

**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 Kerryn 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: 18 March 2022

TRANSCRIPT OF PROCEEDINGS

INDEX

EXPERT PANEL – MODERATED BY TRACEY McINTOSH DENISE MESSITER, HERA CLARKE, PAORA MOYLE, TUPUA URLICH AND GARY WILLIAMS	720
CLOSING STATEMENT BY THE CROWN	756
CLOSING STATEMENT BY THE ROYAL COMMISSION	758

1 **COMMISSIONER STEENSON:** Tēnā koe Ms Baker. We will now hear from counsel from the
2 Commission, Ms Spelman.

3 **CLOSING STATEMENT BY THE ROYAL COMMISSION**

4 **MS SPELMAN:** Ka mihi ki te kaikarakia i whakatuwhera tō tātou rā whakamutunga, i te karakia.
5 Matua Taiaha, tēnā koe.

6 [English: I want to acknowledge our Matua Taiaha for opening our proceedings today,
7 thank you.]

8 Ka mihi ki ngā purapura kua whetūrangitia, kua rere ki tua o te ārai, okioki ai. Me
9 mihi ki a koe e Tā Wira, moe mai rā e koro, hoki atu ki to ūkaipō tawhito, ki Hawaiki Nui,
10 ki Hawaiki Roa, ki Hawaiki Pāmamao. Kāti rā, me hoki mai ki a tātou te hunga ora e tau
11 mai nei.

12 [English: Rest on to the survivors who have passed on. And of course to Sir Wira,
13 rest on, return to the source of origin, to great Hawaiki, distant Hawaiki. Now I return to
14 the world of living.]

15 Ka mihi ki ngā purapura ora, kāre i tae ki tēnei whare. Ahakoa kei tawhiti koutou e
16 noho ana, kua rangona e tātou ngā kōrero. Kei konei koutou a wairua. Kei konei ō koutou
17 whānau, haukāinga, iwi, hāpori anō hoki.

18 [English: Thank you to the survivors who could not attend in person. Though
19 you're far, we have heard your statements, you are here in spirit, your whānau, your hapū
20 and your iwi and your communities are here.]

21 E te whare e tū nei, Tumutumuhenua, tō tātou āhuru mōwai. Kua rangona e koe i
22 te mamae, i te pouri, i te taumahatanga o ēnei kōrero katoa. Ahakoa, kua hūnuku te hui nei
23 ki runga i te ipurangi, nāu i pupuri tātou i roto i te aroha o ō mātou mātua tīpuna.

24 [English: The ancestral house Tumutumuhenua, our safe haven, you have born
25 witness to the anguish, to the sadness and to the burdens of these testimonies. Though this
26 hearing comes to an end, though this hearing was online, you bound us together within the
27 confines of embrace of our ancestors.]

28 Ngā rangatira o Ngāti Whātua Ōrākei, mai i ngā ringawera kei muri, ki ngā
29 kaikōrero kei mua. E rua ngā wiki mātou o te Kōmihana e noho ki raro i tō koutou manaaki
30 me ō koutou tikanga tupuna. E whakamānawa atu nei ki a koutou, e ngā tohunga o te
31 manaaki. Mātou i haere tūpuhi mai, ka hoki mōmona atu, tēnā koutou.

32 [English: To the esteemed ones of Ngāti Whātua Ōrākei, from the cooks to the ones
33 in front, two weeks you have furnished your caring for us, us who came very skinny, return
34 home very well fattened. Thank you]

1 Ki a tātou te tīma o te Kōmihana, e mihi ana ki ō koutou tautoko, ki ō koutou tiaki
2 ki ngā purapura ora. Ehara tēnei kōrero, he kōrero whakakapi, nā te mea ka haere tonu te
3 kaupapa. Hei whakaoti pai ai te whakawhetai, te whakatewhatewha Māori me te rīpoata.
4 Mō ināia tonu nei me ngā mokopuna o te anamata. Nō reira, tēnā koutou, tēnā koutou, tēnā
5 rā tātou katoa.

6 [English: To the Commission team, I acknowledge you for your support. To the
7 survivors, this is not a closing statement because this issue goes on into the investigation,
8 the Māori investigation of this report. For now, for our grandchildren and for the future,
9 therefore, thank you all.]

10 I acknowledge again Māori survivors, including those we have heard from over the
11 last two weeks, those who have shared their experiences in a way that was pono, that was
12 tika, that was Māori, which includes for those who have passed on. I also acknowledge all
13 Māori survivors who have shared their experiences in other public forums and in private
14 with the Commission. You have been heard.

15 I acknowledge this wharenuī, this safe haven that has heard all the pain and sadness
16 over the last two weeks. Although we have had people beaming in from all around the
17 motu, Tumutumuwhenua has held us all.

18 I acknowledge Ngāti Whātua Ōrākei ki a koe hoki Whaea Shirley i tō kiriata, i tō
19 kōrero (and to you also Whaea Shirley to ensure your statements in the video). Our hosts
20 who have ensured that this hearing has been guided by tikanga, including the endless
21 manaaki which means we'll all be leaving here significantly rounder than when we arrived.

22 To the Commission team, te hāpai o ki muri, to all of those who worked behind the
23 scenes to support this kaupapa, I acknowledge you all. He uri ahau nō Ngāti Hikairo ki
24 Kawhia, ko Julia Spelman tōku ingoa (I am a descendant of Ngāti Hikairo ki Kawhia, my
25 name is Julia Spelman). It is my privilege to speak on behalf of Counsel Assisting the
26 Royal Commission and the Māori investigation team. As I said, this is not a closing
27 statement because our work continues to complete the Māori investigation and the reports
28 and other work of this Inquiry.

29 When the hearing opened last Monday, I spoke about the concept that comes from
30 the name gifted by our hosts, that has underpinned this whole hearing; mai i te pō ki Te Ao
31 Mārama, meaning the transition from night to the enlightened world. These last two weeks
32 have moved us to Te Ao Mārama. We know much more today than we did before we
33 started this hearing, and this has only been achieved through the courage and bravery of
34 survivors to tell us about their experiences in State and faith-based care; along with their

1 recommendations, their challenges, the wero they have laid down for change to ensure that
2 no more mokopuna or whānau should ever experience the same.

3 I tēnei wā kua puta mai ngā pātai e rua. Ko te pātai tuatahi: Nō wai te hē?

4 [English: At this time I will express the first two questions. First question: Who is
5 responsible?]

6 Who is responsible for owning what happened and what is being done? We have
7 heard this question, me pewhea e whakatikangia [English: how can we rectify it.]

8 The Crown and faith-based institutions have had the privilege to sit and the
9 responsibility to listen, to learn and to acknowledge during this hearing. However, that is
10 not enough. It must also be acknowledged that the things we have heard did not happen by
11 accident or through isolated acts of individuals. Over generations, State and faith-based
12 systems have allowed acts of terrible violence and abuse to tamariki and vulnerable adults.
13 A care system that was meant to care for our most vulnerable was often devoid of care and
14 of aroha.

15 Ko te pātai tuarua: mai i Te Ao Mārama ki whea? [English: The second question:
16 From the world of light to where?] Moving from Te Ao Mārama, where to next? Te Ao
17 Mārama is not an end in and of itself but a new start point for us. In order to honour the
18 courage and generosity of survivors who have shared intimate details of their experience as
19 well as their whakāro about change, we the Royal Commission must be firmly committed
20 to where we are going next, about the systemic changes that are required for the present and
21 for the future.

22 This Royal Commission must deliver comprehensive recommendations, grounded
23 in tika, in pono, to uphold the mana of everyone who has been involved and to begin to
24 meaningfully address the harm and impacts that have been suffered by generations of
25 Māori survivors and their whānau, hapū and iwi.

26 We have heard about the scale and nature of abuse during this hearing, physical,
27 verbal, psychological, sexual, spiritual and neglect. But we have also heard the particular
28 Māori experience, the significant racism, the cultural abuse, the deep, lifelong trauma that
29 was done to survivors by removing them from their whānau, iwi and hapū, by severing ties
30 to whakapapa, leaving them disconnected from their culture and identity.

31 We have heard how the greatest hara sometimes was not the abuse itself but was not
32 being believed and the retraumatisation of redress processes.

1 Through this hearing we have been better able to understand the nature of the abuse
2 that Māori have suffered and how abuse has impacted, not just survivors as individuals, but
3 the ripples across generations along whakapapa and into the wider whānau, hapū and iwi.

4 It has been clear from the kōrero this week that Māori have their own important
5 story to tell. Some of the unique aspects which were clearly brought to light through the
6 evidence the last two weeks, include the trampling of tikanga, whakapapa and the right for
7 Māori to live as Māori, the fact that racism was experienced by most, if not all, the Māori
8 survivors we heard from. This was both explicit through individual experiences where
9 survivors were insulted and targeted for abuse because they are Māori, but also through
10 sustained systemic racism, where the system has operated to treat Māori differently and
11 worse off, denied survivors access to whānau, failed to provide culturally appropriate
12 support, and worse, denied support based on racial biases.

13 What we have heard strongly is that while there have been some changes to these
14 systems at a law and policy level, these changes are tokenistic and have not gone far
15 enough. This week we have heard survivors' pain of hearing te reo rangatira to be used to
16 name Crown agencies, systems, policies and facilities that are still causing harm to Māori.
17 Some survivors have said they welcome some changes, as something is better than nothing.
18 But the changes have not gone far enough to change and stop the racism that Māori still
19 experience today.

20 Another unique aspect of the Māori experience is the collective nature of the harm.
21 We have heard the trauma reverberating through generations and the unresolved impacts
22 that are passed down whakapapa lines. Hearing from survivors during the last two weeks
23 has highlighted the abuse that whānau have suffered by the direct action and inaction of the
24 State. We know that when one person is harmed, the collective is harmed and everyone
25 suffers.

26 We have also heard about the additional challenges and prejudice faced by whānau
27 hauā, whānau whaikaha, Māori who are disabled as well as Māori who face additional
28 intersectional issues. We heard Māori who are already facing disadvantage for being Māori
29 then have another layer of discrimination and end up feeling as though they are at the
30 bottom of the heap.

31 We have also heard strongly and repeatedly that the significant abuse was suffered
32 historically and that it continues pervasively today. Now that we have heard about the
33 experience of Māori in care, it follows that the pathway forward must be different, our

1 findings and recommendations must uphold the mana, tikanga and Tiriti rights of Māori by
2 ensuring that the pathway forward is led by Māori.

3 As we heard from one of our survivor witnesses, "we don't need the Crown to give
4 us power, we've always had it; we need the Crown to respect our power." This point was
5 reinforced by a number of witnesses who told us that where they did manage to find some
6 healing, this was almost always through reconnection to whānau, to tikanga and to culture,
7 and that this was done of their own initiative with no support or resourcing from the
8 institutions that harmed them in the first place. For many survivors, their resilience that we
9 have seen in these weeks was grounded in the strength they drew from tikanga and it is
10 clear that that is the critical path forward.

11 The Royal Commission will be continuing its work this year, Crown and faith-based
12 institutions will be called to account. The evidence given in this hearing will add to the
13 strong foundation for that work. Looking ahead, survivors have been consistent in their call
14 for Māori-led and Māori-based solutions, and this means a collective approach.

15 The Royal Commission will continue to work with survivors to continue to answer
16 the important questions that have been raised during this hearing. We will honour what we
17 have heard across the hearing by reflecting on what survivors have said, by accurately
18 recording and reporting what we have heard, and we will also return to the bigger wero laid
19 down by Matua Moana Jackson, to be courageous in reckoning with colonisation and the
20 constitutional implications for the future of Aotearoa.

21 During this hearing and throughout the work of the Royal Commission we have
22 heard over and over from survivors their primary motivation for sharing their experience
23 was so that other Māori children, other tamariki and future generations do not have to suffer
24 in the way that they did. We too will keep this at the forefront of our hearts and minds as
25 we move into writing the Māori report.

26 Ka whakaaro ake au ki te whakataurākī a Tā Heemi Henare, e noho hei pou mā
27 tātou; "Tawhiti rawa tō haere, ki te kore haere tonu. Nui rawa ō mahi, i te kore mahi tonu.

28 [English: I now recall the proverb coined by Sir James Henare. "We have come too
29 far not to go further. We have done too much not to do more."]

30 Nō reira, e aku rahi, e aku nui, e aku rau rangatira, mai i tēnei mokopuna o Te Tai
31 Hauāuru, o Ngāti Hikairo ki Kāwhia, nei rā te mihi kau ana ki a koutou katoa. Tēnā tātou.

32 [English: Therefore, to the esteemed assembly, from this descendant of the West
33 Coast of Ngāti Hikairo ki Kawhia, my undying gratitude to you all).

1 (Waiata Ngā Iwi E: Ngā iwi e, ngā iwi e, kia kotahi ra Te Moana-Nui-a-Kiwa E-i-a-i-e!
 2 (Whakarongo Tautoko) Kia mau ra, kia mau ra, ki te mana motuhake me te aroha E-i-a-i-e!
 3 (Whakarongo Tautoko Wāhine mā, wāhine mā, maranga mai, maranga mai, kia kaha E-i-a-
 4 i-e! (Whakarongo Tautoko) E tāne mā, e tāne mā, tama tū, tama tū, tama ora! E-i-a-i-e!
 5 (Whakarongo Tautoko)

6 (English: all the tribes, to all the tribes, unite the Pacific, harken, support,
 7 harken to the call. Hold fast to self-autonomy and love. Hold fast to independence and
 8 love. Harken to the call. Heed the call and support. To our women, rise up, be strong. To
 9 our women folk, rise up, be strong. Heed the call, support, listen to the call. To our men,
 10 our brave men, to our men, men who rise, our strong men heed the call, support. Heed the
 11 call, support).

12 **COMMISSIONER STEENSON:** Ngā mihi nui, Ms Spelman, and for all your mahi, ngā mihi
 13 nui ki a koe. We'll now move to mihi from Commissioners and I'm going to start by asking
 14 Commissioner Erueti to begin.

15 **COMMISSIONER ERUETI:** Kia ora Julia. Kei te mihi atu ki ngā purapura ora, ngā morehu,
 16 koutou i whakauru mai, koutou i matakitaki mai ana ki tēnei huihuinga
 17 [English: I would like to acknowledge our survivors, all who came in, all joined in online.]
 18 We've got a brief opportunity here to mihimihi and give thanks, only 1 or 2 minutes we've
 19 been advised so I'll keep it short. But I want to start with survivors, of course, for speaking
 20 out and their bravery in coming here. We couldn't have done this mahi without you.

21 Now the work continues. You've trusted us, you've gifted your kōrero to us, and
 22 now we need to take that and work hard to shape up recommendations that will lead to
 23 transformational change.

24 I want to acknowledge the manaakitanga o Ngāti Whātua Ōrākei (Ngāti Whātua's
 25 warm reception). We always knew we were going to have this hearing on a marae, we
 26 weren't sure where to begin with, but it wouldn't have been possible without Julia Steenson
 27 and her connection with her whānau here at Ngāti Whātua to help make that happen.

28 Ngāti Whātua have hosted us with grace and dignity. So ngā mihi mahana ki a koe,
 29 ki a koutou (warm thanks to you). I want to thank our people, our tech people, comms,
 30 translators, transcribers, pukenga matua kingi, the commitment that you've all shown to our
 31 young team of Māori lawyers and advisors, to all the mahi you've done to keep this waka
 32 on the right path for the past two weeks, you've all been amazing. And in particular Julia
 33 Spelman for your amazing mahi.

1 I also want to thank you my colleagues here, Paora and Julia and also Coral and
2 Sandra who are watching online, and to you out there who have been watching, SAGE, Te
3 Taumata, the New Zealand public who have tuned in, Māori communities and of course
4 survivors, so ngā mihi ki a koutou katoa.

5 **COMMISSIONER STEENSON:** Tēnā koe Anaru. I'm now going to ask Commissioner Gibson
6 for his mihi.

7 **COMMISSIONER GIBSON:** Kia ora Julia, and kia ora, thank you to tangata whenua Ngāti
8 Whātua Ōrākei, the generosity and the safety which you have given us for this hui and to
9 survivors, and for gifting us the name Tō muri te pō roa tērā a Pokopoko Whiti--te--rā.
10 Today, the closing day is the day of Te Whiti o Rongomai, te whiti o te rā, the day of an
11 expectation of peace, of change, of transformation of something in the future. Thank you
12 for your hosting, your generosity throughout these two weeks.

13 Purapura ora Māori, thank you for your māia, your tika, your pono, your courage,
14 your truth, also hearing your mamae, your pain, feeling your roimata, your tears. What you
15 have shared with us, the racism, the intergenerational harm, the ableism, the lack of support
16 for wāhine. We've heard it all many times, mothers' mental illness, a range of things which
17 have come to the point where we are today and that we hear the pain, the stories.

18 We've heard and give the commitment to give mana to these voices. It is our role to
19 make sure that we spread them far and wide and translate them into transformational
20 change. We've been given the message that we want them in our lifetime, in the lifetimes
21 of those who are in care or in need of care, the transformation needs to come now and
22 needs to hurry up.

23 And a particular message, purapura ora Māori have spoken to Aotearoa
24 New Zealand. Māori New Zealand, Pākehā New Zealand, I think there's a role for us to
25 make sure that the voices that we have heard resonate throughout all of New Zealand and
26 both Tiriti partners learn and understand what has happened and can be part of ensuring
27 that the transformational change that is required does occur. Kia ora.

28 **COMMISSIONER STEENSON:** Tēnā koe. I'm now going to ask Commissioner Alofivae for
29 her mihi.

30 **COMMISSIONER ALOFIVAE:** Thank you. First of all, I would like to give all the glory and
31 praise to our Lord as we come to the conclusion of the Maori Hearing (E muamua ona
32 faafoi viiga I Le Atua ua taunuu le faamoemoe). This is an exceptional day, the last day of
33 our hearing and I want to start by acknowledging and paying much respect and honour to
34 our survivors. Much has already been said, but we just want to reiterate that we have heard

1 you, we have heard you, we have heard you. We stand beside you in much and everything
2 that you have shared and you've now handed over to the Commission for us to be able to do
3 justice to the kōrero that we've heard.

4 I want to acknowledge and pay respect and honour to Ngāti Whātua o Ōrākei,
5 Tumua ma Pule, to your chiefs and your rangatira. Thank you for your protective covering
6 that you've provided over these past two weeks, the spiritual guidance in which you've led
7 us through, the physical nourishment in which our team they've been very blessed to be
8 able to partake in, and all of this was done from your ancestral home. And although Coral
9 and I have had to participate online, the strength and the power of the karakia has certainly
10 been reaching through and has been carrying us through this very, very heavy time. So
11 I want to thank you for the covering and for the extension of that love.

12 Can I also just pay homage and honour to our panelists today. What a fitting final
13 day that they should be able to end off, that they should be the first, the first in terms of
14 Māori community, Māori being able to actually sum up and offer back to us at the
15 Commission the richness of the kōrero, the depth, the burden, but also the hope that they
16 carry in terms of what we will be able to achieve together as a nation.

17 And lastly but not least, can I just give thanks to my colleagues, but particularly to
18 MIT, to the machine that is there in the whare for all of the work that's gone on to make
19 these last two weeks possible for Māori here in Aotearoa. So much respect, honour, aroha
20 and blessings to you all, malie.

21 **COMMISSIONER STEENSON:** Tēnā koe Commissioner Alofivae, and now Commissioner
22 Shaw, I'll as you to mihi.

23 **COMMISSIONER SHAW:** E ngā mana, e ngā reo, e ngā karangatanga maha puta noa i te motu,
24 tēnei te mihi. Tēnā koutou ngā purapura ora toa rawa atu. Tēnei te mihi mahana ki a
25 koutou katoa. Ki te mana whenua, ārā ko Ngāti Whātua Ōrākei, tēnā koutou. Nā koutou i
26 āwhina mai i a mātou, ngā tāngata o te Kōmihana. Mai i te tīmatanga o ā mātou mahi ki
27 tēnei wā. Tēnei te mihi, tēnei te mihi, tēnei te mihi. Ko Coral Shaw taku ingoa.

28 [English: to the authorities, to all the different people of the country, I would like to
29 acknowledge and pay respects to our survivors. I pay homage to Ngāti Whātua Ōrākei,
30 thank you for assisting the Commission right from the start to now, thank you. I am Coral
31 Shaw.]

32 I want to acknowledge the online presence today of Te Taumata o te Komihana,
33 Shirley was a speaker representing that group and of the SAGE members and Tu Chapman
34 represented those. But I especially acknowledge the powerful voices of the panel members

1 who have challenged us all with their perceptive analysis of the systemic issues highlighted
 2 by the survivors. That, as Sandra's just pointed out, has been a very powerful ending and a
 3 very important ending to what we've heard all week.

4 It's been our privilege to hear and learn from the brave voices of Māori survivors for
 5 the last two weeks from Tumutumuwhenua, surrounded and kept safe by tangata whenua.
 6 The message that I heard most strongly is that there must not be any repetition of the abuse
 7 that has already impacted on generation after generation of our tamariki and our tamariki
 8 Māori in particular. Survivors, we've learned, have no trust in the present system that they
 9 are actually trapped in, and that there must be systemic change. Survivors want their
 10 knowledge and experience to lead this transformation of how we care in Aotearoa and
 11 we've heard, they want urgent action.

12 What struck me was that survivors have brought to us the gift of the voices of their
 13 tūpuna; many who have passed while still carrying the pain and burden of racism, abuse
 14 and spiritual harm. But those tūpuna also bestowed their wisdom on their descendants and
 15 those descendants have generously and graciously shared their wisdom, their beliefs and
 16 their hopes with us.

17 Ehara i te mea nō nāianei te aroha, nō ngā tūpuna i tuku iho, i tuku iho, whakapono,
 18 tūmanako, te aroha nō ngā tūpuna i tuku iho, i tuku iho. Me tiro whakamuri kia haere
 19 whakamua, nō reira tēnā koutou ara tēnā rā tātou katoa.

20 [English: It is not as if love began at this moment, but it is inherent in us from our
 21 ancestors, along with faith and understanding inherited from our ancestors. We must look
 22 back in order to move forward, therefore thank you all.]

23 **COMMISSIONER STEENSON:** Tēnā koe Commissioner Shaw. Anō ko tumutumu i te whenua
 24 kia tipu ēnei kupu i te nuku roa o te ngākau, Tēnā koutou, tēnā tātou katoa.[English: it is
 25 like a seed that grows once again-.] Tō muri te pō roa tērā a Pokopoko Whiti-te-rā
 26 (English: following the great darkness, the sun shines through). As has been said, this is
 27 the name of the hearing gifted by my whānaunga and my hapū Ngāti Whātua Ōrākei;
 28 translated as hope and healing for survivors of abuse in care after years of darkness.

29 This hearing set out to listen to Māori survivors of abuse in care, to provide them
 30 with a platform to uplift their mana through learning about their experiences and whakaaro
 31 on the impacts and ways to alleviate the damage that has been done, or if in fact that's even
 32 possible. In the last two weeks we've heard a part of Aotearoa's history directly from Māori
 33 survivors of abuse that has never been shared on such a scale ever before, and it's well
 34 overdue kōrero.

1 We heard that with the backdrop of colonisation, with widespread racist social
2 attitudes, our tamariki Māori were taken from their whānau from as young as 18 months
3 old, some at birth, and abused from the moment they arrived until the moment they were
4 unknowingly removed from State care years later in their teens.

5 Some experiences told were of abuse in faith-based institutions and homes, but
6 there was no shelter from abuse where some might have hoped there was. There was little
7 to no oversight, and where there was oversight, many appear to have known about the
8 abuse that was occurring and all that was done was to shift them on and on from place to
9 place with rare moments of reprieve from a daily torture of abuse throughout what should
10 have been their most cherished childhood years.

11 Unsurprisingly, some went on to gangs, to prisons, to self-harm and self-loathing,
12 drugs and alcohol addictions which were used to cope with what they had experienced and
13 many could not face going on at all, and sadly saw no other way but to take their own lives.
14 I just want to take a moment to think about that.

15 Those that pushed on with the trauma of life told us that they were all carrying so
16 much anger, that this transpired in violence to those around them, to loved ones, and to
17 random strangers alike, just playing out the behaviours and abusive treatment that they'd
18 experienced themselves. The behaviours and anger that was taught in these institutions and
19 environments that showed no love and no care, to small vulnerable grief stricken children.
20 They were repeatedly tortured, isolated, raped, used as slave labour and much, much more.
21 They've told us how they were then spat out by the racist system that had judged them and
22 along with society judging them.

23 Having to bear the cross of intergenerational stigma and trauma that, for some, have
24 stopped them from having a connection to their culture, their whakapapa, their identity,
25 from getting a job, keeping a job, that has resulted in living in ongoing poverty while trying
26 to manage with all of the mental and physical impacts that trauma like this brings, like
27 depression, anxiety, PTSD, and all the anger, disabilities that they were not born with, and
28 other horrendous impacts creating lifelong suffering.

29 And yet when they've tried to reach out for help, once again, they've been faced
30 with either a minimisation of what has occurred, more barriers to any kind of assistance, or
31 further traumatising and undignified treatment by society, by State, and by faith-based
32 institutions.

33 This is a pivotal moment for our country. What we've heard these last few weeks
34 and throughout this Inquiry life makes us all responsible. This Inquiry is not a panacea.

1 We as a society need to understand and acknowledge that survivors and those going into
2 care deserve to be treated with manaaki and aroha. This defines us as a country and as
3 human beings. Survivors have paid for things they've done and paid for things they haven't
4 done; the sins of others.

5 We now need the State, the faith-based institutions, and our society as a whole to be
6 accountable for what has been done to survivors. We need to put things right and take
7 proper care of children and vulnerable people in this country. This surely is not a question
8 to deliberate on, or to think about, it should just be done. Children need love and
9 connection. For Māori it's about taking care of the whānau unit so that this can happen.
10 We've heard that safety for children is paramount. They must be safe from violence, safe
11 from sexual abuse, safe from racism; they must be safe. They must be given a safe, loving
12 environment to grow.

13 Aotearoa must be vigilant in making absolutely sure this happens. We have now
14 heard how Māori have and continue to be disproportionately impacted by the lack of
15 vigilance in this country to ensure our tamariki are safe, with the loving and fair
16 opportunity to grow up in a way that allows them to thrive like other children in this
17 country. The lessons our Māori survivors have generously and bravely shared throughout
18 this hearing and with the Inquiry must be learned.

19 We must take stock and all step up to make sure there is change. He waka eke noa.
20 We live in this country together. Let's take care of each other, especially our tamariki and
21 our vulnerable. This is a wero to Aotearoa New Zealand. You and I, all of us, tātou tātou e.

22 Nō reira, thank you for listening to me today and to listening to our survivors
23 throughout this hearing. I mihi to the survivors who are alive and who have passed and
24 those who have shared their experiences with this Inquiry. I mihi to my whānaunga and to
25 my ancestors of Ngāti Whātua Ōrākei for providing manaaki and holding the mauri of this
26 hearing. I mihi to all those who have been a part of making this hearing come to life.

27 Finally, I mihi to all of the beautiful and critical survivor voices we've heard this
28 week. Tēnā koutou, tēnā koutou, tēnā koutou katoa. Kia rongō te reo o Tumutumuwhenua
29 ki a tātou, kia kore ai e ngaro. Kua tau, kua ea, Haumie, hui e, tāiki e!(Let
30 Tumutumuwhenua's voice be heard, it is settled, it is well).

31 Before I ask my whānaunga haukāinga to close the hearing officially, I do want to
32 remind that our investigation into Māori abuse in care will continue. This is not the end.
33 We are aiming to deliver a report to the Governor General early 2023. So please know that
34 we will continue, our vigilance will continue. Please continue with us.

1 Ka mutu ngā kōrero mō tēnei wā [English: I now end my statements here.] If
2 I could ask for Matua Taiaha to address our rōpū. Kei a koe.

3 **KAUMĀTUA TAIHAHA:**

4 Kei te motu, tēnei mihi, e mihi kau atu ki a koutou. Koutou kua tau nei ki raro i te tuanui o tō tātou
5 nei tupuna a Tumutumuhenua i roto i ngā wiki e rua nei. Koutou e kaha nei ki te whakawaha i
6 ngā kōrero, ngā wheako a ngā taumahatanga, te mamae, ` , ngā whakawhiu o te wā i patu nei i a
7 koutou a wairua nei, a tinana nei, a hinengaro nei. Ki te rongo atu ki tērā kōrero ka tangi mātou.
8 Kei te tangi tonu ki a rātou ngā mea kua mate, kei raro i tērā o ngā pēhitanga o te Kāwanatanga.
9 Koutou kua whakawehe nei i te whānau, arā tō mana, tō ihi, tō tapu ērā taonga katoa nā ngā Atua i
10 homai kia tupu ake tātou hei Māori. Tērā mana nui, mana tuku iho nō rātou mā. Nā te
11 Kāwanatanga i tāhae. I tāhaengia ērā taonga katoa. Hei aha? Kia mate te Māori, kia huri te Māori
12 hei iwi kē, hei iwi ngoikore, hei iwi koretake, hei iwi mate.

13 [English: to the whole nation, I salute and pay my respects to you all, and also those who have
14 attended in person in the two weeks to you all who have carried the burden of the testimonies and
15 the experiences, the hurt, the anguish of the times when you were abused, physically, mentally and
16 spiritually. When I hear that, my heart yearns for you. My heart cries. To those who have passed
17 on under those circumstances, caused by the Crown, you who have parted from your families, you
18 have parted from your mana, your prestige and all those taonga that were handed down by our gods
19 in order for us to be Māori. That prestige is inherited by those who have gone by, and the
20 Government stole that from you. Why? So Māori will perish, so Māori will be colonised and
21 assimilated and to be of no consequence.

22 Heoi anō, koutou ngā rōpū purapura o te ora. Kāore koutou i hinga, ahakoa ngā āwhiowhio o
23 Tāwhirimātea, tau nei kia koutou, kia noho koutou i te pō. Pō nui, pō roa, pō oti atu. Kāre koutou i
24 mate, kei te ora tonu koutou, ahakoa ngā pēhitanga, ahakoa ngā mamaetanga, ahakoa te pouri,
25 ahakoa ngā mahi kaikiri, ahakoa ērā mea koretake katoa ka karawhiua ki runga i a koutou, kei te
26 ora tonu koutou.

27 [English: And to you, the survivor groups, you did not fall. Even though the great winds against
28 you that impact you to stay in the darkness, in the great darkness, you did not die. You are still
29 alive. Even though the pressures, the hurt, the sadness, the racism, although all those things
30 happened to you, you still stand here today.]

31 Nō reira, kua tae koutou ki tēnei hui, kia whakatakotohia ō koutou kōrero, ki mua i ngā tūpuna. Kei
32 raro i te tuanui o tō tātou nei whare. Nā reira, tērā kōrero kua rangona, kua rangona ngā tūpuna o
33 tēnei whare ki ō koutou kōrero katoa. Kei konei te Kōmihana me ō rātou kaimahi. Kei konei te hau
34 kāinga, Ngāti Whātua, Te Puru o Tāmaki. Kore rawa tērā kōrero e moe i roto i a mātou. Kua ara

1 koutou i te kōrero. Kua ara koutou i te huarahi. Kia huarahi ngātahi ai tātou ki te wheiao, ki te ao
2 marama.

3 [English: Therefore, you have come to this Inquiry to furnish your testimonies before the ancestors
4 before you under the ceiling of our ancestral house. This, your testimonies have been heard, they
5 have been heard by our ancestors within these walls, they have heard everything, the
6 Commissioners here and their workers, the local people are here, Ngāti Whātua Ōrākei Te Puru o
7 Tāmaki. That will never die within us. You have revived that statement within us for us to traverse
8 the path to the world of light.]

9 Ēnei hara katoa kua tau ki runga i a koutou, mā tātou katoa e kimi te rongoā kia puta koutou ki te
10 ora. Nā reira, ahakoa kare koutou i tae a tinana mai kua rongo te wairua, te hōhonutanga, te mamae
11 kei roto i a koutou. Ka īnoi atu nei ki a Ihoa o ngā mano, kia tau ngā tauwhirotaanga katoa kia runga
12 i a koutou. Kia puta mai anō hoki te māramatanga.

13 [English: All the sins that have been put on you, it is for us all to find the remedy for you to find
14 health again. Even though you could not attend in person, you have heard, we have heard the depth
15 of pain within you, and I pray to God for his blessings to be bestowed upon you so that
16 understanding from this Inquiry comes to fruition in the months, in the upcoming months.]

17 Kia whai hua tēnei hui, ā, kia whai oranga koutou i roto i ngā marama e heke mai nei. Heoi anō, e
18 ngā mātāwaka. Nō Ngāti Whātua te maringa nui kua whakaae koutou ki te huihui mai i roto i tō
19 tātou nei whare, ki runga i whenua o Tāmaki. Hōnore nui rawa atu ki a mātou, ahakoa ngā
20 pikitanga ake, ngā heketanga iho. Ko tēnei tō taha Ngāti Whātua e mōhio nei ki ngā pēhitanga
21 Kāwanatanga. Āe, he uaua, he uaua ngā mahi i roto i ngā tau. Tēnei reo e rangona e koutou, ā, he
22 merikara, kua ara ake anō te reo i roto i a mātou. Nō te mea, tērā taonga. Kua takahia tērā taonga ki
23 raro.

24 [English: Therefore, to the many people, I of Ngāti Whātua Ōrākei are fortunate that you have
25 come here in the Tāmaki homelands. A huge honour for us, even though we had our ups and
26 downs, Ngāti Whātua Ōrākei, this is Ngāti Whātua Ōrākei who very well knows Government
27 oppression. It is hard, throughout the many years it has been hard. It is a miracle that your voice
28 has been heard here amongst us, because you have been trampled down.

29 Ko tōku pāpā, kāre he reo Māori tāna. Te nuinga o āna whanaunga kāre he reo Māori tō rātou. Kāre
30 rātou e taea te whāia ngā tikanga nō te mea, te tāhaetanga o tō mātou whare o Te Puru o Tāmaki
31 me te whenua kei te taha o te moana nei. Riro atu ki te Kāwanatanga, riro atu ki te Kaunihera o
32 Tāmaki. Ērā taonga, ētahi o ērā kua hoki mai. Nā runga i te tohe, nā runga i te whawhai, kua hoki
33 ētahi o aua taonga.

1 [English: My father, he has no Māori language, as well as most of his relatives. They cannot follow
2 the traditions because Te Puru o Tāmaki, the original house was stolen and that stood next to the
3 foreshore and the Council of Auckland took it. All those treasures, some of them have returned,
4 because of our arguing and fighting for the cause, some of those treasures have returned.]

5 Nō reira koutou e whawhai ana mō te tika me te pono. Koutou ngā purapura ora, kia kaha tonu
6 mai. Kia kaha tonu mai tātou. Kei roto i a tātou ringaringa te mana, kia hiki i ēnei hara, kua tau ki
7 runga i a tātou. Ki te kore te Kāwanatanga e taringa areare mai rā ki ngā hara o mua, tēnā pea mā
8 tātou kē ēnei hara e hiki. Me hiki ērā hara kia moe mō ake tonu atu.

9 [English: So you who are fighting for truth and honour, to you the survivors, be strong, to us all be
10 strong, the power is in our hands to lift these burdens up that are on us. If the Government don't
11 listen to the sins of the past, perhaps we must remedy these sins so that they never punish us
12 again.]

13 Tēnā kei reira, ka tipu ā tātou tamariki, mokopuna i roto i te tika, te pono, ā, whai muri mai ko te
14 aroha. Nā reira, e aku rangatira, e kore e mutu ngā mihi ki a koutou, ā, ka tatari a Ngāti Whātua
15 kia rangona ki ngā kōrero kei roto i te pūrongo ka titohia e te Kōmihana. Ka tatari kia kite he aha
16 ngā kōrero kei roto, he aha ngā rautaki, kia whakaora mai i a tātou i roto i tēnei tūmomo kinotanga
17 e ngau tonu nei i a tātou, me ā tātou tamariki.

18 [English: Perhaps then our children will grow in truth, faith and love. Therefore, to my esteemed
19 guests, I cannot pay homage enough. Ngāti Whātua Ōrākei will await the publication of the
20 outcomes of the report by the Commission. We will wait to see what are the outcomes, what are
21 the strategies to revitalise and to remedy the abuse that has occurred.]

22 Nā reira e te Kōmihana, kia kaha, kia māia, kia manawanui. Mā te Atua koutou e tohutohu, e arahi.
23 Kia koutou ngā kaimahi. Mā ngā tūpuna koutou e whakatuara kia oti pai tēnei o ngā kaupapa nunui
24 ki roto i a tātou. E aku mana nui, e aku tapu nui, ā, me tērā kōrero, ko ngā rawa o te iwi, ko ngā
25 mokopuna. Anei te moko kanohi, ko te kōrero o ngā tūpuna. Ka tirohia te tamaiti ki te wai, ā, he
26 moko puna tērā. Nā reira, tērā wai, he tapu te wai, he ora te wai, kia ora ai ngā mokopuna, kia ora
27 ai ngā tama ariki, kia ora ai wahine ariki. Kia koutou rā aku mana nui, aku tapu nui. Tēnei ka mihi,
28 tēnei ka tangi. Tēnā koutou, tēnā koutou, he wai.

29 Therefore, be strong to the Commission, God will guide us and also to all the employees, the
30 ancestors will prop you up until this Inquiry comes to an end. Therefore to all my esteemed guests,
31 the most important resource of the people are the grandchildren, are our moko. Also similar to my
32 moko on my face. And moko, the facial tattoo and puna is the spring of life. Therefore it pertains
33 to our mokopuna. Therefore to the esteemed assembly of guests, I salute you and thank you all for
34 coming.

1 (Mōteatea: He aha te hau e wawara mai. He tiu, he raki, nāna i ā mai te pūpū tarakihi ki uta. E
 2 tīkina atu e au ki te kōtiu. Koia te pou, te pou whakairo ka tū ki Waitematā i ōku wairangi, kōkiri!)
 3 [English: what is the wind that blows upon my face that casts my paper nautilus ashore, which
 4 I plucked from the north wind and thus claimed. It is the carved pillar that stands in the Waitematā
 5 harbour, that I see in my distressed state. What is that murmuring sound upon the north wind that
 6 cast my paper nautilus ashore, which I plucked from the north wind and thus claimed. It is the
 7 carved pillar that stands in the Waitematā harbour, that I see in my distressed state.]

8 Āpiti hono, tātai hono. Koutou, te hunga kua huri ki tua te pae o maumahara. Koutou e mau tonu
 9 nei ki ngā hara kua kōrerohia i roto i tēnei hui. Mā te Atua koutou e whakaokioki, e whakahiki i
 10 ngā tapu i runga i a koutou, e moe, e moe, e moe. Āpiti hono, tātai hono. Tātou ngā waihotanga
 11 mai o ngā mātua, o ngā tūpuna. Tātou e pupuri nei ki te hīmana tapu o tawhito nuku, o tawhito
 12 rangi. Tātou e kimi nei te oranga mō ēnei tūmomo take katoa kua kōrerohia i roto i ngā wiki e rua.
 13 Kia kaha, kia māia, kia manawanui, ki ū, kua puta tātou katoa ki te wheiao, ki te ao mārama, tēnā
 14 koutou, tēnā koutou, tēnā koutou katoa. Māku e tuku karakia, kātahi ka waiata. Nō reira, kia inoi
 15 tātou.

16 [English:Therefore, to you all who have departed but stay in memory and within the statements of
 17 this Inquiry, may God keep you, rest on. To us of the world of living, the remnants of those who
 18 have gone by, we who hold the life force of above and below, seeking remedies to these issues
 19 over the past two weeks, be strong, be resilient so that we all see the world of light. I salute you
 20 all. I will now conclude with a karakia.]

21 (Karakia:He hōnore, he kororia, harirua ki a Ihoa o ngā mano. E te māngai, e te tokotoru tapu me
 22 ngā Ānahera pono. Kia tahatū e mai koutou ki waenganui i tēnei whakamoemiti a mātou, hei
 23 tohutohu, hei arahina mai i a mātou i runga i te ara o te tika, te pono me te pai. Nā reira, koutou ngā
 24 tūpuna kua rongu koutou katoa ki ngā kōrero. Kei te mōhio koutou he kei roto i te ngākau o te
 25 tangata. Tēnā tukuna mai ō koutou māramatanga ki runga i te Kōmihana, ki runga i ngā rōia, ki
 26 runga i ngā kaimahi, ki runga i ngā mātāwaka, ki runga i a Ngāti Whātua kia puta mātou ki a
 27 wheiao, ki te ao marama. Ko koutou tonu tērā te Ārepa, te Ōmeke, te tūturutanga, te otinga. Ka
 28 whai kororia ki tō koutou ingoa. Tūāuriuri, whāioio kī tou te rangi me te whenua i te nui o tō
 29 kororia. E te māngai hei tautoko mai, āiane, āke nei, Āe)

30 [English: honour and glory, hallelujah to God. To the sacred trio, may you be upon us, amongst us
 31 to guide us to the path of truthfulness and honesty. Therefore our ancestors, you have heard our
 32 testimonies, you have heard our hearts, please give to us your blessings and your protection over
 33 the Commission, over the counsels, over the lawyers, over the many, over Ngāti Whātua Ōrākei so

1 that we may all come to the world of light and therefore we give thanks to you, amen. Our hymn
2 today is He Korōria Te Hareruia.]
3 (Waiata: Kororia Hariruia Kia Ihoa o ngā Mano, Ki Te Kāhui Ariki Wairua, Ko Te Māngai hei
4 tautoko mai, Te Ārepa, Te Ōmeke, tautokotia mai te rōpū nei, Piriwiritua, Hamuera, ka puta ka ora
5 e. (English: glory halleluliah to Jehovah our God, to our spiritual guardians, and the mouthpiece
6 supports. The alpha, the omega, please support this group. Piriwiritua, and by them we will
7 survive. Amen).

8 Mauriora.

9 **Hearing concluded at 4.10 pm**