

**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'imua 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: 7 March 2022

TRANSCRIPT OF PROCEEDINGS

COMMISSIONER STEENSON: Nau mai hoki mai koutou katoa (welcome back, everyone).

Thank you for being patient with us, we just had a couple of technical issues. Again, we have a lot going on behind the scenes so thank you for your patience. Ms Spelman, kua rite mō te kaiwhakaatu tuarua? (English: Are you ready for the second witness)?

MS SPELMAN: Tēnā anō e te Heamana. Āe, kua rite ko Ihorangi Reweti-Peters to tātou kaiwhakaatu tuarua a te ahiahi nei. (English: Thank you once again, Chair. Our second witness is Ihorangi Reweti-Peters). Our next witness is Ihorangi Reweti-Peters, he is joining by live video link from Ōtautahi. Maia Wikaira is Counsel Assisting the Royal Commission and she is in Ōtautahi with Mr Reweti-Peters to lead his evidence.

COMMISSIONER STEENSON: Tēnā koe Ihorangi, tēnā koe Ms Wikaira, nau mai ki tēnei nohoanga Ihorangi. (English: Greetings Ihorangi, and greetings, Ms Wikaira. Welcome to this Inquiry hearing). As you're joining us by video today, and thank you for that, I just want to let you know who's here for this session inside the whareniui. In here with me is Commissioner Gibson, and haukāinga, we have a tech team, we have the Māori investigation team, we have some sign language interpreters and we also have remotely but at the marae some te reo interpreters. And joining by video we have our other Commissioners, we have the panel who will be presenting on the last day, we've got members of our survivor advisory group, members of our Taumata, and of course we've got Aotearoa listening in to your important evidence today.

Ms Wikaira, over to you.

MS WIKAIRA: Tēnā koe Heamana Steenson, otirā tēnā koutou katoa ngā Kaikomihana e whakarongo ana ki raro i te āhuru mōwai o Ngāti Whātua Ōrākei, tēnā koutou

[English: Greetings, Chair Steenson and to those listening to proceedings in the safe haven of Ngāti Whātua Ōrākei.]

I have here with me today Ihorangi Reweti-Peters and it is my absolute privilege to assist him in the presentation of his evidence today. Ihorangi, e mihi kau ana ki a koe -- [English: I want to acknowledge you]-- you'll excuse my indulgence we're getting used to this technology with my little earpiece so I can make sure I can hear you in Tāmaki.

E mihi koe Ihorangi, e mihi kau hoki ana ki o kaitautoko e noho hei pouwhirinaki mōhou i runga i tēnei huarahi nōu, a, ko Manawa tēnā, otirā ko Marlon, māu hoki e whakaatu atu ko wai rātou i roto i to mihi, e mihi hoki ana ki tō whakapapa, e te mokopuna o te whare o Te Heuheu.

[English: I want to acknowledge you, Ihorangi, and I also wish to acknowledge your supporters who you can lean on as you are on this pathway, and we will also show who

they are during your evidence. I also want to acknowledge your whakapapa, as you are from the royal house of Te Heuheu.]

I'd like to acknowledge Ihorangi's whakapapa from Ngāti Tūwharetoa. It is a connection he shares with myself as Counsel Assist, and also with the inhouse lawyer who has supported him in the presentation of his evidence, pulling his evidence together, Tracey Carter, and with Manawa Te Heuheu who sits behind me and

E manaaki ana koe i raro i te korowai o ngā maunga o Tongariro, o Ruapehu o Ngauruhoe i a koe e whakaatu ana ki te ao i o wheako i roto i tēnei wā i a koe e noho ana ki raro i te maru o Te Karauna, nā reira tēnei au e mihi ana ki taua whakapapa

[English: and taking care of you under the cloak of the mountains of Tongariro, Ruapehu, Ngauruhoe as you are sharing your experiences at this time when you were living in State-based care. So I want to commend your whakapapa.] I'd like to also acknowledge that Ihorangi has pānga whakapapa to Ngāti Tahu, Ngāti Whaua and also ka wai rangatira to Ngāti Kahungunu (aristocratic lines of Kahungunu).

Those are all the introductions I wanted to do, ma'am. In order to ensure we safely social distance for the balance of the presentation of Ihorangi's evidence, I'm actually going to move shortly and thereafter allow you to take the affirmation with Ihorangi.

COMMISSIONER STEENSON: Thank you Ms Wikaira. Kia ora anō Ihorangi. Before we start I am going to ask if you'll take the affirmation. Would you like to take it in te reo or in English?

A. Pākehā is fine.

IHORANGI AHI BAY POTIKI REWETI-PETERS (Affirmed)

QUESTIONING BY MS WIKAIRA: Tēnā koe Heamana Steenson. (Thank you, Chair Steenson). Ihorangi i te tuatahi, in the first instance, ka hoatu te rākau kōrero ki a koe (English) Firstly, Ihorangi, I'll give you an opportunity to speak.

I'd like to give you the opportunity to introduce yourself.

A. Tēnā koe Maia. Tēnā koutou mā Commissioners (thank you Maia, greetings, Commissioners). My full name is Ihorangi Ahi Bay Pōtiki Reweti-Peters. Ko Ngāti Tūwharetoa te iwi (Tūwharetoa is the iwi), my mother is Pākehā and it is my dad who is Māori. I am 16 years old and as my name suggests, I am the youngest in my whānau. I have two brothers and one sister. I was born and raised in Ōtautahi, Christchurch and continue to live here with my current caregivers. I am speaking with you today to share my experiences of being in foster and residential care in Aotearoa New Zealand. During this

time I've experienced wonderful times and also very dark and scary situations. Before we start, I want to make some acknowledgments.

I want to thank my tuakana, Tupua Urlich, for sharing his kōrero today. I also want to acknowledge my support persons here with me today, Manawa Te Heuheu and Marlon Tomalu. Manawa formerly worked for and Marlon currently works for VOYCE Whakarongo- Mai which is an independent advocacy agency for young people in care. I want to thank VOYCE for their ongoing support --

COMMISSIONER STEENSON: Sorry, Ihorangi, I don't mean to interrupt, but if you could slow down just a wee bit so that our interpreters can keep up, that would be most appreciated.

A. Aroha mai, sorry.

Q. No problem.

A. I want to thank VOYCE for their ongoing support of me during my journey. I want to thank my current caregivers Sarah and Dan and their whānau. While I shall be sharing some darker State care experiences to the Commissioners, this placement represents one of the more positive times in my life. I also want to thank my grandparents who have supported me every single day during my journey.

Finally, I'd like to acknowledge the Children's Commissioner, Judge Eivers who had intended to be with me while I presented my evidence today, but is instead supporting me from afar, given the current Covid-19 circumstances. Thank you to Judge Eivers and the office of the Children's Commissioner for their ongoing support.

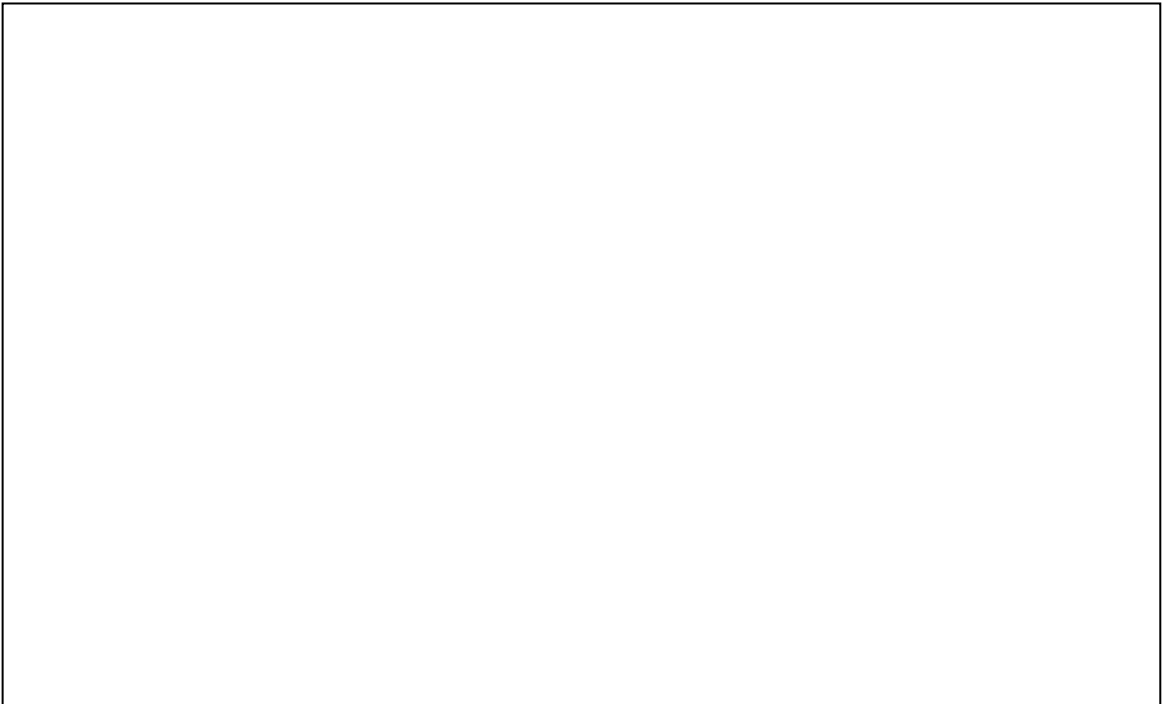
QUESTIONING BY MS WIKAIRA CONTINUED: Tēnā koe i taua mihi Ihorangi, thank you for that introduction and those acknowledgments. We're going to turn now to your evidence and I understand that you have prepared a written statement for the Royal Commission and that is dated 18 January 2022. Do you have a copy of that with you?

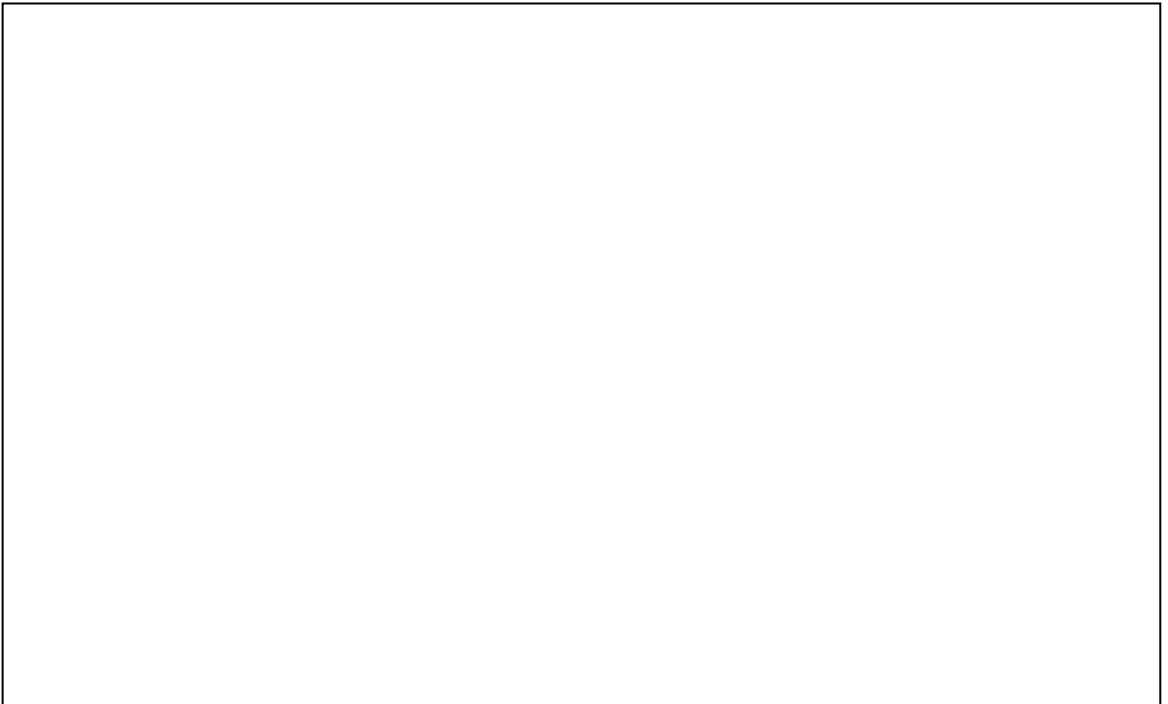
A. Āe.

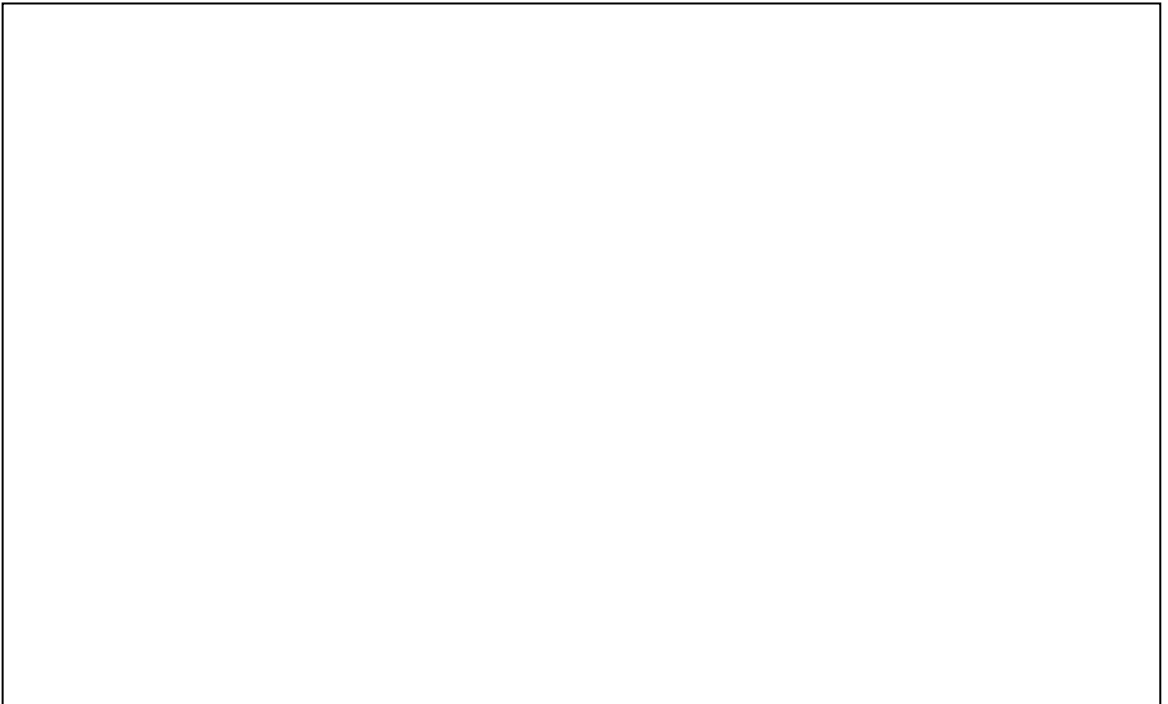
Q. Ka rawe. So that written statement, as you know, is part of the evidence that you have given to the Commission and it has been read by the Commissioners. We intend now, Heamana Steenson, to transition to discuss Ihorangi's experience of being in care, and at this point we have reached the point where we need to enter into a closed session as there is content in the next section that we're not able to share publicly. We hope to return to the livestream in approximately 30 minutes or so, but I'll hand it over to you, Commissioner Steenson.

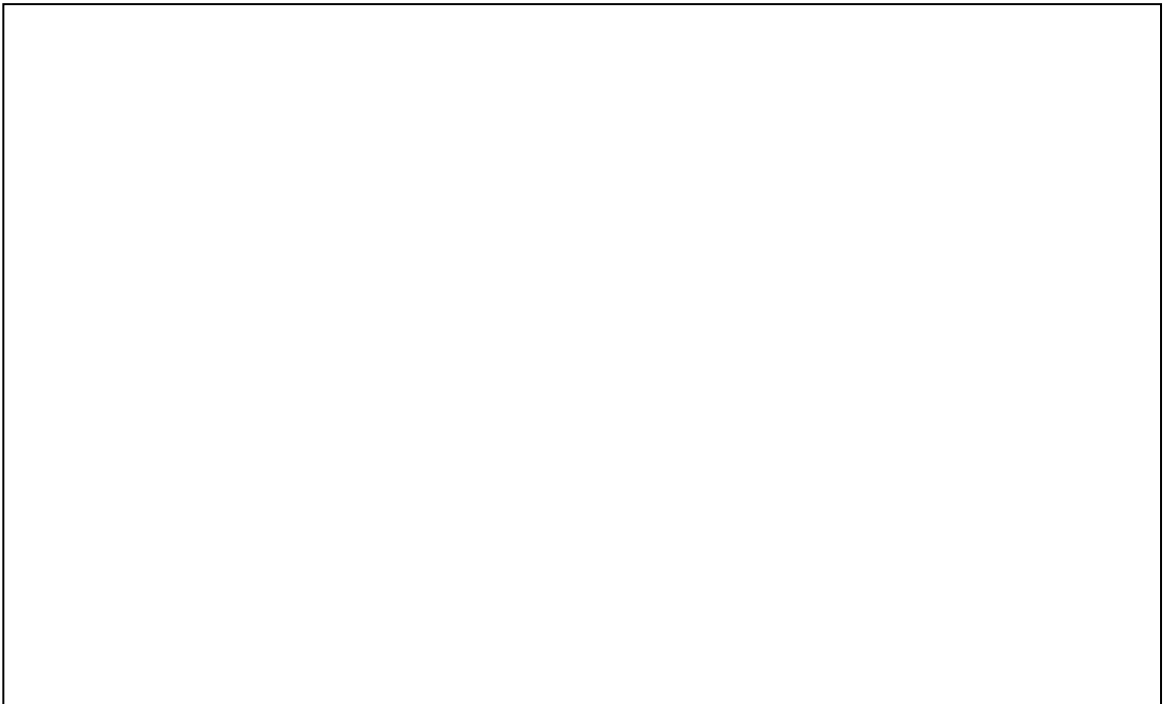
COMMISSIONER STEENSON: Thank you, Ms Wikaira. By way of explanation, for those that are joining us by livestream, in the next section Ihorangi wishes to refer to matters about which there are non-publication orders, so as advised by counsel we'll need to pause the livestream for approximately 30 minutes, so could the livestream now be paused. Thank you.

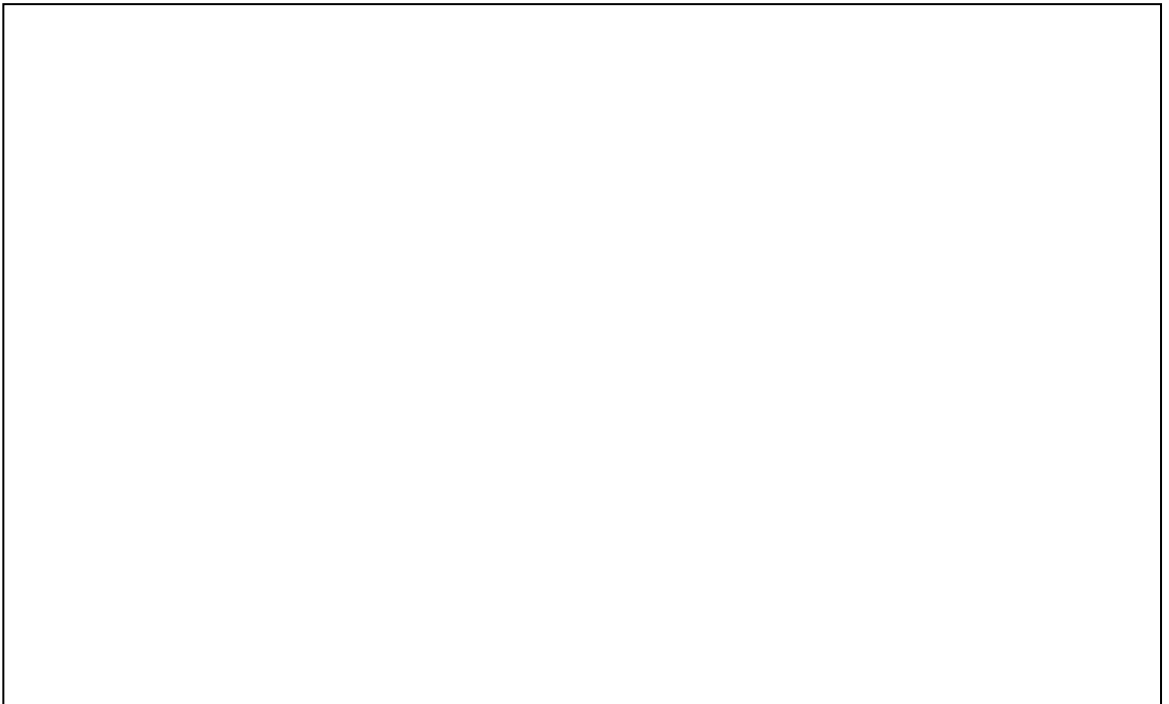
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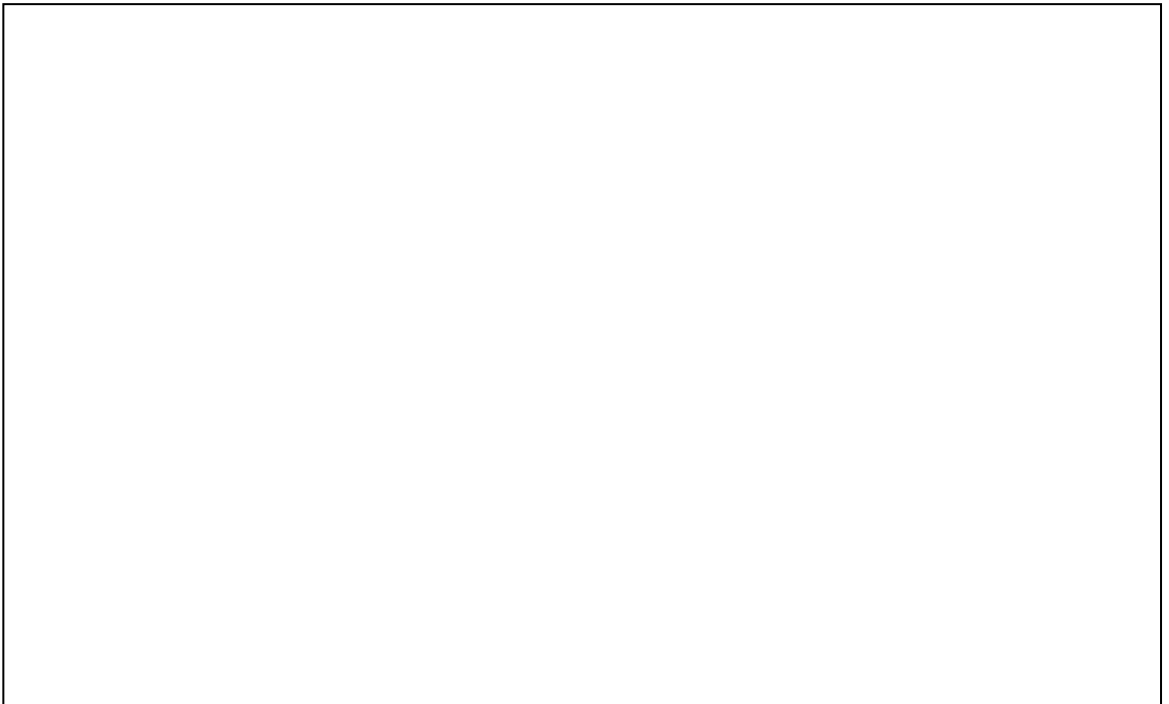


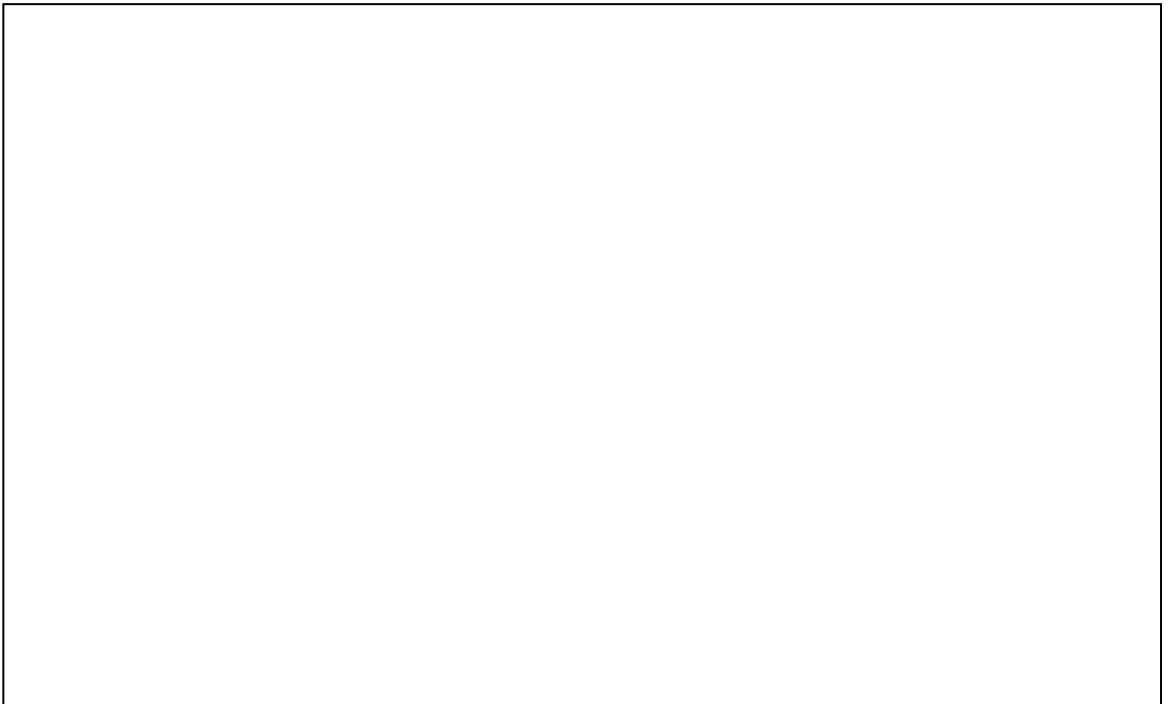




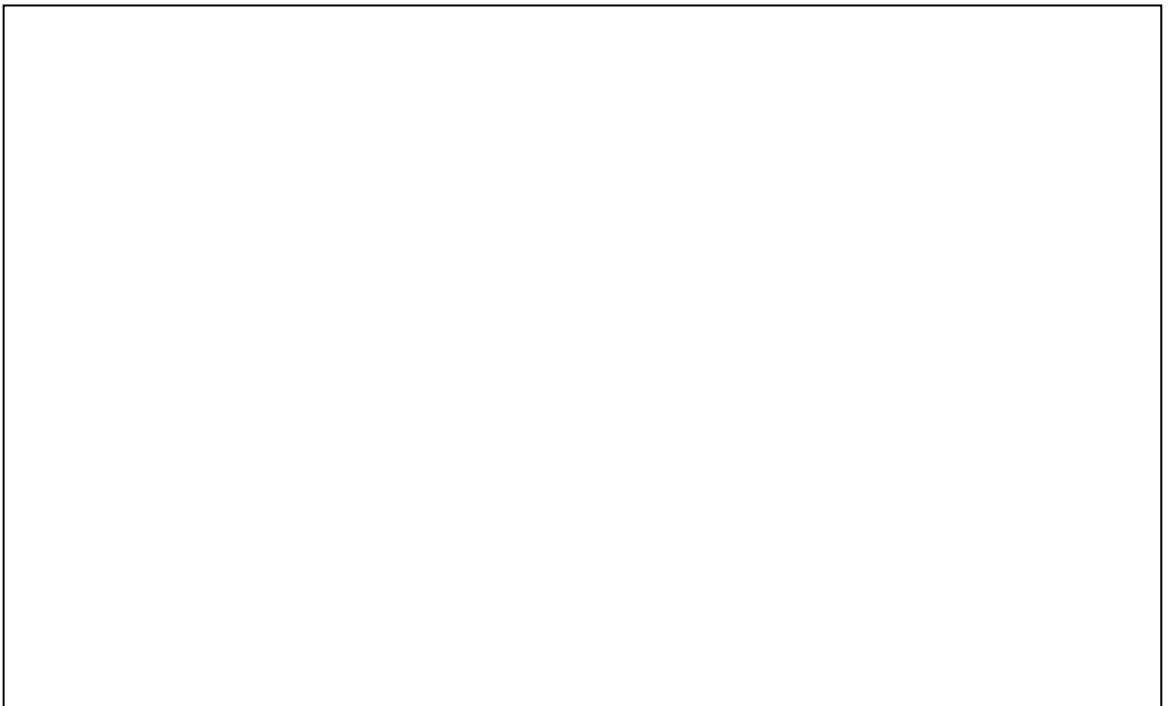


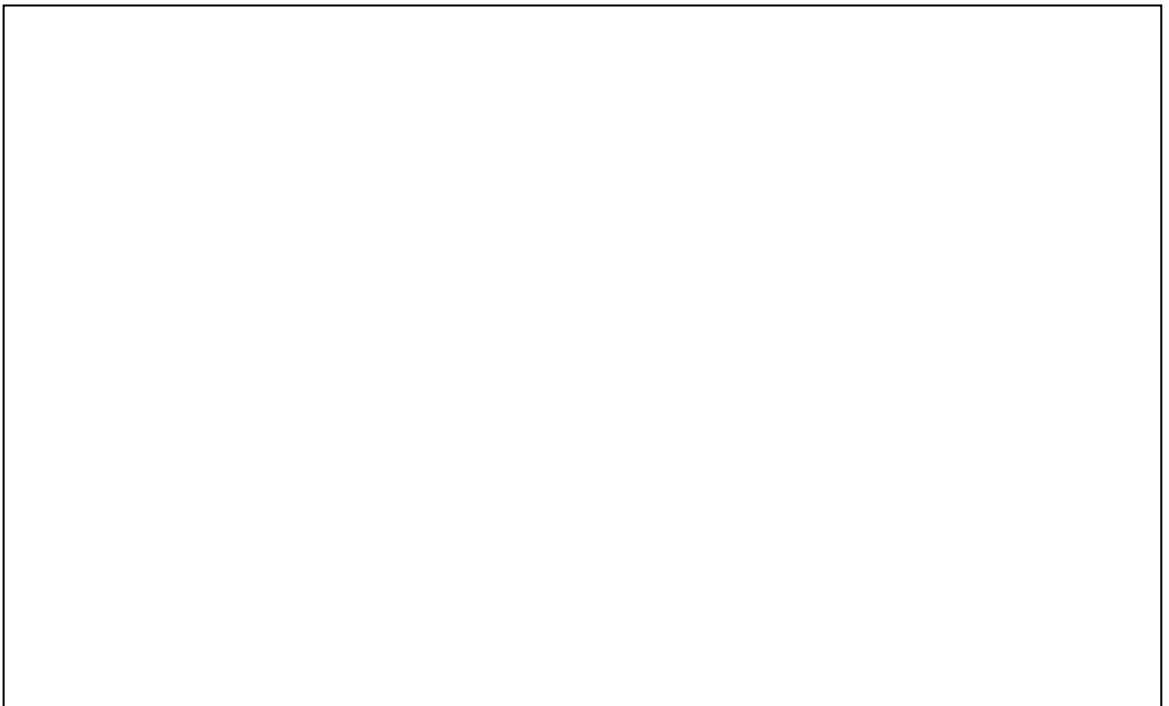












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COMMISSIONER STEENSON:

GRO-C

GRO-C

h is now on and I'll ask Ms Wikaira to please continue.

QUESTIONING BY MS WIKAIRA CONTINUED: Tēnā koe, e te Heamana Steenson (thank you Chair Steenson).

Ihorangi, you have shared under non-publication order your experience of abuse in care with the Commissioners. I'd like to acknowledge that your experience has involved seven placements in six years since being moved into State care when you were 10 years old.

Now, during the time that we were in closed session you have talked about some very challenging times that you have had, but I understand that you also have had some positive experience, one of which you'd like to speak to, and that is your current caregiving arrangement.

- A. Yeah. I currently live with a foster family, Sarah and Dan Baxter and their two sons in Ōtautahi, Christchurch. This is the best placement I have had over the many years of being in placements by Oranga Tamariki throughout the motu. I guess ngā mihi, Sarah and Dan, thank you for providing me a loving and nourishing home and big aroha to you, I love you.
- Q.** Tēnā koe, Ihorangi (thank you, Ihorangi). If we turn next to the impact of the many placements that you have had over that short period of six years, so how has it felt to you to be moved around so much?
- A. Being placed in many family homes throughout the motu and sent to live with foster caregivers has meant that my connection with my own whānau has weakened. I was separated from my brothers and that has affected our bond. We don't talk to each other anymore. I know that the feelings of anger, suicide and stress come from being abused while in the hands of the State, Oranga Tamariki. Through it all the support of my grandparents and VOYCE Whakarongo Mai I have learned how to deal with these feelings.
- Q.** And I understand you indicate in your evidence that you've started working with VOYCE Whakarongo Mai, is that correct?

A. Yes, as I have said, I don't want any other rangatahi and tamariki to be abused like I did while I was in the care and protection of the State. There are two things that I am passionate about, making the Crown State care system better for all rangatahi and tamariki, and advocating for young people's mental health.

In May 2021 I was invited to speak at the Child Poverty Action Group post-budget breakfast about my experiences and hopes and dreams for rangatahi and tamariki in State care, and where I want to see improvements. That's when I made two of my many calls to action to Oranga Tamariki and the New Zealand Government.

The first call to action was to have mandatory counselling for rangatahi and tamariki in care. I have since amended my call to action to: improving access for mental health and counselling support and wellbeing support for rangatahi and tamariki because I found out that counselling at least is already legislated for; it just isn't actually happening and in my own experiences it didn't happen, the State technically denied providing me support.

The second call to action was to ask the Government not to narrow the Royal Commission of Inquiry into Abuse in Care scope by removing the requirement for the Commission to look at modern day care policy settings, which the Government announced in April 2021. I wrote to Honourable Jan Tinetti the Minister for Internal Affairs and the minister responsible for the Royal Commission, as well as the Prime Minister.

I emphasised that the Commission's terms of reference needed to be changed back to allow young people to share their experiences because existing options, such as engaging with the New Zealand Police, with the Oranga Tamariki feedback and complaints line, and the Ministry of Social Development Historic Claims Unit do not work.

Q. Ihorangi, at paragraph 60(a) of your evidence you note there that there is no direct way that young people can report what has happened to us in care and in that line you're speaking to your experience with reporting to Police. And I understand that you would like to clarify that comment, so I'll allow you the opportunity to do so there?

A. Āe. There is no direct way that is effective and helpful for tamariki and rangatahi in Oranga Tamariki care to complain about what has happened to them.

Q. That's in relation to Police?

A. Yeah, that's in relation to the Police. I guess, young people, if they call 105, which is the non-emergency line for the New Zealand Police, there could be hours for young people to wait to be able to talk to someone about what has happened to them.

Q. Have you experienced that wait, Ihorangi?

A. Āe, yes, I have experienced a wait time of two hours to talk to someone about the times that I have experienced abuse in Oranga Tamariki care. Also the New Zealand Police website is not user friendly and/or not child centred. The New Zealand Police website basically looks like any other Government agency website and if the New Zealand Police wants to support young people in talking about their experiences, then I would strongly suggest that the website is modified to make it more child centred. The New Zealand Police motto "Protecting our communities", in this case I haven't felt protected by the New Zealand Police, as for the examples I have raised.

Q. And you wanted, in relation to that expansion, I understand, to speak to one more experience which was going into the police station, is that right?

A. Āe. Going into police stations to raise concerns about what has happened to you is not helpful. It's basically, again, like another Government agency and it's not welcoming and it's not warm. And in my case I was turned away multiple times because they said that there was no record on their file of me, which I believe is not true.

Q. Tēnā koe, Ihorangi, thank you for that further explanation in relation to that paragraph of your evidence. So, as we all know, you're here talking to the Commissioners today because that call to action was answered by the Government and Commissioners in choosing to exercise their discretion to allow you as a survivor of contemporary abuse to tell your story. And I now want to turn to some other advocacy opportunities that you have had and you wish to speak to. I understand that you've had the opportunity to meet with senior leadership in Oranga Tamariki as well.

A. Yes, I have met with the Chief Executive of Oranga Tamariki to advocate for young people in Oranga Tamariki care and I have discussed on many occasions that mental health and wellbeing of rangatahi in Oranga Tamariki care needs to be taken more seriously at all levels in Oranga Tamariki and in different systems that interact with our most vulnerable young people. I'm aware that 2,700 young people in care are described as having a mental illness and 80% of young people in care will have at least one suicidal thought in their lifetime. These numbers are high, way too high, I believe that if the issue was actually taken seriously within Oranga Tamariki that those figures wouldn't be so high. My own experiences show that Oranga Tamariki staff are not taking mental health seriously. I understand that there is no mental health or suicide prevention training among Oranga Tamariki staff and caregivers.

I have also just helped to write a proposal document to Oranga Tamariki seeking a training workshop for suicide prevention. One of the recommendations is about improving the

induction of social workers staff and caregivers. I have met with the Mental Health and Wellbeing Commission in the office of the Children's Commissioner about these issues.

Q. Ihorangi, in your evidence you talk about all of these meetings. What does it mean to you to have a rangatahi voice involved in these discussions about care of rangatahi and tamariki?

A. It means a lot, it means that people in the top of the systems are listening and are taking on advice from a rangatahi that has lived experience of suicide being placed in mental health facilities and in the care of the State.

Q. Tēnā koe, Ihorangi. Now, I understand that you also spoke at Involve, which is a national conference for youth health and development in Aotearoa, you refer to that presentation in your evidence. And you say that it was a mostly positive experience, but your speech did receive a negative response. So could you explain to us what happened?

A. Yes. My speech received a negative response from Oranga Tamariki staff members in attendance at the conference, in fact one adult male staff member while on stage told the whole of the conference, 900 people, how the staff felt attacked by my speech and while he understood my journey, the other thing that isn't spoken about is that there is a new wave of people that are in the organisation. He said that even though he is Māori and a huge advocate for his people, he's also a treaty partner now, so he can't go to the Government and say you're not doing enough for my people. Because he is responsible now.

That was really hard for me. I don't like to upset people about my experiences, but I didn't deserve to be publicly criticised just for sharing the truth about my experiences in the Ministry's care, especially by one of the very people that is supposed to be concerned about my experience in care. I also don't think he is right. If Māori staff in Oranga Tamariki can't tell the Crown that not enough is being done for their people, then that is not right and needs to change.

Q. So you, I understand, Ihorangi, are assisting in that change and you say in your evidence that you've been involved in opportunities for legislative change. Can you talk us through that?

A. Yes. I received support from our local MPs to draft a bill that makes properly resourced mental health and counselling support a statutory entitlement under the Oranga Tamariki Act for every young person in the Ministry's care, and to seek a policy change in the National Care Standards to include reference to mental health. We're currently in the development and consultation process. Part of my mahi at VOYCE Whakarongo Mai is

going to be facilitating some group discussion and gathering other young people's voices to add weight to this proposed legislation.

- Q.** Tēnā koe Ihorangi tena ra koe i taua mahi whakahirahira (English: thank you for your important account). Now, you have some important goals and aspirations for the coming years which you set out in your evidence. Can you tell us a bit about those?
- A.** Āe. I'm trying to build my knowledge of my whakapapa more. Currently it's proving to be a challenge as Oranga Tamariki are not wanting to give it to me, they say it is because my whakapapa is "confidential". I also would like to learn more te reo and Tikanga Māori. My advocacy role for rangatahi does have me walk into tauwi spaces where, because I am Māori, I feel pressure to know a lot about things about te reo and tikanga. If I had the opportunity to visit the Taupō region and to learn about tikanga and my ancestral lands I would feel far more empowered in these spaces. One day I plan to visit my tribal lands.

I believe that Oranga Tamariki has a responsibility to help tamariki and rangatahi Māori in State care visit our marae. This should be a priority. I think that Oranga Tamariki should fund our journey of discovery. They should pay for my trips to the Taupō region and other Māori survivors' trips. Finally, I would like an apology from Oranga Tamariki, the Ministry for Children and the minister responsible for Oranga Tamariki, Honourable Kelvin Davis.

- Q.** Tēnā koe, Ihorangi. Those are some impressive aims and some important questions. Heamana Steenson, that concludes the questions that I have for Ihorangi and I'll hand it over to you and your fellow Commissioners in relation to any further questions you may have in this open session.

COMMISSIONER STEENSON: Tēnā koe, Ms Wikaira (Thank you, Ms Wikaira). Ihorangi, ngā mihi nui for your bravery and your statement today. I have a couple of questions that I'll start with if that's all right with you.

- A.** Āe.
- Q.** You've talked about some of the important times that various people who have had somewhat control of your situation, like social workers, they haven't listened to you or believed you or even considered what you've wanted with regards to your care. I just want to know how that's impacted you, both when it happened and now and in the future, do you think?
- A.** I guess it has impacted me a lot. I find it very hard to trust people and to be able to, yeah, just generally trust people after what has happened to me, and kaimahi and Oranga Tamariki, especially social workers, not listening to me and also not saying the truth

basically has been very hard for me. And I guess it will impact me in the future being again, not being really trustworthin(sic) of people or being able to trust people.

Q. So a lifetime impact potentially of relationships and trusting others. Thank you.

A. Āe.

Q. It's good to see that you're building your knowledge of your whakapapa and I just want to know a bit more about what Oranga Tamariki have said about not providing information about your whakapapa.

A. Āe. So yeah, basically I requested information about my whakapapa and information about my whānau. Oranga Tamariki said it was confidential. I assume that they say it's confidential because they are tauwi themselves and that they may not want to mess up and provide me wrong information.

Q. So does that mean you've never known about one side of your whānau at all?

A. Āe, yeah, I don't know about my dad's side, I only,-- I mean, I know a little bit, but I don't know a lot.

Q. So that would have, I imagine, impacted you quite significantly around the cultural loss. Can you ---

A. Yeah, definitely.

Q. Yeah.

A. Yeah, definitely.

Q. And do you think that that would have assisted you in some of the difficult times that you've been through if you'd known some of that whakapapa?

A. Yeah, I think it would have helped, yeah.

Q. Thank you. Lastly, I just want to hear your views on a better way to help tamariki and their whānau where there's been trauma and they're so vulnerable, just some last comments about that if you have any?

A. Āe. Well, as I have said throughout my statement, Oranga Tamariki should be providing mental health and wellbeing supports to young people in their care. There needs to be Oranga Tamariki needs to provide their kaimahi trauma-informed care practices which they say are compulsory with their kaimahi, but I don't think kaimahi are actually completing the trauma-informed care practice training. So that's a big thing, Oranga Tamariki needs to step up their game in trauma-informed care practice.

Q. That's very helpful. Well, kei te purapura tuawhiti o Ngāti Tūwharetoa, koinei te reo maioha o Ngāti Whātua te rere nei ki a koe i ngā kōrero i te wā.

[English: So to the survivor of Ngāti Tūwharetoa, these are the words of support of Ngāti Whātua towards your evidence and what you shared.]

Thank you so much for your experiences and kōrero with us. I'm going to pass now to Commissioner Erueti for any pātai.

COMMISSIONER ERUETI: Kia ora anō, Ihorangi. Kei te mihi atu ki a koe me o kōrero mai i takoha mai. Kei te mōhio te uaua ki te hoki mahara ki ngā wā o pōuri, o te pōuri me te mamae kia whai tikanga me whakarongo ki te kupu mai i te ngutu o ngā purapura ora me tō whānau.

[English: Thank you once again Ihorangi, and I thank you for your evidence that you provided and we know that it is very difficult to remember and recall sad times and difficult times, and to hear that story of your whānau.]

I just want to acknowledge how difficult it has been to speak to us today and recognise that courage and how important it is to us as an inquiry to hear directly from survivors like yourself, particularly those who have been in care recently so that we know the challenges that remain out there today.

My question, I'll just be brief with one particular question, there's lots that you raise, it's really impressive, all the amazing advocacy work that you're doing. In your statement you talked about the complaint processes and I wonder if you could talk about what you think would make a strong, proper complaint process for those in care today.

- A. Firstly, the complaints line within Oranga Tamariki needs to be abolished. It needs to be planned and I guess, yeah, planned by rangatahi and tamariki that have used the system and know, I guess, how it needs to change. So it needs to be redesigned by young people that have tried to use the system before, and the complaints system currently is not good enough. It's not right that young people have to wait eight months for their complaint to be acknowledged by the Ministry that is responsible for young people's care and their experiences while in care.

Q. Tēnā koe (thank you). No more pātai from me Heamana.

COMMISSIONER STEENSON: Ngā mihi. Commissioner Gibson, do you have any pātai?

COMMISSIONER GIBSON: Kia ora, Ihorangi, I've got two. First, I really support your calls for better mental health support within the Oranga Tamariki system, more power to you for that. But also across our inquiry we're looking at other systems as well, the education system, for example, and neglect in education, educational neglect is within scope. What do you think needs to change in terms of support for children, young people with diverse learning needs in the education system, sort of thinking about wellbeing support, learning

support, behavioural support, what would you like to see change within the education system?

A. I guess,- I don't speak much on to the education side of things, but I guess there's a lot that needs to change in the many systems that Oranga- Tamariki engage with. There needs to be definitely more learning support for tamariki, and rangatahi that have education issues throughout Oranga Tamariki and that is identified mostly in the gateway assessment when tamariki or rangatahi enter into care. So learning, health, education is all identified in the gateway assessment and that that's where Oranga Tamariki can start the process to provide young people the correct support, but as you can see, Oranga Tamariki are failing to do so.

Q. Kia ora. One more question. You're a leader, you're articulate, you have made calls to action which are making people take notice. How can we develop more young leaders who have gone through the care system and what kind of role do you see them having? Is there a role for mentoring? How can we develop more of the strength that we see in you in others?

A. I guess there's always an option to mentor different tamariki and rangatahi in Oranga Tamariki care. There's always room for young people to stand up and lead the way in which change happens in Oranga Tamariki. Like, I wasn't mentored, I just found the courage to stand up and advocate for my 6,000 brothers and sisters in Oranga Tamariki care.

Q. Kia ora, Ihorangi, there's more than 6,000 people thanking you for your courage.

A. Tēnā koe.

COMMISSIONER STEENSON: Okay. Commissioner Alofivae, do you have any pātai before I pass to Commissioner Judge Shaw to also thank Ihorangi?

COMMISSIONER ALOFIVAE: Ihorangi, no further pātai from me, but just to thank you for your wisdom and your insights. They've been incredibly valuable to us. So fa'afetai tele lava, thank you.

A. Ngā mihi.

COMMISSIONER STEENSON: Judge Shaw. Do we have Judge Shaw?

COMMISSIONER SHAW: Tēnā koe anō, Ihorangi. Everybody has thanked you because we are all in awe of your achievements in spite of what has happened to you. And you are a real example to other young people and you have had the burden of a number of things that have gone really wrong in your life and for you to stand up and on your own, as you've just said, without mentoring, just you decided to do something, shows what extraordinary strength, what extraordinary courage that you actually have and the fact that you're now

being asked to consult on pieces of legislation is just a remarkable feat for anybody at the age of 16, but with somebody with your negative experiences, it's a great tribute to you.

Your contribution to the Royal Commission is extremely important. We don't have enough young people talking to us and we certainly don't have the young people of your calibre talking to us. So I hope that anyone's who's watching will know that it's possible, that it's welcome and it's so valuable for the ongoing success of this Royal Commission. So tēnei te mihi mahana ki a koe (I want to warmly thank you). So please go, be safe, be looked after now, and look after yourself after this pretty gruelling experience, and I hope that you can find some peace and have a relaxing time once you've finished. So thank you so much for your evidence.

A. Ngā mihi, Judge (thank you, Judge).

COMMISSIONER STEENSON: Yes, go well. Okay.

MS WIKAIRA: Tēnā koe e Heamana Steenson (thank you, Chairwoman Steenson).

If I might just take the opportunity hei whakakīnaki i tēnei wāhanga o te kōrero nei, kia mutu ki te mihi katahi ki te waiata, nā reira tuatahi ki a koe Ihorangi, to you Ihorangi, ko te ahikōmau o Ngāti Tuwharetoa nō roto i te kōpū o ngā kāhui maunga e kā tonu ana mōhou, i a koe e rite ana kia hoki atu ki tō haukāinga, ki tō ūkaipō. Nā reira e karanga ana taua ahi ki a koe e kā ana. E kā hoki ana ngā ahi o Ngāti Tahu, Ngāti Whātua, o Ngāti Kahungunu. E mihi ana ki a koe e te rangatahi aumangea. Kāore e kore, kua hao te rangatahi i tēnei ra. Tēnei te mihi ki a koe Ihorangi. Ka hoatu ki te tokorua nei, ngā manu tīoriori kia kīnaki, kia whakarākei ki te waiata.

[English: to add to this part of the firstly we will have acknowledgments and then waiata. The fires of Ngāti Tūwharetoa lie within the mountains and in time you will return to your tribal homelands. And so those fires call upon you as you will return to Ngāti Whāua, Ngāti Kahungunu your heritage and I want to acknowledge this courageous young man as the youth arise. And so I thank you very much, Ihorangi. And now I turn to these beautiful singers behind us to support with a song.]

(Waiata: Makere ana ngā here. Pūrea nei, e te hau. Horoia. Horoia e te ua. Whiti, whitia e te rā. Mahea ake ngā pōraruru. Makere ana ngā here. E rere wairua, e rere, ki ngā ao o te rangi. Whiti, whitia e te rā. Mahea ake ngā pōraruru. Makere ana ngā here. Makere ana ngā here.

(English: the bonds are removed, cleansed by the winds, and washed by the rain, as the sun shines upon us and the troubles are cleared and sorted, and the bonds are removed,

as the spirit soars to the heavens of this earth, and we bask in the rays of the sun and the troubles and suffering are cleared. And the bonds are removed, the bonds are removed).

Tēnā koe Heamana Steenson kei raro (thank you, Chairwoman Steenson, we conclude).

COMMISSIONER STEENSON: E mihi ana ki a koe Ihorangi i tō kōrero i tēnei rā [English: I thank you, Ihorangi, for what you shared today.]

Thank you once more for sharing your experiences and your whakaaro with us today, Ihorangi. Now I return back to Ms Spelman who is in the whareniui.

MS SPELMAN: Tēnā koe anō e te Heamana. Kua tae tātou ki te mutunga o te rā. Thank you, that concludes the evidence for today. Āpōpō ka timata anō a te haurua mai te iwa karaka [English: tomorrow we will be starting at 9.30.] Tomorrow we will starting again at 9.30 with karakia and our first witness will be ready for 10 am.

COMMISSIONER STEENSON: Thank you, Ms Spelman. Just a reminder to those joining us through the livestream that we will, as Ms Spelman has said, recommence tomorrow at 9.30 am. Now I'd like to invite Matua Wyllis to close our proceedings today with a karakia and waiata (prayer and song).

KAUMĀTUA WYLLIS: Ngā mihi ki a tātou e huihui ana i tēnei rā. Ngā mihi ki ngā mōrehu, ki ngā paru ringa, ngā mōrehu kua kōrerohia ngā kōrero, kua eke te atamira, a kua eke te kōrero. Tēnā he wā hei whakawātea a tātou katoa, koutou e whakarongo ana, mātou e noho ki tēnei whare tupuna o Tumutumuhenua. I mua i te karakia, ka waiatatia te hunga nei, te marae o te whare nei, te waiata Whakataka Te Hau, nā te hau ēnei kōrero, ēnei here ka makere, he waiata, he karakia, tēnā tātou katoa.

[English: greetings to everyone assembled here today, and I must acknowledge the survivors, the victims. What has been said has been said and those have been given a platform to share their experiences and now we give a chance, opportunity to clear the way for those listening and for those in this house before the prayer, the people of this marae will sing the song Whakataka Te Hau so that these bonds shall be removed. We will have a song and then a prayer, thank you.]

(Waiata: Whakataka te hau, ki te uru, whakataka te hau ki te tonga. Kia mākinakina ki uta. Kia mātaratara ki tai. E hī ake ana te atākura, he tio, he huka, he hauhū. Tīhei mauri ora).

[English: cease the winds to the west. Cease the winds to the south. Let the breeze blow over the land and let the breeze blow over the sea. Let it come with a redtipped dawn, a sharpened air, a touch of frost. And the promise of a glorious day. Behold, the breath of

life. Behold, the breath of life. Cease the winds from the west, cease the winds to the south, let the breeze blow over the land and over the sea. Let the redtipped dawn come with a sharpened air, a touch of frost and the promise of a glorious day.]

(Karakia: Whakataka te hau, ki te uru, whakataka te hau, kia mākinakina ki uta, kia mātaratara ki tai, e hī ake ana te atākura, he tio, he huka, he hauhu, ēnei kōrero kua whārihikihia ēnei rā ka tuku atu ki te pātū o te whare te pou tuarongo ki a koutou o te wāhi ngaro. Pupuritia ngā kōrero o ngā mōrehu o tēnei rā, āpōpō ka kōrero anō. I tēnei wā ka tukuna ngā kōrero, ngā taumahatanga ki a koutou. Mā koutou e kawē mō mātou, i runga i ngā whakapono, i runga i te aroha, i runga i te rangimārie. Nā tēnā ka mihi atu, ka tuku atu ngā whakawhetai ki a koutou ngā tūpuna, moe mai, hoki wairua mai, haere. Mauri ora ki te whare, mauri ora ki tēnā ki tēnā o tātou. Hikina te wairua, ki te Atua. Māna koe e manaaki e tiaki i ngā wā katoa, tūturu o whiti whakamaui kia tina, tina, hui e, tāiki e, mauri ora.

(English: and all of the evidence that was presented today will adorn the walls of this house. And to those who have passed on to the other side, and who hold on to the accounts. And we acknowledge the survivors, and they will share their experiences once again.)

So at this time we give the difficulties and the pressures to you, to be responsible for them and good faith with compassion and with peace and harmony. And so with that in mind, I acknowledge and give thanks to the ancestors, may they rest in peace and return spiritually. I acknowledge the house and to each and every person here, may we be uplifted spiritually by our creator who will take care of us at all times. Gather together and let it be done, thank you).

Hearing adjourned at 5.21 pm to Tuesday, 8 March 2022 at 10 am