
SPECIAL SITTING TO MARK THE APPOINTMENT OF
CHIEF DISTRICT COURT JUDGE HEEMI MAANA TAUMAUNU

HELD AT WHANGARA MARAE, WHANGARA, GISBORNE
SATURDAY 19 OCTOBER 2019





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PŌWHIRI

(12:31) NGARIMU PARATA: (WHAIKŌRERO)

E kui, e koro mā i te pō, maranga mai ki runga. Te kōrero hoki, patua i Tahatū o te Rangī, waiho te tira haere kia haere. Haere ki runga o Aria, ka takoto ki Te Umu Kōkako. Ko kōmako, ko kōmako. Ko te hautapu e he rite ki te kai nā Matariki. Tapareireia koi tapa! Tapa konunua koiana tukua! E tuku ki runga o Hikurangi ki Tipi-o-Taikehu, te moana e kore e whakaarahia, ki Tone o Hauku te takotoranga o Te Wairoa. Kia rokohanga atu ai ngā mātua, ngā tīpuna, kei te pō, kei Hikurangi, e tangi ana te umere, e tangi ana te umere.

My elders who have gone to the long night, come back to us. It is said, row the boat of Tahatū o te Rangī, let them leave. Go beyond Aria to Te Umu Kōkako. It is Kōmako, it is Kōmako. Like the food from Matariki. Tapareireia the sharp tip! The sharp tip, let it go forth! Let it go forth to the peaks of Hikurangi to Tipi-o-Taikehu, where you will behold the sea that never rises, and to Tone-o-Hauku, where you will see Te Wairoa. As our elders and our ancestors who have passed away amass on Hikurangi, we mourn, we wail.

Whakarongo ake au ki te hirea waha o Māui e kī mai nei, “Tōia te waka nei ka maunu ki te wai ka hoe ki te moana.” Ka whiu ake ko tana matau, mau ake tōna ika ko Aotearoa. Hūtia ka eke kei runga ko Hikurangi, te maunga rongonui, te maunga ka hīkaka ki Tama-i-te-whenua. Te pekenga mai o te mangō ururoa horopekapeka, ngaua kinotia te whatuaro o Te Ika a Māui e takoto nei, e takoto nei, e takoto nei.

My ears turn to the command from Māui. “Pull the boat, we will float it in the water and set out to sea.” He cast his fish hook and caught the fish of Aotearoa. He pulled it up and Hikurangi emerged from the sea - the famous mountain, the brash mountain of Tama-i-te-Whenua. Then the great shark Horopekapeka jumped from the water and bit the belly of the Fish of Māui that lays here, that lays here, that lays here.

Me pēnei rā te kōrero, ngā mate, haere, haere ki ngā iwi maha o ngā marae maha kei te pō. Koutou ki a koutou oti atu, tātou te hunga ora, tēnā tātou.

Let me say to those who have passed — farewell, go to the multitudes of numerous marae who await you in the spirit world. Let the dead be with the dead, and the living remain with the living.

Me pēnei ake te kōrero e koro e Heemi, tū ake ki runga rā ki te hautū i tō waka o Nukutaimemeha, te waka nāna i hī ake ai te whenua nei, e ko te werohanga tēnā a tō tīpuna a Porourangi i Te Ika-a-Māui e takoto nei. Otirā, i runga i a Māui ko Hema, ko Ruatonganuku, ko Ruatongarangi, ko Ha, ko Tangaroa-a-Whatu, ko Toi-Te-Huatahi. Haramai rā ngā uri a Toi-Te-Huatahi. Tēnei taha, tēnei taha.

I say this to you Heemi, stand atop your ancestral canoe of Nukutaimemeha, the boat that (Māui) was standing on when he fished up this land, it is your ancestor Porourangi’s stabbing of the Fish of Māui that we can see.

Me pēnei rā te kōrero, ngā mate, haere, haere ki ngā iwi maha o ngā marae maha kei te pō. Koutou ki a koutou oti atu, tātou te hunga ora, tēnā tātou.

Indeed, before Māui was Hema, Ruatonganuku, Ha, Tangaroa-a-Whatu and Toi-Te-Huatahi. To the descendents of Toi-Te-Huatahi, welcome. This side, this side.

Otirā kia kī ake rā ko Toi, ko Rauru, ko Awatikokino, ko Whātonga, ko Ruarangi, ko Poutiriao, ko Te Manutohikura, anā Taneuarangi, ka noho ko Rongomaitahanui, ko Tama ko Paikea. Mana moana.

Indeed, it is said that Toi begat Rauru who begat Awatikokino, who begat Whātonga, who begat Ruarangi, who begat Poutiriao, who begat Te Manutohikura, who begat Taneuarangi who married Rongomaitahanui, they begat Tama who begat Paikea. The mana of the sea.

Ko Toi, ko Rauru, Ko Tahatītī, ko Rongotewhaiao, ko Rongoteaomārama, ko Tuhiatetai, ko Āraiara ka noho i a Te Whironui, ko Nukuterewaka, ka puta ko Huturangi. Mana whenua. Ka noho i a Tama ko Paikea, ko Pouheni, ko Tarawhakatū, ko Nanaia, ko Porouariki, Te Mata-tara-a-whare, Te-tuhi-māreikura-o-Rauru, ka whakatau iho. Tōmua, tērā taha ōna. Tōmuri ko Tahupōtiki Te Tuhi Māreikura o Oho a Tama Wahine. Ka whakatau iho tēnei wāhanga ōna. Toi begat Rauru, who begat Tahatītī, who begat Rongotewhaiao, who begat Rongoteaomārama, who begat Tuhiatetai, who begat Āraiara who married Te Whironui, they begat Nukuterewaka who begat Huturangi. The mana of the land. There was a marriage to Tama and they begat Paikea, who begat Pouheni, who begat Tarawhakatū, who begat Nanaia, who begat Porouariki, Te Mata-tara-a-whare, Te-tuhi-māreikura-o-Rauru, who has arrived. Firstly, there is that connection. After that was Tahupōtiki Te Tuhi Māreikura o Oho a Tama Wahine. I bid welcome to that lineage.

Ka hoki ake rā ki te tipuna nei ki a Toi, ko Toi, ko Rauru, ko Tahatītī, ko Rakeiora, ko Ruatapu, ko Tāmakitehau, ko Tāmakitera, ko Tamahurumanu, ko Huritakeke, ko Te Kohunu, ko Te Mohunu, ko Tamakaroro, ko Te Wakanui, ko Uepohatu. Ka whakatau iho tērā whānau ōna.

I return to the ancestor Toi who begat Rauru, who begat Tahatītī, who begat Rakeiora, who begat Ruatapu, who begat Tāmakitehau, who begat Tāmakitera, who begat Tamahurumanu, who begat Huritakeke, who begat Te Kohunu, who begat Te Mohunu, who begat Tamakaroro, who begat Te Wakanui, who begat Uepohatu. I welcome that side of his family.

Ko Toi, ko Rauru, ko Tahatītī, ko Ruatapu, ko Rakeiora, ko Tāmakitehau, ko Tāmakitera, ko Tamahurumanu nāna ko Ruawaipū. Ka whakatau iho tēnā whānau ōna. Otirā, ka haramai i runga i a Porourangi. Ko Hau, ko Rakaipō ko Rākaiwetenga. Ko Tapuatehaurangi, ko Tawakeurunga, ko Hinekehu. Ko Hinekehu, ko Whaene, ko Materoa, ko Kuraunuhia. Ka whakatau iho tērā wāhanga ōna, otirā te pāpā nei a Rikirangi. Tēnei ōku matua nei a Matanuku.

Toi begat Rauru, who begat Tahatītī, who begat Ruatapu, who begat Rakeiora, who begat Tāmakitehau, who begat Tāmakitera, who begat Tamahurumanu who begat Ruawaipū. I welcome that side of his family. Indeed, descend on to Porourangi. Hau begat Rakaipō who begat Rākaiwetenga. Tapuatehaurangi begat Tawakeurunga, who begat Hinekehu. Hinekehu begat Whaene, who be-

gat Materoa, who begat Kuraunuhia. I welcome this side of his lineage, indeed I welcome my elder Rikirangi and my elder Matanuku.

Ka haramai anō i runga i a Uepohatu ki a Kareiti, ki a Mairehau ka noho i a Kuraunuhia, ko Umuariki. Ka whakatau iho te whānau a Umuariki. Descend upon Uepohatu, upon Kareiti, upon Mairehau who, with Kuraunuhia begat Umuariki. I welcome the family of Umuariki.

Ka haramai anō hoki i runga i a Ruawaipū, ki a Ruawhaitiri, ki a Uekapuanui. Uekapuanui ki a Tamatearahia, ki a Tamateapoko. Tamateapoko ki a Uetahā, ka puta ko Uepare ka noho i a Umuariki, ka puta ko Te Rangikaputua. Ka whakatau iho te wāhanga ki a Ngāti Rangi.

Descend upon Ruawaipū, upon Ruawhaitiri, upon Uekapuanui, upon Tamatearahia, upon Tamateapoko, upon Uetahā who begat Uepare who married Umuariki, they begat Te Rangikaputua. I welcome his Ngāti Rangi connection.

Ka haramai anō i runga i a Porourangi, i a Ueroa, ko Tokerauwahine, ko Iwipupu, ko Iranui. Iranui, ko Hauiti. Ka whakatau iho tēnā wāhanga ōna.

Descend upon Porourangi, upon Ueroa who begat Tokerauwahine, who begat Iwipupu, who begat Iranui. Iranui, begat Hauiti. I welcome that ancestral line of his.

Hauiti, ko Kahukuranui, ko Poutini, ko Tuterangikatipu, ko Te Rangitaukiwaho ka noho i a Mariu a Te Ihiko ka puta ko Hinetapora. Ka whakatau iho te whānau a Hinetapora. Hauiti begat Kahukuranui, who begat Poutini, who begat Tuterangikatipu, who begat Te Rangitaukiwaho who married Mariu a Te Ihiko, they begat Hinetapora. I welcome the family of Hinetapora.

Te Rangikaputua ka noho i a Hinetapora, ka puta Kōparehuia tōmua, Nga-konui tōmuri. Ko ngā pou e toko nei i te whare o Hinetāpora ko ngā tamāhine a Te Rangikaputua, a Hinetapora, a Kōparehuia, ko Takereariari, ko Marewa. Ka whakatau iho ērā wāhanga ōna. Ērā wāhanga ōna. Te kawanga o te whare o Hinetāpora.

Te Rangikaputua married Hinetapora, they begat Kōparehuia first, Nga-konui second. The posts that hold up this ancestral house Hinetāpora are Te Rangikaputua's daughters, Hinetāpora, Kōparehuia, Takereariari and Marewa. I welcome his connection to that side. Those are his connections. The strength of the house of the ancestral house of Hinetāpora.

Ko tōna tipuna, nā Te Hatiwira Taumaunu i kōrero, te karere ki te motu, haramai rā e ngā mana e ngā ihi e ngā tapu. Haramai rā e ngā wehi e ngā whakaketike e ngā whakamataku.

His ancestor, from Te Hatiwira Taumaunu, said to those far and wide, welcome the prestigious, the distinguished, the sacred. Welcome, the exalted, the highly acclaimed.

Ka tahuri ake ki a Tuta Nihoniho, haramai rā e Matutaera te mōrehu o Ngāti Ira, ka whakatau iho te wāhanga ki a Ngāti Ira.

I turn to Tuta Nihoniho. Welcome Matutaera the descendant of Ngāti Ira, I welcome the Ngāti Ira family.

I runga i ēnei whakahekeheke tawatawainga, ngā kāwai tuitui nei ka eke ki runga ki a ia me te kōrero ia mō tērā tipuna ōna a Hinetāpora. Ahakoa kotahi, he manomano, he manomano kei runga. He manomano kei runga.

I ponder these ancestral lines, these geneological connections of his, and the accounts of his ancestor Hinetāpora — one person but many, many descendants and many connections.

Nō reira e koro e Hēmi, tēnei te whakatau iho ki ērā whānau āu ki te pūtake o te maunga Hikurangi, te pūtake o te maunga Hikurangi. Otirā, tērā wāhanga ōhau ka whakariterite i te Kōti Rangatahi, e whai nā i ngā āhukatanga o tō tupuna o Ruatapu, o Paieka. Therefore, Hēmi, sir — I welcome those families to the foot of the ancestral mountain Hikurangi, the base of the ancestral mountain Hikurangi. Indeed, acknowledging your role in the Youth Court, you follow in the footsteps of your ancestors Ruatapu, and Paieka.

Karehā ko te kōrero o Tupai, ko ngā hara i Hawaiki, waiho i Hawaiki. I haramai rā i runga i ērā āhukatanga. Anei te whakahau ki ngā Kaiwhakawā, ki ngā Tiati, me whai rā i tērā o ngā āhukatanga whai i te tikanga hei ārahi i te ture tangata. Whai i te tikanga hei ārahi i te ture tangata.

In recent days, the words of Tupai ring true, let the mistakes of Hawaiki, be left in Hawaiki. They came with that attitude. I would like to say to the judges, you should allow that type of approach to guide you when making judgements on people. Let tradition guide your application of the law. on people.

I runga i tērā momo āhukatanga, ka kapohia tētahi kōrero o te kuia o roto o Te Tai Tokerau i a Kahurangi Mira Szazy e mea ana, “He whakahau tēnei ki ngā kaiwhakawā ki ngā upoko tiati, ko te ture kia kaua e rite ki te kupenga e hao ana, engari ko te ture me rite ki te tai e āki ana.” I runga i tērā āhukatanga, tērā o ngā manahau, tēnā koutou, tēnā koutou, kia ora mai tātou katoa.

With that in mind, I will repeat something that was said by a dowager from Te Tai Tokerau, Kahurangi Mira Szazy who remarked that “This is an instruction for the judges and the chief judges — don’t approach the law as a net to catch people, but rather as a tide to guide them.” Concluding with those sage words, greetings to one, to all — thank you ladies and gentlemen.

ALL PRESENT

Kia ora.

**WAIATA TAUTOKO
NGARIMU PARATA:**

Kāti ka mihi ki te upoko o te ture o Niu Tīreni nei, he wahine. Te upoko o te ture i mua atu i a ia he wahine. He tika tonu te kōrero haere ki te pāpā nei i a Heemi, 'i haramai rā au i te tuarā o tōku kōkā, haramai rā i te tuarā o taku kōkā.'

Finally, I would like to acknowledge the Chief Justice of New Zealand, a woman. The previous Chief Justice was also a woman. My final remarks are to my elder, to Heemi, 'I arrived here on my mother's back, I arrived here on my mother's back.'

Nō reira e ngā Kaiwhakawā, ko koutou te hunga ka taea e koutou e whakarere iho nei te kakau o te hoe, ko Manini-tua, ko Manini-aro, ka tangi te kura, ka tangi wiwini. Ka tangi te kura, ka tangi wawana. Tērā te haeata e tākiri ana mai ki runga o Hikurangi. Tēnā koutou, tēnā koutou, kia ora mai tātou katoa.

Therefore Judges, you are the group who can abandon the oars, Manini-kura and Manini-aro, the noble one cries, cries in fear. The noble one cries, cries in terror. The sun breaks above Hikurangi. Greetings to one, to all — thank you ladies and gentlemen.

UNSPECIFIED SPEAKER: (12:40:37)

Ka rawe. Fantastic.

(12:40) MOREHU NIKORA: (WHAIKŌRERO)

Tēnei te tū ake, ka whakaarohia ake me huri matau, haere pērā atu, me huri mauī haere pērā atu rānei. I te mea, i te kaiwhakatakoto i te kupu he uri tātou nō Māui me huri i te taha mauī.

I stand before you with a decision — to turn to the right and go that way or turn to the left and go that way. As we are descendants of Māui, we turn left.

Heoi anō, kia tae ake rā. Manawa mai te mauri nuku, manawa mai te mauri rangi, kei a au te mauri tupua, kei a au te mauri tawhito. Kei a au te mauri nō hea nō runga nō Tikitiki-o-rangi, nō te whaiorooro a Tane-te-waiora. Tēnei te mauri ka whakapiki, tēnei te mauri ka whakakake, tenei te mauri ka puta ki te whai ao ki te ao mārama. Tihei mauri ora.

However, we have arrived. Come forth the life-force of the mother, come forth the life-force of the sky, we are the life-force of the ancestors, we are the life-force of the forebears. We are the life-force of the realm of the gods, of the creators. The life force that rises and goes forth to world of light. Tihei mauri ora.

Ko te mauri o te kaupapa o te rā nei ki ngā kahurangi, ngā kahurangi a tātou e whakaarohia ake ki a rātou kua māwehe i a tātou. Rātou kei roto — kua riro atu ki roto i te au o tangi apakura, rātou kua ngaro ki te puku o te pō, rātou e noho mai rā i te wāhi ngaro, i te whare āhuru o te hunga e tatari ana ki a rātou. Otirā o tātou pāpā, o tātou kōkā kua wehe atu i a tātou i roto i ngā marama

My final remarks are to my elder, to Heemi, 'I arrived here on my mother's back, I arrived here on my mother's back.'

Tēnei te tū ake, ka whakaarohia ake me huri matau, haere pērā atu, me huri mauī haere pērā atu rānei. I te mea, i te kaiwhakatakoto i te kupu he uri tātou nō Māui me huri i te taha mauī.

tata nei, ngā wiki tata nei, haere, haere, haere i runga i ngā manaakitanga o tēnei o āu mokopuna otirā te kāhui kua whakawhāiti mai nā.

The thoughts of this occasion go to those who we remember, to those who have left us. They are in our hearts — they are in our tears, those who have passed into the long night, to the spirit realm, to the ever-lasting darkness. Indeed, our elders who have left us in recent months, in recent weeks, farewell, farewell, go in peace and with my deep respects and those of the assembly here today.

Kia hoki mai anō ki a tātou ngā mahuetanga iho, tihei mauri ora. Tihei mauri ora ki te mauri o te kaupapa e noho mai rā ki te mahau o te whare. Haere mai rā koe i te ara whanaunga ōu kātahi anō ka whakahua mai tō piringa ki a koe. Nō reira haramai e Te Whānau a Apanui. Heoi anō kei tēnei taha e mea atu ana he whanaunga anō ki roto o Ngāti Konohi. Nō reira haramai, hoki mai ki a Ngāti Konohi!

Coming back to us, their survivors, greetings. Greetings to the guest of honour sitting in the porch who has brought us together. Bring your connections, those connections that have just been recited. Welcome Te Whānau a Apanui. That being said, there is also a connection to Ngāti Konohi. Therefore, welcome back to Ngāti Konohi.

I tēnei rā i te rā nei e tohe ana ki a koe i tō ... E, hei aha? Hei kōkā ki runga i ngā kōrero kua whakatakotohia, hei kōkā roto i tēnei o ngā kaupapa i te rā nei. Otirā Aunty, te Kahurangi, tēnei rā tātou. Nā, te haramai te whakanui i tērā tamaiti āu, tērā tuakana ōku, otirā te mokopuna o te marae ki a Heemi. Otirā tō hoa rangatira, tō whānau tū whakaiti nei. Tū whakaiti nei i runga i te ngākau nui whakaharahara. Nāu anō i whakamārama mai ki a mātou i te āhuatanga o tēnei rā. Haramai rā koe ki taku tari i te kura. Ka homai au i te ara o tērā ao. Ka kī mai koe he rā nui whakaharahara. Ehara mō Ngāti Konohi te rā nei, ehara i te mea mō Te Tai Rāwhiti engari mō te ao Māori whānui tonu. Ka ohore au i tērā kōrero.

Today I must extend my courtesies to you my Dame — why ... ? You are the matriarch for the speeches that have been made, matriarch for this occasion. Indeed Aunty, Dame, this is our day. Our day to come and celebrate that nephew of yours, that relation of mine, that descendant of the marae, that Heemi. Yes, your wife, your family are here in humble dignity. Humble and proud. You explained today's proceedings to us. You came to my office at school. I bring the support of that world with me today. You told me that today is not just an important day for Ngāti Konohi, not just important for the East Coast, but important for all of Māoridom. I was taken aback by those words.

Kātahi anō koe ka tīmata te taki i te whakapapa o te motu, o ngā mana i tēnei whenua nei i roto i tō ao o te whare kōti. Koirā te ohore tuarua nei. I te mea i te wiki kua hipa, haramai te Kāwana Tianara, haramai te Pirimia, haramai ērā mana nui o tō tātou whenua. Engari hei te rā nei, kei te haere tonu, kei te haere tonu, kei te haere tonu ērā mihi ki tērā reanga tangata e taetae mai ki roto ki tēnei tō tātou marae o Whāngārā ki mua tonu i te wānanga nei o Whitireia. Ka tika hoki! Haere mai, haere mai, haere mai. Ka tāpiri atu ki tō tātou pae.

You then presented the history and the importance of the court. That was the second time I was taken aback because in the past week the Governor General has been here, the Prime Minister as well, and other prominent people of our country. However, on this day, we are pleased to extend and repeat our words of welcome to those who have arrived at our marae of Whāngārā in front of Whitireia. We must! Welcome, welcome, welcome. We could add to our row of speakers.

Ngā pāpā, ngā rangatira i roto i ngā tau e kaha totohe nei mō wai rā? Ehara i te mea mōu anake, kāo, mō tō tātou ao Māori nei. Nō reira, ka toko ake te pātai tonu i roto i aua nei, 160 aha rānei ngā tau ka hipa, kua ea tēnā mātāpono i roto i tēnei mea e kīa nei ko te Tiriti o Waitangi.

My elders, my leaders from years gone by have fought hard, and for whom? Not necessarily for you alone, no, but for all of Māoridom. Therefore, the question persists, 160 plus years later, have the principles of that thing we call the Treaty of Waitangi been fulfilled?

I roto i ērā o ngā mātāpono nei kei te noho tonu te mana ōrite o tāua te Māori, e te Karauna. I roto i ērā, kei te pihi anō te whakaaro i runga i te kaupapa o te rā nei, kai te paku huri ngā āhuetanga i roto i te whare tātaki o te ture, kua tīmata tō tātou reo te putaputa mai i roto i ngā whare kōti. Kua tīmata mai te whakahoki nei ērā āhuetanga ki runga i ō tātou marae, kia tātāngia e ō tātou tikanga, kua ko te ture anake

Within those principles is the idea that Māori and the Crown have equal status. I ponder the question again because of our occasion today. Things are slowly changing in the legal arena, we have started to hear our language being spoken in courts. We have begun to see those types of things happening on our marae, which allow our customs to have some influence rather than the law only.

Nā reira, i runga i ērā whakaaro, i runga i ērā kitenga o tēnei iti nei i te ao Māori nei ka mihi tonu atu au ki taku tuakana. Ka mihi hoki rā ki a koe e te tuakana e Tio, kōrua, koutou ngā kanohi Māori i tērā reanga me te mōhio tonu atu ehara i te mahi māmā, e kāo, ka werohia a mua, a muri, i ngā taha hoki, ehara i te mea i te Karauna anake kei te werohia koe, engari kei tēnei taha tonu o kiri parauri.

Therefore, with those thoughts in mind, and with those observations from this humble person of the Māori world, I acknowledge my brother. I also acknowledge you, my brother Tio, both of you, all of you, representing Māori at that level — in the knowledge that it is not easy, no, you are challenged from the front, the back and the sides, it is not as if it is only the Crown challenging you but your own people too.

Heoi anō, te mea kei te ārahirahi i a koe, koutou tō ngākau nui ki te ao Māori, ō tātou Māori, te tokomaha e noho nei i roto i ō tātou whare herehere. Nā reira tāku, kia kaha, ehara i te mea kia kaha ki a koutou anake, engari kia kaha ki a tātou.

However, the thing that guides you, guides all of you, is your dedication to the Māori world, to our people, the multitudes who are in prison. Therefore, stay strong, not just for you, we must all be strong.

E mihi atu rā ki ngā kaiwhakawā e haramai i te rā nei, tēnā koutou, tēnā koutou. Tēnā koutou e paku kite nei i tēnei mea te ao Māori i roto i tōna horopaki o te marae, ngā tikanga whakahaere o runga i te marae, e pēnei ana, kei roto i a koutou tēnei e noho ki tēnei taumata, kei roto i a tātou ēnei e noho ki tērā taumata.

I would like to thank the judges who came today, thank you all. Thank you to those who have had a glimpse into the Māori world within its real context on the marae, and the customs that guide the process on the marae. I will put it this way, you have risen to this occasion, as we all have.

Kei roto i a tātou tēnei ahakoa te pai o ngā whakariterite i mua tonu, haramai taku Ariki. Anei, nei, nā, whakaae katoa atu. Ahakoa ngā ture ka whakatakotohia ake kei roto i a tātou te tikanga tangata. Whiriwhirihia te tangata e tika ana mō te mahi kua whakaaehia mai māna te mahi. Nā reira tēnei te hoki atu ki a koe, e taku tuakana, koutou rā i roto i ērā kupu ruarua āku. Heoi anō, he nui te aroha, nui te ngākau i runga i te haere mai, haere mai, huri noa tēnā koutou, tēnā koutou, tēnā tātou katoa. Ka huri.

It is within us all. Welcome my lord. Everyone agrees. Whatever the laws of man we still have within us the morals of man. Choose the person who is the best for that job. So I go back to you, my brother, and to all who have been mentioned – it is with joy and pleasure that I welcome you all for coming. To one and all, greetings, greetings. I'm finished.

MŌTEATEA

MOREHU NIKORA:

A te tama whakapurupuru, tama whakapurupuru noho nei ki roto i tātou i te rā nei. Mōna tonu te rā otirā mō tātou tonu te rā. Heoi anō ka whakaaro tonu atu ki a rātou, kāpiti hono tātai hono, waiho te hunga mate ki a rātou. Otirā kia hoki mai anō ki a tātou ngā mahuetanga iho e kaha poipoi e kaha whaiwhai tonu i ngā mahi nā rātou i waiho mai. Huri noa, huri noa, tēnā koutou, tēnā koutou, tēnā tātou katoa. Ka huri.

The young man who binds us, the young man who binds us on this day. This is his day, this is our day. However, we keep those who have passed in our thoughts, as we do that which binds us to them, the dead to the dead. I return to us, their survivors, who continue to follow their lead and in their footsteps. To all of on this occasion, greetings to one and all. I'm finished.

(12:52) DEREKLARDELLI: (WHAIKÖRERO)

He aha he kōrerotanga māku? Kua pau ngā kōrero. Kua riro i a Porourangi, i a Hauti.

What is left for me to say? Everything has been said. It was taken by Porourangi and Hauti.

Nō reira haere mai Pita, te whakatatare o te rangi, haere mai. Nā mahara ake ngā wiki e rua kua pahure ake nei, te haeretanga mai a tauwi, o Kāpene Kuki, hinga mate, hinga mai rā tō tāua tipuna a Te Maro, te one ki Ruatanuika, tēnei tātou e tangi nei. Arā, ki a Konohi ka noho i a Hinekino ka puta ko Te Rīwai. Ka noho a Te Rīwai i a Ngapuraho ka puta ko Wahinewhakatipu. Ka moe a Wahinewhakatipu i a Papakia te tama a Rakeiatāne ka puta.

Welcome Pita, pillar of the sky, welcome. I recall the two weeks that have passed and the arrival of Pākehā, of Captain Cook, of death, the devastation, our ancestor Te Maro, Te One ki Ruatanuika, we mourn. I turn to Konohi who married Hinekino, they begat Te Rīwai. Te Rīwai married Ngapuraho, they begat Wahinewhakatipu. Wahinewhakatipu married Papakia, the son of Rakeiatāne.

Tēnei tātou e tangi nei i tēnei rā. Ngāti Huirapa, Ngāi Tahu whānui, rātou. Whānau mai a Porourangi, Whāngārā Mai Tawhiti. Whānau mai Tahu Pōtiki, whānau mai rātou konei. Nā reira e kī ai, "Whāngārā te pūtahitanga o te tangata, pārekereke o te kōrero." Haere mai, haere mai, Ngāti Pūkenga haere mai. Rongopopoia, haere mai. Ko Rongowhakaata ka noho i a Uetūpuke, Rongopopoia, haere mai ki a Rongopopoia.

We mourn on this day. Ngāti Huirapa, wider Ngāi Tahu. Porourangi was born, Whāngārā Mai Tawhiti. Tahu Pōtiki was born, they were born here. It is said "Whāngārā, the origin of tribes of the eastern seaboard, the seedling bed of history". Welcome, welcome, Ngāti Pūkenga, welcome. Rongopopoia, welcome. Rongowhakaata married Uetūpake, Rongopopoia, welcome to Rongopopoia.

Tika tonu tēnā kōrero, patu i Tahatū o Te Rangi, haere tangata haere wā. Haere mai Tamahae, kia papatu tāua. Te take mō to haere mai nei ki te ngaki i te mate o tō tāua tipuna a Kahukura Mihiata. Ka mate tātou i te kawenga o Te Huki, ka poroa te upoko, whakamaui ki runga. Ka tangohia ake te taonga nui, ko te tokitanga huri tanga a Te Waikōrero.

That is absolutely right, when you strike, strike at the horizon, leave the traveller to continue on his way. Welcome Tamahae, so that we may be together. You have come here to bring the passing of our ancestor Kahukura Mihiata to us. We gave our all to deliver the hook, the head is severed and hangs above. The grand prize is pulled out, it is the transformative axe of Te Waikōrero.

Kātahi ka haere mai ki Whāngārā Mai Tawhiti. Ka puta ko te kōrero, ka tū te toka ki Tākore, ka tū te toka ki Wahakino. Nō reira haere mai Te Tokanui, o tātou tuākana o Te Whānau a Apanui mai i a Hauti. Ko tāua a tōmua, maha kē ana kōrero, anei e noho nei. Hauti, whakawātea mai, ko Hauti, ko Hinetera ka

noho i a Tamatea. Te mokopuna o Te Hau e tāwhiri nei i a tātou i te rā nei, ko Ngāi Tāwhiri. Ka puta ko Tutekohi. Nā Tutekohi ko Tamatānui ko Hurawaikato ko Te Whakapiuarangi ko Te Whakahioterangi ko Pōnui, anei e noho nei ko Konohi. Haere mai, haere mai ki te pārekereke.

Then we arrive at Whāngārā Mai Tawhiti. It is said that the rock stands resolutely at Takore, the rock stands strongly at Wahakino. Therefore, welcome Te Tokanui, our brothers of Te Whānau a Apanui from Hauti. There is much to be said about him. Here, they are sitting right here. Hauti we go forward, Hauti begat Hinetera who married Tamatea. The descendant of Te Hau has brought us together on this day is from Ngāi Tāwhiri. Tutekohi was born. Tutukohi begat Tamatanui who begat Harawaikato who begat Tuwhakapuarangi who begat Te Whakahi who begat Te Pōnui, here stands Konohi. Welcome, welcome to this gathering.

Te Rangihouhiri, haere mai. Noho mana koe ki te Waimatā. E hia te roa ki konei rā i kōnaka i te marumarū o tō tāua tipuna a Te Waho-o-te-rangi. Haere mai Mataatua. Te mata o te atua, haere mai, Ngāti Awa, haere mai. Te Mōrehuru, kia noho tahi tāua, kia tangi tahi tāua arā ki te koroua ki a Moni Taumaunu, te kākahi whakairoiro o te moana nō roto i te whare o Porourangi. Ko te toi whakairo he mana tangata, haere mai ki a Moni. Haere mai ki a Wahakino. Te whare wānanga a Irakaipūtahi i tū ki te urupā, arā rā rātou e tangi mai ki a tātou i te rā nei.

Te Rangihouhiri, welcome. You are the authority at Waimatā. You have spent how long under the shadow of our ancestor Te Waha-o-te-rangi. Welcome Mataatua. The face of the gods, welcome, Ngāti Awa, welcome. Te Mōrehuru, we sit together, and together we mourn our elder Moni Taumaunu, the jewel of the sea of Porourangi. The art of carving is a craft of respect, welcome to Moni. Wahakino, welcome. The sacred house of Irakaipūtahi who were at the cemetery, there they are crying for us on this day.

Haere mai ki Te Wharetūnoa i tū ki Whangārei, te wānanga tuarua a Irakaipūtahi. Te take i hunuku ai ngā kōrero ki uta e Rikirangi, te kōrero i puta mai i a Ruawharo rāua ko Tūpai. Ka tū ki Waimaunu, ka tukuna ngā kōrero ki a Te Whakatātare ka puta, ka tū ko te whare e, ko Te Rāwheoro. Mai i Te Rāwheoro, anei Te Ranigua e noho nei, a Tamararo. Anei e noho nei ngā pūkonohi o tērā o tātou pāpā i tērā o ngā moana. Kua e noho noa ki konā, ka rere anō tātou ki te riu o Waiapu, Tapere-nui-o-Whatonga, anei e noho nei, huri, huri, anei.

Welcome Te Wharetūnoa which stood in Whangārei, the second sacred house of Irakaipūtahi. The reason that the learnings were moved ashore Rikirangi, is the stories that came from Ruawharo and Tūpai. It stood at Waimaunu, the learnings were sent to Te Wharetātare and the sacred house of Te Rāwheoro was born. From Te Rāwheoro is Te Ranigua who sits here, Tamararo. Sitting here are the acolytes of our elder from the seas. We did not stay to stagnate, we moved to the valley of Waiapu, Tapere-nui-o-Whatonga is here today.

I kōrerohia ake nei, Nukutaimemeha. Kōrero ake nei, Nukutere. Kōrerohia ake nei Te Ikaroa-a-Rauru, Tākitimu, Horouta, arā kei runga nei Te Arawa waka, i

ara mai au i runga i te tuara o taku kōkā, he tipua, he taniwha, he tangata, nō reira koutou i haere mai i runga kaupuke, haere mai.

Nukutaimemeha has spoken. Say your words, Nukutere. Te Ikaroa-a-Rauru has spoken, as has Tākitimu, Horouta, Te Arawa, I came here on the back of my mother, a legend, a supreme being, a person, therefore to all of you who came on a ship, welcome.

Mā te manaia ka tū te poupou. Ngā rā kei runga i te tuara o taku kōkā, ka puta wērā kōrero. Titiro, he pounamu e kōwhaiwhai haere nei. Nā te ngutukura, ngā ngutukura o te motu o ngā kōti, nā te ngutukura i pupuke ai te hinengaro, kua hū te whakaaro, ka whānau mai ko te wānanga.

The carving relies on supporting decorations to stand erect. I arrived on the back of my ancestor and those words were said. Look, a pounamu that is in the pattern of a kōwhaiwhai. That is a Ngutukura pattern, the ngutukura pattern of the courts in this country, it is those patterns that inspired the idea, that inspired the thought, and from that was born the sacred house.

Tēnei te take mō tā koutou haere mai nei kia wānangahia ngā kaupapa o te wā, te whakanui i a Heemi Tau me taku tuhi māreikura nei Areta Koopu, Areta Kingi. Ehara i te ingoa noa, nō roto i a Tūranga-nui-a-Kiwa tērā ingoa karanga. Nā Materoa, nā Rongowhakaata, nā Māhaki, Tāmanuhiri, koirā ngā Kingi. Me te kuini e noho mai nā ki tōna taha a Ingrid, koirā tōna kuini. Pea ka hoki ake ki a Porourangi, ki a Ueroa, ki a Tokerau (Wahine), ki a Iwipuputekura, ki a Kahungunu, ki a Kahukuranui, Raakei-hikuroa, Tuu-purupuru, Te Rangituehu, Tuaka ko Maahina-a-rangi ka noho i a Tūrongo ka puta ko te kuini nei.

This is why you have arrived here to discuss this turn of events, to celebrate Heemi Tau and my esteemed friend Areta Koopu, Areta Kingi. It is not just a name, it is a nickname from within Gisborne. Materoa begat Rongowhakaata, who begat Māhaki, who begat Tāmanuhiri, from the Kingi family is descended. And the queen who is sitting next to him, Ingrid, that's his queen. I return to Porourangi who begat Ueroa, who begat Tokerau (Wahine), who begat Iwipuputekura, who begat Kahungunu, who begat Kahukuranui, Raakei-hikuroa, Tuu-purupuru, Te Rangituehu, Tuaka who begat Maahina-a-rangi who married Tūrongo, they begat this queen.

Ko Potatau, ko Tawhiao, ko Mahuta, ko Te Rata, ko Korokī, ko Te Ata ka noho ko Tuhei, wērā o ngā Kīngi o ngā Kuini o te motu, anei rā ōku kōkā, kuini, kingi o Te Tai Rāwhiti. Ehara taku maunga i te maunga haere. Kia maumahara tātou ki a Hinematiaro, ki a Materoa, ki a Tāwhipare, ki a Hinetāpora, ki a Hinepare, ki a Hamoiterangi i tū mai i te rangi ki runga o Tītīrangi, he mana wahine, he takapau ariki.

Potatau begat Tawhiao, who begat Mahuta, who begat Te Rata, who begat Korokī, who begat Te Ata who married Tuhei, those are the kings of the queens of this country, here are my mothers, queen, king of the East Coast. My mountain is not one that moves. We remember Hinematiaro, and Materoa, and Tāwhipare, Hinetāpora, and Hinepare, and Hamoiterangi who stands on the sky above Tītīrangi, a courageous woman, a person of great prestige.

I'm reminding Heemi who's the bloody boss, arā ... E kī, e kī, bilingual, āe. Ki a Te Kaponga, ki a Tommy Blue, ū tonu ki Te toka a Taiau, ahu whakaterāwhiti a Porourangi, Te toka-a-Taiau ahu whakatetonga i a Kahungunu. Ki a Hēni Mataroa, ki a Tokōrua, ki a Rāwinia, ki a Rūtene Awe, tae noa mai ki ēnei rā ki a Hone Tupai Ruru, rātou, ngā mātāika o te wā, kua ngaro ki te pō. A ki a rātou huri noa, Whāngārā e karanga atu nei ki a koutou, tēnā koutou, tēnā koutou, tēnā tātou katoa.

I'm reminding Heemi who's the bloody boss, well ... how about that — bilingual, yes. To Te Kaponga, to Tommy Blue, turn aim towards Te toka a Taiau, to the East is Porourangi, Te toka-a-Taiau turn to the south to Kahungunu. To Hēni Mataroa, to Tokōrua, to Rāwinia, to Rūtene Awe, right up to nowadays to Hone Tupai Ruru, those prominent people who have gone to the long night. To those and others, Whāngārā calls out to you. Greetings, greetings, thank you one and all. Sing a short one.

WAIATA

DEREK LARDELLI:

Ko te whiti tuatahi noa iho tēnā.

That is just the first verse.

(13:19) TĀKUTA PITA SHARPLES: (WHAIKŌRERO)

Papa te whaititiri, tūpapahū ana, rū ana te whenua, rū ana te whenua e. Tēnei au kua tae mai me te rōpū e mahi i raro i tēnei Kaiwhakawā rangatira ka whakahōnoretia e tātou i tēnei rā. Kia mōhio pai koutou te āhua o āna mahi. Ka hia tamariki i haramai i waenganui i mua i a mātou o Hoani Waititi Marae, nā te karanga o te Kaiwhakawā nei. Ka haramai rātou, kōrerohia e pā āna ki ngā raruraru kua oti i a rātou, ko ētahi kei roto i ngā kēnge, ko ētahi tamaiti tonu, kōrero, kōrero. Kātahi, kī atu te Kaiwhakawā ki a rātou, e Hēmi ki a rātou, "Anei rā te whānau o tēnei marae." Kei te kōrero koe ki a rātou, kātahi hoki mai ki a au kōrero mai he aha ō whakaaro mō ngā mahi hē kua oti i a koe.

The claps of thunder echo, the land quakes beneath. I stand here before you as one of several who have worked under this esteemed judge whom we are honouring today. Let me apprise you all of his modus operandi. Numerous young people would arrive on our doorstep on the instructions of the Judge here. They would come to us and they would tell us about the trouble they had landed themselves in — some were in the gangs, some were still children, and so on. The Judge, I mean Hemi would say to them, "Here is the whānau of this marae. I want you to talk to them and then you can come back to me and let me know what you think about the bad things that you have done."

Ka mahi pērā i Waititi, i Manukau, i ērā atu marae o Tāmaki, ko tēnei kaupapa kua tīmatahia e tēnei rangatira. Ka whai atu i ngā mahi o Mick Brown i te wā ia e ora ana, āna mahi hoki i waenganui i a tātou. Nō reira, kua tae mai au ki te mihi atu ki a koutou ki te kī ki a koutou, ka rua wā i haere au ki ngā hui-ā-tau o ngā iwi ki Waitangi, ehara au i te mea o taua rōpū. Erangi, ka whakatakoto e au te kaupapa kia whakatū he wāhanga kei roto i ā koutou iwi mō ngā mauhere, mō ngā rangatahi i taka ki te hē, kia noho rātou i reira, ō rātou ake kāinga kia

manaakihia rātou e koutou o te kāinga, kia mōhio rātou ko wai rātou, ā, i rongō au ki ngā hītori, ngā kōrero kua puta mai i waenganui i a tātou i tēnei rangi, tērā waka, tērā whakapapa, ērā atu.

This is how it operated at Waititi, at Manukau, at other marae in Auckland; these ways of working were started by this gentleman here. He was continuing the work of Mick Brown who also worked alongside us during his time. And so, I have come here to pay my respects to you all, and to tell you that I have twice attended the annual iwi leader gatherings at Waitangi, even though I am not a part of that group. At the time, I proposed that we all act together to establish for each tribal area a facility for prisoners, young people who had fallen by the wayside, so that they could stay there, in their homelands, to be looked after by you the homepeople, and thereby learn who they are. I have been listening to historical accounts today; stories from various tribal identities.

Erangi, ahakoa whakaae ana katoa i aua hui kāore he tangata i tīmata ai te whai atu i tēnei kaupapa. Nā reira, me aha tātou? Ko taku pīrangi kia haramai nei ki te tautoko tēnei rangatira, ko tētahi o tana rōpū kei roto i a mātou i Waititi Marae, erangi kua huri ngā mahi o ngā rangatahi. Mehemea ka noho rātou me ngā kuia, me ngā rangatahi, me ngā ex-gang members e mahi ana i roto, i runga i Waititi Marae, ngā ex-mema o ngā kēnge katoa e mahi ana i Waititi.

However, notwithstanding that there was unanimous agreement at those conferences, no-one has followed through. Therefore, what are we to do? My wish was to come here to support this gentleman here, as we have one of his cohort with us at Waititi Marae. However, I must say that young people's behaviour changes if they have access to kuia, other young people, ex-gang members, (we have ex-members of all the gangs working at Waititi.)

Reira tonu, i tēnei marama kei te haere au ki te hui-ā-tau mō te Mangukaha ki te Kīngi Tūheitia, ā tērā rā hoki he rā nui, huritau mō tētahi atu kēnge kei runga i te Marae o Waititi. Tuwherahia o ringaringa ki a rātou kia āhua kite rātou i ngā kaupapa hōhonu kei roto i a tātou tonu mō rātou, kia haere pai rātou, he Māori tonu, he Māori tonu. Nā reira, tēnā te kaupapa i haramai au ki te tautoko tēnei rangatira. Anei rā ētahi o mātou mai taua marae. I tēnei – i tērā wiki haramai te Pirimia, hoatu tētahi certificate ki te kura mō te excellence i roto i ngā kaupapa whānui. Nā reira he kaupapa Māori kei roto i tērā kura. He kaupapa Māori i tēnei hui, he kaupapa Māori i Te Tai Rāwhiti nei, kaupapa Māori.

In fact, this month I will be going to the annual Black Power gathering with King Tūheitia; in addition, a big day is planned for the anniversary of another gang which is involved at Hoani Waititi Marae. Open your arms to them that they may see the glorious benefits of what we might do with them, for them to see that they are indeed Māori. And it is upon that association that I have come here to add my compliments about this distinguished fellow. Some of us from the aforementioned marae are here today. Last week the Prime Minister visited to present a certificate to the school for excellence in general. Remember it is a Kaupapa Māori school, just as this is a Kaupapa Māori gathering, just as the East Coast is Kaupapa Māori.

Hoki aku mahara ki te wā au i Matatini, Manutaki, i haere mātou, wikitōria. Kei te tika. Tērā atu tau, wikitōria anō. Kei konei taku hoa rangatira tuatahi, Aroha. Kua wehe, i wehe mātou i tērā wā. Haere au, kāore a Aroha i haere mai. Haere au ki Te Matatini. Ko ngā kaiwhakawā o Te Tai Rāwhiti i ngā wā o mua, 100% mō aku mahi. Ka wehe māua, 74, 80, tino pukuriri au ki a koutou o te Tai Rāwhiti. Kātahi ka kī mai taku koroua ki a au, "Ka pai tēnā, kātahi ka mōhio ki te āhuatanga o te iwi Māori". Nā reira kei te pīrangī au ki te whakamārama atu i ngā kaupapa ki a koutou, he Māori tonu tātou. He Māori tonu. Nā reira me awhi, me whakatū tētahi kaupapa i konei. Whāia te kaupapa ka kawe e te rangatira nei ki roto i ngā wāhi katoa o te motu. Nā reira koinā tāku haramai nei i tērā rā. Nā reira tēnā koutou. Kei te rangatira, harikoa ana. Nā reira kei te rangatira tēnā koe. Kei te parakatihi tonu mātou mō Te Matatini. And that's only a bit. Heoi anō tēnā koutou e manaaki nei i tēnei kaupapa me tēnei rangatira kua whakahorotia tana kaupapa ki roto i te ao o Aotearoa nei. Tēnā koutou, tēnā tātou, tēnā tātou katoa.

I am reminded of the time that we of Manutaki went to Te Matatini and we won. It is true. We went back and we won again. My first wife Aroha is here today. We are separated and had parted at about that time. I went (to Te Matatini) but Aroha didn't go. I went to Te Matatini. The judges from the East Coast had previously given me 100% for my performance. When we separated my mark dropped to 74, 80 and I was furious with Te Tai Rāwhiti. My grandfather said to me, "That's okay; now you actually do know what makes Māori people tick." I therefore wish to explain to everyone that this proposal acknowledges that we are still Māori. We are still Māori. Therefore, we should embrace and establish this idea right here. Let us endorse this proposal so that this fine gentleman can, with confidence, take it to all corners of these islands. That is an important part of the reason that I have come here today. Therefore, greetings one and all. Sir, we are happy for you. Congratulations, sir. We are still practising for Te Matatini. And that's only a bit. In closing, I salute you all who uphold this chief and the work that he is involved in all over New Zealand. Greetings to one, greetings to all.

MŌTEATEA

TĀKUTA PITA SHARPLES:

Ko ēnei momo waiata kia whakamanahia ngā Māori kei roto i Tāmaki-makaurau i tā rātou hiahia kia noho Māori tonu i reira. Tēnā te pai o te kaupapa māori kaupapa. Nā reira koina tāku mo tēnei rā tēnā koutou mo tēnei hōnore. Kei raro.

This type of song has been composed to honour Māori who live in Auckland who want to remain Māori and to retain what is Māori, which is why kaupapa Māori is so important. That is enough from me for today I do thank you for the privilege. I have finished.

(12:34) JUDGE GREG DAVIS: (WHAIKŌRERO)

Hei kōrero tuatahi māku he mihi tēnei ki te mahau, e tātou mā e kore au e hiahia kia mihi tōku tuarā ki a koutou nō reira engari ki tā tētahi ko te taha pai tērā ōku.

My first acknowledgement is to those on the stage, my friends I do not wish to acknowledge you with my back turned even if some may say that is my best side.

Engari tātou mā kua rongō i ahau ngā whakapapa e hāngai ana ki a Ngāti Porou, e rongō ana au i ngā whakapapa hāngai ana ki ngā iwi me ngā hapū kē atu o roto i a Tūranga-nui-a-Kiwa me ngā iwi kē atu, horekau he whakapapa tāku i te mea he tauhou a Ngā Puhī ki a koutou o Ngāti Porou nō reira tēnā koutou, tēnā koutou. E tātou mā kua whakatohutōhu mai ēnei ki ahau kia tū ki te kawē mai i te reo mihi me te reo aroha o mātou ngā Kaiwhakawā o te Kōti ā-Rohe ki a koutou, nō reira tēnā koutou, tēnā koutou, tēnā koutou katoa.

I have heard the genealogy that pertains to Ngāti Porou. I have heard the genealogy that pertains to the sub-tribes of Gisborne, and other tribes, I on the other hand have no genealogy to recite because Ngā Puhī is a stranger to Ngāti Porou therefore greetings. I have been instructed to stand and represent the voice of support and endorsement of the judiciary of the District Court of New Zealand, therefore, greetings to you all.

Ahakoā tērā, ehara i ngā Kaiwhakawā o te Kōti ā-Rohe anahe i tae mai i te ata nei kāhore, kei konei hoki ngā Kaiwhakawā o wētahi atu kōti o te motu. Kei konei hoki te Kōti ā-Whānau, kei konei hoki te Kōti Taiao me kī ko te Environment Court, kei konei hoki te Kōti Whenua Māori, ki tōku whakapai kei konei hoki ētahi o ngā Kaiwhakawā o te Kōti Teitei me kī ko te High Court. Ki tōku whakapai kei konei ētahi o ngā Kaiwhakawā o te Kōti Pīra, engari me waiho ake i reira i te mea kei te mōhio koutou kei konei a Tio e taea e ia ki te kōrero mō ngā kaupapa hāngai ana ki te Kōti Mananui. Ki tōku whakapai kei konei ētahi o te iwi o Ngā Puhī me ngā Kaiwhakawā e hāngai ana ki te kaupapa o te Tiriti o Waitangi me te Whakaputanga hei kaiwhakawā i ngā mahi a te Pirihimana me ērā atu mahi i roto i Te Tai Tokerau a kei te mihi ki a koutou.

Notwithstanding, it is not only the District Court Judiciary who are in attendance, present also are other judges of other benches. The Family Court is present, so is the Environment Court, as is the Māori Land Court. The High Court Judiciary is present. So is the Court of Appeal. I will leave it to Justice Williams to speak about the Supreme Court. I greet those of the Ngā Puhī tribe who are present including judges who have association with the Treaty of Waitangi and the Declaration and various other work in the Far North.

E tātou mā ka nui tōku mihi ki a koutou Ngāti Porou, ka nui tōku mihi ki a koutou i whakaae ki te tuku mai tēnei kaupapa nui ki runga i tā koutou marae. He aha i pērā ai? Ka mea atu au he nui ngā Kaiwhakawā kua tae mai i konei ki te tautoko o te kaupapa, ko te āwangawanga i roto i ahau ko te nuinga o ērā e kore e kite i ngā tikanga e hāngai ana ki te ao Māori. Ki ahau nei ko te raru ko te nuinga o ērā i kite i ngā Māori i puta mai i roto i ngā whare herehere kua tae kei mua i tā rātou kōti. Nō reira tēnā koutou Ngāti Porou. Tēnā koutou i whakaae ki a mātou tatū mai i runga i a koutou kia whātaretare mai i ngā tikanga o te ao Māori. He kaupapa nui tēnā ki ahau kia kite i ngā Kaiwhakawā o te motu i ngā kaupapa hāngai ana ki ngā mahi whakahaerenga tikanga me ngā whakaritenga o te ao Māori.

Engari tātou mā kua rongō i ahau ngā whakapapa e hāngai ana ki a Ngāti Porou, e rongō ana au i ngā whakapapa hāngai ana ki ngā iwi me ngā hapū kē atu o roto i a Tūranga-nui-a-Kiwa me ngā iwi kē atu, horekau he whakapapa tāku i te mea he tauhou a Ngā Puhī ki a koutou o Ngāti Porou nō reira tēnā koutou, tēnā koutou. E tātou mā kua whakatohutōhu mai ēnei ki ahau kia tū ki te kawē mai i te reo mihi me te reo aroha o mātou ngā Kaiwhakawā o te Kōti ā-Rohe ki a koutou, nō reira tēnā koutou, tēnā koutou, tēnā koutou katoa.

I extend salutations to Ngāti Porou and those of you who agreed to host this ceremony on this marae. Why would you do so? I suggest that given the large turnout of judges in attendance, there may be a concern that many have not witnessed the expression of culture within the Māori world. The problem is that many have seen those who have emerged from custody to appear in court. Therefore thank you Ngāti Porou for allowing us to come to this marae to eagerly engage in the cultural protocols of the Māori world. This is an important event and it is important for the judiciary of this country to participate in this process that engages Māori protocol and ritual.

Engari tātou mā he kaupapa anō tāku. Ka huri ki a koe e Heemi te tuakana kua tae mai mātou ki te whakanui i tōu rā, anei mātou ngā kaimahi Kaiwhakawā.

I have another subject. I turn to you Heemi, my elder brother, we have arrived here today to honour you, here we are the judiciary.

Kua rongō i a mātou tērā kōrero i hāngai i tā koutou maunga: “Ko te maunga e kore e haere.” Engari anei tāku ki a koe: “Mā te maunga anō te maunga e whakanuku i te kaupapa me ngā tikanga o te ture.” Ko tērā maunga tuatahi ko koe tēnā, ko Ngāti Konohi tēnā, ko Ngāti Porou tērā, ko te ao Māori tērā. He aha kē te maunga tuarua? Ana ko ngā tikanga me ngā mahi whakahaere o te ture. Mā te maunga anō tērā maunga e taea te hūnuku, e taea tēnei neke. Anei taku ki a koe e hoa, anei mātou o Kaiwhakawā i konei ki te āwhina i a koe. Kua e noho mokemoke ana i roto i tōu tari i Whanganui-a-Tara, kei konei mātou ki te āwhina i a koe. Koinā taku ki a koe i mua i tōu iwi.

We have heard it said about your mountain: “The mountain that does not travel”. I suggest to you: “It will take a mountain to move the legal system that is likened to a mountain”. That mountain will be you, it will be Ngāti Konohi, it will be Ngāti Porou, it will be the Māori world. What is the second mountain? It is the laws and processes of the legal system. Only the mountain has the ability to move the mountain that is the legal system. I say to you, we the judiciary are here to help you. Do not sit alone in your office in Wellington, here we are ready to assist you. I pledge this support this in the presence of your tribe.

Anei tāku ki a koe i mua i ngā Kaiwhakawā katoa kia rongō ai koutou kei konei mātou ki te āwhina i a koe. He aha i pērā ai? He rā tino nui tēnei ki a ngāi tātou te iwi Māori. Kei te tū pou te ao Māori ki a Hikurangi maunga i te rā nei, i te mea ki ahau nei kua tae kē mātou ki tētahi anga whakamua hou mō ngāi tātou mō te iwi Māori i waenganui i ngā tikanga whakahaere me ngā mahi o te kōti. Kei a koe te mea tika ki ahau nei e hoa kia whakaarahi haere tērā kaupapa hou i waenganui i ngā Kōti ā-Rohe nei. Nō reira tēnā koutou, tēnā koutou, tēnā tātou katoa.

I also say this in front of the judiciary so you may all hear that we are here to assist you. Why is that? This is a great day for Māoridom. The Māori world acknowledges Hikurangi mountain today, because I think we have arrived at a new vision for the future for our tribes in relation to the way that our courts operate. You have the ability to lead this new approach in our District Court. Therefore, greetings to you all.

E tātou mā me kore whakatoroa ake te mihi, i te mea i a mātou kei waho rā ka mea mai a Maanu ki a mātou: “Oh, he rua haora noa iho, taea koutou te kōrero,” engari e hiahia ana ia ki te haora kotahi me te hāwhe, he aha kē ngā toenga ngā mea kei te toe mō mātou ngā hunga pēnei i ahau e kore taea te kōrero roa. Engari e hoa e Heemi koutou o koutou whānau ka nui tōku mihi ki a koutou, tae atu ki a Ngāti Konohe ki a Ngāti Porou tēnā koutou, tēnā koutou, tēnā tātou katoa.

I do not intend to prolong my speech, because when we were outside the marae, Maanu said to us: “Oh there are only two hours set aside for our speeches, but I wish to reserve 1 ½ hours to myself, and the rest of the speakers will need to be economical with the time that remains. So Heemi my friend, you and your extended family, I salute you all, and I salute Ngāti Konohe, Ngāti Porou, all of you, greetings.

MŌTEATEA

E tātou mā ki tōku whakapai i tito a Heemi rāua ko tōna pāpā i tērā waiata i tā rāua whare i te taha a tō koutou marae pā tata i āta mahi a rāua tērā kaupapa. I te tuatahi ka tito a Heemi mā tērā waiata hei waiata-ā-ringa engari ka whakapanonihia nei mātou hei mōteatea mā koutou mō te rā nei. Nā i runga i tērā whakaaro huri noa tēnā koutou, tēnā koutou, tēnā tātou katoa.

I believe that Heemi and his father composed that song here in their house next to the marae. It was first composed as an action song and was then converted to a lament for you all today. With that thought, I turn and extend greetings to you all.

(13:42) RIKIRANGI GAGE: (WHAIKŌRERO)

Patua te atua o te rangi. Ka mihiā ngā manea, e ngā takutai ariki paparau kia kaua. Tahuri ake rā Kahuarangi, ehara i marangai ka rukuruku huna ka hohoro pāpaka nui. Tihei mauri ora. He uri au nā Māui nō reira kua pēnei tonu. Ngāti Porou, Ngāti Konohe, kāti whakatau mai rā. Whakatau mai rā ki ngā mana nui. Whakatau mai rā ki ngā Tiati. Whakatau mai rā ki te ture. Whakatau mai rā ngā kīngi tapu e waitohu ake ana i te mana o te Karauna me koutou i waenganui i a tātou. Whakatau mai i runga i te āhua o te kaupapa rā o te rā nei. Ngarimu, ka pai te whakarongo atu. A, Tā Apirana, ko tō ngākau ki ngā taonga o ngā mātua, o ngā tīpuna. A tāhau rā nā ngā whakapapa e titia i runga i te — i whakarākeingia te, te upoko o tō tātou taonga i te rangi nei. Kua eke tēnā kōrero. Kua kite, kua rongo te tiketike o ōna kāwai. Te Waipounamu, ka tika hoki tonu e tōna ūkaipō, ā, me te taha ki a tātou ko te ure tārewa.

If you attack Tahatūoterangi, you must go past those on the outside. Ka mihiā ngā manea, e ngā takutai ariki paparau kia kaua. Tahuri ake rā Kahuarangi, ehara i marangai ka rukuruku huna, ka hohoro pāpaka nui. Tihei mauri ora. I am a descendant of Māui and therefore will do this (moves to the left to assume his standing position). Ngāti Porou, Ngāti Konohe, pray bid us welcome. Welcome the dignitaries hereto assembled. Welcome the judiciary. Welcome representatives of the law. Welcome the people gathered here to sign on behalf of the Crown, and those among us here today. Welcome us as participants in this very important occasion. Ngarimu, I enjoyed listening to you. It

Ngāti Porou, Ngāti Konohe, pray bid us welcome. Welcome the dignitaries hereto assembled. Welcome the judiciary. Welcome representatives of the law. Welcome the people gathered here to sign on behalf of the Crown, and those among us here today. Welcome us as participants in this very important occasion.

was Sir Apirana who urged us to give our hearts to the teachings of our ancestors. Your recital of genealogy has been a crowning glory on the head of our guest of honour today. It has elevated the speech. We have seen and heard the depth of his lineage. Certainly, he is from the South Island on his mother's side, and he is from us on his father's side.

Ka rongō e Derek, ka pai ka tika hoki ngā kōrero. Heoi anō, ka titiro atu ki tērā, te amo o te whare ki a Hakihea. I wareware a Tereānini i roto i te whakahua i te whakapapa. Ka pai rā Te Whānau a Apanui i te mea atu, tō toki e hika ko Hui-te-rangiora, tō toki e hika ko te Atua-hae-mata, tō toki e hika ko te Rakuraku-a-Tāwhaki, tēnei hoki te manawa ka ue, tēnei hoki te manawa ka pore. Heoi anō ko te hura atu anō ko ā tātou hononga i te wā o ngā mātua o ngā tīpuna. Nō reira kāre e tōroa atu ngā mihi. He pai te whakarongo atu ki ngā kōrero. Nā, ko awau e tū nei, i waerea, i wāhi au, haere mai, ana ko taku tuahine kei waenganui nā i a Ngāti Konohi e noho mai nā. Te haria mai i a ia i roto i a koutou me kī, i a tātou. Heoi anō, te ātaahua o ngā kōrero, te ātaahua o ngā kōrero. Nō reira, ka tīkina atu ana te tioke i runga i te whare nei me i runga anō hoki i tōna tohorā, ko Pouheni, Tarawhakatū, anā ka heke anō, anā whakarongo mai e koutou.

Derek I am listening, and the speeches have been very good. However, as I look at Hakihea on the amo of the meeting house, it seems that Tereānini waka was forgotten in the speeches. It is alright, for as Te Whānau a Apanui say, 'Go and arm yourself with Hui-te-Rangiora, go and arm yourself with Te Atua haemata, go and arm yourself with Te Rakuraku-ā-Tawhaki, here too is Te Manawakāue, alongside Te Manawakāpore and there we reveal our connections from the time of our ancestors.' I will not linger overly long on acknowledgements. It has been wonderful to listen to the speeches. As I stand here, spiritually cleared to come here, I spot my sister sitting there amongst Ngāti Konohi. She was brought here to you, indeed to us. Actually, the speeches have been beautiful. And now I look at the fellow atop this meeting house, on down to Pouheni, to Tarawhakatū continuing further.

Ki a Hihiko, ki a Tai, ki a Hinekeri, ki a Hinekeri. Ka tika hoki ka moe i a Tangihia Takapu Totara ki a Kare, anā te uri a Ue-pōhatu kāore he tawatawa i ngā porou i roto i a ia, engari i te moeranga ki a Kare, ā, ko Mairehau tērā ka moe ki a Puru Unuhia, ana taku mōhio, e Derek, e, mate mai a Mairehau i konei i tēnei takiwā o – o Kahukahu, ā, i muri ka whakatipuria mai ki Tirau, ki te whare kōrero.

To Hihiko, to Tai, to Hinekeri. Tangihia takapū totara married Kare, a descendant of Ue-Pōhatu; it was Mairehau who married Puru Unuhia - and to my knowledge Derek, Mairehau died here in this region of of Kahukahu - and later graced Tihirau, his house of oratory.

Heoi anō, ki a Hinekehu anō, ko Tamataonui, ko Kahukura anō ka moe ki a Kōtāroa nā Matoroa anō. Ka whānau ake ko Tamataonui, Te Ao Moenga Ariki, anā ka heke anō ki tērā taha ōu i roto i te Whānau-a-Apanui.

There was Hinekehu, Tamataonui, and Kahukura who married Kōtāroa who belonged to Matoroa. There was Tamataonui and Te Ao Moenga Ariki, which brings you to your Whānau-a-Apanui lineage.

Ka hoki atu anō ki tērā o ngā – Te Ao Moenga Ariki, ko Rakaitiri nānā Te Ao Moenga Ariki ka moe i a Koropehi, ka puta ko Kurahapairangi, waiho ake i konā.

Going back to Te Ao Moenga Ariki, there was Rakaitiri, from whom there was Te Ao Moenga Ariki who married Koropehi, Kurahapairanga was the result, and we shall leave that there.

E whai ake anō i tāu i whakarite ai, whakahua mai a Hinetāpora. Ka tika hoki. Ko Wharehuia tērā, ko Wharehuia tērā. Ko Makahuri, nā Makahuri ko Te Hauiti ka moe ki a Kurahapairangi, ka puta ko Te Ao Mārama, ā, ko Te Rangi Taumaunu e whakahua mai nā, ā, nōna tonu te reo pōhiri, me kī, i a Ngāti Porou i te kawenga o Hinetāpora, tana whare Hinetāpora, Ngāti Konohi tērā i mua nā. Heoi anō he kōrero anō ēnā.

Following on from what you said when you mentioned Hinetāpora. Quite so. That was Wharehuia, indeed it was. There was Makahuri, who begat Te Hauiti who in turn married Kurahapairangi and Te Ao mārama was the result to arrive at Te Hāti Rangi Taumaunu who sent the invitation on behalf of Ngāti Porou to the whole country to assemble for the opening of the house of Hinetāpora. Ngāti Konohi, that was part of our history. However, that is another story.

A Te Hāti, ka whānau ake ko Ehau Pakotai, te tau i raro iho ko Hāpi, te tau i raro iho ko Hopaea, te tau i raro iho ko Eparaima, ko Matuhara, ko Hamiora, anā te tūranga whānau, tā tātou taonga e noho nei.

There was Te Hāti, and Ehau Pakotai was born, after him was Hāpi, after him Hopaea, after him Eparaima, Matuhara, Hamiora, and the gentleman who we honour here before us.

Tī kina atu tana taha ure tarewa, a Hāpi, ana ko te tangata, e ko tana koroua a Moni i kōrerohia e tātou i te rangi nei. Nō reira Derek, ka tika ngā kōrero. Ka tika ka hoki ngā mahara ki tērā o ō tātou pakeke a Moni. Te tohunga nanao ana ringaringa ki ngā rākau, whātoro tōna ringa ki ngā kete kōrero o ngā mātua, ngā tīpuna, ana tōna mea i whakaahua mai nā koe i te rangi nei.

Hāpi is from his father's side, along with his grandfather Moni who has been mentioned today. Therefore Derek, it is proper that we talk about these connections. It is right that we remember our elder Moni. He who was so adept with wood carving, he who reached out to take hold of the basket of oratory of the ancestors such as you have demonstrated for us today.

Heoi koinei au e tū ake tautoko i ngā kōrero, tautoko i ngā kāwai whakarākaitia nei tō tātou taonga i te rangi nei. Ahakoa e kī ana te kōrero kāre te kūmara e kōrero mō tana reka, kei te pai, kei roto o Ngāti Porou tātou, e tama.

So, I stand here to reinforce the speeches that have been made, to endorse the recital of lineage which has adorned our guest of honour on this occasion. Even though it is said that the kumara does not boast of its own sweetness, it is alright, we are after all in the realm of Ngāti Porou.

Heoi koinei au e tū ake tautoko i ngā kōrero, tautoko i ngā kāwai whakarākaitia nei tō tātou taonga i te rangi nei. Ahakoa e kī ana te kōrero kāre te kūmara e kōrero mō tana reka, kei te pai, kei roto o Ngāti Porou tātou, e tama.

Kei te rongō atu nā te Ngā Puhi nei, āe kua haere mai ia ki te kite i te tauira o te Māoritanga i roto i a Ngāti Porou e tama, Whakawhitirā, te iwi moke, he whanoke. Heoi anō, he kōrero anō ēnei e hika mā. Tēnā koutou e tātaki nei ngā taonga me ngā kōrero o ō tātou mātua, o tātou tipuna mai anō ki a Paikea, ana ko koutou ēnā e waitohu ake ana, ā, i ngā hua o te wānanga o Te Whitireia ki tōna whare wānanga. Nō reira kāre e tōroa atu ngā mihi.

I heard from this fellow from Ngāpuhi that he has come here to see how Māoritanga is practised here in Ngāti Porou, well there is no better example. Oh my, this is just friendly banter. I take my hat off to you all who have exhibited the skills and oratory of our forebears, our ancestors from the time of Paikea, those of you demonstrate the proven talents of the house of learning of Whitireia. I will not linger overly long on acknowledgements.

Huri rauna ki ngā mana nui, ka tika hoki wā tātou whanaunga o ngā moutere a Hāmoa, Rarotonga i whakahua mai nā, pēnā i hapa – mea mai wētahi kia aroha mai i te mea ko koutou rā ngā tuākana, ko mātou ngā tāina.

I salute the dignitaries here, including our relatives from the islands of Samoa, of Rarotonga - forgive me - you are the older siblings, we are the younger ones.

E tika ana ko koutou o konei e kī ana, “E tū, e tū, e tū,” heoi anō ... Rite tonu ki a Derek ...

There are those of you who say, “Go on, stand up to speak,” but ... just like Derek ...

Heoi anō he kōrero anō wēnei. Nō reira e hika mā, kāre e tōroa atu ngā mihi, heoi anō kei te tangi au te taha o te – ki ō tātou mate kua tangihia e koutou, e tātou, anā ko Lee Smith tērā tangihia mai rā ko Ngāti Kahungunu i te rangi nei.

However, that is another story. Therefore friends, I don't wish to prolong matters, but I must mention our dearly departed we have farewelled including Lee Smith who is today being farewelled in Ngāti Kahungunu.

(1350)

Nō reira, i runga i te – taku rangatira e Heemi, ākuni koe ka wāhia koe, ka whakawāhia tā te ture, ka oati koe ana ka noho tēnā mana nui i runga i a koe. Nā te kaitā o ngā tangata i raro i a koe, ka taea e koe tēnei kōrero. Ko au te ture, ko te ture ko au. Ko au te ture, ko te ture ko au. Nā runga i te aha, nā runga i te nui o ngā – o ō kaimahi i te mea ana ko koe ko tō Kōti nā ko ō mea i raro i a koe, a konā te marae ka tae atu ngā kanohi Māori, ka tae atu te hunga pōhara, ka tae atu ngā mea kino, ngā mea pai ki mua anō i ō Kōti, i ō tāngata.

And now I must congratulate you Heemi; soon you will be anointed, you will be confirmed by the law, you will take your oath and that great responsibility will rest with you. Because of the huge number of people who will take their lead from you, you will be able to say ‘I am the law, and the law is me. Yes, I am the law, and the law is me.’ And why is that - it is because of the volume of staff in your court, under your direction, because yours is the marae which many Māori must attend – people in need, bad people and good will appear before your Court, before your personnel.

Nō reira, ko te aroha te mea nui, kia mahara he iwi pōhara tātou, rokohanga i roto i tēnei ao, koinā te haka a Tūtā Nihoniho, e kei te rapa pua tōrori tonu te nuinga o tātou ko te pōharatanga kua makere mai hei whakataumaha i a tātou whakataumaha i te iwi. Nō reira koinei tāku, kia aroha mai ki a rātou, kia aroha mai ki a rātou. Nō reira i runga i tērā e hika mā, tēnei rā te mihi, huri rauna, tēnā koutou, tēnā koutou, kia ora tātou katoa e tau ana.

Just remember that aroha is very important, that we are a poor people in this world, as portrayed in the haka composed by Tūtā Nihoniho, which tells how even the native tobacco leaf was singled out and that the ensuing poverty still weighs heavily for many of us. I therefore say to you, be kind to them, be kind. I conclude ladies and gentlemen paying courteous compliments to one, to all in this assembly.

MŌTEATEA

ACCOMPANYING SONG (E PĀ TŌ REO)

RIKIRANGI GAGE:

Heoi anō, he kupu whakamutunga, te Matua Tangata. Whakahua ō kōrero mō te hunga pōhara, nē, ka whakarite ki te Matua Tangata e mea ana, "Ka kuhu au ki te ture, ka kuhu au ki te ture hei Matua mō te pani." 1355 Nō reira noho mai hei matua mō ngā hau e whā mō ngā uri, mō te hunga kua taka ki te hē. Waiho rā ko te taonga nui ki te ao, te whakaiti. Te wairua tērā o tō koroua a Moni, anā, me ngā toto whakahua mai i tō pae kia pūpū whakahirahira i roto i a koe. Kāti tēnei rā, tēnā koe, tēnā koe. Kia ora tātou katoa e tau nei.

RIKIRANGI GAGE:

My last word from Te Matua Tangata, Sir, in consideration of the person who is impoverished, I quote from te Matua Tangata whereby he said, "I seek refuge in the law for it is a parent to the destitute."

1355

Therefore, may you be that parent for the four winds, for the descendants, for the person who has lost his way. Let humility be the greatest asset. That was the hallmark of your grandfather Moni, and of the bloodlines that have been recited by your speakers and which are an integral part of you. I salute you; I salute you. Thank you all.

(13:55) JUSTICE JOE WILLIAMS: (WHAIKŌRERO)

E ko Māui mua tēnā, ko Māui-tikitiki-a-Taranga tēnei. So that was Māui Mua (the elder brother), and this is Māui-tikitiki-a-Taranga (the younger).

Ponga rā, ponga rā. Ka tataki mai te whare o ngā ture. Ka whiria te Māori. Ka whiria. Ngau nei ōna reiti, ngau nei ōna take. Tē taea te ueue, i a ha ha. Patua i te whenua. Whakataua i ngā ture. Nā ngā kōti rā te kōhuru, nā ngā kaiwhakawā te kōheriheri. Ka raruraru ngā ture, ka raparapa te mauri o āku mokopuna e. Hei kai mō te whare herehere e. Hei kīnaki mō Oranga Tamariki e. Pokokōhua kai a te ahi, kei raro taku mana Māori e putu nei. E i ko te mana Māori e ngunguru nei, i au, au, aue hā.

(Justice Williams recites a modern adaptation of the traditional Ngāti Pōrou haka 'Te Kiri Ngutu' composed by Tūtā Nihoniho). The shadows fall! The shadows fall! The House which makes the laws is chattering. The laws of the land entangle the Maori. Its rates and taxes bite deep. There is no escape. It strikes at the land with its pronouncements. The courts and the judges have done this black deed. The mauri of my grandchildren has been singled out, as fodder for the prisons, as a tasty morsel for the Ministry for Children. Curses on you blaggards, my Māori mana is ground into the dirt. Yet, despite all that has gone, behold the mana of Māori is stirring, au, au, auē hā.

Nā Te Kani a Takirau koe e ai ki ngā kōrero. Ko tō maunga ehara i te maunga haere e ai ki ngā kōrero. Koia ka tika me whakapōtaengia koe ki konei ake rā, te take o Pukehapopo. Ko tāku ki a koe i ngā marama o mua nei, me haere koe ki Tāmaki whakamanahia ai. Me haere rānei koe ki Pōneke whakamanahia ai. Kia māmā ai te rere atu o ngā rererangi o ngā kai ika wānanga. Me haere rānei ki Te Poho o Rāwiri. Kia iti noa iho te utu mō te tākihi ki reira. Ko tō whakaututanga mai ki a au e te taonga e noho ake nei, "Kāhore, kāhore, kāhore." Nō te haora o tēnei ahiahi kei te kite atu au i te tika o ō kōrero.

It is said that you are a descendant of Te Kani a Takirau. He it was who said that your mountain does not move. That is why it is most proper that you should be crowned here, at the feet of Pukehapopo. I had said to you in recent months that you should be sworn in at Auckland. Or that you should go to Wellington for the ceremony so that it would be easier to get flights for the people sitting here – or even go to Te Poho o Rāwiri. It would be quite cheap to go there by taxi. The answer from the gentleman who is sitting there was "No, no, no." At this very moment I see the wisdom of your reply.

Nō reira ko koe te ara e noho ana i te mahau o tō whare ki a Whitireia. I raro anō i tō tipuna i a Paikea. Tukua ki tō whare hei korowai mōu te haora o tēnei ahiahi. Ko te papa o runga o tō korowai ko tō koroua nā ko Moni. Ko te remu o raro ko tō pāpā ko Hone. Ko ngā hukahuka kei runga ko ngā tini mātua tūpuna e iri nei ki runga ki ngā pātū o tō whare. Koia koe ka tauawhitia nei ka tika me noho ake koe ki konā. Whakarongo ki ngā mihi o tō iwi otirā o te motu mō tēnei tikanga whakahirahira kua tae mai nei ki Whāngārā mai Tawhiti. Kua tae mai nei ki te Tai Rāwhiti.

And it has come to pass that you are sitting in the porch of your house, Whitireia, under the likeness of your ancestor Paikea. You have been given your ancestral house as if it were your cloak, this afternoon. The woven panel along the top of your cloak is your grandfather Moni. The hem below is your father Hone. The tassels on it are the many forebears who grace the walls of your house. Hence you are protected, it is fitting that you sit there. Listen to the tributes of your people, indeed of the country, around this important event which has landed in Whāngārā mai Tawhiti. Which has landed in the East Coast.

Kia kua e kīa ko te Heemi Taumaunu nei nō Ngāti Konohi. Kāore au e whakaae. Kei kīa ko te Heemi Taumaunu nei nō Ngāti Porou, kāore au e whakaae. Kei kīa ko te Heemi Taumaunu nei nō te iwi Māori, kāore au e whakaae. Ko te Heemi Taumaunu nei nō te motu, nō te motu. Nō reira noho ake nei, noho ake

nei. Whakakorowaitia nei e tō tupuna whare a Whitireia. Ko Wahoterangi, ko Te Hokowhitu a Tū, hei whakakai mō ō taringa.

Don't claim that this Heemi Taumaunu belongs to Ngāti Konohi. I don't subscribe to that. Lest you claim that this Heemi Taumaunu belongs to Ngāti Porou, I don't subscribe to that. Lest you claim that this Heemi Taumaunu belongs to the Māori people, I still don't subscribe to that. This Heemi Taumaunu belongs to the whole country, the whole country. Therefore, take your place. Swathed in the cloak of your ancestral house, Whitireia. With Wahoterangi and Te Hokowhitu a Tū as enhancements for your ears.

Ko Te Wai o Moko hei wai tuku kiri mō ngā rā kei te heke mai. Kia horoi atu i ngā parapara o te ao o Pōneke. Kia whakamamahu ai ngā ngaungau tuarā o tēnei tūranga mahi ōu ka whakawhiwhi ki a koe i te haora o tēnei ahiahi. Te nuinga o ērā ngau nō konei, nō koia ake nei. Nō tō iwi, nō ō kaiwhakawā. He aha ai? Kia mōhio pai ai koe kei muri katoa mātou i a koe e tautoko ana i a koe.

May Te Wai o Moko be your healing waters for the days to come. To cleanse away the dross that is inevitable in Wellington. And to soothe the wounds of backbiting that inevitably come with the responsibilities that you will be tasked with this afternoon. For the most part that back-biting will come from here, right here. From your people. From your judges. Why, you may ask? It is so that you will always be aware that we are behind you, supporting you.

Ka tika me mahia tēnei mahi te take o tō maunga nei a Pukehapopo. Mā te puke nei hei ārai atu i te hau tonga ka pupuhi mai i Pōneke. He hau kōpeke, he hau mātiotio, he hau whakararuru, whakakōtiti, whakapōrearea i a koe, mā Pukehapopo koe hei tiaki. Tukua ngā wai e papaki mai rā, a Te Moana-Nui-a-Kiwa, me pēnei ake, ko Paikea tonu hei paraikete mā ō turi i a koe e noho mai nā ki runga i te mahau o tō whare. Hei aha? Hei tohu atu ki a koe ō mātua katoa, ō iwi katoa, ō kaiwhakawā katoa, kei te tautoko i tēnei hanga kua pā mai nei ki a koe. Kua pā mai nei ki a tātou katoa. Nau mai e tama, nau mai haramai.

It is fitting that this occasion is staged at the foot of your mountain Pukehapopo. It is this mountain which will shield you from the southerly that blows from Wellington. It is a cold wind, a harsh wind, a vexing wind, which will destabilise and frustrate you - Pukehapopo will shelter you. Welcome the crashing waters of the Pacific Ocean and embrace Paikea as a blanket for your knees as you sit on the verandah of your ancestral house. To what end? To show you that your elders, all your people, all your judges support this privilege which has been bestowed on you. Which has been bestowed on all of us. Welcome young man, welcome, thrice welcome.

Kua tākina ngā whakapapa mai i te rangi ki te whenua, te whenua ki te rangi. Ehara au i te tangata whakapapa, but I'll have a go.

Genealogy has been recited from the heavens to terra firma and back. I am not really a genealogy person, but I'll have a go.

Ko te Kōti-ā-rohe te waka. Ko te Kāwana Tianara te tangata o runga. Nā te Kāwana Tianara ko Tā Desmond Sullivan. Nā Tā Desmond Sullivan ka puta

ko Tā Pita Trapski. Nā Tā Pita Trapski ka puta ko tō tāua whaea a Dame Silvia Cartwright. Nā Dame Silvia Cartwright ka puta ko Tā Ronald Young, ko tāu pāpā. Nā Tā Ronald Young ka puta ko Tā Rāwiri Carruthers, tō tāua pāpā. Nā Tā Rāwiri Carruthers ka puta ko Russell Johnson, i mate i runga i tana tūru. Kaua koe e whai atu i a ia. Nā Russell Johnson ka puta ko tō tāua whaea a Jan-Marie Doogue. Ko koe rā tērā i ahu mai i ngā kūhā a Jan Marie Doogue, haramai e tama, haramai rā.

The District Court is the canoe. The Governor General is the figurehead. Through the Governor General we had Sir Desmond Sullivan. After Sir Desmond Sullivan came Sir Peter Trapski. Following Sir Peter Trapski was our matriarch Dame Silvia Cartwright. Following Dame Silvia Cartwright was Sir Ronald Young, your mentor. After Sir Ronald Young came Sir David Carruthers, our mentor. Following Sir David Carruthers was Russell Johnson who died while in office. Do not follow him. After Russell Johnson was our 'mother' Jan-Marie Doogue. And now you have emerged as a successor to Jan-Marie Doogue, welcome young man, welcome.

Anei tō whakapapa Kaiwhakawā kia rongō ai tō iwi, hāunga ia te rangatiranga o Te Tai Rāwhiti, ko te tātai tēnei a te Karauna. Nō muri mai i tō tātou whakanuitanga i a Kāpene Kuki, anei tō tātai i a Kāpene Kuki. Engari e kore e mutu i reira i te mea ko tō whakawhiwhinga ki tēnei tūranga he tohu. Ko te waka o Te Kōti ā-Rohe tērā pea i ngā wā o mua ko tā – ko Kāpene Kuki. I tēnei wā kāre koe e whakapono ki tēnā kōrero. He waka hourua kē a Te Kōti ā-Rohe ināianei, arā ko koe tana kāpene e tū ana i te kei o te waka, nō reira noho ake nei.

This then, is your judicial lineage so that your people can know that in addition to your East Coast sovereign line, you have a Crown lineage too. Following our celebrations around Captain Cook, this is your pedigree relating to him. But it doesn't end there - because your attainment of this privileged position is an important sign. In days gone by, you could say that the canoe of the District Court was the ship of Captain Cook. But with your appointment I do not think that holds true today. The canoe of the District Court is a double hulled canoe, and you are the captain at its stern, so take up the command.

The canoe of the District Court is a double hulled canoe, and you are the captain at its stern, so take up the command.

I a tāua e whakarite i a tāua mō tēnei haerenga o tāua, ko te waru tau e heke mai, nō reira Ngāti Konohi, Te Tai Rāwhiti homai tō koutou tangata ki a au. Ka rīhi atu au i a koe, i a ia, i a koutou mō te waru tau noa iho nei. Mutu kau ana, ka whakahokia, engari ko te mea ka whakahokia ki a koutou, e hoa, kua pau te hau, kua koroua. Ko te kauae kua karikari te papa. Ka taea te kī kua porohewa, engari kua porohewa kē. He nui tēnā utu kei te hono atu ki a koutou, ka whakahokia ki a koutou, ā, hei te wā me āta poipoia kia whakahauora i a ia.

While we ready ourselves for this expedition of ours for the next eight years, Ngāti Konohi, Te Tai Rāwhiti, give your man to me. I shall lease him from you for just eight years. When that has expired, he shall be given back to you, but I warn you he will be exhausted and spent. His chin will be scraping along the ground. One could say that he would be bald – but he already is, anyway. That is a big price for you to pay, so when he is returned to you, nurture him and restore his vitality.

Engari ia ko ngā hua ka puta mai i roto i ēnā waru tau, mō ā tātou tamariki, mokopuna i hakaina atu e au. Rima mano Māori kei roto i ō tātou whare herehere i tēnei rā tonu nei. Whā mano tamariki ia tau ka kāhākina e te Karauna i runga i te mana o ngā kaiwhakawā nei. I roto i ēnā waru tau, Ngāti Porou, Ngāti Konohi e whakapae atu ana au ki a koutou, ka rerekē, koinā te hua ka puta i a tātou katoa ko tō mātou rīhi te tangata nā mō te waru tau. Nō reira me mihi ake. Mei kore i a koutou, ā, e kore te uri nei o Paikea e eke ki tēnei taumata. Nō reira e kore e mutu ngā mihi ki a koutou te homai ai i tēnei taonga. Hei aha? Hei oranga mō ngā reanga kei te piti pihi ake, e whakatinana ai tēnā whakataukī a Tā Apirana mō ngā rea, mō ngā tipu.

However in those intervening eight years there will be great benefits for our children, for our grandchildren – those described in my earlier haka. Five thousand Māori are in our prisons right now. Every year four thousand Māori children are taken in to state care on the say-so of these judges. Ngāti Porou, Ngāti Konohi, I predict to you that within the next eight years things will change – that will be the outcome of our having leased this gentleman from you for eight years. Therefore I salute you. Without you, this progeny of Paikea would not have reached these heights. Hence the deep gratitude to you all for giving us this treasure. Why? In order to develop the potential of the young shoots, to give practical meaning to the words of Sir Apirana about the sprouting buds.

Nō reira e hoa, e hoa, he mahi nui kei te tau ki runga ki ō pakihwi, e kore e taea te karo, pīki mahi, kia mutu ai te whāngai i ā tātou tamariki ki te whare herehere, kia mutu ai te tāhae te mauri i ō tātou mokopuna ki a Oranga Tamariki. Koinei te haepapa, te kawenga ka tau ki runga ki ō pakihwi te haora o tēnei ahiahi, kia rongo mai tō iwi. Ehara i te mea he mahi māmā tēnei kei te hoatu ki a ia. He mahi nui. Engari ko ngā hua ka puta, e hoa mā, ka whakarerekē i te ao Māori. Mehemea ka eke ia ki tēnā taumata e wawatatia ai, mehemea ka tutuki i a ia, āna mahi i roto i te waru tau.

And so my friend, a great duty has been put on your shoulders, one that can not be fended away; it is a big job; one that could put an end to the feeding of our children to the prisons, one that could stop the loss through Oranga Tamariki of the essential life vitality of our grandchildren. That is the responsibility, that is the burden that has been placed on your shoulders this afternoon, in the presence of your people. It is certainly not an easy job that he is being given. It is a monumental task. But the benefits my friends could change the Māori world. As long as he reaches the dizzy heights that he is aiming for, as long as he can accomplish it in the next eight years.

Nō reira Heemi, whakarongo ki tō iwi i roto i ēnā tau. Ahakoa kei te rīhi mātou i a koe, whakarongo ki tō iwi, i ā rātou tohutohu i a koe. Kei konā anō hoki taku tuahine a Helen hei āwhina i a koe. He wahine komekome, he wahine tohetohe, nā te aha, nā runga i te ngākau aroha ki tēnei kaupapa i whakahuatia ai. Nō reira whakarongo ki ana tūtohu.

Therefore Heemi, listen to your people in the coming years. Even though we are leasing you from them, listen to your people and their wise counsel. My sister Helen is there to help you. A challenging debator of ideas and concepts,

she has a good heart and earnest commitment to the cause that I have outlined. Do listen to her advice.

Me pēnei ake au ki a koe, kei te whakapono au ki tēnei wahine, tana ngākau nui ki tō taua iwi Māori. Nō reira ana tohu ki a koe, kaingia? Horomia. Tae atu ki tō kuia e noho mai āhua regally nei nā, kāre au e mōhio he aha i kore ai tēnei te Kawana Tianara, engari me whakarongo ki ōna tūtohu ki a koe.

I sincerely believe in the big heart this woman has for our Māori people. So when she gives you advice, gobble it up. Swallow it. That also goes for the kuia who is also sitting quite regally next to you; I do not know why she isn't Governor General, but be sure to listen to what she has to say.

Ka mutu, me huri āu ki tō Kuini, ki a Ingrid eke pahikara o Waikato, tō mana, tō mauri, tō tuarā, ō ringaringa, ō waewae i roto i ēnei waru tau kei te heke mai. Ko te ara kei te whāia e koe he ara kōpikopiko whāiti rawa. He nui ngā wāhi ka tutuki waewae, ka hinga ki te taha ka aituā ko koe, ka aituā ko te ao Māori. Pono ēnei kōrero ki a koe, ānō nei kei te kōrero kuhu tāua ki a tāua, engari kia pai ai te whakarongo o te marea anā te whakaminenga nei. Kei konei mātou.

Now I must pay tribute to your queen, to Ingrid of Waikato well known for her cycling ability; she will be your mana, your vitality, your strength, your hands and your legs in the coming eight years. The road you are about to follow is winding and narrow. There are plenty of perils lying in wait and should you fall not only will you be hurt, but so too will the Māori world. I am speaking honestly as though we were talking privately, but it is important for this assembly to hear these words. We are here for you.

He wā kei te haramai ka mura te ahi, ka rongo ai koe i te ngau o te pakanga, engari i whakangungua koe ki roto ki Tūmataua, nō reira e mōhio ana au kāre ō wehi ki tēnā tikanga. He uri koe nā C Company, kāre koe e wehe – wehi ki ēnā tūāhuatanga ka tau ki a koe. Engari, me kōrero tāua ki a tāua nō te mea kei te whāia e tāua kia whakamau ō tāua whatu ki te paraihe, ki ngā tamariki ki ngā mokopuna kei riro te ao Māori ki te kōraha o ngā wā. Nō reira kia kaha mai tātou, kia kaha mai.

The time is nigh when you will be under fire and you will feel the heat of battle, but you are a product of the New Zealand Army, so you are not unfamiliar with this situation. You are a descendant of C Company – you are not about to be intimidated by these challenges. But we have to keep talking to each other because we have to keep our eyes on the prize; the children and grandchildren – lest the Māori world be despatched to the wilderness. Thus we must be vigilant.

E te iwi, anei tō tangata, tiakina, manaakitia, poipoia. He mahi nui tēnei kei te tau ki runga ki a ia. E ngā Kaiwhakawā, tiakina tō tātou tangata. He nui ngā Kaiwhakawā kua tae mai nei ki tēnei whakahaerenga o tāua e Heemi. Ehara i te mea ki te miti i tō tou, engari ki te tohu atu i tō rātou tautoko i a koe me tō kaupapa, anei e tohu nei i te maha o tō whare, i te reo e kōrero nei tāua, i ngā waiata e waiata nei tāua. Nō reira, mā te Atua koe e tiaki. Mā te Atua koe e manaaki.

Ladies and gentlemen, here is your man; look after him, watch over him, nurture him. His is an enormous task. Judges, look after our man. Heemi, a lot of judges are in attendance today. They are not here to curry favour, but to signal their support for you and your intentions, the verandah of your house, the speeches that have been made, by the songs that have been sung. Therefore, may God watch over and look after you.

E tika ana tā Greg, kei konei Te Kōti ā-Rohe, Te Kōti ā-Whānau, Te Kōti Taiohi, Te Kōti Taiao, Te Kōti mō te Mahi, Te Kōti Matua, Te Kōti Pira, Te Kōti Mana Nui me Te Kōti Whenua Māori. Engari me kore au e mutu ki reira. Kei konei Te Kōti Arikirangi Te Turuki. Kāore au e mea ana kei konei te kōti tēnehi engari e tohu ana tēnei rahinga i tēnei huringa o te ao. Me huri ake au hei whakamutunga, kua roa rawa te kakau o tēnei paipa. Ki tō tūpuna e tioke nei i tana tohorā, i te wā o Te Huri Pūreiata. I runga i tana mōhio mehemea ka hiahia te tangata ki te eke ki tāna e wawata ai, ahakoa pēhea te mārō, te uaua, te tawhiti rānei o tēnā karaehe, mā te tiki atu i te wāhi ngaro ka taea. Mā te whakapono atu ki te wāhi wairua ka tutuki ahakoa pēhea. Nō te mea ko tāu hīkoitanga he hīkoi tika, he hīkoi pono, he hīkoi aroha. Nō reira nau mai, hoake. Nau mai, hoake. Tūturu o whiti whakamaua kia tina.

[Judge] Greg [Davis] is correct. The District Court is here, as is the Family Court, the Youth Court, the Environment Court, the Employment Court, the High Court, the Court of Appeal, the Supreme Court, and the Māori Land Court. But I musn't stop there. Te Kōti Arikirangi Te Turuki is also here. I do not intend to include the tennis court, but the impressive turnout shows how the world is changing. In conclusion – this is quite the long-winded speech – to your ancestor who rode his whale, during the time of the famous Huri Pūreiata, who was convinced that if one is determined to achieve a heart's desire, no matter the challenges, the obstacles, or the remoteness of the prize, belief in the power of the divine will bring it within reach. Faith in the power of the spiritual world will reap the rewards. Your journey is one of justice, of faith, of aroha. Therefore welcome and go forth. Welcome and go forth. Lock it in, let us proceed together!

ALL PRESENT:

Tina.

JUSTICE WILLIAMS:

Forward together!

ALL PRESENT:

Agreed!

JUSTICE WILLIAMS:

Kei whea taku wai? Where is my song?

MŌTEATEA

JUSTICE WILLIAMS:

Derek, perhaps you are getting old. You gave that song to us. I was watching you and your lips didn't move.

UNSPECIFIED MALE SPEAKER: (14:18:12)

100%

JUSTICE WILLIAMS:

Nō reira āpiti hono tātai hono, rātou ki a rātou, tātou ki a tātou e tau ana.

Thus, have the connections been established – the dead to the dead, and the living to the living. Thank you.

(14:28) MAANU PAUL: (WHAIKŌRERO)

Whiti whiti mai e te rā, paro paro mai e te rā, ki taku tira kei te whakatahā, kei te whakatahā. Me kauwhare au te tohu ki taku tira ki te weruweru i te rākau, te ngutu o te kōkako, te reo nā te koko. Te manu i noho ai te matapihi o te whare o Rupe, ko te whare tēnā i kite ai te tangata, rawe ai te wahine, hoki mai rā ki te Wao-nui-a-Tāne ki te whare iti, ki te whare roa, kia whakanōhia mai koe te tangi a te manu, kui, kui, whiti, whiti ora.

Koirā te tūāpapa o te tikanga, e hoki mai ia ki konei whakanuia. Ka tika tā Hohepa nei, āe te kōrero ehara ki konei, ehara ki Tāmaki-Makaurau, ehara ki Te Poho o Rawiri, engari ki konei. Koinei, hoki mai rā ki te Wao-nui-a-Tāne kia whakarongohia mai koe te tangi a te manu, kui, kui, whiti, whiti ora.

That is at the very heart of tradition. To come back here in order to celebrate. Hohepa is correct, that it ought not be held in Auckland or Te Poho o Rawiri, but it must be held here. That way you can come back to the bush and hear the sweetness of the bird calls kui, kui, whiti, whiti ora.

Tēnei e tū atu nei te Kōti Rangatahi o Mātaatua kua tae mai, kua tae mai. Te matua o tētahi o ngā kaiwhakawā nei, kei tāwāhi kē e karore haere ana, engari, nāna te tohu mai ki ahau kia haramai ki konei, ki te kōrero ki tana hoa, ā, ki tō tātou taonga. Ka tika kē, ātaahua tēnā whānau.

The Youth Court of Mataatua is in attendance today and stands here before you. One of our members is travelling overseas and has instructed me to come here today to pay tribute to his friend, to our guest of honour. It is true. That is a beautiful family.

Ehara nā koutou te whiwhi, nā tātou katoa te whiwhi. Nō reira i runga i tēnā, e mihi ana ki a Ngāti Konohi, ki a Te Tai Rāwhiti, ki a Hikurangi. Ko tō koutou taonga i tuku mai, hei aha, hei painga mō tātou te iwi Māori. I runga i tēnā āhuatanga, kua tāpiri au te kōrero a Rikirangi, e kīia ana, koia te ture. Koinā tana kōrero, engari kua tāku, ki roto i tana kōti, ko ia te Atua. Nō reira, me āmine katoa tātou ki a ia.

This is not your good fortune; it is our good fortune. On that note, I pay my respects to Ngāti Konohi, to the East Coast, to Hikurangi. You have given us your treasure, that the Māori people may benefit. In line with that, I add the words of Rikirangi who said that he was the law. That was what he said, but to me, in his court he was God. Therefore, we should all say 'Amen' to that.

Ka hoki, ka hoki ngā mahara ki tōna matua, ki a rātou kua huri ō rātou tuarā ki a tātou. Me kī pēnei ki a rātou katoa, e hoki, e hoki, e hoki koutou ki ō koutou maunga kia pureatia koutou e ngā hau o Tāwhirimātea.

I remember with fondness his father who has departed this world. To all our dearly departed, farewell, farewell, go back to your mountains that you may feel the winds of Tāwhirimātea.

Āpiti hono, tātai hono, rātou ki a rātou. Āpiti hono, tātai hono, tātou ki a tātou. Heoi anō, kei roto i a au te pātai, he aha ai tā tō haere mai ki te whakanu-itanga rā? Koinā te pātai. Nā te mea koinei te whārangi tuatahi kua eke ki tērā taumata.

The connections have been confirmed; the dead to the dead. The connections have been confirmed; let the living return to the living. I have a question – why have we come to this celebration? That is the question. It is because he is the first Māori to achieve that status.

Tuarua, ko tō tātou whakapono ki ō tātou ture i mua o te taenga mai o te Pākehā. He ture wā tātou. Ehara nō te taenga mai o te Pākehā. Engari, ka utaina mai tōna ake ture ki runga i ō tātou. Secondly, it is because of our belief in our own laws prior to the coming of the Pākehā. We had rules. They didn't come with the Pākehā. But he imposed his law on us.

Ko te Kōti Rangatahi, he kōti manaaki, he kōti atawhai. I ngā wā i ō tātou tīpuna, ka hara tētahi, ka hapa tētahi. Ko wai ngā kaiwhakawā? Ko tātou. Ko tātou me ō tātou rangatira ngā kaiwhakawā o tērā wā. Kua tata tonu te wā, e tae mai ana ka hoki mai anō te mana o te kaiwhakawā ki a tātou ki te whakawā i wā tātou ake.

The Youth Court is a compassionate and caring court. In our ancestors' time, when someone fell by the wayside, who were the judges? We were. We were, alongside our chiefs. The time is coming when we will once again have the authority to be the ones who make judgements over ourselves.

Koinei te kōrero, i rukuhia tēnei te moana o te ture. Tana hua ehara i te kai moana, ā, he kai ture kē. I runga i tēnā āhuatanga, ka whakahoki atu au tōku pātai, he aha ai i whakanui ai tēnei rā i runga i tō tātou mōhio, mai rā anō, mai rā anō, mai rā anō, kātahi anō he Māori ka tū ki runga i tēnei taumata. It is said by those who have plunged into the sea of law that its produce is not seafood, it is law food. Therefore, going back to my question about why we are celebrating this occasion because in all the time since its inception, we have only now had a Māori in this position.

Nō reira, ka tika kia tae mai tātou, ka tika kia tae mai tātou. Ka tika kia tae mai tātou ki te tautoko, ki te tuku atu ō tātou whakaaro rangatira mōna. He whakaaro pēnei ai, i runga i tōna torona e noho ana ia, kei reira te waka hourua e kōrero nei a Hohepa, kei reira. Kātahi anō kua taea te waka hourua o te ture, kātahi anō.

It is therefore very fitting that we all turn out today. It is proper that we turn out to support, and that we pay tribute to him today. Think of it like this. He is sitting on his throne on the double canoe that Hohepa spoke of. That law canoe has just arrived. It has just arrived.

I mua, ā, ko te waka o te Pākehā nā. Ināianeī, kua waimarie tātou kua tae mai te Māori, te kanohi Māori ki runga i te waka hourua, kei te tautoko e Hohepa to kī mai koinei te kāpene o tēnā waka. I runga i tēnā āhuatanga nāku i kī atu, e rua haora noa iho kua ōrite, kua ōrite.

Before then, it was a Pākehā boat. Now we are fortunate that Māori have arrived; a Māori face is on that canoe; I agree Hohepa that this is the captain of the canoe. Therefore, I say to you that in two hours it will be equal. It will be equal.

Nō reira, me whakapopoto te kakau o tēnei e kī atu, āe, te mihi whakamutunga tēnei tipuna whare, tēnei marae, tēnei waewae tapu e haere mai nei ki raro i te manaakitanga o to tātou Matua Nui o te Rangi. Nō reira, kia whakanui atu tōna ingoa mō ake tonu atu, huri rauna, huri rauna. Kei hea taku hoa rangatira? Haere mai.

Therefore, I must make my speech brief. Yes, the final tribute should go to this ancestral house, this marae, this newcomer to this marae who comes here by the good grace of our Father in Heaven. Therefore, let us revere his name forever. (Greetings) to you all. Where is my wife? Please come here.

I mua, ā, ko te waka o te Pākehā nā. Ināianeī, kua waimarie tātou kua tae mai te Māori, te kanohi Māori ki runga i te waka hourua, kei te tautoko e Hohepa to kī mai koinei te kāpene o tēnā waka. I runga i tēnā āhuatanga nāku i kī atu, e rua haora noa iho kua ōrite, kua ōrite.

MOTEATEA

MAANU PAUL:

He īnoi tāku ki a koutou, kei hea te front page logo mō o tātou koha? Me kī pēnei, nā koutou te tono, nā mātou te awahi, nō reira, tēnei tēnā tikanga o tātou, tēnā koutou, tēnā koutou, kua mutu tā tātou koha.

KOHA

SONG TO ACCOMPANY SPEECH

MAANU PAUL:

I have a request, where is the front-page logo for our koha? Let me just say we came at your invitation, this is our embrace, and this is our custom. Greetings to one and all, our koha is complete.

HEARING ADJOURNS: 2.37 PM



HEARING RESUMES: 3.30 PM

JUDGES EXIT WHITIREIA MEETING HOUSE AND TAKE UP THEIR POSITIONS ON THE BENCH

SPECIAL SITTING OF THE GISBORNE DISTRICT COURT IS OPENED

(15:30) MR REGISTRAR: (WHAKATŪWHERA I TE HUI)

Tēnā koutou, e noho. Thank you, please be seated. Kua whakatūwherahia tēnei hui motuhake o Te Kōti Takiwā o Te Tai Rāwhiti, the Special Sitting of the Gisborne District Court is now open.

CHIEF JUSTICE HELEN WINKLEMANN: (CALLS HONE KAIWAI)

I call upon Hone Kaiwai.

MIHI/ KARAKIA (HONE KAIWAI)

TRIBUTES/KARAKIA (HONE KAIWAI)

(15:32) ADDRESS BY THE RIGHT HONOURABLE DAME HELEN WINKELMANN, CHIEF JUSTICE OF NEW ZEALAND:

E ngā mana e ngā reo kua huihui mai nei, tēnā koutou, tēnā tātou katoa. Whitireia, tēnā koe. Paikea, karanga iho. Ngāti Konohi, karanga mai. Ngāti Porou, karanga atu. Tēnā koutou, tēnā koutou, tēnā koutou katoa.

[Interpreter: Today I welcome you all to the court sitting as we sit beneath Pukehapopo Mountain in Whitireia Whare. Welcome today.]

CHIEF JUSTICE WINKELMANN:

Can you tell me if you can hear me?

ALL PRESENT:

(inaudible 15:33:15)

CHIEF JUSTICE WINKELMANN: (CONTINUES)

I thank you Ngāti Konohi for the honour you bestow on us for allowing the special sitting of Te Kōti-ā-Rohe to be held here and for trusting us with your wharenuī Whitireia for the duration of the proceeding. We will take great care of your taonga. But now it is for me as the Presiding Judge to take charge of proceedings.

I welcome to the sitting, Chief Judge Taumaunu's family and I mention in particular the Judge's wife Ingrid, his sons Mana, Meihana and Piripi, the Judge's father's first cousin Dame Areta Koopu, I welcome the Judge's sister Waimarama and her husband George and their children, the Judge's sister Anakura and her husband Howie and their children, including Torepe who is one of the Registrars here today. I'm not sure where is she, I can't spot her. Torepe, can you give us a wave? Behind us.

I also mention the Judge's parents Hone and Maire who have both passed on but would be so very proud today.

I welcome the judge's uncle Weti and his wife Evelyn and their children. Ingrid's father John Nikora and her whāngai parents Phil and Kawe Nikora and their children. The Judge's aunties Haereroa, Ingrid Collins, Mihi and Bubbie and the rest of the Ngāti Konohi whānau who are hosting this special sitting.

I welcome you all with the same warmth as we have been welcomed on this special Whāngārā day. This must be the most beautiful place a court has ever sat, nestled under Pukehapopo, looking out to Te Moana-nui-a-Kiwa. I don't think we keep formal records of this thing, but I think that it might be about the most Judges have ever sat in a court on one bench as well. You may have noticed there was a little bit of furniture rearrangement going on behind us. It was a case of bring your own seat.

It's a formal sitting, but we're intending it to be relaxed and I'm predicting it won't go 100% according to plan, but that's good because that is how it should be because I want you all to feel that you can laugh and that we are amongst whānau, but that is not an instruction to laugh at my jokes.

Sitting with me are Judges from the Supreme Court, Court of Appeal, High Court Judges, Judges in very great number from the District Court, a Community Magistrate amongst them, the Māori Land Court, Environment Court, Employment Court and Court Martial. All of the Courts in New Zealand are represented here today.

So many Judges have travelled, not just because of Whāngārā's reputation for beauty and hospitality, but also because of their respect for Judge Tau-
maunu and because of the importance of the business we do celebrating the appointment of a new Chief Judge of the District Court. The Court the Judge has been appointed to lead is the largest in Australasia, it sits in 58 court houses throughout Aotearoa. It sits in youth, family, criminal and civil jurisdictions. Over 200,000 cases are brought before the court every year.

I mention these details not to brag on behalf of the District Court, not to show how impressive it is, but rather to show how much the district court affects the lives of New Zealanders. This court is the face of justice for many New Zealanders. The judgments its' judges issue will change lives, the lives of those who come before the court and of their whānau.

It is true to say that the way that the judges go about their work, the quality of the justice that they deliver plays a part in shaping our country. The role of the Chief Judge of the District Court is amongst the most important roles a lawyer or a judge can be called upon to perform and it is therefore right that we mark the appointment of the new Chief Judge with this public ceremony and it is rightful we do it in this place which has provided the foundation for the judge's life and for his accomplishments.

Because this is a court sitting, there is always a bit of formality and a bit of formal business to be attended to. I am going to start the ceremony shortly, the formal part of it proper, by calling upon Queen's counsel present to enter an appearance. Queen's counsel are the most senior lawyers in the

So many Judges have travelled, not just because of Whāngārā's reputation for beauty and hospitality, but also because of their respect for Judge Tau-
maunu and because of the importance of the business we do celebrating the appointment of a new Chief Judge of the District Court.

profession and so they have rights of first audience before the courts, that's a bit of custom we've borrowed from England.

Today Ms Jagose, the Solicitor General, is present and she is Queen's counsel so I will ask her to move in a moment. I will then – that does not mean that she is going to start boogying down – that she will stand up and bow.

I will then ask the Chief Judge to present his warrant to me and then that will be read. He will then take an oath as Chief Judge in District Court. After he has taken that oath I will make some remarks and then after I have spoken, a number of other people will speak about the Judge and I predict they are going to say some very nice things about him. But the point of these speeches is not to praise him, he has had quite a lot of that at late, it is to reassure the public that he has the qualities to fulfil the duties of office, but of course I think this public knows quite a lot about this judge.

The speeches are also an opportunity however for us to send the Chief Judge a few messages, to set some expectations for him, so don't hold back. Then it would be the Chief Judge's chance to reply.

Ms Jagose, do you move?

MOVED BY SOLICITOR GENERAL UNA JAGOSE

CHIEF JUSTICE WINKELMANN:

I now invite Judge Taumaunu to present to me his warrant.

CHIEF JUDGE TAUMAUNU PRESENTS HIS WARRANT

CHIEF JUSTICE WINKELMANN:

Mr Registrar, would you please read this warrant?

(15:40) MR REGISTRAR: (READS WARRANT)

Patsy Reddy, Governor General. Pursuant to section 24 of the District Court Act 2016, I, The Right Honourable Dame Patsy Reddy, Governor General of New Zealand hereby appoint Heemi Maana Taumaunu District Court Judge of Auckland to be Chief District Court Judge commencing on 27 September 2019 given under the hand of Her Excellency The Governor General and issued on this 24th day of September 2019.

CHIEF JUSTICE WINKELMANN:

I am now going to ask you all to stand while the judge takes his oath. Judge Taumaunu please place your right hand on the Bible and take your oath.

(15:41) CHIEF JUDGE HEEMI MAANA TAUMAUNU: (TAKES OATH)

Tēnei au a Heemi Maana Taumaunu e oati nei kia noho piripono ahau, kia tika, kia pono aku mahi i raro i a Kuini Irihāpeti II, ariki nui me ōna uri tuku iho, te āhuatanga hoki e ai ki te ture o te tūranga Kaiwhakawā Matua o Te Kōti ā Rohe ki Aotearoa. Kia tika aku mahi i waenganui i ngā momo tāngata katoa i raro i ngā ture me ngā tikanga o Aotearoa. Kia kua e matakū, kia kua e uru mai te taituarā, te kanehe me te whakaaro kino rānei i roto i aku whiriwhiringa e ai ki te ture. Māhau mā Te Atua awau e arataki.

Tēnei au a Heemi Maana Taumaunu e oati nei kia noho piripono ahau, kia tika, kia pono aku mahi i raro i a Kuini Irihāpeti II, ariki nui me ōna uri tuku iho, te āhuatanga hoki e ai ki te ture o te tūranga Kaiwhakawā Matua o Te Kōti ā Rohe ki Aotearoa. Kia tika aku mahi i waenganui i ngā momo tāngata katoa i raro i ngā ture me ngā tikanga o Aotearoa. Kia kua e matakū, kia kua e uru mai te taituarā, te kanehe me te whakaaro kino rānei i roto i aku whiriwhiringa e ai ki te ture. Māhau mā Te Atua awau e arataki.

I Heemi Maana Taumaunu swear that I will well and truly serve her Majesty Queen Elizabeth II, her heirs and successors according to law in The Office of Chief District Court Judge for New Zealand and I will do right to all manner of people after the laws and usages of New Zealand without fear or favour, affection or ill will so help me God.

CHIEF JUSTICE WINKLEMANN:

Chief Judge Taumaunu please sign the oath.

CHIEF JUDGE TAUMAUNU SIGNS OATH

CHIEF JUSTICE WINKLEMANN:

E noho. Chief Judge I congratulate you on your appointment. Your colleagues and the profession have confidence in you. The role you step into is big, it could be said to be about as big as a whale. So, we are lucky we have the descendant of Paikea to take it on. The Judges of the District Court are ready for your leadership, the winds we have felt today I think have been the winds of change.

The Judges are committed to working for justice and for their communities, they think of their Court as the peoples' Court but there is an awareness that change is needed, so that Courts can deliver justice fit for Aotearoa and fit for this time. There's an awareness that those who need the Courts' help to settle disputes or who seek its protection find it too hard to get that help or protection, taking a case to Court is too expensive, taking a case to Court is too complex. There is an awareness in the area of crime, too many defendants before the Courts are Māori, that many defendants will re-offend because they leave the Courts and the Prisons with the underlying causes of offending, poverty, drugs, alcohol and homelessness unaddressed.

Judges know that the nature of the communities that make up New Zealand Society are changing and that they must understand that change if their Court is to remain connected to the people it serves. These are challenges for the Court and for its leader, but they also provide opportunities to deliver better justice.

Judge Taumaunu, your Judicial colleagues are confident that you have the ability to meet these challenges, that you'll be able to lead this busy and important Court as it works to ensure that the Justice it delivers draws fully on the strength of all of its Judges and all of its communities.

We know that as a Judge you will lead by example, in your 15 years on the bench you have shown yourself a skilled, humane and effective Judge, you are knowledgeable in the law, you have the humility which is the hallmark of the wise, you have the patience and humanity to ensure that all who come before your Court receive a fair hearing. You have already showed visionary leadership in your Court, you led the establishment of the Rangatahi Courts for young offenders, through these Courts you developed marae-based justice using for the first time in the main Courts of this nation two founding cultures.

These Courts use tikanga along with the English derived law and custom all in services of justice. They are therapeutic Courts, healing Courts. Rather than punish, they look to rebuild the strength of whānau, hapū and iwi. Despite your laidback, some would say sleepy manner, you are a bit of an action man. Definitely more of an action man than a Ken doll anyway, and the District Court needs an action man, we need not just vision, we need that vision secured.

Today Rangatahi Courts sit at 15 marae around the country, soon to be 16. Through your work in these Courts you have shown that you have not just the vision but also the skills of leadership, diplomacy and persistence to deliver on it. You have taught us how to bring the community into the courtroom. You have shown that the involvement of the community can help repair and make whole again lives and whānau torn apart by poverty, addiction and violence.

And I have been asked at this point to read out a letter that we received today – sorry, yesterday, from Sir Tumu Te Heuheu. He says,

“Tūwharetoa celebrates this special day with your elevation to Chief District Court Judge and the impact that you have made within a judicial system both as a strong judicial leader, officer and a leader. This is indeed a proud moment for us all, we have followed your law career with interest and one that has spanned a number of achievements and highlights. More so, your commitment to ensure the Court system is culturally responsive and equitable within the Law for Māori who come before the Courts.

Your impact to pioneer the first Kōti Rangatahi in your rohe paved the way for other regional courts to partner with iwi to implement similar culturally focused facilities for their rangatahi. I refer specifically to Te Kōti Rangatahi ki Tūwharetoa that we launched in 2015, the opportunity for our rangatahi to be supported by their whānau, kaumātua and kuia on their marae to address the issues they have put themselves in can only be life changing. For us as a people, your vision has given rangatahi the ability to develop their sense of identity and self-worth.

I am confident that iwi across the motu will benefit from your guidance and decisions to help reduce the disproportionate statistics of Māori within the justice pipeline.”

Of course, you are not the first pioneer in the law Ngāti Porou has produced. Sir Apirana Ngata was the first Māori to gain a law degree, completing that degree in 1896.

Like you, Sir Apirana worked to reform the institutions of power. His concern was with social and economic justice for Ngāti Porou Māori and also across Polynesia. Part of his vision was that Māori should take the best from the Pākehā world but holdfast to their culture.

In 1949, he wrote a whakataukī which has been referenced this morning in a whaikōrero. I understand he wrote in a young women’s autograph book and this is what he said, ‘E tipu e rea mō ngā rā o tō ao. Ko tō ringa ki ngā rākau a

te Pākehā hei ora mō to tinana. Ko tō ngākau ki ngā taonga a ō tīpuna Māori hei tikitiki mō tō māhunga. Ko tō wairua ki tō Atua, nānā nei ngā mea katoa.'

This whakataukī has been translated as, 'Grow that you will be strong for the world you will inherit. Teach your hands to use the tools of the Pākehā, they will sustain your body. Give your heart the precious things of your elders to adorn your head and express your identity and your spirit to the Almighty to whom all things belong.'

You stand on the shoulders of Sir Apirana. You share his vision of drawing strength from both worlds, but Sir Apirana lived in different times, he could imagine such a vision for Māori only. You have taken his wisdom and you have built on it. Through your work with the Rangatahi Courts you have shown what can be achieved when both of these worlds draw strength from each other.

You have shown that we can find new and better ways of doing things that we can find a new and better way of being. You have shown that the combination of the two is stronger than either alone. I encourage you to continue in this work. It is work that must encompass the interest of all New Zealanders so that it can truly be said that all may seek and find the shelter of the law.

Sir Apirana was a national figure. He walked in the worlds of the Māori and the Pākehā, but he was also a local figure. He stayed grounded through his connection to the whenua and his whānau, hapū and iwi. That was his strength.

Chief Judge Taumaunu, you are now a national figure. The role you have taken on will make many demands of you. You must give it your time, your energy and your heart, but do not give it everything because it is from your whānau, hapū and iwi that you will gain the sustenance and clarity to hold fast to your vision.

So, I close my remarks by speaking directly to your family and to Ngāti Konohi. I know that you will give all of your support to the Chief Judge. Feel free to criticise him if you need to in the way that only family can, but most of all remind him of his community and the support that waits for him here at Whāngārā.

I now invite the Solicitor General Ms Una Jagose to address the Court on behalf of the Government.

(15:55) ADDRESS BY UNA JAGOSE, SOLICITOR-GENERAL:

E te whare e tū nei, tēnā koe. E te mana whenua o tēnei rohe, tēnā koutou. E te Kaiwhakawā o Te Kōti ā-Rohe, e te rangatira, tēnā koe. E te iwi, te hapū, te whānau o te Kaiwhakawā hou, tēnā koutou. Ki ngā Kaiwhakawā o ngā Kōti katoa o te motu, tēnā koutou, tēnā koutou, tēnā koutou, tēnā koutou katoa.

May I pay my respects to the ancestral house, as I do to the mana whenua of this region. In turn I pay tribute to the Chief Judge of the District Court, as well as to the tribe and family of the new Chief Judge. I also extend courtesies to the judges of all the assembled judicial authorities of the nation. Greetings to one and all.

E te Hōnore, it is a great pleasure to appear today in this place on behalf of the Government as Your Honour has taken the oath of office as the Chief Judge of the District Court.

The Attorney General apologises for his absence and has asked that I offer you and your whānau the Government's warmest congratulations and best wishes on this significant achievement.

On behalf of the Government, I begin by expressing its confidence that Your Honour has the mana, the wisdom, the vision and the considerable experience required for the role of Chief District Court Judge.

In addition to your Judicial experience, and some have already been outlined by the Chief Justice, what emerges is Your Honour's steady commitment to securing greater access to the Courts and equal treatment for all before the law; the wisdom, humility, understanding of the law and creativity required to serve as a leader of the judiciary; the ability not only to acknowledge areas where we as a country have work to do, but the courage to begin reform and the tenacity to continue it.

Your Honour, after graduating with an LLB from Victoria University of Wellington in 1992, you began practice in 1994 here in Tūranganui-a-Kiwa as a barrister and solicitor specialising in criminal and family law, as well as youth justice and Māori land matters. You have continued the work you started then working with and for rangatahi both through and outside of your judicial roles making a significant contribution to improving outcomes for young Māori both inside and outside the criminal justice system as well as for their whānau, hapū, iwi and for victims.

The Chief Justice has already mentioned your significant contribution to Rangatahi Courts. This contribution to Aotearoa has also been recognised internationally, and Your Honour was awarded the Veillard Cybulski Association Fund Award in 2016. In granting Your Honour that award, the association commented:

Judge Taumaunu has taken into account the needs of Māori children in order to understand who they are and where they come from in order to bring about behavioural change and for them to be able to develop their potential, their respect and their understanding of cultural identity. It is a system that promotes dignity and an active involvement of the adolescent, the family and the community.

E te Hōnore, outside of your judicial role, you have also worked towards supporting and promoting the interests of rangatahi and te ao Māori, both abroad and in New Zealand, both in the spotlight and out of it. You've been active in encouraging young people like those students at Lytton High School, and Kelston Boys High School, both of which are predominantly Māori and Pacifica, letting them see that educational achievement and success are possible for them.

On behalf of the Government, I begin by expressing its confidence that Your Honour has the mana, the wisdom, the vision and the considerable experience required for the role of Chief District Court Judge.

Your Honour has also spoken extensively extra judicially at many State agencies, at hui, at conferences, at schools, at universities as well as to other judicial officers to help us build an understanding about the interaction between Māori and the Criminal Justice System, those who enforce it, and alternative approaches to Youth Justice that take into account culture and history.

It has been a punishing schedule of speeches Your Honour, and I won't go through them here.

Rere kau ana ngā mihi ki a koe i tō mahi whakahirahira.

The accolades have certainly flowed in tribute to your important achievements.

Your Honour, I acknowledge your important work. Your Honour has already made a significant contribution to the work of the District Court in securing better outcomes for Māori and providing people have real and meaningful access to justice and in the creation of adjudicative spaces that are sensitive to peoples' circumstances, while upholding the administration of the law. But of course, that work is not finished, and as you take on the role of the Chief Judge of the District Court, there are many challenges, but also many opportunities before we can reach the shared goals:

- Of improving Māori experiences of the Justice system and ensuring they are empowered participants in that system;
- Of decreasing New Zealand's high imprisonment rates and family and sexual violence;
- Of ensuring victim's experiences of our justice system is appropriate and sensitive to their needs. Looking ahead Your Honour, in addition to leading Australasia's largest and busiest Court, its mandate will remain facilitating access to justice for all.

As Chief District Court Judge, Your Honour will be vital to reinvigorating the use of the Court's Civil Jurisdiction by the public to enable more New Zealanders to access justice and resolve their disputes in a quick and affordable manner, and in addition, the continuing mandate will be seen through the specialist Court pilots including the Rangatahi Courts into their next phase through ongoing evaluation and wider implementation.

Your Honour, your legacy to date, evidence a capable and respected leader with the vision and experience to tackle these challenges. Throughout your career and your life, you have demonstrated the qualities and the values so respected and important in leaders of the judiciary: mana, courage, humility and wisdom. The ability to work collaboratively and unite people under a shared vision. A commitment to the rule of law and to its development, and an interest in the welfare of all who are subject to the law.

E te Hōnore, if we are to address the effects of colonisation that continue to be felt and secure equity and better outcomes for Māori; if we are to pursue

safer communities, reduced delays in Courts and imposition of sentences that fit both the offender and the offending, if we are to bring the strength of communities into this Court and to enhance respect for the rule of law and delivering safer and better communities; if we are to achieve justice, access to justice for all, we need to work together. There are no silver bullet solutions, and it's not the judiciary or the Government alone, nor individuals, nor Māori, nor communities that will shift the dial on racial equity outcomes for Māori and greater justice, access to justice for all. The solution requires all of us, Government, Māori, communities and the judiciary to find solutions, to try new ways.

As always, there are possibilities in every challenge and opportunities to tackle them together.

He nui maunga, e kore e taea te whakaneke.
He nui ngaru moana mā te ihu o te waka e wāhi.

A great mountain cannot be moved.
But a giant wave will be broken by the prow of the waka.

Solutions are possible Your Honour, he waka eke noa.

Your Honour, as I said at the outset, it's been a great pleasure to bring this message of congratulations from the Government to you on this well-deserved appointment, and on behalf of the Attorney-General and the Government, I wish you all the very best for this next most important chapter.

Ka rite ki te pai o Te Kōti.

As the Court pleases.

CHIEF JUSTICE WINKELMANN:

I invite Ms Tiana Epati to address on behalf of the New Zealand Law Society.

(16:02) ADDRESS BY TIANA EPATI, NZ LAW SOCIETY PRESIDENT:

E ngā mana, e ngā reo, e ngā tapu, e ngā Māori, tēnā koutou. Ki ngā Kaiwhakawā o Ngā Kōti o Aotearoa arā Te Kōti Teitei, Te Kōti Matua, Ngā Kōti ā-Rohe, me Te Kōti Whenua Māori, tēnei mātou o Te Kāhui Ture o Aotearoa e mihi nei ki a koutou.

To the assembled dignitaries, tribes, cultures, and Māori gathered here today, greetings to you all. To the judges of the various jurisdictions of Aotearoa New Zealand - that is, to the High Court, the Supreme Court, the District Courts, and the Māori Land Court, I bring warm greetings on behalf of the New Zealand Law Society.

Rangatira mā o ngā iwi huhua kua tau mai, me mihi ka tika. Kei ngā rōia, kei ngā hoa e hāpai nei i te ara o te tika o te pono me te rangimārie, tēnā koutou. Huri noa tēnei whare, rau rangatira mā, tēnā koutou, tēnā koutou, tēnā koutou katoa.

Ladies and gentlemen of the various tribes assembled here, may I pay our sincere respects. To the lawyers, friends who uphold the path of justice, truth and peace, greetings. All around this assembly, ladies and gentlemen, greetings, greetings, greetings to one and all.

Kei a koe e te Rangatira e Heemi, te uri o Ngāti Porou, o Ngāi Tahu, otirā o Ngāti Konohi, tēnā rawa atu koe i tō tūranga hou, arā hei tumuaki o Te Kōti ā Rohe o Aotearoa. Nā reira, e te Rangatira, tēnā koe.

And to our distinguished guest, Heemi, descendant of Ngāti Porou, of Ngāi Tahu, of Ngāti Konohi, hearty congratulations on your new position as Chief Judge of the New Zealand District Courts. Therefore, greetings to you, Sir.

It was wonderful to be able to say that last part, distinguished guests, members of the judiciary, to the many chiefs and iwi who have gathered here today, to my colleagues from the profession and those involved in the pursuit of justice and fairness, I greet you all.

It will surprise you to know that I actually consulted with the next speaker, because we had an interesting exchange about who should go after the Solicitor-General in terms of order. I explained that the President should go next, and he said, "Well, not in Ngāti Porou you don't."

In the end he agreed that I could go first, but only on the basis that he didn't want to upstage me. What we agreed is that I would speak on behalf of the profession and Mātānuku would speak on behalf of Te Hunga Rōia Māori o Aotearoa, but also as Heemi's cousin, and the person that had the privilege of moving his admission, to the bar, he will speak on behalf of Ngāti Porou.

Sir, your appointment as Chief District Court Judge has been met with wide spread and unanimous celebration within the profession. As one senior lawyer observed, it is rare to have an appointment where, irrespective of background, Crown or defence, police or defendant, young or old, everyone is pleased to know that it will be you that helms the waka for the next eight years.

One lawyer took to social media and described you as a Rockstar judge. She said, 'You epitomise what it means to be a judge: fair, logical and above all else a kind and patient man. Wherever you have sat as a judge from the far North to Waitakere, to Auckland, to Gisborne, you are known for your innate sense of fairness and a common-sense approach to finding solutions.'

I think the Rockstar label is interesting because anyone who has ever appeared in front of you knows of your very understated measured and quiet judicial manner. You are well-known for your strong work ethic and absolute commitment to the judiciary as one of service and that sense of service is seen as one of your greatest assets because service to the community is ultimately what being a judge and indeed what being part of the profession is all about.

But, I suspect the Rockstar tag comes from a variety of sources. Many lawyers wrote to me describing the inspiration you have been for a new generation of practitioners, particularly for Māori lawyers.

Sir, your appointment as Chief District Court Judge has been met with wide spread and unanimous celebration within the profession.

The commitment you have always had to criminal justice being restorative, the fact that you pioneered and created spaces for Māori in the criminal justice for the last 10 years and the way you have incorporated Māori concepts so seamlessly into the legal system. You have literally opened up a new world for many in the profession. To do that effectively, you've always looked at the community to see what was and wasn't working in order to keep moving forward. As one young lawyer put it, you were a chief long before this appointment, it's just the rest of the world that had to catch up.

Many describe becoming youth advocates because of you. The way you speak directly to young people and families who appear before you. The quiet respect and importantly a sense of empowerment that you give to everyone who participates. Many lawyers have described the first time they experienced Rangatahi Court to observe criminal justice in a te ao Māori space. The encouragement of both elders in the community, iwi and hapū, whānau, young people, all get to participate and for myself I think the first time I ever sat to do whakawhanaungatanga in Rangatahi Court still remains one of the most powerful experiences I have ever known as an advocate in the criminal justice system. It is a credit to you that rangatahi and marae-based courts have come such a long way. Your pioneering work in these spaces has been described as one of your greatest gifts and it is, it feels right that we are here where it all began.

It's also wonderful to be here in Whāngārā. Many lawyers have commented about your love that you have for your people. This is obviously home for you but for many this is obviously the place where they filmed the Whale Rider. For a long time you were simply known to many of us as the father of that incredible child actor, Mana Taumaunu who I still say was robbed of that academy award nomination by Keisha Castle Hughes and I've told her so Mana.

Everyone in your family managed to be part of that film, however you were the only one who ended up on the cutting room floor. Suffice to say I think you've probably moved on from being known as Mana's Dad.

On behalf of the profession it is my privilege to congratulate you on your appointment as Chief District Court Judge. As I said, your appointment is cause for all to celebrate. I can quite honestly say that everyone is excited for your tenure. You will no doubt bring true pioneering and visionary leadership to this role at what feels like a critical point in our history as a country. Whether it's Rockstar, space maker, connector of worlds or simply the kind and patient Judge that we all know, what we can be sure of is that you will have your focus firmly fixed to the future of this country. As one member of the judiciary once said to me, "The stars are aligning." Perhaps for the community more importantly, and this is a phrase I'm going to borrow from Judge Becroft, "You are the merchant of hope." You epitomise everything about that word. The belief that something better is always possible if you are willing to work for it and fight for it. ' Nā reira, tēnā koutou, tēnā tātou katoa.

CHIEF JUSTICE WINKELMANN:

I now invite Matanuku Mahuika to address on behalf of Ngāti Porou and Te Hunga Rōia Māori.

**(16:10) ADDRESS BY MATANUKU MAHUIKA, TE HUNGA RŌIA MĀORI/
NGĀTI POROU:**

As she sat down, my wife said to me, beat that. We have a number of those types of debate, the debate she described in, you know, in her speech in our house. So, what happens is that she puts her perspective, I put my perspective, we discuss it and then we agree that she was right. So, look – I'm not sure I'm going to do justice to what she said but heoi anō ...

May it please the Court. E te tumuaki o te Kōti Matua, e ngā Kaiwhakawā o ngā Kōti katoa o Aotearoa nei, tēnā koutou, tēnā koutou, tēnā koutou katoa. May it please the Court. To the Chief Judge of the High Court, to the judges of all the courts of New Zealand, greetings to you all.

Nau mai haere mai ki Te Tai Rāwhiti, ki Whitireia Whare, ki te marae o Whāngārā, arā, ki tēnei – ki a mātou ki tēnei kāinga rongonui o Ngāti Porou o Te Tai Rāwhiti whānui tonu.

Welcome to the East Coast, to Whitireia, to Whāngārā Marae, to this our famous settlement nestled within Ngāti Porou, on the East Coast. Ki a koe e hoa, e te whanaunga e Heemi, ka nui ngā mihi atu ki a koe i tō pōtaetanga hei tumuaki hou mō te Kōti-ā-Rohe o Aotearoa. Tēnā hoki tātou katoa e haere mai nei ki tēnei a ō tātou marae ki te whakanui tēnei rā whakahirahira mō Heemi, otirā, mō tātou katoa.

To you my friend, my relation – Heemi, sincere congratulations on your becoming the new Chief Judge of the District Courts of New Zealand. I add too, my words of welcome to you all who have graced our marae to celebrate Heemi's big day. Tangihia o tātou mate, ka tika. E ai ki ngā kōrero o rātou mā, haruru tapuwae kei runga i te marae, kia huri whakamuri ngā whakaaro ki a rātou mā. Rātou i kaingākau rawa atu i ngā rā pēnei. Ko ō mātua ērā e Heemi, te kōkā Maire, tō pāpā Hone, tērā reanga katoa. Arā, rātou – āe, i kaingākautia rawa atu ngā rā pēnei, arā ka tū tētahi o tātou ki tēnei momo tūranga, nā reira, me tangi atu ki a rātou ka tika, engari tukuna rātou kia haere, haere ki te okiokitanga o ō tātou mātua, a ō tātou tīpuna.

It is fitting that we mourn our dearly departed. It is often said that no sooner are footsteps heard on the marae, than tributes to our dead begin. Those who would have so enjoyed occasions such as this. We remember your parents Heemi, your mother Maureen, your father Hone, indeed that whole generation. Yes, they would be so delighted with such an occasion when one of our own is thus elevated, so we mourn their passing. However let us farewell those who rest with the ancestors.

Anā, ka hoki mai ki a tātou te hunga ora, tātou e whai haere tonu nei i ngā moemoeā, i ngā wawata o rātou, hei aha, hei whai painga, hei whai hua mō ngā uri kei te tipu mai tonu.

We return to the living where we continue to strive to fulfil our aspirations for the betterment of the young who follow behind.

Nā reira, te tokomaha ngā iwi, ngā whānau, ngā hapū, ngā tāngata katoa kua whakaeke mai ki tēnei a ō tātou marae i tēnei rangi ki te whakanui tēnei rangi mō Heemi, otirā mō tātou, tēnā rawa atu tātou katoa.

That is what draws the tribes, families, sub-tribes, indeed all the people to our marae today to celebrate this day for Heemi; warm greetings to one and all.

Ka tika, me mihi ki a Ngāti Porou, me mihi e Mere ki a Ngāi Tahu. Me mihi anō hoki ki a Ngāti Konohi, anā, i te mea nā Ngāti Konohi tēnei hui i whakatū, anā i manaaki mai te katoa kua haramai i tēnei rā mō tēnei rangi ātaahua. Engari, hāunga te taha ki a Ngāti Konohi e Heemi, kia kore e warewaretia, arā te taha, arā kei roto o Waiapu, kei roto anō hoki tērā taha ōhau ki te whānau a Umuariki, ki a Ngāti Rangi, ērā karangatanga katoa.

It is fitting to pay tribute to Ngāti Porou, and to acknowledge Ngāi Tahu as well, Mere. I must also congratulate Ngāti Konohi who have put on this gathering and looked after those who have travelled for this wonderful day so well. However in addition to your Ngāti Konohi side Heemi, let us not forget your side from Waiapu through the Umuariki family – Ngāti Rangi and affiliations thereto.

Ahakoā, tipu mai koe i koneki, ana, he taha anō tāhau, arā kei tērā o Ngāti Porou. Nā reira, me mihi atu ki ērā karangatanga katoa, ana, e pā ana ki runga i ō pakihwi i tēnei rā nui tonu. Nā reira, koutou katoa e haere mai nei i tēnei rangi, tēnā koutou, tēnā koutou, tēnā tātou katoa.

Even though you grew up here, you have another side in addition to Ngāti Porou. Therefore I acknowledge all of those affiliations who sit on your shoulders at this momentous time. Therefore to all here assembled today, warm greetings to one, to all.

Someone told me at the start of today that Heemi, you would responsible for north of 150 judges in your capacity as the Chief Judge of the District Court. And I thought to myself, Hika! Ngāwari noa iho. He whakawā katoa a Ngāti Porou nā reira ngāwari rawa atu te 150 ki te 73,000.

So, your upbringing has prepared you very well for the positions that you're about to undertake. My role today is to address you in two capacities, on behalf of Te Hunga Rōia Māori o Aotearoa and also, I think Ngāti Porou has already spoken to you but in this formal part of the day to speak on behalf of Ngāti Porou.

I'll start with Te Hunga Rōia Māori o Aotearoa and there is an apology from the Tumuaki of Te Hunga Rōia Māori, there is a hui in Kirikiriroa today which meant that they couldn't be present, which is why I'm here and speaking on their behalf. You do of course have amongst you a number of I think past presidents of Te Hung Rōia Māori who are sitting there as judges with you.

It has been a big year for the Māori part of the legal profession this year. So, today we're celebrating your ascension to the role of Chief District Court Judge, as far as I'm aware that means that you are the first person of Māori descent

Anā, ka hoki mai ki a tātou te hunga ora, tātou e whai haere tonu nei i ngā moemoeā, i ngā wawata o rātou, hei aha, hei whai painga, hei whai hua mō ngā uri kei te tipu mai tonu.

to be the head of a bench other than the Māori Land Court, which makes today a very significant day.

And of course, it wasn't so long ago that we also celebrated the ascension of His Honour Justice Williams who's sitting there on your right-hand side to the Supreme Court as the first person of Māori descent to become a Supreme Court Judge. He's feigning modesty, but he really isn't.

And so, these are important steps in the development of Māori within the legal profession. For those that are following in your footsteps, in our footsteps, to be able to see a pathway for themselves into the Judiciary, and just as importantly for the Judiciary to continue to evolve and develop to reflect the communities upon whose behalf it administers justice.

So, events such as this are events that we should absolutely celebrate, and we should celebrate them because of their significance not just to the people that are involved, but to the communities that people like you Heemi come from and represent because although you've done the hard work to get there, we get to take all of the credit.

It's also a big day for the Tai Rāwhiti. I was initially going to say that the Tai Rāwhiti punches above its weight when it comes to achievement, but then I decided that probably wasn't an accurate description, because to us, we don't think we're punching above our weight, we think we're pretty much doing what we ought to be doing.

And of course, reference was made to Tā Apirana Ngata, who was the first Māori lawyer, the head of the Māori Land Court Judge and the Deputy of that Court Judge Fox are both Ngāti Porou, you of course are Ngāti Porou. The president of the New Zealand Law Society who's someone that I know, she wasn't born Ngāti Porou so she did the next best thing and married one and has a couple of Ngāti Porou children who happened to go to school just up the road at Whāngārā school and actually interesting enough whose name are Kuraunuhia and Umuariki names that we heard mentioned earlier and of course the connections that you and I have.

So this is the third occasion that I was reflecting on that I've had an opportunity to participate in a ceremony such as this in your legal career. I moved your admission to the Bar. You honoured me with asking me to speak when you became a District Court Judge when the Court sat here for that purpose, and now you've given me the privilege of speaking at this special sitting to honour your ascension to the role of Chief District Court Judge.

I have to say you remain my most successful ever High Court application. I have to say while I was sitting there, and everybody was singing your praises and talking about the wonderful things that you have done and the thing that I was thinking was, 'you're welcome'. And of course, it almost didn't happen because we got down to the Court and I had forgotten my jacket and it was 10 minutes before the admission ceremony had to start.

I could see Uncle Hone looking at me and I didn't have a jacket and I remember, much younger in those days, sprinting back up the hill to Simpson Grier-son, Eunice's house, grabbing my jacket, sprinting back down, rushing in the door, you're already out at the side, you know, where they ask people to come in before the admission ceremony and sort of shuffling my way to the front, sitting there with sweat dripping down my back and – but then having the privilege of moving your admission to the bar.

And, you know, a day like this is special and putting to one side all sort of joking about it because what I said was true, we see in your success our success. You know, we see what you achieve as being a reflection of us and what we can achieve and so we take enormous pride in what you do.

It is one of the great things about the idea of community, that a person's achievement is not their achievement alone, but it is an achievement on behalf of the community. It recognises that although a person gets to a particular place in their life, there are all of those people around them that have helped them to achieve that and, in your case, whose aspirations you give, you give life and give substance to.

There are two things that came out of the pōhiri that I thought I would touch on in that regard. The first was the haka that His Honour Justice Williams did which I hope we recorded, which was a beautiful adaptation of Tuta Nihoniho's Te Kiri Ngutu. So, Te Kiringutu is a haka for those that are not familiar with the history of it, that was composed and performed by Tuta Nihoniho in relation to an issue that arose in respect of The Waipiro Block and it was a haka of protest, and the opening words of the haka are translated, 'the shadows fall, the shadows fall, the house that makes the laws is chattering and the Māori will be plaited like a rope. It strikes, strikes at the heart of the land, alas this burden that cannot be released.'

And it talks about the law as a tool of oppression and division of our people and it points to a past that we have had in our dealings with the law and that plays itself out I'm sure in front on various occasions where the law is not really a thing that we feel affection for or we feel serves our purposes. It is something which is imposed and which we therefore have to live with.

And to me, that talks about the past of it, but it also talks about the importance of having you and others of our people taking up judicial office, giving some diversity to the judiciary and some understanding in our eyes of the position of our people and the challenges that we face.

Which brings me to the second thing and that was the saying by Te Kooti Rikirangi which Rikirangi referred to during his whaikōrero, "Ka kuhu au ki te ture he matua mō te pani", which translated means that I will turn to the law, I suppose it would be how I would say, for it is a parent of the oppressed. And it talks about the importance of the law at administering justice to the communities that are subject to that law. It is a significant shift for someone like Te Kooti to say that having been a rebel, having fought against European colonisation for so long to accept the law as the parent of the oppressed, is something which might be there to assist, to support, to relieve the suffering of our people.

And as Justice Williams said, one of the challenges that we have as a profession and as a people is about removing some of those negative statistics, the large number of our people that are imprisoned, the large number of our people that appear in front of you because of the numerous challenges that they have in their life. And we think in the context of that about the Rangatahi Court and the significant step that that represents in introducing an aspect into the judicial process which is not punitive in nature but is intended to be restorative, is intended to try and take the people that appear into the Court system from a pathway which is a negative one and hopefully turn them to a pathway which is a positive one.

And so, if I can end what I have to say by referencing the whakataukī of Apirana Ngata which has been referred to a number of times, 'E tipu e rea mō ngā rā o tāu ao. Ko ō ringaringa ki ngā rākau o te Pākehā hei oranga mō tō tinana. Ko to ngākau ki ngā taonga a ō tipuna Māori hei tikitiki mō tō mahunga. Ā, ko te wairua ki te Atua, nāna nei ngā mea katoa.'

'Grow up young tender shoot and thrive in the days destined for you; put your hand to the tools of the Pākehā to sustain your physical growth, give your heart to the treasures of your ancestors as and adornment for your head to be displayed with pride, and, give your soul to God, to whom all things belong.'

And if I might be so bold as to say to you Heemi that you embody that whakataukī of Apirana because you have learnt and this is not supposed to be disparaging towards our non-Māori friends here but you have learnt the ways of the Pākehā to sustain your body and to help to sustain your people but you have held true to your Māori heritage as is evidenced by the fact that we are all here today to celebrate this day and I think also, you have retained that spiritual connection to your people, to this land, and to the communities that you serve.

So, heoi anō ēnei whakaaro, ēnei whakaputa kōrero hei a au i te rangi nei, e te rangatira e Heemi. Ka nui te whakahīhī o taku ngākau i tō tūranga hou. Aha-koa ngā piki me ngā heke o te ao, kei konei katoa tātou hei tuara māhau kei roto i ōhau mahi. Nā reira, e hoa, te whanaunga, e te rangatira, anei mātou e mihi atu ki a koe i tēnei rangi tonu. Nā reira, tēnā koe, tēnā koutou, tēnā rawa atu tātou katoa.

And those are things I wished to say to you today Heemi, sir. I swell with pride at your achieving this new position. Whatever the joys or tribulations that await you, we are all here to give you support in the execution of your role.

Therefore my friend, my relation, my chief, we are here to pay our respects. Therefore, greetings to you, greetings to all of you one and all.

WAIATA TAUTOKO

CHIEF JUSTICE WINKELMANN:

I am now going to hand over the control of the proceedings and invite the Chief Judge to reply.

(16:30) REPLY BY HIS HONOUR CHIEF DISTRICT COURT JUDGE HEEMI MAANA TAUMAUNU:

A kāti rā tēnā tātou katoa e ngā iwi o te motu, nau mai, haere mai ki Whāngārā Marae.

[Interpreter: To all the people throughout the land, welcome to Whāngārā.]

Heoi anō rā, kua pau kē ngā mihi atu ki a koutou engari tēnei te Kaiwhakawā Matua mō Te Kōti-ā-Rohe ki Aotearoa nei e mihi nei ki a koutou, nō reira hara- mai i runga i te karanga a Paikea tipua, Paikea taniwha, Paikea tangata.

[Interpreter: Everything that needed to be said has already been said. But as Chief District Court Judge, I welcome you in my new role.]

Heoi anō rā, tēnei e noho nei ki te taha o te Kaiwhakawā Tumuaki, e noho whakaiti nei. Me kī pēnei te kōrero.

[Interpreter: I sit here in all humility beside the Chief Justice.]

CHIEF JUDGE TAUMAUNU:

Āe, me mihi ka tika tuatahi ki tēnei Kahurangi e noho nei ki tōku taha ki te Kaiwhakawā Tumuaki o Te Kōti Mana Nui.

[Interpreter: It's important that I acknowledge Chief Justice Dame Helen Winkelmann of the Supreme Court.]

Me ēnei mihi e whai ake nei ki te kaiwhakawā o Te Kōti Mana Nui Tio Wiremu kei tēnei taha.

[Interpreter: And that I acknowledge the following judges, Justice Joe Williams of the Supreme Court.]

Me te Kaiwhakawā o Te Kōti Pira Dennis Clifford.

[Interpreter: Justice Denise Clifford of the Court of Appeal.]

Me te kaiwhakawā o Te Kōti Teitei Christian Whata.

[Interpreter: Justice Christian Whata of the High Court.]

Te Kaiwhakawā o Te Kōti Take Mahi Bruce Corkill.

[Interpreter: Acting Chief Judge Bruce Corkill of the Employment Court –]

CHIEF JUDGE TAUMAUNU:

Kaiwhakawā Matua o Te Kōti Whānau Jackie Moran.

[Interpreter: Principal Family Court Judge Jackie Moran.]

Te Kaiwhakawā Matua o Te Kōti Taiohi John Walker.

[Interpreter: Principal Youth Court Judge John Walker.]

A kāti rā tēnā tātou katoa e ngā iwi o te motu, nau mai, haere mai ki Whāngārā Marae.

Te Kaiwhakawā Whakarite ā-Motu Lawry Hinton.

[Interpreter: National Executive Judge Lawry Hinton.]

Te Kaiwhakawā Matua Tuarua o Te Kōti Whenua Māori Caren Fox.

[Interpreter: Deputy Chief Judge of the Māori land Court Caren Fox.]

Te Kaiwhakawā Matua o Te Kōti Whakawā Kaimahi o Te Ope Kātua Kevin Riordon.

[Interpreter: Chief Judge of the Court Martial of New Zealand Kevin Riordon.]

Ngā Kaiwhakawā o Te Kōti ā-Rohe, ōku tāina, ōku tuāhine hoki.

[Interpreter: Judges of the District Court of New Zealand, my brothers and sisters.]

Ngā Kaiwhakawā o Te Kōti Whenua Māori.

[Interpreter: Judges of the Māori Land Court.]

Ngā Kaiwhakawā o Ngā Kōti Rangatahi me Ngā Kōti Pasifika, Te Kōti Matariki, Te Kōti Whakapiki Wairua, Te Kōti Tīmatanga Hou me ērā atu o ngā Kōti, e pērā ana te kaupapa. A kia ora tātou.

[Interpreter: Judges of the Rangatahi Court, Pacifica Courts, the Matariki Court, The Alcohol and Other Drug Courts and the New Beginnings and other Specialist Therapeutic Courts.]

Ngā Kaiwhakawā o Te Kōti Taiao.

[Interpreter: Judges of the Environment Court.]

Ngā Kaiwhakawā o Te Kōti Kaitirotiro Tūpāpaku.

[Interpreter: Judges of the Coroners Court.]

The point of that exercise ladies and gentlemen is because although those Māori names are there, they're hardly ever spoken, until today. Can I acknowledge in no particular order, because I don't intend to do any offence to anyone today, but first of all, it might be too late for that, but anyway, Morehu, thank you.

MOREHU NIKORA:

I'm keeping that one ...

CHIEF JUDGE TAUMAUNU:

But actually, you were right, anyway. Seated behind me and beside me are all of the Judges of all of the Courts of New Zealand represented today, and I actually want to acknowledge them for being here, because you can't have a Court sitting without Judges, and I know I was coming, but I wasn't sure

whether everyone else was. And so, I am very grateful to everyone for being here today to celebrate this.

Now whānau, sometimes when you're at an event like this, you have a look at the length of the speech of the person who is making the speech and then you look at your watch, and you may be intimidated but do not worry. Can I acknowledge the Government representative today, the Minister who is here, Kiritapu Allan, tēnā koe. Can I acknowledge the Ministry of Justice officials, Carl Crafar, Acting Secretary for Justice and all of the team that you have brought with you and the way that you have supported this special sitting, tēnā koutou.

Can I thank the Court Staff both from here and afar who have come together today to make this event a very special one, Karauria Ruru, Te Aitanga ā Māhaki, tēnā koe, and koutou ko tō rōpū i haramai.

Welcome to all of the other representatives of the Government agencies who are here today to celebrate this event and the representatives of all the various departments who are here.

I want to acknowledge the support of Te Rūnanga o Ngāti Porou and the support of Selwyn Parata the chair of the rūnanga. He is unable to be here today, but he was well represented during the pōhiri today, and he'll be very proud of the way that Ngāti Porou has been represented today.

I would like to thank the speakers for their kind words, first of all the Chief Justice and the Chief Justice called me an action man and said she did not have a sense of humour. Anyway, wasn't there some other remark about Ken and Barbie. Thank you, Chief Justice, thank you for being here, it is much appreciated for being the Presiding Judicial Officer of this sitting.

This is a once and only occasion I suspect whānau, to have the Chief Justice and the Chief District Court Judge, Members of all of the Courts of the Judiciary of New Zealand here in one place, on the veranda of this whare. This veranda has seen some amazing events over the years.

(1640)

Rikirangi yesterday spoke of a wānanga that was held here that he was only a young man, and I remember the video that was captured of those Kapa Haka experts that were here on that particular occasion and many of you I look around were actually here on that day.

I think about all of our people who have been on this veranda over the years, I think about the way that there were certainly options that were mentioned by Justice Williams about where we hold this sitting, but there really was in my mind only one place and so the appeal to the Supreme Court was over turned by the District Court, that I think is probably the one and only occasion.

Thank you to the Solicitor-General and the very kind comments that have been made by you today, also to the president of the New Zealand Law Soci-

ety, thank you for your kind words and also to my whanaunga and the representative of Ngāti Porou and Te Hunga Rōia Māori, tēnā koe Matanuku.

As you are recounting all of those various times that you have spoken at both my swearing in as a District Court Judge on this particular occasion, and also at my admission there was a remark that I overheard from the Bench, “Was he at your birth as well?” But on a serious note Ma, I think about when you were speaking I was thinking about your father and my father, and how proud they would have been to be here today. I also think about my mother and pay tribute to her, Maire, from the connection that Derek mentioned today, our connection to Ngāi Tahu.

Can I explain briefly the taonga that you saw, right that you saw during the pōhiri perhaps, if you saw them, one of them was mentioned by Derek in the speeches and he mentioned the style of carving for one of those taonga that resembled my grand-father’s style of carving, Moni Taumaunu. That carving was carved by one of his students, Ted Morrel and that taonga was presented to Te Poho o Rawiri Rangatahi Court as a taonga pupuri mauri for that particular Court ki runga i te marae o Te Poho o Rawiri. So, that was the purpose of bringing that taonga today.

The other taonga that you saw me carrying was a tokotoko that was presented to me in Taranaki and I was asked particularly to bring that taonga, to bring Te Atiawa to this particular hui. And the final taonga that was on display today was the waka that you saw up here on the table to my left. That waka was presented to the judges at a hui in Tūwharetoa and although there is a long story I’ll cut it short, that waka when it was presented to me, I saw the opportunity to ask the people who presented it to me to agree that that should be a waka that was dedicated to carry the mauri of the Rangatahi and Pasifika Courts. The Tūwharetoa people agreed with that idea because I said it a bit like this when everyone was there and there wasn’t really much choice not to agree with that idea. They could have but they didn’t because it was a good idea. And so – because I said it was a good idea.

(1645)

And so we took that waka. Those Tūwharetoa elders did the karakia to whakatō the mauri of that particular kaupapa and that was the waka that you saw today that was brought onto the marae. That waka is currently held by Te Poho o Rāwiri Marae, and the kaupapa of that waka is that it will go through all of the various Rangatahi Courts in order of establishment.

The next tono that has been given for that waka is for it to be taken by the Poho o-Rāwiri Rangatahi Court to Manurewa Marae and the date that has been set is Matariki 2020 and they are expecting to receive it.

I think I should note though that Paora Sharples who is here today was suggesting that he would make a tono for that waka here and just bypass Manurewa and go straight to Hoani Waititi marae but I don’t think we can do that because it has already been organised.

But on that note, can I acknowledge all of our Courts who are here from around the motu, all of our kuia, kaumātua who have made a long journey. And that was really one of the things I had to discuss with Justice Williams, the idea that by holding it here at Whāngārā, it would mean that people would have to be committed to come if they were going to come, and have a look around whānau, people are committed to be here and I want to acknowledge that commitment, because this has always been about a kaupapa that is much bigger than any of us, and it is a kaupapa about doing the right thing.

So, our kuia and kaumātua who effectively volunteer their time to assist our rangatahi and our mokopuna who are coming through the Court, I want to just say one thing about this. When that first Court was setup, my father was alive, and I said to him, "We're thinking about taking this Youth Court to the marae." And in his own way and many of our Ngāti Konohi will recognise this, he said to me, "Well, you can't give them any money." I was looking for advice. This is the advice I got. "You can't give them any money and you can't give them their land back." And then he said, "But you can try and give them their reo back," because the reo is freely given.

And so, it was really that sort of thinking that started the Rangatahi Court off, and the underlying philosophy which has been talked about a lot today is "E tipu e rea mō ngā rā o tō Ao." And it is been built on over the years, those ideas Derek,

Nā wai koe?
Nō hea koe?
Nā te aha koe?

By whom do you descend?
Where are you from?
What is your purpose?

Nā wai koe?
Nō hea koe?
Nā te aha koe?

Those are the ideas we are trying to instil in these tamariki mokopuna coming before these Courts. I specifically want to say, "Welcome to our Pacifica Courts from Auckland." I have now set a trap for myself because unless I go right around all the Courts that are here, you will all feel offended, but can I – I cannot do that, and that is beyond me because then I would have to go through every row and make sure I do not miss anyone, and that would be a foolish enterprise, which I am tempted to do. Anyway, but I will not whānau, I will not.

By whom do
you descend?
Where are
you from?
What is your
purpose?

When we talk about Sir Apirana Ngata, I just want to make one mention of the fact that I am wearing the Korowai of Sir Henare Ngata and I want to thank the Ngata family for allowing me to wear this korowai again, because this is the second time I have worn it here. The first-time was when I was appointed a District Court Judge and we held the swearing in at this marae 15 and a half years ago.

What stronger message can we give to ordinary New Zealanders about the direction the District Court must head in. Well, the best message we send is by having this particular special sitting on this marae and recognising the two founding cultures of our nation by having both the bilingual and bicultural cer-

emony and I acknowledge the fact that this is not just my idea. This is an idea shared by all of us by virtue of the fact we are all actually here in the first place.

This appointment as Chief District Court Judge is not just an honour as everyone has mentioned for Ngāti Konohi, it's an honour for all of the tribes of the motu and simply because this will never happen again. There is only one first occasion and this is it. So, kia ora tātou.

But in talking about honour, I also want to be very clear, it is a great responsibility to take on this role and Justice Williams summed it up and so have all the other speakers that this responsibility carries with it a heavy burden and requires 100% commitment. So, whānau in your presence, I accept the challenge and you will have my commitment in this role.

It's funny, I had in my speech, 'applause', 'homai te pakipaki'. More applause? – It's my speech.

I want to share the vision that I have for the District Court while I have this opportunity. As many of you know, I've agreed to take on this role for eight years, eight years is a good time because it's enough time to try and move the Court in the direction of the vision and with a Court that is as large as this one, continual refreshment of leadership is an absolute necessity. So, eight years is a fair time to try and achieve what needs to be done.

95% of the justice that's dispensed in Aotearoa New Zealand happens in the District Court. The statutory role of the Chief District Court Judge first and foremost is to ensure the orderly and efficient conduct of the business of the District Court. That in itself carries with it huge challenges and huge responsibility but in addition to that particular statutory role I want to share with you what I want to focus on over the next eight years.

The focus will be on improving access to justice, on delivering and improving the way we deliver equitable treatment for all people who are affected by the business of our Court and improving the way we delivery procedural and substantive fairness. What does that actually mean?

It's all right, I'll answer that question. It means that when any of our fellow citizens, ordinary New Zealanders who are affected by the business of the District Court, whenever they leave the Court, they leave with a feeling that they have been heard and understood by the Court. They feel that they have had a fair trial or a fair hearing and that is regardless of the actual outcome. What this means is that it is important to recognise that the process or the way that people are treated by the Court is just as, if not more, important than the actual outcome that is reached by the Court.

Ultimately, if this vision is able to be realised across the country from Kaitaia down to Invercargill in all of our District Courts, if people feel that that they have had a fair hearing, then this will enhance the legitimacy of the Court within our communities, those are the communities that we serve and ultimately it will lead to an enhanced respect for the rule of law and ultimately we will be residing in safer communities if that is the result.

I want to conclude this address at this stage simply by returning to thanking my family and the friends that have arrived here from all over the country today. I want to thank my whānau, in particular Ingrid who has now received a new title. You should not have done that really, honestly, because we were having a discussion today and I said at 3.00 pm today, is it 3.00 pm yet?

UNSPECIFIED SPEAKER: (16:55:24)

It's 4.00.

CHIEF JUDGE TAUMAUNU:

Oh dear, okay. Okay, I am wrapping it up, but we had a discussion today and said at 3.00 pm today dear, because that is when I thought this would be finished, but it will have – now be 4.00 pm. You will no longer be able to say anything to me except, “Yes, Sir.” So, I said that to her last night and she said, “Shut up and go to sleep, I’m tired.” And now that she has to say, “Yes, Sir,” I have to say, “Yes, my Queen.”

I want to acknowledge our children, Mana, Meihana, and Piripi who are all here and I thank you for coming. Did you have a choice? Probably not.

My two sisters and their husbands Wai and George, Anakura and Howie, their children and I want to acknowledge my brothers who are not here today, Wiremu and Karaitiana.

I want to acknowledge Ingrid’s parents who are here, John Kawe and Phillip, Ingrid’s brother Tonga, who I saw was here. There may be other whānau here, I want to acknowledge all of them who have arrived, and I want to acknowledge that connection to Tainui Waka through Ingrid, tēnā koutou.

My mum and dad have been acknowledged and when I think about this idea of where this special sitting should have been held, the thought that came to my mind was this marae. I was sworn in on this marae 15 and a half years ago. I have now sworn the oath of the Chief District Court Judge on this marae, and anything other than having this special sitting on this marae would have made it very difficult to front up to the urupā where Dad is over there.

In a serious way, it would have been expected by him, by his generation, and by the kuia and kaumātua who are here today supporting this hui. So, Derek koutou mā, tēnā koutou Ngāti Konohi. That is my final acknowledgement to the people of this marae for hosting this special sitting and for the support that you have given me on such a special day.

Now, I think it might be my last duty at this stage to ask Hone Kaiwai to have our karakia whakakapi and then to adjourn this special sitting after that. Kia ora Matua.

HĪMENE (MĀ TE MĀRIE A TE ATUA)

WAIATA TAUTOKO

KARAKIA WHAKAMUTUNGA (HONE KAIWAI)

CHIEF JUDGE TAUMAUNU:

Mr Registrar, can I now ask that you formally adjourn the Court and can I also indicate that there will be a kai hākari to follow.

(17:03) MR REGISTRAR: (WHAKAKAPI I TE HUI)

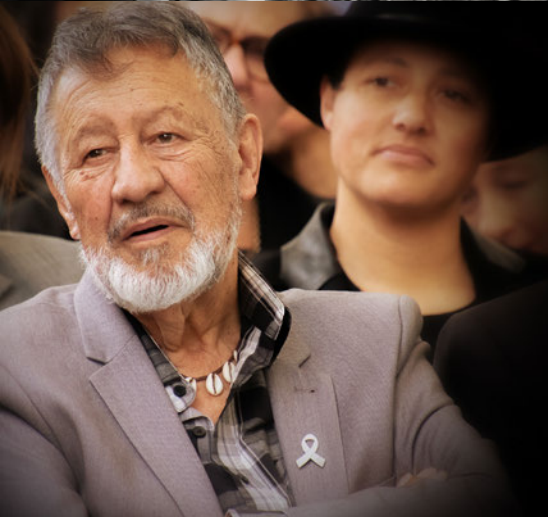
A tēnā tātou. Kua oti tēnei hui motuhake o Te Kōti Takiwā o Te Tai Rāwhiti. Ā, kua whakawātea ngā Kaiwhakawā o te Motu. E tū koa. Please stand.


The special sitting of the Gisborne District Court is now concluded. Their Honours, ngā Kaiwhakawā o te Motu will now retire.

HEARING CONCLUDES: 5.03 PM



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I ROTO I TE KŌTI-Ā-ROHE O AOTEAROA
IN THE DISTRICT COURT OF NEW ZEALAND

I RARO I TE KAUPAPA
Tawhānui ki te Kōti-ā-Rohu o Aotearoa

IN THE MATTER OF


TE OATI A HEHEMI MAANA TAUMAUNU, KAUPĀKAWA MATUA O TE KŌTI-Ā-ROHE
THE OATH OF HEHEMI MAANA TAUMAUNU, CHIEF DISTRICT COURT JUDGE


Te nei a au a **HEHEMI MAANA TAUMAUNU**, e oti nei kia noho pihonga aha, kia rika, kia pono
aka mahi i raro i a Kaitiaki Takekōwhiri Tuarua-Araki me ōna ari tika iho, tamarunga hoki e ai ki Te Ture
o te Hiranga Kaipāhikawā Matua o te Kōti ā-Rohu ki Aotearoa, kia ōka mahi i wāwhānui i ngā
momo āngata kaitiaki i raro i ngā hōu me ngā āhanga o Aotearoa, kia kua e mahi, kia kua e
mai te tūwhiri, te kawhe me te whakano kōwhiri i roto i aku whāwhānui e ai ki Te Ture. Māhau
nei te Aha a au e araki.

I, **HEHEMI MAANA TAUMAUNU**, swear that I will well and truly serve Her Majesty Queen
Elizabeth the Second, Her heirs and successors, according to law in the office of Chief District Court
Judge for New Zealand, and I will do right to all manner of people after the laws and usages of New
Zealand, without fear or favour, affection or ill-will. So help me God.

He nei a au i te nei i mau i a au,
te marau o Whāngāriki-āwhāiri
Tuarua-mai-a-Araki, i tōti i te
te kaitiaki me ōna ari tika i te
Whāngāriki-Nuku i te tau 2019

The above oath was duly tendered by
and taken before me at Whāngāriki, New Zealand,
Gisborne this 19th day of October 2019.


Hehemi Maana Taumaunu


Kaitiaki Helen Winkelmann, Kaipāhikawā Tuarua o Aotearoa
Dame Helen Winkelmann, Chief Justice of New Zealand