and from there, but in between working in Dannevirke, I had very good times with many Maori people not knowing they were my whanaunga and of course they'd shifted the meeting house from the first place, and the second place had wonderful dancers and like all those people I enjoyed the dancers and I went to a party. I drank too much sherry, ate too much kina, and too much kai moana, and I don't remember why I didn't get home until the next morning with a hangover. From then on I decided I was never going to drink again. I've never touched a drop of sherry since. It also showed me that when I look back now it was case of saying I can look after myself I don't need anyone.

After that I went to stay with my Grandmother, which didn't work out, in Whakatane for a while. She saw the difference in me and the other grandchildren. There was only one other granddaughter from my Auntie. It was very difficult for her to perceive the difference in the Pakeha upbringing of my mother combined with the Maori upbringing. So I left there and I eventually fell in love with a very nice guy but I only fell in love with him because I went nursing, and when I went nursing this old Dutch lady came into the hospital - she couldn't speak a word of English. I pick up languages very quickly. So Matron said 'oh well maybe you could nurse her 'cause we don't understand what's she's saying.' She got very fond of me and she was hoping I'd get together with her son. We were good friends but we went our separate ways. I eventually got married to my first husband (Sier Vermunt). I think Pakeha are only interested in making money and leaving the wife to make sure everything else runs. I think that's a Pakeha concept that I've got in my mind. It's never gone away but, my boys haven't been like that though. Anyway the marriage didn't work out of course, we were used to this - unless the truck was full he wasn't going to come home. Even if you rang up and said - because I used to train the debs for the big ball in Palmerston North - he said to me one day 'I'll be home tonight for the ball', and so I waited and waited and waited and I was still waiting 5 days later. This became a habit and it just got to a stage where you know you can't live not knowing what was going to happen, so we went our separate ways. I brought the children up for a while, my children had a great life with their Father. I think that's the difference with that Maori side of you which says you can't live and dislike somebody you can't run down a person either one otherwise it always comes back to you and you have to come to a knowing within your wairua that, your children are a product of a relationship that doesn't cease and if they grow up with a hatred then it can become a lot of violence.

I believe the children have a great love from their Father. I'm very blessed in having 7 children. The last one, had a great relationship with kuia because, living with 7 children was very difficult, but I said I was going to go the Maori way and they couldn't understand - and when I lost the baby it was in hospital and I saw the other side and I thought Crikey I'm not going back. I said to the specialist you know I was watching the doctors, what's going on down there and thought maybe that's a message for you' and I said I've seen it a few times but this time it really frightened me what you can see there laying on the

table but you're not there. So I think that actually was a turning point in my life that I had to get my act into gear. So I got married, raised cattle and exported them overseas. During that time the boys went to St Patrick's college at Silverstream. Their Father was determined that they would have the best education in the country. But we didn't have the dollars and cents to do it. People were very generous and said that we could pay it off. I heard later that it was never done. Somewhere there was a reason for doing that. My 2 girls went to Napier Girls High school. (I then married Albert Eady and we farmed at Tai Tokarau). Then of course I realised that one should never marry for convenience. If one marries for convenience it is a danger in life. So, we parted our ways. Right until the day he died, a few years ago, he'd ring me up and say would you like a chat, we'd have a meal, sometimes- he'd come up for Christmas day. From that marriage comes my last son. At that time I had been 5 year president of the Ikaroa and Napier Maori Women's Welfare League.

I had a cousin who was on the NZ Maori Council. He and I had worked together together for many years in our respective organisations. I hadn't in actual fact seen much of him since his wife died and left him with 6 children, but over the course of the late '70's and 80's we were crossing our paths and working together for two organisations for the Maori Council and with the Maori Women's' Welfare league we had a lot in common. Towards the beginning of the 80's I was going to the very big reunion at Napier girls High and I thought that I would make an effort to go and see him. My relations from up north came down and we had a lovely time. Mangaroa marae had the opening of the new whare. My brother in law said to me I think your whanaunga wants you to lead the waiata for a while because he was the main person on the paepae and the chairman of the Takitimu District Maori Council. He was recognised in the district as one of the men of the area. I said "Well I can't do that I've come for the afternoon but at 5 o'clock I've got a hui of my own I'm going to'. I think we can be very naive even when we get older and I didn't realise the manifestations of what was going on around me, it came to 9 o'clock and all these people from…were coming and they had to stay there because the waiata he uses is the waiata that he wanted me there for. He said 'you can't go now – you start something you finish it'. I said 'well I only did this as a support for the iwi. He said 'yes but you know the kaupapa you don't need ..way through. Right up until lunch time I thought I'd get to the communion but the next day there was something and I wasn't able to stay. Then we had the laying of the Mauri at Woodville and generally I think it was there that John (Tangiora) rang me and he said we had a lot of kuia from Taranaki I need you to come back. So I came back and I said oh well OK. We had the laying of the Mauri and we had the hakari. At the hakari he turned around and said 'well I'd better make my announcement'. I said 'what announcement are you going to make?' And he said 'I'm getting married'. I said 'well that's great.' Because previous to that everywhere in the years we'd been travelling, all the people from Raukawa, from Fielding and everywhere - even when we came down to Kai Tahu area they'd line up their widows for him. It's a amazing to see when you've got 20-25 women lined up in black and we come on the marae and I thought oh yeah I think I know the one … and I really thought it was the woman I thought he really had a lot of

admiration for really academic women who would have challenged him. Anyway he said no, it's not any of those, I'm marrying you. Everyone went silent and my voice was raised 'cause of the shock. He stood up and said well I don't know if you heard that but we're getting married. There were about 600 people, and I sat there and I said 'listen I'm not getting married' and he stood up and said 'the wedding will be at Aotea in Dannevirke'. That night when we went back to his house I said 'look I don't think this is really going to work out'. He said 'well it's been set up by other people so we are just going to go ahead'. I had to go and visit my children and he had to ring up all of his children. There's one thing about I think for both of us that your children are my children and my children are your children. There is no concept of step children in either of our concepts. That I think is very important for us as Maori that we belong to that concept -that if you re-marry you marry your children and their ones.

It's dangerous when we get into that Western concept of step children. His and hers and that's ours. Because it does something to whakapapa when you do that and of course it was very easy for us I suppose because already two generations back we came from that same whanau. Our tipuna. It was very easy for us to do it but somebody said to me that the children might not like it. I said 'it's not case of the children, it's what your whakapapa tells you'.

So we had our wedding and it was the worst Saturday storm almost as big as the big Bola one. In Wairoa district. Some people said we're not coming unless you get married down in Mahia - only one person came from our district - my cousin came. She said I couldn't not let somebody come. We have to, somebody had to come I'd be here even if I had to swim. I said 'well I understood the protest about people, we hadn't gone back home but unfortunately Rangitane put their foot in first for us. It would have been a battle. It was amazing to see the strength of the people that they managed to pull that through. I don't see it very often enough that our people just shot off from Mahia and wouldn't even come. Wouldn't acknowledge even when we came back home. I often think that we did the wrong thing, but, when I look back I think I say now that is what we as Maori are all about. I remembered that later on when he passed away. So we have a very big family. John has 6 children and I've got 8 - between us 50 grandchildren. We've just had our second great grandchild. Plus all our whanau around the place both here and overseas, and have children named after us overseas. I believe that whanau are somebody you love they're not somebody you write off a few years down the track. ….I have whanau. That's the children I have.

Kate: That's wonderful, what an inspiring story. I was wondering if you could share something about your Father and what role he may have had in teaching you Maoritanga? The language and the values of Maori and also if you could comment about the values that were handed down from your Scottish as well or whether it was in the wider community that some of this commitment to peace has come.

Well I would presume really that it came through my Father because Mahia people have always been known as Pacifist. They are very humble people

that serve each other without being servants. It probably came through my tipuna to my Father. My Father had beautiful reo but he was man or very few words, very very quiet. Because of his great love for women it got him into a few troubles - he has a few children here and there but it never took away from his depth of his tikanga, his wairua I believe was very strong. Most of our men in that area were very possessive of anything that they had they really looked after it. When we were younger we used to go with my father to cut the fire wood and do the shrub cutting, shearing sometimes I would go off form school because he'd decided that he wanted to have me with him. I remember on one occasion we had a cook who swore and I was bundled up in the corner and my father came in and he said 'You're sacked, pack your bags, you're out right now start walking.' I could hear this but I couldn't make out why this very cold voice was going. It was said in Maori and this poor man went off crying and it wasn't until many years later that I said to him 'why did you do that?' He said 'nobody swears on my land.' Tough yeah. I've never heard my father swear. I've never heard him raise his voice. In fact it's very dangerous thing that I observe because I hear it in myself today I just shut up. I recognised that in my life later on I should recognise in my life earlier on with my children. I would cut myself off if I raised my voice. I suppose that was a way our people did it in that time and even in my youth. Some of our people back home would say I withdraw - it's not a case of running away, it's a case of just shutting down and then nothing came of it. It just became an anger and then things happened which was one of the things he would say out of your mouth - only say things that won't hurt other people. Always be honest about what you say. Don't gossip, because you can never take back what you've said. If you hit somebody you can do permanent damage, you hurt them make bruise, but a bruise heals. Out of your mouth you can never heal them. It remains forever in one's soul..Probably that knowledge that you had to be very careful in our tikanga as I said, once or twice before the family disseminated for the first time I remember going with him to the marae and I was sitting up on the veranda and I was sitting there and my father got up to speak and it was to do with a land issue and our people, never forgot a land issue. They never went out on the rampage like Te Puea did and said well we're not going to allow this to happen. Our people kept it in front of them all the time. I remember him standing there with his hat, he left his hat on the seat and went with the stick across the marae atea and then he was really going to town and suddenly he got his walking stick and broke it across his knee and sent it to the two corners of the marae. I said something to him. Unfortunately it was too late by the time we managed to get to talk and I always say to my kids if you've got something to say talk about it now because that person may never be there for you at a time to do it later on.

When we talked about it later it was significant about how our people are broken apart. Because people were starting to actually talk about the land and the way it was taken in the 19th century and starting to set it off again. You've broken that relationship with whenua and once you break that relationship you no more can move back and that was I think happening because we had some of our so called leaders at the time doing that and buying up everybody's shares. He said once somebody's share has gone they don't have any relationship to the land and why should we be doing that

to our own people? So yes he was very strict in how he did things, he never smoked around places, he'd always sit in a corner and roll his smokes. You'd never see him smoking up at the table. The old things I like to think I carry most of them on just naturally. I definitely think about it but it was important to him. He had a very hard upbringing. My grandmother was the youngest of a line of sisters and 2 or 3 of those sisters all had kauae (moko). They would have been done at the end of 1893 I think it was. Their youngest sister Rangi - they would come into town. My grandfather came into the district and he was a little man (Pakeha). He was quite a frisky sort of a guy who thought he was just God's gift to women. My youngest sister I think, all the girls joked together when they were together and said 'Oh I think I can catch this man' and 'What if you do catch him?' and they got married. My grandfather had a very violent temper. My Father was the second or the third eldest and my grandmother used to say to me he was the one out of all the children who spoke Maori.

My Grandmother only spoke Maori when her husband was away - he used to go up to Auckland. He came from a family who had a bit of money he used to travel. He used to go up to see to the business up there. She'd get on her horse and she'd go up to see her brother Wi and ….it actually had an effect on me. Even my Aunty who died just recently she was 94/95 yrs. The effect that my Father's upbringing had on me was that you had to keep your standards. You gave nothing to anybody unless they worked for it. You had to also make sure that you kept your standard that no-body could question what you did was right or wrong, because to be an example - you had to preserve the tikanga that was a part of you. I went back home 15 years ago and I heard that my aunty was sick then, she married my cousin. She was from Turanganui. I went in some slacks to see her. She stood at her door way and she said 'you don't come here in slacks, e kui - you have a standard to keep, don't forget it'. Your grandmother wore satin and lace - she'd ride her horse in her satin side-saddle and at New Year she'd take her little flask of whiskey and go and visit her brother. He was the Father of her husband. She said 'you never come dressed like that again'. I said 'I'd just thought of you and I'd come and see you'. She said 'it doesn't matter you cannot go out like that in my home or anywhere for that matter'. It reminded me that there is a standard there, the expectation for our people to uphold for the rest of our people. My father was fastidious - you don't lower your standard because you're Maori. Your people have nothing, they live through you, don't live through your people. The people live through you. You serve the people, you are not the servant. Therefore you must keep a standard for the people. There's something there I think that really matters today, because you say Oh we don't really care but deep down we have to care because how can we help our younger people. He kept very true to the land issue, kept that very up front; right even to the day he died. He didn't like saying 75% of owners could sell land again and there were 255 who disagreed. He would actually ….his life was like that. Yes he taught me, I spoke te reo when I was younger. He was very fluent in old ways of karakia up until he had an episode with his Maori whangai mother's sister. She was a minister in the Anglican church. Although he was… in some respects of the old people. That came about I think because of one of our people Apatu, he was supposed to be fighting

with Te Kooti on behalf of the whanau. It was discovered later that Ihaka had said ' oh…he's hopeless you can't trust him.' Apatu was to produce the eyes and the ears for Te Kooti to fight for his land. He's just over the road - how did he get away? The story comes out from our people that he was the eyes and the ears of Te Kooti. So yes my father had a very special place within the the community. But a part of him I think had resentment towards Pakeha. When he was 9 yrs old he stole his father's horse to see his Grandmother and his father got the police in to send him down to a boy's school down here. The hatred his father had for his son, because he refused to bend to his father's will - he's the only one who refused. He never went away to school whereas the others went to Nelson Boys College. They all had good education; right from when he was at school he refused to be under the rule of Pakeha. Amazing some of the stories you hear.

Kate: Did he look more Maori that the other children. So it wasn't to do with whether he looked Maori to the 'Pommy' Father?

No he looked very Pakeha. It wasn't that, it was just the way he saw the injustice that happened and I know that they used to have a lot of fun with the shearing gangs around Mahia peninsula. He was true to the Maori.

(Side B tape one)

Kate: You mentioned your Scottish Grandmother, do you also feel you were given quite strong values from your Scottish ancestry?

They came out here and worked very hard, my mother worked very hard. She was a very good seamstress and when you figure those days ...my father provided all the material. They were ..if you do it all by hand. Those are the values that she accrued. Hard work and you look after your family. I think she was very strong and it came through from my Grandmother or maybe even my Great grandmother. They came out with the family, the whole family came out. They ran a boarding house at Taihape. In Ahuriri later on. I think it wasn't until I went back in the 1980's back to Scotland that I walked back with my daughter – Anna Lucia was over there. We went to where my mother was born, but yes I found there was a trace, a resemblance between the Celts and Maori and it was amazing that in just a 3-4 years I went to Iona to the island of Iona and I had 3 days I wanted contemplation before I carried on in between my other bits and pieces. The strange little island - it's built right on the street and outside each house there is a bench seat and then you go across the road to a little bit of green grass and another bench seat and the sea runs to that. I was seating on the bench seat doing some writing and I heard in the background these two women talking and tears ran down my face 'cause that almost sounded like my Mother and anyway I went back across the road and I said 'Excuse me, what is the language you are talking?'… they said 'Well it's our language' and I said 'Well my mother, you sound like my mother' and it wasn't until then I realised that everybody who said my mother was dumb and that they didn't understand her. She was 4 or 5yrs old and the only language she ever had and her biggest vocabulary up to the age of 2 or 3 yrs and you learn most of your words really and your interrelationship with people at that

age well she'd never learnt English until she came here. She spoke .. well the language I'd heard all those years ago was Gaelic. The values of her cooking were handed down - all that sort of thing, and the hard working ethics of both her and my father I think we're very similar. I think that Scottish and Maori ancestry are very much the same when you add up all those things. And you hear about intertribal connections, it's very similar.

Kate: When you think back over your ancestry and the people who had a strong influence over you over time, can talk about those who really influenced you to take up this passion for peace work? I know it's developed over a long period of time but you talk about your father having strong tikanga, and teaching you the values there and the nannies and the family values were very important. But your passion to do this peace work and your motivation to so, what is it that sustains you? All the incredible work that you do - what keeps you going? What motivates you?

I don't think anybody can put their finger on any one thing. It comes back I suppose to the peace work proper, which I think you are leading to. It comes through the home when you are bought up. When there is an injustice you try and address the issue and you try to do something about it whether it's positive or negative at least you do something about it. I believe that this was the crux of standing up and being counted even though I had children, young children and I don't think I was very popular in doing it while I had young children especially in Taumaranui especially because I suppose we had a reasonably high profile in the community and you know that it was where I believe it happened. Because in that time in the 60's people wanted to really know what was happening out there. When you stick your nose into something that is out there they think, oh they don't really want to know you. Being Maori was bad enough, but to become involved in something that's way overseas which is not your story even though we sent troops to Vietnam it was a bit too radical for the rural area that I was living in the King Country.

It was bad enough when I went out and had dinner with my two older boys and their father knew we were having dinner out and my husband said to them you don't really want the people here to know that you are Maori. It's not quite the thing to do when you are in business. We were sitting there having dinner and this guy comes in and he stands there and he looks me up and down. Oh and that's right that night I had my third born. This guy comes in and he looks at me and he says…Tena koe..and I … he said … oh I said Tena koe….Taku ingoa ahau Mahia I thought at first it was my whangaunga. I said Kia Ora and of course that just blew the cover and of course from there it went around town. 'She's a Maori from there' and thereafter it showed you can't hide from things that you know are right. That came out with my peace work and Te Hurunui Jones said to me one day 'You know us Maori are great warriors but we're not doing a great job of the whanau. What are we going to do about it? Nobody is going to take it on because it was a very racist section, the Vietnam war was the catalyst for peace work and then when it got around to asking who I was and …someone said to me one day when I needed a partner for golf and he said you can't play golf so I'll start on with a

… I might be able to win a tournament. So we went and played golf and from then on Kakahi Tipu one of the old really old Koroua from down the Tainui river he sent a message to me one day. I want you to come down to the river. I sent a message back saying 'I've got kids aye?' He said 'oh well bring those too.' What he wanted to show me were the hui poles. I said to him 'what do want me to see these things for?' He said 'well you are working for the newspaper at some time and you need to know where they are and make sure that nobody does anything to them and if there comes a time that you work for the newspaper, which of course after a few years I did become a reporter for the newspaper.

It was amazing living in another tribal area and I was a very friendly with Sir Hepi te Heu Heu and Pauline his wife. He was the Rangatira for Tuwharetoa and we'd meet on Friday and I remember I played bridge at the time. Anyway I said to Pauline 'look I'm the only blimmin Maori in the club, you've got to come and join this club'. She said 'oh, I don't know that Maori should be in those clubs.' Well I'm certainly getting a bit fed up with this unjust thing it's not fair. I know that her husband was blackballed for the men's' club. Anyway I put her name forward for the women's club and somebody said this was not quite the thing you do you know, and I remember one of the women, I'd better not mention her name, but she said to me you know you should withdraw that. I said 'why' and she said' it could become very embarrassing'. I said 'in what way?' I said 'I'm Maori' but she said 'half these people here don't realise that you are Maori.' I said 'well too bad, are they going to throw me out? So I put the name forward and they said 'maybe we should leave it and do it another day'. So they said 'you know it's not quite the time to put Maori into these clubs'. I said 'well far out I'm walking and I'm not coming back'. I left the club after that and I turned around and said 'by the way you are Maori I know that for a fact. So why are you sitting here allowing this to happen - you gonna walk with me?' She never walked with me. These are the unjust things that make life unpeaceful. If you are going to have peace within yourself in your community there's no good going and doing it way over the other side of the mountain if you don't do that peaceful work within yourself and your family. You may try and work out a peaceful reconciliation. If it doesn't happen at least you know you've actually tried it. It's your whakaaro if you haven't done it. If somebody's wairua is not ready to accept it that's fine leave it there. So that is really I think where at that time was the blackballing of Maori. It went round and Maori finally worked out what had happened.

My connections back through some of the whakapapa that came back were very strong. That was the time that Peter McIntyre was doing his painting and writing up at his house in Kakahi…a time that the Italians were putting the tunnel through and they'd ring me up and after accidents, people said ' … we believe you're able to speak Italian. There was a time when the Italians were in Taumaranui hospital and we said 'can we keep a contact with them 'cause we can't have these people here with no peace around them... they're screaming and they want to go home, but we can't let them go home 'because they might have lost a leg or something else'. In that peace and harmony if they even bring it into the workplace.

Kate: It helps understand the comment you made yesterday about bringing your kids up Pakeha. You talk about the pressure from the business community and everywhere else and your husband making the point that if you could hide the fact that you were Maori….And you stopped. Could you explore that a little bit more?

I suppose that I realised in the 40's and 50's that you had to have a good education. ……..I suppose that was in the back of most of our minds that sort of thing and so the expectation of the Father that they would go to a good boarding school when they came out here in 1952 and be well educated. In early 1960 a few of us in Taumaranui, after this episode with the men at the club, realised that Maori were actually being assimilated. And said 'Hey hang on where are we going to be in another 50 years with our kids?' The assimilation was like a disease - very insidious and it was growing. There were a few people like John Bennett and a few others that suddenly said hey we have to set up a Maori Education Foundation. It was a movement from the rural areas into the cities. This meant that our people went into earning the factory dollars, in the servitude jobs; they didn't make a lot of money. They could get them through state funded schools but it was getting from there into University. It was easy for a 14/15 yr old to leave school. Leave school and get a job, 'yeah fine, whatever, have your own money'…that was the thing that went on. Whereas when you lived in the rural area prior to the war, you sold a horse or a cow to send somebody off to Queen Victoria College or to St Stephens. That was in the family. Then they moved to the city and it was, "Well, what are you actually going to do? Work in a factory all your life? In the freezing works? In the wool stores?" So it was that assimilation that came in and the Maori Education foundation was born. It was asked of us to fund raise money for the Maori Education Foundation. The Pakeha and politicians said it's a cop-out, a handout from Maori when they get Maori Education Grants. It's going on today. We worked jolly hard to fundraise and the government of the day said they'd give a dollar for a dollar. For every one dollar you raised they'd equal what you raised. I know that in our own community we did not have the best housing. ……..We even got one guy just about lost his whole farm. He came back the next day and said 'you know I really can't afford to lose my farm'. Had we stuck to the ethics of how we were raising funds, if you want to put your farm on the map well its crown anchor (?)…it's your problem not ours. There was lot money raised in those days. That was the basis of the Maori Education Foundation. Funds that were raised - we had bone carvings, oh anything you could think of. There were several Maori farmers between Tauranga and Manurewa Te Teko and Turangi that were on returned services farms. We had stock sales and they'd bring in a couple of calves here and we'd auction them and that was the Tuwharetoa people. They put in a lot of stock for their stock sales. The fundraising for the Maori Education Foundation was done by the people with their own resources and was subsidised. Also we had people who left their farms to the Maori Education Foundation, and the interest from that money was used for the Foundation. ….everybody that got their act together and stop saying Maori were getting hand outs. Maori put that money in to Maori Education fundraising …..and also there were Pakeha people who gave

money or who actually left their farms to the education foundation for the education of our people. Some of the land interest from Maori went into the fund as well. So that when our children needed to go away to boarding school or they were showing potential they could hone into that sort of money and I am very proud to say that my boys were very lucky that they actually could do that. Because that vision that came up in the 60's with the clash of thinking that there was going to be a class of assimilation and Maori were no way going to give away their mana, or being who they are. Our children began going to school from there and I think only one of mine didn't apply to the Maori Education Foundation. You talk about dedicated seats at medical school or dentistry for Maori students; well I don't see anything wrong with that. What was taken from the people our people had to get back. So, those are the outcomes of education for Maori that started with assimilation when one of the Hunt reports actually woke us up to realising we were losing our identity into quietly being assimilated so we moved on from there and got educated and that's where people like Turoa Royal of the same generation as us and we realised that our children had to educated. When I look at them now I see Turoa Royal as one of the leading lecturers at Raukawa University and you can go through a whole list of names of our young people that have moved on.

My children did well - my daughter got a Maori University scholarship, and that's what I can't understand about the Pakeha system, you work hard to get a scholarship, you get a scholarship and then when you get another scholarship, they take one away, because you've got enough. I see other Pakeha people - they get scholarships and they give them two or three scholarships. We have been grateful for the Maori Education Foundation. I think all our mokopunas should tap into without feeling guilty at all, because it was raised by our people and the subsidy that came from that was what was owing to our people.

Kate: Thank you for that. You were talking about in the 60's about speaking out against the Vietnam War at the time. I'd be interested to know what sort of actions you took and if there were others. Were you part of a group, or were you the only Maori in a group, and also comment on the reaction from the community. You've given me some, but was that in relation to some of the actions you did?

There was no action in any group as such, in Taumaranui as such. I was a member of the Maori Women's Welfare League, and the Catholic Women's League, I was at some stage the secretary in the Catholic Women's League. It was brought to our attention one day but they said it really wasn't our story but with a little bit of pushing and shoving we began writing some letters. During that time the children used to go the Easter festivals and the speech and drama festivals around the country. We went to the demonstrations and we'd tag along at the end of the demonstration. It wasn't a high profile action as such except for writing the letters and actually asking people why aren't you doing something about it. Challenging people, the more letters you write to government the more the government will do something. It was activating people's awareness.

Kate: Did any other Maori join you at that time?

No.

Kate: So right from the beginning of the protest groups you were the only Maori in that group?

Maori's place wasn't very important, most of our Maori men were fighting over in Vietnam. They collected them up and they sent them across to Vietnam. But there's very few Maori that … that comes back to early about 1945-46 my Dad went over to Te Puea because he was quite upset because he'd lost a lot of his family during the war and his argument was that our people shouldn't go off to war. The east coast took all the prime lives of our men and my Father was a bit older, a lot of our younger men 15-16 looked at it as a great adventure to go over to the desert and see the other parts of the world. His concern was, so he went to see Te Puea was to see how he could say that we had to remain pacifist, because Te Puea was a very strong person and I remember seeing her standing there she was strong. She's always been at the back of my mind as far as well if you feel it's right do it and don't back off. You only back off if you can find somebody who can prove to you that you are definitely wrong. I've never forgotten that and the conversation, we were all sitting there. It's not like Turangawaewae is now and there was a discussion about others that came from other tribal areas to see how we were going to stop our young men from going overseas. And she was thinking that we needed to get the leaders to educate the young people that war is not the answer. It's not our war and it's not a just war.

Kate: When did you become aware and start speaking out about the nuclear issue? The testing in the Pacific?

I suppose when I saw my cousin come home, it wasn't so much the nuclear issue it was the change which followed my cousin. He was very strange when he came back.

Kate: After WWII or after Vietnam?

After Vietnam, we noticed the strangeness of him, we knew it was Agent Orange. Then progressively after that, a friend of ours came back from America and said that they were mining in the Dakota down the southern part of America. They were mining for Uranium. When you put 2 and 2 together, with Hiroshima and Nagasaki the Japanese all collected together, we thought well, hang on, we're just continuing on with what we did to the Japanese. Then Christmas Island became known because one of our relations had been on one of the boats up at Christmas Island in the late 50's. So, I suppose we were talking amongst ourselves and then in the late 60's we lived out in a rural area and there were 13 of us, of our women were all living in the same area. All of us were hapu, we all lost our babies except for one woman and hers had spina bifida. That came out as a result of 245T, and we started to protest at the factory in New Plymouth - it just seemed to build up from that

that all of this- the nuclear issue wasn't just the nuclear issue it was all the poison issues. So later on in the 70's is became really important that, ….a woman from Tahiti came out and she spoke about what was happening in Tahiti. She came up to the Tainui area and we said that we would start our lobbying for……..and the testing from there all the way up to the Marshall Islands. That sort of did the rounds and we kept always in our sight, Nevada – the deserts of the Nevada with the mining and testing. Mainly the mining at first really, because the men in their 40's were dying of emphysema, black lung. You had the ....they had a whole village built and they wanted everybody to move into it and the …….. And the Hopi were living side by side and these people were dying very young because of the emphysema from the mining. You had the testing and the continued mining that continued on from the end of the Second World War. I think that we sort of looked at an overview of how it was going to affect them. From then on we got the message I think that if you are going to start using the stuff – it doesn't just stop there it blows around the world. And then we were noticing that the other poisons that were being used, collectively the poisons were intermingled.

Were you a part of the Maori Women's' Welfare League at the point in the 70's?

Yes I was a member of the League way back in the 60's.

Were they raising the nuclear issues then?

Yes, I think I put a resolution to the UN that is still standing in our books against the testing, nuclear testing in the Pacific.

This would be around the early 70's?

Yes, and we also bought up the concern of our men in Vietnam. The MWWL was very active in the late 70's and 80's.

Coming into the late 70's and 80's, I'd be interested to know when you joined WILPF - Women's' International League for Peace and Freedom? What motivated you to do the walk across America? I remember the first time I read about this was in the International Year of Peace and you applied for a little bit of funding for you to go in this caravan and walk across America, drive across America.

I'm not that fit. It came from a regional conference, John and I'd been married I suppose for about 2 years, we'd just come back from San Francisco, from the Te Maori exhibition. We had a regional conference at Waikanae and on the agenda, the Secretary had received this letter from a famous woman for peace from Texas and it was this caravan trip that they wanted 6 women, indigenous women from around the world. So it was tabled and somebody said we'll send our President to go along. I said I don't know, John said 'excuse me, my wife's' not going anywhere', so we had a talk - he said 'do you really want to go on this trip?' I said 'well we've got no money, where will they get the money from?' Anyway I said we have a pact that we don't go

anywhere one without the other, because my lifestyle had completely changed. We were following our tikanga and that was very important. We did things. He said 'well, let's think about it'. We went back to the meeting and he asked to speak. The women said 'yes John you've got the floor' and he said 'well I think you've made a very good choice, my wife can go on this trip'. Then they said 'but we've got no money'. He said well 'you'll have to come up with money' and so I then applied to the International Year of Peace which then Georgina Kirby was the President of at the time. I think she was?

Kate: No, Sonja Davies was - but I was on the committee with Georgina.

Anyway I got this amazing letter to say yes they'd grant me the money. I went off on this trip to America and arrived at New York with Teresa Fitzgibbons. She picked me up at the airport in this flash caravan and I said 'where are the other women' and she said they'd all pulled out. I said 'well that's great', she said 'it doesn't matter we are still going to go'. We went on this peace trip. That was the time of Nicaragua and El Salvador. It was a terrible war, we went from New York and down to Washington, we stayed with this lovely couple, they put us up in the house rather than sleep in the caravan. They said well, tonight we are going to the Unity church to look at what we are going to do about the campaign in Nicaragua and El Salvador because they needed medicines and they needed crutches because it was a really terrible war.

This woman at that time was about 80 yrs old, and her partner was in his mid 30's and he had this beard and I thought what a weird couple, but they were a delightful couple but she'd been a peace activist for many, many years, a very wise woman. They said that tomorrow the demonstration was like this, and we thought 'demonstration?' …….I don't know these people and the one thing John had said was 'don't get yourself into any conflicts while you're overseas'. He said you get in trouble enough at home without getting into it overseas. I said 'don't worry I'm going with women and it's just a peaceful caravan'. Well next morning we went back and there were speeches on the steps of Washington and the Police were out, so I sort of wandered off inside and there was the statue of Martin Luther King and I thought if I sit here then I'm out of the road, 'cause I'd already been asked to speak. I thought gee – if I protest it will probably be on my files for the rest of my life. I was sitting there and this policeman comes along and he said 'move lady' and I said 'I'm waiting for someone' and he said 'move lady' and the third time he pulled his gun out. Well did I move alright - I couldn't move quick enough! By the time I got down the steps all the police were there…. I found this couple anyway we went back home and sure enough Teresa was in jail. Two days later we managed to get her out of jail and we said this is a great start for our International Year of Peace Caravan trip.

Well of course from there we went through all the different provinces and we saw the pains of the people the injustices, the mining people the…….people, such a vast area of injustice it's just unbelievable, but it's a vast country. We finished up our trip after 33 states. About the 4th week I rang home, and my mokopuna didn't answer the phone and I said

'John where's my mokopuna?' 'He, oh, I sent him back to his mother.' I said 'why?' He said 'well I just thought I'd do that'. I said 'oh well I've had enough I'm coming home'. He said, 'oh typical Maori you never finish anything you ever do'. He said 'I don't know what's wrong with Maori when they go over there they only half finish something and they want to come home'. I said 'well I just want to come home.' He said 'if you come home I'll just send you back, because you're spending other people's money you do your job properly'. So 5 and half weeks later I came home. I rang him up from Auckland and said I'll be in Palmerston North and of course that was when he was very ill - that's why he sent my mokopuna home.

That was an amazing trip across America. The Black people are very strong they are really very strong in their banding together and I thought, I wish Maori could do that. They don't have the dissipation of tribal differences within themselves they move as a people and that's how they can hold their heads up high. It was the first time I could look down the streets of Washington and New York and see Black people with briefcases and suits all going to their office jobs. You didn't see them step aside for a white person on the pavement like you'd read about in books. It was where I met wonderful people like the Indian people of Turtle Island. It was an amazing experience to experience it. You have to walk the talk, it doesn't matter what country we are in we have to support. We found Teresa 2 days later sitting in jail somewhere, so this old lady she looked after us and then we came on to the Hopi area.

I had been asked to come there and when I registered at the office to let them know. I said well I've been asked to come here. They've got a Sundance going. I said well we'll just go and wait up the mountain. We did and I had a terrible time keeping Teresa to mind her own business and not wander around in the camp. You could hear the music and it was about on the 4th day I just sat from sunrise and at night went to bed and during the 4th day I was told 'we want you to come inside the Round House'. I thought to myself why would you try me out in the heat of that place. 100 degrees in the desert. I thought maybe this is what we've lacked teaching our children and our grandchildren – you don't rush in and do things, you sit. They want to have a meeting they want to have it over and done within 2 hours, sometimes you have to stop and think instead of rushing. It really enforced some things that I'd already learnt as a child. It was an amazing meeting that, we talked about how do we solve all this thing about the nuclear issue. For them it was so real with the mining, but how do we look at it? Is it poison in the environment, because the environment is not taken into consideration really. In doing it it's just oh well we're going to dig a hole over there…..you don't discuss how environmentally it's going to affect us. They sort of half pie looked at the resource management act but it's only a convenient act as it is at the moment anyway.

Tape 2 side A

Kate: I just wanted to go back to some of the things you mentioned about your family and your children. I'm just wondering if any of your children have picked up your work at all, or did they feel alienated? Can we go back to how your peace work - your very intense peace work - over the last 20 years has impacted on your children? Have they resented it or have any taken up the flame?

I think maybe the peace work, as far the work is within the justice system in the institution, I feel they might resent that a little bit. One or two of them maybe when they were a bit younger it may have had some impact on them. The speaking out could have been embarrassing to them because I don't think any children like it when you are standing out against something, to know that their parents are like that. But you know I hope that it's been done with a sense of sensitivity to the cause as well as to my family although sometimes I think I have maybe taken too heavy a stance there it may have impacted on them. Anna Lucia is a communist. That, I think, has been the big impact has been where they've said she's like you. Well, she had a really big career in tourism in England, she was marketing manager for NZ tourism in Europe that she is now a very front up worker for the communist league. I've had one or two of my children say you've influenced her to go that way and what a waste of a degree.

But hopefully, and this is an example, one Xmas they all came to Hawkes Bay to have Xmas and John put a marquee up and it was a great gathering of all the in-laws and outlaws and children's partners and wives and husbands. The next door neighbour must have thought there was a fight going on in our house, she rang the police and police come knocking at the door. Oh I said come in and share our meal, he looked terribly embarrassed and sort of stood from one foot to the other foot, and said well actually I'm not coming socially we've got a complaint that there is a fight going on in your backyard. I said no no there's no fight going on in the back yard. So, I said come through and he came through. What it was is there were huge debates. If nothing else there were huge debates, so if nothing else my children had learnt to debate the rights of man or what goes on in society. There were great debates, and when you've got siblings who will have academic degrees and those who consider they are the workers and you get the clash of those who say well you've bludged off the country for 5 years to get a degree, it's about time you paid a little back. It's not like it was today and then you get others who'd been working since they were 17 and they've been paying their taxes for you who wants to live of society. So, that was what was happening. My children at least affected each other, that they can debate an issue. It sounds like nothing on earth when they get going. The boys respected, to allow each one to debate it. As a yell comes out, I think that's what the neighbours in our community had never heard and they thought it was a fight going on. I think some of the impact has, and because they've been brought up to question things respectfully. That is what is lacking in this modern day and age. We always sat around the table, even when they came home from boarding schools they were never allowed to watch TV. Meal time was a time for

discussion and debate. I think that is what I'm seeing in my mokopunas today. In some of my mokopunas' families they don't do that because they are in a rush to go somewhere or do something else. Yes, so it has had an impact on my children.

Kate: When did you start speaking out to the point you were getting media coverage? Was that over the Vietnam War or later in the 80's?

I believe that would be, because I was a journalist in the 70's for the Taumaranui Press. I could actually write up my being a freelance journalist I had my say in the newspaper, in my articles. Then I did a bit of broadcasting for the broadcasting station where I wrote some articles. So, I suppose that was my start with the power of the Press. Having had a wonderful owner of the Taumaranui newspaper - he was pro Maori and when Pakeha were really not intervening into the Treaty - he and his wife were Bahai - a lovely couple - and they really learnt the terms of the Treaty. He gave me that little bit of a free way which normal news media wouldn't. I'm sure he's had some complaints. That early part of the 70's was about some of those articles I had written up, complaints that too many articles about Maori were going in the paper. Comments or challenges in the paper. That was really the time that the media was ready to come out.

Kate: That's been a very useful vehicle for you hasn't it? You've certainly known how to use the media. You've built up good contacts with the media over the years as a way getting the message out, both here and internationally.

Well I believe the trip across the US during the International Year of Peace we got marvellous media in every town we went through. We got asked to do a talkback on the radio stations. It was very interesting to think back to some of the comments. One place we went to, I can't recall which town it was but there was a full page, front page you know. 'Maori woman comes to bring peace to…..' there was a challenge I'd put - you've got this American constitution and yet it's the most damning constitution when it comes to the Native peoples. I tell you many American's didn't understand that it was a racist document. And I think today they don't understand how racist their constitution of America is. We got a lot of really interested people who came to meetings across America.

Kate: Was that your first trip overseas?

It was my first trip as far as the peace movement. I'd been overseas when we exported cattle to Fiji and Guam; we'd been to Hong Kong to negotiate trade with our cattle. I went for my honeymoon to Noumea and New Caledonia. Have been to Australia because we were our own breeders of cattle and bought our own semen back. We were one of the bigger farmers breeding cattle in the country; they're lovely animals, huge animals. There's not many Maori men in this country for the rodeo. People still today are not into brahman cows or brahman bulls, they're wonderful animals to have.

Kate: Was it when you were farming that you had your accident with your back?

Yes, that was rather drastic, it's one of those things that one has to accept in life. Paul's Father (my husband) was in hospital and the boys were back home to help me…it was one of the few days when you almost had snow up in the north. It was our 15th 16th cross and it was Angus Brahman - the cow was due to calve and it was a very valuable cow. The silly cow got herself in the bog and it was terrible trying to get her out, cause anybody who knows the north and the Kauri Stumps. Most of that land, good farming land from the Tai Tokerau turn off was some of what we'd bought, was ex-swamp. Anyway that poor cow, I said we can't lose it - we'd never hear the last of it if your poor Pop had lost his cow 'cause we're not talking about $100 we're talking about at that time $2,000 a calf. So, the boys were wonderful pushing, pushing, and I was holding her muzzle up so that she didn't inhale water then I think she must have put her foot on the firm ground and probably thought I'm there and threw her head back and as she threw her head back it threw me back onto stump. Unfortunately it was just one of those things that happen and I went to hospital. I couldn't do anything about it because we had to keep the farm going. When it got so bad I went to hospital and they said 'oh you've got arthritis in the spine, so that's the problem.' I said 'Hey hang on that's not fair - there was a difference in my relationship and that didn't help matters and from there that's where my marriage ended.

Kate: Despite that injury in your back you've been amazing in terms of what you've been able to do - certainly since all the travelling you've been doing from the 80's onwards. If you go through some of the papers you've sent me since I've know you - more recently in the 90's and at times you'd be away for 2-3 months - going from one meeting to another, and they weren't just ordinary little meetings they were representing people, indigenous peoples everywhere at major UN meetings. It would very helpful for you to give some progression - some idea of where that developed from your '86 trip on. In terms of the commitment you took on, not least the human Genome Diversity Project, the Indigenous imitative for Peace, Women's International League for Peace and Freedom and others. Even if we got to the end of the 80's with some of those commitments it would be helpful just to give people listening an idea of the breadth of issues that you'd covered - it wasn't just nuclear or peace it was a wide range of issues.

Well I suppose if we go back to the International Year of Peace because being one of those going across the Americas we stopped at Philadelphia and it was Teresa Fitzsimons she was a fantastic woman. She knew everybody and she knew the UN back to front and she had been a peace fighter for many, many years. Within the UN system, so we had to stop at Philadelphia because at that stage if I remember rightly it was where the blacks were being pushed out of their homes because they were slum homes and they wanted to eradicate that area. So we stopped there and we met with some of these old, old women and they were really old. They looked old, old and crinkly but they were all sitting around a big table and they were all collating these

papers and Teresa said ‘oh well this woman comes form NZ. This woman said New Zealand! Oh wow! Is she a WILPF member? ‘ Teresa said to me ‘are you a WILPF member?’ I said ‘I don’t know what you’re’ talking about.’ She said ‘no, I don’t think she is’ and she said ‘well she soon will be!’ She says, ‘here’s her payment, she’s now a member.’ I thought ‘good grief what have I got myself into?’ There’s this huge flag, WILPF, it must have been 6-7 feet long sitting there. I discovered later that these women were all in their late 80’s and early 90’s. That afternoon one of them was going to visit her friend, and she said ‘are you going to come with me, you’ll see some really old WILPF members.’ We went to the hospital and she took me and these women were well into their 90’s but on machines that went up and down up and down just keeping them breathing. I said to her, ‘why do this, there’s’ no dignity in that – where’s the justice for living your life and then being on a machine’. They said ‘well that’s the way the insurance companies go, that’s how the doctors get paid, keep the patient alive and they get paid because there wasn’t a free hospital.’

So you take your insurance and the insurance pays out to the doctors to keep this machine, and there were rows of machinery I couldn’t believe it I wished I’d taken my camera and the machines went up and down in time with my breath up and down. I thought I’d better get out of here it’s not worth living in this country, but that’s where I became a member of WILPF and every year they paid my sub until I hooked up with WILPF here and in Sydney at one of the congresses. That’s how you do talk about... I find this difficult, to talk about what you are asking. I never got to Geneva in the late 70’s for all the demonstrations because I was still tied up with my own personal relationship, my marriage etc. And also my children were still at school but, in the mid 80’s there was the move for the declaration for the rights of indigenous peoples. I sort of made a commitment that I would do that after my trip across America - it became a necessity to make it happen because there are some countries who are coming out of a dark part of their living and for them to go to Geneva and to contend with countries who can actually knock them flat and knock them back was really terrible. That happened to a Canadian girl in the mid 80’s when I went over to the working group on indigenous peoples. This young woman was about 30+ and she was a professor in indigenous law, she was a great…….and we had ..A woman who chaired the meeting - she was Greek and was chairing the working group on indigenous peoples. This young lady asked for the floor and as you know you’ve got to put your card up and be recognised to speak and put your speaker on. She was sitting behind and she stood up and she said ‘Madame Chair (Madame Diaz), I can’t agree with what you’ve just said, because that’s not quite right for indigenous people.’ Madam Diaz said ‘well sit down and when you know as much as I know then you can come back here in a few years time’. So immediately I put my card up to be recognised. Somebody said ‘hey Kuia you’d better get up and do something’. Then I realised that these younger people expected me to take a place, not defending them but challenging some of those things. So I was given the microphone and I said ‘Madam Dias I think this is disgusting what you’ve just done’. She said ‘Madame Pauline we will now move to another issue.’ She turned my mic off and I stood up and I’ve got a very loud voice in the UN chambers and I said ‘well you can me turn off and nobody

around the UN building can hear', because as you know mics were going to all the other offices on the different floors when in session. So she turned the mic off but she couldn't turn my voice off. I said 'when you apologise to this woman behind me, who has a degree, firstly she has degree, a doctorate, and she's a professor, a doctorate in indigenous affairs'. 'Then' I said 'we can move forward'. She said 'I don't intend to apologise and you will sit down.' I said 'I'm sorry Madame Dias I am not sitting down'. That woman never ever came back to the UN. She was one of our few graduates who knew what she was talking about and when you get that sort thing happening at the UN it makes you have a responsibility to try and get back.

Then of course getting the funds to go over was always difficult and at that time people weren't quite so free in getting funds. I didn't have a fairy god mother like I do now at that time. But the banks were very good. I was surprised because banks don't lend to Maori and especially not to Maori women. So I suppose that I don't know that I thought I'd ever get paid but I managed with the help of a few people who said that's fine I'll lend you some money to go over. With …Nganeko (Minhinnick) was there a year before I started. Then her son started. Of course you had Moana Jackson there, and then we got a few people who started to fight the whole thing 4-5 years later. They'd decided they wanted to go to the UN but they didn't know the story of the steps that went before. So you would almost need something where all of you could agree with. Then somebody would come and say 'oh I want article three changed'; cause we don't like those wordings. You'd think you'd worked so hard for those years to get to that stage where we could all agree and come to a consensus and that was the beauty of indigenous from all parts of the world could sit there and come to a consensus. Because their government has paid their way and said to them to just get them to change that word. Well we weren't stupid we could see, especially that in Latin American countries, they were paid by the United States to come in there to niggle to change a word, like self determination and we'd have to re-strategise and say right you stand up and you quote this, you come about 3 speakers down after the governments had spoken. That strategy of actually holding fast to what we had presented. In 1992 when it was actually said that there would be no changes we had more and more government sponsored people going there and less and less indigenous people going on the kaupapa itself. That's because we can't afford to go. To live in Geneva for 3-4 weeks is horrific. I'd been very lucky that I knew a Professor and his wife who were very good in saying you can stay at our place on several occasions. The bus was just down the road. But it was very hard on the working group of indigenous people at that time.

Kate: Probably from '88 onwards you had continued that work, certainly the working group on Indigenous Peoples. Can I come back to that in a minute? I wanted to go back to WILPF, joining up with WILPF. Because it's about the same time and it's good to have it in context with experience you've just had with the Earth Council in the UN because it's a scary, scary thing to do, I know I've done it myself. But, the WILPF congress was about the same time 1989 (in Australia). I think that was when I first met you. There was quite a confrontation as you know and

we were asked to provide a speaker – there was no consultation. The arguments -not between you and me - but it was within our own organisation of Pakeha, who'd never actually met within our own country going to an international conference.

That conference meeting (Kiri Poutaka-Dewes and Nganeko Minhinnick were there) - there were the three of us and we went over as a Maori contingent because we were concerned for the indigenous people because prior to that there had been a hui of Maori and Pakeha in Adelaide which became a shambles and the only people that could keep the balance were the Maori women from the Maori Women's Welfare League who had gone that week. Our concern was had the aboriginal people had some part in organising the Hui in Sydney, had there been an arrangement for the Aboriginal people to welcome us? When we got there the indigenous women had not had any input into it. They'd gone off on side to get somebody who was government sponsored person, which upset the local Tangata whenua, because nobody came to them. So it was a shambles before the meeting even started. Then we got some Pakeha lady from Aotearoa who wanted to speak on behalf of indigenous peoples. So we had a meeting and of course the others said 'well you're the elder here, it's your job to put it back into order'. I said 'well this is within WILPF'. We did try to do it peacefully so it could be reconciled from people seeing that it was not right what was happening but then it became a personality conflict. People didn't know or understand that they had trampled on the mana of the Aboriginal people and the indigenous peoples of the world who were attending that Hui. But because they wanted this other person to speak, they couldn't see that there was an importance to share that role. Okay you speak for yourself but don't touch the indigenous issues because that is the indigenous peoples' issues for Maori to deal with. I mean we have strong people like Kiri Potaka-Dewes. Kiri was for some people because she's too radical. Nganeko, you can't have Nganeko because she puts the issues straight on the line. You couldn't have me because well, I'd said straight out that I wouldn't be pushed around and say you know where are the Aboriginal women? It was a very confrontational, and I think it left us three women very bruised and battered about ever wanting to attend another Hui with non Maori people again - and being paid for by a Peace group who wanted to control our thinking.

Kate: You became President not long after that, of the WILPF group. You were President for a long time, you are still Vice–President. You'd certainly be the first Maori within that group. But as President you had quite an impact in raising the issue in terms of indigenous peoples within the international scene. You raised a lot more conflicts I understand.

Well, I felt very humbled to be elected in Wanganui as President in a NZ section of the WILPF especially after the diatribe that we'd had. Yes, well going overseas to the International Congresses was not easy for me, especially in Latin America. Geneva had the thought that all these indigenous people lived in places like Chile, Peru, and Costa Rica. It seemed to be very safe to have congresses or international meetings in Costa Rica. Because it's

a peaceful country, well that's a lot of bollocks. I'd never seen so many, such a false presentation going on. When you saw the indigenous people being pushed up to the mountains in previous years - You saw the indigenous workers on backs of trucks they were spraying banana plantations with most poisonous spray that was their job to make sure they killed the bugs on the bananas. I mean all these things I managed to see by people who knew I was indigenous coming quietly and taking me away to see it. Even challenging the women in our WILPF international meeting s about well you're here. Where are the indigenous people, are there no indigenous people in this country? Hang on I know there are indigenous people but you haven't got any as members of WILPF. And 2 or 3 would say 'well actually I am indigenous or I am a …….and I'm not anybody'. I said 'what do you mean by that?', and they'd say 'well I'm not indigenous and I'm not Spanish.' I'd say 'but, you're lucky to make a choice to go wherever you want to go. They'd know not in our country you can't be indigenous. I watched women arrive by making that choice. I've seen them on the International circuit and whilst their ancestors might have been raped by the plantation owners they'd been brought up "nothing" 'cause it meant you were neither one thing or the other. So it kept those in subservience.

When they really realised they had the right to choose which way they really wanted to go that had a big impact.

WILPF Otautahi/Christchurch members

At one conference I walked out because half way through I couldn't tolerate that I had to justify why indigenous people in a country should have some representation. I was amazed that 2 or 3 of the Setter women walked out because they suddenly realised yes they did have a place. One conference I attended was the congress meeting, there was nothing at all on the agenda for indigenous women. I said we don't even want to share what is indigenous thinking. What are the aspirations of indigenous women, how do they work in with other women with other communities? You just want everybody to be assimilated. They said 'well, actually we haven't got a room to fit that in. All the rooms are taken up'. So I challenged them. I went to the mic and I said 'right we're holding an indigenous women's workshop out on the whenua under the tree with Papatuanuku. Bring your blanket and we will hold our Hui outside'. We got 40 people to attend that workshop. So it was...that's where I really found the racist, it came from the Scandinavian countries more than anything. You had some very strong women from the United States who

really supported the indigenous issues. But you had to be really strong. They were very nice to you indigenous people but you felt as though you were being patronised. So when they refused to give us a room, I said that's alright we'll go out to the whenua - Papatuanuku will look after us. At that meeting I met again this old lady who is 96 and her partner. She said your fight for indigenous peoples hasn't changed - we are coming to support your workshop. It was amazing to see the number of women who came to support the Workshop. So when we reported back we said well in future make sure that you've got on the programme so that if people wish to learn about indigenous peoples and their pains their joys, their sorrows whatever that a facility is available to them.

Kate: Not just within WILPF but within the Peace Foundation in this country and other peace groups you have been one of the few Maori who has been able to put up with Pakeha systems and I know that at times that has been very alienating and very lonely and very hard work. I wonder if you could be honest about how that has felt for you both nationally and internationally because it's been bit of a lonely road at times.

Well internationally I think we've got a very strong indigenous women's network. That I think is where our strength lies, that we have a very strong international combination of women. Women among themselves recognise the sincerity of women, going over for a Hui or a conference and having a look around. Or women who are going overseas because of our international work - well for me doesn't mean going sightseeing. When I was in Beijing I never went out to see the sights. I must say that Barbara from CNN got a taxi one day and we saw more than anybody else did of the ancient arts and crafts. If I'd been tapped on the shoulder coming out of Beijing I don't think I would have been coming out of Beijing with what I had in my bag. The whole thing of when you go overseas is that you are actually going over to improve the status of women, of indigenous women, because even in Beijing it's hard to get non indigenous women to comprehend all the issues. There are the ethnic concerns like Tibetan women and we were the ones who when we heard the Tibetan women were being harassed in Beijing at the UN conference we actually said we'd protect them. There was always one indigenous woman walking with them, so that if they were going to be done over there was an indigenous woman there to make sure she was covered. We didn't see too many European women there, they said 'oh you poor women', but they didn't assign anybody there to look after them. Our women did it so freely without having a meeting - it was just an unsaid thing. When the women were out of Beijing we made sure we were there to support them. The Americans had bought them over, somehow I felt, this is my opinion, that somehow they were only bought over from Tibet living in America, as this is the United States doing something for Tibet.

Home, yes I don't worry so much about home, I haven't got time to feel anything like that, 'cause life is too short. I've very little tolerance for people who are racist and arrogant and not prepared to discuss just recently the Iraq situation and my hate for Americans has come out. I said 'it's not my hate for

Americans, it my dislike of the unjust system that has been imposed on the Americans by their governing body'. These are the things I found difficult to deal with. People make a blank statement without first going to speak eye to eye with you. So, for every bad person there's a dozen good ones.

Kate: You know what it's like in this country, if you're invited to speak overseas you're known by people for what you've said and have wanted you for the work you've done, your understanding of it, the continuity in terms of having help draft resolutions in the UN etc. There's often reaction, jealousy and other comments from people in the movement from people who don't understand the need for exactly that, the continuity, the wairua you carry, the mana that you have that can't easily be replaced by someone coming in who doesn't know or hasn't been trained up for this work.

Well I think we'll have to get one thing straight Katie. I never represent Maoridom; I represent maybe what I understand as my version of some Maori thinking because Maori are like anything else they don't come with one voice. It's only three times in the last few years that Maori have spoken with one voice and that was at Turangawaewae about Te Reo, about the Treaty. Otherwise I think it's very dangerous for anyone to say you represent Maori. You are there as a Maori and you try to give a fair view from your interpretation. I believe that I've done that fairly - except when we went for the International Year of Indigenous peoples. When Tamati Reedy stood up and had his say and we agreed with him and we were called traitors when we came back. It was because it was about self determination and the way our country would actually action self determination for Maori. But it was the truth and we had to stand up for that. The continuity is important when some of the conferences, having been asked to attend them, the funding comes first you can't transfer the funding. A few times I've asked if the funding could be transferred to somebody else, for someone else to go and they said don't bother if you can't come don't worry about it. There have been a few times I've been able to say I'm not well enough to travel on my own, I need to bring a younger person. I've been able to do that, people have gone out of their way to find funding for a younger person so that they actually had the experience. I think we were able to that about 5 or 6 times, maybe 7 times. That has showed a younger person, when I say a younger person somebody...because you can't go and put somebody who know nothing about structures of legal practices or an understanding of indigenous issues internationally because you're not only …..You're talking about the indigenous issues of the Hill trap tribe in India, who are having a damn being put over. You're talking about the indigenous peoples of Costa Rica who were going to be displaced by a dam, and all their villages were going to be wiped out. You can't send somebody who doesn't know the background of what is happening. You can't send somebody over who is a bushman who doesn't know about the inshore fishing and the poisons that are eradicating from the village that is coming from the sea by a road and all you get is the inshore waters which are polluted and causing sickness. Yes there has been a lot of jealousy towards that, but you've got to wear that. I have tried to get funding for people to go in suggested areas and there have been some areas that have been able to get

funding. We've had one or two people like Elizabeth Murchie who had been the human rights person who stood up at the UN, she had the quality to do that because she understood the issue. It's very hard and one of those things you know we should be teaching in school is International Peace issues and how you negotiate you way through peace issue through schools.

Side B Tape Two

Kate: We're just looking back over activities that took you internationally, though you were representing WILPF and others in this country as President. You travelled overseas quite a lot in the late 80's and in the early 90's it seemed as though you were getting involved in groups like the World Summit for Social Development in Copenhagen, the Earth Charter group and I just wonder if you could share a little bit of the background as to why you think you might have been invited to be on some of these groups?

I wouldn't really know Katie. The Earth Council became the Earth Charter. The Earth Council was formed following the Rio Earth Summit and about 10 days preceding the Earth Summit in Rio was the conference - the biggest international conference of indigenous peoples they've ever had in the world. I believe certain people were asked to submit names to go to that and many, many hundreds of names were put forward and 21 were selected for the Earth Charter Commission, for the Earth Charter itself. The Earth Charter, the idea of the Earth Charter was good but I think the weaknesses in who was there to push their own barrow. I'd been pedantic in not resigning because I believe that one of our young women from Kenya resigned because she couldn't tolerate the behaviour of some of the people on the Earth Charter. I was rather disappointed because she was a very vibrant woman and she was in the Green belt movement and that was very important especially for a country like Africa.

How we were picked out I don't know and invited to be a member of the Earth Charter is beyond me. When we went for our first meeting, right there the President of Costa Rica was going to welcome us and the launching of the Earth Council and whilst we pulled up outside of the venue there were 7 indigenous peoples waiting out there. They said they'd walked for 3 and half days from the mountain because they'd heard there was an indigenous woman going to be there. It's amazing how news gets out amongst indigenous peoples around the world. They had walked down to say that there was a damn being put in up in Costa Rica in the mountain. They said several villages were going to be flooded. So I immediately asked the Chairperson why haven't these people been invited, we're going to be working in Costa Rica as the home of the Earth Charter and yet we haven't even bothered to make contact with the

indigenous peoples. He said that there really isn't any. I said 'well I've got 7 standing outside and I'm not going in if these people can't go in'. I was told there was no room for the Indians to go in. They actually were very gracious and they even said even if there was only room for one person they'd be happy to be acknowledged that they were in existence, that they weren't a fairy tale. So one of them took a seat in the auditorium and you can imagine walking for all that number of days from the forest to get into the capital city of Costa Rica they weren't dressed for anything like that, but that was alright. The next morning was our first meeting, and I said we needed to be welcomed for the opening of our meeting and there was a bit of urgency there and the representative guy from Singapore he was sitting there with a bit of a smile on his face one of those from the Asian countries and I said to him 'what do you think' and he said 'well I think we've got a thing here, Pauline has put this before us and it looks like the other women are supporting her'.

We then marched the indigenous people in, they welcomed us and they put their concerns, and then they went off and that was all they wanted to do. It doesn't cost anything to acknowledge people and accept that there is a different group of people, so from there on I suppose ….some of the issues that came before the Charter Commission were a bit contentious. Some of the time I was reminded mostly that maybe it was time for somebody else to come on board. I said 'Okay that's fine if you wish to ask me to vacate my seat for somebody else'. I wasn't going to vacate it otherwise we don't know what's going on. Then we get all these big people. When we got the Earth Charter Commission which I was also appointed to, we had the same sort of carry on with that, because the Earth Charter Commission drew up the Earth Charter. In the Earth Charter there was nowhere an acceptance that indigenous peoples have the right to self determination and to their resources. I was challenged several times and said well it goes in; we can't get it into the UN systems because the Governments won't accept it. Up to this day we have still got it into here and it's up to the countries to accept that Earth Charter. It has been Helen Clark (PM) who has received the Earth Charter but I haven't had confirmation that she's actually implementing it from a government level because it does mean accepting that indigenous peoples have a right to their resource to their lands and resources. So that is the background to the Earth Charter.

Kate: That was quite a responsible position that you held there and you were sitting with people like Mikhail Gorbachev and there was another Asian who was then became President or who had been President of the UN General Assembly at one point. You had a Princess and Federico Mayo from Spain and from the Netherlands and I gather that there were quite a few challenges not just about the issues to do with indigenous people but when you were having classy sorts of meals. I remember

you telling me a story at one point when you were in Rio, and the poor people were outside.

Well that was Dave Wolfton from the World Bank that was at Rio…if my memory is right. The World Bank, the IMF and the World Bank and a couple of those businesses they actually paid for the luncheon of the day and the dinner at night. I was really quite upset about it because there were 5 courses or thereabouts, you had people just pick at the courses and then it just all went to the rubbish bin, and at the gate when you looked up at the gate there were the poor people standing at the gate with no kai. I thought it was unjust and I happened to say 'well you know this is not acceptable' and I got up and left and I was told that my actions weren't acceptable either, because you don't treat your host like that. I said if you want to have a lunch put a simple lunch on but don't put a 5 course luncheon on when you've got people starving at the gate at the Sheraton Hotel, and I had realised that previously when I was at Rio in '92 .. at the .. conference we found a Hotel where we could live cheaply. Then right next door was a little restaurant, it wasn't a flash restaurant we were having a meal one night and we had these three children with their faces in the window and the restaurant kept chasing them away. We said we don't really need all this kai so we stuck it in our big paper serviette took it out and gave it to these kids. The restaurant barred us from coming back. He said his food was to be eaten in the restaurant. It was immaterial that we had given these kids some kai. That sort of thing went on the whole time, and I find this is when you have Hui in Latin American countries in a big Flash hotel and you waste a lot of money on kai. I think that's okay if for convenience sake to have a Hui at a big hotel is fine but then cut down on the kai or get the equivalent of that kai to those kids that are starving outside.

Kate: It must have been quite a challenge to some of those guys who had never really even noticed the poverty. Did they ever talk to you about it, any of these people?

One or two of thought I was a bit game. The woman, the Governor General from the Caribbean, she supported me and the woman from South Africa, but I think it's just immoral. I suppose I've seen that the effects of this…..the words got around on any international committee that they should question this.

Kate: I think it's a tribute to you that they did you put you on the year 2000 knowing that at a lot of earlier conferences you had certainly been raising a lot of difficult questions for them and they still accepted you out of hundreds of people to be on that very prestigious group. Did you want to talk anymore about the work you did on the Year of the Indigenous Peoples in the decade and the Kari Oca declaration?

Oh it was the Decade of Indigenous Peoples, I mean we had a year of indigenous peoples and our government put out some lovely packages for the year and then we went into the decade. But who celebrated the decade? We're nearly at the end of the decade; next year is the end of the decade of indigenous peoples. Except for indigenous peoples themselves. There has

been very little money or any acknowledgment at the UN about the decade and yet there has been money to the decade for health, for the blind you name it they've got it. Countries putting in money to the UN to celebrate. To us I think it's a commiseration, it's a non entity of a decade. Cause there is one year to go it has been suggested that we should call for another year from the UN, because they haven't fulfilled their obligation this last decade. The Kari Oca declaration is the most important declaration that has ever been made on the rights of indigenous peoples. Such as, it actually backed up the declaration, because you want indigenous peoples from about 92 countries that came together and they knew the Kari Oca village was built particularly for this conference. I don't think the UN realised the impact of that. The high security was absolutely ridiculous. Here we were, indigenous peoples, we were going to meet out of town and yet we were put through so much security to even get into our own organisation. One of the things that arose out of it -we had...the Kari Oca declaration... when you have people who spoke Portuguese, and they spoke Spanish and English were the 4 main languages. Then you had all the intertribal languages. Firstly the intertribal languages had to work its way into one language which was either Portuguese for the Brazilians or Spanish for most of the rest of Latin America. Then you had French from the African indigenous peoples whose French, they couldn't understand Spanish English or Portuguese. So, we spent the night for two solid days and nights for hours a day trying to translate from English into French and from Spanish into Portuguese. Then you'd send it back down to the other side of the room that word in English does not pertain to that word, indigenous in English is not the same as indigena in Spanish. Of course in Portuguese there is no such word. In French they don't have the word either. So we had to find a word from French into Spanish into Portuguese into English. To have to come to a consensus that we could accept that document as a document that all of us agreed with. I've watched the UN - man they spend weeks and we only had 48 hours to produce our document. We only had 10 days in which to discuss the issues. The UN had two months, 8 weeks to come up with one document, and then they might even go for another 12 months to get the final drafting done. I thought that was unfair, but on our part. We had a lot of fun in doing it; we never got ourselves stressed out. We never said those Portububbas why don't they get into line or somebody says I think those Frenchies you know get their act into gear, gees why don't they go back to their own language you know. We managed to get through the stresses and strains and this document is now within the UN. It was very strong and you watched the tribes signing up to agree from the

Portuguese, cause there were many of them there, they actually went to make their mark on a document to say they would agree that final signature would onto a main document. They were people who were supposed to have just come out of the jungle. They knew what they were doing; they knew what they were talking about. They put their mark on a document that was translated to them as okay. That was wonderful to watch the one or two countries or so who came to sign a document. Then it was decided that it were to be presented at the government plenary session at the UN. We went to see Morris, Secretary General at the time. He said no way this is a government session and we can't have NGOs and we said 'hang on, we are not Non Government people, we are nation states in our own right.' …..the youth of the world. They wanted to have a 5 minute say in the UN session in the plenary - they were denied that, so they presented in the plenary or alongside, but the youth got so angry they smashed a door down. We decided we weren't going to behave like that but everyone of the indigenous peoples went up to try and get into the plenary. They were told they were not registered, they could not attend. After a lot of lobbying of our countries, of 77 non-aligned states, we got support from them so that there were so many allowed of us to go in and register and attend that whole conference.

From there we then started to lobby to get our document on the agenda so that Marcus Terena who was the person, the home person in Brazil and he'd been one of those who had organised Kari Oca to get him to present the 4 minute statement from the indigenous people. Right up until the last minute we were told that no way would we have a, place on the and suddenly it changed we were at the lobbying o the non-aligned movement and the small states the 77 they actual made it possible and we were included. It was a formally made statement and that was it and out. Well you don't tell indigenous people you've got 4 minutes when you've got 92 indigenous nations there and you've got 192 nation states of the world and they've got 3 days to present their taki. Marcus went into there to present it, it took him nearly 8 minutes to present the statement and nobody dared to tell him that he had to stop. The Secretary General called him to order because he made it quite clear that there are 92 nation states here we've got to present our document. If Cuba can always do it then let indigenous peoples have the right to be able to take their time to do that too.

Kate: Following on from that when did the big debate come up about indigenous peoples, 'cause you were a part of that as well I gather?

Well we went to the Human Rights Conference in Vienna. We had an indigenous Hui before that and Sir Paul Reeves had to come back to NZ and I was given the chair to carry that

over to the UN, to the Commission on Human Rights. So, we asked for our share to present our document from indigenous peoples to the caucus, but meanwhile how did we get the message across that we are peoples, not people? So, I thought if we get some brightly coloured orange A4 paper and I found a printer who'd write the letter S on it. So, we said 'right everybody, put it under your jersey' and when the presentation was made of the document – of the indigenous peoples document statement everybody pulled their paper from under their shirts and they held it up and it's got people with an S. You should have seen the UN – they were so angry at us but it was too late because we'd already done our thing. We've had to devise ways and means. We thought Western people were intelligent, but I began to wonder did they not understand, people and peoples as two different things? I mean even the UN charter said *"we the people of the world"* Well its peoples. We thought maybe we've got form a whole other strategy to get people to understand communities are different to the peoples right. Indigenous communities are peoples. There's a subtle difference. That's a strategy we've used a couple of times.

Kate: It did succeed in the end didn't it?

No, we haven't got *"Peoples"*

Kate: Still haven't got "Peoples"? and this government didn't support it either?

No. I don't think so - there's been sort of now and again it's slipped through though they haven't come to accepting the Peoples, the S. It's just slightly a different presentation of it.

Kate: In the 90's you were working on all these issues to do with indigenous peoples, the Indigenous Initiative for Peace, which we can talk about in a minute. You were attending conferences on Social Development in Copenhagen, the Conference on Human Rights, the UN conference even earlier you were in Chiapas. I think in 1994 and I gather there was an uprising and you were at the centre of the conflict - armed only with a white flag. Can you tell us a bit about what was happening in '94 in Chiapas?

The previous year Rigoberto Menchu Tum - she was a Nobel Peace Laureate in '92, she formed a group of people around her called the Indigenous Initiative for Peace. One of her dreams was if we could form a committee to go to where there are problems and try and dialogue and bring consensus so that the governments of the world didn't go headlong in Chiapas was the first one we went into. She rang and said 'you get over here in the next 24 hrs', I think it was the second day of the revolution in Chiapas. So Ted Moses from Canada and …from Nicaragua there was about 6 of us we came together in Mexico City and we flew up to Chiapas and we had a vehicle, a caravan and we painted the flag the indigenous initiative for peace and we went in with a white flag. It was just sad to see young people shooting each other who were related to each other. That was really quite sad to see what was happening

there, what the outcome of that in that war zone was that they put the government on trial on public trial by challenging what had been done and the things that he had done to the indigenous people. One of the very sad things, we visited the camps that were starting to spring up from the actual conflict, and I remember the period of the 2 weeks or so that we were there, and one was the camp that had old women who had been raped by the government troops and stripped of all their clothing and their men were tied up and had to stand by to watch this. I requested if I could go in there. I went in there and the Catholic church were trying to look after them, but these women had sat for days with these shawls around them and the men could not speak they were just, something happened to the men to see that being done to their wives and mothers and anyway I walked into the camp. As I walked over to the women they all stood up and put their arms around me and they cried and cried for a long time and then we managed to bring the men in so that they could also participate in their pain, because they were affected mentally as well from the horror of seeing what had happened. I think if you kill somebody they don't see what happens but if you tie them up and stand by and watch something like that I think the soul dies. That had happened with the men. That is just something, people say that is the effect of war, I don't think that's the effect of war – I don't think that is justified. Then we saw what happened and a few other things that happened. We were trying to find 3 men, 3 families who'd come to us and they'd said they had taken away 3 men, so we drove to the village where the men were supposed to have been. There was a great deception by the village I looked at one guy and I thought I wouldn't trust him as far as I could see him. All about us was the planes buzzing as we drove into the village. You get it in every society you get paid to work with the enemy. He was obviously one of the 'enemy'. We asked where these 3 people are and he said he hadn't seen them - the usual - so we said we're going to take a walk around the village. There was this old school and it was a small school there. We said we wanted to have a look so they unlocked the door. I'm an ex-farmer and I'm not stupid you could see when you hose down your cattle yard unless you keep the hose going and clean your drains the remnants usually stay in your drain and you could see the blood, they hadn't finished hosing it down. They had executed these men. There was no blood on the wall, it had fairly recently been hosed but they hadn't continued, they'd hosed it and it looked okay but they hadn't finished it. We were able to demand justice for those families. From that, that's the revolution of the Chiapas. At that time there were so many dozens of fact finding groups the people wouldn't talk to them. They said they were sick and tired of the world coming here and taking their photos, and it's a story I hear often now. We went in there and we actually went there to do something. The outcome of that, this other sister walked in a few years ago in Mexico City. I was sitting down to …….dialogue that was taken since 1994 almost ten years but immediatly the government was removed, but whilst we were doing that we found there was almost like a concentration camp – it had been there for about 25 years. These families had lived under tarpaulins they just lived out in the open. We tried to see through that visit that those things were looked at. The farmers that own thousands of acres kept running off the small Indian farmers that just had this little wee maize lot to feed their cows or something

and that's how we came to find out that this camp was there. The farmers had been pushed off their land.

Kate: Amazing story. You went back there quite often I gather – you went back to Guatemala.

Yes it was our same Indigenous Initiative for Peace in Guatemala. We went there for a conference but it was during the time of the Guatemalan revolution and we went to the old Guatemala city by the hills and unfortunately I had booked my plane ticket to be back to connect with something at home here and it was important that I got back. I said after the conference that I have to go back, because my plane leaves first thing in the morning. They said well you can't go because you've got the revolutionaries on one side and the Guatemalan army on the other. Nobody wanted to drive back 8 hours over the mountain and I said 'well give me a car and I will drive it back'. In the end there was a young man who said 'I'll take you back'. It was very interesting to watch what happened. We came over the mountain you could see the fighting going on but there were lights along the road. You had shooting spots and the shooting was going on in the open and they stopped us there. The poor driver, his wife was sitting in the back under the blanket. So anyway I was sitting there and I greeted them in Spanish. The guy looked at me and said 'it's not just late' he says. 'You're on your own' and just waved us on. We got into the city and the next morning we were on the plane out.

Another time we went there to monitor the first elections of the indigenous peoples. Even though the indigenous peoples are 75% of the population they had no say and so anyway we went there to monitor that whilst the elections were going. We watched the farmers who were bringing their workers in and though you're not supposed to tell them how to do it the framers watched the plastic bag which plastic bag the elections went into. They were clear and we made one or two complaints about what was happening and we had to go around when people want the right to vote and they fight for the right they would walk for anything up to 2 days to go and pout their signature on a voting paper. Our people won't walk down the street in this country to put their signature on the ballot. But when they were given the opportunity to vote it was so precious they walked up to 2 days over mountain passes to the nearest voting centre. They didn't have a voting centre just down the road or at the school you had to come and walk this distance. At that time we got news a nephew had been abducted of Rigoberto. I talked to Rigoberto about it and I saw they were broken hearted because her family had been wiped out. Her Father had been shot in the church with a whole lot of other people. They had just been murdered. Her mother was shot and left for the bird to pick her bones up. As they left them out, the army would leave the people out in the middle of the square knowing relatives would try and get them and then they've got people coming out so I said to her well I'm prepared to be exchanged if they'd brought the boy back I'd go in because it is important. War is just only a queue. But luckily the police found the baby that night because somebody had tipped them off, it was one of her own family who had demanded money from her and she said no – just because you're my whanau

you are not going to have it, it's not my money to give and so the guy sort of hoping they'd pay the ransom money over. That was that story.

Quite a story. In Latin America there were other stories weren't there? You worked with other indigenous people who were late killed. Some of your dear friends.

Yes, a request from one of the Latin American countries and would come from the women. Nicaragua, San Salvador, the women of another couple of countries they wanted, they asked if I could do a circuit to verify what was happening to the missing women and children. I had said I would do it, but my Spanish wasn't very good. The other woman, Ingrid Washentok, one of the Indian women from America offered to go along with Aunty Pauline, she was Spanish speaking, and she'd learnt Spanish very well. So we were to go into Columbia first and she rang me up and said could I arrange to go and met her at the airport in Florida? At that particular week that she had rang me up I had an appointment that I had waited nearly 2 years for, to go into hospital in Palmerston North. I said I can't come now I need to keep this appointment, because in our countries if you don't keep your appointment you go to the bottom of the list. I said I realised I had to start thinking about one or two things about myself, health wise and so the day before I went down to the Palmerston hospital she rang and said well I'm off now to Columbia because we really need to go. There was a Hawaiian woman and there was this young guy who had just won a case for the Indians of Columbia, had their land granted back to them by the court. Some of the richest oil fields in Columbia. I said to her to just wait. I said I would go over. I could there in about a week. So she said alright but she'd better go with the other 2 and she went and I went to the doctors. I got down then about 4 o'clock I suppose and they said oh we tried to ring you this morning and you didn't answer your phone to cancel your appointment and I said oh look I've just come to drive to Palmerston North and they said 'well the specialist decided he needed to have a break so he'd gone to play golf'. I said 'thank you very much', turned round and went home. I knew something was wrong I couldn't think what it was and anyway I got in the door of my house and I was sick when I got in. So a few minutes later I turned on my answer phone and this young woman (Ingrid) had been decapitated in Columbia that morning. They found their bodies over the border in Venezuela and they pretended that it was the FARC. They don't attack people who are under the kaupapa of helping the Indian people. It was put down to either the CIA, dressed up in clothes that they don't usually wear. That has come out since. They found the bodies.

Kate: Around that same time you were involved in supporting us with the World Court Project - coming to the UN, both to the General Assembly in 1993 and later in 1995 to the International Court of Justice. You were with us at a very key time when the General Assembly Resolution wasn't going to go through, with the intense pressure from the States, especially by the nuclear weapons states who did not want to be taken into Court. You and Hilda Lini were the indigenous elders from our region. There were many Ambassadors, a couple in particular who said it was the women like you and Hilda who kept them honest at a

very, very important time. It was three women including myself that helped them push that last resolution through at least the Non-Aligned Movement to eventually go through to the General Assembly the following year. You played an important role then and in certainly handing over declarations on public conscience from this country to Doug Graham in Wellington. Then later handing them over to the UN in support of the resolution. You were at the Court again when they handed them over to the whole of the Court hearings in 1995.

Tape 3 Side A

We were just talking about the role that you played in the case that we were involved in to ask for an advisory opinion from the International Court of Justice on the legality of the threat and use of nuclear weapon from 1993- through until 1995. I'd just like you to comment a little about your role in that and especially what happened in the Court 3 days before the oral hearings. You were at the General Assembly first and your experience of that and then later.

I think the General Assembly was actually pivotal to the actual sitting itself, because we had an Ambassador van Lierop and who was convinced the wairua was there and the world had to move on it and he went to a lot of trouble. Up until then I hadn't met Rob and we were sitting at this hotel this night and Rob had turned up and Katie had turned up and we were all sitting there and there was this guy in a raincoat (spy), we were sitting there and at breakfast the next morning he was there again. I couldn't work it out; it was obvious because I'd already had a run in with somebody like that in France in '91, in Paris. So I was aware of something not being right. Anyway van Lierop at the UN in New York had organised a dinner and normally, Ambassadors organised dinner for other Ambassadors. It is not done to organise a dinner and have NGOs attending those dinners, but he had about 30 Ambassadors the country's rep at the highest level at this dinner and there was Hilda Lini from Vanuatu and myself and you were there. That dinner was supposed to hear the story of what the testing of the nuclear weapons had done to the women of the Pacific and actually some countries froze us out at that dinner because they really felt threatened and I had it said to me that I don't know how you got to be at this dinner because it's just not acceptable. I said I'm not a NGO I'm a member of a Nation State and so is Hilda Lini. I said I don't know how you can put us in as an NGO. I said we don't feel at all uneasy about being here. Hilda also had been the Minister for Health, so she was sort of fairly well accepted. I know that our government wasn't very warm towards me as far as that was concerned. Well blow me down the next day the question was asked. From that came a lot of domino affects. Where this particular Ambassador, and he knew it because he said at the time he was going to put his career on the line because he wouldn't live with himself otherwise. The end result was that he was replaced as the Ambassador to the UN for Vanuatu. Pressure came from France on Vanuatu. We knew that pressure had come from France on Vanuatu…..but you saw a good insight into the manipulations of what have you. The non-aligned states of Zimbabwe, Indonesia they wanted to support the issue but it came back that if you support we would withdraw aid. That was the pressure, it was straight out blackmail. This went on and I know Katie you were sitting outside the doors and we would walk down the hall trying to stop the few Ambassadors walking down the hall to have a talk with them, Mexico was very supportive and there was one or to others. I know that our government was not happy with us being there, because we were being listened to and I think our credibility was that there wasn't any way that they could say that the nuclear testing was not damaging to human life and that was the whole thing. They had nothing to say 'no it doesn't damage it'. They

didn't want to address the issue I don't call the super powers. America is just a super bully, but those were the countries that would bring down that pressure on other countries because of trade because of horse trading amongst themselves. So from there we went on to the actual year of the hearing at the World Court. I think I was pressured into going to that in between a conference or something, I got there a day late and I thought what on earth is going on here, there was a group of people from the United States who seemed to be controlling how we should behave and what we should do and telling me 'well we've put more money in here than anyone else so we should have the greatest say', I said 'hang on, is this democracy? Are we here for the kaupapa or are we here for our own ego?' I watched this sort of dominance even in NGO behaviour which I found was really quite insulting and I think they felt that they could put me down and I'm not prepared to be put down. We have a right to be on this planet and we have a right to an equal say. If you want to raise funds to do the issue then everybody shares in the issue and everybody takes the same workload. Some, like the delegation that you and Alyn were doing the work over here and others saying at the last minute – no we want to change it. I found it a horrible way of working. I know I was getting really fed up and the only thing that kept me going was my nice ice-cream every night at the local restaurant with full cream and nuts that was the only thing that kept me going. Just before the Court was due to sit the judges came together and then one of the judges from Venezuela, if I remember rightly, he passed away that morning, it was our custom to pay our respects 'cause they were going to fly him back to Venezuela but everybody that we had heard from had come to together because he was lying in this State room of the palace, so I suggested that we go and pay our respects to him and someone said 'no – you people can't go over there - it was only for heads of states or heads of the delegation. Then we rang and let them know that we were coming over and someone said 'well you can't do that' and I said 'well we're going' and we marched across to the Palace at the Hague and we paid our respects to the judge and we shook hands with all the judges and I think they were a bit surprised that we went to pay our respects. But one person did say that they thought it was a very gracious thing that we did and that they'd never seen that sort of thing before. We have within our culture we uphold somebody with respect and when we had lost somebody. I think that when they saw us as real people that we weren't people making a noise at the World Court and wanting to stop it we were there because our hearts were the same as theirs we were there for concern of the future generations as well. That was the World Court Project.

Kate: I remember you saying at the time that in Maori custom there is a belief that if something auspicious is about to happen, a 'Chief' has to die.

Yes, within our Maori custom within our tribe it's the same as with the Te Maori exhibition when it went overseas, if it's important enough an offering would be taken. We saw that with the Te Maori exhibition - all those who were there within the year of the Te Maori exhibition 5 of them had passed away and they had gone within that period of time. And we talked about that and I remember saying to her at that time the Judge passing on had left a mark for justice to be done. It was only someone as great as that that could bring a conclusion to. It's not a human being that brings a conclusion to completion it is the tikanga of the wairua that brings that conclusion he had already set that pattern for us to carry on. That was a very humbling experience to be there for that. I probably left before, I did leave a day before, the afternoon of the case began. I had to fly out, and I had no qualms, because we had already had our answer from the Judge.

Kate: You've had an amazing time, thank you for sharing that, it was very, very moving when you did the karanga, I'm sure that's never happened for someone under a UN flag at a Peace Palace before.

I don't know.

Kate: It was very, very moving both for the diplomats and for the judges. Around that time you talked about going to Rio, the World Conference on Women, to Nagasaki and the Environment Conference, I think 1995 was the monitoring of the Guatemala elections that you spoke about 1994 when you were at the UN global conference on sustainable development in Developing States, held in Barbados. When you were also working with some of those Ambassadors in the those small Island states we had been working with in '93 at the General Assembly you were held in very high regard by a lot of those, they admired you then and I think the invite came from that work to take you to that conference. Will you talk about that one as well?

I love the music of the Caribbean; we did the crocodile dance right round the city. It's a very, very sad place because they were going through what we are going through at that time, high employment drugs and alcohol. It was a very good idea having that conference in developing states. That's the start of multinational companies moving into their waterways to take all their fishing - their deep sea fishing taking over their infrastructure of development and taking its control. Being elected to co-chair for the NGO area I said 'well I don't mind being co-chaired but I think that it should be Nation States Peoples, it should be NGOs and Nation States. I don't come here as an invitation as an NGO I'm here as a Maori and we are a nation state people, so if we are going to have equality within the hierarchy in the government then we should start it within our fundamental groups at the grassroots'. So, it took a lot of talking to because what it did was it took the power from non

government organisations to share the power with indigenous and Nation States Peoples. Even taking that to a plenary session had with it a to-ing and fro-ing on that. But we were able to resolve it and when we made our declaration to the plenary, I was invited to lead the presentation from the NGO Nation States Peoples. I was really disgusted with our government. I was called to speak on behalf of the Nation States Peoples and the only one who didn't walk out somebody did pass the mic around after and somebody asked why did your government walk out? I said 'I don't know - go ask them – their ignorance is not my ignorance.' I said 'we wouldn't do that, we would sit and listen to what is being said', I believe she got a crack across the knuckles. She went and had a drink with us and you know to talk with us, where as the rest of foreign affairs were up and away. Yes the presentation was very good because what we tried to do was to .... our government to the many governments that were there and small islands as well. When you are talking about Small Island developing States some of them are still developing yes, others are small islands states who are still in the same boat with the sea rise and the environmental factor which is affecting small islands around the world. It was a very challenging conference. Yes, again it was humbling with respect that some of those diplomats shared with me. The Governor of the day was a woman and of course I knew her from the Earth Charter and it was very interesting the meeting the people and seeing what open marketing which was just starting there on that side of the world. One of the things that I still couldn't get through to in that conference was those governments in the world who talk of NZ being a part of the Western Alliance. I said 'look here I'm not more part of the Western Alliance that the creep down the road'. I said 'we don't belong to the Western alliance - we belong to the Pacific area. We're a Pacific Island'. So why you put Australia and Aotearoa in with Canada England and the United States it's crazy. They're still crazy.

Kate: Interesting comment you made about the officials at that point and wanting to distance themselves from NGOs and the rest. You've experienced that for a long time and of course when we win a case they want to take the credit for it. I remember you commenting about Maori groups on the whole had made a blanket statement that they didn't want Maori to be on government delegations.

About 3 or 4 years ago the Ministry of Maori Affairs would go around the country and set up these meetings with Maori and they usually have one done at Kai Tahu, one in Wellington, and one in Auckland. This particular year Paul Reeves was asked to chair a discussion on how we are represented at the UN conferences around the world. Because for many years we have found a conflict when we have Maori on a delegation and then Maori stand up and advise government that this is Maori thinking. The outcome from these conferences that went round under the auspices of Te Puni Kokiri (TPK - Ministry of Maori Development) was that Maori would go as Nation states in their own right. They did want to have Maori accompanying the government delegation. Like anything else not all Maori agreed with that. From all those who attended the meeting - and they were open meetings - that was the consensus that came up. It was also the consensus that came up at the parliament buildings. But of course you'll always get a Maori, that if they are

invited to go as a part of the government delegation, they are not going to say no. We had this problem just recently in Africa there was this sustainable development conference in Johannesburg, and there were two Maori people there one from Kai Tahu .He was the CEO of Kai Tahu down here. The other was from up Auckland way, Ngapuhi. I had to challenge them across the floor because they were representing the government delegation and I said well I'm afraid we as Maori came to the consensus at this Hui that we had no Maori on the government delegation to advise Maori. I also found that difficult with the other people that turned up and I had to challenge that person. Out of respect, he was that person who did return home before the session started. So, I think it's a very important that if government wants to give some money to some people and they under their own right fine, do that. I know Wira Gardiner he did that one year, he said 'Pauline I've read all your reports - how on earth do you go? He said 'I do have a putea here - you've applied for some money - what I'll do is give you this Putea and you make it spread out over the time'. I know he was rapped over the knuckles for it because it was seen as the Department supporting Maori self determination where in actual fact, hang on, TPK support lots of things, but to be picky because it was me I think people ……..But he recognised that Maori had their say in their own way.

Kate: Saying it in your own way is extremely important I think. From my experience of being on government delegations I know how difficult that can be when you feel constrained by what is said publicly. You do have the chance often to say stuff when everyone goes forward.

I went to one once in Geneva, the World Health Hui on Human Rights and a statement was being made by government and I was there ….those statements correct. I challenged government in my own right of being there at the conference that what they were saying was not correct. You prove to me that they are correct. Well that's government's stance on it, I said well I don't know how you can get a government stance on something that is not true. This is your political government stance but let's get down to the nitty gritty and have a look at the truth of the issue, are you going to say that Maori health is because they have diabetes and all these things? What about saying that it goes back a bit further to loss of land loss of dignity and the trampling of somebody's mana also has an effect on their tikanga, their wairua. I mean I didn't mean to say that you had to stay in that mode but it does have that affect when you look back over your shoulder.

Kate: The government officials would know that when you are standing up and speaking. I know that you are not representing Maoridom but often you had the support of Rongomaiwahine because often you've been the chairperson there, and WILPF an international organisation but also fairly grassroots here and the Peace Foundation which is reasonably respected in terms of the Peace movement history in this country.

I even got support from the Runaka o Otautahi on two occasions when I went. Because, you know you've got make sure you've got your facts right first. You've got to make sure that when you challenge something that that is

factual otherwise you will actually lose your credibility. I believe that we've tried to hold my credibility. I've made mistakes but I can't……..

Kate: You do a lot of reading and preparation. I want to go back to when you were a child because you said that because of what happened and what was said to you at school you didn't like school and I gather that you left school when you were quite young and yet you are a veracious reader. I know that you have gone along and done some study at University and passed some exams and you've written chapters for books and had them published all around the world and of your papers have been published. I'll get you comment on that process of having left school when you were quite young but still trusting your ability to garner all the facts read it and then to challenge at forthrightly as you do.

We've always had books in our house. My Father had a shelf full of books; they were the jewels of the house. If you want to read those books you take care, you look after them, you don't turn them over and face them down. He said they were jewels they were the treasure of the house. You can never say you have nothing to do if you have to read the bible or anything back to front, front to back. If you want to challenge something you read, then you ask about it. You don't say ,oh you don't agree with that if you haven't actually studied it', because I challenged many things in the Bible and my whole religious history, my challenge of the concept of Christianity. It wasn't my choice to leave school. I left school when I was 14 because my Mother wasn't very well and because there was this relationship with this woman where I was used as a servant in the house. I had dreams of maybe being an archaeologist - that was my dream to be an archaeologist. Possibly challenging reading the Bible well how do you know that after 2000 years that Christ did live there or that Abraham did live here and that's another issue all together about how did you know Marco Polo actually travelled that road? Or his house was here, or his caravan went there? So some of the stories in the Bible I used to challenge, that's only a person's thought and the other books we had were *Pride and Prejudice*, *Wuthering Heights*, and a few other books. There was Bunyan's book and of course there was a book on Shakespeare and there was a book of Blake and few others, so we had some good reading. As well as the oral stuff which my Father was very good at passing on plus my other nannies were good at passing. So, I mean education was always there but my resistance to going back to school was to the attitude of that other teacher not knowing the reasons she'd asked. Usually my Father would write me a letter but because the going down I think the sunrise must have been a bit later in the season I mean you can only have when the ...the high time of summer….it was 4 o'clock was the breaking of the dawn in winter it's a bit later because the breaking of the dawn is a bit later. So, my education was, I'm actually not a very confident person, I know that myself but I'll try not to let it beat me. I'm a bit slower than a lot of other people. I like to see that the explanation is right. I only did some papers at University because as I say I left in the 3rd form, and then I was pregnant with my fourth one. Somebody said why don't you do a paper at University since you can't get out and about much and I said well...so I did a paper and I think I did the exam when I was in

labour and I think I got a pass and it was all to do with child psychology or something.

When my niece Kathy, she ran a multi education course at Massey University, she asked me to do the Maori and education tutorials for her. So John and I shared that out once a term and when he passed on I carried on doing it and then she had me saying well why don't you sit the exam? I said well I don't think I can do that because my priority is my tangihanga, my people. So, she came back to me one day and there was a 'woman in education' paper and she said you can do it orally. So I did it orally. Time goes too fast and if you just want to study and you're not using your studies it's a waste of time. The world passes you by. For some people it's great. I had an Aunt in her 70's and she got her BA. I mean that's great somebody else in their 80's, well that's great if that's what women want to do. There are other things I have to pull in for to get some justice about certain things.

Kate: Can you tell us about your trip to Tashkent and what year that was and what happened?

I can't quite remember the year, Katie I think it was the end of the 80's 'cause I went to Moscow as a guest speaker for a congress of Women and I went there at their invitation and 15 years later I was invited to be the key note speaker, one of the key note speakers at Tashkent. Whetu Tirikatene-Sullivan - some of them went with me. I think Whetu was a bit upset because she wasn't a key note speaker. It was quite sad I said you go and talk to the people you don't talk to me. We resolved that, but Tashkent reminded me, it took me back I remember way back in the 40's laying in the middle of grassy field looking up at the sky, in those days you got those picture comics it was all in pictures and you got things like Marco Polo in the Silk Road. I dreamed one day, I was laying there, I was going to Samarkand and I was going to travel the silk road of Marco Polo and all his silks and what have you. This invitation came from Soviet women federation to speak in Tashkent and so I go to Tashkent and it's a funny journey to make from Singapore at that time to Tashkent. You went on the plane with roosters and the goats and the sheep everything else that was running around your seat. You'd get off at Tashkent and the Russian women were really wonderful at looking after you when you were their guest, like most places in the world. So, anyway I'd finished my presentation and the next morning the women said to me what would like to do tomorrow morning and I said I don't know, whatever you think that I might be interested in, they said well you just think about it. Later on they came to me and they said 'did you have a think about what you want to do?' I mean you arrive in Tashkent, Russia; the USSR is a huge place. Tashkent is in the bottom of Russia down by Kazakhstan and all those places. I said how far is Samarkand from Tashkent and they said 'oh, it's about 4 or 5 hours drive away' and they said 'Why?' And I said 'well, I have always dreamed of going to Tashkent and walking the silk road of Marco Polo. I read that story when I was young, when I was a teenager'. They said 'well we'll have to see', they came back to me late that night and they said 'we've got a car if you would like to go'. I said 'well I've got Whetu Tirikatene-Sullivan - she's a member of Parliament and her secretary, and if I go off I've got make sure that I take her ,

I can't just buzz off on my own'. They said 'oh', so they said 'well maybe we can get a van'. Well, by the morning we another 3 or 4 people had heard we were going so we got aboard this van and it was a great education you passed the fields of thousands of acres of red poppies. Where the poppy fields lay, it made me think of that. We drove and then somebody wanted to go to the toilet and then they found you just had to go to the toilet in a hole in the ground sort of thing. We got to Samarkand and we had lunch and we decided we'd all go our own ways and at 5 o'clock we would meet at this gate. I said 'that's fine with me'. We had I think 3 hours and Whetu, whose secretary and the Indian lady and they all go off together, I wanted to see things I don't want to be following behind together you know like a mob of sheep. I said 'what time we are meeting?' 5' oclock. Fine, I shall be her, at 5 o'clock.' I go off into the market and I sat there in the market watching the cock fight and I'm sitting there, watching this and watching that and I would go and do what I had wanted to do then I sat down and I went to sleep the sun was blazing time. My brain is attuned to time and a quarter to 5 I looked at the watch oh well I'd better go to the gate the gate wasn't very far away, as I took my first step or two this policeman grabbed my arm…….I said 'hey hang on' anyway this lady come up and she spoke a little bit English and she told him, she's alright there's nothing wrong with her she's been here all afternoon and we've had tea and so we got back and everybody was wild they'd been waiting for 2 hours and three quarters for me to come back. I went for a walk and then they decided, in my walk about in Samarkand they were excavating the third city of Samarkand. The one we were walking through was the second one and then there was the third. Next to that was this young fuller painting a picture of the desert road, so I bought a picture off him and I always say to young people now – if you ever dream you walk to that dream because you may not know when that dream may be coming to reality, because when I was a young kid laying a paddock looking to the blue sky reading Marco Polo just after the war and reading that magazine and thinking I'm going to be there to get some silk, I'm going to walk that road and it wasn't until many years later that I actually walked that road, I not only walked that road I saw the excavation of the city before 1200AD, so I mean we have to dream a dream to make that dream come true. If you don't want to dream something it's never going to happen. I just tell you that story because that is a true story. I bought some silk there and I got myself a shirt made up from that silk.

Kate: Just to follow on from that story I remember being with you in London and seeing Princess Helena from Russia, do you remember? Do you remember that painting?

I looked at it and I thought I've seen that painting before, and it was almost identical to Whina Cooper, when she did the march to Wellington, Whina with her mokopuna, it had a very similar affect on me. She took it off the wall and gave it to me; it now sits in my home.

Kate: She was a Russian Princess.

She was a beautiful woman, very, very spiritual, some of the people as I say in Tashkent, Kazakhstan, I had a wonderful time and that. You actually, if you

want to travel you can't stay in a group you've got to move out and talk to people even if you don't know the language, the body language the facial language you can communicate, and that's one of the beauties I've found with moving out with people. I have a great lot of fun, plonking myself down in amongst the men I get all the stories. That's where you really hear the story of the town of the community, because the men want to tell you what's going on in their town. Over their drink, and then you hear the soul of the city the soul of the community's amazing. Princess Helena she was a wonderful person. She went through the Russian revolution.

Kate: You mentioned some of the spiritual people that you've worked with and I remember you telling me about some of the groups that you've been to, not just the inter- religious prayer for world peace that we started with but you've been invited to speak all over the world in terms of your spiritual beliefs. I remember one thing you went to in 1998 was the Nullabor Plains with a group of indigenous people, because you've also worked with the 'whacky whities' who want to do the new age thing to bring in the indigenous elders to support what they are doing. You've been to many indigenous traditional ceremonies around the world.

That was amazing at the Nullabor Plains, the birthing of the Whale. I think if I remember rightly in September of thereabouts. That's where the Southern white Whales come up from the Antarctic and they come along our Coast line of the Mahia Peninsula and across to the Nullabor Plains which is between Adelaide and Perth. We were invited over there by the Aboriginal people. There was this filmmaker who had always wanted to do it; I think it was through Katie that the contact was made. They found the funds to bring 6 of us across from overseas, one from Canada, one from Hawaii and there were 6 of us that came across anyway. We shared the season of the birthing of the whales, we went out to the Nullabor Plains we lived in the Plain under canvas we went down and it was a very uncanny feeling, we walked to the cliff face the cliffs were amazingly high and I just did a Karanga, it just came out. The mothers of the brood they circled and it was a huge circle with all their babies in the middle, it was amazing, the tears just ran down my face, it was actually the birthing of humanity, it was like Papatuanuku births her child, but they were many of them together. They would actually talk back to you, the more my Karanga went the more that talked back to you. I took down a young man with me from the Eastern Institute of Technology faculty of Mahanga Maori and he just said it had been an unusual experience that has changed his life. Then again you have an interference of Western society because during the testing in the North of Australia they removed the Aboriginal people down to the south and they bought them into the community for the other Aborigines of that area. We went to see if we could go right down to the beach but the beach had been taken over from the other tribe of the north with the support for the conservation Park. So, they tried to get us in to go down there and this guy came back to say that he had been threatened by the indigenous people in the office. I said I'd get out and go and have a look. We've come down to pay our respects, I said for me the whales are a part of our identity they go past our coastline at home. Other different whales they beach on our

beaches. Oh, he said, 'not a problem', and so he went down and he went right down to the beach to the water's edge, they'd built a platform there. I gave a call to the whales and somebody turned around and said 'you're not allowed to talk to them' and I just ignored them. That was very sad to see two aboriginal communities in conflict. The government had supported the ones that they had dislocated instead of returning them to their land which had been by the nuclear testing being done there in that northern part of Australia. They looked at you, when you read their eyes they are so gentle like human eyes. They talk back to you when you call them; they'd sing back to you the same thing. ……..

Tape 3 side B

Kate: Speaking of the whales you'd probably also call them at home, do you?

I'm not often on the coastline when they come. So, I mean I live just one street back from the sea. But if you are down there some nights when I come in the early hours of the morning I feel …we just have a chat, but that's me - talking to our ancestors that are there.

We have more the dolphins that come in close and I think we have more respect for the Manu now that …..Because when they came with the whaling we disseminated so many of our whales because Pakeha told us it was good to kill them because it was good food, it was good money. We realise now, our people realise now that what they did was just not acceptable.

Kate: While we're just talking about some of the spiritual things again, do you mind talking a little of the experience of having you Kauae done?

Well, way back in the late 40's or early 50's my grandaunt had suggested that a kauae be done on one of the girls and of course my Father was keen, and I think that's why I was so special because there are special things,……..My grandmother got to hear about it and she wasn't happy at all. Of course my Nanny she already wore a Kauae and she was the last to be done in 1893. About 1995 they started talking about how sad it is that we are coming to the end of another millennium and there are no Kawae being done by our women. One or two of the old people said well, Pauline's there. It sort of started to get a bit more serious, a meeting of the Kaumatua was called about it so I went up to see my whanau and she was in her 90's then. She was sick in bed the time, I said well the Hui down at the pa and I said I would speak with you and I would come anyway, I said the meeting was about the Kauae. For 30 minutes she didn't say anything she just sat there, then she looked up at me and she was sitting with her feet over the bed and I was sitting on the floor she said 'you'll be bloody ugly won't you'. I said 'fair enough', I never said anything else and about 10 minutes later she looked up, she was crying and she said ' Rongomaiwahine hasn't had a kauae done for so long', so I went back down to the pa and I said this is what Aunty Ira said, and I said 'well I went to see aunty Kate', she was another one, she was 81 I think at that time. She came out with her picture of my Grand Aunt's and she said here's

Mereana and here's Mere so and so you've got your photo of Nanny Tahia and have you got this one of Nanny Tareha. And all these photos came out of the woodwork.

I got the message and I went out to the Pa, we had a meeting and the men were very vocal and some of the men were a bit blubbery about it but then they said right it's the time. Then they put down two conditions that it had to be put down at. And it had to be Hineterongo - it had to be done in public. I said I could cope with Hineterongo but not the public display thank you very much. 'Right that's it, meetings over'. I realised that I had taken away their control for laying down the Kaupapa of the day. I said 'oh well, if it's so; so be it'. Then it was discussed who would do the Kauae and I said that I had a preference that it would be done by one of our people from Whangara. I went to see Derek Lladelli, the Tohunga, and said that this had been discussed - here are some of the photos that I have bought to you. I'll leave you with the photos I need to go on holiday and visit all my extended whanau so I went round the different extended affiliated tribal groupings and the extended Whanau, right up to Whakatohea.

Everybody just said well what are you waiting for? We've waited long enough, especially the elderly women in their 80's. Only one said, well kauaes weren't done in our days. It was Rose Pere.We can go back 200 years with the Kauae, anyway she said 'Kei te pai', I said 'yeah no worries'. So, after my fasting, I said if we're going to have it done before the year 2000 I'm going to have it done at the Matariki. The Matariki was a month away. It has to be done between the moon and Matariki. You know the rest Katie, you were there. The night before Derek brought his students with him because he believes that students needed to be a part of something rather than read about it, do it on their own. He explained to all the people who came and went through the tikanga, he had been told that he had to put all the tikanga with it, it wasn't just ……so the next morning we started at 9'oclock, so at 5'oclcok I went to. Anyone who had turned up at that night would have thought that their past had come to meet them. I went to bathe and that morning the mist was right down on Matariki. I walked out with nothing on and all that it was just one mist. It's our spiritual place of cleansing. I was supposed to get something done to paralyze my jaw but it didn't work, when I came in he says here's the drawing, I said I don't want to see the drawing …….Do whatever you want to do you do. So, that's it. So we managed to get Nanny in the 20th Century.

Kate: That was a real privilege to be there, because as you know my Great Aunt was going to be done (have a kauae) at the same time, in the same area as your grandmother. As a Pakeha it was pretty amazing too. It was the daughter of that Great aunt who bought me to see you that day.

Yes it is an honour and a privilege. I had to fast for another week after that. I'd been told you'd get all

this crusting on this and the other, and anyway on the Monday at 6'oclock the shop shuts at 6 I thought I'd better go and get some bread and milk. I stopped my fast at 8 o'clock and it was dark and these 3 blokes are standing there and one of them said 'Kia Ora Nan - pretty neat isn't it?' and the other one said 'yeah and you can't growl at us any more Nan'. It was obvious they had claimed it as theirs and it belongs to the people.

I'm very proud to wear a Kauae. I think he's done a good job; the only difference between my kauae and my Nannies is he put two eyes of the shark. The kaupapa of that was that the shark was going to watch me. …….

Kate: You're well known nationally and even internationally for the case you took to the Privy Council.

Using the tax payer's money 300,000 dollars.

Kate: That's what they said, can you tell us a bit about it?

Well we have to go back to 1992; we'll go back further than that. The NZ Maori Council took a case to the NZ Privy Council about the ownership of the fishers in Aotearoa, it was proven that the fisheries and Maori had a strong ownership……..then suddenly out of the blue one day I get a ring form Te Puni Kokiri saying can you get the next plane out and get down to Te Puni Kokiri, I said 'why' they said 'we need you to get down'. Then I got down there and we stayed at the James Smith Hotel. We went across to the Beehive later in the afternoon. Then we were asked to uplift our signatures off the NZ Maori Council documentation for the ownership of fisheries by Maori, because I was part of the original Maori Council through the Takitimu District Maori Council, John was a signatory on behalf of the NZ Maori Council I was asked to lift my signature. I said 'I want to know why you want me to lift my signature'. 'We're going to hear all about this tonight'. So that night we were given this diatribe the...Tipene O'Regan said that we could do a little bit of a deal with Government about the fisheries. I had actually just come back from a trip overseas about something else. The long and the short of it was we were asked to uplift our signature and agreed to what is now known as the Sea Lord deal. (Date). One of our people, Sir Henare Ngata from Ngati Porou he got up and gave a korero to the Hui and Dame Mira Szarzy was sitting next to me and I said 'why are we supporting this? We haven't even talked to our people about this'. Oh, the presentation was really good, and Shane said to me 'this is really good for Maori'. Sir Henare Ngata spoke first, then Ngati Porou spoke next and I put my hand up to be the third speaker. Tipene said 'Haere Mai Pauline everybody needs to hear what you've got to say so come up here'. I said 'I don't think everybody will be wanting to hear what I've got to say now'. I said 'I cannot support this deal', Doug Graham was leaning on the doorway and all the others, and Doug Kidd was there. I said 'I will not uplift my signature off that document. Number one we haven't gone home to the people and talked about it with the people and number two why are we giving away something for a piddly amount which will be privatised? We don't really much share in it.' The long and the short of it

again was it went through Parliament. I said that night when I left, I'm going to go overseas and when I go, I'm going to tell the world what is happening to us as indigenous people, which I think is what Maori want. I went to the Commonwealth Secretariat and had a discussion about it and I said what our government was doing was unjust. I was having a meal that night with Doug Graham's brother Ken, in Manhattan when Ken said his brother was on the phone, and they had just put it through Parliament. I said that I hadn't finished yet, so I continued going around the world saying this is an abolition of our rights as Maori indigenous peoples, it has been taken away on the vote of less than a dozen tribes which had Okayed it. I said it was unjust. That was my thing. None of our Rongomaiwahine Maori signed the Treaty - it never got our support. I came back and they were still fighting and I ended up in the Privy Council in London and of course I applied for legal aid. I didn't go on behalf of my tribe I went on behalf of my mana alone which meant that everybody else would have a say in it to the. Three people disagreed; you could hear it in the questions that came over the Privy Council to our area. Two of them were all for it that was obvious, Judge Cook was on the bench and he supported it. The Scottish Lord, he kept asking questions, we thought we might have won the case but it took a long time, it was many months before the decision came out and we lost the case. We made enough noise, we weren't going to sit down and take it anymore. That's what all the old people used to say you'd just get walked on. Nobody wants to listen to us; we've got historic documents from before the war saying that we complained about our fishing rights being impinged on, so we had a history of doing that. They took away the one tonne that my mokopuna got down the road, because he didn't get the 3 tonne a year they took it away because they didn't get the quota. I mean how much more injustice do you take? Governments have a lot to answer for even today.

Kate: You've been a spokesperson on the fisheries issue for your tribe at times; I remember a story of you sitting down in front of a bulldozer. Can you tell us a bit about that one? Was that related to this issue?

No, that was sacred science issue. I'd just come home from overseas and the phone rang and my cousin said 'do you know they've got a bulldozer down at Whangwehi' and I said 'No – what are you going to do about it'. 'No no no it's not what am I going to do about it, what are you going to do about it?' I'd just come home, I was tired; I was in shorts and a long t-shirt. I got a car and I went down to have a look. I went down and had a look, meanwhile I rang one of the other women to say I'm going down to have a look and just to make sure for safety you need two people. My other niece she said 'oh I'll bring the video camera'. So we went down there to see what they had done, they had been given permission to clean out the launch pad of concrete for the boats to come up. What they'd done, they'd actually started to dig into the seabed to actually make a new launching for the boats to come up. That actually impinged on the sacred site of our cleansing site. So, I said to them you'd better stop. No, they'd got permission from the Regional Council they'd got consent. I said 'Well, I don't care if you've got consent or not you're not going to finish it'. We just plonked ourselves down there in the middle of the bulldozed area. The police came out and it takes them an hour to get out from town. He said 'come on Nanny', he's a Maori guy, he said 'this isn't going to help matters because we've got a big concrete truck sitting here to put concrete down'. I said 'I know where you are going to put the concrete but it isn't going to be here. First its sacred site – you should have been given regional consent.' So after an hour the guy came up. He was there with his bulldozer and he had the bulldozer with the scoop right by my head and he said you know this thing doesn't always sit up here it sometimes drops. My whanau sitting next to me and I said 'let's continue on with our Waiata don't be distracted'. 'Our Karakia and our Waiata must continue on' and I just ignored them. She kept saying 'it's almost on top of us' and I just carried on. Anyway the police started to get the guy to pull his tractor back and I think he said 'if anybody does anything else I'll arrest them'. They said 'what about the concrete'. He said 'they've got the concrete they should put it down'. I said 'No, what was the use of me sitting here if they are going to put the concrete on our sacred site?' I said 'you can take it back to town'. By that time I believe the concrete was hardening up so they dumped it on the foreshore and they went off. The next day the Regional Council came back and they admitted they'd just gone over just repairing the site. So, that was the first of many things, of sites of significance in my area.

Kate: Are you still fighting those ones?

Yes, they wanted to put a fishing club on top of toilets that we'd put up there. They put it right 6 meters from the foreshore; the first sea that comes up will wash the whole lot away. That was actually a site of the battle with Ngapuhi where the blood was drawn. Well, I've got a caveat on my house now because if my house is sold the money goes back into repaying the fine that was put on there by the Environmental Court. Because another down the road who wanted a fishing club said 'oh nothing's happened here'. That's where Maori don't get their act together to stop being pedantic about what they want for themselves and look at the issue of whether this is a sacred site or not? There's lots of little issues like that that happen around the place.

Kate: Then you take the fisheries issues to the UN and to international organisations. I gather you are now chairing the Fisher People Group.

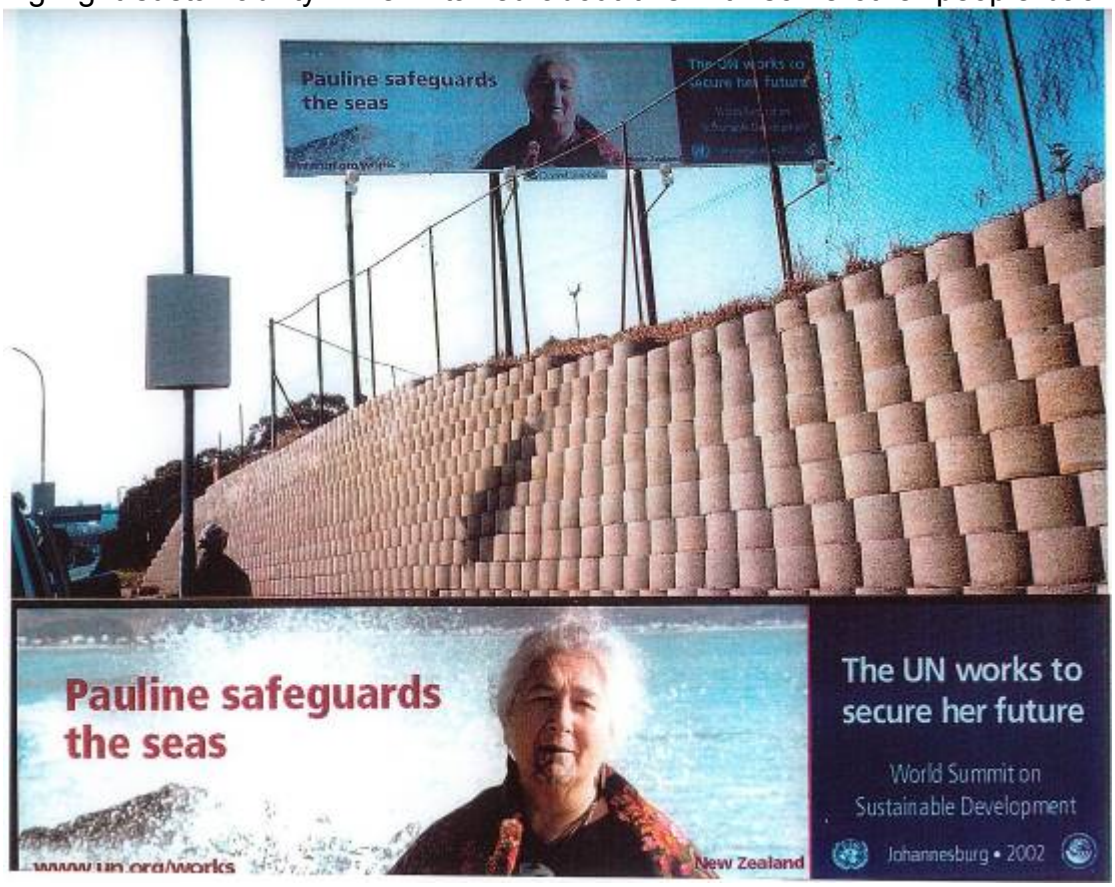
I'm co-chairing the Fisher People, because that group has a rule that you must have one male and one female. You must have equal representation of male and female. It is to acknowledge that there is equality of male and female. The other co-ordinators, I seemed to be the one that does most of the chairing. But that World Forum of Fisher People started off as World Forum of Fishermen. We went to Canada when that was formed, when we went there we actually finalised a meeting the following year. We found that the Canadian fisheries had taken money from oil companies, but that also they had not banked the money in the official Forum of fishery account. The long shot of that was that we all stood up and walked out. Sat outside this beautiful Naval Basin, beautiful building and formed the World Forum of Fisher People. That was about 3 or 4 years ago. It has had a great impact that we've been to Thailand where the multinational boats come in with their big lights and scoop up all the anchovies along the shoreline. Now, that anchovy is there because the women go out with their lights at night and they get baskets of it. During the day they sell what they want at the market. The rest is taken to the city. In exchange for that they get vegetables and other things, there is a barter exchange system up on the coast between Malaysia and Thailand. Also we went there to protest against the pipe gas pipeline coming in and it was going too close of X numbers of kilometres of the beach. It's their fishing ground. We had some very successful things; we've also gone to Gloucester to talk about the Multinationals bringing their boats in all the factories are closed down. Nova Scotia is the same they've closed all the factories because they've bought in all these huge fishing boats and they package them out into the sea. So, you've got thousands of people unemployed. What is the alternative for the fisher people the small coastal fisher people? We've had it down to 40 fisher people at home, now only 2 or 3 have a quota. So, you know it's a big thing.

Kate: You also attended the World Summit on Sustainable Development in Malaysia and you've attended different meeting to do with Sustainable Development.

Those are the pre conferences prior to Johannesburg. It was just trying to set an agenda for NGOs and Small Island nation states of what our input into the agendas of the WSD conference at Johannesburg last year should be. That was the thing. The agenda that we submitted didn't come out of course at the OSSD in Johannesburg because again you had the control of the UN. They controlled the agenda, in fact the businesses made themselves more environmentally friendly - their whole advertising and everything, and they closed off the UN conference of the WSD (World Sustainable Conference). Closed it off so that it was very narrow and a lot of NGOs couldn't attend that conference and interrupt any of the government people. That's where Helen (Clark) made her statement. She actually said that indigenous peoples have a right to determine where they went.

Kate: Well, she would have found it hard not to say anything with you sitting there, and not at least that. As she'd driven in from the airport she would have seen a huge banner made by the UN that says something like "Pauline Safeguards the sea". It's a massive UN banner. Would you like to tell us something about that, and how you got to be the UN's poster girl?

I don't know, I was rung by the UN's publicity department and asked if I would consent to having my face put on a banner and the banner was about half the size of a rugby field. They'd chosen six people from around the world to highlight sustainability. Well I talked about this with some other people back



home and I rang the World Indigenous women's collective and they said we've got to have a face there. About a week before the conference when the

banner was to be made they rang me back to say, there was technical reason they couldn't use my face in the banner, I said that's fine it doesn't worry me. The money that was given was donated to the UN for that banner so it could not be used by an indigenous person in the first world. It had to be for an indigenous person in the third world. So, Leanne Story fought against that, she actually was prepared to take a lead on that. It meant that I had to find my own money and to go across there with the help of course, where ever you got the money from Katie to help with that. There was a Light Bridge Foundation put up some of the money for that, in America. It was really unjust but the banner went up and that's what the banner was all about.

Kate: I gather they wouldn't pay your airfare, and you weren't paid anything for the use of your beautiful face, showing it to the all the Prime Ministers as they came in. Which is again, there are lots of injustices in that sense.

It's not about money, Katie, it's about seeking justice.

Kate: I know but it's also about them honouring the work that you do and facilitating you to be there to answer the questions and you did get there in the end and were able to speak to a lot of world media and I gather you just had a broken collar bone and I think you'd broken your ankle as well. That didn't stop you flying to that conference to ensure that these issues were raised. Tony Blair as we know was there, because I think you went up and with all the broken bits and pieces you were brave enough to go up and take a photograph of Helen Clark and Tony Blair. Do you want to talk about any of that?

There's not much to say except that Helen went over to congratulate Tony Blair on his speech, I was sitting two rows over and I thought 'gee that makes a nice photo' and Helen kneeling at the foot of Tony Blair and so I went up and said 'Okay Helen smile' and took the photo and that was it, short and sweet. It was actually a good photo of her kneeling at the feet of Tony Blair.

Kate: But it shows the level of respect that the Prime Minister had for you. She honours that freedom of speech to say the hard things that you do say. To give the challenges that you do give, but she deeply respects you for what you do.

Well, I suppose you can look at it that way. You'd just mentioned about Helen Clark the Prime Minister; I'd like to think that she respects what I've got to say. I know we don't always agree but that's the mode of politics I believe. I hope that she stays strong about the multilateralism of the Maori Nations at

this moment, while we are doing this film, because if she doesn't we will be lost as a country, as independent because I just heard that if National come back in they'll let the boats in. They'll renege on the law about the nuclear powered ships. I'd like to think that our PM Helen Clark still had a bit of that feeling she had when she was young at University of the justice, that she brings that forth.

Kate: Thank you for that. You've also attended the World Conference Against Racism and Racial Discrimination and NGO forums on youth and The Hague Appeal for Peace. I just wondered if you want to comment on any of those.

The Hague Appeal for Peace was a very huge conference with a hundred or two hundred thousand people gathered. I wondered whether it really achieved much or whether it was just a stalking ground for bodies to put forward their things because I went to one of the workshops and it was presented by one of the business collectives, or what I thought was a business collective, and the youth were being led along on what was pie in the sky. If you are the youth of tomorrow so therefore we are training you for day, and I wondered if that was what we were really on about?

I did admire the session where this Israeli young boy, the Israeli and Palestinian youths who showed how they still have a lot of pain but they could actually still talk to one another and how they wanted to dialogue. That's what makes me wonder that if the old men's gang out there. You have to also remember the Margaret Thatcher was like that. Do they really keep things firing just to keep them in office? I'm really concerned for setting a peaceful alignment. I went to one or two other workshops and I thought it was gang standing for their own benefit and that's like the State of the World Forum I went to a couple of times in San Francisco, I really felt that was a whole exercise of business, $4,000 to go to the conference, of course I didn't pay for it, it was sponsored by one of the mokopuna but to be there was a case of challenging those people. I think that is where our place is, to be at those conferences. To say 'hang on that's not what you're saying it's having this effect'. Like you can't get the people, the small people who have their quarter of an acre growing their maize for consumption, I mean the seed comes in, it grows, but where did they get the money to buy the seed? To say 'hang on you can go down the shop and buy another packet of seed, these people can't.' There is a tikanga about taking your seeds for the next season

there's a whole way of life around that, the lighting of a candle for that. That was offered up to the gods for all the next seasons' replenishment. You haven't got that yet and that's why I went to those conferences. The one in Johannesburg and the one in Durban the highlight from there was the discussion from a press conference. A train load of women who had HIV aids from Johannesburg, they came up on a train because they wanted to be heard. Here they were stuck at the railway station in the terrible heat, being HIV aids, no water, nothing. So, I went to the Press conference, and I was very lucky that radio gives me a press conference card with my photo on it so I get into some of the Press conferences. I asked the question why have we got a train sitting down at the railway station that have HIV aids women and they are not even allowed to get off the train. I said 'shouldn't that hit the world media' and I don't believe it did. But they did something pretty quickly that night to sort that out. Those are the sorts of things.

This conference in Algiers was on youth, I was guest of the Algerian government for that and that was interesting to see the socialist movement of youth. You know when we say that communism is dead, socialism is dead, but there are people around the world who are concerned and I think we've got to give them a voice to say well how would you like to do it? We can debate what is democracy? I don't think anybody can tell me, when I hear America saying that they are going to bring in democracy to Iraq , Democracy is in the eye of the beholder, it's like beauty what do you believe is beauty? Is it the woman with the beautiful face or the person who is ugly who has a beautiful heart? So, that was what happened in Algiers. I was asked to meet with one or two of the politicians there. I drew up about the women of the Sahara who have been pushed off their land, because Morocco has taken the desert and the injustices of these camps with Mothers and children. But Algiers has made a stand about that it should be returned but the French government is not being honest about returning it. Tunisia, yes I met with one of the co-coordinators for the sponsorship of the Pacific Women's Court which we held in Auckland during APEC. None of us will ever forget that. We put a lot of work in and time with it and then as people started to arrived we had a scoop in of the CIA and MI6 whatever they like to call it, they just swarmed the whole building of the Auckland town hall. Of course a lot of people just took off especially Island people, people who felt intimidated by that. That was for me wonderful, it bought in women from all over the Pacific and it gave them a place in which to place their *take* down so that other people could understand the pains they were going through. Beside the Maori women who spoke there it also made it all inclusive. I think the Asian women's support group found it a bit difficult because it didn't run the way they wanted, very up market. But we had to keep according to the ways of Pacific women. So I met in Tunisia with the Asian Womens' Foundation and the highlight of the meeting in Tunisia was being invited down to the Gerbera Island of south of Tunisia for an Arab wedding. The honour they gave me for that wedding was just unbelievable. It was also to show that the big multinational companies had bought all the coastal property of the island and one multinational condominium ran into another and into another. Most of the people had no access to their beach. When you asked them how you go to the beach, they said 'well we can't because of the privatisation' of their beaches. That is happening now within

our own area where we get multinational companies taking up this side of Turanganui to Cape Kidnappers, they own most of the beach frontage there. So these sorts of things that you see, you have to question what is happening around the world.

Kate: Thank you for that. I've got two more questions, you mentioned the CIA and MI5 in the last part of your interview. I can remember you telling some stories about being having break-ins in your own house because of the issues you were raising, and another was being followed in Britain, being absolutely sure you were being followed. We know you got followed at the UN over the World Court that was absolutely obvious that we were being targeted and watched. But can you just share a little bit about some of those experiences you had of intimidation or harassment?

Oh I've had mail that never arrives, people know they've couriered mail and it never arrives. In a couple of times in Britain when I've been to England there was a case of somebody being there and you know that was the same person who was at another place and another place. I know my phone was bugged there for a while in the late 80's and early 90's. How does it feel? Well I don't really care. I think the biggest intimidation is, I don't mind my house being broken into but to have all my stuff tipped out of my drawers in the middle of my room and to have my money and my cheque and my jewellery put on top tells me it is not a local person that does that. Nothing else is touched in the house. That was the time that my phones were being tapped, my mail was being ripped open. I know I was followed one day from Mahia up to Auckland and one stopped and another took over when I went to Auckland and I think I don't watch much television so it wasn't something in my mind - it was something that was really happening. It's disconcerting. But I believe when my time is up it's up and that's all there is to it. Eleanor Detiger she gave me time out I think at that time when I was in England and she organised me to stay at her home in Iona and that was really three days of nursing my own wairua because that was about the time it was happening. I found it very difficult because she was married to a person who owned a pharmaceutical company and yet she realises that other people suffer because of the circumstances she lives in and yet she does a lot of very good work for people who are trying to move out of it but I think when you're bought into that it's very hard. I think she made sure I was safe. She made sure I spent a couple of nights at a hotel, people wouldn't think that she would connect with me. They would have seen that she connected anyway.

Kate: Do you know what the issues were that they were watching you about?

Well I believe it could be. Being a Maori I don't look at the nuclear issue over there, the justice or the fisheries issue there. I believe…

Tape 4 Side One.

It is important to realise all those things fit into the cosmology of the circle. Because I made challenges about the environmental factor and when I was up in Copenhagen that time Chernobyl had happened. I was very vocal about Chernobyl has blown up it doesn't stop there. The wind comes and comes right down here. The birds come down here from Siberia so does the wind carry the chemicals that are in these things. My reaction to the dumping of the nuclear waste in the Pacific I was very vocal about that and the women of the Marshallese. Also about the testing which is now just come out, yes that the sailors at Christmas Island had nuclear tests of their own. They said it couldn't have happened. I said well any idiot can see you drop something it's going to move around, you must address the issue, not try and cover it up. Maybe the other thing is because, dare I say it, gentlemen in the political arena who were very gentlemanly who were prepared to have dinner with me quietly also voice their concerns about how they handled it, I believe that was something.

Kate: You stirred up many a hornet's nest and they didn't like you. With the fisheries stuff you were doing this as well because you were prepared to stand up and speak. You were a woman at home on your own - they know how to try and unsettle those of us who are pushing the boundaries.

Oh yes, well I think when John passed away I found it was very lonely but it also made me re-commit myself after finding him sick there when I came back from America that time. For that 6 weeks, International Year of Peace when I realised he was sick and he wasn't going to last the year out. One of the things he said before he died*…"Maori must go out there on the road"* he said you've started a journey and it's a journey you won't stop until you die. He said who is strong enough to take it and carry it through is our women. He said you haven't got any of our children - do not come in the way of looking at the injustices where peaceful consensus could be done. Also that I suppose the sun comes up in the morning and goes down at night and the rainbow comes when it's free to come it won't happen otherwise.

Kate: You've accepted that commitment joyfully?

Well I wouldn't say I've accepted it joyfully Katie, I don't find it's a joyful commitment not when I think back on my friend who was decapitated. Not when I think if I hadn't gone to Gerbera that I would have been on that first plane into the Twin Towers in New York. I was in Gerbera when my son had his accident here and I had to sort of change my route. After going to South Africa too, to the racism conference and instead of going back via Boston I came straight back home. I don't think it's a joyful commitment you must accept what you are there for at the time. It's what it's all about.

Kate: You're an inspiration to many around the world and here as well. I think it's quite good to finish with being back here. Your total commitment to those in prison and those that you support as they go in and out of prison. I wondered if you wanted to spend a little time talking about your work in so far as those who are in prison.

Well, people say why do you bother with a prison inmate? Well I ask the question are we sure that every inmate in prison should be in prison, or in an institution? Are we absolutely sure? There are some we know for sure, and for others there is question mark about whether there has been a just sentence. I suppose that came out when I was in Whakatane one time and I saw an injustice and I couldn't believe the injustices. So in the 60's I lived down the road from the prison that was closed down that was the other side of Ohakune. We used to take kai over there for the men and I discovered that half those people over there were my own nephews and nieces and cousins from Mahia and Wairoa and Hawke's Bay. So in 1971 the League would bring kai in until we were told we couldn't bring any more. We weren't just feeding our own inmates we were feeding everybody. Whilst we had done it quietly we continued .. and that I think is my 38th year. As passing by I'd like to say not visiting but passing by it was people like David and daughter Mel Smith. David was the Secretary of Justice at the time and Mel Smith came on and took his job when he retired. They actually funded me to advise them what was going on in the prison.

Any injustice that I saw was to be reported back to them. They wanted to change the nature of prison. That has been a privilege to do that because I have actually seen men put into prison because of their anger and their jealousies sometimes of our women who can't have their own way. I've even had young women come to me 3-4 years down the track and say to me I can't live with this - he really didn't do it. And I say well what are you going to do about it? They say can you go and talk to so and so. No I say, you did this so you go and sort it out. I've quietly asked once or twice the guys, you know that so and so wants to go back to court that it was wrong that they committed perjury. Sometimes the answer is we've got kids you know between us, I'd rather serve my sentence, than the mother have to go to court and the children have to repeat. I admire guys who've done that. One of these times was that I walked across a street in London, I think it was '87 and I saw the NZ newspaper on the street, about the mob boys throwing tutae (excrement) all over the prison wall. So I went to the High Commissioner and said look I need to be sent on plane straight back home. I came back and I saw the justice department and I said I need to go into the prison and talk with our men. They said well, the prison's on high alert. I said well, I'm here because I want to speak to our boys. So, they allowed me into the prison not to see one at a time but to see them as a group. I was so sad to find out that they didn't know what they had done was wrong and that it was not acceptable within our tikanga. None of them had ever been taught about our tikanga. So the outcome of that was that they scrubbed the walls down and they painted them. I believe that there were more Maori programmes brought into prison when the system realised that there were a lot of Maori put into this institution who really have come from the rural areas, they didn't know anything about their tikanga. The guy said if we had known about this we wouldn't have done it, but we didn't know, we knew it would annoy the Pakeha. We didn't realise what it meant. So, those are little things.

What do we do at the moment with Deborah Coddington wanting to put the name of every paedophile on a register and nailed up in the local cops office. I'm really quite angry that she is going to be allowed to do that. Because on the register there are some men I know who have not committed those things. One of them was, I'll give you an example, a couple - they are our ages - and they had bought this mokopuna up all their lives. She was 7 or 8 yrs and she was at school and they were talking, and this was when the whole things of the crèche came up here in Christchurch they said 'has your daddy been playing with you?' This kid puts her hand up and says 'my koro does, he blows bubbles on my tummy'. Immediately the next day Social Welfare was there and the child was taken away from the Grandparents and that guy almost ended up in jail. We had to fight hard, we all knew what he was like. You know he'd sit there and his mokopuna would come up and he'd tickle her and he'd blow her tummy and it was the fun of the koro that did that. There was nothing to it other than that. I've seen that happen time and time again. Seeing that our men have gone to jail for something they've done maybe when they are 16 or 17 yrs - they've faced their charges and gone and they are going to be penalised for this. No this is just not on, I mean those who are really at risk to the community should not come out and I support that. You can identify those men. The community has to be safe from them. But there are others we have to think very carefully before we start locking them up because nothing is private in the police force and it goes around like wildfire. It's the same as in America, there is a rampage in places in America. Prison work is not easy work, it's painful to see our people don't accept their families. That is the reality of modern day Maori. I come down here and I know that Kai Tahu doesn't take its responsibility when people come out of the institution and it's the same as Kahungunu doesn't take responsibility, Tainui don't take responsibility. There are some ones who are locked up who we have to take responsibility for. Seeing that people get the required treatment that they need and the required placement when they come out of prison. We don't just send somebody out on the street and say you're in a half way house. You've got to actually take some responsibility as individuals in the community.

Kate: Thank you for sharing that. I'm wondering if you would mind to finish wrapping up, talking about what sustains you. What gives you the courage to stand and say what you are doing everywhere? All of us personally - right through to kings and queens and former Prime Ministers but also you - know that sense of when you go overseas and you don't have a young one to help you when you're not well, and someone to carry your papers. Can you talk about that as a bit of a winding up?

I don't know that I can answer that question, you've got to do what you've got to do and that's really it. One thing when I travel I'm never on my own. I leave my back door open to go down to Wairoa or to Napier I'm never on my own. If I travel anywhere I'm never on my own. I'm grateful for the people who sustain me in the Peace Movement. I come here and here's a bunch of flowers sitting on your table for me and not for you. I'm grateful for the work from the Disarmament Centre here in Otautahi here that you Katie and Rob

Pauline delivering aid in 2003 to Iraqi mothers with kids with cancer and deformities from effects of Depleted Uranium munitions.

are a part of and my mokopunas here. There are so many people that make it worthwhile, because if they didn't believe in you. Someone just asked me why did I go to Iraq? I said well I had a moemoea (dream) that I had to go to Iraq so I went to Iraq. When I came back it was all paid for , my visit because people like you had us some support - like this m in me to do something then it is my responsibility to give service to others. I'm not anybody's servant, but I will serve others. I said that before today, my father said 'you're never anybody's servant but you have a responsibility to serve others'. There's a big difference in that concept. I think we were bought up in that time, to serve. We go back to ... I have a funny interpretation of the religion.

I've debated religious concepts all my life with Western religion. Part of me is Waimarie and part of me is Ringatu and my Father was a lay reader in the Anglican Church my Mother was Presbyterian.

When we were kids we went to the Presbyterian Sunday school in Hastings, just around the corner was the Jehovah's Witness and half the whanau are Jehovah's Witness but we'd sorted out amongst ourselves that one of us would go to Sunday school and to church the rest would go around to Jehovah's Witness 'cause they had the best feed on. We didn't mind standing there on the street on a Friday and Saturday night because somebody felt sorry for you and gave you an ice-cream or a lolly. So I mean it was my concept, my debate about Catholicism, priests and the nuns, in my teenage years. It proved to be who was right? I still come back to *Io*. You can't get past that. You don't put names to things. What better way. When we used to, you don't see it so often, but at John's tangi we had about 10 different ministers, they all took part in the funeral service. Nobody said does anybody want to do it? When it came time for the funeral they all went up there to *karakia*. That is what being Maori is all about. It is knowing that *Io* the creator of all beings is the one that gives you life. All the other things are below it. That was reinforced to me when I was in last month, in February. That standing there in Abraham's house where they'd found the foundation and they re-did the walls and somebody said would you like to have a *karakia.* I felt the strength of God himself was there. *Io* was there. Then you stand in a country that is 7000 years old and you think of Christian religion is 2000, it is the birth of Christ and the birth of forgiveness, but who's is it that is the better or lesser? You read the Koran and it doesn't say that women can't do their thing but that they must be modest in all things that they do, so I think there are rules for life in all denominations, all the spiritual paths of our lives. I think Maori have got it all sussed, but we don't use it because we have forgotten

that whole spiritual dimension of how we deal with those things. You know Makatu is very rife at the moment and I'm dealing with it at the moment. We can lift those things but we've forgotten. The *wai* of the sea for cleansing, we don't use those basic things which is the cleanser of life. We condemn our children when they do something wrong rather than putting their head under the tap and it's gone and they feel refreshed, you know it's those old things that we should bring back, rebirth and re-practice. Not try to live up to somebody else and what they think of their spiritual life, but get our own house in order and our spirituality. So that's what it is.

Kate:Thank you Nanny, that's a great way to end. It's not the end.

No, no it's not the end. (Pauline talks about Vanessa the video camera operator as the daughter of our local Upoko Rev Maurice Gray). We are too good at saying so and so's daughter rather than saying she is who she is and let her or he be accepted for what he or she has done for themselves. We too often are putting our young people into the light of somebody else. I've seen it so often. One son has gone to school or one daughter and the next two or three and then they fight against it because it was the eldest one who had done very well instead of saying this is so and so, not the sister of or the son of. Because it takes something away from us if you do that, there is a spirit in us which says I'm here because I am who I am. Not because who somebody else is making of me. We have to make sure that we strengthen that in our children. Otherwise our children are deemed to look for other ways of doing things. So I'm very grateful to Vanessa for doing this today -and to you Katie and to all my mokopunas which I no doubt shall see here in Otautahi this week and go about my usual business.

Kate: Pretty unusual (business!). Is there anything else you want to say that you haven't had a chance to?

I'm just grateful, and it's a really blessing of Te Atua that I've been able to do what I've been able to do. There have been moments when I've sat there and thought bugger this I'm fed up, I don't want to be here anymore, and I really don't want to be there and I just come back to the point that it's not my choice and people say well it's a choice but unfortunately I don't believe that we all have choices or lack responsibilities. Sometimes those responsibilities don't allow for a choice. Because there are other people who are not able to do something whose lives we evolve around, that choice that we make and especially when you are without a partner, it makes it harder because you don't have somebody which you can scream to at night and say 'oh God I'm glad to come home'. When John and I would come back to the marae or from a Hui or whatever, we'd sit in the car and stop at the river or we'd stop at the sea til dawn and we'd just have a quiet hour to ourselves. We knew that whenever we'd get home whether it was 2 o'clock or 4 o'clock in the morning the phone starts ringing and he'd say 'uh, oh you drive, I'll sleep'. Two hours later he'd say 'alright I'll drive, you sleep'. And that became the story of our lives for nearly 2 or 3 years. I can understand because we only had a short time but, we need to uplift our men. Our men are very precious to us. How do we teach our young people about the beauty of our men and the

oppression of our men? How do we teach our men to treat our women as something very special? I always say look at the albatross when it flies with one broken wing or cracked wing it doesn't fly it flops down. So the albatross is the male and the female, one each is a wing the male and the female and in the middle is the body, is the family. The albatross I think is a great example of balance, we need to get balance back in our lives. If we don't get balance back in our lives, don't expect our young people to get to where they want to go, because they don't have the examples of how to do it. They've got the brains in the world, but it's not only brains, it's love and care, it's attention to their needs when they want it not when, 'well I'm busy today right you come back in half an hour.' Life isn't like that -we need that special time. I've seen you do it here Kate. Your kids want you and you say I have to stop because my kids need me, that is what is necessary we have to continue to teach that to our kids, our mokopuna. They need you now, and when somebody rings up from the prison or anywhere and says my needs are... It's not a case of well I'll see you tomorrow - my needs are now, if you don't go now will this end up in a suicide? Will it end up in somebody getting belted up? I don't think society has learnt that you have to meet human needs here and there. We are seeing in our society that those needs are not being met. They are being, the technicalities of when, how and what to do is at the convenience of the system. So, I'm quite happy if power breaks come on and there's no telly for the next ……..it will get our people back on the street to start looking. I'm grateful that most of my family are really good with their kids. They do things with their kids, they follow their sports, it's their loss if because it's a heavy load because they have been working and yet they are actually doing it. I see so many of our other kids, and I just wish that we had more Kaumatua who would spend time with our young people. That's really all I've got to say. Kia Ora.

Kia Ora Nan. Thank you.