OFFICIAL

BEFORE THE WAITANGI TRIBUNAL WAI r

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

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Waitangi Tribunal
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STATEMENT OF EVIDENCE

WAIOHAU TE HAARA, Maori Theologian of Paihia

DATED 14th day of May 2010

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I BISHOP WAIOHAU TE HAARA, Maori Theologian of Paihia, says as follows:

I was formerly Bishop of Taitokerau. I have been a member of the ministry for x years. I am familiar with the Maori ecclesiastical traditions, and the Bible in both Maori and English. The Bible and the Treaty are inextricable linked and Maori treat the Treaty as a covenant with God and the Crown, Her Majesty the Queen personally. This is reflected in that there is a Maori tradition that the treaty will only be honoured when a person comes with the Treaty in one hand and the Bible in another.[1]

The context of the Treaty

Covenant

The Treaty is often referred to as a covenant. Maori treat this covenant as being a form of combination of the two general meanings.

covenant, compact, concordat (a signed written agreement between two or more parties (nations) to perform some action)

covenant ((Bible) an agreement between God and his people in which God makes certain promises and requires certain behavior from them in return)

This arises from the special position that the Queen had as head of the Church of England. It is worth noting that the strongest advocates for the Treaty were among the Anglican Rangatira. (specifically Patuone and Whaka Nene)

Both cultures had elements that the power/mana of the leaders were derived from God/Gods. Although the divine rights of kings was no longer accepted there was a residual element that the regal authority was god given.

Some of the symbolism within the coronation ceremony for British monarchs, in which they are anointed with Holy oils by the Archbishop of Canterbury.

[1] Ko te Paipera tapu ki tetahi ringa ko te Te Tiriti O Waitangi ki tetahi ringa
The Holy Bible in one hand and Te Tiriti O Waitangi in the other hand

Personal relationship to Crown

The Rangatira had the sense that the relationship was very personal and direct with the Monarch and his/her descendants (Hariru Wikitoria 1863-4)[2]. Maori over time became increasingly perturbed as access to the Monarch was restricted and powers devolved from the Monarch or his direct representatives.

It is interesting for example the way the missionary Hobb's who was highly involved in the treaty discussions with Maori, and one of the better linguists, was greatly distressed when the administration of dealing with Maori land was taken from the Governor to the local administration.

The meaning of the Treaty as it was signed needs to be understood in the context of the other written documents known to Maori in Maori. These documents among the original signatories in 1840 would have been limited to the Bible and the Whakaputanga[3].

The Bible and the missionaries had a considerable impact upon Maori and certain Rangatira such as Patuone and Tamati Whaka Nene, who were early converts to Christianity, and remained close to the missionaries in this period.

The authors of the Treaty and its translation were missionaries or deeply religious men conversant with the Bible in an everyday sense. These same people had been directly involved in the production of Whakaputanga. In addition they would have all been familiar with the nature of the ancient world and saw Rome as a parallel to the British Empire[4].

[2] And not to Yield William Jenkins
[3] Parkinson
[4] Parkinson

The only common belief system between the Europeans and Maori was Christianity. The common written vessel for that shared belief system was the Bible. The New Testament was of particular importance in that in 1837 five thousand copies of the Maori translations had been printed and distributed from Paihia.[5]

To communicate concepts not common to each others cultural and world outlook there is a need to look for parallels or analogies in that which is a common belief system, Christianity. When looking to express matters in writing, The Bible was that meeting point.

As Colenso put it on the day of the Treaty[6]

"Mr. Colenso: "Yes; and that is the very thing to which I was going to allude. The missionaries should do so; but at the same time the missionaries should explain the thing in all its bearings to the Natives, so that it should be their own very act and deed."

Whakaputanga

The new word kawanatanga had been used in Whakaputanga.

> a ka mea hoki e kore e tukua e matou te wakarite ture ki **te tahi hunga ke atu,** me te tahi **Kawanatanga** hoki kia meatia i te wenua o te wakaminenga o Nu Tireni
>
> *and we also say that we will never give over law-making power to **any other persons** or any other **governing** body to be spoken of in respect the land of the Confederation.* [7]

The sense of Kawantanga (other governing body), is a person or body exercising specific governmental powers, a person or body who is a subordinate

[5] Parkinson Maoris publications
[6] Colenso Authentic Account of Treaty of Waitangi
[7] Whakaputanga Busby translation, Margaret Mutu Humpty Dumpty article

functionary, a person with a defined authority, an administrator. The power here is clearly not omnipotent, or all powerful, but merely a small element of the overall process of government.

The subordinate nature of the power compares with the earlier article of the Whakaputanga that describes higher levels of authority in terms of mana, kiingitanga, and tino Rangatiratanga.

2.1 **Ko te Kingitanga ko te mana i te wenua o te wakaminenga o Nu Tireni**

> ***The kingly authority is the ultimate political power, authority and control of the land of the Confederation of New Zealand***
>
> **All sovereign power and authority within the territories of the United Tribes of New Zealand** [8]

2.2 ka meatia nei **kei nga Tino Rangatira anake i to matou huihuinga**

> *and is said here to lie* ***only with the paramount chiefs at our meeting***
>
> is hereby declared to reside **entirely and exclusively in the hereditary chiefs and heads of tribes in their collective capacity,**

Kiingitanga in this sense is obviously pre the 1860s movement and relates in my opinion to the aggregation of all tino Rangatiratanga exercised in the country.

This analysis is generally supported in used of the word for ruler and power/authority in both the Bible and the prayers used.

Kawana and Kawanatanga in the Bible

Those words kawana or kawanatanga are used in about 160 verses of the Bible.

The term is most frequently used to be mean governor. It is also used to mean deputy, or lieutenant. Kawantanga is used for province. The nature of authority is in the sense of a subordinate to a higher king, ruler or other official. The power is constrained by geography and authority. It clearly is not the absolute of sovereign power, but an element of sovereignty or qualified sovereignty.

[8] Ibid 5

Attached is a complete set of extracts. Below are a set of the more illustrative quotes where the terms are used in a comparative context.

51. **Esther 3:12**
    Katahi ka karangatia nga karaipi a te kingi i te marama tuatahi, i te tekau ma toru o nga ra o taua marama, a ka tuhituhia nga mea katoa i whakahaua e Hamana ki nga **kawana** a te kingi, ratou ko nga **kawana** iti o tenei **kawana**tanga, o tenei **kawana**ta nga, ki nga **rangatira** hoki o tenei iwi, o tenei iwi; ki tenei **kawana**tanga, ki tenei **kawana**tanga, he mea whakarite ki to reira reo; i tuhituhia i runga i te ingoa o Kingi Ahahueruha, hiri rawa ki te mowhiti o te kingi.
    Esther 3:11-13 (in Context) Esther 3 (Whole Chapter)

[12]Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's **lieutenants**, and to the **governors** that were over every **province**, and to the **rulers** of every people of every **province** according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

Note the relative superiority of the term Rangatira and the subordinate nature of the kawana within the extract emphasizing the hierarchy of terms.

52. **Esther 8:9**
    Katahi ka karangatia nga karaipi a te kingi i taua wa, i te toru o nga marama, ara i te marama Hiwana, i te rua tekau ma toru o nga ra o taua marama; a ka tuhituhia nga mea katoa i whakahau ai a Mororekai ki nga Hurai, ki nga **kawana**, ratou ko nga **kawana** iti, ko nga rangatira ano o nga **kawana**tanga, o Inia mai ano a tae noa ki Etiopia, kotahi rau e rua tekau ma whitu nga **kawana**tanga; ki tenei **kawana**tanga, ki tenei **kawana**tanga, he mea whakarite ki ta ratou tuhituhi; ki tenei iwi, ki tenei iwi, he mea whakarite ano ki to ratou reo; ki nga Hurai ano, he mea whakarite ki ta ratou tuhituhi, ki to ratou reo.
    Esther 8:8-10 (in Context) Esther 8 (Whole Chapter)

[9]Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the **lieutenants**, and the **deputies** and **rulers** of the **provinces** which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

Note the subordinate nature of the authority decribed, deputies, lieutenant, and provincial governors.

53. **Esther 9:3**

A, ko nga rangatira katoa o nga **kawana**tanga, me nga **kawana**, me nga **kawana** iti, me nga kaimahi i te mahi a te kingi, i awhina i nga Hurai; no te mea kua tau te wehi o Mororekai ki a ratou.
Esther 9:2-4 (in Context) Esther 9 (Whole Chapter)

3And all the rulers of the **provinces**, and the **lieutenants**, and the **deputies**, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

Note the absence of a variety of words to describe various types of official of a subordinate nature but that the subordinate nature of kawanatanga is clear.

54. **Isaiah 22:21**

Ka whakakahuria ano ia e ahau ki tou kakahu, ka whakakahangia hoki ki tou whitiki, ka hoatu ano tou **kawana**tanga ki tona ringa: a hei matua ia ki nga tangata o Hiruharama, ki te whare ano o Hura.
Isaiah 22:20-22 (in Context) Isaiah 22 (Whole Chapter)

21And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy **government** into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

Note the powers are bestowed by those that have the power, and that the power relates to a limited area.

55. **Jeremiah 51:57**

Na ka whakahaurangitia e ahau ona **rangatira**, ona tangata whakaaro nui, ona **kawana**, ona **ariki,** ona marohirohi hoki; a ka moe ratou i te moe roa, te korikori, e ai ta te Kingi, ko tona ingoa nei ko Ihowa o nga mano.
Jeremiah 51:56-58 (in Context) Jeremiah 51 (Whole Chapter)

57And I will make drunk her **princes**, and her wise men, her **captains**, and her **rulers**, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts.

Although not exclusively the term used for ruler the word normally is Rangatira, in this instance they used ariki. If kawanatanga is used it is for a subordinate lower tier form of rule. The kawana is subject or subordinate to the Rangatira, who in this instance is a prince. A prince as we know can be a ruler.

Kawanatanga first principles

The literal translation of kawanatanga is governorship, or governor's powers. On a first principles basis kawanatanga could be explained by the analogy or example. Maori had been exposed to two forms of governorship, that practiced by Gipps in New South Wales, which had been firmly and broadly rejected in numerous speeches by the Rangatira, and that found in the Bible. I also refer to the evidence of Dr Jones. The example of Pilate as a governor was the clearest and most detailed in the Bible. Pilate is the only governor whose activities are addressed in detail showing the actual functions undertaken. The functions exercised had many appealing features to Maori. The features of Kawana Pilate will be discussed in detail latter, but suffice to say that it showed parallel undertaking of the administration of law, as compared to the making of law which the Tiriti signatories had already allocated to the Whakameininga.

Prayers and Power

Other places where terms of Power are used Prayer Book

This hierarchy can also be seen in other uses of mana, rangatiratanga, and ariki in the Bible and the prayer book.

XXXVII. *Mo nga Kai-whakahaere Ture.*

KEI te Kuini te **tino mana ki te Kingitanga** o Ingarani, ki era atu whenua hoki ona; ko ia hoki te tino Kaiwhakahaere Ture mo nga tautohetohe katoa a nga tu tangata katoa o tona Kingitanga, a te iwi, a nga Minita hoki o te Hahi: kahore he mana o tetahi tangata iwi ke e eke mai ki runga ki a ia, kahore hoki e tika kia eke mai.

I te mea e kiia nei ko te Kuini te tino Kaiwhakahaere Ture, (e whakahengia nei tenei ki e etahi tangata whakapae) kahore e tukua ka o matou Kangatira te minitatanga o ta te Atua Kupu, o nga Hakarameta ianei; kua marama rawa hoki tenei i nga Whakahau i whakapuakina i mua ake nei e to tatou Kuini, e *Erihapeti*; engari ko taua mana anake, e kite nei tatou i roto i nga Karaipiture tapu, i tukua i nga wa katoa e te Atua ra ano ki nga Kingi karakia katoa; ara ko te whakahaere ture mo nga tu tangata katoa i tukua nei e te Atua ki a ratou, mo te iwi, mo nga tohunga karakia hoki; ko te pehi hoki ki te hoari i nga tangata whakakeke, tutu.

Kahore he mana o te Pihopa o Roma ki tenei Kingitanga o Ingarani.

E ahei ano i nga Ture o te Kingitanga te whakamate i te tangata Karaitiana mo etahi hara nanakia.

He mea tika i te mea e whakahaua ana e **te Rangatira** kia mau patu te Karaitiana, kia ura ano ki te whawhai.

E To Matou Matua The Lord's Prayer 1830s translation

E to matou Matua[1] i te rangi Kia tapu[2] tou Ingoa[3] Kia tae mai tou rangatira-tanga[4].	Our Parent in the spirit world Sacred is your Name Bring us Your Chiefly rule;	*Our Father which art in heaven, Hallowed be thy name. Thy kingdom come,*
Kia meatia[5] tau e pai ai ki runga ki te whenua, kia rite ano ki to te rangi.	May it happen in the way that is to You, good; may it happen on earth in the same way as in spirit world.	*Thy will be done in earth, as it is in heaven.*
Homai ki a matou aianei he taro[6] ma matou mo tenei ra.	Give us now the food we need this day.	*Give us this day our daily bread.*
Murua[7] o matou hara	Strip us of our sins;	*And forgive us our debts, as we forgive our debtors.*
Me matou hoki e muru nei i o te hunga[8] e hara ana ki a matou.	Give us back what we have lost; so that we, the slaves of sin, may be with you again.	*And lead us not into temptation,*
Aua hoki matou e kawea kia whaka-waia;[9]	Do not lead us into temptation;	
Engari whaka-orangia[10] matou, i te kino:	May we be whole, away from things evil;	*but deliver us from evil:*
Nou hoki te rangatira-tanga, te kaha, me te kororia,	Through your chiefly position, is the power and the glory.	*For thine is the kingdom, and the power, and the glory,*
Ake, ake, ake. Amine.	Forever and ever Amen	*for ever. Amen*

Rangatira and Christianity

Most of the leading Chiefs who promoted the Treaty were Christian. Those that were not Christian would have some knowledge of the teaching and certainly the more important stories. Maori especially in the North had been exposed to Christianity for many years. Patuone and Whaka Nene for example were christened in 1833. The latter having his niece and other young relations educated by the missionaries. Missionary practice required at least two years of teaching prior to christening. Maori saw many common features of their systems of law to that operated as described in the Bible, especially the Old Testament. The law recorded in the early books of the Bible are those applicable to a tribal society not dissimilar to Maori. A society like the Biblical Israelites both had been migratory, and did not have an established penal system, but did have established settlements, and complex society with substantial division of labour. This meant that many of the laws expressed in the Bible had a parallel in Tikanga.

In 1837 five thousand of copies of the New Testament in Maori were printed in Pahia and distributed, indicating both widespread literacy and familiarity with the Bible among Maori in the Bay of Islands by 1840. This compares to the total NZ Maori population of 100,000. Although not all were immediately distributed a substantial number of books would have been in circulation in the Bay of Islands area.

Some of the laws relating to land dealings beyond the hapu had strong parallels in the Judaic law of jubilee, where tribal land reverted to the tribe in the jubilee year. This has strong parallels in the nature of tuku whenua.

Patuone and Whaka Nene are recorded as having extensive conversations with the missionery Hobbs. Hobson subsequently wrote to Hobbs thanking him for his intervention with the Rangatira to convince them to sign.

No records exists as to the conversations. There is however traditions that Pontius Pilate was a model for the extent of kawanatanga.

That according to Heke Pokai and Ngamanu Henry Williams and Busby explained to the Rangatira that Kawanatanga mean't and was:

> " he matua Kawana i runga i te aroha"
> "a parent Governor on the basis of love"

I te po mua atu i te hainatanga ka patai Nopera Panakareao kia whakamaramatia mai kia ratou nga kupu o te Pukapuka o Rewitikohu. Upoko rua tekau ma rima rarangi rua tekau ma toru ki te rua tekau ma waru.
The night before the signing Nopera Panakareao asked for an explanation of the scriptures at the Book of Leviticus Chapter 25 verses 23 to 28.

Kawana Pilate a perfect constitutional model for Treaty Partnership

I refer to the evidence of Reverend Glennie, as to the role of Roman Governors and the powers they exercised. I concur with his understandings and analysis.

The stories which would have been familiar to Patuone and Whaka Nene and leading Rangatira would have included the Easter story, and in particular the trial of Christ. This story was relevant as it was where a Governor (kawana) was undertaking his administrative function kawanatanga.

Trial of Christ, has when analysed an interesting structure, it relates to three Crimes 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 that Christ had advocated non payment of Roman Taxes, a crime against the Roman administration, to be tried by the Roman Governor. The crime that he said he was King of the Jews was a secular matter for Herod as the King of Judea, as he was from Judea.

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.

The parallel for the missionery and Maori would have been clear. It is a model for Queens Law and Tikanga to be practiced in parallel:

- Pilate/Hobson the ultimate authority for death
- Pilate exercised no legislative power
- Pilate controlled troops to enforce local and Roman verdicts
- Pilate controlled troops to protect the country from foreign interference;
- Pilate deferred to local law and assisted in its enforcement

What are the features and parallels that Maori found appealing in the practice of kawanatanga in the Bible

- Pilate like Hobson was subordinate to the Queen/Emperor .
- Pilate had judicial functions and rights to collect tax
- Pilate had power of life and death
- 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, which would not have caused friction between the Tribes (Ancient Judea or New Zealand)
- Pilate would protect the country from foreign invasion or incursion.

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.

Hobson on Treaty Day relies on Missioneries

Mr. Colenso: "True, your Excellency; but the Natives are quite children in their ideas. It is no easy matter, I well know, to get them to understand--fully to comprehend a document of this kind; still, I think they ought to know somewhat of it to constitute its legality. I speak under correction, your Excellency. I have spoken to some chiefs concerning it, who had no idea whatever as to the purport of the treaty."

"The missionaries should do so; but at the same time the missionaries should explain the thing in all its bearings to the Natives, **so that it should be their own very act and deed**"

- William Hobson at Waitangi (emphasis added)

Hobson's objectives from Normanby Instructions

Ensure control of strategic resources for the Navy, spars, flax, whale oil do not pass to foreign powers

Ensure order with respect to European inhabitants and visitors to Nu Tireni

Control and regulate the process of settlement.

Limit resources required to undertake these objectives.

In Colenso's report of his opening statement, his objectives are consistent with gubernatorial/magisterial power.

"Her Majesty the Queen asks you to sign this treaty, and so give her that power which shall enable her to restrain them.

Missionery and Maori and the Treaty

1. 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.

2. Hobson explicitly thanks Hobbs in a subsequent letter for his role.
3. 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.
4. One can but speculate as to the extent of parallel analysis the Christian Rangatira would undertake.
5. 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.
6. The issue of citizenship is important in comparing Pax Britannica with Pax Romana.

Translation

Negotiation Process

Williams joined the Rangatira during the evening prior to the Treaty. There was discussion about the terms. He took the Maori draft with him. The drafts have been lost and the only version remaining is the final form.

The discussions went on for a long time on the 5th of February. We know that the English translation is inconsistent with the Maori text. We also know that if you swap the operative words around between article 1 & 2 then the English translation reads more correctly.

Here is a supposition as to what happened, a supposition which is consistent with the facts and more consistent with the facts than others propose.

If as is suggested Williams had a document with tino Rangatiratanga as the operative word in Article 1 as would be the most obvious translation of sovereignty, and kawanatanga to reflect subordinate authority in article 2.

This is recognized would have been rejected out of hand. Williams then swaps the words, explains the limited nature of governorial power, and the rangatira are satisfied.

Williams we believe thinks he can justify retention of the official translation. This is due to a number of possible reasons:

A shortage of time to alter the English Version,

Everyone was surprised that agreement had been reached and the signing was bought forward by a day

Unwillingness to inform Hobson that he had to compromise,

Williams personally believed that it was vital for Maori to come under British protection even if Maori and some administrators had different views, those that knew Maori knew what the constraints were.

The need to coerce Wakefield into acknowledging British authority,

Convincing the French not to assert any claims, to limit Catholic involvement and

Satisfying Governor Gipps demands for rapid proclamation, and establishing of British rule.

Giving Hobson the right to become a full Governor

The process was unhinged by Hobson's stroke and his administration being overtaken by Gipps appointed administrators.

This situation explains the difference of views about Maori sovereignty that continued for the first decades post Treaty.

Alternative wordings of treaty

I have swapped the operative constitutional words round between article 1 and article 2. I believe that if this is translated into English it will quite closely reflect the "official version". In addition I have inserted the wording used in the whakaputanga and inserted in article 1. Translating that may also throw an interesting light on article 1 and kawanatanga.

Ko te tuatahi

Ko nga Rangatira o te wakaminenga me nga Rangatira katoa hoki ki hai i uru ki taua wakaminenga ka tuku rawa atu ki te Kuini o Ingarani ake tonu atu – **te tino rangatiratanga** o o ratou wenua.

Ko te tuarua

Ko te Kuini o Ingarani ka wakarite ka wakaae ki nga Rangitira ki nga hapu – ki nga tangata katoa o Nu Tirani te **Kawanatanga katoa** o o ratou wenua o ratou kainga me o ratou taonga katoa. Otiia ko nga Rangatira o te wakaminenga me nga Rangatira katoa atu ka tuku ki te Kuini te hokonga o era wahi wenua e pai ai te tangata nona te Wenua – ki te ritenga o te utu e wakaritea ai e ratou ko te kai hoko e meatia nei e te Kuini hei kai hoko mona.

Ko te tuatahi

Ko nga Rangatira o te wakaminenga me nga Rangatira katoa hoki ki hai i uru ki taua wakaminenga ka tuku rawa atu ki te Kuini o Ingarani ake tonu atu – **te Kingitanga ko te mana i** te wenua.

Some Interpretation of Treaty

Article 1 Only that which is held may be imparted

Rangatira could only grant what they had which was an authority which was revocable by the Hapu. Note the wording in Article 1

all the rights and powers of Sovereignty which the said Confederation or Individual Chiefs respectively exercise or possess

The Crown cannot end up with powers greater than those granted by the Tribe. This means that the hapu retain the right to revoke the powers granted to the Crown

, or may be supposed to exercise or to possess over their respective Territories as the sole sovereigns thereof

This wording I suspect was put in because the Crown actually knew the Rangatira did not have the authority. Rangatira were not sole sovereigns, and this was known to the drafters. The drafters were aware of the limitations. See for example Fitzroys observations on land tenure p120 Phillipson.

Note that the document imputes to the Maori sovereignty.

Article 3 Not British Subjects
If the land had been ceded to the Crown by act of that cessesion all the inhabitants would become British Subjects.

Article 3 only gives Maori equivalent rights to British subjects, it

“imparts to them all the Rights and Privileges of British Subjects”.

The Queen incrementally gives her royal protection, something that is in excess of what is granted by the Sovereign.

In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British Subjects.

All of this wording clearly indicates that sovereignty was not ceded but some form of lesser governmental function which some counsel refer to as fundamental territorial jurisdiction.

Maori objectives

Maintain independence

The Whakaputanga reflects the clear importance of hapu independence to Maori society. It was the principal role of Rangatira to maintain the mana of the hapu.

The Rangatira would be able to assert or recognize the independence of hapu to whom they were related.

They were clearly at the time of the not desiring to loose their independence but merely ensure that the Crown could preclude foreign intervention.

Maori society had been through difficult period during the musket wars but a protracted and concerted period of peace making and stability had ensued following Ika Ranganui in 1826. This involved accords with Tainui, Hauraki and other iwi.

Maintain land

Maintain trade

Ensure order with respect to the European inhabitants

There is a common need to

- regulate trade in the strategic goods
- create a structure to enable European inhabitants to be regulated

Views of the Maori

I record in an appendix the words as reported by Colenso. This is not a comprehensive report. It is also release decades after the events. It is also a translation, and a summary. There are other versions of some of the chiefs words that add something to the meaning.

Kawanatanga as Gubernatorial Judicial Authority

The general principle is that :

- The Bible was the only shared value system between Maori and European
- Pontius Pilate was the only Governor discussed in detail in the Bible
- Meaning of kawana was one of limited subordinate power, eg governor.
- Kawana , Governor as described in Roman time their principal role was as a judicial officer. Subordinate roles as tax collector and controller of the armed forces
- Consistent with definition of Governor in the Dr Johnston Dictionary, where the first meaning is magistrate.
- Consistent with Pilate's role and other Roman Governors
- Pax Romana , Pax Brittanica the belief in the parallel among colonial administrators.

Whaka Nene and the Treaty

STAY FATHER JUDGE PEACEMAKER

"O Governor! sit. I, Tamati Waka, say to thee, sit. Do not thou go away from us; remain for us--a father (adviser)[9], a judge, a peacemaker. Yes, it is good, it is straight. Sit thou here; dwell in our midst. Remain; do not go away. Do not thou listen to what [the chiefs of] Ngapuhi say. Stay thou, our friend, our father, our Governor." [10]

Whaka Nene was christened in 1833. He lived in close contact with the missionaries throughout the 1830s. There is record that the Missionery Ironside went to his whare every night to read the New Testament in Maori to improve his pronunciation and whaka nene corrected him. Ironside accompanied Whaka Nene to Waitangi and sat with him in the tent and encouraged him to speak.

An additional quote that Ironside reports Whaka Nene making is

[9] See alternate translation
[10] Colenso p27

“We only give up the shadow of sovereignty which we cannot manage for ourselves, but we retain the substance, undisturbed possession of our lands and properties”

It is worth noting that Ironside was physically next to WhakaNene in the Treaty tent, and recorded it in his journal.

An alternative Wesleyan record of the speech is;
"O Governor! sit. I, Tamati Waka, say to thee, sit. Do not thou go away from us; remain for us--a father, a judge, a peacemaker. **You must not allow us to become slaves. You must preserve our customs, and never permit our lands to be wrested from us.** [11]Yes, it is good, it is straight. Sit thou here; dwell in our midst. Remain; do not go away. Do not thou listen to what [the chiefs of] Ngapuhi say. Stay thou, our friend, our father, our Governor."

Buick T. Lindsay The Treaty of Waitangi; or how New Zealand became a British Colony New Plymouth, Thomas Avery & Sons 1933 p143

Hoani Heke, a chief of the Matarahurahu Tribe, arose and said, "To raise up, or to bring down? to raise up, or to bring down? Which? which? Who knows? Sit,

Governor, sit. If thou shouldst return, we Natives are gone, utterly gone, nothinged, extinct. What, then, shall we do? Who are we? Remain, Governor, a father for us. **If thou goest away, what then? We do not know. This, my friends," addressing the Natives around him, "is a good thing. It is even as the word of God" (the New Testament, lately printed in Maori at Paihia, and circulated among the Natives).** "Thou to go away! No, no, no! For then the French people or the rum-sellers will have us Natives. Remain, remain; sit, sit here; you with the missionaries, all as one. But we Natives are children--yes, mere children. Yes; it is not for us, but for you, our fathers--you missionaries--it is for you to say, to decide, what it shall be. It is for you to choose. For we are only Natives. Who and what are we? Children--yes, children solely. We do not know: do you then choose for us. You, our fathers--you missionaries. Sit, I say,

[11] See John Hobbs by Willament p

Governor, sit! a father, a Governor for us." (Pronounced with remarkably strong and solemn emphasis, well supported both by gesture and manner.) (C0lenso p26)

Note that at no point does he suggest rule, merely governorship/magistrate.

Biblical analysis of the operative words in the Treaty

The process undertaken was to examine what word was used for ruler in the King James Bible as examin the equivalent verse in Maori.

We also examined the Maori text for Rangatira and Kawana and looked to see the translation in the King James.

This process created some level of duplication but as such it captured the cross translation issue.

There was also in the time some basic statistical contextual analysis undertaken.

The missionaries who translated the Bible saw rangatiratanga as ruler, principal holder of secular worldly power. There was an element of the spiritual but this was normally addressed with the term Ariki. The reference to Rangatiratanga in the Lord's prayer relates to the return of Christ to earth to rule as per Revelations.

Simply the word "ruler" is in all but two of 160 cases translated as Rangatira. One of the remaining cases is a clear reference to Pilate in a prophecy.

In a similar number of instances kawana is translated principally as governor or subordinate administrator.

Some other limited analysis of other terms of authority was also undertaken.

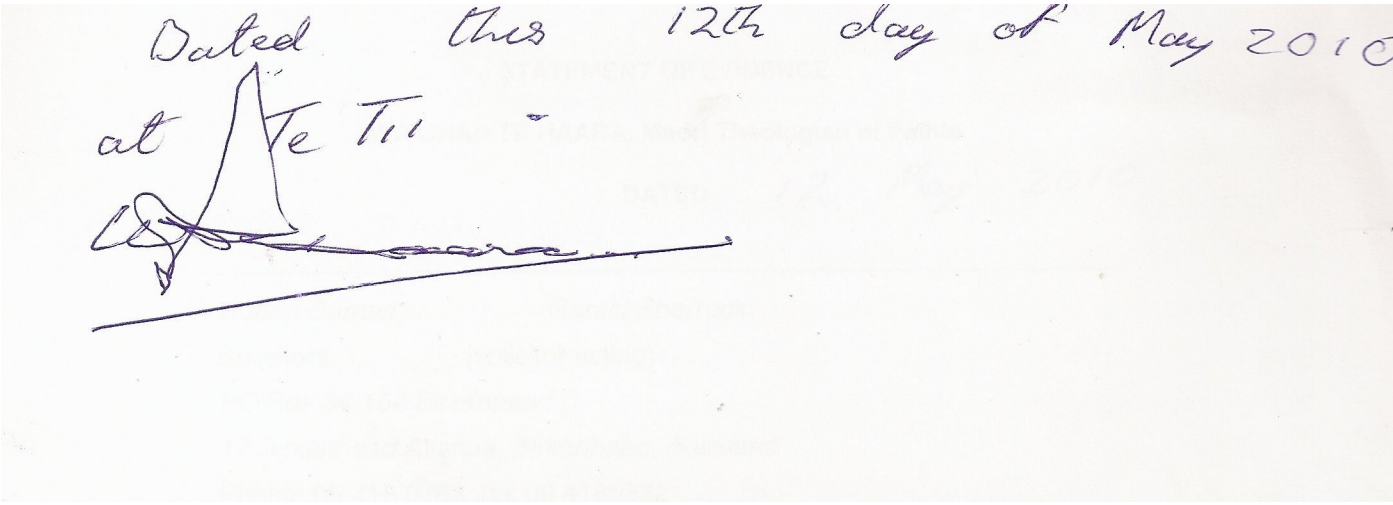
In the Book of Genesis, chapter 1, verse 26, God said "Let us make man in our own likeness" and "Let them have dominion over the fish of the sea, etc". The Maori translation of this verse is "Kia hanga tatau, te tangata. Kia rite kia tatau" and "kia waiho ratou, hei rangatira mo nga ika".

Isaiah 9:6
Kua whanau nei hoki he tamaiti ma tatou, kua homai he tamaiti ki a tatou, a ki runga ki tona pokohiwi te **rangatiratanga** ; na, te ingoa e karangatia ki a ia Ko Whakamiharo, ko Kai whakatakoto Whakaaro, ko te Atua kaha rawa, ko te Matua o nga wa mutunga-kore, ko te Rangatira o te Rongo mau. ([Translation in the Kings James Version] For to us a child has come, to us a son is given; and the **government** has been placed in his hands; and he has been named Wise Guide, Strong God, Father for ever, Prince of Peace.")
Ko te Paipera Tapu, ara, ko te Kawenata Tawhito me te Kawenata Hou : he mea whakamaori mai no nga reo i oroko-tuhituhia ai, Ranana [London] : He mea ta ki te Perehi a W. M. Watts, ma te Komiti ta Paipera mo Ingarangi mo te Ao Katoa, 1868.

A ka mea, E Ihowa, e te atua o o matou matua, he teka ianei ko koe te Atua i te rangi, ko koe hoki te kaiwhakahaere tikanga mo nga kingitanga katoa mo nga **tauiwi**? [II Nga Whakapapa/Chronicles 20:6.] (And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the **heathen**? KJV

"Haere mai, haere mai, e pa e te Kawana, haere mai e te matua o nga iwi katoa e noho nei i Niu Tireni, haere mai e nga kanohi o te hunga kua mate, haere mai e Whangairoa, haere mai e Hotete, haere mai e Haimona, haere mai e Hauaraki, haere mai e nga kanohi kaumatua kua mate, haere mai ki tou **turanga waewae**. ([Translation in the original source] Welcome father, the Governor, parent of all tribes in New Zealand. Welcome, the eyes of those who are dead. Come Whangairoa, come Hotete, come Haimona, come

Hauraki, come faces of the old chiefs who have died, come to your footstool.)”



Ruler in the Bible

126. **Matthew 9:18**
While he spake these things unto them, behold, there came a certain **ruler**, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.
Matthew 9:17-19 (in Context) Matthew 9 (Whole Chapter)

[18] I a ia e korero ana i enei mea ki a ratou, na ka haere mai tetahi **rangatira**, ka koropiko ki a ia, ka mea, Tenei kua marere taku tamahine: otira mau e haere ake, e whakapa tou ringa ki a ia, a ka ora.

127. **Matthew 9:23**
And when Jesus came into the **ruler**'s house, and saw the minstrels and the people making a noise,
Matthew 9:22-24 (in Context) Matthew 9 (Whole Chapter)

[23]Na, i te taenga o Ihu ki te whare o te **rangatira**, ka kite i nga kaiwhakatangi putorino, i te huihui hoki e ngangau ana,

128. **Matthew 24:45**
Who then is a faithful and wise servant, whom his lord hath made **ruler** over his household, to give them meat in due season?
Matthew 24:44-46 (in Context) Matthew 24 (Whole Chapter)

[45]Ko wai ra te pononga pono, mahara, i meinga e tona ariki hei **rangatira** mo ana tangata, hei hoatu i te kai ma ratou i te wa e tika ai?

129. **Matthew 24:47**
Verily I say unto you, That he shall make him **ruler** over all his goods.
Matthew 24:46-48 (in Context) Matthew 24 (Whole Chapter)

[47]He pono taku e mea nei ki a koutou, Ka meinga ia hei **rangatira** mo ona taonga katoa.

130. **Matthew 25:21**
His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee **ruler** over many things: enter thou into the joy of thy lord.
Matthew 25:20-22 (in Context) Matthew 25 (Whole Chapter)

[21]Ka mea tona ariki ki a ia, Pai rawa, e te pononga pai, e te pononga pono; pono tau mahi ki nga mea ruarua, maku koe e mea hei **rangatira** mo nga mea maha: uru mai koe ki te hari o tou ariki.

131. **Matthew 25:23**
His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee **ruler** over many things: enter thou into the joy of thy lord.
Matthew 25:22-24 (in Context) Matthew 25 (Whole Chapter)

[23]Ka mea tona ariki ki a ia, Pai rawa, e te pononga pai, e te pononga pono; pono tonu tau mahi ki nga mea ruarua, maku koe e mea hei **rangatira** mo nga mea maha: uru mai koe ki te hari o tou ariki.

132. **Mark 5:22**
And, behold, there cometh one of the **ruler**s of the synagogue, Jairus by name; and when he saw him, he fell at his feet,
Mark 5:21-23 (in Context) Mark 5 (Whole Chapter)

[22]Na ko te haerenga mai o tetahi o nga **rangatira** o te whare karakia, ko Hairuha tona ingoa; ka kite i a ia, ka takoto ki ona waewae

133. **Mark 5:35**
While he yet spake, there came from the **ruler** of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?
Mark 5:34-36 (in Context) Mark 5 (Whole Chapter)

[35] I a ia ano e korero ana, ka haere mai etahi o nga tangata a te **rangatira** o te whare karakia, ka mea, Kua mate tau tamahine: hei aha ake mau te whakararuraru i te Kaiwhakaako?

Mark 5:36
As soon as Jesus heard the word that was spoken, he saith unto the **ruler** of the synagogue, Be not afraid, only believe.
Mark 5:35-37 (in Context) Mark 5 (Whole Chapter)

[36]Otira kahore a Ihu i aro ki te kupu i korerotia, ka mea atu ki te **rangatira** o te whare karakia, Kaua e wehi, ko te whakapono ia kia whakapono.

134. **Mark 5:38**
And he cometh to the house of the **ruler** of the synagogue, and seeth the tumult, and them that wept and wailed greatly.
Mark 5:37-39 (in Context) Mark 5 (Whole Chapter)

[38]A, no te taenga atu ki te whare o te **rangatira** o te whare karakia, ka kite ia i te ngangau, i te nui hoki o te tangi, o te aue a etahi.

135. **Mark 13:**8-9

[8]For nation shall rise against nation, and **kingdom** against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.
But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before **ruler**s and kings for my sake, for a testimony against them.
Mark 13:8-10 (in Context) Mark 13 (Whole Chapter)

[8]Ka whakatika hoki tetahi iwi ki tetahi iwi, tetahi **rangatiratanga** ki tetahi rangatiratanga: a he tini nga wahi e puta ai he ru; ka puta ano hoki he po matekai: ko te timatanga enei o nga mamae.

[9]Na, kia tupato ki a koutou: ka tukua hoki koutou ki nga runanga; ka whiua koutou i roto i nga whare karakia; a ka whakaturia koutou ki te aroaro o nga kawana, o nga kingi, mo te whakaaro ki ahau, hei mea whakaatu ki a ratou.

136. **Luke 8:41**
And, behold, there came a man named Jairus, and he was a **ruler** of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:
Luke 8:40-42 (in Context) Luke 8 (Whole Chapter)

[41]Na ka haere mai tetahi tangata, ko Hairuha te ingoa, he **rangatira** no te whare karakia; a takoto ana ki nga waewae o Ihu, ka inoi ki a ia kia tomo ki tona whare:

137. **Luke 8:49**
While he yet spake, there cometh one from the **ruler** of the synagogue's house, saying to him, Thy daughter is dead; trouble not the **Master**.
Luke 8:48-50 (in Context) Luke 8 (Whole Chapter)

[49]I a ia ano e korero ana, ka haere mai tetahi i te whare o te **rangatira** o te whare karakia, ka mea ki a ia, Kua mate tau tamahine; kaua e whakararuraru i te **Kaiwhakaako**.

138. **Luke 12:42**
And the Lord said, Who then is that faithful and wise steward, whom his lord shall make **ruler** over his household, to give them their portion of meat in due season?
Luke 12:41-43 (in Context) Luke 12 (Whole Chapter)

[42]Na ka mea te Ariki, Ko wai ra te tuari pono, mahara, e meinga e tona ariki hei **rangatira** mo ana tangata, hei hoatu i te mehua kai i te wa e tika ai?

139. **Luke 12:44**

Of a truth I say unto you, that he will make him **ruler** over all that he hath.
Luke 12:43-45 (in Context) Luke 12 (Whole Chapter)

44He pono taku e mea nei ki a koutou, ka meinga ia hei **rangatira** mo ana taonga katoa.

140. **Luke 13:14**

And the **ruler** of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.
Luke 13:13-15 (in Context) Luke 13 (Whole Chapter)

14Na, he riri nona mo Ihu i whakaora i te hapati, ka korero te **rangatira** o te whare karakia, ka mea ki te mano, E ono nga ra e tika ai te tangata te mahi: hei reira koutou haere mai ai kia whakaorangia; kauaka i te hapati.

141. **Luke 18:18**

And a certain **ruler** asked him, saying, Good **Master**, what shall I do to inherit eternal life?
Luke 18:17-19 (in Context) Luke 18 (Whole Chapter)

18 Na ka ui tetahi **rangatira** ki a ia, ka mea, E te **kaiwhakaako** pai, me aha ahau ka whiwhi ai ki te ora tonu?

142. **Luke 21:12**

But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and **ruler**s for my name's sake.
Luke 21:11-13 (in Context) Luke 21 (Whole Chapter)

12A ko mua ake i enei mea katoa pa ai o ratou ringa ki a koutou, tukino ai i a koutou, tuku ai i a koutou ki nga whare whakawa, ki nga whare herehere, me te arahi i a koutou ki nga kingi, ki nga **kawana**, mo toku ingoa.

Note Kawana is used to strengthen the prophesy that it was before Pilate

143. **Luke 23:13**

And Pilate, when he had called together the chief priests and the **ruler**s and the people,
Luke 23:12-14 (in Context) Luke 23 (Whole Chapter)

13 Na ka karangatia e Pirato nga tohunga nui, nga **rangatira**, me te iwi ano,

144. **Luke 23:35**

And the people stood beholding. And the **ruler**s also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

Luke 23:34-36 (in Context) Luke 23 (Whole Chapter)

[35]Me te tu ano te iwi matakitaki ai. Ko nga **rangatira** hoki ka tawai ki a ia, ka mea, Ko era atu i whakaorangia e ia; mana ano ia e whakaora, ki te mea ia ko te Karaiti a te Atua, ko tana i whiriwhiri ai.

145. **Luke 24:20**

And how the chief priests and our **ruler**s delivered him to be condemned to death, and have crucified him.

Luke 24:19-21 (in Context) Luke 24 (Whole Chapter)

[20]Ki tona hoatutanga e nga tohunga nui, e o matou **rangatira** hoki, kia tukua ki te mate, a ripekatia ana ia.

146. **John 2:9**

When the **ruler** of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the **governor** of the feast called the bridegroom,

John 2:8-10 (in Context) John 2 (Whole Chapter)

[9]A, no ka whakamatau te **rangatira** o te hakari i te wai i whakawainatia, a kihai i mohio no hea ranei; ko nga pononga ia i utuhia ai te wai i mohio; ka karanga te **rangatira** o te hakari ki te tane marena hou,

147. **John 3:1**

There was a man of the Pharisees, named Nicodemus, a **ruler** of the Jews:

John 3:1-3 (in Context) John 3 (Whole Chapter)

[1] Na he tangata tera no nga Parihi, ko Nikorima tona ingoa, he **rangatira** no nga Hurai:

148. **John 7:26**

But, lo, he speaketh boldly, and they say nothing unto him. Do the **ruler**s know indeed that this is the very Christ?

John 7:25-27 (in Context) John 7 (Whole Chapter)

[26]Na, maia tonu tana korero, a kahore a ratou kupu ki a ia. E tino matau ana ranei nga **rangatira**, ko te Karaiti pu tenei?

149. **John 7:48**
Have any of the **ruler**s or of the Pharisees believed on him?
John 7:47-49 (in Context) John 7 (Whole Chapter)

48 Kua whakapono koia tetahi o nga **rangatira**, o nga Parihi ranei ki a ia?

150. **John 12:42**
Nevertheless among the chief **ruler**s also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:
John 12:41-43 (in Context) John 12 (Whole Chapter)

42 He ahakoa ra he tokomaha ano nga **rangatira** i whakapono ki a ia; otira kihai i whakaae ki a ia, he whakaaro hoki ki nga parihi, kei peia ratou ki waho o te whare karakia:

Kawana and kawanatanga

1. **Genesis 42:6**
Na ko Hohepa te **kawana** o te whenua, ko ia te kaihoko ki nga tangata katoa o te whenua: na ka haere mai nga tuakana o Hohepa, a ka piko o ratou kanohi ki te whenua i tona aroaro.
Genesis 42:5-7 (in Context) Genesis 42 (Whole Chapter)

6 And Joseph was the **governor** over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

2. **Genesis 45:8**
Ina, ehara i a koutou nana ahau i tono mai ki konei, engari na te Atua; kua waiho hoki ahau e ia hei matua ki a Parao, hei ariki ano mo tona whare katoa, hei **kawana** hoki mo te whenua katoa o Ihipa.
Genesis 45:7-9 (in Context) Genesis 45 (Whole Chapter)

8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a **ruler** throughout all the land of Egypt.

3. **Genesis 45:26**
A ka korero ki a ia, ka mea, E ora ana ano a Hohepa, ko ia hoki te **kawana** o te whenua katoa o Ihipa. Na ka whakapau te manawa o Hakopa, kihai hoki ia i whakapono ki a ratou.
Genesis 45:25-27 (in Context) Genesis 45 (Whole Chapter)

[26]And told him, saying, Joseph is yet alive, and he is **governor** over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

4. **Genesis 49:10**
   E kore e riro ke te hepeta i a Hura, me te tokotoko o te **kawana** i waenganui o ona waewae, kia tae mai ra ano a Hiro; a ka rongo nga iwi katoa ki a ia.
   Genesis 49:9-11 (in Context) Genesis 49 (Whole Chapter)

[10]The sceptre shall not depart from Judah, nor a **lawgiver** from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

5. **Judges 9:22**
   A e toru nga tau o Apimereke e **kawana** ana i a Iharaira,
   Judges 9:21-23 (in Context) Judges 9 (Whole Chapter)

When Abimelech had **reigned** three years over Israel,

6. **1 Kings 10:15**
   Haunga a nga kairapu taonga, i mau mai ai me nga taonga a nga kaihokohoko, a nga kingi katoa o Arapia, a nga **kawana** o te whenua.
   1 Kings 10:14-16 (in Context) 1 Kings 10 (Whole Chapter)

[15]Beside that he had of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the **governors** of the country.

7. **1 Kings 20:14**
   A ka mea a Ahapa, Ma wai? Ano ra ko tera, Ko ta Ihowa kupu tenei, Ma nga taitama o nga **rangatira** o nga **kawana**tanga. A ka mea ia, Ma wai e timata te whawhai? A ka mea tera, Mau.
   1 Kings 20:13-15 (in Context) 1 Kings 20 (Whole Chapter)

[14]And Ahab said, By whom? And he said, Thus saith the LORD, Even by the young men of the **princes** of the **provinces**. Then he said, Who shall order the battle? And he answered, Thou.

8. **1 Kings 20:15**
   Na ka whakaemia e ia nga taitama a nga rangatira o nga **kawana**tanga, e rua rau e toru tekau ma rua ratou: i muri i a ratou i whakaemia ano e ia te iwi katoa, ara nga tama katoa a Iharaira, e whitu mano.
   1 Kings 20:14-16 (in Context) 1 Kings 20 (Whole Chapter)

[15]Then he numbered the young men of the princes of the **provinces**, and they were two hundred and thirty two: and after them he numbered all the people, even all the children of Israel, being seven thousand.

9. **1 Kings 20:17**
   Na ka puta tuatahi ko nga taitama a nga rangatira o nga **kawana**tanga: na ka tono tangata a Peneharara; a ka korero ratou ki a ia, ka mea, He tangata enei kua puta mai i Hamaria.
   1 Kings 20:16-18 (in Context) 1 Kings 20 (Whole Chapter)

[17]And the young men of the princes of the **provinces** went out first; and Benhadad sent out, and they told him, saying, There are men come out of Samaria.

10. **1 Kings 20:19**
    Heoi puta ana enei ki waho o te pa, nga taitamariki o nga **kawana**tanga, me te ope i muri i a ratou.
    1 Kings 20:18-20 (in Context) 1 Kings 20 (Whole Chapter)

[19]So these young men of the princes of the **provinces** came out of the city, and the army which followed them.

11. **1 Kings 22:47**
    Na i taua wa kahore o Eroma kingi: he **kawana** te kingi.
    1 Kings 22:46-48 (in Context) 1 Kings 22 (Whole Chapter)

[47]There was then no king in Edom: a **deputy** was king.

12. **2 Kings 23:8**
    A i whakaputaina e ia nga tohunga katoa i nga pa o Hura, whakapokea iho nga wahi tiketike i tahu whakakakara ai nga tohunga, o Kepa a tae noa ki Peerehepa; a i wahia e ia nga wahi tiketike o nga keti, era i te kuwaha o te keti o Hohua **kawana** o te pa, i te taha maui o te tangata i te keti o te pa.
    2 Kings 23:7-9 (in Context) 2 Kings 23 (Whole Chapter)

[8]And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the **governor** of the city, which were on a man's left hand at the gate of the city.

13. **2 Kings 25:22**
    Na, ko te hunga i mahue ki te whenua o Hura, ko nga mea i mahue i a Nepukaneha kingi o Papurona, meinga ana e ia ko Keraria tama a Ahikama tama a Hapana hei **kawana** mo ratou.
    2 Kings 25:21-23 (in Context) 2 Kings 25 (Whole Chapter)

[22]And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, **ruler**.

14. **2 Kings 25:23**
    Na, i te rongonga o nga rangatira ope katoa, o ratou ko a ratou tangata, kua meinga e te kingi o Papurona a Keraria hei **kawana**, ka haere mai ratou ki a Keraria ki Mihipa, ara a Ihimaera tama a Netania, a Iohanana tama a Karea, a Heraia tama a Ta nahumete Netopati, a Iaatania tama a tetahi Maakati, me a ratou tangata.
    2 Kings 25:22-24 (in Context) 2 Kings 25 (Whole Chapter)

[23]And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah **governor**, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

15. **2 Chronicles 1:2**
    Katahi a Horomona ka korero ki a Iharaira katoa, ki nga rangatira o nga mano, o nga rau, ki nga kaiwhakawa, ki nga **kawana** katoa o Iharaira katoa, ki nga upoko hoki o nga whare o nga matua.
    2 Chronicles 1:1-3 (in Context) 2 Chronicles 1 (Whole Chapter)

[2]Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every **governor** in all Israel, the chief of the fathers.

16. **2 Chronicles 7:18**
    Katahi ahau ka whakapumau i te torona o tou kingitanga, ka pera me taku kawenata ki tou papa, ki a Rawiri, i ahau i mea ra, E kore e whakakorea he tangata mau hei **kawana** mo Iharaira.
    2 Chronicles 7:17-19 (in Context) 2 Chronicles 7 (Whole Chapter)

[18]Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be **ruler** in Israel.

17. **2 Chronicles 9:14**
    Haunga nga mea i mauria mai e nga kairapu taonga, e nga kaihokohoko. I kawea mai ano he koura, he hiriwa, e nga kingi katoa o Arapia, e nga **kawana** o te whenua, ki a Horomona.
    2 Chronicles 9:13-15 (in Context) 2 Chronicles 9 (Whole Chapter)

[14]Beside that which chapmen and merchants brought. And all the kings of Arabia and **governors** of the country brought gold and silver to Solomon.

18. **2 Chronicles 23:20**
    Na tikina ana e ia nga rangatira rau, nga tangata nunui, ratou ko nga **kawana** o te iwi, ko te iwi katoa ano hoki o te whenua, a mauria iho ana e

ratou te kingi i te whare o Ihowa ki raro; na haere ana ratou na to runga kuwaha ki te whare o te kin gi, a whakanohoia ana te kingi ki te torona o te **kingitanga.**
2 Chronicles 23:19-21 (in Context) 2 Chronicles 23 (Whole Chapter)

[20]And he took the captains of hundreds, and the nobles, and the **governors** of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the **kingdom**.

19. **2 Chronicles 34:8**
Na i te tekau ma waru o nga tau o tona kingitanga, i te mea ka oti nei te poke o te whenua, o te whare, te tahi, ka unga e ia a Hapana tama a Ataria ratou ko maaheia **kawana** o te pa, ko te kaiwhakamahara, ko Ioaha tama a Iehoahata, ki te hanga i t e whare o Ihowa, o tona Atua, kia pai.
2 Chronicles 34:7-9 (in Context) 2 Chronicles 34 (Whole Chapter)

[8]Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the **governor** of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

20. **Ezra 2:1**
Na ko nga tama enei o te **kawana**tanga i maunu atu nei i roto i nga whakarau, i te hunga i whakahekea, i era i whakahekea e Nepukaneha kingi o Papurona ki Papurona, a i hoki nei ki Hiruharama, ki Hura, ki tona pa, ki tona pa;
Ezra 2:1-3 (in Context) Ezra 2 (Whole Chapter)

[1]Now these are the children of the **province** that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

21. **Ezra 2:63**
Katahi te **kawana** ka mea ki a ratou, kia kaua ratou e kai i nga mea tapu rawa, kia ara ake ra ano tetahi tohunga kei a ia nga Urimi me nga Tumime.
Ezra 2:62-64 (in Context) Ezra 2 (Whole Chapter)

[63]And the Tirshatha **said** unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

22. **Ezra 5:3**
I taua wa ano ka tae mai ki a ratou a Tatenai **kawana** o tenei taha o te awa, raua ko Hetara Potenai, me o raua hoa, a ka mea ki a ratou, Na wai

koutou i whakahau kia hanga tenei whare, kia whakaotia tenei taiepa?
Ezra 5:2-4 (in Context) Ezra 5 (Whole Chapter)

[3]At the same time came to them Tatnai, **governor** on this side the river, and Shetharboznai and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?.

23. **Ezra 5:6**
Ko nga kupu o te pukapuka i tukua e Tatenai **kawana** o tera taha o te awa, e Hetara Potenai, e ona hoa, e nga Aparahaki i tera taha o te awa, ki a Kingi Tariuha:
Ezra 5:5-7 (in Context) Ezra 5 (Whole Chapter)

[6]The copy of the letter that Tatnai, **governor** on this side the river, and Shetharboznai and his companions the Apharsachites, which were on this side the river, sent unto Darius the king:

24. **Ezra 5:14**
Na, ko nga oko, ko nga mea koura, hiriwa, o te whare o te Atua, i tangohia nei e Nepukaneha i te temepara i Hiruharama, i kawea ki te temepara o Papurona, i tangohia era e Kingi Hairuha i te temepara o Papurona, a homai ana ki tetahi tangata, to na ingoa ko Hehepatara, i meinga nei e ia hei **kawana**,
Ezra 5:13-15 (in Context) Ezra 5 (Whole Chapter)

[14]And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one, whose name was Sheshbazzar, whom he had made **governor**;

25. **Ezra 6:6**
Na, e Tatenai, e te **kawana** i tera taha o te awa, e Hetara Potenai, me o koutou hoa, me nga Aparahaki, i tera taha o te awa, kia matara mai koutou i reira.
Ezra 6:5-7 (in Context) Ezra 6 (Whole Chapter)

[6]Now therefore, Tatnai, **governor** beyond the river, Shetharboznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence:

26. **Ezra 6:7**
Waiho noa atu te mahi o tena whare o te Atua. Waiho atu te **kawana** o nga Hurai, ratou ko nga kaumatua o nga Hurai, kia mahi ana i tena whare o te Atua i tona wahi.
Ezra 6:6-8 (in Context) Ezra 6 (Whole Chapter)

[7]Let the work of this house of God alone; let the **governor** of the Jews and the elders of the Jews build this house of God in his place.

27. **Ezra 6:13**
    Katahi a Tatenai, te **kawana** o tera taha o te awa, a Hetara Potenai me o raua hoa, i te mea na Kingi Tariuha i tono mai, ka hohoro tonu ta ratou pera.
    Ezra 6:12-14 (in Context) Ezra 6 (Whole Chapter)

[13]Then Tatnai, **governor** on this side the river, Shetharboznai, and their companions, according to that which Darius the king had sent, so they did speedily.

28. **Ezra 7:16**
    I te hiriwa katoa ano, i te koura e kitea e koe i te **kawana**tanga katoa o Papurona, i nga mea homai noa ano a te iwi, a nga tohunga, a te hunga e homai noa ana mo te whare o to ratou Atua i Hiruharama.
    Ezra 7:15-17 (in Context) Ezra 7 (Whole Chapter)

[16]And all the silver and gold that thou canst find in all the **province** of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem:

29. **Ezra 8:36**
    Na ka hoatu nga ture a te kingi ki nga **kawana** nui a te kingi, ki nga **kawana** iti i tera taha o te awa; a ko ratou hei whakaneke ake i ta te iwi, i te whare ano o te Atua.
    Ezra 8:35-36 (in Context) Ezra 8 (Whole Chapter)

[36]And they delivered the king's commissions unto the king's **lieutenants**, and to the **governors** on this side the river: and they furthered the people, and the house of God.

30. **Nehemiah 1:3**
    A ka mea ratou ki ahau, Ko nga oranga i mahue o nga whakarau i reira i taua **kawana**tanga he nui te he, te whakahaweatia: kua pakaru hoki te taiepa o Hiruharama, a kua wera ona keti i te ahi.
    Nehemiah 1:2-4 (in Context) Nehemiah 1 (Whole Chapter)

[3]And they said unto me, The remnant that are left of the captivity there in the **province** are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

31. **Nehemiah 2:7**
    I mea ano ahau ki te kingi, Ki te pai te kingi, me homai he pukapuka ki ahau ki nga **kawana** i tawahi o te awa, kia tukua ahau e ratou kia puta atu

a tae noa ki Hura;
Nehemiah 2:6-8 (in Context) Nehemiah 2 (Whole Chapter)

[7]Moreover I said unto the king, If it please the king, let letters be given me to the **governors** beyond the river, that they may convey me over till I come into Judah;

32. **Nehemiah 2:9**
Katahi ka haere ahau ki nga **kawana** i tera taha o te awa; hoatu ana e ahau nga pukapuka, a te kingi ki a ratou. I unga ano e te kingi etahi rangatira hoia, me etahi hoia eke hoiho hei hoa moku.
Nehemiah 2:8-10 (in Context) Nehemiah 2 (Whole Chapter)

[9]Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

33. **Nehemiah 3:7**
I to raua taha e hanga ana a Meratia Kipeoni, a Tarono Meronoti, me nga tangata o Kipeono, o Mihipa, he wahi era no te torona o te **kawana** o tera taha o te awa.
Nehemiah 3:6-8 (in Context) Nehemiah 3 (Whole Chapter)

[7]And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the **governor** on this side the river.

34. **Nehemiah 5:14**
No te ra ano i kiia ai ahau hei **kawana** mo ratou ki te whenua o Hura, no te rua tekau o nga tau, a tae noa ki te toru tekau ma rua o nga tau o Kingi Aratahereh, ara kotahi tekau ma rua tau, kahore ahau, oku teina ranei, i kai i te taro **kawana**.
Nehemiah 5:13-15 (in Context) Nehemiah 5 (Whole Chapter)

[14]Moreover from the time that I was appointed to be their **governor** in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the **governor**.

35. **Nehemiah 5:15**
Otiia ko nga **kawana** o mua, ko era i mua i ahau, he taimaha ta ratou ki te iwi: i tangohia hoki e ratou he taro, he waina, i a ratou, me etahi hekere hiriwa e wha tekau; ae ra, i whakatupu rangatira ano a ratou tangata ki te iwi: kihai ia ahau i pera, i wehi hoki ki te Atua.
Nehemiah 5:14-16 (in Context) Nehemiah 5 (Whole Chapter)

[15]But the former **governors** that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

36. **Nehemiah 5:18**
    Na, ko nga mea i taka maku i te ra kotahi, kotahi puru, e ono hipi, he mea pai; i taka ano etahi manu naku, a, kotahi i roto i nga ra kotahi tekau, ko nga tu waina katoa, tona nui; na ahakoa ko tenei katoa kihai ahau i mea ki te taro **kawana**, no te mea he taimaha rawa te hereherenga o tenei iwi.
    Nehemiah 5:17-19 (in Context) Nehemiah 5 (Whole Chapter)

[18]Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the **governor**, because the bondage was heavy upon this people.

37. **Nehemiah 7:6**
    Ko nga tama enei o te **kawana**tanga i haere mai i te whakarau, no te hunga i whakahekea, no era i whakahekea atu e Nepukaneha kingi o Papurona, a hoki ana ki Hiruharama, ki Hura; ki tona pa, ki tona pa;
    Nehemiah 7:5-7 (in Context) Nehemiah 7 (Whole Chapter)

[6]These are the children of the **province**, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

38. **Nehemiah 7:65**
    Na ka mea te **kawana** ki a ratou, kia kaua ratou e kai i nga mea tapu rawa, kia ara ake ra ano tetahi tohunga, kei a ia nga Urimi me nga Tumime.
    Nehemiah 7:64-66 (in Context) Nehemiah 7 (Whole Chapter)

[65]And the **Tirshatha** said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.

Tirshatha a word probably of Persian origin, *meaning* "severity," denoting a high civil dignity. The Persian deputy governor of Judea is so called

39. **Nehemiah 7:70**
    Na i homai ano e etahi o nga ariki o nga whare o nga matua he mea mo te mahi. Ta te **kawana** i homai ai ki roto ki nga taonga, kotahi mano tarami koura, e rima tekau peihana, e rima rau e toru tekau kakahu tohunga.
    Nehemiah 7:69-71 (in Context) Nehemiah 7 (Whole Chapter)

[70]And some of the chief of the fathers gave unto the work. The **Tirshatha** gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

Tirshatha a word probably of Persian origin, *meaning* "severity," denoting a high civil dignity. The Persian governor of Judea is so called

40. **Nehemiah 8:9**
    Na ka mea a Nehemia, ko ia nei te **kawana**, a Etera tohunga, te karaipi, me nga Riwaiti i whakaako nei i te iwi, ki te iwi katoa, He ra tapu tenei na Ihowa, na to koutou Atua; kaua e tangi, kaua e pouri. I te tangi hoki te iwi katoa i to ratou rong onga i nga kupu o te ture.
    Nehemiah 8:8-10 (in Context) Nehemiah 8 (Whole Chapter)

[9]And Nehemiah, which is the **Tirshatha**, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law

Tirshatha a word probably of Persian origin, *meaning* "severity," denoting a high civil dignity. The Persian governor of Judea is so called

41. **Nehemiah 10:1**
    Na, ko te hunga nana i hiri, ko te **kawana**, ko Nehemia tama a Hakaria, ko Terekia,
    Nehemiah 10:1-3 (in Context) Nehemiah 10 (Whole Chapter)

[1]Now those that sealed were, Nehemiah, the **Tirshatha,** the son of Hachaliah, and Zidkijah,

42. **Nehemiah 11:3**
    Na ko nga ariki enei o te **kawana**tanga i noho ki Hiruharama: i nga pa ia o Hura i noho ratou i tona wahi, i tona wahi, i o ratou pa, ara a Iharaira, nga tohunga, nga Riwaiti, nga Netinimi, ratou ko nga tama a nga pononga a Horomona.
    Nehemiah 11:2-4 (in Context) Nehemiah 11 (Whole Chapter)

[3]Now these are the **chief of the province** that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

43. **Nehemiah 12:26**
    No nga ra enei i a Ioiakimi tama a Hehua tama a Iohereke, no nga ra ano hoki i a Nehemia **kawana**, i a Etera tohunga, i te karaipi ra.
    Nehemiah 12:25-27 (in Context) Nehemiah 12 (Whole Chapter)

[26]These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah **the governor**, and of Ezra the priest, the scribe.

44. **Esther 1:1**
    Na i nga ra i a Ahahueruha, ara a Ahahueruha i kingi nei i Inia a tae noa ki Etiopia, kotahi rau e rua tekau ma whitu nga **kawana**tanga:
    Esther 1:1-3 (in Context) Esther 1 (Whole Chapter)

[1]Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty **provinces:**)

45. **Esther 1:3**
    I te toru o nga tau o tona kingitanga, ka tukua e ia he hakari ma ana rangatira katoa ratou ko ana tangata; i tona aroaro ano te hunga nunui o Pahia, o Meria, nga tangata rarahi, me nga rangatira o nga **kawana**tanga:
    Esther 1:2-4 (in Context) Esther 1 (Whole Chapter)

[3]In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the **provinces**, being before him:

46. **Esther 1:16**
    Na ka mea a Memukana i te aroaro o te kingi ratou ko nga rangatira, Ehara i te mea ki te kingi anake ta Kuini Wahati he; engari ki nga rangatira katoa ano, ki nga iwi katoa o nga **kawana**tanga katoa a Kingi Ahahueruha.
    Esther 1:15-17 (in Context) Esther 1 (Whole Chapter)

[16]And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the **provinces** of the king Ahasuerus.

47. **Esther 1:22**
    I tukua hoki e ia he pukapuka ki nga **kawana**tanga katoa a te kingi, ki tenei **kawana**tanga, ki tenei **kawana**tanga, he mea whakarite ki to reira tikanga mo te tuhituhi, ki tenei iwi, ki tenei iwi, he mea whakarite ki to reira reo, ara ko nga tane kat oa hei rangatira i roto i o ratou whare; a kia korerotia i te reo o to reira iwi.
    Esther 1:21-22 (in Context) Esther 1 (Whole Chapter)

[22]For he sent letters into all the king's **provinces**, into every **province** according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

48. **Esther 2:3**
Kia whakaritea hoki e te kingi etahi kaititiro puta noa i nga **kawana**tanga o tona kingitanga, a ma ratou e huihui mai nga kotiro ataahua, he wahine, ki Huhana, ki te whare kini, ki te whare wahine, ki a Hekai, ki ta te kingi rangatira ruma, ko ia nei te kaitiaki o nga wahine; a kia hoatu nga mea hei tahi mo to ratou poke;
Esther 2:2-4 (in Context) Esther 2 (Whole Chapter)

[3]And let the king appoint officers in all the **provinces** of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them:

49. **Esther 2:18**
Katahi ka tukua e te kingi he hakari nui ma ana rangatira katoa ratou ko ana tangata, ara te hakari o Ehetere; whakangawaritia ano hoki e ia nga mea ki nga **kawana**tanga, a hoatu ana etahi hakari e ia, he mea i rite ki ta te kingi tikanga.
Esther 2:17-19 (in Context) Esther 2 (Whole Chapter)

[18]Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the **provinces**, and gave gifts, according to the state of the king.

50. **Esther 3:8**
Na ka mea a Hamana ki a Kingi Ahahueruha, Tenei tetahi iwi kei te tohatoha haere, kei te marara noa atu i roto i nga iwi o nga **kawana**tanga katoa o tou kingitanga; a ko a ratou ture he rere ke i a nga iwi katoa; kahore hoki ratou e mahi i a te kin gi ture. Na ehara i te mea pai mo te kingi kia tukua ta ratou.
Esther 3:7-9 (in Context) Esther 3 (Whole Chapter)

[8]And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the **provinces** of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.

56. **Esther 3:12**
Katahi ka karangatia nga karaipi a te kingi i te marama tuatahi, i te tekau ma toru o nga ra o taua marama, a ka tuhituhia nga mea katoa i whakahaua e Hamana ki nga **kawana** a te kingi, ratou ko nga **kawana** iti o tenei **kawana**tanga, o tenei **kawana**ta nga, ki nga **rangatira** hoki o tenei iwi, o tenei iwi; ki tenei **kawana**tanga, ki tenei **kawana**tanga, he mea whakarite ki to reira reo; i tuhituhia i runga i te ingoa o Kingi Ahahueruha, hiri rawa ki te mowhiti o te kingi.
Esther 3:11-13 (in Context) Esther 3 (Whole Chapter)

[12]Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's **lieutenants**, and to the **governors** that were over every **province**, and to the **rulers** of every people of every **province** according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

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57. **Esther 3:13**
Na ka tukua nga pukapuka kia kawea e nga kaikawe pukapuka ki nga **kawana**tanga katoa a te kingi, kia whakangaromia, kia patua, kia huna nga Hurai katoa, te taitama, me te koroheke, nga kohungahunga, me nga wahine, kia kotahi tonu te ra, i te tekau ma toru o nga ra i te tekau ma rua o nga marama, ara o te marama Arara; kia pahuatia hoki o ratou taonga.
Esther 3:12-14 (in Context) Esther 3 (Whole Chapter)

[13]And the letters were sent by posts into all the king's **provinces**, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

58. **Esther 3:14**
Ko nga korero i tuhituhia, mo te ture kia hoatu ki nga **kawana**tanga katoa, i whakakitea nuitia ki nga iwi katoa, kia tatanga ai ratou i taua ra.
Esther 3:13-15 (in Context) Esther 3 (Whole Chapter)

[14]The copy of the writing for a commandment to be given in every **province** was published unto all people, that they should be ready against that day.

59. **Esther 4:3**
Na, i nga **kawana**tanga katoa, i nga wahi i tae atu ai te kupu a te kingi me tana ture, nui atu te tangi o nga Hurai, te nohopuku, te aue, me te uhunga: a he tokomaha he kakahu taratara to ratou whariki, he pungarehu.
Esther 4:2-4 (in Context) Esther 4 (Whole Chapter)

[3]And in every **province**, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

60. **Esther 4:11**
E mohio ana nga tangata katoa a te kingi, me te iwi o nga **kawana**tanga a te kingi, ko nga tangata katoa, ahakoa tane, ahakoa wahine, e haere ana ki to roto marae, ki te kingi, i te mea kihai i karangatia, kotahi tonu

tana ture kia whakamatea, ki te kahore ia e torona atu e te kingi te hepeta koura ki a ia kia ora ai. Engari ko ahau, ka toru tekau enei ra oku kihai i karangatia kia haere ki te kingi.
Esther 4:10-12 (in Context) Esther 4 (Whole Chapter)

[11]All the king's servants, and the people of the king's **provinces**, do know, that whosoever, whether man or women, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

61. **Esther 8:5**
A ka mea, Ki te pai te kingi, ki te manakohia hoki ahau e ia, ki te mea he tika tenei mea ki to te kingi whakaaro, ki te mea he pai ahau ki tana titiro, me tuhituhi kia whakataka nga pukapuka i whakaaroa e Hamana tama a Hamerata Akaki ana i tuhit uhi ai kia huna nga Hurai i nga **kawana**tanga katoa a te kingi.
Esther 8:4-6 (in Context) Esther 8 (Whole Chapter)

[5]And said, If it please the king, and if I have favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's **provinces**:

62. **Esther 8:9**
Katahi ka karangatia nga karaipi a te kingi i taua wa, i te toru o nga marama, ara i te marama Hiwana, i te rua tekau ma toru o nga ra o taua marama; a ka tuhituhia nga mea katoa i whakahau ai a Mororekai ki nga Hurai, ki nga **kawana**, ratou ko nga **kawana** iti, ko nga rangatira ano o nga **kawana**tanga, o Inia mai ano a tae noa ki Etiopia, kotahi rau e rua tekau ma whitu nga **kawana**tanga; ki tenei **kawana**tanga, ki tenei **kawana**tanga, he mea whakarite ki ta ratou tuhituhi; ki tenei iwi, ki tenei iwi, he mea whakarite ano ki to ratou reo; ki nga Hurai ano, he mea whakarite ki ta ratou tuhituhi, ki to ratou reo.
Esther 8:8-10 (in Context) Esther 8 (Whole Chapter)

[9]Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the **lieutenants**, and the **deputies** and **rulers** of the **provinces** which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

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63. **Esther 8:11**
E mea ana i roto te tukunga a te kingi i nga Hurai o nga pa katoa kia huihui, kia tu ki runga, kia ora ai ratou, kia whakangaro, kia whakamate, kia huna i nga ope katoa o te iwi o te **kawana**tanga e tauria ai ratou ko a ratou kohungahunga, ko a ra tou wahine, kia pahua hoki i o ratou taonga hei mea parakete,
Esther 8:10-12 (in Context) Esther 8 (Whole Chapter)

[11]Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay and to cause to perish, all the power of the people and **province** that would assault them, both little ones and women, and to take the spoil of them for a prey,

64. **Esther 8:12**
I taua ra kotahi i nga **kawana**tanga katoa a Kingi Ahahueruha, ara i te tekau ma toru o nga ra o te tekau ma rua o nga marama, koia nei te marama Arara.
Esther 8:11-13 (in Context) Esther 8 (Whole Chapter)

[12]Upon one day in all the **provinces** of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

65. **Esther 8:13**
I whakapuakina ki nga iwi katoa nga kupu i tuhituhia mo te ture kia whakatakotoria i nga **kawana**tanga katoa, kia mataara ai nga Hurai i taua ra ki te rapu utu i o ratou hoariri.
Esther 8:12-14 (in Context) Esther 8 (Whole Chapter)

[13]The copy of the writing for a commandment to be given in every **province** was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

66. **Esther 8:17**
I nga **kawana**tanga katoa ano, i nga pa katoa i nga wahi i tae ai te kupu a te kingi me tana ture, he hari, he koa to nga Hurai, he kai hakari, he ra pai. A he tokomaha o nga iwi o te whenua i mea i a ratou hei Hurai; i tau hoki te wehi o nga Hura i ki a ratou.
Esther 8:16-17 (in Context) Esther 8 (Whole Chapter)

[17]And in every **province,** and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

67. **Esther 9:2**
Ka huihui nga Hurai ki o ratou pa i nga **kawana**tanga katoa a Kingi

Ahahueruha, he mea kia pa ai nga ringa ki te hunga e whai ana kia mate ratou; a kihai tetahi i tu ki to ratou aroaro; kua tau hoki to ratou wehi ki nga iwi katoa.
Esther 9:1-3 (in Context) Esther 9 (Whole Chapter)

[2]The Jews gathered themselves together in their cities throughout all the **provinces** of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

68. **Esther 9:3**
A, ko nga rangatira katoa o nga **kawana**tanga, me nga **kawana**, me nga **kawana** iti, me nga kaimahi i te mahi a te kingi, i awhina i nga Hurai; no te mea kua tau te wehi o Mororekai ki a ratou.
Esther 9:2-4 (in Context) Esther 9 (Whole Chapter)

[3]And all the rulers of the **provinces**, and the **lieutenants**, and the **deputies**, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

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69. **Esther 9:4**
He nui hoki a Mororekai i roto i te whare o te kingi, a i paku tona rongo ki nga **kawana**tanga katoa: kua nui haere hoki taua tangata, a Mororekai.
Esther 9:3-5 (in Context) Esther 9 (Whole Chapter)

[4]For Mordecai was great in the king's house, and his fame went out throughout all the **provinces**: for this man Mordecai waxed greater and greater.

70. **Esther 9:12**
Na ka mea te kingi ki a Kuini Ehetere, E rima rau nga tangata kua patua nei e nga Hurai, huna rawa ki Huhana, ki te whare kingi, me nga tama kotahi tekau a Hamana; i pehea ra ratou i era **kawana**tanga a te kingi? he aha hoki tau e mea nei mau? ka hoatu hoki ki a koe. He aha ake tau e tono ai? a ka meatia.
Esther 9:11-13 (in Context) Esther 9 (Whole Chapter)

[12]And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's **provinces**? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done.

71. **Esther 9:16**
Na, ko era atu Hurai o nga **kawana**tanga a te kingi, i huihui ratou, a tu

ana ki runga, kia ora ai ratou. Na ka ta o ratou manawa i o ratou hoariri, a patua iho e ratou o te hunga i kino ki a ratou e whitu tekau ma rima mano; kihai ano ia o ratou ringa i pa ki nga taonga.
Esther 9:15-17 (in Context) Esther 9 (Whole Chapter)

[16]But the other Jews that were in the king's **provinces** gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,

72. **Esther 9:20**
Na ka tuhituhia e Mororekai enei mea katoa, a tukua ana e ia nga pukapuka ki nga Hurai katoa o nga **kawana**tanga katoa a Kingi Ahahueruha, ki nga mea e tata ana, ki nga mea i tawhiti,
Esther 9:19-21 (in Context) Esther 9 (Whole Chapter)

[20]And Mordecai wrote these things, and sent letters unto all the Jews that were in all the **provinces** of the king Ahasuerus, both nigh and far,

73. **Esther 9:28**
Kia maharatia ano enei ra, kia mahia e nga whakatupuranga katoa, e nga hapu katoa, e nga **kawana**tanga katoa, e nga pa katoa, kia kaua ano enei ra o Purimi e ngaro i roto i nga Hurai, me te maharatanga ki aua ra kia kaua e mahue i o ratou uri.
Esther 9:27-29 (in Context) Esther 9 (Whole Chapter)

[28]And that these days should be remembered and kept throughout every generation, every family, every **province**, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

74. **Esther 9:30**
A i tukua e ia he pukapuka ki nga Hurai katoa, ki nga **kawana**tanga kotahi rau e rua tekau ma whitu o te kingitanga o Ahahueruha, no te rangimarie nga kupu, no te pono,
Esther 9:29-31 (in Context) Esther 9 (Whole Chapter)

[30]And he sent the letters unto all the Jews, to the hundred twenty and seven **provinces** of the kingdom of Ahasuerus, with words of peace and truth,

75. **Psalm 22:28**
No Ihowa hokite rangatiratanga, ko ia ano te **kawana** i waenganui o nga iwi.
Psalm 22:27-29 (in Context) Psalm 22 (Whole Chapter)

[28]For the **kingdom** is the LORD's: and he is the **governor** among the nations.

76. **Psalm 45:16**
Ko au tamariki hei whakakapi mo ou matua: ka meinga ano ratou e koe hei **kawana** mo te whenua katoa.
Psalm 45:15-17 (in Context) Psalm 45 (Whole Chapter)

[16]Instead of thy fathers shall be thy children, whom thou mayest make **princes** in all the earth.

77. **Psalm 59:13**
Whakamotitia i runga i te riri, kia kahore ai ratou: a kia matau ratou ko te Atua te **Kawana** o Hakopa puta noa ki nga pito o te whenua. (Hera.
Psalm 59:12-14 (in Context) Psalm 59 (Whole Chapter)

[13]Consume them in wrath, consume them, that they may not be: and let them know that God **ruleth** in Jacob unto the ends of the earth. Selah.

78. **Psalm 66:7**
Ko tona **kawana**tanga tuturu tonu i runga i tona kaha; e titiro ana ona kanohi ki nga tauiwi; kei whakakake te hunga tutu. (Hera.
Psalm 66:6-8 (in Context) Psalm 66 (Whole Chapter)

[7]He **ruleth** by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

79. **Psalm 67:4**
Kia koa nga tauiwi, kia waiata i te hari: no te mea ka tika tau whakawa mo nga iwi, a ka **kawana** koe i nga tauiwi o te whenua. (Hera.
Psalm 67:3-5 (in Context) Psalm 67 (Whole Chapter)

[4]O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and **govern** the nations upon earth. Selah.

80. **Psalm 103:19**
Kua oti i a Ihowa tona torona te whakatu ki nga rangi; a e **kawana**tia ana nga mea katoa e tona kingitanga.
Psalm 103:18-20 (in Context) Psalm 103 (Whole Chapter)

[19]The LORD hath prepared his throne in the heavens; and his kingdom **ruleth** over all.

81. **Ecclesiastes 2:8**
I amenea mai ano e ahau he hiriwa, he koura, me te taonga i rawe ki nga kingi, ki nga **kawana**tanga; i meatia ano e ahau he kaiwaiata tane, he kaiwaiata wahine, me nga ahuareka ano a nga tama a te tangata, te tini o te wahine iti.
Ecclesiastes 2:7-9 (in Context) Ecclesiastes 2 (Whole Chapter)

[8]I gathered me also silver and gold, and the peculiar treasure of kings and of the **provinces**: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

82. **Ecclesiastes 5:8**
Ki te kite koe i te rawakore e tukinotia ana, a e kahakina ketia ana te whakawa raua ko te tika i te **kawana**tanga, kaua e miharo ki taua mea: no te mea e maharatia ana e tetahi, he tiketike ake nei i te mea tiketike; tenei ano hoki tetahi e tiketi ke ake ana i a ratou.
Ecclesiastes 5:7-9 (in Context) Ecclesiastes 5 (Whole Chapter)

[8]If thou seest the oppression of the poor, and violent perverting of judgment and justice in a **province**, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.

83. **Isaiah 22:21**
Ka whakakahuria ano ia e ahau ki tou kakahu, ka whakakahangia hoki ki tou whitiki, ka hoatu ano tou **kawana**tanga ki tona ringa: a hei matua ia ki nga tangata o Hiruharama, ki te whare ano o Hura.
Isaiah 22:20-22 (in Context) Isaiah 22 (Whole Chapter)

[21]And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy **government** into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

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84. **Jeremiah 20:1**
Na ka rongo a Pahuru tama a Imere tohunga, **tino kawana** i roto i te whare o Ihowa, i a Heremaia e poropiti ana i enei mea.
Jeremiah 20:1-3 (in Context) Jeremiah 20 (Whole Chapter)

[1]Now Pashur the son of Immer the priest, who was also **chief governor** in the house of the LORD, heard that Jeremiah prophesied these things.

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85. **Jeremiah 30:21**
A ko to ratou metararahi ko tetahi ano o ratou, ka puta ake hoki to ratou

kawana i roto i a ratou; a ka meinga ia e ahau kia whakatata mai, a ka haere mai ia ki ahau: ko wai oti tenei kua toa nei ki te haere mai ki ahau? e ai ta Ihowa.
Jeremiah 30:20-22 (in Context) Jeremiah 30 (Whole Chapter)

[21]And their nobles shall be of themselves, and their **governor** shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD.

86. **Jeremiah 40:5**
Kiano ia i hoki noa, ka mea tera, Kati, hoki atu ki a Keraria tama a Ahikama, tama a Hapana, kua meinga hoki ia e te kingi o Papurona hei **kawana** mo nga pa o Hura, a ka noho ki a ia i roto i te iwi; mau ranei e haere ki te wahi e tau ana ki tau ti tiro, kia haere ki reira. Na ka homai e te rangatira o nga kaitiaki he o mona, me tetahi hakari, a tukua ana ia kia haere.
Jeremiah 40:4-6 (in Context) Jeremiah 40 (Whole Chapter)

[5]Now while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made **governor** over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

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87. **Jeremiah 40:7**
Na, i te rongonga o nga rangatira katoa o nga ope i nga parae, ratou ko a ratou tangata, kua oti a Keraria tama a Ahikama te mea hei **kawana** mo te whenua e te kingi o Papurona, a kua tukua ki a ia nga tikanga mo nga tane, mo nga wahine, mo nga tam ariki, mo nga rawakore o te whenua, mo te hunga hoki kihai i whakaraua ki Papurona;
Jeremiah 40:6-8 (in Context) Jeremiah 40 (Whole Chapter)

[7]Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam **governor** in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

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88. **Jeremiah 40:11**
Waihoki, i te rongonga o nga Hurai katoa i Moapa, i roto i nga tama a Amona, i Eroma, i roto hoki i nga whenua katoa, kua waiho e te kingi o

Papurona he morehu o Hura, a kua meinga e ia a Keraria tama a Ahikama, tama a Hapana, hei **kawana** mo rato u;
Jeremiah 40:10-12 (in Context) Jeremiah 40 (Whole Chapter)

[11]Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had **set over them** Gedaliah the son of Ahikam the son of Shaphan;

89. **Jeremiah 41:2**
Katahi ka whakatika ake a Ihimaera tama a Netania, ratou ko ona hoa kotahi tekau, a patua ana a Keraria tama a Ahikama, tama a Hapana ki te hoari, mate rawa, a ia i meinga nei e te kingi o Papurona hei **kawana** mo te whenua.
Jeremiah 41:1-3 (in Context) Jeremiah 41 (Whole Chapter)

[2]Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made **governor** over the land.

90. **Jeremiah 41:10**
Katahi ka whakaraua e Ihimaera nga morehu katoa o te iwi i Mihipa, nga tamahine a te kingi, me nga morehu katoa i Mihipa, ko te hunga i meinga nei e Neputaarana rangatira o nga kaitiaki, a Keraria tama a Ahikama hei **kawana** mo ratou; whakaraua an a ratou e Ihimaera tama a Netania, a haere ana ia, whiti ana ki nga tama a Amona.
Jeremiah 41:9-11 (in Context) Jeremiah 41 (Whole Chapter)

[10]Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

91. **Jeremiah 41:18**
I te wehi ki nga Karari; i wehi hoki ratou i a ratou, mo te patunga a Ihimaera tama a Netania i a Keraria tama a Ahikama, i meinga nei e te kingi o Papurona hei **kawana** mo te whenua.
Jeremiah 41:17-18 (in Context) Jeremiah 41 (Whole Chapter)

[18]Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made **governor** in the land.

92. **Jeremiah 51:57**
Na ka whakahaurangitia e ahau ona **rangatira**, ona tangata whakaaro nui, ona **kawana**, ona **ariki,** ona marohirohi hoki; a ka moe ratou i te moe roa, te korikori, e ai ta te Kingi, ko tona ingoa nei ko Ihowa o nga mano.
Jeremiah 51:56-58 (in Context) Jeremiah 51 (Whole Chapter)

[57]And I will make drunk her **princes**, and her wise men, her **captains**, and her **rulers**, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts.

Note: Although the meanings change slightly the hierarchy of the words is constant. A prince is above the captain as a Rangatira is above a kawana.

93. **Lamentations 1:1**
Taukiri e! noho mokemoke ana te pa i ki nei i te tangata! Ano tona rite he pouaru! kua waiho hei hoatu takoha te mea i nui nei i roto i nga iwi, te rangatira i roto i nga **kawana**tanga!
Lamentations 1:1-3 (in Context) Lamentations 1 (Whole Chapter)

[1]How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the **provinces**, how is she become tributary!

94. **Ezekiel 19:8**
Katahi ia ka whakaekea e nga iwi o nga **kawana**tanga i tetahi taha, i tetahi taha; horahia ana e ratou he kupenga ki runga ki a ia; kua mau ia ki roto ki ta ratou poka.
Ezekiel 19:7-9 (in Context) Ezekiel 19 (Whole Chapter)

[8]Then the nations set against him on every side from the **provinces**, and spread their net over him: he was taken in their pit.

95. **Ezekiel 20:33**
E ora ana ahau, e ai ta te Ariki, ta Ihowa, ina, he ringa kaha toku, he takataka maro, he weriweri kua oti te riringi atu, i ahau ka **kawana** nei i a koutou.
Ezekiel 20:32-34 (in Context) Ezekiel 20 (Whole Chapter)

[33]As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I **rule** over you:

96. **Ezekiel 23:6**
He puru nei o ratou kakahu, he ariki, he **kawana**, he taitamariki, e minaminatia ratou katoa, he tangata hoiho, e eke ana ki te hoiho.
Ezekiel 23:5-7 (in Context) Ezekiel 23 (Whole Chapter)

[6]Which were clothed with blue, **captains** and rulers, all of them desirable young men, horsemen riding upon horses.

97. **Ezekiel 23:12**
Minamina ana ia ki nga Ahiriana, ki ona hoa tata, ki nga ariki, ki nga **kawana**, he pai rawa nei nga kakahu, he tangata hoiho e eke ana ki te hoiho, ko ratou katoa he tamariki e minaminatia.
Ezekiel 23:11-13 (in Context) Ezekiel 23 (Whole Chapter)

[12]She doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

98. **Ezekiel 23:23**
Ko nga tangata o Papurona, ratou ko nga Karari katoa, a Pekoro, a Hoa, a Koa, ratou ko nga Ahiriana katoa: he taitamariki ratou katoa e minaminatia, he ariki, he **kawana, he rangatira**, he rongo nui, he eke hoiho katoa.
Ezekiel 23:22-24 (in Context) Ezekiel 23 (Whole Chapter)

[23]The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men**, captains and rulers**, great lords and renowned, all of them riding upon horses.

99. **Daniel 2:39**
Na ka puta ake tetahi atu kingitanga i muri i a koe; iti iho i a koe, me tetahi atu, ara te tuatoru o nga kingitanga, he parahi, a ka **kawana** tera i te whenua katoa.
Daniel 2:38-40 (in Context) Daniel 2 (Whole Chapter)

[39]And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear **rule** over all the earth.

100. **Daniel 2:48**
Katahi ka meinga e te kingi a Raniera hei tangata rahi, he maha ano nga hakari nui i homai e ia ki a ia, a meinga ana ia hei **kawana** mo te **kawana**tanga katoa o Papurona, hei **tino kawana** mo nga tangata whakaaro nui katoa o Papurona.
Daniel 2:47-49 (in Context) Daniel 2 (Whole Chapter)

[48]Then the king made Daniel a great man, and gave him many great gifts, and made him **ruler** over the whole **province** of Babylon, and **chief of the governors** over all the wise men of Babylon.

101. **Daniel 2:49**
Na ka tono a Raniera ki te kingi, a whakaritea ana e ia a Hataraka, a Mehaka, a Apereneko hei kaitirotiro mo nga mea o te **kawana**tanga o Papurona: ko Raniera ia i noho ki te kuwaha o te kingi.
Daniel 2:48-49 (in Context) Daniel 2 (Whole Chapter)

[49]Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the **province** of Babylon: but Daniel sat in the gate of the king.

102. **Daniel 3:1**
I hanga e Kingi Nepukaneha he whakapakoko koura, ko tona roa e ono tekau whatianga, a ko tona whanui e ono whatianga: a whakaturia ana e ia ki te mania o Rura i te **kawana**tanga o Papurona.
Daniel 3:1-3 (in Context) Daniel 3 (Whole Chapter)

[1]Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the **province** of Babylon.

103. **Daniel 3:2**
Katahi a Kingi Nepukaneha ka tono tangata ki te huihui i nga ariki, i nga **kawana**, i nga rangatira, i nga kaiwhakawa, i nga kaitiaki taonga, i nga kaiwhakatakoto whakaaro, i era atu rangatira, i nga **kawana** katoa o nga **kawana**tanga, kia haere mai ki te tainga o te kawa o te whakapakoko i whakaturia e Kingi Nepukaneha.
Daniel 3:1-3 (in Context) Daniel 3 (Whole Chapter)

[2]Then Nebuchadnezzar the king sent to gather together the princes, the **governors**, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the **rulers** of the **provinces**, to come to the dedication of the image which Nebuchadnezzar the king had set up.

104. **Daniel 3:3**
Katahi nga ariki, nga **kawana**, nga rangatira, nga kaiwhakawa, nga kaitiaki taonga, nga kaiwhakatakoto whakaaro, era atu rangatira, me nga **kawana** katoa o nga **kawana**tanga ka huihui ki te tainga o te kawa o te whakapakoko kua whakaturia nei e Kingi N epukaneha; na tu ana ratou

ki te aronga o te whakapakoko kua whakaturia nei e Nepukaneha.
Daniel 3:2-4 (in Context) Daniel 3 (Whole Chapter)

[3]Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

105. **Daniel 3:12**
Tenei etahi Hurai, he hunga i whakaritea e koe hei kaitirotiro mo nga mea o te **kawana**tanga o Papurona, ko Hataraka, ko Mehaka, ko Apereneko; kihai enei tangata i whakaaro ki a koe, e te kingi; kahore ratou e mahi ki ou atua, kahore e koropiko ki te whakapakoko koura ka oti nei te whakatu e koe.
Daniel 3:11-13 (in Context) Daniel 3 (Whole Chapter)

[12]There are certain Jews whom thou hast set over the affairs of the **province** of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

106. **Daniel 3:27**
Na, ko te huihuinga o **nga ariki**, o nga **kawana**, o nga rangatira, o nga kaiwhakatakoto whakaaro a te kingi, ka kite ratou i enei tangata, kihai nei te ahi i whai kaha ki o ratou tinana, kihai ano nga makawe o o ratou mahunga i hunua, kihai ano o r atou koti i puta ke, kihai ano te haunga ahi i rere i runga i a ratou.
Daniel 3:26-28 (in Context) Daniel 3 (Whole Chapter)

[27]And **the princes**, **governors,** and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

107. **Daniel 3:30**
Katahi ka whakanekehia ake ano a Hataraka, a Mehaka, a Apereneko e te kingi i te **kawana**tanga o Papurona.
Daniel 3:29-30 (in Context) Daniel 3 (Whole Chapter)

[30]Then the king promoted Shadrach, Meshach, and Abednego, in the **province** of Babylon.

108. **Daniel 4:3**
Ano te nui o ana tohu! ano te nui o ana mea whakamiharo! ko tona kingitanga he **kingitanga** mau tonu, ko tona **kawana**tanga kei tera

whakatupuranga, kei tera whakatupuranga.
Daniel 4:2-4 (in Context) Daniel 4 (Whole Chapter)

3How great are his signs! and how mighty are his wonders! his kingdom is an everlasting **kingdom**, and his **dominion** is from generation to generation.

109. **Daniel 4:17**
Ko tenei mea he mea whakatakoto na nga tutei; he mea ki mai ano na te kupu a nga mea tapu: kia mohio ai te hunga ora kei te **kawana** te Runga Rawa ki te kingitanga o nga tangata, a e hoatu ana e ia ki tana e pai ai, e meinga ana hoki e ia nga ware rawa o nga tangata hei rangatira mo reira.
Daniel 4:16-18 (in Context) Daniel 4 (Whole Chapter)

17This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High **ruleth** in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

110. **Daniel 4:26**
Na, ko te kainga mai ra kia waiho te take o nga pakiaka o te rakau: ka pumau ki a koe tou kingitanga, ina mohio koe ko nga rangi hei **kawana**.
Daniel 4:25-27 (in Context) Daniel 4 (Whole Chapter)

26And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do **rule.**

111. **Daniel 4:32**
Ka aia atu ano koe i roto i nga tangata, a ko te kainga mou kei nga kararehe o te parae: ka meinga koe kia kai tarutaru, kia pera me nga kau, a e whitu nga wa ou ka taka; kia mohio ra ano koe kei te **kawana** te Runga Rawa ki te kingitanga o nga ta ngata, a e hoatu ana e ia ki tana e pai ai.
Daniel 4:31-33 (in Context) Daniel 4 (Whole Chapter)

32And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High **ruleth** in the kingdom of men, and giveth it to whomsoever he will.

112. **Daniel 5:21**
A aia atu ana ia i roto i nga tama a te tangata, i meinga ano tona ngakau kia rite ki o nga kararehe; i nga kaihe mohoao ano hoki tona nohoanga, he mea whangai ia ki te tarutaru, ano he kau; i maku ano tona tinana i te tomairangi o te rangi, a m ohio noa ia kei te **kawana** te Atua, te Runga

Rawa, ki te kingitanga tangata, e whakaritea ana hoki e ia ma tana e pai ai.
Daniel 5:20-22 (in Context) Daniel 5 (Whole Chapter)

[21]And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God **ruled** in the kingdom of men, and that he appointeth over it whomsoever he will.

113. **Daniel 6:1**
I pai a Tariuha kia whakaritea etahi ariki kotahi rau e rua tekau mo te kingitanga, hei **kawana** mo te kingitanga katoa;
Daniel 6:1-3 (in Context) Daniel 6 (Whole Chapter)

[1]It pleased Darius to set over the kingdom an hundred and twenty **princes**, which should be over the whole kingdom;

114. **Daniel 6:7**
Kua korerorero nga rangatira nunui katoa o te kingitanga, nga **kawana**, nga ariki, nga kaiwhakatakoto whakaaro, nga rangatira, kia whakatakotoria he tikanga kingi, kia whakapumautia he ture kaha, ara ki te inoia he mea e tetahi ki tetahi atua, tang ata ranei, a kia toru tekau ra ano nga ra, he mea ehara i te inoi ki a koe, e te kingi, me maka ia ki te ana o nga raiona.
Daniel 6:6-8 (in Context) Daniel 6 (Whole Chapter)

[7]All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

115. **Daniel 6:26**
Tenei ahau te whakatakoto tikanga nei; na, i nga **kawana**tanga katoa o toku kingitanga, kia wiri nga tangata, kia wehi ki te aroaro o te Atua o Raniera: ko ia hoki te Atua ora, pumau tonu a ake ake, e kore tona kingitanga e ngaro, tona **kawana**tanga hoki a te mutunga ra ano:
Daniel 6:25-27 (in Context) Daniel 6 (Whole Chapter)

[26]I make a decree, That in every **dominion** of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his **dominion** shall be even unto the end.

116. **Daniel 7:12**
Ko era atu o nga kararehe, i whakakahoretia to ratou **kawana**tanga: otiia i whakaroaina atu to ratou ora mo tetahi wa, mo tetahi taima.
Daniel 7:11-13 (in Context) Daniel 7 (Whole Chapter)

[12]As concerning the rest of the beasts, they had their **dominion** taken away: yet their lives were prolonged for a season and time.

117. **Daniel 7:14**
I tukua ano ki a ia he **kawana**tanga, he kororia, he kingitanga, kia mahi ai nga tangata katoa, nga iwi, nga reo, ki a ia: ko tona **kawana**tanga he **kawana**tanga mau tonu, e kore e pahemo: e kore ano tona **kingitanga** e ngaro.
Daniel 7:13-15 (in Context) Daniel 7 (Whole Chapter)

[14]And there was given him **dominion,** and glory, and a kingdom, that all people, nations, and languages, should serve him: his **dominion** is an everlasting dominion, which shall not pass away, and his **kingdom** that which shall not be destroyed.

118. **Daniel 7:27**
A ka hoatu te **kingitanga** me te **kawana**tanga me te nui o te kingitanga i raro i te rangi katoa ki nga tangata o te hunga tapu a te Runga Rawa; ko tona kingitanga he kingitanga mutungakore, a ka mahi nga **kawana**tanga katoa, ka whakarongo ki a ia.
Daniel 7:26-28 (in Context) Daniel 7 (Whole Chapter)

[27]And the **kingdom and dominion**, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

119. **Daniel 8:2**
I kite moemoea ahau: na i toku kitenga, i Huhana ahau, i te kainga kingi, i tera i te **kawana**tanga o Erama: na ka kite moemoea ahau, a i te taha ahau o te awa o Urai.
Daniel 8:1-3 (in Context) Daniel 8 (Whole Chapter)

[2]And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the **province** of Elam; and I saw in a vision, and I was by the river of Ulai.

120. **Daniel 11:24**
Hei te wa ata noho ka tae mai ia ki nga wahi momona ra ano o te **kawana**tanga; ka mahia e ia nga mea kihai i mahia e ona matua, e nga matua o ona matua; ka titaria ano e ia nga mea parakete, nga mea

pahua, nga taonga, ki roto ki a ratou: ae ra, ka whakaaroa ano e ia ona whakaaro mo nga pa, a kia taka ra ano tetahi taima.
Daniel 11:23-25 (in Context) Daniel 11 (Whole Chapter)

[24]He shall enter peaceably even upon the fattest places of **the province**; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

121. **Daniel 11:39**
Ko tana tenei e mea ai i nga wahi tino kaha, a ko tona hoa ko tetahi atua ke; ko te tangata e whakaae ana ki a ia ka whakanuia e ia ki te kororia: a ka meinga ratou e ia hei **kawana** mo nga tangata tokomaha, ka wehewehea ano hoki e ia te whenua mo tetahi utu.
Daniel 11:38-40 (in Context) Daniel 11 (Whole Chapter)

122. **Micah 5:2**
Na ko koe, e Peterehema Eparata, he iti nei i roto i nga mano o Hura, e puta mai i roto i a koe tetahi maku hei **kawana** mo Iharaira: ko ona putanga nonamata, no nga ra o tua iho.
Micah 5:1-3 (in Context) Micah 5 (Whole Chapter)

123. **Haggai 1:1**
I te rua o nga tau o Kingi Tariuha, i te ono o nga marama, i te ra tuatahi o te marama ka puta mai te kupu a Ihowa, he mea na Hakai poropiti, ki a Herupapera tama a Haratiera, **kawana** o Hura, raua ko te tino tohunga, ko Hohua tama a Iohereke; i me a ia.
Haggai 1:1-3 (in Context) Haggai 1 (Whole Chapter)

[1]In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, **governor** of Judah, and to Joshua the son of Josedech, the high priest, saying,

124. **Haggai 1:14**
Na ka whakaohokia e Ihowa te wairua o Herupapera tama a Haratiera, o te **kawana** o Hura, me te wairua o te tino tohunga, o Hohua tama a Iohereke, me te wairua o nga morehu katoa o te iwi, a ka haere mai ratou, ka mahi i te mahi o te whare o Ihowa o nga mano, o to ratou Atua,
Haggai 1:13-15 (in Context) Haggai 1 (Whole Chapter)

[14]And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, **governor** of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,

125. **Haggai 2:2**
Tena, korero ki a Herupapera tama a Haratiera, **kawana** o Hura, raua ko te tino tohunga, ko Hohua tama a Iohereke, ki nga morehu ano o te iwi, mea atu,
Haggai 2:1-3 (in Context) Haggai 2 (Whole Chapter)

[2]Speak now to Zerubbabel the son of Shealtiel, **governor** of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

126. **Haggai 2:21**
Korero ki a Herupapera **kawana** o Hura, mea atu, Ka whakangaueuetia e ahau te rangi me te whenua:
Haggai 2:20-22 (in Context) Haggai 2 (Whole Chapter)

[21]Speak to Zerubbabel, **governor** of Judah, saying, I will shake the heavens and the earth;

127. **Zechariah 9:7**
Ka kore ano i ahau ona toto i roto i tona mangai, me ana mea whakarihariha i waenganui i ona niho; na, hei morehu ia mo to tatou Atua, ka rite ano ki te **kawana** i roto i a Hura, ka rite ano a Ekerono ki te Iepuhi.
Zechariah 9:6-8 (in Context) Zechariah 9 (Whole Chapter)

[7]And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be as a **governor** in Judah, and Ekron as a Jebusite.

128. **Malachi 1:8**
Ki te tapaea hoki e koutou te matapo hei patunga tapu, ehara i te mea kino! ki te tapaea ano e koutou te mea totitoti, te mea mate, ehara i te kino! tena koa, hoatu aianei ki tou **kawana**; e pai ranei ia ki a koe? e manako ranei ia ki tou tinana? e ai ta Ihowa o nga mano.
Malachi 1:7-9 (in Context) Malachi 1 (Whole Chapter)

[8]And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy **governor;** will he be pleased with thee, or accept thy person? saith the LORD of hosts.

129. **Matthew 2:6**
A ko koe, e Peterehema, whenua o Hura, ehara rawa i te iti rawa i roto i nga **kawana** o Hura: e puta mai hoki i a koe he **kawana**, hei hepara mo taku iwi, mo Iharaira.
Matthew 2:5-7 (in Context) Matthew 2 (Whole Chapter)

[6]And thou Bethlehem, in the land of Juda, art not the least among the **princes** of Juda: for out of thee shall come a **Governor**, that shall rule my people Israel.

130. **Matthew 10:18**
A ka kawea koutou ki nga **kawana**, ki nga kingi, mo te whakaaro ki ahau, hei mea whakaatu ki a ratou, ki nga tauiwi hoki.
Matthew 10:17-19 (in Context) Matthew 10 (Whole Chapter

[18]And ye shall be brought before **governors** and kings for my sake, for a testimony against them and the Gentiles.

131. **Matthew 20:25**
Otira ka karangatia ratou e Ihu, a ka mea ia, E matau ana koutou, ko nga **kawana** o nga tauiwi hei whakatupu **rangatira** ki a ratou, ko nga tangata rarahi hei akiaki i a ratou.
Matthew 20:24-26 (in Context) Matthew 20 (Whole Chapter)

[25]But Jesus called them unto him, and said, Ye know that the **princes** of the Gentiles exercise **dominion** over them, and they that are great exercise authority upon them.

132. **Matthew 27:2**
A, no ka oti ia te here, ka arahina atu, tukua ana ki a Pirato, ki te **kawana**.
Matthew 27:1-3 (in Context) Matthew 27 (Whole Chapter)

[1]When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

[2]And when they had bound him, they led him away, and delivered him to Pontius Pilate the **governor.**

133. **Matthew 27:11**
Na i te tu tera a Ihu i te aroaro o te **kawana**; ka ui te **kawana** ki a ia, ka mea, Ko koe ranei te Kingi o nga Hurai? Ka mea a Ihu ki a ia, Kua korerotia mai na e koe.
Matthew 27:10-12 (in Context) Matthew 27 (Whole Chapter)

[11]And Jesus stood before **the governor**: and the **governor** asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

134. **Matthew 27:14**
Heoi kahore kia kotahi kupu i whakahokia e ia ki a ia; tino miharo noa te **kawana**.
Matthew 27:13-15 (in Context) Matthew 27 (Whole Chapter)

[14]And he answered him to never a word; insomuch that the **governor** marvelled greatly.

135. **Matthew 27:15**
Na ko ta te **kawana** tikanga i taua hakari he tuku i tetahi herehere ki te iwi, i ta ratou e pai ai.
Matthew 27:14-16 (in Context) Matthew 27 (Whole Chapter)

[15]Now at that feast the **governor** was wont to release unto the people a prisoner, whom they would.

136. **Matthew 27:21**
Na ka whakahoki te **kawana**, ka mea ki a ratou, Ko tehea o te tokorua ta koutou e pai ai kia tukua e ahau ki a koutou? Ka mea ratou, Ko Parapa.
Matthew 27:20-22 (in Context) Matthew 27 (Whole Chapter)

[21]The **governor** answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

[22]Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

137. **Matthew 27:23**
Na ka mea te **kawana**, He aha koia tana kino i mea ai? Heoi nui noa atu ta ratou hamama, ka mea, Ripekatia ia.
Matthew 27:22-24 (in Context) Matthew 27 (Whole Chapter)

[23]And the **governor** said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

138. **Matthew 27:27**
Katahi ka mauria a Ihu e nga hoia a te **kawana** ki te whare whakawa, a whakaminea ana ki a ia te ropu katoa.
Matthew 27:26-28 (in Context) Matthew 27 (Whole Chapter)

[27]Then the soldiers of the **governor** took Jesus into the common hall, and gathered unto him the whole band of soldiers.

139. **Matthew 28:14**
A, ki te tae te rongo o tenei ki te **kawana**, ma matou ia e whakamarie, a kahore he manukanuka mo koutou.
Matthew 28:13-15 (in Context) Matthew 28 (Whole Chapter)

[14]And if this come to the **governor's** ears, we will persuade him, and secure you.

140. **Mark 10:42**
Na karangatia ana ratou e Ihu ki a ia, ka mea ki a ratou, E mahara ana koutou, ko te hunga e kiia ana he **kawana** no nga tauiwi hei whakatupu rangatira ki a ratou; ko o ratou tangata rarahi hoki hei **akiaki** i a ratou.
Mark 10:41-43 (in Context) Mark 10 (Whole Chapter)

[42]But Jesus called them to him, and saith unto them, Ye know that they which are accounted **to rule** over the Gentiles exercise lordship over them; and their great ones exercise **authority** upon them.

141. **Mark 13:9**
Na, kia tupato ki a koutou: ka tukua hoki koutou ki nga runanga; ka whiua koutou i roto i nga whare karakia; a ka whakaturia koutou ki te aroaro o nga **kawana**, o nga kingi, mo te whakaaro ki ahau, hei mea whakaatu ki a ratou.
Mark 13:8-10 (in Context) Mark 13 (Whole Chapter)

[9]But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before **rulers** and kings for my sake, for a testimony against them.

142. **Luke 2:2**
Ko te tuhituhinga tuatahi tenei i meatia i te wa ko Kuirinia te **kawana** o Hiria.
Luke 2:1-3 (in Context) Luke 2 (Whole Chapter)

[2](And this taxing was first made when Cyrenius was **governor** of Syria.)

143. **Luke 3:1**
Na i te tekau ma rima o nga tau o te rangatiratanga o Taipiria Hiha, i a Ponotia Pirato e **kawana** ana i Huria, i a Herora e tetaraki ana i Kariri, i tona teina hoki, i a Piripi, e tetaraki ana i Ituria, i te whenua hoki o Tarakonaiti, ko Raihania e tetaraki ana i Apirini,
Luke 3:1-3 (in Context) Luke 3 (Whole Chapter)

[1]Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being **governor o**f Judaea, and Herod being tetrarch of Galilee, and his brother Philip

tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

144. **Luke 20:20**
Na ka ata tirohia ia e ratou, ka tonoa mai he kaiwhakarongo, ano te ahua kei to te hunga tika, hei hopu mo tana korero, kia tukua ai ia ki te rangatiratanga, ki te kaha o te **kawana**.
Luke 20:19-21 (in Context) Luke 20 (Whole Chapter)

145. **Luke 21:12**
A ko mua ake i enei mea katoa pa ai o ratou ringa ki a koutou, tukino ai i a koutou, tuku ai i a koutou ki nga whare whakawa, ki nga whare herehere, me te arahi i a koutou ki nga kingi, ki nga **kawana**, mo toku ingoa.
Luke 21:11-13 (in Context) Luke 21 (Whole Chapter)

146. **Acts 7:10**
Nana ia i whakaora i ona matenga katoa, a hoatu ana ki a ia he pai, he matauranga i te aroaro o Parao kingi o Ihipa; a meinga ana ia e tera hei **kawana** mo Ihipa, mo tona whare katoa hoki.
Acts 7:9-11 (in Context) Acts 7 (Whole Chapter)

147. **Acts 13:7**
I te tino **kawana** ia, i a Herekiu Paora; he tangata mahara a Herekiu. A karangatia ana e ia a Panapa raua ko Haora, a ka whai kia rongo i te kupu a te Atua.
Acts 13:6-8 (in Context) Acts 13 (Whole Chapter)

[7]Which was with the **deputy of the country**, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

148. **Acts 13:8**
Otira i tautohe ki a raua a Erima te kaimakutu, ko te whakamaoritanga hoki tenei o tona ingoa, i mea kia tahuri ke te tino **kawana** i te whakapono.
Acts 13:7-9 (in Context) Acts 13 (Whole Chapter)

[8]But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the **deputy** from the faith.

149. **Acts 13:12**
A, no te kitenga o te tino **kawana** i taua meatanga, ka whakapono ia, i miharo hoki ki te ako a te Ariki.
Acts 13:11-13 (in Context) Acts 13 (Whole Chapter)

[12]Then the **deputy**, when he saw what was done, believed, being astonished at the doctrine of the Lord.

150. **Acts 18:12**
Na, i a Kario e noho ana hei **kawana** mo Akaia, kotahi tonu whakatikanga o nga Hurai ki a Paora, a kawea ana ia ki te nohoanga whakawa,
Acts 18:11-13 (in Context) Acts 18 (Whole Chapter)

[12]And when Gallio was the **deputy** of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

151. **Acts 19:38**
Na, ki te mea he kupu ta Rimitiriu ratou ko ona hoa mahi mo tetahi tangata, e taea te whakawa, a tenei ano nga **kawana**: ma ratou ratou e whakawa.
Acts 19:37-39 (in Context) Acts 19 (Whole Chapter)

[38]Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are **deputies:** let them implead one another.

152. **Acts 23:24**
A ka whakahau ia ki a raua, kia whakaritea mai he kararehe, hei whakanohoanga iho mo Paora ki runga, kia kawea oratia ai ia ki a Pirika, ki te **kawana**.
Acts 23:23-25 (in Context) Acts 23 (Whole Chapter)

[24]And provide them beasts, that they may set Paul on, and bring him safe unto Felix the **governor**.

153. **Acts 23:26**
Na Karauria Raihia ki a Pirika, ki te **kawana** pai rawa, Tena koe.
Acts 23:25-27 (in Context) Acts 23 (Whole Chapter)

[26]Claudius Lysias unto the most excellent **governor** Felix sendeth greeting.

154. **Acts 23:33**
A, no te taenga o era ki Hiharia, ka hoatu te pukapuka ki te **kawana**, a whakaturia ana a Paora ki tona aroaro.
Acts 23:32-34 (in Context) Acts 23 (Whole Chapter)

[33]Who, when they came to Caesarea and delivered the epistle to the **governor**, presented Paul also before him.

155. **Acts 23:34**
A, no te tirohanga iho o te **kawana**, ka ui, no tehea **kawana**tanga ia; a, i tona rongonga no Kirikia ia,
Acts 23:33-35 (in Context) Acts 23 (Whole Chapter)

[34]And when the **governor** had read the letter, he asked of what **province** he was. And when he understood that he was of Cilicia;

156. **Acts 24:1**
Na ka pahure nga ra e rima, ka haere atu a Anania, te tohunga nui ratou ko etahi kaumatua, ko tetahi kaikorero hoki, ko Tereturu, whakakite ai i nga he o Paora ki te **kawana**.
Acts 24:1-3 (in Context) Acts 24 (Whole Chapter)

157. **Acts 24:10**
A, ka tohu atu te **kawana** ki a ia kia korero, ka whakahokia e Paora, E matau ana ahau, ka maha ou tau e whakawa nei koe i tenei iwi, koia i pai ai toku ngakau ki te tohe i te tika o aku mea:
Acts 24:9-11 (in Context) Acts 24 (Whole Chapter)

158. **Acts 25:1**
No te taenga mai o Petuha ki te **kawana**tanga, ka toru nga ra, ka haere atu ia i Hiharia ki Hiruharama.
Acts 25:1-3 (in Context) Acts 25 (Whole Chapter)

159. **Acts 26:30**
Na ka whakatika te kingi, me te **kawana**, me Pereniki, me te hunga i noho tahi ratou:
Acts 26:29-31 (in Context) Acts 26 (Whole Chapter)

160. **1 Corinthians 15:24**
Ko reira te mutunga, ina oti te rangatiratanga te hoatu e ia ki te Atua, ara ki te Matua; ina memeha i a ia nga **kawana**tanga katoa, nga mana katoa, me te kaha.
1 Corinthians 15:23-25 (in Context) 1 Corinthians 15 (Whole Chapter)

161. **2 Corinthians 11:32**
I Ramahiku e tiakina ana e te **kawana** i raro i a Kingi Areta te pa o nga tangata o Ramahiku, he mea kia hopukina ai ahau:
2 Corinthians 11:31-33 (in Context) 2 Corinthians 11 (Whole Chapter)

162. **Ephesians 1:21**
Ki runga ake i nga **kawana**tanga katoa, i te mana, i te kaha, i te rangatiratanga, i nga ingoa katoa hoki e whakahuatia ana, ehara i te mea ko o tenei ao anake, ko o tera ao ano hoki:
Ephesians 1:20-22 (in Context) Ephesians 1 (Whole Chapter)

163. **Colossians 1:16**
Nana hoki nga mea katoa i hanga, nga mea i te rangi me nga mea i te whenua, nga mea e kitea ana me nga mea kahore e kitea, ahakoa torona, ahakoa **kawana**tanga, ahakoa rangatiratanga, ahakoa mana: nana, a mona te hanganga o nga mea katoa.
Colossians 1:15-17 (in Context) Colossians 1 (Whole Chapter)

164. **1 Peter 2:14**
Ki nga **kawana** ranei, ki te hunga i tonoa mai e ia hei whiu i nga kaimahi i te kino, hei whakamoemiti ia mo te hunga e mahi ana i te pai.
1 Peter 2:13-15 (in Context) 1 Peter 2 (Whole Chapter)

165. **Jude 1:8**
Ko ta tenei hunga moemoea ano hoki tena; e whakapoke ana i te kikokiko, e whakahawea ana ki te **kawana**tanga, e korero kino ana ki nga rangatira.
Jude 1:7-9 (in Context) Jude 1 (Whole Chapter)

Rangatiratanga

[6]Kua whanau nei hoki he tamaiti ma tatou, kua homai he tama ki a tatou; a ki runga ki tona pokohiwi **te rangatiratanga**; na, ko te ingoa e huaina ki a ia ko Whakamiharo, ko Kaiwhakatakoto Whakaaro, ko te Atua Kaha Rawa, ko te Matua Mutungakore, ko t e Rangatira o te Rongomau.

[6]For unto us a child is born, unto us a son is given: and **the government** shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

[7]Kahore he mutunga o te nui haere o tona kingitanga, o te mau o tana rongo, ki runga ki te torona o Rawiri, ki runga hoki i tona **rangatiratanga**, kia u ai, kia mau ai hoki i runga i te whakawa, i runga i te tika aianei a ake tonu atu. Ka oti tenei i te ngakau whakapuke o Ihowa o nga mano.

[7]Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his **kingdom,** to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Tino Rangatira

1. **2 Samuel 8:18**
   Ko Penaia tama a Iehoiara te rangatira mo nga Kereti, mo nga Pereti; ko nga tama ia a Rawiri nga **tino rangatira**.
   2 Samuel 8:17-18 (in Context) 2 Samuel 8 (Whole Chapter)

   [18]And Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were **chief rulers**.

2. **2 Samuel 23:8**
   Ko nga ingoa enei o nga tangata marohirohi a Rawiri, ko Iohepepahapete Takamoni, ko ia te **tino rangatira**; ko Arino Eteni ano ia, i ara ake tana tao ki nga rau e waru, patua iho i te whakaekenga kotahi.
   2 Samuel 23:7-9 (in Context) 2 Samuel 23 (Whole Chapter)

   [8]These be the names of the mighty men whom David had: The Tachmonite that sat in the seat, **chief among the captains**; the same was Adino the Eznite: he lift up his spear against eight hundred, whom he slew at one time.

3. **1 Chronicles 5:2**
   I nui ake hoki a Hura i ona tuakana, teina, he uri hoki nona te **tino rangatira**: otiia i a Hohepa te matamuatanga:
   1 Chronicles 5:1-3 (in Context) 1 Chronicles 5 (Whole Chapter)

[2]For Judah prevailed above his brethren, and of him came the **chief ruler**; but the birthright was Joseph's:)

4. **1 Chronicles 5:7**
   Na, ko ona teina me o ratou hapu, ki te whakapapatia o ratou whakatupuranga; ko nga **tino rangatira** ko Teiere, ko Hakaraia,
   1 Chronicles 5:6-8 (in Context) 1 Chronicles 5 (Whole Chapter)

[7]And his brethren by their families, when the genealogy of their generations was reckoned, were **the chief**, Jeiel, and Zechariah,

5. **1 Chronicles 18:17**
   Ko Penaia tama a Iehoiara te rangatira mo nga Kereti, mo nga Pereti; ko nga tama ia a Rawiri nga **tino rangatira** i te taha o te kingi.
   1 Chronicles 18:16-17 (in Context) 1 Chronicles 18 (Whole Chapter)

[17]And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were **chief** about the king

6. **Esther 6:9**
   Na ka hoatu taua kakahu me te hoiho ke te ringa o tetahi o nga **tino rangatira** a te kingi, kia whakakakahuria atu ki te tangata e pai ai te kingi kia whakahonoretia; na ka mea i a ia kia eke i runga i te hoiho i te waharoa o te pa, ka karanga haer e ai i mua i a ia, Ka peneitia te tangata e pai ai te kingi kia whakahonoretia.
   Esther 6:8-10 (in Context) Esther 6 (Whole Chapter)

[9]And let this apparel and horse be delivered to the hand of one of the king's **most noble princes**, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

7. **Jeremiah 41:1**
   Na i te whitu o nga marama ka haere mai a Ihimaera tama a Netania, tama a Erihama, he uri kingi, ko ia tetahi o nga **tino rangatira** a te kingi, me ona hoa kotahi tekau, ki a Keraria tama a Ahikama, ki Mihipa; na kei te kai taro ratou tahi ki reira, ki Mihipa.
   Jeremiah 41:1-3 (in Context) Jeremiah 41 (Whole Chapter)

[1]Now it came to pass in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the **princes** of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah

8. **Jeremiah 51:59**
   Ko te kupu i whakahaua e Heremaia poropiti ki a Heraia tama a Neria tama a Maaheia i to raua haerenga tahitanga atu ko Terekia kingi o Hura ki Papurona i te wha o nga tau o tona kingitanga. Na ko Heraia te **tino rangatira** o te whare kingi.
   Jeremiah 51:58-60 (in Context) Jeremiah 51 (Whole Chapter)

[59]The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And this Seraiah was a quiet **prince**.

9. **Ezekiel 39:1**
   Na ko koe, e te tama a te tangata, poropititia he he mo Koko, mea atu, Ko te kupu tenei a te Ariki, a Ihowa; Nana, hei hoariri ahau mou, e Koko, e te **tino rangatira** o Roho, o Meheke, o Tupara;
   Ezekiel 39:1-3 (in Context) Ezekiel 39 (Whole Chapter)

[1]Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the **chief prince** of Meshech and Tubal:

10. **Daniel 10:13**
    Otiia i turia mai ahau e te rangatira o te kingitanga, o Pahia, e rua tekau ma tahi nga ra; na, kua tae mai a Mikaera, tetahi o nga **tino rangatira**, hei awhina moku, a noho ana ahau i reira i nga kingi o Pahia.
    Daniel 10:12-14 (in Context) Daniel 10 (Whole Chapter)

[13] But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the **chief princes**, came to help me, for I had been left alone there with the kings of Persia.

11. **John 8:36**
    Na i te mea ka whakarangatiratia koutou e te Tama, he **tino rangatira** koutou.
    John 8:35-37 (in Context) John 8 (Whole Chapter)

[36]If the Son therefore shall make you free, ye shall be free indeed.

12. **Acts 28:7**
    I taua wahi te kainga o te **tino rangatira** o te motu, ko Pupiriu te ingoa: he

manuhiri matou nana; e toru nga ra i atawhaitia ai matou e ia.
Acts 28:6-8 (in Context) Acts 28 (Whole Chapter)

[7]In the same quarters were possessions of the **chief man** of the island, whose name was Publius; who received us, and lodged us three days courteously.

Words of the Rangatira at Waitangi as reported by Colenso

Tamati Pukututu, chief of Te Uri-o-te-hawato Tribe,

rose and said, "This is mine to thee, O Governor! Sit, Governor, sit, a Governor for us--for me, for all, that our lands may remain with us -- that those fellows and creatures who sneak about, sticking to rocks and to the sides of brooks and gullies, [11] may not have it all. Sit, Governor, sit, for me, for us. Remain here, a father for us, &c. These chiefs say, 'Don't sit,' because they have sold all their possessions, and they are filled with foreign property, and they have also no more to sell. But I say, what of that? Sit, Governor, sit. You two stay here, you and Busby---you two, and they also, the missionaries."

Note the suggestion that the is a element of a similar role to the missioneries

Matiu, a chief of the Uri-o-ngongo Tribe,

rose and said, "O Governor! sit, stay, remain--you as one with the missionaries, a Governor for us. Do not go back, but sit here, a Governor, a father for us, that good may increase, may become large to us. This is my word to thee: do thou sit here, a father for us."

Note the suggestion that the is a element of a similar role to the missionaries, "you as one with the misioneries"

Kawiti, chief of the Ngatihine Tribe,

rose and said, "No, no. Go back, go back. What dost thou want here? We Native men do not wish thee to stay. We do not want to be tied up and trodden down. We are free. Let the missionaries remain, but, as for thee, return to thine own country. I will not say 'Yes' to thy sitting here. What! to be fired at in our boats and canoes by night! What! to be fired at when quietly paddling our canoes by night! I, even I, Kawiti, must not paddle this way, nor paddle that way, because the Governor said 'No'--because of the Governor, his soldiers, and his guns! No, no, no. Go back, go back; there is no place here for the Governor."

Wai, a chief of the Ngaitawake Tribe,

rose and said, "To thee, O Governor! this. Will you remedy the selling, the exchanging, the cheating, the lying, the-stealing of the whites? O Governor! yesterday I was cursed by a white man. Is that straight? The white gives us Natives a pound for a pig; but he gives a white four pounds for such a pig. Is that straight? The white gives us a shilling for a basket of potatoes but to a white he gives four shillings for a basket like that one of ours. Is that straight? No, no; they will not listen to thee: so go back, go back. If they would listen and obey, ah! yes, good that; but have they ever listened to Busby? And will they listen to thee, a stranger, a man of yesterday? Sit, indeed! what for? Wilt thou make dealing straight?"

Note the role being sought was a mediator in disputes and establishing order.

Here there was an interruption by a white man named Jones (a hawker and pedlar of Kororareka), and by the white man who had previously addressed the Governor, and also by another young white man, who all three spoke to the Governor at one time from different parts of the tent, calling on His Excellency to have the speeches interpreted for the whites to hear, and also to have them interpreted correctly. Johnson was again called for to come forward, who, on the Governor desiring him to do so, interpreted the speech of the last speaker, Wai, commenting on the same, after first remarking that "it was great lies."

Pumuka, chief of the Roroa Tribe

, rose and said, "Stay, remain, Governor; remain for me. Hear, all of you. I will have this man a foster-father for me. Stay, sit, Governor. Listen to my words, O Governor! Do not go away; remain. Sit, Governor, sit. I wish to have two fathers--thou and Busby, and the missionaries."

Note the suggestion that the is a element of a similar role to the missionaries, "I wish to have two fathers--thou and Busby, and the missionaries."

Warerahi (George King), a chief of the Ngaitawake Tribe,

rose and said, "Yes! What else? Stay, sit; if not, what? Sit; if not, how? Is it not good to be in peace? We will have this man as our Governor. What! turn him away! Say to this man of the Queen, Go back! No, no." [12]

Here a commotion and bustle took place among the Natives, who were sitting closely packed, in consequence of a lane or open space being made in front of the plat- form for Tareha, and for Hakiro, and for other chiefs to make their running speeches in, *a la Nouvelle-Zelande* .

Hakiro (son of Tareha, but who on this occasion appeared and spoke on behalf of Titore, [13] deceased, principal chief of the Ngatinanenane Tribe)

arose and said, "To thee, O Governor! this. Who says 'Sit'? Who? Hear me, O Governor! I say, no, no. Sit, indeed! Who says 'Sit'? Go back, go back; do not thou sit here. What wilt thou sit here for? We are not thy people. We are free. We will not have a Governor. Return, return; leave us. The missionaries and Busby are our fathers. We do not want thee; so go back, return, walk away."

Tareha, chief of the Ngatirehia Tribe,

rose, and, with much of their usual national gesticulation, said, "No Governor for me--for us Native men. We, we only are the chiefs, rulers. We will not be ruled over. What! thou, a foreigner, up, and I down! Thou high, and I, Tareha, the great chief of the Ngapuhi tribes, low! No, no; never, never. I am jealous of thee; I am, and shall be, until thou and thy ship go away. Go back, go back; thou shalt not stay here. No, no; I will never say 'Yes.' Stay! Alas! what for? why? What is there here for thee? Our lands are already all gone. Yes, it is so, but our names remain. Never mind; what of that--the lands of our fathers alienated? Dost thou think we are poor, indigent, poverty-stricken--that we really need thy foreign garments, thy food? Lo! note this." (Here he held up high a bundle of fern-roots he carried in his hand, displaying it.) "See, this is my food, the food of my ancestors, the food of the Native people. Pshaw, Governor! To think of tempting men--us

Natives--with baits of clothing and of food! Yes, I say we are the chiefs. If all were to be alike, all equal in rank with thee--but thou, the Governor up high-up, up, as this tall paddle" (here he held up a common canoe-paddle), "and I down, under, beneath! No, no, no. I will never say, 'Yes, stay.' Go back, return; make haste away. Let me see you [all] go, thee and thy ship. Go, go; return, return." [14]

Tareha was clothed with a filthy piece of coarse old floor-matting, loosely tied round him, such as is used by the commonest Natives merely as a floor-mat under their bedding. He was evidently dressed up in this fashion in order the more effectually to ridicule the supposition of the New-Zealanders being in want of any extraneous aid of clothing, &c., from foreign nations. He also carried in his hand, by a string, a bunch of dried fern-root, formerly their common vegetable food, as bread with us. His habit, his immense size--tall and very robust (being by far the biggest Native of the whole district)--and his deep sepulchral voice, conspired to give him peculiar prominence, and his words striking effect: this last was unmistakably visible on the whole audience of Natives.

Rawiri, a chief of the Ngatitautahi Tribe,

arose and said (first sentence in English), "Good morning, Mr. Governor! very good you! Our Governor, our Father! Stay here, O Governor! Sit, that we may be in peace. A good thing this for us--yes, for us, my friends, Native men. Stay, sit. Do thou remain, O Governor! to be a Governor for us."

Hoani Heke, a chief of the Matarahurahu Tribe,

arose and said, "To raise up, or to bring down? to raise up, or to bring down? Which? which? Who knows? Sit, Governor, sit. If thou shouldst return, we Natives are gone, utterly gone, nothinged, extinct. What, then, shall we do? Who are we? Remain, Governor, a father for us. If thou goest away, what then? We do not know. This, my friends," addressing the Natives around him, "is a good thing. It is even as the word of God" (the New Testament, lately printed in Maori at Paihia, and circulated among the Natives). "Thou to go away! No, no, no! For then the French people or the rum-sellers will have us Natives. Remain, remain; sit, sit here; you with the missionaries, all as one. But we Natives are children--yes, mere children. Yes; it is not for us, but for you, our fathers--you

missionaries--it is for you to say, to decide, what it shall be. It is for you to choose. For we are only Natives. Who and what are we? Children--yes, children solely. We do not know: do you then choose for us. You, our fathers--you missionaries. Sit, I say, Governor, sit! a father, a Governor for us." (Pronounced with remarkably strong and solemn emphasis, well supported both by gesture and manner.)

Hakitara, a chief of the Rarawa Tribe

, rose and said a few words; but, in consequence of several talking (both whites and Natives) the one to the other at this moment, remarking on Hoani Heke's speech and manner, and from Hakitara speaking low, what he said was not plainly heard. He spoke, however, in favour of the Governor's remaining.

Waka Nene

His Excellency, he resumed, "O Governor! sit. I, Tamati Waka, say to thee, sit. Do not thou go away from us; remain for us--a father, a judge, a peacemaker. Yes, it is good, it is straight. Sit thou here; dwell in our midst. Remain; do not go away. Do not thou listen to what [the chiefs of] Ngapuhi say. Stay thou, our friend, our father, our Governor."

Te Kemara

Te Kemara (who had spoken the first) here jumped up, and, in his usual excitable, lively, and flourishing manner, said, "No, no. Who says 'Stay'? Go away; return to thine own land. I want my lands returned to me. If thou wilt say, 'Return to that man Te Kemara his land,' then it would be good. Let us all be alike [in rank, in power]. Then, O Governor! remain. But, the Governor up! Te Kemara down, low, flat! No, no, no. Besides, where art thou to stay, to dwell? There is no place left for thee." [15] Here Te Kemara ran up to the Governor, and, crossing his wrists, imitating a man handcuffed, loudly vociferated, with fiery flashing eyes, "Shall I be thus, thus? Say to me, Governor, speak. Like this, eh? like this? Come, come, speak, Governor. Like this, eh?" He then seized hold of the Governor's hand with both his and shook it most heartily, roaring out with additional

grimace and gesture (in broken English), "How d'ye do, eh, Governor? How d'ye do, eh, Mister Governor?" This he did over, and over, and over again, the Governor evidently taking it in good part, the whole assembly of whites and browns, chief and slave, Governor, missionaries, officers of the man-o'-war, and, indeed, "all hands," being convulsed with laughter.

This incident ended this day's meeting.

Patuone

Eruera Maehe Patuone (the elder brother of Tamati Waka Nene, who has for some time been living in the island of Waiheke, in the Thames, and who only came up from thence a few weeks back) rose and said, "What shall I say on this great occasion, in the presence of all those great chiefs of both countries? Here, then, this is my word to thee, O Governor! Sit, stay--thou, and the missionaries, and the Word of God. Remain here with us, to be a father for us, that the French have us not, that Pikopo, that bad man, have us not. Remain, Governor Sit, stay, our friend."

O Governor! Sit, stay--thou, and the missionaries, and the Word of God.

APPENDIX A

Comparative Table : contextual meanings of RANGATIRA in English and Maori language versions of the 'King James' Bible.

A1

BOOK, CHAPTER : VERSE	***TEXT : 'KING JAMES' BIBLE, MAORI LANGUAGE VERSION***	***TEXT : 'KING JAMES' BIBLE, ENGLISH LANGUAGE VERSION***
Matthew, 9 : 18	I a ia e korero ana i enei mea ki a	While he spake these things unto

	ratou, na ka haere mai tetahi **rangatira**, ka koropiko ki a ia, ka mea, tenei kua marere taku tamahine : otira mau e haere ake, e whakapa tou ringa ki a ia, a ka ora. Matthew 9 : 17 – 19 (in Context) Matthew 9 (whole Chapter)	them, behold, there came a certain **ruler**, and worshipped him, saying, my daughter is even now dead : but come and lay thy hand upon her, and she shall live. Matthew 9 : 17 – 19 (in Context) Mathew 9 (whole Chapter)
Matthew, 9 : 23	Na, i te taenga o ihu kit e whare o te **rangatira**, ka kite nga kaiwhakatangi putorino, I te hui hui hoki e ngangau ana, Matthew 9 : 22 – 24 (in Context) Matthew 24 (whole Chapter)	And when Jesus came into the **ruler**'s house, and saw the minstrels and the people making a noise, Matthew 9 : 22 – 24 (in Context) Matthew 24 (whole Chapter)
Matthew, 24 : 45	Ko wai ra te pononga pono, mahara, i meringa e tono ariki hei **rangatira** mo ana tangata, hei hoata i te kai ma ratou i te wa e tika ai ? Matthew 24 : 44 – 46 (in Context) Matthew 24 (whole Chapter)	Who then is a faithful and wise servant, whom his lord hath made **ruler** over his household, to give them meat in due season ? Matthew 24 : 44 – 46 (in Context) Matthew 24 (whole Chapter)
Matthew, 24 : 47	He pono taku e mea nei ki a koto, ka meinga ia hei **rangatira** mo ona taonga katoa. Matthew 24 : 46 – 48 (in Context) Matthew 24 (whole Chapter)	Verily I say unto you, that he shall make him **ruler** over all his goods. Matthew 24 : 46 – 48 (in Context) Matthew 24 (whole Chapter)
Matthew, 25 : 23	Ka mea tona ariki ki a ia, pai rawa, e te pononga pai, e te pononga pono, pono tau mahi ki nga mea ruarua, maku koi e mea hei **rangatira** mo nga mea maha uru mai koe kit e hari o to ariki. Matthew 25 : 20 – 22 (in Context) Matthew 25 (whole Chapter)	His lord said unto him, well done, thou good and faithful servant thou hast been faithful over a few things, I will make thee **ruler** over many things : enter thou into the joy of thy lord. Matthew 25 : 20 – 22 (in Context) Matthew 25 (whole Chapter)
Mark, 5 : 22	Na ko te haerenga mai o tetahi o nga **rangatira** o te whare karakia, ko Hairuha tona ingoa, ka kite I a ia, ka takoto ki ana waewae. Mark 5 : 21 – 23 (in Context) Mark 5 (whole Chapter)	And, behold, there cometh one of the **ruler**s of the synagogue, Jarius by name, and when he saw him, he fell at his feet. Mark 5 : 21 – 23 (in Context) Mark 5 (whole Chapter)
Mark, 5 : 35	I a ia ano e korero ana, ka haere mai atahi o nga tangata a te **rangatira** o te whare karakia, ka mea, kua mate tau tamahine : hei aha ake mau te whakaruraru te Kaiwhakaako ? Mark 5 : 34 – 36 (in Context) Mark 5 (whole Chapter)	While he yet spake, there came from the **ruler** of the synagogue's house certain which said, thy daughter is dead : why troublest thou the Master any further ? Mark 5 : 34 – 36 (in Context) Mark 5 (whole Chapter)

G.E. Sharrock, WAI 1896, 2010

A2

BOOK, CHAPTER :	***TEXT : 'KING JAMES' BIBLE, MAORI LANGUAGE VERSION***	***TEXT : 'KING JAMES' BIBLE, ENGLISH LANGUAGE***

VERSE		*VERSION*
Mark, 5 : 36	Otira kahore a ihu i aro kit e kupu i korotia, ka mea atu kit e **rangatira** o te whare karakia, kaua e wehi, ko te whakapono ia kia whakapono. Mark 5 : 35 – 37 (in Context) Mark 5 (whole Chapter)	As soon as Jesus heard the word that was spoken, he saith unto the **ruler** of the synagogue, be not afraid, only believe. Mark 5 : 35 – 37 (in Context) Mark 5 (whole Chapter)
Mark, 5 : 38	A, no te taenga atu kit e whare o te **rangatira** o te whare karakia, ka kite ia i te ngangau, i te nui hoki o te tangi, o te aue a etahi. Mark 5 : 37 – 39 (in Context) Mark 5 (whole Chapter)	And he cometh to the house of the **ruler** of the synagogue, and seeth the tumult, and them than wept and wailed greatly. Mark 5 : 37 – 39 (in Context) Mark 5 (whole Chapter)
Mark, 13 : 8 – 9	Ka whakatika hoki tetahi iwi ki tetahi iwi, tetahi **rangatiratanga** ki tetahi rangatiratanga : a he tini nga wahi e puta ano hoki he po matekai : ko te timatanga enei o nga mamae. Na, kia tupato ki a koutou ki nga runanga, ka whiua koutou i roto I whare karakia, a ka whakaturia koutou ki te aroaro o nga kawana, o nga kingi, mo te whakaaro ki ahau, hei mea whakaatu kit e ratou. Mark 13 : 8 – 10 (in Context) Mark 13 (whole Chapter)	For nation shall rise against nation, and **Kingdom** against kingdom : and there shall be earthquakes in divers places, and there shall be famines and troubles : these are the beginnings of sorrows. But take heed to yourselves : for they shall deliver you to councils, and in the synagogues ye shall be beaten : and ye shall be bought before **rulers** and kings for my sake, for testimony against them. Mark 13 : 8 – 10 (in Context) Mark 13 (whole Chapter)
Luke, 8 : 41	Na ka haere mar tetahi tangata, ko Hairuha te ingoa, , he **rangatira** no te whare karakia, a takoto ana ki nga waewae o ihu, ka inoki tomo ki tona whare. Luke 8 : 40 – 42 (in Context) Luke 8 (whole Chapter)	And, behold, there came a man named Jairus, and he was the **ruler** of the synagogue : and he fell down at Jesu' feet, and besought him that he would come into his house. Luke 8 : 40 – 42 (in Context) Luke 8 (whole Chapter)
Luke, 8 : 49		
Luke, 12 : 42	I a ia ano e korero ana, ka haere mai tetahi i te whare o te **rangatira** o te whare karakia, ka mea ki a ia, kua mate tau tamahine, kaua e whakararuraru i te **Kaiwhakaako**. Luke 8 : 48 – 50 (in Context) Luke 8 (whole Chapter)	While he yet spake, there cometh one from the **ruler** of the synagogue's house, saying to him, thy daughter is dead, trouble not the **Master**. Luke 8 : 48 – 50 (in Context) Luke 8 (whole Chapter)
Luke, 12 : 44	Na ka mea te Ariki, ko wai ra te tuari pono, mahara, e meinga e tona ariki hei **rangatira** mo ana tangata, hei hoatu i te mehua kai i te wa e tika ai ? Luke 12 : 41 – 43 (in Context) Luke 12 (whole Chapter)	And the Lord said, who then is that faithful and wise steward, whom his lord shall make **ruler** over his household, to give them their portion of meat in due season ? Luke 12 : 41 – 43 (in Context) Luke 12 (whole Chapter)
	He pono taku e mea nei ki e koutou,	

	ka meinga ia hei **rangatira** mo ana taonga katoa. Luke 12 : 43 – 45 (in Context) Luke 12 (whole Chapter)	Of a truth I say unto you, that he will make him **ruler** over all that he hath. Luke 12 : 43 – 45 (in Context) Luke 12 (whole Chapter)

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BOOK, CHAPTER : VERSE	***TEXT : 'KING JAMES' BIBLE, MAORI LANGUAGE VERSION***	***TEXT : 'KING JAMES' BIBLE, ENGLISH LANGUAGE VERSION***
Luke, 13 : 14	Na, he riri nona mo ihu i whakaora i te hapati, ka korero te **rangatira** o te whare karakia, ka mea kit e mano, e ono nga ra e tika ai te tangata te mahi hei reira koutou haere mai a kia whakaorangia, kauaka i te hapati. Luke 13 : 13 – 15 (in Context) Luke 13 (whole Chapter)	And the **ruler** of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, there are six days in which men ought to work in them therefore come and be healed, and not on the sabbath day. Luke 13 : 13 – 15 (in Context) Luke 13 (whole Chapter)
Luke, 18 : 18	Na ka ui tetahi **rangatira** ki a ia, ka mea, e te **kaiwhakaako** pai, me aha ahau ka whiwhi ai ki te ora tonu ? Luke 18 : 17 – 19 (in Context) Luke 18 (whole Chapter)	And a certain **ruler** asked him, saying, good **Master**, what shall I do to ineret eternal life ? Luke 18 : 17 – 19 (in Context) Luke 18 (whole Chapter)
Luke, 23 : 13	Luke 21 : 11 – 13 (in Context) Luke 21 (whole Chapter) *NOTE : Kawana is used to strengthen the prophesy that it was before Pilate.*	Luke 21 : 11 – 13 (in Context) Luke 21 (whole Chapter)
Luke 23 : 35	Na ka karangatia e Pirato nga tohunga nui, nga **rangatira**, me te iwi ano. Luke 23 : 12 – 14 (in Context) Luke 23 (whole Chapter)	And Pilate, when hehad called together the chief priests and **ruler**s and the people. Luke 23 : 12 – 14 (in Context) Luke 23 (whole Chapter)
Luke, 24 : 20	Me te tu ano te iwi matakitaki ai. Ko nga **rangatira** hoki ka tawai ki a ia, ka mea, ko era atu i whakaorangia e ia, mana ano ia e whakaora, kit e mea ia	And the people stood beholding. And the **rulers** also with them derided him, saying, he saved others, let him save himself, if he
John 2 : 9	ko te Karaiti a te Atua, ko tana i whiriwhiri ai. Luke 23 : 34 – 36 (in Context) Luke 23 (whole Chapter)	be Christ, the chosen of God. Luke 23 : 34 – 36 (in Context) Luke 23 (whole Chapter)
	Ki tona hoatutanga e nga tohunga nui, e o matou **rangatira** hoki, kia tukua ki te mate, a ripekatia ana ia. Luke 24 : 19 – 21 (in Context) Luke 24 (whole Chapter)	And now the chief priests and our **ruler**s delivered him to be condemned, and have crucified him. Luke 24 : 19 – 21 (in Context)
	A, no ka whakamatau te **rangatira** o	Luke 24 (whole Chapter)

	te hakari i te wai whakawaimatia, a kihai i mohio no hea ranei ; ko nga pononga ia i utuhia ai te wai i mohio ; ka karanga te **rangatira** o te hakari kit e tane marena hou, John 2 : 8 – 10 (in Context) John 2 (whole Chapter)	When the **ruler** of the feast had tasted the water that was made wine, and knew not whence it was : (but the servants which drew the water knew) the **governor** of the feast called the bridegroom, John 2 : 8 – 10 (in Context) John 2 (whole Chapter)

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BOOK, CHAPTER : VERSE	***TEXT : 'KING JAMES' BIBLE, MAORI LANGUAGE VERSION***	***TEXT : 'KING JAMES' BIBLE, ENGLISH LANGUAGE VERSION***
John, 3 : 1	Na he tangata tera no nga Parihi, ko Nikorima tona ingoa, he **rangatira** no nga Hurai. John 3 : 1 – 3 (in Context) John 3 (whole Chapter)	There was a man of the Pharisees, named Nicodemus, a **ruler** of the Jews. John 3 : 1 – 3 (in Context) John 3 (whole Chapter)
John, 7 : 26	Na, maia tonu tana korero, a kahore a ratou kupu ki a ia. E tino matau ana ranei nga **rangatira**, ko te Karaiti pu tenei ? John 7 : 25 – 27 (in Context) John 7 (whole Chapter)	But, lo, he speaketh boldly, and the say nothing unto him. Do the **ruler**s know indeed that this is the very Christ ? John 7 : 25 – 27 (in Context) John 7 (whole Chapter)
John, 12 : 42	Kua whakapono joia tetahi o nga **rangatira**, o nga Prihi ranei ki a ai ? John 7 : 47 – 49 (in Context) John 7 (whole Chapter)	Have any of the **rulers** or of the Pharisees believed on him ? John 7 : 47 – 49 (in Context) John 7 (whole Chapter)
1 Kings, 20 : 14	Je ahakoa ra he tokomaha ano nga **rangatira** i whakapono ki a ia, otira kihai I whakaae ki a ai, he whakaaro hoki ki nga parihi, kei peia ratou ki waho o te whare karakia. John 12 : 41 – 43 (in Context) John 12 (whole Chapter)	Nevertheless among the chief **rulers** also many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue. John 12 : 41 – 43 (in Context) John 12 (whole Chapter)
Jeremiah, 40 : 5	A ka mea a Ahapa, ma wai ? Ano ra ko tera, ko ta Ihowa kupu tenei, ma nga taitama o nga **rangatira** o nga kawanatanga. A ka mea ia, ma wai e timata te whawhai ? A ka mea tera, mau. 1 Kings 20 : 13 – 15 (in Context) 1 Kings 20 (whole Chapter)	And Ahab said, by whom ? And ha said, thus aith the Lord, even by the young men of the **princes** of the provinces. Then he said, who shall order the battle ? And he said, thou. 1 Kings 20 : 13 – 15 (in Context) 1 Kings 20 (whole Chapter) Now when all the **captains** of the

	Na, i te rongonga o nga **rangatira** katoa a nga ope i nga parae, ratou ko a ratou tangata, kua oti a Keraria tama a Ahikama te mea he kawana mo te whenua e te kingi o Papurona, a tua ki a ia nga tikanga mo nga tane, mo nga wahine, mo nga tam ariki, mo nga rawakore o te whenua, mo te hunga hoki kihai I whakaraua ki Papurona Jeremiah 40 : 6 – 8 (in Context) Jeremiah 40 (whole Chapter)	forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and the poor of the land, of them that were not carried away captive to Babylon Jeremaih 40 : 6 – 8 (in Context) Jeremiah 40 (whole Chapter)

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BOOK, CHAPTER : VERSE	***TEXT : 'KING JAMES' BIBLE, MAORI LANGUAGE VERSION***	***TEXT : 'KING JAMES' BIBLE, ENGLISH LANGUAGE VERSION***
Jeremiah, 41 : 10	Katahi ka whakaraua e Ihimaera nga morehu katoa o te iwi I Mihipa, nga tamahine a te kingi, me nga morehu katoa I Mihipa, ko te hunga I meinga nei e Neputaarana **rangatira** o nga kaitiaki, a Keraria tama a Ahikama hei kawana mo ratou ; whakaraua an a ratou e Ihimaera tama a Netania, a haere ana ia, whiti ana ki nga tama a Amona. Jeremiah 41 : 9 – 11 (in Context) Jeremiah 41 (whole Chapter)	Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the **captain** of the guard had committed to Gedaliah the son of Ahikam ; and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites. Jeremiah 41 : 9 – 11 (in Context) Jeremiah 41 (whole Chapter)
Jeremiah, 51 : 57		
Ezekiel, 23 : 23	Na ka whakahaurangitia e ahau ona **rangatira**, ona tangata whakaaro nui, ona kawana, ona ariki, ona marohirohi hoki ; a ka moe ratou I te moe roa, te korikori, e ai ta te Kingi, ko tona ihowa o nga mano Jeremiah 51 : 56 – 58 (in Context) Jeremiah 51 (whole Chapter)	And I will make drunk her princes, and her wise men, her **captains**, and her rulers, and her mighty men ; and they shall sleep a perpetual sleep, and not wake, saith the king, whose name is the LORD of hosts. Jeremiah 51 : 56 – 58 (in Context) Jeremiah 51 (whole Chapter)
Daniel, 6 : 7	Ko nga tangata o Papurona, ratou ko nga Karari katoa, a Pekoro, a Hoa, a Koa, ratou ko nga Ahiriana katoa ; he taitaramaki ratou katoa e minaminatia,	The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with

	he ariki, he kawana, he **rangatira**, he rongo nui, he eke hoiho katoa. Ezekiel 23 : 22 – 24 (in Context) Ezeliel 23 (whole Chapter)	them ; all of them desirable young men, captains and **rulers**, great lords and renowned, all of them riding upon horses. Ezekiel 23 : 22 – 24 (in Context) Ezekiel 23 (whole Chapter)
Matthew, 20 : 25	Kua koreorero nga **rangatira** nunui katoa o te kingitanga, nga kawana, nga ariki, nga kaiwhakatakoto whakaaro, nga **rangatira**, kia whakatakotoria he tikanga kingi, kia whakapumautia he ture kaha, ara kit e inoia he mea e tetahi ki tetahi atua, tang ata ranei, a kia toru tekau ra ano nga ra, he mea ehara i te inoi ki a koe, e te kingi, me maka ia te ana o nga raiona. Daniel 6 : 6 – 8 (in Context) Daniel 6 (in Chapter)	All the **presidents** of the kingdom, the governors, and the princes, the counselors, and the **captains**, have consulted together to establish a royal statute, and to make firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Daniel 6 : 6 – 8 (in Context) Daniel 6 (whole Chapter)
	Otira ka karangatia ratou i ihu, a ka mea ia, E matau ana koutou, ko nga kawana o nga tauiwi hei whakatupu **rangatira** ki a ratou, ko nga tangata rarahi hei akiaki i a ratou. Matthew 20 : 24 – 26 (in Context) Matthew 20 (whole Chapter)	But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise **dominion** over them, and they that are great exercise authority upon them. Matthew 20 : 24 – 26 (in Context) Matthew 20 (whole Chapter)

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A6 : Quantitative Summary – Contextual Meanings of "Rangatira" in English Language "King James" Bible

QUANTITY OF REFERENCES	*CONTEXTUAL MEANING*	*REFERENCES*
5	**ruler**	Matthew 9 : 18, Matthew 9 : 23, Matthew 24 : 45, Matthew 24 : 47, Luke 18 : 18
5	**ruler** of the synagogue	Mark 5 :22, Mark 5 : 36, Mark 5 : 38, Mark 8 : 41,
4	**ruler**s	Luke 13 : 14 Luke 23 : 13, Luke 23 : 35,
2	**ruler** of the synagogue's house	Luke 24 : 20, John 7 : 26
1	**rulers** of the Pharisees	Mark 5 : 35, Luke 8 : 49
1	**ruler** over his household	John 7 : 48
1	**ruler** over all that he hath	Luke 12 : 42
1	**ruler** over many things	Luke 12 : 44

1	**ruler** of the feast	Matthew 25 : 23
1	chief **ruler**s	John 2 : 9
1	a **ruler** of the Jews	John 12 : 42
1	captains and **rulers**	John 3 : 1
1	**captains** of the forces	Jeremiah 41 : 10
1	**captain** of the guard	Jeremiah 40 : 5
1	**presidents**of the kingdom, the governors, and the princes, the counselors, and the **captains** …..	Jeremiah 41 : 10 Daniel 6 : 7
1	**princes** of the provinces	I Kings 20 : 14
1	**dominion**	Matthew 20 : 25
n = 27		

APPENDIX B

Comparative Table : Contextual Use of KAWANA in English & Maori Translations of the "King James" Bible

BOOK, CHAPTER : VERSE	***TEXT : 'KING JAMES' BIBLE, MAORI LANGUAGE VERSION***	***TEXT : 'KING JAMES' BIBLE ENGLISH LANGUAGE VERSION***
Luke, 21 : 12	A ko mua ake e enei mea katoa pa ai o ratou ringa ki a koutou, tukino ai i a koutou, tuku ai i a ki nga whare whakawa, ki nga whare herehere, me te arahi I a koutou ki nga kingi, ki nga **kawana**, mo toku ingoa. Luke 21 : 11 – 13 (in Context) Luke 21 (whole Chapter)	But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being bought before kings and **rulers** for my name's sake. Luke 21 : 11 – 13 (in Context) Luke 21 (whole Chapter)
Genesis, 42 : 6	*NOTE : Kawana is used to strengthen the prophecy that it was before Pilate.* Na ko Hohepa te **kawana** o te whenua, ko ia te kaihoko ki nga tangata katoa o te whenua : na ka haere mai nga tuakana o Hohepa, a ka piko o ratou kanohi kit e whenua i tona aroaro. Genesis 42 : 5 – 7 (in Context) Genesis 42 (whole Chapter)	And Joseph was the **governor** over the land, and he it was that sold to all the people of the land : and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. Genesis 42 : 5 – 7 (in Context) Genesis 42 (whole Chapter)
Genesis, 45 : 8	Ina, ehara I a koutou nana ahau i tono mai ki konei, engari n ate Atua ; kua waiho hoki ahau e ia hei matua ki a Parao, hai ariki ano mo tona whare katoa, hei **kawana** hoki mo te whenua katoa o Ihipa. Genesis 45 : 7 – 9 (in Context) Genesis 45 (whole Chapter)	So now it was not you that sent me hither, but God : and he hath made me a father to Pharaoh, and lord of all his house, and a **ruler** throughout all the land of Egypt. Genesis 45 : 7 – 9 (in Context) Genesis 45 (whole Chapter)
Genesis, 49 : 10	A ka korero ki a ia, ka mea, e ora ana a Hohepa, ko ia hoki te **kawana** o te whenua katoa o Ihipa. Genesis 45 : 25 – 27 (in Context) Genesis 45 (whole Chapter)	And told him, saying, Joseph is yet alive, and he is **governor** over all the land of Egypt. And Jacob's heart fainted, for he believed them not Genesis 45 : 25 – 27 (in Context) Genesis 45 (whole Chapter)
Judges, 9 : 22	Na ka whakapau te Manawa o Hakopa, kihai hoki ia i whakapono ki a ratou. E kore e riro ke te hepeta i a Hura, me te tokotoko o te **kawana** i waenganui o ona waewae, kia tae mai ra ano o Hiro ; a ka rongo nga iwi katoa ki a ia. Genesis 49 : 9 – 11 (in Context) Genesis 49 (whole Chapter) A e toru nga tau o Apimereke e **kawana** ana i a Iharaira Judges 9 : 21 : 23 (in Context) Judges 9 (whole Chapter)	The scepter shall not depart from Judah, nor a **lawgiver** from between the feet, until Shiloh come ; and unto him shall the gathering of the people be. Genesis 49 : 9 – 11 (in Context) Genesis 49 (whole Chapter) When Abilech had **reigned** three years over Israel Judges 9 : 21 – 23 (in Context) Judges 9 (whole Chapter)

BOOK, CHAPTER : VERSE	***TEXT : 'KING JAMES' BIBLE, MAORI LANGUAGE VERSION***	***TEXT : 'KING JAMES' BIBLE, ENGLISH LANGUAGE VERSION***
1 Kings, 10 : 15	Haunga a nga kairapu taonga i mau mai ai me nga taonga a nga kaihokohoko, a nga kingi katoa, o Arapia, a nga **kawana** o te whenua. 1 Kings 10 : 14 – 16 (in Context) 1 Kings 10 (whole Chapter)	Beside that he had of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the **governors** of the country. 1 Kings 10 : 14 – 16 (in Context) 1 Kings 10 (whole Chapter)
1 Kings, 20 : 14	A ka mea a Ahapa, ma wai ? Ano ra ko tera, ko ta Ihowa kupu tenei, ma nga taitama o nga rangatira on nga **kawana**tanga. A ka mea ia, ma wai e timata te whawhai ? A ka mea tera, Mau. 1 Kings 20 : 13 – 15 (in Context) 1 Kings 20 (whole Chapter)	And Ahab said, by whom ? And he said, thus saith the LORD, even by the young men of the princes of the **provinces**. Then he saith, who shall order the battle ? And he saith, thou. 1 Kings 20 : 13 – 15 (in Context) 1 Kings 20 (whole Chapter)
1 Kings, 20 : 15		
1 Kings, 20 : 17	Na ka whakaemia e ia nga taitama o nga rangatira o nga **kawana**tanga, e rua rau e toru tekau ma rua ratou : i muri i a ratou i whakaemia ano e ia te iwi katoa, ara nga tama katoa a Iharaira, e whitu mano. 1 Kings 20 : 14 – 16 (in Context) 1 Kings 20 (whole Chapter)	Then the young men of the princes of the **provinces**, and they were two hundred and thirty two : and after them he numbered all the people, even all the children of Israel, being seven thousand. 1 Kings 20 : 14 – 16 (in Context) 1 Kings 20 (whole Chapter)
1 Kings, 20 : 19	Na ka puta tuatahi ko nga taitama a nga rangatira o nga **kawana**tanga ; no ka tono tangata a Peneharara ; a ka korero ratou kia ia, ka mea, he tangata enei kua puta mai i Hamaria. 1 Kings 20 : 16 – 18 (in Context) 1 Kings 20 (whole Chapter)	And the young men of the princes of the **provinces** went out first ; and Benhadad sent out , and they told him, saying, there are men come out of Samaria. 1 Kings 20 : 16 – 18 (in Context) 1 Kings 20 (whole Chapter)
1 Kings 22 : 47	Heoi puta ana enei ki waho o te pa, nga taitamariki o nga **kawana**tanga, me te ope i muri a ratou. 1 Kings 20 : 18 – 20 (in Context) 1 Kings 20 (whole Chapter)	So these young men of the princes of the **provinces** came out of the city, and the army which followed them. 1 Kings 20 : 18 – 20 (in Context) 1 Kings 20 (whole Chapter)
	Na i taua wa kahore o Eroma kingi, he **kawana** te kingi. 1 Kings 22 : 46 – 48 (in Context) 1 Kings 22 (whole Chapter)	There was then no king in Edom : a **deputy** was king. 1 Kings 22 : 46 – 48 (in Context) 1 Kings 22 (whole Chapter)

BOOK, CHAPTER : VERSE	*TEXT : 'KING JAMES' BIBLE, MAORI LANGUAGE VERSION*	*TEXT : 'KING JAMES' BIBLE, ENGLISH LANGUAGE VERSION*
2 Kings, 23 : 8	A i whakaputaina e ia nga tohunga katoa i nga pa o Hura, whakapokea iho nga wahi tiketike i tahu whakakakara ai nga tohunga, o Kepa a tae noa ki Peerehepa ; a i wahia e ia nga wahi tiketike o nga keti, era i te kuwhaha o te keti o Hohua **kawana** o te pa, i te taha maui o te tangata i te keti o te pa. 2 Kings 23 : 7 – 9 (in Context) 2 Kings 23 (whole Chapter)	And he bought all the priests out of the cities of Judah, and deified the high places where the priests had burned incense, from Geba to Beersheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the **governor** of the city, which were on a man's left hand at the gate of the city. 2 Kings 23 : 7 – 9 (in Context) 2 Kings 23 (whole Chapter)
2 Kings, 25 : 22		
2 Kings, 25 : 23	Na, ko te hunga i mahue kit e whenua o Hura, ko nga mea i mahue i a Nepukaneha kingi o Papurona, meinga ana e ia ko Keraria tama a Ahikama tama o Hapana hei **kawana** mo ratou. 2 Kings 25 : 21 – 23 (in Context) 2 Kings 25 (whole Chapter)	And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, **ruler**. 2 Kings 25 : 21 – 23 (in Context) 2 Kings 25 (whole Chapter)
2 Chronicles, 1 : 2	Na, i te rongorongo o nga rangatira ope katoa, o ratou ko a ratou tangata, kua meinga e te kingi o Papurona a Keraria hei **kawana**, ka haere mai ratou ki a Keraria ki Mihipa, ara a Ihimaera tama a Netania, a Iohanana tama a Karea, a Heraia tama a ta nahumete Netopati, a Iaatania tama a tetahi Maakati, me a ratou tangata. 2 Kings 25 : 22 – 24 (in Context) 2 Kings 25 (whole Chapter)	And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah **governor**, there came to Gedaliah to Mizpah, even Ishmael son of Nethaniah, and Jonathon the son of Careah, and Seraiah the son of Tanhumeth, and Jaazaniah the son of a Maachathite, they and their men. 2 Kings 25 : 22 – 24 (in Context) 2 Kings 25 (whole Chapter)
2 Chronicles, 7 : 18	Katahi Horomona ka korero ki a Iharaira katoa, ki nga rangatira o nga mano, o nga rau, ki nga kaiwhakawa, ki nga **kawana** katoa o Iharaira katoa, ki nga upoko hoki o nga whare o nga matua. 2 Chronicles 1 : 1 – 3 (in Context) 2 Chronicles 1 (whole Chapter) Katahi ahau ka whakapumau i te torona o tou kingitanga, ka pera me taku kawenata ki tou papa, ki a Rawiri, i ahau i mea ra, e kore e whakakorea he tanagata mau hei **kawana** mo Iharaira. 2 Chronolicles 7 : 17 – 18 (in Context) 2 Chronicles 7 (whole	Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every **governor** in all Israel, the chief of the fathers. 2 Chronicles 1 : 1 – 3 (in Context) 2 Chronicles 1 (whole Chapter) Then I will establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, there shall not fail thee a man to be **ruler** in Israel. 2 Chronicles 7 : 17 – 19 (in Context) 2 Chronicles 7 (whole Chapter)

	Chapter)	
BOOK, CHAPTER : VERSE	***TEXT : 'KING JAMES' BIBLE, MAORI LANGUAGE VERSION***	***TEXT : 'KING JAMES' BIBLE, ENGLISH LANGUAGE VERSION***
2 Chronicles, 9 : 14	Haunga nga mea I mauri mai e nga kairapu taonga, e nga kaihokohoko. I kawea mai ano hei koura, he hiriwa, e nga **kawana** o te whenua, ki a Horomona. 2 Chronicles 9 : 13 – 15 (in Context) 2 Chronicles 9 (whole Chapter)	Beside that which chapmen and merchants bought. And all the kings of Arabia and **governors** of the country brought gold and silver to Solomon. 2 Chronicles 9 : 13 – 15 (in Context) 2 Chronicles 9 (whole Chapter)
2 Chronicles, 23 : 20	Na tikina ana e ia nga rangatira rau, nga tangata nunui, ratou ko nga **kawana** o te iwi, ko te iwi katoa ano hoki o te whenua, a mauri iho ana e ratou te kingi I te whare o Ihowa ki raro ; na haere ana ratou na to runga kuwaha kit e whare o te kingi, a whakanohoia an ate kingi kit e torona o te **kingitanga** 2 Chreonicles 23 : 19 – 21 (in Context) 2 Chronicles 23 (whole Chapter)	And he took the captains of the hundreds, and the nobles, and the **governors** of the people, and all the people of the land, and bought down the king from the house of the LORD : and they came through the high gate into the king's house, and set the king upon the throne of the **kingdom**. 2 Chronicles 23 : 19 – 21 (in Context) 2 Chronicles 23 (whole Chapter)
Ezra, 2 : 1	Na I te tekau ma waru o nga tau o tona kingitanga, I te mea ka oti nei te poke o te whenua, o te whare, te tahi, ka unga e ia a Hapana tama a Ataria ratou ko maaheia **kawana** o te pa, ko te kaiwhakamahara, ko Ioaha tama a Iohoahata, kit e I te whare o Ihowa, o tona Atua, kia pai. 2 Chronicles 34 : 7 – 9 (in Context) 2 Chronicles 34 (whole Chapter)	Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Saphan the son of Azaliah, and Maaseiah the **governor** of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God. 2 Chronicles 34 : 7 – 9 (in Context) 2 Chronicles 3 (whole Chapter)
Ezra, 2 : 63	Na ko nga tama enei o te **kawana**tanga I maunu atu nei I roto I nga whakarau, I te hunga I whakahekea, I era I whakahekea e Nepukaneha kingi o Papurona ki Papurona, a I hoki nei ki Hiruharama, Ki Hura, ki tona pa, ki tona pa. Ezra 2 : 1 – 3 (in Context) Ezra 2 (whole Chapter) Katahi te **kawana** ka mea ki a ratou, kia kawa ratou e kai nga mea tapu rawa, kia ara ake ra ano tetahi tohunga kei a ia nga Urimi me nga Tumime. Ezra 2 : 62 – 64 (in Context) Ezra 2 (whole Chapter)	Now these are the children of the **province** that went up out of captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city. Ezra 2 : 1 – 3 (in Context) Ezra 2 (whole Chapter) And the **Tirshatha** said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thumim Ezra 2 : 62 – 64 (in Context) Ezra 2 (whole Chapter)

	2 (whole Chapter)	
BOOK, CHAPTER : VERSE	***TEXT : 'KING JAMES' BIBLE, MAORI LANGUAGE VERSION***	***TEXT : 'KING JAMES' BIBLE, ENGLISH LANGUAGE VERSION***
Ezra, 5 : 3	I taua wa ano ka tae mai ki a ratou a Tatenai, **kawana** o tenei taha o te awa, raua ko Hetara Potenai, me o raua hoa, a ka mea ki a ratou, na wai koutou i whakahau kia hanga tenei whare, kia whakaotia tenei taiepa ? Ezra 5 : 2 – 4 (in Context) Ezra 5 (whole Chapter)	At the same time came to them Tatnai, **governor** on this side of the river, and Shetharboznai and their companions, and said thus unto them, who hath commanded you to build this house, and to make up this wall ? Ezra 5 : 2 – 4 (in Context) Ezra 5 (whole Chapter)
Ezra 5 : 6		
Ezra 5 : 14	Ko nga kupu o te pukapuka I tukua e Tatenai **kawana** o tera taha o te awa, e Hetara Potenai, e ona hoa, e nga Aparahaki i tera taha o te awa, e Hetara Potenai, e ona hoa, e nga Aparahaki I tera taha o te awa, ki a Kingi Tariuha. Ezra 5 : 5 - 7 (in Context) Ezra 5 (whole Chapter)	The copy of the letter that Tatnai, **governor** on this side of the river, and Shethharboznai and his companions the Apharsachites, which were on this side of the river, sent unto Darius the king. Ezra 5 : 5 – 7 (in Context) Ezra 5 (whole Chapter)
Ezra 6 : 6	Na, ko nga oko, ko nga mea koura, hiriwa, o te whare o te Atua, i tangohia nei e Nepukaneha i te temepara i Hiruharama, i kawea kit e temepara o Papurona, i tangohia era e Kingi Hairuha i te temepara	And the vessels also of gold and silver of the house of God, which Nebuchanezzar took out of the temple that was in Jerusalem, and bought them into the temple of Babylon, those did Cyrus the king
Ezra 6 : 7	o Papurona, a homai ana ki tetahi tangata, to nga ingoa ko Hehepatara, i meinga nei e ia hei **kawana**. Ezra 5 : 13 – 15 (in Context) Ezra 5 (whole Chapter)	take out of the temple of Babylon, and they were delivered unto one, whose name was Sheshbazzar, whom he made **governor**. Ezra 5 : 13 – 15 (in Context) Ezra 5 (whole Chapter)
Ezra 6 : 13		
	Na, e Tatenai, e te **kawana** i tera taha o te awa, e Hetara Potenai, me o koutou hoa, me nga Aparahaki, i tera taha o te awa, kia matara mai koutou I reira. Ezra 6 : 5 – 7 (in Context) Ezra 6 (whole Chapter)	Now therefore, Tatnai, **governor** beyond the river, Shetharboznai, and our champions the Apharsachites, which are beyond the river, be ye far from thence. Ezra 6 : 5 – 7 (in Context) Ezra 6 (whole Chapter)
	Waiho noa atu te mahi o tena whare o te Atua. Waiho atu te **kawana** o nga Hurai, kia mahi ana i tena whare o te Atua i tona wahi. Ezra 6 : 6 – 8 (in Context) Ezra 6 (whole Chapter)	Let the work of this house of God alone ; let the **governor** of the Jews and the elders of the Jews build this house of God in this place. Ezra 6 : 6 – 8 (in Context) Ezra 6 (whole Chapter)
	Katahi a Tatenai, te **kawana** o tera taha o te awa, a Hetara Potenai me o rawa hoa, i te mea na Kingi Tariuha i tono mai, ka hohoro tonu ta ratou pera. Ezra 6 : 12 – 13 (in Context) Ezra	Then Tatnai, **governor** on this side of the river, Shetharboznai, and their companions, according to that which Darius the king had sent, so they did speedily. Ezra 6 : 12 – 13 (in Context) Ezra 6

	6 (whole Chapter)	(whole Chapter)
BOOK, CHAPTER : VERSE	***TEXT : "KING JAMES" BIBLE, MAORI LANGUAGE VERSION***	***TEXT : "KING JAMES" BIBLE, ENGLISH LANGUAGE VERSION***
Ezra 7 : 16 **Ezra 8 : 36**	I te hiriwa katoa ano, i te koura e kitea e koe i te **kawana**tanga katoa o Papurona, i nga mea homai noa ano o te iwi, a nga tohunga, a te hunga e homai noa ana mo te whare o to ratou Atua i Hiruharama. Ezra 7 : 15 – 17 (in Context) Ezra 7 (whole Chapter)	And all the silver and gold that thou canst find in all the **province** of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem. Ezra 7 : 15 – 17 (in Context) Ezra 7 (whole Chapter)
Nehemiah 1 : 3	Na ka hoatu nga ture a te kingi ki nga **kawana** nui a te kingi, ki nga **kawana** iti i tera taha o te awa ; a ko ratou hei whakaneke ake i te iwi, i te whare ano o te Atua. Ezra 8 : 35 – 36 (in Context) Ezra 8 (whole Chapter)	And they delivered the king's commissions unto the king's **lieutenants**, and to the **governors** on this side of the river : and they furthered to people, and the house of God. Ezra 8 : 35 – 36 (in Context) Ezra 8 (whole Chapter)
Nehemiah 2 : 7 **Nehemiah 2 : 9**	A ka mea ratou ki ahau, ko nga orange i mahue o nga whakarau i reira i taua **kawana**tanga he hui te he, te whakahaweatia : kua pakaru hoki te taiepa o Hiriharama, a kua wera ona keti tea hi. Nehemiah 1 : 2 – 4 (in Context) Nehemiah 1 (whole Chapter)	And they said unto me, the remnant that are left of the captivity there in the **province** are in great affliction and reproach : the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. Nehemiah 1 : 2 – 4 (in Context) Nehemiah 1 (whole Chapter)
Nhemiah 3 : 7	I mea ano ahau ki te kingi, kit e pai te kingi, me homai he pukapuka ki ahau ki nga **kawana** i tawahi o te awa, te tukua ahau e ratou kia puta atu a tae noa Hura. Nehemaia 2 : 6 – 8 (in Context) Nehemiah 2 (whole Chapter)	Moreover I said unto the king, if it please the king, let letters be given me to the **governors** beyond the river, that they may convey me over till I come into Judah. Nehemiah 2 : 6 – 8 (in Context) Nehemiah 2 (whole Chapter)
	Katahi ka haere ahau ki nga **kawana** i tera taha o te awa ; hoatu ana e ahau nga pukapuka, a te kingi ki a ratou. I unga ano e te kingi etahi rangatira hoia, me etahi hoia eke hoiho he nga moku. Nehemiah 2 : 8 – 10 (in Context) Nehemiah 2 (whole Chapter)	Then I cama to the **governors** beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. Nehemiah 2 : 8 – 10 (in Context) Nehemiah 2 (whole Chapter)
	I to raua taha e hanga ana a Meratia Kipeona, a Tarono Meroniti, me nga tangata o Kipeono, o Mihipa, he wahi era no te torona o te **kawana** o tera taha o te awa. Nehemiah 3 : 6 – 8 (in Context) Nehemiah 3 (whole Chapter)	And next unto them repaired Melantiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the **governor** on this side of the river. Nehemiah 3 : 6 – 8 (in Context)

		Nehemiah 3 (whole Chapter)
BOOK, CHAPTER : VERSE	***TEXT : "KING JAMES" BIBLE, MAORI LANGUAGE VERSION***	***TEXT : "KING JAMES" BIBLE, ENGLISH LANGUAGE VERSION***
Nehemiah 5 : 14 **Nehemiah 5 : 15** **Nehemiah 5 : 18** **Nehemiah 7 : 6** **Nehemiah 7 : 65**	No te ra ano I kiia ai ahau hei **kawana** mo ratou kit e whenua o Hura, no te rua tekau o nga tau, a tae noa kit e toru tekau nga rua a na tau o Kingi Arataherehe, ara kotahi tekau ma rua tau, kahore ahau, oku teina ranei, i ki i te taro **kawana**. Nehemiah 5 : 13 – 15 (in Context) Nehemiah 5 (whole Chapter) Otiia ko nga **kawana** o mua, ko era i mua i ahau, he taimaha ta ratou kit e iwi : i tangohia hoki e ratou he taro, he waina, i a ratou, me etahi hekere hiriwa e wha tekau ; a era, i whakatupu rangatira ano a ratou tangata kit e iwi : kihai ia ahau i pera, i wehi hoki kit e Atua. Nehemiah 5 : 14 – 16 (in Context) Nehemiah 5 (whole Chapter) Na, ko nga mea i taka maku i t era kotahi, kotahi puru, e ono hipi, he mea pai ; i taka ano etahi manu naku, a, kotahi i roto i nga ra kotahi tekau, ko nga tu waina katoa, tona nui ; na ahokoa ko tenei katoa kihai ahau i mea kit e taro **kawana**, no te mea he taimaha raw ate hereherenga o tenei iwi. Nehemiah 5 : 17 – 19 (in Context) Nehemiah 5 (whole Chapter) Ko nga tama enei o te **kawana**tanga i haere mai I te whakarau, no te hunga i whakahekea, no era i whakahekea atu e Nepukaneha kingi o Papurona, a hoki ana ki Hiruharama, ki Hura ; ki tona pa, ki tona pa. Nehemiah 7 : 5 – 7 (in Context) Nehemiah 7 (whole Chapter) Na ka mea te **kawana** ki a ratou, kia kaua ratou e kai nga mea tapu	Moreover from the time that I was appointed to be their **governor** in the land of Juhah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is twelve years, I and my brethren have not eaten the bread of the **governor**. Nehemiah 5 : 13 – 15 (in Context) Nehemiah 5 (whole Chapter) But the former **governors** that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver ; yea, even their servants bare rule over the people : but so did I, because of the fear of god. Nehemiah 5 : 14 – 15 (in Context) Nehemiah 5 (whole Chapter) Now that which was prepared for me daily was one ox and six choice sheep ; also fowls were prerared for me, and once in ten days store of all sorts of wine : yet for all this required not I the bread of the **governor**, because the bondage was heavy upon his people. Nehemiah 5 : 17 – 19 (in Context) Nehemiah 5 (whole Chapter) These are the children of the **province**, that went out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city. Nehemiah 7 : 5 – 7 (in Context) Nehemiah 7 (whole Chapter) And the **Tirshatha** said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thumim. Nehemiah 7 : 64 – 66 (in Context) Nehemiah 7 (whole Chapter) ***NOTE** : **Tirshatha** a word, probably of Persian origin, **meaning** "severity", denoting a high civil*

	rawa, kia ara ake ra ano tetahi tohunga, kei a ia nga Urimi me nga Tumime. Nehemiah 7 : 64 – 66 (in Context) Nehemiah 7 (whole Chapter)	*dignity. The Persian deputy governor of Judea was so called.*
BOOK, CHAPTER : VERSE	***TEXT : "KING JAMES" BIBLE, MAORI LANGUAGE VERSION***	***TEXT : "KING JAMES" BIBLE, ENGLISH LANGUAGE VERSION***
Nehemiah 7 : 70 **Nehemiah 8 : 9** **Nehemiah 10 : 1** **Nehemiah 11 : 3**	Na i homai ano e etahi o nga ariki o nga whare o nga matua he mea mo te mahi. Ta te **kawana** i homai ai te homai ai ki roto ki nga taonga, kotahi mano tarami koura, e rima tekau peihana, e rima rau e toru tekau kakahu tohunga. Nehemiah 7 : 69 – 71 (in Context) Nehemiah 7 (whole Chapter) Na ka mea a Nehemia, ko ia nei te **kawana**, a e tera tohunga, te karaipi, me nga Riwaiti i whakaako nei I te iwi, kit e iwi katoa, he ta tapu tenei na Ihowa, na to koutou Atua ; kaua e tangi, kaua e pouri. I te tangi hoki te iwi katoa i to ratou rong onga i nga kupu o te ture. Nehemiah 8 : 8 – 10 (in Context) Nehemiah 8 (whole Chapter) Na, ko te hunga nana i hiri, ko te **kawana**, ko Nehemia tama a Hakaria, ko Terekia. Nehemiah 10 : 1 – 3 (in Context) Nehemiah 10 (whole Chapter) Na ko nga ariki enei ote **kawana**tanga i noho ki Hiruharama : i nga pa ia o Hura i noho ratou i tona wahi, i o ratou pa, ara a Iharaira, nga tohunga, nga Riwaiti, nga Netinimi, ratou ko nga tama a nga pononga a Horomona. Nehemiah 11 : 2 – 4 (in Context) Nehemiah 11 (whole Chapter)	And some of the chiefs of the fathers gave unto the work. The **Tirshatha** gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priest's garments. Nehemiah 7 : 69 – 71 (in Context) Nehemiah 7 (whole Chapter) ***NOTE** : **Tirshatha** a word probably of Persian origin, **meaning** "severity", denoting a high civil dignity. The Persian deputy governor of Judea was so called.* And Nehemia, which is the **Tirshatha**, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, this day is holy unto the LORD our God, mourn not, nor weep. For all the people wept when they heard the words of the law. Nehemiah 8 : 8 – 10 (in Context) Nehemiah 8 (whole Chapter) ***NOTE** : **Tirshatha** a word probably of Persian origin, **meaning** "severity", denoting a high civil dignity. The Persian deputy of Judea was so called.* Now those that sealed were, Nehemiah, the **Tirshatha**, the son of Hachaliah, and Zidkijah. Nehemia 10 : 1 – 3 (in Context) Nehemiah 10 (whole Chapter) ***NOTE** : **Tirshatha** a word probably of Persian origin, **meaning** "severity", denoting a high civil dignity. The Persian deputy of Judea was so called.* Now these are the **chiefs of the province** that dwelt in Jerusalem : but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and

		the Levites, and the Nethinims, and the children of Solomon's children. Nehemiah 11 : 2 – 4 (in Context) Nehemia 11 (whole Chapter)
BOOK, CHAPTER : VERSE	***TEXT : "KING JAMES" BIBLE, MAORI LANDUAGE VERSION***	***TEXT : "KING JAMES" BIBLE, MAORI LANGUAGE VERSION***
Nehemiah 12 : 26	No nga ra enei i a Ioiakimi tama a Hehua tama a Iohereke, no nga ra ano hoki i a Nehemia **kawana**, i a Etera tohunga, i te karaipi ra. Nehemiah 12 : 25 – 27 (in Context) Nehemiah 12 (whole Chapter)	These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah **the governor**, and of Ezra the priest, the scribe. Nehemiah 12 : 25 – 27 (in Context) Nehemiah 12 (whole Chapter)
Esther 1 : 1	Na i nga ra i a Ahahueruha i kingi nei i Inia a tae noa ki Etiopia, kotahi rau e rua tekau ma whitu nga **kawana**tanga. Esther 1 : 1 – 3 (in Context) Esther 1 (whole Chapter)	Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty **provinces**). Esther 1 : 1 – 3 (in Context) Esther 1 (whole Chapter)
Esther 1 : 3	I te toru o nga tau o tona kingitanga, ka tukua e ia he hakari ma ana rangatira katoa ratou ko ana tangata ; i tona aroaro ano te hunga nunui o Pahia, o Meria, nga tangata rarahi, me nga rangatira o nga **kawana**tanga Esther 1 : 2 – 4 (in Context) Esther 1 (whole Chapter)	In the third year of his reign, he made a feast unto all his princes and his servants ; the power of Persia and Media, the nobles and princes of the **provinces**, being before him. Esther 1 : 2 – 4 (in Context) Esther 1 (whole Chapter)
Esther 1 : 16	Na ka mea a Memukana i te aroaro o te kingi ratou ko nga rangatira, Ehara i te mea kit e kingi anake ta Kuini Wahati he ; engari ki nga rangatira katoa ano, ki nga iwi katoa o nga **kawana**tanga katoa a Kingi Ahahueruha. Esther 1 : 15 – 17 (in Context) Esther 1 (whole Chapter)	And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the people that are in all the **provinces** of the king Ahasuerus. Esther 1 : 15 – 17 (in Context) Esther 1 (whole Chapter)
Esther 1 : 22	I tukua hoki e ia he pukapuka ki nga **kawana**tanga katoa a te kingi, ki tenei **kawana**tanga, ki tenei **kawana**tanga, he mea whakarite kit e reira reo, ara ko nga tane katoa hei rangatira i roto o ratou whare ; a kia korerotia i te reo o te reira iwi. Esther 1 : 21 – 22 (in Context) Esther 1 (whole Chapter)	For he sent letters into all the king's **provinces**, into every **province** according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people. Esther 1 : 21 – 22 (in Context) Esther 1 (whole Chapter)
Esther 2 : 3	Kia whakaritea hoki e te kingi etahi kaititiro puta noa i nga	And let the king appoint officers in

	kawanatanga o tona kingitanga, a ma ratou e huihui mai nga kotiro ataahua, he wahine, ki Huhana, kit e whare wahine, ki a Hekai, kit a te kingi rangatira ruma, ko ia nei te kaitiaki o nga wahine ; a kia hoatu nga mea hei tahi mo to ratou poke. Esther 2 : 2 – 4 (in Context) Esther 2 (whole Chapter)	all the **provinces** of his kingdom, that they may gather together all the fair young virgins unto Sushana the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women ; and let their things for purification be given them. Esther 2 : 2 – 4 (in Context) Esther 2 (whole Chapter)
BOOK, CHAPTER : VERSE	***TEXT : "KING JAMES" BIBLE, MAORI LANGUAGE VERSION***	***TEXT : "KING JAMES" BIBLE, ENGLISH LANGUAGE VERSION***
Esther 2 : 18	Katahi ka tukua e te kingi he hakari nui ma ana rangatira katoa ratou ko ana tangata, ara te hakari o Ehetere ; whakangawaritia ano hoki e ia nga mea ki nga **Kawana**tanga, a hoatu ana etahi hakari e ia, he mea I rite kit a te kingi tikanga. Esther 2 : 17 – 19 (in Context) Esther 2 (whole Chapter)	Then the king made a great feast unto all his princes and his servants, even Esther's feast ; and he made a release to the **provinces**, and gave gifts according to the state of the king. Esther 2 : 17 – 19 (in Context) Esther 2 (whole Chapter)
Esther 3 : 8	Na ka mea a Hamana ki a kingi Ahahueruha, tenei tetahi iwi kei te tohatoha haere, kei te marara noa atu i roto i nga iwi o nga **kawana**tanga katoa o tou kingitanga ; a kou a ratou ture heir ere ke i a nga iwi katoa ; kahore hoki ratou e mahi i a te kingi ture. . Na ehara I te mea pai mo te kingi kia tukua ta ratou. Esther 3 : 7 – 9 (in Context) Esther 3 (whole Chapter)	And Haman said unto king Ahasuerus, there is a certain people scattered abroad and dispersed among the people in all the **provinces** of thy kingdom ; and their laws are diverse from all people ; neither keep they the king's laws ; therefore it is not for the king's profit to suffer them. Esther 3 : 7 – 9 (in Context) Esther 3 (whole Chapter)
Esther 3 : 12	Katahi ka karangatia nga karaipi a te kingi i te marama tuatahi, i te tekau ma toru o nga ra o taua marama, a ka tuhituhia nga mea katoa i whakahaua e Hamana ki nga **kawana** a te kingi, ratou ko nga **kawana** iti o tenei **kawana**tanga, o tenei **kawana** ta nga, ki nga **rangatira** hoki o tenei iwi, o tenei iwi ; ki tenei **kawana**tanga, ki tenei **kawana**tanga, he mea whakarite kit e reira reo ; i tuhituhia i runga o te ingoa o Kingi Ahahuerua, hiri rawa ki te mowhiti o te kingi. Esther 3 : 11 – 13 (in Context) Esther 3 (whole Chapter)	Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's **lieutenants**, and to the **governors** that were over every **province**, and to the **rulers** of every people of every **province** according to the writing thereof, and to every people after their language ; in the name of king Ahasuerus was it written, and sealed with the king's ring. Esther 3 : 11 – 13 (in Context) Esther 3 (whole Chapter)
Esther 3 : 13		