

**ABUSE IN CARE ROYAL COMMISSION OF INQUIRY  
TULOOU – OUR PACIFIC VOICES: TATALA E PULONGA**

**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)  
Ali'imua Sandra Alofivae  
Mr Paul Gibson  
Dr Anaru Erueti  
Ms Julia Steenson

**Counsel:** Mr Simon Mount QC, Ms Kerryn Beaton QC,  
Ms Tania Sharkey, Mr Semisi Pohiva, Ms Reina Va'ai, Ms Nicole Copeland, Ms Sonja Cooper, Ms Amanda Hill for the Royal Commission  
Ms Rachael Schmidt-McCleave, Ms Julia White and Ms Alana Ruakere for the Crown

**Venue:** Fale o Samoa  
141r Bader Drive  
Māngere  
AUCKLAND

**Date:** 20 July 2021

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**TRANSCRIPT OF PROCEEDINGS**

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1 Dingwall Trust, and also his time in Weymouth Boys' Home.

2 He has provided a full statement that will be available for everyone, just for the  
3 benefit of everyone that is here. His evidence today is a video that --has a particular point  
4 of difference because there are transition titles and then it goes to him explaining or  
5 responding to that particular topic, and you'll see that through the video.

6 Following his evidence today, Commissioners, he does not have a preference as to  
7 whether or not questions are given to him. He has been advised that if there are no  
8 questions, then there will be certainly remarks from yourselves. So if there are no further  
9 questions, he is able to take the affirmation before --

10 **CHAIR:** Yes, I was just going to ask, is the affirmation on the video or shall I give it to him now?

11 **MR POHIVA:** It's not on the video.

12 **NGATOKORIMA ALLAN MAUAURI**

13 **CHAIR:** Okay. Ngatokorima, could you just listen and answer the question. Do you solemnly,  
14 sincerely, truly declare and affirm that the evidence you give today will be the truth, the  
15 whole truth and nothing but the truth?

16 A. I do.

17 **Q.** Thank you, now we'll watch your video.

18 **MR POHIVA:** Thank you, ma'am.

19 **[Video played]**

20 A. "Identity." One of a kind. I'm one of a kind. I'm a little bit of the world, everything. My  
21 grandfather was American, my grandmother was half Pākehā, half Māori, my mum, --that's  
22 my dad's parents. My mother's parents, full Cook Islanders, one is from a royalty line from  
23 one island, and one's from the savage island. We love to drink homebrew, fight and have a  
24 good time. Now on dad's side, I was raised fluent in the knowledge of Tikanga Māori. On  
25 my other side, exactly the same thing.

26 "Early life, mum." She was 14. She had me at the age of 14. She just started high  
27 school and my grandfather believed she deserved to have a life because that was his only  
28 daughter, and he believed that because that was his only daughter, she had his bloodline  
29 flowing through her veins, and when I was born, he took me, he named me right on the  
30 spot, drunk on some homebrew, and my mum was left to live her life free, free of  
31 obligations of being a mother, a young teenage mother.

32 "Cook Islands grandparents." So my mum's parents, my Cook Island grandparents  
33 of mine, they raised me, but they only raised me during the school period. On school  
34 holidays, Christmas holidays, every holiday, my dad's parents would pick me up and take

1 me down to the country, and I was raised that way. I didn't have no boundaries, they spoilt  
2 me, I could do what I want, go where I want to, come back when I want to, and it was cool,  
3 because my nana was a hardworking lady that was fully engaged in the local PIC church,  
4 and my grandfather was a hardworking pisshead and just worked hard, drank hard, but had  
5 a good time doing it.

6 "Biological dad." He was a really good man, so I was told, but he is the, he's- the  
7 reason why I'm such an awesome dad, because as much as what people tell me he's a  
8 coward, he was never there for me, ever. Even to this day, he doesn't want to know me,  
9 and that's fine, he -can, he- can make his choices and he's free to do it. But growing up,  
10 every birthday, when I go to the country, I'm waiting to see him. After about seven or eight  
11 years, I just gave up. I realised he doesn't love me, he doesn't want me, he doesn't want to  
12 know me and it kind of branched off when I had my son. I really wanted them to meet. Me  
13 being dad's firstborn boy and only boy, I carried his lineage, his line, and my son carried it  
14 too, same thing. I thought he might have wanted to do a-, --I was hoping. Skip me, but  
15 name his grandson. Nah, he's just a bitch. He can't face his past, that's his choice, so  
16 I teach my son to learn from that. That's what I've had to deal with, son, that's why I'm  
17 here.

18 "Māori grandma." I was,-- I never watched TV growing up, never had a TV.  
19 I read a lot of books. My dad's mum, very, very, very, smart lady, very wise lady, very  
20 educated, very like, well, professor type stuff, and every time I saw her, it was always a  
21 rundown of things. So,- 6, I remember 6 years old. 7, when I was 7, I was doing high  
22 school mathematics. She would always get me doing crypto crosswords. She taught me to  
23 play chess. So, she taught me to read, to think, to look outside the square that I lived in, so  
24 because- she gave me tools to help myself with in the world, she kept challenging me every  
25 time I saw her. For example, "Okay, what's 22 plus 5 take away half of that? Now I want  
26 you to tell me the third letter to the answer you have", gave me 5 seconds, 1, 2, 3, 4, 5,  
27 "You got it right." She was that lady, she'll do it out of the blue. If I get it correct, she'd  
28 reward me. So,- organics, back then, I found them. A lot of encyclopedias, unfinished, and  
29 that's what I got into. Just reading, sit there and read.

30 "7-10 years old,- stepdad." He was hard but he was kind. He was the man that  
31 came through. Prior to him, mum bounced around from club to club and I met people, but  
32 I never bothered, you know, my dad kind of thing, you know, "Got any money?" I kind of  
33 played it like, "What have you got for me then, if you're in my home?" But when he came  
34 along, he was the first one to engage with me. Threw me a footy ball. "Do you play?"

1 "Violence." It's part of the culture. You've got to keep people in line and his role  
2 in the club, nobody messed with him. What he said went. And my mum being a strong  
3 vocal, if she's right, she going to make sure she's heard. It kind of wasn't justified,  
4 expected. It became expected because my mum would always speak her mind. She's  
5 always told me, "If you've got something to say, say it. Don't keep it in", and she would,  
6 without fear and prejudice or consequence, as long as she got her truth across. So, yeah,  
7 many a times, many. Too many to even yeah--.

8 **Q.** Is this the beatings?

9 **A.** That's putting it nicely.

10 "Abuse at home." Yeah, like I said, party house, they will come and go. Back  
11 then, I had long hair. I was a Cook Island boy about to have a haircutting and, yeah, this  
12 guy must have mistaken me for a girl. And when that happened, I didn't know what the  
13 fuck was going on. I just wanted to whack him with a tyre, that's what I felt, but I was  
14 powerless too. I didn't know what was going on.

15 **Q.** How old were you?

16 **A.** I can't remember. I've blanked that out.

17 "Gang pad." Cut the scenes into Once Were Warriors, those scenes. It was scary  
18 for some, but I loved it. Drunk people talking shit, good times, and then you see the  
19 violence afterwards, and it's like, "Whoa, okay." I learned a lot as a kid. I learned how to  
20 watch people talk shit, you know, and then people's body languages and their tone of voices  
21 kind of made me realise, "Oh, that's that person's trigger. Now that person is going to get a  
22 hiding", and I always made everything a challenge or a game. That was the best way  
23 I could deal with it because I should have been at school.

24 "Gang rape." I've seen them get raped. Not physically watch it, but I seen them  
25 before and after. And I always used to just feel sorry for the ones that didn't realise they  
26 got too deep into it, they thought it was just a game. It wasn't a game. So I would always  
27 comfort them when I'm cleaning up, because why? If I'm going to be sitting there I'm  
28 going to make some money, because I love the arcades. That's how I looked at it. You  
29 choose to be here, you better know why you're here, but I'll make sure I'll help you  
30 afterwards, just don't tell.

31 "Helping grandparents." I noticed there was, I had been away, piling up, so I went  
32 through them and -realised my grandparents were going to lose their house. I grew up in  
33 that home, there was no other place on the planet that I would call home but that place, until  
34 this day. So I knew my grandfather was not well, there was no money coming from that

1 end and my grandmother was just making ends meet. She gave as much as she got to the  
2 church, which that's fine, that's her choice. She works for her money, she spend- it on what  
3 she wants. I tried to reach out to family members, but they were living their own lives,  
4 everybody was struggling.

5 So I just did what I knew I could do. I knew that there was,- I had to come up  
6 with money, I had to come up with it fast. I knew I could rob somebody and get away with  
7 it. There were no surveillance cameras like there are today, there were no beepers at the  
8 doors, none of that kind of cautious security wasn't available then, there wasn't an EFTPOS  
9 really, it was all cash in hand. So I knew I could walk in there, with a rifle, stick it to their  
10 faces and they're going to drop- and I would be very polite about it. I wasn't threatening,  
11 but I did go in there nicely and just ask for the money. I don't want to hurt anybody, I don't  
12 want no trouble, call your insurance, bye.

13 And that's pretty much the- motive to doing it was I couldn't lose my home, then  
14 I'd have nowhere to call home. I'd be homeless, my grandparents would be homeless. It  
15 was good to see my grandmother take the money and bank it and give her hope. It was fuel  
16 and it was motivation. Every night I heard her cry. She won't lose her home she worked so  
17 hard for and she's still working to pay it off. So that relationship, that seed got implanted in  
18 me. For every bad deed I did from that point onwards, I always went home and made sure  
19 my nan and my grandpa had something, because I knew they would struggle. Cabin bread  
20 and a cup of tea, tuna fish and rice, and a loaf of Sunday bread, that was the meal they were  
21 living on. Maybe noodles, they were lucky-, --we're lucky if we're having fish and chips  
22 once a week. My grandparents deserved better than that. Still isn't right, but I'll always do  
23 wrong for the right reasons, and that's what I believed then. But now it's different. The  
24 consequences get too severe now. Yeah. It was a thrill, it was a challenge having to make  
25 the money, get the money from out of there, I rose to the challenge and got there in the end.  
26 But the means were wrong. So I'm not proud of it, but I'm proud that I could do that for my  
27 grandparents, because the house is still there to this day, and I still pay the land rates to this  
28 day.

29 "Going into care." "Defending mum." I think there was a birthday party and she  
30 got the bash from another club member and if I'm right, that's when I stabbed a man. But  
31 him, he was just,- he wasn't even on that level in the club, he just thought he could get into  
32 my mum and my mum just-...-one thing led to another- and it was just my instincts to do  
33 the best thing for my mum because dad wasn't there. I was afraid for her, afraid for me.  
34 I did the best thing I could do, was take him out the best way I was told to, hard and fast.

1 "Time in care." Yeah, I think that's when I got taken, that's when I experienced  
2 the first time I got, that's- when I-, I was in panic mode. I did something wrong against the  
3 club, a club member, and the Police were involved and I did something wrong by the law.  
4 And all I was doing was what was right. So- I was freaking out. My mum was in a bad  
5 way, so I didn't know what to expect. I knew I was going to get a hell of a hiding for days  
6 to come from the club members, but I was afraid of my dad picking the club over my mum.

7 "Transitional home Te Atatu." I was told I wouldn't be there for long, but the way  
8 it started, the routine I started seeing, we weren't going nowhere. I thought it was just me  
9 not having contact with my family, but everybody, we were all in the same boat, uncertain,  
10 being told the same thing, "Your mum and dad's been told. It won't be long,- they'll be here  
11 to get you."

12 "Racism." Well, they forbid it at first, right, but it was nose in the air like their  
13 shit didn't stink. That was,- I could tell that was racist, they had a perception in their head  
14 of Pacific Islanders. Now the term "fob", you know, they associated all the Pacific  
15 Islanders with that terminology, that's the best way I could describe it in a nice way. And  
16 dumb boonga, yeah. To me, it was like they had a,- -- they were smarter than Māori and  
17 Pacific Islanders, they were better people.

18 "Te Kura o Waipapa." That was an alternative education school. It was just  
19 wrong, that whole setup was wrong. But I take the blessing out of the place, I got to hook  
20 up with like-minded people. The smartest ones, smartest in their classes, too smart for their  
21 own good. And took my network of one and made it half a dozen. But the schooling, it  
22 wasn't a school, it was like a military camp.

23 "Abuse at Te Kura o Waipapa." If you speak your mind and it's nothing relevant  
24 to what they're talking about or if it overrides them, they used (inaudible) a lot, and I don't  
25 give a fuck about them, they were just words. Words don't hurt me, I don't care. I was  
26 built with iron. You can bounce all the words off the planet, I'm still not going to let it get  
27 to me. It's what you do with your actions that will determine it. So what I get is what  
28 I give right back, and boy did I starve there. They sure made a good example of me, and  
29 I didn't care because everybody liked it that somebody could speak up, because they were  
30 all gutless.

31 "Foster home Hunua." They were like helter skelter, the best way I could describe  
32 it. Some hippie as type people. Like the way they spoke, I think they were like Ukrainian,  
33 Yugoslavian, Scandinavian, they had a weird accent but, yeah, I love representing my  
34 cultures wherever I go, and I had a Cook Island pareu. It was of my granddad's island and I

1 was missing them. And I wanted to put it on my wall, they wouldn't they-- said, "No, take  
2 it off, only the crosses go up there", pictures of Jesus Christ.

3 Man, I know what it's like, my grandmother always went to church and I didn't like the  
4 way that they, -so I would karakia- in Māori to myself, you know, instead of saying "God",  
5 I replaced the word with atua. All of that had to be gone. I couldn't even whaikōrero in  
6 Māori, I couldn't even whaikōrero, I couldn't speak in my own language, I wasn't allowed  
7 to sing those songs. They were anti anything that wasn't relative to their beliefs.

8 "Abuse." You know what they used to do to us to discipline us? I was tied to a  
9 bloody pole in the shed and the rotary blades of the tractors for the hay, they would turn  
10 that thing on. They would put me right close to it like how close this camera is and turn it  
11 on to scare me. This isn't the parents, of adults, this is the farmhand. Tie me to the back of  
12 a farm, a motor work truck, just a 4wheel drive, no plates, they used to drive around in the  
13 farm, in the paddocks with-, -they'd tie me to it and drive- and I'd have to run with it.

14 "Weymouth Boys' Home." Weymouth Boys' Home, the only youth prison type  
15 environment for people like myself. It was the closest thing to prison. I mean Mokoia  
16 Island, Great Barrier Island, like isolation type- environments, but I'm here in Weymouth,  
17 that's still South Auckland. So close to home, yet so far away. That was the worst place.  
18 When you take someone like myself to Great Barrier Island, that's a camp mentality, going  
19 out on an adventure, it's a new environment. But living in Weymouth, you're seeing your  
20 neighbourhood, you're driving through for certain things or you're reading the (inaudible). I  
21 hated that place so much because it was so full of shit. The principles on what it was built  
22 upon, the core values of the place, all fake, all those lies. I couldn't believe people thought  
23 that that was rehabilitating us.

24 "Alcohol." And then there were those staff members that loved to just play games  
25 with kids, and unfortunately for me I got the-- first time I ever got drunk was in that bloody  
26 place, without my knowledge even. How does that happen? How do you get drunk  
27 without even knowing that you're getting drunk? It's called homebrew, a fruit punch  
28 homebrew.

29 "Abuse" Yeah, that was the worst place, I was abused in that place. I got drunk,  
30 I got befriended by a guy who was the cool employee, he had the cool car, you know, it was  
31 the guy that had the coolest shoes and appealed to all of us that liked the shoe culture,  
32 things like that. Gift of the gab, sweettalking guy, smooth operator, that's the best way  
33 I could put him. After I looked into their chiller, just because I was thirsty for a drink,  
34 I didn't know, I just thought it was a fruit juice that he made. Until I woke up and realised-



1 what happened. And I just wanted to chop his head off. But it would never have happened,  
2 that's how I felt. And that's the worst abuse I've ever had, because I was unaware of it. I  
3 was drunk for the first time and fell asleep, woke up to that.

4 "Impact." I wanted to go back there and blow the place up for years to come.  
5 I know the day, it's burnt into my head. I'll take a million bashes by a million gang  
6 members all day over that. But to be abused in that way where you're unconscious or  
7 unable to defend yourself is the most vulnerable thing I've ever had to endure. But what  
8 doesn't break us makes us, and I used that to make me. That's why I'm here. It's the hardest  
9 thing to admit to.

10 "Others." I wasn't the only one, it happened to somebody else first and I saw the  
11 I- saw the tactic that was played. He'd always worm his way in there with something.  
12 Yeah, it's always the guy that's got something that everybody's appealed-,- I mean appeals  
13 to everybody. And then when I saw the attitude change and the-,- but he'd get really  
14 reclusive-.

15 "The impact of the abuse." I don't wish ill feelings on anybody. Just own it if  
16 you've broken it, and I was broken for most of my life after that.

17 "Speaking out." I have to share it, because you can't bottle up these type of  
18 feelings, it will make you go mad, it will make you do things that you normally wouldn't do  
19 and it's made me do things that I shouldn't have ever did afterward. But I look at the  
20 blessing from that ugly moment, now I know why I'm the cool uncle, the cool dad at  
21 school, no wonder all the kids want to come and chill at our house. And it's not because of  
22 anything of that nature, it's just I understand. I didn't, --I didn't have a childhood, I live my  
23 childhood through my son, every day.

24 "Perpetrator." But never mind, he ain't got no power over me. He's a bitch  
25 because I seen him after that and I confronted him when I was a teenager. I was in my late  
26 teens, I just had my 18th birthday and I just got out of Mt Eden Prison, the (inaudible).  
27 And yeah, nothing violent, though I wanted to murder him. I had to be smart, just confront  
28 him and never,- like a little girl would, he just turned around and ran, fearful for his life.  
29 But in a way, I just wanted him to apologise-, man up and say he was sorry. Oh, well,  
30 cowards play stupid games like that.

31 "Apology." Just lucky I'm not a violent person. I would have chopped his head  
32 off when I saw him. I'd rather take a sorry,-- a sincere and genuine apology. Because  
33 "sorry" is just five letters, one word, it doesn't mean shit to me, unless I feel it. That's the  
34 one place that stuck in my head, why I still have the date, one of the most traumatic things.

1 If I feel it, you'll sense it, everybody has that instinct, you'll know when something's real or  
2 you'll know when something's fake, that's the best way to describe it. You'll feel the words,  
3 not just hearing them.

4 "What should happen to Weymouth". Yeah, Weymouth. They should burn that  
5 place down and build something new over it, a hope centre to give us kids, our kids a place  
6 to hope for better, to work towards, not a residential centre. The stigma that's attached to  
7 that place is stink, the wairua is tapu.

8 "Later life." "Cultural identity." First is knowing who I am. I acknowledge who I  
9 am, both sides, all sides of my family. Now I acknowledge my tuawhenua roots, my  
10 tangata whenua whānau. I know who I am and I stand strong and proud there and I know  
11 my role in that family. Likewise with my Cook Island family, I hold that flag just as high  
12 as my Māori one. But also my thug family, my 275 South Auckland family. I love my  
13 hood family because they were my family when I had nothing. We grew up together, we  
14 all raised one another and we all created something of our own in Aotearoa.

15 "Being grateful for his life and music." I'm thankful for the life I've had and all the  
16 doubters and haters and all the critics and cynics and all those who plotted and schemed and  
17 still do to this day, I thank them, but it's the music, my music. Not just my music, it's the  
18 strength of music. I remember growing up, listening to songs of my drunken grandparents,  
19 the Cook Island family with their spoons and ukuleles singing pissed as in a key and a note  
20 that I just, to this day, don't know how they reached. To my Māori family, the marae, the  
21 guitars, singing along.

22 "Music." What music did for me was - growing- up, at school, one of my worst  
23 enemies I ever had was a Māori guy from a different club, his family represented a different  
24 club. We hated one another, we tried to kill one another. We're enemies. Through the  
25 strength of our music, I became his best man, the-- groomsman at his wedding. We became  
26 brothers and that's what music did for me. It took my worst enemy for years, we wanted to  
27 kill one another in the streets, to stand next to him at his wedding, perform with him on  
28 stage, sit there and write songs with him, with our kids, you know, share, and to share the  
29 memories of travelling, meeting stars. We went to release parties.

30 "Tūpuna." We followed our tūpuna's stories, we taught our story through music.  
31 Everybody has an idea on music and what it is today, but people don't understand how  
32 strong it is in telling your story, our story. We all have something to share, and everybody  
33 that's relatable, whether you're white, brown, black, whatever, from whatever side, rich or  
34 poor, someone's always going to relate. It will either inspire them to follow or give them

1 their creative like, "I can do that", and that's what it's about, just planting a seed of positive,  
2 giving someone something to think about. It's not about money for us, it's about turning  
3 your passion into something that can be your profession, and it's done that for me.

4 "Mentoring." I take the worst kids in the neighbourhoods that I know and I give it  
5 back to them. "If there's something to say don't rebel it, put that energy into this track.  
6 Here's the beat, I'll come back and see you next week. What are you so upset about?" "Oh,  
7 man, these guys at school." "Fix that school, here you go, here's your subject matter. I'll  
8 see you next week." And then it gives them the channel to positively let it go and listen to  
9 it. And the greatest feeling about it is watching somebody hear themselves for the first time  
10 in a structured song. Their eyes light up, the smile on their face, and then they just start  
11 rhyming and they're feeling it, and that's what music's about.

12 So to answer your question, a sincere apology, you've got to feel it to know if it's  
13 real, just like music. You'll feel it if you know it's your soul."

14 **MR POHIVA:** Ngatokorima, I'll hand it over to the Commissioners soon but I wanted to thank  
15 you for your evidence and also being here today on our behalf, so thank you very much.  
16 Commissioners, I will now hand it over to you if you have any questions or any remarks  
17 that you have.

18 **CHAIR:** Thank you.

19 **MR POHIVA:** Just before you do so, I had forgotten to pass on a message from him, my  
20 apologies Ngatokorima. He did want to express that he is still currently impacted by all of  
21 this and if you have not noticed, he is currently going through a lot of personal  
22 circumstances, but we're really grateful that he actually made it today.

23 **CHAIR:** And that's why we're not going to ask you any questions and I'm just going to leave it to  
24 my colleague who you already know just to thank you.

25 **COMMISSIONER ALOFIVAE:** You are a wonderful, wonderful, brave young man. Thank  
26 you for the courage for coming through for us this afternoon. We understood that there  
27 were many challenges, but there's something very deep within you that has risen to the  
28 occasion. So, for your boldness and for your honouring of the kaupapa, you've spoken very  
29 beautifully and richly about the inheritance of your culture from your forebears, from your  
30 mother's line, from your father's line, and how blessed were you to be raised by both sets of  
31 your grandparents. And, you know, not many kids these days have the privilege of being  
32 raised by the old Gs and you were, and you described your life in such a way that we really  
33 understood and we felt your pain, we felt your grief. We hear you, Ngatokorima, we hear  
34 you.

1 Thank you for your gift of your talanoa, for putting that on the fale this afternoon for us. There's  
2 many things I want to say, Ngatokorima, but when we look at you and we see your  
3 vulnerability, the courage that the Cook Island side or the Māori side or it's the mix of both  
4 and they're both vying for the energy levels to get higher into the heavens. Yeah. On  
5 behalf of our chair and my fellow Commissioners, Ngatokorima, we really want to extend  
6 to you our heart and gratitude, fa'afetai, fa'afetai, fa'afetai lava, kia orana.

7 A. Thank you'se.

8 **Q.** Thank you. I think this brings us to the end of our proceedings for today and I understand  
9 that our closing prayer will be from Mele from our Niuean community. Mele, may we  
10 invite you forward now at this point.

11 **MELE:** Fakaalofa lahi atu. It is only appropriate that we close our day by reading a scripture  
12 from the Old Testament. It describes how it comforts the soul. It also talks about that there  
13 is hope, there is hope in everything, relying on our Father in heaven. So I will read that  
14 scripture in Vagahau Niue. [**Niuean Prayer**].

15 **CHAIR:** We will start again at 10 o'clock in the morning.

16 **Hearing adjourned at 5.36 pm to Wednesday, 21 July 2021 at 10 am**

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