

# **Te Remu Huia: the tail feathers of the huia bird Designing an Indigenous model of leadership, governance and decision-making**

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Whakauae Research Services



# Animation Rapua Te Ara Rangatira



# Ngā Pakiaka

Who is Whakauae? Who is Ngāti Hauiti?



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# Ngāti Hauiti

## TINO RANGATIRATANGA PERIOD HĀPU & IWI SOVEREIGNTY

**Ngāti Tamakopī** are attacked by Ngāti Apa and routed at Kai (Te Kopi) (Tūtira) in retaliation for their murder of Te Pūae o Tūtira and his whānau. He flees to involving Ngāti Apa in the affair and is forced to flee to the Waikato with Ngāti Apa to Maungapohatu (Wairarapa).

**Ōtara Pa** (Orihapai) residents are decimated by disease and it's believed Ngāti Apa played a role in this. This marks the start of the tribal population decline.

CIRCA 1827



CIRCA 1829

**Ngāti Hauiti and Ngāti Te Upokoiri** resort to and agree to peace after the Ngāti Apa attack on Kai (Te Kopi). They are the first tribe to do so. This is the first recorded instance of a peace agreement with Ngāti Apa used to reset tribe boundaries. In an effort to limit land sales further inland, Ngāti Hauiti and Ngāti Te Upokoiri buy the Pouewa Street before the boundary is re-set at Te Pou-a-te Kāni (Te Horo Hau).

1849



CIRCA 1842

**Te Wanakau** breaks peace with Te Isolated. Ngāti Apa which is lead by an arranged marriage between Riki Rua and Kawera Hōtu thus attacks Te Wanakau and Ngāti Hauiti and Ngāti Upokoiri with Ngāti Apa.

CIRCA 1838

**Te Wanakau** attacks and defeats Ngāti Apa which is lead by an arranged marriage between Riki Rua and Kawera Hōtu thus attacks Te Wanakau and Ngāti Hauiti and Ngāti Upokoiri with Ngāti Apa.

CIRCA 1818

**Pōkai Pa** (Tūtira) is besieged by Ngāti Apa and Ngāti Hauiti. The pa is garrisoned by a combined force of Ngāti Te Whāriki and Ngāti Hauiti from the Waikato. The pa is successfully defended after reinforcements arrive from Hērātaonga (thus saving the pa). Ngāti Apa and Ngāti Hauiti are humiliated and are wary about the impending attack.

CIRCA 1828



CIRCA 1831

**Ngāti Te Upokoiri** support Ngāti Apa in the battle of Kuitanga (Waikanae).

1839

**Te Wanakau** attacks and defeats Ngāti Apa which is lead by an arranged marriage between Riki Rua and Kawera Hōtu thus attacks Te Wanakau and Ngāti Hauiti and Ngāti Upokoiri with Ngāti Apa.

CIRCA 1834

**The Crown purchases the Rangitikei-Turakina Block** from Ngāti Apa and Ngāti Hauiti and sets boundaries set at Te Pou-a-te Kāni (Te Horo Hau).

1849

**Te Tiriti o Waitangi** is signed by Ngāti Upokoiri rangatira Rāken Patroa and his brother Te Rākau Patroa and Te Mana-o-te Rākau. Ngāti Apa and Ngāti Hauiti are present.

1840

**NZ Constitution Act** establishes the settler government.

1852

**Patutai Te Wherowhero** appointed tūpuna King to lead the Ngāti Apa movement. His appointment was agreed to a year earlier at Kohimarama Conference (Tāmaki Makaurau), inclusive of rangatira from throughout the rohe, endorses Te Tiriti o Waitangi.

1858

**The Kohimarama Conference** (Tāmaki Makaurau), inclusive of rangatira from throughout the rohe, endorses Te Tiriti o Waitangi.

1860

# 1810-1860

REGIONAL AND NATIONAL EVENTS

REGULAR LEADERSHIP EVENTS

CIRCA 1810



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# Rapua Te Ara Rangatira and Te Remu Huia

- Recent health reforms to advance Māori health equity
- Iwi Māori Partnership Boards
- Reclaiming knowledge of the huia bird - Te Remu Huia
- Kaupapa Māori methodology (Pihama, G. H. Smith, L. T. Smith)



# Te Kaupapa

Te Remu Huia - Translating traditional narratives, challenges encountered during the design process, future aspirations for the model, and Insights for others developing governance models



# Translating and conceptualising kōrero tuku iho (oral traditions)



# Te Remu Huia



**TE REMU HUIA**  
A bespoke model of governance and leadership for Te Rūnanga o Ngāti Hauiti

**NGĀ RAU TUMU**  
These are our *principles and values*

**NGĀ RAU TANGATA**  
These are our *people*

**NGĀ RAU HUARAHİ**  
These are our *processes*

**He kupu whakataki mō te huia**  
Te Remu Huia is a custom-made, fit for purpose, Rangatiratanga centred model of leadership, governance, and decision-making. It draws upon the cultural symbolism of the extinct huia, a bird, whose remu were traditionally revered by Rangatira and Arikis alike as plumes for the most sacred part of the body, their heads, signifying their mana. Thus the tail feathers give expression to Rangatiratanga and ultimately, Tino Rangatiratanga, which are underlying concepts of the model.

Utilising the 12 tail feathers of the huia as markers, the Rangatiratanga model comprises 12 key features. These features are grouped into three parts or Ngā Rau namely;

- Ngā Rau Tumu – Principles and Values
- Ngā Rau Tangata – People
- Ngā Rau Huarahi – Processes

Huia lived together in dependant pairs with the male's shorter pointed beak used to 'chisel' at decaying wood looking for huhu grubs while the female's longer uniquely curved beak probed denser timber. In essence they complemented each other as do the 12 key features of the model.

Each feature is reliant on one another in order to reach the model's full potential enabling improved outcomes for iwi Māori. Nowadays, the huia have entered the realm of wairua and are now kaitiaki ki tua o te Ārahi.

Ngāti Hauiti | Kingcome | Whakauae

# Te Remu Huia

**TE REMU HUIA**  
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**NGĀ RAU TUMU** These are our *principles and values*

Mātauranga Māori – Māori Knowledge

- 1 Mātauranga Māori, knowledge and culture, past, present, and future is embraced and practiced within all aspects of governance
- 2 Ngā Matāpono – Principles  
At the core of the Rūnanga are a set of principles used to guide the way it conducts itself and include rangatiratanga, kaitiakitanga, manakātanga, whanaungatanga and Kotahitanga
- 3 Te Kawa o te Marae – Protocols of the Marae  
Centred in the realm of ngā atua and expressed through the 3 protocols of the Marae, governors are able to give practical effect to cultural practices when undertaking their duties
- 4 Te Whare – Governance Guidelines  
Te Whare acknowledges that Te Rūnanga o Ngāti Hauiti is a rangatiratanga authority and may choose to utilise tools such as technology, administration, and communication.

**NGĀ RAU TANGATA** These are our *people*

Whakapapa – Genealogy  
Iwi Māori governors and leaders represent their whānau and whakapapa, have a strong sense of their identity, and understand their connections with others

Ngā Pūmanawa – Intrinsic Characteristics  
Personal qualities influence an individual's leadership style, how they approach tasks, interact with others, and navigate various situations

Ngā Pūkenga – Learned Skills  
Individuals' skills add value to discussions and decision-making processes and therefore upskilling is a necessary requirement of good governance

He Tautanga – Enduring Leadership  
A commitment to engage with the next generation of leaders and to nurture collective identity is important to sustaining the vitality of the Rūnanga

**NGĀ RAU HUARAHİ** These are our *processes*

Te Whakaahuahanga – Representation & Composition  
The governors of the Rūnanga are elected by the people, have particular roles to perform and represent the collective interests of the iwi by bringing their expert knowledge, experience and leadership styles

Ngā Tūranga me ngā Haepapa – Roles & Responsibilities  
Each member of the Rūnanga has specific roles and responsibilities to fulfil, and like the workings within the marae, every job is essential to the achievements of the collective

Ngā Tikanga o te Whare – Meeting Procedures & Protocols  
Grounded in Te Kawa o te Marae, the Rūnanga is guided by a series of procedure and protocols designed to achieve clear communication, active engagement, full participation and consensus decision-making

Ngā Whakahaere – Administrative Support  
Providing the administrative support to the Rūnanga that enables governors to fulfil their duties to the best of their abilities

NGĀTI HAUITI | KĀREKĀRE | WHAKAUAHİ

# Experiences encountered in the design process

## Challenges

- Creating research trust (L. T. Smith)
- Voluntary realities for the Rūnanga
- Limited base of mātauranga Māori (Māori knowledge) (Royal, G. H. Smith)

## Strengths

- Positionality (Pihamo, G. H. Smith, L. T. Smith)
- Mahi aroha (Cram)
- Whanuangatanga (relationships)

# **Future aspirations for Te Remu Huia**

- To embed Te Remu into our Rūnanga (tribal council)
- Future evaluation project
- He Whetu Arataki (youth leadership programme) (Potaka-Osborne & Taylor)
- Documenting Te Remu Huia and our learnings to inspire other Indigenous nations to decolonise/indigenise their governance systems (example, rangatahi videos)

# Insights for developing Indigenous governance models

- Draw on your whakapapa (kinship and holistic relationships) - whānau, hapū, iwi, hapori, with whenua (lands), kōrero tuku iho, mōteatea (chants)
- Whakawhanaungatanga - creating and maintaining reciprocal relationships
- Wānanga with your communities

# Ngā mihi



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