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ROY TAKIAHO - AFFIRMED
EXAMINED BY MR SNELGAR

CHAIR: Tēnā koe, Mr Snelgar.

MR SNELGAR: Tēnā koutou e ngā Kōmihana. Tēnei te mihi ki ā koe Roy, nāhau nei, kua tāe mai I tēnei rā I runga I te karanga o te kaupapa tēnei te mihi ki ā koe me tō hoa Vanessa, tēnā kōrua. Ahakoa te taumahatanga o tēnei kaupapa ā kua tāe mai ā ka mihi atu.

Q. Tēnā koe, Roy, thank you for coming today to share your kōrero and to your partner, Vanessa. I greet you and I greet your ancestors as well that bring with you the heaviness of the kaupapa that we're here for today, so thank you for being here.

Just a couple of housekeeping matters, Roy. The first part we've talked about already, is that your statement has already been given to the Commission, so we might not get through the entire statement and that's ka pai, there might be things that we focus on more today to do with the redress process, so don't feel like we need to cover the entirety of your statement.

The second thing is we have an interpreter here, so I will try my best to slow things down myself and there may be occasions that I will just remind you to go slowly as well, just for the benefit of our interpreter.

And finally, it's just the final stage is the affirmation.

CHAIR: Yes. Tēnā koe, Roy.

A. Kia ora.

CHAIR: Nau mai, haere mai. You know this isn't a Court, don't you?

A. Yes.

1 **CHAIR:** I know it feels a bit like it but it's not a Court.
2 I am not going to ask you to swear on the Bible or
3 anything, but just to take an affirmation, is that okay
4 with you?

5 A. Yes. (Witness affirmed).

6 **CHAIR:** Kia ora.

7 **MR SNELGAR:**

8 Q. Kia ora. Could you state your full name?

9 A. Roy Joseph Takiaho.

10 Q. Roy, do you want to bring the microphone just a little bit
11 closer, is that all right? Roy, before today, did you make
12 two statements to the Commission?

13 A. That's correct.

14 Q. And was one statement dated the 23rd of September 2020?

15 A. Correct.

16 Q. And the second the 10th of November 2020?

17 A. That's correct.

18 Q. Were you born in 1972?

19 A. Yes.

20 Q. What are you doing at the moment, Roy?

21 A. I study psychology in the Waikato.

22 Q. What year of psychology, are you?

23 A. First year.

24 Q. First year, so just finished your exams, have you?

25 A. Yes, just finished the first year.

26 Q. Congratulations. I'll just move on to talk a bit about
27 your cultural background, you're Māori?

28 A. That's correct.

29 Q. Where is your ancestry from?

30 A. I come from the Far North, Ngāpuhi.

31 Q. That is a great iwi if I must say myself. Were you born in
32 Auckland?

33 A. I was born in Auckland, yes.

- 1 Q. We will start with a bit of a chronology of your
2 background. You were 2 years old when you became a State
3 ward, is that right?
- 4 A. Yes.
- 5 Q. When you were younger, was your Dad in and out of jail a
6 bit?
- 7 A. Yes, he was always in prison, yeah.
- 8 Q. And your Mum, what do you remember about your Mum?
- 9 A. My Mum was bringing up my older siblings. She was unable
10 to cater for me when I came along, and she was asked for me
11 to be subjected to State ward for her benefits, to be able
12 to cater for my older siblings.
- 13 Q. Is that the Department of Social Welfare who asked?
- 14 A. That's right.
- 15 Q. You had three siblings?
- 16 A. Three older siblings, yeah.
- 17 Q. And were they taken into care as well?
- 18 A. Two of my older brothers were taken into care but they were
19 there for a very minimal time.
- 20 Q. Was it just a few months that they were there?
- 21 A. A few months, less than a year, as I recall, yeah.
- 22 Q. You had a sister as well, is that the other sibling?
- 23 A. Yes, the older sister but she was at home looking after the
24 older siblings at the time.
- 25 Q. So, they were returned. I just want to talk about your
26 experience, what did the Department do with you?
- 27 A. They returned my two older brothers back to my parents but,
28 as I recall, I wasn't included in that. We were in
29 separate places at the time.
- 30 Q. And your parents, did they try and get you returned?
- 31 A. They tried looking for me when I was around about 3-5,
32 between 3 and 5.
- 33 Q. Do you remember what the Department of Social Welfare said
34 about you being placed back with your whānau?

1 A. I recall a report that it was best that I was to stay in
2 the care of the Department of Social Welfare for the
3 benefit of my mother and for - because of my father being
4 in and out of prison, to cater for the three children
5 already, it would be best for her.

6 Q. So, your other siblings were returned but you remained in
7 care?

8 A. That's correct.

9 Q. I want to talk about the first family home, which is a
10 family home in West Auckland. Were you there for a long
11 time, between 2 and 12 years old?

12 A. Between 2 and 12 years old I was in West Auckland with a
13 foster family.

14 Q. Were your two brothers, were they placed at The Nest which
15 is run by the Army?

16 A. I recall, yes they were, not for very long.

17 Q. So, they weren't in this family home with you?

18 A. No.

19 Q. Do you remember which schools you went to while you were at
20 that home?

21 A. I went to New Windsor Primary in Blockhouse Bay at first
22 and then I went to Wesley Immediate, then from there was to
23 Avondale College, and from there was to Rutherford College
24 in Te Atatū South.

25 Q. Over that period of about 10 years, did you have contact
26 with your family?

27 A. I had contact once with my family for 8 hours through DSW
28 for a day, yeah.

29 Q. How did that go for you, that day?

30 A. My siblings were very - they didn't know how to take me. I
31 was introduced as a brother but more introduced as a play
32 friend from down the road. By the time I returned that one
33 day, I'd had two other brothers had come along, so my
34 younger siblings had come along, and they were of course
35 younger, so we took that 8 hours as, more of it being a

1 play thing, that we could go out and as we were children,
2 do things as children, played with bikes and run around.
3 It wasn't seen as it being a family gathering.

4 Q. How did you feel when the meeting with your whānau ended
5 and you had to go back to the family home?

6 A. Well, I felt I was going home when I left, when I got
7 picked up that evening at 6.00. It was - my mother hugged
8 me as a mother does her child but I didn't see my mother as
9 my -

10 **CHAIR:** Take your time, Roy. Would it help if we took a
11 break?

12 **MR SNELGAR:** I will check with Roy. Do you want to take a
13 break, Roy, or just have a little moment?

14 A. I didn't see my mother as my mother that day.

15 Q. Your Mum didn't want you to go back to the home, is that
16 right?

17 A. Nah, she didn't.

18 Q. I'll just move, Roy, on to the family that you were placed
19 with. Were they a Pākehā family?

20 A. That's right.

21 Q. When you're ready, no rush, could you just describe what
22 that household, what that home was like for you?

23 A. They gave me the feeling of a family but produced a lot of
24 fear into me and a lot of hate, being with that family.

25 Q. And there was quite a bit of discipline at that house?

26 A. I was disciplined by the older siblings that were the
27 foster family's biological children.

28 Q. And discipline being beatings, is that right?

29 A. A lot of beatings, yep.

30 Q. Sometimes were you put in the bathroom?

31 A. I was locked in the, yeah, bathrooms, yep, bathrooms.

32 Q. They didn't really let you do much besides going to school,
33 is that right?

34 A. Yeah, that's right, yep.

1 Q. I just want to talk about what's at paragraph 17 of your
2 statement, what happened at the local clubrooms a little
3 bit. Was there some abuse that happened at the local
4 clubrooms?

5 A. Yes, I was subjected to the clubrooms on a daily, pretty
6 much a daily occurrence, with the foster parents being
7 locals of the clubrooms, therefore I was always there with
8 them. I was there for hours at a time. I'd be the only
9 child still there at 9.30/10.00 at night, due to my foster
10 father being an alcoholic. It was the clubrooms for the
11 drinking.

12 Q. I think you said in your statement that you were subject to
13 abuse by people at the clubrooms, is that right?

14 A. That's right.

15 Q. And that happened a number of times by different people?

16 A. Yeah, there was different people, different men there and
17 there was one there that was always the abuser.

18 Q. Just to be clear, it was sexual abuse?

19 A. That's correct.

20 Q. Did you have some visits while you were there from Social
21 Welfare at that home?

22 A. Yes.

23 Q. Did Social Welfare say something had changed in your
24 behaviour?

25 A. Yes, the social workers would come and I'd be - I knew they
26 were coming because the foster parents would give me the
27 Sunday dress to give the sense to them that everything was
28 all right. So, the social worker would see that front and
29 take it into their account that everything must be going
30 well.

31 Q. But, in your mind, were things going well?

32 A. In my mind, I was being a child. There was things I wanted
33 to say to them, but I wasn't allowed to. I was told to be
34 present and quiet. I was told that they're not here to see
35 me.

1 Q. Did you even speak to a psychologist at some point?

2 A. Yes, I was with a psychologist that one time and he took me
3 to a building once and even that meeting of things reminded
4 me of what happened at the clubrooms, yeah. I knew it
5 wasn't right, but I knew I wasn't allowed to say anything.

6 Q. Who was it that made you feel that you couldn't say
7 anything?

8 A. The psychologist or the counsellor that I was assigned to
9 would be very touchy and because the abuser from the club
10 room had been doing that to me, I felt there was nothing I
11 could do about that.

12 Q. You didn't really speak to the psychologist or anyone else
13 about this abuse?

14 A. No, I wasn't allowed to.

15 Q. What was it like for you, Roy, being Māori and being placed
16 in a Pākehā family?

17 A. I didn't know I was a Māori for a very long time. I didn't
18 even know what family was, I didn't even know what - I'd
19 only known growing up calling my foster parents Mum and Dad
20 and brother. So, I knew of that but as I started to
21 realise by going to school and realising my friends telling
22 me at school who were Māori, going "How come your parents
23 are white?", I go "They're my parents". My Māori friends
24 telling me, "But you're a Māori, they're not Māori". I
25 didn't know, I didn't understand then. Yeah, I just didn't
26 know how to take that but then my Māori friends who were
27 all the same age, of course, they'd tease me about it and
28 things like that, so I had to start thinking about,
29 thinking how come I'm of a darker skin of my parents? And
30 this is after I had actually met my biological parents.
31 And even then, I didn't know, I wasn't told anything. That
32 day was a day to be with my biological family who I'd never
33 met. For what reason, I don't know why they gave me that
34 one day and then took it all away again. So, I couldn't
35 call my brothers my brothers and my Mum and Dad Mum and Dad

1 because I'd been growing up calling my foster family Mum
2 and Dad, so that's how I took it until about 11 or 12 years
3 of age.

4 Q. When you were about 11 or 12, you were still with the
5 foster family, in your statement you talk about beginning
6 to rebel once you realised you were Māori in a Pākehā
7 family?

8 A. That's right. My friends, I started taking the word of my
9 friends and they were saying you shouldn't be there.

10 Where's your real Mum and Dad? And it started to grow on
11 me. When the beatings still kept coming at that age, I
12 started realising how come you're beating me if you're my
13 Mum and Dad? And how come I'm black and you're white?
14 Yeah. And that's pretty well when it started about me
15 saying to my foster parents, "You're not my parents".

16 Q. Eventually, did Social Welfare start moving you
17 from - moved you away from this foster home?

18 A. They took me away from the foster parents and they put me
19 into family homes who were Māoris. Of course, because the
20 foster families started realising the rebellious me as
21 another typical Māori sort of thing. They'd never
22 introduced me cultural significance and stuff, so when I
23 started becoming that rebellious young Māori boy, it
24 started to scare them, that I was becoming like the Māoris
25 that they knew. So, they wouldn't - they couldn't handle
26 who I was becoming, so they asked the Department of Social
27 Welfare, "We can't handle him anymore", yeah.

28 Q. You were moved, were you moved after that to Owairaka?

29 A. After that, I went to a family home in Te Atatū South, no
30 Te Atatū North, yes.

31 Q. Okay. In your time at the - just going to that time, do
32 you remember how old you were when you were moved to Te
33 Atatū?

34 A. I would have been about 12 years of age.

35 Q. Was it after that, that you went to Owairaka?

1 A. Yes.

2 Q. Your time at Te Atatū at the home there, were you there for
3 about 3-6 months?

4 A. Yes, it was a Christmas period too, I remember that quite
5 vividly. And it was after that holiday, that I was moved
6 on.

7 Q. And the foster father there, was he abusive?

8 A. The house father, yes, he was a very abusive man also. He
9 was a Māori.

10 Q. He had his own family living there?

11 A. Living there also, yes.

12 Q. When things went wrong in the family, were you the person
13 who suffered?

14 A. Yes. It wasn't sexual abuse, it was more physical abuse
15 with that home, with that home, yes.

16 Q. And then after that home, is that when you went to
17 Owairaka?

18 A. Yep, that's when - I absconded from that house a couple of
19 times and I ended up in another family home in the Te Atatū
20 South after that one which were run by a Māori lady and a
21 Pākehā man, her husband, yes.

22 Q. The running away from there, is that when you then went to
23 Owairaka?

24 A. That's right.

25 Q. When you ran away, were you hanging out with other young
26 people?

27 A. I was hanging out with people who were pretty much the same
28 as me, who were runaways also. We were able to accept each
29 other and not ask questions.

30 Q. I think you've said in your statement, people that shared
31 similar experiences and backgrounds to you?

32 A. That's right, yes. These experiences would have been, you
33 know, things - they weren't spoken of verbally but looking
34 at it, we all knew that we didn't want to be in the houses
35 that we were in.

- 1 Q. Eventually, were you picked up by Social Welfare?
- 2 A. Police.
- 3 Q. Police?
- 4 A. Yep.
- 5 Q. Is that when you were placed at Owairaka?
- 6 A. Yeah, they placed me back in, yeah that first time they put
7 me in Owairaka because I never told them that first time
8 that I had somewhere to stay, I never told them anything
9 but they seen a - there were a group of us that were here
10 in Auckland City that we were too young to be in the city
11 and why are we in the city? And Owairaka was the drop off
12 point for the Police to be able to get us off the street,
13 Mm.
- 14 Q. Do you remember how old you were when you went to the
15 Owairaka Boys' Home?
- 16 A. Yeah, I would have been about 13, I would have been about
17 13, yes.
- 18 Q. Was the decision to place you there, was that made by the
19 Department of Social Welfare?
- 20 A. Social Welfare, yes. They tried to place me back with my
21 original foster family, but I refused to go back there.
- 22 Q. I just want to talk a bit about, first, the initiation
23 process at Owairaka. Are you able to tell us a bit about
24 that?
- 25 A. Yeah. At Owairaka we were expected to see if we were to be
26 able to become part of the children that were there on our
27 first placement there. We were subjected to group
28 beatings. That only happened once because if you were able
29 to get through that beating and say nothing, you would be
30 able to be accepted into this group that were able
31 to - wouldn't say anything, wouldn't nark on anyone. To
32 become a part of that group was a big thing.
- 33 Q. Were you subject to that initiation beating?
- 34 A. Yes, yes.
- 35 Q. And did that happen to all boys that came?

1 A. Yes, and as time went by, I experienced it also as being
2 the - as part of the group that say nothing, see nothing, I
3 had to be loyal to that also and felt I had to be with this
4 group to be able to - the group of us, so that our bonds
5 didn't break and we wouldn't accept anyone when we started
6 becoming it, we knew who to accept and not to accept. So,
7 yeah, we were able to, yeah, we were the dishers out of
8 that eventually. I became part of that group to dish it
9 out to, yeah, the kids that were coming through after me
10 too, yeah.

11 Q. What would happen to you if you didn't participate as part
12 of the beatings for the new -

13 A. You would always be subjected to getting beaten by a group,
14 not by an individual but by groups. We became the group
15 of - at the time, it was a thing like a kingpin sort of
16 thing. I think our motto if it you're not with us, you're
17 against us, yeah.

18 Q. I just want to talk a bit about the abuse that you suffered
19 at Owairaka. In your statement, you've said that you
20 suffered sexual, mental and physical abuse at Owairaka?

21 A. Yes, that's right. From the top part of Owairaka, there
22 was two parts to Owairaka. At the top part of Owairaka,
23 that was the prettified place, that's where we had a lot
24 of - we were able to walk around. We had a recreation
25 room, we had a TV room, we had access to go to our bedroom
26 or our dormitory, and that we could walk around the top
27 part, we could be outside, the top part of the gym would go
28 on outings at the top part of Owairaka there. It was also
29 easy to abscond from there, at the top part. So, when we
30 had enough of being cared for and taken in and
31 looking - we'd take off. And I would take off and I'd go
32 back to the crowd I knew. That happened a couple of times,
33 twice, I took off, came back, put back in the prettified
34 place of Owairaka and then the third time come and that's
35 when the second part of Owairaka came into play for me. I

1 would have been 14 then, 14, and that's when the
2 realisation of incarceration came for me in Owairaka.

3 Q. That second part of Owairaka, was that where the secure
4 was?

5 A. That was the secure unit, and the secure unit there was set
6 out as sort of like a prison environment, with the cell and
7 the big prison door and there was very strict rules. You
8 stepped out of line with those rules, you would get
9 severely beaten.

10 Q. Was it beatings by the staff or -

11 A. By staff, yes.

12 Q. How long would you typically be placed in secure for, Roy,
13 do you remember?

14 A. I was in secure for the first part of that, by my account,
15 it may have been between two to three months, the better
16 part of the end of closer to three months I was there the
17 first time, yes.

18 Q. And just describe secure, was it - were you able to go to
19 school while in secure?

20 A. There was no education in the secure. We had more access
21 to a gym with weights and stuff more than an education.
22 Secure was beaten into us to toughen us up.

23 Q. Do you remember how long, how many hours of the day you
24 were locked up in your cell?

25 A. At times, it would be 12 hours at times, locked in a cell.

26 Q. And did you end up in secure quite a few times over your
27 time at Owairaka?

28 A. Every time after that time, yes, I'd be subjected to
29 lockup, yes.

30 Q. And were you put in lockup for things like not complying
31 with rules?

32 A. Yes, yep, sometimes it was that, about being, yeah, not
33 complying. There was just times when I'd be put in the
34 cell as to be out of the way. The staff would be busy
35 doing something and I'd be subjected to just being put in

1 the cell, shut the door and that was it, pretty well much,
2 yeah.

3 Q. I just wondered if you could just describe it a bit. In
4 the secure unit, was there a single cell and also double
5 cells?

6 A. Yes, there was one man cells and two man cells. I was
7 pretty much most of the time when I was in a locked cell, I
8 was on my own.

9 Q. In your statement you talk about a pattern that you knew
10 about when boys were placed in the single cell?

11 A. Yes.

12 Q. Can you talk about that?

13 A. That pattern that come along was - those were the cells
14 that were most visited by certain members of staff at
15 certain times of the evening or the day. Those would be
16 times also when we'd all have been - there would be no-one
17 on the floor. It wasn't a big place, the secure unit, it
18 was a square place with the cells. We had little peepholes
19 that you could sort of see out of and you could see all of
20 the cells in that confinement. So, when you heard a cell
21 opening, you automatically, I would automatically look out
22 that peephole and see what was - it just became common, the
23 cells opened and you didn't take any notice of anything
24 else, apart from - and then you'd hear the cell close.
25 When I was subjected to it myself, to the opening of the
26 cell in the dark and having a staff member come in and tell
27 me that I'm bad and good for nothing and to be told but I'm
28 here to talk with you and I'm here to comfort you. So,
29 that was my, the very first time, that was my first
30 experience with the abuser in that single cell and then I
31 started realising that the pattern of it was when we were
32 the ones in the single cells, we were the ones that were
33 going to be targeted by these abusers.

34 Q. The abuse that you suffered in those single cells, was that
35 sexual abuse?

1 A. That was sexual abuse, yes.

2 Q. You said often at night-time, was it the House Masters
3 would come visit?

4 A. Yeah, it wasn't always the same but one of the main ones
5 was the one that was the abuser and he would come down and
6 I can recall my cell being opened at least three times.

7 Q. In your statement, you talk about two of those predators,
8 was one a Māori staff member?

9 A. That's right, yes.

10 Q. And was one also a Pākehā House Master?

11 A. Um, yeah, he was, he seemed, yeah, Pākehā, yes.

12 Q. Were those the two people that abused you?

13 A. Yes, they were the main ones and I recognised the Māori
14 abuser from top house, the top part of Owairaka, and he was
15 the one that would be taking us on outings and stuff like
16 that. So, myself, I was used to this face, so with him
17 having access to the site, he'd be down and he would be a
18 welcoming face because he had taken us out on outings and
19 stuff like that, so he was a good guy and -

20 Q. Did staff members give you things like movie nights?

21 A. Yeah, those were good nights, they used to have movie night
22 and they used to give us, yeah, we had - we'd get a
23 Crunchie and a Pinky that night and a cup of drink and it
24 was great but also through those movies, we noticed that
25 certain ones of us would get tapped and "come with me", you
26 know, let out of the movie area. When I was the one that
27 was left there not being tapped on the shoulder to come
28 out, we started realising that certain ones would be gone
29 for the whole movie. A common thing of young teenagers,
30 "Where did you go? Did you get extra chocolate or
31 something?", "Oh", it was just swept or shrugged off.

32 Q. Did you know what happened to them?

33 A. Not at the time, no.

34 Q. In your statement, I think you said the movie nights and
35 chocolate was used to cover up?

1 A. Yes, I believe now with us all occupied, it was an opening
2 for the abusers to pick on certain ones.

3 Q. Was there also a gym teacher who was a physical abuser?

4 A. That's right, yes.

5 Q. And did he give you and others hidings?

6 A. Yeah, he was very abusive and physically, he was the
7 punisher, and we'd be punished because we were there. And
8 being in the secure unit, that is what it was, it was a
9 secure away from everything, away from everyone that might
10 see stuff. By being in that confinement, that's as far as
11 it went.

12 Q. You said about a few months in secure the first time but
13 were there other times that you were put into secure for
14 periods?

15 A. Oh yeah, there's other times in secure. It was like it was
16 a period of time that we could be in that secure and then
17 the Department of Social Welfare would take us away, take
18 me away and place me somewhere. It never worked, from that
19 time I couldn't be placed anywhere because I wasn't going
20 to be placed anywhere. I would go back to what I knew and
21 who I knew, which would subject me to be arrested again and
22 put back in Owairaka.

23 Q. You spent a bit of time in and out of Owairaka?

24 A. In and out of there, yes.

25 Q. And just talking about the second time that you saw your
26 family, did you have a cousin that recognised you while you
27 were at Owairaka?

28 A. Yes, my cousin recognised me and it's a funny thing, we had
29 a big fight first and then everything and then after all of
30 that he really looked at me and he seen my mother in my
31 features, and he told his Mum and Dad that used to come and
32 see him and he said, he told them and then they asked if
33 they could have me come out to the visit area. The guy was
34 actually my nephew but his Mum is my first cousin and I
35 never knew them but as soon as when I went out to the visit

1 room I remember very vividly I walked through the door and
2 she straight away said my Mum's name, said "you look just
3 like" my Mum, Cuddles, this was my Mum. And they went away
4 and went and told my parents and the next day they came
5 down from the north and then I was told to go into the
6 visits room and my Mum and Dad and all my siblings were in
7 there, and that was our first real, sort of, like a reunion
8 sort of thing. She knew me straight away, my Mum, and
9 that. So, again, it wasn't with my siblings, it wasn't
10 he's our brother and here's my brothers sort of together,
11 but my Mum - sorry.

12 Q. That's okay, Roy, if you need to have a break at any time,
13 just let me know.

14 A. Yeah, my Mum embraced me, and she took me away from there.

15 Q. So, your Mum took you from Owairaka?

16 A. That day, straight away.

17 Q. And what happened after that?

18 A. They took me home.

19 Q. Back up north?

20 A. Back to the north.

21 Q. Do you remember how long you were in the north for? Maybe
22 we can work back from, we'll talk a bit about Hodderville.

23 A. Hodderville was all before.

24 Q. Before, okay. So, Hodderville was before your Mum came and
25 got you from Owairaka?

26 A. Owairaka.

27 **MR SNELGAR:** Okay. I think we're just having a technical
28 issue with my microphone.

29 **CHAIR:** Okay.

30 **MR SNELGAR:** I wonder if we have a short break?

31 **CHAIR:** Yes. Roy, would you mind if we took a few minutes.
32 Is that all right with you?

33 A. Yes.

34 **CHAIR:** We will take a short break.

35

1 **Hearing adjourned from 12.58 p.m. until 1.02 p.m.**

2

3 **CHAIR:** Kia ora ano.

4 **MR SNELGAR:** I think the technical issue is solved, so
5 we'll go back.

6 Q. Roy, we were talking about your time at Hodderville. Do
7 you remember how old you were when you were first placed in
8 Hodderville?

9 A. 13 years of age.

10 Q. And were you there for about a year?

11 A. A year, yes.

12 Q. Was it Social Welfare that placed you there?

13 A. That's correct.

14 Q. And while you were at Hodderville, did you attend Putāruru
15 School?

16 A. Yes, public school, Putāruru High School.

17 Q. If you have your statement in front of you, just starting
18 with paragraph 56 onwards, are you able to describe what
19 your experience was at Hodderville?

20 A. Compared to the abuse I'd already suffered, Hodderville was
21 the worst place I'd ever been in my young childhood, in my
22 early teenage years, young teenager, the worst and ugliest
23 place I'd ever seen, the most darkest of places.

24 Q. While you were at Hodderville, you suffered sexual, mental
25 and physical abuse; is that right?

26 A. That's right, at its highest.

27 Q. And you say at its highest, was that the worst time that
28 you were sexually abused or times?

29 A. It was the worst of the sexual abuse I'd experienced, yes.

30 Q. Do you remember two perpetrators of abuse?

31 A. Yes, very, very clearly I remember two. The main one I
32 remember very clearly was a Captain Galley, Allan Galley.

33 Q. And were there certain boys that he preyed on in
34 particular?

35 A. Yes, we were all young Māori boys.

1 Q. I think you said in your statement there was also another
2 Captain that was abuser?

3 A. Yeah, there was another Captain there, yeah, he was a
4 family man on-site with his family that was also abuser,
5 yes.

6 Q. And the abuse by Captain Allan Galley, did that occur
7 somewhere in particular?

8 A. Usually it was down the shower block, down the end. There
9 were three dormitories, there was three dormitories and
10 there were two rooms with four beds in each of those rooms
11 down towards a shower block, yes, and that shower block was
12 always dark, and it was the only shower block, yeah.

13 Q. Is that one of the places where the abuse took place, in
14 the shower block?

15 A. Yes, that was one of the main places for especially the
16 sexual abuse, yes.

17 Q. Was another place his office as well?

18 A. Yeah, his office was another place that was off the main
19 dormitory block there, was through another door and through
20 there, there were three offices that was at the front of
21 the house, I think, three offices? Sorry, two offices and
22 the one on the right was Captain Galley's office, yes.

23 Q. Did the Māori boys that were at Hodderville, did you have
24 your own place to stay, your own part of the building?

25 A. Yeah, we had a place at the top of the main house, there's
26 a place up the top and that was to be seen as where the
27 well behaved boys, we were given extra privilege, an extra
28 privilege of being independent, you could say, to be able
29 to cater for our own cooking, which was a good thing
30 because the food downstairs was terrible, so to be able to
31 have our own area to prepare our own feed was something
32 like, yeah, it was about our own independence. We had also
33 our own room up there and we didn't have to associate with
34 the boys in the bottom, down the dorms and that, we didn't
35 have to stay on the line with the boys after school, things

1 like that. We were dismissed straight from the bus, we
2 could go upstairs and go about our duties and stuff. We
3 were given a sense of separation from the boys at the
4 bottom there because we were seen as mature, I suppose.

5 Q. Were you the older boys at Hodderville?

6 A. Yes, we were, yep, at the time I remember we were the older
7 ones, yeah, yep.

8 Q. I know with Owairaka there was an initiation?

9 A. That's right, that was the same at Hodderville but it was
10 on a bigger level than that one. That one was, that was - those
11 were severer initiations, those ones. We had to draw blood
12 on those initiations. We had to be seen that we'd been
13 beaten or that we had given a beating and it was us, the
14 older ones, all of us that would speak about this during
15 the day. We knew when someone was coming, we'd speak about
16 it amongst ourselves and we'd come back, and we'd be quite
17 excited about it, that someone we can go and give a hiding.
18 Yeah, so, these initiations would be delivered in the early
19 hours of the morning, yeah, and it was - my account of it,
20 it was a very brutal attack and the next day I was - you
21 could clearly see that you got a hiding in the night.
22 You'd be, I suppose I'd say, clouds in the sky if you
23 couldn't see a black eye and cut lips, sort of thing, you
24 know, the next day. So, it wasn't taken notice of. It was
25 more of a I know of, I do very clearly remember of a couple
26 that thought great job, yeah.

27 Q. When you say a couple, were those -

28 A. The house bosses or the house -

29 Q. The staff?

30 A. The staff, yeah.

31 Q. Like Owairaka, did you have to go through that initiation
32 process?

33 A. Myself also, yes.

34 Q. And then did you become part of the group that would dish
35 out the initiation?

1 A. That's correct.

2 Q. And did the staff also know about or encourage boxing
3 fights?

4 A. Not Owairaka, in Hodderville, yes, we had a separate room
5 there and they had the boxing gloves in that room and that
6 room was an empty room and it was encouraged to get in
7 there and some of the staff would just say, "Look, get in
8 there, it's you and you tonight in there" and us, the other
9 kids, if we weren't in there we were allowed to stand
10 around the outside of the room, like a fight ring, and we'd
11 be encouraged to go at each other like they would, like a
12 dog fight, and attack each other with the boxing gloves on.
13 But it wasn't - it was accepted to be able to - we were
14 allowed to kick. If the guy you were with fell down, you
15 were encouraged to get in there and kick him or knee him or
16 whatever, yeah.

17 Q. What would happen to the person who lost the fight, do you
18 remember?

19 A. Yeah, sometimes he wouldn't be in the dining room, that's
20 for sure, we'd notice that. A punishment would be dished
21 out from the staff or the staff that had initiated it at
22 that time, they'd dish out a punishment or you'd be subject
23 to go back to your dormitory and stay there until further
24 notice or they'd encourage us to belittle the person.

25 Q. We'll just move on to visits to the staff homes.

26 A. Yes.

27 Q. You talked about one of the staff members had a home
28 on-site?

29 A. Yes, just across the paddock from the main house, yes.

30 Q. Were there occasions where small groups of the boys at
31 Hodderville would go to the home of the staff member?

32 A. Yes, each staff member had a group of us for them to be
33 mentor, there would be a group of maybe 10 of us and he'd
34 be our mentor and he'd be the one that we'd go to, to speak
35 of, to talk to or to ask questions, he'd be the one that we

1 went to. And that one that we had was the one of the house
2 across from the main prison thing house place and he would
3 pick certain ones of us out also singularly and it was - at
4 the time I was there for that year, we were all Māoris,
5 young Māori boys. We had two young Pākehā boys there with
6 us too but it was, yeah, mainly Māoris. He would single us
7 out at times and tell us to go with him to his house across
8 the way there and it would be usually when his children and
9 his wife weren't there, possibly at times, and he'd become
10 a creepy comforter, I suppose, yeah.

11 Q. I think in your statement at paragraph 69, you talk about
12 being disturbed about some of the visits to the homes?

13 A. Yeah, yes, some of them. Yeah, we had an idea what was
14 happening to, I can't say names, but I know of some of the
15 boys, we all formed a bond after these initiation, you form
16 a bond and that, so we knew that there was something going
17 on at these houses with different groups. That house
18 across from the main, that was my sort of like go-to
19 officer, but there was other houses around. There was
20 another block for staff up the road that housed staff too.
21 There was also a house down the bottom of the drive which
22 was the main staff or the manager or the boss, he was the
23 main Captain thing, whatever it was, whatever they call
24 them, sort of thing, and he approved all these kind of
25 things, to go to these houses and everything like that.
26 There was no - yes, so, when we were - when I was with my
27 staff guy there, yeah, he was abusive too.

28 Q. Sexually abusive?

29 A. Sexually abusive, yes.

30 Q. And were there occasions where you spent time with his
31 children at his home?

32 A. Yeah. His children and his wife that were living with him
33 in their house, at those times that's when his whole
34 caseload would be there, would get invited there to go for
35 dinner at his house away from the main house for a change

1 or as a sort of thing to get to know our case officer or
2 they called them Captains, yes Captain, yeah.

3 Q. Do you remember some of things that the staff would say to
4 you? At paragraph 70 you talk about some of the things
5 there?

6 A. Yeah, the main abuser was good at that, Captain Galley,
7 Captain Allan Galley was good at that, telling us that
8 "Jesus loves you" and "like Jesus loves you, also I do"
9 and, "When Jesus is upset, also I am upset", sayings like
10 this kind of thing. "Do you understand what the love of
11 Jesus is? I can share with you the love of Jesus" and all
12 of this, those kind of sayings. At the time, it was
13 someone I thought who sincerely loved me, as this thing
14 that I heard of about Jesus and God and God love and all
15 this but his God love was about sexually abusing in the
16 name of Jesus. How disgusting. And he would read
17 scriptures to us when in our times when we were alone with
18 him, before anything even went on. He used to have a thing
19 called Whinnie the Whale, he would have scriptures written
20 on it, about the love of Jesus for his children and how
21 Jesus and God loves you and gave us a sense of belief that
22 this is what Jesus is about. And anything that was said in
23 this room or when we were alone with Mr Galley there, it
24 was all to do with "Jesus loves you for what you're doing,
25 Jesus accepts you", yeah, "You're now part of the world of
26 the Kingdom of Jesus and the Kingdom of God. What you are
27 doing is good. Pull your pants down", you know. What a
28 disgusting man, yes. And it was - and then afterwards it
29 would be that "Jesus also says that those with a quiet
30 mouth are seen as good children", so it was encouraged and
31 forced upon us and sorry I should be talking on my own
32 account, he forced it upon me that "it would be best not to
33 speak of this, I mean keep it between me, you and Jesus",
34 yeah.

35 Q. Just one point, I think you mentioned Whinnie the Whale.

1 A. That was a beating paddle. He beat me with that on
2 occasions. I went to school and I called one of the Pākehā
3 children there an ugliness, an ugly thing there, and he
4 told some teachers at the school and it got back to the
5 house and I was pulled into the office there and Captain
6 Galley pulled out the Whinnie the Whale and pulled my pants
7 down and gave me a good beating with old Whinnie. So, that
8 was his way of showing this is the love of Jesus.

9 Q. Thank you, Roy, for sharing all of that with us. Unless
10 there's anything else you wanted to talk about relating to
11 Hodderville, I was going to move on to some of the impacts
12 of the abuse on you.

13 A. Right.

14 Q. Is there anything else you wanted to mention?

15 A. Well, I think that outlines Hodderville pretty well of the
16 abusiveness. That's what it was about, yeah.

17 Q. Thank you, Roy. We'll just talk about the impacts of you
18 after these experiences later in life. We are at
19 paragraph 77 if you want to refer to your statement but you
20 talked about how, as a result of the abuse, that you became
21 abuser; was that using physical violence?

22 A. Yes. I came to understand the difference between sexual
23 abuse and physical abuse. I also came to understand that
24 sexual abuse is not acceptable, but physical abuse was
25 acceptable.

26 Q. At one of the boys' homes, you were introduced to gang
27 colours; is that right?

28 A. That's right.

29 Q. And that you, yourself, became involved with one of the
30 organisations at the boys' home?

31 A. That's right.

32 Q. Was that kind of being part of a group and feeling
33 protected?

34 A. It was becoming - belonging to a family, Mm.

1 Q. And later in life, you spent some time in prison; is that
2 right?

3 A. That's right, yes.

4 Q. And while in prison, did you come across people that you
5 had met at Owairaka?

6 A. Yes, yes, yeah.

7 Q. I think in your statement you talk about how you didn't
8 need to say anything, that you knew exactly what each other
9 had been through?

10 A. Yeah, we travelled the same journey, we never spoke of
11 these journeys, but we knew of a loyalty.

12 Q. Just on the impact of the abuse, did that impact your
13 relationship with your children and your mokos?

14 A. My children at the time, yes. I didn't have time for
15 children. I didn't know how to cater for my children at
16 the time. I didn't know how to have a relationship
17 meaningfully. And I didn't want to be incorporating the
18 love of Jesus that I knew into a - or the love that I
19 thought was into a relationship that I knew was - that I
20 started realising was love. Well, is this what love is?
21 The abuse? Well, I can't incorporate that into a
22 relationship that I'm with, physically with a woman and
23 with my children. So, it was - I didn't know how to have a
24 relationship, a meaningful, the meaningful relationship.
25 When my children come along, I didn't know how to, I didn't
26 know how to bring them up.

27 Q. In your statement, you said that you've only recently been
28 able to tell your son that you love him and mean it?

29 A. (Nods).

30 Q. And that you are also worried, could you say yes, is that
31 correct?

32 A. That's correct, yep.

33 Q. Were you also worried about the perception that your
34 children might have about your relationship with your
35 mokos?

1 A. Yes, they were a little bit sceptical about my background
2 and how I wasn't there for them. And my son and my
3 daughters give me the privilege of being part of my mokos
4 now and I get to be able to give my children, who are in
5 their adult lives now, something to them through their
6 children that I wish I could have given them at that age.
7 My children are very receptive to me having my mokos.

8 Q. Just going to the year 2004, had you heard about a lawyer
9 Sonja Cooper?

10 A. Yes.

11 Q. And that she was talking to people about their experiences
12 in care?

13 A. Yes.

14 Q. And did you then meet with someone from Sonja's office?

15 A. Yes. I didn't meet with Sonja, I met with Carla Friend.

16 Q. What was your motivation? Why did you want to talk to a
17 lawyer about your time in care?

18 A. Well, at first while I was in prison, of course, and it was
19 a widely spoken thing about, for a little while about this
20 lawyer coming who wants to talk with us and for us to give
21 our experiences of certain places from our younger days. I
22 started to listen and I started to talk and I started to
23 bring stuff up and it started to jog the memory a bit and I
24 thought, "I remember that stuff here". And then there was
25 also talk going around about money, you know, and being in
26 vulnerable, a very vulnerable position in the prison and
27 that, a few dollars here, and I thought that sounds great.
28 The motivation there was probably money at the time, to get
29 some money out of them for - I thought, free money, where
30 do you get that? Yeah. I jumped on it and I - but then it
31 started to dawn on me when I actually had the interview,
32 what I'd actually suffered.

33 Q. Was that interview one of the first times you'd talked
34 about -

35 A. Ever.

1 **MR SNELGAR:** I am mindful of the time.

2 **CHAIR:** Yes. We have about three pages to go, plus the
3 additional supplement?

4 **MR SNELGAR:** Yes, probably about another 20 minutes.

5 **CHAIR:** Yes. I think we've probably gone on for a while.
6 Do you fancy a break, Roy?

7 A. No.

8 **CHAIR:** If it's all right with you, the only people I am
9 concerned about are our signers and our stenographer who
10 have been going non-stop now for a while. I think we have
11 to just take a bit of care of them. I don't know what we'd
12 do without these people. All right, as long as they're all
13 right, and if Roy is all right, you are the most important
14 person in the room, Roy, let's press on then.

15 **MR SNELGAR:** Thank you, everyone.

16 Q. So, we talked about this meeting being the first time you
17 talked about what happened, was that first the meeting with
18 the lawyer?

19 A. Yes, the first contact was a phone call with Sonja in
20 prison. Two weeks after that, was when Carla came up to
21 the prison and had the interview with me, yes.

22 Q. Carla was someone who worked with Sonja?

23 A. Worked in Sonja's office, yes.

24 Q. Did you decide pretty early on in the process that you only
25 wanted to engage with The Salvation Army claim process?

26 A. Yes.

27 Q. Was one of your concerns about DSW, Department of Social
28 Welfare, about that process being quite long?

29 A. Yeah.

30 Q. How did you know that that was a long process, do you
31 remember?

32 A. My initial meet with Carla.

33 Q. Okay.

34 A. Yep, how long it was. It just felt like it just went on
35 and on and on, but it also felt such a relief to get, to

1 talk about some of this stuff for once. She came across as
2 very sincere about what had happened in this place and I
3 felt really relieved to talk to someone that was willing to
4 listen to that story.

5 Q. You said that was the first time you'd told anyone about -

6 A. That was the first time ever I'd spoken of anything about
7 that. In the jail at that time, there was a guy there that
8 was in Hodderville with me, we were at Hodderville at the
9 same time, and I hadn't seen this guy for 20 years, so I
10 didn't recognise him from a bar of soap but I heard him
11 talking about it one day in a rec room and I put my ear
12 into the conversation and I hit him up later on, on our own
13 and I told him, "Look, I was Hodderville, I was at
14 Hodderville". Our conversation was, this time we didn't
15 speak of what had gone on, but we did speak of the good
16 times we had in Hodderville and that was enough.

17 And then it was that guy encouraged me to get in touch
18 with Sonja regarding "because we were there they're giving
19 us money". I thought, "Okay then, so what do I do?" So, I
20 went about the process and then, really at that time it was
21 about, "Okay, how much are we getting here?", you know, and
22 that pittance was a little bit of sort of like a, we sort
23 of like said to ourselves, "Did they harm us? Yeah, I
24 think they harmed us", so go about it. Okay, I carried on
25 with that process, with it in mind that it was about money
26 but, again, that's what opened it up for me about the
27 seriousness of what actually did happen.

28 Q. Was answers also something that you - answers for why this
29 happened?

30 A. Some answers to why we were subjected to this and why did
31 they, yeah, and why weren't we allowed to talk about it
32 then?

33 Q. Through this redress process, did you get any answers for
34 why this happened?

35 A. No, not really, no.

1 Q. At paragraph 95 of your statement, you talk about how that
2 person went through something bad in their own life; does
3 that help refresh your memory?

4 A. Yeah, that's probably the most - some clarity out of it,
5 about why it happened, sort of thing, I suppose. Yeah,
6 that would be it, that's probably why I can understand why
7 it was sexual because abuser becomes the abuser, I suppose.
8 Yeah, that's something that I came to understand later on,
9 was that, yeah.

10 Q. The process with The Salvation Army, I'll go into the
11 details soon from the start to the settlement; did that
12 take about 2 years?

13 A. With The Salvation Army?

14 Q. Yes.

15 A. It was way less than that.

16 Q. Less than 2 years, okay. After your first meeting with the
17 lawyer, did you meet with Murray Houston?

18 A. I met with Carla, yeah, and then the next meet was with,
19 yes, the next meet was with Murray Houston, yes.

20 Q. And can you just tell us a bit about that meeting with
21 Murray, how that went?

22 A. Yeah, Murray seemed quite - he wanted to know what happened
23 in Salvation Army. He also said to me he's not - he's only
24 been hired by Salvation Army, he's not with Salvation Army,
25 so I thought, okay, he's not with Salvation Army and he's
26 someone, to me he was someone that would love to get to the
27 bottom of something that had gone wrong and to get my
28 account of what had happened to me in that home. Murray
29 was very fast about things, yeah.

30 Q. When you say fast, did he want to get into the details of
31 the abuse?

32 A. Yeah, pretty straight away, sort of like he wanted to get
33 this interview on paper, process it and get it done, and
34 that's another one out of the way, sort of feeling, yeah.
35 Yeah, I think that's how I felt now, talking about it, yep,

1 yeah, his thing was we'll deal with this as fast as
2 possible for the betterment of myself.

3 Q. Do you remember how long that interview with Murray went
4 or?

5 A. At first, I thought it was hours. It seemed like all day
6 but, yeah, it was, if I count now, it was less than 2
7 hours, yeah.

8 Q. You became aware about that transcript being about 88
9 minutes, is that right?

10 A. Yes, yes.

11 Q. But for you it felt like longer?

12 A. It felt like hours I'd been in that room with him, yeah,
13 talking about everything.

14 Q. Do you remember Murray talking with you about counselling?

15 A. Yes.

16 Q. An offer of counselling?

17 A. Yes, he offered a financial sum to deal, fully to help deal
18 with a counsellor, yep, on top of what they offered, yes.

19 Q. That counsellor, was there any counselling available
20 straight after your session with Murray?

21 A. Absolutely nothing.

22 Q. And at the time of this interview, you were in prison, is
23 that right?

24 A. I was in prison, yes.

25 Q. I'll go on to what happened after the interview shortly,
26 but at a time later did you receive a letter from The
27 Salvation Army?

28 A. Yes, that's right, yes. I got a letter of apology, and in
29 that letter it was also - yeah, a letter of apology and a
30 sum of money that would be given to me and also that, it
31 said this is it, this is as far as things go with this,
32 pretty much, that quiet, keep you quiet, yeah.

33 Q. That sum, that settlement sum, was that \$25,000?

34 A. That's right, yes.

35 Q. And some of that went to legal fees?

1 A. No, none of it went to legal fees. It all came to me,
2 the full sum.

3 Q. Right.

4 A. Of \$20,000 with \$5,000 for help with, psychological help,
5 yeah.

6 Q. You talked a little bit about being quite a quick process,
7 is that how you would describe the whole redress?

8 A. Yes, that process, it was a matter of months and that was
9 dealt with. I wasn't in the jail when I had the initial
10 interview with Murray, I was in another jail when that all
11 came through to me, the finalised version of it, yeah.

12 Q. One of the reasons you might have been moved, I'll talk
13 about the incident in the jail. Shortly after your
14 interview with Murray, was there an incident that happened?

15 A. Yeah, it was a matter of a couple of weeks, I know it was
16 before Christmas, it was around about, yeah, probably a
17 week into December and, yeah, I got information from a
18 couple in the unit that we had a convicted paedophile in
19 our unit. And after this first time I'd spoken of the
20 abuse and what had happened to me, this sparked a lot of
21 things in my head, especially to be informed now of a
22 paedophile within my surroundings and walking around me,
23 yeah, I took it upon myself to deal with this paedophile.
24 And I ended up stabbing him six times, the paedophile who
25 was there, I just wanted to - I'd been reminded of
26 paedophilia, it was very fresh in my mind and to get this
27 information, it encouraged me to deal with a paedophile.
28 Yeah, there was no restraints about it. There was no care
29 of what I'd done to him. So, yes, I ended up stabbing him
30 and I ended up getting charged with GBH in the end.

31 Q. You received some more time in prison for that?

32 A. I got another six years on top of what I was - I was
33 already serving six years, so I received another six years
34 on top of that and I was thrown into the big house up top
35 again, up in Auckland Prison again.

1 Q. Was it hard from you going from talking to Murray about
2 what you talked about, back into the prison environment?

3 A. Yeah, that's what it was, going and speaking about it,
4 opening up all this again that had been suppressed for so
5 long and then to speak about it and to be in such a
6 negative environment, it was quite easy to feed on the
7 negativity that was around me to be able to initiate what I
8 had done. Again, I was used to this, to initiating hurt
9 and hate into people, so that interview was what opened up,
10 I said to myself, a can of worms. It was something that I
11 didn't know how to deal with, my emotions and everything
12 were all over the place, I didn't know how to deal with it,
13 but I did know how to deal with it in the context of hurt
14 again.

15 Q. Was there any counselling or psychological support
16 available to you in the prison?

17 A. No.

18 Q. I'll just move on to the final topic, Roy, which is moving
19 forward from your experiences through particularly the
20 redress process with The Salvation Army, is there anything
21 else that you'd like to say about that?

22 A. Moving forward, yeah. I have to firstly say that once I've
23 seen the seriousness of this processes and all that there,
24 it's given me a clear understanding of the seriousness of
25 it and what actually happened and, in some contexts, why it
26 happened to me. It's brought me into an understanding now
27 of it not being about money, but I look forward to it
28 being, as I have been accountable, I wish all my abusers to
29 also be held accountable for wrongs. For our rangatahi and
30 our future to be able to not be subjected to this kind of
31 abuse from, you know, these places that are supposedly to
32 be to help our children, to be able to give our children a
33 future to look forward to, to be able to become someone in
34 their lives without having to be weighted down with abuse
35 and people who just take advantage of our children's young

1 ages and not worry about how they're going to become later
2 on in life.

3 My abusers have helped me to understand that there now
4 is something better out there in life and I don't have to
5 worry about this abuse and that now. I wish for our
6 rangatahi out there to be able to be strong in their
7 journey and their hikoi along their journey without having
8 to worry about our rangatahi now, that they be given the
9 right treatment and be shown the right way without having
10 to be subjected to this kind of stuff that happened in our
11 days, in those days there. That's what I see for myself,
12 not for myself but for the children now that are out there
13 that are so vulnerable to so much things out there, for
14 these organisations to take care of these children also,
15 rather than subject them to abuse.

16 Q. Kia ora, thank you for those comments and I know you've
17 said in your conclusion that you're studying psychology and
18 you want to help children avoid the places that you've been
19 in your life; is that correct?

20 A. That is correct, yes.

21 Q. And children, we're talking mainly about rangatahi, Māori
22 children, is that right?

23 A. I'm open to diversity children but it's just my experience
24 was as a child was Māori children, so I guess our Maori
25 children need a lot of guidance now, yes.

26 Q. Unless there's anything else, Roy, that you'd like to talk
27 about, I'll hand it over to Madam Chair. Is there anything
28 else you wanted to add?

29 A. No.

30 Q. Like I said, they've got your full statement.

31 A. Right.

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ROY TAKIAHO

QUESTIONED BY COMMISSIONERS

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COMMISSIONER STEENSON: Tēnā koe, ngā mihi nui ki ā koe mō
ōu kōrero i tēnei rā. Thank you for speaking, coming today.
I just have one question. You say that you chose not to
engage in the redress process with the Department of Social
Welfare, and that was around the duration that it took that
you heard about. Were there any other barriers that put
you off entering into that process or was it just mainly
the duration?

A. Yeah, yeah, it's probably the duration, yes, yes.

COMMISSIONER STEENSON: I am just thinking, having to tell
your story more than once, was that something else that
maybe was something that you didn't want to have to go
through?

A. Yeah, I don't want to be repeating this again and again,
yes. This is, to me now this is the final chapter, this is
the book I'm going to close now at this time. The only way
I want to open the chapter of this again, is to be helping
our rangatahi later on down the track. That's about it.
But, as far as my abuse in care is concerned, this is the
place now that it's going to be staying.

COMMISSIONER STEENSON: Tēnā koe.

COMMISSIONER ALOFIVAE: Talofa, Roy, I don't have any
questions for you. I just wanted to sincerely thank you
for the fulsome and generous way in which you've shared
with us this morning, this afternoon.

COMMISSIONER ERUETI: Tēnā koe, tēnā koe mo ōu kōrero i
tēnei rā. It seems to me that independence was important to
you. That your view was that Murray, Mr Houston, was hired
by The Salvation Army, so he wasn't The Salvation Army
directly, right? So, I just wanted to confirm that with

1 you, that for you that was an important kaupapa, this
2 independence of the person?

3 A. That's right, yes.

4 **COMMISSIONER ERUETI:** And I wondered, you know, being Māori
5 and listening to you, right from the very start your being
6 Māori, you know, puts you in this context and accounts for
7 your particular experience; right? And I wondered also,
8 whether being Māori approaching The Salvation Army or MSD,
9 whether you would expect that that process itself would
10 reflect your being Māori, your values, your tikanga and
11 reo?

12 A. Well, I don't know how to answer that really.

13 **COMMISSIONER ERUETI:** That's okay. It's a difficult one,
14 right? Because we find, you know, from meeting with
15 survivors, that the disconnection means, it doesn't
16 necessarily mean that's what you want as part of your
17 process for redress but for others it is important, so it's
18 different for different folks. Ka pai. Sorry, did you
19 want to -

20 A. No.

21 **COMMISSIONER ERUETI:** Okay. And, like my colleague, I
22 wanted to extend my acknowledgment to you for your courage
23 and strength in coming and speaking with us today and your
24 candour and talking about your mamae and hurt. I just want
25 to mihi you for coming and talking to us. Kia ora.

26 **CHAIR:** And the last word from me, Roy. I've lost count of
27 the number of times you must have told your story now and
28 we are honoured by the fact that you are leaving your story
29 with us here today. You've given it to, on my count at
30 least, three times to the Royal Commission, you spoke to me
31 in a private session at great length, you've spoken to an
32 investigator and you're now here where you are. We have in
33 our hands your full written statement and documents and I
34 want you just to be reassured that we have not only
35 listened with our ears but we have heard with our hearts

1 and our minds, and I hope that you feel that you have left
2 your story, your account, in safe hands, and I hope that
3 you can feel that and feel you have got some satisfaction
4 out of doing that.

5 I also want you to make sure that when you leave here
6 you take advantage of any support that is offered to you
7 because each time you tell your story it's difficult, it
8 can bring up other things, stir up other emotions, and I
9 hope that you will take advantage of whatever help can be
10 offered, to make sure that you see this last phase of your
11 account through safely. So, go well, Tēnei te mihi ki ā
12 koe, me koe hoki tō kaitautoko - your partner who's sitting
13 there helping you, it's very good that people are prepared
14 to stand by their men in situations like this. And now,
15 the final word, to you, Mr Snelgar.

16 **MR SNELGAR:** Tēnā koe, tēnā tātou, ngā mihi mō tēnei kaupapa
17 ā kua tautoko ngā mihi kua mihiā. Ka takoto koe ō kōrero me
18 tēnei rākau, ngā pepa mā mātou nei te Kōmihana
19 (inaudible)...mō ngā tau e heke mai nei. Just to say that
20 you've left your kōrero with us, we accept it, we will
21 carry it on to the next phase, so thank you very much.

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23 **Hearing adjourned from 1.57 p.m. until 3.05 p.m.**

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