

### **Citation Matua Norm Dewes and Linda Ngata – 13.10.2023**

Principally in Christchurch, but also throughout the Takiwā of Ngāi Tahu and wider New Zealand, Norm Dewes (Ngāti Kahungunu) and Linda Ngata (Ngāti Porou) are known and respected as community leaders. The esteem with which they are regarded by Ngāi Tūāhuriri and Ngāi Tahu is the result of Norm and Linda's long-term commitment to their adopted home in Te Waipounamu, and of their regard for Ngāi Tahu as tangata whenua.

Norm arrived in Christchurch in the late 1950s by way of the Māori Trades Training Scheme. At this time, he lived at the well-known Rehua Māori Apprentices Hostel. It was here that Norm encountered Hohua Tutengaehe (Ngāi Te Rangi), a well-known and influential figure in Christchurch.

Norm went on to work as a union official and secretary for 27 years, during which time he developed a deep understanding and appreciation of the needs and aspirations of the whānau living and working in his community.

In the 1970s, Hohua Tutengaehe and other kaumātua identified there was a need for an authority in Christchurch who could advocate for and represent Māori who had moved to Christchurch from other regions. Norm was approached by Hohua Tutengaehe and asked to support the establishment of an Urban Māori Authority in Christchurch. This authority came to be known as Te Rūnanga o Ngā Maata Waka – The Confederation of all tribes, all nations, all people.

In 1993, a close friend of Linda managed to convince her to take a job at Te Rūnanga o Ngā Maata Waka. The Rūnanga was still relatively new at this time, and Linda brought a set of skills and a commitment to the community that perfectly complemented those of Norm. After some time, it also became clear that Norm and Linda's complementarity extended far beyond just the professional realm. Since this time, their relationship, both professional and personal, has been the heart of Te Rūnanga o Ngā Maata Waka and its success.

It is not a secret that historically, relationships between urban māori authorities and tangata whenua at place have had their challenges. From its inception in the 1970s and into the late 1990s, there were moments in which the relationship of Te Rūnanga o Ngā Maata Waka with local hapū Ngāi Tūāhuriri, and the wider iwi of Ngāi Tahu, was tested. An obvious and well-known example of this occurred in the 1990s during debates about Māori fisheries entitlements.

Seeing that there was a need for iwi, hapū and urban māori authorities to determine a productive way forward, Ngāi Tahu tribal leaders and urban māori authorities in Te Waipounamu began the process of building a better relationship. Norm and Linda's leadership at this time was of supreme importance. Beyond negotiations concerning the practical details concerning fisheries entitlements and other kaupapa, Norm and Linda forged a relationship with Ngāi Tūāhuriri and Ngāi Tahu based on tikanga. If there was a tangihanga at Tuahiwi Marae, it was almost certain that Norm and Linda would be there to support the marae and/or contribute kai to the occasion. Similarly, when Norm, Linda and Te Rūnanga o Ngā Maata Waka took over management of Ngā Hau e Whā Marae in Christchurch, Ngāi Tūāhuriri and Ngāi Tahu would reciprocate by supporting tangihanga and other kaupapa held at Ngā Hau e Whā. This practice continues into the present day and serves as the foundation of the relationship between Te Rūnanga o Ngā Maata Waka and Ngāi Tahu.

Beyond their local context of Christchurch, Norm and Linda have also offered their skills and experience to other regions around the motu. Their influence on, and support of urban māori authorities and their relationships with local iwi and hapū can barely be overstated. Their willingness to support others in different parts of the country is yet a further example of their commitment to all tribes, all nations and all people.

Norm and Linda have ably led Te Rūnanga o Ngā Maata Waka and Ngā Hau e Whā over the last 20+ years, taking Ngā Hau e Whā from a struggling community marae to an indispensable, central pillar of the Christchurch community. This was perhaps most vividly evidenced following the Canterbury Earthquakes when Ngā Hau e Whā Marae became a centre-point for essential

service provision and community support. Te Rūnanga o Ngā Maata Waka provides a wide range of services including education, health, counselling, tangihanga, driver education, advocacy, early childhood education, recreation, sport, justice, rangatahi courts, legal support, Māori legal services and employment initiatives. Other projects include a garden at Tuahiwi that provides vegetables for locals, community groups, kaumatua and anyone in need.

Based on their history of leadership, regard for upholding tikanga, and their commitment to the revitalization and development of whānau, hapū and iwi rangatiratanga, Te Ngāi Tūāhuriri Rūnanga and Te Rūnanga o Ngāi Tahu wholeheartedly endorse Matua Norm Dewes and Whaea Linda Ngata as worthy of entry to Te Whare Pūkenga.