

**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: 8 March 2022

COMMISSIONER STEENSON: Kia ora anō tātou. Mr Snelgar.

MR SNELGAR: Tēnā anō koe te Heamana. Ko Glenda Maihi tō tātou kaiwhakautu tuarua mō te rā nei, kei Tāmaki ia i tēnei wā. Mā counsel assisting Season Mary Downs me Julia Spelman tiaki ana i Ms Maihi. Our next witness is Ms Maihi who's joining us from video link in Tāmaki Makaurau. She is assisted by Season Mary Downs and Julia Spelman who are Counsel Assisting the Royal Commission. So, I will now hand it over to Ms Mary Downs who will make an opening statement.

MS DOWNS: Tēnā koutou e te hau kāinga, Ngāti Whatua Ōrākei, otirā ki a koutou ngā kaihautū o te Kōmihana, tēnā koutou. E rerenga aku whakaaro me aku mihi ki ngā mōrehu, ki ngā kaikōrero i ngā wiki i haere mai nei. Ngā purapura ora, koutou e kawē nei i ngā taimahatanga o tēnei kaupapa, ngā manaakitanga ki runga i a koutou. Kia mānawanawa tātou.

(Te reo Māori greetings to the home people of Ngāti Whātua Ōrākei and to you the Commissioners, greetings. I wish to take great consideration and respect to the survivors, the witnesses, the survivors of abuse over the next two weeks, those who are carrying the heaviness of this matter before us and so may we be patient and take care of each other.)

My name is Season Mary Downs, and I am one of the Counsel Assist for the Māori investigation team. I'm joining from my home in Te Tai Tokerau and it is my pleasure to welcome Ms Maihi. Ms Maihi is in Auckland presenting via AVL with Ms Spelman and Ms Carter. Tēnā koutou, and tēnā koe Glenda (Greetings to you Glenda).

I want to start by acknowledging you today and the courage that I know it is taking you to be here. I know it is a difficult time for you with the loss of your son and your brother still very raw for you.

Commissioners, as you'll come to hear, Ms Maihi is a woman of great humility. She is tau, she is Rangimarie despite having lived a very difficult life in State care. At the age of 5, Ms Maihi moved with her mother to Christchurch and between the ages of 5 and 17, Ms Maihi was in three foster care homes, suffering abuse in two of those homes.

Feeling unsupported by the State at the age of 17, Ms Maihi applied to leave State care and she was discharged with no support. Prior to Ms Maihi starting her kōrero today we wanted to draw the Commissioners' attention to an important aspect of her kōrero, and that is the impact of the disconnection of whakapapa on Ms Maihi that she suffered while she was in State care. She will explain this in her own words, but I wanted to draw the Commissioners' attention to a few statements.

Ms Maihi says, "alone, I guess the overwhelming sense I have of my childhood is of being alone. No connection, I grew up a lost soul. One of the worst effects of being in State care has been the loss of my identity, my whānau and the loss of my whakapapa." She says, "I wanted to know, there was no work by Social Welfare to retain my whakapapa." But just as significantly, Ms Maihi also explains "I'm healing and reconnecting and learning to love myself through whakapapa."

Ms Maihi's evidence brings to light what we know about the importance of whakapapa. Whakapapa is what connects Māori children to their parents, to their tūpuna, to their whenua and to the Atua and spiritual world. Through whakapapa our Māori children are endowed with all the attributes fundamental to their identity and to their wellbeing. Anyone who contributes to raising tamariki Māori is responsible for nurturing their whakapapa, but as you will hear the State care system did not value and did not nurture the whakapapa of Ms Maihi and her wellbeing in all facets has suffered because of this neglect.

Appearing at this hearing is an emotional triumph for Ms Maihi, but she is here, and she is ready to tell her story. So, I now hand it to Ms Steenson to take Ms Maihi's affirmation and then to Ms Maihi and Ms Spelman to share her story. Tēnā koutou (thank you).

COMMISSIONER STEENSON: Tēnā koe, and tēnā koe to you, Ms Maihi. I just want to, before we start, just let you know who is in the room here. In our whare today is obviously myself and Commissioner Gibson, haukainga (home people), our tech team, the Māori investigation team, our sign language interpreters, and remotely but at the marae we also have te reo interpreters.

Online, we also have our other Commissioners who are listening and our panel who will be presenting on the last day. We've got our members of Sage and Te Taumata and of course the rest of the public audience. So, I just wanted to let you know that before we moved on.

Are you happy to take the affirmation? Ms Maihi?

A. Yes.

Q. Would you like it in English or in te reo?

A. English if that's okay in English.

Q. Ka pai.

GLENDIA MAIHI (Affirmed)

QUESTIONING BY MS SPELMAN: Tēnā koe te tiamana o te rā i ngā Kaikōmihana katoa. I mihi ana ki a koutou e matakitaki mai ana Ms Maihi i te rangi nei. Tēnā koe ano Glenda. (Thank you, Madam Chair, and acknowledgments to all of the Commissioners and I want to acknowledge those watching and Ms Maihi today, greetings once again to you Glenda).

I want to begin just by acknowledging who's here in the room on our side, to you for being here today, and to your kaitautoko, who's here with you as well as the other supporters from the Commission who are here in the room, Ms Carter and Ms Weybourne Curtin and our videographer. Before we begin here, I'll just pass over to you so you can introduce yourself.

A. I'm Glenda Maihi and I have my girl Kimiwai here with me today.

Q. Tēnā kōrua, thank you for being here today to support Kimiwai. This afternoon Glenda's going to be reading from her statement, the one that has been prepared for this hearing, and we're just going to move slightly our shot now so that we can be properly socially distanced for the rest of this session, so I'm just going to move slightly out of shot.

COMMISSIONER STEENSON: I'll just say tēnā kōrua, tēnā koutou to those sitting in with you. (Greetings to you both).

QUESTIONING BY MS SPELMAN CONTINUED: Kei te pai, So, Glenda, over to you just to start us off from the beginning of your statement.

A. My name is Glenda Maihi. This is the first time I've shared my story of being a ward of State. This process of telling my story's been really emotional for me. It has brought back a lot of memories. I'm having to work through these again to make sense of my life. I share my experience of being in foster care in the hopes that the system will do better for other children. I don't want other children to have to endure what I did.

I guess the overwhelming sense I have of my childhood is the feeling of being alone. During my entire childhood I didn't know what love was. All I knew was the abuse, the hurt and feeling angry. On top of the abuse there was no affection, no hugs, no birthdays, no connection. There was never a time I felt that anyone in the State cared for me. I've always felt like an outcast. I remembered wandering when my family was coming to get me. I learned to look after myself because I never rely on anyone for support. I learned to solve my own problems because I felt let down. On reflection, Social Welfare made me feel like a pay packet.

Q. Tēnā koe Glenda. We'll just move now to the next session about your whānau and your early life.

A. I was born on 1972 in Rotorua. I have three brothers and a sister. I'm the second youngest in my whānau. I have seven children, four of which I gave birth to, and my youngest child is 6 now. My early memories of abuse in my whānau from when I was around 2 or 3 years old. My mother and I were living with my mother's side of the family.

Q. I think this part is about someone in the family.

A. Yeah, one of the family had some weird ways and I don't think that this person was right mentally. I remembered this person putting me in a freezer and my mother trying to stop her. I also remember this person chucking me into the river. There was a lot of abuse, it was a rough time. My mother wasn't abusive, so to be on the receiving end of the abuse was a shock.

My siblings back in Rotorua were all removed by Social Welfare and placed in care. My eldest sister was placed in care first, because of the abuse she was receiving. My two older brothers were fostered by family in Rotorua and placed with an uncle and my younger brother was adopted out as baby. I lived with my dad briefly until my mother took me away to live in Christchurch. Mum and I moved to Christchurch with her boyfriend, I would have been five years old at the time. I remember starting school in Christchurch and often went to school without lunch.

In Christchurch mum would have a lot of parties and random people would come over to our house. We would be at parties with whoever she picked up at the pub. I remembered one night my mother had gone out and left me home alone. We lived on a busy main road in Christchurch. I was outside by myself in the dark sitting on the kerb of the footpath. I must have fallen asleep waiting for mum. Our neighbour, who lived in the front house, had taken me into her house and fed me. The next morning mum came back. A few days later I was removed from my mum by Social Welfare and taken into care. I was 6 years old at the time.

Q. Thank you, Glenda. I want to ask now about the next section when you were taken into care, and if you could just tell us about the next part in terms of the first foster home that you went to.

A. I didn't understand what was happening to me when I was taken into care. I didn't know where I was going or for how long. I was first placed with my whānau in Linwood, first whānau in Linwood, and I was with them for three years. The family had three older children, three older children. My social worker's name was Peter Nicholls. When he dropped me off at the first whānau he told me I had a week to decide if I wanted to stay to live there. He said to me that if I did not like living there, I could go back and live with

mum. I remembered asking if I could go to mum and his response was "No, you can, wait until next week." Well, next week came, next- week never came. I didn't see mum for a long time, and I started to feel like no- one cared about me, that my mother had forgotten about me. I wondered why I was living with people that I didn't know.-

Q. Thank you, Glenda. Just to clarify, that first whānau that you went to live with, the foster whānau, they weren't family to you?

A. No.

Q. That was strangers that you were placed with?

A. Yes.

Q. Okay, thank you. Let's just start from this part.

A. I remember one of the daughters of the whānau saying to me that I was never going back to live with my mum. When I heard her say this to me, I felt scared and confused. My memories of the whānau are hard for me because this is where I remembered learning about the feeling of fear. It wasn't long before the abuse started and then it became frequent. I would get hidings for trivial things that they thought I had done. When I was there, I was made to feel like a slab, a punching bag. I learned that if I tried to stick up for myself, I would get a hiding, and a slap around the mouth from the parents. There were also occasions where I would be hit by the foster parents when I had done nothing and there was no reason.

For example, I recall a time I was abused, I call this the "book incident". We were sitting at the table eating breakfast and I was reading a book. I'd started to read the book aloud to the foster parent. I kept getting one word wrong and it was the word "basket", but I kept saying "bucket". I was told to put my hand on the table. I was scared and nervous, so I kept repeating the wrong word. My foster parent became angry and frustrated with me and kept hitting me with the knife. He hit my hand with the knife a couple of times until there was a cut in my skin and my hand started to bleed.

I would be blamed for anything that went wrong. If one of the other kids in the house accused me of upsetting them, the parents would give me the hiding. The abuse also felt emotional abuse to me. One day one of the daughters had told me she was my real sister and that she had been moved into the home before my arrival. This made me feel happy because I thought I had a real sister. However, I realised later that she was lying, she and the other kids would say positive things to me then turn around and say nasty things and they would constantly put me down. The impact of the mental abuse made me withdrawn and become reclusive. I felt unsafe and learned not to trust them.

During my time with the first whānau, I enjoyed going to school because I didn't have to be at home. At school I was a different kid. I was more outgoing, loud and boisterous, because I was not allowed to be at home. However, I started to bully the other kids at school, and I think this is because I was bullied at home. Even at school I carried fear because my foster parents would frequently threaten me, and they'd say things to me like "You wait until you get home" or it would be wherever we were at the time. I used to wonder what I had done. I felt fear when I knew it was time to go home after school.

I was also afraid that someone at school would discover that I was being abused. I learned to tell lies to cover up the bruises, to protect myself. I would pretend everything was fine at the foster home. I knew if the truth came out, I would receive another hiding. I remembered receiving a hiding from a foster parent who hit me so hard it left a bruise on my leg. It was painful. The next day at school we had swimming and my school friends noticed my bruise and asked what had happened. I was afraid to tell them the truth, so I made up a lie. I covered up the bruise with that I fell off a fence at home. This is where I learned to lie.

My social worker, Peter Nicholls, would show up after things had happened and it seemed that on that day, he did come, it happened to be a good day and so I would carry on playing. By this time, I had learned to cover up the lies. The lack of care that Social Welfare showed me made me realise I could not trust anyone from Social Welfare.

I don't know why the first whānau wanted foster kids. They showed me no love or kindness. I did not feel any joy or happiness with the first whānau. I felt like no one was there for me and I learned to be a loner. I feel like I lost my childhood. I learned to grow up fast and become reclusive to protect myself.

When I was with the first whānau, my mum went to jail for five years because she was an accomplice or was there when someone had been murdered. Before my mum went to jail, mum would pick me up and I would spend the weekends with her. I told her I did not want to go back to the whānau, the first whānau, but the Police would return me. I only recall seeing my social worker, Peter Nicholls, four or five times. He would pick me up for school and take me to see my mum in the prison. My mother was released from jail when I was 12 years old.

- Q.** Thank you for sharing that part, Glenda. Alright to just keep going?
- A.** Yeah, I'm good.
- Q.** So, the next section that you were going to tell us about is when you got moved to a second foster family and the second family, they were also a family that you didn't know?

A. I didn't know who they were.

Q. Just when you're ready if you want to start again?

A. I was 10 years old when I was removed by Social Welfare from the first whānau's house and placed in the second family. The second family had three of their own children, the foster father was Māori, and the foster mother was Pākehā. Social Welfare did not tell me why I was removed from the first whānau home, I was just told I was going to live with the second whānau. I had no choice or say whether I left or not. I remember thinking maybe the first family had just had enough of me.

The few positive memories of living with the second family was when I was able to attend Christian camps. I also stayed with the second whānau extended family and they made me feel more welcome, they were my second whānau. However, the second whānau home was worse than the first home.

When I arrived at the second home, I was still feeling fearful because of my experiences with the first whānau. I was quite withdrawn. I had only been there for a short time before the parents and children started physically and mentally abusing me. I recall having to tie up one of the kid's shoelaces and he kicked me in the teeth. It was painful. On another occasion I recall one night talking to one of the kids in bed and the foster father was angry. He slapped me hard across my face only because I was talking in bed. And being a young kid, you're going to chat. He was a big man, and I was a little kid, so it felt daunting.

The next day I went to school with a black eye and the other kids at school had asked what had happened. I replied I was just playing and so and so hit me in the eye. I was constantly lying to coverup the bruises I received. The foster parent would hit me, foster father would hit me, and the foster mother would yell at me.

Another incident I recall is the foster father threatening me with a half shovel. He was trying to get me to own up to something I didn't do. I also recall being hit with a jug cord. I was treated differently from the other kids. I don't recall the foster father hitting his own kids, I just, I- was just, -it- was just me receiving the hidings, I was treated like the odd one out and constantly reminded I was the foster kid. They did not treat their own kids in this way-.

I felt like the housemaid cleaning up after everyone. One of my jobs that they made me do was to fetch the coal in winter. I was a small child and heaving coal was heavy.

I remember another time the foster parents blamed me for something I hadn't done, and they kept me in the room for two days and withheld food as a form of punishment, until

I said sorry for what I had done. I would go to the toilet because that was the only time I was allowed out and have a drink of water, just to have something in my stomach. Finally, I gave in and said that I had done what they accused me of. I was starving and wanted to play with the other kids.

I did not receive any of the love and compassion during my time with the second whānau. I don't remember ever being cuddled. They never encouraged me to do anything. I was just their punching bag and slave. The abuse felt constant. I felt like I was picked on all the time by them. Looking back, I couldn't believe the second whānau could treat kids like that.

The impact of their abuse made me feel worthless and insecure. The foster homes I was placed with made me feel like they only wanted me around for the money they received from Social Welfare. I remember the day when I decided that I had had enough of their mental abuse. We were outside in the sleepout eating our dinner and there was a dart board. The three children told me to stand up near the dart board and started using my feet, as the dart board. One of the darts stabbed into my foot. They freaked out and I started crying. As I watched them run out of the room, I was yelling at them saying I hated them and that I didn't want to be there anymore. I stayed in the sleepout and thought, fuck I'm going to get a hiding, I better just sit here for a bit. Then I walked back to the house and the foster father told me to sit at the table. I had told them I didn't want to be there and that I could not take it anymore. Not long after that incident, I was moved by Social Welfare to another foster home.

- Q.** Thank you, Glenda. I know it's taking a lot for you to share this. Keep going?
- A.** I'm good, I'm all good.
- Q.** The next section of your statement talks about the third foster home that you got placed in when you were about 12, so if I could just ask you now to tell us about going to that third foster home?
- A.** I was 12 when I was placed by Social Welfare into my third foster home. My third foster home.--
- Q.** For this bit I know we've got the name of your foster mother which you're not going to say.
- A.** Can I just say my third foster mother's name was mum, became mum, so...
- Q.** That's right, we spoke earlier about how she wasn't your birth mum, but you called her mum.
- A.** Yeah.
- Q.** Okay, so for this part you're going to refer to mum, okay?

A. Yeah. I lived in this home until I was 17 years old. I ended up calling mum "mum" because I trusted her so much. I was happy living with mum, and she wanted to adopt me. I felt like the first family, it- felt like the first family I had ever had. My foster father was a sergeant in the Army. We moved around when they separated and it was a bit unsettling, I felt like I was a gypsy. There were two older foster kids living there as well, and my relationship with them was good. It was much better experience living with mum. I had learned love and she taught me how to look after myself. Even though I had shut down because of my previous experiences, I learned to be open to share and finally to trust someone. Mum also told me to find my voice again. The voice I had when I was a child back when I lived with my mother-.

Q. So, you stayed with mum for five years?

A. Yeah.

Q. And the next part of your statement you tell us about the process of separating from the State when you were a state ward. So just when you're ready if you want to tell us about that part?

A. Okay. I was 16 years old when I separated from the State. I didn't like the way the State was treating me even in my late teens. One day I just said to mum "I'm sick of being treated like a book, a book that they can pick up and drop wherever and whenever they like." Mum supported me, encouraged me to break away from the State. She came with me to the interview where I told the case manager that I didn't like how I had been treated by Social Welfare and I asked to separate from the State. I didn't want to be under their control. I was also scared that they would remove me from mum's house. I wanted to stay there.

Once they discharged me there was no support from the State. I stayed with my mum for another year. I left the system, but I still held feelings of mistrust for the system, even into my adult life.

Q. Tēnā koe Glenda. The next section is moving on a bit to the part where you met your husband and other things that happened after you left State care. Are you all right to keep going?

A. Yeah, I'm good. When I was 18, I moved with my mother, that's- my birth mother- and- not long after that I met my husband, -say- husband. With my husband I felt like I learned to know what love was and I had found someone who loved me. My husband had three children who I connected with straight away. Our first son was born a year later followed by our two younger ones, my babies, so we have six children all together-.

Richard helped me heal and become stronger. He also helped me build a stronger relationship with my mum. My husband and I were together for 12 years until he got sick and passed from diabetes. I was 30 years old when he died. I felt alone again, like I had no one. I realised it was just me and my kids and that I needed to keep going. Losing my husband triggered my past. I started to drink and do dumb stuff. My grief for him really brought back the pain of my childhood. And I can see now I was still hurt from my past and it kept coming back to hit me in the face again. I experienced a lot of grief and there was some dark moments. There were times when I would think I wanted to end things. I thought my kids would be fine.

So now six years ago my youngest daughter was born. She is like a gift. As a mother I felt like I needed to keep my kids safe. I raised them with a voice, I see in my daughter the same outspoken attitude that was in me before I went into State care, and it was all ripped away from me, before I had to start locking myself up and being careful of what I would say, and I grew up feeling like a lost soul.

One of the worst effects of being in State care has been the loss of my identity, the loss of my whānau, and the loss of my whakapapa. As I mentioned, my siblings were all placed in Rotorua with extended whānau. I was in Christchurch with mum and placed with strangers. I barely saw my siblings while I was a ward of the State, and after some time I could not remember their faces. I remember seeing them perhaps once or twice. I remember visiting my sister once at her foster home where I read a letter, she wrote to my mum about how she did not really want to meet me. I thought my sister resented me because she thought that mum and I were living together in Christchurch, and she was jealous. She did not realise that I was in foster care while I was there.

I also had feelings towards them too because they grew up around whānau and I didn't get that. When you are young and people don't explain what's happening, you are trying to figure out your world. Now we have had a chance to talk, and we get on really well.

I met my brother around the same time. They brought him in for the day and he left. When I met him, I could see how similar we were. My siblings also suffered while being in State care. My brothers who lived with my uncle were associated with gangs and eventually ended up going to jail. Due to our separation from each other, our whānau's relationships as adults have been fractured.

The effects of having no connection with my siblings made me feel alone. Growing up feeling like I had no one was very hard. I wondered why Social Welfare did not ask my

whānau wanted to take me into care. Someone would have wanted me. My mum's brother told me he had come to Christchurch to look for me, but Social Welfare couldn't find me. There was no work by Social Welfare to retain my whakapapa or my cultural identity. I wanted to learn about my cultural identity, but I did not know where to go to. When I reconnected with mum, I learned about Māoridom. I'd been trying to heal and connect my whakapapa and want to learn more about who I am.

I practice wairua miri in my community. I can empathise with people who are hurting because of my own experiences. I can feel their mamae, so I use mirimiri to help with healing. In my healing, I have learned to love myself probably more than ever before in all my life. I had to let the pain go.

Q. Kia ora Glenda.

A. Sorry.

Q. I know this next part you want to talk about your recommendations for change and what things should be done differently. Could you tell us about those whakaaro?

A. I know the State needs to carry out proper checks and screens on the foster families where our kids go. The case managers need to build relationships with our children in care, so they have someone to talk to if something is going on in their placement. There needs to be regular check-ins with the kids, making sure they are safe in the home. Social workers need to be consulting their child and explaining why they need to move into another placement and seeking their view and inputs. There needs to be training and proper support for case managers and caregivers.

Most importantly, the State needs to involve whānau and ask them whether they want to take in a child and support them to take children prior to looking beyond the whānau for other options. If children are taken away from their whānau they will lose who they are, that creates more issues for the child and whānau.

Q. Tēnā koe Glenda for your kōrero. I know that you also wanted to speak a little bit about, given the disconnection you had from your whānau, how you've gone on in your life to find others who have become your whānau. Can you tell us about that?

A. Yeah. Well, with me not having whānau, I ended up meeting some pretty amazing people along my journey, that my children nearly went through the same process that I went through, because I was going through the grieving of my husband and my mum, and I was just so lucky in the community that I was in that I had some amazing family members. I guess other people would call them their best friends, but for me they were the only example of family that I had ever had, that I had been given. And like I only met the sister,

but I ended up meeting the rest of the family and they've all taken me on and my children on as their family.

So, I just wanted to share that, like my children nearly went through the same thing, but because of whānau that weren't even blood, they were there, they helped me, they helped me with my children. So, I ended up, I guess, finding my own family out there, that were supportive and have always been there, so with every loss I've had they've been there. So yeah, I think that's it.

Q. Was there anything else, Glenda, that you wanted to add to your kōrero today, or any other thoughts you wanted to share with the Commission?

A. Can I (inaudible)?

Q. One thing we might do that we just spoke about, is just to pass back to Season Mary to see if she had anything that she wanted to add at this point.

MS DOWNS: I don't have any questions, Glenda, other than to mihi to you and acknowledge the emotion and sincerity behind your kōrero. I can tell that it took a lot of courage and you told it beautifully, so I thank you and I hope that has helped to contribute to part of your healing which I know is ongoing, and perhaps the Commissioners may have questions. Tēnā koe.

A. Kia ora.

QUESTIONING BY MS SPELMAN CONTINUED: Kia ora Season. So, Glenda, this would be the point where the Commissioners might have some questions for you if that's something that you would like to have some questions from them?

A. Yes.

Q. E te Heamana, Commissioner Steenson, if I could pass back to you. Ms Maihi has indicated she would be happy to have, perhaps just a couple of questions from Commissioners.

COMMISSIONER STEENSON: E mihi ana ki a koe Ms Maihi (I want to salute you Ms Maihi). Thank you so much for sharing your experiences and whakaaro today, very emotional and how beautiful that you're a healer, how beautiful. We don't have any Patai for you today, but I am going to pass it over to my fellow Commissioner Alofivae just to thank you on behalf of the Commission.

COMMISSIONER ALOFIVAE: Tēnā koe Glenda, always beautiful to see you again. And first off, can I just start by acknowledging the loss of your son and your brother which I understand is still very raw.

Thank you for thinking about others beyond yourself and still bringing yourself to come this day to be able to share the stuff that happened to you, very intimate things that were raw and ugly. But the courage and the strength and the beauty in which you told it today, actually to the whole nation, is really something that we want to just absolutely applaud and are so grateful for.

Glenda, I want to also thank your girl, Kimiwai, who's there. Thank you Kimiwai, I know you can hear me. Thank you for standing tall and strong in the gap beside your mama for her to be able to do this today. Thank you also, Glenda, for sharing the beauty around Richard and what that really did to you in terms of breaking you, and the fact that with him you found just an amazing unconditional love, which I think might have been nurtured first off in the third foster home with the woman that you came to love and call mum.

So, there is so much power in your story, Glenda. We often say N doesn't equal 1. So, the fact that that mum of yours actually helped you find your voice and you were brave enough to come today and be able to share it on a public platform, you're speaking, Glenda, for so many others, for lots of reasons who aren't able to come forward, but who we know whose stories have been very similar to your own.

So, can I thank you on behalf of the Commission for sharing it in the context here of our Māori here, it's so powerful, it's so important that we hear these stories and these voices of the things that honestly happened and how it is that we can stand together and make some solid recommendations about what is it that honestly needs to change so things like this don't happen again.

Glenda, I hope you will take the time now to look after yourself. I know you're a healer, but even healers need nurturing.-

A. Yeah, I get told that a lot.

Q. - (inaudible). So, we want to look after you too. So, I hope you'll accept the support, the extensive support that the Kōmihana wants to be able to offer you, and that you'll continue to walk beside us as we see our mission through, first off in this hearing but also in terms of our Commission work. Fa'afetai lava, Glenda, malo-.

A. Thank you.

MS SPELMAN: Tēnā koe Commissioner Alofivae. Ngā mihi ki a koe, Glenda (thank you Glenda). At this point it feels appropriate to pass the rākau to Kimiwai, who's just been mentioned, so e tika ana e hoa ki te hoatu te rākau ki a koe, te kaitautoko i te rangi nei for a

waiata tautoko for Mā Maihi (so it's appropriate for you to take this opportunity to speak as you are the witness support today and to provide a waiata song in support).

Ka waiata ki a Maria. Hine i whakaae. Whakameatia mai te whare tangata. Hine pūrotu, hine ngākau, hine rangimārie. Ko te whaea, ko te whaea o te ao, o te ao.

(Waiata Ka Waiata refers to the house of life. Beautiful woman, a soulful woman and harmonious and peaceful woman, tis the mother of the world, of the world.

COMMISSIONER STEENSON: Ataahua, rawe, ngā mihi nui ki a koutou (that was beautiful, thank you very much). Absolutely beautiful.

Okay, kei a koe Mr Snelgar (to you Mr Snelgar).

MR SNELGAR: Tēnā koe te heamana. Kua oti pai ngā mahi o te rā nei. (We've concluded proceedings.) That brings us to an end of today's evidence, Madam Chair. I understand we will be closing today's session with a karakia.

COMMISSIONER STEENSON: Āe, thank you Mr Snelgar. So, we will resume tomorrow morning at 9.30 am. Ngā mihi. Can I please ask Matua Wyllis to close our proceedings today with a karakia and we'll waiata with you.

Ko te whaea, ko te whaea o te ao, o te ao. Ka waiata ki a Maria. Hine i whakaae.

Whakameatia mai te whare tangata. Hine pūrotu, hine ngākau, hine rangimārie. Ko te whaea, ko te whaea o te ao, o te ao.

[English: Waiata, Ka Waiata: we sing to Maria, as the woman gives her endorsement, we refer to the house of life, to beautiful woman, soulful woman, peaceful woman, who is the mother of the world. She is the mother, the mother of the world).

KAUMĀTUA WYLLIS: Ka mihi rā ki a koutou kua kōrero i te rā nei. Tō māia, tō kaha, tō manawanui ki te whakatakoto i ngā kōrero ki mua i te aroaro. Nei rā te mihi a Ngāti Whātua ki a koutou mō ō koutou kōrero, otirā ō koutou ngākau tuwhera ki a tātou katoa. Te mea mutunga, he karakia. Ka pēnei te haere. Unuhia, unuhia. Unuhia ki te uru tapu nui kia wātea, kia māmā te ngākau, te tinana, te wairua, te hinengaro i te ara takatū. Koia rā e Rongo, whakairia ake ki runga. Kia tina, tina. Haumi e, hui e, tāiki e. Kia pai te pō. Kia pai, kia au te moe.

[English: I want to acknowledge you who have given your evidence today. I acknowledge your steadfastness and your courage and bravery to present your evidence for the Commission. And so, on behalf of Ngāti Whātua I acknowledge you and commend you for opening your hearts to all of us. To conclude we will pray. Let us pray. (Karakia Unuhia). Have a good evening and have a good rest.]

Hearing adjourned at 4.34 pm to Wednesday, 9 March 2022 at 9.30 am

