

**ABUSE IN CARE ROYAL COMMISSION OF INQUIRY  
MĀORI HEARING**

**Under** The Inquiries Act 2013

**In the matter of** The Royal Commission of Inquiry into Historical Abuse in State Care and in the Care of Faith-based Institutions

**Royal Commission:** Ms Julia Steenson  
Dr Anaru Erueti  
Mr Paul Gibson  
Judge Coral Shaw  
Ali'imuumua Sandra Alofivae

**Counsel:** Ms Julia Spelman, Mr Kingi Snelgar, Mr Wiremu Rikihana,  
Mr Luke Claasen, Ms Maia Wikaira, Ms Alisha Castle,  
Ms Tracey Norton, Ms Season-Mary Downs, Ms Alana  
Thomas, Mr Winston McCarthy, Mr Simon Mount QC,  
Ms Kerry Beaton QC for the Royal Commission  
Ms Melanie Baker, Ms Julia White  
and Mr Max  
Clarke-Parker for the Crown  
Mr James Meagher for the Catholic Church  
Ms Fiona Guy Kidd for the Anglican Church  
Ms Sonya Cooper, Ms Amanda Hill as other  
counsel attending

**Venue:** Ngāti Whātua Ōrākei Tumutumuwhenua Marae  
59b Kitemoana Road  
Ōrākei  
AUCKLAND

**Date:** 16 March 2022

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**TRANSCRIPT OF PROCEEDINGS**

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**NATASHA KAYLENE HINERU EMERY**

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1 [9.52 am]

2 (Waiata: He hōnora, he korōria, maungārongo ki te whenua, whakaaro pai e ki ngā  
3 tangata katoa. Ake ake, ake ake, Āmine. Te Atua, te piringa, tōku oranga.

4 [English: Honour and glory to God and peace on earth. Goodwill to all people.  
5 Forever and forever, amen. God, my companion, my forever, my salvation. Amen).

6 **KAUMĀTUA NICK:** Me īnoi tātou. Whakataka te hau ki te uru, Whakataka te hau ki te tonga.  
7 Kia mākinakina ki uta, kia mātaratara ki tai. E hī ake ana te atākura he tio, he huka, he  
8 atākura. Haumi e! Hui e! Tāiki e!

9 [English: The wind swings to the west, then turns into a southerly. Making it prickly cold inland,  
10 and piercingly cold on the coast. May the dawn rise red-tipped on ice, on snow, on frost.  
11 Join! Gather! Intertwine!

12 Katahi nei, ka tuku mihi ki tō tātou nei kaihangā, koia te tīmatanga me te whakaotinga o ngā mea  
13 katoa, ka whai kōroria ki tōna ingoa tapu, tēnā koe e Pā. Ka rua, ka mihi atu ki ngā tini  
14 aitua, puta noa i te motu. Me kī, ko te ao katoa me tēnei ngāngara te Covid. E pāngia ki te  
15 nuinga o ngā tāngata o te ao katoa. Nō reira, moe mai, moe mai, haere atu rā, okioki atu.  
16 Rātou ki a rātou, tātou ki a tātou. Tēnā koutou, tēnā koutou, tēnā tātou katoa.

17 [English: Honour to God, the beginning and end of everything, glory to his name.  
18 Secondly, to those who have passed on, those affected by Covid that has affected the world,  
19 farewell. Those passed, farewell. Those of us that remain, thank you.]

20 Haere tika tonu ki te kaupapa o tēnei rangi. Tēnei te mihi ki a koutou, ngā purapura ora. E  
21 whāki ana ō koutou kōrero e pā ana ki tēnei kaupapa tino hōhonu rawa atu. Nā tō koutou  
22 kaha, nā tō koutou mana, nā tō koutou māiatanga, ka āhei mātou te hunga mātakitaki,  
23 hunga e whakarongo ana ki te mōhio tō koutou mamae, tō koutou hiahia i ngā rā e whai ake  
24 nei. Nō reira, kia koutou katoa, tēnei te mihi a Ngāti Whātua Ōrākei ki a koutou, Ki a koe e  
25 te rangatira e noho ana ki tō kainga, ki tō wāhi noho, i Muriwhenua, tēnei te mihi a Ngāti  
26 Whātua ki a koe me tō iwi nui rawa atu, a Te Rarawa. Tēnei te mihi, mihi kau ana ki a koe.  
27 Mihi kau ana ki a koutou ngā purapura ora i tēnei rangi.

28 [English: I go directly to the proceedings. Here I want to acknowledge you  
29 survivors in sharing your narratives and your stories. It is your strength, your pride and  
30 courage for those of us who are listening and watching and have been watching over the  
31 days, we acknowledge you. This is an acknowledgment from Ngāti Whātua Ōrākei to the  
32 tribe of Te Rarawa. To you in your home in the region of Muriwhenua, I acknowledge you.  
33 To you the survivors of today, here I acknowledge you.]

1 Kia koutou ngā Kaikōmihana, āe rā he mahi rangatira tēnā kei mua i a koutou, nō reira, kei  
2 te mōhio au, ka mōhio ai mātou ka taea e koutou ki te kitea he hua mō tēnei mamae. Nō  
3 reira, tēnei te mihi. Ahakoa he mihi poto, he mihi aroha mai i a Ngāti Whātua Ōrākei ki a  
4 tātou katoa kua tae mai nei i tēnei wā, tēnā koutou, tēnā koutou, tēnā anō tātou katoa.

5 [English: To the Commissioners, you have a hard task in front of you. We know  
6 that you can see an outcome, a successful outcome. Here's an acknowledgment for Ngāti  
7 Whātua Ōrākei to everyone in these proceedings. Thank you.]

8 (Waiata: Tangi a te ruru, kei te hokihoki mai e. E whaka-whereo-whereo i te  
9 pūtahitanga. Nāku nei rā koe i tuku kia haere. Tērā puritia iho nui rawa te aroha e. Te  
10 Hokinga Mai, tēnā koutou. Tangi ana te ngākau i te aroha. Tū tonu ra te mana te ihi o ngā  
11 tūpuna kua wehea atu rā. Mauria mai te mauri tangata hei orange mō te mōrehu tangi mōkai  
12 nei, e rapu ana i te ara tika mō tātou katoa. Te hokinga mai, te hokinga mai. Tū tangata  
13 tonu!

14 [English: We're looking for the path forward, the owl cries to the return, to the  
15 hooting out where the path meets. I was the one who followed you to go, it  
16 was -curbed - my- deep love for you. But now the formal return home, greetings to you all.  
17 How my heart weeps with affection. Still standing tall is the prestige and the power of the  
18 ancestors who have passed on and who are now bringing back the true spirit of the people.  
19 To help heal the remnant crying like lost souls, while searching for the true path for us all.  
20 While searching for the right path for us all. The return here of our artworks, our prestige,  
21 we people can stand tall again.]

22 Āpiti hono, tātai hono, te hunga wairua, ki te hunga wairua. Āpiti hono, tātai hono,  
23 te hunga ora, ki te hunga ora. Tēnā koutou, tēnā koutou, tēnā anō tātou katoa.

24 [English: Connecting those spirits to those spirits, connecting the living to the  
25 living, greetings, thank you.]

26 **COMMISSIONER ERUETI:** E te kaikarakia, tēnā koe e kawea nei i te taha wairua. Kei te mihi  
27 ki te moana e hora nei, ko te Waitematā, e karapoti ana i te motu tapu me te rangi i toto ai te  
28 ihu. Ko Takaparawhau te whenua tapu i porotēhi ai, kia tutū ai te puehu, takoto mai rā. Ka  
29 whakaaro atu ki a rātou kua mene ki te pō. E ngā mate, haere, moe mai rā, moe mai rā. Ko  
30 tātou anō, ngā waihotanga o rātou, kia ora anō tātou te kanohi ora. Ngāti Whātua ki Ōrākei,  
31 te mana, te wehi tēnā koutou me ngā manaakitanga.

32 [English: To you who have connected the spiritual realm to the living realm, thank you. To  
33 the Waitemata sea and to Rangitoto, we acknowledge you. Takaparawhau is the land that  
34 was protested, rest, I think of those who have passed, to those, farewell to you all. You are

1 the succession of those who have gone, those who remain, Ngāti Whātua Ōrākei, thank  
2 you, and protection be on you.]

3 E mihi ana ki a koutou, ngā purapura ora. Koutou i whakauru mai, koutou e mātakitaki mai  
4 ana, tēnā koutou, tēnā koutou, tēnā koutou katoa.

5 [English: I want to acknowledge the survivors. You who have come in, you who  
6 are watching, thank you and greetings to you all.]

7 Kia ora koutou, ko Anaru Erueti tōku ingoa, nō Taranaki, (my name is Anaru  
8 Erueti), I'm one of the Commissioners here with the Inquiry welcoming you here back  
9 today on Day 8 of our Māori hearing. Great to have you here.

10 I want to acknowledge too my colleague Commissioner Steenson sitting here with  
11 me at the tēpu (at the table). Also watching live via AVL are our fellow Commission are,  
12 Commissioner Coral Shaw the Chair of the Inquiry, Commissioner Sandra Alofivae and  
13 Commissioner Paul Gibson.

14 As you would have heard each day, we want to emphasise the importance of  
15 accessibility for our hearing. We have sign language interpreters here, we also have te reo  
16 Māori interpreters who are interpreting into English for the sign language interpreters and  
17 for our tireless stenographer, who is writing closed captions for the transcript of the  
18 hearing, ngā mihi ki a koutou (thank you).

19 I also want to acknowledge, before we start, the others who are not in the whare. In  
20 addition to our fellow Commissioners, we also have our panel watching each day and our  
21 panel will be presenting on Friday, the last day of the hearing, Friday in the morning  
22 providing their insights and observations about what they have learned from our witnesses  
23 over the past two weeks.

24 We also have watching offline closely members of our Survivor Advisory Group,  
25 Sage, and members of Te Taumata, our Pou Māori Rōpū that provide us with advice on all  
26 things. We want to acknowledge too the survivors out there and their support networks and  
27 whānau. The Crown is also watching proceedings, and also to you all out there, Aotearoa,  
28 who are tuning in and watching and listening to the evidence and information each day.

29 So, I want to acknowledge ka mihi nui ki a koutou katoa all of you. (I want to  
30 acknowledge you all). Apologies, aroha mai, for not referring to our rōpū, who are  
31 watching each day, yesterday.

32 I also want to acknowledge here within the whare, we have our haukainga Ngāti  
33 Whātua Ōrākei (our home people), our tech team here, our Māori investigation team who  
34 have put our hearing together, and of course our interpreters.

1 Ka pai, Ms Spelman, I think we've got there, so I'm going to cross now to Counsel  
2 Assist Ms Julia Spelman, e mihi ana ki a koe (I acknowledge you).

3 **MS SPELMAN:** Tēnā koe. E mihi ana ki te poutūteāniwaniwa matua Nick, tēnā koe, otirā,  
4 koutou ngā rangatira o Ngāti Whātua Ōrākei i tō koutou mākohakoha, i tō koutou āhuru  
5 mōwai o Tumutumuhenua i ngā tini āhua nei. Tēnā kōrua, tēnā koutou. Kia koutou ngā  
6 purapura ora, kia tātou e kāpunipuni mai ana i te tahuna a tara nei, tēnā tātou katoa.  
7 Tautoko ana i ngā mihi kua mihia ki a rātou kua whetūrangitia.

8 [English: I want to acknowledge the Spiritual guide, Matua Nick, Ngāti Whātua Ōrākei for  
9 your care and your shelter here in Tumutumuhenua for us during these times. To those  
10 survivors, us that are gathered to this important proceeding, thank you and  
11 acknowledgements to all. I also support the acknowledgements to those who have passed.]

12 Good morning, commissioners. I acknowledge Ngāti Whātua Ōrākei again for  
13 opening us up this morning and for their ongoing manaaki (ongoing care) towards us during  
14 this hearing. I also acknowledge all of you online survivors and those listening to the  
15 important kōrero that will come today.

16 Ka whakaaro ake au ki te whakataukī e noho hei pou mā tātou i te rangi nei. (I think  
17 of the proverb that it sits as a post for us today). "E kore e heke, te kakano rangatira" [a  
18 noble heritage will never perish.] This whakatauki speaks to the central place of  
19 whakapapa in Te Ao Māori and the intergenerational nature of whakaaro Māori (Māori  
20 thought), that whakapapa is not lost as it descends but that experiences are carried through  
21 time.

22 Legacy and whakapapa are central concepts to the kōrero that will be shared today.  
23 We will hear about intergenerational impacts of abuse in care, the heketanga o te tūkinō  
24 (the coming down). We will also hear of the kakano rangatira, of what has emerged from  
25 those experiences.

26 This morning we will be opening with Matua MM who will be joining today  
27 through live video link from prison, and I will be assisting him this morning.

28 Matua spent time at Ōwairaka, Oakley Hospital, several foster homes and Waikeria  
29 Borstal. While at Borstal he was wrongly accused of being involved in a fight and  
30 convicted of serious charges which has impacted his future dealings with the justice system  
31 as we will hear shortly.

32 The first session, Mr Chair, will be from 10 o'clock going through to the lunch  
33 break with a morning break around 11.30.

1 Whai muri te wā kai, ka tahuri atu tātou ki te kōrero o Natasha Emery. (After lunch  
2 we will turn to Natasha Emery's experience). Ms Emery will be sharing her experience  
3 today through a pre-recorded video which is about two hours long. Luke Claasen from the  
4 Māori investigation team will introduce her kōrero this afternoon, including her focus on  
5 intergenerational trauma suffered by survivors.

6 No reira, te rā te mahere mō te rā, tēnā koe e te Heamana. (That is the plan for  
7 today, thank you Mr Chairman).

8 **COMMISSIONER ERUETI:** Tēnā koe, Ms Spelman. To recap, and thank you for reminding  
9 us, we start now at 10, we go until around 11.30 and then we take a 15-minute break, to  
10 11.45 am, then continue with our first witness until around 1 pm when we break for lunch  
11 until and- then we resume at 2.15 pm with our second witness-.

12 Yeah, tēnā koe Ms Spelman, mō korero hei timata tēnei rā kua rite mō te  
13 kaiwhakaatu tuatahi tēnei rā?

14 [English: For what you have shared today. Are we ready for the first witness].

15 **MS SPELMAN:** Yes, I'll just check with our tech team now to make sure that the anonymisation  
16 is in place for this witness. Thank you, yes, confirmed that that's in place. So, I'll just  
17 check that we have matua with us now.

18 **MR MM:** Tēnā koe, Julia.

19 **MS SPELMAN:** Tēnā koe matua, e mihi ana ki a koe, i tō tū i tēnei rā. E mōhio ana au i ngā piki  
20 me ngā heke i te huarahi kia tae noa ki tēnei rā. E mihi hoki ki tō whānau. Tē taea rāua ki te  
21 noho ki tō taha, engari kei te marae tō matua kēkē, me tō whaea kēkē. Nei rā te mihi ki a  
22 rāua, otirā ki a ngā kai tautoko, Jenny rāua ko Matua Wī, ko Hōri. Tēnā tātou katoa

23 [English: I acknowledge you for your stance today. I understand the ups and downs to  
24 arrive here today. I acknowledge your family, although they can't be with you at this  
25 moment, but your uncle and aunt are at the marae, and I acknowledge them, to the  
26 supporters Jenny, Wi and Hōri, thank you.]

27 Ata mārie, matua (morning, matua). I just wanted to acknowledge you, first of all,  
28 and of course your whānau who I know will be watching from the marae today, not this  
29 marae but from their marae. And I know that you would like to open up your session this  
30 morning with karakia. So, I'll pass the rākau (baton) to you matua, kei a koe te wā.[the  
31 time is yours]

32 **MR MM:** Tēnā koe (thank you). Māku e tuku he karakia. [English:I will open with a chant, ritual  
33 chant.]

1 Tūātūā. I te orooro, i te oromea, i tukitukia ai koe, i taitaia ai koe, oi kiri Tangaroa. Tere te  
 2 nuku nei, tere angaia. Tūtaria ki tēnei mānuka, tūtaria ki tēnei ngahoa. Kāpiti hono. Tupu te  
 3 mahara, tupu ki roto koia te hono tawhito. Purua ō taringa kia turi, kia hoi. Kei whakarongo  
 4 koe ki te kōrero iti. Ko te kōrero iti, ko tahuhunu, ko tahu-rere, ko te hau-aitu. Kia ea ai ko  
 5 te kanoahi titiro, ko te taringa whakarongo. Rere mai te maramara koi hōpiri, koi hōtau. Rere  
 6 mai te mangamanga, koi hōpiri, koi hōtau. Torotika! E tū te maota, hē! Tūtākina i te kiko.  
 7 Tūtākina i te uaua. Tūtākina kia mau. Tūtākina kia ū. Tēnei te rangi ka tūtaki. Tēnei te rangi  
 8 ka ruruku. Tēnei te papa ka wheuka. E Rangi e, awhitia. E Papa e, awhitia. Nāu ka awhi, ka  
 9 awhi. Nāu ka toro, ka toro. Nāu ka āka, ka āka. Tupu he toka whenua, tupu he toka Mata-  
 10 terā. Na wai i homai? Na te pakanga i homai. Na te riri i homai. Nā ngā tāngata i homai. I  
 11 homai ki a wai? I homai ki te kikokiko. Kei te kikokiko, kei te tini honohono, he manawa  
 12 ka irihia nei e Tūmatauenga. E tū i te korikori, e tū i te whetā, e tū i te whaiao, e tū i te ao  
 13 mārama. Ko maiea. Maiea ngā Atua. Maiea ngā tāngata. Ko maiea. Whano, whano,  
 14 haramai te toki, haumi e, hui e, tāiki e. (Ritual chant recitation)

15 Ko te mea tuatahi, he hōnore, he kororia ki tō tātou Matua nui i te rangi. Nāna te  
 16 tīmatanga me te whakaotinga o ngā mea katoa. He maungārongo ki te whenua, he  
 17 whakaaro pai ki ngā tāngata katoa. Tēnei he mihi atu ki te amorangi, nānā i whakatuwhera  
 18 te kuaha mā tātou i tēnei rā. Tēnā koe e te rangatira. Tēnā koe me āu kōrero ki tō tātou  
 19 kaihangā, e whakarite i te huarahi mā tātou i tēnei rā. Tēnei anō.

20 [English: My first acknowledgment, honour and glory to God, the beginning and ending of  
 21 all things. Goodwill on to the land and to everyone. I want to acknowledge to that person  
 22 who opened this spiritual realm today, thank you. Thank you for the words to our  
 23 kaumātua to prepare our path for today.]

24 Tēnei hoki te mihi ki te haunga kainga rā. Kia koutou e noho i roto i te āhuru mōwai o  
 25 Tumutumuhenua. Tēnei he mihi atu ki a koutou. Mō tō koutou manaaki i a mātou ngā  
 26 purapura Ora i roto i tēnei hui, kia whakarongo ki ngā kōrero tūkinō mō ngā tāngata i  
 27 tūkinotia mātou i ngā wā o mua. Nā reira, tēnā koutou, tēnā koutou, tēnā koutou.

28 [English: I want to acknowledge the home people there. To you who are sitting in  
 29 the shelter of Tumutumuhenua, thank you for protecting us and sheltering us the survivors  
 30 in these proceedings. To listen and hear the wrongdoings on us years ago, years past.  
 31 Thank you.

32 Tēnā anō koutou. Kia koutou e whakarongo mai nā, o ia marae, o ia marae. Koutou,  
 33 e hāpaitia tēnei kaupapa mā tātou. Kei te rere tonu ngā mihi ki a rātou, ki ngā tini mate e  
 34 pīkauria e koutou i runga i ō koutou pokowhiwhi, kia tangihia, kia mihia. Nō reira koutou



1 mā, moe mai koutou, moe mai, hoki wairua atu. E tika ana ngā kōrero, Kāpiti hono tātai  
2 hono, rātou, te hunga mate, ki te hunga mate. Kāpiti hono, tātai hono tātou ngā waihotanga  
3 nei, te hunga ora ki te hunga ora.

4 [English: Thank you to those listening from all maraes across the land, and those  
5 supporting this proceeding for us. I want to acknowledge all those who have passed on  
6 those many marae, farewell, farewell to you all. It is right to say those passed to the spirit  
7 realm, those who remain, the living to the living.]

8 Kōkiri te manu, tākiri mai te ata, ka ao, ka ao, ka awatea. Tīhei mauri ora. Tēnā anō  
9 tātou. Tēnā anō tātou, kia koutou, te maha puta noa i te motu e whakarongo mai nei ki tēnei  
10 kōrero. E mihi kau ana au ki a koutou katoa. Ahakoa he iti te mātauranga kei roto i ahau mō  
11 tēnei tino taonga o tātou, me kī te reo Māori. He pai te iti nei ki te mihi atu, ki te mihi mai  
12 tātou ki a tātou ki roto i te reo wairua o tō tātou mātu tūpuna.

13 [English: The bird calls and the sun rises and the light shines through. Thank you.  
14 Greetings to us all. The many around the country listening to this, I acknowledge you all.  
15 Although my knowledge is limited around te reo Māori, it is enough to acknowledge te reo,  
16 the spiritual language of our ancestors.]

17 Nō reira, tēnei hoki he mihi kia koutou, kia haramai nei ki tēnei hui whakahirahira  
18 mō tātou. Kia whakarongo ki ngā kōrero mō mua i ngā wā o te tūkinotanga o te tangata ki a  
19 mātou ngā purapura ora. Ahakoa tērā, he kōrero mamae, he kōrero taumaha tēnei, kia  
20 maumahara aua wā o mua, kia mahia ngā mahi ki roto tērā mahi, kia haere tonu te ora o te  
21 tangata. Ahakoa tērā, tēnei he mihi atu ki a koutou katoa, Nō reira tēnā koutou, tēnā koutou,  
22 tēnā anō tātou. Ahakoa he paku, ka nui ngā mihi ki a koutou. Kia koutou hoki ngā  
23 Kaikōmihana. Koutou o te hau kāinga me koutou e anga mai ki tēnei kōrero i tēnei wā.  
24 Tēnei te mihi aroha ki a koutou katoa, tēnā koutou.

25 [English: I want to acknowledge you also for coming to this gathering of ours, to  
26 listen to the wrongdoings done to us, the survivors. Despite that, it a difficult and painful  
27 narrative to remember, but to continue in to wellbeing, but thank you all. Despite how  
28 small it is, I want to acknowledge you, the Commissioners, the home people, and those  
29 listening today. You have my respect, thank you.]

30 (Waiata: Mā wai rā e taurima, te marae i waho nei. Mā te tika, mā te pono me te  
31 aroha e)

32 [English: Who will stand upon the marae, let it be justice, let it be truth, and let it  
33 be love).

1 I mua i taku wehenga mai i tēnei wahanga o tēnei rā, maumahara au i tētahi kōrero o  
 2 ngā matua tūpuna. Hutia te rito o te harakeke, kei hea te kōmako e kō, Ka kī mai koe, he  
 3 aha te mea nui o tēnei ao? Māku e kī atu he tāngata, he tāngata, he tāngata. Nō reira kia  
 4 koutou katoa, tēnā koutou, tēnā koutou, huri noa, huri noa tēnā anō tātou katoa. Ka huri.

5 [English: Before I turn, I remember a saying from my ancestors. Pluck the shoot  
 6 from the flax bush. What is the most important thing in this world? It is people, it is  
 7 people, it is people. So, to you all, thank you, thank you very much).

8 **COMMISSIONER ERUETI:** Kei te mihi atu ki a koe, matua, me ō kōrero māia i takoha mai.

9 [English: I want to acknowledge you, matua, for the gift you have given to us.]

10 Welcome to the Inquiry, we're very honoured to have you here to give your evidence today.  
 11 And I just want to note that all of the Commissioners have read your evidence very closely.

12 Before we start, matua, if I could take the affirmation, please.

13 **MR MM (Affirmed)**

14 **QUESTIONING BY MS SPELMAN:** Tēnā ano koe, matua, i aua mihi i takoto nei.

15 [English: Thank you, matua, for the words that you have shared). Just before we begin, just  
 16 for the benefit of those who are watching, matua, I just want to explain that for your  
 17 evidence today you have the name Mr MM, so we won't be mentioning your real name but,  
 18 of course, I will refer to you as matua as we go through, and I'll just keep an eye on those  
 19 words that we won't say on the livestream for us.

20 Matua, I know you wanted to start your kōrero at the beginning in the way that  
 21 you'd like to share it, so I'll pass over to you to begin in terms of your statement.

22 A. Tēnā koe, Julia. Tēnā anō koutou i whakarongo mai rā (thank you to those who are  
 23 listening). I missed out one thing in my mihi ki a koutou (one thing to you all), te mea  
 24 nōhea (where I was from). Ko Tutāmoe te maunga. Ko Tai tamatāne te moana. Ko Tinana  
 25 te waka. Ko Tūmoana te kaihautū. Ko Ahikiwi tōku marae. Ko Te Rarawa tōku iwi. Ko  
 26 Ngai Takoto taku hapū. Tēnā anō koutou.

27 [English: Tutamoe is the mountain, Tai Tamatane is the sea, Tinana is the canoe, Tumoana  
 28 is the chief, Ahikiwi is my marae, Te Rarawa is my tribe, Ngā Takoto is my subtribe,  
 29 greetings to you all).

30 **Q.** Tēnā koe.

31 A. So, I'm participating in this hearing today because I want to bring clarity to the systemic  
 32 negligence and failures within some of the Government services, processes, and  
 33 procedures. I also want to highlight the connection that can identify the extent of harm,

1 injury, and ongoing ramifications such negligence has had on the lives of victims, and the  
2 survivors who have suffered abuse in care.

3 **Q.** Kia ora. Could I ask you then, matua, to begin by telling us a bit about your early years in  
4 the time when you were living with your grandparents?

5 **A.** Kia ora. In my early years, my childhood was quite traumatic. It wasn't a nice childhood.  
6 I often lived in a state of fear and anxiety, which I believe caused ongoing issues for me  
7 both mentally and emotionally. What made it worse was I couldn't tell anybody about what  
8 was happening to me.

9 When I was a baby, I suffered from malnutrition, and I was moved around from  
10 place to place, between different families.

11 On 26 May 1959, I first came to the attention of Social Welfare, of, sorry, Child  
12 Welfare. My grandparents had called them seeking to have me placed in their care, but my  
13 mother had refused. A short time later my grandmother passed away and I was left in the  
14 care of my grandfather anyway.

15 My early years were nomadic, and a social worker once said that I was "shunted  
16 around from home to home".

17 My grandfather and I moved to live with my uncle, my mother's brother. Later  
18 I lived with my grandfather in a home with a number of adults, including my mother. As  
19 time passed, I found myself living more and more with my mother, and brothers and sisters.

20 One of my sisters was adopted at a young age and I didn't have much to do with her.  
21 It felt more like I had just the three brothers and one sister.

22 There was a distinct difference in how I was treated by my mother compared to my  
23 other brothers and sister. They didn't receive the harsh treatment and abuse I suffered from  
24 my mother. Over time my mother physically and verbally abused me. My grandfather was  
25 my protector and intervened when I was being hit by my mother on the occasions, he saw  
26 it. He would often take me to work with him.

27 When I was seven or eight years old, I was living in Mt Wellington with my  
28 grandfather, mother, and other adults when my grandfather passed away, and after that, the  
29 abuse from my mother got worse and intensified.

30 When my grandfather was around, he would protect me. He was my grandfather,  
31 and I was his moko. To me it felt like he was my primary carer. With him gone, I was left  
32 to fend for myself.

33 **Q.** Kia ora, matua. I understand it was after your grandfather passed that you shifted to live  
34 with whānau in Warkworth. Could you tell us about that now.

1 A. Kia ora. Yeah, I was moved to Warkworth to live with an uncle and his wife and six of my  
2 cousins. I went to primary school in Warkworth. I don't remember much about the  
3 schooling. I was often kept home by my aunty to clean the house.

4 My aunty regularly physically abused me, and she also psychologically abused me  
5 and sometimes she wouldn't even let me speak.

6 I remember the beatings were quite vicious. She would hit me with an electric cord  
7 or the washing machine hose. Sometimes she made me go and find a stick for her to beat  
8 me with, and if she didn't like the stick she would slap and punch me and make me go and  
9 find another one. I was terrified of this woman.

10 If the school called to complain about my behaviour, my aunty would also beat me  
11 for that. There was one time in March 1968 when Social Welfare became involved with  
12 me after the principal at the school called them about me stealing from school.  
13 Occasionally I was sent to school with no lunch. And I was hungry, so I stole food from  
14 the other kids at school.

15 My records show my aunty admitted to Social Welfare that I got plenty of hidings  
16 from her, and she said I was lucky it was from her rather than my uncle, as otherwise  
17 I wouldn't have been able to walk for a month.

18 My aunty also made my cousins hit me and punch me. Sometimes my cousins also  
19 beat me up when they hadn't been told to.

20 My uncle at that time, he was a long-distance cattle truck driver and sometimes he  
21 had me and my eldest cousin fight. After one such fight, I remember that the next morning  
22 after my uncle had gone to work my aunty had called me in and tied my hands behind my  
23 back and had my cousin beat me. I can remember her saying something like, "Don't think  
24 just because your uncle had said so that you can get away with hitting my children".

25 I was first sexually abused by one of my cousins. I was threatened I'd get into  
26 trouble with my aunty if I told anybody about what he did. I was quite fearful for most of  
27 the time I lived there because I was worried that I would be blamed for anything that  
28 happened.

29 Q. Kia ora, matua. I understand after that time you moved back to live with your mother and  
30 stepfather and during that time the abuse continued. Could you take us tell-- us more about  
31 that?

32 A. Kia ora. Yes, eventually, I was moved back to live with my mother and my stepfather. My  
33 mother continued to abuse me severely, multiple times each week. One experience, after

1 getting one hiding from her I remember she split my head open with a after- hitting me with  
2 a frying pan on the head. And I've still got the scar to that today-.

3 I wasn't taken to a doctor or anything like that, instead my aunty applied cobwebs to  
4 the wound, and I was reminded of this incident years later by a nurse when I had to get an  
5 MRI scan done on my head and she commented on the scar. This caused, at that time, a bit  
6 of sadness to come over me, that really affected the rest of my day.

7 My mother wouldn't allow me to leave the house except for - to go to school or to  
8 run errands for her. If I left for other reasons she would come and find me and give me a  
9 hiding out on the street using either a garden hose or a tree branch-.

10 Of course, other children on the street would often see me being beaten by my  
11 mother. I don't recall if any adults saw me getting beaten. I do remember at the time when  
12 my head was split open that it was an aunty who applied the cobwebs to my wound, and  
13 I also remember another time when my when- a nana of mine told my mother to stop  
14 hitting me while she was giving me a hiding-.

15 **Q.** Tēnā koe. Just on your stepfather, matua, just to confirm from your statement that your  
16 stepfather, there was also some physical abuse there and I just wonder if you could tell us  
17 about what that was like for you?

18 **A.** Kia ora. Yeah, my stepfather, yeah, he used to give me hidings too. Not as often as my  
19 mother, but he would punch me on the top of the head multiple times in very quick  
20 succession. Other times he held me with one hand while he used a belt and whipped me  
21 with the other.

22 Yeah, my mother also psychologically abused me. I remember she used to force me  
23 to stay up with her at night sometimes while she was ironing clothes and doing the laundry  
24 and when I fell asleep during this, she would slap me awake and yeah, no, I was I- lived in  
25 fear of my mother-.

26 I'm not sure why I was treated so differently and with such malice. I was just a  
27 naive, frightened little kid. I felt I had no one, I lived in a state of fear and home didn't  
28 seem like home at all. The worst part of it is my family, my whānau, didn't really feel like  
29 my whānau. And I never had a place I could call home.

30 My younger brothers and sister, they were too young to comprehend anything or  
31 have any empathy for me at that time at the way my mother treated me, and they sort of  
32 basically ignored or didn't really know what was going on and what was happening to me.

33 It turns out that I couldn't really trust anyone. It just seemed that way for me. I  
34 have some very, very profound memories of the abuse I experienced. I even feel like that I

1 was robbed of my childhood to some degree. I mean, I was moved from home to home,  
2 from school to school; later on, from various foster homes to other foster homes.  
3 Unfortunately, in those years the foundation for mental and emotional harm had already  
4 been laid.

5 However, what followed only compounded the extent of the damage I have lived  
6 with for the rest of my life so far.

7 **Q.** Kia ora. Thank you for telling us about that foundation, it's important that we understand  
8 that before moving to the next section where the State becomes involved again in your life.  
9 In this next section, matua, you refer to going to live at the home of a Pākehā man. Could  
10 you tell us about going to stay at that home and what sort of a home it was?

11 **A.** Āe. Yeah, I think I was around about 10 or 11 then when that happened, Julia. And I was  
12 moved to a house, to a home run by a Pākehā man who lived on Western Springs Road in  
13 Auckland. There were a number of Māori kids staying there and I believe that I was the  
14 youngest of them all.

15 According to my records, a doctor at the Glen Innes Health Centre called Social  
16 Welfare and informed them that I was staying at this fulla's house and shared his concerns  
17 of this man and that he was known to take in unsettled and semi-abandoned boys. This  
18 fulla, this Pākehā man, he repeatedly sexually abused me while I was living there in his  
19 house. I don't recall exactly how many times he did this to me. He also abused other kids  
20 that were in the house, other people and I often saw that he had a different person in his  
21 bedroom every night.

22 When he abused me, he would make me masturbate him and squeeze and play with  
23 his testicles. I still can remember feeling the touch of his sweaty, fleshy testicles and his  
24 pubic hair. I have flashback memories of his abuse to me and of his kissing me with his  
25 gummy mouth, coming towards my face and seeing his salivaed lips surrounded by a  
26 moustache and his goatee beard. I can still, I can still feel his moustache squashing against  
27 the area of my face around my mouth. I can also remember the smell of his breath and  
28 hearing his heavy breathing over me.

29 This guy attempted to sodomise me quite a few times and I remember him grunting  
30 and carrying on, but he was unsuccessful for most of the time, but I remember feeling his  
31 penis stretching the opening of my anus in some of his attempts. It hurt, but he failed, he  
32 failed to penetrate me. However, he kept going by rubbing his penis and so on between my  
33 legs and up the back of my bottom until he ejaculated. Sometimes he had me masturbate  
34 him until he ejaculated. I can still smell his semen in my memory.

1 **Q.** Tēnā koe, matua. I just want to acknowledge those details that you've shared with us.  
2 I know you thought very carefully before deciding how much to share with the Commission  
3 and that it was important to you to set that out of what happened to you, so I just  
4 acknowledge you for sharing those details with us.

5 **A.** Kia ora.

6 **Q.** Matua, were there also some occasions where you experienced physical abuse from this  
7 man?

8 **A.** Āe, there were occasions when this fulla used to whip me with a belt and often left me with  
9 bruising and welts to my body. There was a lot of abuse in that house in those days. It  
10 seemed like a haven of sexual abuse and physical violence. Even the other kids, the  
11 other some- of the other boys attempted to sexually abuse me also. I recall one boy trying  
12 to put his penis in my mouth, but I fought him off in a fit of rage. This young fulla-, I saw  
13 again in the boys' home later on when I was there, in Ōwairaka.

14 There was another occasion too where a much older boy that was living in this  
15 house did sodomise me. At that time, we were the only two boys at that place. Everybody  
16 else was out or doing something, and yeah, we were the only two at home at that time.  
17 I remember I tried to fight this boy off, but in the end, he ended up holding me face down  
18 and sodomising me.

19 **Q.** Matua, I just want to check at this point if you would like to have a break at all or if you're  
20 happy to keep going. We can take a break any time you'd like to have one.

21 **A.** Kia ora mō tērā, Julia, no kei te pai, me haere tonu (thank you for that Julia, it's okay, let's  
22 continue).

23 **Q.** Ka pai. So, you've spoken, matua, in your statement also about the physical abuse amongst  
24 the boys in the house. Was there anything else you wanted to tell us about that physical  
25 abuse?

26 **A.** Look, yeah, no, it was quite common, it was quite common, and I ended up being the target  
27 of a lot of physical abuse by various members of this house, and yeah, I started to fight  
28 back at them for picking on me and so forth. But it was it-- just became too much, and  
29 I used to sort of go into fits of rage and yeah, I never really had any major, major anger  
30 issues before this, before this time.

31 **Q.** Could I ask you, matua, at this point to tell us about after this period when you moved back  
32 to live with your mum when there was some news about that Pākehā man whose home  
33 you'd been staying in. Could you tell us a bit about that?

1 A. Āe, kia ora, yes, yeah at that stage I was back with my mum and a news bulletin came up  
2 on the TV about this guy who had sexually abused me. He was being arrested at that time  
3 for multiple sexual offences and I remember my mother asking me if he had abused me and  
4 when I answered her yes, that he had, lo and behold I got a hiding. I got a hiding and called  
5 stupid. She was asking the question why I hadn't told her before and, yeah, I was just a wee  
6 bit in shock, I guess.

7 Q. Kia ora. It was after that, matua, that you decided ultimately to run away around the time  
8 of your birthday?

9 A. Āe, kia ora, Julia. Yes, in actual fact it was on my birthday I ran away. That's one of the  
10 reasons why I remember this, because although I've never had a birthday with my family,  
11 on this particular occasion when I was young, I think, it was one of the first times I really  
12 thought about having a birthday, and so I was expecting something to happen. However,  
13 my mother and stepdad took the other kids out somewhere and made me stay home, and I  
14 was told to fold clothes that were in the spare room until they got back. And I, I don't  
15 know, I just had enough and took off, run away.

16 Q. Matua, I'd like to take you, if I can, to paragraph 45 of your statement because I know that  
17 you've mentioned in your statement that you were on the run for about a week before being  
18 caught by Police, taken home, and eventually taken to Ōwairaka for the first time where  
19 you were made a ward of the State. I just wonder if you could explain for us what your  
20 experience was like arriving at Ōwairaka and what happened the first days that you were  
21 there?

22 A. Āe, kia ora, kia ora. Ae, tika tau, Julia (you are correct, Julia). You know I was picked up  
23 by Police about a week later after running away and the day after they took me home, I was  
24 taken to Ōwairaka Boys' Home. And yeah, it was a strange place, and I remember waking  
25 up the first morning and wondering what I was doing there. I was quite bewildered and  
26 somewhat frightened.

27 I remember on the first day I was led to breakfast by what I soon found out were  
28 one of the housemasters and I was directed to sit at a particular table. There were other  
29 boys sitting at previous tables all around the place and at this table there were three others  
30 and I found out that one of them was the head boy of the table and when I looked around,  
31 I felt that I was one of the youngest there at that time. Whether this is true or not I don't  
32 know, but it certainly felt that way to me.

33 And anyway, after sitting down at this particular table and after grace was said, the  
34 head boy lent across the table and underneath the table he put a knife to my stomach and



1 threatened that he would stab me if I didn't give him my toast. After that I was just, you  
2 know, totally - totally fearful of just about anything that went on there. I had no- just- so  
3 wary of others and, yeah, very frightened. I honestly felt I couldn't trust anybody and yeah,  
4 I guess what- happens is that I learned to adapt over time to that place.

5 **Q.** Tēnā koe. Matua, in the next section you speak about the abuse from staff, and we have,  
6 Commissioners have your statement and they've seen that, but I wonder if there were any  
7 particular incidents you wanted to highlight in terms of the abuse from staff at Ōwairaka?

8 **A.** Kia ora, Julia. Yeah, I remember one particular incident that stands out the most, in actual  
9 fact there's a couple of different incidents there that had happened, but one in particular.  
10 I attended -- I was put to attending the school that was on the grounds of Ōwairaka and one  
11 day the teacher, this old Pākehā man, thrashed me with a cane, just went totally berserk on  
12 me with a cane and left me with black and purple bruises all over the back of my body,  
13 down my legs, on my backside, and I don't really recall what the beating was for, but I do  
14 recall that whilst I was in the shower one of the other housemasters had asked me what had  
15 happened and I told him, I told him the teacher had beaten me up with a cane. But the thing  
16 was that, particularly now, nothing happened after I had told him that, and I wasn't sent to  
17 get any medical treatment or anything for the bruises and so forth that was all over my  
18 body. Mmm.

19 **Q.** And matua, there was verbal abuse from the staff as well, is that right?

20 **A.** Āe. Kia ora, yes, there was, you know, there was a lot of intimidation I guess is the word  
21 that I would tend to use where some staff would speak to us kids in a way that wasn't very  
22 nice, calling us names like, you know, for things like getting in line and they would say,  
23 "Get in line, you little brown turd", or call me "a horrible boy", or even calling me "dumb".  
24 And yeah, it was quite a common thing in those days and, you know, we were often cuffed  
25 around the head and booted up the backside and that sort of treatment was dished out there.

26 The only thing this sort of thing did to me was make me more fearful of that  
27 environment and heighten my sense of paranoia, I guess.

28 **Q.** Kia ora mō tēnā (thank you for that). I turn now, matua, to ask you about the abuse from  
29 other residents at the home. Could you tell us, or if there's anything you want to highlight  
30 particularly about that section?

31 **A.** Kia ora, yeah, I guess I was quite tall and sort of skinny and gangly looking and I guess that  
32 sort of made me the focus of attention by other boys who always seemed to want to  
33 challenge me or fight me for some reason or other, and on many occasions, I was assaulted  
34 by the other residents, or some of the other residents in that whare. Most of this stuff was

1 done behind the scenes, sneakily, out of sight of the housemasters, or the people or the staff  
2 that were in control.

3 Yeah, this happened to me quite often. I was punched and slapped and kicked and  
4 often I was given a bleeding nose and, yeah, and it was it- just seemed like I was a target  
5 for no apparent reason that I could fathom anyway, other than the fact that I must have been  
6 an easy target. And maybe because I was probably one of the youngest ones there-.

7 I remember when I first got there, we used to get our allowance in chocolate bars  
8 each week, but initially my chocolate bars were always taken off me.

9 There was another occasion there where the boy that lived at the at-- that old Pākehā  
10 fulla's house that sexually abused me, one of those other boys who had attempted to  
11 sexually assault me also at that house turned up in Ōwairaka too, and I remember seeing  
12 him walking into the little compound that they have there, and he saw me and started  
13 walking towards me. And I remember feeling a wee bit frightened and that, and when he  
14 got close to me, I had no idea of what he was intending to do, but anyway, he lashed out at  
15 me, caught me in the throat, and punched me in the throat. And of course, that caused me  
16 to gag and have difficulty breathing.

17 And I just, again, felt it was too much for me and attempted to run away. Right  
18 there and then I turned around and ran across the yard that they have there and jumped the  
19 fence and took off down the road and staff caught me a couple of blocks away and took me  
20 back to Ōwairaka.

21 **Q.** Kia ora. When you were brought back to Ōwairaka, I understand you were placed in the  
22 secure unit. Could you just tell us a bit about what that experience was like for you being  
23 placed in secure?

24 **A.** Yes, yes. Yeah, I was, you know, I sort of lived with constant fear and I was quite paranoid  
25 about these things so when they brought me back to Ōwairaka after I ran away, they took  
26 me into a separate unit that used to be called "Secure". It was a building that was isolated  
27 from any other buildings, it was on its own, it was quite a big place and from memory there  
28 was only one way in. When you go in, all the there- was no windows facing outwards, you  
29 couldn't see outside. The cells that were in this unit were all around the outside of the  
30 perimeter of it and with all their doors and windows facing inwards towards a compound  
31 and there was -a the- roof was covered over but there was a huge skylight that I recall in the  
32 roof-.

33 And, yeah, I was that- first time this was my first experience of secure. -I was put  
34 into a cell there and I was the only person in that unit at that time, and I hardly saw

1 anybody else there unless they came to let me out for a shower or give me a feed, give me a  
2 meal, and yeah, staff were quite horrible. I remember the staff member that took me back  
3 and into the secure unit, he kicked me up the backside and cuffed me around the ears and  
4 threatened that threatened- me with further violence if I ever tried to run away again. And  
5 I remember staff saying, you know, I would never get out of that place. And I remember  
6 even at one stage there, you know, the staff were calling me "the runaway" rather than  
7 calling me by my name. They would say things like "Runaway, come and do this,  
8 runaway, do that". And yeah, it was quite an experience for a boy of my age then-.

9 I remember while I was there the boy who had punched me in the throat just prior to  
10 my running away was brought in to secure unit also and placed in another cell. And of  
11 course, throughout his stay there he was throwing threats at me left, right and centre of how  
12 he was going to beat me up and all this carry on, and then and- of course I was quite  
13 terrified. It was like -a it- was like I was being tortured, to hear this boy calling out his  
14 threats towards me. Fortunately, though, the next day he was taken out and I've- never seen  
15 that boy since.

16 **Q.** Kia ora mō tēnā, thank you for taking us through that about secure, matua. Could I ask you  
17 now about what your experience was like with education while there?

18 **A.** Yeah, as I said earlier, you know, the first time I was there I attended their school there and,  
19 yeah, it wasn't a very nice experience for me, as I've already mentioned. After that  
20 particular beating I got or that caning I got from the teacher, I actually don't recall being  
21 taken back to that school. So yeah, my schooling there wasn't very good at all.

22 **Q.** So, instead of school, was it right that you had work that you were made to do?

23 **A.** Yeah, yeah, well, you know, they -- the boys at Ōwairaka sort of - some were sent to the  
24 school and others were made to work around the grounds and so forth and so on, and I was  
25 on one of my occasions there, I was made to work in the vegetable garden which was quite  
26 large, and there was a small group of boys that were made to work there, and I recall on my  
27 first day there the housemaster there who was running that garden at the time, I ended up  
28 getting whacked across the back of the legs with a stake, with a piece of wood. And the  
29 reasons he gave me for my being hit around the legs with this piece of wood was because I  
30 had stepped on some plants. And the thing was I didn't know anything about gardening,  
31 and I wouldn't have been able to tell you which was a plant,- and which was a weed, so I  
32 had no knowledge that I was standing on plants that were vegetables or anything like that,  
33 but however, it didn't stop my getting whacked with a stake across the back of the legs.

- 1 **Q.** Matua, while you were at Ōwairaka, was there any acknowledgment of your Māoritanga, of  
2 being Māori?
- 3 **A.** Kao, kāo (no, no). No, there wasn't at all, all the way through my childhood there was no  
4 acknowledgment of my being Māori, except for when Māori was used in a derogatory term  
5 by various people. And there were some people in this place that used those terms, like  
6 calling us Māori turds and things like that. Yeah, I don't recall what they said in particular,  
7 but I do remember that, you know, they used Māori as a in- a derogatory way. -We  
8 weren't we- weren't- told about anything Māori, we weren't acknowledged as Māori, and  
9 yeah.
- 10 **Q.** Was there any efforts made while you were there to arrange contact with your whānau?  
11 **A.** No, no, while I was there, I had no contact with my whānau. And even when they had,  
12 what do they call it, family days, I recall, you know, feeling sort of quite sad actually,  
13 because others were getting visited by their family and so forth, and but- I never did. So  
14 yeah-.
- 15 **Q.** Tēnā koe. The next section of your statement, matua, speaks to your experiences in three  
16 different family homes and I just want to ask you at a general level about those experiences,  
17 because I know there's a common theme that runs through them in terms of you being taken  
18 to a home where it turns out they had asked for a different sort of child to be placed and you  
19 being then uplifted and moved to another home. So, I just wonder if you could speak to us  
20 about that common theme that ran across those experiences?
- 21 **A.** Kia ora, Julia. Yes, no, you're absolutely right. After spending some time in Ōwairaka  
22 Boys' Home, just out of nowhere I was uplifted, I wasn't told that I was going to be uplifted  
23 and I wasn't told anything about why I was being uplifted. Just that a social worker turned  
24 up one day and the next minute we were driving off somewhere and it wasn't until we were  
25 sort of on the road that I was told that he was taking me to live with a family somewhere.  
26 As it turned out, the first family was in a little place, called Kopu ---
- 27 **Q.** And while you were there ---
- 28 **A.** -- over by Thames.
- 29 **Q.** Aroha atu, matua (sorry for that).
- 30 **A.** Kia ora, yeah, it was a place in Thames. Now, the people that he'd placed me with were a  
31 very nice old couple and I recall the conversation I overheard from the old couple that they  
32 were having where they were saying that they didn't want a boy my age, they wanted a girl  
33 the same age as their little mokopuna who was 4 years old.

1           So, when I had heard this, I sort of felt that I wasn't really wanted here. And then  
2 I ended up, you know, I got on quite well with these old people anyway, and I was I-- lived  
3 with them for some months and during living with them I, you know, I sort of settled there  
4 to a degree and, you know, things like I used to go out and earn pocket money from and- so  
5 forth. And then one day again, out of nowhere, the social worker turned up again and  
6 without any warning or anything I was uplifted again and moved to a place on the Hauraki  
7 plains called Turoa, I believe it was, and there I was placed with another couple. Only they  
8 didn't want a boy, they wanted a girl the same age as their girl who was attending  
9 St Joseph's school so that she could be a companion for their girl. So again, I sort of felt  
10 I wasn't wanted-.

11           And then, however--, I lived with them, again for a couple of months, and lo and  
12 behold again, the social worker turned up and I was uplifted again without any warning,  
13 and taken to a place in Paeroa, a family home there that was run by a Pākehā couple, nice  
14 couple they were. And only that there were six or so other boys that were living there also,  
15 I was the only Māori boy there, and I lived there for quite some time, I even recall running  
16 away from that house with a couple of other -- a couple of the other boys, mostly due to the  
17 fact that I was being constantly abused or given a hiding by one of the older boys that used  
18 to live there also, a Pākehā boy that had an issue with Māori, and he used to beat me up  
19 quite often, and run me down for being Māori and so forth.

20           I even recall one night before after-- or during the pictures on a Friday night in the  
21 interlude he beat me up in front of my friends at that time and referred to me as a Māori  
22 bastard and, yeah, so I ended up running away mostly because of him. Eventually, we were  
23 picked up again by the Police and taken to Hamilton Boys' Home, and there I was placed  
24 into a cell, a unit. I never saw anybody else; I didn't speak to anybody else that day or  
25 during the night, and the next morning I was picked up again by the social worker and  
26 taken back to the family home in Paeroa. But that didn't last long.

27           An incident happened there where the Pākehā boy I spoke about, he used to give me  
28 a hiding quite often, was chasing the cat, a cat around, in the kitchen area. The cat  
29 belonged to the female owner of this place. And some days later when I got back from the  
30 Hamilton Boys' Home, this boy, he was actually a teenager, yeah, he blamed me for  
31 chasing this cat and scaring it. And of course, he was telling this to the woman that owned  
32 the place and she got very upset over the over- her cat being chased and frightened and  
33 when she heard this from this boy,- she walked straight up to me and slapped me across the  
34 face and said that I was going to be moved.

1           When I tried to explain to her that actually it wasn't me, that boy, he just walked  
2 straight up to me and punched me in the face and knocked me to the ground and the very  
3 next morning after all of that I was the-- social worker came and picked me up and took me  
4 back to Ōwairaka Boys' Home.

5           Yeah, so that was my experience of those foster homes down there, Julia.

6 **Q.**   Kia ora mō tēnā (thank you for that). Matua, if I could turn now to ask you about the time  
7 when you were -moved, I know you were taken back to Ōwairaka for a brief time and then  
8 moved to Wesleydale when you were 14 years old, and while at Wesleydale there was a  
9 relationship with one of the nurses. Could you tell us about that?

10 **A.**   Kia ora, yes. So yeah, I was about 14 at that time when I was taken back to Ōwairaka and  
11 then I'm- not sure how long after I got back there that I was moved or uplifted again and  
12 taken to this place called Wesleydale. At that time, Wesleydale was an orphanage for kids  
13 and young teenagers, and while I was there I entered into an intimate relationship with one  
14 of the nurses who -was - she was 18 then, and often she would come across from the girls'  
15 dormitory where she worked and come across to the boys' dormitory where I was staying  
16 and we would get together in various places around the home and make out and kiss and  
17 fondle each other and so forth and so on-.

18           One day, I wrote a letter to this young lady and sent it to her home address and it  
19 was there that her father apparently read the letter and ended up making a complaint to the  
20 staff at Wesleydale or to the managers at Wesleydale there about this nurse and I having  
21 this relationship, and unfortunately she got the sack and I was uplifted again by the Social  
22 Welfare and taken back to Ōwairaka and put in secure unit there.

23           I recall that day that the social worker took me back, he took me into the secure  
24 unit, and we sat at a table, and he blamed me for what had happened to the to- my girlfriend  
25 then. And said things like, "See what you've done, you've caused this girl to lose her job  
26 and her career", but there was no thought or anything about how I was feeling or anything  
27 like that about what was happening to me or indeed what had happened to the girl-.

28           So yeah, it was like I just had to cop it and that was that.

29 **Q.**   And you were only 14 at this stage?

30 **A.**   Āe, yes, I was only 14 then.

31 **Q.**   I'd like to turn now, if I could, to ask you about your time at Oakley Hospital. I know  
32 you've explained that you were discharged from Ōwairaka, but that you appeared in the  
33 Children's Court in 1973 on two assaults, I'm just looking at paragraph 88 here, matua.

1 I just wondered if you could explain for us why it was that you were placed in Oakley  
2 Hospital?

3 A. Well, as you say, I committed two assaults and the Children's Court requested a  
4 psychological report be done on me and I was sent to Oakley Hospital into Male 3, they  
5 called it, Unit, and it was a unit for adults that were, well, let's put it this way, while I was  
6 there I witnessed and saw a lot of adults that weren't -- that were mentally impaired or, you  
7 know, mentally sick, and I recall, you know, some of these patients that were there in quite  
8 detail, because I mean, you know, it was quite a bit of a shock, I guess, to see some of the  
9 behaviours.

10 I recall one man who used to walk up to a wall and, particularly when somebody  
11 mentioned the word "blood" to him, or he saw blood, he would walk straight up to a wall  
12 and repeatedly bash his head against the wall until it was a mess, until there was blood  
13 coming out of his head and his face and so forth. Another experience I had there, I saw  
14 another male guy, very big guy he was, walk in to a particular room that I was in and with a  
15 couple of others and stood there and masturbated in front of everybody.

16 There was also another- example of people that were there was another man, used to  
17 always sort of, yeah, in a funny way approach me and used to tell me about his desire to  
18 sexually abuse little girls-.

19 So, it was quite a quite- a profound place for me to be in and witness these things  
20 and, you know, there was even a separate dining room for some of these men that were, you  
21 know, that really needed help. They -couldn't they- weren't allowed to even sit in the main  
22 dining room because of their mental state-.

23 So, yeah, I think I was there for probably about a month or so, I can't be absolutely  
24 certain, but that was my experience of Carrington or Oakley Hospital, yeah, Male 3.

25 Q. Yes, we know you were there between May and June that year and just to clarify, matua,  
26 you've said you were there for about a month, but the reason you were there was simply so  
27 a report could be written, but they kept you there for that full month to do the report?

28 A. Absolutely, yes, that's the case.

29 Q. And once that report was completed, that was back to the Children's Court when you were  
30 sentenced, is that right?

31 A. That's correct, yes, yes, and so when I went back to court I was sentenced to Borstal, to  
32 Waikeria, to Waikeria Borstal.

1 **Q.** Kia ora. I just wonder, matua, before we move to speaking about Waikeria, just looking at  
2 the time this, might be a good point to have a break and we could return to what happened  
3 when you arrived at Waikeria?

4 **A.** Kia ora, kia ora, kei a koutou te tikanga (it's totally up to you).

5 **COMMISSIONER ERUETI:** Tēnā koe, matua. Kua tae tātou ki te mutunga o tēnei wāhanga.  
6 (Thank you, matua, we have reached the conclusion of this part). We will take a 15minute  
7 break so you can refresh your water glass and we'll see you back here at quarter to 12, ngā  
8 mihi.

9 **A.** Kia ora.

10 **Adjournment from 11.30 am to 11.49 am**

11 **QUESTIONING BY MS SPELMAN CONTINUED:** Nau mai hoki mai, matua, ki tēnei  
12 wāhanga (welcome back to this part). I'm just checking with our tech team that they've got  
13 the anonymisation in place still, yep, and that we're ready to keep going with your  
14 statement.

15 **A.** Ka pai.

16 **Q.** So matua, we left off just before the break you telling us about being sentenced to Borstal  
17 to Waikeria and I just wonder if we could pick up then, you could tell us about what  
18 happened when you shifted over, really this part in terms of changing from being a state  
19 ward to then being passed to the Corrections or Justice system?

20 **A.** Kia ora, Julia, mō tēnā (thank you for that, Julia). Yeah, no, absolutely. Of course, I was  
21 sentenced to Waikeria by the court, to Borstal, and my experiences there in terms of abuse  
22 just continued. I do recall, you know, on a number of occasions at least three times being  
23 knocked unconscious and also being sexually abused there by other prisoners, I guess, or  
24 inmates.

25 But I'm unaware, also, Julia of the time factor here, and so I'm just going to outline  
26 the experience that has affected me, that I believe has affected me quite significantly from  
27 my life for- my life since then and what that incident was, was a total abuse of authority  
28 and abuse by the staff and that that were there at Waikeria at the time-.

29 So, what happened was, on one occasion while I was in Waikeria, there was an  
30 incident that sort of escalated into a type of riot, semi riot type of thing. I had no idea that  
31 this was going to take place and after it kicked -off one- night there while we were having  
32 rec and I was watching TV, and it kicked off down the other end of the unit -and  
33 with- chairs and so forth were being thrown at the officers that were on duty at that time.  
34 And very shortly after this incident started, a whole lot of other stuff, a large contingent of



1 staff came into the unit and ordered all the boys back to their cells. -And so, I myself,  
2 I went back to stand in front of my door and eventually it was opened, and I was pushed in.

3 Shortly after that, the staff came around again and pulled me out of the cell, told me  
4 to strip naked, which I did, and while this was happening other staff were inside the cell  
5 throwing everything out of it. There was nothing left in it. Anyway, after that happened,  
6 they pushed me back into the cell, naked. And there was nothing in there, absolutely  
7 nothing. There was a steel bed and a steel bench and a toilet hand basin unit they- were all  
8 bolted to the wall, there was nothing-.

9 And I was made to stay like that through the night and I only assumed that others  
10 were in a similar position throughout the wing -- I was in a cell by myself -- and this  
11 particular night anyway I remember freezing and shivering as the night went on, and I ran  
12 the hot water tap that was in a small basin on top of the toilet/basin combination and I ran  
13 hot water into it and I put my hands into it and sometimes I put one foot in at a time to try  
14 and stay warm.

15 As the days progressed, and that, the very next morning for breakfast we ended up  
16 getting a piece of toast with a spoonful of porridge on it and for dinner I- don't recall what  
17 we got for lunch or whether we got any lunch, I can't recall that, but I recall that for dinner  
18 we got another bit of toast with a spoonful of green vegetable on it. This went on for, I  
19 don't know how -long.

20 Eventually, eventually I was I- attended a court hearing. -On that particular day I  
21 was given shorts and a t-shirt by staff,- and I was military style directed to go to this court-.

22 Now, when I, you know, I was quite frightened of what was happening because  
23 there was a lot of intimidation by staff then and very intimidating behaviour and so forth,  
24 and language. Anyway, prior to court I recall - prior to going into the courtroom I recall  
25 standing at attention outside the door to go into -the - when it was my turn to go in, I was  
26 ordered in and told to stand in the witness box and I was totally, totally sort of bewildered  
27 and at a loss -for - I was so confused, being scared and paranoid and so forth and  
28 that -really - the- only thing that I noticed in that room were a whole lot of Pākehā people  
29 and I noticed how bright the room was.

30 When I when- things had finished in that courtroom, I had no idea that I had walked  
31 out of that courtroom with four charges of -causing assault- causing grievous bodily harm-.

32 Apparently, well, I have no reason to not believe that one of the officers suffered  
33 quite significant injuries to his face, he had his cheek bone crushed or something by a chair  
34 and so forth, and - but- - and I had absolutely nothing to do with it, I didn't- even know it

1 was going on or anything like that, but however-, walking out of that courtroom again, I  
2 had no idea. And I don't recall speaking to anybody before court either about my being  
3 charged with anything, so I was quite naive in those days-.

4 But that's pretty much what happened in that particular incident, yeah.

5 **Q.** And so, you came out with convictions for assault and those convictions have remained on  
6 your record to this day and I understand are still having an impact in your life?

7 **A.** Yeah, absolutely, absolutely. They have impacted just about every time I've been to court,  
8 and they've always been considered, I guess, in sentencing, when I've been sentenced in  
9 front of the court, mmm.

10 **Q.** And is it right, matua, that history is also assessed in terms of currently when you appear  
11 before the Parole Board?

12 **A.** Yes, yes, those things, those four charges are still being mentioned in forums like the Parole  
13 Board and/or when speaking to psychologists and so forth.

14 **Q.** Kia ora. I know we'll-- return back to your whakaaro about psychologists and their role a  
15 little bit later, but if I could now just ask you about once you finished your time at  
16 Waikeria, when you were about 16 and you'd left State care, where did you go to after that?

17 **A.** Well, yeah, after Borstal, the first time I was at Borstal I went to stay with an uncle and an  
18 aunty in Ōtara then, and yeah, unfortunately for me personally I was a little bit lost, and  
19 I guess, I guess regardless of their aroha (their care) for me, I felt a bit alienated, or  
20 "disconnected" is another word that I would use, from my family. I just sensed that  
21 of- course, you can understand at that age I had no idea that this sort of thing was  
22 happening to me, but yeah, that's- how it sort of how- I felt that it- was for me in those  
23 times.

24 Anyway, I began working in a factory in Mt Eden and there I met a young lady, and  
25 this young lady and I decided to live together and of course, I moved out living with my  
26 uncle and aunty, and yeah, that was quite a profound night also.

27 But anyway, we got a flat together, this young lady and I, and we ended up having a  
28 child, my first boy, and we moved to stay with her parents in - up north in Whangā-rei and  
29 we were doing all right there for a period of time but one night after he got back from the  
30 pub a little bit drunk and that, he decided -- her father decided to attack me and beat me up,  
31 and so I moved, I moved back to Auckland the very next day, and I guess, yeah, that  
32 relationship between me and the young lady sort of ended there and then. And I moved  
33 back to Auckland, yeah.

1 **Q.** When you came back to Auckland, I understand it's that time that you fell in with the gang  
2 lifestyle and you speak about searching for connection. Could you tell us about that?

3 **A.** Yeah, so already I was feeling disconnected and not really, I- didn't really have anyone and  
4 so I was sort of like- a I- was on my own. And I fell in with gangs and it was there that  
5 I sort of found- a, I guess a type of whanaungatanga, a connection somewhere where I was  
6 made to feel like somebody, I guess. And yeah, I guess I found that a- sense of  
7 comradeship there. -

8           And, you know, with the way that all the mamae (hurt) and such and such, the  
9 neglect and feeling aggrieved at what had happened to me in the past, I guess with all that  
10 coming together at that time, I sort of relished in this -- in gang behaviour and I found it  
11 quite easy then to take out my frustrations and anger on others and, you know, and some  
12 very -- I became very antisocial and I relished in it, I loved it, and of course the violence  
13 that was attached with that, I had no qualms about who was on the other end of that  
14 violence. It was sort of a, I guess it was sort of a way to get back at my own, you know, in  
15 my own anger, I guess, at the world and everything that happened, had happened to me up  
16 until that stage.

17           Yeah, so it wasn't it- was no problem for me to abuse others, men, women, no  
18 problem at all. -Only I never did I- never did that to children, yeah-.

19 **Q.** And you've spoken, matua, about the way that alcohol and drugs sort of fitted in with that  
20 part of your life?

21 **A.** Āe rā, āe rā, yes, it was sort of like it- was a norm, it was a normal thing to do was be  
22 involved in drinking alcohol and taking drugs and I felt that -that doing- that sort of thing  
23 helped one to be accepted -and but- yeah, I never really gave any consideration to the  
24 effects of those substances on a mind that had already been distorted by some pretty  
25 horrific- abuse.

26 **Q.** You've begun, matua, I suppose, speaking about some of the impacts of what you  
27 experienced while you were in care, and I know you have some detail on this in your  
28 statement.

29 **A.** Sure.

30 **Q.** What would you like to highlight for us today in terms of the impacts on you?

31 **A.** Yeah, well, you know, it was a funny thing, you know, during my life, and today I've  
32 recognised that it would have been quite difficult for people to recognise that I had had any  
33 issues or recognise the effects of that abuse or that trauma that I had suffered from and, you  
34 know, even now, you know, at my age now I have so many, so many mental and

1 psychological struggles, that I believe has come from that trauma of my growing up during  
2 childhood into adolescence and so forth.

3 And not only that, I think about the intergenerational effect that that has had on my  
4 children and my mokopuna now. I mean, here I am in jail, and I haven't seen my  
5 mokopuna or children for something like 20 odd years, -so mmm.-- Yes, and my kids, my  
6 two eldest boys, my first born and my second born have followed me into this system of  
7 care, you know, being jailed and so forth and so on, which, you know, it makes me feel  
8 like, you know, I've failed them, I've failed them as a father, you know, and, you know,  
9 I often wonder, you know, what the heck, what a heck of a cycle that must be, you know,  
10 that first I've suffered this and now my children and I have no ideas what's in store for my  
11 mokopuna, you know? So yeah, sad.

12 **Q.** Kia ora mō tēnā, thank you for sharing that with us. I know in your statement and I'm just  
13 looking at paragraph 113, in there you talk a bit about, and just before this, "the ongoing  
14 state to hypersensitivity to any form of abuse, threats or unfairness" and I just wondered if  
15 you wanted to elaborate on that for us?

16 **A.** Kia ora, kia ora. Yeah, well, you know, growing up I never had too much formal education  
17 being moved from place to place and so forth and given those experiences of abuse that  
18 I suffered. But most of my life, most of my life I've lived in what I call a state of  
19 unconscious oblivion, and this is only existing, this is only a matter of existing in the  
20 moment, and having no sense for the future, not having any plans or anything about the  
21 future, not recognising anything outside of what was going on for me in that moment.

22 A very significant impact of the abuse that I have experienced has caused me to  
23 adapt in a way of, I guess, in trying to survive. And over time you sort of adapt to this way  
24 and this, for me personally, developed into an automatic psychological default mechanism  
25 so which- was often triggered by, you know, further threats of abuse or whether that threat  
26 was being perceived -or real- or otherwise-.

27 You know, a state of fear and paranoia would, or confusion or anger  
28 or would- come over me and sometimes all four, all four of these things would come over  
29 me warping my senses into not being able to function as a normal person would or in a way  
30 that was normally expected-.

31 **Q.** Mmm.

32 **A.** And really all it did was just these- things did was heighten the anxiety and the fear that I  
33 had. -And but- there was two ways this default mechanism could go. One was to shut  
34 down into a state of paranoia and fear and so forth, and the other one was to burst out with

1 violence. -And it was quite often, particularly in the gang world, that that violence was  
2 seen as a good thing. It was seen to give a person some recognition, some sort of mana.

3 But then, you know, today even, you know, leading up to the day I should say, it  
4 was quite easy for me to have outbursts of violent anger and so forth. To this day I live in  
5 what I've called that state of hypersensitivity to any form of abuse, threats or unfairness.  
6 And this is, you know, I'm very yeah- as I say, hypersensitive to it-.

7 Looking back now, you know, I can see how my experiences of being abused as a  
8 child has made me very vulnerable to violent outbursts and so forth. It feels like I have  
9 struggled with extreme violence, impulsive actions, and reactions for most of my life, from  
10 a young adult right up until, you know, recent years, so to speak.

11 **Q.** Kia ora. I wanted to ask you, given how you've outlined really helpfully for us those  
12 impacts, and the fact that you've been in institutions or prisons for most of your life, what's  
13 been your experience of receiving help while in those institutions to deal with the impacts  
14 that you've described for us?

15 **A.** Yeah, sure. You know, I've been coming in and out of prison since that first time in Borstal  
16 for most of my life. I'm in my 60s now and, you know, as bad as that sounds, it is a shame  
17 on I-- think anyway, on the system for not becoming aware of these things a lot earlier.

18 Sadly, for me, those institutions that I've been through, or the prisons, in fact, that I  
19 have experienced for most of my life, have not helped me to identify or process the impacts  
20 of that childhood abuse and this is despite the many, many psychological reports that have  
21 been done on me, and each of them, all of them highlighting the fact that I had a very  
22 traumatic childhood growing up.

23 However, none of them have recommended a process to look into the extent of that  
24 trauma or any form of counselling to help me recover from what has happened to me as a  
25 child. Instead, the reports have focused more so on risk profiling me and labelling me and  
26 categorising me, you know, however hypothetical those results are.

27 So, it's only been in the latter years now working through Cooper Legal, a law firm  
28 in Wellington, and the Royal Commission that has enabled me to share what has happened  
29 in the past.

30 **Q.** And is it right, matua, that your thought is if there had been better processes and earlier  
31 intervention, there would be a lot less victims?

32 **A.** Absolutely, absolutely. I believe that wholeheartedly, that if there was, as you say, some  
33 early recognition, some early interventions for me back there, it would have been, yes, a  
34 whole lot less victims in my life. And yeah, that makes me sad, yeah.

1 **Q.** Given what you've said about not really receiving any help with that, I know that you have  
2 embarked on your own journey to find things that help you understand the past and make  
3 what happened make sense to you. Could you tell us about that?

4 **A.** Kia ora, yeah, no, well, as I say, you know, I've been in and out of prison for that long that,  
5 you know, it became a I- started to wonder why, why do I keep coming back to prison?  
6 What's wrong with me, you know? And so, you know, there was a desire in me always to  
7 change, to change my reality and my perception about life and so forth. Importantly,  
8 though, in this, I never knew, I never knew how to. I never knew even what to look for.  
9 People would say, you know, but you know, you know what's right from wrong. Yeah, you  
10 do sort of, but then when you're put into this default mechanism that I suffered from, you  
11 don't. That sort of stuff doesn't come to mind at all-

12 And so, I set out on a journey of my own and to make sense of what had happened  
13 to me, and what has helped me come to terms with my past and even now my present  
14 situation has been mātauranga Māori (Māori knowledge). It's the only thing that I have  
15 been able to relate to in terms of accepting what I've done and what other people have done  
16 to me. And if it wasn't for the paralleling of mātauranga Māori and English knowledge,  
17 I probably wouldn't even be here talking to you now.

18 But yeah, when this particular sentence started of mine, I recall some of the things  
19 that a late uncle of mine had shown me. He'd shown me this because he'd asked me to  
20 transport him, to be his driver to various Māori hui around the country and so forth. And  
21 you know, prior to this I had made attempts to learn Māori and so forth and so on and to  
22 speak, but I never really grasped its significance then to what it means to me now. You  
23 know, he was part of the taumata o Ngāpuhi nui tonu (he was part of the Committee of  
24 Ngāpuhi nui tonu). And during the time that I travelled around with him to various hui in  
25 Te Ao Māori (gathering in the Māori world), I observed, you know, mātauranga Māori and  
26 tikanga Māori in use (Māori protocols in use) and it brought around a bit of a, I guess, a  
27 change in whakaaro, a change in my thinking, as - that- sort of started, I guess, started the  
28 process of my reassessing my life's journey and starting the process of walking a different  
29 pathway, if you like.

30 You know, I learned concepts like, you know, in Māori that we all refer to, those  
31 that understand Māori, you know, tautoko, manaakitanga, aroha, (support, care, love, all of  
32 those things) wairuatanga, mana tāne, mana wāhine, mana tamariki, aua korero katoa (the  
33 prestige of the man and woman and children). Yeah, and it's been through that kōrero that  
34 I've come to understand he aha tēnei me te Māori, ko wai he tangata Māori (what is Māori,

1 who is a Māori person) and what that really means to be a Māori person in terms of your  
2 beliefs and the way that one conducts themselves in society. Ahako (no matter) whether it's  
3 here or out in the community, and so that was a pathway I've chosen for myself and I've  
4 found many rewards in that.

5 You know, during the sentence I've only increased in my understanding and  
6 knowledge of things Māori and I've used it also to help others to gain a bit of an awareness  
7 and bring some understanding to others that are in my particular situation, you know, just to  
8 give them that feeling, that knowledge of what it means to be a Māori person in modern  
9 society today, you know, it's not a thing of, say, asking the question ko wai koe (who are  
10 you), kāo, because that to me that only speaks about the individual, it doesn't speak about  
11 his connections.

12 The question that needed to be asked is no hea koe, where are you from, and  
13 therefore you are able to make those connections with your people and your maunga and  
14 your awa and so forth (your mountains and your rivers and so forth). You know, and then  
15 everything that's attached to that, which is, you know, all those Māori concepts that I've  
16 mentioned, wairuatanga, whanaungatanga (spirituality and connections), kaitiakitanga (and  
17 guardianship) and so forth. And then, you know, how those things speak of your whānau  
18 and your hapū and your iwi and how we are related, I guess, to the Atua (to God or to the  
19 gods) and what that means in terms of a person's life.

20 So, I've been very fortunate in my journey over the last 20 odd years to make that  
21 connection and I've seen, I've seen it so many times in here coming through the sentence of  
22 the mate, the hurt, the pain, the taumahatanga (the burden), the effects that men in these  
23 places carry on their shoulders in terms of the lifestyle that pertains to guys that, and  
24 women, and youth, living in prison.

25 **Q.** Tēnā koe, matua, it's clear how central that shift has been for you and, as you say, likely for  
26 many others as well.

27 **A.** Mmm.

28 **Q.** I wonder if I could shift now to ask you about your experience and your whakaaro with  
29 redress as it currently is. And what you'd like to highlight for the Commissioners, your  
30 thoughts on that?

31 **A.** Āe. Kia ora, kia ora, Julia. I'm just trying to find some notes that I wrote on it, so just give  
32 me a moment.

33 **Q.** Kei te pai (that's fine).

1 A. You know, one of the things that, in terms of redress, is of course this process that's going  
2 on now, and how valuable this process is in terms of making people aware of the intricacies  
3 of the impacts that this has had on people throughout their life, I think the name is  
4 purapura ora (survivors) and the impact that has abuse had on them.

5 One thing that comes to mind is equity, fairness, a fair process, in dealing with  
6 redress for ngā purapura ora (for the survivors). You know, I'm well aware that people  
7 have their own opinions and their own methods for dealing with things and so on, and I  
8 think that redress has to be, I guess, for us as Māori consistent with the Treaty of Waitangi  
9 in terms of tikanga (Māori protocols), in terms of giving our people, Māori, iwi, a say in  
10 that process and how it should be managed and organised into, you know, providing that  
11 redress for ngā purapura ora (for the survivors). So, it has to have, I think, Māori  
12 representation.

13 I think that it has to also provide structures of support. Currently, where I'm at, at  
14 the moment we don't have there's- not available to me somebody that can offer me  
15 counselling over this, over the abuse that's happened to me. And why that is I have no idea  
16 but, you know, that's one of the things that sort of concerns me, is that whatever the  
17 strategy be, that it's able to be implemented throughout the country where such strategies  
18 are required- for ngā purapura ora (for the survivors).

19 I think, I really think, you know, that for Māori, Pasifika, or any other indigenous  
20 people that have suffered trauma and abuse and so forth, that those processes be addressed  
21 by the tikanga (practices) that applies to those people because, you know, I'm aware also  
22 that some of the barriers that ngā purapura ora come across (survivors come across) in  
23 terms of stopping them from coming forward and speaking about their abuses, you know,  
24 just all their lives they've had a lack of trust in people. That goes for me too, you know?  
25 And, you know, they haven't had the necessary support systems put in place. And/or, you  
26 know, even a sense of feeling whakamā and ashamed about what's happened to them, and it  
27 makes it difficult to speak about.

28 And even for me to be here today speaking about the details of the abuse that's  
29 happened to me has been a long and very hard journey to get here to this state of mind that  
30 I'm in today to be able to tell you about that.

31 So, you know, we have issues like in Māoridom like a lack of men, men who have  
32 an understanding of literacy and numeracy. We have in these places a lack of men who do  
33 not know anything of their who-- they are as Māori, and I think for a Māori it's very



1 important for them to come to know those sorts of things and recognise that the pathway  
2 along those lines is a pathway of rongoā, of healing.

3 So yeah, in the organisations, you know, there's a systemic, I guess, lack of  
4 knowledge from a Māori point of view about how to address these sorts of things.

5 And unfortunately, you know, there's a lot of men in these places that are suffering  
6 the same thing, same symptoms as I've suffered from, and I have no doubt also that there's a  
7 lot of our tamariki and mokopuna in Justice institutions that are suffering exactly the same  
8 way.

9 **Q.** Kia ora, matua. I just wanted to clarify with you, I know you've spoken really helpfully  
10 about the barriers to coming forward for Māori and also, in your particular case, even when  
11 that does happen the resources not being there. And just in terms of the counselling point  
12 you raised, just to clarify, that's the ACC sensitive claim counselling that they haven't yet  
13 provided someone to come in and see you, is that right?

14 **A.** Āe rā, āe, I believe that's the case, yes. For what reason I don't know. When I was, prior to  
15 coming here in Christchurch, I was receiving a Māori counsellor coming in to see me down  
16 there, but up here there's been a bit of a breakdown in the processes of obtaining somebody,  
17 mmm.

18 **Q.** And I know talking about, you mentioned the systemic changes and I know you have some  
19 whakaaro in terms of how mātauranga Māori (Māori knowledge), tikanga and whakaaro  
20 Māori and (Māori protocols and Māori way of thinking) would be an asset to making  
21 changes but that that needs to be done in a way that's not just tokenism.

22 Could you tell us your thoughts about that and, if it helps, matua, I was just looking,  
23 I think you should have it as around paragraph 137 of your statement.

24 **A.** Kia ora mō tēnā (thank you for that). Yes, okay. I have an analogy for this. You  
25 can't cannot- make a square peg fit into a round hole. -This analogy is the same as saying  
26 you cannot have a Māori name given by a Pākehā process and say that it adheres to the  
27 principles of a Māori whakaaro and tikanga (Māori thought process). Unfortunately, in  
28 these such- places there's- a tendency to follow the Pākehā process, trying to implement the  
29 Māori whakaaro (Māori thought) and in saying that, you know, I am grateful, I am grateful  
30 that there is a little bit of Māori whakaaro in a place like this and  
31 there's and- mātauranga- Māori in places like this (Māori knowledge).

32 But, you know, if Māori are serious about, or even this process is serious about  
33 helping Māori in these places, then we need to have a clear and serious look at the way that  
34 Māori is delivered in these places. I myself was a kaiatawhai of a tikanga Māori unit (I was

1 a supporter of a Māori unit) and so I experienced this sort of thing first-hand and where it  
2 lacks is a continuation, if you like, of the good work that starts in places like this by  
3 bringing awareness to Māori that Māori is available, that they in fact are Māori and that  
4 consideration for them should be given to their Māori heritage. Unfortunately, it's not most  
5 of the time.

6 I think that, you know, the assimilation of non--Māori processes and systems has  
7 become so prevalent in our society, that it's influenced the way we allow, as Māori, a lesser  
8 degree of understanding of things Māori to happen. Not everybody of course does this, but  
9 it's quite prevalent in these places, these institutions.

10 **Q.** Kia ora. Matua, I know we're just coming getting- close to the end of your written  
11 statement, and I just wondered if you wanted to share any other whakaaro- in terms of your  
12 thoughts for change and looking to the future?

13 **A.** Kia ora. You know, I understand the critical element of hearing these the-- extent of the  
14 impact childhood abuse in care has had on ngā purapura ora (on survivors) and how the  
15 impact has affected the lives of us survivors, and how it's prevented us to have, I guess, a  
16 normal, normal life. But in saying that, you know, we know the stats, we know the stats for  
17 Māori in these institutions in Youth Justice facilities and even in mental facilities and so  
18 forth, and we also know that, you know, we have a lot of placement of Māori in various  
19 foster situations, foster homes and so forth and so on. And, you know, the thing that I think  
20 of now is well, you know, where they not where-- they might not be my direct whānau, we  
21 are a whānau in terms of Māori and yeah, I actually feel a sense of loss, I guess, a sense of  
22 lack of understanding as to how Māori have become the highest stats in just about all social  
23 areas of society. Yeah, and it's a shame, I think it's a shame on us as Māori and I think it's a  
24 shame on people like myself who have, unknowingly in some cases, come through the  
25 system that we have.

26 At the same time, you know, compensation can be given for the lack of awareness,  
27 the lack of understanding and so forth from these people, whether they be men, women, or  
28 adolescents or so forth, where they have been abused. I think that gives them some degree  
29 of an excuse I guess, and perhaps, you know, we can look towards the future with more  
30 open mind about these impacts and a better understanding of how they actually have  
31 affected our people.

32 I once thought that nobody ever understood me, and, you know, it just brings the  
33 joy, I guess, to my wairua (to my spirit) to realise that the Royal Commission is involved in  
34 this journey to help bring resolution to the past in terms of the abuse that's happened. One

1 of my biggest fears in being a part of this process is that I am here telling you about what  
 2 happened to me growing up, and I am probably one of thousands, my biggest fear is what  
 3 happens now with this knowledge that we give to you and what happens with it after, and in  
 4 fact will the Government do anything about it? Kāore au i tino mōhio. Engari -- no, koina  
 5 (I don't know, but that's it, that's all, Julia).

6 **Q.** Tēnā koe. Koira aku pātai, matua. Those were the questions that I had for you. I just want  
 7 to check in with you if you are still open to having some questions from Commissioners at  
 8 this point?

9 **A.** Āe, kia ora (yes).

10 **Q.** Ka pai, just before I pass the rākau back to the tēpu. E mihi kau ana ki a koe Matua, i tō  
 11 kōrero i te rā nei, i tō kaha, i tō māia. Nō māua ko Hōri te waimārie ki te tautoko ki a koe.  
 12 [English: Before I hand it over to the table, I want to acknowledge you, matua, for your  
 13 story you've shared, your bravery, your courage. It was mine and Hori's privilege to  
 14 support you.] I just want to mihi to you, matua, I acknowledge you. It's been a privilege to  
 15 work with you preparing your kōrero today and I'll now pass the rākau back to our  
 16 commissioners. Tēnā koe.

17 **A.** Tēnā koe, Julia.

18 Tēnā koe Julia. Ngā mihi anaō ki a koe mō tō āwhina i a au, mai te tīmatanga o tēnei hīkoi,  
 19 tae noa mai ki tēnei wā. He mihi rangatira tēnei ki a koe.

20 [English: thank you, Julia, for supporting me from the beginning of this path to this time  
 21 now. I want to really acknowledge you, thank you).

22 **COMMISSIONER ERUETI:** Tēnā koe, matua. Kei te mihi atu ki a koe Matua. Kei te mōhio he  
 23 uaua ki te hoki mahara ki ngā wā pouri me te mamae. He pā mamae hoki ki te kōrero i mua  
 24 i te aroaro o te Kōmihana, i te aroaro o te tokomaha. Kia whai tikanga, me whakarongo ki  
 25 ngā kupu. Ki ngā kupu mai i te ngutu o ngā purapura ora. Nā reira, ka mātau ai te āhua o te  
 26 kino me ngā hē o mua. Tūturu nā mātou. Tēnā koe matua. Tūturu nā mātou i rongohia, i  
 27 mātauria ō kupu i hoatu i te rangi nei.

28 [English: (I want to acknowledge you, matua. I know how difficult it is to reminisce on  
 29 those times and it is hard to talk, to remember in front of the Commission. We need to  
 30 listen to the words of our survivors. Through that, we will get an understanding of the  
 31 abuse and the wrongdoings.)]

32 **A.** Kia ora.

33 **Q.** Tēnā koe, matua. (We honestly heard what you have shared with us today).

1                   So, Matua, I wanted to thank you for your evidence and for the opportunity for us to  
2 ask questions of you. I understand our Commissioner Coral Shaw has a pātai for you (has a  
3 question for you). Kia ora.

4 A.     Tēnā koe.

5 **COMMISSIONER SHAW:** Tēnā koe ano, matua.

6 A.     Tēnā koe, whaea.

7 **Q.**    I have just one question to ask you, and it relates to the part in your evidence, I think it's  
8 about paragraph 119, when you were talking about your self-rehabilitation, when you're  
9 talking about your- - the ways in which you're trying to redeem yourself through  
10 mātauranga whakaaro- Māori (through Māori knowledge and Māori thinking). You  
11 mentioned in your oral evidence that you have been the kaiawhina of a tikanga unit (you're  
12 a support staff) at the prison.

13           I'm interested to know, apart from that, were there any other programmes available  
14 in the prisons to support you and other Māori in that journey towards mātauranga Māori,  
15 and have you got a sense of what works and what doesn't work?

16           And before I finish, I take your point that whatever is there has got to continue and  
17 not stop, but I'm very interested in hearing what whether- you have been assisted by any  
18 other programmes, and what you think works and what doesn't work in that area-.

19 A.     Tēnā koe mō to pātai (thank you for your question). Āe, yes, I'm-- sorry because  
20 sometimes I feel like I want to break into Māori.

21 **Q.**    Please do. Kōrero Māori koe (speak Māori).

22 A.     Kia ora. Āe, ko ngā wā o mua, i te wā i tīmata au i tēnei haerenga kei roto i ngā whare  
23 herehere, he maha ngā wānanga Māori i roto nei, hei tīmatanga te hīkoi o ngā Māori i roto  
24 ngā whare pēnei.

25 [English: in the times that I started this journey in the prisons, there were many  
26 proceedings, Māori proceedings to help Māori.]

27 There's been some good programmes. There's been programmes like Mahi Tahi which is  
28 I- found supported me very much at the beginning of my journey in prison here. And it  
29 was the knowledge that I was very interested- in that they shared with us about things  
30 Māori that helped to, I guess, helped me to see some of the to- see and recognise some of  
31 the things in my past and gave me a desire to continue to learn about mātauranga- Māori  
32 (Māori knowledge).

1           So that particular rōpū, I became very close to one of the kaumātua of that rōpū, a  
2           fulla called Lorry Moore (to one of the elders) who was a great help in the initial stages  
3           along this path.

4           There have been other programmes, or wānanga Māori in these places that has  
5           helped. I'm of the belief that any such programme is better than no programme.  
6           Unfortunately, I find that the I- have found that there's- not enough of a continuation from a  
7           Māori point of view. I mean, here in these places men are given a reconnection, a point of  
8           reconnection and an understanding to things Māori. But I wonder, I often wonder, does it  
9           teach you those experiences, teach - or those wānanga, teach or get to the -nitty-gritty of the  
10          problems for a lack of understanding of our position in these such places, and of course  
11          I've- heard many men, you know, they talk about Māori and their desire to learn it, but this  
12          place isn't really geared up to teach them that, or give them that, I guess that higher level of  
13          learning. They make the reconnection, but they don't continue on with the higher level of  
14          learning.

15          Yeah, I hope that helps you.

16 **Q.**    Yes, kia ora. And so, I just take from you that there is a thirst, there is a hunger to  
17          reconnect to learn, but the way the programmes are presented, they've got to be from a  
18          Māori perspective, and they've got to be continuing and support Māori to continue in this,  
19          it's got to be ongoing. So that's what I'm taking from your kōrero, nē?

20 **A.**    Yes, yes, āe rā, āe, tika tera, (that is right, that is correct). You know, such places as this,  
21          they provide a reconnection with taha Māori (Māori side). They provide an introduction to  
22          the knowledge. They provide other aspects surrounding that that help men to maintain a  
23          reconnection, and they give a level of understanding about things Māori, Te Ao Māori (the  
24          Māori part). And you're right.

25          However, they don't go on to continue that particularly, like I was in the just-- an  
26          example, quick example, I was in the Māori focus unit for five years, I was the  
27          kaiwhakahaere there, the leader, and when that ended, when that ended, I was put back into  
28          mainstream with no Māori support, with no more support to support me in my journey as a  
29          Māori.

30          So that explains to you I think in a nutshell what happens in these places.

31 **Q.**    Yeah, a very good example. Tēnā rawa atu koe (Thank you very much). Thank you very  
32          much for your evidence and I'll pass it back to our chairman. Thank you.

33 **A.**    Tēnā koe, tēnā koe e te kui (thank you very much).

1 **COMMISSIONER ERUETI:** Tēnā koe, matua. I'll now pass to Commissioner Paul Gibson to  
2 see if he has any pātai for you. Kia ora, Paora.

3 **COMMISSIONER GIBSON:** Yes, tēnā koe, matua. This follows on from Coral's question.  
4 Appreciating and acknowledging all the work you've done inside the prison, growing your  
5 own mātauranga (your knowledge), what do - assuming you get out sometime, what do you  
6 need, who should be on the other side of the Parole Board equation, what do they need to  
7 know when they come to that meeting? And I suppose, most importantly, what do you  
8 need and purapura ora (survivors) like yourself need when you walk out the gate-?

9 A. Tēnā koe e te rangatira. He pai ō pātai ki a au mō tērā tūmomo āhua, o te poari nei e tū  
10 ana i mua i a mātou ia wā, ia wā. Hei whakawā i a mātou me ō mātou whakaritenga ki te  
11 hoki ki te hāpori a waho rā.  
12 [English: thank you very much, that is a great question as it pertains to the Parole Board, as  
13 they assess us and who we are and how we can return back into the community.] I think,  
14 personally, that there's not enough understanding across the whole Government system,  
15 particularly in anything that pertains to this particular situation where men are in prison,  
16 and we have to address the Parole Board. I think there's not enough understanding of  
17 things Māori there and its significance to those who live by the principles and values of  
18 Māori in terms of how significant the concepts contained in Māoridom mean to people like  
19 myself who have, I must say, who doesn't know everything but has a little bit of knowledge  
20 about things Māori, and I particularly pride myself for my hikoi in Te Ao Māori (my  
21 journey in Te Ao Māori) and I think there needs to be a lot more people employed or given  
22 the opportunity to learn Māori in depth throughout the system so that there is an  
23 understanding of te hōhonutanga o ngā mea Māori, te tuturutanga hoki o ngā mea Māori  
24 and mātauranga Māori (of the depth of things Māori, the depth and knowledge of Māori)  
25 and what it actually means to a Māori who has an understanding of that, or who presents  
26 themselves in that light.

27 I personally have experienced that, or it appears that Māori doesn't really have a  
28 significant place, I guess, in positions of power in places like this throughout Corrections,  
29 and other Government services too. Because I've spoken a lot about my knowledge of  
30 Māori to various people, psychologists, the Parole Board, and yet there appears to be a lack  
31 of understanding of Māori at the level that I'm speaking about. It's just my experiences that  
32 I come from in that degree.

1 So, I think there should be a lot more people trained in Māori within the system to  
2 understand Māori and are able to help, guide our Māori back to a pathway of healing and a  
3 pathway of wellbeing for themselves, their whānau, hapū and iwi.

4 So, and- I'm- not, I guess, lacking any understanding in the fact that that particular  
5 request that I've made here is going to be an easy one. But, you know, I would feel  
6 personally a whole lot better if there was somebody, say, for an example, that sits on the  
7 Parole Board, Māori, who understands Māori from where I come from when I speak about  
8 Māori, and who can then inform the others of my position in life and my journey where I  
9 am now.

10 So, I hope that answers your question, Paul.

11 **Q.** Kia ora. Thank you, matua.

12 **COMMISSIONER ERUETI:** Ngā mihi, matua, mō ō whakaaro (thank you, matua, for your  
13 thoughts). I'll turn now to Commissioner Sandra Alofivae.

14 **COMMISSIONER ALOFIVAE:** Thank you. Tēnā koe, matua. [Samoan] (Samoan). Thank  
15 you so much for the richness and the wisdom of your lived experiences. One of the points  
16 that I picked up on was in your oral evidence around the lack of support, the lack of  
17 counselling that's actually available to yourself and to other men like you, women,  
18 presumably as well in the female prisons, and to our rangatahi (our youth), around how do  
19 they actually process, how do they get the support to actually process their experiences so  
20 that we can get to that greater space of mātauranga (of knowledge). And I heard the wero  
21 (the challenge) around the challenging of the status quo, that currently the systems on offer  
22 are just not good enough. And in --fact, in your evidence in paragraph 82 of your second  
23 statement

24 **A.** Kia ora.

25 **Q.** Kia ora, where you say: "There needs to be recognition of the ongoing abuse by the  
26 system, the Government and the services supplied to us. It is no different now to what it  
27 was back then."

28 And you have the mandate to make that comment because actually you've lived  
29 through the different changes, and you've seen very little change.

30 **A.** Tēnā koe, whaea (thank you for that).

31 **Q.** What I'm wanting to - are- you able to expand on that for us, how do we effectively do that  
32 differently?

33 **A.** Very big question, that one.

34 **Q.** Yeah.

1 A. I think, you know, it requires a very high level of understanding of the position that people  
2 like myself and ngā purapura ora (survivors) actually are in, in the now. I do feel that the  
3 future is very more important now than the past was, but I still understand also that the past  
4 is as important to us in how we move forward.

5 Whaea, it's quite difficult to explain. I think in my statement there at paragraph 82  
6 it reflects the - I guess the somewhat ignorance- of people that work in such positions of  
7 Government power, of their own processes and procedures, that they, those can have an  
8 effect on the outcomes for our people.

9 I think also that the way to combat that sort of perception, if you like, is to first  
10 make people aware of the fact that there is a need for different ways of approaching  
11 rehabilitation for different types of people, different groups of people, particularly here for  
12 Māori, you know, not in any way putting down or, I guess, yeah, putting down any Māori  
13 initiatives that are going on in these places now. As I've said before, they are a start. What  
14 I would like to see is that they are expanded on, and that people recognise that abuse can  
15 come in many forms, that there as- we know, there's the physical abuse, the sexual abuse,  
16 the psychological abuse and so forth. But in these places what I've experienced is that  
17 there's, throughout my journey, is that there is a lot of abuse of power, abuse of authority, a  
18 lack of integrity in some cases and I have experiences and have been sanctioned for things  
19 that I have should not have been sanctioned for-.

20 So, I guess it comes back to the integrity of the individual, and I think most of us as  
21 Māori know that Māori is about integrity. So, I hope that answers your question, whaea.

22 Q. It does because what I hear you saying, and you correct me if I'm wrong, is that actually the  
23 fundamental principles that underlie the prison system and how it's supposed to help you  
24 actually are wrong, it doesn't. And that we should be listening and actually having the  
25 courage to go into the matauranga space more securely and confidently, especially in the  
26 prison system.

27 A. Yeah, I have a tendency to agree with you there whaea, but understanding that, you know,  
28 there are a lot of people in these places that are genuinely there to try and help.  
29 Unfortunately, it's the processes and the procedures that provide a negative environment,  
30 I guess, for those people to work in and are not able to, I guess, assert their own ideas and  
31 initiatives that they propose that may improve such systems and processes, so...

32 Q. Yeah, thank you, matua. Thank you, malie lava.

33 A. Kia ora.



1 **COMMISSIONER ERUETI:** Kia ora ano, matua. Actually, my question was a question asked  
2 by Commissioner Alofivae, as we're hearing from you and many other, he purapura ora  
3 (many other survivors) how essential it is to ensure that Māori in prison have access to  
4 kaupapa Māori based counselling and services while they are there to meet their needs.

5 Now, I'm going to thank for your whakaaro on redress, it's insightful comments,  
6 strong advice for this Inquiry, but I'll turn now to my colleague, Commissioner Steenson, to  
7 mihi you and thank you for your kōrero.

8 A. Kia ora, tēnā koe.

9 **COMMISSIONER STEENSON:** Ngā mihi Anaru, Commissioner Erueti.

10 Tēnā koe, matua. It is my privilege to mihi to you today because what a valuable  
11 gift you've provided to us with your kōrero. I mean, you were a genuine situation where  
12 you needed to be taken into care, but care, the care never happened, you were just failed by  
13 everybody at just a young age, as a young tamariki (child). And as you say, this was the  
14 foundation for the rest of your life, the pathway that you experienced from thereon in.

15 And you went looking for whanaungatanga (connection/companionship) and for  
16 some connection which are basic human needs, and you found some comradeship through  
17 the gangs and again, it somewhat seemed to have given you licence to play out the trauma  
18 and the violence to pay back for the suffering and the abuse that you'd experienced.

19 We can all only imagine if you'd been given a proper chance with a caring and  
20 loving environment, creating that connection as a child, you wouldn't have been there.

21 So today you've shared with us very raw, personal details of the abuse you suffered,  
22 and as you pointed out, it's critical for the rawness of the details to be known so that the  
23 impacts can be better understood in what's needed to alleviate the impacts, the long,  
24 lifelong impacts.

25 Kei te Purapura tuawhiti o Te Rarawa Koinei te reo maioha o Ngāti Whātua te rere  
26 nei ki a koe, i ngā kōrero i te wā.

27 [English: to the survivor of Te Rarawa, this is my acknowledgment of Ngāti Whātua  
28 to you and what you've shared.]

29 Thank you, matua, for your bravery and being so giving with your kōrero today.  
30 Ngā mihi nui, no reira, tēnā koe, tēnā koe matua (thank you very much).

31 I'm now going to ask my kaumātua whanaunga to close with a karakia after we  
32 waiata for you.

1 **KAUMĀTUA CLAY(?)**: Tuatahi mai, e te matua. Kei te tautoko ana ngā kōrero kua kōrerohia e  
 2 pā ana ki te tō māiatanga, tō kaha ki te whākī mai tō kōrero i waenganui i a mātou. Nō  
 3 reira, kia kaha, kia māia, kia manawanui.

4 [English: Te reo Māori firstly, matua, I want to support what -you I- want to acknowledge  
 5 you and support what has been said about you, your courage, your support, be brave, be  
 6 strong.]

7 Me inoi tātou. Unuhia, unuhia. Unuhia ki te uru tapu nui kia wātea, kia māmā, te ngākau, te  
 8 tinana, te wairua i te ara takatā. Koia rā e Rongo, whakairia ake ki runga. Āe rā kia wātea,  
 9 ka wātea, kua wātea Pai māriri. <sup>[ōō]</sup>[ōō]

10 (Waiata Whakaaria mai tō rīpeka ki au. Tiaho mai rā roto i te pō. Hei kona au titiro  
 11 atu ai. Ora, mate, hei au koe noho ai

12 [English: oh Lord my God, what an awesome wonder. Consider all the worlds thy  
 13 hands have made. I see the stars, I hear the rolling thunder, oh, the power throughout the  
 14 universe displayed. Then sings my soul, my saviour God to thee, how great thou art, how  
 15 great thou art. Then sings my soul, my saviour God to thee, how great thou art, how great  
 16 thou art. How great thou art, how great thou art. Amen).

17 Hei whakakapi i tēnei kaupapa, ka tuku ki a koe. Ko te kai a te rangatira, ko te  
 18 kōrero. Anei te kōrero, kua wehe atu nei ināiane. Nō reira tēnei te mihi ki a koe anō e  
 19 matua mō tō kaha. Tēnā koutou, tēnā koutou, tēnā anō tātou katoa.

20 [English: To close this part, the food of chiefs is the narrative and here's the  
 21 narrative that you have heard today. Matua, thank you, thank you.]

22 **Lunch adjournment from 1.11 pm to 2.18 pm**