

**ABUSE IN CARE ROYAL COMMISSION OF INQUIRY
CHILDREN'S RESIDENTIAL CARE 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: Judge Coral Shaw (Chair)
Dr Andrew Erueti
Ali'imua Sandra Alofivae

Counsel: Ms Anne Toohey, Mr Simon Mount QC, Ms Kerry Beaton,
Mr Kingi Snelgar, Mr Simon Waalkens and Ms Julia Spelman
for the Royal Commission
Ms Rachael Schmidt-McCleave and Ms Julia White for the
Crown
Ms Katie Lane for a survivor
Mr Stone and Ms Watene for survivors

Venue: Level 2
Abuse in Care Royal Commission of Inquiry
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AUCKLAND

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TRANSCRIPT OF PROCEEDINGS

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7 MAY 2021

[10.02 am]

Hearing opens with karakia tīmatanga and waiata by Ngāti Whātua Ōrākei

LORETTA HINERANGI RYDER

CHAIR: Nau mai haere mai, tēnā tātou katoa. Good morning Ms Spelman. Before we start I'll just ask Loretta, do you mind if I call you Loretta?

A. I don't mind at all.

Q. Good, okay, do you mind if I just give you the affirmation and then we can start the process properly?

A. Okay.

Q. I'll just read it out to you. Do you solemnly, sincerely, truly declare and affirm that the evidence you'll give to the Commission today will be the truth, the whole truth and nothing but the truth?

A. Yeah.

Q. Thank you. Thank you Ms Spelman.

MS SPELMAN: Tēnā koe e te Kōmihana, tēnā tātou e te whare nei. E mihi ana ki a koe Loretta, me tō hoa tautoko, hoki kua tae mai ngā mana wāhine ki te Kōmihana a tēnei ra. Mihi ana ki o whānau, ki o tamariki, e mātakitaki ana rātou i to kōrero ki a tautoko ki a koe. I just want to begin by acknowledging you, Loretta, and those who are supporting you, both here in the room with us and those that are here in spirit. A special acknowledgment for your whānau and especially your children who I know will be watching and supporting you. Tēnā koe, tēnā koutou, tēnā tātou.

CHAIR: Just one matter I forget, Ms Spelman, sorry, before we start. This session today, just for people who are attending the public, is not being live streamed but it is being recorded and will be placed on the website as soon as possible, probably early next week. And the reason for this is that there are some names Loretta wants to refer to who are subject to non-publication orders which means they can't be published by anybody. The press understand this and won't be publishing. I'm just asking members of the public who are present today to be reminded that there are publication(sic) and if there are names mentioned by Loretta, not to speak to anyone outside this hearing room about those. Thank you.

QUESTIONING BY MS SPELMAN: Thank you. Loretta, I want to start at the beginning which is 1968. I understand you were born in Auckland?

A. Āe.

1 **Q.** In terms of your whānau, you're one of eight kids, is that right?

2 **A.** To mum and dad, yeah.

3 **Q.** And so of the eight children to your mum and dad, are you the second eldest?

4 **A.** Āe.

5 **Q.** And can you tell us a bit about how many other brothers and sisters?

6 **A.** Okay, as far as I know, because my father was a lot older than my mother, he has, they
7 counted so far, 38 children, my mum to my dad there's eight of us, however not sure if all
8 of those eight belong to my father. One we definitely know of. I have – there's four boys
9 and four girls. Our tuakana is

GRO-B

GRO-B

10
11
12 **Q.** You mentioned your father was a bit older. Just want to let you tell us a bit more about him
13 in terms of his whakapapa, where he's from?

14 **A.** Okay, my father is Tārara, his father is Dalmatian, he was born up in the far north in
15 Kaitaia, Pamapurua. My father was 52 when I was born, my mother 19, so 33 year
16 difference between them. As far as I know my father worked hard, ringa raua, he was a
17 hard worker, shearing, all that sort of stuff back in those days. Yeah, he didn't talk too
18 much about our grandfather because of the abuse that he instilled on our grandmother. I
19 think back in those days when they came over on the ship it was "There's the line of
20 wāhine, choose one", and

GRO-B

21 **Q.** So your dad, Tārara from the north and obviously, as you said, a lot older than your mother.
22 Could you tell us a bit about your mum and where she was from, her whakapapa?

23 **A.** Just to go back to my dad, my dad's iwi who he whakapapa back to is Ngāti Kahu and Nga
24 Puhī. My mother, she is from – we were told she was born in the Tarawera forest around
25 Rotorua, although on my birth certificate it says Te Teko, which is where most of her
26 whānau reside. She whakapapas back to Tainui, Te Arawa, Tūhoe. Those are the three
27 I know of, possibly more, because whenever we asked her what's our tribe, what's our iwi,
28 hapū, whatever, she would say "I whakapapa back to all." Mum is Māori, she was also,
29 how do I put it, promised to her mother's sister,

GRO-B

30 Tarawera forest, given to

GRO-B

31
32 **Q.** GRO-B

33 **A.**

34

35

1 **Q.** And so once your mother and your father got together, they were then living in Auckland at
2 that stage before you were born?

3 **A.** Āe.

4 **Q.** And I know you've mentioned your father's whānau from the north and that your mother
5 had whānau down Rotorua way. In terms of your growing up, what connection did you
6 have with your whānau?

7 **A.** Okay, mum never – we don't really know mum's side of the whānau. She had her own
8 takes with her mum. Our grandmother, I probably saw her twice in my whole childhood, in
9 my whole life. My aunties, her sisters and her brothers, we never – there was no close
10 relationship made with any of them. Most of my whānau were on my father's side, so we
11 hardly went to Rotorua, Te Teko, Kawerau, we were always up north, Kaitaia, Te Hāpua.

12 **Q.** And in terms of your upbringing in Auckland, what was that like for you in terms of this
13 period before you went into State care. Can you tell us a bit about your early years in
14 Auckland?

15 **A.** To the age of just over 8, before then, my life was as happy as it could be as a child. I was
16 never girly, I found myself always with my brothers, in the presence of my brothers. Being
17 pono, my mother, even though she was Māori and of brown skin, we weren't allowed to
18 kōrero Māori. We weren't brought up, we weren't allowed to speak Māori or anything like
19 that, anything kapa haka, nothing, none of that at home, in the home. Our set-up was like
20 as if you would walk into, sorry if this sounds racist, but if you would walk into a Pākehā
21 home. The set-up of the table, the meals that she cooked were gourmet, she had a high
22 standard of living. The way we dressed, I fuck'n hated it, I was never – I couldn't
23 understand why even just going to the shop she would put her fuck'n make up on and we
24 had to sit in the car waiting for her. Of course as a child I was – I was outspoken, my
25 father's – I'm my father's daughter and I still say that to this day, I'm not my mother's
26 daughter, meaning that I followed his ways and not my mother's. I couldn't understand
27 what did make up, what was the importance of putting on all this shit just to go to the shop,
28 to dress up, to impress people, to impress her whānau, my dad's whānau, like we were
29 fuck'n better than anybody else. Fuck all that.

30 I was more – I was never indoors, I hated being indoors with my mother. And the
31 reason for that is because my mother, and only because I know this now, I didn't know that
32 she was abused and all this sort of shit, but my mother was very abusive, very abusive. Not
33 to all of us, only to me and to my brother GRO-B. Numerous times I would hear my
34 mother and father arguing about me and some of the things that she would say, I didn't

1 know why the fuck I was living with her. Why was I even there.

2 So yeah, she beat me constantly for stupid shit. If I made her a coffee she was so
3 fussy about the way things were, the way things were cleaned, which way you stirred her
4 fuck'n coffee, the milk that she used. Now this one time I made her a coffee and her and
5 dad had just finished having an argument and she said to my dad "Get that little bitch to
6 make my fuck'n coffee." So, you know, I always done as I was told because I didn't like
7 being at the arse end of her shit. So I made her coffee and I – she had run out of the full
8 cream milk. There was not enough to put in her cup and so I used the homogenised milk to
9 top it up and I took it to her in the room, she said to me "What the fuck do you call this,
10 Hinerangi?" I want to make it clear, my mother never called me Loretta, she always called
11 me by my middle name, Hinerangi. Whenever she used that name, I knew I was in trouble
12 and usually for something I didn't even fuck'n do.

13 Anyway, I give her her coffee and she said to me "What the fuck is this,
14 Hinerangi? You didn't use the right fuck'n milk, go and get me the bottle that I used." So
15 I went and got her the full cream bottle that was empty and the other bottle that was like
16 half full and I took it back to her and I was at arm's reach to her because I knew she was
17 going to do something to me and she told me to come closer and give her the bottle, and
18 I gave her the bottle and she smashed it in my face and my dad came in to protect me from
19 getting hit again with the other bottle, but I had cut on the side of my face and glass all in
20 my – all in the side of my face. And every time I would get a hiding from my mother, a
21 beating like beating like you're beating on an adult, I would be put in a cold bath so that the
22 swelling would – I wouldn't swell up and I could still go to school wearing clothing that
23 would cover up stuff.

24 This time my dad said to her that I might need to go to the hospital or to the
25 doctors because of how close the glass was to my eye. Fuck her, it just fucks her up. So
26 my dad did. Every time something like that happened in front of my father they would
27 argue again and I knew, as soon as my father left, that I was going to be beaten, or the
28 threats that she made to me as a child, I don't know why, I don't know why I was there, I
29 don't know why she would have me.

30 **Q.** Loretta, you've told us about that physical abuse from your mum and you mentioned that it
31 was targeted towards you?

32 **A.** Āe.

33 **Q.** Was your father also abusive in that way, or was it different with your father?

34 **A.** No, my father was in – his way of punishing us for things that we did do wrong if we didn't

1 do our chores properly we got an extra chore, or we got a strap on the hand. It was a – he
2 was – he was so against any physical abuse. But that's not the only abuse I suffered.

3 **Q.** And so when you began you mentioned this was your life up until about 8 years of age.
4 What happened when you were around 8 years old?

5 **A.** The physical abuse kept happening from my mother after that, but when my mother and
6 father had had one big massive argument she was leaving for good. We were – the four of
7 us were cuddled in the room, my brothers and my sister, but then my mum called out to my
8 older sister to go out and my mother left with her. And I started crying because growing up
9 we were so tight as kids, as a whānau, that we always had each other's backs. Whenever
10 I got hidings my brothers were the ones that would comfort me and keep me strong and
11 keep me going. We would always joke that I was always meant to be a boy and my brother
12 GRO-B should have been a girl. If I didn't have them, I don't know.

13 But yes, so my mother packed up, packed her and my older sister up and
14 I remember I was crying and we all – we didn't want what was happening to have to choose
15 between, you know, do we stay here or, you know, and then our mother turned around and
16 said "Yeah, I'm not fuck'n taking you huas. I'm just taking GRO-B." Then she walked
17 out and I said to her, "I want to come, I don't want to – I want us all to be together." And
18 she said to me that she would come back and pick me up, she would pick me up that night.
19 So I packed my suitcase and I waited down the bottom of the driveway for her to come and
20 get me and I fell asleep waiting for her and I woke up, my father had carried me from down
21 the bottom of our driveway and had carried me into his bed. And that's when all the sexual
22 abuse started happening.

23 **Q.** And Loretta, was it at this point once your mother left the family home that your role within
24 the family changed as well. Take your time, we can take a minute here.

25 **CHAIR:** Loretta, any time you want to take a break just say so, it's up to you. If you don't want to
26 carry on and need a break.

27 **A.** So yes, my role, I had always looked after my brothers and my sister and in everything that
28 we done, cook, clean, at school, made sure no-one picked on them, always playing with
29 them outside. My father, when my mother left, I was put into my mother's role in every
30 aspect of a mother, a wife or whatever the fuck he called it. Meaning that he touched – he
31 sexually abused me first by just touching, doing that sort of shit to me. And I knew even as
32 a kid that that shouldn't have been happening to me, that that's my mother's role for him.

33 So I told my mother, my mother had left home and things didn't work out for her
34 and ended up coming back, she ended up coming back with my sister. And I thought that if

1 I told my mother that I'd stop getting hidings from her. But when I told her, she beat me to
2 a pulp from head to toe. I was fucked up, I was bruised. The things that she hit me with,
3 how she hit me, and then just I couldn't remember. When she was hitting me, the last thing
4 I remember was putting my arm up to my face and sliding down the wall. And I woke up
5 and I was in an ice cold bath. And she said to me that if I had told – if I tell anybody that
6 she would kill me. And that I had to say that I fell out of the tree playing out the back with
7 my brothers in our backyard.

8 I went to school, I went to school a couple of days later, still bruised up, still sore,
9 and I was 9 years old, I was in standard 3 and Ms Rakere's class and most of my friends at
10 school were all boys. They were like my brothers. One particular boy in class was trying
11 to get my attention, sometimes we were disruptive in class, and he grabbed the teacher's
12 long ruler and whacks me on the arm and I just – I lost the plot, forgot that he was my
13 friend and I picked up my desk and threw it at him. I wasn't a little skinny thing, I was
14 quite solidly built and I ended up having to go to the principal's office and told that I was
15 going to get the strap for my actions. And I went into the principal's office and told me to
16 take off my top, of my jumper, and I pulled it off and he saw all my bruising.

17 I was told to go into the medical room and the next thing I knew the Police were in
18 talking to the principal and I was taken down to Auckland Central Police Station, knowing
19 what was going to happen to me from my mother if I spoke out. I stuck to the story of
20 falling out of the tree and the principal asked me why I done what I done to my friend and
21 I said, "Because it hurt when he hit", and he didn't hit me hard with the ruler, but I was still
22 in pain. Anyway, I remember going to Auckland Central Police Station, being shuffled
23 from one room to another, I was asked to strip down to my underwear because of the
24 amount of bruising all over my body. I remember I had a polar neck jersey on, so I had
25 bruises all around my shoulders, my chest, my sides, everywhere, even on my butt, my legs
26 and my feet. So they took photos and I heard them talking about they were going to ring
27 my parents.

28 My dad was away working, he done shearing and I don't know what else, but it
29 was just mum there and they said that they were going to ring her to get her to come and
30 pick me up. And I remember a lady cop, she was Pākehā but she looked at me and I think
31 the look on my face of fear she could see. So I told her what really happened to me and
32 then she put me in a room, I sat in a room and then I was there, I don't know how long, and
33 she didn't come back but my mother walked in. And I just thought no-one cares, why am
34 I even fuck'n telling anybody. No-one's listening, I'm going to die. Anyway, she walks in

1 acting like, "Everything's going to be all right Hinerangi." I just looked at the cops and just
 2 cried and I went home and I got another hiding. But this time it was – I was put in the car
 3 at night and taken up north, up to Taupo(?) and I had to stay up there until I was no longer
 4 showing bruises.

5 **Q.** Loretta, that was your first experience of trying to speak up about what was happening to
 6 you?

7 **A.** Yeah, to some, you know, it's my mother, to the fuck'n cops.

8 **Q.** Once you got back home, did the abuse, physical from your mother and sexual from your
 9 father, continue for the next couple of years?

10 **A.** Yeah, this is how it's so fucked up, is that I tell my mother what happened, she beats me,
 11 she sends me away and then when I get back she's telling my father what to do to me.
 12 We're in their bed. She's holding on to a jar of vaseline and telling my dad to just use two
 13 fingers, that I was getting broken in. I wanted to kill them. I wanted to end my life. I'm
 14 only a fuck'n kid.

15 **Q.** I know you've mentioned, Loretta, those feelings but also wanting to protect your younger
 16 siblings?

17 **A.** Āe. Now mum, after a while, a couple of months maybe, my mother left my father again,
 18 she was living in a lesbian relationship. My dad, even though I think mum got custody of
 19 the four girls and dad had custody of the four boys, in reality, she was collecting a benefit,
 20 but we were all staying at home, we were all staying with dad. The sexual abuse continued,
 21 my schooling went downhill, I was not wanting to be around anybody, I didn't want people
 22 to touch me in any way, whether it was playing sports or nothing, I don't want any of that. I
 23 was sometimes at home with my dad, he would make me dress up like my mother would be
 24 and wear make up before having to go into his fuck'n room. And sometimes when my
 25 sister was there I told her about what happened. GRO-B

26 And as kids our whakaaro was the oldest always looks after the young ones. And one night

27 GRO-B
 28
 29

30 **Q.** Loretta, do you want to have a break at this point or are you okay to keep going?

31 **A.** No, yeah, I just want to keep going. It's just sad and it's like reliving –

32 **Q.** Yeah.

33 **A.** – picturing actually being in that room. But, yeah, you know, this is a long time coming
 34 knowing that I can say what really happened through my eyes, through me, not through
 35 something in a fuck'n report. So yeah, carry on.

- 1 **Q.** The next thing I wanted to ask you about was when you were in intermediate and the next
2 time that you spoke up about what was happening for you [GRO-B], I understand the
3 result was that you were taken to a home for the first time. Could you tell us a bit about
4 this incident where you spoke up at intermediate?
- 5 **A.** What led up to me speaking out was I was in a few things at school and I liked metalwork,
6 woodwork, I liked singing so I joined the choir. My role at home, every lunch time I had to
7 go home and service my father's needs. Now you were talking about protecting my
8 younger siblings, the threats from my father, if I didn't do what he wanted me to do, how he
9 wanted me to do it, he would be doing the same to my younger sisters. Not only that, my
10 younger brothers would have a hard time at home. They knew nothing about that.
- 11 So anyway I'm at school, I'm in the choir, I know nothing about the scent of sex or
12 the smell that comes from if you don't shower after you've had sex. Anyway, I went home,
13 came back, went to the choir and a couple of the girls behind me were saying that I stunk.
14 One of them went and told the choir teacher and she told me to go to the sick bay, and my
15 friend who sometimes came home with me, she came with me to the sick bay. Am I
16 allowed to say her name? Nah, doesn't matter?
- 17 **Q.** [Nods].
- 18 **A.** Well, she got abused by my father as well, and when those girls said what they said, she
19 told them to "Fuck up, you don't know what the fuck's going on in Loretta's life, you don't
20 know anything about what's happening at home." And anyway, I had to speak to the school
21 counsellor. So once again I thought maybe, maybe this time, you know, someone will
22 listen. I told my sister that I was going to speak up and she already had stuff going on with
23 her as well because of what dad was doing. But, yeah, I spoke up, I told the school
24 counsellor and as a result me and my sister were taken to a place called [GRO-B]. I just
25 remember it was in [GRO-B] and a whole lot of nuns there, and all white people.
- 26 **Q.** When you were there, you were separated from your sister and put into different rooms, is
27 that right?
- 28 **A.** Yeah, well, when we were there I think we were only there for a couple of days but the next
29 day, we were in the same room for the first night and then the next day the nun said that the
30 police were going to come and see us, Social Welfare. They came, detectives in plain
31 clothes came in, but so did the social worker and my mother.
- 32 **Q.** And so you saw your mother arrive at [GRO-B], what was your reaction?
- 33 **A.** I made it quite clear at the school that I didn't want, you know, I told them everything, and
34 that no way did I want to fuck'n see my mother. I hated her with every breath, every –

1 I hated her. Yeah, so my sister was taken out of the room first and the nun shut the door
2 and the social worker, the door opened, I'm sitting on the bed, the social worker and my
3 mother walked in. And I was sitting there and I'm thinking here we go again. I'm fuck'n
4 scared as, I'm looking at the social worker with the reaction on my face to help me without
5 even speaking. The social worker, my mum is, "Hi Hinerangi, you know, you'll be all
6 right, just tell the truth." And then the dumb fuck social worker walks out and leaves me
7 the fuck in there with my old lady. Not only did I want to fuck'n kill her, I wanted to kill
8 the fuck'n social worker, because what happened? Exactly what she always said, if I spoke
9 up my life would end, but not only that, my younger sisters would endure what I endured
10 with my father.

11 Like was I going to speak after that? I don't fuck'n think so. And if that dumb
12 bitch had done her fuck'n job and not fuck'n brought my mother into that room. My thing
13 is, did they not liaise with that fuck'n counsellor at the school, or the Police, or the times
14 that had been told? Did none of them connect? I was just – yeah, so my whole thing was
15 to protect my siblings.

16 **Q.** And just to clarify, Loretta, so you told the counsellor at school?

17 **A.** Mmm.

18 **Q.** And the Police?

19 **A.** Mmm-hmm.

20 **Q.** What was really happening?

21 **A.** Yeah.

22 **Q.** But then once you were at GRO-B and you saw your mother, then you felt you had to
23 change what you said?

24 **A.** Yeah, fuck'n ae I did. I didn't – like as a kid and going through the things that I had already
25 been through and knowing what my fuck'n mother is like and what my father is like, I'm
26 not going to be listening to no fuck'n white fuck telling me what the fuck is what. I already
27 know in my heart, in my head what's going to really happen at home, you know, they play
28 this happy family thing in front of the social workers and whoever the fuck else. But we
29 know what's really going on at home.

30 **Q.** So Loretta, after you were at GRO-B, you were taken to the Children and Young Persons
31 Court –

32 **A.** Mmm-hmm.

33 **Q.** – in the city. And I'll just ask for that document to be brought up, which is WITN0267004.
34 I want to ask, Loretta, before we see on the screen, your memories of this time. I think you

- 1 mentioned that your father had a lawyer at court. Did you have a lawyer who spoke to
2 you?
- 3 A. I can't even remember, I'm like –
- 4 **Q.** Just zoom in the top half of that document please. So on screen we've got the record from
5 the Department of Social Welfare, the date of hearing, 9 December 1980 in the Children
6 and Young Persons Court in relation to you aged 12. And I just want to look at the way
7 that it's been recorded here, Loretta.
- 8 A. Yeah.
- 9 **Q.** If we can highlight in that paragraph, it begins "The Police allege." "The Police allege the
10 children are beyond the control of the parent or guardian having control of them in that they
11 have been truanting from school and sleeping away from home on occasions. Both girls
12 have been sniffing solvents and have refused to go home to their parent, Mr Ryder." This
13 description, Loretta, of the complaint, which they've recorded as, "The children complained
14 of the treatment they received at the hands of their father and wished to be allowed to live
15 with their mother."
- 16 A. What a whole lot of fuck'n shit that is. Like even to put it there the children complained of
17 the treatment. Why wouldn't they put the real fuck'n thing in that statement so that
18 everybody knew? If the Police were told, if the counsellors were told, the fuck'n social
19 workers were told, why doesn't it say that there? "At the hands of their father."
- 20 **Q.** And just over on the next page, page 35, I'll just bring that up the paragraph "The children it
21 seems." I just want to read this part to you, Loretta, in terms of how it's been recorded so
22 that you can comment on that.
- 23 A. Mmm.
- 24 **Q.** "The children, it seems, exhibited this behaviour in consequence of their treatment and the
25 unsatisfactory conditions existing in their father's home and their desire to join their
26 mother." Is that something you had told them?
- 27 A. What the fuck, no. Why would I want to go to my mother? I always said that I wanted to
28 go to my Auntie Tilly and my Uncle Terry who stayed in Mangere, all the time. That's
29 never – I've never seen that in any fuck'n report. Don't see it in these reports, they're meant
30 to be for the courts. Why aren't what we wanted, what we needed, a stable whānau. But to
31 have all my brothers and sisters together, not split up, not some go with mum, some go with
32 dad. Hell no.
- 33 **Q.** And just over on the next page, page 36, this is the recommendation from the social worker.
34 The paragraph beginning "In view of the outcome" to the bottom. Where the social worker

1 recommends that the complaint of you not being under proper care and control, the
2 complaint against your father be dismissed and that you be admonished and placed under
3 supervision for one year.

4 A. Like I'm the one that done something fuck'n wrong. I'm the bad guy here that my mother
5 and my father get away with shit that have been told to them, and that, admonished, really?
6 This fucks me off every time I see shit like this, you know, and that's me being pono, and
7 my graphical language that is how I felt enduring not only from my parents' shit, but from
8 institutions and social workers and reading stuff like this. Yeah, that's like fucked up.

9 Q. And if we can bring up the Police record of the same occasion, which is document ending
10 7020. Because at this time, Loretta, you spoke to the Police as well about what happened to
11 you, didn't you?

12 A. Mmm-hmm.

13 Q. And we know from the Police document, if we can just go to page 75, the paragraph
14 beginning "As previously stated." We know from their documents they record that your
15 father had pleaded guilty in terms of the charge of not being under proper care or control,
16 but in relation to the sexual abuse allegations that you had made –

17 A. Mmm.

18 Q. He wasn't prosecuted at that time, was he?

19 A. Nah. Not at all. And yet they knew about it. So –

20 Q. And we can just bring up on page 75 of that document which is the last page. So we can
21 see here this is a Police report from Detective Sergeant, 18 December 1980 where he's
22 reporting on the Police decision not to prosecute your father for these allegations. If we can
23 call out paragraph "As previously stated" I'll again, Loretta, just read this to you and ask
24 you for your comment. "As previously stated, other than the allegations made by these
25 girls, there is no other evidence to support a complaint and therefore I feel that a
26 prosecution against Ryder would not succeed. In my own mind I feel that he has
27 committed the offences but the girls he has committed them on would not make good
28 witnesses character-wise and there is nothing to corroborate their statements." I know
29 you've just seen these documents for the first time quite recently, Loretta?

30 A. I know.

31 Q. I just want to give you the opportunity to give us your comment on that if you'd like to.

32 A. I have been so anti institutions, cops, fuck'n shit, and seeing that, when I saw that, you saw
33 my reaction in the office. That he's a detective that knows and believes that, but still
34 nothing. And again, making us like we're not the victims, anything that we've been saying

1 from day fuck'n one is just, what, ignored or they don't fuck'n read it? What is it? Things
2 could have been so different, like I read that and I'm just like we would have made good
3 witnesses character-wise. And there was nothing to corroborate their statements, only that
4 we'd been telling the story over and over again and speaking on deaf ears.

5 **Q.** So Loretta, after this court case finished, you've already referred to the admonished and
6 sentenced to supervision for 12 months from Department of Social Welfare.

7 **A.** Yeah. We're the ones that are sentenced. We're the ones that are punished for speaking
8 out.

9 **Q.** So after you went back home after this court case, had anything changed, how did things
10 carry on after that?

11 **A.** No, nothing changed. Nothing changed. Everything, I was sniffing glue, I was trying to
12 figure out a way out, trying at the same time, trying to figure out how am I going to protect
13 my younger brothers and sisters, how are we going to be okay? Nothing changed at home.

14 **Q.** And was it from around this time that you began running away yourself from home?

15 **A.** Yeah, I – at some stage mum came and picked up the two girls, which left me to – I'm not
16 going to fuck'n be here. I ran away all the time until I met girls that I had met – I met some
17 girls in town, girls that were living on the street that were in similar – that had similar
18 circumstances to me. The trust that was built over weeks, months, the couple of years that I
19 had gotten to know them was more of a safe-haven place for me than anywhere I had ever
20 known.

21 **Q.** And I want to ask you about one of the times that you ran away and went to the community
22 centre in town. I think this is the next time that you tried again to speak up about what was
23 going on for you?

24 **A.** Yeah, there was a lady, I think it was her and her husband, Mr and Mrs Ransfield, they ran
25 the community centre for homeless street kids. It was a place where they could sleep, eat,
26 shower, and after maybe a week I thought I'm going to try again. So I opened up, I opened
27 up to Mrs Ransfield and told her and she – I don't think – from her body language and the
28 way she was looking at me, that she didn't believe that my father would do that because she
29 knew that he was a GRO-B, which is a priest for the GRO-B church, the GRO-B

30 . I'm not sure if she knew him, but I told her, I walked out and then some of my other
31 friends and I had overheard her talking to her husband and somebody else, I'm not sure who
32 he was, saying that they were going to ring my father. So I hid, I hid up in the roof of the
33 building, of the community centre. They sent out, my father came, they sent out like little
34 search parties because there was some people, some kids there that didn't like me. I was

- 1 very outspoken, I fought, I fought to stick up for people that were weak in physical form
2 that were picked on and bullied by other street kids. Yeah, so I hid, I hid in the roof. And
3 then I was eventually found and then taken back by my father and it continued.
- 4 **Q.** And Loretta, is it right that it was once you spoke to Police from the Auckland CBD Police
5 about what was happening to you that then you went back to the Children and Young
6 Persons Court again?
- 7 **A.** Yeah, I got picked up, I had run away and I got picked up and this time there was a cop that
8 believed what was going on and I told him that if I – if he dropped me back off at home he
9 was just as guilty as my father. And he told me that he believed what was happening and
10 I ended up going to Bollard Girls' Home.
- 11 **Q.** And if I can ask for document ending 7005 to be brought up. Just for context, Loretta, this
12 is 1982 when you were 14 years old. And if we can zoom in on the present incident
13 section. "Left home and went to Māori community centre. Stated she did not want to
14 return home. Alleges her father forcing her to have sexual intercourse with him." So you
15 were very honest with the Police about what was going on for you?
- 16 **A.** Mmm-hmm. I just – I just want to say that, you know, in all these reports it says "alleges".
17 Yeah, I'm just like pissed off reading that when the story has been told over and over. Had
18 internal examinations done and then later to find out that they wouldn't fuck'n prove
19 nothing, why the fuck get them done in the first place, if not to prove that? You know, and
20 hearing stories that I'm sleeping with street kids, you know, and not actually from my
21 father.
- 22 **Q.** And this was the time when you were, the outcome of this case, made a ward of the State, is
23 that when you were about 14?
- 24 **A.** Mmm-hmm.
- 25 **Q.** So you mentioned just before that it was this time that you were taken to Bollard. Can you
26 tell us a bit about your experience when you first arrived at Bollard Girls' Home?
- 27 **A.** Bollard Girls' Home, the way it was painted to me, so to speak, was a loving home with
28 lovely surroundings, girls that I would get along with, lovely staff, all that sort of shit. I get
29 there, taken into the home – when I first walked in, into the lounge area in the dining area,
30 lounge area, I could tell straight away that all the brown people, Māori, Pacific Islanders,
31 were all on one side and a few Pākehā on the opposite side of the room. I was told to go in
32 but veered to the left. When I was younger, I mean I've gotten browner over the years from
33 the sun, I was quite a fair looking child. So I was veered to the Pākehā side of thing and I
34 was like what the fuck? I'm fucking going over here. So and then I was, you know, and

- 1 then the Māori girls, that side, looking at me like "Don't fucking come over here." So I just
2 stood there. My introduction to those girls that are living there, I got bashed in the showers,
3 I don't know by who. Yeah, and I just – I tended to fight. If I reported something to the
4 staff, you were frowned upon by everybody in there. I soon learned that. Not only from
5 the girls but from the staff as well. Racism was very evident. I didn't know any of that.
- 6 **Q.** And in terms of the racism, you mentioned, is it right that there were majority of Māori
7 girls in at that time?
- 8 **A.** Definitely, yeah, definitely. A whole lot more.
- 9 **Q.** What about in terms of the staff?
- 10 **A.** No, Pākehā.
- 11 **Q.** All Pākehā?
- 12 **A.** Pākehā staff. The only staff – I know there was one Māori, well, she looked Māori, but
13 there was one in particular that was Māori and her name was GRO-B, that will
14 probably get wiped out but I'm going to say her name anyway. She was a fuck'n bitch.
15 She – like a lot of the girls in there that I had, you know, more or less "Don't fuck'n touch
16 her I'll smash you" buzz, and she's not even doing anything, "Leave her alone, don't stand
17 over her for her food or her clothes, don't do that shit anymore." I was that sort of person.
18 Well, the night staff, she had it in for me, I was – I didn't like the way she spoke to us, like
19 we were just a piece of shit, we weren't anything, we deserved whatever we got in there,
20 whether it was in secure unit without food, whatever. Yeah, she was –
- 21 **Q.** And was the way that the staff spoke to Māori girls different to the way they spoke to you?
- 22 **A.** Yeah, fuck'n ae.
- 23 **Q.** Can you tell us a bit more about that?
- 24 **A.** So if a Pākehā, if a Pākehā girl done something that would warrant an extra chore, or you're
25 disciplined in some way like you're gonna go to secure unit, yeah, that didn't fuck'n happen.
26 As soon as a Māori chick done it, and call it crazy or not, there were a couple of us that
27 tested that, and yeah, sure enough, you know, went straight to secure. Racism? Yeah,
28 definitely in Bollard Girls' Home.
- 29 **Q.** And so you mentioned secure?
- 30 **A.** Mmm.
- 31 **Q.** And that you spent some time there. Can you tell us about what that was like?
- 32 **A.** Okay, every time you run away from the girls' home that's where you go to. I think there
33 were even some girls that, it was their first time there, they went straight to secure, I'm not
34 sure why. Secure unit was like a jail cell. You had the bed, the toilet, that's it. You know,

1 there was staff there but in their own little office – male staff in particular. If you didn't
2 abide by anything that they said down in that secure unit, it was your word against theirs.
3 And the Pākehā male staff that was there that made me undress and sit down by my fuck'n
4 toilet and eat my food while I'm naked, he was another one on my fuck'n hit list. You
5 know, but to say things like "Who's going to believe a little manipulative lying bitch like
6 you? Nobody". You know, and his whole, his whole body language. I was just filled with
7 a lot of hate and my whole thing was just to get the fuck out of there.

8 **Q.** And so that meant that you were running away from Bollard?

9 **A.** All the time, like, yeah, all the time. But there were other reasons as well. My dad. So my
10 dad come and talked to the staff about visiting. When my dad came in he wore his collar,
11 he came in the flashest car that he had at home, not only were the girls wowed by his
12 appearance and the car and all his flash rings and, it was the manner in which he spoke to
13 the staff. So the visitings were approved. However, they weren't supervised, they weren't
14 supervised visits.

15 **Q.** Did you ask for them to be supervised?

16 **A.** Mmm-hmm, after the first – the first time my dad came in it was with my siblings, and
17 what happened in that room while my siblings were there, and straight after that I asked for
18 supervised visits but I didn't get them. I didn't know how I was going to convince people in
19 this place that there's certain things still happening to me in this fuck'n home and that if
20 they didn't have someone in that room they were going to continue whether my siblings
21 were there or not. One time my father came in and he had my younger siblings there,
22 GRO-B and they were only young and he come in with chocolates and fruit
23 and lollies and drinks, and they had their colouring books and that. But he had full on
24 intercourse with me while my brothers and sisters have got their backs doing their – and I
25 have to be as quiet. And I had had it, I was a mess, I wanted to end my life. No-one was
26 listening again and I went out and the sperm that was still coming out of me, I went to tell
27 the staff and I put my hands down there, I said to them what the fuck is this? I'm telling the
28 fuck'n truth and I got dragged down to the secure unit, kept telling me I'm lying, that "How
29 can you say that about your father the man of the cloth?" Holy fuck.

30 No, I tried to commit suicide on a couple of occasions but I just – I wanted to be in
31 a place where everything would go away. I prayed all the time. I thought that I wasn't
32 worthy of living, I wasn't meant to be here. I just, I just kept running, I kept running away
33 to the people I felt safe with and they were gang – they were in a gang, you know, they
34 were street kids, but these are all people who shared the same experiences and they couldn't

1 talk about things. I thought that's it, I'm not fuck'n saying anything, I'm not saying anything
2 ever again even to anybody.

3 **Q.** I think, Loretta, we might take an early break at this point.

4 **CHAIR:** Are you ready for that, Loretta?

5 A. Yeah.

6 **Q.** I think you need a break. Let's go. Let us know when you're ready to come back.

7 **Adjournment from 11.14 am to 11.37 am**

8 **CHAIR:** Are you okay Loretta?

9 A. Yeah, thank you for the break.

10 **Q.** Thank you. And just any time, you know, if you want to stop, just tell us, won't you.
11 Thank you.

12 A. Mmm-hmm.

13 **QUESTIONING BY MS SPELMAN CONTINUED:** Just before we start back, Loretta, you
14 just wanted to mention something in terms of the set-up of the room.

15 A. Yeah, I just— when I was speaking there are moments and it's like I'm having a
16 photographic memory and I don't mean to stare particularly at one person. For me, this
17 whole set-up sucks. It's like a courtroom you're in. Usually when you're sitting in the box
18 you're in trouble. That's been a lot of my life. So I mean no disrespect, you know, yeah, I
19 don't mean any disrespect to anybody.

20 **CHAIR:** We respect the fact that this isn't the best environment for you. We also respect the fact
21 that in spite of that you're still doing it and that you can't imagine how we value that.

22 **COMMISSIONER ERUETI:** It's really important for us to have that feedback. And we can
23 always do better. So I appreciate the honesty, being frank about it, kia ora.

24 A. Kia ora.

25 **QUESTIONING BY MS SPELMAN CONTINUED:** So, Loretta, we're going to move to the
26 next part of your evidence, which is when you went from Bollard Girls' Home to
27 Weymouth.

28 A. Mmm-hmm.

29 **Q.** And I understand that was after you had run away from Bollard, one of the many times,
30 they then decided that you would be transferred to Weymouth?

31 A. Yeah, on their paper they say that I ran away 14 times. In my memory I ran away 17 times.
32 Yeah, just wanted to state that, as well as knowing that secure unit got closed down at
33 Bollard was like party time for a lot of the girls.

34 **Q.** And at Weymouth, what was the makeup there in terms of the girls and also the staff?

- 1 A. Okay, similar to Bollard, majority of the girls there, Māori. I may have seen maybe four or
2 five Pākehā in the hostels that I was—that I had been taken to, hostel 1, hostel 4, secure
3 unit, predominantly Māori.
- 4 Q. And in terms of you described earlier that staff treated Māori girls differently at Bollard.
5 What was your experience like at Weymouth?
- 6 A. Totally the same. I was first shown around the place, I was on my tour around by the girls,
7 I was pushed in the pool and held down by a couple of the girls there. I already knew don't
8 speak out, like I said, Bollard was it, I wasn't telling my fuck'n story again, I wasn't going to
9 ask for help of anyone, I just shut down, it was just a big shut down. My time in—when
10 I went to hostel 1, that's the first hostel I went to, my welcoming party from the girls I got a
11 blanket or something chucked over my head in my room and kicked and punched and I
12 don't know, I don't know who they were, but when I went and told the staff they were
13 Pākehā, yeah, nothing come of it. I didn't get spoken to about it again, there was no, you
14 know, nothing.
- 15 I soon learned the way things were in there. I didn't agree and, like I said before, I
16 was very outspoken. During the days you're allowed to have three cigarettes, but their rules
17 were you have a cigarette after each meal but you do your chores first and that was with the
18 staff as well. What I saw with the Pākehā staff was they would all eat, they were at their
19 table, they'd eat and then they'd go and have their cigarettes and not do the chores that they
20 do. I was like, you know, what the fuck? You set these rules and youse are the first to
21 break it. So being the smart arse I was and the challenging—challenging them, I done the
22 same. So after a meal I went and grabbed my cigarette, and so did the other girls, and then
23 I was chucked into hostel 4 and labelled as a kingpin.
- 24 Q. And hostel 4 was the secure unit?
- 25 A. Secure unit where you're locked down 24/7. It's more of a jail cell like Bollard, big steel
26 doors, little window, the other hostels were just like a normal bedroom door, you weren't
27 locked in your room. Yeah, so I was seen as a bad influence on others there, when I spoke
28 out about it, although with all the paperwork that I received from the Ministry, I seen
29 nothing in my handwriting, nothing about any complaints at any time I spoke up. The
30 biggest thing with me, with them is trust, and still is a big issue for me.
- 31 Q. Can I ask you about one incident where you got sent to secure, and I think this was after
32 you had an altercation with one of the girls. Could you tell us a little bit about what
33 happened then?
- 34 A. Okay, I was in hostel 4, and we were at the dining tables and there was an altercation

1 between me and another Pākehā girl in there. And she had been there for a while, the
2 Pākehā staff liked her, she had a good rapport with the staff there. As for me, I was
3 outspoken, you know, looked at as fuck'n troublemaker. Anyway, she told the staff
4 something that was untrue, and when I mouthed back about it, like just straight away,
5 I kicked her, kicked her under the table, said "You fuck'n lying bitch", da, da-da, da-da, and
6 anyway, one of the staff said to us that we had to go to time-out. My thing is that whenever
7 I do do something wrong, I stand up and own that. Yeah, I shouldn't have kicked her,
8 I shouldn't have said that I was going to smash her fuck'n head in. But her whole, her
9 whole attitude and the staff's attitude towards me, that is real racial, that was really—so
10 anyway, we both go to our time-out areas, which is our rooms, hers was on the left side of
11 the corridor and mine was on the staff, the male staff, Pākehā staff was walking behind us,
12 now she made a racial comment to me and I reacted. She said it loud enough so that that
13 fuck'n hua that was walking behind us heard her but acted like he didn't.

14 So of course I'm going to do what I do best and bash her. So we start fighting, we
15 end up in her room, we're both hitting each other, and I'm telling her to take back what she
16 said. At the end of the day we're all human. I wasn't brought up with racism, I have dark
17 brothers, white sisters, we didn't know any of that, we were just brothers and sisters, that
18 was it. Anyway, the staff member comes in to the room and we called him GRO-B,
19 Mr GRO-B, he's like, yeah, to me he was one of the most racist staff members I had ever
20 come across in an institution. Anyway, he grabs me, grabs me, not even like pushing her
21 away from me, puts me in a headlock and then his hand touches my breast, oh my God,
22 I like lost the fuck'n plot. To first be touched by a male, my whole—went back. I fought
23 him and then another staff member came and just a whole lot of screaming and yelling.
24 They dragged me—while he's holding me before the other staff member comes, he's
25 allowing this little bitch to keep fuck'n kicking me and punching me, you know, I'm like,
26 what the fuck and let me go.

27 Anyway, the other staff member comes and I refuse to be the only one going to
28 secure unit, so I'm being quite voiceful about this. I'm telling them "Is it because I'm fuck'n
29 Māori and she's a fuck'n Pākehā, are you fucking kidding me? Get fucked" da, da-da,
30 da-da, so I'm being—my graphical language is out the gate, I'm calling them all the fuck'n
31 names under the sun, and, you know, all this time I'm like what the fuck?

32 So they dragged me into secure unit—like dragged me, and then there's a process
33 when you go into secure unit that you get out of the clothes that you're in and into a suit
34 that's, you know, the clothing for secure unit. I refused, I refused, I was feeling cramps in

1 the side of my stomach, in the front, towards my pelvic area, and then one of the lady staff
2 reckons to me, "If you don't get changed into your things, we'll get the male staff to change
3 you." And I was like fuck you, you know, fuck you, fuck this, it's like I'm in a prison.
4 Why am I here and she's not? And, you know, I just kept reiterating that. Anyway, I done
5 what they done, I fuck'n changed into—but I had to change while those two males were
6 standing there, like right out of all the clothes.

7 So I done that and I jumped on the—I hopped on the bed, they locked the door and
8 I got a massive cramp in my stomach, a massive cramp. And what happened next, I felt
9 liquid come out of my vaginal area. Knowing now after having kids, that it was like the
10 after birth of when you have a child. A big hunk of stuff came out of me as well as white—
11 some other coloured stuff. The last thing I remember I was calling out for help, I couldn't
12 even get off the bed, I was screaming out to the staff. The last thing I remember is falling
13 back on to the bed where I was sitting and that was the last thing I remember. When I came
14 to, I was lying in the medical room where you go for the medical checks and stuff. I was
15 on the bed, strapped down, my arms, my legs, face down, I've got a top piece on me, but
16 nothing on the bottom, nothing covering me, and then I got jabbed in the arse. What
17 I remember from hearing from them was a male doctor—it could possibly have been a
18 nurse I'm not too sure—that it was to stop me getting pregnant. Yeah, and that, that was
19 that.

20 **Q.** And you've since seen your records from Weymouth that show you were given the Depo
21 Provera contraceptive injection on several occasions?

22 **A.** Mmm-hmm.

23 **Q.** And you weren't spoken to about that before it was given?

24 **A.** Nah, not at all. Nope, nah, the only time they spoke to me about medical things was going
25 to the dentist, I just didn't—I didn't like the sound of—I always was like that as a child,
26 didn't like the sound of the buzzer blimmen noise, it freaked me out and just normal
27 medical things, including a vaginal examination, mmm.

28 **Q.** Loretta, there's one other thing I want to ask you about from Weymouth, which is the plans
29 that they made while you were there and we've seen in your records some plans that talk
30 about your involvement in making those plans?

31 **A.** What a load of shit that is. I don't even remember one time sitting in a room with those
32 people that were on that—that are on that letter. The only person I remember talking to is
33 Mr Kennedy who was my case worker, Ma Warren who helped me out with my sports side
34 of things, but never in one room with my mum, my dad. Holy fuck, I wouldn't sit in the

1 room with them. Yeah, so that's bullshit.

2 **Q.** So when you left Weymouth for the final time, was it that you ran away and didn't go back?

3 **A.** Yeah. So I took a liking to one of the staff and she took a liking to me and we—she told me
4 how to get out of the system, because according to their reports and that fuck'n plan, that I
5 was supposed to have agreed to, that their contingency plan was for more time, longer time
6 at Weymouth or I go to a youth prison. But why? When it's my parents that have done,
7 you know, have done the wrong. And I'm the one that's getting punished. But for that to be
8 my plan, no, there's no talks of my whānau that I wanted to go to, there's nothing
9 handwritten of my things that I wanted, including complaints, none of that, and I find that
10 quite convenient for the Ministry of Socio-Economic Development to not have those
11 records. Don't know.

12 **Q.** And what was the advice that you were given in terms of how to get out of State care?

13 **A.** The first thing was to escape secure unit, over and over we were told there's not one person
14 that can escape the secure unit, so that in itself was a challenge for me, but a challenge I
15 was willing to step up to. Given my experience throughout institutional care in the
16 institutions, the homes, what could I—what could I lose? What else? No-one is ever going
17 to listen, I'm going to get out of here and live my life how I want to live it. I'm going to
18 stay on the run, I'm going to be clever about it.

19 But there was a staff member there, Ma Penny, who told me how to get out of the
20 system, so it was to end up in the District Court. How do you do that? I would have to
21 commit a crime that would put me in there. How do I get out of secure unit? Day-by-day,
22 every time we were left in the rec room I would put a chair on top of the table, the top
23 windows up the top that didn't open out, slowly took the rubber thing around it then placed
24 it back again so they wouldn't know that it was removed. I then, the time that we were
25 allowed out but in a secure courtyard outside the cells, there was a trampoline there, and
26 that was the only sort of space that we had. I would move the trampoline a little bit closer
27 to the window that I was going to jump out of. I then bounced on the trampoline because
28 the wall that I had to jump over had barbed wire on it as well, so if I jumped, when
29 I jumped up you could see that there were cars parked on the other side of that wall. So I
30 would have to be padded up or wearing enough clothing that when I bounced on that tramp
31 I can easily, you know, go over that, but I'd land, I'd have to land on one of the cars.

32 So that's how I ran away. And I stole the principal's car. Yeah, and that was me.
33 That was the end of that shit life for me in the institutions. And I had already had it in my
34 head that I would probably do something really bad if I got caught and they tried to take me

1 back there. No way I was going to stay locked up. I hadn't seen my brothers and sisters,
2 yeah, I missed my family. I wondered what was happening with them, you know, no—still
3 the hate for my father for what he'd done, although that was the only part of my father that
4 I hated. For me, he was a—you know, he provided. Mum, nah, you know, she was all
5 about money and herself. So yeah.

6 **Q.** And Loretta, just touching on your father, you were about 16 when you left State care. And
7 was it a few years after that that your father was in fact prosecuted in terms of what he'd
8 done in relation to you but also others?

9 **A.** Mmm. So when I was on the run I ended up being pregnant with my first son and I went
10 around to see my father and I said to him that "If I ever find out that you are doing
11 something to my younger sisters when our stupid mother drops them off here, then I will
12 kill you. I wouldn't hesitate. There'd be, you know, that would be it." And he knew, you
13 know, the look in his eyes knew that I was being real about what I was saying.

14 But yeah, later on I was residing in Wellington and I was contacted by the Police,
15 they told me that he had done something similar to my younger sisters, although not
16 penetration. And I think one of—my friend that we spoke of earlier from intermediate, she
17 spoke up as well and I just—I was so proud of her, so—it was like you're finally going to
18 get what the fuck you deserve, you know? I was—when I spoke to my younger sisters,
19 I drove up to Auckland and I went to shoot my father. My father had guns in his wardrobe,
20 I grabbed the gun out and shot at him and it shot, probably missed him probably a couple of
21 millimetres, it went straight through the head board. But, yeah, he ended up getting
22 incarcerated. At that time I was—he was in Mt Eden prison, I was in Mt Eden Women's
23 Prison. Do you want me—

24 **Q.** Yeah, while you're speaking I'll just ask if we can have brought up document ending 0179
25 on page 70. And just in terms of what you were saying, Loretta, we can see here's the
26 confirmation that he pleaded guilty to ten charges of incest, five charges of indecent assault,
27 and one charge of attempting to dissuade a witness from giving evidence?

28 **A.** Mmm-hmm.

29 **Q.** And that witness was you?

30 **A.** Āe. He contacted me first through his lawyer and his lawyer, I think then, was Kevin Ryan.
31 He had sent two letters previously offering me thousands of dollars, money, to not say
32 anything, to not—I think he thought I was a lot like GRO-B my mother who were
33 both persuaded by pūtea. That's not me. I don't give a fuck about money. I don't give a
34 fuck about material shit. I give a fuck about my whānau, my siblings, my kids, my mokos.

1 I don't care about—my whole whakaaro around that is him, what a disrespectful fuck'n
 2 thing to do, take ownership of what the fuck you done, because all these years I've been
 3 labelled as a fuck'n manipulative little liar and you and our mother are up there on some
 4 fuck'n pedestal. Well now it's time to get up the fuck off there.

5 So the third letter that he—that I received, I gave that to the cops. I had, after
 6 speaking with my younger sisters, there was a whole lot I had to take into account. I knew
 7 my mother wasn't a good role model for my brothers and sisters, I had my own children, I
 8 had my own things going on in the life I was leading. But I had to make a choice then and
 9 there when I was at the Police Station. They asked me, "Did your mother have anything to
 10 do with what was going on?" I already talked to GRO-B about what I was going
 11 to say and the decision—why I made that decision not to say anything.

12 So I didn't, I didn't say anything about my mother since it was just based on my
 13 father and that's all I spoke about. At that time, at that particular time in my life, knowing
 14 that I had told him what I had told him, and he still fuck'n went ahead and done shit, in my
 15 statement to the Police I wished that he was dead at that particular time. Yeah, so I gave
 16 the letter to the cops and he got incarcerated, he died in jail, I didn't really give a fuck, you
 17 know? For me that's karma at its best for him anyway.

18 **Q.** Can I talk to you now, Loretta, about some of the impacts of your experiences in State care.
 19 I know there's a lot to say on this, but you mentioned just before about your siblings being
 20 separated and your whānau being separated and I know that's an impact you've felt through
 21 your whole life. Can you tell us a bit about what that's meant for your wider whānau unit?

22 **A.** Yeah, so growing up as kids, you know, I was, when—even before being put into the
 23 mother's role, wife's role, I always looked after my brothers and sisters, the arguments
 24 between mum and dad, I'd take them outside, you know, we'll go and play or take them
 25 away from what was happening and that, and that was us. We made a promise to each
 26 other as kids that we would always stay together, we're not going to be separated all over
 27 the country like my mother's family was.

28 So when dad got arrested, my younger siblings were put into homes. I was living
 29 down in Wellington, I was involved with the Black Power, my partner was a Black Power
 30 member, and had kids of my own. But at the same time how could I carry on living
 31 knowing that what happened to me in homes could possibly happen to my younger brothers
 32 and sisters. So I managed, not through the right channels, but I managed to get a hold of
 33 one of my siblings who then got a hold of the other ones and they agreed to all of them run
 34 away and meet at a place in Avondale where I would pick them up and bring them back to

1 Wellington to live with me. So that's what happened. I—they all ran away. My mother
 2 was living in Wellington as well. I approached my mother after probably about two weeks
 3 I had the kids with me, and I approached my mother and said to her, "Now is your fuck'n
 4 time to step up to the fuck'n plate and look after my brothers and sisters, but this time you
 5 do what you're supposed to do with us. You don't hurt them in any way, you don't do—put
 6 them in situations where something sexually might happen to them, you know, otherwise
 7 I'll put you six feet under." That was the choices really.

8 The impact of my father going to jail, to understand how I am with my mother and
 9 why she still lived in—like without me fuck'n harming her, I had to—here are my younger
 10 brothers and sisters who never really had a mother, they didn't really know what was going
 11 on with us, the abuse we suffered, the physical, sexual, mental abuse at home, in the
 12 institutions, they didn't see that. But when my father went to jail, all they could see was
 13 their older sister, who they trusted, putting their father in jail. The weight of his death had a
 14 huge impact on my life. The distance that was created because of that between me and my
 15 siblings was something I would never have imagined in my whole life. To feel their hurt,
 16 their kōrero about no-one being there for them except our father, they weren't ready to
 17 listen to what had happened to me, they didn't want to know about anything.

18 And I'm sure through their eyes that they saw different, they saw different things
 19 happening at home and like the abuse of my father, that I endured with my father, and then
 20 all of a sudden the next day they're getting taken to Waiwera Pools or they're getting new
 21 clothes being brought in, yeah, some of the comments that I heard from my siblings were
 22 "You slept with our fuck'n—our father for money, you're nothing but a prostitute." Two of
 23 my siblings I gave a hiding for saying that shit to me. Did I regret it? Of course I did, I just
 24 said to them, "You don't walk in my shoes, you didn't—your recollection of things is yours,
 25 you can't understand what happened." I didn't go into detail about anything to them, but it
 26 caused a big rift in our whānau.

27 The night my sister jumped out the window, that was the last time I had any sort of
 28 love for my sister. I wanted her to protect me, like I protect my younger siblings, and she
 29 didn't do that for me and I held on to that hurt and all of that and I shouldn't of, because
 30 I didn't even think about what it would do to my sister.

31 **Q.** Loretta, with all of that that you were dealing with, still as a fairly young person yourself,
 32 you mentioned that you became involved with Black Power and we've heard from many
 33 other mōrehu who have gone from State care to gangs.

34 **A.** Mmm.

1 **Q.** Could you tell us a bit about that in terms of your experience in State care and looking for
2 somewhere you could be safe?

3 **A.** That was exactly it. After that last incident at Bollard and all my absconding days, the
4 people I came across in my life I soon figured out that trust was a big issue for me; trusting
5 Government departments, trusting anything Social Welfare had to say. I turned to this
6 particular gang because of how they welcomed me in with all my mamae, with all—they
7 didn't judge me, they didn't have to know my story, it was almost like I was just one of their
8 whānau, one of their sister, a friend. Yeah, and I ended up having kids to the sergeant at
9 arms who protected me, he—anything, my criminal record is—well, I have a clean slate
10 now, but my criminal record was that of assault, assault, assault, and majority with Police.
11 And it was to do with sticking up for people who were either getting harassed by the Police
12 for nothing, mainly Pākehā cops, a lot of that.

13 The gang, they shouted us, they put my mum up when I—whenever anything went
14 wrong they were the first ones there. Would I cry out to the Police? No. And like fuck
15 were any of my kids going to go through the system at all. There were times in my life
16 with the Black Power and being in gangs, and I have my mum's whānau who are
17 predominantly Mongrel Mob which are two opposite gangs. Some rough times in my life
18 where I had seen rape happen, including myself before my children's dad. That was a big
19 thing for me.

20 So my whakaaro and my journey with the Black Power was to stop all that. Did
21 I get hidings? Hell yeah. Did I fight back? Hell yeah. Being brought up in how I was
22 brought up with my brothers, you know, predominantly the male side of the cuzzies and all
23 of that, I was tomboyish as. So if there's one thing dad did say to us was, "If you think
24 that's your right then speak up. What's going to happen? The worst thing that can happen
25 is to get a hiding. Always voice what you want to say", which is, you know, pretty stupid
26 given that, you know, his blimmen thing. But that was me.

27 So there was a lot of rape going on, a lot of women being beaten by their men,
28 kids being left in cars while their parents were in the pub. So I approached the Black
29 Power leader and asked him if there was nothing being done with their marae, so asked if
30 my mother and my siblings could go and live there. And that's what happened, she lived
31 there with my younger brothers and sisters, did catering for Black Power and what not. But
32 over the years the rape diminished, gone now with the chapter that I'm still involved with,
33 Black Power Wellington. That is the first chapter in New Zealand to have no members in
34 there dealing, smoking P. So the first P—non-P chapter. Their whole whakaaro is

1 empowering our women, empowering our rangatahi, our mokos, rangatahi and ourselves,
2 all our well-being, all that sort of stuff.

3 **Q.** And I want to ask you about the system today, but before I go to that, I just wanted to ask
4 first about the impact on your education.

5 **A.** Fuck.

6 **Q.** So your time spent in State care, a number of years, what impact that had on you in terms
7 of your education in later life?

8 **A.** Yeah, so earlier I made a statement about—I talked about how what was happening at
9 home, I started being disruptive in class, in school and that, and when that time I was in the
10 choir, to go back to school, shame, the whole feeling of everybody knowing what's
11 happened, but pointing the finger at me. Yeah, that wasn't cool. In Bollard, yeah, they had
12 school there, but not—when I was made ward of the State I was at Auckland Girls'
13 Grammar. I mean I love learning, I love learning about stuff. But they didn't have that,
14 they didn't have, I suppose, the level of education that I should have been, you know, and to
15 me I didn't know—I didn't want to study English, I was good at reading, spelling, maths,
16 why would I want to learn English? I know how to speak English, I know how to talk and
17 stuff, I didn't, you know, I wanted to learn a whole lot of things, not being brought up with
18 the reo, to study things like history, like Japanese or French, I was like what the fuck? Why
19 aren't we studying Māori?

20 You know, we weren't allowed to—I understood from the kōrero from my uncles
21 and aunties that in their time the reo wasn't allowed to be spoken at school, they were hit.
22 They weren't allowed to speak it. But my education, there was none. So that whole time
23 I spent in the institutional system, that's what like two years gone, nothing. No, you know,
24 their plan, all they worried about was me running away. Did they look at the underlying
25 problems? Did they really—their plan, you saw that plan was, what, my behaviour? What
26 about my education, you know? What about Care and Protection, you know, what that was
27 supposed to be about, what really was that about, or was that only for certain people or
28 certain colour or race? Didn't happen for me.

29 **Q.** And you've told us a lot about the racism that you experienced in the homes, but could you
30 tell us about what impact that's had for you in terms of your own whakapapa and your own
31 sense of identity?

32 **A.** Okay, so you know, not—they talk about hapū, iwi, I don't know who they are, who do
33 I belong to, where do I belong. Nothing. I don't—I wear this, this caused a lot of
34 controversy, my moko. It represents my eight children, my mum and my dad. It caused a

1 lot of controversial arguments with my mum's side of the family where I had to go back to
2 Te Teko and apparently stand up and state my case and that. I told them all to get fucked.
3 This for me, this is mine, this is—my biggest fear is my children going into care. That was
4 never gonna fuck'n happen. My biggest fear was my children leaving me when they grow
5 up and they leave, I never wanted that to happen.

6 I have apologised to my children that I based their upbringing on my own, when
7 really I should have just enjoyed them, I should have let them be. I was so focused on not
8 letting them do anything wrong in any stage of their lives that they would see themselves in
9 the scope of CYFS. I don't know why they call them Oranga Tamariki hiding behind a
10 Māori name now. To me they're CYFS. I didn't want that happening. When I was going
11 through some rough times in my life, I have eight children, I have six boys and two girls.
12 I lost my first son, Shannon, he's my eldest. His father is Tahitian but him and his family
13 were really violent towards me. At different stages throughout his life he was taken from
14 my dad and my mother. My dad's whakaaro was go and study.

15 I always wanted to be a lawyer or to join the Army. But the Army thing was all
16 about killing and, you know, that might have been not a good thing for me. Later on as
17 I thought about it I probably would have wanted to go and kill the people that had done
18 wrong to me throughout my life. Anyway, I have eight children, but I legally adopted out
19 three children to couples that couldn't have children. I didn't just pick them out of a book
20 like you go to an adoption agency. So my first one was through a lawyer that had
21 represented me when I had stabbed a guy up in Auckland. Now I never made a statement
22 all the way through that, but that was a guy that was fucking around with kids. One of
23 those kids was my younger brother. So yeah, so that happened.

24 But, yeah, my first adoption was through the lawyer that represented me. I didn't
25 go to jail, I got—I was in Mt Eden prison, when I got arrested at home, because he stayed in
26 the same street as our family home in Auckland, Avondale, I went to Mt Eden Prison.
27 Before I went there I was interrogated at Auckland Police Station by detectives, me and a
28 co-offender, because I had left the guy there. I thought he was dead. I thought I had done
29 what—yeah, I thought he was dead. I had stabbed him and left him there.

30 Anyway, when I was at the Police Station they put us in separate rooms, first came
31 in and said to me "This guy has said this, here it is—here's the pen, sign the"—and I was
32 like yeah nah, I'm not signing anything. And I was sitting on the swing chair with wooden
33 handles on it and the cop puts his hands on both my hands to hold them down and just
34 started swearing at me and saying, "I know you know what the fuck went down, da, da-da,

1 da-da, if you speak up now it will work out better for you." I was like "Get fucked, fuck
2 off, I'm not saying nothing, you know, where's my lawyer?"

3 Anyway, they went back out, one stayed in there, and then the one that stayed in
4 there said to me, "There's ways that we can make you talk, you know, either you're going to
5 talk or your co-offender's going to talk." I was like "What are you fucking talking about?"
6 He goes "Well, we can hit you in places." So I heard the same story again from fuck'n
7 cops. "That we can hit you in places where you won't bruise." Well, that's exactly what
8 they done, started hitting me with the phone book in my stomach, on the sides of me where
9 I wouldn't bruise, then they came back in with a statement from the guy and forcibly tried
10 to make me sign it. Yeah nah, I didn't sign it, I got bashed around, got sent to Mt Eden
11 Prison, and after the medical found out I was hapū with my son, Dylan. I spent all that time
12 in jail on remand. I got it transferred from Mt Eden Prison, I was transferred down to
13 Arohata Prison.

14 The whole time I was in that fuck'n system not once did I get any sort of pre-natal,
15 nothing to do with my health or my baby's health. If anything was wrong, I was given
16 Disprin. I was allergic to that, didn't even know. Got down to Wellington, my family
17 doctor down there was contacted, I told her what was happening. Anyway, she got
18 involved, she managed to get me out with my lawyer a week before the sentencing and I
19 had my son. He was born on 2 May 1991. When I had him I was in stirrups, it wasn't a
20 good pregnancy, didn't—the whole birth wasn't good at all for either of us. So he was born
21 live, they put him on me, and I just went to cuddle him and he turned purple and blue.
22 They just grabbed him, you know, like a rag doll and I just sat straight up in the stirrups
23 trying to reach for my baby. He ended up living, but all his inside, his lungs, everything,
24 hadn't grown properly, so he was a sickly child. That child, I breast-fed all my children,
25 even the ones I adopted out, I breast-fed him until he was 5. I just over-protected all my
26 children.

27 The hardest thing for me being a mother was to give my children away. But
28 I couldn't think about myself. I had to think about what's best for my child at that particular
29 time in my life. Am I going to let what's happening around me affect how my child is
30 going to be brought up? The environment, I wanted better for my child. So that lawyer
31 that represented me, she knew of a couple that couldn't have kids, had been on the IVF
32 programme for years and that, they were an older couple, so I agreed, yeah, my son, my
33 next son is going to, because I have to spend all my time with this one. I thought can I cope
34 with another baby? No, because all my—was in to my son. So yeah, I adopted him. My

1 children are born from 85, 87, 91, 93, 95, 97, 99 and my last one 2002. So my next—after
 2 that, after I adopted him, I was heartbroken, even though it was an open adoption, I missed
 3 my baby, I missed him so much that I went into a world of depression. I turned to
 4 marijuana, just so I could sleep. I found myself really depressed. My doctor put me on
 5 Prozac. I couldn't do anything, I couldn't look after my son, I was a fuck'n mess. I was a
 6 mess.

7 **Q.** Loretta, can I clarify your decisions around wanting to adopt out some of your children,
 8 was that partly driven by you wanting them not to go into the CYFS system?

9 **A.** Yeah.

10 **Q.** So that you could have some sense of control over who they would be looked after by?

11 **A.** That's exactly right. No way was I going to have any sort of governmental institution
 12 telling me where my child was going to go to, what was going to happen to my child. I had
 13 no trust in the system, none. None at all.

14 **Q.** And how's that been for you more recently in terms of your experience seeking redress
 15 from the Ministry of Social Development?

16 **A.** Holy fuck. Like seriously, my graphical language, but fuck the system, fuck the ministry.
 17 Their whole—the explanations that they give to me, like GRO-B, she did the whole,
 18 you know, GRO-B and that. I was approached by my brother
 19 to possibly speak out, so in 2013 I contacted GRO-B. But for me, when I meet
 20 people, I feel their āhua before they even speak to me. So if I feel that they're not all that,
 21 yeah, I'm not going to fuck'n talk to them, or I may listen to what they've got to say, but no
 22 way am I going to share anything with them.

23 That's what I got from GRO-B I felt that she thought my whole whakaaro was
 24 about pūtea, yeah, fuck no. This is about making change. I'm so horrified that institutions
 25 still fuck'n exist. Surely over the years they've realised, even that 1988 report, you know,
 26 done.

27 **Q.** Pūao-te-Ata-tū?

28 **A.** Āe, and the recommendations are clear in there, especially about Māori. Our identities, all
 29 those sort of things. So—

30 **Q.** So it was around 2013 that you started a process with the Ministry of Social Development?

31 **A.** Yeah.

32 **Q.** Is that still ongoing for you?

33 **A.** Yeah, well, I went to meet—I got letters, I don't want to look at them, I went to go meet two
 34 ladies from the Ministry of Socio-Economic Development who now no longer work there.

1 And in this whole Royal Commission Inquiry, they contacted me again, I contacted them
 2 and asked them for my papers. The e-mail, the recent e-mail that I got from, I don't know
 3 who, I've never met him, is in relation to a phone call that I received while I was taking my
 4 car to get a warrant of fitness at the garage. They rung me up, it was a lady on the phone
 5 who said, "Is it a good time to talk?" Well, I thought it was because I'm waiting for my car
 6 to be done. And then she starts asking me about the abuse and I'm like "Yeah, fuck'n hang
 7 on." You know, and started going on, then I started crying and I had to walk behind one of
 8 the vans that was parked there and on that same day I was going to see my counsellor and
 9 I just, yeah, I just broke down. Anyway, that carried on, they said, you know, "You can get
 10 counselling sessions", da, da-da, da-da. I opted for that, that was one option that I took as
 11 well as rongoā Māori, getting mirimiri, mahi whiua and since the Royal Commission of
 12 Inquiry, I haven't used a doctor. So I just utilise rongoā Māori practises.

13 That effect on me has seen me apply for insurance, life insurance. I can't get it
 14 because I don't use a doctor. So again, another Pākehā thing, which, you know, that's—
 15 I said, "Well, I do, I have a rongoā Māori practitioner." But that's not recognised in any
 16 insurance thing. But this e-mail that I got from the guy, from historical claims, says to me
 17 the whole process takes four and a half years. What the fuck? What the fuck? Why would
 18 it take that long, especially knowing that first my father goes to jail, no acknowledgment,
 19 no letter, nothing to say "Loretta, actually you were telling us the truth all these years, as a
 20 child" and so none of that, no responsibility back on them, nothing, no contact. Not only
 21 that, GRO-B—am I allowed to?

22 **Q.** We can take it out later.

23 **A.** Yeah, okay, yeah. Well, GRO-B
 24 GRO-B So all these things, this picture that was painted for me as a child was so wrong.
 25 So in their eyes ae, their words, nothing of—but this e-mail he says to me, you know, four
 26 and a half years it will take to—and since you started your claim in 2019, it will be four and
 27 a half years after that. I said to him "Well, actually, you're fuck'n wrong, I started the claim
 28 in 2013, went to the office and got fucked around by a receptionist who didn't even know I
 29 had the fuck'n appointment with them." So rather than smack her in the fuck'n face I just
 30 left. And I didn't hear from them again until I went through the Royal Commission
 31 process.

32 **Q.** And since then, more recently when you had your meeting with MSD that you spoke to us
 33 about, were there ways that they tried to follow Tikanga Māori, or check with you about
 34 ways that you wanted that meeting to be?

1 A. No, fuck no. Like I think they—because I stayed in the area I stayed in, they wanted to find
 2 somewhere that was closer for me. I don't know whether that was because they don't have
 3 to pay for me to get there, or whatever, they chose a community centre in Strathmore Park,
 4 on a day that is open to the community. They have free lunches, free bread, all these sort of
 5 things happening there. And the room that we were in was all glass. In the recording that
 6 they done from the statement that I had given them you can hear the people in the
 7 background talking. One part there I got fucked off and I got up and said, "Can you shut
 8 the fuck up out there, you know, there's something seriously being talked about in here."
 9 And some of the people that were there, they're out with the community I know. So yeah,
 10 their whole—they are, yeah, idiots. They don't take into account, well, they didn't that day,
 11 and it just seemed, just an ongoing thing with the ministry. I'm currently on the Jobseeker's
 12 benefit as well as through recruitment agency doing truck driving. But, yeah, the ministry,
 13 I don't trust them at all.

14 **Q.** And so given that recent experience, what are your thoughts in terms of redress now? What
 15 would you like to see, not only for yourself but in terms of other mōrehu going forward?

16 A. Okay, Māori don't belong in institutions, no child does. Do away with the fuck'n things.
 17 Have they not learned? I sat in here yesterday and listened to a couple of the wāhine,
 18 I thought oh my God this is what their—they're like 20 years, one of them's really old and I
 19 was just like who's not listening? Take away those institutions. Māori, Māori for Māori.
 20 We have maraes, we have so much land, there are islands that can be—why does a child
 21 have to be in an enclosure, especially locked up, when they're not—they're the victims,
 22 they're the ones getting—at first why take them from their whānau? Why take them to
 23 strangers, why not involve the wider whānau? Why aren't they—why don't they have say?
 24 Why is it still colonised, why is it still that way?

25 The whole complaints procedure, hearing that there's still children being sexually
 26 abused in these places. Yesterday I confronted the lady and asked her, and it was a real
 27 concern for me. I would have gone there and fuck'n taken the child, like I don't care about
 28 them being in a home or whatever, the whole—my whole whakaaro is having that child
 29 safe. Wait for one day for a fuck'n report to be done or something? You know, but she
 30 reassured me that after she had spoken that that child will be okay.

31 **Q.** What do you think in terms of the sorts of people who should be working with young
 32 people who are at risk?

33 A. Yeah, okay, my whole—and I mean no disrespect to people that hold tohu, a certificate, but
 34 if you haven't had the experience, don't ever be involved with a fuck'n child. Don't sit in a

1 room and make decisions. And I think the most important thing is, survivors who have
 2 been through all of that should be the first option to go to for jobs like that. Especially in
 3 the—like talking to my brother GRO-B, I said to him, he said to me, "Would you want to
 4 be"—and I said look, I don't hold those tohu, I'm quite outspoken so I don't know if I can sit
 5 across from a social worker trying to say what's good for that kid. Is a child going to speak
 6 out, especially after if they already have spoken out and they haven't been believed? Do
 7 you think they're going to speak out again in front of a fuck'n group?

8 I was talking this over with my daughter and I said to her, "You know baby, if I
 9 was working in that particular area with troubled kids or kids that have been ripped from
 10 their whānau in institutions and that, I would want to be in the complaints side of things."
 11 We had this idea of instead of—how do they—how do they manage children's complaints in
 12 these institutions in the homes? Could there be, instead of maybe on a monthly or a three
 13 monthly or six monthly, let this child at the end of each day, say, for example, there's a
 14 board in a room, where there's not a worker from that institution but somebody that's not
 15 involved, have these children go up, have a colour-coded magnet, have the names of the
 16 staff there, say, for example, a purple one could mean that he swore at me, or, you know,
 17 things like that up to sexual abuse in different colours. Put that by the name, or there could
 18 be an activity that they didn't enjoy, they really want to speak to somebody, another—you
 19 know, things like that. There's so many things. I think that because of the education that
 20 I missed out on, not everything is in—learned in a classroom. Maybe, you know, having
 21 kids outdoors, don't have them locked in—they shouldn't be locked up in the first place.
 22 Like do away with institutions, absolutely.

23 **Q.** And in terms of having independent people involved with the complaints process, you
 24 mentioned earlier the clean slate and how that—you had that now, but do you have some
 25 thoughts on how that could apply to other people?

26 **A.** Yeah, like when you're—when you go through institutions and in these institutions you
 27 might be the most innocent child in there, but tricks of the trade, I suppose, learning how to
 28 steal, all sorts of stuff. You know, these kids that turn into—that turn to the gangs, then
 29 they get in trouble, they end up with criminal records because they don't know any other
 30 way. How can that be put to one side having them apply for jobs? You know, how can
 31 they—like the clean slate is too colonised, it's too—a lot of them, like the fuck'n, that idiot
 32 on Te Ao who was talking about National, that the minister shouldn't sit down with gangs.
 33 Holy shit. Why are people going to these gangs? Because of institutions, because the
 34 institutional systemic injustices that we endured over the fuck'n years. They go to gangs,

1 you know, they've had the cry for help, no-one's been there, no-one's listened. And now
 2 they're like pointed at as, you know, they sell P, this is what this idiot was saying on TV,
 3 they sell P, they do this and they do that in public, and ministers shouldn't down with them.
 4 Well, he's National, well, Robert Muldoon sat down with the Black Power, I don't know,
 5 needs to research or do anything, but his whole whakaaro was wrong. You need to engage,
 6 engage with, after all we're human, we're not animals, we're human. We all deserve a fair
 7 go, everybody.

8 **Q.** And for you, Loretta, in terms of any apology that might come for what happened to you, is
 9 that something that you would want? Do you have whakaaro in terms of who that apology
 10 should come from?

11 **A.** Jacinda Ardern, not from—not on a piece of paper, not an e-mail. I thought long and hard
 12 about where some sort of monument to survivors could be. Given that a lot of things
 13 happen at Parliament, maybe there. A reminder to all those bureaucrats that, you know,
 14 this can't keep happening. We need change. The past is speaking out, we're speaking out
 15 for a reason. These things really did happen. Don't sweep this shit under the carpet. We
 16 can't hold the Government accountable, we could, like my father was held accountable,
 17 no-one in the system has been held accountable. Yeah, it's so wrong.

18 So an apology, not over the fuck'n news or, yeah, say it to my face, say it to my
 19 face so I know that she genuinely is apologising for all the fuck ups that these ministerial
 20 fuck'n places, the institutions that that's—apologise because they're never going to happen
 21 again. Don't apologise and the shit still goes on.

22 **Q.** I don't have anymore questions for you, Loretta, but I just want to check before we come to
 23 a close if there's anything final that you want to share with us?

24 **A.** Yeah. I did, I want to read out a couple of things, one that I read to the ministry and just
 25 one that I—after thinking about a whole lot of other things there's something else that
 26 I wanted to read out as well, if that's all right?

27 **Q.** That's fine.

28 **A.** So the first thing was when my brother GRO-B approached me and said "Sis, you know,
 29 now's the time because this is what's happening with our rangatahi, that what happened to
 30 us is still happening now." And he got me to write down some things and my biggest one
 31 was why—what has stopped me from speaking out, I have written down here in capital
 32 letters, trust. Changes need to change internally. Second, fear of humiliation within my
 33 own whānau. My children don't know anything about my past. They do now. Not every
 34 detail. And I want to point out too that my mother never allowed us a relationship with our

1 grandmother because of her own shit, her own hara that she held against her mother.
2 I wasn't going to do the same. What I said to my brother, even though we have siblings
3 who say, "Aren't you a fuck'n hypocrite? You let your children go to your mother when
4 they were kids." So all my children have a grandmother, moko relationship with my
5 mother. And my nieces and nephews have grown older and my children, pono, I've been
6 pono with them. I told them that—my boy that I took there first, Shannon, and then Dylan,
7 I said to my mother that, "If I ever found out that you physically abused them, if you do
8 anything sexually to them, I would come back, I'll slit your throat and I'll cut you up into
9 little fuck'n pieces and bury where you were fuck'n born." So that was my threat to my
10 mother. So they were allowed to have that relationship.

11 So for me, the biggest thing, breaking the cycle. I understand now that my mother
12 went through her own shit. Could she have told us about it? My thinking is she wasn't
13 strong enough to break that cycle of things that happened to her. But at some stage you
14 must know what's right from wrong. I hear about abusers, people that have been abused
15 abusing people. I'm like how the fuck can they be that way? How can they want somebody
16 to endure the hurt, the pain, everything that comes with being abused?

17 So I look at my brothers and my sisters and we say to each other we're so proud of
18 you, I'm so proud of you, I'm proud of myself. I have been sheltered, lived this sheltered
19 life holding on to all this hara, all this yuck, and this Royal Commission Inquiry has given
20 the opportunity for me to finally in my own words, as graphical as it may be, but feeling
21 empowered and so grateful to have this opportunity to let everybody know what really went
22 on with Loretta Hinerangi Ryder.

23 Even though I'm tattooed from my face to my feet, my tattoos are my pain in my
24 life. Every time something happened, I was in getting tattooed up. That was my way of
25 not going out hurting anybody. I hurt, I feel the pain that I'm feeling, that I want to inflict
26 on somebody. I put that on me. No-one deserves to be treated like that.

27 I also have forgiven my mother and my father a long time ago. I was told when I
28 was in prison that forgiveness is the biggest—is a really big thing and I was told that by a
29 priest. I'll tell him to fuck off, I was, I don't know, 20s, still hating, you know, still, but as
30 I've gotten older I'm now 53, I realise that things happen for a reason. You know, not so
31 good things, but things happen for a reason and I believe that today everything that has
32 happened for me has finally been heard. It's a weight, like off my shoulder. When we went
33 out before I was saying to my support person here, Tracy, that I feel like I can feel
34 somebody with me. Like I cry because it's like photographic memory of being back in that

1 place, but as soon as I'm in that place, I feel like someone's here. Could that be my father?
2 Could that be my grandmother? Could it be my son that I lost? I don't know, I just know
3 that I didn't think that I would have the strength today, but, yeah, I'll just carry on with this.

4 Okay, the first one is to what I had said to the ministry. I feel my life has been a
5 shroud of missed opportunities based on my past and ghosts that haunt me to this present
6 day. I often ponder about what ifs, what if I was believed, what if my cries for help were
7 heard, what if, regardless of my age, that my words were taken seriously? I think of all the
8 possibilities of where I could be or what I could have accomplished without the hurdles I've
9 had to overcome and endure, without support due to fear.

10 Fear of opinions, fear of disgust, fear of judgment, but most of all fear of myself in
11 having to live it all over again in my head and in my heart. My past events have caused me
12 many sleepless nights with issues affecting my health and my well-being, to psychological
13 ups and downs. I feel as though the Government with their systemic, their systemic
14 injustices, especially towards Māori, failed then and are still failing now. Made me
15 realising many years later how many young children and young persons institutionalised
16 was a cost to the economy.

17 Hopefully with the survivors of institutionalised abuse coming forward will see
18 substantial change to efficiently correct the wrongdoings, but most importantly to learn
19 how to provide a new era of safe care to protect our present now and future generations
20 from experiencing, enduring pain, mistreatment, and abuse of any sort. That was my
21 kōrero to the ministry when I spoke with them.

22 This one now is after all the wrong done to me in my youth, it has left me with
23 scars that are not visible to the naked eye. I was confined to a small place inside myself
24 due to fear, people not understanding me and my unfortunate misfortunes that had fallen
25 upon me in my past. Trust was a huge factor and barrier for me to overcome. My
26 relationships were shit. I have never in my life known what it's like to be in love with
27 somebody. I turned to drug abuse and alcohol to nullify and erase the painful memories.

28 I ran away from welfare homes trying to get back to my whānau, my younger
29 siblings. I turned to gangs which, in my view, the word "gang" is an unjust stigmatic,
30 stereotypical Pākehā definition based on Pākehā views and opinions. But when I was in
31 need of protection, people to have my back, people who would go to any measures
32 necessary to protect me and my children, they were and became my fort of security, my
33 sanctuary for the fucked up life I endured in State care and they became my whānau.

34 Once having children, because of still living with the guilt and shame of my past,

1 I sheltered my children with every breath and every ounce of strength I had, because
 2 I swore to myself that my tamariki would never endure what I went through. Like fuck
 3 were any of my tamariki going to be put through an injustice system, they would never see
 4 what I had seen, I never wanted them to see any of that, or to be treated how I was treated
 5 within my own whānau unit, or any fucked up institution run by the State.

6 I have lived and survived an unjust system for 40 years. I have been let down in
 7 ways no words could or can ever begin to explain. The Treaty, the Treaty was created and
 8 explained to our Māori indigenous people it was for equality, but in reality it was a paper
 9 trail for all sorts of theft. That's it.

10 I just want to thank you, Julia, your whole crew, the Commissioners, everybody
 11 that's had to listen to what happened. I just hope and I pray that this hasn't fallen on deaf
 12 ears when you've do give your final report and that it's not treated like the same report that
 13 was given on behalf of Māori in 1988. Kia ora. [**Haka**]. Kia ora koutou.

14 **MS SPELMAN:** Ka nui te mihi ki a koe, Loretta. Tō kōrero whakahirahira ki a mātou i tēnei ra,
 15 tēnā koe.

16 **CHAIR:** Loretta, I'm only going to say one thing and that is that your words have not fallen on
 17 deaf ears. I'm going to leave Dr Erueti to speak to you.

18 **COMMISSIONER ERUETI:** Kia ora, Loretta, I'm Anaru and so on behalf of Coral and Sandra,
 19 they've asked me to mihi you to thank you for coming and speaking truth to power today.

20 A. Ae.

21 **Q.** I really appreciated the way you spoke to us, I really liked the way that you just gave it the
 22 way that you wanted to tell it and didn't feel like you had to adjust, pretty it up or whatever
 23 for this formal setting. I think that was important, because it really showed the power and
 24 your beliefs and your, you know, your strength and desire to want to effect change, because
 25 that's what we all want.

26 A. Ae.

27 **Q.** And I get the feeling that, you know, although it's been a rough morning for you, right, that
 28 you could keep going actually, you've got more to tell us. We've learned heaps and heaps
 29 today and I want to thank you for that. I want to acknowledge too about the setting, what
 30 you said before about how difficult it can be for you as Māori, wāhine Māori to come and
 31 speak in this setting. I think that's made a real impression on us this week actually with our
 32 witnesses about how they've come and spoken. How challenging it is, that's something for
 33 us to work on, right?

34 A. Ae.

1 **Q.** To work on, because we've got amazing people like Moana and the rest of our support crew
2 to tautoko you. But it's bloody scary sitting in that box and sharing the most intimate
3 thoughts and details of your experience in your life. All the times when you've gone to tell
4 your truth to people to the officials and have been turned away and denied and disbelieved.
5 Despite that, you've come here and you've come and spoken to us and that took tremendous
6 courage. I hope we can justify it, I hope we're able to take your kupu and to make some
7 change in the form of our report and in our engagement with the State. But also just from
8 sharing your kupu here in the public domain, because as I've said before, most Kiwis
9 wouldn't have any idea about –

10 **A.** No.

11 **Q.** – what you've talked about here today and what we've heard this week. So this is going to
12 be a real moment for fundamental change I think for Kiwis as a whole, right?

13 **A.** Ae.

14 **Q.** So it's important. So kua tae mai koe ki te tuku kōrero pono, kōrero pouri ki a mātou te
15 Kōmihana, ki mua te Kōmihana, tēnei te mihi aroha ki a koe, to mātou te Kōmihana ki a
16 koe. So kia ora and thank you for your strong kupu for us today.

17 **A.** Kia ora.

18 **CHAIR:** Time for us all to have a break I think.

19 **A.** Ae.

20 **Q.** Thank you.

21 **Adjournment from 1.09 pm to 2.16 pm**

22 **MR PM**

23 **CHAIR:** Thank you everybody. Good afternoon Ms Beaton. Hello and we're going to call you
24 Mr PM.

25 **A.** Yeah.

26 **Q.** Happy with that?

27 **A.** Yeah.

28 **Q.** Before we start I'm just going to ask you to take the affirmation, is that okay with you?

29 **A.** Yeah.

30 **Q.** Mr PM, do you solemnly, sincerely and truly declare and affirm that the evidence that you
31 give today to the Commission will be the truth, the whole truth and nothing but the truth?

32 **A.** Yes.

33 **Q.** Thank you very much. Can I just say that although we look a bit like a court we're not a
34 court and it's up to you what you say and what you don't say. So I just want to give you