

**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'imuumua 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: 10 March 2022

TRANSCRIPT OF PROCEEDINGS

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1 [10.00 am]

2 **COMMISSIONER STEENSON:** Mōrena tātou (good morning). Nau mai haere mai ki te
3 Tumutumuwhenua i tēnei rā (welcome to Tumutumuwhenua today). I now will ask our
4 haukāinga Ngāti Whātua Ōrākei to waiata and karakia to open the day. Kei a koe (over to
5 you now).

6 **KAUMĀTUA WYLLIS:** Tēnā rā tātou katoa, koutou kua honohono mai ki tēnei o ngā rā tuawhā.
7 Ka mihi rā, ka mihi rā. Ka tīmata tātou nei ata i te waiata ‘E Ihowa,’ katahi ka karakia,
8 katahi ka mihi, ā, ki te minenga katoa, nō reira tēnā tātou, tēnā tātou, kia ora tātou.
9 [English: Greetings one and all and to those who are joining us on day 4, acknowledgments
10 to you all. We begin our proceedings with the waiata ‘E Ihowa’ and then a karakia and
11 acknowledgments following. So, to all gathered, greetings.]

12 Waiata ‘E Ihowa’: E Ihowa, whakarongo mai ki te tangi o te iwi e. E Ihowa
13 whakarongo mai ki te tangi o te iwi e. Āwhinatia mai rā tātou e huihui nei tae noa ki te
14 mutunga, e Ihowa. Whakamoemiti ki te Atua i ngā wā katoa. Ko ia te huarahi, te pono, te
15 oranga. E Ihowa, whakarongo mai ki te tangi o te iwi e. E Ihowa whakarongo mai ki te
16 tangi o te iwi e. Āwhinatia mai rā tātou e huihui nei tae noa ki te mutunga, e Ihowa.
17 Whakamoemiti ki te Atua i ngā wā katoa. Ko ia te huarahi, te pono, te oranga. Ko ia te
18 huarahi, te pono, te oranga.

19 [English: Waiata ‘E Ihowa’: Jehovah listen to the cries of the people. Oh Jehovah,
20 please listen to the cries of the people. Help us, we who are gathered here until we reach
21 the end oh Jehovah. We give thanks to God at all times. He is the way, the truth and the
22 life. Oh Jehovah, please heed the cries of the people. Oh Jehovah, please heed the cries of
23 the people. Help us, we who are gathered here, until the end. Oh Jehovah, we give thanks
24 to God at all times. He is the way, the truth and the life. He is the way, the truth and the
25 life.]

26 Karakia: E Ihowa, tēnei te īnoi atu ki a koe kia tukua mai tō wairua hei ārahi, hei
27 atawhai, hei korowai i a mātou i tēnei ata, i tēnei rā hoki. Tono atu ki ngā māreikura, ki ngā
28 whatukura hei āwhina, hei tautoko te minenga e kōrero i te rā nei. Waihoki ki ngā kaimahi,
29 ki ngā rangatira o tēnei whare i a rātou e whakarongo ana ki ngā mamae, ki ngā kōrero ā
30 tēnā, ā tēnā. Nō reira, i runga i ērā kupu tawhito, ‘hea aha te mea nui o tēnei ao? Māku e kī
31 atu, he tangata, he tangata, he tangata.’ Ka aroha atu ki te tangata, kia manawanui te
32 tangata, kia ora te tangata i runga i tōna māiatanga. Tūturu o whiti whakamaui kia tina
33 (tina), hui e, tāiki e. Tēnā rā tātou katoa. Mauri ora ki a tātou katoa.

1 [English: O Jehovah, we pray to you to send your spirit to us to guide us, to care for
2 us and to protect us this morning, and today. Extend your blessing to those respected
3 women and men, to help them and support them as they give evidence today. Furthermore,
4 to the staff, to the Commissioners within this house as they listen to the pain and to the
5 evidence of each and every witness. And so, upon the old words, ‘what is most important in
6 this world? It is people, it is people, it is people.’ And so, I sympathise, be compassionate
7 to people, be determined and acknowledge their courage. Bring together, join together and
8 let it be done. Acknowledgements and a thriving mauri to us all.]

9 Waiata: Ko te aroha anō he wai e pupū ake ana. He awa e māpuna mai ana i roto i
10 te whatumanawa. Ko tōna mātāpuna he hōhonu, ā, inā ia ka rere anō. Ko tōna mātāpuna he
11 hōhonu, ā, inā ia ka rere anō. He tai timu. He tai pari. He tai ope. He tai roa. He tai nui. He
12 tai nui. He tai nui.

13 [English: love and compassion is like water that springs forth. Tis like a river
14 originating from a spring in our hearts. And its source is deep and in time it will soar once
15 again. Its source is deep and once again it will soar in time. Tis the ebb and flow of the
16 tides, tides that bring together groups of people and it is a great tide, a great tide, a great
17 tide.]

18 **KAUMĀTUA CLAY:** Tēnā rā tātou. E tautoko ana ngā mihi ki a koutou katoa kua whakakao
19 mai nei i tēnei rangi i raro i te tuanui o Tumutumuwhenua. Nau mai, piki mai. Ka huri ngā
20 mihi ki te rangatira, e Tumohe Clarke, mai i Waikato, Ngāti Raukawa, Ngāti Korokī
21 Kahukura, Ngāti Hauā, Ngāti Raukawa, tēnei te mihi atu, e te rangatira, e te pāpā, nō mātou
22 o Ngāti Whātua ki Tāmaki, mai te whare Tumutumuwhenua i Ōrākei.

23 [English: Greetings, I support the acknowledgements to you all who have assembled here
24 on this day under the roof of Tumutumuwhenua. Welcome back. I want to acknowledge
25 the leader Tumohe Clarke from Waikato Ngāti Raukawa, Ngāti Korokī Kahukura, Ngāti
26 Hauā, Ngāti Raukawa. I want to acknowledge you, the leader, the elder, on behalf of Ngāti
27 Whātua in Auckland, from the ancestral house Tumutumuwhenua of Ōrākei.]

28 Nei rā te mihi pōhiri, nei rā te mihi maioha ki a koe. Haere mai. Ko tēnei tō rā, e te
29 rangatira, ki te whakamōhiotia mai e koe ki ngā Kaikōmihana e pā ana ki ō mōhiotanga, ō
30 whakaaro e pā ana ki ngā mahi tūkino i whakapāngia ki a koe. Nō reira, e te pāpā, kia
31 kaha. Tēnā koe i tō māia, i tō kaha ki te haere mai ki te kōrero. Nō reira, kia kaha e te
32 pāpā, e mihi ana ki a koe me tō whānau, tō iwi i tēnei rangi, mai mātou o Ngāti Whātua.
33 Nō reira tēnā koe, tēnā tātou, tēnā tātou katoa. Kia ora rā.

1 [English: We invite you, we greet you affectionately, we welcome you. This is your
2 day, you the respected one, to inform us and the Commissioners about your experiences
3 and thoughts of the -abuse that you faced. So, to our elder, be strong. I acknowledge your
4 strength and your courage to come and speak here today. A-and so, be strong. I want to
5 acknowledge you and your whānau and your iwi on behalf of Ngāti Whātua. And so, I
6 acknowledge you, I acknowledge everyone. Thank you.]

7 Mōteatea: He aha te hau. He aha te hau e wawara mai? He tiu, he raki, nāna i a mai
8 te pūpū tarakihi ki uta. E tīkina atu e au te kōtiu, koia te pou, te pou whakairo ka tū ki
9 Waitematā, i ōku wairangi e. He aha te hau. He aha te hau e wawara mai? He tiu, he raki,
10 nāna i a mai te pūpū tarakihi ki uta. E tīkina atu e au te kōtiu, koia te pou, te pou whakairo
11 ka tū ki Waitematā, i ōku wairangi e. Kōkiri.

12 [English: What is that murmuring sound upon the north wind that cast my paper
13 nautilus ashore which I plucked from the north wind and thus claimed, it is the carved pillar
14 that stands in the Waitematā harbour that I see in my distressed state. What is that
15 murmuring sound upon the north wind that cast my paper nautilus ashore, which I plucked
16 from the north wind and thus claimed it is the carved pillar that stands in the Waitematā
17 harbour that I see in my distressed state, advance.]

18 Tēnā rā tātou katoa. Kia ora. [Acknowledgements to all. Thank you.]

19 **COMMISSIONER STEENSON:** Tēnā koe, e Matua Clay i tō karakia, nāu i ora ai i ngā kawa
20 nei. Well, tēnā koutou, tēnā koutou, ngā mihi mahana ki a koutou.

21 [English: Greetings Elder Clay for your opening karakia which will allow our kawa
22 protocols to thrive. So, greetings, greetings, warm greetings to you all.]

23 Hello everyone, welcome to day four of our Māori hearing here at
24 Tumutumuhenua. A priority for the Royal Commission is to ensure we have an
25 accessible hearing, and with that we have sign language interpreters, we also have te reo
26 Māori interpreters who are interpreting into English for the sign language interpretations
27 and for the stenographer who's writing closed captions, and also for the transcripts of the
28 hearing so that everybody can access what is being said. Ms Spelman, ngā mihi o te wā
29 (greetings to you). Can you provide an overview of today's hearing please.

30 **MS SPELMAN:** Tēnā koe e te Heamana, tēnā koutou ngā Kōmihana. E mihi ana ki a koutou,
31 Ngāti Whātua Ōrākei, nā koutou i whakatuwhera tō tātou rā ka tika, i raro i te korowai
32 manaaki o tēnei whare, ko Tumutumuhenua. Nō reira, e mihi ana ki a koutou. Otirā ki a
33 koutou e mātakitaki mai, tēnā koutou.

1 [English: Thank you Madam Chair. Greetings to the Commissioners. I want to
2 acknowledge Ngāti Whātua Ōrākei, who opened our day under the caring cloak of this
3 ancestral house Tumutumuwhenua, and rightly so. Acknowledgments to you. I also wish
4 to acknowledge those joining in remotely.]

5 Madam Chair, before I make some opening comments for the day, I know that we
6 have another counsel joining this morning who will need to make an appearance, so if we
7 could please bring up counsel on the screen.

8 **MRS GUY KIDD:** Tēnā koutou katoa, ko Fiona Guy Kidd ahau (greetings, my name is Fiona
9 Guy Kidd), I'm appearing on behalf of the Anglican Church. I bring greetings and
10 acknowledgment of Mr Clarke from Archbishop Don Tamihere of Te Pīhopatanga o
11 Aotearoa, Pīhopa (Te Kitohi) of Te Pīhopatanga o Tai Tokerau (Bishop Te Kitohi of the
12 North) and the St Stephen's School Trust Board. Thank you.

13 **MS SPELMAN:** Tēnā anō (thank you once again). Madam Chair, I would like to open today
14 with a whakataukī for us to consider during the day. E tika ana tēnei whakataukī o te rā
15 (today's proverb is appropriate). He kokonga whare e kitea, he kokonga ngākau e kore i
16 kitea. A corner of the house may be seen and examined, not so the corners of the heart.

17 In the kōrero that we will hear today, we will hear from two survivors, now adults,
18 about their experiences as children. One of them will say they learned very quickly as a
19 child that no one listens to you, you have a sense of hopelessness so you don't feel like
20 there is any point opening up. In this whakataukī that speaks of what is within the heart,
21 what is within the inner most secrets held within each person is something that these
22 survivors today are being brave and opening up so that we here in Tumutumuwhenua and
23 that we of Aotearoa may see what it is within.

24 Ko te kaiwhakaatu tuatahi ko Tumohe Clarke (the first witness is Tumohe Clarke).
25 Mr Clarke will share his experiences of abuse in State care, but he will also speak about the
26 experiences of his siblings acknowledging he comes from a whānau and he does not stand
27 as an individual. He will speak of his siblings who have passed on so that their kōrero can
28 also be heard. He will share about the abuse that their whānau suffered while in State care
29 and the impacts that that has had on them, both as individuals and within the whānau across
30 generations.

31 Mr Clarke will be joining us today from Kirikiriroa Hamilton. He is assisted by
32 members of the Māori investigation team, Luke Claasen and Waimirangi Mihitea who are
33 also in Hamilton. Two weeks ago, Mr Clarke recorded part of his evidence at his marae
34 Kai a Te Mata Marae in Morrinsville shortly before the marae was closed due to Covid19.

1 He will have a number of his whānau with him in support today, and after we have viewed
2 the prerecorded video, which is about two and a half hours long, there will be some further
3 kōrero between Mr Clarke and Mr Claasen.

4 Whai muri te wā kai, ka tahuri atu tātou ki a Ms NN, (English: after our meal break
5 we will turn to Ms NN). After the lunch break we will then turn to hear from another
6 witness who is anonymous and she is known as Ms NN. She prerecorded her evidence
7 with me and Indiana Shewen back on 21 January this year at Te Wananga o Raukawa in
8 Otaki. She has chosen not to join our session by live link today so we will be hearing from
9 her by way of the video and I will make some brief comments before that video is played.

10 She will be sharing about her experiences in State care, the neglect of social
11 workers, and including how that neglect exacerbated her experiences of abuse. She will
12 also talk about her experiences of racism within the State care system and the impacts that
13 the abuse, neglect and racism have had on her. I acknowledge both the survivors today
14 who are being so brave to let us see into the corners of their heart. Nō reira, e mihi ana ki a
15 kōrua, otirā ki a koutou, tēnā tātou katoa (English: and so, I want to acknowledge you both
16 and to everyone, thank you).

17 And Madam Chair, if we could now pass over to Mr Claasen who will be beginning
18 with Mr Clarke today.

19 **COMMISSIONER STEENSON:** Tēnā koe Ms Spelman i tō kōrero he tīmata tēnei rā. (English:
20 Thank you for your introductory remarks). Thank you for your opening comments before
21 we do pass over. Now let's go to Mr Claasen in Hamilton.

22 **MR CLAASEN:** Tēnā koe te Heamana, ka taea e koutou te rongō i a au? (English: thank you,
23 Madam Chair, are you able to hear me?)

24 **COMMISSIONER STEENSON:** Tēnā koe rangatira (greetings).

25 **TUMOHE CLAYTON CLARKE**

26 **MR CLAASEN:** Mōkau ki runga, Tāmaki ki raro, Mangatoatoa ki waenganui. Pare Hauraki, Pare
27 Waikato, Te Kaokaoroa-o-Pātetere, Te Nehenehe Nui. Tihei mauri ora. I te tuatahi, he tika
28 kia mihi atu ki tō tātou Matua nui i te rangi, me te mihi atu ki a koutou e te mana whenua i
29 ārahi i a mātou i te ata nei, tēnei au te mihi atu ki a koutou. Ki a koe e te Heamana, ki a
30 koutou ngā Kōmihana, huri noa ki te māngai uia, tēnā koutou. E mihi ana ki ngā mate, ngā
31 mate o tēnei o ngā whānau, kāore i whai wā kia tae mai i te rā nei. Hoki mai ki a tātou te
32 hunga ora, tātou kua tae mai i te rā nei, nei rā te mihi atu ki a tātou.

33 [English: Mokau above, Tāmaki below, Mangatoatoa in between Pare Hauraki, Pare
34 Waikato, te Kaokaoroa o Pātetere, Te Nehenehe Nui. Behold the breath of life. Firstly, it

1 is appropriate that I acknowledge our Lord in heaven and also to you, the home iwi who
 2 have guided us this morning, and so I want to acknowledge you all. To you Madam Chair,
 3 and to your fellow Commissioners, including the legal counsel, greetings. I acknowledge
 4 those who have passed, and the death within this whānau, and so are unable to be present
 5 today. Returning now to the living, I pay respect to those who are here today, greetings.]
 6 Ko au tēnei, ko Luke Claasen, he rōia ki te Kōmihana, e noho nei ki te taha o tō tātou
 7 purapura ora, a Tumohe Clarke. Ko tā māua mahi, ko Waimirirangi Mihitea, e ārahi noa
 8 iho i ngā kōrero. Nā māua te whiwahi, nā māua te hōnore nui i roto i ngēnei o ngā
 9 tūāhuatanga. Kua rongō i ngā kōrero i ngā wiki e rua kua pahure ake. I tae ā-tinana mai
 10 māua ki te rekoata i ngā kōrero i runga i te kaupapa Māori, i runga i ngā tikanga Māori, ki
 11 te marae o Kai a te Mata. Ko tā māua mahi i te rā nei, tā mātou mahi i te rā nei, te ārahi noa
 12 iho i ngā kōrero, kia puta ai ko ngā kōrero katoa, kia tau ai te rangimārie ki waenganui i a
 13 tātou katoa.

14 [English: I am Luke Claasen, legal counsel of the Royal Commission sitting beside
 15 our survivor, Tumohe Clarke. My role, along with Waimirirangi Mihitea, is to guide the
 16 evidence. It is our privilege and honour to be involved in this. We have heard the evidence
 17 over the past two weeks and we arrived in person to prerecord the evidence in the Māori
 18 way, and with Māori traditions in mind at Kai a Te Mata Marae. Our job today is merely to
 19 guide the providing of evidence so that all of the evidence can be spoken and so that peace
 20 can reign amongst us all.]

21 Ka huri ngā mihi ki a koe, e te rangatira o tēnei wā, a Tumohe. Mai i a mātou, tēnei au te
 22 mihi atu ki a koe mō tō kaha, mō tō māia i roto i ngā mahi. He kaumātua, he kaikōrero, he
 23 rangatira, otirā he purapura ora anō hoki. Mōu te rā i tēnei wāhanga, nā reira ka tukuna te
 24 rākau atu ki a koe.

25 [English: I turn to acknowledge the leader Tumohe at this time. On behalf of all of
 26 us we acknowledge you and your strength, your courage within these proceedings. You are
 27 an elder, an orator, a leader and indeed a survivor. This is your day. And so, I give you an
 28 opportunity now to speak.]

29 **MR CLARKE:** Tēnā rā koe, Luke. Papai korōria tonu ki tō tātou Matua nui i te rangi, nāna ngā
 30 mea katoa i homai ki a mātou, nāna ngā mea katoa i hanga. Nō reira, i roto i tērā, tēnei au e
 31 mihi tonu ki tō tātou kaikarakia, ki a koe Clay, e te rangatira, nāu anō i poupoua te aho ki te
 32 whenua, kia tuku atu ki te rangi, otirā, mai i te rangi ki te whenua, kia tūhonohono tātou te
 33 hunga ora e tau nei ki tō tātou Matua nui i te rangi. Tēnei au ka mihi, tēnei au ka mihi,

1 tēnei au ka mihi, e te amorangi. Tika ana ērā o ngā kōrero, ‘ko te amorangi ki mua, ko te
2 hāpai o ki muri.’ Nō reira, tēnei ngā hāpai o e mihi tonu ana ki a koe.

3 [English: thank you Luke. Honour and glory to our Lord and creator who is responsible for
4 all things and created all things. And so with that in mind I wish to acknowledge to you,
5 Clay, who conducted our opening prayer, karakia, who put the pou, the pillar into the
6 ground and from the heavens to the land, we are connecting to our creator in heaven. So
7 with that in mind I acknowledge you and thank you, thank you, thank you to the professor.
8 It is appropriate that we acknowledge what happens in the front and in the back. So with
9 that in mind I thank you very much.]

10 E te tēpu, e te Tiamana o te poari o te Kōmihana e aro mai nei, e aro taringa mai nei ki tōku
11 reo me te reo o rātou e noho ana i raro i te maru o te State i ngā wā o mua, e rongo ana i ngā
12 āhuatanga i pā mai ki o mātou kiri, tēnei au ka mihi. Tēnei au ka mihi ki a koutou, whera
13 hoki i ngā tini mate o tātou katoa, rātou kua whetūrangitia. Ko mātou kē ngā mōrehu, nō
14 rātou te waimarie, rātou anō kua haere atu ki tua o te ārai, ki tō tātou Matua nui i te rangi.
15 Kore he mamae e pā atu ki a rātou. Kore he tūkino e pā atu ki a rātou. Engari, tēnei mātou,
16 ngā mōrehu, hei māngai mō rātou kua whetūrangitia.

17 [English: To the panel, Madam Chair of the Royal Commission who is focused and
18 listening to my voice and the voice of those who sit under, who lived under State based care
19 and who felt the abuse that we suffered and so I acknowledge that. I also wish to
20 acknowledge you and our many deceased amongst all of us, those who have joined the
21 stars. We are the survivors and they were fortunate, those who have passed beyond the veil
22 to our Lord creator in the heaven. And so, they will not experience any pain anymore, or
23 abuse. However, we, the survivors represent those who have joined the stars.]

24 Nō reira, e tō tātou haukāinga, o Tāmaki whānuitia, o Tāmaki ki Ōrākei, tēnei au e mihi nei
25 atu ki a koutou katoa, nā koutou anō i manaakitia mai tō tātou kaunihera, tō tātou
26 Kōmihana, kia tutuki pai i ngēnei o ngā kaupapa. Te maha hoki o ngā ariā e rere ana i roto
27 i tōku ngākau e pā ana ki tēnei. Kāore au i te tino hiahia kia kōrero mōku ake, te kano i ērā
28 o ngā kōrero, ‘kāore te kūmara i te kī ai i tōna ake reka.’ Engari, ko taku tino hiahia, kia
29 tutuki pai ai ngā reo o aku tuakana teina. Rātou kāore anō kia ora tonu, kia tutuki i ngēnei,
30 kia puta mai o rātou ake reo. Engari, kāore au e hiahia ana kia ngaro atu i wērā āhuatanga.
31 I te wā e kī ana ahau i tōku kōrero e pā ana ki ngā tūkino i pā mai ki ahau, ko te pāpai au,
32 me pēwhea aku tuakana teina, rātou kua hinga ki te pō i ngā wā o mua. Te moatatanga o tā
33 rātou hinga nā. E kore e tāea e rātou kia tutuki i tēnei putanga mō te āhuatanga i pā atu ki a
34 rātou.

1 [English: And so, to our home people throughout Auckland, Tāmaki, Ōrākei, so I wish to
 2 acknowledge you all, it is you who have taken care of our counsel, our Commission, so that
 3 we can accomplish this matter. There are many ideas and thoughts in my mind about this
 4 matter. I do not wish to talk only about myself. As the saying goes, "the kūmara does not
 5 speak of how sweet it is", but my great desire is that we give voice to my seniors and my
 6 juniors, those who have not yet, who did not live to provide their voice. But I do not really
 7 want to miss those aspects, because when I spoke of the abuse that I experienced, I asked
 8 myself what about my younger siblings and older siblings, those who passed who have
 9 passed on and they passed on too early. And they are not able to be involved and to share
 10 their experiences.]

11 Nō reira, tēnei au, he māngai mōrehu mō rātou mā. Kāore e roa, ka whakarongo ana
 12 koutou ki te maha o ngā kōrero. Ehara ērā ko ngā kōrero katoa e pā ana ki ngēnei o ngā
 13 tūkinō, engari, he poto noa iho te wā, he tino roa te wā o tō mātou tupuranga. Ko taku tino
 14 pōuri, ko au anahe te māngai e mahara tonu ana i te tīmatanga o tō mātou noho i raro i te
 15 maru o DSW. Tō tātou tukuna atu ki wī, ki wā, mate katoa rātou kua haere ki Tūwharetoa.
 16 Ko māua ko taku tuahine me tōku pōtiki - he pēpi rāua tahi i te wā i wehewehe mātou, nō
 17 reira kāore he maharatanga tō rātou mō te tīmatanga o tēnei. Nōku te waimarie ka taea e au
 18 te puta i ngēnei o ngā kōrero.

19 [English: And so, I am a surviving representative of those. It won't be long until
 20 you will hear all of the evidence. That is not all of what I have to say about the abuses that
 21 I experienced, however, we only have a short time, but we had a long difficult upbringing.
 22 What makes me sad is that I am the only one left who can remember the beginning of our
 23 lives under the DSW State care. All those taken to the Tūwharetoa tribal region suffered.
 24 Myself and my sister and my youngest were only babies when we were separated and so
 25 they cannot remember what happened in the beginning. I am fortunate that I am able to
 26 share those experiences.]

27 Heoi, ehakē tēnei te kume roa o ngā kōrero, mōhio ana tonu te maha o ngā kōrero kei mua i
 28 a tātou, nō reira tēnei au e mihi nui atu ki a koutou katoa, tae noa ki ō koutou kaimahi i
 29 haere mai nei, kia rikoata i ngēnei o ngā kōrero. Tēnā rā koutou e te iwi, tēnā rā koutou,
 30 tēnā rā tātou katoa.

31 [English: So, I do not wish to prolong these sentiments. I know that there is much
 32 kōrero to hear ahead of us and I want to acknowledge you and thank you, including your
 33 staff who came to record this evidence. So, I want to acknowledge the iwi and everyone.

1 [English: Greetings Tumohe. We have arrived at your marae, please, tell us, the
2 Commissioners and to those watching, why we have arrived here at this time.]

- 3 A. I tae mai mātou i konei nā taku hiahia, kia puta mai taku kōrero ki runga i tōku ake marae
4 mō taku tuakana teina, rātou e moemoe roa i roto i tō mātou urupā kei muri raka i ahau, ki
5 runga i tō mātou whenua, ō mātou urupā o Te Kōhī. Ko au tā rātou māngai. Ko au te
6 mōrehu. Ko au te tuakana kei te toe. Nō reira, tino hiahia ana ahau kia tū rangatira ki runga
7 i tōku ake marae, hei tūranga tērā mō rātou. Kei reira tōku ngākau. Nō reira, tēnei au e
8 mihi nui, ka taea. Autaia te tutuki i te kaupapa ki runga i ō mātou tūturu whenua o Kai-a-
9 te-mata nei. Kia ora.

10 [English: We came here upon my desire to tell my story on my marae for my siblings, those
11 who are resting in our cemetery of Te Kōhī. I am their representative. I am the survivor. I
12 am the older sibling that remains. So, I really wanted to stand nobly upon my own marae
13 on their behalf. And that is where my heart lies. And so, I want to acknowledge that it can
14 be done, to do what needs to be done on our ancestral lands here of Kai-a-te-mata. Thank
15 you.]

- 16 Q. Tēnā koe, e te rangatira. Tēnā, whakamārama mai ki a tātou ko wai koe, me te kaupapa o
17 tēnei o ngā rā.

18 [English: Thank you, respected leader. Please, explain who you are and the matter before
19 us on this day.]

- 20 A. Ko taku ingoa ko Tumohe Clarke. Ko taku ingoa Pākehā ko Clayton Clarke. Koirā te
21 ingoa tapaina au mō te kura. Engari, mō taku whakapapa, Tumohe Tuwhakaea, ā, ka
22 tūhono ko Tumohe Clarke. He uri ahau o Ngāti Korokī, o Ngāti Hauā. Ko Ngāti Korokī
23 ko tōku pāpā, ko Mātenga Clarke, ko ēnā tētahi o ngā tēina o Te Kāpo Clarke o
24 Maungatautari, o te whare Tuwhakaea. Ko taku māmā he (redacted). He uri o te tipuna
25 Kiwitahi Hotene. Nō reira, kia ora mai tātou.

26 [English: my name is Tumohe Clarke. My- Pākehā name, English name is Clayton Clarke.
27 That was the name that I was given at school, but under my whakapapa I am Tumohe
28 Tuwhakaea. I am a descendant of Ngāti Korokī, of Ngāti Hauā. Ngāti Korokī, my father
29 was Matenga Clarke who was one of the younger siblings of Te Kapo Clarke of
30 Maungatautari, of the house of Tuwhakaea. My mother - – GRO-B- was a descendant of
31 the ancestor Kiwitahi -Hotene. And so, thank you.]

- 32 Q. Tēnā koe Tumohe (Thank you Tumohe). Now we're working from your brief of evidence
33 that you signed and putting that to you that you affirm everything that you have signed in
34 there is accurate and true?

- 1 A. Āe, kua pānuitia, kua mārama, kua haina, otirā kua tohungia e au wēra o ngā kōrero.
2 [English: Yes, I have read, I understand, I have signed it and I have given my assent to
3 that.]
- 4 Q. Tēnā koe. E rongō ana i te reo e rere ana, kei a koe te tikanga mēnā e hiahia kia huri ki te
5 reo Pākehā, ki te reo Māori rānei. Heoi, ko te katoa o ēnei o ngā pātai kei roto i te reo
6 Pākehā.
7 [English: Thank you. I can the language flowing and it is up to you if you want to speak in
8 English or in Māori. Although all of these questions are in English.]
- 9 A. Kei te pai tēnā, kei te mārama au i te reo Pākehā. Engari, kia ū au i roto i tēnei o ngā
10 kaupapa, ko taku tino hiahia, kia mau tonu ki tōku reo.
11 [English: That's fine, I can understand English. However, I want to, in this matter, remain
12 committed and maintain my language, my reo.]
- 13 Q. Kia ora. Ko te tīmatanga o tō kōrero, e kīia nei ko te taura herea ngākau o te tuakana teina,
14 e kore e whati. Tēnā, kōrerohia mai mō tērā o ngā kōrero.
15 [English: Thank you. The commencement of your evidence pertains to the sibling
16 relationships that can never be broken. Please speak about that saying.]
- 17 A. Tupu tahi ko aku tuākana teina. I roto i tō mātou kotahitanga he herenga. He herenga o te
18 tuakana teina. Ahakoa wehewehe ana mātou, tē taea e mātou te wareware. Ka whakaaro
19 mātou mō mātou i ngā wā katoa. E kite ana au i roto i ētahi o ngā kōrero i te wā e tamariki
20 ana au, mō taku tau tuatahi, kīhai au e hiahia kai. Te tikanga, ko te mokemoke. Kua
21 whakaaro te DSW, ko te Department of Social Welfare, whakaarohia e rātou tērā pea mō
22 ana mātua, mō tōna whaea pea, e hē. Mō aku tuakana teina. Pērā hoki rātou ki a au. Kei a
23 rātou, rātou, engari e hiahia ana rātou i te tangata kua ngaro. Pērā hoki au, e hiahia ana mō
24 aku tuakana teina. Kāore he tangata i reira rā kia akiaki, kia whakahōha, kia kata, kia patu,
25 ngā āhuatanga o ngā tamariki mokopuna. Nō reira, nui rawa te mokemoke mō aku tuakana
26 teina.
27 [English: We grew up together, our siblings, and as we live together there are those bonds,
28 those connections between the elder and the younger siblings. -E-ven though we are
29 separated, we can never forget. We think of each other at all times and I saw within some
30 of the- kōrero when I was a child and when I was only 1, I did not want to eat. And that
31 was due to loneliness. The DSW, Department of Social Welfare, thought that perhaps it
32 was for his parents or mother. No, that was wrong, it was for my siblings. And they felt
33 the same about me. They had themselves, but they still wanted the one who was lost to
34 them. There were no people there for me to encourage, or annoy, to laugh with, to hit, all

1 those sorts of things that children do. And so, I was so lonely and missed my siblings
2 terribly.]

3 **Q.** Tēnā koe me ō kōrero. Ko wai ō tuakana teina? E hia ngā tau i waenganui i a koutou?
4 [English: Thank you for your words. Who are your siblings and what is the age difference
5 between you?]

6 **A.** Ko Kimiora, ko ia te mātāmua o tātou katoa. Puta mai ia i te tau 1960. Kimiora, ko ia tō
7 mātou - he āhukatanga whēnā i te māmā. Ko ia te tino pakeke o tātou. Tuarua ko Ngaire,
8 Ngaire Te Inuwai. Puta mai ia, '61. Muri mai a ia ko au, '63. Ko taku teina ko Matenga,
9 '64. Ko taku tuahine, Gaylene, '65. Ko taku tuahine, '67, ā, ka wehewehe mātou i te '68.
10 Katahi ka puta mai taku pōtiki, '69. Kua hapū taku māmā mō te toru marama i te wā kua
11 wehewehe mātou. Nō reira koinei te tikanga, āe, ā muri mai o tō mātou wehenga i puta mai
12 ko taku pōtiki.

13 [English: Kimiora is the eldest of us all and was born in 1960. Kimiora was our- – she had
14 a motherly nature. The second eldest was Ngaire, Ngaire Te Inuwai, who was born in
15 1961. Following Ngaire was myself who was born in 1963 and after that was Matenga who
16 was born in 1964, and my sister Gaylene was born in 1965. My other sister was born in
17 1967, and we were separated in 1968. Then the youngest sibling was born in 1969. My
18 mother was three months pregnant when we were separated and that's the reason the
19 youngest sibling was born after we were separated.]

20 **Q.** Tēnā koe. Kei konei koe me ō rātou kōrero, ko koe anake e ora tonu ana?
21 [English: Thank you. You are here carrying their stories. Are you the only one who is
22 alive?]

23 **A.** Kāo, kāo, ko au me (redacted) me (redacted), nō reira, ko tēnei te wā i wehewehe mātou, 18
24 ngā marama tana pakeke. Ko taku pōtiki, kāore anō kia puta mai. Nō reira ko au anake te
25 mōrehu e mahara ana ngā āhukatanga i mua o tō mātou wehe. Te tūhononga ki ō tātou
26 whānau - kei whea rā ō mātou marae, kei whea rā ngā mea katoa, nā te mea tipu mai au i
27 roto i ngēnei o ngā wāhi.

28 [English: No, myself -and – GRO-B- and so it was at this time that we were separated, my
29 sibling was only 18 months old and the youngest had not been born yet. And so, I am the
30 only surviving sibling who can remember what happened before we were separated. Our
31 connections to our- whānau - where our marae are and where everything is because I grew
32 up in this area.]

33 **Q.** Pai. Tēnā, kōrerohia mai mō ō mātua me ō tau i tipu mai ana koutou.

1 [English: Good. Please, tell us about your parents and the years you spent growing up with
2 them.]

- 3 A. Mate ai taku tuahine, Gaylene, i te tau '68 i te marama o Hepetema. Mai i reira rā kua
4 tangohia te Kāwanatanga i aku mātua. Ko taku māmā, me taku pāpā. Nui te aroha o mātou
5 ki ō mātou mātua, ahakoa ngā painga, ngā kino kua pā mai ki a mātou mai i a rāua, nui tonu
6 te aroha, whērā i ngā tamariki mō tō rātou māmā, tō rātou pāpā. Ko Kimiora, ko Ngaire,
7 me taku teina, ko Martin, i neke atu ki Tūwharetoa. Ko māua ko taku tuahine ko (redacted)
8 ka nuku atu ki Te Pūaha o Waikato i roto i Tainui tonu. I te putanga mai o taku pōtiki, kua
9 wehe atu ia ki Waihi, Ngāti Ranginui. Kāore mātou i te tino mōhio i tēnā, i tēnā pōtiki, nā
10 te mea i puta mai te pēpi, tuku atu. Kāore he tino tūhonohono ki a mātou. Engari, ko
11 mātou e tino tata ana ki a mātou anō. Ahakoa te maha o ngā kino ka whiu au ki taku
12 tuahine, me tāna ki au, he tino kaha te tūhononga tonu. Nui te aroha ahakoa – we were
13 lucky to survive our childhood with each other.

14 [English: My sister, Gaylene, died in September of 1968, and from that day the
15 Government, the State had removed us from our mother and father. We had great love for
16 our parents in spite of the ups and downs that we experienced. We had a lot of love for our
17 parents like other children towards their mother and father.

18 Kimiora, Ngaire and my younger sibling Martin moved to the Tūwharetoa tribal
19 area. Myself and my sister moved to Te Pūaha o Waikato within the Tainui region. When
20 the youngest sibling was born he'd been moved to Waihi in the Ngāti Ranginui tribal area.
21 We did not really know the youngest sibling because the baby was born and then taken and
22 moved. And so that connection was not made with us, but we were very close to each
23 other. In spite of the- bad things said and done between me and my sister, we still
24 maintained that close connection and we had great love for each other - we were lucky to
25 survive our childhood with each other-.]

- 26 **Q.** He hiahia tāku kia kōrero, kia aro atu ki taua wā i mua i te matenga o Gaylene.

27 [English: I want to speak and focus on that time before the death of Gaylene.]

- 28 A. Te āhuatanga o aku mātua o taua wā. Ko taku pāpā, kaha ia ki te kimi mahi - te maha hoki
29 o ngā rerekē o ōna mahi. Haere atu ia ki Kāingaroa kia mahi i roto i te ngahere, otirā kia
30 tapatapahi i ngā rākau. Haere atu ia i te wā i hoki mai mātou ki te kimi mahi ki runga i ngā
31 pāmu, ā, ko te farmhand. Ko taku māmā, tokoono mātou, nō reira ko tana mahi, tiaki pēpi.
32 Tino kaha ia ki te inu waipiro, me hoki ko tōku pāpā, engari, ko te nuinga o ngā wā i taku
33 maharatanga, haere atu ia ki te tiki i a ia mai i te pāparakāuta. Tino kaha taku māmā mai rā
34 anō, mai rā anō, tae noa ki tēnei wā, he momo taniwha ia. I roto i te painga, i roto i te kino.

1 Ehara ia i te wahine noho wahangū. Engari, nui tonu te aroha o mātou ngā tamariki ki a ia,
 2 me hoki mō tōku pāpā. He tangata jovial, waimārie, rangimārie i te nuinga o ngā wā.
 3 Engari, mehemea ka whakahōhā mātou i tō mātou māmā, hoki mai ia ki te kāinga, ka mea
 4 mai ia - “give that kid a hiding, they been naughty all day.” Kei te whērā hoki taku tuahine,
 5 ko Gaylene, engari, he itiiti noa iho taku tuahine. Kāore e āhei tōna tinana kia ora tonu mai
 6 i wērā o nga patunga.

7 [English: What happened with my parents at that time. My father made strong efforts to
 8 find employment and he'd work different jobs. He went to Kāingaroa to work in the
 9 forests, cutting trees, and he would work on farms as a farmhand. And my mother, there
 10 were six of us and so her job was to look after children. She- -drank a lot of alcohol, and so
 11 did my father, but most of the time, from memory, he would go and get her from the pub.
 12 My mother was very strong, always has been very strong right up until this time. She is a
 13 special kind of taniwha, and not the type of woman who would sit silently. -

14 But we, her children, had a lot of love for her, and also for my father. He was a
 15 jovial man, peaceful, fortunate, lucky, most of the time. But if we would irritate our mother
 16 and he would return home, he would say “give that kid a hiding, they've been naughty all
 17 day.” My sister was like that, Gaylene. My sister was only small and she was not able to
 18 survive those beatings.]

19 **Q.** E hia ōna tau i te wā i mate ia?

20 [English: How old was she when she died?]

21 **A.** Toru. I kite au i tētahi o ngā ripoata e pā ana ki a ia, e kī ai tēnā he special needs. Nō te
 22 mea kāore ia e āhei ki te kōrero, he āhua awkward mō ngā haerenga o tōna tinana, not very
 23 good coordination. Engari, tino kaha ia kia ngana ki te mahi i ngā mahi o ngā tamariki.
 24 You know, she really tried to join in. Ka aroha mātou ki a ia. I ngā pō, ka moe tahi mātou
 25 ngā tamariki. Kotahi te moenga, three up two down, three up three down. Ko Kimiora,
 26 nāna anō ngā ture. Ko wai e moe ana ki runga ake ki a ia, ko wai e moe ki tērā atu o ngā
 27 taha. He pai aku mātua, ahakoa kāore rātou i te perfect parents, but ki a mātou ngā tamariki
 28 ko te āhuetanga o rāua, kei te pai.

29 [English: She was 3. I saw one of the reports pertaining to her and it stated that she was a
 30 special needs child because she was unable to speak and she was quite awkward, not very
 31 good coordination. However, she was very determined to do all the things the children did,
 32 you know, she really tried to join in. We sympathised with her. At night us children would
 33 sleep together. There was only one bed, three up two down, three up three down. Kimiora
 34 had laid down the law of who would sleep at the top and who would sleep at the bottom.

1 My parents were good, although they were not perfect parents, but to we the children, their
2 nature was fine.]

3 They fed us, they looked after us. We used to - -mum used- to take us on trips. She's
4 always been a terrible driver, and sometimes she'd sort of like start to lose concentration
5 because she'd be overtired. So, us kids, we used to sing and we used to sing to keep her
6 awake. So, we learned all the songs from those days, you know, like Irene Goodnight and a
7 whole heap that I can't remember now, but they were all songs from the 50s, 60s, all the
8 old, many of them ballads because that's what the people liked then.

9 But we enjoyed our trips, we enjoyed our mother, we enjoyed our father. He was a
10 giant of a man about 6' 4". Huge, strong, we admired him. And we did not want to be in
11 trouble with him. But he got on with everyone, people called him mandrake because he
12 loved to do magic tricks which as kids we loved. And he was the greatest storyteller
13 I knew, and I always wanted to be a great storyteller like him, because he could lay on the
14 most beautiful bullcrap you could ever hear and people would believe it and it was
15 wonderful. And my baby brother would listen to him and go "wow, really?" And I'd be on
16 the sidelines cracking up. But good speaker in te reo and in English.

17 **Q.** Kia ora. You describe your childhood in a way that you admired and I want to talk to you
18 now about the day that Gaylene passed and how did your life change after that?

19 **A.** The day she passed I actually remember very well. We were told not to go in the room that
20 she was in. The authorities came and Big Nana came. Big Nana I was named after him
21 Tumohe, Tumohe Jack Puhea, loved that man like nothing. He came with him, he needed
22 to. He's mum's stepdad. And we wanted to go to the toilet, and of course we weren't
23 allowed out of the room, we weren't allowed to go anywhere. So one by one we kind of
24 like helped each other out the window, one would go out of time, go and have their wee or
25 whatever and then come back and then we'd help them back in and then next one would go.
26 So we were actually quite resourceful children, even for, you know, from preschool through
27 to primary school.

28 **Q.** Describe that relationship you had with your siblings.

29 **A.** We had a bond, we had an unbreakable bond, and I can say it was unbreakable because
30 even after we got split we were wondering how we could get back together again. But the
31 problem was nobody wanted to suddenly take on six kids, not all at once. So we got split
32 up. And my siblings Kim, Ngaire and Martin they got sent down to Raetihi and myself,
33 I got sent down to Port Waikato. But I was having a hard time for the first couple of
34 months or so, I almost stopped eating altogether, and they were worried and so they were

1 going to give me my kid brother, but they thought that two boys would be a little bit too
 2 hard on the rūruhi, which was dad's older sister who was looking after us, her name was –
 3 GRO-B

4 So then they were going to send Ngaire, but then they figured they can't split Ngaire
 5 from Kim because it would just too hard on Ngaire. I couldn't have Kim because she
 6 looked after the other two, so it ended up being – GRO-B --and – GRO-B -was sent to stay
 7 with me. And so I had somebody to look after, or beat up, because that's what kids do. So
 8 I was the bane of her childhood and sometimes when we think about it it's amazing that we
 9 actually survived childhood-.

10 We did have a lot of good times, we had a lot of bad times. I wouldn't allow
 11 anybody to hit her or beat her up because it was my province, so I would hit her and beat
 12 her up. But if anyone hit her, then I would kind of like - -I was a tough kid and I didn't care
 13 how big or how old they were, they kind of like have to knock me out for me to stop and
 14 then they'd have to leave because as soon as I came conscious again I'd just get back into it.
 15 So I was a terrible kid and I admit that, but I didn't have a bad heart, it's just that I was
 16 stubborn-.

17 **Q.** How old were you when Gaylene passed?

18 **A.** I was 5. Gaylene passed in September, my birthday's in February, so I was 5, I'd already
 19 started school. By that time I'd gone to Matenga Primary, Te Puninga Primary,
 20 Morrinsville Primary, and that was just between the time I turned 5 and September.

21 **Q.** You've described your siblings being placed into care. What happened to your parents?

22 **A.** They had their day in court. My mother was diagnosed as schizophrenic and they were
 23 both institutionalised. Dad not quite so much because of his mental state but they couldn't
 24 split those two up. I don't think either of them would have survived if they were split up, I
 25 think they'd have gone mad without each other, so they kept them together and dad adored
 26 mum, he loved mum. He was smitten by mum and that was it. And so he protected mum
 27 and- yeah-.

28 **Q.** So when Gaylene passed, who turned up on that day?

29 **A.** The authorities came as in the Police, and then I also saw who I called Big Nana. There
 30 was Big Nana and Little Nana. Big Nana was my Koro Jack Tumohe Puhea, he's mum's
 31 stepfather. When mum's father died Nanny Huirua, Nanny Janey, she married again and
 32 that was to get Jack Tumohe Puhea. He was from Otorohanga. And I was given his name,
 33 and because I was given his name probably he spoilt me rotten and I loved that man like
 34 nobody, he was the most precious person in the world.

1 He died in 1971 - - no, he died in 1970 and I didn't know or didn't find out about it
2 until 1971 and I was crestfallen, I was just so -brokenhearted that nobody told me. Gaylene
3 was found in the house at Te Puninga. That's a rural area out of Morrinsville heading
4 towards Te Aroha. We had a place that we were staying at there. And she died because
5 basically her body couldn't take all the beatings that she had been receiving. So she just
6 died in her sleep. The Police actually asked us "what happened?" "She got a hiding."
7 "Why?" "Because she was naughty." You also have to understand that to us if you were
8 naughty you got a hiding, so therefore if you got a hiding and you were naughty, so that
9 was just the way that we were. It was our logic-.

10 **Q.** Did you speak to the Police or --

11 **A.** That was when they asked "what happened to your sister?" So they did ask us, they asked
12 us as a group and they asked us individually "Do you know what happened?" "She got a
13 hiding." "Why?" "She was naughty." We were kids, that's what we saw.

14 **Q.** You describe being separated from your siblings. Where were you placed first?

15 **A.** We weren't all actually separated from that moment. We actually first were - -went
16 together and we ended up being put into Tower Hill Girls' Home in Hamilton. We stayed
17 there for a little while during mum and dad's court trials. I know that because we would ask
18 about them and they'd say "Oh yeah, they've got a court date today or tomorrow." We
19 knew there was a tangi, we wanted to go to the tangi, but we were children and so they said
20 "No, no, no, you don't go to those things." So I never got to spend the -last- - spend the
21 tangihana with her, none of my siblings did. And it wasn't until 1976 that we actually got a
22 stone for her and put it in our- urupā (English: cemetery) so it was eight years before she
23 actually got a stone. And that was partly because my parents were institutionalised, and we
24 were kids.

25 **Q.** What was life like at Tower Hill?

26 **A.** Different, very, very different. Different to what us kids were used to, because we were
27 used to - - we were marae kids, we grew up on this marae, we were used to, you know, the
28 kids, you stayed out of the big people's way, tried not to get into trouble and tried to stay
29 out of sight. Tower Hill, they had rules and regulations and they did things the proper way
30 and we didn't understand what the proper way was because we were marae kids. So we had
31 a bell that would signal when it was tea time. We never had a bell to signal tea time or feed
32 time, so that was new. We all sat and ate and things like that, that was all good. We had a
33 bed time. Our bed time was- - you just got told "Get out of here" and then when you were

1 tired you went and you knew where your bed was. If you were inside the whare then
2 you -just- once the mattresses came out that was yours to go to sleep and that was it-.

3 In Tower Hill Girls' Home we had a time. That was new to us. These things
4 weren't bad things. The kids there, they ranged,- obviously it was all girls except for me
5 and my brother. But to us we actually didn't have any idea of gender, even my older
6 siblings, we didn't really sort of like think about things as gender because we'd go down to
7 the falls and we'd swim and we'd wash and we'd all be naked and we'd have a bath with our
8 mother or our dad and we'd all be naked, there was nothing in it because there was nothing
9 improper, we just did it. Whereas there, everything was very closed and, yeah, it was
10 different. It wasn't what I was used to. I'm not saying it was bad at all, but it was
11 different-.

12 Then after that – **GRO-B** - dad's older brother, he says look, they're- whānau, they
13 need to come home with me. So we all went there, me, Kim, Ngaire, Martin, we all went
14 there, and him and – **GRO-B** - that's his wife, they looked after us. I don't know how she
15 got her name. There's a few- whānau with the name – **GRO-B** - and I don't know how she
16 got her name. I always thought it was because she was the one telling all the kids what to
17 do, "Oi, you do this, you do that." But that was just one of the many things-.

18 Unfortunately, that household, apart from us six kids, he had his own children, there
19 was another six, as well as his sister's two kids, twins. So it was a house of about 14 kids,
20 him and his wife, and he was a truck driver and it was only the one income coming in.
21 During those days he got nothing from -- no support at all from Department of Social
22 Welfare, no benefit, no assistance in any way. So financially it was just too hard. So my
23 sister- -- well, I got sent down to Port Waikato and later my sister came to follow-.

24 **Q.** How long were you with ---

25 **A.** I don't know, I was a kid, but probably was not more than a few months. Could have been
26 weeks, but I went to Maungatautiri Primary School and then when I went to Port Waikato I
27 was at Te Kohanga Primary School. When – **GRO-B** used to go on some of her hui and
28 following the Kingitanga, I also stayed with my cousins and went to Waimoni(?) Road
29 Primary School. So I went to a fair few primary schools, I went to Tuakau Primary School.

30 **Q.** Where were your siblings Kim, Ngaire and Martin placed?

31 **A.** They were placed in Raetihi with a whānau, wasn't a very nice whānau for them, not nice at
32 all. The whanau was – **GRO-C** - and it was basically the old lady and her son. Her son
33 was about 10 years older than Kim and it was not good for them at all. There was bad

1 malnutrition, physical beatings, sexual assault, and my siblings learned to be sneaky, they
 2 learned to steal, they learned to hide things. They weren't allowed to speak bad things
 3 about the people that they stayed with, because otherwise they'd get a hiding. So they
 4 told- nobody and the siblings, all of us siblings, we are all nobody so we told each other.
 5 We told each other everything, good things, bad things.

6 So I got to learn all their stories and they got to learn mine and – GRO-B story.
 7 When my sister Ngaire was ill, my cousin came over and we decided to have a session of
 8 alcohol abuse, I guess. But my sister and I were telling my cousin about our childhood and
 9 probably some of the most terrible things of what we would do and get up to and so forth.
 10 And we would all be laughing at it because it was terrible, but it's kind of like part of our
 11 humour that we find humour in really terrible situations.

12 Like when my sister was really, really mean to me and I went to go and give her a
 13 hiding and she did a normal thing which is hide behind – GRO-B because – GRO-B would
 14 protect her. And – GRO-B said "No, no, no, don't come near me, I've been listening to all
 15 the hell that you've been giving to your brother, don't come near me" and she goes "Oh
 16 crap." So she ran into the corridor and of course I went after her, and then she sat on the
 17 floor because we had rules. I'm not allowed to hit her head, not allowed to hit her body,
 18 you know, beat her up, or anything. The only thing I can do is hit her bum. So she sat on
 19 the floor, because she knew that these were the rules. So she thought she was safe because
 20 I couldn't sort of like give her a -whack her on the butt-.

21 So instead, I sort of like gave her a kick and she went flying from the corridor into
 22 the kitchen and dining room, and I think I probably broke my toe, but -- and I was hobbling
 23 for quite a few days after that, but it's something that neither of us have forgotten about, but
 24 when we talk about it we laugh. We laugh because that was our childhood and it just
 25 showed how mean we would be to each other, but we'd laugh about it. I don't know why.
 26 But even my cousin when we were telling her about it, she was just cracking up. -Tata kia
 27 mimi ōna tarau i te kata (English: she almost urinated herself laughing-).

28 **Q.** E kōrero ana koe mō te wehenga o ō tuakana teina ki Tūwharetoa, he aha ngā tūkinotanga o
 29 taua wā?

30 [English: you spoke of when you and your siblings were taken to Tūwharetoa, what were
 31 some of the abuses that you experienced at that time?]

32 **A.** Probably be easiest to individualise. Kim, we'll start with her because she's the oldest.
 33 They went there, she was 8 years old. Her foster brother ten years older than her. From the
 34 time that she was 8 until the time that she was 10, she was continually sexually assaulted by

1 him. My brother Martin when he went there he was 4 years old and was 6 years old before
2 they left. He was saying that when he was 4 he would hear his sister Kim screaming and
3 crying and he wanted to get into the room to help her and he couldn't because he was too
4 short to reach the door handle, so he just sat outside the door and cried because he could
5 feel the mamae of his sister and this happened for two years. And it wasn't until after two
6 years when he was finally caught by his mother and then Kim got in trouble, because it was
7 all her fault.

8 And that was when they ended up moving in with – GRO-A - and you couldn't have
9 gotten better people. And they just said to the kids "Here's the kai, eat it, plenty of bread,
10 eat it." And it took probably about almost two years for them to suddenly realise I'm not
11 hungry anymore. To feel like I don't need to hide anymore bread, I don't need to save
12 anything for later, because there will always be later, because before that they learned to
13 steal, they learned to hide kai, they learned to pinch things and hide it so they could have
14 something for later-.

15 Ngaire, -- – GRO-B - tried on her too. She saw him coming, she ran and she
16 climbed a tree. He climbed the tree, she climbed higher right up to the top, and then she
17 went out on a branch and she was willing for the branch to break and for her to fall and
18 whether she survived or not, she didn't care, but he wasn't getting to her. So he stopped,
19 and he didn't try again-.

20 Ngaire was a piripoho, piripoho ki tāku tuahine Kimiora (English: she was devoted
21 to our sister). She hung on to Kim's skirts, she was Kim's shadow all the time. Kim was
22 her protector, Kim was her idol, she just -- Kim was a leader, Ngaire was a follower. So
23 those two couldn't be separated no matter what-.

24 Martin, love my teina, he was a cheeky bugger. Of all our whānau he was the
25 cheeky one. I thought – GRO-B was cheeky, no she wasn't compared to him, he was the
26 cheeky one. But the thing was he used to play on it. So when we were little if I hit him,
27 first thing he would do is look at our parents and if they saw it he would scream and howl
28 about how wronged he was and how badly he had been beaten up by his older brother. But
29 I think my parents caught on to it. So one time I sort of like gave him a huge whack, and he
30 turned straight to look at mum and dad and both of them pretended that they didn't notice
31 anything, because they were sort of like reading, and he looked at them and thought this is a
32 waste of time, didn't bother about it.

1 He was very good and very quick at learning how to steal, to lie, to cheat, to try and
 2 save things for later. Right up until they finally were – **GRO-B** - and then they would just
 3 change, the kids, they really were. They showed them that not all people are bad. They
 4 were marae people, they were tuturu- Māori in that, you know, they used to sort of like help
 5 the community, help their marae, help their pa, help the kids, it was just them. Kim Ngaire
 6 and Martin never ever got hit by them ever, and they were -they learned that there- were
 7 actually nice people in the world, and for that, you know. E kore e mutu ngā mihi ki ēra o
 8 ngā kaumātua rūruhi (English: I will be forever grateful to those kaumātua, elders) because
 9 they brought my siblings back to a loving thing.

10 It affected the way that we brought up our kids. All of us were affected by our own
 11 upbringing on how we looked after our kids, and we all brought up our kids differently
 12 because of the way it affected us personally.

13 Ngaire, she was very, very protective of her kids. She didn't take them to the marae.
 14 As far as she was concerned Māori wasn't going to do anything, she just wanted them to
 15 like learn at school, try and get ahead, but very protective of her kids. So her kids, they
 16 don't really understand what it's like to be on a marae. They were at the marae for the
 17 tangis and that, but when it comes to all the tikanga and everything else that goes on, it's a
 18 strange world to them.

19 Martin, he loved his kids. He'd force a lot on his kids, I think that was because of –
 20 **GRO-B** - and so his threatening to his kids was "Be careful I'm going to kiss you" or "I'll
 21 hug you" and that was his threat. And that was to his nieces and nephews as well-.

22 Kim, she was a hard lady but she loved her kids and they loved her. And they've
 23 grown up so much like her, they've got her ngākau, they've got her aroha (her heart and her
 24 love). Kim was always a very giving person, hard woman but very giving.

25 **GRO-A** - he's kind of like got into a lot of abusive relationships all the way through
 26 until this latest relationship- where – **GRO-A** - is a very gentle man. And so her kids grew
 27 up in abusive- type relationships. The youngest one's probably alcohol and drug induced
 28 symptoms of her life etc. She loves her kids, she's protective of them, but she also -- - they
 29 don't have a lot of the guidance that some of us have given our own. So a few of them went
 30 a bit astray or a lot astray. Her youngest one has already been in and out of penitentiary a
 31 few times-.

32 Myself, I'm a terrible father. I have not done -- I've been a workaholic, so I used to
 33 spend probably more time working than at home. So I'd leave for work and the kids would

1 be still fast asleep and I wouldn't- -- by the time I got home they're usually in bed fast
 2 asleep. But I would try and I would sort of like do things, like I'd promise my son on
 3 Friday I'm going to be home 5 o'clock and I'll be home all weekend and the boss would say
 4 at 3 o'clock "Oh can you work late because we've got such and such to finish off", and I
 5 says "Yeah, except I have an appointment so I can't." Wouldn't say what the appointment
 6 was. But one of the things that I always said to my kids and about my kids is that "I will
 7 refuse to lie to you-".

8 Having said that, I bullshit them a lot but that's only telling stories. So my daughter
 9 would say "Is this yummy?" I'd say "Kao, terrible, yuck." She goes "ka rūpahu dad" (lying
 10 dad). "Why did you ask?" So, yeah. But when my son needed to take medicines he'd say
 11 - -his mother would go "Have this, this is good for you". And I'd say- - and he'd ask me
 12 and he says- "ka pai tēnei?" (Is that good?) "Kao, tino yucky tēnei, engari he rongōā".
 13 (English: No it's very bad, but it's medicine). So he'd take it because he knew that I was
 14 giving him the truth.

15 **Q.** You've described your siblings being placed in care – **GRO-B** - and Ohakune. I'd like to
 16 now talk about your time with your Aunty – GRO-B. Tell about that time-.

17 **A.** – GRO-B was a poor woman. A lot of our kaumātua rūruhi were very pōhara (poor). So
 18 we - yeah, when I was placed with her we stayed in a place in Te Kohanga, about halfway
 19 between Te Kohanga School and our marae at Tauranganui. It was up on a hill, kind of like
 20 a dirt track to get up to it. And it was a shack in that in the dining room, dining
 21 room/kitchen, if there was someone coming up, we didn't have to worry about looking out
 22 the window to see who was coming up, we'd just look through the holes in the wall. So no
 23 insulation, it was fibrolite, probably that asbestos, but it was a shelter. We slept in a room
 24 on kapok mattresses, I had a little bed, lumpy bed on a tiny couch, steel framed couch, but
 25 yeah, it was a bed. We lived real -pōhara. We had a water tank, there was no plumbing, it
 26 was just a water tank and they had a tank going from the water tank inside, one place to get
 27 all your water.

28 We did have electricity for a stove, and we had a little fireplace, and we had a black
 29 and white TV that was the old valve job with the horizontal and vertical hold on the back
 30 and the coat hanger aerial. We kind of like lived off the marae because she was only
 31 getting a pittance of a pension, if that. So we used to be marae kids, we grew up -- we
 32 knew how to sort of like handle ourselves in the kitchen, we'd live by the Waikato River,
 33 we knew how to swim, or not necessarily swim but not drown. Got some stories about my

1 sister wanting to play with us on the dock, falling in the water and I'm laughing my head off
 2 until I suddenly realise if she drowns I'm going to be in trouble, so I thought I better go and
 3 save her. She blames me for pushing her in. No, it was because she had one foot on the
 4 dock and one on the boat and the boat went out and she fell down between. So I still laugh
 5 at it and she still blames me-.

6 We got to know the marae, we got to know the marae, we got to know the marae
 7 people, we got to know the marae kids, we all played as kids. – GRO-B herself, she was a
 8 very hard old lady. She had had children before us, long before us. The youngest one was
 9 – [GRO-B] - he was just known as- [GRO-B]. She didn't have a very good relationship with
 10 her children. She also didn't have a very good relationship with her husband who had
 11 passed away before we went to live with her. He was quite an abusive man, heavy drinker,
 12 but I always got the impression that she was almost glad that he passed away.

13 She did keep ties with her children. [GRO-B] - was the eldest, she was adopted out,
 14 as in -whāngai'd out kua atawhai atu. And – [GRO-B] - she raised them- – [GRO-B] - was a
 15 very hard woman but we used to go and stay with her. She used to sort of like babysit us
 16 every once and a while when she was living in Papakura and – GRO-B had to go on her
 17 hikoi with the Kingitanga-. [GRO-B] - he was a bit of a lost cause, he'd go everywhere, sort
 18 of like do a little bit of entertainment, or he used to get into trouble with authorities for
 19 things like stealing and that sort of thing-.

20 The Kingitanga and the whānau used to try and look after him, you know, bring him
 21 back into the fold. And he was doing quite good for a while there. He ended up passing
 22 from cancer of the throat. He was not even in his 50s then. We have very terrible statistics
 23 on dying from cancer, or should I say we've got great statistics. Because my three siblings
 24 Kim, Ngaire and Martin died from different cancers, my whāngai brother Alex from throat
 25 cancer, Lorna from breast cancer and Melva from cervical cancer, – GRO-B from puku and
 26 cervix cancer; Kim, my sister Kim, breast cancer, my sister Ngaire, cervical cancer, my
 27 brother Martin from liver cancer. So when it comes to cancers I'm pretty much up to play
 28 on what it does, how it does it and things like that, because I was with pretty much all of
 29 them.

30 **Q.** He taumaha te rongō i ēra o ngā kōrero (English: that's very distressing to hear that kōrero).
 31 Did you suffer any abuse when you were in the care of Aunty – GRO-B?

32 **A.** My sister and I were given hidings relatively constantly. One time I came home and
 33 I found my sister in the paddock next door to our house and I said "What are you doing?"

1 She says "I'm looking for the stick", I said "What stick?" "The stick mum gives me a
2 hiding with". "Why?" "Because I chucked it away". "So why do you want to find it?"
3 "Because she hit me with the rubber hose, I'd rather have the stick." So I cracked up and
4 laughed. But that's an example. The stick, the rubber hose, that was a bit sore because it
5 bruised.

6 The worst one was the jug cord. I had a friend who also sort of like went through
7 the same sort of thing, and he said that him and his sister when they got old enough to sort
8 of like be able to save some money, there was a Mother's Day and they brought their
9 mother a special gift; cordless jug, so then they wouldn't get hit with the cord anymore.

10 We were beaten. I think my -- the abuse that was aimed at me I felt was very bad.
11 The beatings I had no problem with. I knew that how my sister died and I had this thing of
12 if I get beaten, if I go down, then I go down. If I don't make it, as in if I don't survive,
13 I won't feel anymore pain, and I'm fine with that. I didn't care about dying, I was fine with
14 it because no more pain, that was in my head. I said but if I survived, that meant that I was
15 tough enough to survive, and that was okay too-.

16 So I made myself a survivor. So I made myself not be scared of anything. I wasn't
17 scared of spider, bees, creepy crawlies, I wasn't scared of dogs, bulls, you name it, throw it
18 at me, I was not scared. And reason being is, I either live or I die. If I die, no more pain, if
19 I live, means that I'm tough enough to handle it. So I kept that, -that's why when I used to
20 get into fights trying to protect my sister, didn't care if they knocked me down, but they
21 better be gone by the time they wake up because I'll carry on, because I have no fear and
22 I've kind of like kept that all the way through because it's my own survival mechanism-.

23 We all developed a survival mechanism. The difference is we used them
24 differently. My baby brother, he used to have a lot of anger, nothing to back it up. He took
25 on Shorinji Kempo, my kid brother, and he became a - -he ended up doing it until he was a
26 fourth time black belt. Went over to Japan, wanted to be a translator so he could fund
27 himself over there. Didn't quite make it so he came back. But the way that he handled a lot
28 of his pain was alcohol and so he ended up with liver cancer-.

29 Dad introduced us to Whiskey. And I still love Whiskey but I now am a survivor
30 because I still like Whiskey, I have a bit, but I won't wreck my liver. Of all my siblings I'm
31 the only one that goes to the doctor relatively regular to get a checkup to make sure that I'm
32 okay. So I have my pills for my heart, my blood pressure, my gout, you know, those sorts
33 of things. My siblings did not.

1 Now with – GRO-B, she was a hard woman. Like I said, she was poor, but very,
2 very strict, and she - every time she wanted to punch me it wasn't- - she knew that hitting
3 me wasn't going to work, so she would be orally vile to me and blaming my mother for
4 what I was, because she hated my mother. And the reason for that was because of
5 Gaylene-.

6 When Gaylene was born she was given to – GRO-B to look after, and for nearly
7 three years – GRO-B looked after her and she loved that baby, even though she was simple,
8 and then mum decided she needed to have her baby back, so she went and she stole
9 Gaylene back. And then Gaylene started to suffer all the beatings until she died from that
10 physical abuse. So the physical abuse started on me and then it got to the stage where she
11 suddenly realised it wasn't doing anything because I didn't care. So it became
12 psychological abuse of cursing me with all the foul things that she thought of my mother.
13 And it was one of the few things that would actually reduce me to tears. But I wouldn't hit
14 her. I refused to be physically violent against my old people know matter who they were.

15 So that was how she would get to me. With my sister – GRO-B - she would just
16 use beatings, but my sister, she had a different strategy, we all developed different
17 strategies. Her strategy was as soon as she was hit she would cry and scream and, you
18 know, make a huge deal out of it, because then – GRO-B would stop. So whereas with me,
19 – GRO-B would start hitting me and I would do anything. I wouldn't cry, I wouldn't
20 scream, I wouldn't say anything, I wouldn't do anything, I would just take it, because
21 I figured well I'm either going to die or I'm not. And apparently I didn't, so that was my
22 survival skill-.

23 **Q.** And was there a pattern to the abuse while you were with your Aunty – GRO-B?

24 **A.** Yeah, when she was pissed off. That was pretty much - I used to think about it what did
25 I do? And then I kind of like realised a lot of the time nothing, but she was in a foul mood.
26 So the hidings were a result of that. I don't sort of like think that-, -well, I don't blame her,
27 I don't actually blame anyone because people are people, people handle things differently,
28 and I've come to accept that. We don't always agree about the way people handle it, but
29 you do need to realise that it's their coping mechanism. So my coping mechanism has
30 developed from all of that-.

31 **Q.** You have spoken about physical abuse and psychological abuse. Did you receive any other
32 form of abuse?

1 A. Yes, but not from – GRO-B. And that's a part of my life that I've kind of like kept it under
 2 covers and would like to leave it under covers because of the personal pain that it gives me.
 3 There are some things that are just,- that make you too- whakamā (ashamed). What you're
 4 particularly talking about, I'll talk about this part openly, but I don't like to name names, is
 5 that sexual abuse which was from a whanaunga (relative) and it was not nice, it was forced
 6 and that wasn't the hard part. It was - -my memory of it is that it was smelly and stink and
 7 that wasn't the hard part. The hard part was being forced into silence over it. I couldn't say
 8 anything because the person was -wellknown. I couldn't do anything because the person
 9 was -wellknown-.

10 And one of the biggest things that I realised, even at that age, nobody listens to the
 11 children. And that needs to stop. Even if you don't totally believe them, you've got to give
 12 them where did they get that from? Where did they get that kōrero from? Where did they
 13 get that idea from? How do they know those particular things? Did it suddenly jump into
 14 their heads? I doubt it. So listen to the children. There might be something in it.

15 I couldn't actually even, -if someone asked me at the time what happened, I couldn't
 16 tell them, because I was told not to. Now you tell a kid "Don't do this", nine times out of
 17 ten they won't, or if you say "Don't say this", nine times out of ten they won't. I don't know
 18 if it's an -inbuilt thing but they won't-.

19 And now I can't because I can't speak about something that nobody else knows
 20 about. With my own personal abuse, for most of it people already know, so I'm not sort of
 21 like betraying anything. But there are some things that are so well hidden, it's almost like
 22 well, doesn't really matter, that person's dead, gone and I've made peace with myself. I've
 23 made peace with myself.

24 So yes, there was. I spoke to my niece about, you know, she asked me "Did
 25 anything like that ever happen to you uncle?" I said "I've forgiven my Puaha whānau and
 26 she said "It's still happening uncle." So she knows. This is my niece – GRO-B - who I was
 27 hoping would join us today. She also said to me that she met a woman from down
 28 Ohakune way. And she said "I'm from- – GRO-C". And she said "Oh my mother knew a
 29 whānau down there" and she spoke about the – GRO-C - she says "I'm- a – GRO-C". And
 30 my niece told her about – GRO-B- and she says "We know. He was still doing it after."
 31 After my sisters had left, after my brother had left, he was still doing it. She spoke about
 32 hers, but I've made peace with mine, so I kind of want to leave that there-.

1 **Q.** Tēnā koe me o kōrero. (English: Thank you for your accounts). Did you ever leave your
2 Aunty – GRO-B care?

3 **A.** Yeah, I actually ran away once. Went for a bit of a tiki tour. We were staying at River
4 Road in Tuakau, sort of like just - I think I just had enough of the verbal abuse and so I just
5 took off. Ended up being picked up I think Tuakau or Pukekohe, went to Pukekohe Police
6 Station and whatever, they ended up taking me back to her care in Tuakau. She didn't give
7 me a hiding or anything, but one of the social workers came and had- a kōrero with me
8 about what it was, you know, it's kind of like a typical thing of "So why did you take off?"
9 And a normal response from a kid, especially someone of my age was, "I don't know".
10 "Did – GRO-B do anything?" "No." "Was there something wrong?" "(Inaudible)". "So
11 why did you take off?" "I don't know."

12 You can't say "because I'm being verbally abused and put down and -to the point of
13 absolute tears." You can't say that. As a kid you can't say things like that, it's just not
14 something that you admit to, because it's kind of like you're saying "I'm weak" and even a
15 kid will not sort of like say "I'm weak". "I don't know". Best answer that kids give-.

16 **Q.** How old were you at the time?

17 **A.** Tuakau, probably I was between the age of 8 and 11, from memory, I can't remember
18 exactly how old I was".

19 **COMMISSIONER STEENSON:** I understand we're halfway through the prerecorded evidence,
20 your prerecorded evidence, Matua. We're going to take a 15minute break and then resume
21 with your evidence. Ka pai? (Okay?) Are they able to hear me? Okay, great, let's pause
22 the livestream and come back in 15. Thank you.

23 **Adjournment from 11.33 am to 11.55 am**

24 **COMMISSIONER STEENSON:** Nau mai hoki mai koutou (welcome back everyone), we're
25 going to resume the prerecorded evidence.

26 (Video played).

27 **QUESTIONING BY MR CLAASEN CONTINUED:** "You've spoken about social workers, tell
28 me about your contact with them and describe them to me.

29 **A.** I can't remember a lot of them. Started off with a male, he was kind of like the social
30 worker to all of us, but to me he was more like a person who just took us from one place to
31 the next until we sort of like were settled in with somebody. I had a young female social
32 worker when we lived in Tuakau, but that was only for a brief time. I really liked her and
33 really appreciated her, I can't remember what her name was. Yeah, I can't remember the
34 names of a lot of my social workers until I got to probably St Stephen's, and there was

1 Philip McConkey. And I remember him because he seemed to be more attuned to many of
2 the things I seemed to be going through. He was open to speaking more easily about
3 things, and I could ask him a question and he would speak truthfully to me, and that was
4 what I needed, someone who didn't beat around the bush, but give me straight answers,
5 truth. And he did. So if I asked him something and he'd tell me, I could be pretty sure that
6 that was right.

7 I asked him if he could show me some of my records because I didn't want to go back
8 to – GRO-, so he brought out some of my records, and then I read stuff in it, and it affected
9 me because finally I had something that said that my memories were absolutely correct,
10 because it was actually written, and it was exactly how I thought that I had remembered it.
11 So that was when I finally started to believe my own memories. Before that I wasn't sure,
12 unless I got it checked with my siblings, but then I didn't know, do they remember that
13 because I just told them or what? Whereas this was written before I told, you know? So my
14 memories and their memories were right. So that was when I started believing in my
15 memories again, about accounts that happened. And I got my sister to do the same thing,
16 because otherwise all those are gone.

17 As far as abuse goes, I think I used to sort of like do things, give my baby sister a
18 hiding because she was close to me, and even now she admits that we were always close,
19 even though she hated my guts and I hated her, but that's because we're siblings and
20 siblings do that. I used to give her hidings, but at the same time she also remembers me
21 doing things with her, like playing fairies and she loved that game. And that was where I
22 would lie on my back and she'd sort of like put her puku on my feet and hold her hands and
23 I'd sort of like put her up in the air and she'd pretend that she was flying, those sorts of
24 things. She remembers those things even though she was still preschool at that time, and
25 I'd sort of like pick her up and swing her around. Yeah, she loved flying as a baby, as a kid,
26 she loved flying.

27 So we did actually have some good times, but if anyone gave her a hiding it was
28 me. I wouldn't allow anyone to give her a hiding. I didn't even like – GRO-B giving her a
29 hiding. So I used to be her protector. I got the nickname of Big Daddy from the time I was
30 in primary through to intermediate. When I went to St Stephens I kind of like managed to
31 drop that nickname.

32 And the reason why I was called Big Daddy was because I wouldn't tolerate bullies.
33 So any of the little kids, if they were being bullied by anyone, they knew that if they ran
34 fast enough and got within my range of view, they were safe. And the bullies would come

1 around the corner, they'd see me and they'd stop, because they know that they knew that
 2 I wouldn't tolerate bullies. I used to get into a lot of fights because, you know, my cousins
 3 etc would try and work out who was going to be the toughest, and it was always me
 4 because mostly because of my survivor skill of I refuse to feel pain.

5 **Q.** What was the main language spoken at home while you were with – GRO-B?

6 **A.** When I first got there, te reo. She wanted me to speak te reo all the time. Half of our old
 7 people down in Port Waikato had either little or even no English. So pretty much all the
 8 kōrero on the marae, Māori. Kōrero at home, Māori. Hearing all the old people kōrero,
 9 Māori. And I went to school and they had flush toilets and everyone spoke English. I go to
 10 Pākehā whare, they had a flush toilet. I go to the whare of all of our old people, long drop,
 11 or a bucket. And I thought I've got to learn this English, because when I grow up I'm going
 12 to have me a flush toilet. No flies, no smell, all the waste gone and I don't have to empty
 13 nothing and I don't have to dig a hole and I don't need to cover it up after.

14 So she used to get pissed off at me because I'd pretend that I wouldn't understand
 15 Māori, but sometimes I'd forget. So she'd ask me to do something and then I'd go and do it,
 16 and then next minute I get a whack right around the head and she says "Ana kai tua, kei te
 17 mārama koe? (English: Good job, do you understand?) Because she knew that I was only
 18 pretending not to understand te reo.

19 So I tried to forget it, but then when I got older and before the birth of my son,
 20 I came to the realisation that I needed my reo back because I needed to hand it down. So
 21 I started getting back into using my reo. And when my son was born, I asked his mother to
 22 take him to a Kohanga because we'd only just started getting Kohanga started. He was born
 23 in 1990, so they were quite well established because most of them were established in the
 24 1980. So he was born in 1990 and she said oh, she wouldn't understand my boy and I said
 25 "No, no, he's got no reo, you've got no reo. You take him to Kohanga, you stay with him
 26 there, he learns te reo, you learn te reo, you come home and we- kōrero together", to make
 27 it nice and -she says "I can't do that", then she says "I won't do that", which upset me. So
 28 I said "Well, fine, you and the rest of the world can say whatever you like to my kids,
 29 I refuse to speak anything but my reo to my children." Over 30 years I still refuse to speak
 30 English to my kids. They have my reo, they understand me perfectly, I don't need to
 31 translate or anything. I refuse to translate-.

32 So even today, whether it be online, on the phone, or in face, doesn't matter where
 33 we are, went into a \$2 shop when they were little and a woman came and she says "Why
 34 don't you speak English to them?" I says "Why don't you speak Māori to your kids? These

1 are my kids, this is my language." And we just carry on. But to them I only spoke Māori.
2 They understood, it was all I was worried about.

3 **Q.** Were your siblings brought up speaking Māori as well?

4 **A.** No. My sister, she had the opportunity, she never did. My other siblings, not at all. They
5 had no interest. My older siblings, they all knew their maraes but it was - they'd stopped
6 being marae kids. They stopped being marae kids from the time we got split up. I was the
7 only one who carried on being a marae kid because we were brought up on a marae. So
8 that's where I got a lot of my grounding from. I had to relearn my reo as an adult. But it
9 wasn't from scratch, and there were a lot of things came back, and I ended up going to a lot
10 of kaupapa, tangihana, hui etc, where I was sitting amongst my people again and then it
11 all- came back. And I speak fluently on our marae. When we go into Poukai etc, I speak
12 on our Poukai, I speak on behalf of our Tumuake, I speak on behalf of Kingitanga. People
13 in the Kingitanga know who I am, I know who they are, and yeah, I'm just another one of
14 those koroheke who speaks on the paepae. I have a lot of friends all the way from Puaha
15 and Raukawa, Tāmaki, who are speakers on their own maraes etc. And we all have a
16 respect for each other for our ability to carry on our tikanga, kōrero on our maraes
17 (traditions, oratory).

18 **Q.** Was your Aunty – GRO-B involved with the Kingitanga?

19 **A.** Yes. Nanny Tura, she was a cousin to Te Atairangikaahu. I always thought that she was
20 the Queen's aunty, because she was a lot older, a lot older, but she was actually a cousin.
21 And we referred to Nanny Tura as the boss. Now – GRO-B was -- we used to sort of like
22 go and talk about – GRO-B being her -righthand man. She used to look after a lot of the
23 finances, the books, and especially with all the -fundraising. See in those days we didn't
24 have any dividends from raupatu because we had nothing from raupatu. We had to do a lot
25 of -fundraising. A lot of the -fundraising came from playing cards, doing Housie etc, but
26 cards was a huge thing for a lot of the Kingites. So I got to learn how to do all the best
27 cheats in the world for playing Poker, Euchre, 500. I can actually do some pretty sneaky
28 card tricks with those, -and - but it was all done in fun, it wasn't actually to try and get rich
29 or try and rip anyone off, because the idea of it, which everyone supported, was to raise
30 money for the trips etc. So everyone knew what all the cheats- were.

31 But don't play cards with me. My kid brother and I, we had such an awesome
32 system of cheating for things like Euchre and 500, that if we were pairing we'd win every
33 game, because we knew exactly what each other were holding and we could work out
34 exactly what everybody else was holding. So we were kind of like a dynamic duo on the

1 simplest of procedures, which everyone does table talk, we wouldn't need to even say
 2 anything. But that's got nothing to do with the price of fish, unless of course you're
 3 spending your cheating money on a fish. Me haere tonu tātou (we shall continue).

4 **Q.** How would you describe the differences between your upbringing with – GRO-B and your
 5 siblings' upbringing?

6 **A.** My sister and I, we had the opportunity to grow up on a marae, they never did. We had the
 7 opportunity of doing stuff for the aroha of doing stuff, they didn't. We had abuse, but we
 8 had respite, they didn't. They didn't get respite until they went to – GRO-B. So I got to
 9 know all of my whānau and cousins from down Port. A lot of them are gone now. There's
 10 a few left. Every time I go back there there's that tuhononga (connection) relationships
 11 with each other. And they love it when I go down there and I love it when they come up
 12 here to tautoko one of our whānau, because we have a lot of connections between Te Puaha
 13 and Ngāti Hauā and one of our marae down there where they section all of our photos on
 14 the wall within families. We went down for one of my cousins who passed away, and they
 15 said "Look, we've taken off a look of the lot of the photos and we've gathered them here
 16 under the banner of the tumuake for Ngāti Hauā ". They said "if you don't like it like that,
 17 that's all right, we can put it all back, but we just wanted to sort of like do this for our
 18 cousin here, but if you're happy to have it stay like that then that's okay", and I said "Leave
 19 it", I said, "it's actually an honour for Ngāti Hauā to have our own spot in our whare".
 20 Because they know that even though I'm from Te Puaha and that was my personal marae
 21 growing up, I'm also Ngāti Hauā, and at the time I was speaking on behalf of Ngāti Hauā
 22 and of the tumuaki. So like I said, I sometimes speak on behalf of our people as - yeah-.

23 Other differences, is that they were taking advantage because they were small and
 24 because they couldn't and weren't allowed to speak for themselves. They could not protect
 25 themselves. I think Oliver Twist, they kind of wanted to make that to show how terrible
 26 life can be for a poor person. They saw nothing. Compared to what Kim, Ngaire and
 27 Martin had to suffer of, -we're not talking about asking for more, it's kind of like asking for
 28 any. And they used to go to school hungry, they used to come home hungry. They were
 29 made to work to sort of like keep the place upkept and then they were abused for it. Two
 30 years my sister was sexually attacked. When it was finally found out, it was my sister who
 31 had to take the blame, who was accused of instigating it, who was accused of making him
 32 do that to her. And it's that sort of thing that keeps all that suppression in because she didn't
 33 want to talk about it. It wasn't until her adulthood that she would speak to anyone outside

1 of her own siblings. And we wouldn't talk about it because it was her, and we wanted to
2 protect her-.

3 So we all knew the story, but nobody would speak, because we loved her, we loved
4 each other, so we wouldn't tell each other's stories to anybody but each other. It's like in
5 Ngāti Hauā, we have a saying, everybody talks about Ngāti Hauā except Ngāti Hauā,
6 because we don't want to boast about ourselves. So some people get our story wrong but
7 it's their story. We already know our story and that's the way that my siblings and I were.
8 We couldn't tell it to anybody else. Well, now my siblings are gone, so that means that I'm
9 the only one left with their memories, because we spoke about it at that time, we spoke
10 about it when we were kids, we spoke about it to each other and we were there. So we
11 knew that kōrero, every single one of us. And that's why I want to speak on their behalf.
12 And that's why I don't care so much because I know that if they were the ones that survived
13 and I wasn't, they would be the one doing it.

14 So yeah, they had it pretty tough – GRO-C - from 1968 to 1970, pretty tough. It
15 wasn't to say that our school life was any easier. For me school life was wonderful. It
16 meant that I wasn't getting a hiding. I was good at school, I was a clever fella. So I was
17 great at English, I was great at maths, I was great at art, I was great at sports. School was
18 wonderful for me. Not for my siblings. My sister when she went to Pukekohe
19 Intermediate, she used to get so brassed off because the art teacher would say "You're
20 nothing like your brother", saying "Your brother used to do this, your brother was great at
21 that and blah blah blah. Oh never mind-".

22 But - and for Kim and Ngaire and Martin, Ngaire did well at school, she was also
23 very clever, but she was quite clever. Kim, she could be clever, but she had an attitude and
24 we loved her attitude. She had a very caring attitude but she also had a bit of a cheeky
25 attitude and she also had an "I won't tolerate this" attitude. And if she got brassed off at
26 something she'd just leave it, she'd say "whatever", but she could do anything she really set
27 her mind to, she just didn't know what she really wanted to do. So I did some Atarangi, she
28 thought that's a good idea, so she went and did some Atarangi. Problem is she didn't stick
29 with it-.

30 My survival skills was not just to not feel pain but to be obstinate. And obstinate
31 also meant to be stubborn. So if I set my mind to something I would keep on going and
32 going and going. Kim had a bit of that but she would also reach a point where she goes,
33 "oh no never mind, I've got something better to do". Ngaire had that but she would sort of

1 like be quite one track with what she saw and what she did, and she kind of like didn't veer
2 either side to sort of like see any reason other than what she thought she saw was fit.

3 Martin, he was a bit like his sister Kim, Kim was a butterfly. My mother's a
4 butterfly. They flit from one thing to the next, and more often than not it's very beautiful
5 but it doesn't necessarily last for too long. So they were our butterflies.

6 For abuse, yeah, my sister and I, I find it difficult talking about my own mamae, but
7 I can talk about it if I'm talking about my sister and I because we were both raised together.
8 Because yeah, I feel for my sister. She has a lot of, well she's got my memories, we were
9 both raised together, so she knows that I know all the pain that she went through, all the
10 pain that we both went through, all the punishments we both had, whether at home, at
11 school, on the marae, at other people's homes.

12 One thing that I can say is that she didn't have sexual abuse, at least not in my
13 company, not that I would have let that happen anyway. So she did do the haututu thing of
14 taking off and ending up getting involved in gangs and, of course, gangs, particularly in the
15 70s, was not a very good thing. A lot of abuse in gangs that time.

16 But I ended up taking off from St Stephen's for a little while to see if I could go and
17 find my sister. I didn't, so I went back to school. But she was found again and she ended
18 up in Dey Street Girls' Home in Hamilton. Yeah, hard life. We all like our alcohol. I have
19 the ability to say no, I don't always want to use that ability, but I don't get drunk anymore.
20 My liver's fine.

21 I don't have a trust of a lot of authoritarians, or authority institutions, not those
22 where I have no control over. So for a long, long time I had a mistrust of Police. I've now
23 worked with Police in different capacities. I have no faith, so to speak, in WINZ, and that's
24 because of my upbringing. At the moment I'm unemployed. I don't draw an
25 unemployment benefit, I don't draw any benefit whatsoever. And the reason why I don't is
26 because I don't trust being under that system. I know it's supposed to help me financially,
27 and it probably will, but it's kind of like under that system the onus on absolutely
28 everything is on me to provide to them, and for me I'm currently living on what is left of
29 my savings until I find any paid anything.

30 But now I'm at the stage where I do stuff because I want to and because it will do
31 what I want to do, which is help my people. So I am currently at the stage where I am a
32 kaumātua for my people. I actually don't believe that I'm old enough to be a kaumātua for
33 my people, because to me you have to be 60plus to be a kaumātua; well I'm not. I'm getting
34 close to 60 but I'm not yet. But then I think about it, my dad was a kaumātua, he died at the

1 age of 56. My dad's father he was a kaumātua, he died at the age of 40. My mother's dad,
 2 he was a kaumātua, he was 38, give or take couple of years. So when I think about them,
 3 yeah, I'm definitely a kaumātua. But I accept the role of kaumātua because my people tell
 4 me I'm kaumātua. Otherwise as far as I'm concerned, no never mind. But I'll still do what
 5 I do.

6 The reason why I consider myself kaumātua is not only that, but because I do what
 7 needs to be done as a kaumātua. I speak on behalf of my people, of my marae, of my
 8 whānau. I go down to Christchurch to help my whānau down there and I am their
 9 kaumātua, I speak on their behalf, I do their karakias, I do their whaikōreros, I do anything
 10 that a kaumātua does, that's what I do. And the reason why I do it? They're all gone,
 11 they've died. They're passed away, there's nothing left.

12 So this morning, 7 o'clock, actually this morning 6.30 we were all in Cambridge for
 13 a blessing where our rūruhi (elderly woman), she did the karanga, I did the wairea karakia,
 14 we did the blessings down there, we did our mihimihis and our whaikōreros and things like,
 15 and then we came here for our next kaupapa. This isn't a strange thing for us to have two,
 16 three, or even four kaupapa per day for the old people. And the reason - and we're doing it
 17 because there's nobody left to do it-.

18 So I'm kaupapa for - I'm a kaumātua for my people. I don't get paid because I don't
 19 do it to get paid. My old people when I was growing up got nothing, had nothing, still did
 20 it, and I loved them. So I have no qualms about being -pōhara (poor). But I don't trust
 21 WINZ. So I would rather be pōhara and have absolutely nothing and be happy than have to
 22 work under their system to get, I don't know, a pension of, what, \$100 or \$200. It's not
 23 worth it for me.

24 **Q.** He pātai anō (I have another question). How does it make you feel to be sharing not only
 25 your story but the story of your siblings here at your marae?

26 **A.** For me it's more important to share the story of my siblings. The reason why I say that is
 27 because they no longer have a voice, so I need to be their voice. So for myself, I can
 28 kōrero, I can kōrero until the sun goes down. But my siblings, I'm their last sun, I'm their
 29 last kia tō mai ahau, ka tō mai te rā -(English: I fall, the sun sets). I feel like I'm the last
 30 vestigial of them. My niece has got my sister's journal and it's all wonderful. But the thing
 31 that she doesn't have was the fact that she wasn't there and I was there. And because I was
 32 there, I wanted to be the embodiment of their kupu, I wanted to be the embodiment of their
 33 whakaaro (their thoughts) and of their ngākau and of their wairua (of their hearts and of
 34 their spirit).

1 So for me it was important that I be within their vicinity, kia pā wairua mai rātou ki
2 au, au ki a rātou, kia pā mai te awhi reinga, ahakoa ngā ariā ka puta atu me hoki ko ngā
3 roimata. Ko te mea nui, kua tau ahau i tō rātou wairua, i tō rātou whakaaro.

4 [English: so they can contact me spiritually and me to them, and so we can- in spite
5 of the thoughts that emerge, we must shed those tears and what's most important, they have
6 shared their spirit.] They have my back and I'm proud to be their mata on their marae of
7 Kai a Te Mata, (their representative on their- marae).

8 I brought them home here. My four siblings, their faces are on our stones at the
9 back behind me. And so it was only right in my heart to come to this marae, to be at this
10 marae and all of those things have come together. I'm kaumātua for my marae, I'm
11 chairman for my marae, I've helped to rebuild my marae, and it's their marae, and it's our
12 mother's marae. So like everything needed to be here. So, nui te waimarie ō roto o tōku
13 ngākau. Kia tū rangatira au ki Ngāti Werewere, ki Kai-a-te-mata, ki Ngāti Hauā.

14 [English: we are very fortunate, I feel very fortunate in my heart to stand nobly for
15 Ngāti Werewere, Kai-a-te-mata, Ngāti Hauā.]

16 **Q.** Tēnā koe (thank you). I want to take you back to the time you were in State care. What
17 was your contact like with your siblings and your parents?

18 **A.** When I was at boarding school, great. I wrote letters, I used to write something like nine
19 letters a week at least, and I used to make sure that in every single letter I'd say "write
20 back". So I used to get at least four or five letters to read. I communicated heaps with my
21 sister Ngaire when she was at Turakina Māori Girls College, and I would write long letters,
22 you know. One time she said - she got a letter and she thought it was a parcel, I said it was
23 only 26 pages. But these were handwritten letters, and she did keep them but I think that
24 they've all gone by the wayside. But they were really cool letters, because I used to receive
25 them from her as well, and we'd tell each other about everything, like I said, we used to talk
26 us siblings. So I would write to all the siblings and my parents, my mum, not to my dad but
27 to my mum because my mum would write back and she loved getting my letters-.

28 So communication, yeah, if we'd have had the internet then it would have been
29 absolutely better, but, you know, slow mail, to get four or five letters every single week
30 was - I was the one at the school that every time they had mail call, and they had mail call
31 twice a week, I would always get at least one or two letters, minimum. You know, I think
32 the boys were quite envious that I would get so much mail, but I'd send letters, lots of
33 letters. I had pen pals, you know, but I did speak a lot to my siblings. I got to go and see

1 my siblings- – **GRO-C** - and that was during those holiday periods as well at boarding
2 school-.

3 I got my dad to assist me in doing the whaikōrero because that was one of the things
4 we had to do for Māori. So I said to dad, "Can you write a whaikōrero for me?" He says
5 "No, I'll teach you a whaikōrero." So he taught me a whaikōrero, gave me all the basics.
6 So by the time I left St Stephen's I could do a basic whaikōrero. Which is why by the 80s I
7 was actually standing and doing whaikōrero.

8 So yeah, I actually - boarding school gave me greater access to communicating with
9 my family; living with – **GRO-B** did the opposite. It was like I was forbidden to
10 communicate with my family. So St Stephen's might have been tough physically, but it
11 gave me a lot more opportunity, which is why I was also pleased that I managed to go and
12 stay with- – **GRO-B** - my later years of childhood before going off into the world, because
13 they helped restore trust for me in people. And I really respected them for that-.

14 **Q.** Where were your parents at the time?

15 **A.** At that time they were in Tokanui. Dad had actually been released and was in Hamilton.
16 They went through a number of different facilities. The only ones that I know of is they
17 ended up going into Carrington Hospital for, yeah, for their mental health, and then I know
18 that they were transferred to Kingseat and then they left Kingseat to be at Tokanui under Dr
19 Bennett. Mum remembers me referring to him as that funny doctor, not funny ha ha but
20 funny strange.

21 But my father, he handled it well. There was really, to be honest, nothing mentally
22 psychotically wrong with him except for the fact that he was smitten by my mother, totally
23 besotted by her, loved her to the moon and back. He loved her so much he would do
24 absolutely anything and everything for her that he could. That was the only thing wrong
25 with him. My mother, on the other hand, and she's still going and I love my mother, don't
26 get me wrong I love my mother, but her mentality has always been bipolar at least. She's
27 not actually been diagnosed as bipolar, this is my own sort of like what I have seen and
28 what I know of these particular diseases. She was diagnosed as schizophrenic during their
29 trials on the death of my sister, and yes, she has had episodes.

30 **Q.** Tell me about your time at St Stephen's school.

31 **A.** The reason why I went to St Stephen's was because I was at Pukekohe Intermediate, and I
32 was actually a clever kid, probably far too clever for my own good. I was good at
33 everything, I thought I was. But no, I actually did really, really well in school. Favourite

1 subjects were things like English, maths, art, I was good at sports, so I was a good
2 allrounder and I loved school, and the reason why I loved school because I was good at it.
3 The reason I was good at it is because I wanted to learn as much as possible so that I could
4 be in charge of my own life.

5 Now by the end of my intermediate year form two, I got Town Clerks award, and
6 Town Clerks award is kind of like the equivalent of the Māori dux of the intermediate
7 school. So and that was actually quite an achievement for that particular school, in my
8 opinion, because the principal there was racist, blatantly racist, and as far as he was
9 concerned island people would amount to nothing, Māori people would amount to nothing,
10 Māori kids were just terrible and if you were under Social Welfare, then you were just bad
11 news. I was Māori and I was under Social Welfare. But I was clever.

12 So I kind of like got top awards for everything. So I got Town Clerks award. And
13 then my welfare officer came to me at the end of it and said "Look, Social Welfare would
14 like to sponsor you", and I said "That's nice, doing what?" And he says "to go to a
15 boarding school", and I went, "Okay". He says "It's St Stephen's boarding school and, you
16 know", I said "Tell me a bit more about it", and he said "You get a uniform and we pay for
17 all your tertiary, all the fees etc, we pay for your uniform, everything to do with the school
18 we pay for. So stationery, uniform, school fees, everything gets paid for. You go there,
19 they feed you, you sleep there and everything's taken care of." I thought sounds like a good
20 deal. So I ended up going to St Stephen's and it was how I got there.

21 I wanted to not be with – GRO-B anymore. And that was because of all the verbal
22 abuse that I was getting by that stage. And my mother visited us in Pukekohe one time and
23 that was the worst thing. After that it was like relentless psychological torture. So I
24 was - by the time I went to St Stephen's, I was ready to just go anyway. So I went to
25 St Stephen's and, like I said, I was one of those clever fullas. So I did well, I did well in
26 everything except- for Māori. Which is really strange because I had no problem with Māori
27 on the marae, but I didn't understand the school Māori. I couldn't understand why you
28 would say, what was it? Intransitive verb rather than a transitive verb in the context of a
29 sentence to show whether you were talking about something that's happened, I was like
30 what language are we talking? So I did terribly at Māori.

31 I did really well in maths, I did really well in art, I did really well in English and
32 chemistry; school subjects no problem. Come to Māori, no, not good at all. Very ironic
33 considering my background. But it didn't worry me because I wasn't interested in Māori
34 anyway. So I did well in that, I did well in sports. I went to St Stephen's. St Stephen's is

1 one of those boarding schools where it is renowned for being a Māori boys' boarding
2 school. That means you get the punch, you get beaten, you get dawn fights. I remember a
3 dawn fight in the 5th form, I came out of it and my face was an absolute mess. Just blood
4 everywhere. For quite a few weeks my face was just still cut up. But that was because of
5 my survivor skill of I refuse to lay down. So I got knocked out probably a couple of times,
6 then I'd get up and carry on. So that's probably why I ended up in the state which I was in
7 which was pretty bloodied. However, after that, nobody picked on me. So survivor skill
8 worked was my sort of like reasoning about it.

9 So it used to be a pretty hard school. I was really pleased that I went there because
10 I learned a lot, and I learned a lot about respect and about being true and about holding your
11 ground. And I think that a lot of - you'll see that example with a lot of old boys from
12 St Stephen's, they include people like - **GRO-B** - that boy was in my class. These- were
13 values that helped us survive. So it toughened us, but at the same time you ask these people
14 what it was like and they'll also tell you about the bullying.

15 So it was endemic. We thought that it was just the way things were. So we suffered
16 it, we all had our different ways of handling it. I've got cousins that went there, and their
17 biggest thing was to run away from it. But it gave something to everybody. Some it made
18 them staunch in kapa haka, some in rugby, some on their maraes, some it made them
19 staunch in their vocations, whether it be because of te reo or whatever, but it gave us a
20 strength to do what needed to be done. So that's why I was glad I went there and I was glad
21 that I left. I was there from my 3rd form through to my 5th form school cert. I did my
22 university entrance at Rosehill College in Papakura and then I went to Huntly College to do
23 my 7th form.

24 I was the only Māori in the 7th form and the discipline at that school I thought was
25 absolutely shocking. They had no discipline at all. They had no respect. Luckily, you
26 know, in those years I was the only Māori in the 7th form but there were only seven of us in
27 the entire 7th form, so that was my party year. We didn't do much study, we had about
28 seven subjects between the seven of us at the 7th form level, so everyone just concentrated
29 on one and gave their papers to everybody else and we all handed in the same papers. So
30 we all got pretty much the same marks all the way through, whether it was a fail or a pass.

31 St Stephen's, during my time there, there was ones like - **GRO-C** - where they had,
32 yeah, it was reported to the school that some boys got bashed with a piece of 4 x 2 and had
33 cracked heads and broken sort of like craniums and things like that. We were surprised that

1 it got to the news, that was kind of like wow, these things -are - this is boarding school, you
2 know. So a lot of stuff got unreported, a lot of stuff got unreported. They ended up closing
3 down St Stephen's and they've closed down a lot of the- Māori boarding schools. Some say
4 it's because of the bullying, but I think there were good principles and bad principles.

5 When I was there Scotty McPherson was the principle and we called him the boss, and the
6 reason why we called him the boss because he acted like a boss and he kept control. And it
7 didn't matter who you were, what station in life you were, how rich or how poor you were,
8 he treated everyone the same. So he was a hard man but he was also a fair man. And when
9 I say hard, he was hard because he was tough, and everybody respected him for that.

10 So the pecking order at St Stephen's school was the boss, then it was the head
11 prefects, then it was the teachers, then it was the normal prefects. And then it was the
12 seniors and then the juniors. So during the juniors I got quite a lot of hidings, so in the 3rd
13 form I got a lot of hidings, and I averaged probably about six canes per week. 4th form
14 I grew a bit wiser, I got less hidings, and I averaged about six canes per term. And then 5th
15 form, I think I'd wisened up a lot because I think I only got about two or three hidings.
16 When I say I got hidings, it means that I was involved in the beat ups. I didn't feel that they
17 were hidings because I fought back until I got knocked out, but that was just my survival
18 skill. By the time I was in the 5th form I think we had about two fights and that was all,
19 and I got zero canes. So I'd learnt how to avoid punishment.

20 Now during my time at St Stephen's, I didn't always go back to – GRO-B during the
21 holidays. So you were at St Stephen's 24/7 until you got to the holidays. But what I did
22 was I got to visit my siblings in Ohakune when they were with Aunty Barb and Uncle Syd,
23 and just like my siblings I fell in love with those two kaumātua, I thought they were
24 absolutely wonderful. Tough, but they were honest. And one thing that I learned from the
25 time I was little that was honesty.

26 My survivor skill was if I'm going to get a hiding I'm going to get a hiding. If I
27 don't survive, no more pain; if I do survive, it will toughen me up for the next one, I'm
28 tough. So it didn't worry me how it went either way.

29 I didn't learn a lot about aroha ki te tangata (love for other people) except for seeing
30 the example of my old people looking after everybody and – GRO-C. I didn't really get to
31 know them anywhere near as much as my siblings did, but I saw the effect that it had on my
32 siblings.

1 When I was at St Stephen's I got to meet during some of my holidays – **GRO-**
2 **B** - they were a couple that used- to whāngai kids, foster kids, and so I was sent to them
3 because they worked on farms. So I got to learn how to milk cows, feed out, fix gates, do
4 fencing, lift hay, yeah, haymaking. Boy did I get creases from that. It really helped
5 toughen me up, but it also gave me a look at another lifestyle and that was really good-.

6 So when I left St Stephen's, I asked if they would take me on so I could be
7 whāngai'd to them and they said they'd love to because I got on well with them, I was a
8 good kid, I didn't try and steal from them, I'd do anything I could for them because they
9 talked straight, they talked honestly, they were nice people but they talked honestly, and
10 honesty was the biggest thing for me, if they could speak and I know that they're not lying,
11 I felt comfortable. But if I felt like I was talking to a politician, someone who wasn't
12 listening really, I didn't know them, I didn't trust them, and that's been the way that I have
13 been since early childhood. Talk to me straight, talk to me honestly, talk to me so that I can
14 trust, everything that you say, good. Don't, I can't trust you.

15 So I asked to be fostered by them they said yes, so we went to go and put forward
16 that I could go and stay with them under their wing and I was allowed to. And I was very
17 happy. So that's when I moved to their farm that they were running in Papakura and I went
18 to Rosehill College and then we all got leptospirosis. This was before there was a vaccine
19 for that. I was sick. Kim came to stay with us because she liked them too because they
20 were honest and they were lovely. She got leptospirosis, so we all got sick and it almost
21 was the same for all of us, when we got sick we all got pretty badly sick. There were
22 sometimes when I was so sick that I wanted to go to the toilet and I didn't know if I would
23 make it to the toilet or not because I didn't know if I could walk that far. And that was only
24 from here to where the doorway is. And then it would take me all that time to get back to
25 bed again. I was just in bed feverish, painful, and half the time not even know where the
26 hell I was.

27 So that's how bad the leptospirosis was during that period. There were probably
28 about three or four fullas at least that year that died from that particular strain or that
29 disease, so it can be a very serious illness. So after we sort of like came out of it and then
30 the doctor said "Well look, you've had it, but there's no guarantee that you won't get it
31 again." So we thought bugger that, next time we might not get through it, so we decided all
32 of us that we would stop farming. So got a job with Huntly Power Station which was just
33 being established then. The chimneys had only just gone in and we moved to Huntly and

1 they bought a house there and I went to Huntly College for my 7th form year. And like
 2 I said, that ended up being my party year, 7th formers would end up going into town and
 3 we'd have dinner and then we'd go down to the lake and party and end up at somebody's
 4 place and so on.

5 But my 7th form year at school was probably my party year, so it was a good time.
 6 But I learned nothing and when it came to doing the bursary exams at the end of it, which
 7 was the only reason you stayed in 7th form because you'd already matriculated, I thought
 8 no, I can't be bothered with this, so I went working. I did PEP scheme, I had done some
 9 working on the farm. Not all of it was actually recorded, probably. Very few
 10 of - particularly the farming jobs, they were very much under the table because it was just
 11 easier, you didn't have to fill out the tax forms, you didn't have to do this and everything
 12 else and you sort of like said right, this is how much you'll get for this amount of work, and
 13 we said good, you did the work, finished it, got paid, that's that-.

14 And then I went over to Australia. So I spent about three years in Australia.
 15 I ended up working for the Railways. I went over to Australia because – **GRO-**
 16 **B** - split- and – **GRO-B** - had hooked up with another woman in Huntly, so she was
 17 from- - originally from Australia she wanted to return home so I thought oh well, doing
 18 pretty well, I'm going to go and support- – **GRO-B** - so I went over to Australia with her
 19 and I ended up working on the Railways over there. I was only going to be over there for
 20 about three months, I was over there for about three years. Went over in 81, came back
 21 about 84. I had come back in 84 for my 21st but I went back again, finished off my mahi
 22 then came back again permanently-.

23 **Q.** He pātai tāku (I have a question). When did you come out of the care of the Social Welfare
 24 Department?

25 **A.** Probably when I went over to Australia. I don't think they actually knew when I went.
 26 And they thought that I was probably still under their care when I was working. And I was
 27 working for a while before I went over to Australia, because that's how I went over to
 28 Australia because I had saved up from my workings. But I think there was no - there was
 29 never anything official. It probably might be on their books but there was absolutely
 30 nothing. I just went from school, I sort of like went and did some work, saved some
 31 money, went to Australia, worked in Australia, came back, carried on working, there was
 32 no official "Oh you're here in social welfare, you are not here in Social Welfare", for any of
 33 us. Kim was the same, same as Ngaire, Martin, nobody actually had an exit date-.

1 So when did I finish being under Social Welfare? Probably when I finished doing
2 school at Huntly College. When I went to Waikato Polytech, before I went to Waikato
3 Polytech I tried to get into computers, but it was really difficult in the 1980s because
4 computers cost a lot and nobody wants a Māori boy to be playing around with all this
5 expensive equipment. Anyway, I still ended up mainly to learn what I wanted to learn, or
6 could learn with whatever limited access I did get. When I went to - I ended up at Waikato
7 Polytech, and I became president and they had computers, a whole heap of computers, they
8 had about- - well, a whole heap, they had about I think three computers. But I thought well
9 I'm the president, that means that I'm the boss. I'm the boss of this organisation, which
10 means that everything in this organisation is mine, you know, not to take home but I'm
11 responsible for. So if I'm the boss they can't kick me off these machines-.

12 So I learned anything and everything. I could pull apart a computer and put it back
13 together again, physically, I could pull every single component apart, understand exactly
14 what everything was, put it back together again and I could also reprogramme anything and
15 everything. So when my kids were little I built their own computers from spare parts and
16 everything else, I wrote the operating system, I wrote a lot of the things they used to get on
17 to and everything. So I didn't want them, because Macintosh had mice and you could use
18 those, this was before they became mainstream in IBMs, I didn't want them to just point
19 and click, I wanted them to learn how to type. So my daughter, who was preschool at the
20 time, could type her name and type simple instructions on the computer to get to where she
21 needed to be to play her games.

22 So I was a geek to the nth nth. My son says "Dad, I remember when I was little,
23 you had all these computers but they were all wired together and they had fans on them
24 and, you know, they were all sort of like plugged in but together", and he said "why was
25 that?" I said "Well computers weren't very fast so I had to sort of like beef it up by sort of
26 like having things run in parallel, not sequentially in order to get things done." And he said
27 "But why all the fans?" I said "They didn't have cooling systems then" and these things
28 used to heat up a bit because I used to take them to the nth degree.

29 So when I was working for Creative New Zealand, they hired me as the network
30 administrator because of my work on one of the Novell networking, and they had
31 Southmark Computers write some of their programmes for them, for doing all their grants
32 processing. Well, for the literacy processing they had a programme where all the
33 programme managers would put all the data in, they would run it and it would take between
34 two and a half and four and a half hours to get to - for it to compile everything and then

1 come out with a resultant report. And then they'd have to go through it and anything else
2 that needed to be changed or anything like that, they'd have to go back and then put all that
3 in and then run it again-.

4 So when they did that, they weren't allowed on their machines because they took up
5 all the computing power. So what I did was I looked at it very well, and I mean very, very
6 well, and I thought I don't like the way this is written. So I rewrote it totally, and then when
7 I finished it I called in the director and the chief programmer, the project managers, and
8 I says "Right, I want you to give me the reports that you've got, put it through the old
9 system and then give me the reports - give the same reports to me to put into the new
10 system." They did that, the old system at that time took nearly four and a half hours to go
11 through. Put it through my newly written one, and it came out with exactly the same
12 results, every single thing was exactly the same and it took 23 seconds. So we did this- for
13 about four or five days of just checking through, more because they had to sort of like run it
14 through the old system and the new system and it worked every single time.

15 And so I ended up telling Southmark Computers how I did it and they sort of came
16 to the conclusion that it was definitely a more efficient way of doing it, came out with the
17 exact same result. I understood why they did it their way and why it was compiling, but
18 also why it was taking up so much resources and time. And I was able to sort of cut
19 through it. The reason why I could do that was because I inherited, like I said, I think
20 I inherited my mum's side of things where I had this crazy brain and I can see things that
21 aren't there but I see them because they joined.

22 I lost that. I lost that when my sister Kim died. Because that kind of like broke my
23 ngākau and it broke my hinengaro (my heart and my mind). When it broke my hinengaro
24 I lost my ability to see those things. I came across a bit of code one time and I had a look at
25 it and I could work through it. Nothing wrong with my brain, I could work through it and
26 I looked at it and I went that is absolute genius crap, really genius. And I knew how it
27 worked because I could follow it. There's no way I could actually create it anymore. I can't
28 make it anymore, I can't see them, I can't see those links, I can't do what I used to do. So
29 that's gone.

30 Those things there, I kind of like ended up - I suffer from depression, I suffer from
31 anxiety. I find it difficult with some things because of that, and one of them is my
32 relationship with WINZ. That's not just because of my- - well, it is probably, a lot of my
33 anxiety, but -I - my brain isn't right. I am a functioning depressant, I'm a functioning
34 depressed anxiety- ridden person. I function really well, sometimes I speak 99 to the

1 dozen. I articulate well, and as a kaumātua, everyone sees nothing about my anxiety.
2 Because I work past my anxiety as part of my coping skills-.

3 However, having said that, my anxiety doesn't work to my trusting WINZ. It's like
4 that's totally gone. I know that financially I will be better off getting a benefit, but I can't
5 go there because I can't handle the idea that I am then back under their umbrella of "care"
6 where a lot of the time where I have been under their "care" it has been terrible for me
7 psychologically, mentally, for my ngākau, for my wairua, (my heart, my spirit) and I would
8 rather die from poverty than ask for their help. It just doesn't - I find it too difficult to
9 function under their rule. I know it's totally bizarre, it does not make sense to a lot of
10 people, but this is the way that I am-.

11 I am so paranoid about it that my partner, who doesn't really work at all, at least not
12 for financial gain, she does a lot of community work, doesn't really get paid; she's lucky if
13 she like makes \$100 a week. She doesn't know that I'm not on a benefit, she thinks that I'm
14 on a benefit. I haven't been on a benefit, I'm not on a benefit. I've been living on savings
15 and those savings are nearly gone, and once it's gone, it's gone. I can't do anything about it.
16 But I'm not worried. The reason why I'm not worried, I still have skills, I have my reo (my
17 language) I have my status. People understand what I can do, and I know that they are
18 things that people will want and do want, they just haven't got that with them at the
19 moment. So something pops up, I'm sure it will land on me, and I'll be able to do what
20 I want to do but survive financially.

21 To me, the finance side of it, I give away money. When I was working in the
22 computing industry, I was making stupidly ridiculous amounts. My tax that I was paying
23 including child support was more than all of my siblings were earning during those years.
24 It was absolutely ridiculous. My base salary was, I think it was something like 15, \$1,600 a
25 week, that was my base salary, not including any bonuses, not including any extras that
26 came to me, that was my base. And one of my partners after I'd sort of like (inaudible) she
27 came across one of my pay slips and she looked at me and went "Holy shit". I said "It
28 doesn't mean anything". She said "What do you mean?" I says "Money comes money
29 goes". So my sister or my mum or my dad they would have bills and I'd find out about
30 them and, well, I'd find out about them, they'd tell me, and I says okay, I would pay it. My
31 sister, she says "Mum, she ended up putting on the heater now I've got a \$600 power bill,
32 she used the stove for her heater and I went guarantor." "Well, that was silly, wasn't it",
33 "What, turning it on?" "No, going guarantor." So I ended up paying that off for her, I paid
34 it, because I could.

1 So money means nothing. People are the things that are important to me. So the
2 stuff that I do on this marae, not for me. It's not to say "look how good I am", it's because
3 they need it.

4 **Q.** And in those early years, when reflecting on your abuse you suffered in State care, how did
5 you cope or react?

6 **A.** Life goes on is how I coped and reacted. Kāore au i pupuri i te riri (English: I did not hold
7 on to the anger). I did not hold on to the anguish. You hold on to the anguish and it just
8 eats away at you, ka mimiti haere (English: it slowly eats away at you). I refuse to let it eat
9 me up. So if I feel it's going to eat me up, I just don't go there. Which is, I guess, why I'm
10 in the situation I am at the moment. I won't go into Social Welfare, I won't go into WINZ
11 because it will eat me up.

12 So I'd rather not. My coping mechanism was carry on, don't think about all the bad
13 things that happened before, just try and carry on and do what needs to be done. Not do my
14 best, because I'll do whatever I can, but do what needs to be done. I do that now, I did that
15 then. If you speak to any of - I'm happy for anybody to speak to anyone about what I do.
16 And they will tell you, well, I hope they will tell you that I will do what needs to be done. I
17 don't do it to say look how good I am. But because these are stuff that needs to be done-.

18 When we had our opening, I got told I really needed to sit on the front paepae
19 (orators' bench), and the people said "Why aren't you speaking?" And I said "Because
20 you're speaking." I even told my committee and my trustees, I don't need to be here. But
21 they insisted that I must. So I came and I got quite a lot of feedback online about my
22 attendance because I was third seating behind. And they said "Wow", because they all
23 knew that all the mahi that I had done, they knew that I'm the chairman of this marae and
24 yet I sat behind. And I said to them "That's because the kaupapa wasn't about me, the
25 kaupapa was to open our marae and to celebrate our whare and helping our people back on
26 to our marae. Nothing to do with me." I'm here to do what needs to be done, and I don't
27 need to show off about it. So I'm quite happy to sit behind. Because when I was growing
28 up the people that I respected most that's exactly what they did. They didn't do it because
29 they wanted to be on the front row or the top table, they did it because it needed to be done.
30 And to me, the hardest workers were the ones behind that did it and sweated and pulled
31 their guts without any thought about recognition that what they would do, that they would
32 get, but because it needed to be done. For the people to sort of like show that what
33 manaakitanga is. And I respected them, I loved them for it. And so I try and emulate that
34 same whakaaro (thought, sentiment).

1 **Q.** I roto i ō kōrero kua tāpirihia te taura here a ngākau, he kōrero kia tuku atu ki ngā rangatira.
2 Tēnā, whakamārama mai i ērā o ngā kōrero.

3 [English: in your accounts that we have allowed the people, others to speak, can you please
4 explain some of those accounts.]

5 **A.** One of the things growing up is that children mistrust adults. Children don't always get
6 listened to, or they get told to keep quiet. Children get told "You do this and you'll get into
7 trouble. You tell and you'll be a nark. If you're a nark you're going to, you know, you're
8 not a very good person." And it took me a long time to learn that a nark is just somebody
9 who tells the truth, that a nark isn't someone who's going to betray you. The betrayal is
10 those that don't want to be narked on.

11 But children don't understand that. They don't want to be seen as a nark, they don't
12 want to be - to get into trouble for whatever they say. So a lot of kids won't tell the truth
13 because they won't say anything. And they- - like us kids when we were little.

14 "What- happened?" "I don't know." "Why did that happen?" "I don't know." "Why did
15 you do such and such?" "I don't know." That carries on today. And the reason why they
16 don't know? Is that they do know, but they won't tell and they won't tell because they don't
17 believe that they will be believed. And they don't trust that whatever they say will not get
18 them into trouble.

19 So what can you do about it? Show them the truth. Growing up all I wanted was
20 not to be bullshitted to, not to be lied to so that I could trust. And the ones that did that,
21 I trusted. And the ones that did not, I could not believe them and I would not tell them
22 anything. That included the Department of Social Welfare, authoritarian figures, even the
23 Police. The Police used to lie to us all the time and I hated it. They would say "Oh, but
24 your sister said such and such" and I - "No she didn't." "Oh but you said such and such."
25 "No, I didn't." "Yes, because I've written it down, you have to sign this." "No, I don't."
26 We don't trust because we're not being told the truth-.

27 Need to tell children the truth for the children to tell you the truth. You need to be
28 able to trust them enough to trust them with the truth. That's why I try and tell the truth to
29 my children all the time. If I say something's going to happen, I will do my damndest to
30 make sure that thing happens. If I say I'm going to be home 5 o'clock on Friday, I don't
31 care what gets in the road, I'm going to be 5 o'clock on Friday. If I say I'm going to sort of
32 like take something away because you haven't been listening, I'm not going to say but if
33 you do such and such I will do what I said that I will do. And my children, my whānau, my
34 iwi know that I am pono to my word. If I say that something's happened it's because it

1 happened. If I say something's going to happen, it's because I'm going to try my damndest
2 to make sure that that is going to happen.

3 So, you know, to me, you want to get the kids trust? Trust them with the truth.
4 Whether it's bad, good or otherwise. You start getting them to understand that the truth is
5 good, you will start getting kōrero. This is only my pono, this is what I believe. But it's
6 what - since I was little, I have always believed, which is why I don't trust Social Welfare
7 and why I had a mistrust of the Police. Police have actually sort of like started coming
8 good. I still have reservations, but they keep telling me the truth, I keep telling them the
9 truth. And we work well together-.

10 Welfare, WINZ, that's too long a record for me. That's over 50 years. We are
11 talking about more than half a century now. My sister Kim died 21 years ago today. Today
12 we were at her bedside and we were singing to her as she passed. And it was beautiful
13 because all the whānau were around her. And then I brought her back to her marae at
14 Maungatautari because she wanted to be up with my father who's up there.

15 Sorry, I've lost everything. But honesty, truth. Once kids get the idea that truth and
16 pono is there, then they might start changing their minds about being truthful. There's too
17 much rūpahu in the world around our children. They don't know what's true and what's not.
18 My own whānau don't know what's true and what's not. My own nephews and nieces who
19 are parents, they don't know what's true and what's not. That's how come we get so many
20 that are antivaxx and antimandates and anti everything else because they've been lied to.
21 How can they expect the truth if they keep being lied to. So it's about time we tried to get
22 some honesty back into our whānau, our people.

23 **Q.** Tēnā Tumohe, me ō kōrero. Ko te pātai whakamutunga. Māu anō e tuku i ō whakaaro ki
24 ngā Kōmihana, ki te hunga e mātakitaki ana, ki te Kāwanatanga anō hoki. [English: thank
25 you Tumohe for your evidence. And the final question perhaps is for you, if you can give
26 your thoughts to the Commission and to those watching, and to the State). Do you have
27 any other closing remarks?

28 **A.** Āe. I wanted this kōrero for my siblings who have passed, for those that died before we got
29 to stage, that weren't able to give their own testimony, they weren't able to do their own
30 kōrero, because we've gone more than half a century, we're talking about the 1960s, and I'm
31 amazed that even I lived this long. We've got a terrible history in our family of dying off
32 before we get to 50, or even before we get to 40. And so I had a sister pass when she was
33 40, another one, my kid brother at 47, my sister Ngaire when she was 56, didn't quite get to
34 her 57th. My dad was only 56. So we've got a terrible history of dying early.

1 So what I didn't want to happen is that their stories don't get heard because it's like
2 they did all the suffering and the only ones that hear the suffering of their voices is her own
3 family, and then once we're gone it's all forgotten. I thought that's an injustice in itself. My
4 siblings had a tough time and a lot of that happened was not - a lot of that that happened
5 was not of their own doing or their fault at all. And much of what happened, all the bad
6 things that happened to them were actually institutionalised, endemic hara (wrongdoings).
7 I didn't want that just to be forgotten. We have a saying "he taonga te wareware"
8 (forgetfulness is a gift). "He taonga te wareware" is about sometimes it is fortunate to
9 forget. And that gets applied today to sort of like say to our people, sometimes it's a
10 treasure to forget because you forget about all the bad things that happened-.

11 Well, for my siblings, that's something I didn't want to happen. I wanted my
12 sibling's voices to be heard. I am the survivor of the ones with memories. So I wanted to
13 give evidence of their memories as they gave it to me, as I remember when I was there.
14 Because they can no longer speak. And I didn't want their voices to be silenced and lost
15 forever because they couldn't live long enough to be able to give their own evidence. So
16 that's one of the things.

17 About what's happening with children today? A lot of the hara that happened then
18 still happens. How do we stop it? Well, I've given evidence on what happened to us and
19 how it affected us. And how it still affects those that live on. My kid sister, she is looking
20 after two intellectually handicapped children who are no longer children, they're in their
21 20s. Her health is terrible, I'm probably going to outlive her as well. My two siblings that
22 are left, one was 18 months old when we were separated, the other one was three months
23 pregnant in my mother, my mother was three months pregnant with him. They have zero
24 memories of the childhood here. They only have the memories of being whāngai'd, about
25 being fostered. So they don't have memories of growing up on their own maraes.

26 I'm the only one left. I'm the only one left that has memories of us siblings being
27 together. Doesn't because we weren't together. And it's difficult, because I still miss my
28 siblings. But at the same time they've got my back because they're right behind me. I talk
29 with them, I talk with them all the time. And with my dad. And none of us are perfect,
30 absolutely none of us are perfect. We can't have a perfect world. Talk about boring. But
31 there are some things that should not happen. And there are many, many things that should
32 not happen with children.

33 So me pēwhea tātou e patu i tēnā (English: how can we deal with that)? That's
34 going to always be an ongoing question. I have my own whakaaro on that and my

1 whakaaro is honesty. Because I don't believe that kids will trust or be honest if they don't
 2 get that. That's a personal belief of mine. There is no such thing as any one particular
 3 solution, there never will be because everyone is specific to their own individuality and
 4 their own individual circumstances. However, there has to be some universal truths and
 5 those universal truths need to be upheld so that there can be some trust. And if we can't
 6 give them trust, they can't trust us. And we need to be able to trust them.

7 So koirā tāku e pā ana ki tēnā (English: so that's what I have to say about that).
 8 I actually am very happy, kua tau te wairua, kua tau te wairua nā te mea ki au nei kua tutuki
 9 i tēnei o ngā wawata hei māngai mō āku tuākana tēina, ki te kore ka ngaro, ka ngaro ō rātou
 10 kōrero, ka ngaro ō rātou whakaaro (English: my spirit is settled because to me I have met
 11 the desires to represent my siblings, I wasn't able to do that then. Their thoughts would be
 12 lost). I asked would I be their mangai mōrehu (surviving voice), surviving speaker to speak
 13 on their behalf, because they're no longer here to speak on their own.

14 And so I am thankful to be given that opportunity. Not thankful for myself, but
 15 thankful for them. Because even though they have passed, they're still very much part of
 16 us. They're still very much part of me, and my siblings that are left. My kid brother, yeah,
 17 my baby brother, and my baby sister, we still remember them. They didn't really know
 18 them until they were a lot older, but I'm pleased to be able to have the opportunity to be
 19 able to be their spokesperson.

20 So, to the Commission, ngā rōia, otirā, koutou ngā whakatā i ngēnei rikoata, tēnei
 21 au te mihi nui. He nui rawa te mihi kia tutuki i tēnei o aku wawata.

22 [English: the lawyers today, those who are recording these testimonies, I want to
 23 thank you very much for your role in achieving my desires.]

24 Thank you for this opportunity to be able to do it in my own whare on my own
 25 marae, on my own whenua and where my own siblings are and where we all grew up. It's
 26 been - kua tau, we've come together. So thank you for this opportunity. Tērā pea, ka waiho
 27 au ki reira rā. (English: perhaps I'll leave it at that)."

28 **COMMISSIONER STEENSON:** Tēnā koe Matua Tumohe (thank you elder Tumohe). I
 29 understand that you're happy - we were supposed to take a kai break at 1, but I understand
 30 you're happy to take some- pātai now from Commissioners?

31 A. Āe.

32 **Q.** I'm going to ask my fellow Commissioners then if they have any pātai. Commissioner
 33 Gibson?

1 **COMMISSIONER GIBSON:** Tēnā koe Tumohe (greetings Tumohe). Te māngai o te tuahine,
2 tēnā koe (English: the voice of your siblings). Some pātai. Was there any support for
3 Gaylene, for your parents, ever mainstream support, kaupapa Māori, tohunga support,
4 guidance from tohunga leading up to Gaylene's death?

5 A. Simple answer, no, nothing. I was there, I knew what the interactions that happened with
6 my parents. My parents, I remember them taking us down to the Social Welfare office to
7 say "We can't feed these children, can you give us something?" And being told flat out no.
8 I remember my mother and my father kissing me and my sisters, Kim and Ngaire and my
9 brother Martin, and the officer saying "What are you doing?" And my mum says, "We
10 can't feed them so we're leaving them here, you feed them." And that's when they got help.
11 If they hadn't have done that they still would have got nothing.

12 We were living - I remember living us out of our car. We had a car. I remember it
13 was a Mark Zephyr and dad took us everywhere, dad always found it difficult finding work
14 and keeping it, but, you know, they did what they could, I guess. Got to remember, these
15 are the memories of the child, but I believe in my memories-

16 **Q.** Kia ora. What would you want support for Gaylene, your family, to look like today ideally
17 for a whānau in that situation?

18 A. Well, I read - when I was given the opportunity to have a look at my records when I was at
19 St Stephen's, I noted they said that she had learning difficulties, that she was special needs.
20 So it was already known. I saw absolutely no support whatsoever. Not even when she
21 was- staying with – GRO-B. – GRO-B just kept her with her and basically was an old lady
22 out in the middle of nowhere looking after this little child and just being a kuia on her
23 marae. So there wasn't any support. The support that – GRO-B got was from all the other
24 poor people, which is all the other old people. We lived as marae kids, which meant that
25 we looked after the marae and the marae looked after the people. And we were the people.
26 So we looked after all the visitors and whatever was left, if there was anything left, that was
27 what we survived on.

28 **Q.** Kia ora. Also for your parents, did they - were they only exposed to mainstream mental
29 health services, was there anything else kaupapa- Māori , tohunga?

30 A. No, when it came to tohunga Māori, Big Nana was the closest thing that I knew of as
31 tohunga Māori, and that was because he would help manaaki the people. Our kaumātua, it
32 was - they did what they could. I didn't actually know a lot of our kaumātua when I was
33 little, apart from those that were directly involved with on the maraes that I grew up on.
34 Before we were separated, Big Nana, Jack Tumohe, he was my idol. But even my cousins

1 talk about how he would have a Christmas party for all the children and he'd buy little tiny
 2 gifts. These are poor people with just about nothing, subsistence living but they still tried
 3 to make it good for the kids. Not an easy life. But we loved it, because we were together
 4 and we were with the people and the people looked after us and tried to sort of like teach us
 5 to look after the people. Unfortunately, not a lot of the kids that I grew up with then
 6 survived until now-.

7 **Q.** And your parents went into institutions. Ideally today what do you think should happen to
 8 adults in those situations, what mix of support of services?

9 **A.** To be honest I don't know. I'm trying to be very honest about that. If - for me, those
 10 institutions don't even exist anymore. Carrington Hospital, that was closed down; Kingseat
 11 Hospital, that was closed down; Tokanui Hospital, that was closed down. There's been a
 12 whole heap of closures of institutions because they thought that- - they figured that
 13 institutionalisation of people was just trying to lock away the problem. They're right in
 14 some senses, but at the same time it's kind of like well, the support services outside of those
 15 institutions have failed a lot of our people as well-.

16 I know this because every now and then I've been trying to work, not trying to
 17 work, but have ended up working in some of those areas with trying to assist our people in
 18 the so called halfway homes and, I don't know, mental boarding houses even.

19 **Q.** Kia ora.

20 **A.** There's not enough support.

21 **Q.** Yeah, kia ora, thank you for your answers to my pātai.

22 **COMMISSIONER STEENSON:** Ngā mihi. I'll now go to Commissioner Shaw, do you have
 23 any pātai?

24 **COMMISSIONER SHAW:** Tēnā koe Matua. E kore ahau i te pātai i a koe, engari tēnei te mihi
 25 rawa atu ki a koe me tō whānau whānui. Tēnā rā tātou katoa, tēnā rā koutou katoa.

26 [English: I do not have any questions for you. But I want to thank you very much
 27 and your entire whānau, thank you one and all.]

28 **COMMISSIONER STEENSON:** Kia ora. Now Commissioner Alofivae, do you have any pātai
 29 for Matua Tumohe?

30 **COMMISSIONER ALOFIVAE:** (Lau afioga Tumohe, malo le soifua maua ma le lagi e mama,
 31 faatalofa atu ia te oe ma si ou aiga). To you Sir, Tumohe, greetings to you and your family.
 32 Matua, I just wanted to express my gratitude in how we stand with you around your kupu
 33 about the injustice of the voices of your siblings that were not heard. But you're here today

1 and your testimony says it all for your whole whānau, so thank you, thank you very much.
2 Malie.

3 **COMMISSIONER STEENSON:** Ngā mihi. And Commissioner Erueti, do you have any pātai?

4 **COMMISSIONER ERUETI:** Tēnā koe Matua, e mihi ana ki a koe i tō whakaurunga ki tēnei
5 huihuinga i tēnei rā. (English: Thank you elder, I want to salute you and your involvement
6 in this Inquiry today). I just wanted to ask, Matua, about your wellbeing and about your
7 experience of accessing support and help, to get help that you needed throughout your life.
8 What was that like, what were the hurdles, who helped you, what made a difference?

9 A. He uaua te pātai (English: that's a difficult question). I've gone through a lot of phases or
10 changes in my life, not all of them have been positive. I have had quite a few bleak times.
11 I probably for the first time showed a few of my scars to some of my whānau and
12 colleagues. From when I was growing up, of times where I thought it was a little bit too
13 hard and maybe it was time to exit in terms of having those suicidal tendencies. And these
14 have occurred at different stages of my life. I've come to accept that those tendencies will
15 never ever go away, but I have developed a lot of coping mechanisms. It has affected me
16 adversely because it means that I found it difficult, if not impossible, to seek assistance.
17 Part of that is trust issues, but part of it is just that survival skill that I developed as a child,
18 whereby I could, rely on one person, and that person is me.

19 So I've always found it difficult opening up. I've always been straight and honest,
20 I've tried to be, but opening up and talking about myself had never ever been easy for me
21 because I've never ever wanted to bring the focus back on me. I figure that, you know, like
22 I always figure, I either survive or I don't, and either way things carry on, life goes on.
23 Sorry, it's - -I'm not too sure if that actually answers the question-.

24 Q. Tēnā koe, tēnā koe, no, that answers it, it covered everything. I understand the difficulty of
25 reaching out, but also the difficulty in finding the right form of support that you need that's
26 just right for you. It's not easy. Matua, you spoke about Hato Tipene kura and your time.
27 I wonder if I might ask, it seemed to be a good experience in so many ways about learning
28 whaikōrero and sport and academically, and yet it seemed to be - the violence seemed to be
29 pervasive. I think you said that was just the way things were, and it seems to be kind
30 of- - it was a deeply embedded culture of violence, but also just acceptance about, you
31 know, that was the kawa of the kura, if you like-.

32 A. You're right. I sometimes sound a little bit dismissive of a lot of the physical violence in
33 my life. That's because my survival skill or coping mechanism was that physical violence
34 didn't actually affect me, it was the psychological violence that damaged me. The physical

1 violence was kind of like I saw that as almost like an engineer will look at a particular
2 disaster, he doesn't necessarily think on how dreadful it is, but has a look at the picture of
3 why did things collapse, or why did things not work and can we sort of like fix it up.

4 So I would fix up my tinana, I would fix up anything physical. Physical damage
5 wasn't important for me. So I am apologetic that I sound dismissive about the violence.
6 The violence was, it happened, but it wasn't just in boarding school that that kind of
7 violence could be seen. I saw a lot of family homes where the violence against children,
8 not only - not necessarily from the adults, but from other children happened, and some of
9 them, you know, people handle things differently. I handled physical violence and physical
10 pain dismissively-.

11 So I apologise about sounding dismissive about the physical violence. Yes, it
12 was - it did happen, and I'm sure that you would have heard from any of the other many,
13 many old boys of boarding school who will speak of physical violence in school. My own
14 experience of it was that it happened, but physical violence wasn't something that I held
15 within me, it didn't eat away at my soul-.

16 **Q.** Tēnā koe Matua, kei te mihi atu ki a koe me ō kōrero māia i takoha mai, tēnā koe. (English:
17 Thank you for your testimony that you gave, thank you).

18 **COMMISSIONER STEENSON:** E mihi ana ki a Matua, ki a koe Matua i tō kōrero i tēnei rā.
19 (English: Thank you elder and your testimony today). I had a couple of pātai. You talk
20 about in the written submission you say every decision made by Social Welfare to place
21 children in homes needs to strengthen whakapapa, which is a very on point statement to
22 me. And then you go on to talk about the whāngai system and how it's all about
23 strengthening bonds with whānau and between the wider whānau in different areas, and that
24 it relies on the circumstance within the whānau to carry out the whāngai effectively.

25 I really wanted to get your thoughts on whether you see how the State might support
26 this system, this whāngai system for whānau, because I was also reflecting on your kōrero
27 around when you were first placed with your uncle and there were so many of you and you
28 didn't have -he didn't have the means, he didn't have the support, the financial support or
29 other support. So, I'm just wondering, do you have any thoughts on how the State might be
30 able to support the idea of this- whāngai system?

31 **A.** I enjoyed staying with my uncle and my aunty and my cousins. Cousins don't always get
32 on together just like siblings don't always get on together. But we were together and grew
33 up on the marae together, and like all siblings, you play and that forms bonds. Now my
34 baby sister and I, we formed a lot of bonds over the years, which is why we still had those

1 bonds. And I talk to whānau that haven't seen her for decades and they still ask about her.
2 And that's because of those bonds.

3 My other siblings, the ones that went out to Tūwharetoa, they had no one, they
4 didn't have these whānau bonds. The people that they knew down there, apart from my
5 aunty and uncle who loved them and cared for them and showed them what honesty was
6 and what caring was and what it was like to be in a non-abusive whānau was, they really
7 didn't have anything else down there. My sister Ngaire, she found a partner down there and
8 that was really awesome. But apart from that, there weren't a lot of people, they don't have
9 connections.

10 The only cousins that they knew of were the first cousins that we knew back in
11 1968. After that, all the ties ended up being cut. As opposed to my baby sister and I, we
12 still have a lot of those ties to a lot of those people. So that's why I say whakapapa and
13 tūhononga, (heritage and relationships) those binds, those relationships, strengthening those
14 bonds between family are very, very important. My bonds with my Puaha whānau are very
15 strong. I go back to my maraes down there and they know who I am, I know who they are,
16 and they get brassed me if I come in the front door because they want me to sit on the
17 paepae (orators' bench). And that's all right. That's the same as they come up here, they
18 recognise me as being one of theirs but also being Ngāti Hauā or from Ngāti Korokī.

19 I was away from the Waikato for many decades, I came back. When I first came
20 back people started recognising me, recognising me from Ngāti Korokī but because of my
21 father. But because of all of my mahi from my mother's side everyone recognises me from
22 Ngāti Hauā, and that's because of those bonds.

23 So, yeah, you're absolutely right, I do believe that whakapapa bonds for tamariki are
24 very, very important, because those bonds become lifetime bonds, it's not just, you know,
25 while they're growing up, they end up being forever.

26 **Q.** So you think that- I think what I understand you saying is that it's absolutely essential that
27 the focus is on strengthening those whakapapa bonds, which it hasn't been, it's been quite
28 the opposite-.

29 **A.** Yeah, I should qualify that statement. Many of our whānau are estranged from their own
30 bonds and that's very, very unfortunate. There definitely does need to be strengthening
31 within family units, because there are many family units that are estranged with many of
32 their own, let alone with their marae and their hapū and iwi. I'm very, very fortunate in that
33 I knew of my ties before I came back home, and since I've been back home, I've been
34 spending all that time rebuilding all those bonds and all those ties. And because of that I

1 am recognised for being a kaumātua on my marae and being there for whanau. But
 2 otherwise too many of our people become estranged because they're too busy trying to feed
 3 their own whānau and living their own lives and trying to do what's best in their own
 4 minds.

5 But I do personally believe that if you give a child their whānau bond, their
 6 whakapapa bond, that when they feel that it's right for them, they've got a trail to search and
 7 a trail to seek, which is what I did. Without them, my nieces and my nephews, those that
 8 now know their whānau bonds, they go out to Whatawhata and they say "Yeah, my nan's
 9 grandfather's over here" and, you know, they see another side of their whānau. They go
 10 down to Port Waikato, same thing. They say, "Oh yeah, my uncle grew up down here and
 11 he's got bonds down here."

12 All of these things gives them somewhere to look for, somewhere to search for,
 13 somewhere to find their roots and for them to bond with all of their whānau and their iwi.
 14 I grew up as a marae kid, that helped me. I think that it's one of those values that
 15 unfortunately has deteriorated over the years. I'd like to bring them back.

16 **Q.** Kia ora. The other thing I just wanted to - it's very- - you've made it really clear that money
 17 is not something that drives you. But I'm wondering whether you think the anxiety in
 18 particular with WINZ, whether that's due to the impacts from the trauma that you
 19 experienced in State care. You know, that kind of fear to -reengage with them-?

20 **A.** Kāore e kore (no doubt). Absolutely, absolutely. I find it very, very difficult engaging. It's
 21 kind of like I need to sort of like justify how poor I am, how needy I am, how wanting I am
 22 of their assistance. And for me I personally find that quite degrading, and for me, this is me
 23 personally, it takes away mana, it takes away mana from people. And I don't take my mana
 24 as I am better, but I take my mana as in I am here to manaaki (to take care) not to beg. I'm
 25 tired of begging. I don't want to beg.

26 **Q.** Āe, tika. (Yes, that's correct).

27 **A.** It makes me feel less worthy and I don't like being there.

28 **Q.** Who would, who would. And so is it the same with regard - have you ever sought
 29 compensation through any kind of redress process with the Department of Social Welfare,
 30 or does it go without saying that you've avoided that process-?

31 **A.** It does go without saying, because I have always felt that it would be energy wasted. And
 32 again, it's like I am begging and to be honest, I'm too old to beg. If it ends up that I end up
 33 with absolutely nothing then I end up with absolutely nothing. I actually feel, this is me
 34 personally and only me, that there's no shame in having nothing. The shame is lowering

1 yourself to a state where you are begging because - I can't ask for pity, I don't want pity,
2 I do want recognition of hara that has been done, but I don't want pity as such-.

3 **Q.** Āe, ngā mihi. It's been a real privilege to hear your kōrero today, Matua. I would like to
4 thank you on behalf of the Royal Commission. Thank you for your honesty, for your
5 commitment to te reo Māori, for speaking around truth, saying that, you know, being a nark
6 is someone who tells the truth. I think it's so important to hear that from rangatira like
7 yourself for our tamariki and our rangatahi. So thank you, thank you so much, thank you
8 for telling us of your unbreakable bond and love that you shared with your siblings, and all
9 of the experiences that you had as children. And I want to thank you for speaking about
10 those who can't be here today to share their experiences, and upholding their mana, and we
11 mihi to you and your whānau and to your siblings and to your ancestors and we mihi to
12 your marae, your hapū, your iwi.

13 Kei te purapura tuawhiti o Ngāti Korokī Kahukura me Ngāti Hauā. Koiane te reo maioha
14 o Ngāti Whātua te rere nei ki a koe i ngā kōrero o te wā, Nō reira, tēnā koe matua, tēnā koe
15 rangatira.

16 [English: To the survivor of Ngāti Korokī Kahukura and Ngāti Hauā, on behalf of Ngāti
17 Whātua Ōrākei, thank you affectionately. So thank you Matua, thank you leader.]

18 I understand you have a waiata to share with us.

19 **A.** Āe, i mua o tēnā (before that), when you asked about whether I should -whether I ever
20 thought about seeking recompense or compensation from the Department of Social
21 Welfare, honestly, I wouldn't even know where to start, or how to start, or anything like
22 that, because like I said, I don't like to beg, I don't like to sort of like say "Look at all me,
23 because I survived." So I am a survivor, I will survive one way or another somehow.
24 Financially, I don't know what's going to happen, but I haven't yet gotten to the absolute of
25 that yet. And so that will come when that comes-.

26 Anyway. E tika ana tāu, pērā hoki au i mihia i te tīmatanga o ngēnei o ngā kōrero, ki
27 a koutou katoa, e te Kōmihana, te poari, e te tēpu nui. Koutou ngā rahi e aro mai ō koutou
28 taringa ki te reo o tēnei kaumātua, o tēnei koroheke, ahakoa, te āhua o te rangatahi pea, he
29 mihi nui tonu ki a koutou katoa.

30 [English: you are correct, you are right. Like I stated at the commencement of my
31 testimony, I want to once again thank you to the Commission, to the panel, the great panel,
32 those who are listening in to the voice of this elder, although I may look quite young, but
33 I want to acknowledge you all.]

1 From all of my siblings, those that have gone and those that are still here, I want to
2 thank you for listening to my testimony, and I do hope that it might help whānau of the
3 future. And I guess that was one the of the biggest things, apart from making sure that the
4 voices of my siblings were heard.

5 Nō reira, e te whānau, e te iwi, e rau rangatira mā, otirā, koutou, ko ngā haukāinga o
6 Tāmaki ki Ōrākei. Tēnei au e mihi nui atu ki a koutou katoa i te rangi nei. Ko tēnei tētehi o
7 ngā waiata, mōteatea rongonui o Waikato, Tainui, engari ki ahau nei, ka pātata mai ki tōku
8 ngākau, tēnei. Nā te āhuetanga o te tikanga o wērā o ngā kupu.

9 [English: And so whānau, and to the iwi, to the assembled leaders and to people in
10 the homelands of Tāmaki Auckland, Ōrākei, I want to thank you all very much today. This
11 song is about, composed by a famous kuia of Waikato Tainui, but to me it is near to my
12 heart as it speaks about the meaning behind, there's much meaning behind these words.]

13 This particular mōteatea is one that is close to me because it references those who
14 have passed, and for me that's my siblings. Nō reira e te iwi. Tēnā rā koutou, Tēnā rā
15 koutou, kia ora mai anō tātou. [English: And so to the people, thank you, thank you
16 everyone.]

17 Mōteatea: E tā ki ahau i te rangi o te ora. Auē, i te rangi o te mate, tēnei hoki koe e
18 ue . Kei te haehae nei, te tau o taku ate e ue. E ko wai rā te Atua? Nāna koe e turaki ki raro
19 rā auē. I moe ai rā koe, te moe te hoki mai, ki ahau e. I rukea i konei, e koe ki muri rā auē
20 e. E te makau rangatira kua wehe i ahau ue. Moe mai koutou te tapu ki ō mātua auē. Kia
21 tāmia koe, e ngā hau whenua auē.

22 [The elder is singing a traditional mōteatea chant.]

23 Āpiti hono tātai hono, koutou te hunga wairua ki a koutou, otirā, ōku tuākana, tēina
24 haere, haere, haere i roto i te aroha. Āpiti hono, tātai hono, tātou ngā toimaha, ngā tāngata
25 toi, ngā mōrehu e tau mai tonu, tēnā koutou, tēnā koutou, kia ora mai tātou katoa. Ka hoki
26 atu.

27 [English: We join together, you the spirits, my younger and elder siblings farewell,
28 farewell and rest in love, and acknowledge, pay observations to the survivors. Thank you,
29 thank you, thank you one and all. And I return the speaking rights to you.]

30 **COMMISSIONER STEENSON:** Kia ora. Ms Spelman.

31 **MS SPELMAN:** (Thank you once again Madam Chair, and to our chief Tumohe for your
32 testimony). I notice, Madam Chair, we are a little behind our planned schedule. I just
33 wonder whether we could restart again in 45 minutes time which, would be about 2.45 pm.

1 **COMMISSIONER STEENSON:** 2.45, okay, let's pause the livestream and return in 45 minutes.

2 Thank you.

3 **Lunch adjournment from 2.01 pm to 3.11 pm.**