

**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:	15 March 2022

TRANSCRIPT OF PROCEEDINGS

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1 **COMMISSIONER ERUETI:** Tēnā koutou katoa. Welcome back. I'll check with our tech team
 2 to make sure we're all good on that side, thumbs up from them. We now have Counsel
 3 Assisting, Ms Castle, for the Royal Commission to present the evidence for our next
 4 survivor, Reverend Dinah Lambert. Tēnā koe Ms Castle.

5 **MS CASTLE:** Tēnā ko e te heamana. Otirā, koutou ngā Kaikōmihana katoa, tēnā koutou. E rere
 6 tonu ana aku mihi ki te hau kāinga Ngāti Whātua Ōrākei, i te rawe o tō manaakitanga kua
 7 horar i ēnei wiki e rua. Kei te tihi o whakaaro ngā mōrehu, ngā purapura ora e pīkau nei ngā
 8 taumahatanga o tēnei kaupapa, tēnā koutou katoa. Kia koe e te minita, Dinah, e mihi kau
 9 ana ki a koe, i tō kaha me tō māia ki te tuku i ū kōrero tino whakahirahira ki te Kōmihana.
 10 Otirā, ki mua i a tātou katoa, tēnā koe.

11 [English: Greetings to you the Chairman and to all the Commissioners. I want to
 12 acknowledge the home people, Ngāti Whātua Ōrākei, for all the care that you have given
 13 this week, to those survivors that bear the weight of these proceedings, thank you. Dinah,
 14 thank you very much, I acknowledge your strength and your courage to share your story
 15 with the Commission and with everyone.]

16 I acknowledge your strength and your bravery coming forward and sharing your
 17 kōrero with the Commission today. And I want to acknowledge the members of your
 18 whānau, hapū and iwi, your colleagues and students at the kura and all those who have and
 19 continue to support you on this journey.

20 Ko Alisha Castle tōku ingoa. Kei Ahuriri māua ko Tracey Knowler e āwhina ana
 21 minita Dinah i tēnei wā.

22 [English: my name is Alisha Castle and me and Tracey Knowler are in Ahuriri and
 23 helping Minister Dinah at this time.]

24 It is my honour to be in Napier with investigator Tracey Knowler to assist Whaea
 25 Dinah with the presentation of her evidence today. We are also privileged to have Dinah's
 26 son, Nathan, present to tautoko the presentation of her kōrero. I'm going to move in a
 27 moment to ensure we're appropriately socially distanced for this presentation. And once
 28 I have I will hand it over to Whaea Dinah to introduce herself then I'll hand it over to you, e
 29 te Heamana, to take the affirmation.

30 **COMMISSIONER ERUETI:** Ka pai.

31 **MS CASTLE:** Kei a koe te wā whaea (the time is yours whaea).

32 **REV LAMBERT:** Anei te pae o Rauru e mihi kau ana. Mai i te Pūtiki Wharanui ki Patea. He
 33 mauri koi ao, he mauri koi tipua, he mauri ka rere, he mauri ka tohu, he mauri tu kōrero, he
 34 mauri ka tau. Mirimiria ūku roimata, hei awa tupua. Whakatahia ngā roimata o Ranginui

1 hei tai e rua. Ko hine ngākau, ko tama ūpoko, ko tū poho he tuahiwi ka rarangahia mai, i
 2 raro ki te runga. Ko kāhui ao, kāhui rangi, kāhui pō, kāhui Atua, ko kāhui maunga, ko te
 3 kāhui rere, ko ariari ao, ko ariari pō, tīhei mauri tū. Tīhei mauri ora.

4 [English: From the region o Rāuru, I acknowledge. From Pūtiki to Patea. A bright, great,
 5 soaring, signalling, oratory and settling life force. Sooth my tears, flow like the river. The
 6 tears of Ranginui fall to the tides. The female element and the male element are woven and
 7 bond together. From above to below. A cluster of worlds, the sky and night. A gathering of
 8 Atua, mountains to the celestial. Clear is the day and the night. The breath of life, let it be.]

9 Anei mātou ngā mōrehu, ā, ko ngā kaimataara e kite. Anei mātou ngā mōrehu, ā, ko ngā
 10 kaihohourongo e rongo. Anei mātou ngā mōrehu, ā, ko te kaihoe a Kupe. Tau maru nui nei
 11 mātou i te korowai o rātou kua haere. He kitenga, he rongona, he maurea. Heoi anō, he
 12 kaipūmau i ngā taonga nō onamata. Ko Paerangi, ko Te Wharetoka. He mihi ki ngā kohu
 13 wairere. Nāu piki amokura nōku, he piki amokura. Anei te pae o Ngā Rauru e tū kau ana
 14 mō ake tonu atu. Ko te mea tuatahi, ko te kaihangā, nāna nei ngā mea katoa. Ki te whare e
 15 tū nei. Ko Papatūānuku ki waho nei, tēnā kōrua, tēnā kōrua, tēnā kōrua.

16 Here we are the survivors, for the alert to see. Her we are, the survivors peace maker to
 17 hear. We are protected by the cloaked of those passed. A sight, a feeling, a treasure.
 18 However, dedicated to our ancient treasures, Paerangi and Wharetoka. The pillar of Ngā
 19 Rauru stands strong for ever. Firstly, to the creator of all things. To the house, and
 20 Papatūānuku, I greet and aknowledge you both.]

21 E ngā mate, i ō whānau katoa haere, haere, haere. E te iwi o Ngāti Whātua Ōrākei, ki te
 22 Kōmihana. Tō muri te pō roa, Pokopoko whiti-te-rā. Tēnā koutou, tēnā koutou, tēnā tātou
 23 katoa.

24 To all those who have passed on, farewell. To Ngāti Whātua Ōrākei and the
 25 Commission, of hope and healing after the years of darkness, thank you very much, thank
 26 you.

27 Ki te Atua o tēnei tau, o tērā tau me ngā tau maha i mua i a mātou. Kua honohono
 28 tētahi ki tētahi. Ko te tīmatanga huri noa ki a mātou. Ngā kanohi ora ki te whakatinanatia
 29 ngā wawata o ngā tīpuna, ngā whakatupuranga. Nō reira anō tātou katoa, ko Ngā Raua
 30 Kītahi, ko Ngāti Porou, ko Ngāti Kahungunu ūku iwi. Ko Dinah (inaudible) tōku ingoa.
 31 Tēnā koutou tēnā koutou, tēnā tātou katoa.

32 [English: Lord of this year, next and years to come, connect us all so that we may
 33 start anew. To embody the aspirations of our ancestors and this generation. Ngā Rauru
 34 Kītahi, Ngāti Porou, Ngāti Kahungungu are my tribes. Greetings to you all.]

1 (Waiata: Ngā Whakamoemiti, whakawhetai e Ihu e. Mō ōu manaakitanga ki te iwi e
 2 tau nei. Ko koe te piringa, ka puta ki te oranga. E te Ariki, pai mārire).

3 [English: Praising and giving thanks to Jesus for his blessings up to the people who have
 4 assembled here. You are the one that will bring us together and show us a better life. Lord
 5 everlasting peace.]

6). Kia ora.

7 **MS CASTLE:** Tēnā koe whaea. E te Heamana, I'll pass the rākau back to you to please take the
 8 affirmation.

9 **COMMISSIONER ERUETI:** Tēnā koe Ms Castle. Tēnā koe whaea. I just want to confirm that
 10 all of the Commissioners here today, we've got Commissioner Steenson here at the tēpu
 11 with me, Commissioner Shaw, Alofivae and Gibson watching remotely, we have all read
 12 your statement, so I don't want you to feel if we don't cover every paragraph in detail that
 13 anything has been missed, I just want to make sure that's very clear for you today.

14 Also please let us know if you would like a break, my sense is that we should be
 15 taking a quick, at least a 5 minute break at 4.30, so we can revisit that with you and your
 16 counsel, Ms Castle, at that time. And it's just to make sure that you feel your wellbeing is
 17 good. So please let us know. And I'll turn now to the affirmation. Whaea, do you want me
 18 to read this in te reo Māori or te reo Pākehā?

19 A. Pākehā please.

20 **REV DINAH LAMBERT (Affirmed)**

21 **QUESTIONING BY MS CASTLE:** Tēnā koe e te Heamana (thank you Mr Chairman).

22 Whaea Dinah, if I could begin by asking you where were you born and raised?

23 A. Heretaunga in Hastings. I was born and raised in Hawke's Bay.

24 Q. And you're the mother of one stepdaughter, three sons and you've also raised two
 25 mokopuna, is that right?

26 A. Yes.

27 Q. You're currently an ordained priest of the Anglican Church?

28 A. Yes, I am.

29 Q. How long have you been a priest of the Anglican Church?

30 A. Over 20 years, and I work mainly within Tikanga Māori (in Māori practices).

31 Q. You're also currently employed as the chaplain at Te Aute College; is that correct?

32 A. Yes, yes, I am, I have for 19 years.

33 Q. Prior to this you were the chaplain at  Girls' College, is that right?

- 1 A. [Nods].
- 2 Q. I'll ask you some more questions about your background and upbringing. In your
3 introduction you shared your pepeha with us, it's your mother who was Māori?
- 4 A. Yes, my dad was Pākehā.
- 5 Q. Was he raised in Australia, is that right?
- 6 A. Yes, mostly in Australia.
- 7 Q. Where did your mother grow up?
- 8 A. My mother was born here in Te Matau ā Maui, Haumoana.
- 9 Q. You have five siblings, two older brothers, one younger brother and two younger sisters, is
10 that right?
- 11 A. Yes, that's correct.
- 12 Q. And you say in your statement you understand while you were growing up that your mother
13 was sick a lot and spent a lot of time in various hospitals?
- 14 A. I think it was mostly in Hastings Hospital, but - no, sorry, Hastings Hospital and Napier
15 Hospital and then she, because of sickness, went to Wellington for a time, and I think at
16 Waipukurau at Pukeora-.
- 17 Q. During this time your father would work and care for yourself and your siblings?
- 18 A. As far as I know, yes.
- 19 Q. Some of your mother's siblings who were still at school were also living with you during
20 this time, is that right?
- 21 A. Yes, I think when my father married my mother he also had her younger sisters who stayed
22 with them and us and were still at college, secondary school.
- 23 Q. Your statement talks about your parents separating, and following that yourself and your
24 siblings staying in the care of your father while he tried to work. What was that like for
25 your father trying to raise you and work at the same time?
- 26 A. I think it was a nightmare actually for him. I don't have any memory of this, so I'm going
27 on what he's told me and my older brother who as -- who has more memories than I do of
28 our childhood. So yes, I gather it was very hard, a little tiny baby. My mother is in hospital
29 and her extended family are involved in trying to help and he's trying to work. I
30 would describe it as rather a nightmare. There's six children and my mother's older sisters
31 and all the trouble of her being in hospital with Tuberculosis, and after that my brother also
32 with Meningitis, younger brother. Nightmare describes it, doesn't it.
- 33 Q. And during that time you had a younger sister, about 18 months, she went to live with
34 another family?

- 1 A. Yes, my father at that time couldn't get house keepers to stay and we lived out in the
2 country, Hawke's Bay, and he knew of a couple who had no children and thought they were
3 unable to have children. I don't know what the relationship was, but he asked if they would
4 look after her and they did.
- 5 Q. You refer in your statement to a couple of woman, one lived down the road and was
6 involved with Red Cross, would they come over to check how you and your siblings were
7 doing?
- 8 A. Yes, one lived not far from us and the other, only about a 10 minute drive. And yes, they
9 would, I don't -know - one- worked with the Red Cross, I'm not sure of the other one, but
10 they would keep an eye on us and check that we were all right.
- 11 Q. And in terms of yourself and your siblings entering care, you refer to a possible
12 intervention or something of this sort. Do you think that those two women might have had
13 a role in that happening?
- 14 A. Yes, I think one in particular did. In latter years there was mention that, by my dad, that
15 she was part of looking out for us and looking for placement for us.
- 16 Q. So when you and your siblings entered care, were you split up and separated?
- 17 A. Yes, yes, we were. My father was always trying to get us to be together, that was a
18 stipulation. He would implore people to keep us together wherever we were. Sometimes it
19 didn't go that way.
- 20 Q. I understand you have vague memories of the first home that you lived in and you believe
21 you might have been under 5 when you went there?
- 22 A. The younger two - the- youngest two by then, one's already been looked after by another
23 family, the next two youngest were at a type of, yeah, pre-5 establishment, and I know for a
24 time my dad says I was there. I don't have a lot of recollection of what happened there.
- 25 Q. I want to talk about your experience in a couple of the homes you lived in, in Randall
26 House, that was the first children's home that you have some clear memory of; is that right?
- 27 A. Yes.
- 28 Q. And where was Randall House located?
- 29 A. On Napier Terrace on the hill, it sort of ran right along the top of the hill.
- 30 Q. And you attended the kura next door to Randall House?
- 31 A. Yes.
- 32 Q. Do you recall the name of that kura?

- 1 A. I think it was called Napier Terrace School. [REDACTED] College at that time was not far
2 from there either and the hospital was at the end.
- 3 Q. Do you know who was in charge of running Randall House, whether it was a State run
4 home?
- 5 A. No, I don't, I don't know whether it was a private trust. I remember the name Swinburne
6 somewhere along there, but I'm not sure. I don't think it was church run.
- 7 Q. It wasn't a church run home, but yourself and other children would attend church every
8 Sunday; is that right?
- 9 A. Yes. Yeah, normally we would walk down the hill and take part in church services and
10 then come back up.
- 11 Q. I understand you don't have a lot of memories about Randall House, but I just want to talk
12 briefly about what you do remember. You describe in your statement a woman, and we
13 won't name her, but you describe her as being very strict and you talk about how she didn't
14 smile and that she would punish the children and sometimes do that publicly. What do you
15 remember about what she would do?
- 16 A. Very forthright person, very strict. Very brisk in the way that she talked to you at any time,
17 but yeah, I thought she was very cruel. Just in the way that we were, not just told off, but
18 punished, and part of punishment was openly being hit with a belt or a stick, and it was
19 done in what I term a derogatory manner, in that, you know, your pants -- from a girl's
20 perspective, your pants were pulled down and there were people watching, the other kids
21 were watching, and you would be told what you'd done wrong etc, and you had to bend
22 over it was like a table, and, yeah, and then the stick or the strap applied. Pretty hard when
23 you're a kid.
- 24 Q. How would that make you feel?
- 25 A. There's a difference between being punished, I think, when you're - if- it's just you, it's
26 really shameful, it's whakamā when it's in front of other people, because you can't save
27 face.
- 28 Q. If the children tried to comfort each other at that time, what would happen?
- 29 A. We weren't really allowed to. My brother and sister, I would forever be looking for them to
30 make sure they were all right. My sister was a - younger- sister was sickly, she had asthma
31 and she was very thin and it was hard to get her to eat, and I was very much discouraged
32 from helping her if she was upset. She had the habit of grabbing hold of the back of my
33 skirt and walking wherever I was or my clothing, terribly shy and that was really

1 discouraged that you couldn't comfort her or watch out for her, you were - it- was
2 discouraged, you weren't allowed to really, we were told to leave her alone. And the same
3 with my younger brother. So some nights I would, especially if I knew that they weren't
4 well, I'd be looking for them, and if you were caught you were certainly punished and sent
5 back to your room and kept an eye on, I suppose, that you didn't actually do that anymore.
6 My sister would pine if I wasn't around her.

7 **Q.** What about seeing your dad, were you able to see your dad when you were at Randall
8 House?

9 **A.** I don't remember seeing my dad at Randall House. There's just you and your two siblings
10 really, and you learn to cope with that somehow. I have no memory of him visiting us at all
11 while we were at Randall House.

12 **Q.** You refer in your statement to some records that I think your brother might have got hold
13 of. What did they say about your dad trying to see you and your siblings?

14 **A.** They were like annual report books and in there it would have - it- would talk about
15 Mr Black, which was my dad, applying or asking if he could have us for the holidays or a
16 weekend etc, and you could see where discussion had been made and they would say that
17 she was sick or still recovering or - my- sister, or that it wasn't the right time, perhaps to
18 apply later on, that sort of thing. Which to us was proof that we were actually there. But it
19 seemed that there were more reasons why he couldn't have us than the encouragement for
20 him to have us.

21 **Q.** How did, and does, it make you feel knowing that your dad had been trying to visit but it
22 had been prevented?

23 **A.** We were a very small family unit, so with my dad and the youngest is in placement with
24 someone else, with another whānau, so there's like five of us and my dad. It was very
25 important to see my dad, but you had to learn to cope that you weren't going to see him,
26 very much so.

27 **Q.** You say in your statement that you learned very quickly to shut off and not show that
28 things hurt, with reference to how you were treated by the woman we talked about prior as
29 well. Do you want to tell us more about that?

30 **A.** It's a way of coping. It's like the public humiliation of being hit in front of people or in
31 front of children and staff. You cope, you find a way of coping. Things that you're asked
32 to do, you do it because you're being told to do it. It's just authority, really, and you just
33 have to be strong and cope. There isn't a choice really, I don't think there is a choice.

- 1 **Q.** Do you recall anyone, social workers or the like, coming to Randall House to check on you
2 and your siblings?
- 3 **A.** No, no, not at all. Mind you I was very young, I suppose.
- 4 **Q.** Eventually your statement talks about your dad getting you out of Randall House and
5 you've returned home to live with him for a period, your two siblings remained at Randall
6 House; is that right?
- 7 **A.** Yes, if dad couldn't get all of us he would try for two or one. That is what he spoke of later
8 on in his life. Can you expand on that a bit?
- 9 **Q.** So after your time at Randall House you returned to live with your father briefly?
- 10 **A.** Yes, we went to Waipukurau. I think I was at Raukawa for a while and then we went to
11 Waipukurau, is that what --
- 12 **Q.** Ae. You say in your statement you don't recall the circumstances, but you returned to care
13 and it was at Abbotsford Home, is that right that you --
- 14 **A.** So we went to Waipukurau, and from then my dad worked at the Catchment Board and we
15 attended a Catholic school, St Joseph's in Waipukurau. And so there was three of us, my
16 older two brothers and myself, and for a time the Catholic priest had arranged for my
17 brother to go to Hato Paora and also for me to go to Opunake where we lived in a huge
18 homestead house with nuns and we attended the school next door, St Joseph's. I don't know
19 how long I was there. I hated it really, I have to admit. They were very, very strict, but
20 there were a lot of girls from Hawke's Bay that were sent there, Māori, and I don't have a
21 timeline on it, sorry, but it was very strict. And once again you just cope because you have
22 to.
- 23 **Q.** Was Abbotsford House the next children's home you lived in following that?
- 24 **A.** Yes. Back to Waipukurau for a very short time and then on to - back- to the home,
25 children's home with my two younger - my brother and my sister, and in -Waipawa, and
26 then after that I'm not sure of the timeline, my - the- brother one year older than me also
27 attended. So there would be four of us at the children's home, and my oldest brother was
28 often sent out or placed with families that my father knew of and, yeah, so that's how we
29 were spaced.
- 30 **Q.** Where was Abbotsford located?
- 31 **A.** Abbotsford is in - Abbotsford Home is in Abbotsford Road and it's in -Waipawa in Central
32 Hawke's Bay.
- 33 **Q.** Do you recall it being a big place, were there many children there?

- 1 A. Yes, it was - it- was a big place. When you're a child it seemed ginormous, but yeah, it was
2 quite a large place, and it had been given for the - by- the Rathbone family for the children.
3 It was fairly large, it was on a few acres. The numbers, it seemed like an awful lot, but it
4 could be up to 30, I suppose. Sometimes a lot more. Just depended.
- 5 Q. And you refer to your understanding that your father paid for you and your siblings to be
6 there?
- 7 A. I think there was some sort of payment, I don't know if it was a lot or not, but I do know
8 there was some sort of payment, mmm.
- 9 Q. And Abbotsford was run by a couple who had their family there, is that right?
- 10 A. So Abbotsford Home was run by the Anglican Church, and I don't know whether it was just
11 the Waiapu part of that church, this particular area, or whether it was just by the Anglican
12 Church.
- 13 Q. Aroha mai (sorry), so the couple, the family that lived there, they were just those in charge;
14 is that right?
- 15 A. Yeah, there was a married couple with children who were, yeah, responsible for, I suppose
16 the staff that are working there, staff that would come in, sometimes to help with the
17 laundry, sewing, mending, there was a gardener and I think some of the women's, I don't
18 know Country Women's Institute, something like that, sometimes they would come in to do
19 certain functions there. I can't remember what it was, but yeah. But they were the
20 mainstay, this married couple.
- 21 Q. And being an Anglican run home, can you tell us about how often you would go to church
22 and what that would look like?
- 23 A. There was a chapel, just off the main entrance, front entrance, and we would have chapel
24 there most weeknights, yeah, every day during the week, usually after tea, and we attended
25 the local Anglican Church in Waipawa. Often we would do 8 o'clock service, we'd come
26 back home and then we'd go back down for the 10 o'clock service, and as we got older we
27 would help with Sunday School, we often would go down groups to help with the grounds.
28 We were part of a youth group. It was quite a large involvement with the Anglican Church.
- 29 Q. When we talked about Randall House we discussed you being discouraged from having a
30 relationship with your siblings and your father. Was it similar at Abbotsford?
- 31 A. Yes, very similar in - you- were more encouraged to mix with everyone. My concern had
32 been always for my younger siblings, so you would watch out for them. It wasn't
33 encouraged. You would be diverted from doing that or told to, you know, let someone else
34 handle it or, yeah, leave it to staff to do or to go and play with your own age group. Yeah,

1 it sort of broke up the familyness that you had. So at first when there was just my two
2 younger siblings and myself, I'd often been told by my father to watch out for them, so I
3 would take that was, you know, it was really important to do. And so I continued to do that
4 no matter what. But it wasn't encouraged, it was discouraged quite strongly.

5 **Q.** Were you allowed to see your father, do you remember getting to see him while you lived
6 there?

7 A. We didn't see him often while we were there. At times we didn't recognise him when he
8 came. We would know there was a - so- we'd see an old man coming up the driveway and
9 we'd go to say oh there's an old man here who's come up, or I know another time we looked
10 and he'd said hello to us and we actually wondered who this, you know, how come he knew
11 who we were. And it had been our father who had come to see us and we didn't -- we didn't
12 see him very often there.

13 But he would come to the primary school in Waipawa and a teacher would say
14 "Dinah, you have to go down to the - get- your siblings and go down to the front gate and
15 there's someone to see you." And I would gather them and we would go and it would be
16 our dad who would - he'd- be there, and sometimes he would be with my older brother as
17 well, the oldest, and he would visit. Also very aware that the principal or the headmaster at
18 the time would ring the children's home and sometimes the Police would come down
19 and - but- he'd usually be gone by then, he would just do short visits like that. There
20 weren't many of them, but there were some like that.

21 **Q.** What about contact with wider whānau. I understand your mother's whānau lived in the
22 area, did you have any contact with them?

23 A. No. No. I don't remember having contact with them at all. I can remember once at
24 a - it- was a big tournament for netball in Hastings and some of us were in those teams, and
25 a girl came up and said "I think you're my cousin", and I took really no notice because
26 I didn't know her. But years later finding out that they had, now as an adult and
27 reconnecting with them, found out that they had been writing to us and ringing etc and were
28 told that they weren't allowed contact with us. And they had tried, but that was quite a
29 surprise, because it broke up that concept that there was just five of us and my dad.

30 **Q.** When your older brother would send you letters, what would happen when you'd receive
31 them?

32 A. So it was given to you, it was already opened, and they would stand there while you read it
33 and then you were asked "Oh, how is your brother?" And you would know that it was
34 nonsense because it was already opened, they'd already read it. It was like it was their

1 business first before it was yours. I didn't get a lot of letters at any time, but to get one from
2 my brother to me was huge. But to actually see that they'd already read it, I don't
3 understand why they asked. Even if a friend sent you a card in the mail like a school
4 friend, something like that, Christmas card, or a birthday card, it was already opened. And
5 then they'd ask you who's it from? Yeah.

6 **Q.** How would it make you feel having those relationships with your family and friends
7 discouraged or disrupted by the staff?

8 **A.** How do you mean?

9 **Q.** So being - not- getting to see your father often, getting your letters from your brother
10 opened, not being told about letters coming from your mother's whānau, how did that make
11 you feel?

12 **A.** I think it taught you that there were these authorities who had the big say and everything
13 depended on them. So if you were good, you were hoping that something happened,
14 something good comes from it. You dread doing anything wrong in case something is
15 restricted in your life, especially things that matter, like seeing our dad or hearing from my
16 brother or that type of thing. But because there is that authority that obviously seems to say
17 yay or nay and everything depends on that. You strive to do everything possible that's
18 going to be pleasing so that perhaps something good will happen because you already feel
19 alienated from your family. And you'd do anything so that we could see him.

20 **Q.** We can take a break at any time.

21 **A.** I'm okay.

22 **Q.** You talk in your statement about what you describe as humiliation that you experienced
23 while you were at Abbotsford House, and one example you gave was being given horrible
24 haircuts. Do you want to tell us a little bit about that?

25 **A.** Once again, it's like if you behave you hope like mad something good happens, if you
26 haven't been up to par or up to a standard, you're waiting for the, you know, for the axe to
27 drop sort of thing. You're waiting for it to happen, and often it would be in things like that.
28 I can remember a girl being held down because she wouldn't let them cut her hair and she's
29 screaming. And a staff member encouraged two of the older boys to hold her down so they
30 could cut her hair. And then it comes to your turn and you wonder what's going to happen.

31 And, you know, it wasn't great haircuts, but you know, it was a joke, ha ha, you
32 know, didn't do it right. It's pretty demeaning and I think especially when you're going
33 into, you know, you're older. A simple thing like a haircut shouldn't be something you're
34 really wary of and - it- should be something quite easy and it wasn't. So when you got a

1 really bad haircut I suppose you learned, and we did, is to go back to the dorms and find
2 some scissors and try and patch it up. Sometimes they were pretty cruel, you'd ask could
3 I grow my hair. To a girl I think that matters, and it would be "you don't need to grow your
4 hair." And, yeah, I suppose a lot of kids have had a bowl haircut, haven't they. It wasn't
5 good.

6 **Q.** Another example you give in your statement is about how females were treated when they
7 would get their periods. Do you want to tell us a bit about that?

8 **A.** Yes. So the first day, I didn't know what a period was, so the first time I ever got my
9 period I thought I was dying. And I go running down to ask my brother, older brother,
10 what on earth's wrong with me, I'm panicking. And poor thing, he's embarrassed, and he
11 said "I think that's what - it's- supposed to happen, go and ask the staff member." So I did
12 and I was told to stop being dramatic and go back to the dorm. I'm given a pad and a belt,
13 sanitary belt, I don't know what the heck it is, and it's put on my bed and I'm told to put it
14 on. I ask one of the older girls and -- who was angry that I was asking her, and she had to
15 show me.

16 I had a lot of pain, I found out later in life I had things wrong and -- which had to be
17 corrected as I got older, endometriosis and I found having a period very painful. So you
18 were given a pad in the morning and a pad at night. Sometimes if they were generous I got
19 three a day and it's never enough. So you learn to use toilet paper and I would sneak into
20 this big room that we kept a lot of clothes that were donated to the home and I would rip up
21 things, sheets if I could find them, pillow slips, clothing, anything that would help to be a
22 pad, and try and catch them at school at the office.

23 When I'd ask for more I was told that I had sufficient. You would put - you- had to
24 wash these things, these underpants you had to wear when you had your period, they had to
25 hang up in a certain place which meant they were seen by everyone, and you were teased
26 about it. That's what I call demeaning. It's going and asking for something that you think
27 that should just be your right, and being told that that's it, and that you're greedy and that
28 you don't need them and you're a nuisance, all those things. It cuts who you are just being
29 female.

30 **Q.** Your statement you talk about, and we touched on it when we were discussing other
31 discouraged family relationships and not being allowed to comfort your siblings. But I
32 understand that the staff would discourage cuddles and touching, is that right? You say it's
33 almost as if they were scared you would do something sexual if you touched each other,
34 you just weren't allowed.

1 A. Just in play, you know, you'd play things like bullrush and all those sort of things, and
2 whatever you were doing it was always sort of checked if you had your hand on that
3 person's shoulder too long, or someone comes and just in a camaraderie sort of way your
4 hand is on their shoulder or just kids playing really. But there was always that sort of
5 undertone that the, you know, the hand's taken off the person, or there's a frown until you
6 remove it, or forever checking that you're, yeah, there was a - I- think there was that
7 whole - the- connotation that you're doing something that's sexual or it's, you know, you
8 don't touch like that etc. And yet it's just kids having fun together, it's the tussle of when
9 you're playing sport or you're trying to tackle someone before they tackle you, but it's
10 always looked on as girls don't do that. Girls shouldn't play that game, or "come away from
11 there and play with the girls." Yeah. It just seems silly, very silly.

12 But it is that whole thing of always checking yourself to make sure, yeah, that
13 you're not touching someone in an inappropriate way or that can be read wrong. I assume
14 that's what it was about. I just didn't like the way it was done and that you - makes- you
15 think twice before you touch someone. You know, we had this thing that we'd run up and
16 with my brother, who was a year older than I, and we always used to do it in the water if we
17 were playing around at the river or just playing on the lawns, and you'd run up behind and
18 he'd go down like this so I could jump on to his back and hold him and you'd get a piggy
19 back and I would do it for my siblings. That wasn't appropriate for a girl to do. I don't
20 know why. I didn't then, and it just seems all of that was very much discouraged, but it
21 always had those undertones, mmm.

22 Q. And it was the married couple that were in charge of Abbotsford that were discouraging
23 that behaviour?

24 A. Mmm.

25 Q. And I understand that you're comfortable talking about this a little bit, but of course we can
26 move on at any time. But in that context, while you're being actively discouraged from
27 cuddles and touching between the children, the male in the married couple, he was sexually
28 abusing you during that time; is that right?

29 A. Yes.

30 Q. And you talk in your statement about being taken at night and taken down to the river, so
31 would he try and do that in secret?

32 A. We'd be down the river, we used to do raft races. So you had to make a raft up of some
33 sort, sometimes we'd take it out, take it down the rivers, and we'd just have people in each
34 one, and it was to see who could get from this to this particular length of the river, and it

1 was all fun. And for some reason he picked me. And I'd be in front trying to row and he'd
2 be behind, and he would take the zip at the back of my togs and he'd pull it right down, and
3 then he would use his hands and fondle parts of my body and I'd just freeze, I'd try and say
4 "don't" and sometimes you couldn't talk you were so frightened. So I would try to pull him
5 up and he'd just laugh.

6 And it sort of started from there really and continued. There would be - I- was quite
7 a good swimmer, and if swimming sports were coming up he would suggest taking me
8 down the river and we'd swim in the rapids etc and he was an excellent swimmer, and the
9 same sort of thing would happen there. I'd try and get other kids to go, or try and make
10 myself sick by sticking my hand down my throat so I was sick and I didn't have to go.
11 Because I knew what was going to happen. There were instances like that that sort of
12 continued for quite a long time and of course at the home.

13 Q. You refer in your statement to you thinking that he was also doing this to other girls. Is that
14 right?

15 A. I think he was. I think there were two or three in particular that, just by their behaviour,
16 how their real dislike of him, hatred of him, how he used to really pick on them. But he'd
17 also sort of incite that on others so that the others, you know, some of the children there
18 also began to dislike them. He could influence others.

19 When he was doing this with us, with me, at the home it would be like in his office
20 which was just inside the front door. Sometimes I'd wake up and we'd be in the bathroom,
21 in one of the bathrooms, and I wouldn't understand how we'd got there. Or we'd be in the
22 storeroom with the door closed and the same thing, I wouldn't - I- couldn't understand why
23 I didn't remember walking there. But I'd be in there and I'd be on his lap. So some of us
24 girls would pinch knives and take them to the bedroom to our dorms and we'd hide them
25 under the mattress, in the mattress, wherever we could. And you'd just wait and hope that
26 you were awake.

27 So we'd have turns, or try to keep each other awake. And if we heard him and the
28 others were asleep I'd run around trying to wake some of them up so that they'd stay awake
29 with me. Used to be petrified. And those, if I remember rightly, those two or three girls,
30 one of them was older than us, but she left, she wasn't there for very long. She wasn't
31 scared of him, she was angry with him. And I always wished I could be angry so I could
32 fight back. But she - that's- when we got the idea of having the knives with us so that we
33 could - I- don't know what I thought I was going to do with it. It seemed a really good idea

1 at the time, was that you would have something that you thought you could fight with if
 2 you had to.

3 So you'd try and wake each other up so that you'd be awake and some would be too
 4 scared, so they'd turn over and pretend they were asleep and you'd try and do the same. But
 5 I'm sure just by their behaviour that these two girls at least, possibly three, he was doing the
 6 same to them. I don't know any proof of it.

7 **Q.** You talked earlier about making rafts and doing fun things down the river, and I think your
 8 statement also talks about building bicycles and riding them. So you have these positive
 9 experiences being facilitated by this man. Was it confusing for you?

10 **A.** It was very confusing, because he instigated, you know, that we would - they- instigated
 11 that we would go around -- we went to different rubbish dumps in Hawke's Bay finding old
 12 bikes and taking them home and taking the parts we needed etc, and he encouraged the
 13 whole thing and we built bikes out of those. We'd have to buy certain things like tyres and
 14 all that, but - so- we all had a bike each.

15 Somehow they, I don't know how they did it, but there was a trip with some of us
 16 children with them going to a trip down to Christchurch. Yeah, there were good things that
 17 happened there as well. Very confusing, because this is - here's- this person who's sexually
 18 interfering with you, picking at you, bullying you, but you don't understand that this is the
 19 same person who does these other things as well. Yeah, it is, because you just don't know
 20 where you are. Once again, you're waiting for the axe to fall, you just don't know when it's
 21 going to happen.

22 **Q.** You say in your statement where is this God who you were told several times a week who
 23 supposedly loves you, why does God not help? Obviously you were not worth being
 24 helped, you must deserve that. Was it difficult for you to reconcile what you were being
 25 taught in church and what was happening from the staff member in the children's home?

26 **A.** Sorry?

27 **Q.** Did you find it difficult to reconcile what you were learning in church about God loving
 28 you and then being in this church run institution and having a staff member treating you
 29 this way?

30 **A.** Yeah, very much so. I think at one stage you sort of come to the end of yourself and I had,
 31 in a lot of respects, I sort of gave up and - I- think I need to break for a while.

32 **Q.** Absolutely.

33 **COMMISSIONER ERUETI:** Ka pai whaea, let's take a break. Let's take a 10 minute break for
 34 now and pause the stream, kia ora.

Adjournment from 4.18 pm to 4.28 pm

COMMISSIONER ERUETI: Tēnā koutou katoa, welcome back everybody. Whaea, returning to you, whaea, and to Ms Castle. Tēnā kōrua (greetings to you both).

MS CASTLE: Tēnā koe.

COMMISSIONER ERUETI: Kei te pai?

A. Thank you.

QUESTIONING BY MS CASTLE CONTINUED: Whaea Dinah, I understand you're happy for me to revisit the last question and want to talk a bit about that. So we were talking about how you're attending church service every day while living in the home and you're being taught things like about how much God loves you. Was it difficult for you to reconcile that and what was happening to you in the home?

A. Yes, there's a feeling of not just alienation or abandonment, it's more that there's nowhere to go, that there's - you're- sort of just in this deep hole. I had a child's point of view about who God was, and you're right, you do hear these things that God loves you, that God cares for you, watches over you etc, and there's just this heartfelt plea crying out to God, "where are you, help me, I need you now", you know, it's now and you're just sinking and -- within yourself. And that feeling of complete aloneness I think is the best way to describe it, because there's no answer, there's no help and there doesn't seem to be a way out.

And I know at that time that you just give up, there's a feeling of that it's easier to not be here on the planet because nothing's coming to help you. And the so called- God that you hear so much about, it's sort of like a fantasy, it's a nice feeling to think that there's a God there. So what little faith, if - I'd like to call it faith that was- - I thought was there, I gave up. And yeah, just absolutely gave up. Even the thought that you had to be around to try and look after these two siblings -and - it- just didn't seem that anything was going to change in my life, that I didn't even know how to get in touch with my father, I didn't know where he was. I'd run away a couple of times from the children's home, and had this look at a map and thinking well, I'm sure he's over that direction somewhere. No idea how to get there.

When that sort of thing -- when that fades, there's just no hope, and yeah, you just wish you weren't on the planet, you wish that there's an end somewhere and you're hoping it's coming soon. So when it came to God there was just he - that- was the final straw, yes, I gave up.

1 **Q.** Tēnā koe to kōrero whaea (thank you for sharing your narrative whaea). I want to talk a
 2 little bit know about being Māori. So when you were at Abbotsford House and at Waipawa
 3 kura, what was it like to be a Māori student?

4 **A.** We already had the stigma at Waipawa Primary that we were home kids so we stuck
 5 together at school, we looked out for each other at school. Being Māori, there were the
 6 little comments that even within the home there were a lot of Māori children there. But we
 7 talked about those Māori rather than us being Māori. You were discouraged from having
 8 Māori friends, you shouldn't really be hanging around with that particular person because
 9 they're not very good, they're not good company for you. Comments like that just made
 10 you realise oh okay, they don't want me to mix with those people. It was pretty blatantly
 11 obvious they were Māori children, they weren't actually Pākehā children.

12 The comments that, you know, sometimes it was the opposite. If we were at the
 13 beach and you're looking for - the- first thing we look for, I suppose, is kaimoana (seafood)
 14 and that our father had taught us etc, and a lot of kids wouldn't know what you did with
 15 those sort of things, and it would be, you know, "you know, you're a Māori", in other words
 16 you're Māori, you should know. Fortunately we did.

17 But that whole - you- had to dress a certain way because you weren't like those
 18 Māori; behave a certain way. And you just knew that Māori was like - sort- of like a dirty
 19 word, you had your place and you had to know it. Then it's a surprise when you find out
 20 you are Māori, because you don't see yourself that way really. That's not a big thing, but it
 21 obviously isn't something that's talked about in terms like that. Yeah, a lot of it was subtle,
 22 would be the word, within the confines of the people who were in charge at the home. Is
 23 that what you're meaning?

24 **Q.** Āe, did you feel proud to be Māori, did you want people to know that you were Māori?

25 **A.** I never thought of myself as being Māori, but I didn't think of myself as being anything,
 26 just me. The interesting thing was at college, though, you'd have instances where there
 27 would be something to do with singing Māori songs or learning different things, we didn't
 28 have a lot of it, but when it did and you'd be selected, you'd be singing something that you
 29 had no idea what you were singing. We had this lovely Māori lady teacher, Mrs Tamahori,
 30 and strange isn't it, because she would often - you'd hear her speaking te reo- with older
 31 students at the college from Ōtāne, Te Hauke etc, but the only part I had with her was when
 32 she was my French teacher, you know, which seems really silly, doesn't it. We were
 33 discouraged from mixing with Māori, so we did what was asked of us and at school you

1 mixed with Māori knowing that other children at the home would tell on you and you'd get
 2 into trouble, so you were selective how you did it.

3 **Q.** You referred earlier to the stigma around being a home kid. How were the children from
 4 Abbotsford treated at kura?

5 A. At primary school, you were a home kid. Sometimes it was quite derogatory, like you
 6 were, you know, you don't have parents and you'd get the stigma of being an orphan and,
 7 you know, you don't have parents and some of it gets quite nasty. I think you feel it a lot
 8 more when you're younger. You so badly want to fit in. So what we tended to do was try
 9 and outgun people in sports and all the different sorts of things, or you really strived hard to
 10 be the best in school at a subject, whatever it was, and hope that that would chase that sort
 11 of stigma away. It got you into fights etc at primary school.

12 At college I think one of the things I had to learn to do quite fast was to use my
 13 mouth rather than my fists. So you tended to - you'd- try and stand up for one another
 14 always because, like I say, children can be cruel and when it sort of distances you from
 15 others, you naturally, yeah, we'd stick together. Quite loyal to each other most of the time.

16 **Q.** You just mentioned sports being an outlet for you. I believe we have a photograph of you
 17 playing sports and I wonder if it's possible in the time to bring that up, that's WITN050002.
 18 Do you just want to tell us a little bit more about what sports meant for you while you were
 19 at school and what winning meant for you?

20 A. I loved school, it was a - going- to school meant that I wasn't at the home where a lot of
 21 stuff was going down that was pretty hard to live with, so with the abuse that was
 22 happening there, it was easier to be at school. It was more enjoyable to be at school, there
 23 was more acceptance, I suppose, somewhere you'd fit in with your mates or - it- was a
 24 reprieve and so I loved going to school. So that you would fit in somehow, you always
 25 tried to push yourself, so I loved sports, a lot of the home kids did love sports, yeah, I did
 26 well in sports and I feel confident there.

27 But in the classroom, or whether it's at sports, you just strive to be the best you
 28 possibly could, hoping that in a way that that allows you to fit in with others, or to take the
 29 heat off yourself from the teasing or the stigma that sometimes you get. But it was
 30 a - school- was a great break from the home. I looked forward to school every day just so
 31 that I wouldn't be at the home. The hours there were precious.

32 **Q.** I don't think we're going to get to see the photograph.

1 A. Oh. So we would often go to country sports, like Tikokino etc, etc, and the home kids were
2 very good at that. We would just play together, and it's probably where we were at our best
3 was together, doing sports together and doing very well.

4 Q. And the photographs themselves, I understand that they're quite significant as well, that you
5 had a role in processing them, and coming across photographs of yourself at school later in
6 life what that meant for you?

7 A. I had a visit at the cathedral, St John's cathedral in Napier and I was talking about
8 Abbotsford Home and the mention was that there were these photo albums of children from
9 Abbotsford Home and I asked if I could see them. When I was shown them I recognised
10 them as being photos of my era, one of them was, of when I was there.

11 What was really interesting was opening these, you know, the old black pages, and
12 seeing my own handwriting and a lot of the photos I'd taken. I'd forgotten all about those.
13 That came about because someone donated or gave photography equipment so that we
14 could do our own photos, what's the word? Develop our own photos, and so a place was
15 made, a little room under the stairs and we could actually develop them there. And I was
16 one of the ones that actually did that. I would make sure that those were taken, or I'd take
17 them and I would develop them etc. And so these albums were made up and in some of
18 them you can see that I'd written - I- recognise my own handwriting. And in those
19 photographs are some of myself and my siblings etc that - sometimes- at home, some
20 sporting events, things we went to. Most of it's sporting events, because that probably was
21 the thing I enjoyed the most.

22 Q. What did it mean for you seeing those photographs?

23 A. It was huge. It's sort of like saying yeah see, this is you, you did exist and this is where you
24 were. Photographs are still very important today to me because it says, yeah, you did exist
25 at that time. It's sort of like a validation and you need desperately to have that. So over the
26 years there've been different ones I've come across from the home and being able to see
27 these photos, or get more developed or ask to have them copied, go and grab the album and
28 hope we can get it copied off again, somewhere in Napier and then send them to these
29 people as being huge in their life because sometimes all that, it's sort of like a record of
30 saying that you were there, mmm. And places in your memories, even though there's some
31 bad things that happened to you there, there's also that we were here and we were together.
32 When there wasn't family around or like your father or whoever around, at least we were
33 here and there were some of us together. Very important.

1 Q. I just want to talk briefly about being checked on while you were at Abbotsford. You refer
2 in your statement to every now and then a committee coming to visit. Do you recall?

3 A. Yes, they would say there's a committee meeting happening etc, so we'd help get the
4 morning tea ready, or whatever it was they were having, whether it was lunch, cup of tea
5 etc, and you would set it all up and I remember some of those people would ask you, "how
6 are you?" What do you say? "I'm fine thank you." That was about it, really, there wasn't a
7 conversation, it was just that sort of a thing, "how are you?" I doubt whether I ever knew
8 what a committee was at the time, you just heard this big word. But if there were any
9 questions it was always polite, "very well" and "it's been a good day and I've had a great
10 week", that sort of thing, because you know, that's really - you- suppose that's what they
11 want to hear. It wouldn't occur to you to say "well I'm not happy, I hate it here", or "this is
12 what's happening to me." You don't, you're a child and you're being polite, because you
13 know then you'll get a smile and you're in someone's good graces rather than - because- if
14 you talked about to anyone how unhappy you are, most of them are not interested,
15 so - or- they pretend they don't hear you. So that doesn't come into a conversation
16 anymore.

17 Q. You had a doctor, who you tried to tell what was happening to you, pretend he didn't hear
18 you. Do you want to tell us about that?

19 A. Yes, I made myself vomit a couple of times by sticking my hands down my throat and then,
20 you know, tried to think of other ailments I might have, and it got me to the doctor. And I
21 was determined I'll try, I'll tell him what's going on. And if I say about the sort of sexual
22 abuse that's going on and it hasn't stopped, he may do something. I don't know what he's
23 going to do, but he may do something.

24 So he's asking me what's wrong and "I understand like, you know, you've been
25 vomiting" or whatever it was, and I said "I made that up because I wanted to talk to you",
26 and I explained and just said, and in a very quick way that this is what's happening to me at
27 the children's home. And he waited until I'd finished, I'll give him that, then he just carried
28 on like I hadn't spoken. And you'd think perhaps he hasn't heard me. So I went to say it
29 again and he just put his hand out like that, so I stopped. And then we talked about my sore
30 tummy or what made me vomit, or let me look at your throat and that was the visit.

31 Q. What did that do to your confidence in wanting to tell other people it was happening?

32 A. I think I was desperate. I think you have to be desperate to do that, you know, put your
33 own hand down your throat. I think I was desperate, but I also knew that I was sinking
34 pretty fast and I was sinking fast. I think it's sort of a cry for help in hoping something

1 eventuates, but you really don't know what you trust. I tried to talk to another adult about it
2 and it was the same sort of response. When I spoke to one of the staff members that came
3 in to do our, I don't know whether she did the washing or she did something at the home,
4 and her daughter was a lovely, lovely friend of mine, and I tried to tell her and she stood
5 there and she - could- just see tears and she sort of gave me a cuddle and that was it. That
6 was it. I think you give up the idea that there is going to be help. And I did really after
7 that, just, you don't know who to confide in.

8 **Q.** You refer in your statement to the community thinking that the married couple in charge of
9 Abbotsford were lovely people.

10 **A.** Yeah.

11 **Q.** What influence do you think that had on how they responded to your disclosures?

12 **A.** In some of the photos that I've seen, there are not many where I look happy. Someone else
13 pointed that out to me. I think it was my younger sister, it wasn't me. And then when
14 I went through the photos from that album we were talking about previously, I can see I'm
15 not happy. I think there's one where I might have a smirk on my face rather than a smile.

16 **Q.** Do you think that Abbotsford being an Anglican run institution, that there was trust by the
17 community that the children living there would be safe?

18 **A.** Yes. I think people just presume that you were safe. Someone says to you, you know, how
19 wonderful these people are; well, what can you say? You're really not going to say no,
20 they're not. The point is, though, that you're a child. People look at the adult for, you
21 know, that they are, they're a good adult, they are looking after these children and they do
22 this with them, or they take them to the river to go swimming, that sort of thing. So when
23 someone comes up to you and say "gosh you're a great couple aren't you", well, once again,
24 yes, they are.

25 **Q.** I believe the photograph might be ready. If we just want to really quickly show that to give
26 a visual of Whaea Dinah during her time at kura.

27 **A.** I think that's a Tikokino sports.

28 **Q.** Āe. It says there "Dinah coming first in the 100 yards, October 1965". Moving on to talk
29 about the impact that your experiences have had on you, and we've touched on it
30 throughout your kōrero, what impact did your experiences have on your self-worth and
31 self-value?

32 **A.** You're forever wondering what you did, what was it about you that was so bad that
33 someone would do that to you. You don't think what - they're- bad, you think what have
34 I done. It tears you to shreds actually, your self-worth just goes downhill. Had

1 lots -of - self---hatred was one, very low self-esteem. You don't see yourself as having
 2 value. Doesn't matter how much someone says to you well done or some compliment,
 3 it -just - it doesn't touch you because you know you're not. You have -no - I- actually hated
 4 myself for years, because something's happened to me that somewhere along the line I must
 5 have deserved it, because it didn't happen to everyone, and so I must have done something.
 6 It's all self--blame. Very much self--blame. So you're forever looking to see what it is
 7 that's caused it within you, because you never look at it as being he was, you know, I know
 8 what he did was wrong, or what she did was wrong, but that's as far as that goes. It's what
 9 did I do wrong. So that whole - there's- no self--value at all. Yeah.

10 Q. You talk about going on to enter into an abusive relationship that became an abusive
 11 marriage. What impact did those feelings have on your relationships later in life?

12 A. For me, after I left the home, there's always - you're- always waiting for that authoritative
 13 spirit, adult that's going to come along and tell you what to do. I think that was the worst
 14 bit, is that you're looking for it, and you don't want to move without it because you're not
 15 sure. So that to me was one of the hardest things, always not sure that decisions you'll
 16 make are the best because - so- you look to an adult to tell you what to do. And usually
 17 those ones who did were the ones who you shouldn't have, because they ended up being the
 18 ones who destroyed you really, who carried on abusiveness and all those things that are not
 19 good are you, but you're forever looking for some sort of affirmation from an adult.

20 I believe that's just part of being in institutions where that happens, that you don't
 21 have choice. And then when you do you don't know what to do with it, you're always
 22 wondering whether you made the right choice, and often you made the wrong ones because
 23 you relied on an adult that wasn't deciding for your good.

24 Q. We've talked about your disconnection from your culture, from your whakapapa growing
 25 up not knowing you were Māori. And you talk in your statement about how the concept of
 26 family's difficult for you, and when you look at a whakapapa chart it's quite overwhelming
 27 for you. Can you tell us a little bit about that?

28 A. When my oldest brother and I, when John and I went to a - my- father had said something
 29 about "your grandmother's died". We had no idea that we had a grandmother, so when he
 30 said that, you know, how did he know? That was something we didn't ask him, so "you're
 31 going to her funeral and you'll do this and you'll do that." So he and I, off we went to the
 32 tangihana of my grandmother.

33 When we got there there was all these people and in his background he'd met some
 34 of them. He was familiar with some of them, but for me it was like I could not believe that

1 all these people, and there were a lot, that were in any way related to me. So I was
 2 flabbergasted, it's something, yeah, I couldn't take in. If they were related, where were
 3 they? You know, how come they're here? Do they want to know me? Why would they
 4 want to know me? So all those sort of questions come, because you haven't had that, there's
 5 been five of us and my dad. So all those things, it was just, yeah, it was just mindboggling,
 6 very hard to take in.

7 I still - I really find it hard -to - I- know who my cousins are now and
 8 who - my- mother's brothers and sisters. Some of them I've known, some of them I haven't.
 9 I don't quite know how you fit out of something, even if it's written up a family tree, I'm
 10 forever asking questions again and again, because I can't connect like we've connected with
 11 my father's, I think it's a - my- brothers began saying something about us. So
 12 he's - must- be a nephew and - but- I can't click it, even though he tells me again and again
 13 and I see it on the paper, I can't click it into my head about that.

14 So I find relationships very hard. I don't know what a second cousin is and you
 15 could tell me and I couldn't work it out. I don't understand those sort of things in
 16 whakapapa. Even when it's written, it takes me ages to try and work something out. I just
 17 think that's because I think still five siblings, and there is one other that we know about and
 18 know who she is etc, the youngest, our baby sister that was brought up by someone else.
 19 But I still find that, anything like that hard, there's just us, there's five usually and our
 20 father. Yeah, even though I've met my mother and I know that she had four more children,
 21 I still find that hard to connect.

22 Q. You talk in your statement about being invited to join the Tikanga Māori arm of the
 23 Anglican Church. Can you tell us about what role that played in your reconnections to your
 24 Māoritanga?

25 A. I used to be envious of people who would talk about nanny this and my grandmother and
 26 my great grandmother and I'm connected to this iwi, even though I didn't really understand
 27 it much, I used to envy them, because here were Māori who knew who they were. And
 28 I knew we were sort of misplaced. So after I left the children's home I sort of left
 29 charismatic churches. And when I came back up north and went back into the Anglican
 30 Church for a while, humming about where I would fit; and when I discovered that there
 31 was this Tikanga Māori (Māori practises) which was, yeah, quite new as a system really
 32 worldwide, that here were Māori who were in the Anglican Church and had -- I don't know
 33 if the word's their own autonomy, but being able to worship and attend church together etc

1 as Māori in their own language, I was fascinated, absolutely fascinated and wanted to know
2 more.

3 And at the time we were with different relatives etc, my mother's people were
4 Rātana and wanted me to follow them into the Rātana faith. My father was Catholic, and
5 there were some relatives that talked about that. But the Anglican Church was familiar
6 from the children's home, and knowing that there was this Tikanga Māori (Māori practices),
7 wow, it had been hard fought for, for Māori. And being able to have Māori in your services
8 instead of Greek and Latin and all that was just huge for me. And we had a great
9 Archbishop Brown Turei who was a wonderful gentleman, who encouraged me to seek out
10 and look into it, and in a way mentored me and encouraged me to look at this faith and this
11 way of living out your faith. So that's where that started, mmm. It was really exciting.

12 **Q.** Working in the Tikanga Māori arm of the Anglican Church, do you have any comments to
13 make about what you've observed in terms of the funding and resourcing that that arm
14 receives as compared to the Tikanga Pākehā arm?

15 **A.** I remember Archbishop Brown Turei and he was trying to explain some things about
16 tikanga and how that aspect worked within the church. He said "sometimes, Dinah, it's like
17 you're given the kete but it's empty." And I understood that, that the resources
18 weren't - I- didn't think were given out or spread equally amongst the three tikanga, and that
19 was very apparent. I think it's getting better, but at the time I think it was hard--fought for
20 to be recognised and to bring the three tikanga aspect into the Anglican Church, so that was
21 great strides, huge strides for Māori. But to see that the resources weren't shared equally
22 was very apparent there.

23 **Q.** I'm mindful of time, I just have a couple more questions to ask you in terms of your
24 whakaaro around recommendations for the future. What do you think that the Anglican
25 Church could be doing to assist survivors that have suffered abuse in Anglican institutions?

26 **A.** Repeat the question?

27 **Q.** How do you think the church can help survivors that have suffered abuse in Anglican
28 institutions?

29 **A.** I think an acknowledgment. I think a survivor desperately has to know that they're not just
30 heard but that they're believed, because often you're not. So an acknowledgment that
31 change when it happens, we know change has to happen because of this Inquiry, but change
32 that you're not only heard, but that there should be input into what is happening, that it's not
33 just tell your story and go away, that you have to know that and see that there is change.

1 That there isn't policies and procedures and all that that are made that are, you know, the
 2 whole one size fits all mentality. I think sometimes that's what's happened.

3 I don't know - I- think what was mentioned was about we were talking before about,
 4 you know, when you're looking at compensation. When I see that there are people that
 5 have had absolute atrocities happen to them with abuse, part of that is compensation, I see
 6 is that being able to help, or being - I- think a type of input into what is done in the future.
 7 If we're looking at how children are cared for etc, I don't know if we do better today. But
 8 that these are children that are sometimes just overlooked because they're children and that
 9 sometimes we take more notice of what an adult says, mmm. So when you hear the word
 10 "compensation", part of that I think is allowing someone to have input or that it's shared
 11 with them, or that they help in some way to be part of that change. I think that also
 12 becomes part of healing, doesn't it, mmm.

13 **Q.** Why was sharing your kōrero today important to you and what example do you think it sets
 14 for rangatahi Māori (Māori youth) and other survivors?

15 **A.** Say again?

16 **Q.** Why was it important to you to share your kōrero with the Commission today?

17 **A.** My particular one is through the Anglican Church, but it doesn't matter if it's a church or an
 18 institution or - abuse- is abuse, it doesn't matter where it happens, it's abuse. And when it's
 19 happening to children, and I think if I use my own self, and there's far worse than me, how
 20 do you know where to go if you're a child and you're being abused? How do you know,
 21 because who I went to it didn't work. So how does someone get it across to the child Dinah
 22 and say "if this is happening to you, this is who or what you do". Because there was
 23 nothing, there was absolutely nothing. So how does a child even today know?

24 I know that where I am, I make sure there's all these little bits and pieces that I let
 25 the children know, or the teenagers know or put up little notices or stickers etc, because I
 26 think those things are important, whether it can be done anonymously or this is who you go
 27 to, or if you say this, you know, this will happen. But how do you - because- some of these
 28 children that are mentioned are very young, very young. There has to be some surety that a
 29 child knows, whether that's through education, whether that's - I- don't know how you do it,
 30 but they have to know. Otherwise you just - it- repeats. If I'm hurt, if I'm being abused,
 31 usually I don't tell anyone because it may be to protect mum, dad, my brothers, my sisters,
 32 whoever it is. But what can get me past that so that I can? Is that covered in education, is
 33 that covered how, I don't know. But my gosh, it has to be better, it has to be so much
 34 better.

1 I was asked this a few years ago by someone, we were talking about it, not in a lot
 2 of detail of what I would do. I said now, now if I was that child, I would just run to the
 3 nearest Māori family. That's who I would go to because I'd go to my own. As a child I
 4 would run. I wish I'd known that. I'd just run to a Māori family and say this is happening
 5 to me, because I would feel more safe in doing that as a child then. But it's a question that's
 6 quite haunting, mmm.

7 And my hope would be that out of this we - I- think we write lots of policies and
 8 procedures and all this sort of thing, but it has to be where it's sort of something that you
 9 learn from very young, of what's safe and what isn't and where to go etc. It has to be a lot
 10 better, because how do you get a people to be confident in being able to go somewhere for
 11 help. When I ask people at random, some students etc, they never say, they just, you know,
 12 you'd think they'd say the Police or - and- they don't. What they talk about is they would go
 13 to someone and they usually mention someone who's Māori. And I can see that, I can see
 14 that if you're Māori, you'd go to Māori. You would feel like you were understood, that you
 15 were listened to. My thoughts only.

16 **Q.** Have I heard you correctly, that one of the purposes of sharing this kōrero is to give a voice
 17 to those tamariki?

18 **A.** Hugely, hugely. I think just in my work now, yeah, with teenagers is somehow
 19 enlightening them in some way that there is help, that - but- to let them know where they
 20 can feel safe, yeah, really important, hugely important that they are more enabled than we
 21 ever were, and you would think that they would know, but a lot don't.

22 **Q.** Tēnā rawa e te kuia rangatira (thank you very much). Those are all the questions that I
 23 have. If you're comfortable I'll pass over to the Commissioners to ask some pātai of you. I
 24 understand at the end you wish to share a waiata with us to close your kōrero?

25 **A.** Mmm.

26 **COMMISSIONER ERUETI:** Kapai. E mihi ana ki a koe Reverend Lambert mō tō kōrero i tēnei
 27 rā. (I want to acknowledge you, Reverend Lambert, for what you have shared with us).
 28 Thank you very much, Whaea Reverend, for sharing your experience and your whakaaro
 29 (thoughts) with us. We have learned so much and you have been so clear and detailed in
 30 your evidence. We don't have any questions to ask, but we would like to turn to my
 31 colleague, Commissioner Gibson to thank you on behalf of the Inquiry. Ngā mihi.

32 **COMMISSIONER GIBSON:** Kia ora whaea, thank you for being so thorough and so generous
 33 with us today. Ngāti Kahungunu, Ngāti Porou, ngā maunga, ngā awa, ngā tīpuna, ngā
 34 roimata, tēnā koe te wharekarakia Anglican Tikanga Māori, tēnā koe. (The rivers and the

1 mountains and the tears of the ancestors, Tikanga Māori of the Anglican Church, thank
 2 you).

3 We started off today with a theme, a whakatauki (proverb) Whai Ao ki Te Ao
 4 Mārama, from being borne out of darkness can come enlightenment. Thank you for
 5 enlightening us so far today and thank you for sharing the dark places you've been, the
 6 cruelty, the humiliation, the whakamā (shame), the neglect, sanitary health needs, physical
 7 abuse, sexual abuse, emotional abuse.

8 I'd also like to recognise your expertise. The paipera (bible) talks about whakapono
 9 (faith). You've demonstrated real faith coming from some dark places to be a leader, to
 10 take your church from a place of darkness and ignorance to enlightenment about what is
 11 going on there, and I hope you can further lead in that work to let the Anglican Church
 12 know what has happened, and to enlighten them as to best proceed on these issues.

13 Whakapono (faith), you've been at breaking point as you've talked about. And I
 14 think your story's inspirational for those who get to the point of no hope, that there is and
 15 can be hope and there is much more. Also thank you for demonstrating so much te aroha
 16 (love) that you obviously have and share for your family, your work, those who recognise
 17 what they see in you. I think a bishop said to you once "whatever you've got, share it".
 18 Thank you so much for sharing what you've got with us today and for demonstrating the
 19 change, the hope from darkness to enlightenment. Kia ora e whaea, thank you so much.

20 A. (Waiata: Hutia te rito, hutia te rito o te harakeke. Kei whea te kōmako e kō. Kī mai
 21 ki ahau. He aha te mea nui, he aha te mea nui o te ao? Māku e kī atu, he tangata, he tangata,
 22 he tangata, hei!

23 [English: If you remove the heart of the flax bush. From where will the Bellbird sing? If
 24 you say to me, what is the most important thing in this world, I will reply to you, it is
 25 people, it is people, it is people!]

26 **COMMISSIONER ERUETI:** Tēnā koe whaea, ngā manaakitanga ki runga ki a koe me tō
 27 whānau, tēnā koe. (Thank you, whaea, and all blessings on to you and your family. Thank
 28 you).

29 Tēnā koe Mr Snelgar.

30 **MR SNELGAR:** Tēnā koe e te Heamana, kua tae tātou ki te mutunga o te rā nei
 31 [English: Thank you Mr Chairman, we have reached the conclusion of today's
 32 proceedings.] We've reached the end of today's evidence and tomorrow we'll be starting
 33 with a karakia at hauwha ki te tekau karaka, at 9.45 am. Nō reira, ka mihi tonu ki ngā
 34 kaikōrero i ngā kōrer i whāriki ki runga i tēnei marae.

1 [English: so I want to acknowledge all those who have spoken, that laid their narratives on
 2 to this marae. Thank you.]

3 **COMMISSIONER ERUETI:** Tēnā koe Mr Snelgar. So now we're returning at 9.45 am āpōpō
 4 (tomorrow) and could I please ask Ngāti Whātua Ōrākei kaumātua to close our proceedings
 5 for today with a karakia and waiata.

6 **KAUMĀTUA:** Tēnā koe e te whare, Kua rongo koe i ngā kōrero i tēnei rā kua whārikihia i mua i
 7 te aroaro o te Kōmihana. Tēnei tā mātou tangi ki a koutou te wāhi ngaro, kia noho tapu ērā
 8 kōrero, ā, noa ki te wā ka whiriwhiria te Kōmihana ngā whakatau i roto i ngā pūrongo, kia
 9 puta mai he oranga mō ngā purapura ora, te Kōmihana, mō Ngāti Whātua, mō Aotearoa
 10 whānui. Nō reira, e te whare, ka mihi rā, ka tangi rā. Ka tākina te kawa.

11 [English: Greetings and acknowledgments to the house. You've heard all the narratives
 12 today that has been laid before the Commission. Here we cry to you those who have passed
 13 in the spiritual realm, hold these narrative in your realm, until such time that the
 14 Commission has reached a settlement so that there's wellbeing for the survivors, for the
 15 Commission, for Ngāti Whātua and New Zealand as a whole. Now we will do karakia).
 16 (Karakia: Waarea, waarea, waarea. Waarea te ara o te nehenehe nui o Tāne kia hikina te
 17 tapu. Kia turuki whakataha ai, kia turuki whakataha ai. Waarea te kauwae runga, waarea te
 18 kauwae raro. Waarea te mana, waarea te wehi, waarea te mākutu, warea ngā mea
 19 whakamataku katoa. Ka pō, ka ao, ka awatea ki te ao nui, ki te ao roa, ā, tihewa mauri ora.
 20 Ko tēnei te mauri ka whakapiki, ko tēnei te mauri ka whakakake. Ka whakakake ki runga i
 21 te Kōmihana e tau nei. Ka whakakake ki runga i te rōpū purapura ora e tangi nei. Ka
 22 whakakake ki runga mātāwaka e tautoko nei. Ka whakakake ki runga i a Ngāti Whātua ki
 23 Te Puru o Tāmaki e tau nei. Whiti, whiti, Pokopoko whiti-te-rā. Te aute tē taea whāwheia.
 24 Whiti ki te wheiao, whiti ki te ao marama. Uhi, wero, tau mai ko te mauri, haumi e, hui e,
 25 tāiki e. He wai.

26 (A ritual chant). (Waiata: Whakaaria mai tō rīpeka ki au, tīaho mai rā roto i te pō?
 27 Hei kona au, titiro atu ai. Ora, mate, Hei au koe noho ai).

28 [English: Show your cross to me. Let it shine there in the darkness. To there I will
 29 be looking. In life, in death, let me rest in thee. (Karakia Benediction).
 30 (Īnoi: Kia tau, ki a tātou katoa te atawhai o tō tātou Ariki, a Ihu Karaiti. Me te aroha
 31 o te Atua. Me te whiwhi ngātahitanga ki te wairua tapu. Ake, ake, ake āmine.
 32 [English: May the grace of the Lord Jesus Christ, and the love of God, and the fellowship
 33 of the Holy Spirit be with you all. Forever and ever. Amen