ABUSE IN CARE ROYAL COMMISSION OF INQUIRY
MĀORI HEARING

Under	The Inquiries Act 2013
In the matter of	The Royal Commission of Inquiry into Historical Abuse in State Care and in the Care of Faith-based Institutions
Royal Commission:	Ms Julia Steenson Dr Anaru Erueti Mr Paul Gibson Judge Coral Shaw Ali'imuamua Sandra Alofivae
Counsel:	Ms Julia Spelman, Mr Kingi Snelgar, Mr Wiremu Rikihana, Mr Luke Claasen, Ms Maia Wikaira, Ms Alisha Castle, Ms Tracey Norton, Ms Season-Mary Downs, Ms Alana Thomas, Mr Winston McCarthy, Mr Simon Mount QC, Ms Kerryn Beaton QC for the Royal Commission Ms Melanie Baker, Ms Julia White and Mr Max Clarke-Parker for the Crown Mr James Meagher for the Catholic Church Ms Fiona Guy Kidd for the Anglican Church Ms Sonya Cooper, Ms Amanda Hill as other counsel attending
Venue:	Ngāti Whātua Ōrākei Tumutumuwhenua Marae 59b Kitemoana Road Ōrākei AUCKLAND
Date:	14 March 2022

TRANSCRIPT OF PROCEEDINGS

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COMMISSIONER STEENSON: Tēnā koutou katoa. Welcome back from lunch everyone. We have Counsel Assisting the Royal Commission, Mr McCarthy to present the evidence from our next survivor Wiremu Waikari. Mr McCarthy. Tēnā koe.

MR McCARTHY: Tēnā koe, I'm here with Wi, I'm just going to briefly explain the process on our side. So momentarily I'm going to pass over to Ms Shewen who will, present, introduce Wi and introduce the evidence. Then we will hear a mihi from Wi followed by a waiata tautoko and then we'll pass the rākau back to you to take the affirmation and then the prerecording will be played. So I'll just pass now to Ms Shewen.

MS SHEWEN: Tēnā koutou. Nō te hōnore ki te mihi i tēnei matua. Te ihopūmanawa o te rā.(It is my honour to acknowledge this man). It is my honour to introduce you all to Wiremu Waikari. Wiremu hails from Ngāti Porou, he is a qualified social worker and counsellor having worked over 30 years as a Māori advisor and consultant to various organisations and Government departments.

Wiremu and his partner, Jenny Manuera, are the owners and operators of their own business, Manuera Life Developments. They both hold extensive knowledge in the development of Māori models of practice, particularly with relation to our whānau who have been institutionalised through the State care system.

In the first part of his evidence today, Matua Wi will share his experiences of being placed into State care and being transferred through various State care residences. You will hear Wi's kōrero about the disproportionate numbers of tamariki Māori who he met in the State care system. He will talk of being alienated, he will talk of being marginalised and he will talk of his eventual progression into the adult prison system.

In the second part of his evidence, Wi will describe how he reconnected to his taha Māori and how this eventually led him to advocate for Māori who are still in the system today. I understand that Wi wishes to say his own mihi before we present his evidence and so I will pass the rākau over to him now. Kei a koe Wi.

MR WAIKARI: Tīhei mauri ora. Ki te whai ao ki te ao mārama. Tīhei uriuri, tīhei nakonako. Eke panuku, eke Tangaroa, haramai te toki haumi e, hui e, tāiki e. Tēnei mihi atu ki te matua o tēnei Kōmihana. [English: ‘tis the breath of life. To the world of light. Greetings and salutations to you, the Chair of this Commission,] all you fabulous guys over there, Coral, Anaru, mihi atu ki a koutou, Sandra, Paul.

Kei te mōhi au te mana, te uauatanga o tēnei mahi, e pā ki tērā kōrero o ngā tamariki hei tūkino. Te ara mō rātou ngā tamariki o taua wā. Mihi atu ki a koe, ōku whānau,. Anei. Mihi atu ki a koe Tarn me tō whānau iti.

[English: I salute you Sandra, Paul. I very well know how difficult your job is pertaining to child abuse and correcting that. I would also like to acknowledge my whānau, my family here. To you Carla and your small whānau.]

To my wife, my daughter and my friends there that have come to tautoko me today, mihi atu ki a koutou i tēnei wā, he pai te tautoko i te kaupapa o te rā nei. Tēnei te mihi atu ki a koutou. Mihi kau ana, mihi aroha, engari me huri au ki te reo Pākehā.

[English: I acknowledge you all and thank you for supporting me today. Acknowledgments also to everyone here, but I will now turn to the English language.]

I just wanted to make a statement before I get cracking.

Ko te mea tuatahi e maumahara ki a au ko ngā tamariki i mate ai, i hinga.

[English: Firstly, I recall and remember those children who died.] So for me, I want to keep them in mind for all those kids that died along the way, who never got a chance to get to the table and do what I'm doing, and many hundreds of us doing it. So first of all that one to them.

Secondly, I want to highlight my mother, Mihi Tuahae Waikari. Ngā whaea katoa i te motu (to all the mothers in the country) they were abused too. They were trying to be good citizens, they trusted the State, they trusted the professional people and they put that trust and vested it in them to look after me. But I feel like, and as we know now, you know, a lot of our mothers were ripped off, they never got back the man that they were searching for.

Engari, so that's why I wanted to make those two statements, for the dead and for my mother and all the mothers of all the kids that are partaking in this journey of engaging with the Commission.

Āe, tēnei te mihi ki a koutou i tēnei wā, ahakoa he paku, he tino taonga tērā ki a au nei mō te take o ngā tūpuna. Ko taku whaea, tōku whaea.

[English: Huge acknowledgments to you, although this is only a small tribute, and also to my ancestors on my mother's side]

So it has a spiritual thing and I guess in another place I might be saying raise your glass and have a drink of beer, you know, but because of where we are, I ask you to raise your glass but it's a glass of wairua of which we're e ruku ki a mātou ki a tātou (to us it's like diving) we take a dive into that wairua pathway so that we don't get lost. So nō reira koutou (therefore to you all). My whānau want to sing this song, it's kind of an appropriate song for us. It's an oldie, it's a goody, it says all the things I ever wanted to say to my mother. So I guess this my last chance to say thank you to her as well and to ask that the

country realise that many parents, males and females, were robbed of being able to raise their own children. Nō reira tātou.

(Waiata: Oh mum, I love you, yes I do. Please wait for me now, I'll be home very soon. I never knew just how much you mean to me. Well, now you're so many miles away across the sea. Only God knows when we'll meet again, to hold you in my arms once more, to hear your voice and to see your smile. God please do keep my Mum).

Nō reira, tēnā koutou ngā tāngata o te Commission. Anei, Winston, Indiana, mihi atu ki a kōrua. Anei ngā tangata o te ture, ngā roia mā. E pai ana tō mahi. He pai te tiaki, te manaaki ki ā mātou whānau, kia ora, tēnā koutou, tēnā koutou, tēnā huihui mai tātou. Kia ora.

[English: Therefore thank you to all the workers of the Commission, Winston, Indiana, there are the friends of the law. Also to the counsels, I loved how you looked after us, and also my whānau. Therefore thank you and greetings once again to all in attendance.]

COMMISSIONER STEENSON: Ngā mihi ki a koutou, tēnā koe Matua Wi (thank you to you all and thank you Matua Wi). Thank you for your waiata and your kind words. If I can, just before we start, just so you're aware of who's in the whare here with us, I know this can be repeated a few times, but I think it's important that we let you know who is here with us at this time. So myself, as the Chair for the hearing, Commissioner Steenson, we've also got haukāinga with us, our tech people, our Māori investigation team and our sign language people. We also have our Māori interpreters who are at the marae, but in a separate area. And joining us online by video is our other Commissioners and our panel who will be presenting on the last day. We also have our members of Sage and Te Taumata online listening, and we have the Crown as a core participant listening and of course the rest of Aotearoa.

So Matua Wi, I'd like to now pass it back to yourself and Mr McCarthy for any other remarks before we start the recorded evidence.

MR McCARTHY: We have no further kōrero ma'am.

COMMISSIONER STEENSON: Ka pai. Are we ready? I'll just check with our tech people we're ready for the prerecording. Okay, we're going to go now to your recorded evidence.

(Video played).

QUESTIONING BY MR McCARTHY: "Tēnā koe e te rangatira (Greetings oh noble one).

A. Kia ora.

Q. Thank you, Wi, for being with us today. I thought we'd begin if you could just introduce yourself by giving us your pepeha?

A. Sure. I whānau mai ki te Tai Rāwhiti i raro i te maunga o Hikurangi. He maunga tipua. I te taha o te awa o Waiapu. Anei te awa tipua hoki i te rohe o te riu o Waiapu. Koina [English: I was born on the East Coast under Hikurangi mountain, powerful ancestral mountain. I was born next to the Waiapu river in the Waiapu valley.] The leadership of Ngāti Porou. Koina te pepeha ki a au. Ngā marae katoa o tēnei o tērā takiwā, Anei, ko au te marae. Hinepare, O Hine Waiapu, Tamararo ērā mea katoa, ngā marae ki au nei. Āe, kia ora.

[English: That is my pepeha, all the marae of that area I belong to. Hinepare, O Hine Waiapu, Tamararo, those are all my marae. My name is Wi Waikari.]

Q. Wi, I understand in your statement you talk about your name and the importance of your name. I was wondering if you could tell us about that?

A. Yeah, confusing, I was adopted to my mother's brother, his name was Wi Mōrete Waikari. On the birth certificate my name is Wiremu Turei Waikari but somewhere along the line my uncle, who was really my uncle, gave me back to my real mother and her name was Mrs Rangi. So by the time that happened and the social workers started flooding in then automatically I became William Rangi to them. But really my name is Wi Waikari.

Q. In the room today we have your niece, did you want to introduce her?

A. Yeah, my niece over here is Raia who's of Samoan descent. We're not related by blood, we're just related by friendship, whanaungatanga in terms of whakawhanaunga and things like that. I know her mother, I know her people, so yeah.

Q. Thank you for that. Just earlier we had Jen here as well, your wife.

A. Yeah.

Q. What do you and Jen do for a living?

A. We have a company, Manuera Life Development Services Limited. That's a long-winded name, so we're practitioners, counsellor practitioners. I'm also a social worker, qualified social worker and counsellor. We do a lot of contracts, Government contracts, EAP contracts and of course the contract with the Royal Commission as well as our wellbeing people for individuals that are still sitting in the prisons and wanting to tell their story, yeah.

Q. And finally, just by way of introductory questions, could you just explain to the Commissioners about your vision impairment?

A. Yeah, I was in Pāremoremo and I was diagnosed with traumatic glaucoma around about 1980 and it just progressively got – well, they said it doesn't get better. So I'm down to now

just minimal sight of lights, colour. I'm more attentive to the sound of what I'm listening to rather than what I'm looking at, yeah, that's the thing. I have been with the Blind Foundation since 1984 when I was released from Paremoremo, so done a lot of training around reskilling with the Blind Foundation and using their software and all the expertise that I could get from them to help me with the change of life, yeah.

Q. Okay. In your evidence, in your statement you start off by talking about things that you want to change, but for your presentation I understand you want to start from the beginning and we'll finish with that; is that correct?

A. Yeah.

Q. Perhaps we'll start there, we'll start with your early years. Can you tell us about your mother and father?

A. Yeah. So my biological mother is Mihi Tuahae Waikari, Haka Mihirangi. She married a Puturangi from the East Coast, he went off with C Company. He never came home. They never had any children. So after the war my mother had me and then she adopted me to her brother. Now, we left the East Coast and went to Wairarapa. I found myself in a place called Gladstone just out of Masterton on a farm with Wi Waikari and his wife Agnes. Agnes was a native of Wairarapa, her people were from there, the Mateaha whānau. She had one leg, she lost her leg, I think she got bitten by a dog (inaudible), things like that. But very strong woman, you wouldn't want to mess with her, especially when she's got two wooden crutches in her hand. And Wi and her ran their own business, shearing contracting, farming, fencing, piggery, they ran their own orchards. It was a place where I grew up with dogs, pigs, horses, went out with my father to muster sheep, docking, you name it. Shearing sheds, my father had a couple of shearing gangs, he employed most of his relations around the Wairarapa district, a lot of his wife's whānau.

Q. Was it quite – it sounds like quite an outdoorsy type of life. Did you enjoy your time –

A. It was kind of like you know the perfect scene, scenario, environment for me. And I only have good memories of all of that. Both of them were not the hands-on cuddly, cuddly loving people, but very strict in terms of a no was a no, and if you didn't get past that then there was the boot up the arse. People talk about, you know, not being able to hit kids. In those days we didn't see it that way, I mean you soon learned when you got a kick up the arse for not closing the gate you realise – the old man would sit down with me and say, well, in the morning if we come back and all those sheep are out on the road because you left the gate open. So there's consequences that were explained to me why I got the boot up the arse, you know. And you just don't do that again.

Q. All right. I guess times have changed since then, but I was wondering how old were you when you mentioned before about being adopted, how old were you when you were whāngai'd or adopted?

A. I think I was three.

Q. And was it adoption or was it – were you a whāngai?

A. I was adopted through the Māori Land Court in Gisborne. So very, very legal, legal kind of adoption in terms of a legal context. I think my father did that so there's no disputing later on about whether I'm a whāngai or not, you know, yeah.

Q. Sure. The area was quite complicated.

A. It was complicated, yeah. I think I got in, we got in when, I look back at the statutes, the law changed after that to something else, so I'm very lucky to be able to come through the Māori Land Court.

Q. You've described the environment as very outdoorsy, I'm interested in what was the level of exposure that you had to Te Reo and tikanga in your father's environment?

A. I spoke – my father spoke fluent Reo. He would talk to the dogs and the horses in Te Reo, to his wife. It was going on around me. You soon learn certain words. He wasn't teaching me, but by association and time you begin to understand what he's talking about. As time goes on, both him and my mother, his sister, were fluent people. One of the things I reflect on now is that most of the people my father hired were from the East Coast or from Woodville and places like that. All of those men and women could speak Te Reo. The natives were – the locals in Wairarapa, not many of them could speak Te Reo Māori. So that's one of the things I remember quite well, Te Reo was always around me.

Q. So at that time did you feel connected to your Māoritanga, to your culture?

A. For sure, for sure. Me and my cousins would have a go at it, noone was actually teaching us, but we'd pick up on the words and stuff like that. So, even at a very young age I was very interested in it because you know, I realise it was ours from what my father and them were saying, this is the language that belongs to us. So you know, I just kind of listened and learnt that way. But no one was actually teaching us. My father's reasoning for that was that Māori, Re reo had no worth, had no value in the Pākehā world. I probably wouldn't get a job speaking Māori and things like that. That was his reasoning. But I also think he was already assimilated in a sense to a Pākehā mindset and that my father's era just wanted to put their head down, get to work and be good Māoris.

Q. Sure, sure. We'll come back to the good Māori things you spoke about later. So you spent some time with your father and then when you were seven you returned to your mother. What were the circumstances that led to your return?

A. I think it was a sickness that I had was eczema, a skin thing, and I had what they call a weeping eczema, so that I would get that sick that I'd be bedridden, I'd also wake up in the mornings and the sheets, my pyjamas everything were stuck to me. My dad would have to pick me up, blankets and all, and drop me in a bath to let them soak off, otherwise it would be messy. I now know in this reflection state again that I was starting – my sickness was starting to interfere with their working life. I had a half-sister as well, they adopted a girl from the Mateaha whānau. She was about 10 years older than me. She wasn't much help, she was a little princess. So I think my father took me back to his sister because I was starting to affect his ability to work and maintain what he was doing, yeah.

Q. Sure. So when you went back to your mother's how did you find it there?

A. I hated it. I didn't know her. I remembered seeing her and I now – I wondered why I never remembered that and I remember periods where she would come out to the farm and spend time with me but they were very fuzzy kind of hazy memories. So by the time I got to her house in Perry Street in Masterton, I now realised I had siblings, other siblings. I guess there was nothing wrong with her; I just missed my dog, my horse. I missed my dad and my mum. To me they were the first thing in my life that I knew that was mine, that I was connected to. So it was very difficult for me in the early days with my mother in terms of – I was so small I couldn't do anything about it anyway. I used to try and run away back to Gladstone but everybody seemed to know me and would stop on the side of the road and take me back to my father or back to my mother. So I never quite got back to the farm.

Q. You mentioned before, I think you mentioned a house that you lived at, was that – you mentioned in your statement you moved to a State house, was that the house that you moved to or was that a different house?

A. No, the first house I went to was in Perry Street. It was a huge double-storey massive Kauri house, one of the oldest in Masterton, and my mother ran it, she had a boarding situation going on there, because, as I said, my father would hire a lot of our relations so a lot of them stayed there, they actually boarded with my mother. It was another way of her having income because she was living on a war benefit, which wasn't much, I now know too. So the house, there was always a lot of people there. Adults mainly. I mean, there was nothing dangerous happening there, there was nothing for me to really – it was just my

childhood wanting and longing to go back to Wi and Ag. That was really the problem, yeah.

Q. So after you were in the boarding house, you moved to a State house, is that correct?

A. Yeah. My mother got a State advance house, I don't know, might have been about '68 in a new developed area on the east side of Masterton. The street now is infamous, it's called Cameron Crescent. We called it "The Block", "The Reservation", you name it. Same old scenario, low economic socio families in there, both Pākehā and Māori. There were a few Pacific Islanders. By now I'm starting to acclimatise to my mother so moving to that area really changed things because Perry Street was an old white street, couldn't play with anyone, there was not much room to move. I mean the property was huge, but when you got to Cameron Crescent, all the other kids would come out of the house and, you know, oh hello, and before you know it, you're part of the, you're part of the neighbourhood.

Q. Did you have many relatives in that neighbourhood?

A. I know now I had heaps, but I didn't know how, back then, we were related. Mum would just say, "oh, that's our relation from the coast", and things like that. So yeah, I had heaps of relations there, but I didn't know what type of relationship in the whakawhanaungatanga whakapapa listening how that all fitted in until much later.

Q. So in your statement you say that that's where you started to get into trouble. At what point did Child Welfare get involved?

A. I think I might have been in standard three. Because now I'm in a neighbourhood with all these other families then I'm meeting my cousins, they're mischief, I'm mischief. Before you know it we're in trouble at school. There's a dairy down the road from us, we just robbed that dairy blind. So I think by 1969 I was hard out with Police coming around and Social Welfare, yeah. I think it was called Education Welfare Department back then.

Q. And when were you placed under their care?

A. I'm not sure of the exact date, I've always been – never really that sure, I mean, those years are a bit of a blur, but I think I might have been around about ten or nine.

Q. And I understand from your evidence that the social workers had a conversation with your mum?

A. Yeah.

Q. What did they tell your mum about the care that you'd receive?

A. Yeah, they just come in and said the best thing for me was for me to go with them, that they would give me a better chance at education, teach me skills that I might not get from where I was, I don't know what the hell that was, but I think the emphasis was on the education

because by now I'm telling teachers to get fucked, kind of being disruptive, fighting with all the other young lions in the playground, things like that, just becoming unruly in the school setting.

Q. Was there – at this point did you – -were there any alternatives, did they offer counselling or anything like that?

A. No, no. No alternatives like that. I mean, for me, it was about stealing, getting arrested, so I knew the cops, going in the cell for a moment and then getting out and getting driven home. No alternatives whatsoever. I think when the judge, because I, you know, it's the judge that sentences you or – I just remember him saying that, yeah, I needed to be probably – I had heard the name Epuni for the first time, that that would be probably a good place for me to go, mainly because they were concerned that I was just being unruly, not going to school and things like that.

Q. You mentioned the judge, did you understand what was going on in court at the time?

A. Not really, I think for me in those times, you know, we think we're clever, we think we're beating everybody, we're smart and all of this, but really we're not, we're just kids caught up in an adults' game now who – where we don't really understand the narrative that's going on around us, what's the meaning of those things. What effects that would have on me later, I just didn't have a clue. It's just part of playing this cheeky game. I mean, our mates would go and – it was like a mana thing, dare I say that. Yeah, it was a false mana though.

Q. Yeah, yeah, okay. Just wrapping up the circumstances that led you to being under their care, you mentioned in your evidence that your mother eventually agreed to it?

A. Yeah.

Q. Why do you think she agreed for you to go?

A. I think she realised too that she had probably no control over me, that I was maybe bringing shame to the house, to the – -I guess the visions of mana that they saw from the whakapapa stuff, the tribal stuff that I couldn't see at that stage. I think she was also wanting to concentrate on the children that were good, i.e., my brother and there was another person there, I'm still not sure what my relationship is to that person, but I did notice that, you know, there was a focus on my brother in a sense that I would get his old shoes where he'd get the new shoes. That started to thing on me a bit. But I think my mother agreed to it because, once again, truly I believe that she trusted the State, she trusted people in authority. I think that mana shame thing was borne out of: “okay, let's just agree with him, he is a little shit anyway, so maybe this, what they're suggesting, is a good idea for everyone”, so yeah-.

Q. We're now going to, I guess, cycle through the different institutions and ask some questions about that. The first place you went to was the family home in Masterton?

A. Yeah.

Q. I'm not going to ask too many – I'm just going to ask one question about that home and the Commissioners have read your statement, so we don't need to worry about missing it out or anything.

A. Yeah.

Q. But reading through your statement you mentioned a number of times that your cousins are with you. Was that the case in the family home?

A. Yeah. I mean, I wasn't feeling so bad about going to this family home because three of my cousins were there and we were all from the same street, which we always had a laugh about because, you know, as soon as the lights went out and we knew these people were asleep we'd be out the window and we'd go home. And whether we got back there in time in the morning or not really we didn't care. But to me it was a fruitless exercise on what they were doing, when they could have, rather than supporting that family to look after me, they should have supported my mum better to look after me, yeah?

Q. No, that's –--

A. I only know that in hindsight, yeah.

Q. And after – --so after the family home you went to Miramar for a brief period?

A. Yeah.

Q. And then subsequent to that Epuni. So we're going to talk a little bit about the structure of Epuni.

A. Yeah.

Q. What was your first impression of Epuni when you arrived?

A. Yeah, I had a terrible entry into that place. I was beaten up on the first day in the kit locker by one of the staff, mainly because I'm a cheeky prick, you know, I was already swearing and kicking cops, so this guy wasn't going to be much of a difference. But he was different. I had never been handled like that before, or hit like that before. So it was an awakening for me that, you know, this guy was mean and he didn't care that he was spilling my blood or hurting me, so I'd better watch what I'm doing.

Q. How old were you at this point? Was it – --I think in your statement you say you were 11, does that sound right?

A. I think I was younger personally, but yeah, I could have been 10. I think somewhere I read 10 that I was –-- entered into Epuni boys' home, yeah.

Q. And you've detailed being physically assaulted. Were you verbally abused as well?

A. Oh, you can't really assault someone without physically abusing them as well or hurting them.

Q. I guess they're verbally calling you names?

A. For sure, little black bastard, little monkey, you know, all of these scenarios that you hear about, especially around Māoris. So there was a lot of that going on, and because of my little bit of Reo that I had, I was starting to throw that at him and speaking to him like that, like more around the swear words, the kangakanga stuff. But that seemed to infuriate him even more, so it got to that point where I wouldn't give up and he wouldn't give up, so in the end my physical self paid the price for that, yeah.

Q. We'll come back to the aftermath of that incident.

A. Yeah.

Q. But I just had a couple more questions about Epuni generally. So what was the sort of ethnic makeup of the boys at the home?

A. Predominantly Māori, although if there was a ratio then probably about 70/30 in terms of Pākehā and other ethnicities such as Pacific Islanders. Definitely wasn't any Indians around in those days or Asians. So yeah, the makeup was around that. The ages were ages running from anywhere between seven to 16. The wings were blocked off where anyone under 10 was in that wing, then you got the middle wings where you're starting to get a bit older, obviously 11 or something and you're getting into those wings, then the last wing is a lot of those guys were working or at school. They had cigarettes, they had different privileges. I'm not even sure why the hell they were there, but they were.

That was the makeup of the thing, but the other thing I now reflect on is that there probably was- about 12 young guys there from Masterton that I knew, a couple of Pākehās but mostly Māori and most of them were my relations. I didn't really twig to anything going on back then, but when I look at it now, I almost think that we were singled out, Wairarapa was singled out. But because I know what I know now, every rural town was subjected to this kind of stuff. This is why the populations of prisons has always been full of Māori. I think a lot of that is a repercussion from taking us at an early age and it just – -it just hasn't stopped. To see what you see now, I think that's what Epuni really began to, without it knowing, began to formulate this whole resistance from us young people later on- down the track.

Q. Okay. We spoke before about what the social workers told your mum. Did you – what was the education like in Epuni?

A. Well, that's the first lie I noticed from the social workers. There were no teachers here. There were two prefabs stuck out in the middle of the play field, brand new, decked out, ready to go but no teachers ever came to teach us there. What I noticed was guys that were in the middle wings, the older guys, some of them were in uniforms and got a lunch pack and they were walking out of the gates to the closest schools to Epuni, but there was no education within Epuni itself. In fact, there was only slave labour really, when you get to – I'm, like, one of the best cleaners you can think of because I learned all of that there. And all the institutions actually.

Q. So you cleaned a lot?

A. Domestically I'm better than my wife.

Q. So what did you spend most of the day doing if you weren't going to school?

A. Mowing lawns, picking weeds, doing the garden, then there's a lot of line-ups for counts. So every meal time there's more line-ups, then there's the meals, which I must say were great, the food, I never complained about the food. And when we weren't working like that, then, you know, there's me and other people talking and bullshitting to each other and getting into mischief about how we can do this and how we can do that.

Q. Yeah. You mentioned before about the age range of the boys. Were you usually separated out by age group or did you just hang out with everyone?

A. Well, everybody hung out, but sleeping arrangements were different. They were set out in wings, like I said. This one wing was mainly for the young ones under 10, or 10 and under, then there was a middle wing where you've got 11 to 13, 14 and then you had these older guys that were there that were in a different boat because they had cigarettes, they had money, they were working. Like I said before, I'm not sure why they were there. Obviously, it's a Justice Department thing, but ...

Q. We're briefly going to go back to the incident we talked about before and I'm more interested in the aftermath. So did you receive any medical treatment for the injuries?

A. I did initially, which wasn't really much because they've got a medical centre there. They had two nurses who were both were British, from England, you can just tell by the –-- their accents and that. But I felt like there was more urgency to get me to the secure block because I think they didn't want the other boys and that to see the state I was in. So I had cuts on my head, injuries, you know, nose, I think my shoulder, because he threw me against the wall and winded me, I think that was what was really hurting me, but yeah, just briefly with the nurses, they were doing that triage as I'm walking – --as I'm getting escorted down to the secure block.

Q. Did you see a doctor or ...

A. No, no doctors. I think one of the nurses said, "Oh he's not that bad."

Q. So that was your introduction?

A. Yeah, first day.

Q. In your statement you talk about a culture of violence at Epuni. Were there any initiations for boys when they entered?

A. Oh for sure. So every wing had a kind of a – -when a newbie is hit then you know that they're going to get taken out that night with a blanket, which is part of the initiation. It happened to me. When I got out of the secure about a week later, yeah-, as soon as I was walking down the thing the guys were saying to me, "You're going to get it tonight mate", you know. Things like that. So I already knew what was going to happen so, you know, you put on more clothes, you try and soften the blows a bit and just take what's coming.

Q. Sure. And we spoke before about the housemaster. What was – --do you need a drink, Wi? All right, we were talking before about the incident with the housemaster. What was the level of violence the staff members subjected the boys to?

A. Oh, just straight out physical violence with this. Kicking, restraining, some of the restraining techniques was like, you know, practically broke your bloody arms and ripping your shoulders out because, you know, I've done training in mental health areas where there's a special way where you take them down on the floor with arm locks and things like that. None of these guys knew that – -now that I know. So it was quite a brutal existence, if you got on the wrong side of certain people and practically- I was on the wrong side from the get--go because of this guy that attacked me the first (inaudible). I have run--ins with at least four or five of the staff members.

Q. And I understand there wasn't just violence from the staff members themselves, but also from the boys. But on the instructions of the housemasters?

A. Yeah.

Q. Can you explain that a little bit more?

A. Yeah, I think if you pissed off one of the housemasters and he was a bit higher up the ladder and couldn't be seen punching you over or something, then he would get other guys in, which happened to me, with a Māori officer who was trying to instruct me to stop speaking Te Reo, which I was – -I thought to myself well, you must not know the Reo because my Reo's terrible, you wouldn't even call it Te Reo-, but that was his push on me, that I was to desist and cease.

Q. Is this Mr Reweti?

A. Yeah.

Q. Okay. We'll come to that. Actually, maybe we'll talk about it now. So you just mentioned Mr Reweti. Why do you think – --because he was Māori?

A. Yeah.

Q. Why do you think he didn't like Te Reo Māori being spoken?

A. Yeah. Because he was colonised – --no, -he was most like my mum, just wanted to be a good Māori, he got a job with a bit of authority and a bit of mana I think he lacked his own skills in that area and I think he didn't like us little Māoris making fun of him. So what happened in that was that we had it out in the office about it, he would use slurring kind of things against my mother, like say that, "oh, she's probably drunk at the pub right now", we're talking about, you know, half past 10 in the morning, I don't think pubs were open then in those days. But you know, he was making references like that that my people were just drunks, but my mother and them, they didn't drink, so I don't know where the hell he got that from. Because he couldn't hit me myself, he ordered me –-- he called out some other guys over –- because they had a loudspeaker, three guys came in, bigger than me, and they were going to teach me how to clean the showers. And that's saying once I got in the showers they just attacked me. And then he came back in later and said, "Oh, what happened here?" And then walked off again. But I, you know, we all knew what was going on. If you were there, in a month then you'd know exactly how to deal with that officer, how to deal with that one, because they're- all different.

Q. Okay. You mentioned before about the comments that he made about your mother. Did any other staff members make comments along a similar line about your family members?

A. Most of them, most of them, I think a lot of Pākehās with vehemence, there was venom in the way they said it, like we were a curse on the landscape or something. You know, these are things that built my own racial profiling up for years to come, because I'm still 10, you know, but a lot of that, you know, really stuck with me for years and from then I made it a point to have a go at Pākehās about the differences or that they thought there was between themselves and me, and I don't like to admit this but I became very racist. In fact, when I got home one time after all that, and this is six years later, right, I'm with my brother and we're in the park and I just attacked these two Pākehā kids. And, you know, my brother was horrified, he goes, "What's wrong with you?" I said, "I fuck'n hate them".
But it's more to do with what I experienced I think in that boys' home. I mean, I had no reason to hate these two kids. And they weren't little kids either, I mean, you know, they were my own size. I just think a lot of that stuff, that repetitive about how useless we were,

that we were drunk, dirty, dumb, that I was dumb, then it started to get personalised down to me, whereas a lot of their comments were about my people. In the end that – that mud's going to stick on me. So, you know, you hear comments like you've got no gumption. Fuck, when I heard that word I thought, what the hell's that, I thought it was something to do with the cows chewing or, but no one explained what that word was, so I was stuck with it for a long time, I thought what the hell? All the other kids around me, they didn't know what "gumption" is either, I'm still not sure or had any clear clarification around what the hell "gumption" is.

Q. You mentioned being called – --was it dirty?

A. Yeah.

Q. So were racial slurs, were you called racial slurs as well?

A. Oh yeah, you know, the little blackie is a big one in the boys' home, The little black monkey, dirty Māori, you know, things like this. Most of the men that were working in there I began to notice straight away, in hindsight, these are people coming over from Holland, Wales, they all had those accents. So, you know, I thought – I -used to just think, "well, maybe they're all fuck'n racist around the world", and I was right, they were, they are, so...-

Q. In your statement you mentioned that you had two stints at Epuni, and I was wanting to ask you about your second stint and specifically, secure. Can you describe what secure was like at Epuni?

A. Yeah, we're talking about a brand new building, so aesthetically in terms of the way the building was it was brand new, concrete, wood, glass, it's just a room that's turned into a secure room because it's got a locked door. I remember the window on it was one of those ones where you have a half window there and the other half is – -so you've got this little bit of air flying through the middle of it. For me, being locked in a place on my own was quite foreign, quite different. -It took a while to get used to talking to myself and, you know, dealing with my thoughts.

So it's not so much the concrete and the glass within the secure block, it's more about the solitude and the spaces that you're left to contemplate what the hell you're doing and why certain things are going the way they're going. But there are other secure wings later on down the track that were far more different from Epuni. Epuni was still governed by – the nurses would come down every day to make sure you're all right. There was an exercise time, all of that. So not much to really talk about in terms of Epuni. Other kids might have

other opinions about it, but for me it was just a time where I was faced with being alone to contemplate what the hell was going on.

Q. Okay, okay. We're just briefly going to talk about the sexual abuse that occurred at Epuni. We don't need to go into the details because –-

A. Yeah.

Q. -– it's already – it's in the statement and the Commissioners have read it. I was just wondering, broadly speaking, how would you characterise the extent of sexual abuse that happened at Epuni-?

A. There's two issues, there's one with the staff and then there's one with ourselves. So when we're talking about older boys, I'm talking about, you know, 15-year-olds swinging their dick at you saying, "Suck this", to 10-year-olds or younger kids. I didn't know about the word "homo" until I got there, because there was one Pākehā boy who just every night was saying things like "fuck me", which really was laughable for me in those days, but there were guys going into that room, I don't know what was going on, I never went in there, but I think this guy was a budding homosexual. He was an inmate. So there's that kind of stuff that goes on.

Q. And then you mentioned staff as well?

A. The staff as well. My memories are about the night watchman, as I said in my statement. He tried it on me one night but before that I'd heard the talk that there's this guy at night comes in and might want to feel you up and stuff like that. I don't think that he'd come into my room but he did, and I think the way I dealt with it was just, I just got up, screamed, attacked him, scratched him, kicked him. He was a Scottish man around about, I don't know, probably in his 60s. He backed out of my room and that was the end of that.

But the other guys, we all had a talk one morning because he did it to another kid who was crying and then, I don't know, someone said he tried to commit suicide. So we made a plan, we went to Mr Powierza, if I can mention his name I'm not sure, who was like the Deputy Principal of Epuni. He was brand new on the job, we spoke to him about the sexual stuff that was going on with the night watchman and also the older guys that were trying to get blow jobs off the younger guys. We told him about the night watchman and that our plan for the night watchman was to attack him, if he did it again, which is exactly what happened; a couple of weeks later, he did it to another guy. And I wasn't in that wing, but apparently 10 or so kids just piled into the room and physically assaulted him. We never saw him again.

Q. Could I just ask a question quickly. You just mentioned that you went to go see the Deputy Principal. What was the response from the Deputy Principal or the school?

A. He tried to turn it into a sex education type thing about, you know, what sex was about and stuff like that. But, like, we weren't dumb. What he was talking about had no relevance to what we were talking about in a way. I think he was personally not hearing us because it meant pulling up someone in his staff. But nothing ever happened, that's all I can say, is his response was more about the A, B, C of sexual kind of content and we didn't get it anyway because there was no girls involved, just guys.

Q. I guess, more broadly, you mentioned telling staff about the sexual abuse. What would happen if you told staff about the physical abuse that was occurring?

A. I never really told anyone about the physical abuse because a lot of them knew anyway. You couldn't get smashed by a housemaster in there without everyone knowing. I mean the guys, the other young men that were in there with me, and the staff, because I'd have a lot of staff come with me, you were naughty with blah, blah, meaning that's why you got a dong.

Q. So what would happen if a boy told a staff member about being beaten up?

A. Well, that did happen. Mainly with a lot of the weaker –- I say weaker guys because they had nowhere else to turn, so they did turn to the staff. But the answers they got back weren't what they were looking for. So a lot of them went into crime, depression, cutting, whether it was over an assault by a housemaster or whether it was a sexual thing. What I began to really notice after a while in Epuni- that there were a lot of kids walking around who were lost, who had no protection and a lot of them were Pākehās. A few Māori, but Māori react differently, we get violent. I don't why the difference is, but a lot of the Māori kids that were acting out like that were dragged off to Porirua Hospital because of the violence they were exhibiting began to be classified as mental health for some reason, I'm not sure. A lot of kids were dragged out of there, I never saw them again. Some of them ended up in Lake Alice, some of them died in Lake Alice.

Q. Was this because of the – I think you talked before about self-harm, was that the reason why?

A. For the Pākehās, yeah, because they're the ones self-harming themselves. The Māoris were attacking. So you know, there's that difference between the cultures. I used to feel sorry for the young Pākehā boys, even though I'd be getting my racial thing, didn't mean that I didn't have a heart for the 7-year-old who's running around crying all the time because,

you know, he's got a sore bum. I still felt for those people, but I couldn't help them either, if you know what I mean.

Q. Yeah. Just one final question about Epuni and we'll move on. What was the level of contact that you had with your whānau when you were at Epuni?

A. Yeah, for a long time there was nothing. Then one day three of my cousins turned up, they lived in Upper Hutt, they were Waikaris as well. Then my older first cousins, they came to visit me one day, I think their father and their mother ordered them there to come and see me. You know, I understood my father was busy and I understood my mother was poor, so there's no way she was going to come over to Wellington from Masterton. My father did come one day and took me out for half a day, because my sister by now was married, had her first child and they were living in Petone, so most of Masterton moved on trains to Wellington for the jobs, so my sister and her new husband were living in Petone and I went to their house for half a day to have a meal with them.

Q. Okay.

A. Yeah.

Q. We're now going to move on, we're going to talk briefly about your time in the foster home.

A. Yeah.

Q. I understand that was the place you went after Epuni?

A. Yeah.

Q. I understand that your foster parents, that they would have passed at this point, is that correct?

A. I would say so, yeah. They were quite elderly when I got there.

Q. So you were placed in the Rangi foster home?

A. Yeah.

Q. Why do you think the Social Welfare officer placed you in this particular home?

A. Well, I remember driving there from Epuni with a social worker, this woman who just kept on and on about "You're a Rangi, they're a Rangi, you must be related, so this will be a good fit." So, you know, I didn't know any other Rangis. So I didn't know whether I was related to them or not. But I think when you put one and one together you get two, so that's what they did. They were trying to cut and paste me with people that had the same name as me.

Q. And what was your experience like?

A. Terrible. Violent. No sexual stuff there, but just violence from the old fella, smash around the head with backhands, kicking. I didn't mention there was another boy with me who was

younger who I felt like I needed to protect. By now I'm at intermediate stage, I was quite a big boy back then, I mean weighty wise, I was podgy and heavy really, but I was big, if you know what I mean. And so I used to jump in the middle of this guy and the other young man that was with me there as well, and I didn't mind violence by then.

It sounds funny saying that, but I didn't mind it, I could handle it, and I took the brunt from Mr Rangi, because the guy that was with me was, I don't know, he would have been seven pounds heavy wringing wet, he was as skinny as no-one's business, he had a face on him like he should be in a choir somewhere rather than where he was. I think my protectiveness really began to kick in there, because me and him just ran away, I said, "Come on you're coming with me, we're out of here."

Q. What was your schooling like at the foster home?

A. I got – -so I'd missed school for, what, a few years now, and then I was placed into Heretaunga Intermediate, which was just across the road from us. I didn't fit in there. You've- got some pretty rough Māoris from around Heretaunga as well that I became mates with. We had our fights and then we realised we were cool. So to me there was no learning going on, it was just getting out in the playground and getting into mischief.

Q. Yeah. Thank you for that. You spoke before about, you're starting to get a bit bigger?

A. Yeah.

Q. After the foster home you were re-admitted to Epuni?

A. Yeah.

Q. How were you treated differently when you went back now that you're bigger, a bigger person and a bit older?

A. Well, it's funny, and I mean it's time for truth, so I felt myself becoming a bit like the older guys when I got there. I felt like I was getting in on the stompings, I was singling people out themselves to have a go at to see who was better. The staff treated me differently because they already kind of knew that whatever they threw at me I will have a go at it, you know, in terms of if you want to be rough, be rough with me. The second time was kind of – -it's like you're the old boy now, and you're just watching everything that's going on. So- the second time was really I can hardly – -I think they tried to send me to school then too, I think I spent a couple of weeks at some college just down the road from Epuni. I can't- even remember – -Haitaitai Intermediate I think it was called. But that didn't last long. School situations for me during that time just didn't work, I mean I wasn't interested in it, I didn't want it. I felt I was dumb, you know, some of the things they were saying way

back about my dumbness really began to affect me because I began to realise just how inadequate I was, I couldn't read and write. Yeah, schooling was disastrous for me-.

Q. So from Epuni you went to Hokio Beach School, is that right?

A. **[Nods]**.

Q. Okay. And how old were you at this point?

A. I think I'm going on about 11, 12 maybe, not that sure. But yeah, about that age by the time I got there.

Q. The Commissioners have read your statement and your characterisations of that level of abuse that happened.

A. Yeah.

Q. I was just hoping to go through a few points, a few specific points with you, if that's all right?

A. Sure.

Q. Okay. One of the first points I wanted to talk about was your interaction with Mr Paurini, do you remember that?

A. Yeah. Yeah, Mr Paurini he was – so, -there's the boss, Mr Looney, then Mr Paurini. I think Paurini was part of the – the iwi from that area, I'm not sure about that. Anyway, yeah, Paurini- was the type of guy to me who was always yelling at us, Māoris, but in the physical stuff he would, in the gym, kind of set up – -if he saw that people were arguing he'd just get everyone in a ring, put those two in the middle and they'd go for it. -You know, like what was – -his thing was, let's- get this out in the open kind of thing.

Q. So why – --can you just expand on that a little bit more, why exactly he organised these? --

A. I'm not sure exactly why, but it was probably what you would call a fight night in terms of what we know today. And I was in the middle of that circle quite a few times because of my own struggles with certain guys in there. I just felt like he was perpetuating violence. I was told later that he was teaching us a skill, but as I said to those people, well, all he taught me really was to settle everything with my fist and that's what I've done most of my life. But that's all I got out of that. What the hell other kids or other men, boys in there were getting out of it, I don't know. But I know some people were terrified to go down to the gym. On those nights they wouldn't go down in case they were called out. Other boys' homes were doing that, Ōwairaka had boxing rings with gloves and everything else. So what I knew then was watch out for the guys from Ōwairaka because they already knew how to box, if you know what I mean, yeah.

Q. Sure.

A. But Paurini to me, I don't know, I think he got satisfaction out of it. I didn't see any good in it –- well, personally, myself I did because I learned skills on how to move, and duck and bob and strike. But for other people it was, you know, just a hiding, and pain, more pain for them to suffer. -There was no real rationale, other than you guys are having a dispute, get in there.

Q. You do talk about some good staff members or staff members you got along with at Hokio as well?

A. Yeah.

Q. Why did you think these were good staff members?

A. Well first of all, a high percentage of Māori men employed at Hokio, and a lot of them were locals, families, so that –- there was a family there with three brothers in there. And then there were ex-servicemen in there-. So what stood out for me was a guy named Hutch. I think he's dead too. So Hutch Winiata and another guy Carkeek. Both of them- were Māori Battalion ex-servicemen. They spoke Te Reo- and although they were –-- they had a job to do and stern with us, they also had kōrero for us. So they would tell us about Te Rauparaha coming up the Hokio river to attack – -first time I'd ever heard these kind of things. T-hey would tell us war stories about how great Māori were.

So now I'm hearing about how great we are when for a few years before that I'm hearing about how fuck'n useless we are and that we're some kind of scourge on society. But these guys were talking about real mana, they were talking about tribal things, they were talking about historical things that happened within the area. They weren't your cuddly, cuddly type of men, but they, you know – -there was an affection there from them to us, I believe. -They had – -some of us obviously you couldn't have that affection for because they were little pricks, but I found Mr Winiata- and Mr Carkeek –- probably what I wanted when I first went to the boys' home was to meet people like that. But, however –- they were great.

Q. What was their role at the school?

A. They were supervisors or housemasters, as a lot of them were called in those days. They would come on on different shifts because there's two shifts during the day and then a night watchman takes over.

Q. Sure, sure. So that was a positive experience that you had?

A. Yeah.

Q. You also mention though in your evidence about learning about racism while at Hokio?

A. Yeah, because I'm bigger now and I saw what I saw in Epuni, I saw a shift in the change of power structures. Once again, Hokio was a 70/30 ratio, maybe even smaller, maybe 80/20. I'm trying to think of all the Pākehā boys that were there. But I noticed, and I'm not talking about Mr Winiata either or Mr Kahki, but a lot of the Māori staff really honed in on those white boys, which I thought, wow, you know, I didn't like what was happening in Hokio but here it's happening but in it's in reverse.

There's just so much Māoriness there that I could see that the Pākehās, the fear in their eyes when they came there because they're confronted with all these Māoris and then they've got Māori staff to deal with. There were some Māori staff there who were –-- went out of their way to make life hard for some of those Pākehā boys and I felt sorry for them, like I said before. A funny thing was going on for me where I was consciously aware of what was going on in the country and the European view of us but I was also, when the tables turned, I was also feeling sorry for my Pākehā mates. And they were my mates because they were suffering just like me.

Q. Sure. So were you subject to racism at Hokio as well or was it mainly Pākehā?

A. Mainly Pākehā, yeah. There's still a few –- gee Mr (inaudible) will be dead too, he was quite an elderly guy. He was like that, he would mumble, "Oh, you fuck'n- Māori, you fuck'n cheeky Māoris." There was a woman that started there in my time there. She was the same. I don't know where the hell she came from, but man, the first run in I had with her she just told me that I reminded her of all the Māoris back from where she was – cheeky, uneducated. I hated her.

Q. Talking about your education, at this point what's school like for you?

A. It's funny, eh, it's called a school. It had three classrooms with three teachers in it. Mr Toombs was the boss and I'll say his name because I think he'd be passed as well. Mr Toombs was great. He's a Pākehā guy who's interested in filling your cup with education, right? Not punishment, do you know what I mean? The other guys were trying to punish us whereas Mr Toombs was trying to educate us and fill our cup up with what we were going to need in the future. But he also had another skill which was bush craft. And so we'd be out in the back, I don't know if you've been to Levin but at the back you've got the ranges there. We were out the back there a lot, we built a camp out there called Camp Peak and we spent a lot of time in the bush learning bush craft, how to read maps, how to survive overnight, how to follow water. I just had the greatest admiration for Mr Toombs. He just –- I didn't- realise those skills were going to really help me in the future, my future.

Q. Did you enjoy practical lessons?

A. Loved it, hands-on stuff. You know, watch what I do and then do that. That's how I learned from Mr Toombs. He didn't say "Go out there and da, da, da", he'd- come with us and sit in the rain with us and –- but he was great. The other two teachers I can't say much about. I never went to school there. They made a decision that because I'd missed that much school and I already had a failed attempt at Hastings Intermediate and also the one at Epuni, yeah, there was a working gang there of older boys and their job was to help in the boiler room, the coal, because this place was heated by coal, we're talking about 60 boys there. And they just decided to paint the whole institution, so I got in on that and I learned a skill around painting, outdoor painting, houses, buildings, windows, you name it. The guys though that were with me were, mate, you know, I was big, but these guys are huge. They were Island boys. -One of them was 17, I think, or 16. I thought he was a man, you know, he was just bulked out like no-one's business. It wasn't until later on- that I saw him lining up with us to eat, I thought, fuck, this guy's a –- yeah. It was frightening. -I could sense why these Pākehā boys were so scared while they were there, because even I was looking, I don't want to start trouble with these guys.

Q. Sure, okay. I think that covers off my questions about Hokio. From Hokio you went to Kohitere; is that correct?

A. Straight down the road, yeah.

Q. Again, the Commissioners have read about the abuse that occurred at that institution. Broadly speaking, how would you characterise the level of physical abuse compared to the other institutions that you stayed at?

A. If Hokio was a 10, Epuni must have been 20. When I got to Kohitere the abuse from staff had dropped right down to a three, because you've got remember now we're 14. We're as big as they are and we won't take any shit. So there's definitely no more pushing –- there's- the derogative stuff like Māori stuff again and criminal, "You're just a fuck'n criminal" and all of that. But as far as staff beating people up, nah, it was usually the other way around, because some of the guys in there are quite big, they knew how to move out, you know, because of the years of having to put up with it previous to that, much like myself. So we never had much problems there. I think the abuse came more from, there was a nurse there that was crazy. She would faint in front of us.

Q. How was she crazy?

A. Well, she must have been, I don't know, mid-30s, she was pretty trim, but she used to faint in front of us and I never got what that meant because I was there a couple of times, so we're talking about fainting and collapsing on the floor, we're talking about a nurse with a

dress on, legs all over the place. Now, when I first saw it I just thought, what the fuck's going on here? But then I see the guys moving in on her, you know, just touching her tits and shit like that, but I thought I'm out of here, I walked out.

Q. Fair enough. You also mention in your evidence incidents with other nurses. We don't have to go through that. I was interested in terms of the education, at this point are you receiving any education at all?

A. No, no. Only education I'm doing now is the –-- I applied with the forestry, this is where Jim Moses comes in, he was a Māori tutor there for forestry. So I learned planting, pruning, everything there is to know about forestry, I learned it from him. In the back blocks of Levin there is the biggest youth-made forestry in the world I think, and a lot of that is – I'm still waiting for my royalties from that forestry if you can put in a word for me. -I was learning, --because I was a shearer, I already knew my way around shearing, I lied and went down to the wool shed and,- because I knew it was shearing time and I walked in there and said I was a shearer. Everybody laughed. But they gave me a hand piece and I just attacked three sheep and then they gave me a job. So I was in the shearing gang after the forestry. So what I was learning now was more skill brain stuff around labour, working, you could go and be a carpenter if you wanted, you could be a joiner, fitter, welder, all of these things were open for us- and a lot of the guys flocked to it.

Q. Did you enjoy it?

A. I loved it. I didn't want to leave. By now I don't want to go home, I'm realising I don't need a mother anymore, that I'm really happy where I am in this place called Kohitere because we were teenagers, young, young, coming into young men and we were learning what a hard day's work might look like in the future.

Q. Could I ask a question?

A. Yeah.

Q. We spoke earlier about your first incident at Epuni and how you spoke Te Reo and enraged one of the housemasters there. What is the level of connection that you're having with your culture and with Te Reo Māori during your stays at Hokio and Kohitere?

A. Nothing specifically built into the – --what do they call school –-

Q. Curriculum?

A. –- curriculum, nothing especially built into that. -I think in Hokio I spoke about Hutch and him talking to us about Māori things. So that was just a gift from them, it wasn't prescripted or anything, it was just what they gave to us. Hokio, once again, Jim Moses was the same, you know, like he -would - – so we'd get sandwiches, right, in these boxes,

and we'd get a pot full of tea leaves and we got our billies and that. He would take us into the thing and we'd start setting traps. So he taught me stuff around trapping, which I remembered because my dad did it. And so we would catch kai to cook up, we'd go in the thing and get the watercress, you know, so he was teaching us that kind of stuff. But for me, it was that manaaki, that tiaki, that's- what I felt like I got from Hutch, Mr Carkeek, and Jim Moses, was just a gift from their own selves to us, but nothing in the curriculum was ever – -did I ever see anything like that, no. No kapa haka groups, nobody coming in to do waiata-, nothing like that, no.

Q. By the conclusion of your time in the residences, how were you feeling about your Māoritanga, about your taha Māori?

A. Yeah, like I said, conflicted –- I'm half believing what everyone's been telling me. When I got out, I mean, it became more apparent when I got out what side of the street we were on. Low educated, minimal work skills. What I noticed back then too, most of my uncles were train drivers, worked on the railways, or bus drivers, or worked on the power lines, the power board. Most of my aunties and that were nurses or training to be teachers. These seemed to be two highways that people took from that generation as a form of acceptance in getting into the employment thing to contribute to the nation's growth, yeah-.

Q. If we could turn now, because there is a lot of stuff that we haven't covered about the abuse that happened in Hokio and Kohitere specifically. But in the interests of time, I know you really want to explore going forward, so we're going to try and press through. But before we do that, I wanted to ask a few questions about your time after leaving Kohitere.

A. Yeah.

Q. In your statement you say that you were angry at your parents. Why were you angry at your parents?

A. I felt like I was rejected. I felt like they didn't love me. I don't know, I was confused really, because I say that in one way I didn't even know what love looked like anyway, other than those first moments at the farm. To me that was love. I went to bed with food in my belly, my father and them were – -my father was a musician, so he had a piano in our house when I was young and he was a jazz player. So I just remember all those times when uncles and aunties would come around with clarinets and saxophones, some of them speaking Italian, some of them speaking German. It was kind of a mixture, they could speak those languages but they couldn't speak Te Eeo, you know, it was kind of funny-.

Q. You talked about feeling love in your early life?

A. Yeah.

Q. Did you feel loved during your time, any time during your time in these institutions?

A. No, no way at all. I felt like it's me against them. Don't cry, get up and attack. That's how I felt during those times, yeah.

Q. Did you receive any support or did you receive any help to reintegrate into normal life?

A. Okay, in Hokio, the assistant principal –- he's probably dead- too –- was a guy named Mr Looney. Mr Looney had transferred to Masterton and he was on the welfare, education board thing. So he was the guy I had to report to, right, when I got out of Kohitere. He was great. Mr Looney was gay. And I might as well say even though we all knew he was gay, we never had any problems with him, he wasn't one of these gays running around trying to feel other boys in the back or in the showers and shit. He was just gay, you know. Never brought that on to us, but we knew he was like that. He was a great help to me too when I got out because, you know, I felt like I could talk to him, I knew him better than my mother. So, you know, my difficulty was they wanted to put me into school again, I said, I'm not going to school, man.

You know, I was probably only about 14, but there was no way I was going to go to school. In fact, I did, I did try it. Form two in Masterton Intermediate and I'm so far behind all my other cousins that are about two or three classes ahead of me now, and they're laughing at me because I'm- behind and that just –- that just set me off, the first one that pissed me off I just attacked him and it just happened to be another student. I went to court the next week for assault, his parents and that wanted me out of the school. So I left Masterton and I finally made it back to the farm. You know, I said to my father, "I need to come home, I want to work, I'll work for you, I need to get away from Mum, she's got all these great ideas but it's not my ideas." So yeah, I transitioned out of Masterton and went back to the farm and started fencing and shearing and working for my father. For me that was the best de-climatising- than anything I would have got in town, because it brought me,- like it was a long journey around but I finally got back to that boyhood dream of going home –- --

Q. Yeah.

A. –- but now I'm bigger and I can be more helpful for my dad. -I never had any thoughts about my –- in my head that I hate you, you know, I never thought that. But the hate really comes from confusion. This is why I talk about reflection, because reflection now helps me understand their decisions, and why they made them better than what I did when I was 10. So a lot of forgiveness for both my mum and dad, but yeah, the de-climatisation from those institutions was done on the farm with hard work and getting back into the Reo with my

dad. But, you know, now I'm primed that when I'm in a situation and I'm in a pub and alcohol on top of that and I'm- just like a keg waiting to –-

Q. Yeah.

A. – to- blow at anyone that says the wrong thing, and that's exactly what happened. -

COMMISSIONER STEENSON: I think we're going to take a 15-minute adjournment for a break. So we'll pause the livestream and return shortly. Ngā mihi.

Adjournment from 4.06 pm to 4.31 pm

COMMISSIONER STEENSON: Kia ora anō, we're going to continue with the second part of Matua Wi's evidence.

MR McCARTHY: I had a question because from there you eventually went to Borstal, is that right?

A. Yeah, not long after being with Dad, yeah, it was mainly for –- if you look at all my offences during those years, it's assault, it's assault on the public and mostly on Police. You know, for me they became the target. -So that meant I ended up in Borstal for that.

Q. We discussed previously about your family members sort of accompanying you, or relatives accompanying you during this experience; did you have relatives in Borstal with you as well?

A. You know how we were talking about Epuni, Hokio, we all went –--

Q. Yep.

A. - – we just graduated. It was a bit like primary school, intermediate, college, we did the other route. -So by the time I got to Pare in 1970-something, two of my cousins, we were all there. So we shared the same experience all the way through. One ended up in the Black Power, one ended up in the Nomads, and I ended up in the Mongrel Mob-.

Q. Did any of your relatives, did any of them manage to avoid graduating to the next institution, whether it be Borstal or eventually prison?

A. Not those that were in those little boys' home places. A lot of them sadly, their life was full of institutions, Police, jails, gangs, drugs. Some of them are murderers. Yeah, did many of them get out of that rut? Yeah, they did. Some of them did. But very few to talk about, you know what I mean? For me, in hindsight, I see that that institutionalisation of young people was starting to create a wave that hit New Zealand society by the early '70s, it exploded into gangs. So I've always made an alignment that the Crown's decisions to deal with us when we were young, the payback for that, you know, 10, 12, 15 years later was a massive introduction of these gangs that we have today.

Q. So are you saying that it's a direct result of what happened?

A. I'd bet 100 bucks on it, yeah.

Q. Okay. One more question about Borstal and then we're going to move on to impacts. You say in your statement that what you learned in Borstal sort of facilitated the next 20 years –-

A. Yeah.

Q. –- of your offending. What did you mean by that-?

A. You know, I remember the day I walked into Borstal in Invercargill, you get through the front doors and you're in an octagon, round kind of thing and that way is the south wing and that way is the, what they call classification and we're talking, I mean, you know you've hit the big time when you see the double layers that you see on Porridge or TV programmes that have been on with one landing, two landings, three landings of prisoners. Yeah, I kind of walked in there with my shoulders up and my chest out because I felt like I'd made it to university level. My cousins were all there. Everything's familiar, it's more now like, sure, we're in an institution, but actually we're in charge, we can shut this institution down any time we feel like it. We're now men ourselves, we know how to fight and we're not scared. So Borstal for me really became a listening pool to how you do this, how you do that, and not just wiring cars either. You know, like, you know, how to crack a safe, how to put a rope around the floor safes and just tie it to your car and rip the whole fuck'n thing out of the, you know. Things like that. So the criminal intent in me really grew huge –--

Q. Sure, sure.

A. –-- in those places.

Q. Thank you for that. Just one more sort of wrap-around question. We're going to talk a little bit later about what you see in terms of the need for psychology going forward.

A. Yeah.

Q. Looking back, did you feel like you had support from social workers or psychologists or counselling during your times in these institutions?

A. You know, cynically I look at them as an industry built around a decision that a judge made years ago that meant that departments had to be created to cater for that decision. So in come social workers, in come, you know, experts at this and experts at that, but it was the wrong approach for me. It lacked a cultural content. It also had –- it was harbouring thoughts of racism but not coming out blatantly and saying it but, you know, it was there, yeah. It's kind of like- if –- when I talk about it later, sure, we can say words like psychology, but it's not a European context of psychology that I'm- talking about.

Q. Yeah.

A. But we'll get into that.

Q. Okay, great. Turning to impacts, we've already discussed a little bit about the effect the State care had on the relationship with your whānau. Did you want to add anything else to that?

A. You mean my parents?

Q. Yeah.

A. I don't think they had a relationship with my parents. They just –--

Q. Sorry, I meant like –-- I meant like how did it affect your relationship with your parents?

A. Oh. You know, the word estrangement and isolation from your mum, no matter what you think about her, is devastating on anyone that –- in their formative years. And by that I mean I've done a bit of psychology myself in human development, so I know about all of the stages and ages, and stuff like that. But to me, none of that, none of that worked for me-.

Q. Sure.

A. Because I think in a very big way it was talking about the us and them game, meaning there's the Pākehā way and then there's a Māori way. And for me that conflict was always visible, audible, and, painfully, sometimes violent. I don't know if I answered that question.

Q. No, I think you did. We spoke before about how you were starting to have mixed feelings about who you were, your identity as a Māori man?

A. Yeah. I'll give you the reason for that is because the next stage after Borstal was Mongrel Mob, and so now we're taking on a whole new –- if you watch Savage, have you seen Savage-?

Q. Yeah.

A. So there's a part in there when they're out and they're free and he's giving that talk about, "Fuck, they treated us like this, we'll give them fuck'n savage." Well, there's something poignantly true about that scene itself, because it was happening around the country where the reasons why we formed into these groups,- people say it was because of numbers and we wanted to protect ourself, but it wasn't really that at all. It was that we were different now, you know, our innocence had gone. And the world was showing us that it was a shitty place, so we thought, "Well, okay, if shit's what you want to be in, then we'll give you that." Hence the swinging towards the German regalia, the swastika, the flags, the German helmets. The Mongrel Mob took that on because it was a statement to say to people, you know, “Fuck'n stay on your own side of the street, don't fuck'n come over here.

If you come over here we'll see that as a direct challenge." -And so it was a warning, we were warning people straight away.

Q. Sure. I just had a question. Just bringing it back to your connection with your culture and the impact it had on you. How did you feel towards your hapū and iwi in terms of – -because you're- adopting German regalia at this point, did you think about that at all or how you felt towards them?

A. No, no, didn't know a damn thing about the East Coast, I was born there, heard a lot of lovely stories from Dad and Mum about "Ngāti Porou this" and "Ngāti Porou that." But nothing tangible for me to put my hands on, or talk about. So things like that were supplemented with the new identity that we were creating a tribe ourselves, the Black Power were creating their tribe. We weren't doing anything different that Te Rauparaha and them did, we just looked different. And we looked disgusting because that's the way we wanted to look and that's the way we felt as well, because of that formative years of learning about hatred, violence, and not being really wanted in the societal view of what life should be and how you should act and blah, blah, blah.

Q. Okay, yeah. In terms of the psychological effects, what psychological impacts did your time in care have on you?

A. Deep, deep psychological problems in terms of the first one was yearning, crying to go home. Although I didn't love my mother, I definitely wanted to be with her because it would have been better than where I was. I definitely wanted to be back on the farm. Psychologically, the violence, I told myself when I was 10, just – -because I was having an argument with an officer, he was trying to get me to sweep the yard against the wind, and I just threw the broom down, told him to get fucked, he came over and hit me and I swung around and attacked him. So you know, the emotional stuff is that side of it as well, that you get to the point where there is no answers so you resort to the primal stuff of violence-.

Q. Okay. And how about your relationship with alcohol and drugs?

A. Well, yeah, you know, I love the effect of alcohol. I remember drinking with my dad and them, when they were thing I'd run away with a flagon in the bush and have a swig. So I knew about alcohol, but there's a big distance between drinking times, so –-- but, you know, as I got out and got older and on the piss with dad and them in the pub, I found myself, the alcohol was –- the inebriation state was wonderful, I thought it was, you know, not a fuck'n care in the world, no psychological problems, no nothing.

But the other disastrous side of it is that it affected my thinking and decision-making. I banged into marijuana when I was quite young, no-one was smoking it around Wairarapa.

I absolutely loved that, it was another level of feeling good without the urgency or the tendencies to be violent, if you know what I mean. But drugs became a big psychological problem for me. I felt like I wanted to take everything. I did it in excess. I have had a few overdoses through the years. Drug and alcohol has been terrible for me.

Q. Sure.

A. But you know, it's just another phase that I went through.

Q. Okay.

A. Yeah.

Q. Just briefly we're going to talk about the effect it had on your relationships. Just firstly, what effect do you think your time in State care had on your relationship with women?

A. Yeah, terrible, no, no –- there was no template for me to love, trust, and respect someone, other than myself. So relationships became mundane, you do the things that you do and then next minute there's- a child on the scene.

Q. Perhaps we can talk about that as well. What effect did it have on your relationship with your children?

A. I was violent, not with my children but with their mothers. Because – -and I do, I think back to Paurini and how to settle shit, you know, was in a violent way. So I regret, because, you know, well, I've got 13 children, five of their mothers suffered under my kind of relationship style, because I thought love and respect was through this, you know, but you realise later on that you're wrong and why are they leaving? Well, they're leaving you because you're that way.

But the effect it had on me and my children was devastating. A lot of them hated me, everyone born in the Mongrel Mob era absolutely hated me for being in there, hated me for assaulting their mothers. You know, just for being a useless dad, I mean, and yet when I was young in those boys' homes I used to say I would never do that to my kids, never, but here I was doing exactly what I said I wouldn't do. Thankfully none of my kids ended up in care or taken off their mothers. So I'm very thankful for that but the healing process between me and my older children, five of them, has been a work in process, you know?

Q. Sure. Yeah.

A. The ones born after I got out of Pare, different, they talk about me differently, because they only know the social worker, the ex-gangster.

Q. Maybe we can turn to that. We've talked about needing love and apparently it's Peter Love?

A. Yes.

Q. So can we talk – who was Peter Love?

A. Okay. Peter Love was born into the dynasty of the Love family, Te Atiawa ki Poneke, I didn't realise those Taranaki people got around so much. But Te Atiawa, whether you know it or not, moved downstream, down the country, permeated around Whakatū, Blenheim and then finally made the march down to Wharekahika – -not Wharekahika – Wharekauri, Chatham Islands to take out the Morioris. Anyway, Peter Love was born in Petone, I think, or Palmerston. -His uncle at that time was Ralph Love, Sir Ralph Love, worked for the Government.

Q. What was his role?

A. Yeah, God, he was a master of many things. He got me the –- he got me the release from Pare, right. He helped me with the pardon. -And when I got out of jail, I realised he was a - he worked for the Waikato Dairy Company, he worked for the gas company up here, and his main business was restoration of old buildings. And he had a team of about seven carpenters-.

Q. So where did you first meet him?

A. I met him in Pare.

Q. And what did he say that had an effect on you?

A. One of the funniest things he said –- he'd- been around politics and all of that, but he was always troubled by the, -the sea of brown faces he saw when he came into jails. He used to come in with culture groups. He was being nosey really. But when he came up to Pare he was with a famous whaea called Ana Tia who had been working with inmates in Mt Eden and up Paremoremo- for years teaching us, trying to team us more Māori stuff. But Peter Love came up with her and he decided he wanted to create an educational course, programme, for the inmates and that programme was centred around passivism because of the story of Parihaka which is his Ngāti Te Whiti o Rongomai and Kākahi.

When he told us the story of that, because I'd never heard it before, he gave me the book called "Ask that Mountain" by Dick Scott, I think. When I read those books I was in the mob so we were all sharing the book. But for me, I, because these guys were taken prisoners and put down in Dunedin, and a lot of them died there, never came home, never actually charged with anything, it made me kind of think, “Fuck, what am I doing,” you know, “is this it for me? Is this the life of crime and bullshit and jail, is this going to be it?”

Q. Can I just ask, how old were you at this point?

A. When's this? This is '84, doing the maths, I would have been 30-something.

Q. Yeah. Between Borstal and then – --how many times had you been to prison, how much time had you spent in prison?

A. I was barely out, I was barely out six months. This is what I mean, and one of the things I think I lost, -you know how you have birthdays, you have Christmas, time of giving, time of receiving, I lost all of that. Birthdays meant nothing to me, Christmases didn't mean nothing, because of my time in jail. -So when my kids used to write to me and say, "What did you get me for my birthday?", I'd be stupid and write back and say, "Well, I never got anything for my birthday", you know, just that dumb –- but anyway, Peter came in and I learned, I felt guilty about the things I was doing, because I was looking at an example of men, real men, standing up on the ground trying to defend themselves and their families and save their land who were sent to prison and died in there. That kind of woke me up a bit and that's what changed me a lot inside. -Because I was always moaning about how unfair the world was to us as Māori. But then I realised we were actually falling into their trap. We were actually being what they wanted us to be. I'm not saying all Māori, but definitely us that were afflicted by that early intervention stuff. I realised that we were actually becoming what they said we were.

Q. Okay, okay. And you mentioned in your statement that Peter Love –- did- you stay with him?

A. It was part of the conditions of my being pardoned, yeah.

Q. He encouraged you to go to university?

A. Yeah.

Q. Had you ever contemplated that while you were in care or when you were –--

A. No. I always wondered where the hell the social workers were. But that's about as far as –- I think, for me, I got to a point where when I first got out I could still see a bit, I could drive, even though I was with the Blind Foundation. I turned to block land and I started to learn it from the ground up. But then within about four or five years my eyesight got bad, I couldn't follow the line. So I was talking to Peter about that and he goes, "Well, why don't you go to school?" You know, we've already discussed what I think about school. So I said to him, “And do what?" And he goes, "Well, what about little Willie, when you were in the boys' homes and that? What do you think you could do for them?" I thought, fuck, he's crazy. But in the end I did feel that way, I thought, well, maybe I could be Mr Winiata and be in one of these institutions and do what he did, just naturally giving information about the positive side of who we are rather than all the negative shit we hear. So I decided to be a social worker and started off in Internal Affairs as a detached youth- worker in the

south side and then I saw reflections of myself going to court every day, young guys, 14, 15, 16, so really applied what I knew to my discussions with them.

Q. Sure. Okay. Well, maybe it's a good time then to talk about what you've learned during your social work journey and what you think needs to change.

A. I think the Peter Love thing too was that – yes, he did encourage me, I'm very thankful I got over my education thing and I have a degree, a BA in social work and a BA in counselling, which is probably the most proudest thing I've ever done, is to face that fear, so to speak, and prove to myself that I'm not uneducated or dumb, that I can comprehend and I can –-- but the other thing –- so I'm thankful for Peter for that because I wouldn't have thought of that on my own.

-But also with Peter was –- I'm a writer, I'm a poet, I write music, so by now in our discussions up in Paremoremo while he's- arranging my release, I started feeding him poetry and in one of the poetry is a list of those boys' homes, but so are a lot of other boys' homes in there, like Holdsworth, some of the South Island –- Campbell Park, they're all in there, and right at the top, though, is Epuni and Epuni Boys' Home. But down the bottom is say "Behold my youth behind the walls of these institutions, a captive of the State." That's what I wrote on this thing. And he came back to me- and he goes, "This name here, where did you get this name?"

Q. What name was that?

A. Epuni.

Q. Hmm.

A. And I said to him, "That's a boys' home in the Hutt." "What do you mean it's a boys' home? That's my ancestor's name." And I thought, well, man you're from Wellington, you should have known all of this. And I said, "So do you know about Wi Tako?" And he goes, "What? That's my other ancestor's name." I said, "Well, that's a prison out at thing. So how come your tribe is contributing to these?" "They don't have permission to do that, Washington." My name was Washington back in the day. But I can see the whole thing where putting a Māori name on something, I don't know why because there definitely wasn't anything Māori there.

Q. Yeah.

A. You know what I mean?

Q. That actually brings us to where I was hoping to go in terms of things that need to change.

A. Yeah.

Q. You talked before about Epuni. What are your thoughts on current institutions that have Māori names?

A. I've never known a Māori story in my lifetime that speaks about my ancestors herding young people into a space for punishment. I've only heard about them creating wānangas where young people can go and learn something. So, for me, I think the old people would look at these things and go “wow, he maumau, maumau tāima, he maumau tamariki” (waste of time, waste of our children).

The concepts around education and punishment are on two different ends of the spectrum in the cultures and I think that Māori knew how to punish and reward and allow you to live in dignity all at the same time. Whereas, what we were experiencing in this other thing was totally different, it was a European concept of punishment. But that punishment actually brought about many other factors of alienation and loss of Reo, loss of culture and all of that, for many other young Māoris who died, they died in prison or in the boys' home, who never got a bite at that cake of their own culture, intelligence, beauty, all of that. It just wasn't there.

Q. So in your statement you list I think three or four things that you think you'd change and you just spoke before about needing to take a bite of that culture.

A. Yeah.

Q. And in your statement you say "by Māori for Māori" approaches –-

A. Yeah.

Q. – -are really important-?

A. Yeah, well I’d go a bit further than that, I'm a great believer that reformed people like myself are probably the best teachers to be in front of the youth these days. I think that we've got more to give and compassion around the situation that these young people are in. I think that because we had that experience ourself our delivery of manaaki will be enhanced because we’re also aware that these kids are in a developmental stage, and they need to be learning positive stuff rather than negative stuff. So I think –- and I'm not saying this to get us jobs, but I think we would do well in some of these institutions, whether that's- a full-on job like a housemaster or whether that's to go in and do a programme with them-.

Q. Sure.

A. First of all, I think we need to get around the question of do children need to be uplifted. And I think I've told you before, there is that very small percentage that do. Whether we like it or not, there are some children that are in danger of dying if they stay in the same

place that they're in. So it's not like we're being –-- that- we're not saying that you can't- go in and do that to families, there is a, -there are some reasons why we do have to interfere with a family and the way they're bringing up their children. So uplifting children is always going to happen, whether that's on a medical basis or some misbehaving basis, it's- going to happen.

Q. In your statement you talk about how a Care and Protection system would differ from the current system. What did you mean by that?

A. That's about people like those that are in the know to be a part of those groups, those decision making. -Even -at the political tables in terms of helping with the designing of what an uplifting might mean, and where that might happen, what kind of environments did we put them in. I think these, no matter what institution you talk about now, that institution is already paruparu, nē? It's already tainted with a lot of the sorrow and tears and blood from many other young people. It might be quite hard to get through that wairua to create something new.

So maybe Māori who own a lot of land – and there are, maybe it's time we built our own places to look after these kids and to find our own specialised people. You know, when I was young I couldn't find a Māori lawyer and yet here I am and I've been amongst heaps now. So you see what I mean? Times can change around what professionals might look like and what cultures they might come from.

Q. Sure. That brings me to my next question. In your statement you talk about –- not talk, you warn about indigenous- knowledge bases like Tapa Whā being weaponised. What do you mean by that?

A. Yeah, you know, psychology has taken over the prisons now and nothing moves unless a psychologist says so. But they're also much like Government agencies that use Māori names, these people are now,- have had an insight into it. They might have went to a wananga and did a Tapa W-hā thing, so now they're becoming the masters of that – shovelling it on inmates, and we're talking more about adult inmates now, not so much children, and some of my clients in the women's prison have failed that course. It could well mean that they didn't get it right, but I don't think a Pākehā psychologist has the wherefore to arrive at that answer, that they needed a kaumātua or something in there to temper their decision making, because to me they failed that person because they didn't want them to succeed at whatever is going on, but also maybe to prove that Māori models of practice don't work, because they're failing at it. We're giving it to them, but they're

failing. But I think it's in the delivery by an Indian psychologist or a South African psychologist.

Q. Does that go back to your Māori – "By Māori for Māori" approach?

A. For sure. And I think you can have that clinical – because you need that clinical – there is a deeper psychology thing going on for sure. But I think you also need people like myself on the fringes to direct some of that and to talk to some of the issues that might be coming up for the so-called professional people in the room. And also talk about what we see as a consequence of where they might be wanting to go.

Q. One last question and then I'll wrap up and ask you for your final reflections. You also advocate for the use of psychology but we were talking earlier and I think you wanted to clarify what you meant by psychology in these institutions?

A. Yeah, yeah. I would have also said that in my talks with you guys is that I've probably seen anywhere between 40 and 50 psychologists in my time in my years. That's more psychologists than most people see. But they were psychologists thrown at me in those boys' homes: Epuni, Hokio, Kohitere. They were Americans, Canadians, English. As I said before, I would go to them and say, "Have you got a cigarette?" Things like that. There was no way I could connect with her. The only way I was looking at –- most of them were women. Most of the times what I was looking at was how nice they look, their hair, their clothing, their blah, blah, blah. That's what I was concentrating on, not so much what they were saying. Because it's- two –- there's two worlds apart, they're talking about a world that should be like this, when I'm feeling the world because it's like this. It's- not like that at all.

Q. Okay, thank you for that. Sorry, I said it was the last question but I've actually got one more. The final thing you say in your statement is about investing in families and what that looks like from a Te Ao Māori perspective. What would that look like to you?

A. Yeah, I think there are families that deserve investing in. It’s like what I said, a lot of money went to a lot of other people during my days when that money, if it had gone to my mother to help her with us, that might have been a different outcome. So I guess what I'm saying about this now is that when you uplift a child you're not just affecting the child, you're also affecting the parent, because you've just now deemed them unsuitable. So do you want to leave them with that or do we try and work with that to get them up to a level where they can say no to P, they can say no to alcohol, they can say no to the things that are destroying their lives which trickle down and affect their children.

Q. Okay. Final question. Do you have any final reflections about your time in care or about moving forward?

A. You know, when I started this game I thought it was all about bad stories, you know? The violence and the sexual shit and the estrangement and all that. And yeah, that is a big part of the story. But I learned a lot through all of that. I'm in a position now where, you know, I think that I look at things differently, I take my time about making decisions about it, I think that whole time through there is mixed with a lot of that ugly stuff. But it's also shown me a way ahead, and it's shown me a problem that still lingers or still has room to breathe in this country, which is the –-- one, the lack of parenting skills that some of our people have, not just Māori but everybody, but also indicates that the strategies formulated by Government officials in the past, and even right now, are doing more damage to that situation than good.

Because if the '70s frightened people, then I'd hate to think what 1935(sic) is going to look like if we don't start getting it right now around how we treat young people to be respectful when they grow up.

I think Māori culture has that within it inertly built into it in terms of the way the pēpē, tamaiti, and all the responsibilities that go with that. I wrote a thing about, this thing about there's no hierarchical thing in Māori –- sure, there was a chief and there was a tohunga. They're not hierarchical, they're specialised areas. -But their job was to nurture all of that, the pēpē, the tamaiti, the rangatahi, all the way through up to mātuatanga. They did that with talking with them, involving them with the fishing, the eeling, the growing the thing, growing the corn, they did all of that in wānanga. I think we have a better template for raising children than what we give them credit for, and that most of the things that have interfered with our ability has been really devised by Pākehā, for some reason, who still have that – what do they call it, shit, well, you know, that class level that we're of a different class.

But we're not, we're just human. And I think if that human factor was put on a lot of Governmental stuff, then that takes away a lot of the cultural rubbish. It just focuses on how do we raise a child? And that child is human, we're human, so how can there be Paurinis in the world, how can there be all these other people in the world who seem to have gone out of their way to hurt me, and other young people because they could and they had the power.

Q. Thank you. Thank you, Wi. Thank you for – (inaudible) -I am really grateful- for your kōrero and for your time and for – -I know it's not fun having to do this, go down memory

lane and we've done it a couple of times now, but I just really appreciate everything. It's an inspiring tale as well in terms of turning it around because I think it's really important and I know that the Commissioners will really enjoy hearing your thoughts on how things can improve. I'm sure you will make their job a lot easier, I just want to acknowledge, you, Wi. And yeah- –---

A. Well, I want to –--

Q. –- let's have some food -and- sorry, go ahead-.

A. I want to acknowledge the Commission as well, because I think it's given a space and room for us to be heard, these stories. A lot of them have been heard (inaudible) along the way throughout the years, but never as impactful as this, where you've got hundreds saying the same thing.

Q. Yeah.

A. We can't all be lying about this.

Q. No, exactly.

A. Yeah. I think the Commission is –- I'm grateful that they're actually, you- know, investigating this, because it does need to be investigated.

Q. Yeah.

A. So that it doesn't continue.

Q. Definitely.

A. And we make new strategies, yeah.

Q. Yeah, definitely.

A. Cool."

(Video played).

QUESTIONING BY MS SHEWEN: "Tēnā koe.

A. Kia ora.

Q. Could you please start by just stating your full name to the Commissioners?

A. Ko Jenny Manuera taku ingoa (My name is Jenny Manuera).

Q. Ka pai. And actually, that's a good idea e hoa (my friend). Why don't we start off with your pepeha.

A. Kia ora. Ko wai au? Tōku pāpā. Ko taratara tōku maunga, ko Mangawhero tōku awa, Ko Ngāti Kahu ki Whangaroa taku iwi, Ko Matarangi Matakaka tōku hapū, Ko OTangaroa te marae, Ko Jenny Manuera taku ingoa.

[English: Waiau is the land, Taratara is the mountain, Mangawhero is the awa, Matarangi is the hapū, Otangaroa is the marae, Jenny Manuera is my name.]

Q. Āe tēnā koe e hoa. Nau mai haere mai, it's really an honour to be able to have this kōrero with you today. Just so the Commissioners can get an understanding of who you are, do you mind just telling us what your work is, what you do for your mahi?

A. Āe, kia ora. So I'm the Director and Therapist for Manuera Life Development Services and I've been working as a therapist for 22 years now. And in terms of the Royal Commission, both myself and Wi Waikari are the well-being team. Actually, specialist Māori well-being team for all the prisons in Aotearoa.

Q. Kia ora, thank you for that. So obviously now that we've established who you are, I think it would be really important to hear some of your kōrero in support of what Wi has said in his statement. So I understand that Wi talks about "by Māori for Māori" models in his statement.

A. Kia ora.

Q. So e hoa, do you mind just talking to us about what is that, what are "by Māori for Māori" models, firstly, and then also how can they help people that have been through experiences and abuse in care?

A. Kia ora. Well, firstly, I think what really works for our people, for Māori, is actual Māori models of practice, and so when we talk about that, we're talking about the use of mythology, the use of Te Ao Māori way of thinking, our whakaaro and those things are really important. Some of the things that we have developed for our business has been very practical and the use of things from the old ways of Māori and they have worked really well. So when we say "by Māori for Māori", the best thing is always for our people to be working with our people, and especially with some of the awesome tohu that we have as Māori and those that we have brought from the old days.

Q. Kia ora e hoa. And I guess I'll ask a more broader question. What do you think it is about for tāngata Māori when they can engage with these sorts of programmes? I know that you and Wi have worked a lot in what you call Kia Hiwa Ra.

A. Ae.

Q. What do you think that sort of engagement is about for them?

A. Well, I feel that for our people, for Māori, is that by using these ways, like Kia Hiwa Ra for instance that was a very specific programme that both, well, mainly, actually, it was developed by Wi, more so myself –-- more than myself, and but that was specifically for - about being alert and for, as Kia Hiwa Ra is about, and in that case it was around sexual abuse and sexual abuse at that time – the sexual abuse that happens in our kura kaupapa schools and that. So by that particular programme it really shows the simplicity

too I think that we do, that helps our people understand things, you know? -And yet the use of different Māori, Te Ao Māori ways of working.

Q. Kia ora.

A. Kia ora.

Q. That's a beautiful kōrero and I just wanted to put it to you, did you have anything else that you wanted to say while we have you here today?

A. Kia ora. Well, I suppose one of the important things that I feel around sexual abuse, because it's been our work for many years, for both Wi and myself, and for me I've been working with sexual abuse for 16 years. And we do not have enough Māori therapists in Aotearoa, that is the difficult thing about that. But when you have our people working with, you know, with Māori, especially in the prisons which is a lot of work that both Wi and I do, it is important to have us, not just us, but have Māori, because, you know, we don't have to do that much, we just authentically, you know, we're in a way that, especially in the prisons, that people just feel really comfortable.

So –- and then able to talk about some of the atrocities that have happened in their life. In terms of the Royal Commission, I feel, and I always say this, it's a real privilege, it's an honour, especially this particular work – we do ACC work, but this particular work is very honouring to be able to go into the prisons and be that well-being team. I feel that we offer as a team something very special. I know that has been said. Because you get the clinical part of it, is what I mainly do, then we've got Wi who does the tikanga part, which makes a huge difference- because he has been there and done that and so in terms of prisoners they feel far more understood, connected and that he can relate and then together as we work together, it's really, yeah, it's just a privilege, it's amazing to be there particularly in this work. And I feel that it's important to acknowledge the importance of that, especially in this kaupapa. Kia ora-.

Q. Tēnā koe. He tino mīharo to mahi (I'm amazed at your work). We and the Commissioners are extremely grateful to have you both, so ngā mihi ki a koe.

A. Kia ora.

Q. I guess the final thing I should ask you is, what recommendations would you make to the Commission to help people that have suffered from abuse in care?

A. I feel that there need to be some real rigid changes in Oranga Tamariki, first of all. Listening to the stories and that, that we've been hearing in the Royal Commission are quite horrific. However, we also need to come back to actually things are still happening, things are still happening around abuse in that our children have still been uplifted, who are

Māori, and I would like to see really strong rigid legislation around making sure that this doesn't continue to happen, that there's connection with iwi and hapū in each of the regions, and that it's not just left to an office. There are some cases that need people who are –- that work in Oranga Tamariki and have that expertise. -However, there needs to be that continued involvement of iwi and hapū. I feel that's really important.

But most of all, I personally feel that New Zealand really needs to understand what has happened in the past. Because I believe that most people do not even know about State care at all, and I talk to loads of people, they do not know about this, I think it's very important that that's actually put out there very clearly. The hearings are great, and that's –- but somehow I don't know how you do it, but I think you need to have a lot more happening because they need to understand what has happened to the children between the 1950s and the 1980s, and also that things are still happening. So I want to see a real rigid change, that's what I -personally and- really, you can only do that with legislation and change, and I would like to see it very, very specific- around using Māori more involved in that. And that comes back to what Wi states about "By Māori for Māori", so yeah kia ora.

Q. Tēnā koe, thank you for that, taonga kōrero. And we will hold that and pass that on to our Commissioners and it's really a privilege to be able to hear your expertise on this.

A. Kia ora, thank you."

COMMISSIONER STEENSON: Tēnā kōrua, Whaea Jenny and Matua Wi and thank you Mr McCarthy for taking us through that evidence, recorded evidence. I'm just going to ask now my fellow Commissioners if they have any pātai for you. Is that all right, Matua Wi? I think that's a "Yes".

A. Yes.

Q. Ka pai. Okay, I'm going to go first to Commissioner Shaw. Do you have any pātai?

COMMISSIONER SHAW: Kia ora, Wi. I have no questions for you. Kia ora, I have no questions for you, just a grateful thanks for your extraordinary contribution towards the evidence. Not only what you've said but your ideas, your ideas for reform, your ideas for bringing care of children closer to Te Ao Māori. Those are all really, really valuable, so thank you for that. Tēnā koe.

A. Kia ora.

COMMISSIONER STEENSON: Thank you, Commissioner Shaw. Commissioner Gibson, do you have any pātai?

COMMISSIONER GIBSON: Kia ora, Wi, yes, I've got a couple. [Te reo] he takata kapo ki te he takata kapo rakuma ki te rakuma.

A. Kia ora whanaunga.

Q. Both you and Jenny talked about the need for professionals, the need for people to work in the wellbeing and teaching space with lived experience. You're doing that. I think part of how you got there was, I think you've talked about it as being the gift of blindness opened the door in some ways for you?

A. Āe.

Q. How can we create more opportunities, remove the many barriers that people who have got some real lived experience, wisdom, who can contribute to the teaching and wellbeing space and how do we keep those people safe when they're doing that teaching and wellbeing? How can we create more people like you and also listening to the kōrero of the person who we listened to this morning, who had a similar story?

A. Yeah. Well, I think when groups are getting together and one from the church and one from the community and you've got the Māori, you know, you've got a bag full of people coming together for one issue or a set of issues, then I think the rules of engagement need to start with the professionals themselves in terms of enhancing each other's contribution to that table to allow the cultural differences to be voiced, cultural preferences to be voiced. But I think safety for those people like myself is an important one, so I think that needs to be designed and maintained from the get-go. So like if there's a group of people planning to do this kind of stuff, then they need to have some pretty heavy rules, they need to have people that are able to engage with departments, heads of department, and quantify and qualify, you know, what the take (purpose) is and how important it is to get there and your knowledge from, you know, it's that – nāu te rourou, taku rourou (with your basket and my basket) kind of stuff where we all come together to add our experiences into it.

What I've found in my thing that I first kind of got into the Starship Hospital working there as a social worker, but straight away, you know, there was a big difference between Pākehā social workers and Māori social workers. And I'm not scared to say it, but I think us Māori were treated differently, like we had the same qualifications but there probably was a content of trust: Do we trust this Māori person? That trust is going to be tenfold if it's someone coming in with a moko and tattooed all over. I just think we need to get past those things about trying to measure people, because of the way they look and the way they are, that we need to find a better way of finding cohesion between the different cultures and expertise that need to come together for those, for that piece of work.

What you're talking about is actually going to explode out even further in another few years to come, because our Chinese brothers and sisters out there are getting bigger and they're

starting to get mischief. So before you know it, we're going to need an Asian at the table, our Indian brothers, you know, they're huge in this country now. So who am I to go in and tell the Indian how to cook the curry? That would be an insult. So, you know, I think we just need to learn mannerisms about how to awhi, how to tautoko professionalism regardless of the culture behind it or the face or the dress or the things like that. And how do you do that, my friend, is that you need to stamp it quite down heavily in the requirements and the attitude you're going to need from those people as they come together to work in that situation. I hope I've answered that question, I'm not sure.

Q. Kia ora. I've got one more. You talked in your written statement when you visited Kimberley and what you saw going on there, almost feeling more sorry for what they were experiencing there than at the boys' homes, you also talked about knowing that abuse still goes on in Aotearoa, in New Zealand today and there are people who spend a lifetime in care, many still do today, and many Māori in that situation are culturally disconnected. From your work, how do we listen to those voices, how do they get reconnected with their culture?

A. Yeah, I think, you know, first of all, we've got to replant the notion that we're a unique species of humans on this earth. We have a long, beautiful history that leads right back to the stars. We have dynamic individuals in our cultural history such as Māui, we have in our place a well-known fact that our women were tapu. So I think what we need to do is almost like what -I'm- saying in my story, slowly at first,- I'm getting hit with that "You're dumb, you're different, you're, you know, you're just a nuisance",- to a point where I started to pick up Māori things and the value system changed for me. I began to see value in what some people took time, such as the Winiatas and the Carkeeks but also many after that came and filled my cup up. Being proud of who I am, to understand that, you know, life's going to be hard for our culture but only if we let it, only if we let the journey be hard.

And I think a lot of our people are caught up in institutions, as you say, who actually just need to be whakaoho, the wairua, the mauri within us. A lot of us are dormant, we're almost in mauri moe, a lot of us Māori because we kind of just accept that we're just a Māori on the scene and we're just part of this bigger thing, but I think my experience with working with inmates is that when you begin to teach them that their korouas, their tīpuna were chiefs who made decisions for many people, who were vested in the improvement and the harmony of their people, when you start to break down, you know, how clever they were, to me, I see a change going on in the person that I'm talking to, because someone like me, and many others hopefully, are coming and reinforcing the narrative that being Māori

is cool, being Māori is actually special, it has a special place and we have special gifts. We even have our own language.

So I think it's about rebuilding those individuals and never taking your foot off the gas pedal in terms of keep filling them. E whakakī te pukenga o rātou ma, ahakoa nō hea nō whea, (filling them with advice, it doesn't matter where they are from or who they are). You know, that's the key that a lot of these new professionals are going to need is the ability to work in that kind of way with their colleagues, and with the clients that are in front of them. And learn about the māia, meaning patience and dignity in the way they work. My experience back in the day, they were quite rough, they were quite rude, and as many have said, they were brutal. That never worked, and we know what the fallout was. I've already spoken about that.

So it's time we changed the approach. The only way we're going to empty the jails out of our people is to start really investing in them. And this means like what I've said before, don't throw money at professionals from other cultures. Throw the money at the hapū and see whether they've got a faster vehicle to get their clients from no-go to up and ready to run. Kia ora.

Q. Kia ora, thank you, Wi.

COMMISSIONER STEENSON: Thank you, Commissioner Gibson. I don't have any pātai, but I will say, I just want to say a mihi, tēnei to mihi Matua Wi. Thank you for all of the mahi that you and Whaea do, and there's been a lot of information traversed today for us to think about. Your recommendations are really valuable. We've heard it before but I think you really unpacked for me or helped unpack the direct links between that passageway from State care abuse to the loss of identity and belonging, straight into kind of the creation and development of gangs. But now I will ask Commissioner Alofivae if she has any pātai for you.

COMMISSIONER ALOFIVAE: Thank you. [Malo soifua maua, Wi.] Hello and greetings to you WiAlways a pleasure to see you and Jenny. It was a privilege to take –- to receive your private session and once again it's a real honour to be able to hear it again this afternoon in a public setting. -The thing that struck me then, Wi, and it strikes me again when you share it in this context, is the fact that there were so many of you from the one extended whānau from Cameron Street.

A. Yes.

Q. And it was almost like they swept you guys up kind of like in a fell swoop.

A. Yeah.

Q. And then the, you know, the journey, the colourful journey that each and every one of you went on and the fact that you actually rose above it all and go on to educate yourself and contribute so much back into the prison work, where you and Jenny spend so much of your time now. So I just wanted to just give you a heartfelt personal thanks for the way in which you hold yourself in those environments, because I've had the benefit of being with you in those environments and I see the impact that you have on people's wairua. And especially for those who are Māori who are really disconnected and how you just awhi them in such a loving and affirming way that you give them something that they then long for. And I just want to be able to recognise that for you and Jenny. So Malo le soifua maua, keep up the fantastic work.

A. Kia ora.

Q. It's not over, our work is not over. Thank you for standing with us as we stand with you. Malie.

A. Kia ora.

COMMISSIONER STEENSON: Nga mihi Commissioner Alofivae. I'm now going to pass to Commissioner Erueti to ask any pātai and also to thank you on behalf of the Commission.

A. Kia ora.

COMMISSIONER ERUETI: Tēnā koe e te rangatira.

A. Tēnā koe.

Tēnā koe e te rangatira. Kei te mihi atu ki a koe me ō kōrero māia i takoha mai me te mōhio, he pāmamae ki te kōrero ki mua i te aroaro o te Kōmihana. Ki te hoki mahara ki ngā wā o te pouri me te mamae. Tūturu nā mātou i rongohia. I mātauria ō kupu i hoatu i te rangi nei. Tēnā koe matua.

Q. [English: Thank you, I would like to acknowledge, your great contribution presented before the Commission, dredging up those painful memories of your past. We did hear, and we now understand and we would like to acknowledge you.]

It's a real honour for me on behalf of the Commission to have the opportunity to thank you for your evidence today and to mihi you too, Jenny, for your observations. There was so much in the evidence for us to take away, reflect upon, and delivered in your characteristic, you know, with strength and clarity and humour, ideas for reform that are critical to us, by Māori for Māori, the need for an independent monitor for the care system, more Māori in the system, more access for Māori, more funding, support, and a fundamental shift in thinking about how to care in a way that's underpinned by mātauranga Māori. I think you've made that crystal clear for us today.

There are many unique insights too, Matua, about – so often we hear about the scooping of Māori in the urban centres, but less so about the targeting of Māori tamariki in the smaller rural towns and communities?

A. Yeah. I could give you a quick explanation on that. I think the white ruling class or the European ruling class of Wairarapa actually were already renting all our land, so we had to move into the city. And I think that's where trouble began for a lot of us. We were displaced from our marae and suffered, but that's another story.

Q. Āe, that's another story, that's for a wānanga for another day. We see that, don't we, with the raupatu and land confiscation?

A. Āe.

Q. And the loss of Māori land and the impact it has on the people, yeah, absolutely. There was so much more about, I think the comments from both you and Jenny about the closed shop, about New Zealanders not being aware of what's going on, and I think that's so true, that most Kiwis, Māori and Pākehā I think in our community, weren't aware of the level and the detail and the harm and the mamae that was experienced by you and other young tamariki, and hence the need for this Inquiry, so that we can hear your voice directly and strong, so straight from here out into the world.

I know that this State care has taken a large toll on your health too, Matua Wi, and I think we need to recognise that and acknowledge that.

A. Kia ora.

Q. And recognise too that the impact it had on your identity as Māori and celebrating being Māori, being proud to be Māori, and how despite all the put downs and the violence when you were growing up that you summoned the courage and strength to go back to university, to learn again and to learn your Reo and be proud of your Reo and to use it all the time shows your tenacity and your determination.

And finally, e te rangatira, your mahi in the prisons and what you do and you and Jenny do to support mōrehu and all Māori in our prison system to give them the support that they need that is grounded in mātauranga Māori. Nō reira, e te rangatira. Ngā manaakitanga ki runga ki a koe, kia kōrua, e te rangatira. [English: Therefore God bless you, God bless your whānau, and to you both).

A. Kia ora Anaru, āe, tēnā koe. Pai to kōrero ki a maua, e pai te mahi i a koe e te tā (thank you, I feel you did great work) on yourself and many others, Sandra, just a big mihi to all you guys there over in Tumutumuwhenua. You know, I guess, yeah, when the story is said and done and all the narratives have been collated and the pros and cons, the work carries

on for you guys to work and muddle your way through all of that stuff. I know you all have families too, so you know, kia kaha. I think it's a work worth pursuing because you might be able to turn the tide of insanity that's going on in this country of ours if we just straighten out this side of it.

You're aware and I'm aware that the part that we're talking about, of institutional uplifting and illegal, all that thing, actually is linked to many other chains in the chain of colonisation. And so it's not a wonder that, you know, what's going on in those places and what has gone on, happened. It's just a part of our New Zealand history where relationships have been hard between Māori and Pākehā, trust factors have been low. There's always - our people are always trying to rise to the top and create a new way to look. But I have great faith that, you know, our people, like I said, I couldn't find a lawyer ten years ago but now there's a room full of them. That just tells me that, you know, more and more- of our people need to get into these professional spaces, link together and create a whānau concept so that there's strength in numbers when they're feeling threatened by someone who doesn't like Māori whakaaro, so that they can stand together strong and promote what they know is needed for our whānaus out there.

So mihi atu ki a koutou katoa (I would like to acknowledge all of you) f the Commission. I can't say that I envy your work that's to come in terms of sorting through all of that paperwork and witness statements and audio statements. But knowing the high level of integrity and professionalism that you have and passion about what you do, I await the outcome with bated breath because I, you know, I want to see –- I just want to see what you make of it all and the recommendations and stuff like that. So kia ora- koutou.

Q. Tēnā koe, tēnā koe matua, tēnā kōrua.

A. We're going to sing you a song before we go. (Waiata: Purea nei e te hau. Horoia e te ua. Whiti, whitia e te rā. Mahea ake ngā pōraruraru. Makere ana ngā here. E rere wairua, e rere, ki ngā ao o te rangi. Whiti, whitia e te rā. Mahea ake ngā pōraruraru. Makere ana ngā here. Makere ana ngā here.

[English: Scattered by the wind washed by the rain and transformed by the sun, all doubts are swept away and all restraints are cast down. Fly O free spirit, fly to the clouds in the heavens, transformed by the sun, with all doubts swept away and all restraints cast down. Yes, all restraints are cast down.]

Mihi atu ki a koutou, aroha nunui. Ki ā mātou whānau, ki a koe te Royal Commission. Kia ora koutou.

[English: Thank you, all and God bless you and love you all and best wishes to the Commission). To you guys in the room, Winston, Indiana, much love to you guys and thank you very much for awhiing our whānau through this. I brought a kapa haka group with me so...

COMMISSIONER STEENSON: Tēnā koe, tēnā koe. Tēnā koutou to everybody there, it was a beautiful waiata. Thank you.

A. Kia ora.

COMMISSIONER STEENSON: Ms Spelman.

A. Kua mutu? (Is it over?)

Q. Kua mutu. (Yes it's over.) Ms Spelman.

MS SPELMAN: Tēnā koe e te heamana, otirā, ki ngā kaikōrero o te rangi nei. E ngā māhuri kua tupu ake, nei rā te mihi ki a kōrua, ki a koutou katoa.

[English: Thank you, madam Chair, and to all who presented, huge acknowledgments to you and to everyone.] Madam Chair, I acknowledge our speakers today, not only the beautiful singing voices but for letting us in to see the young saplings who are now grown up and who are able to share their experiences with us. Āpōpō ka haere tonu tēnei nohoanga (tomorrow we will continue). We will continue tomorrow starting back as always starting with karakia at 9.45. And we will have three witnesses tomorrow. Tēnā tātou.

COMMISSIONER STEENSON: Thank you, Ms Spelman. Can I please ask for Matua to come up and do karakia and waiata. Ngā mihi.

KAUMĀTUA TAIAHA: Heoi anō, kia tāpiri atu ngā mihi o tā mātou nei tuawahine ki ngā kaikōrero o te rā. Kua rongo te whare i ngā kōrero, ā, mamae te ngākau. Ka tukuna atu te aroha o ngā tūpuna o tēnei whare ki a koutou katoa. Te hunga kua pēhi nei i ngā mahi kino, i ngā whakawhiu o te wā. E piki te ora, te kaha, te māramatanga me te rangimārie, ki arunga i a koutou. Ka mihi rā, ā tēnā koutou katoa. Ka tākina te karakia.

[English: Let me add to what Julia has just stated. The house has heard the statements today and hurt and pain fills my heart and I express my gratitude to all of you survivors who have been abused and let the light shine upon you all. Now let me begin an ancient incantation to close proceedings.

Waerea, waerea, waerea. Waerea te ara ki runga i a Tāne kia hikina te tapu. Kia turuki te whakataha ai, kia turuki te whakataha ai. Waerea ki runga, waerea ki raro. Waerea te mana, waerea te wehi, waerea te makutu, waerea ngā mea whakamataku katoa. Ka pō, ka ao, ka awatea ki te ao nui, ki te ao roa. Whiti, whiti, Pokopoko whiti-te-rā, te aute tē taea te

whāwhea. Whiti ki te wheiao, whiti ki te ao marama. Whano, whano, haramai te toki, haumi e, hui e, tāiki e.

(Ritual chant to clear te tapu).

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

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

Tūtura ōwhiti, whakamau kia tina, haumi e, hui e, tāiki e. Kia ora tātou.

Hearing adjourned at 5.57 pm to Tuesday, 15 March 2022