

**I TE RŌPU WHAKAMANA
I TE TIRITI O WAITANGI**

**WAI 2700
WAI 682**

KEI RARO I TE MANA o te ture o te Tiriti o Waitangi 1975

I TE TAKE O te pakirehua, Mana Wāhine Kaupapa Inquiry (Wai 2700)

Ā

I TE TAKE O he kerēme nā Rewiti Paraone rātou ko Erima Henare, ko Pita Tipene, ko Waihoroi Shortland mō Te Rūnanga o Ngāti Hine mō ngā uri o Torongare and Hauhau (Wai 682)

**HE WHAKARĀPOPOTO O TE KŌRERO TAUNAKI A
ROWENA NGAIO TANA**

I tēnei rā i te 12 o Pēpuere 2026

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Waitangi Tribunal
5 Mar 26
Ministry of Justice WELLINGTON



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Ngā rōia

**Dr Season-Mary Downs
Majka Cherrington
Tatijana-Simon Larsen**

TĒNĀ, E TE RŌPŪ WHAKAMANA I TE TIRITI O WAITANGI:

Hei tīmatanga kōrero

1. My name is Rowena Tana. I whakapapa to Ngāti Hine and Ngāti Manu.
2. I am the Chairman of both Te Rūnanga o Ngāti Hine and the Ngāti Hine Health Trust.

He Whakarāpopototanga

3. My evidence centres on my experiences as an uri of Hineamaru, the legacy of rangatiratanga she has imbued within our people, and the ways in which mana wāhine and mana tāne inform our rangatiratanga; an inherited right that underpins the way our people interact with one another and exercise their roles and responsibilities, ultimately keeping our world in balance.
4. The key themes in my evidence, with reference to the relevant issues in the Tribunal's Statement of Issues, are as follows:

Theme	Sub-theme	TSOI #	Paragraph reference
Patriarchal ideals and Western gender norms in Ngāti Hine	Impacts to our expected roles and responsibilities	1	9
	The infiltration of patriarchal ideals leading to sexualisation and abuse	1	8
	Wāhine being dismissed as leaders	3	10 - 13
Education	Lack of access to educational and career opportunities	3	15

Employment	Inability of wāhine to achieve success in leadership positions	3	15
Lack of funding and resourcing	Impacts of a lack of funding	1	18 - 21

He Tirohanga whānui

5. Colonisation and patriarchal ideals have undermined our rangatiratanga as wāhine, and been reinforced by Crown actions, policies and legislation since 1840, ultimately diminishing our mana. This has changed the way that our tāne interact with our wāhine, and the way in which we are treated in broader society, impacting on our status and positions at home and in the workplace. I have experienced this myself, despite holding leadership positions in our Rūnanga and Health Trust.
6. That is why our grandmothers put the Mana Wāhine claim in; because they could see and feel the harm that our wāhine were experiencing.
7. However, we ultimately lack adequate funding to properly support our wāhine, when this could prove essential to reaffirming who we are as uri of Hineamaru, both individually and collectively.
8. If we had adequate resourcing, we could establish wānanga to provide a space where mātauranga can be shared and hauora is uplifted and prioritised. It could become a place of learning for our tamariki, rangatahi, wāhine and tāne; teaching and reminding our people of our history and the mana of our wāhine.
9. Throughout my childhood, I was told stories about the importance of learning to navigate and walk on both sides of the fence, and I still feel that today; that we must assimilate in order to be respected and appreciated, despite having our own inherent mana and capacity to exercise rangatiratanga as wāhine and as uri of Hineamaru.