

THE CHIEF HISTORIAN'S PRE-CASEBOOK DISCUSSION PAPER FOR THE MANA WĀHINE INQUIRY

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Purpose of the Chief Historian's pre-casebook research discussion paper ('exploratory scoping report')

On 17 February 2020, parties to the Mana Wāhine Inquiry (Wai 2700) were advised by memorandum-directions that Tribunal staff had commenced work on the Chief Historian's pre-casebook discussion paper (also referred to as an 'exploratory scoping report').¹

The purpose of the discussion paper/exploratory scoping report is to:

- assess the extent of existing evidential material likely to be of use to the Tribunal and parties to an inquiry;
- identify any serious gaps in evidential coverage and,
- should any gaps be identified, propose how these gaps can most usefully and efficiently be addressed to assist the Tribunal to consider the claims before it.

More broadly, the discussion paper is designed to provide a starting point to assist the Tribunal and parties address evidential needs and consider the planning and direction of an inquiry during the 'start-up' interlocutory phase. The discussion paper approach was first developed for Tribunal district inquiries and begins the process of working towards an agreed research casebook. The approach has also been of use for assisting with planning for Tribunal kaupapa inquiries.

Methodology

As the title of this paper suggests, pre-casebook discussion papers for district and kaupapa inquiries are typically the responsibility of the Chief Historian. This paper was prepared by Kesaia Walker, Principal Research Analyst, under the supervision of the Chief Historian of the Waitangi Tribunal Unit. The Chief Historian also conducted a full review of the paper prior to it being finalised.

A broad approach to the inclusion of relevant claims raising mana wāhine issues has been employed as a formal claims' eligibility process has not yet been completed for the inquiry. All the available statements of claim (approximately 160) were viewed in the course of preparing this discussion paper. The claims raise a wide range of issues in relation to alleged Crown acts/omissions, policy, practices and legislation and their impacts on wāhine Maori across numerous facets of society. A table containing a summary of the issues raised

¹ Wai 2700, #2.5.13.

in all the relevant claims identified is attached as **Appendix A**. Readers should refer to the official statements of claim and amended statements of claim for further detail.

In terms of existing useful evidence for the Mana Wāhine inquiry, a wide range of published secondary and primary sources have been searched and assessed for coverage of the relevant time periods and issues raised by claims. The claims themselves, and the bibliographies submitted by claimants, provided a very useful starting point for surveying existing literature. These were supplemented by further searches for relevant primary and secondary source material over a number of repositories, including Archives New Zealand, the National Library, the Alexander Turnbull Library and various regional museums and libraries. Tribunal Unit staff also contacted claimant and Crown counsel for further information on potentially relevant material not easily accessible to the public that might prove useful for considering claims in this inquiry. A number of Crown agencies, including the Ministry for Women and the Ministry of Justice provided a range of relevant material. A select bibliography of some of the most relevant primary and secondary sources relating to issues raised in statements of claim is attached as **Appendix B**.

For the purpose of discussing evidential needs for the Mana Wāhine Inquiry, the issues raised in the approximately 160 statements of claim were organised into three key themes (see 'Broad themes identified in claims' section below). This was no easy task. A considerable amount of time was spent analysing the claims and considering how the numerous and often disparate issues raised could be drawn together to best capture the issues of importance to wāhine Māori over a long span of time. At this early stage in the Mana Wāhine Inquiry, the Tribunal and parties have not yet had time to further refine the scope and focus of the inquiry to particular issues and time periods. The issues raised in the claims demonstrate the complex and diverse range of experiences of wāhine Māori within the rapidly changing historical landscape from 1840 to the present day.

For each theme, an assessment was made about the main time periods involved (such as whether the claims issues are largely contemporary in nature or historically focused), the types of issues raised and the major alleged Crown actions, omissions, legislation, policy and/or practices at issue. Starting with secondary source material, examples of key sources for each time period/issue were then considered, followed by an assessment of whether there is sufficient range and breadth of coverage in the sources, whether all issues are covered and to what extent the sources refer to the experience of wāhine Māori. Any major gaps identified in evidential coverage for each theme are then highlighted for discussion.

The final part of this paper (the 'Recommendations for Further Research' section) draws conclusions about where evidential coverage for claims appears to be adequate and where major gaps are identified. Recommendations are then proposed for how those gaps can be best addressed, including proposals for further commissioned research, the likely timeframes required, and proposals for the provision of Crown statistics where these appear to exist.

Although the three key themes identified in this paper are interlinked, they are distinct enough to stand alone and really draw together – in a useful way – the range of claims issues and relevant time periods involved. These themes are not set in stone but essentially set out a way to assess coverage of claims issues in existing sources. The time periods discussed for each theme are not set in stone either. These time periods reflect the main focus of claimant concern, but many issues extend in to other time periods.

For each theme identified, it was not feasible to address in detail the vast array of existing sources. Many of the claims raise a multitude of issues across a broad range of fields, including health, justice, housing, social welfare, state care, education, business and employment. This paper has only been able to provide examples and the discussions of sources, therefore, are relatively brief. Readers should refer to the bibliography for further examples of relevant sources that were consulted in addition to those discussed in this paper.

The Mana Wāhine Inquiry (Wai 2700)

The Waitangi Tribunal's Mana Wāhine Kaupapa Inquiry formally commenced on 20 December 2018 and Judge Sarah Reeves was appointed presiding officer for the inquiry.² Dr Robyn Anderson, Kim Ngarimu and Dr Ruakere Hond were appointed to the Mana Wāhine Inquiry panel in August 2019.³

The Waitangi Tribunal announced the shape and form of its kaupapa inquiry programme in 2015. Kaupapa inquiries involve claims that raise issues of national significance (in terms of the seriousness of alleged Treaty breaches) that Māori as a whole (or a section of Māori) have experienced in terms of Crown policy, legislation or action/inaction. Claims raising mana wāhine issues were recognised as comprising one of 11 broad kaupapa themes or major issues for inquiry.⁴

In November 2017, the Chairperson of the Tribunal, Chief Judge Wilson Isaac, convened a judicial conference to consult with claimants and the Crown about beginning separate kaupapa inquiries into claims concerning mana wāhine issues and housing policy and services issues.⁵

The judicial conference was held in March 2018 in Wellington. Following the conference, Chief Judge Isaac directed parties to file submissions on research and the availability of any current research, as well as any issues that parties thought should be prioritised in a Mana Wāhine Kaupapa Inquiry.⁶ In March and April 2020, parties made further submissions on priority issues and availability of research. Submissions on these matters, including bibliographies filed by claimant counsel, were received in April 2018 and in March and April 2020 and have been read and incorporated, where relevant, as part of the preparation and work undertaken for this research discussion paper.⁷

² Wai 2700, #2.5.8, 20 December 2018.

³ Wai 2700, #2.5.9, 7 August 2019.

⁴ Memorandum of the Chairperson concerning the Kaupapa Inquiry Programme, 1 April 2015, paras 2 & 11, available from the Waitangi Tribunal website <https://waitangitribunal.govt.nz/assets/Documents/Publications/WT-Kaupapa-Inquiry-Programme-Direction.pdf>, accessed 2 June 2020.

⁵ Wai 2700, #2.5.1, 16 November 2017.

⁶ Wai 2700, #2.5.3, 15 March 2018

⁷ Examples of bibliographies filed include Wai 2700, #3.1.37, #3.1.37(a) and (b); #3.1.39, #3.1.39(a); #3.1.40, #3.1.40(a); #3.1.42, #3.1.42(a); #3.1.47, #3.1.47(a); #3.1.54, #3.1.54(a); #3.1.55, #3.1.55(a); #3.1.60 and #3.1.60(a).

Broad themes identified in claims

As of July 2020, Waitangi Tribunal Unit staff have identified approximately 160 claims that raise mana wāhine issues. Many of the claims are detailed and contain in-depth background and historical information that has been considered and proved very useful in preparing this discussion paper.

As noted above, an official process to determine final claim eligibility to participate in this inquiry has not yet been completed. As a result, this paper takes a broad approach and all 160 potentially participating claims have been viewed in preparing this discussion paper.

The overarching theme of rangatiratanga has been identified as underpinning all of the issues raised in the statements of claim relevant to the inquiry, as highlighted in terms of the ability of wāhine Māori to carry out and perform their customary roles as individuals and as members and leaders of whānau, hapū and iwi. The importance of rangatiratanga is further demonstrated by the claimants' proposed scope for the inquiry which identified rangatiratanga as one of four central pou encapsulating the broad issues raised to date.⁸

For the purpose of identifying evidential needs, the numerous issues raised in the 160 statements of claim submitted to the Tribunal to date have been grouped together into three main recurring themes. These themes are:

1. Protection of the role, status and knowledge of wāhine Māori;
2. Equity and disparities in outcomes and well-being for wāhine Māori; and
3. Representation and access to leadership, governance and decision-making roles for wāhine Māori.

Each theme is closely connected and interwoven, so that some claims issues could be considered to fall within one or more of the three themes. Examples of the range of issues that fall into the three themes set out above is provided below. A table summarising the issues raised in these claims is attached to this paper as **Appendix A**.

1. Protection of the role, status and knowledge of wāhine Māori

The first theme relates to issues concerning protection of the role, status and knowledge of wāhine Māori. Broadly, claimants allege that from 1840 to the present day the Crown,

⁸ Wai 2700, #3.1.227(c)

through its legislation, policies, practices, acts and omissions, has both denied and failed to protect the inherent mana and rangatiratanga of wāhine Māori in their:

- role as te whare tangata ('the house of humanity'/creators of life);
- role in practising tikanga Māori as individuals and within their whānau, hapū and iwi;
- status in terms of whānau and whakapapa;
- status as decision-makers, rangatira, landowners, kaitiaki, tohunga and signatories to the Treaty of Waitangi⁹;
- status as represented and portrayed in the teaching of history, te reo, broadcasting, media and the arts¹⁰;
- knowledge (such as around traditional birthing practices, menstruation, rongoā and healing)¹¹; and
- cultural practices, such as karanga and moko kauae; and
- taonga works created by wāhine as weavers, artists (including as tā moko artists and carvers), writers, composers and musicians.¹²

The key time period of concern is from 1840 up to around 1950, by which time most of the alleged failures had occurred with ongoing serious consequences for wāhine Māori. However, the theme remains of relevance from the 1950s to the present day and overlaps with the theme of equity and disparities in outcomes and well-being (discussed in more detail below). Pre-1840 understandings of the role, status, and mana of wāhine Māori are also of key importance for setting the background to these events.

Issues raised in the claims relevant to the nineteenth century include the Crown's refusal to allow wāhine Māori a place in the negotiation and signing of the Treaty in 1840¹³; denial of the ancestral land rights of wāhine Māori through the Crown's Native land tenure system and legislation¹⁴; denial of New Zealand parliamentary voting rights for wāhine Māori until 1893; the disproportionate impact of the New Zealand Wars and the Crown's confiscation of Māori land (raupatu) on wāhine Māori¹⁵; and the impact of the Tohunga Suppression Act

⁹ Wai 836, #1.1(d), p. 4, Wai 2570, Wai 2072, Wai 2854

¹⁰ Wai 381, #1.1(b), p. 21; Wai 972; Wai 2935, Wai 2931

¹¹ Wai 1968, #1.1.1(d), p. 14.

¹² Wai 700, #1.1(f), p. 6; Wai 1968 #1.1.1(d), pp. 12-14, Wai 2743, #1.1.1(a), p. 21; Wai 2820

¹³ For example, see Wai 2917, #1.1.1

¹⁴ For example, see Wai 1504, #1.1.1(a), Wai 2884, Wai 558

¹⁵ In relation to the particular impacts of confiscation on wāhine Māori see, for example, Wai 87, Wai 2728, #1.1.1(a) and Wai 2927

1907¹⁶ on the ability of wāhine Māori to exercise their role as spiritual guides and practices around rongoā Māori.

Issues of relevance to this theme in the twentieth century include the impacts of the two World Wars on the role of wāhine Māori, such as their becoming sole providers for their whānau while their men were away or died at war, and dealing with the frustrations, including physical violence of their men when they returned from war.¹⁷ Claimants also raise issues with the Crown's urbanisation and assimilation policies after the World Wars. For example, the Crown's policy of 'pepper-potting' housing, its effect on the collective whānau, hapū, and iwi units and the impact of this on wāhine Māori in terms of their role, associated mātauranga, te reo and the establishment of Māori communities in urban areas. Later issues such as low employment and poor living conditions in the cities is also raised in the claims.¹⁸

In relation to education, claimants raise issues with the Crown's education policies in the nineteenth and twentieth centuries, which they allege assimilated wāhine Māori and have been detrimental to their status, dignity and ability to carry out their traditional roles.¹⁹ Examples of issues raised in relation to health include undermining of the mana, tikanga and mātauranga of wāhine Māori in relation to birthing, menstruation and menopause²⁰ and the subversion and erosion of tikanga Māori and rituals relating to Māori health.²¹

2. Equity and disparities in outcomes and well-being for wāhine Māori

The second theme identified from a close analysis of the statements of claim, which is linked to the first, concerns issues of equity and disparities in outcomes and well-being for wāhine Māori across numerous facets of society. As outlined above, claimants allege that the Crown's failure to recognise and protect the role, status and knowledge of wāhine Māori has created an environment that marginalises and discriminates against wāhine Māori, resulting in systemic discrimination, deprivation and inequities across cultural, spiritual, political, health, justice, social, economic, education and environmental outcomes and well-being for wāhine Maori.²²

¹⁶ For example, see Wai 237, p. 11; Wai 475 #1.1(g)

¹⁷ For example, see Wai 58, #1.1(j), p. 15; Wai 87, #1.1(g), p. 5. See briefs of evidence filed at the Oral Hearings for the Veterans' kaupapa inquiry (Wai 2500).

¹⁸ Wai 381, #1.1(b) pp. 13, 20; Wai 237, #1.1(e), pp. 14-15; Wai 2494, #1.1.1(e), pp. 19-20.

¹⁹ Wai 2872, #1.1.1, p. 46; Wai 125, #1.1(e).

²⁰ Wai 237, #1.1(e), pp. 27-28

²¹ Wai 237, #1.1(e), p. 30

²² For example, see Wai 381, #1.1(b), pp. 3, 26; Wai 58 statement of claim #1.1(j), p. 2.

The main time period these claims refer to is from around 1950 to the present day, coinciding with the wider development of the state into areas of social policy in the post-war period. The focus is on the areas of justice, employment, education, health, and engagement with state social welfare agencies such as the Ministry for Social Development and Oranga Tamariki (and their predecessors).

Claims issues concerning equity and disparities in outcomes for wāhine Māori within the criminal justice system include systemic discrimination and negative bias towards wāhine Māori in the justice sector as well as:

- the increasing and disproportionately high rates of incarceration, and family and sexual violence experienced by wāhine Māori²³;
- issues around lack of funding and lack of adequate and culturally responsive support services within the justice sector for wāhine Māori affected by rape, family or sexual violence²⁴;
- the high rates of criminal victimisation of wāhine Māori, particularly young wāhine Māori²⁵;
- issues of violence and sexual assault in prison for whakawāhine, takatāpui wāhine or transgender²⁶;
- issues related to sex trafficking, prostitution reform and incest²⁷;
- failure to identify and prevent risks linked to gang membership for wāhine Māori²⁸; and
- general issues around access to justice for wāhine Māori.²⁹

In relation to employment, business and economic opportunities, issues raised include:³⁰

- the impact of poor employment conditions, pay inequity and the gender pay gap upon wāhine Māori³¹;

²³ For example, see Wai 125, #1.1(e), p. 24; Wai 558, #1.1(d); Wai 996, #1.1(k); Wai 1524, #1.1.1(f), p. 19; Wai 1541, #1.1.1(d), pp. 20-21; Wai 1781, #1.1.1(c), p. 9; Wai 1789, #1.1.1(b), p. 2; Wai 1917, #1.1.1(b), p. 10; Wai 2382, #1.1.1(d), p. 29; Wai 2843, #1.1.1, pp. 7-8; Wai 2673

²⁴ For example, see Wai 237, 1.1(e), pp. 43-44; Wai 2494, Wai 2729, Wai 2875

²⁵ Wai 125, #1.1(e), p. 26; Wai 381, #1.1(b)

²⁶ Wai 125, #1.1(e), p. 61.

²⁷ Wai 2717, Wai 2843

²⁸ Wai 2874

²⁹ Wai 125, #1.1(e), p. 11; Wai 237, #1.1(e), pp. 19-24

³⁰ Wai 2382

³¹ Wai 1511, pp. ; Wai 2217, #1.1.1(c). Wai 2713, 2859, , Wai 2382, p. 26-27, Wai 2864, #1.1.1(a), Wai 2382, Wai 2859

- specific examples of employment issues for wāhine Māori nurses³², shearers³³, and lawyers³⁴; and
- lack of funding and support for the business and economic development of wāhine Māori prior to the Māori Women's Development Fund (now Māori Women's Development Inc) initiated by the Māori Women's Welfare League and funded by the Crown to support wāhine Māori.³⁵

Claims issues raised in relation to education include a lack of support for wāhine Māori school leavers, assimilationist western education policies and practices that have prejudiced employment outcomes for wāhine Māori and resulted in the loss of te reo, Māori knowledge, values and practices.³⁶

In relation to health, particular issues raised by claimants include health disparities for wāhine Māori, such as disproportionate suicide rates³⁷, the detrimental impacts of drugs, gambling (such as the Gambling Act 2003), alcohol (including hazardous drinking rates and Fetal Alcohol Spectrum Disorder) and addiction.³⁸ Claims issues also include a lack of maternal health support and disregard for tikanga Māori experienced by wāhine Māori.³⁹

The claims also raise issues concerning the removal of tamariki Māori from their whānau and wāhine Māori through Oranga Tamariki (and their predecessors)⁴⁰, as well as state care policies and associated issues relating to the Family Court system.⁴¹ Links are noted between justice, employment, education, health and state-care outcomes. For example, claimants submit that the disproportionate rates of incarceration experienced by wāhine Māori have an even more significant impact upon tamariki Māori, many of whom end up in state care at some point.⁴² Many of these issues are raised in existing Waitangi Tribunal inquiries, including the Health Services and Outcomes Kaupapa Inquiry (Wai 2575) and the Oranga Tamariki Urgent Inquiry (Wai 2915).

³² Wai 2713, Wai 2952

³³ Wai 2922

³⁴ Wai 125, #1.1(e), p. 11; Wai 237, #1.1(e), pp. 19-24;

³⁵ Wai 381

³⁶ Wai 381, #1.1(b), p. 20, Wai 1971, Wai 87, Wai 88, Wai 89, 125, 558, 1900, 2837

³⁷ Wai 237, #1.1(e), pp. 26-27

³⁸ Wai 2862, Wai 2828, Wai 2829, Wai 1789, Wai 2836, Wai 2821, Wai 2841

³⁹ Wai 2823, Wai 2824, Wai 2830,

⁴⁰ Wai 381, #1.1(b), pp. 24-25, Wai 1900, Wai 2382, Wai 2837

⁴¹ Wai 2843, Wai 2846, Wai 2839

⁴² Wai 125, #1.1(e), p. 26.

Of relevance to the issue of measuring outcomes and well-being is that of the gender data gap, particularly in relation to family violence and sexual violence. Claimants allege that the Crown has failed to collect, monitor and report on data concerning Māori women and that this has implications on the Crown's ability to accurately capture and measure the progress and impact of policies upon wāhine Māori.⁴³

3. Representation and access to leadership, governance and decision-making roles for wāhine Māori

The third major recurring and underlying theme identified in many of the claims in this inquiry relates to allegations that the Crown has failed to provide for and promote the 'appointment, representation and participation' of wāhine Māori in governance and decision-making roles across all sectors of New Zealand society.⁴⁴ Claimants allege that the Crown's denial of the rangatiratanga of wāhine Māori has instead encouraged widespread discrimination and inequities in the representation of wāhine Māori in governance and decision-making roles.⁴⁵

This theme relates, in part, to the original impetus behind the Māori Women's' Claim (Wai 381) lodged in 1993, when Dame Mira Szaszy, a former president of the Māori Women's Welfare League, was removed from the Crown's shortlist of appointments to the Treaty of Waitangi Fisheries Commission and replaced by a younger Māori male. The Māori Women's Claim (Wai 381) raises concerns about the Crown's appointment and selection procedures to organisations that are representative of Māori women and Māori people or involved in the management of Māori-owned assets (such as fisheries) for Māori beneficiaries.⁴⁶

Relevant claim issues for this theme include:

- prejudice against wāhine Māori in appointments to political, economic and social bodies and boards⁴⁷;
- lack of political representation of wāhine Māori in local and central government⁴⁸;
- lack of wāhine Māori representation in appointments to Crown agencies across the board, including in policy-making and decision-making roles;⁴⁹

⁴³ Wai 1511, 1900, 1971, 2713, 2057, 2864, #1.1.1(a), Wai 2859, #1.1.1

⁴⁴ Wai 381, Wai 972, #1.1(g), # p. 16

⁴⁵ Wai 381, #1.1(b), p. 11.

⁴⁶ Wai 381, #1.1(b)

⁴⁷ Wai 381, #1.1 (b), Wai 2864, Wai 125, 237, 354, 558, 762, 836, 1504, 1661, 1666, 2494, 2713,

⁴⁸ Wai 682, Wai 1823, #1.1.1(b); Wai 1959, Wai 2917, Wai 2057, Wai 2953, Wai 2157, 2309, 1823, 2864, 1913, 1959, 2057, 2157

⁴⁹ Wai 2494

- lack of wāhine Māori representation and participation in Treaty settlement negotiations⁵⁰;
- denial of the role of wāhine Māori in the self-governance of Māori assets, such as fisheries;
- failure to recognise wāhine Māori as leaders in business⁵¹; and
- marginalisation of wāhine Māori leadership.⁵²

As noted previously, there is considerable overlap between this and the first two identified themes. However, the major focus here is on the failure to recognise or provide for wāhine Māori leadership roles. The focus in the claims is on the contemporary environment, largely from the 1990s onwards, with a significant element of historical context/background. Relevant historical developments include when wāhine Māori first gained the right to vote in the New Zealand/Colonial Parliament in 1893 (as opposed to the Māori Kotahitanga Parliament) and the election of the first wāhine Māori to New Zealand Parliament in 1949.

The claims allege a lack of representation or voice for wāhine Māori across various forms of governance, including Crown appointments to a wide range of entities, such as the Tertiary Education Commission Board, the Tertiary Education Institution councils, District Health Boards and the Arts Council.⁵³

Claimants submit that if racial discrimination, particularly within the ‘high level decision-making structures and positions considered to hold substantial decision-making power’ was remedied, this would assist in addressing the inequities faced by wāhine Māori.⁵⁴

⁵⁰ Wai 58, #1.1(j)

⁵¹ Wai 2851, 2151

⁵² Wai 125, #1.1(e), p. 20; Wai 2382, pp. 23.

⁵³ Wai 381, #1.1(b)

⁵⁴ Wai 381, #1.1(b) para 57.

Existing relevant evidential sources

This section considers the adequacy of existing sources to enable the Tribunal to inquire into claims grouped by the three main themes identified and discussed above. Consideration is given to where existing sources appear light and where gaps might need to be addressed.

As explained in the methodology section of this paper, for each theme identified, it has not been feasible to assess in great detail the large range of existing sources. Instead, examples of some of the sources which appear to be most relevant are briefly discussed. Readers should refer to the bibliography for further examples of relevant sources that were consulted in addition to those outlined in the sections below.

A full discussion of the identified gaps and proposals to address them is summarised later in the 'Recommendations for further research' section of this paper.

Theme 1: Protection of the role, status and knowledge of wāhine Māori

As outlined, the major time period of concern for these claims is from 1840 to 1950. The major relevant issues include:

- the involvement of some wāhine Māori and the exclusion of others in the signing of the Treaty of Waitangi in 1840 and their understandings and expectations in terms of the Crown guarantees of partnership and protection of their rights and status as wāhine Māori (including land and resource rights) and their participation in opportunities expected from partnership with the Crown (including participation in new Crown institutions);
- the establishment of a colonial system through warfare and legislation and their impact on the status of wāhine Māori;
- the role and participation of wāhine Māori in political movements attempting to gain recognition of political rights including the women's suffrage movement and Māori committees of the 1890s;
- the impact of Crown legislation and/or policies that undermined or excluded wāhine Māori knowledge, status and participation, including the establishment of the Native Schools education system in the 1860s which undermined wāhine Māori knowledge (such as traditional birthing practices) and the Tohunga Suppression Act 1907 which undermined tikanga (including moko kauae) and the ability of wāhine Māori to carry out their roles as tohunga and healers;

- the efforts of wāhine Māori to have their leadership roles accepted and demonstrated in times of national crises, such as the First and Second World Wars, including such work as that of Lady Miria Pomare and Hēni Materoa Carroll with the Māori Soldier's Fund;
- the efforts of wāhine Māori to have their continued leadership incorporated and recognised in everyday life; and
- the role of wāhine Māori in initiatives to improve the well-being of Māori, such as the Women's Health League established in 1937.

A consideration of pre-colonial/pre-Treaty understandings of the role, status and mana of wāhine Māori will provide a useful starting point for consideration of claims within this theme and will help provide useful context for all of the themes and claims issues raised. Pre-colonial/pre-Treaty understandings of the role, status and mana of wāhine Māori is an area well-covered in existing sources. Many prominent Māori women scholars have written on this topic, including Ani Mikaere, Linda Tuhiwai Smith, Leonie Pihama, Rose Pere, and Ngahuia Te Awekotuku, amongst others.⁵⁵ Also of particular utility for this theme are the two-volume *Mana Wahine Readers*, which are a compilation of 30 articles published between 1987 and 2019 by Māori women that relate to both mana wāhine theory and lived ways of being.⁵⁶ Evidence on this topic will also be provided by claimants and other witnesses at the Tūāpapa hearings currently proposed for the Mana Wāhine Inquiry.⁵⁷

Most of the existing published sources identified relate to the earlier period from 1840 to 1900 and there is less available for the period from 1900 to 1950. It is not feasible for the purposes of this paper to discuss all the available sources in detail. Rather, some examples of the key types of sources are identified and outlined below.

Existing sources provide sufficient coverage of the involvement of wāhine Māori in signing the Treaty. There is also a range of sources covering impacts of early colonisation on land and resource rights for wāhine Māori. For example, Tania Rei's *Māori Women and the Vote*, identifies the 13 wāhine recognised as having signed the Treaty on behalf of themselves

⁵⁵ See references to a selection of their works in the select bibliography attached as Appendix B to this paper

⁵⁶ Te Kotahi Research Institute, *Mana Wahine Reader: A Collection of Writings*, Volume I (1987-1998) and Volume II (1999-2019), Te Kotahi Research Institute, Hamilton, 2019.

⁵⁷ Wai 2700, #3.1.227(b)

and their iwi, including three wāhine who signed the Treaty at Waitangi on 6 February.⁵⁸ These thirteen wāhine were:

- | | |
|---------------------------|--------------------|
| 1. Takurua | 8. Pari |
| 2. Te Marama | 9. Te Kehu |
| 3. Ana Hamu | 10. Ngaraurekau |
| 4. Marama | 11. Te Rene o Maki |
| 5. Ereonora | 12. Hoana Riutoto |
| 6. Rangi Topeora | 13. Te Wairakau |
| 7. Kahe Te Rau o te Rangi | |

Rei briefly notes examples of some of the challenges faced by wāhine Māori in the first decades after the Treaty was signed. That includes their involvement in the New Zealand Wars. For example, the role of Heni Pore of Te Arawa fighting against British Troops at Gate Pā in 1864 and Maata Te Taiawatea in seeking the return of confiscated tribal land. Rei also refers to wāhine Māori participation in the Native Land Court from 1865.⁵⁹

Rei also provides a useful outline of the role of wāhine Māori in political and social movements during this time, including Meri Te Tai Mangakāhia in Te Kotahitanga (the Māori Parliament) and the role of wāhine Māori in supporting the efforts of the Women's Christian Temperance Union (WCTU) to gain the right for all women in 1893 to vote in elections for the New Zealand House of Representatives.⁶⁰ Rei touches on some of the significant issues facing wāhine Māori in the 1890s, such as the decline in the Māori population and the female Māori population, declining land ownership, and the establishment of the state Native School system run by Pakeha.⁶¹

Further information on the impacts of the Native Land Court and Native land legislation for wāhine Māori, including for customary Māori marriage practices, are outlined in Inano Walter's 2017 MA thesis 'He Wahine, He whenua I Ngaro Ai? Maori Women, Maori Marriage Customs and the Native Land Court, 1865-1909'.⁶² Walter's thesis provides detail of the

⁵⁸ Tania Rei, *Māori Women and the Vote*, Huia Publishers, Wellington, 1993, pp. 8-9.

⁵⁹ Rei, pp. 9-14. Heni Te Pore is also known as Heeni Te Kiri Karamu, see Wai 2929, #1.1.1.

⁶⁰ On Meri Mangakahia see also Johnson, 2016, p. 27; *The Book of New Zealand Women: Ko Kui Ma Te Kaupapa*, Bridget Williams Books, Wellington, 1991, pp. 413-415.

⁶¹ Rei, pp. 11-14.

⁶² Inano Walter 'He Wāhine, He whenua I Ngaro Ai? Maori Women, Maori Marriage Customs and the Native Land Court, 1865-1909', MA, University of Otago, 2017. Also see Nan Seuffert, 'Shaping the Modern Nation: Colonial Marriage Law, Polygamy and Concubinage in Aotearoa New Zealand', *Law Text Culture*, 7, 2003, available at: <http://ro.uow.edu.au/ltc/vol7/iss1/9>

role of wāhine Māori in the Native Land Court, including a case study of prominent Ngāti Kahungunu women in the Court. Her thesis provides some insight into how the Court viewed property rights of Māori women.

In a paper produced for the New Zealand Law Commission, Pat Hohepa and David Williams argue that following the introduction of the Native Land Court and the long period of colonisation, the mana of wāhine Māori in relation to land and resource rights was gradually eroded down to the reduced position of their Pākehā women contemporaries.⁶³ They also argue that some Māori men have been assimilated to view wāhine Māori in a similar light.⁶⁴ Caren Wickliffe's (now Judge Caren Fox) 'Te Timatanga: Māori Women's Access to Justice' provides an historical summary of the impact of the Treaty of Waitangi on Māori women's access to justice in the context of the traditional role, mana and status of wāhine Māori with reference to key land, family and other legislation and developments from 1840 to 1997.⁶⁵

Judith Binney and Angela Ballara have discussed the subject of rank and traditional rights of wāhine Māori in land and resources. They provide numerous examples of attempts by wāhine Māori to continue to exercise their rangatiratanga as decision-makers, rangatira and landowners in their own right in the period to 1900.⁶⁶

A number of published sources and theses provide further details on wāhine rangatira. Theses include Kerry Conlon's MA thesis of 2014, entitled 'Surveying Hineipaketia: The Politics of Power, Rank and Gender in Nineteenth Century Hawke's Bay'. Conlon's thesis examines the role of Hineipaketia Te Hei of Hawke's Bay and how she has been portrayed in relation to land sales in the Hawke's Bay district.⁶⁷ The traditional leadership role of wāhine Māori from a Ngati Porou perspective is also covered by Apirana Mahuika in his 1973 MA thesis, 'Nga Wahine Kai-Hautu o Ngati Porou: The Female Leaders of Ngati Porou'.⁶⁸ Mahuika sets out how wāhine Māori in Ngāti Porou were accorded the same right as men to speak on the marae and that many Ngāti Porou main wharehenui had female names, many hapū of Ngāti Porou had female names and that much of their mana whenua

⁶³ Pat Hohepa and David Williams, Hohepa, Pat, and David V Williams, 'The Taking into Account of Te Ao Maori in Relation to Reform of the Law of Succession', Law Commission, Wellington, 1996 p. 29.

⁶⁴ Hohepa and Williams, p. 29.

⁶⁵ Caren Wickliffe (now Judge Fox), 'Te Timatanga Māori Women's Access to Justice', *Yearbook of New Zealand Special Jurisprudence Special Issue – Te Purenga*, vol 8.2, pp. 218-263.

⁶⁶ Ballara, NZJH and Binney NZJH, see also Binney PhD thesis

⁶⁷ Kerry Conlon, 'Surveying Hineipaketia: The Politics of Power, Rank and Gender in Nineteenth Century Hawke's Bay', MA, Massey University, 2014.

⁶⁸ Apirana Mahuika, 'Nga Wāhine Kai-Hautu o Ngati Porou: The Female Leaders of Ngati Porou', MA, University of Sydney, 14 May 1973.

came through female lines. Women also dominate as composers of Ngāti Porou moteatea compiled by Ngata.⁶⁹

Shelley Nikora's 2009 MA thesis concerns Riperata Kahutia of Tūranganui-a-Kiwa (Gisborne) and her experiences of land sales and the Native Land Court between the 1850s and the 1880s.⁷⁰ Another prominent wāhine Māori of the latter nineteenth century is described by Mandy Treagus in her account of renowned tourist guide and entrepreneur Makareti Papakura.⁷¹

Many biographies of wāhine Māori for the period can also be found in the *Dictionary of New Zealand Biography* online and the *New Zealand History* website (both produced by the Ministry for Culture and Heritage) as well as *The Book of New Zealand Women: Ko Kui Ma Te Kaupapa*.⁷² For example, there are useful biographical entries on wāhine such as Ākenehi Tōmoana, Te Paea Cherrington of Ngāpuhi, Airini Donnelly of Ngati Kahungunu, Takiora (Lucy Lord) and Niniwa-i-te-rangi for the earlier period to 1900. Wāhine such as Wetekia Elkington, Miraka Wehipeihana and Horia Te Kauru Laughton also feature for the later period to the 1950s.⁷³

Photographs, paintings, audio and film recordings containing biographical and other useful information pertaining to wāhine Māori can also be found in regional and national archives, libraries, iwi and other repositories, including Ngā Taonga Sound and Vision (the New Zealand Archive of Film, Television and Sound), the Museum of New Zealand Te Papa Tongarewa, the Auckland Art Gallery and others.⁷⁴

The period from 1900 to 1950 saw further embedding of colonial government systems, the impacts for Māori of major losses of land and resources and continuing marginalisation from political power. A range of published sources supplemented by theses provide insights into some of these developments as they impacted upon wāhine Māori. That includes the impact of the Crown's Native School system on the ability of wāhine Māori to exercise rangatiratanga over their role and traditional knowledge and tikanga. Leonie Pihama's 2001 doctoral thesis 'Tīhei Mauri Ora: Honouring Our Voices: Mana Wāhine as a Kaupapa Māori

⁶⁹ Mahuika pp. i-11, 97. On the issue of Māori women speaking on the marae see also Ralston, 1993.

⁷⁰ Shelley Nikora, 'Riperata Kahutia: A Woman of Mana', MA, University of Waikato 2009.

⁷¹ Treagus, Mandy, 'From Whakarewarewa to Oxford: Makareti Papakura and the Politics of Indigenous Self-Representation', *Australian Humanities Review*, vol 52, 2012, pp. 35-56.

⁷² Bridget Williams, Charlotte Macdonald and Merimeri Penfold (eds), *The Book of New Zealand Women: Ko Kui Ma Te Kaupapa*, Bridget Williams Books, Wellington, 1991

⁷³ See Williams, Macdonald and Penfold; see also entries at <https://teara.govt.nz/en/biographies>

⁷⁴ See various repositories listed in the select bibliography attached as Appendix B to this paper

Theoretical Framework' provides an analysis of the Native School system and associated Crown legislation and policy on wāhine Māori up to 1940.⁷⁵ A useful outline of relevant Native School legislation and policies between 1867 and 1969 is provided in Judith Simon et al, *Ngā Kura Māori: The Native Schools System, 1867-1969*.⁷⁶ Simon et al include oral histories of former students and teachers and provide some coverage of the lack of learning opportunities provided for Māori girls other than domestic training.

Various sources also provide coverage of the continued impacts of Crown legislation and policies over this time. These include reference to the Midwives Registration Act 1904 and the Tohunga Suppression Act 1907 and their impacts upon Māori women's knowledge (particularly Māori maternities/traditional birthing practices), healing and rongoa, and tikanga and cultural practices such as moko kauae.⁷⁷ The Tribunal has touched on such matters in the *Ko Aotearoa Tēnei* report for the Flora and Fauna (Wai 262) inquiry. The Tribunal referred extensively to the Tohunga Suppression Act 1907, which in its view symbolised the 'subordination of mātauranga Māori to European knowledge'.⁷⁸ There is less material, however, specifically regarding the impacts of such Crown legislation policy and practice for wāhine Māori.⁷⁹

Some published sources for the period from 1900 to 1950 cover the impacts and opportunities of the First and Second World Wars for wāhine Māori including their establishment of Māori women's organisations (such as the Women's Health League in 1937) and their relationship with the Crown. For example, the essays on Māori women's organisations published in Anne Else's edited collection *Women Together: A History of*

⁷⁵ Leonie Pihama's 2001 doctoral thesis 'Tīhei Mauri Ora: Honouring Our Voices: Mana Wāhine as a Kaupapa Māori Theoretical Framework', PhD, University of Auckland, 2001, pp. 203-231. See also 'Huia Tomlins Jahnke, in *Mai i Rangiatea*

⁷⁶ Judith Simon (ed.), Linda Tuhiwai Smith, Graham Hingangaroa Smith, Stuart McNaughton, Kay Morris Matthews, Waarea-i-te-Rangi Smith, Leonie Pihama, Ian Hēperi and Verna Tuteao, *Ngā Kura Māori: The Native Schools System, 1867-1969*, Auckland University Press, Auckland, 1998. For an outline of other historical developments in the period and a discussion of assimilation, see also Judith Simon, 'The Place of Schooling in Maori-Pakeha Relations', PhD, April 1990; Matiu Dickson, 'Māori Women and Education', *Yearbook of New Zealand Jurisprudence Special Issue – Te Purenga*, Vol 8.2, 2005, pp. 104-133.

⁷⁷ Rawinia Higgins, 'He Tānga Ngutu, He Tūhoetanga Te Mana Motuhake o te Tā Moko Wāhine: The Identity Politics of *Moko Kauae*', PhD, University of Otago, 2004, pp. 119-122. Ngahuia Te Awekotuku, 'Ta Moko: Maori tattoo', in Roger Blackley *Goldie*, New Zealand Art Gallery, Auckland, p. 111-112;

⁷⁸ Waitangi Tribunal, *Ko Aotearoa Tenei Wai 262, Taumata Tuarua* vol 2, Legislation Direct, Wellington, 2011, p. 607.

⁷⁹ For example scattered references can be found in Naomi Simmonds, 'Tū te turuturu nō Hine-te-iwaiwa: Mana wāhine geographies of birth in Aotearoa New Zealand', PhD, 2014, pp. 31-35; Monique Gemmell, 'A History of Marginalisation: Māori Women', MEd, Victoria University of Wellington, 2013, pp. 45-46.

Women's Organisations in New Zealand: Ngā Rōpu Wāhine o te Motu provide a rich source of information.⁸⁰

The above sources are supplemented by references to and discussions of wāhine Māori in a range of unpublished research reports and archival and other ephemeral sources for this period. It has not been possible to search all of these sources comprehensively, but examples include:

- research reports commissioned for Waitangi Tribunal inquiries⁸¹;
- transcripts and briefs of evidence filed at Ngā Kōrero Tuku Iho Hui and site visits for Te Rohe Pōtae and Porirua ki Manawatū district inquiries⁸²;
- Niupepa Māori (Māori language newspapers)⁸³;
- Native Land Court minute books, official publications such as Yearbooks, Statutes, and Appendices to the Journals of the House of Representatives and
- other primary source material from Archives New Zealand, the Alexander Turnbull Library, the National Library, and other repositories such as museums, regional libraries, iwi organisations and private family collections.⁸⁴

⁸⁰ A. Else (ed), *Women Together: A History of Women's Organisations in New Zealand: Ngā Rōpu Wāhine o te Motu*, Historical Branch, Department of Internal Affairs, Wellington, 1993.

⁸¹ For example, mention of the role of wāhine Māori in warfare, as mediators, peacemakers and resisting confiscation can be found in Cathy Marr, 'Te Rohe Pōtae Political Engagement 1864-1886: Part 1: 1864-1882', commissioned by the Waitangi Tribunal, 2011, Wai 898, #A78, pp. 727, 212-213, 496, 285, as cited in Wai 1823, #1.1.1(b); see also Manuka Henare, Hazel Petrie, and Adrienne Puckey, "He Whenua Rangatira" Northern Tribal Landscape Overview, prepared for the Crown Forestry Rental Trust, 2009, Wai 1040, #A37, pp. 235-245-266, 347-350, 510-513; P Cleaver and A Francis, 'Aspects of Political Engagement Between Iwi and Hapū of the Te Paparahi o Te Raki Inquiry District and the Crown, 1910 – 1975', commissioned by the Waitangi Tribunal, 2015, Wai 1040, #A50, p. 291, and Suzanne Doig, 'Customary Māori Freshwater Fishing Rights: an exploration of Māori evidence and Pākehā interpretations', Wai 903, #A104, pp. 70, 178, 360-362, 399.

⁸² For example, see kōrero of Te Ra Wright, Rovina Maniapoto Anderson, Tom Roa, Shane Te Ruki and others in transcripts of Ngā Kōrero Tuku Iho o Te Rohe Pōtae Oral Traditions Hui Wai 898, #4.1.1-4.1.6; see also the kōrero of Iwi Nicholson, see also, for example, the kōrero of Kararaina Cribb, Mereti Taipana, Te Kenahi Teira and others in transcripts of Ngā Kōrero Tuku Iho Hui, Wai 2200, #4.1.6, #4.1.7, #4.1.8, #4.1.9 and #4.1.10.

⁸³ For example, *Te Puke ki Hikurangi*, contains relevant articles on the activities of the Māori Parliament (Kotahitanga) movement at the time. This periodical, and many others, are available from the 'Niupepa: Māori Newspapers' database website www.nzdl.org. Some are also available on the National Library's 'Papers Past' database website <https://paperspast.natlib.govt.nz/about>, accessed 10 July 2020.

⁸⁴ For example, the Whanganui Regional Museum holds unpublished archival material on prominent wāhine Māori of the Whanganui rohe. See the bibliography in Appendix B of this paper for particular examples.

Claimants may also have access to relevant manuscripts or papers that they may wish to present on or make available.

There may also be some relevant briefs of evidence and oral testimony about the impact of the World Wars on wāhine Māori presented to the Military Veterans' Kaupapa Inquiry Tribunal (Wai 2500). However, further evidence is required for the period up until the establishment of the Māori Women's Welfare League in 1951 and the beginning of urbanisation (discussed in theme 2 below). Further research drawing these developments together alongside an outline of the Crown's policy, practices and legislation affecting the ability of Māori women to exercise rangatiratanga and carry out their role would be useful. Although the focus of claims is for the time period to 1950, it is expected that claimants will be able to provide evidence of any continuing strands for this theme from 1950 onwards.

Identified gaps

Overall, for the period from 1840 to 1900, there are a reasonable range of sources referring to the exploits, experiences and challenges facing wāhine Māori, including wāhine rangatira. These sources help provide insights into wāhine Māori understandings of how the Treaty would operate in the first decades after 1840 and the initial impacts for them of the way the Treaty was implemented and the introduction and establishment of a new colonial regime. Much of this information is scattered however. Therefore, it would be useful to have an overview for the use of the Tribunal and parties that draws together the information provided in major sources, supplemented where possible by additional research in archival and less accessible sources to provide an overview of the wāhine Māori experience for the period 1840 to 1900. It seems likely that more research into archival material and unpublished reports and official publications such as yearbooks, Native Land Court minutes, petitions and correspondence will provide more depth and breadth to understandings of wāhine Māori concerns and actions in this period in such matters as rights to land and resources and exercise of rangatiratanga.

Coverage of existing sources is more limited for the period from 1900 to 1950 apart from just one or two areas. This was a time of increasing marginalisation of Māori generally, and saw a significant loss of lands and resources and economic dislocation punctuated by economic recession, a major epidemic and two world wars. There is scattered source material available for wāhine Māori specifically in relation to the early development of the Māori Women's Welfare league and wāhine Māori leadership during wartime. It would be useful to gather further evidence for the period up until the establishment of the Māori Women's Welfare League in 1951 on the Crown's policy, practice and legislation affecting

the ability of Māori women to exercise rangatiratanga and carry out their role and whether their mātauranga was protected in this period. Again, existing research on this period could be supplemented with further primary source material to bring depth to the voices of wāhine Māori from the historical period to the forefront to help fill gaps in the evidential coverage for this later period.

Theme 2: Equity and disparities in outcomes and well-being for wāhine Māori

Against the backdrop of the growing role of the post-war state in providing social and economic support and the post-war urbanisation of Māori, examples of major historical developments of significance to wāhine Māori during the period from the 1950s to the 1990s include:

- the Crown's post-Second World War urbanisation and 'pepper-potting' housing policies and their impacts on wāhine Māori in terms of traditional whānau and community structures and employment issues;
- the role of wāhine Māori in establishing the Māori Women's Welfare League in 1951; the establishment of the Māori Councils in 1962 and how this affected the Crown's relationship with the Māori Women's Welfare League; and
- the impact of the Māori Social and Economic Advancement Act 1945 and the subsequent establishment of the Māori Welfare Organisation, the Māori Welfare Officers and the role of wāhine Māori in these organisations.

Major developments in Crown policy with respect to women and Māori generally also occurred during the period. Examples include:

- the establishment of the National Advisory Council on the Employment of Women (NACEW) in 1967;
- the launch of the Māori Affairs' Tu Tangata programme in 1978, the Māori ACCESS employment scheme in 1987 and the Mana enterprise development scheme for Māori small businesses in the late 1980s;
- the establishment of the Ministry of Women in 1984 and Te Ohu Whakatupu (Māori policy unit) within the Ministry in 1985;
- New Zealand's ratification of the United Nations Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) in 1985; and
- the various policy statements and reports produced by the Ministry of Women's Affairs, Te Puni Kōkiri and other Crown agencies since the 1990s, such as 'Māori

Women in Focus: “Titiro hāngai, ka mārama” in 1999 and the 2004 Action plan for New Zealand Women.⁸⁵

The wider political context of the 1970s and 1980s is also of relevance, such as the involvement of wāhine Māori in groups such as Ngā Tamatoa and Te Rōpū o te Matakite, (the group which Dame Whina Cooper led on the 1975 Land March). During the period various women’s organisations and movements were established in response to issues affecting women and wāhine Māori in particular. These organisations include the women’s refuge in 1974, the National Collective of Independent Women’s Refuges in 1981 and the first Māori Women’s’ Refuge in 1984. Kōhanga Reo and Kura Kaupapa Māori and the National Council of Māori Nurses were all also established in the early 1980s. The broad range of issues raised in the claims indicates that the alleged inequities and disparities in well-being and outcomes experienced by wāhine Māori are widespread across the areas of justice, employment, health and social welfare/state care. It has not been feasible for the purposes of this paper to address all existing sources in detail for all of these areas. However, justice outcomes and inequities for wāhine Māori stand out as being an area of particular concern across many of the claims.

As noted, it is apparent from the claims that the period of particular relevance for this theme is from the 1950s through to the present day. The claims cover an extremely wide range of issues concerning equity and disparities in outcomes and well-being that also touch on the experiences of Māori more generally. There are also ongoing and separate Waitangi Tribunal inquiries into Military Veterans (Wai 2500), Health (Wai 2575), Housing (Wai 2750) and Oranga Tamariki issues (Wai 2915). There will be overlaps with issues raised in those inquiries where the experience of wāhine Māori is also being considered. Evidence produced for these other Tribunal inquiries is also likely to provide some useful background material for consideration for this theme.

Given the wide area of concern covered by this theme and the likelihood that some areas will be touched on in other inquiries, it would seem useful for any further research to focus on some particular cases not otherwise covered by those inquiries. Further research could provide more detail of the wider issues identified. It is proposed that a more detailed study of the issues raises for the contemporary justice field would provide a useful means of

⁸⁵ Te Puni Kōkiri and the Ministry of Women’s Affairs, ‘Māori Women in Focus: “Titiro hāngai, ka mārama” 1999 was primarily based on census data and contains snapshots of demographic, family, education, training, work and income trends for wāhine Māori. The Ministry for Women’s 2004 *Action Plan for New Zealand Women* focused on three areas: improving women’s income, work-life balance and wellbeing.

highlighting the many issues raised for this theme. This discussion paper provides examples of the kinds of resources available. Readers should refer to the more detailed list of relevant sources for this theme and contemporary justice issues in the bibliography attached to this report as **Appendix B**.

General overview of the key developments for the theme of equity and disparities in outcomes and well-being for wāhine Māori, 1950s to 1990s

Existing published sources provide good general coverage of major historical developments relevant to this theme for the period from the 1950s.⁸⁶ Examples of key sources that capture important perspectives and experiences of wāhine Māori include Anne Else's edited collection, *Women Together: A History of Women's Organisations in New Zealand: Ngā Ropu Wāhine o te Motu*, which contains a series of articles on Māori Women's organisations from 1880 to the 1980s written by Tania Rei and others.⁸⁷ Similarly, Sandra Coney's *Standing in the Sunshine: A History of New Zealand Women Since they Won the Vote*, Dame Mira Szaszy, Anna Rogers and Miria Simpson's *Te Tīmatanga Tātau Tātau: Early Stories from Founding Members of the Māori Women's Welfare League*, and Donna Awatere's *Maori Sovereignty* all provide useful information on major developments of the period from the perspective of wāhine Māori.⁸⁸

The Māori Affairs Department quarterly publication *Te Ao Hou* provides a useful but widely scattered source of information for the period from 1952 to 1976, including many articles that contain information about the lives and concerns of wāhine Māori. The publication contains a wide range of different types of material (such as articles, obituaries, short stories, poems and recipes) on a range of topics including Māori arts and crafts, history,

⁸⁶ Richard S. Hill, *Māori and the State: Crown-Māori Relations in New Zealand/Aotearoa 1950-2000* Victoria University Press, Wellington, 2009. See also NZ History <https://nzhistory.govt.nz/women-together/maori-womens-welfare-league> and 'Part 3: Te Ao Hurihuri: The Changing World' in Atholl Anderson, Judith Binney, and Aroha Harris (eds.), *Tangata Whenua: An Illustrated History*, Bridget Williams Books, Wellington, 2014, pp. 352-454.

⁸⁷ For example, see Tania Rei, Geraldine McDonald and Ngahuia Te Awakotuku, 'Ngā Ropu Wāhine Māori: Māori Women's Organisations'; Marie Tautari, 'Māori Women's Institutes, 1929-1950s'; Raina Meha, 'Te Ropu o te Ora/Women's Health League, 1937-'; Tania Rei, 'Te Ropu Wāhine Māori Toko i te Ora/Māori Women's Welfare League, 1951-' and others, all in *Women Together: A History of Women's Organisations in New Zealand Ngā Ropu Wāhine o te Motu*, Daphne Brasell Associates Press, Wellington, 1993. Essays also available online from 'New Zealand History', <https://nzhistory.govt.nz/women-together/theme/maori>, accessed 20 July 2020.

⁸⁸ Sandra Coney (ed), *Standing in the Sunshine: A History of New Zealand Women Since they Won the Vote*, Penguin, Auckland, 1993; Dame Mira Szaszy, Anna Rogers and Miria Simpson, *Te Tīmatanga Tātau Tātau: Early Stories from Founding Members of the Māori Women's Welfare League*, Māori Women's Welfare League, Wellington, 1993, and Donna Awatere, *Maori Sovereignty*, Broadsheet, Auckland, 1984.

agriculture, and legends.⁸⁹ *Te Ao Hou* also contains a large amount of useful information about issues of concern to wāhine Māori in the post-war period when Māori were experiencing rapid urbanisation and growing disparities. For example, one issue records the contents of a speech by Mary Penfold, the secretary of the Māori Women's Welfare League at Rātana Pā on 'The Status of Maori Women' published in March 1960.⁹⁰

There is much less information in published sources on the particular impacts of Crown policies and practices for wāhine Māori. This gap is filled in part by some useful theses, including Megan Wood's 2002 PhD thesis 'Integrating the Nation: Gendering Māori Urbanisation and Integration, 1942-1969' which provides some coverage of the Crown's post-war integration and urbanisation policies and their impact upon Māori women.⁹¹

However, the key sources appear to be the archival records of government agencies where government attitudes and the impacts of government policies for wāhine Māori are yet to be fully researched and considered. Key sources are likely to include the records of such government agencies as Māori Affairs, Labour, Health, Social Development and more recently, the Ministry for Women.⁹² Archives New Zealand also holds the papers of politicians including Whetu Tirikatene Sullivan, New Zealand's first wāhine Māori cabinet minister from 1972 to 1975 and a long-serving Member of Parliament.⁹³ Other research sources such as the National Library and Alexander Turnbull Library also hold useful private papers including those of the Māori Women's Welfare League and other women's organisations.⁹⁴

As many of the key sources will be archives and manuscripts it would be useful to have the relevant information from these along with supporting information relevant to this general theme brought together in an overview for the use of the Tribunal and parties with a focus on the post-war period. The overview can also provide context for the proposed key issues that follow.

⁸⁹ Extract from Roger Robinson and Nelson Wattie (eds.), *The Oxford Companion to New Zealand Literature*, Auckland, 1998, available on the Te Ao Hou website, <http://teaohou.natlib.govt.nz/journals/teaohou/about.html>, accessed 19 June 2020.

⁹⁰ Mary Penfold, 'The Status of Maori Women', *Te Ao Hou*, No. 30, March 1960, available online at <http://teaohou.natlib.govt.nz/journals/teaohou/issue/Mao30TeA/c35.html>

⁹¹ Megan Woods, 'Integrating the Nation: Gendering Māori Urbanisation and Integration, 1942-1969', PhD thesis, University of Canterbury, 2002.

⁹² See examples in the bibliography in Appendix B

⁹³ For example, see file AAWV 23583 Kirk1 124 /, Mrs W.Tirikatene-Sullivan. (Southern Maori), 1966-1972, <https://www.archway.archives.govt.nz/ViewFullItem.do?code=24091755>.

⁹⁴ See examples in the bibliography in Appendix B

Proposed key topic: Contemporary justice system and issues of equity and disparities for wāhine Māori, 1990s to 2018

Justice issues constitute a major area of concern raised in many of the claims concerning wāhine Māori for this inquiry. Issues of particular concern include the increasing and disproportionately high rates of incarceration and family and sexual violence experienced by wāhine Māori,⁹⁵ and the lack of adequate and culturally responsive support for wāhine Māori affected by rape, family or sexual violence.⁹⁶

There is already a series of useful sources for inquiry into justice related issues for wāhine Māori. In 1999, for example, the New Zealand Law Commission undertook a broad survey of the issues and experiences of wāhine Māori in the New Zealand Justice system and wider justice sector.⁹⁷ The Law Commission concluded that at the turn of the twentieth century, the justice system had failed to meet the needs of wāhine Māori.⁹⁸ The Law Commission's report provides useful background for further inquiry from 1990, including an outline of relevant agencies at the time and key developments in policy and legislation affecting wāhine Māori in the justice sector up to 1999. The report also provides a useful outline of Crown policies and practice in coordination of family violence services across justice sector agencies, including the New Zealand Police, the then Department for Courts, Department of Corrections and Ministry of Justice, along with examples of the involvement of local non-governmental organisations involved in the family violence network, such as the Women's Refuge.

This Crown policy information can be supported with a significant amount of research undertaken on family violence and sexual violence in New Zealand. Some of this research is relevant to issues for wāhine Māori specifically. In addition, numerous official policy statements and documents have been produced by Crown agencies over the last three decades attempting to address the issue of family violence and sexual violence for Māori.⁹⁹

⁹⁵ For example, see Wai 125, #1.1(e), p. 24; Wai 558, #1.1(d); Wai 996, #1.1(k); Wai 1524, #1.1.1(f), p. 19; Wai 1541, #1.1.1(d), pp. 20-21; Wai 1781, #1.1.1(c), p. 9; Wai 1789, #1.1.1(b), p. 2; Wai 1917, #1.1.1(b), p. 10; Wai 2382, #1.1.1(d), p. 29; Wai 2843, #1.1.1, pp. 7-8; Wai 2673

⁹⁶ For example, see Wai 237, 1.1(e), pp. 43-44; Wai 2494, Wai 2729

⁹⁷ New Zealand Law Commission, 'Justice: The Experiences of Māori Women: Te Tikanga o te Ture: Te Mātauranga o ngā Wāhine Māori e Pa Ana ki tenei', Wellington, 1999, p. xxi, Wai 381, #A3

⁹⁸ New Zealand Law Commission, 'Justice: The Experiences of Māori Women: Te Tikanga o te Ture: Te Mātauranga o ngā Wāhine Māori e Pa Ana ki tenei', Wellington, 1999, p. xxi.

⁹⁹ Agencies such as the Ministry for Women, Ministry of Justice, Ministry of Health and Te Puni Kōkiri. For examples, see Appendix B of this paper.

Crown agencies have also provided a number of key reports on the issue of family violence, some of which specifically addressed the issue of family violence for wāhine Māori. A key report of this kind was produced by the Ministry for Women in 2015 entitled 'Wāhine Māori, Wāhine Ora, Wāhine Kaha: Preventing violence against Māori women'. That report responded to data showing that Māori women are twice as likely to experience violence as other women. In light of this, the report explored what primary prevention for wāhine Māori in New Zealand could look like and how learning from international experience and policy could be made culturally appropriate to wāhine Māori. The scope of the paper included 'all forms of men's violence against their female Māori partners as well as sexual violence as well as sexual violence in non-intimate relationships'.¹⁰⁰ The report noted that there is little literature available about primary prevention in the specific context of Māori women.¹⁰¹

It would appear useful to build on this information to produce an outline of the key development and changes in Crown policy on the issue of family violence and sexual violence and the impacts and effectiveness of these policies for Māori over the last three decades from the 1990s to 2018 with the passage of the Family Violence Act of that year. This would require drawing together and exploring in more detail, existing reports and sources of evidence within a framework of the main legislative and policy developments in the area of family violence and sexual violence over the last three decades, noting any trends from available statistics and data. Such information would provide useful context for understanding claimant evidence and lived experience when that is provided in evidence.

On the issue of disproportionate rates of incarceration of wāhine Māori there is some coverage in existing research and statistics. On wāhine Māori experiences of incarceration in particular, Lily George and others utilise historical trauma theory and Gregory Burt discusses wāhine Māori and indigenous sentencing.¹⁰²

A number of Crown agencies have also produced relevant research and policy statements. They include a number of reports commissioned by the Department of Corrections. Some of the most useful for this inquiry include a 2007 Department of Corrections commissioned

¹⁰⁰ Ministry for Women, 'Wāhine Māori, Wāhine Ora, Wāhine Kaha: Preventing violence against Māori women' (Wellington: Ministry for women, 2015), pp.6-7.

¹⁰¹ Ministry for Women, 'Wāhine Māori, Wāhine Ora, Wāhine Kaha: Preventing violence against Māori women' (Wellington: Ministry for women, 2015), p.7

¹⁰² Lily George, Elaine Ngamu, Maria Sidwell, Mal Hauraki, Nikki Martin-Fletcher, Lucy Ripia, Rangi Davis, Poihaere Ratima and Hiki Wihongi, 'Narratives of Hope and Suffering', *MAI Journal*, vol 3, iss 3, 2014, pp. 183-196.

report on the over-representation of Māori in the criminal justice system.¹⁰³ The report entitled, 'Over-representation of Māori in the Criminal Justice System: An Exploratory Report', confirmed that at that time over-representation was even more acute for Māori women than Māori men, with Māori women making up around 60 per cent of the female prison population.¹⁰⁴ That report does not, however, address other issues of incarceration from the perspectives of wāhine Māori. The report also considered possible reasons for the overrepresentation of Māori as a whole from the perspective of ethnicity, but not issues of ethnicity *and* gender together.

The Department of Corrections short report on *Women's Experiences of Re-Offending and Rehabilitation*, 2015, also contains some useful information on female offenders, including by ethnicity. That report also includes some information on factors influencing women's reoffending generally, although not specifically about wāhine Māori.¹⁰⁵

There is also some useful background information about women offenders generally, if not specifically Māori women, in such sources as the *New Zealand Corrections Journal* which in 2017, for example, ran an article about gender responsiveness in the criminal justice system and the need for a specific approach to improving outcomes for women sentenced in New Zealand.¹⁰⁶

Crown policy and strategy documents on relevant justice issues also provide a useful source of information. For example, the Department of Corrections *Wāhine – E Rere Ana ki Te Pae Hou: Women's Strategy 2017 – 2021*. This refers to incarceration for women in general but includes some references to Māori women. The document accepts, for example, that wāhine Māori are over-represented in incarceration rates and that some related issues affect Māori women disproportionately (such as post-traumatic stress disorder).¹⁰⁷

¹⁰³ Department of Corrections, 'Over-representation of Māori in the Criminal Justice System: An Exploratory Report', Policy, Strategy and Research Group, Department of Corrections, September 2007.

¹⁰⁴ Department of Corrections, 'Over-representation of Māori in the Criminal Justice System: An Exploratory Report', Policy, Strategy and Research Group, Department of Corrections, September 2007, p. 6.

¹⁰⁵ Marianne Bevan, and Nan Wehipeihana, 'Women's Experiences of Re-Offending and Rehabilitation', *Practice: The New Zealand Corrections Journal*, vol 3, no 2, 2015

¹⁰⁶ Hannah McGlue, 'Addressing the imbalance: Enhancing women's opportunities to build offence free lives through gender responsiveness', *Practice: The New Zealand Corrections Journal*, Vol 5, Iss 2: November 2017.

¹⁰⁷ Department of Corrections, *Wāhine – E Rere Ana ki Te Pae Hou: Women's Strategy 2017 – 2021*, 2017, p. 5.

Government agencies, including the Department of Corrections, also collect and in some cases publish data on justice issues that may be useful for this inquiry, including bi-annual data on prison volumes, with a breakdown by gender and ethnicity from 1986 to 2017 on various categories such as remand offenders, age, ethnicity, region and offence.¹⁰⁸ There appears to be a large volume of incarceration data from the Department of Corrections, including by gender and ethnicity going back to at least the year 2000.

Overall, for contemporary justice issues from the 1990s to 2018, there appears to be sufficient general information available for issues of family and sexual violence and incarceration rates for women in general, but much less on wāhine Māori in particular. It is also unclear the extent to which Crown agencies within the Justice sector and wider have considered policies to address the disproportionate rates of incarceration for wāhine Māori specifically.

There is sufficient background information and statistics and research on the period from the 1990s for a contemporary focused report. Such a report could draw together the relevant historical policy background and context, the issue of family violence and sexual violence, incarceration and related issues as they affect wāhine Māori with reference to the themes of protection, disparities and inequities in well-being and outcomes. The period from the 1950s to the present day could be covered as part of a brief historical background.

The report could bring together information from the relevant agencies about the level and nature of support provided by various agencies for wāhine Māori affected by rape, family or sexual violence, also drawing together qualitative and quantitative information from non-governmental organisations such as the Māori Women's Refuge and National Collective of Independent Women's Refuges.

Relevant sources for a contemporary justice issues report could also include the records of relevant agencies (such as the New Zealand Police, Corrections, Ministry of Justice, Oranga Tamariki) that capture various policy developments from the 1990s onwards. Some of these records, particularly those prior to 1990, will be held at Archives New Zealand, and some would still be held by the relevant agency.

Also of note (during the period for contemporary justice issues) is the role and function of Te Ohu Whakatupu (the Māori policy unit), which operated within the Ministry of Women's

¹⁰⁸ Corrections Volumes Reports, https://www.corrections.govt.nz/resources/research_and_statistics/corrections-volumes-report?SQ_VARIATION_21262=0

Affairs from 1985 to 2014. A report could also consider its role in formulating and evaluating policies affecting wāhine Māori.

Significant gaps in evidence

On the issues of disproportionately high rates of incarceration and family and sexual violence experienced by wāhine Māori, there are scatterings of analysis of Crown policy and practice in existing available sources relevant to women or Māori in general, but the evidence is comparatively light regarding the impact of Crown policy and practice and in relation to the adequacy and effectiveness of support services for wāhine Māori specifically. Therefore a major gap in the evidence exists. Further research drawing on the records and any policy statements and implementation of legislation on the ground by Crown agencies such as the Department of Corrections, Te Puni Kōkiri, Ministry for Women and Ministry of Justice would be required, along with further data and statistics that could provide insight into patterns and impacts on wāhine Māori.

Statistics relevant to contemporary justice issues for wāhine Māori could be gathered from the following government and non-government data, surveys and reports:

- New Zealand Crime and Victims Survey (NZCVS), produced annually by the Ministry of Justice
- New Zealand Crime and Safety Survey, produced five-yearly by the Ministry of Justice;
- NZ Police data and statistics;
- Court outcomes and admin data produced by the Ministry of Justice and Statistics NZ (ongoing from 1980);
- Annual Reports on Family Violence, NZ Family Violence Clearinghouse;
- Family Violence Death Review Committee (FVDRC) reports produced by the Health Quality and Safety Commission every 3 years;
- 2006 National Survey of Unmet Legal Needs by the Legal Services Agency
- Admin data from ACC, available via Statistics NZ
- Admin data (from Annual Reports) from the Women's Refuge
- 2004 Violence Against Women in New Zealand Survey by Janet Fanslow of the University of Auckland;
- Child Youth and Family data;
- Growing Up in New Zealand: Longitudinal study of children by the University of Auckland (from 2010 continuing over a 21-year period); and

- Towards Freedom From Violence: New Zealand family violence statistics disaggregated by ethnicity produced by the Office of Ethnic Affairs in 2013.¹⁰⁹

It is suggested that in order to facilitate the timely and efficient production of required records and statistical information from the Crown, a process similar to that employed in the Military Veterans' and Health Services and Outcomes kaupapa inquiries be undertaken.¹¹⁰

Theme 3: Representation and access to leadership, governance and decision-making roles for wāhine Māori

This theme is primarily concerned with issues of access and representation. The nature of wāhine Māori leadership itself and the status and mana of wāhine is included in the first theme of protection (discussed above). The key period of concern apparent from the claims is from the 1990s onwards. The major issues of relevance relate to prejudice against wāhine Māori in appointments to political, economic and social bodies and boards¹¹¹, the lack of representation of wāhine Māori in local and central government, including as MPs, local councillors, in policy and decision-making roles, as well as in Treaty Settlement negotiations.¹¹²

Major historical developments relevant to this theme include:

- the passage of the Women's Parliamentary Rights Act 1919, which gave women the right to stand for election to Parliament;
- the election of Iriaka Ratana, the first Māori woman Member of Parliament in 1949 (the first Māori woman stood for Parliament in 1935);
- critical developments in women's rights more broadly from the 1970s;
- greater calls for Māori sovereignty and protest, culminating in the 1975 Land March led by Dame Whina Cooper;
- the election of Sandra Lee, the first Māori woman to hold a general, rather than Māori seat in Parliament in 1993; and

¹⁰⁹ Information provided by the Ministry for Women.

¹¹⁰ Wai 2575, #3.2.40 and 3.2.40(a)

¹¹¹ Wai 381, #1.1 (b), Wai 2864, Wai 125, 237, 354, 558, 762, 836, 1504, 1661, 1666, 2494, 2713,

¹¹² Wai 682, Wai 1823, #1.1.1(b); Wai 1959, Wai 2917, Wai 2057, Wai 2953, Wai 2157, 2309, 1823, 2864, 1913, 1959, 2057, 2157,

- the establishment of the Ministry for Women in 1984 and Te Ohu Whakatupu in 1985 and its role in facilitating access to appointments on Crown-appointed boards and bodies.

There appears to be a good level of coverage in research and data on wāhine Māori representation on boards and companies in the public and private sector, but only for the past two years. For the first time in 2019, the Ministry for Women undertook a stocktake of gender as well as Māori and ethnic diversity on state sector boards and committees. The stocktake notes that 49 per cent of positions are now held by women, and 21.1 percent are held by Māori.¹¹³ The stocktake showed that 236 wāhine Māori held board roles. This was out of 1,107 women on boards in total, and 446 Māori in total. Accordingly, 21.3 percent of all women with board roles were Māori, and 52.9 per cent of all Māori with board roles were wāhine Māori.¹¹⁴

In its 2019 report, the Ministry for Women notes that its Nominations Service is working to increase the number of wāhine Māori appointed to boards, particularly “those with the most relevance to Māori”. It also notes that the increased involvement of young wāhine Māori ‘could achieve generational change’ and that the Ministry would be ‘seeking to monitor and encourage wāhine Māori participation at all levels of decision-making’.¹¹⁵

However, research on New Zealand’s top 100 companies in the private sector shows that less than one in four members of the boards of New Zealand’s top 100 companies was female and that ‘Māori – both male and female – are almost entirely absent from the Top 100 NZX company boards’. Research also noted that ‘the lack of cross-over between the number of women involved in Māori business as entrepreneurs, trusts, iwi business post treaty settlements and other companies, and listed company governance appears a significant lost opportunity.’¹¹⁶

There is some coverage of wāhine Māori as public sector leaders and as treaty settlement negotiators in existing secondary sources. For example, Hinerangi Miriata Rhind-Wiri has

¹¹³ Ministry for Women, ‘2019 stocktake of Gender, Māori, and Ethnic Diversity’ (Wellington: Ministry for Women, 2019), pp.2-4.

¹¹⁴ Ministry for Women, ‘2019 stocktake of Gender, Māori, and Ethnic Diversity’ (Wellington: Ministry for Women, 2019), p.9.

¹¹⁵ Ministry for Women, ‘2019 stocktake of Gender, Māori, and Ethnic Diversity’ (Wellington: Ministry for Women, 2019), p.10.

¹¹⁶ ‘New Zealand Census of Women on Boards 2018’, Catriona MacLennan, Professor Judy McGregor and Shamubeel Eaquab. AUT, 2018
https://www.aut.ac.nz/data/assets/pdf_file/0004/220369/womenonboardscensusreport2018.pdf, pp. 4-5.

written on the involvement of wahine Māori in the Treaty settlement process.¹¹⁷ Daryn Bean's thesis on Māori leadership in the public sector includes oral interviews with wāhine Māori leaders in the public sector.¹¹⁸ There also exists a range of published sources and biographical material on wāhine Māori leaders during the period that can shed light on wāhine Māori experiences and some of the barriers faced to accessing leadership roles in the public and private sector.¹¹⁹ These are issues that claimant briefs of evidence could provide further evidence on in terms of lived experience. The State Services Commission regularly reports on Equal Employment Opportunities in the public service, and focused specifically on Māori in its 2003 report.¹²⁰

Gaps in evidence

There is little existing information on the issue of wāhine Māori representation in parliament and local body government for the period from the 1990s, particularly on barriers to access. The issue is only briefly mentioned in recent government reports over the last two decades.¹²¹ In 2010 the Human Rights Commission noted the issue of representation of Māori in local government.¹²² The evidential gap in this area could also be supplemented by published sources on wāhine Māori leaders, claimant briefs of lived experience, oral history interviews, and any available Crown data or statistics on wāhine Māori representation in parliament and local government for the last three decades.

Further research would therefore focus on contemporary issues and the Crown's current policy from the 1990s and consider how wāhine Māori representation has been measured, tracked and reported on in the state sector and in local and central government, and identify any barriers faced by wāhine Māori and the reasons for such barriers. Existing research could be supplemented by claimant briefs of evidence of lived experience, oral history interviews, records of Crown boards' appointment processes, and relevant Crown policy documents and data. Existing published statistics appear to be sorted by gender but not

¹¹⁷ Rhind-Wiri, Hinerangi Miriata, 'Te mana o ngā wāhine Māori me ngā take Tiriti o Waitangi', MA, University of Auckland, 2017.

¹¹⁸ Daryn Bean 'Manurau: A conceptual framework of Māori leadership practice in the New Zealand Public Sector', PhD, Victoria University of Wellington, 2018

¹¹⁹ Tania Rangiheuea, 'The Role of Maori Women' and Dame Mira Szaszy 'Comment', both in Geoff McLay (ed), *Treaty Settlements: An Unfinished Business*, NZ Institute of Advanced Legal Studies and Victoria University of Wellington Law Review, Wellington, 1995; Linda Te Aho, 'EEO for Maori Women in Maori Organisations', *Waikato Law Review*, vol 9, 2001, pp. 187-230

¹²⁰ State Services Commission, *EEO Progress in the Public Service 2003 Report – with special focus on Māori*, 2003 https://ssc.govt.nz/resources/eeo-progress-report-2003?e196=action_viewall

¹²¹ CEDAW reports available from MFW <https://women.govt.nz/about/international/cedaw-reports>

¹²² Human Rights Commission, *Māori representation in local government: The continuing challenge*, Human Rights Commission, Wellington, 2010

ethnicity and gender.¹²³ Crown agencies could be approached to provide this information. A series of relevant OIA's made to various public sector agencies have published online recently and contain some useful relevant information about recent employment of wāhine Māori in the state sector.¹²⁴

¹²³ *Female representation in parliament and local government*
[http://www.stats.govt.nz/browse_for_stats/snapshots-of-nz/nz-socialindicators/
Home/Trust%20and%20participation%20in%20government/female-rep-parl-localgovt.
Aspx](http://www.stats.govt.nz/browse_for_stats/snapshots-of-nz/nz-socialindicators/Home/Trust%20and%20participation%20in%20government/female-rep-parl-localgovt.aspx)

¹²⁴ <https://fyi.org.nz/request/12656-employment-equity-for-maori-women-in-public-sector#incoming-48465>

Recommendations for further research

With respect to the three themes or threads identified as being the major recurring issues across the claims, this paper has surveyed examples of the existing research and evidential sources for depth and breadth of coverage and identified a series of major gaps and how they can be filled. Based on this process, and taking into account the submissions and material filed by claimants and the Crown, set out below is a summary of where there is sufficient coverage of claims issues in the existing sources and where there are gaps. Recommendations for further research are then outlined.

There is sufficient coverage in existing published material on pre-colonial/pre-Treaty understandings of the role, status and mana of wāhine Māori. From indications provided by claimant counsel, further evidence on this topic will be provided at the Tūāpapa hearings for this inquiry scheduled for early 2021. Therefore, at this stage, it does not appear that further research is required on this period.

For the period from 1840 to 1900, coverage of the claims issues in existing sources appears to be relatively good, although in some cases is a little scattered. Further research into archival material and unpublished sources would likely provide more depth and breadth to understandings of the concerns and actions of wāhine Māori in this period, such as rights to land and resources and the exercise of rangatiratanga. Coverage of existing sources is more limited for the period from 1900 to 1950 when wāhine Māori (and Māori generally) experienced increasing marginalisation and loss of land and resources. Existing research on this period could also be supplemented with further primary source material to bring depth to the voices and experiences of wāhine Māori.

Existing published sources provide good general coverage of major historical developments for the period from the 1950s. However, there is much less information in published sources on the particular impacts of Crown policies and practices for wāhine Māori for this period. Key sources to fill this gap include the archival records of government agencies, which will likely reveal government attitudes and the impacts of government policies for wāhine Māori. Further research bringing together this material in an overview for the use of the Tribunal and parties with a focus on the post-war period would also provide useful context for the proposed reports addressing contemporary justice and leadership issues.

Taking into consideration the issues, existing sources and identified gaps, it is recommended that two overview reports be commissioned to cover the two major time periods identified (1840 to 1950, and 1950 to the present day). This is in order to allow

overlaps between the themes discussed throughout this paper to be seen together and to prevent a siloed approach to the issues, which claimants have noted is an approach they would like to avoid.¹²⁵

The **first overview report from 1840 to 1950** could examine the theme of protection and the impacts of Crown actions, policy, practice and legislation on the ability of wāhine Māori to exercise rangatiratanga over their role, status and knowledge from 1840 to 1950. This report would also include pre-colonial understandings as a starting point and then move on to cover the impacts of major Crown policies and historical developments from the signing of the Treaty in 1840.

Time required: 9 months total research and writing time for one researcher working full time (40 hours per week). Time to prepare a project brief, the commissioning document and complete consultation/feedback and quality assurance processes is additional.

The **second overview report** could examine the **1950s to the year 2000**, focusing on the theme of equity and the impact of Crown policies, practices, and legislation on disparities in outcomes and well-being for wāhine Māori during the period. This report would also provide the key historical context and outline the main historical developments for the contemporary justice and representation and access to leadership reports.

Time required: 9 months total research and writing time for one researcher working full time (40 hours per week). Time to prepare a project brief, the commissioning document and complete consultation/feedback and quality assurance processes is additional.

It is recommended that two further reports are commissioned to address gaps in evidential coverage for two key contemporary focused topics. As outlined, one would address **contemporary justice issues** as a case study for theme 2 (equity and disparities in outcomes and well-being) for the period from the 1990s to 2018. Justice issues – particularly the disproportionate incarceration rates and the rates of family and sexual violence experienced by wāhine Māori – have been identified as being of particular recurring importance across the claims. This report would focus on the impacts of Crown policies, practices and legislation on justice outcomes and well-being for wāhine Māori from the 1990s to the present day. Wider issues relating to equity and disparities in other areas such as health, education and housing could be provided in the overview reports outlined above.

¹²⁵ Wai 2700, #3.1.227(b), para 18.

Time required: 9 months total research and writing time for one researcher working full time (40 hours per week). Time to prepare a project brief, the commissioning document and complete consultation/feedback and quality assurance processes is additional.

The second contemporary focused report would address the issue of **representation and access to leadership opportunities for wāhine Māori, 1990s to 2018**. The report would examine the effects of Crown policies, practices and legislation on the ability of wāhine Māori to access leadership, governance, political and decision-making roles, particularly in the state sector.

Time required: 6 months total research and writing time for one researcher working full time (40 hours per week). Time to prepare a project brief, the commissioning document and complete consultation/feedback and quality assurance processes is additional.

Finally, a **Crown statistics project** to supply the relevant data required for the contemporary justice issues, leadership and overview reports is also recommended. This project could draw together existing data sets and information from various Crown agencies into one place. To ensure that all of the most relevant and useful data is available to the Tribunal, the Crown statistics project could also include information from the government's Integrated Data Infrastructure System, which contains information from government agencies, Statistics New Zealand surveys and other non-government organisations. It would be most efficient if the Crown statistics project was completed and made available before (or at least in the early stages) of the other commissioned research projects so that the researcher would be able to draw upon and analyse the data where relevant. The time required to complete this project along with the exact parameters of the project would need to be further scoped and assessed by the Crown.

Summary of proposed further research

#	<i>Proposed project/commissioned research</i>	<i>Time period of focus</i>	<i>Estimated timeframe to complete</i>
1	Overview Report 1	1840 to 1950	9 months*
2	Overview Report 2	1950 to c.2000	9 months*
3	Key topic 1: Contemporary Justice issues for wāhine Māori	1990 to c.2018	9 months*
4	Key topic 2: Representation and access to leadership opportunities for wāhine Māori	1990 to c.2018	6 months*
5	Crown statistics project	1950s to 2018	To be advised by the Crown

* Time for one full-time (40 hours per week) commissioned researcher. Excludes time to prepare project briefs, the commissioning document, and complete consultation/feedback and quality assurance processes.

Appendix A: Table of relevant claims that raise Mana Wāhine issues as at July 2020¹²⁶

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
58	Whangaroa Lands and Fisheries claim	Patricia Jane Tauroa & Nuki Aldridge (dec)	Nga Hapū o Whangaroa	<ul style="list-style-type: none"> • Removal of wāhine from land ownership • Lack of leadership roles • Imposition of Pākehā patriarchal legal system • Lack of recognition for role as te whare tangata and puihi • Prejudicial education system • Poor socio-economic outcomes • Loss of traditional health practices • Disparities in education and employment • Prejudice against mothers of illegitimate children • Failure to address domestic violence
87	Whakatōhea Raupatu claim	Adriana Sylvia Edwards	Whakatōhea Hapū	<ul style="list-style-type: none"> • Disproportionate impacts of raupatu (such as landlessness, homelessness and impoverishment) on Whakatōhea wāhine
88	Kāpiti Island claim	Damian Parata, Ani Parata and Darrin Parata	Te Āti Awa Marae Committee, other whānau and hapū of Te Āti Awa/Ngāti Awa ki Waikanae, and descendants of Te Kakakura Wi Parata Waipunahau	<ul style="list-style-type: none"> • Failure to ensure the value and recognition of wāhine Māori was preserved after colonisation • Lack of wāhine Māori in the 1840 Treaty/Te Tiriti signing process • Wāhine Māori denied a say in the parliamentary process under the New Zealand Constitution Act 1852 • Exclusion of wāhine Māori in decision making processes that directly affected them • Native Lands Act 1873 prejudicial to wāhine Māori • Failure to adequately provide for the educational needs of wāhine Māori • Failure of education policies to deliver equal opportunity and equal outcomes for wāhine Māori
89	Whitireia Block claim	Ani Parata and Darrin Parata	As above	<ul style="list-style-type: none"> • Failure to ensure the value and recognition of wāhine Māori was preserved after colonisation • Lack of wāhine Māori in the 1840 Treaty/Te Tiriti signing process

¹²⁶ This is not an official list of claims participating in the inquiry. Rather, it is a list of all claims which raise Mana Wāhine issues and has been compiled by staff of the Waitangi Tribunal Unit Research Services Team. Official eligibility and aggregation/consolidation processes are yet to be completed for the inquiry.

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> Wāhine Māori denied a say in the parliamentary process under the New Zealand Constitution Act 1852 Exclusion of wāhine Māori in decision making processes that directly affected them Native Lands Act 1873 prejudicial to wāhine Māori Failure to adequately provide for the educational needs of wāhine Māori Failure of education policies to deliver equal opportunity and equal outcomes for wāhine Māori
120	Opua Lands and Waterways claim	Te Raumoa Balneavis Kawiti (dec) and Rhonda Aorangi Kawiti	Kawiti Marae Committee, the Kawiti whānau, and descendants of Ngāti Manu, Te Kapotai, Ngāti Rahiri, Ngāti Rangī, Ngaitewake and Ngā Puhi iwi	<ul style="list-style-type: none"> Failure to ensure the value and recognition of wāhine Māori was preserved after colonisation Lack of wāhine Māori in the 1840 Treaty/Te Tiriti signing process Wāhine Māori denied a say in the parliamentary process under the New Zealand Constitution Act 1852 Exclusion of wāhine Māori in decision making processes that directly affected them Native Lands Act 1873 prejudicial to wāhine Māori Failure to adequately provide for the educational needs of wāhine Māori Failure of education policies to deliver equal opportunity and equal outcomes for wāhine Māori
125	Raglan Harbour claim	Haami Whakataari Kereopa, Vivian Te Uranga Maxwell and Angeline Greensill	Ngāti Koata (ki Whaingaroa), Ngāti Kahu, Ngāti Tahau, Ngāti Te Kore, Ngāti Pukoro, Ngāti Te Ikaunahi, Ngāti Tira, Ngāti Heke, Ngāti Rua Aruhe, Ngāti Hounuku, Paetoka and Ngāti Te Karu	<ul style="list-style-type: none"> Denied constitutional and political participation Severing of wāhine Māori from land and whakapapa Denial of mātauranga Māori and Māori practices High incarceration rates of wāhine Māori Health disparities for wāhine Māori Acts of discrimination and racism towards wāhine Māori Violence and colonisation Marginalisation of women in education and te reo Māori Severing ties to whānau, hapū and iwi
144	The Ruapani Lands claim	Vernon Winitana	Ngāti Ruapani	<ul style="list-style-type: none"> Disregard for cultural practices and tino rangatiratanga Inadequate systems set up to support wāhine Māori
237	Horowhenua Block claim	William James Taueki, Ron Taueki (dec) and Richard Takuira	Themselves and on behalf of Muaūpoko and the Taueki whānau	<ul style="list-style-type: none"> Failure to actively protect wāhine Māori in their engagement with Crown agencies Failure to actively protect wāhine Māori from sexual violence

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
354	Tai Tokerau Land claim	Arapeta Wikito Pōmare Hamilton	Descendants of Pōmare II and members of Ngāti Manu, Te Uri Karaka, Te Uri o Raewera and Ngāpuhi ki Taumārere tribes	<ul style="list-style-type: none"> • Failure to acknowledge the rangatiratanga of Ngāti Manu wāhine • Failure of the Crown to actively protect Ngāti Manu wāhine • Wāhine Māori denied justice • Impacts of colonisation and introduced law on social and whānau structures
381	Māori Women's claim	Dame Areta Koopu, Aroha Reriti-Crofts, Rīpeka Evans, Mary-Jane Papaarangi Reid & Donna Awatere-Huata	Māori Women's Welfare League and others	<ul style="list-style-type: none"> • Denial of political, social and economic influence of wāhine Māori • Failure of the Crown to actively protect the rights of wāhine Māori • Failure of the Crown to duly acknowledge the role of wāhine Māori in whānau, hapū and iwi • Denial of the role of wāhine Māori in self-governance of Māori assets • Prejudice against wāhine Māori in appointments to political, economic and social bodies and boards • Inequity in pay and disproportionate unemployment rates • Ethnic and gender- based discrimination against wāhine Māori within Crown policies, practices, processes, structures and systems • Urbanisation and assimilation policies that prevented the establishment of Māori communities inhibiting te reo and cultural practice. • An education system that under-educated wāhine Māori • Lack of representation in broadcasting, media and the arts • The westernisation of childbirth and childrearing practices • Failure of the Crown to recognise and protect the inherent mana and role of wāhine Māori • Wāhine Māori deprived of rangatiratanga over whenua, whakapapa, hapū and whanau, spiritual, cultural, political, social and economic well-being through the impact of the following legislation: <ul style="list-style-type: none"> - Land Claim Ordinance 1841 - Old Land Claims Commission 1844 - Native Land Purchase Ordinance 1846 - Land Claims Settlement Act 1856 - New Zealand Settlements Act 1863 - Public Works Act 1864 - Native Rights Bill 1894 - Native Lands Acts 1862, 1865 and 1873

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> - Native Lands Rating Act 1882 - Native Schools Act 1867 - Māori Lands Administration Act 1900 - Tohunga Suppression Act 1907 - Māori Land Amendment Act 1952 - Adoption Act 1955
475	Whangapoua Forest claim	Wanda Brljevič	Ngāti Huarere ki Whangapoua	<ul style="list-style-type: none"> • Failure to recognise and protect wāhine Māori as sources of Mātauranga Māori • Failure to prohibit imitation productions of Toi Māori and to protect traditional arts • Failure to protect traditional knowledge of Te Whare Pora
558	Ngāti Ira o Waiōweka rohe claim	John Kameta, Te Rua Rakuraku, John Terehita Pio, Paeone Goonan & Te Ringahuia Hata	Ngāti Ira o Waiōweka rohe	<ul style="list-style-type: none"> • Denial of wāhine rangatira who signed te Tiriti o Waitangi • Exclusion from political decision-making based on patriarchal values of British society • Succession legislation that denied wāhine Māori rights to their lands • Severing of wāhine Māori from their lands and whakapapa through legislation <ul style="list-style-type: none"> - Land Claims Ordinance 1841 - Native Land Purchases Ordinance 1846 - Native Lands Act 1862 - New Zealand Settlements Act 1863 - Native Lands Act 1865 - Native Land Act 1873 • Alienation of lands and taonga • Failure to acknowledge the presence and impacts of racism • Denial of wāhine Māori rangatiratanga over land due to legislation and the operations of the Native Land Court • Marginalisation of wāhine education and te reo Māori through the following legislation <ul style="list-style-type: none"> - Education Ordinance 1847 - Native Schools Code 1880 - The Māori Language Act 1981
682	Ngāti Hine Lands, Forests and Resources claim	Rewiti Paraone, Kevin Prime, Erima Henare, Pita Tipene and	Te Rūnanga o Ngāti Hine for and on behalf of descendants of	<ul style="list-style-type: none"> • Undermining of the rangatiratanga of nga wāhine o Ngāti Hine • Failure to actively protect the health, social and economic status of wāhine Māori

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
		Waihoroi Shortland	Torongare and Hauhaua	<ul style="list-style-type: none"> • Failure to develop and establish law and policies that respect and promote wāhine Māori • Failure to treat wāhine Māori equitably and in partnership • Failure to address the effects of colonisation on nga wāhine o Ngāti Hine
700	Whirinaki Lands and Waters (Hokianga) claim	Anania Wikaira and Ben Morunga (dec)	Te Komiti Māori o Whirinaki for Te Hikutu hapū	<ul style="list-style-type: none"> • Introduction of alcohol contributed to sexual and physical abuse against wāhine Māori • Imposition of a Western monetary economy has introduced poverty to Māori communities, which did not exist pre-colonisation • Poverty contributes to domestic abuse against wāhine Māori • Assimilation policy upset the balance between wāhine and tāne Māori • Education policy prohibited the speaking of te reo Māori in schools, which was destructive for wāhine Māori identities • Failure to investigate how colonial legislation, policy, and systems would affect Māori
745	Patuharakeke Hapū Lands and Resources Claim	Luana Pirihi	Patuharakeke and Ngawaka Pirihi and others	<ul style="list-style-type: none"> • Failure to recognise and protect mana wāhine of Patuharakeke, resulting in prejudice suffered by Patuharakeke wāhine including loss of mana and ability to exercise rangatiratanga and prejudice in all aspects of health economic education employment safety and governance
762	Waimiha River Eel Fisheries (King Country) claim	Evelyn Kereopa	Herself, her whānau and members of Te Ihingarangi, a hapū of Maniapoto	<ul style="list-style-type: none"> • Before colonisation, wāhine Māori played key roles within their hapū and iwi as rangatira and tohunga, possessing a large share of power alongside men • Colonial influence imposed restrictions on wāhine Māori as within British society, and the potential for Māori men to adopt these values grew • Wāhine Māori were denied a say in parliamentary processes through the New Zealand Constitution Act 1852 and the Māori Representation Act 1867 • The Tohunga Suppression Act 1907 inhibited the ability for wāhine Māori to assert political, spiritual, and social influence • Interference with the right of wāhine Māori to own and determine succession of land, including the effects of the Native Lands Act 1873 and the Native Succession Act 1881 • The Resource Management Act 1991 has consistently bypassed the participation of wāhine Māori • Wāhine Māori felt the negative effects of urbanisation especially acutely • Despite efforts to act as advocates for all Māori, wāhine Māori voices have been marginalised by the government

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> • Poor education and health outcomes for wāhine Māori • The role and status of wāhine Māori has been diminished • Failure to address high rates of family violence and intimate partner violence perpetrated against wāhine Māori and Māori children, stemming from the undermining of whānau structures and the imposition of colonial gender and family values • Intergenerational trauma caused by family violence • The Domestic Violence Act 1995 was limited in its ability to protect victims of domestic violence • The Domestic Violence – Victims’ Protection Bill provides leave for family violence victims, but the right of an employer to ask for proof may deter some wāhine Māori from coming forward • Claimant’s whānau has experienced intimate partner violence, Crown support for which is not culturally sensitive for wāhine Māori • Failure to address the high rates of sexual violence perpetrated against wāhine Māori, stemming from the introduction of colonial gender and family values • Failure to criminalise incest until 1985, despite the significant harm it causes • Psychological support available through the Accident Compensation Corporation for survivors of sexual abuse requires them to recount their trauma to a stranger, and quality of support varies • Failure to provide sufficient support to Women’s Refuge • Claimant’s whānau has experienced sexual abuse, but cultural insensitivity of Crown agencies has demotivated survivors from engaging with their services • Marginalisation of the role and status of wāhine Māori in the justice system, contrary to their important role in administration of justice pre-colonisation • Failure of the justice system to meet the needs and acknowledge the grievances of wāhine Māori • Failure of the Police to treat wāhine Māori and their concerns with dignity and respect, leading wāhine Māori not to report crimes and often continue to live with violence • Wāhine Māori are overrepresented as welfare recipients, and welfare agencies are intrusive, disrespectful, and condescending towards wāhine Māori

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> • Failure of Oranga Tamariki to protect wāhine Māori from unjustly losing custody of their children • Racism in the health sector contributes to inequalities in health for wāhine Māori • The imposition of colonial principles has undermined the tikanga surrounding menstruation, birthing, and menopause • The Claimant has had a range of negative experiences with Crown agencies during sensitive life events, leading her to reject support services
836	Makotuku Block IV claim	Patricia Henare and Vivienne Kopua	Themselves, Te Puāwaitanga Mokopuna Trust, Elenore Anaru Whānau Trust, Te Tira Taurewera and Uenuku-Tuwharetoa	<ul style="list-style-type: none"> • Traditional right of wāhine Māori not protected by the Crown • Wāhine discouraged and banned from signing the Treaty of Waitangi • Crown failed to protect status and leadership of wāhine Māori
861	Tai Tokerau District Māori Council claim	Sir Graham Stanley Latimer (dec), Tom Kahiti Murray, Richard John Nathan, Ta Hekenukumai (Hector) Busby (dec)	Mangākahia Hapū Claims Collective and Te Tai Tokerau District Māori Council	<ul style="list-style-type: none"> • Wāhine Māori rangatira marginalised and reduced in status by Crown's patriarchal law
972	Ngāti Kauwhata kī te Tonga surplus lands claim	Edward Tautahi Penetito, Shane Dean Penetito, Donald Koroheke Tait, Adeline Francis Anderson, Penahira Simeon, William Papanui, Kewana Emery, Anaru Te One Himiona, Margaret Ann Love	Themselves, the Kauwhata Treaty Claims Komiti, Te Marae Komiti of Kauwhata Trust and Ngā Uri Tangata o Ngāti Kauwhata	<ul style="list-style-type: none"> • Marginalisation of the tino rangatiratanga of wāhine Kauwhata • Obstruction of the right of tūpuna wāhine of Kauwhata to sign Te Tiriti • Wāhine Māori were denied the vote under the Māori Representation Act 1867 • Failure to tell the unique narrative of Ngāti Kauwhata's wāhine suffrage movement in the education system or national exhibitions such as He Tohu • Fragility of the Māori electoral seats as they have not been entrenched • Failure to ensure wāhine Māori are represented in top policy-development roles within government • Failure to ensure equality of leadership opportunities for wāhine Māori rangatahi

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
996	Ngāti Rangitihi Inland and Coastal Land Blocks Claim	David Potter, Andre Paterson and Cletus Maanu Paul	Themselves and the hapū of Ngāti Rangitihi	<ul style="list-style-type: none"> • Failure to recognise give effect to and protect wāhine Māori mana and tino rangatiratanga over their taonga – tamariki – lands and other taonga • Failure to appropriately collaborate with Māori in all decisions related to wāhine Māori. • Imposing a legal and constitutional structure over Māori women without prior informed consent • Lack of recognition and respect for wāhine Māori economic, political and social status under tikanga Māori • Taking of wāhine Māori lands waters and other natural resources without their consent • Destruction of political and social structures which housed and protected the standing and status of wāhine Māori as critical leaders, thinkers, strategists, and decision makes of the whānau and hapū • Violent severing of tapu connections between Māori women, their children, lands and waters • Subjugating wāhine Māori under a foreign legal and political regime harmful to their status, relegating them to a status lower than all other groups in society • Failure to address economic social political psychological spiritual and sexual violence against wāhine Māori and their children • Disproportionate representation of wāhine Māori in the criminal justice system • Below average status of wāhine Māori in education, health, housing, employment and economic statistics;
1092	Upokorehe claim	Charles Aramoana (dec), Sandra Jeanette Kari Kari Aramoana, Wayne Aramoana, Wallace Aramoana, Lance Reha, Gaylene Kohunui and Kahukore Baker	Ngā Uri o Te Upokorehe Iwi	<ul style="list-style-type: none"> • The New Zealand Wars, colonisation, and key Pākehā institutions have negatively affected the mana wāhine and mana whānau of Te Upokorehe wāhine • Colonisation has been linked to whānau harm/family violence • Housing policy and pepper-potting were used to assimilate Māori whānau to Pākehā family structures, forcing wāhine Māori to act as cultural translators and mediators • Systems are inadequate for the exercise of mana wāhine

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
1188	Kenrick Whānau Pekapeka land claim	May Kenrick	Herself	<ul style="list-style-type: none"> • Imposition of a foreign system of land tenure which abrogated the status of wāhine Māori as land owners, causing land to transfer outside of whakapapa lines and wāhine Māori to be alienated from their land • Failure to acknowledge losses suffered by wāhine Māori • Te Ture Whenua Māori Act 1993 was meant to keep Māori land with Māori owners, but it contains no mechanism to recognise or remedy the loss of land prior to 1993 • Breakdown of traditional Māori support and whānau structures
1196	Tongariro Power Development Scheme Lands claim	Merle Mata Ormsby, Daniel Ormsby, Tiaho Mary Pillot and Manu Patena	Themselves and members of Ngāti Tamakopiri, Ngāti Hikairo and Ngāti Hotu	<ul style="list-style-type: none"> • Before colonisation, wāhine Māori played key roles within their hapū and iwi as rangatira and tohunga, possessing a large share of power alongside men • Colonial influence imposed restrictions on wāhine Māori as within British society, and the potential for Māori men to adopt these values grew • Wāhine Māori were denied a say in parliamentary processes through the New Zealand Constitution Act 1852 and the Māori Representation Act 1867 • The Tohunga Suppression Act 1907 inhibited the ability for wāhine Māori to assert political, spiritual, and social influence • Interference with the right of wāhine Māori to own and determine succession of land, including the effects of the Native Lands Act 1873 and the Native Succession Act 1881 • The Resource Management Act 1991 has consistently bypassed the participation of wāhine Māori • Wāhine Māori felt the negative effects of urbanisation especially acutely • Despite efforts to act as advocates for all Māori, wāhine Māori voices have been marginalised by the government • Poor education and health outcomes for wāhine Māori, which the Crown failed to protect the Claimants from <p>Education</p> <ul style="list-style-type: none"> • Marginalisation of Māori knowledge traditionally transmitted by wāhine Māori and the imposition of a colonial education system focused on domestic training for wāhine Māori • Contemporary educational under-achievement amongst wāhine Māori resulting from Crown actions • The Education Act 1989 recognises particular needs of Māori students but avoids discussion of rights under Te Tiriti

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> The Claimant specifically was subject to racial discrimination while training as a nurse <p>Employment</p> <ul style="list-style-type: none"> Colonisation upended whānau structures and the division of labour between wāhine and tāne Māori, placing the burden of unpaid domestic labour on wāhine Māori Discrimination against wāhine Māori in terms of pay and career advancement Failure of the Human Rights Act 1993 and Bill of Rights Act 1990 to prevent discrimination against wāhine Māori in employment The Claimant's mother was prevented from practicing traditional midwifery as she was not officially registered <p>Sexual Violence</p> <ul style="list-style-type: none"> Failure to address the high rates of sexual violence perpetrated against wāhine Māori, stemming from the introduction of colonial gender and family values The claimant's whānau have suffered from sexual violence and the claimant was burdened with the consequences of the abuse <p>Family Violence</p> <ul style="list-style-type: none"> Failure to address high rates of family violence and intimate partner violence perpetrated against wāhine Māori and Māori children, stemming from the undermining of whānau structures and the imposition of colonial gender and family values Intergenerational trauma caused by family violence The Domestic Violence Act 1995 was limited in its ability to protect victims of domestic violence The Domestic Violence – Victims' Protection Bill provides leave for family violence victims, but the right of an employer to ask for proof may deter some wāhine Māori from coming forward Claimants' whānau experienced domestic violence, which was not treated seriously by police, who felt it was an internal problem for the whānau to work through themselves
1308	Patuharakeke Hapū ki Takahiwai claim	Ngawaka Grant Haswell Pirihi and others	Owners of the Pukekauri 1B1, 1B2, 1B3, 1B4 and 1B5 and Takahiwai 4C,	<ul style="list-style-type: none"> Failure to recognise and protect mana wāhine of Patuharakeke

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
			4D1, 4E, 7A, 7B2, 7C	
1464/1546	Te Kapotai and Ngāti Pare hapū claim	Te Riwhi Whao Reti, Hau Hereora, Romana Tarau, Karen Herbert and Edward Cook	Te Kapotai	<ul style="list-style-type: none"> • Crown's kāwanatanga undermines the rangatiratanga and status of Te Kapotai wāhine • Failure to address the prejudicial effects of colonisation on Te Kapotai wāhine • Failure to protect the health, social, economic, and political rights of Te Kapotai wāhine • Marginalisation of Te Kapotai wāhine with respect to leadership, property, marriage, adoption, access to justice, land ownership, education, and health • Imposition of colonial gender notions that women are subordinate to men and which prioritise the nuclear family • Inadequate political representation of wāhine Māori
1488	Kathleen Ngahuia Mardon (Ngāti Hine, Ngapuhi) claim	Kathryn Nicol and Sonia Matheson	Themselves, Kathleen Ngahuia Mardon and Emma Gibbs-Smith	<ul style="list-style-type: none"> • Before colonisation, wāhine Māori played key roles within their hapū and iwi as rangatira and tohunga, possessing a large share of power alongside men • Colonial influence imposed restrictions on wāhine Māori as within British society, and the potential for Māori men to adopt these values grew • The Tohunga Suppression Act 1907 inhibited the ability for wāhine Māori to assert political, spiritual, and social influence • Wāhine Māori felt the negative effects of urbanisation especially acutely • Poor education and health outcomes for wāhine Māori • The Claimant and her whānau have experienced first-hand the effects of colonisation on the diminution of respect afforded to wāhine Māori • Loss of the long tradition of tohunga amongst the wāhine of the Claimant's whānau • Failure to address high rates of family violence and intimate partner violence perpetrated against wāhine Māori and Māori children, stemming from the undermining of whānau structures and the imposition of colonial gender and family values • Intergenerational trauma caused by family violence • The Domestic Violence Act 1995 was limited in its ability to protect victims of domestic violence

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> • The Domestic Violence – Victims’ Protection Bill provides leave for family violence victims, but the right of an employer to ask for proof may deter some wāhine Māori from coming forward • The lack of support for the Claimant’s mother to process her abuse led to the breakdown of her whānau and mental health issues • Failure to address the high rates of sexual violence perpetrated against wāhine Māori, stemming from the introduction of colonial gender and family values • Failure to criminalise incest until 1985, despite the significant harm it causes • Psychological support available through the Accident Compensation Corporation for survivors of sexual abuse requires them to recount their trauma to a stranger, and quality of support varies • Failure to provide sufficient support to Women’s Refuge • Marginalisation of Māori knowledge traditionally transmitted by wāhine Māori and the imposition of a colonial education system focused on domestic training for wāhine Māori • Contemporary educational under-achievement amongst wāhine Māori resulting from Crown actions • The Education Act 1989 recognises particular needs of Māori students but avoids discussion of rights under Te Tiriti • The Claimants have faced barriers to education and employment resulting from only being offered a limited education • Failure to protect wāhine Māori from coerced consent to adopting out their children • Failure to give legal status or support to whāngai adoptions under the Adoption Act 1955 • Tikanga relating to the health, menstruation, and birthing practices of wāhine Māori have been subverted and eroded by Crown institutions and the Tohunga Suppression Act 1907
1504	Effects of Crown Government (Searancke and others) claim	Mihirawhiti Searancke, Renee Hinerangi Searancke, Doreen Hinemania Richards, Kingi	Them and their whānau	<ul style="list-style-type: none"> • Failure to uphold the rangatiratanga of wāhine Māori, reducing their role in Māori society • Removal of the right of wāhine Māori to own or have mana over land • Imposition of colonial patriarchy • Political marginalisation of wāhine Māori in central and local government • Discrimination faced by wāhine Māori in health, education, and employment

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
		Tuheka Hetet, Boyce Te Wharemaru Ihakara II Taylor and Sharon Bettina Searancke-Rakena		<ul style="list-style-type: none"> • Failure to support wāhine Māori with maternity and whānau care • Failure to address the overrepresentation of wāhine Māori in domestic violence statistics
1511	Ngāi Tamatea Hapū ki Waiotaha Lands claim	Kate Keita Hudson	The descendants of Te Waru Tamatea and his people of Ngai Tamatea Hapū ki Waiotaha of Te Whakatōhea	<ul style="list-style-type: none"> • Wāhine Māori are criminally victimised due to breaches of Te Tiriti which resulted in disintegration of rangatiratanga, disenfranchisement, and discrimination within a system based on Pākehā norms • New Zealand has the highest rates of sexual and intimate partner violence in the OECD, and wāhine Māori are overrepresented in a range of associated measures and risk factors • Failure to investigate, monitor and collect data on violence against wāhine Māori in Ōpōtiki and the Bay of Plenty generally, where Ngai Tamatea is situated, despite the prevalence of these issues in the region • Failure to promote or give effect to the UN Convention on the Elimination of all Forms of Discrimination Against Women, ratified in New Zealand in 1984 • Failure to encourage the reporting of sexual and domestic violence • Failure to collect good data on sexual and domestic violence • Failure to provide or adequately fund services providing support for family violence victims • Failure of the justice system to protect wāhine Māori from violence
1524	Pomare Kingi Claim	Louisa Te Matekino Collier, Hineamaru Akinihi Lyndon, and Ira Norman	Themselves, Pomare Kingi and Patira Te Taka, and their wāhine tupuna Hera Whakakati, Mere Wharenikau, and Kataraina Kaffler	<ul style="list-style-type: none"> • Failure to recognise, give effect to and protect the mana and tino rangatiratanga of wāhine Māori over their tamariki, their people, their lands, and all other taonga • Imposition of legal, political, and social systems which undermined the position of wāhine Māori in society, placing them below all other groups • Overrepresentation of wāhine Māori in the criminal justice system • Poor education, health, housing, and economic outcomes for wāhine Māori • Crown created the conditions for and has failed to address economic, social, political, psychological, emotional, spiritual, physical, and sexual violence against wāhine Māori and their children

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
1531	Land Alienation and Wards of the State (Harris) Claim	Te Enga Harris and Lee Harris	Themselves and the Harris whānau	<ul style="list-style-type: none"> • Before colonisation, wāhine Māori played key roles within their hapū and iwi as rangatira and tohunga, possessing a large share of power alongside men • Colonial influence imposed restrictions on wāhine Māori as within British society, and the potential for Māori men to adopt these values grew • The Tohunga Suppression Act 1907 inhibited the ability for wāhine Māori to assert political, spiritual, and social influence • Interference with the right of wāhine Māori to own and determine succession of land, including the effects of the Native Lands Act 1873 and the Native Succession Act 1881 • The Resource Management Act 1991 has consistently bypassed the participation of wāhine Māori • Wāhine Māori felt the negative effects of urbanisation especially acutely • Despite efforts to act as advocates for all Māori, wāhine Māori voices have been marginalised by the government • Poor education and health outcomes for wāhine Māori • The Claimants are unable to access their land, face health issues, and the Rongoā Māori health practices the Claimant's family uses are suppressed and ineligible for government funding • Marginalisation of the role and status of wāhine Māori in the justice system, contrary to their important role in administration of justice pre-colonisation • Failure of the justice system to meet the needs and acknowledge the grievances of wāhine Māori • Failure of the Police to treat wāhine Māori and their concerns with dignity and respect, leading wāhine Māori not to report crimes and often continue to live with violence • Wāhine Māori are overrepresented as welfare recipients, and welfare agencies are intrusive, disrespectful, and condescending towards wāhine Māori • Failure of Oranga Tamariki to protect wāhine Māori from unjustly losing custody of their children • The Claimant's whānau has had repeated negative experiences with Crown agencies • Discrimination against wāhine Māori in terms of pay and career advancement

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> • Failure of the Human Rights Act 1993 and Bill of Rights Act 1990 to prevent discrimination against wāhine Māori in employment • Failure to address the high rates of sexual violence perpetrated against wāhine Māori, stemming from the introduction of colonial gender and family values • Failure to criminalise incest until 1985, despite the significant harm it causes • Psychological support available through the Accident Compensation Corporation for survivors of sexual abuse requires them to recount their trauma to a stranger, and quality of support varies • Failure to provide sufficient support to Women's Refuge • The Claimant's whānau has experienced intergenerational sexual abuse
1537	Descendants of Wiremu Pou Claim	Louisa Te Matekino Collier, Amiria Waetford and Hineamaru Akinihi Lyndon	Themselves, and the descendants of Wiremu Pou, and Georgiana Meens	<ul style="list-style-type: none"> • Failure to recognise, give effect to and protect the mana and tino rangatiratanga of wāhine Māori over their tamariki, their people, their lands, and all other taonga • Imposition of legal, political, and social systems which undermined the position of wāhine Māori in society, placing them below all other groups • Overrepresentation of wāhine Māori in the criminal justice system • Poor education, health, housing, and economic outcomes for wāhine Māori • Crown created the conditions for and has failed to address economic, social, political, psychological, emotional, spiritual, physical, and sexual violence against wāhine Māori and their children
1541	Descendants of Hinewhare claim	Louisa Te Matekino Collier and Frederick Collier Junior	Themselves, Hinewhare and her descendants	<ul style="list-style-type: none"> • Failure to recognise, give effect to and protect the mana and tino rangatiratanga of wāhine Māori over their tamariki, their people, their lands, and all other taonga • Imposition of legal, political, and social systems which undermined the position of wāhine Māori in society, placing them below all other groups • Overrepresentation of wāhine Māori in the criminal justice system • Poor education, health, housing, and economic outcomes for wāhine Māori • Crown created the conditions for and has failed to address economic, social, political, psychological, emotional, spiritual, physical, and sexual violence against wāhine Māori and their children
1629	Muaūpoko (the descendants of Taueki) Claim	Vivienne Taueki	Herself, her whānau, her hapū, Ngāti Tama-i-rangi (a hapū of Muaūpoko) and	<ul style="list-style-type: none"> • Adoption of assimilationist policies and failure to adopt policies which benefit wāhine Māori

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
			on behalf of all Muaūpoko, especially Muaūpoko ki Horowhenua	<ul style="list-style-type: none"> • Sterilisation of and medical testing on wāhine Māori, and the removal of their children • Failure to deliver health services which are culturally appropriate and available for wāhine Māori, resulting in overrepresentation in poor physical and mental health outcomes • Failure to deliver adequate housing for wāhine Māori • Failure to ensure representation in central and local government for wāhine Māori • Failure to uphold the rangatiratanga of wāhine Māori and their role in whānau, hapū, and iwi governance • Underachievement of wāhine Māori in the education system • Overrepresentation of wāhine Māori in the welfare and justice systems • Pay disparities, unemployment, and underemployment experienced by wāhine Māori • Overrepresentation of wāhine Māori as victims of sexual and domestic violence • High rates of youth pregnancy among wāhine Māori
1632	Raketapauma (Descendants of Ropoama Pohe) claim	Hari Benevides, Hoani Hipango and Wilson Ropoama Smith (dec)	Themselves	<ul style="list-style-type: none"> • Wāhine Māori held rank different from, but equal to, men prior to colonisation • Colonisation and the imposition of European values undermined traditional exercise of mana wāhine in both Pākehā and Māori society • Early European writers marginalised the role of powerful wāhine Māori in Māori mythologies, leading to incorrect re-tellings of Māori cosmology • Wāhine Māori were denied the vote under the New Zealand Constitution Act 1852 • Wāhine Māori were actively denied a place in the process of signing Te Tiriti, despite the effect it would have on them • The concept of the male breadwinner produced economic discrimination against wāhine Māori • The Native Lands Act 1873 and the individualisation of communal land title served to alienate wāhine Māori land • Mission schools, the Native Schools Act 1858, and the Native Schools Act 1867 undermined Māori pedagogy, including the important role wāhine Māori played in teaching. Wāhine Māori were expected to learn to be servants or “a good farmer’s wife”

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> The education system which has been imposed on Māori is Pākehā-centric and does not deliver equal outcomes for wāhine Māori The Education Act 1989 makes no mention of Te Tiriti
1641	Turakina Māori Girls' College Claim	Dawn Mitai-Pehi and Karen Kenrick	The Board of Trustees and the past and present students of Turakina Māori Girls College	<ul style="list-style-type: none"> Failure to ensure that the College curriculum recognises and caters for Māori by recognising Te Ao Māori, Mana Māori, Mana Wairua and Mana Wāhine Failure to provide financial assistance to assist Māori girls attend the College or for current students to study at tertiary level
1661	Ngāti Rua (Wood, Smith and Wood) Claim	Moana Nui A Kiwa Wood, Waitangi Wood and Terry Smith	Themselves and the descendants of Ngātirua ki Whangaroa	<ul style="list-style-type: none"> The Crown has severed the connection between Ngātirua wāhine and their traditional knowledge, whakapapa, lands, and role within the hapū The Native Land Act 1909 imposed Pākehā family structures on Māori, impacting the role of Ngātirua wāhine The traditional succession of land through wāhine Māori has been erased, distancing Ngātirua wāhine from the environment and associated knowledge The education system imposed colonial ideals upon wāhine Māori, marginalising knowledge associated with the role of te whare tangata Colonisation disrupted the traditional whānau structure, giving men more power and exposing wāhine Māori to violence Health disparities for wāhine Māori, marginalisation of Māori health practices, and failure to represent wāhine Māori in healthcare decisions
1666	Ngāti Hine, Ngāti Kawau, Ngāti Kawhiti and Ngā Uri o Te Pona (Taniwha) Claim	Ani Taniwha	Herself and Te Uri o Te Pona, Ngāti Hiti, Ngāti Kawau, Ngāti Kawhiti, Ngāti Kahu o Roto Whangaroa, Ngāti Tupango, Te Uri o Tutehe, Te Uri Mahoe and Te Uri Tai hapū o Te Tai Tokerau	<ul style="list-style-type: none"> Adoption of assimilationist policies and failure to adopt policies which benefit wāhine Māori Sterilisation of and medical testing on wāhine Māori, and the removal of their children Failure to deliver health services which are culturally appropriate and available for wāhine Māori, resulting in overrepresentation in poor physical and mental health outcomes Failure to deliver adequate housing for wāhine Māori Failure to ensure representation in central and local government for wāhine Māori Failure to uphold the rangatiratanga of wāhine Māori and their role in whānau, hapū, and iwi governance Underachievement of wāhine Māori in the education system Overrepresentation of wāhine Māori in the welfare and justice systems

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> • Pay disparities, unemployment, and underemployment experienced by wāhine Māori • Overrepresentation of wāhine Māori as victims of sexual and domestic violence • High rates of youth pregnancy among wāhine Māori
1673	Ngāti Kawau (Collier and Dargaville) Claim	Louisa Te Matekino Collier, and Rihari Richard Takuira Dargaville	Themselves and Ngāti Kawau Iti	<ul style="list-style-type: none"> • Failure to recognise, give effect to and protect the mana and tino rangatiratanga of wāhine Māori over their tamariki, their people, their lands, and all other taonga • Imposition of legal, political, and social systems which undermined the position of wāhine Māori in society, placing them below all other groups • Overrepresentation of wāhine Māori in the criminal justice system • Poor education, health, housing, and economic outcomes for wāhine Māori • Crown created the conditions for and has failed to address economic, social, political, psychological, emotional, spiritual, physical, and sexual violence against wāhine Māori and their children
1707	Mana Wāhine (Mitai-Pehi) claim	Dawn Mitai-Pehi	The whānau, hapū and iwi of Ngāti Manawa	<ul style="list-style-type: none"> • Failure to actively protect and recognise rangatiratanga of wāhine Māori • Failure to recognise property and land rights of wāhine Māori • Failure to recognise tikanga Māori and mana wāhine • Ethnic and gender discrimination and discrimination based on sexual orientation, age and disabilities • Poor health, and educational opportunities • Overrepresentation in criminal justice system • Failure to recognise traditional expertise and practices, aided by legislation such as the Tohunga Suppression Act 1908
1729	Ngāti Kauwhata ki te Tonga Settlement Process Claim	Sara Poananga	Whānau, hapū and iwi of Ngāti Kauwhata ki te tonga	<ul style="list-style-type: none"> • Wāhine Māori held rank different from, but equal to, men prior to colonisation • Colonisation and the imposition of European values undermined traditional exercise of mana wāhine in both Pākehā and Māori society • Early European writers marginalised the role of powerful wāhine Māori in Māori mythologies, leading to incorrect re-tellings of Māori cosmology • Wāhine Māori were denied the vote under the New Zealand Constitution Act 1852 • Wāhine Māori were actively denied a place in the process of signing Te Tiriti, despite the effect it would have on them

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> The concept of the male breadwinner produced economic discrimination against wāhine Māori The Native Lands Act 1873 and the individualisation of communal land title served to alienate wāhine Māori land Mission schools, the Native Schools Act 1858, and the Native Schools Act 1867 undermined Māori pedagogy, including the important role wāhine Māori played in teaching. Wāhine Māori were expected to learn to be servants or “a good farmer’s wife” The education system which has been imposed on Māori is Pākehā-centric and does not deliver equal outcomes for wāhine Māori The Education Act 1989 makes no mention of Te Tiriti
1758	Upokorehe Hapū Ngāti Raumoa Roimata Marae Trust Claim	Wallace Aramoana, Lance Reha, Gaylene Kohunui, Wayne Aramoana and Sandra Aramoana	Ngā Uri o Te Upokorehe Iwi	<ul style="list-style-type: none"> The New Zealand Wars, colonisation, and key Pākehā institutions have negatively affected the mana wāhine and mana whānau of Te Upokorehe wāhine Colonisation has been linked to whānau harm/family violence Housing policy and pepper-potting was used to assimilate Māori whānau to Pākehā family structures, forcing wāhine Māori to act as cultural translators and mediators Systems are inadequate for the exercise of mana wāhine
1781	Ngāi Tama Haua (Biddle) Claim	Tracy Francis Hillier and Rita Rangitaia Wordsworth	Themselves and the hapū of Ngāi Tamahaua	<ul style="list-style-type: none"> The balance of power between wāhine Māori and tāne Māori according to Ngāi Tamahaua tikanga has been replaced with patriarchal society Failure to protect tikanga and kawa of Ngāi Tamahaua Marginalisation of Ngāi Tamahaua wāhine from their lands Failure to provide for the Tino Rangatiratanga of Ngāi Tamahaua wāhine in relation to their lands and their social, political, health, education, and economic rights Socio-economic and education inequalities suffered by Ngāi Tamahaua wāhine Failure to prevent high rates of incarceration for wāhine Māori Failure to protect Ngāi Tamahaua wāhine who are abuse victims
1787	Rongopopoia Hapū Claim	Mekita Te Whenua, Richard Wikotu, and Kahukore Baker	Ngā Uri o Te Upokorehe Iwi	<ul style="list-style-type: none"> The New Zealand Wars, colonisation, and key Pākehā institutions have negatively affected the mana wāhine and mana whānau of Te Upokorehe wāhine Colonisation has been linked to whānau harm/family violence

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> Housing policy and pepper-potting was used to assimilate Māori whānau to Pākehā family structures, forcing wāhine Māori to act as cultural translators and mediators Systems are inadequate for the exercise of mana wāhine
1789	Descendants of Hineato Savage Claim	Bella Savage and Waipae Perese	All uri belonging to Te Whānau ā Haraawaka	<ul style="list-style-type: none"> Failure to recognise and protect the mana of Te Whānau a Haraawaka wāhine as rangatira and tohunga Failure to recognise and protect the customary knowledge of Te Whānau a Haraawaka wāhine, including kaupapa Māori birthing and parenting practices Introduction of tobacco, alcohol, and synthetic drugs and the failure to address their negative effects has affected the mana of Te Whānau ā Haraawaka wāhine and the tapu of whakapapa Crown policies and practices resulted in increased sexual and domestic violence towards wāhine Māori, and a failure to protect them from this violence Failure to ensure equality of employment and wages for wāhine Māori Failure to protect wāhine Māori from disproportionate rates of incarceration
1823	Ngāti Urunumia and Ngāti Ngutu (Rangitaawa-Schofield) claim	Michaela Rangitaawa-Schofield	Herself and the wāhine from Te Rohe Pōtae	<ul style="list-style-type: none"> Local government bodies are not considered the Crown and therefore are not bound by Te Tiriti, despite many of their functions impacting directly on wāhine Māori and Māori generally The Local Government Act 2002 makes only passing references to Te Tiriti and engagement with Māori, and does not recognise wāhine Māori as Te Tiriti partners Claimant has first-hand experience of the lack of consideration local government gives to Māori issues There are no structures to guarantee wāhine Māori representation as Members of Parliament (MPs) or in local government, denying them their tino rangatiratanga Those wāhine Māori who are MPs are expected to act as advocates for all women and all Māori, which places significant pressure on them
1837	Whānau and Hapū of Te Tai Tokerau Settlement Issues (Nehua) Claim	Deidre Nehua	Whānau, hapū and iwi of Te Tai Tokerau	<ul style="list-style-type: none"> Wāhine Māori held rank different from, but equal to, men prior to colonisation Colonisation and the imposition of European values undermined traditional exercise of mana wāhine in both Pākehā and Māori society Early European writers marginalised the role of powerful wāhine Māori in Māori mythologies, leading to incorrect re-tellings of Māori cosmology

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> • Wāhine Māori were denied the vote under the New Zealand Constitution Act 1852 • Wāhine Māori were actively denied a place in the process of signing Te Tiriti, despite the effect it would have on them • The concept of the male breadwinner produced economic discrimination against wāhine Māori • The Native Lands Act 1873 and the individualisation of communal land title served to alienate wāhine Māori land • Mission schools, the Native Schools Act 1858, and the Native Schools Act 1867 undermined Māori pedagogy, including the important role wāhine Māori played in teaching. Wāhine Māori were expected to learn to be servants or “a good farmer’s wife” • The education system which has been imposed on Māori is Pākehā-centric and does not deliver equal outcomes for wāhine Māori • The Education Act 1989 makes no mention of Te Tiriti
1850	Ngāti Kura and Ngāti Kahu ki WhaNgaroa (Hera Epiha) claim	Hera Epiha	Marlin & Huhana Epiha, Ngāti Kura, Ngāti Rehia, Ngāti Kawau and Ngāti Kahu ki WhaNgaroa	<ul style="list-style-type: none"> • Failure to recognise influential role of wāhine Māori • Discrimination toward wāhine Māori due to patriarchal nature of British attitudes • Physical violence on wāhine Māori • Loss of te reo and cultural identity • Poor healthcare and education
1885	Māori Women's Refuge (Simpson and Albert) Claim	Ariana Simpson, Ruahine Albert, Catherine Anne Mitchell, Ann Hartwell	Māori Women's Refuge	<ul style="list-style-type: none"> • Failure to provide sufficient, consistent funding which matches increasing demand for frontline family violence services, leading to the closure of several safe houses and reductions in staff/services • Funding models create competition between different providers • Crown legislation and policies have made it more difficult for wāhine Māori and their children to escape from domestic violence • Failure to ensure state housing is available, provides accommodation fit for human habitation, and is in safe areas amplifies difficulties wāhine Māori escaping from violence face • Women's Refuge service users often face stigma in finding housing, including from Housing New Zealand agents • Failure to protect wāhine Māori from trauma arising from colonisation, including the imposition of Pākehā ideologies and family structures to the detriment of Māori social structures and the status of wāhine Māori

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> Family violence against wāhine Māori and tamariki was not a feature of pre-colonial Māori communities, but colonisation allowed it to breed Legislation such as the Native Land Act 1909 and the Adoption Act 1955 and policies such as urbanisation and “pepper-potting” contributed to the imposition of Pākehā conceptions of family upon Māori Sexual violence against wāhine Māori Failure of the justice system to deliver effective responses to domestic violence and protect wāhine Māori and their children from domestic violence Failure to provide training and assistance to develop the skills and capabilities of the family violence workforce
1886	Ngāti Tara (Gabel) Claim	Robert Gabel	Ngāti Tara hapū	<ul style="list-style-type: none"> Before colonisation, wāhine Māori played key roles within their hapū and iwi as rangatira and tohunga, possessing a large share of power alongside men Colonial influence imposed restrictions on wāhine Māori as within British society, and the potential for Māori men to adopt these values grew Wāhine Māori were denied a say in parliamentary processes through the New Zealand Constitution Act 1852 and the Māori Representation Act 1867 The Tohunga Suppression Act 1907 inhibited the ability for wāhine Māori to assert political, spiritual, and social influence Interference with the right of wāhine Māori to own and determine succession of land, including the effects of the Native Lands Act 1873 and the Native Succession Act 1881 The Resource Management Act 1991 has consistently bypassed the participation of wāhine Māori Wāhine Māori felt the negative effects of urbanisation especially acutely Despite efforts to act as advocates for all Māori, wāhine Māori voices have been marginalised by the government Poor education and health outcomes for wāhine Māori Failure to provide secondary and tertiary education in rural areas, interrupting the role of wāhine Māori as educators Claimants have experienced racism in education
1900	Descendants of Te Pakitua Menehini Te Wharewera Claim	Isobel Mahara		<ul style="list-style-type: none"> Historically, education for wāhine Māori focused on domestic training and they were denied opportunities to pursue academic education

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> • Church schools were intended to assimilate Māori students to a European environment and actively discouraged te reo Māori and Māori culture • Wāhine Māori suffer from socio-economic deprivation and are more likely to not be in employment, education, or training • The mainstream education system is Eurocentric and does not incorporate Kaupapa Māori or Mana Wāhine, affecting the aspirations and success of young wāhine Māori • Data are often disaggregated by gender or ethnicity, but not both, making it difficult to assess the position of wāhine Māori specifically • Colonisation upended whānau structures and the division of labour between wāhine and tāne Māori, placing the burden of unpaid domestic labour on wāhine Māori • Discrimination against wāhine Māori in terms of pay and career advancement • Failure of the Human Rights Act 1993 and Bill of Rights Act 1990 to prevent discrimination against wāhine Māori in employment • Employment opportunities in the Claimant's area are low-waged, leading to many people moving to urban centres away from their tūrangawaewae. This dependency has diminished wāhine Māori knowledge and self-sufficiency • Wāhine Māori are over-represented as welfare beneficiaries • Claimants have faced discrimination resulting in trauma and degradation of their mana from the Ministry of Social Development • Racism against wāhine Māori in the healthcare system, resulting in disengagement • Tikanga relating to the health, menstruation, and birthing practices of wāhine Māori have been subverted and eroded by Crown institutions and the Tohunga Suppression Act 1907 • Imposition of European naming conventions has undermined the mana of wāhine Māori and the significance of the Claimant's wāhine tūpuna
1913	Te Iwi o Ngāti Tukorehe Trust Claim	Kelly Bevan and Martin Wehipeihana	Te Iwi o Ngāti Tukorehe	<ul style="list-style-type: none"> • Removal of wāhine Māori from land ownership • Imposing colonial patriarchy, preventing the practice of tikanga and reducing the role of wāhine Māori in iwi, hapū and whānau life • Mistreatment of wāhine Māori in the education system • Failure to prevent domestic violence • Discrimination against wāhine Māori in the workforce

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> • Poor health outcomes for wāhine Māori • Lack of maternal support for Ngāti Tukorehe wāhine • Lack of representation for Ngāti Tukorehe wāhine in central and local government • Loss of mana, rangatiratanga, legal rights, knowledge, culture, te reo, and tikanga
1917	Descendants of Ngātau Tangihia Claim	Lucy Dargaville (dec) and Rihari Richard Takuira Dargaville	Themselves and the descendants of Kaiwhare and Ngatau Tangahia/Tangiwai	<ul style="list-style-type: none"> • Allowing the alienation of land over which wāhine Māori held mana whenua, and particularly land associated with the claimants' ancestor, Ngatau • Failure to recognise, give effect to and protect the mana and tino rangatiratanga of wāhine Māori over their tamariki, their people, their lands, and all other taonga • Imposition of legal, political, and social systems which undermined the position of wāhine Māori in society, placing them below all other groups • Overrepresentation of wāhine Māori in the criminal justice system • Poor education, health, housing, and economic outcomes for wāhine Māori • Crown created the conditions for and has failed to address economic, social, political, psychological, emotional, spiritual, physical, and sexual violence against wāhine Māori and their children
1928	The Descendants of Te Hirawanu (Karaitiana) Claim	Gloria Karaitiana	Herself and her whānau	<ul style="list-style-type: none"> • Wāhine Māori held rank different from, but equal to, men prior to colonisation • Colonisation and the imposition of European values undermined traditional exercise of mana wāhine in both Pākehā and Māori society • Early European writers marginalised the role of powerful wāhine Māori in Māori mythologies, leading to incorrect re-tellings of Māori cosmology • Wāhine Māori were denied the vote under the New Zealand Constitution Act 1852 • Wāhine Māori were actively denied a place in the process of signing Te Tiriti, despite the effect it would have on them • The concept of the male breadwinner produced economic discrimination against wāhine Māori • The Native Lands Act 1873 and the individualisation of communal land title served to alienate wāhine Māori land • Mission schools, the Native Schools Act 1858, and the Native Schools Act 1867 undermined Māori pedagogy, including the important role wāhine

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<p>Māori played in teaching. Wāhine Māori were expected to learn to be servants or “a good farmer’s wife”</p> <ul style="list-style-type: none"> The education system which has been imposed on Māori is Pākehā-centric and does not deliver equal outcomes for wāhine Māori The Education Act 1989 makes no mention of Te Tiriti
1944	The Ngā Hapū o Kererū Claim	Te Kenehi Teira, Johnny McGregor, Tracey Stretch, Rangitewhiu Jury, Kararaina Te Ira, Heemi Te Peeti, Hinekura Hemi, Huataki Whareaitu, Vance McGregor, Wayne McGregor, Christine Miritana, Pania Taylor, Heta Taylor, Tania Alesana, Kim Hippolite, Kim Woon, and Toha Eparaima	Themselves and Ngā Hapū o Kererū	<ul style="list-style-type: none"> Wāhine Māori of Ngā Hapū o Kererū were subjected to the colonial legal doctrine that women are chattels belonging to men without consultation, undermining their position and role as leaders within the hapū Failure to protect right to land succession Failure to protect traditional moko kauae practices Failure to protect the physical, mental, and psychological health of wāhine Māori in the hapū from the effects of oppressive legislation and patriarchal colonial views The Tohunga Suppression Act and Native Lands Acts contributed to wāhine Māori landlessness, powerlessness, and lack of access to knowledge within the hapū
1957	Maunga Kawakawa Block Claim	Wiremu Reihana	His whānau and members of Ngāti Tautahi ki Te Iringa	<ul style="list-style-type: none"> Before colonisation, wāhine Māori played key roles within their hapū and iwi as rangatira and tohunga, possessing a large share of power alongside men Colonial influence imposed restrictions on wāhine Māori as within British society, and the potential for Māori men to adopt these values grew Wāhine Māori were denied a say in parliamentary processes through the New Zealand Constitution Act 1852 and the Māori Representation Act 1867 The Tohunga Suppression Act 1907 inhibited the ability for wāhine Māori to assert political, spiritual, and social influence Interference with the right of wāhine Māori to own and determine succession of land, including the effects of the Native Lands Act 1873 and the Native Succession Act 1881

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> The Resource Management Act 1991 has consistently bypassed the participation of wāhine Māori Wāhine Māori felt the negative effects of urbanisation especially acutely Despite efforts to act as advocates for all Māori, wāhine Māori voices have been marginalised by the government Poor education and health outcomes for wāhine Māori Imposition of Western systems, institutions, and ideals have undermined the claimant's whānau, their culture and language, and the traditional role their marae played in dispute resolution Economic disadvantage experienced by wāhine Māori
1959	Descendants of Sylvia Jones Claim	Huhana Lyndon and Lissa Davies	Tau Ruka and the tūpuna mana wāhine of Whakapara	<ul style="list-style-type: none"> There are no structures to guarantee wāhine Māori representation as Members of Parliament (MPs) or in local government Those wāhine Māori who are MPs are expected to act as advocates for all women and all Māori, which places significant pressure on them "Māori" and "Female" are seen as separate groups, meaning the political representation and interests of wāhine Māori as a distinct group is ignored Loss of mana
1968	Tutamoe Pa Claim	Reuben Taipari Porter	Himself, his whānau and members and descendants of whānau Pano, Tahawai, and Kingitangata hapū	<ul style="list-style-type: none"> Before colonisation, wāhine Māori played key roles within their hapū and iwi as rangatira and tohunga, possessing a large share of power alongside men Colonial influence imposed restrictions on wāhine Māori as within British society, and the potential for Māori men to adopt these values grew The Tohunga Suppression Act 1907 inhibited the ability for wāhine Māori to assert political, spiritual, and social influence Wāhine Māori felt the negative effects of urbanisation especially acutely Despite efforts to act as advocates for all Māori, wāhine Māori voices have been marginalised by the government Poor education and health outcomes for wāhine Māori Alienation of wāhine Māori from their lands and role as kaitiaki Economic disadvantage Failure to protect the identity and culture of wāhine Māori Claimant believes wearing moko kauae is a birth right by whakapapa for wāhine Māori unrelated to age or status, but the imposition of Western ideology prevents many from feeling empowered to wear moko kauae

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> Important iwi knowledge relating to the claimant's ancestors, Hinemaru and Whē, and of the balance between the roles of tāne and wāhine Māori within the iwi have been lost
1971	Te Māhurehure Lands Claim	Hana Tarrant and Michael Pehi	Te Māhurehure	<ul style="list-style-type: none"> Historically, education for wāhine Māori focused on domestic training and they were denied opportunities to pursue academic courses Wāhine Māori suffer from socio-economic deprivation and are more likely to not be in employment, education, or training The mainstream education system is Eurocentric and does not incorporate Kaupapa Māori or Mana Wāhine, affecting the aspirations and success of young wāhine Māori Data are often disaggregated by gender or ethnicity, but not both, making it difficult to assess the position of wāhine Māori specifically
2057	Te Māhurehure (Tarrant) Claim	Joe Tarrant		<ul style="list-style-type: none"> Wāhine Māori needs are ignored due to underrepresentation in local government Historically, education for wāhine Māori focused on domestic training and they were denied opportunities to pursue academics Wāhine Māori stay at school for less time than non-Māori peers and gain fewer qualifications The mainstream education system is Eurocentric and does not incorporate Kaupapa Māori or Mana Wāhine, affecting the aspirations and success of young wāhine Māori Wāhine Māori suffer from socio-economic deprivation and are more likely to not be in employment, education, or training Wāhine Māori earn less than Māori men and all Pākehā with the same levels of education Loss of mana
2063	Ngāti Tai Lands (Cotter-Williams) Claim	Jasmine Cotter-Williams	Herself, her whānau and members of Ngāti Taimanawaiti	<ul style="list-style-type: none"> Before colonisation, wāhine Māori played key roles within their hapū and iwi as rangatira and tohunga, possessing a large share of power alongside men Colonial influence imposed restrictions on wāhine Māori as within British society, and the potential for Māori men adopt to these values grew The Tohunga Suppression Act 1907 inhibited the ability for wāhine Māori to assert political, spiritual, and social influence Wāhine Māori felt the negative effects of urbanisation especially acutely Poor education and health outcomes for wāhine Māori

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> • Marginalisation of Māori knowledge traditionally transmitted by wāhine Māori and the imposition of a colonial education system focused on domestic training for wāhine Māori • Contemporary educational under-achievement amongst wāhine Māori resulting from Crown actions • The Education Act 1989 recognises particular needs of Māori students but avoids discussion of rights under Te Tiriti • The Claimant was strapped at school for speaking te reo Māori, causing her to lose her ability to speak her language • There is insufficient educational support and funding for the Claimant's whānau compared to what is available to non-Māori children • The education system is not conducive to Māori learning • Discrimination against wāhine Māori in terms of pay and career advancement • Failure of the Human Rights Act 1993 and Bill of Rights Act 1990 to prevent discrimination against wāhine Māori in employment • Many of the wāhine Māori in the Claimant's whānau are unemployed despite holding qualifications, and many work in offices but do not feel their voices are heard • Failure to address the high rates of sexual violence perpetrated against wāhine Māori, stemming from the introduction of colonial gender and family values • Failure to criminalise incest until 1985, despite the significant harm it causes • Psychological support available through the Accident Compensation Corporation for survivors of sexual abuse requires them to recount their trauma to a stranger, and quality of support varies • Failure to provide sufficient support to Women's Refuge • The Claimant and other wāhine Māori in their whānau have experienced sexual violence. Discussion of this issue is discouraged due to Western ideology prompting victims to blame themselves, allowing abuse to perpetuate
2072	Te Ihutai Lands (Robinson and Others) Claim	Mereana Robinson (nee Witana), Makarita Tito (nee Witana),	Themselves, their whānau and their hapū Te Ihutai Ki Ōririā	<ul style="list-style-type: none"> • Failure to recognise wāhine Māori mana whenua • Education system teaches wāhine Māori to be wives and domestic workers, despite holding the same potential for success as men

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
		Lina Stockley (nee Witana) and Rachel Witana (also known as Rāhera)		<ul style="list-style-type: none"> Crown's demeaning and vindictive behaviour towards the claimants and its diminution of their mana
2091	Māori Mental Health (Tangiahua) claim	Barbara Tangiahua	Ngāti Hauiti	<ul style="list-style-type: none"> Failure to allow wāhine Māori to exercise their rangatiratanga as leaders of their whānau, hapū and iwi Failure to adopt fair process regarding rights through legislation of wāhine Māori Failure to actively protect the rights of wāhine Māori regarding health, and social and economic status Failure to recognise the status afforded wāhine Māori through tikanga Māori and Māori society Overrepresentation in criminal justice system Ethnic and gender discrimination and discrimination based on sexual orientation, age and disabilities
2118	Descendants of Io Mātua Kore (McQueen) claim	Te Amohia McQueen and Albert McQueen	Themselves, their whānau, hapū and descendants of Io Mātua Kore and Te Wherowhereo Tāwhiao	<ul style="list-style-type: none"> Failure to recognise the status of wāhine Māori relating to taonga, tamariki, their communities and lands Failure to uphold political and social structures that recognise the status of wāhine Māori Failure to address violence and abuse against wāhine Māori and their tamariki Failure to recognise tino rangatiratanga and mana whenua of wāhine Māori Loss of whānau connections and rangatiratanga over the family unit (through Oranga Tamariki and other governing bodies and legislation) Disproportionate effects of incarceration for wāhine Māori
2125	Mana Wāhine (Nelson) Claim	Peggy Nelson	Herself, her kuia Kerena Pitman and the mana wāhine o Te Rohe Pōtae	<ul style="list-style-type: none"> Removal of Te Rohe Potae wāhine Māori from land and property ownership Loss of mana for Te Rohe Potae wāhine Māori Lack of education, leading to lack of employment Te Rohe Potae wāhine Māori are victims of poverty, domestic violence, and poor mental and physical health outcomes Specific legislation producing these effects include the Tohunga Suppression Act 1908, the Native Land Act 1909 (for its effect on whāngai), the Children, Young Persons and their Families Act 1989, the Marriage Act 1995, and the Māori Education Foundation (Abolition) Act 1993

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
2140	Muaūpoko Mana Wāhine (Gardiner) Claim	Hingaparae Gardiner	Wāhine of Muaūpoko	<ul style="list-style-type: none"> The derogatory perception of Muaūpoko wāhine Māori as inferior to Māori and Pākehā men Removal of Muaūpoko wāhine Māori from ownership and management of land Muaūpoko wāhine Māori suffered damage to their wairua, tapu, mana, and whakapapa
2148	Ngāti Ruamahoe Lands and Other Issues (Rhodes) claim	Haylee Rhodes	Herself and Ngāti Ruamahoe	<ul style="list-style-type: none"> Forced assimilation of wāhine Māori impacting health and customary role of wāhine Māori Adverse effects on family, poverty and sense of worth
2157	Te Wai Nui a Rua (Ranginui and Ranginui - Tamakehu) Claim	Heeni Jayne Ranginui and Jenny Ranginui-Tamakehu	Descendants of Heeni Matene and Pokairangi Ranginui	<ul style="list-style-type: none"> Failure to protect the rangatiratanga of wāhine Māori Prominent wāhine Māori were often discouraged or disallowed from signing Te Tiriti Undermining of the traditional role of wāhine Māori Removal of wāhine Māori from land ownership, affecting their status as leaders and their role within the whānau Inadequate representation in governance
2151	Ngāti Kahu Lands and Other Issues (Stewart) claim	Miriama Stewart	Herself and Ngāti Kuri	<ul style="list-style-type: none"> Adverse effect of colonisation on wāhine Māori regarding health, poverty, spirituality, domestic violence and crime Breakdown of whānaungatanga and lessened role of wāhine Māori
2160	Whakatōhea and Ngāti Muriwai of Omāramutu Lands and Resources (McMurtie) claim	Christina Davis, Christina Rolleston, Patricia McMurtrie, Adriana Edwards	Ngāti Muriwai	<ul style="list-style-type: none"> Wāhine Māori of Te Whakatōhea, and Ngāti Muriwai specifically, suffer health, employment, and education disparities, and a number raise tamariki as single mothers Imposition of colonial ideologies caused the political silencing of wāhine Māori, diminishing their standing Wāhine Māori suffer from intergenerational cycles of domestic violence, trauma, and poverty
2170	Ngāti Kahu ki Whangaroa and Ngāpuhi Lands (Pine) claim	Patience Florence Pine	Herself and the wāhine of Ngāpuhi	<ul style="list-style-type: none"> Loss of land rights of wāhine Māori Loss of traditional roles and status of wāhine Māori Lack of educational and employment opportunities Victims of domestic violence, poverty and poor health Failure to recognise wāhine Māori leadership, land and water rights, and role in terms of whānau and childrearing

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
2198	Te Tai Rāwhiti Mana Wāhine (Pahuru and Kerekere) claim	Ani Pahuru and Georgina Kerekere	Māori women of Te Tai Rāwhiti	<ul style="list-style-type: none"> • Failure to recognise wāhine Māori rangatiratanga for their whānau, hapū and iwi • Failure to actively protect tino rangatiratanga of wāhine Māori and their autonomy over properties and other taonga • Wāhine Māori adversely effected regarding health, and social and economic status • Poor rights to health, and social and economic status • Lessened status of wāhine Māori compared to men • Institutional racism and sexism • Prejudiced by police and the criminal justice system • Failure to recognise tikanga and the mana of wāhine Māori • Failure to recognise wāhine Māori leadership, land and water rights, and role in terms of whānau and childrearing
2201	Ngāti Kauwhata Mana Wāhine and Public Works Issues (Sinclair) claim	Moana Sinclair	Ngāti Kauwhata ki te Tonga	<ul style="list-style-type: none"> • Failure to recognise wāhine Māori rangatiratanga for their whānau, hapū and iwi • Failure to actively protect tino rangatiratanga of wāhine Māori and their autonomy over properties and other taonga • Wāhine Māori adversely effected regarding health, and social and economic status • Poor rights to health, and social and economic status • Lessened status of wāhine Māori compared to men • Institutional racism and sexism • Prejudiced by police and the criminal justice system • Failure to recognise tikanga and the mana of wāhine Māori • Failure to recognise wāhine Māori leadership, land and water rights, and role in terms of whānau and childrearing
2206	Nga Wahapū o Mahurangi - Ngāti Whatua/Ngāpuhi Claim	Charlene Walker-Grace	Herself and members of Te Hokingamaki e te iwi o Ngāti Whātua Ngāpuhi nui tonu	<ul style="list-style-type: none"> • Failure to actively protect mana wāhine • Wāhine Māori exercised significant authority prior to 1840. Imposition of colonial notions of gender has diminished this authority • Wāhine Māori were unable to partake in the parliamentary process under the New Zealand Constitution Act 1852 or the Māori Representation Act 1867 • Agents of the welfare system are often condescending and unfair in their treatment of wāhine Māori

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
2217	Children of Te Taitokerau (Broughton) Claim	Maringitearoha Kalva Emily Pia Broughton and Violet Nathan	Themselves and their whānau	<ul style="list-style-type: none"> Wāhine Māori have not been recognised as Te Tiriti partners and their interests have not been protected Failure to protect the political and cultural significance of hapū Te Ture Whenua Māori Act 1993 does not guarantee whāngai children or guardians the same legal arrangements as the Adoption Act 1955 Child Youth and Family/Oranga Tamariki removing children from their mothers has caused ongoing trauma
2215	Ngāti Kahungunu Mana Wāhine (Wilcox) claim	Hana Wilcox	Ngāti Kahungunu	<ul style="list-style-type: none"> Failure to recognise wāhine Māori rangatiratanga for their whānau, hapū and iwi Failure to actively protect tino rangatiratanga of wāhine Māori and their autonomy over properties and other taonga Wāhine Māori adversely effected regarding health, and social and economic status Poor rights to health, and social and economic status Lessened status of wāhine Māori compared to men Institutional racism and sexism Prejudiced by police and the criminal justice system Failure to recognise tikanga and the mana of wāhine Māori Failure to recognise wāhine Māori leadership, land and water rights, and role in terms of whānau and childrearing
2233	Ngāti Manawa Mana Wāhine (Mitai-Pehi) claim	Dawn Mitai-Pehi	Ngāti Manawa	<ul style="list-style-type: none"> Failure to recognise wāhine Māori rangatiratanga for their whānau, hapū and iwi Failure to actively protect tino rangatiratanga of wāhine Māori and their autonomy over properties and other taonga Wāhine Māori adversely effected regarding health, and social and economic status Poor rights to health, and social and economic status Lessened status of wāhine Māori compared to men Institutional racism and sexism Prejudiced by police and the criminal justice system Failure to recognise tikanga and the mana of wāhine Māori Failure to recognise wāhine Māori leadership, land and water rights, and role in terms of whānau and childrearing
2257	Te Whānau-ā-Āpanui Mana	Maruhaeremuri Sterling	Te Whānau-a-Āpanui	<ul style="list-style-type: none"> Wāhine Māori have been prejudiced regarding leadership, properties and water, whānau, marriage, adoption, education, and health

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
	Wāhine (Stirling) claim			<ul style="list-style-type: none"> • Failure to protect mana and rangatiratanga of wāhine Māori • Discrimination of ethnicity, gender, sexual orientation, age and disabilities • Prejudice within the criminal justice system
2260	Te Tai Tokerau Mana Wāhine (Reid & Evans) Claim	Mary Jane Papaarangi Reid, Rīpeka Evans	Whānau, hapū and iwi of Te Tai Tokerau	<ul style="list-style-type: none"> • Failure to protect rangatiratanga of Te Tai Tokerau women and their properties • Failure to guarantee autonomy and tino rangatiratanga over properties and other taonga • Failure to actively protect the rights of Te Tai Tokerau women to health, social and economic statuses, political leadership and other rights • Failure to facilitate the continuation of Māori law • Breached duty to consult with Te Tai Tokerau women in respect of appointments to Crown entities and Boards • Wāhine Māori have been prejudiced concerning marriage, adoption, education, properties, water and whānau
2278	Whanganui Mana Wāhine (Waitokia) Claim	Tracey Waitokia	Nga wāhine o ngā whānau, hapū and iwi of Whanganui	<ul style="list-style-type: none"> • Failure to recognise wāhine Māori rangatiratanga for their whānau, hapū and iwi • Failure to actively protect tino rangatiratanga of wāhine Māori and their autonomy over properties and other taonga • Wāhine Māori adversely effected regarding health, and social and economic status • Poor rights to health, and social and economic status • Lessened status of wāhine Māori compared to men • Institutional racism and sexism • Prejudiced by police and the criminal justice system • Failure to recognise tikanga and the mana of wāhine Māori • Failure to recognise wāhine Māori leadership, land and water rights, and role in terms of whānau and childrearing
2321	Ngāruru and Ngāti Ruanui Mana Wāhine (Maruera and Packer) claim	Debbie Packer and Dawn Maruera	Ngāruru and Ngāti Ruanui	<ul style="list-style-type: none"> • Failure to recognise wāhine Māori rangatiratanga for their whānau, hapū and iwi • Failure to actively protect tino rangatiratanga of wāhine Māori and their autonomy over properties and other taonga • Wāhine Māori adversely effected regarding health, and social and economic status • Poor rights to health, and social and economic status • Lessened status of wāhine Māori compared to men

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> • Institutional racism and sexism • Prejudiced by police and the criminal justice system • Failure to recognise tikanga and the mana of wāhine Māori • Failure to recognise wāhine Māori leadership, land and water rights, and role in terms of whānau and childrearing
2377	The Ngāti Pahaki (Aldridge) Claim	Bryce Peda-Smith, Steven Mark Renata, and Russell Owen-Smith	Ngāti Pakahi	<ul style="list-style-type: none"> • Failure to actively protect mana wāhine • Diminished status of wāhine Māori through legislation, colonisation and the lesser status of women in European culture and politics • Failure to provide political, social, health, economic and cultural rights of wāhine Māori • Denial of the political and leadership status of wāhine Māori • Denial of Māori spirituality and tohunga wāhine • Denial of wāhine Māori succession and rights to land • Failure to actively protect wāhine Māori from sexual and family violence • Failure to adopt tikanga compliant naming practices
2382	The Tahawai (Aldridge) Claim	Violet Walker (also the sole claimant for Wai 2818)	Herself, her whānau and members of Ngāti Uru and Te Tahawai hapū	<ul style="list-style-type: none"> • Failure to actively protect mana wāhine • Failure to provide adequate education to wāhine Māori • Failure to actively protect wāhine Māori from employment market inequities • Failure to actively protect wāhine Māori from family violence • Failure to actively protect wāhine Māori from sexual violence • Failure to actively protect wāhine Māori in their engagement with Crown agencies
2493	Te Reo Māori on Legal Tender claim	Rita and Richard Beckmannflay	Themselves, their tātai rangatira tino rangatiratanga and for and on behalf of their Tamāhine Tokorua and all Wāhine Māori	<ul style="list-style-type: none"> • Crown's undermining of mana wāhine by deliberately depriving wāhine Māori of mātauranga Māori
2494	The Racism Against Māori claim	Donna Awatere-Huata	Herself and all Māori	<ul style="list-style-type: none"> • Acts of discrimination and racism toward wāhine Māori • Denial of status of wāhine Māori • Marginalisation of wāhine Māori in education and te reo Māori • Severed connection to te Ao Tūroa, whakapapa, culture, spirituality and the natural environment • Urbanisation led to wāhine Māori being exposed to racism

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> • Failure to eliminate racial discrimination in the housing sector • Failure of the Crown's housing initiatives to support wāhine Māori • Failure to support Māori social structures • Failure of family violence programmes to support wāhine Māori • The Crown's use of the legal system as a tool of assimilation • Underrepresentation of wāhine Māori in high-level positions
2570	The Public Works Act and Rating Act (Greenaway) claim	Mihingarangi Greenaway	Ngāti Huia ki Katihiku	<ul style="list-style-type: none"> • Diminished value and recognition of wāhine Māori leadership and status in society • Failure to adequately provide for educational needs of wāhine Māori
2673	The Sexual Abuse of Māori Wāhine and Tamariki claim	Sheena Ross	Wāhine Māori and tamariki	<ul style="list-style-type: none"> • Failure to recognise wāhine Māori and tamariki suffer sexual abuse disproportionately to the rest of the population • Healthcare system fails sexually abused wāhine Māori and tamariki • Failure to incorporate tikanga Māori and Māori values in healthcare system
2676	The Tairāwhiti Wāhine (Marise Lant) Claim	Marise Lant	Tairāwhiti wāhine	<ul style="list-style-type: none"> • Failure to protect mana wāhine of Tairāwhiti wāhine • Denial of ability to exercise rangatiratanga and mana as leaders and members of whānau, hapū and iwi
2708	The Mana Wāhine (Cassidy) claim	Fleur Cassidy	Herself and her whānau	<ul style="list-style-type: none"> • The family unit and mothering as an occupation is not well supported by the Crown • Inadequacies of parental leave, childcare and the impacts on employment
2709	The Mana Wāhine (Hotere) claim	Rosaria Hotere	Herself, her whānau and Te Uri o Hau	<ul style="list-style-type: none"> • Diminished value of wāhine Māori • Denial of wāhine Māori to participate in decision-making processes • Failure to protect social, cultural and economic well-being • Wāhine Māori are adversely affected by the education system and employment sector
2713	Māori Nurses claim	Hineraumoa Te Apatu and Kerri Nuku	Te Rūnanga o Aotearoa Tōpūtanga Tapuhi Kaitiaki o Aotearoa	<ul style="list-style-type: none"> • Failure to value the Māori health workforce • Failure to provide pay parity for iwi and Māori primary health providers • Failure to recognise kaupapa Māori • Failure to address funding and contracting disparities • Failure to address systemic barriers to accessing culturally appropriate healthcare services • Failure to address structural racial discrimination against Māori • Failure to invest in comprehensive family and whānau violence workforce • Failure to address workplace violence • Failure to initiate reform of abortion laws • Failure to specifically and separately report on the status of wāhine Māori

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
2717	The Mana Wāhine (Kake) claim	Bonnie Jade Kake	Wāhine Māori concerning the Prostitution Reform Act 2003	<ul style="list-style-type: none"> • Failure to properly consult with Māori • Failure to protect wāhine Māori involved in prostitution from violence and sexual violence
2728	The Mental Health Services (Campbell) claim	Sharon Campbell	Herself and her whānau	<ul style="list-style-type: none"> • Failure to protect the whānau unit • Failure to acknowledge traditional leadership structures • Failure protect rights to land • Failure to provide adequate political, economic, educational, health and social rights
2729	The Mental Health Services (Taylor) claim	Susan Taylor	Taylor whānau	<ul style="list-style-type: none"> • Failure to protect wāhine Māori and provide sufficient support services relating to family violence • Failure to actively protect wāhine Māori from sexual violence
2743	The Housing (Wikotu) claim	James Toopi Wikotu	His whānau and the wāhine of Te Upokorehe	<ul style="list-style-type: none"> • Failure to actively protect the identity and culture of wāhine Māori
2756	The Descendants of Ani Ngāpera and whānau claim	Arohanui Harris	Herself and the descendants of Ani Ngāpera and whānau	<ul style="list-style-type: none"> • Failure to ensure the roles and responsibilities of wāhine Māori according to tikanga • Denied ability of wāhine Māori to participate in decision-making • Failure to uphold the rangatiratanga of wāhine Māori • Failure to protect wāhine Māori and their families from violence and abuse
2807	Te Rūnanga ō Kirikiriroa Housing (Tupuhi) claim	Glen Tupuhi	Te Rūnanga ō Kirikiriroa	<ul style="list-style-type: none"> • Failure to ensure adequate housing • Failure to protect wāhine Māori from discrimination and racism • Failure to address health disparities for wāhine Māori • Wāhine Māori severed from their lands and whakapapa
2816	The Mana Wāhine (Black) claim	Whirimako Black	Whirimako Black	<ul style="list-style-type: none"> • Loss of mātauranga concerning wāhine ātua and wāhine tīpuna • Failure to protect the spiritual, cultural and political status of wāhine Māori • Failure to recognise the role of wāhine Māori as nurturers • Failure to protect wāhine Māori and their whānau from violence and abuse • Loss of te reo and traditional expressions of mana wāhine • Loss of wāhine Māori arts and symbols of mana
2817	The Mana Wāhine (Tupara) claim	Nick Manu Pouwhare Tūpara	Nga Wāhine Māori ō Tūranganui ā Kiwa	<ul style="list-style-type: none"> • Deprivation of wāhine Māori of te Ao Māori • Loss of mātauranga Māori • Separation of knowledge of Māori mythology • Denial of rights and status of wāhine Māori

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
2818	The Mana Wāhine (Walker) claim	Violet Walker	Ngāti Kahu, Ngāti Rangī, Ngāti Porou and Ngāpuhi	<ul style="list-style-type: none"> • Failure to actively protect wāhine Māori from inequities in the employment market • Failure to actively protect wāhine Māori in their engagement with Crown agencies • Failure to protect wāhine Māori from family violence
2819	The Mana Wāhine (Simpson, Dell and Varley) claim	Tahei Simpson, Kiri Dell and Waara Varley	Themselves	<ul style="list-style-type: none"> • Wāhine Māori have been prejudiced by Crown legislation and regulations • Wāhine Māori and been discriminated against in housing contexts
2820	The Mana Wāhine (Ngāti Kahungunu) claim	Ngatai Huata	Herself	<ul style="list-style-type: none"> • Failure to protect tā moko, moko kauae and cultural taonga • Discrimination due to moko kauae
2821	The Mana Wāhine (Peka) claim	Mereana Peka	Mereana Peka	<ul style="list-style-type: none"> • Negative effects of alcohol on wāhine Māori
2823	The Māori Mothers claim	Jean Te Huia	Herself, Ngāti Kahungunu and Māori living in Heretaunga-Tamatea	<ul style="list-style-type: none"> • The portrayal of wāhine Māori in media • Failure of Crown policy and legislation to protect whānau, including mothers and children • Failure to consider tikanga regarding whakapapa and whānau • Disparities in maternal health and health generally
2824	The Thrive Teen Parent Support Trust claim	Cinnamon Whitlock	Rangatahi wāhine Māori in central and west Auckland who are serviced by the Trust	<ul style="list-style-type: none"> • Failure to address maternal health of wāhine Māori • Failure to address the mental health of wāhine Māori • Disparities in access to housing • Failure to protect wāhine Māori from family violence. The Domestic Violence Act 1995 does not address tikanga Māori or the Treaty of Waitangi • Failure to support kaupapa Māori programmes • Failure to provide pay equity
2825	The Wāhine in Incarceration claim	Diane Wright	Herself and the Wright whānau	<ul style="list-style-type: none"> • Unfair and unnecessary incarceration of wāhine Māori
2828	The Mana Wāhine (gambling addiction) claim	Elisabeth Lois Crawford	All Māori women suffering the disproportionately negative impacts of class 4 (pokie) gambling in Aotearoa	<ul style="list-style-type: none"> • Gambling harm to wāhine Māori and the Gambling Act 2003

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
2829	The Wāhine Addiction (Waihi) claim	Roimata Waihi	Herself	<ul style="list-style-type: none"> Detrimental impact of drugs, gambling, alcohol and addiction on wāhine Māori living in Tairāwhiti / Gisborne
2830	The Reid and Koopu Wāhine Māori claim	Ngaroimata Reid and Areta Koopu	Themselves	<ul style="list-style-type: none"> Failure to protect wāhine Māori from family and sexual violence Failure to protect the safety of families Lack of maternal health support for wāhine Māori and disregard for tikanga Māori Failure to protect te reo Māori Failure to protect taonga and cultural intellectual property
2836	The Impacts of Alcohol on Wāhine (Hauwai) claim	Atawhai Hauwai	Herself	<ul style="list-style-type: none"> The social, economic and health costs of alcohol on wāhine Māori
2837	The Mana Wāhine (Smith) claim	Jayell Smith	Herself	<ul style="list-style-type: none"> Failure to provide wāhine Māori with adequate maternity care Lack of support for school leavers Lack of cultural competency of Crown agencies concerning whānau and Oranga Tamariki
2838	The Mana Wāhine (Williams) claim	Michael Williams	His whānau and the wāhine of Ngāitupango and of wāhine Māori survivors of family violence	<ul style="list-style-type: none"> Failure to provide sufficient support services for wāhine Māori relating to family violence Failure to actively protect wāhine Māori in their engagement with Crown agencies Failure to provide adequate education to wāhine Māori
2839	The Mana Wāhine (Wiremu) claim	Michelle Wiremu	Wāhine Māori who have been and are going through the Family Court system	<ul style="list-style-type: none"> Discrimination in the Family Court Lack of cultural competency in the justice system and legislation such as the Care of Children Act 2004
2841	The Impacts of Alcohol on Wāhine (Tua) claim	Sharon Jay Tua	Herself	<ul style="list-style-type: none"> Failure to actively protect wāhine Māori from the negative impacts of alcohol
2843	The Mana Wāhine (Wihongi) claim	Ahi Wihongi	Themselves and Gender Minorities Aotearoa, takataapui and Māori women sex workers	<ul style="list-style-type: none"> Failure to recognise tino rangatiratanga and mana whenua of wāhine Māori Loss of whānau connections Violence against women Human Rights Act 1993 fails to protect rights of takataapui and Māori sex workers from discrimination

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
2846	The Mana Wāhine (Paul and others) claim	Cletus Maanu Paul	Himself and Mataatua District Māori Council	<ul style="list-style-type: none"> • Lack of constitutional and legal participation for wāhine Māori • Failure to recognise the economic, political and social status of wāhine Māori under tikanga Māori • Failure to recognise wāhine Māori as experts, leaders and decision-makers • Failure to recognise connections of wāhine Māori to their children, lands and waters • Failure to address psychological, emotional, spiritual, physical and sexual violence against wāhine Māori and tamariki • High representation in the criminal justice system • Poor access to education, health, housing and employment • Loss of whānau connections
2847	The Mana Wāhine (Marino and others) claim	Michelle Marino, Errol Churton, and David James Churton	Hapū of Ngāti Tama	<ul style="list-style-type: none"> • Lack of constitutional and legal participation for wāhine Māori • Failure to recognise the economic, political and social status of wāhine Māori under tikanga Māori • Failure to recognise wāhine Māori as experts, leaders and decision-makers • Failure to recognise connections of wāhine Māori to their children, lands and waters • Failure to address psychological, emotional, spiritual, physical and sexual violence against wāhine Māori and tamariki • High representation in the criminal justice system • Poor access to education, health, housing and employment • Loss of whānau connections
2851	The Mana Wāhine (Stone) claim	Rose Stone	Herself	<ul style="list-style-type: none"> • Failure to recognise wāhine Māori as leaders in business • Failure to provide pay equity
2854	Sybil Rikiti claim	Sybil Maama Rikiti-Reihana (nee Mikaere), William Jhon Michael Rickitt and Stella Rickitt	Themselves and the Rikiti/Rickitt whānau	<ul style="list-style-type: none"> • Non-recognition of whāea rangatira and their status and role in their whānau, hapū and iwi
2855	The Mana Wāhine (Maxwell) claim	Hana Maxwell	Ngātihau	<ul style="list-style-type: none"> • Discrimination of wāhine Māori in contemporary governance roles
2859	The Mana Wāhine (Barnett) claim	Tina Barnett, Sharryn Te Atawhai Barton,	Te Rūnanga o ngā Kaimahi Māori o Aotearoa (the	<ul style="list-style-type: none"> • Failure to adequately monitor, assess and address issues affecting wāhine Māori in employment • Discrepancies in education, unemployment and standards of living

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
		Ray Brown, Lee Cooper, Syd Keepa, Laures Park, Muriel Tunoho, Grant Williams, Aubrey Wilkinson	Rūnanga of the New Zealand Council of Trade Unions – Te Kauae Kaimahi)	<ul style="list-style-type: none"> • Vulnerability in unjust, unsafe and unhealthy work conditions • Underfunding of Māori service providers • Underrepresentation of wāhine Māori in leadership • Pay disparities affecting wāhine Māori • Prejudicial effects of government policies deregulating markets
2862	The Mana Wāhine (Koha) claim	Nancy Matekino Koha	Herself	<ul style="list-style-type: none"> • Failure to protect wāhine Māori and their children from effects of alcohol, particularly relating to Fetal Alcohol Spectrum Disorder (FASD)
2863	The Mana Wāhine (Cliffe) claim	Mona Cliffe	Her whānau and the wāhine of the Ngā Maihi hapū	<ul style="list-style-type: none"> • Failure to actively protect the identity and culture of the claimants • Failure to actively protect claimants in their engagement with Crown agencies • Failure to actively protect wāhine Māori and their families from sexual violence • Failure to provide adequate education
2864	The Mana Wāhine (PSA) claim	Paula Davis, Llani Harding, Georgina Kerr and William Newton	Te Rūnanga o Ngā Toa Āwhina (the Rūnanga of the New Zealand Public Service Association)	<ul style="list-style-type: none"> • Failure to adequately monitor, assess and address issues affecting wāhine Māori in employment • Discrepancies in education, unemployment and standards of living • Vulnerability in unjust, unsafe and unhealthy work conditions • Underfunding of Māori service providers • Underrepresentation of wāhine Māori in leadership • Pay disparities affecting wāhine Māori • Prejudicial effects of government policies deregulating markets
2869	The Mana Wāhine (Rogers) claim	Okeroa Rogers	Her whānau and Ngāti Koheriki	<ul style="list-style-type: none"> • Failure to actively protect the identity, mātauranga and culture of wāhine Māori • Failure to actively protect wāhine Māori from inequalities in the employment market
2872	The Mana Wāhine (Pihama and others) claim	Dr Leonie Pihama, Angeline Greensill, Mereana Pitman, Hilda Halkyard-Harawira and Te Ringahuia Hata	Themselves	<ul style="list-style-type: none"> • Denial of wāhine rangatira who signed te Tiriti o Waitangi • Wāhine Māori severed from their lands and whakapapa • High incarceration rates of wāhine Māori • Health Disparities of wāhine Māori • Discrimination and racism towards wāhine Māori • Violence and colonisation

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
2873	The Mana Wāhine (Haimona) claim	Sharna-Lee Haimona	Herself and Māori survivors of sexual assault	<ul style="list-style-type: none"> Loss of tino rangatiratanga, mana whenua and whānau connections Failure to actively protect wāhine Māori from violence
2874	The Mana Wāhine (Women in Gangs) claim	Te Atawhai Nayda Te Rangi, Jane Stevens, Gini Shepherd, Charmaine Anaru, Dellamichelle Tahau, Tasi Huirama and Amelia Taniwha	All Māori women and their whānau in gang environments	<ul style="list-style-type: none"> Failure to actively protect the rights and status of wāhine Māori Failure to identify and prevent risks linked to gang membership for wāhine Māori Failure to prevent wāhine Māori from gang membership
2875	The Mana Wāhine (Chaney) claim	Ange Chaney	Te Whare Rokiroki Māori Women's Refuge, and Māori women and tamariki who experience domestic violence	<ul style="list-style-type: none"> Loss of tino rangatiratanga, mana whenua and whānau connections Failure to actively protect wāhine Māori from violence
2884	The Mana Wāhine (Connor and others) claim	Thelma Connor and Kristi Henare	Themselves	<ul style="list-style-type: none"> Removal of wāhine Māori control over Māori owned land Legislation discriminated against wāhine Māori land tenure and succession
2917	The Mana Wāhine (Lyndon) claim	Huhana Lyndon	Her whānau and wāhine Māori elected as representatives to Local Government	<ul style="list-style-type: none"> Failure to include wāhine Māori representation in the Local Electoral Act 2001 and the Local Government (Auckland Council) Act 2009 Failure to enact the Local Electoral Amendment Bill 2017 for fair representation of wāhine Māori Poor representation of wāhine Māori in Local Government
2921	The Mana Wāhine (Abraham and Kingi) claim	Wiremu Aperehama and Joseph Kingi	Their kuia, tamāhine, whāea, tuāhine and ngā wāhine o Ngāi Tāhuhu	<ul style="list-style-type: none"> Failure to provide gender pay equity and employment opportunities Greater experiences of poverty for wāhine Māori and their whānau Failure to provide adequate education for wāhine Māori
2922	The Mana Wāhine (Te Whata) claim	Manu Te Whata and Taura Te Whata	Themselves and wāhine Māori in the shearing industry	<ul style="list-style-type: none"> Failure to provide safe and healthy work conditions for wāhine Māori shearing workers Failure to address economic, social and cultural well-being of wāhine Māori in the shearing industry Inadequate consultation and access to health, education and employment services

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
2923	The Mana Wāhine (Hikuwai) claim	Waiatua Hikuwai	Herself and Ngāti Ruamahue	<ul style="list-style-type: none"> • Failure to recognise tino rangatiratanga and mana whenua of wāhine Māori • Loss of whānau connections • Failure to actively protect wāhine Māori from violence • Disproportionate effects of incarceration for wāhine Māori
2924	The Mana Wāhine (Tamati-Mullen Mack) claim	Apihaka Irene Tamati-Mullen Mack and Marama Rhonda Mullen-Tamati	Themselves and Ngātiawa ki Kapiti	<ul style="list-style-type: none"> • Failure to recognise tino rangatiratanga and mana whenua of wāhine Māori • Loss of whānau connections • Failure to actively protect wāhine Māori from violence • Disproportionate effects of incarceration for wāhine Māori
2925	The Mana Wāhine (Durie) claim	Sir Edward Taihākurei Durie	New Zealand Māori Council, Mrs Anne Kendal as Chair of Whāitiaki Charitable Trust and member of the Papakura Māori committee	<ul style="list-style-type: none"> • Wāhine Māori are prejudiced by their diminished status through history by the values of the dominant culture • Failure to rectify cultural distortions created throughout history • Failure to provide adequate state services to wāhine Māori
2926	The Mana Wāhine (Huata-King) Claim	Derek Huata-King	Takitimu District Māori Council	<ul style="list-style-type: none"> • Wishes for this claim to be heard separately from the New Zealand Māori Council • Crown has a duty to ensure the survival of Māori culture, including providing young wāhine Māori with a picture of what they can aspire to
2927	The Mana Wāhine (Haira) Claim	Ruihi Te Kiri Haira	Herself	<ul style="list-style-type: none"> • Colonisation has produced a distorted view of Māori culture which does not recognise the customary role of wāhine Māori • Failure to develop an action plan to fix this imbalance
2928	The Mana Wāhine (Grant) Claim	June Airini Northcroft Grant	Herself and Ngāti Wahiao (Te Arawa)	<ul style="list-style-type: none"> • Failure to deal positively with the distorted view of Māori culture produced by the misinterpretation of the role of wāhine Māori
2929	The Mana Wāhine (Taipana) Claim	Mereti Taipana	Herself and Ngāti Rangatahi	<ul style="list-style-type: none"> • The Crown has a responsibility to address the distorted view of Māori history which presents Māori society as patrilineal • Education programmes should aim to present the true role of wāhine Māori
2930	The Mana Wāhine (Reweti) Claim	Pauline Rewiti	Herself and Te Rongopai Māori Committee	<ul style="list-style-type: none"> • Wāhine Māori are at a greater risk than all other groups in Ōtara due to poverty and the relationships they form to feed their children • Wāhine Māori in Ōtara have the highest needs but receive the least services • Failure to allocate resources equitably to those most in need

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
2931	The Mana Wāhine (Boasa-Dean) Claim	Teina Boasa-Dean	Herself and the Māori Community sector of Te Mātāwai	<ul style="list-style-type: none"> Failure to value, in principle and through equitable wages, the contributions wāhine Māori make to Te Kōhanga Reo and the maintenance of Te Reo Māori Failure to fund Te Kōhanga Reo to the same level as Pākehā early childhood centres
2932	The Mana Wāhine (Harrison and Tukaki) Claim	Raewyn Harrison and Matthew Tukaki	Themselves and the Auckland District Māori Council	<ul style="list-style-type: none"> Colonisation has produced a distorted view of Māori culture which downplays the role of wāhine Māori
2933	The Mana Wāhine (Coooper-Puru) Claim	Hinerangi Cooper-Puru	Herself and the whānau, hapū and Iwi of Te Taitokerau	<ul style="list-style-type: none"> Failure to accept responsibility for giving negligent medical advice to the Claimant while pregnant, resulting in her daughter being born with polio, causing related disabilities While in the care of the Wilson Centre in Takapuna, the Claimant's daughter underwent operations without the knowledge or consent of the Claimant, her husband, or her whānau The treatment of and lack of support for the Claimant has caused her and her daughter physical, spiritual, relational and mental turmoil and trauma, as well as financial hardship Failure to uphold the tino rangatiratanga and mana of wāhine Māori Erosion of the balance between Māori men and women Poor health and mental health of wāhine Māori generally Prejudicial treatment of wāhine Māori by Crown agencies generally Socio-economic impacts arising from disentanglement of wāhine Māori property
2934	The Mana Wāhine (Ormsby) Claim	Ripeka Ormsby	Herself and her whānau	<ul style="list-style-type: none"> Failure to recognise tino rangatiratanga of wāhine Māori over their lands and taonga Failure to actively protect wāhine Māori, their tamariki and whenua Severed ties to whānau and whānau support Failure to consult and collaborate with wāhine Māori in aspects relating to them Failure to recognise social, cultural and political structures
2938	The Oranga Tamariki (Te Whāriki Mana Wāhine o Hauraki) claim	Denise Messiter	Te Whāriki Mana Wāhine o Hauraki (Hauraki Māori Women's Refuge Centre)	<ul style="list-style-type: none"> Loss of whānau connections Trauma for whānau, hapū and iwi Mental health issues Mental and physical forms of abuse Vulnerability to self-harm, suicide, and substance abuse

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> • Adverse experiences within the criminal justice system • Diminished economic/financial security, loss of housing and general cyclical depravation in all areas • Loss of te reo and tikanga Māori
2935	The Mana Wāhine (Mita) claim	Awatea Mita	Whānau of Merata Mita, wāhine Māori filmmaker and wāhine Māori generally	<ul style="list-style-type: none"> • Failure to recognise wāhine Māori in leadership roles in the film industry • Failure to provide equal opportunity and funding for wāhine Māori within the film industry • Failure to include wāhine Māori in decisions regarding structure and funding of the film industry • Failure to recognise mātauranga wāhine and expression through art and film
2938	The Oranga Tamariki (Te Whāriki Mana Wāhine o Hauraki) claim	Denise Messiter	Te Whāriki Mana Wāhine o Hauraki (Hauraki Māori Women's Refuge Centre)	<ul style="list-style-type: none"> • Loss of whānau connections • Trauma for whānau, hapū and iwi • Mental health issues • Mental and physical forms of abuse • Vulnerability to self-harm, suicide, and substance abuse • Adverse experiences within the criminal justice system • Diminished economic/financial security, loss of housing and general cyclical depravation in all areas • Loss of te reo and tikanga Māori
2951	The Mana Wāhine (Tamaki Minhinnick) claim	Hannah Tamaki and Roimata Minhinnick	Tamaki ki te Tonga District Māori Council	<ul style="list-style-type: none"> • Wāhine Māori are prejudiced by their diminished status through history by the values of the dominant culture • Failure to rectify cultural distortions created throughout history • Failure to provide adequate state services to wāhine Māori
2952	The Mana Wāhine (Foxhall) claim	Donna Foxall	Te Kaunihera o Ngā Neehi Māori o Aotearoa	<ul style="list-style-type: none"> • Failure to provide pay equity for wāhine Māori nurses
2953	The Mana Wāhine (Geddes) claim	Winifred (Wini) Margaret Minarapa Geddes and Te Whakaninika ō te Rangi Rua	Themselves and the Mataatua District Māori Council	<ul style="list-style-type: none"> • Failure to recognise wāhine Māori leadership

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
2956	The Mana Wāhine (Carkeek) Claim	Enereta Carkeek, Elaine Bevan of Rangiuru, Otaki	Themselves and their hapū of Ngāti Korokī and Ngāti Kātihiku	<ul style="list-style-type: none"> • Misinterpretation of the customary status of wāhine Māori • Failure to recognise wāhine rangatira
2988	The Mana Wāhine (AB) Claim	AB	Herself, her Tamariki, and her Whānau	<ul style="list-style-type: none"> • Two of the Claimant's pēpi were uplifted by Oranga Tamariki. Her third and youngest pēpi died in state care, aged 9 months • Failure to protect mana wāhine and the tino rangatiratanga of wāhine Māori • Imposition of a care regime for children which has caused trauma to Māori whānau and overrepresents tamariki Māori in state care • Failure to uphold the partnership envisaged by the Treaty and collaborate with Māori women • Destruction of the social structures which upheld the status of wāhine Māori • Severing of ties between wāhine Māori, their whenua, their whānau, and their whakapapa • Failure to prevent economic, social, political, psychological, emotional, spiritual, physical and sexual violence against wāhine Māori • Disproportionate representation of wāhine Māori in the criminal justice system • Below average status of wāhine Māori in relation to education, health, housing, employment, and economic statistics
2989	The Mana Wāhine (CD and KD) Claim	CD and KD	Herself, her Tamariki, and her Whānau	<ul style="list-style-type: none"> • Claimants are the grandmother and mother of five tamariki who were uplifted without warning by Oranga Tamariki, and placed with three caregivers on their paternal side who had no involvement with the tamariki prior to the uplift • Failure to protect mana wāhine and the tino rangatiratanga of wāhine Māori • Imposition of a care regime for children which has caused trauma to Māori whānau and overrepresents tamariki Māori in state care • Failure to uphold the partnership envisaged by the Treaty and collaborate with Māori women • Destruction of the social structures which upheld the status of wāhine Māori • Severing of ties between wāhine Māori, their whenua, their whānau, and their whakapapa • Failure to prevent economic, social, political, psychological, emotional, spiritual, physical and sexual violence against wāhine Māori • Disproportionate representation of wāhine Māori in the criminal justice system

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> Below average status of wāhine Māori in relation to education, health, housing, employment, and economic statistics
2990	The Mana Wāhine (EH) Claim	EH	Herself, her Tamariki, and her Whānau	<ul style="list-style-type: none"> Claimant's four tamariki have been prejudicially affected by the legislation, conduct and policies of the Crown Failure to protect mana wāhine and the tino rangatiratanga of wāhine Māori Imposition of a care regime for children which has caused trauma to Māori whānau and overrepresents tamariki Māori in state care Failure to uphold the partnership envisaged by the Treaty and collaborate with Māori women Destruction of the social structures which upheld the status of wāhine Māori Severing of ties between wāhine Māori, their whenua, their whānau, and their whakapapa Failure to prevent economic, social, political, psychological, emotional, spiritual, physical and sexual violence against wāhine Māori Disproportionate representation of wāhine Māori in the criminal justice system Below average status of wāhine Māori in relation to education, health, housing, employment, and economic statistics
2991	The Mana Wāhine (EM) Claim	EM	Herself, her Tamariki, and her Whānau	<ul style="list-style-type: none"> Oranga Tamariki uplifted three of the Claimant's seven tamariki Failure to protect mana wāhine and the tino rangatiratanga of wāhine Māori Imposition of a care regime for children which has caused trauma to Māori whānau and overrepresents tamariki Māori in state care Failure to uphold the partnership envisaged by the Treaty and collaborate with Māori women Destruction of the social structures which upheld the status of wāhine Māori Severing of ties between wāhine Māori, their whenua, their whānau, and their whakapapa Failure to prevent economic, social, political, psychological, emotional, spiritual, physical and sexual violence against wāhine Māori Disproportionate representation of wāhine Māori in the criminal justice system Below average status of wāhine Māori in relation to education, health, housing, employment, and economic statistics

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
2992	The Mana Wāhine (JA) Claim	JA	Herself, her Tamariki, and her Whānau	<ul style="list-style-type: none"> • The Claimant's grandson was uplifted from his mother, the Claimant's daughter, by Oranga Tamariki. The Claimant was denied caregiver status for her grandson, and the reason for this was never explained to her • Failure to protect mana wāhine and the tino rangatiratanga of wāhine Māori • Imposition of a care regime for children which has caused trauma to Māori whānau and overrepresents tamariki Māori in state care • Failure to uphold the partnership envisaged by the Treaty and collaborate with Māori women • Destruction of the social structures which upheld the status of wāhine Māori • Severing of ties between wāhine Māori, their whenua, their whānau, and their whakapapa • Failure to prevent economic, social, political, psychological, emotional, spiritual, physical and sexual violence against wāhine Māori • Disproportionate representation of wāhine Māori in the criminal justice system • Below average status of wāhine Māori in relation to education, health, housing, employment, and economic statistics
2993	The Mana Wāhine (JF) Claim	JF	Herself, her Tamariki, and her Whānau	<ul style="list-style-type: none"> • Claimant's tamariki have been removed from her care due to interference of Oranga Tamariki • Failure to protect mana wāhine and the tino rangatiratanga of wāhine Māori • Imposition of a care regime for children which has caused trauma to Māori whānau and overrepresents tamariki Māori in state care • Failure to uphold the partnership envisaged by the Treaty and collaborate with Māori women • Destruction of the social structures which upheld the status of wāhine Māori • Severing of ties between wāhine Māori, their whenua, their whānau, and their whakapapa • Failure to prevent economic, social, political, psychological, emotional, spiritual, physical and sexual violence against wāhine Māori • Disproportionate representation of wāhine Māori in the criminal justice system • Below average status of wāhine Māori in relation to education, health, housing, employment, and economic statistics

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
2994	The Mana Wāhine (KM) Claim	KM	Herself, her Tamariki, and her Whānau	<ul style="list-style-type: none"> Both the Claimant and her tamariki were uplifted by Oranga Tamariki and both left care after becoming pregnant at a young age Failure to protect mana wāhine and the tino rangatiratanga of wāhine Māori Imposition of a care regime for children which has caused trauma to Māori whānau and overrepresents tamariki Māori in state care Failure to uphold the partnership envisaged by the Treaty and collaborate with Māori women Destruction of the social structures which upheld the status of wāhine Māori Severing of ties between wāhine Māori, their whenua, their whānau, and their whakapapa Failure to prevent economic, social, political, psychological, emotional, spiritual, physical and sexual violence against wāhine Māori Disproportionate representation of wāhine Māori in the criminal justice system Below average status of wāhine Māori in relation to education, health, housing, employment, and economic statistics
2995	The Mana Wāhine (LI) Claim	LI	Herself, her Tamariki, and her Whānau	<ul style="list-style-type: none"> Claimant says Oranga Tamariki threatened to uplift her two tamariki if she did not sign the Safety Plan they provided. Fearing this outcome, she signed under duress Failure to protect mana wāhine and the tino rangatiratanga of wāhine Māori Imposition of a care regime for children which has caused trauma to Māori whānau and overrepresents tamariki Māori in state care Failure to uphold the partnership envisaged by the Treaty and collaborate with Māori women Destruction of the social structures which upheld the status of wāhine Māori Severing of ties between wāhine Māori, their whenua, their whānau, and their whakapapa Failure to prevent economic, social, political, psychological, emotional, spiritual, physical and sexual violence against wāhine Māori Disproportionate representation of wāhine Māori in the criminal justice system Below average status of wāhine Māori in relation to education, health, housing, employment, and economic statistics

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
2996	The Mana Wāhine (PA) Claim	PA	Herself, her Tamariki, and her Whānau	<ul style="list-style-type: none"> • The Claimant's twin pēpi were uplifted by Oranga Tamariki eleven days after their birth • Failure to protect mana wāhine and the tino rangatiratanga of wāhine Māori • Imposition of a care regime for children which has caused trauma to Māori whānau and overrepresents tamariki Māori in state care • Failure to uphold the partnership envisaged by the Treaty and collaborate with Māori women • Destruction of the social structures which upheld the status of wāhine Māori • Severing of ties between wāhine Māori, their whenua, their whānau, and their whakapapa • Failure to prevent economic, social, political, psychological, emotional, spiritual, physical and sexual violence against wāhine Māori • Disproportionate representation of wāhine Māori in the criminal justice system • Below average status of wāhine Māori in relation to education, health, housing, employment, and economic statistics
2997	The Mana Wāhine (RK) Claim	RK	Herself, her Tamariki, and her Whānau	<ul style="list-style-type: none"> • Oranga Tamariki have uplifted and interfered with the care of the Claimant's three tamariki • Failure to protect mana wāhine and the tino rangatiratanga of wāhine Māori • Imposition of a care regime for children which has caused trauma to Māori whānau and overrepresents tamariki Māori in state care • Failure to uphold the partnership envisaged by the Treaty and collaborate with Māori women • Destruction of the social structures which upheld the status of wāhine Māori • Severing of ties between wāhine Māori, their whenua, their whānau, and their whakapapa • Failure to prevent economic, social, political, psychological, emotional, spiritual, physical and sexual violence against wāhine Māori • Disproportionate representation of wāhine Māori in the criminal justice system • Below average status of wāhine Māori in relation to education, health, housing, employment, and economic statistics
2998	The Mana Wāhine (SJ) Claim	SJ	Herself, her Tamariki, and her Whānau	<ul style="list-style-type: none"> • Claimant's four tamariki were uplifted by Oranga Tamariki • Failure to protect mana wāhine and the tino rangatiratanga of wāhine Māori

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> • Imposition of a care regime for children which has caused trauma to Māori whānau and overrepresents tamariki Māori in state care • Failure to uphold the partnership envisaged by the Treaty and collaborate with Māori women • Destruction of the social structures which upheld the status of wāhine Māori • Severing of ties between wāhine Māori, their whenua, their whānau, and their whakapapa • Failure to prevent economic, social, political, psychological, emotional, spiritual, physical and sexual violence against wāhine Māori • Disproportionate representation of wāhine Māori in the criminal justice system • Below average status of wāhine Māori in relation to education, health, housing, employment, and economic statistics
2999	The Mana Wāhine (SN) Claim	SN	Herself, her Tamariki, and her Whānau	<ul style="list-style-type: none"> • Claimant's two tamariki were signed into the custody of her former partner on a without notice basis in 1997 • Failure to protect mana wāhine and the tino rangatiratanga of wāhine Māori • Imposition of a care regime for children which has caused trauma to Māori whānau and overrepresents tamariki Māori in state care • Failure to uphold the partnership envisaged by the Treaty and collaborate with Māori women • Destruction of the social structures which upheld the status of wāhine Māori • Severing of ties between wāhine Māori, their whenua, their whānau, and their whakapapa • Failure to prevent economic, social, political, psychological, emotional, spiritual, physical and sexual violence against wāhine Māori • Disproportionate representation of wāhine Māori in the criminal justice system • Below average status of wāhine Māori in relation to education, health, housing, employment, and economic statistics
3000	The Mana Wāhine (SP) Claim	SP	Herself, her Tamariki, and her Whānau	<ul style="list-style-type: none"> • Both of the Claimant's pēpi were uplifted by Oranga Tamariki • Failure to protect mana wāhine and the tino rangatiratanga of wāhine Māori • Imposition of a care regime for children which has caused trauma to Māori whānau and overrepresents tamariki Māori in state care • Failure to uphold the partnership envisaged by the Treaty and collaborate with Māori women

Wai #	Name of claim	Claimant(s)	On behalf of	Issues
				<ul style="list-style-type: none"> • Destruction of the social structures which upheld the status of wāhine Māori • Severing of ties between wāhine Māori, their whenua, their whānau, and their whakapapa • Failure to prevent economic, social, political, psychological, emotional, spiritual, physical and sexual violence against wāhine Māori • Disproportionate representation of wāhine Māori in the criminal justice system • Below average status of wāhine Māori in relation to education, health, housing, employment, and economic statistics
3001	The Mana Wāhine (ZO) Claim	ZO	Herself, her Tamariki, and her Whānau	<ul style="list-style-type: none"> • Oranga Tamariki tried to uplift the Claimant's one-month-old pēpi • Failure to protect mana wāhine and the tino rangatiratanga of wāhine Māori • Imposition of a care regime for children which has caused trauma to Māori whānau and overrepresents tamariki Māori in state care • Failure to uphold the partnership envisaged by the Treaty and collaborate with Māori women • Destruction of the social structures which upheld the status of wāhine Māori • Severing of ties between wāhine Māori, their whenua, their whānau, and their whakapapa • Failure to prevent economic, social, political, psychological, emotional, spiritual, physical and sexual violence against wāhine Māori • Disproportionate representation of wāhine Māori in the criminal justice system • Below average status of wāhine Māori in relation to education, health, housing, employment, and economic statistics

Appendix B: Select bibliography

This bibliography is not exhaustive. It contains a sample of what appears to be the most relevant sources located during the course of preparing this paper. Listings, particularly for primary sources, are an indication of the types of sources or files that exist, and are not comprehensive. Readers should consult the relevant repository's catalogue for full details.

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ACIH 16036 MA1 1911/718, Received: - From: W. Irons, Masterton. - Subject: Indigent Native "Old Harriet" (Hariata Hoera) of Te Oreore. Report as to conditions surrounding above old woman, 1911

ACIH 16036 MA1 1914/728, Received: 11th March 1914. - From: John Thomas McNamara, Waiuku. - Subject: Indigent Maori Women and 2 children (? Names). Asks that assistance be granted, 1914-17

ACIH 16036 MA1 1918/91, Received: 23rd March 1918. - From: Justice Department File. - Subject: Te Aohau, indigent Native Woman. [Includes: 1896/1068], 1896-22

ACIH 16036 MA1 1921/31, Received: 19th January 1921. - From: Honourable Dr. Pomare, Wellington. - Subject: As to Native Lands falling into the hands of Hindus who have married Native women, 1921

ACIH 16036 MA1 1926/187, Received: 11th May 1926. - From: Resident Magistrate Ritchie, Wanganui. - Subject: As to obtaining employment in the Native Department for a Maori girl. Queenie Bailey, 1926

ACIH 16036 MA1 1929/313, Received: 28th June 1929 - Honourable Native Minister, Wellington - Subject: As to manufacture of 50 Maori Mats (Wharikis) by Indigent Maori women in the Waikato for use at Maori Meetings, 1929

ACIH 16036 MA1 1929/335, Received: 15th July 1929 - From: Douglas Larnach, Rotorua - Subject: Meretana Timihou, Indigent Native woman, requires assistance, 1929

ACIH 16036 MA1 1929/65, Received: 5th December 1929. - From: George Fleming, Ngaruawahia. - Subject: Polly Muru-muru - a crippled Native woman requires assistance, 1929-36

ACIH 16036 MA1 1929/95, Received: 27th February 1929 - From: Miss Sybil M Lee, Maori Mission, Otaki - Subject: Polly Edwin, Indigent Native girl, requires assistance, 1929

ACIH 16036 MA1 1930/176, Received: 14th May 1930. - From: Clerk of Court, Waiuku. - Subject: Mita

Kaihau - Indigent Native woman - requires assistance, 1930-37

ACIH 16036 MA1 1930/217, Received: 10th June 1930. - From: Sergeant Cowan, Police Station, Pukekohe. - Subject: Rangiwhau Karaka - Indigent Native Woman - requires assistance, 1930

ACIH 16036 MA1 1930/218, Received: 10th June 1930. - From: Sergeant Cowan, Police Station, Pukekohe. - Subject: Rawa Kerapa - Indigent Native woman - requires assistance, 1930-33

ACIH 16036 MA1 1930/384, Received: 24th July 1930. - From: Constable J. McClinchy, Police Station, Paeroa. - Subject: Hura Pukeroa or Mrs Hugh McGaskill - Indigent Native woman requires assistance, 1930

ACIH 16036 MA1 1930/385, Received: 7th August 1930. - From: P. te N. Jones, Consolidation Officer, Auckland. - Subject: Kahutopuni Pukauae - Indigent Native woman - requires assistance, 1930

ACIH 16036 MA1 1930/436, Received: 7th October 1930. - From: Director, Division of Maori Hygiene, Health Department, Wellington. - Subject: New Zealand Tobacco Company's Plantation - Brigham's Creek - report on conditions under which Maori girls are employed, 1930

ACIH 16036 MA1 1931/170, Received: 29th April 1931. - From: W.J. Broadfoot, mp[Member of Parliament], Wellington. - Subject: Rangitoro Pouwhare - Indigent Native woman requires assistance while her husband is in prison, 1931

ACIH 16036 MA1 49/3/10, Flats for single Maori girls, Wellington, 1963-64

ACIH 16068 MA51 28/5, Turakina Maori Girls College - (formerly 26/9/15/7), 1926-47

ACIH 16068 MA51 35, St Joseph's College for Maori Girls - (formerly 26/9/15/11), 1926-1943

ACIH 16068 MA51 41, Education – Queen Victoria School for Maori Girls

ACIH W2459 MAW 2459 9/5/22, Queen Victoria School for Maori Girls, 1959-68

Native Land Purchase Department

AECZ 18714 MA-MLP1 1889/147, From: R Hobbs MHR, Pokeno Date: 29 May 1889 Subject: Forwards letter from native woman named Maria Wrathall asking names of natives who sold lands known as Rangitoto and Kaiaraara situated in Mangonui Harbour, 1889

AECZ 18714 MA-MLP1 1912/31, From: [Lands and Survey District Office (Auckland), Lands Department, Tamaki Maori Women's Welfare League, Native Minister, Public Works Department] Date: 23 August 1932 to c.1937 [last reports undated] Subject: Orakei Block, reports file [Includes report with information dating back to 1866], 1932-37

New Munster Government

ACFP 8217 NM8 1847/21, From: J FitzGerald, MD, Wellington Date: 21 December 1846 Subject: Case of Native woman "Tipua", 1846-47

New Zealand 1990 Commission

ABLG W3781 5164, Maori Women: An Annotated Bibliography, nd

ABLG W3781 5455, St Joseph's Maori Girls' College History, nd

New Zealand Planning Council

ABCX 24119 W4023, Maori Programme - Miscellaneous including material relating to - Maori Women's Economic Roundtable, 1988

ABCX 24119 W4023, Maori Programme - Miscellaneous including material relating to - Maori Women's Introduction to Business, 1988

New Zealand Railways Corporation

AAVK 6390 W3493 B2236, CAPTION: Powers-SAMAS Book keeping Machine Operator (Maori girl) Chief Acc. [Accountant] Office. PHOTOGRAPHER: J.F. Le Cren DATE: 1953, 1953

Police Department

ACIS 17627 P1 1881/1403, From: [Inspector] Tuke, Pungarehu Received: 27 May 1881 Subject: Is making inquiries as to effect of proposed marriage between Arawas (A. C. [Armed Constabulary]) and native women of West Coast, 1881

ACIS 17627 P1 1885/2793, From: Inspector Pardy, New Plymouth Received: 9 October 1885 Subject: Report on alleged assault on Native women by 2 sons of a settler named Mills, 1885

ACIS 17627 P1 1893/203, From: J P Nicholls, Te Puke Received: 9 February 1898 Subject: Complaining of drink being supplied to Native women etc, 1897-98

ACIS 17627 P1 1910/1406, Native woman Puna - Charged with Tohungaism, 1910

ACIS 18627 P1 1883/235, From: Inspector Pender, Christchurch Received: 27 January 1883 Subject: Reports murder of a native woman at Kaikoura, by her husband, 1883

Royal Commission on Social Policy

AATD 6188 W3294, Royal Commission on Social Policy: Women and Social Policy Phase Material: [Resource/Research Material]: Maori Statistical Profile [Department of Statistics, October 1986], 1986

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AATD 6190 W3294 [13], Royal Commission on Social Policy: Publications: [May Occasional papers]: Maori Women and Social Policy Tena Koutou e nga Wahine Maori O Aotearoa by M Herewini, 1988

Rt. Hon. Norman Kirk, MP

AAWV 23583 Kirk1, Maori Representation: Maori Women's Welfare League, 1966-70

State Services Commission

AAFH 6790 W5510 SOC-3-1-MWA, Social Services Division - Maori Policy - Responsiveness In The
State Sector - Ministry Of Women's Affairs (MWA), 1988-90

Other primary source repositories

Auckland City Libraries

Heritage Collections: Sir George Grey Special Collections – Grey NZ Māori letters – Ngā reta Māori

- GNZMA 28 Hariata Hongi Hika to Hone Mohi Tawhai, 18 October 1874. In Māori with translation
- GNZMA 270 Roka Kuao to Hori Kerei, 28 September 1865. In Māori with translation
- GNZMA 308 Katarina Paurini to George Grey, 22 January 1889. In Māori with translation
- GNZMA 335 Rawinia Hipango nee Rawinia Rere to Governor Grey, 5 February 1853. In Māori with translation
- GNZMA 353 Rangi Te Kuini Topeora to Lady and Governor Grey, 13 March 1850. In Māori with translation
- GNZMA 356 Ruta Te Rauparaha nee Ruta te Kapu to Governor Grey, 21 May 1852. In Māori with translation
- GNZMA 468 Pipi te Whiwhi aka Jane nee Pipi Te Ihurape. Letter to Mrs (Lady grey), Wellington, 8 September 1848. In Māori.

NZMS596 NZ Manuscripts. Includes articles on and biographies of Māori women

NZMS 947 Florence Marie Harsant: early life. Memoir of Florence's involvement with Māori community at Waitahanui, 1905-1918

Auckland War Memorial Museum

Archives, photos, and portraits of Maori women.

George Thomas Wilkinson papers, 1878-1904

MS 613 70/20

Broadsheet Collective – Records 1971-1999

Broadsheet was New Zealand's first feminist magazine

<https://broadsheet.auckland.ac.nz/>

Christchurch City Libraries

Diaries and papers of T W Ritchie relating to the Chatham Islands 1864-1930.

Ritchie, Thomas William, 1842 or 3 – 1934

Archive 230

Hocken Collections, University of Otago

MS-0003, 'Maori manuscript No.3', miscellaneous notes on Maori history and customs, c.1800s

MS-0014, Manuscript containing Maori notes on traditions, karakia and religion, c.1800s
MS-0015, Manuscript containing Maori notes on mainly, genealogies, karakia and customs, c.1880
MS-2431/052, Notebook entitled, 'Notes Otakou, Otago 'Tenths'', nd
MS-3525, Otakau Maori Women's Welfare League : Records, 1958-2006 *
MS-4240/804, Women and Maori students, disabled students, 1988

Hocken Collections Uare Taokao Hākena, Otago Library

Manning, Maria Amina (1842-1892): Papers and reflections on Māori life (1859-1882)
Maria Manning was a daughter of Frederick Maning, Judge of the Native Land Court.
Ref: Misc-MS-0082

Museum of New Zealand Te Papa Tongarewa

W F Gordon collection

Letter to W F Gordon regarding account of flight and escape from Gate Pa.
From: Heni Te Kiri Karamu, 19 April 1900
CA 000162/001/0010/0006

Group of twelve letters written by Mrs Jane Foley to W F Gordon, 5 January 1898-2 September 1899
CA 000162/001/0010

Letter to W F Gordon re Jane Foley's whakapapa and describing action at Gate Pa.
From: Heni Te Kiri Karamu, 4 July 1899
CA 000162/001/0010/0002

Letter to W F Gordon re Gate pa and flags
From: Heni Te Kirikaramu, circa 1883-1890s
CA 000162/001/0009/003

Letter to W F Gordon re Gate Pa flag and Te Kooti's name.
From: Heni Te Kiri Karamu, 02 Sept 1899
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Nelson Provincial Museum

Some prominent Nelson people [scrapbook] compiled by George Darry, 1994 – 1999.
Included Māori women.
Accession No. NPM 2019 18.1

Ngā Taonga Sound & Vision (the New Zealand Archive of Film, Television and Sound)

Standing on the Shoulders, 2018, permanent online exhibition containing profiles of 125 New Zealand women, including many wāhine Māori, <https://ngataonga.org.nz/set/standing-on-the-shoulders>

Maioha – Te Reo o te Māreikura, 1993, online exhibition containing a collection of 50 radio interviews with wāhine Māori, including Miraka Szaszy, Rangimarie Rose Pere, Te Maaka Jones, Kōhine Ponika and others, <https://ngataonga.org.nz/set/maioha-te-reo-o-te-mareikura>

F37776, [Māori Craft Activities], 1915

F43818, Māori Days / Sidelights on Native Life in New Zealand, 1934

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TZP123325, Marae – Wāhine Toa, 1993

TZP125277, Te Karere – Wāhine, 1993

TZP138629, Te Karere Mate Pukupuku, 1993

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TZP132260, Marae - Maori Womens Welfare League Part Two: The Philosophy and the Work - Te Ropu Wāhine Maori Toko I Te Ora: Te Kaupapa Me Nga Mohi, 1993

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'E Tipu e Rea – Roimata', *NZ On Screen*, 1989; available digitally <https://www.nzonscreen.com/title/e-tipu-e-rea-roimata-1989>; accessed 24 July 2020

'Tangata Whenua', *NZ On Screen*, 1974; available digitally <https://www.nzonscreen.com/title/tangata-whenua-1974/series>; accessed 24 July 2020

'The Protest Collection', *NZ On Screen*; available digitally <https://www.nzonscreen.com/collection/protest>; accessed 24 July 2020

Parliamentary Library

Māori Women's Welfare League papers

Parliamentary questions relating to the Māori Women's Welfare League, the Ministry for Women's Affairs, appointment of women to state sector boards and committees, women in the armed forces, cervical cancer policy, family violence, abortion legislation and more

Puke Ariki, Taranaki

Heritage Collection includes photos, art, archives.

Oral history - Interview with Marj Rau-Kupa (Matarena Rau-Kupa)

Recording date: 19 July 1993

Acc No ARC 2008-138

Oral history - Interview with Amina (Auntie Millie) Rangi of Normanby

Recording date: 24 March 2006

Acc No ARC 2006-56

Oral history – interview with Rauna Dorothy Edwards who trained as a nurse, 24 October 1995

Acc No ARC 2005-264

Ngā Kākano o Rangiatea (The seeds of Rangiatea): memoirs from our time at Rangiatea Methodist
Māori Girls' Hostel, New Plymouth 1940 -1944.

Publication created for reunion held October 2004 at Rangiatea, New Plymouth

Acc No ARC 2004-1772

Tairāwhiti Museum, Gisborne

tairawhitimuseum.org.nz/2017/03/10-recovering-the-stories-of-tairawhiti-women/

tairawhiti.museum.org.nz/2015/12/23/kate-wyllies-maori-new-testament/

Wellington City Council Libraries

Ani Waaka Blewitt, Johnsonville identity - extract from pamphlet created from writings of her granddaughter June Frederickson. Pamphlet created for opening of Waitohi – Johnsonville Library, 2019 by Māori subject specialist Ann Reweti.

No reference information

Akanihi Himiona (Agnes Simeon) of Taranaki-tūtura, a Johnsonville identity. Pamphlet prepared by Māori subject specialist Ann Reweti for opening of Waitohi – Johnsonville Library, 2019.

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Whanganui Provincial Museum

Archival material relating to prominent wāhine Māori of the Whanganui rohe

Wellington City Council Libraries

Heritage and local history relating to Māori women

Ngā Tūpuna Index

Specific webpages

'Bias in employment and education', *The University of Auckland*; <https://www.auckland.ac.nz/en/about-us/about-the-university/equity-at-the-university/about-equity/unconscious-bias/-bias-in-employment-and-education.html>; accessed 21 July 2020

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'Wāhine Māori', *Ministry for Women*, 26 June 2020; <https://women.govt.nz/w%C4%81hine-m%C4%81ori>; accessed 21 July 2020

Wanhalla, Angela, 'Māori Women in the Armed Forces', *The Māori Home Front*, 18 April 2020; <https://www.maorihomefront.nz/en/whanau-stories/maori-women-in-the-armed-forces/>; accessed 21 July 2020

Wanhalla, Angela, 'Mere Nūtana and the Tāmaki Women's Welfare League', *The Māori Home Front*, 10 July 2020; <https://www.maorihomefront.nz/en/whanau-stories/mere-nutana/>; accessed 21 July 2020

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Papers Past, National Library of New Zealand, <https://paperspast.natlib.govt.nz/>

Niupepa Māori (various Maori language newspapers), 1842-1930s <http://www.nzdl.org/cgi-bin/library.cgi?a=p&p=about&c=niupepa>

Periodicals

Te Puke ki Hikurangi, 1897-1913

Te Ao Hou/The New World, Department of Maori Affairs quarterly publication, 1952-1976

White Ribbon: for God, Home, and Humanity, Magazine of the New Zealand Women's Christian Temperance Movement (NZWCTU), 1895-1960

Online bibliographies

Kōmako: a Bibliography of Writing by Māori in English, Ed. Bridget Underhill. 22 Oct 2017, www.komako.org.nz/person/236.