

OFFICIAL



Further Submissions

Mihi: Natana

Pepeha: I am a survivor

On Behalf of:

Take care of our children

I had a dream - Epuni

Te Kore - Te Ao Marama

Ti Hei Mauri Tu/Tee Awakening/New Beginnings:

1) Obligation

2) Reclaim

3) Restore

Final Report:

1) Statua quo

2) Two Communities

3) Relationships

4) Redress

5) Ngā Mōrehu – Has A Living Breathing Culture & Language

Whakapapa of Ngā Mōrehu

Ngā Mōrehu are the survivors of abuse in state and faith-based care. Many of us taken as tamariki, stripped from our whānau, whenua, reo, and whakapapa. Others were born into systems already fractured by colonisation and institutional harm. **Wave Effect**

Our whakapapa is not just of bloodlines, but of lived experience:

RECEIVED

Waitangi Tribunal

27 Jun 25

Ministry of Justice
WELLINGTON

Whakapapa of trauma, carved by the scars of silence, pain, and systemic neglect

Whakapapa of survival, carried in the heartbeat of every Nga Morehu who continues to stand

Whakapapa of truth-telling, spoken in testimonies, tears, and unyielding courage

Whakapapa of resistance, found in the refusal to be erased, forgotten, or ignored

Ngā Mōrehu were shaped by institutions, but we are not defined by them.

We define ourselves, through our stories, our language, our healing, and our collective strength.

Ngā Mōrehu is a living culture, a living reo, born from injustice and reclaimed through unity, aroha, and truth.

Ngā Mōrehu carry a culture born of survival, a living, breathing language shaped through resistance, resilience, and reclaiming identity. These values reflect our lived truths and guide our collective journey.

Aroha Tūturu – Fierce Love:

A love that protects, not pacifies. It is loyal, forged in hardship, and unwavering. Aroha Tūturu defends the vulnerable and stands up against injustice.

Mana Motuhake – Self-Determination:

Our voices, our authority. We define ourselves, no one speaks for us but us. We uphold our sovereignty as survivors and as tangata whenua.

Whakaiti me te Whakamana – Humility and Uplifting Others:

We know what it is to be brought low, so we lift others. We walk with humility, never forgetting those still struggling. We empower through compassion.

Pono me te Tika – Truth and Justice:

We seek truth even when it's painful. We pursue justice, even if it means breaking silence or burning bridges. Our truth is our legacy.

Wairua Ora – Living Spirit:

Our wairua kept us alive when the system tried to break us. It may not be religious, but it is sacred. Our spirituality grounds us, guides us, and connects us to each other and to our tīpuna.

3. Te Reo o Ngā Mōrehu – Language

We Ngā Mōrehu speak in codes, metaphors, and survival phrases, a reo forged not in classrooms, but in state institutions, prisons, wards, homes, on the streets and safehouses. Our language is born from pain, resistance, and the need to survive systems that tried to silence us. It holds our truths, our whakapapa, our grief, and our mana.

Our reo, our metaphors, our stories, they are the foundation of our identity and must be recognised, respected, and upheld in all spaces of redress, healing, and transformation.

Common Expressions and Meanings – He Reo nō ngā Mōrehu

Expression	Meaning
Tukua te mamae ki te rangi	Let the pain rise to the sky, an invitation to release trauma safely.
Kei raro e putu ana	Sinking beneath it all – describing depression or being overwhelmed.
Kia mau ki tō oranga	Hold fast to your well-being – a reminder to protect your healing.
Kāore i kō atu te mamae nei	Nothing hurts like this – used when talking about institutional trauma.
He muramura te riri, he kūpapa te aroha	Anger is fiery, love is quiet – a reflection on complex emotions in healing.
Ka noho puku mātou mō te oranga	We stayed silent to survive – referencing enforced silence in state care.
He pā harakeke motu	A cut flax bush – symbolising a broken whānau or severed cultural ties.
Ka ora i te ngākau pouri	Healing through the darkness – the journey from trauma to light.
Ngā kōrero huna	Hidden stories – what was never told, but deeply felt.
Ka karanga te mamae	The pain calls out – an urge to tell the truth, even when it hurts.

Te Tikanga o te Reo o Ngā Mōrehu

Our language is sacred, It must not be judged by academic rules or grammar. It carries lived truth.

Wairua-driven: Much of our language is spiritual, even if not religious.

Context matters: One phrase can carry multiple layers depending on who says it and where.

Not just Te Reo Māori: Many survivors blend Māori, English, slang, and institutional lingo. This hybrid reo is valid and valuable.

Our voice, our mana: Only survivors can give true meaning to these expressions, they cannot be co-opted, misused, or sanitised.

Phrase - Slang Meaning

All good: A quiet check-in. Means: Are you safe? Are you stable? A coded way of showing care.

Out the gate: Wild, blunt, raw honesty. Often used as a shield against being silenced or dismissed.

I don't trust easy: A declaration of experience, not attitude. It means: I've been betrayed before.

We come hard: When we speak, we bring fire, because we were silenced for too long.

Staunched up: Guarded. Protective. A survival posture learned young in unsafe environments.

Keep your back to the wall: A strategy. A life lesson. A way of staying alert and alive.

Tone: Often blunt, emotionally intelligent, darkly humorous, always layered with lived truth.

Tikanga of Ngā Mōrehu (Cultural Practice)

Even outside of traditional marae, We Ngā Mōrehu hold our own tikanga, unwritten until now: Always face the room: learned from institutional survival.

Karanga of the unspoken: shared pain without needing words.

Music, art, ink tattoos: not just expression, but release.

Silent nod:, acknowledgement between those who carry the same pain.

No nark:

Wānanga through lived experience: not textbook, but testimony.

5. Tapu and Wairua

Ngā Mōrehu carry deep tapu: We are the holders of buried history.

Their bodies carry marks: both seen and unseen.

Their stories contain generational weight and healing power.

Approach with manaakitanga: not curiosity.

These are not case studies. These are tangata Ora: living people.

6. A Declaration of Culture

We are Ngā Mōrehu.

We are a culture, not just a consequence.

We have our own language, our own code, our own mana.

We survived a system built to erase us.

Now we speak. Now we write. Now we stand.

Actions Crown / Iwi:

- 1) Nga Morehu experts at the table leading
- 2) Barriers
- 3) Resource, Morehu Led independent organisations
- 4) Resource Nga Morehu models of practices
- 5) Tinorangatiratanga, manamotuhake

Urgent needs:

- 1) Justice
- 2) Resources, Equity
- 3) Accountabillity
- 4) Housing
- 5) Kotahitanga

Redress Recommendations

Nga morehu we were forced to redress ourselves for too long. Nga Morehu understand our needs better than anyone. A comprehensive redress system must be Nga Morehu centric, equitable, and holistic. The government must move beyond one-off payments and implement a meaningful, lifelong support structure akin to the systems in place for veterans in New Zealand. The recommendations outlined in this report provide a roadmap for a fair, just, and effective redress scheme that acknowledges the state's and Maori role in past harm and actively works to repair it.

Key Recommendations:

1. Introduce payment card for well-being for aftercare.
2. Provide lifelong free counselling, regardless of abuse type and children.

3. Increase financial compensation, provide free financial legal advisory services.
4. Improve access to files, ensuring chronological order and literacy support.
5. Fund cultural reconnection initiatives for Māori and Pacific survivors.
6. Centralise and simplify the claims system, integrating with Agencies where possible.
7. Expedite claims processing and provide interim access to services.
8. Establish bulk health insurance for Nga Morehu.
9. Implement a dedicated case management support system.

The state, Maori, whanau and communities has an obligation to act. These recommendations provide a Nga Morehu-led framework that aligns with best practices, mitigates future risks, and upholds the principles of justice and reconciliation. Urge the government and Maori to implement these measures without delay, immediately.

Closing Wero:

Te mana ko o tatou pono

The power is in our truths

Final call to action: Not Recommendations-Actions

Breaches:

Mihi to this Commission for giving me this opportunity to speak. Thank you, wero this Commission to be bold and fearless when addressing Crown, Maori, resource providers and communities with our concerns.