OFFICIAL

BEFORE THE WAITANGI TRIBUNAL WAI no 654 & WAI 1040

Concerning **THE TREATY OF WAITANGI ACT 1975**

And of a claim by **Edrys Matenga Armstrong** on behalf of herself and the descendants of **Matire Toha** of **Ngati Rahiri KI Waitangi** hapu of **NGA PUHI** relating to constitutional rights of sovereignty and self determination in conjunction with the rights on ongoing exercise of Tikanga within the tribal territory of **NGATI RAHIRI KI WAITANGI of NGA PUHI, confederation,** as kaitiaki of the taonga of the Tomata Mohi, the Whakaputanga and Tiriti

STATEMENT OF EVIDENCE

REVEREND DONALD GLENNIE, MINISTER AND THEOLOGIAN OF NORTHCOTE

DATED 14th day of May 2010

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28 MAY 2010
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WELLINGTON

I REVEREND DONALD GLENNIE, Minister and Theologian of Northcote, says as follows:

1. I was formerly a Professor at Knox Theological College in Dunedin for 7 years I have been a Minister for over 57 years. I have a Master of Arts from Otago University.

2. I set out below the fundamentals of Pilate's position, and the sequence of events of the trial of Christ, and the way this indicated his functions and role. I attach extracts from the Gospels relating to the trial of Christ.

Duties of the governor

3. The governor of any Roman province had many tasks to carry out during his administration.

4. Firstly, he was responsible for taxation and financial management. Depending on the basis of his appointment, he was either the Emperor's personal agent, or the Roman Senate's financial agent, and had to supervise the local authorities, the private tax collectors, and levy taxes. A governor could mint coins and negotiate with wealthy institutions such as temples and private money-lenders that could advance money. The governor was also the province's chief accountant. He inspected the books of major cities and various operations as well as supervising large-scale building projects throughout the province. He would also need to keep the peace between countries

5. Aside from these financial duties, the governor was the province's chief judge. The governor had the sole right to impose capital punishment, and capital cases were normally tried before him. To appeal a governor's decision necessitated travelling to Rome and presenting one's case before either the Praetor Urbanus, or even the Emperor himself, an expensive, and thus rare, process. An appeal was unlikely to succeed anyway, as a governor wouldn't generally take the chance of convicting someone

contrary to the Emperor's wishes. The governor was also supposed to travel across his province to administer justice in the major towns where his attention was required.

6. Finally, and most importantly, he commanded the military forces within the province. In the more important provinces, this could consist of legions, but elsewhere, there were only auxiliaries. As a part of his standing orders the governor had the authority to use his legions to stamp out organized criminal gangs or rebels in the area without need for the Emperor's or Senate's approval.

7. Every governor had at his disposal a diversity of advisors and staff, who were known as his comites (Latin for "companions"); the number of these depended on the governor's social standing and rank. These comites would serve as the governor's executive council, with each supervising a different aspect of the province, and assisting the governor in decision making. In the provinces with a significant legionary presence, the governor's second-in-command was usually a quaestor, a man elected in Rome and sent to the province to serve a mainly financial role, but who could command the military with the governor's approval. In other provinces, governors themselves appointed non-magistrate prefects or procurators to govern a small part of the province and act as their second-in-command

8. The stories which they would have been familiar with would have included the Easter story, and in particular the trial of Christ. This story was relevant as it is where a Governor (kawana) is undertaking his administrative function kawanatanga.

9. Trial of Christ, has when analysed an interesting structure, it relates to three Crimes. The first was the blasphemy of stating that Christ was the son of God, this was a matter for the Court of the Priests. The Priests reported to Pilate the second offence that Christ had advocated non payment of Roman Taxes, a crime against the Roman administration, to

be tried by the Roman Governor. The third crime was that he said he was King of the Jews, this was a secular matter for Herod as the King of Judea, as he was from Judea.

10. There were three Trials, before three potential judges Ciaiphas, Pilate, Herod, and three Jurisdictions, Religious, Roman, Secular(Judean). Herod waived his jurisdiction and returned Christ to Pilate.
11. In the Religious Trial, the Priests determine that blasphemy has occurred and he declared himself to be son of God.
12. In the Roman Trial, the complaint was that Christ had incited refusal to pay tax to Emperor. Pilate found him not guilty.
13. Pilate sent Christ to Herod as he was a Judean.
14. In the secular Jewish Trial, the crime of Saying King of the Jews was a crime against Herod's secular government. Herod for his own reasons deferred to Pilate.
15. Pilate felt obliged to carry out execution on behalf of the priests.
16. The reason for Antipas' involvement has been debated. Some commentators believe the normal legal procedure of the early Roman empire was for defendants to be tried by the authorities of their home provinces. Others have concluded that trials were generally based on the location of the alleged crimes, but that there was a possibility of referral to a province of origin in special cases. If Pilate was not required to send Jesus to Antipas, he may have been making a show of courtesy to the tetrarch and avoid the need to deal with the Jewish authorities himself. When Jesus was sent back, Pilate could still have represented Antipas' failure to convict as support for his own view (according to Luke) that Jesus was not guilty of a capital offence, thus allowing him to avoid responsibility for Jesus' execution.

17. This first charge of perverting our nation, was offence of being a false prophet, hence a religious charge. Most likely Pilate didn't want to deal with such a charge—leaving it up to the religious leaders.

18. The second charge, "forbidding us to pay taxes to the emperor," now one would think that such a charge may have been taken seriously by Pilate.

19. The third charge, his claim that he was the Messiah-king, Pilate does pick up on this third charge, and asks Jesus if it is true. Jesus gives him a rather thought provoking, ironic, ambiguous answer: "You say so." Jesus' accusers continue, this time making the charge that Jesus stirs people up by his teaching throughout Judea and Galilee. .

20. When Pilate hears the word Galilee, he then tries to avoid the issue and sends Jesus to Herod giving him the chance to deal with a citizen under his jurisdiction.

21. However, the silence of Jesus before Herod seems to be one of the factors preventing Herod from pursuing any charges against him. So Herod, ironically, passes the parcel back to Pilate. Although we are told that Herod had treated Jesus with contempt and mocked him. It seems in this mistreatment of Jesus, Pilate and Herod became friends.

22. So, once again Jesus is brought before Pilate. This time Pilate clearly states before the Jewish leaders and people that Jesus is innocent of the charges made against him, both he and Herod found him innocent. He then offers to have him flogged and released. The flogging may have been offered as a deterrent to cause trouble in the future, as well as a display of Pilate's power and authority as the Roman prefect/Governor.

23. What are the features of Pilate's power that would have been clear to the missionaries and careful students of the texts

    - Pilate was subordinate to the Emperor, some would be aware that he reported to the Syrian Governor .
    - Pilate had judicial functions and rights to collect tax.

- Pilate controlled Roman armed forces and his principal role was maintenance of law and order, no matter what.
- Pilate had power of life and death
- Pilate respected and helped administer local law
- Pilate operated in conjunction with parallel local indigenous government in the form of both priests and Kings.
- Pilate would judge upon issues at the request of the priests or king
- Pilate did not make laws
- Pilate did enforce the existing laws of both the local powers and those specific laws of Rome that applied
- Pilate had troops who could enforce his orders, or upon request the order of other courts.
- Pilate would protect the country from foreign invasion or incursion.

24. The evidence is that there were substantial conversation with the missionaries prior to signing the Treaty Whaka Nene had long conversations with Hobbs the Wesleyan missionary. Mr Ward makes reference to the special status that he had among the missionaries with respect to Biblical and Rangatira status.

25. Hobson explicitly thanks Hobbs in a subsequent letter for his role.

26. Precise records of those conversations are not available. The Easter story and the trial of Christ is one of the important stories in Christian teaching.

27. One can but speculate as to the extent of parallel analysis the Christian Rangatira would undertake.

28. It would seem natural that a political figure such as a chief would analyse the powers and processes of government as they unfolded within an

account of events from a foreign land. There was great curiosity as to methods of government practiced in other parts of the world.

29. The issue of citizenship is important in comparing Pax Britannica with Pax Romana.

30. The rights available to individual citizen of Rome varied over time, according to their place of origin, and their service to the state. In general terms the possible rights available to citizens with whom Roman law addressed are:

31. Jus suffragiorum: The right to vote in the Roman assemblies.

32. Jus honorum: The right to stand for civil or public office.

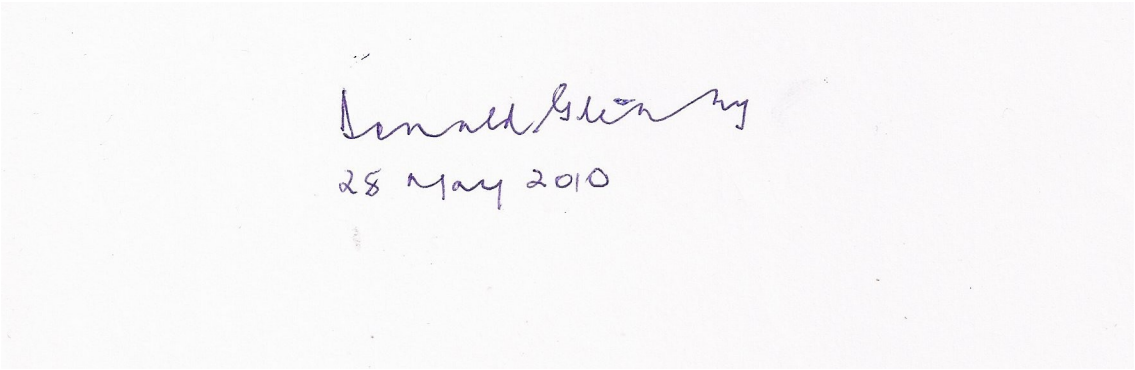
33. Jus commercii: The right to make legal contracts and to hold property as a Roman citizen.

34. Jus gentium: The legal recognition, developed in with the growing international scope of Roman affairs, and the need for Roman law to deal with situations between Roman citizens and foreign persons. This compares with exactly the issues in pre Treaty New Zealand. The jus gentium was therefore a Roman legal codification of the widely accepted international law of the time, and was based on highly developed commercial law of the Greek city-states and of other maritime powers.[2] The rights afforded by the jus gentium were considered to be held by all persons, regardless of citizenship.

35. Jus migrationis: The right to preserve one's level of citizenship upon relocation to a polis of comparable status. For example, members of the cives romani (see below) maintained their full civitas when they migrated to a Roman colony with full rights under the law: a colonia civium Romanorum. Latins also had this right, and maintained their jus Latii if they relocated to a different Latin state or Latin colony (Latina colonia). This right did not preserve one's level of citizenship should one relocate to a colony of lesser legal status; full Roman citizens relocating to a Latina

colonial were reduced to the level of the jus Latii, and such a migration and reduction in status had to be a voluntary act.

36. The right of immunity from some taxes and other legal obligations, especially local rules and regulations.[3]
37. The right to sue in the courts and the right to be sued.
38. The right to have a legal trial (to appear before a proper court and to defend oneself).
39. The right to appeal from the decisions of magistrates and to appeal the lower court decisions.
40. A Roman citizen could not be tortured or whipped, nor could he receive the death penalty, unless he was found guilty of treason.
41. If accused of treason, a Roman citizen had the right to be tried in Rome, and even if sentenced to death, no Roman citizen could be sentenced to die at the cross. (Despite being found guilty of the same crime, Paul of Tarsus and Simon Peter faced different fates. Paul was beheaded, while Peter, not being a Roman citizen, was whipped and then crucified.)



Extracts form King James Bible Relating To Pilates Activities

Mark chapter 14 Verses 53-65

[53]And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

[54]And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

[55]And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

[56]For many bare false witness against him, but their witness agreed not together.

[57]And there arose certain, and bare false witness against him, saying,

[58]We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

[59]But neither so did their witness agree together.

[60]And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

[61]But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

[62]And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

[63]Then the high priest rent his clothes, and saith, What need we any further witnesses?

[64]Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

[65]And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

Matthew 26:57-68 (King James Version)

[57]And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

[58]But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

[59]Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

[60]But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

[61]And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

[62]And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

[63]But Jesus held his peace, And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

[64]Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

[65]Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

[66]What think ye? They answered and said, He is guilty of death.

[67]Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

[68]Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

Luke 22:63-71 (King James Version)

[63]And the men that held Jesus mocked him, and smote him.

[64]And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

[65]And many other things blasphemously spake they against him.

[66]And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

[67]Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

[68]And if I also ask you, ye will not answer me, nor let me go.

[69]Hereafter shall the Son of man sit on the right hand of the power of God.

[70]Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

[71]And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Luke 23

[1]And the whole multitude of them arose, and led him unto Pilate.

[2]And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

[3]And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

[4]Then said Pilate to the chief priests and to the people, I find no fault in this man.

[5]And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

[6]When Pilate heard of Galilee, he asked whether the man were a Galilaean.

[7]And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

[8]And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

[9]Then he questioned with him in many words; but he answered him nothing.

[10]And the chief priests and scribes stood and vehemently accused him.

[11]And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

[12]And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

[13]And Pilate, when he had called together the chief priests and the rulers and the people,

[14]Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

[15]No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

[16]I will therefore chastise him, and release him.

[17](For of necessity he must release one unto them at the feast.)

[18]And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

[19](Who for a certain sedition made in the city, and for murder, was cast into prison.)

[20]Pilate therefore, willing to release Jesus, spake again to them.

[21]But they cried, saying, Crucify him, crucify him.

[22]And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

[23]And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

[24]And Pilate gave sentence that it should be as they required. [13]And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

[14]Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

[15]And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

[16]But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

[17]Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

[18]And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

[19]The high priest then asked Jesus of his disciples, and of his doctrine.

[20]Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

[21]Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

[22]And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

[23]Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

[24]Now Annas had sent him bound unto Caiaphas the high priest.

[25]And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

[26]One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

[27]Peter then denied again: and immediately the cock crew.

[28]Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

[29]Pilate then went out unto them, and said, What accusation bring ye against this man?

[30]They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

[31]Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

[32]That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

[33]Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

[34]Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

[35]Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

[36]Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

[37]Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

[38]Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

[39]But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

[40]Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

John 18 (King James Version)

John 18

[1]When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

[2]And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

[3]Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

[4]Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

[5]They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

[6]As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

[7]Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

[8]Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

[9]That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

[10]Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

[11]Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

[12]Then the band and the captain and officers of the Jews took Jesus, and bound him,

[13]And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

[14]Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

[15]And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

[16]But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

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[20]Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

[21]Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

[22]And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

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[32]That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

[33]Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

[34]Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

[35]Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

[36]Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

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[40]Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

The phrase appears in the New Testament Book of Revelation 5:5; "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

The **seven seals** is a concept of Christian eschatology, which comes from the Book of Revelation in the Christian Bible, where a book with seven seals is described in Revelation 5:1. The seven seals were opened by the Lion of Judah. New Testament Book of Revelation 5:5; "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof". Judah was usually the kingdom given to the Crown Prince of Israel. Jesus in Christian traditions is the King of Kings, not the Crown Prince. The Lion of Judah is a deliberate direct reference to a worthy Prince "Of the Blood of Christ". The seven seals were opened, one by one, by the Lamb. Revelation 5:6; "And behold, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.". Revelation 6:1; "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see."

Revelation 5 (King James Version)

Revelation 5

[1]And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

[2]And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

[3]And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

[4]And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

[5]And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

[6]And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

[7]And he came and took the book out of the right hand of him that sat upon the throne.

[8]And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

[9]And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

[10]And hast made us unto our God kings and priests: and we shall reign on the earth.

[11]And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

[12]Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

[13]And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

[14]And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

Revelation 5

[1] A i kite ano ahau i te ringa matau o tera e noho ra i runga i te torona, he pukapuka kua oti te tuhituhi a roto, a tua hoki, he mea hiri ki nga hiri e whitu.

[2]A i kite ahau i tetahi anahera kaha e karanga ana, he nui te reo, Ko wai e tika ana hei whakatuwhera i te pukapuka, hei wawahi i ona hiri?

[3]A kihai i taea e tetahi i te rangi, i te whenua ranei, i raro ranei i te whenua, te whewhera i te pukapuka, te titiro ranei ki reira.

[4]Na nui atu toku tangi, no te mea kihai i kitea tetahi e tika ana hei whewhera i te pukapuka, hei titiro iho ranei ki reira:

[5]Na ka mea mai tetahi o nga kaumatua ki ahau, Kaua e tangi, na, kua riro te wikitoria i te Raiona o te hapu o Hura, i te Putake o Rawiri, mana e whakatuwhera te pukapuka, e wawahi ona hiri e whitu.

[6] A i kite ano ahau, na, i waenganui o te torona, o nga mea ora hoki e wha, i waenganui ano hoki o nga kaumatua, he Reme e tu ana, te ahua kei to te mea i whakamatea, e whitu ona haona, e whitu nga kanohi; ko nga Wairua e whitu enei o te Atua, kua tonoa nei puta noa i te ao.

[7]Na ka haere atu ia, ka tango i te pukapuka i roto i te matau o tera e noho ra i runga i te torona.

[8]A, no ka tango ia i te pukapuka, ka hinga iho nga mea ora e wha, me nga kaumatua e rua tekau ma wha, ki te aroaro o te Reme, he hapa i tetahi, i tetahi o ratou, me nga oko koura ki tonu i nga mea kakara, ko nga inoi era a te hunga tapu.

[9]Na ka waiata ratou i te waiata hou, ka mea, Pai tonu koe hei tango i te pukapuka, hei wahi i ona hiri: i whakamatea hoki koe, a hokona ana matou e koe hei hunga ma te Atua ki ou toto, i roto i nga hapu, i nga reo, i nga huihuinga tangata, i nga i wi katoa;