


PUKEPUKE RAU 50

Ngāti Hine Health Trust 25-Year Strategy: 2025 - 2050



NGĀTI HINE HEALTH TRUST



**You have come too far, not to go further.
You have done too much, not to do more.**

Sir James Hēnare

**Kua tawhiti kē tō haerenga mai kia kore e haere tonu.
He nui rawa ō mahi, kia kore e mahi tonu.**

Tā Himi Hēnare



A black and white portrait of Rowena Tana, a woman with short, light-colored hair, looking slightly to the right with a serious expression. The background is a light, textured grey with faint, vertical, stylized patterns. A thick black horizontal line with a rounded end is positioned to the left of the title.

NĀ TE HEAWAHINE

Rowena Tana

Tēnā tātou e ngā uri o Hineamaru, ngā kaimahi, ngā hoa mahi, me ngā rangatira o te kaupapa.

As we mark 25 years of strategic visioning through Pukepuke Rau 50, we do so with deep reverence for the footsteps that brought us here and unwavering commitment to the path ahead. This strategy is a living expression of our whakapapa, our kaupapa, and our collective aspirations as Ngāti Hine.

We walk in the legacy of Hineamaru, whose journey from Waipoua to the lands of Ngāti Hine was one of courage, leadership, and transformation. Her story is our foundation and a reminder that our strength lies in our ability to adapt, to lead, and to care for our people and our whenua. It is her footsteps we follow, and it is her vision that guides our own.

Over the past three decades, Ngāti Hine Health Trust has grown from humble beginnings into a force for whānau wellbeing, cultural revitalisation, and iwi-led innovation. We have challenged colonial systems, remained steadfast in our Tino Rangatiratanga, and built solutions shaped by the wisdom of our tūpuna and the dreams of our mokopuna. We have proven that when we lead with whakapapa, we flourish.

Pukepuke Rau 50 sets our course for the next 25 years. It is unapologetically Ngāti Hine and grounded in the values that have always sustained us: whanaungatanga, Mana Motuhake, and collective wellbeing. It centres our reo, our whenua, and our whānau. It reimagines systems of support, housing, economy, and taiao as interwoven strands of a thriving Ngāti Hine future.

This strategy is a call to action and invites us to dream bigger, act smarter, and remain steadfast in Te Tū o Ngāti Hine. It reminds us that our greatest strength is our whānau, and that our future must be shaped by us, for us.

To our kaimahi, our uri, our partners, and our mokopuna, this is your strategy. May it inspire, empower, and guide us all as we continue to walk the path of Hineamaru, together.





NĀ TE TUMU WHAKARAE

Tamati Shepherd-Wipiiti

It is with pride and purpose that I introduce Pukepuke Rau 50, our 25-year strategy to guide Ngāti Hine Health Trust from 2025 to 2050. This strategy is the culmination of deep kōrero, whakapapa-led design, and collective dreaming. It is also a practical roadmap that translates our values into action, our aspirations into systems, and our legacy into measurable outcomes for our whānau.

Over the next 25 years, our focus is clear: to build a future where Ngāti Hine uri and tāngata whenua thrive through identity-driven, kaupapa-led solutions. We will do this by embedding our strategy into every layer of our operations, from service delivery and workforce development to housing, taiao regeneration, and intergenerational wellbeing.

Pukepuke Rau 50 is structured around three strategic phases:

- **Whakatau (2025–2030):** We will strengthen our foundations. Reconnecting with whakapapa, refining our operating model, and activating key initiatives such as the Ngāti Hine Wellbeing Index and Whānau Ora Expansion.
- **Whakaū (2031–2040):** We will scale and consolidate by expanding housing developments, workforce pathways, and inter-agency partnerships to ensure whānau-led support is integrated and accessible.
- **Whakapūmau (2041–2050):** We will embed legacy and assert Mana Motuhake through systems transformation, climate resilience, and mokopuna-focused innovation.

Operationalising this strategy means aligning our resources, partnerships, and people to our pou: Te Tū o Ngāti Hine, Oranga Whānau, Oranga o Te Iwi, and Oranga Taiao. It means investing in kaimahi capability, data sovereignty, and kaupapa-aligned infrastructure. It means measuring success not by outputs, but by the lived experience of our whānau.

Our operating model, Te Ara a Hineamaru, will guide our approach ensuring that every action is grounded in whakapapa, shaped through wānanga, refined through practice, and uplifted through reflection. This model is embedded in our planning, budgeting, and performance frameworks.

As CEO, my commitment is to lead with integrity, accountability, and vision. I acknowledge the mahi of those who came before, the courage of our kaimahi, and the trust of our whānau. Together, we will not only implement this strategy, but we will also transform systems, uplift communities, and grow a future worthy of our tūpuna and mokopuna.

A map of the North Island of New Zealand with a red outline. A series of mountain icons are connected by a dashed line, forming a path across the island. The locations are labeled: Rakaumangamanga, Pouerua, Hikurangi, Te Tarai o Rahiri, Tutamoe, Whatitiri, and Manaia. A thick red horizontal bar is positioned below the map.

NGĀTI HINE ROHE PŌTAE AND ROHE WHENUA

Our whenua tells the story of who we are. This map illustrates the rohe pōtae and rohe whenua of Ngāti Hine, anchoring our strategy in the lands that have nurtured generations and continue to shape our identity, relationships, and responsibilities.

I rohetia e Maihi i tenei takiwā hei Rohe Tāngata mō Ngāti Hine i te tau 1878:

"Hikurangi titiro ki Pouerua, Pouerua titiro ki Rakaumangamanga, Rakaumangamanga titiro ki Manaia, Manaia titiro ki Whatitiri, Whatitiri titiro ki Tutamoe, Tutamoe titiro ki te Tarai o Rahiri, Te Tarai o Rahiri titiro ki Hikurangi ki ngā Kiekie Whawhanui a Uenuku."

This area was identified by Maihi Kawiti as 'Te Porowini o Ngāti Hine' or 'The Province of Ngāti Hine'.

NGĀTI HINE HEALTH TRUST SERVICE AREAS

Ngāti Hine Health Trust operates across a diverse and dynamic landscape. This map highlights our service delivery footprint and work sites, showing where our kaupapa is activated daily to support whānau wellbeing and community transformation.

Mid-North & Bay of Islands Area:

- Ohaeawai
- Pakaraka
- Haruru
- Waitangi
- Oromāhoe
- Paihia
- Ōpua
- Whangae
- Waiōmio
- Kāretu
- Kawakawa
- Moerewa

Hapū-Based and Inland Communities:

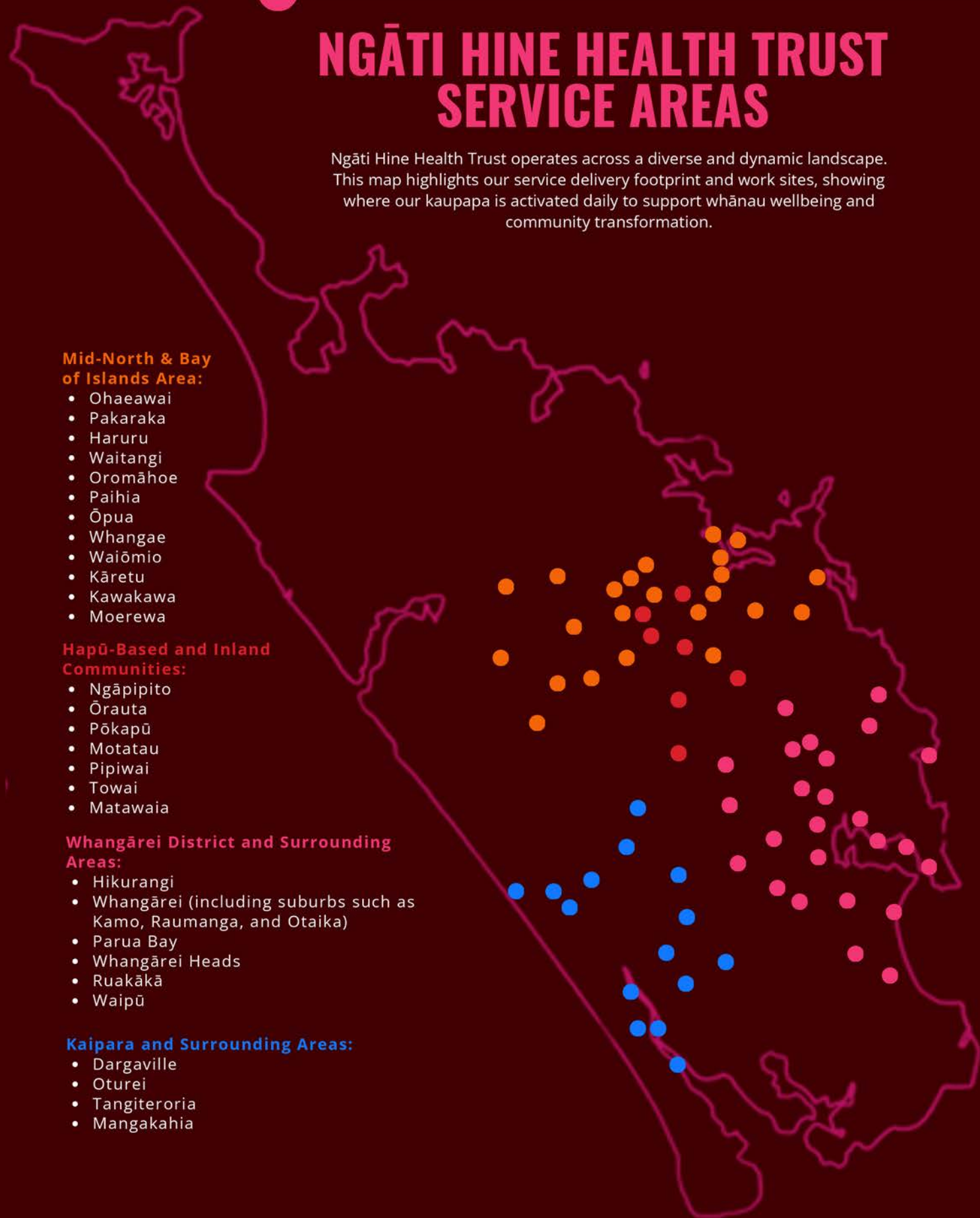
- Ngāpipito
- Ōrauta
- Pōkapū
- Motatau
- Pipiwai
- Towai
- Matawaia

Whangārei District and Surrounding Areas:

- Hikurangi
- Whangārei (including suburbs such as Kamo, Raumanga, and Otaika)
- Parua Bay
- Whangārei Heads
- Ruakākā
- Waipū

Kaipara and Surrounding Areas:

- Dargaville
- Oturei
- Tangiteroria
- Mangakahia



HE TIMATANGA KŌRERO

Pukepuke Rau 50

Pukepuke Rau 50 is Ngāti Hine Health Trust's (NHHT) 25-year strategic plan guiding Ngāti Hine toward intergenerational wellbeing across the life course. It is a strategy of abundance that follows the sacred footsteps of Hineamaru, our revered tupuna wahine, whose journey from Waipoua to Waiomio Valley in the heart of Ngāti Hine inspires our collective aspirations.

At its heart, Pukepuke Rau 50 is a commitment to whānau-led, kaupapa-driven approaches across all areas of our mahi, building momentum, and strengthening our systems of accountability and transparency.



OUR VISION

He Tātai Whakapapa, He Rāngai Oranga Our whakapapa elevates our wellbeing

To thrive as Ngāti Hine: grounded in whakapapa, led by kaupapa, and flourishing across generations. We envision a future where identity, whānau wellbeing, economic sovereignty, and environmental restoration are interwoven — ensuring our people stand tall in te ao as Tangata Whenua and Tangata Tiriti.

OUR MISSION

To empower Ngāti Hine uri and Tangata Whenua to lead transformative, identity-driven solutions that uphold Tino Rangatiratanga, enhance collective wellbeing, and cultivate a thriving future.

Grounded in the wisdom of our tūpuna, the strength of our relationships, and deep connection to whenua, we design and deliver solutions shaped by the aspirations of our people. By centering reo, cultural identity, and community leadership, we strive to protect and promote Tino Rangatiratanga, foster holistic wellbeing, and realise an abundant, self-determined future for Ngāti Hine uri, tangata whenua, our community, and kaimahi.

STRATEGIC FOUNDATIONS

In The Footsteps of Hineamaru: Hineamaru's journey from Waipoua to the lands of Ngāti Hine was a journey of leadership, adaptation, and kaitiakitanga. Her courage and vision laid the foundation for leadership, settlement, and self-determination for the generations to come.

Pukepuke Rau 50 retraces her path, using it as a metaphor and methodology to inform our systems of connection, renewal, and innovation for Ngāti Hine futures:

- Reconnection with whenua and whakapapa
- Renewal of tikanga and mātauranga
- Reimagining our systems and services

POU & DESIRABLE OUTCOMES

We centre mātauranga, cultural strength, and whakapapa-led transformations as the basis for all development. The strategy is built upon four interwoven pou, each representing a domain of wellbeing, sovereignty, and legacy, and is underpinned by new thinking about the measures of success.

These pou reflect the aspirations and priorities of Ngāti Hine: to live well as Ngāti Hine, on our own terms, and in our own places. These pou represent what matters most to our people — identity, housing, wellbeing, and education grounded in te taiao.

While our strategy is designed by and for Ngāti Hine, collectively, these pou position NHHT as a strategic partner in realising inter-agency and iwi-led aspirations and strengthens our position to influence and co-design solutions that work for our whānau, our whenua, and our future.



TE TŪ O NGĀTI HINE

Whānau are proud, connected, and thriving in their identity and reo. At NHHT, we believe that confident, connected whānau are better equipped to thrive in all areas of life. This pou reflects our commitment to wānanga, marae development, intergenerational knowledge sharing, and revitalising what it means to live as tangata whenua with pride, purpose and belonging.

ORANGA WHĀNAU

Whānau experience integrated, whānau-led support across the life course. Whānau deserve access to services that are built by us, for us, and with us. We know that wellbeing is holistic, it includes the physical, educational mental, emotional, spiritual, and social. This pou focuses on strengthening our whānau through wraparound services that reflect our values, culture, and lived realities for our pēpi, taitamariki, and kaumātua.



ORANGA O TE IWI

Whānau live in safe housing, earn well, and participate in an iwi-driven economy. At NHHT, we understand that economic prosperity builds sustainable quality of life, growth, vitality, peace and resilience, enabling equitable distribution of resources and opportunities.

ORANGA TAIAO

Ngāti Hine whenua and ecosystems are healthy, with whānau living in balance with te taiao. There is an urgent need to care for our ecosystems and restore balance with te taiao. Through climate resilience, food sovereignty, and environmental regeneration, we will prepare our whānau to flourish as kaitiaki and innovators. This pou invests by equipping whānau to lead with tikanga and mātauranga Māori in climate resilience and adaptation kaupapa, so that mokopuna inherit our environment with its best hope to endure and thrive.





NGĀ UARA

Strategic Values

Underpinning each action are ngā uara o Pukepuke Rau 50 that express our tikanga and the inherited principles and practices that guide how we think, behave, and act. Our mahi will demonstrate that ngā uara are the active, lived commitments that shape the way we design, deliver, and measure success across all four pou. Through ngā uara we give form to our collective kaupapa and ensure that every direction in this plan reflects the mana, mauri, and ihi of our whānau.



WHĀNAU IS OUR GREATEST STRENGTH

**The foundation for identity,
governance, and wellbeing.**

We honour and nurture whakapapa to each other, to tūpuna, to whenua, and to wai, as the foundation of wellbeing, governance, and identity.



USE OUR REPUTATION AND PARTNERSHIPS FOR GOOD

**Broker transformative outcomes
while holding fast to our kaupapa.**

We recognise the mana and influence of NHHT and use it to uplift others, broker opportunities, and build transformative relationships and partnerships.



GROW THE FUTURE, GUIDED BY THE PAST

**Let tūpuna wisdom shape mokopuna
futures.**

We embrace innovation that is anchored in the wisdom of our tūpuna and driven by the needs of our mokopuna.



DECOLONISE TO MAINTAIN TINO RANGATIRATANGA

**Challenge and replace colonial
systems with our own.**

We challenge colonial legacies in systems, services, and mindsets to reassert Mana Motuhake and Ngāti Hine-led solutions.



UPHOLD THE COLLECTIVE, NOT THE INDIVIDUAL

**Collective wellbeing is our standard
for success.**

We are accountable to the collective. Our decisions must reflect collective wellbeing, equity, and shared responsibility.



Grounded in our identity and ancestral purpose.

OPERATING MODEL

WHAKAPAPA



WHAKAMANA

Empowerment, celebrating, and strengthening through reflection and recognition.





Collective knowledge creation and strategising together.

WĀNANGA



WHAKATUTUKI

Implementation and refinement through action.



Pukepuke Rau 50 will be operationalised through Te Ara a Hineamaru, our operating model for action-learning-action, a whakapapa-based cycle of grounding, wānanga, implementation, and reflection.

Together, these elements ensure that we stay true to our kaupapa while driving transformational change.

STRATEGIC PHASES

Te Ara a Hineamaru

Whakatau (2025-2030)

Whakapapa and awakening

Whakaū (2031-2040)

Expansion and consolidation

Whakapūmau (2041-2050)

Mana Motuhake, Tino Rangatiratanga, and legacy

Pukepuke Rau 50 charts a deliberate and phased journey towards our vision and unfolds across three interconnected phases.

We are currently in Phase 1 – Whakatau (2025-2030), a foundational phase focusing on reconnecting our people to identity and place, establishing the Ngāti Hine Wellbeing Index, piloting initiatives in housing, hauora, and climate resilience, and strengthening marae and hapū networks.

Phase 2 - Whakaū (2031-2040) will build on this groundwork, scaling successful pilots across the rohe, and embedding iwi-led systems in health, education, housing and enterprise.

The final phase, Whakapūmau (2041-2050), will realise the vision and mission of Pukepuke Rau 50.

By operationalising the strategy, we believe that Ngāti Hine will stand globally recognised for Indigenous innovation and leadership grounded in the whakapapa and legacy of Hineamaru.

Whakatau
Whakapapa
& awakening
2023-2030

Whakaū
Expansion &
consolidation

2031-2040

Whakapūmau
Mana Motuhake, Tino
Rangatiratanga, and legacy

2041-2050



STRATEGIC INITIATIVES

Ngāti Hine Wellbeing Index

Co-designed to track progress on our own terms

Whānau Ora Expansion

Integrated health, housing, and social service support

Te Taiao Activation

Climate strategy, kai sovereignty, and environmental regeneration

Housing Development Programme

Affordable, whenua-based housing solutions

Ngāti Hine Workforce Pathways

Employment, training, and internships aligned to Ngāti Hine

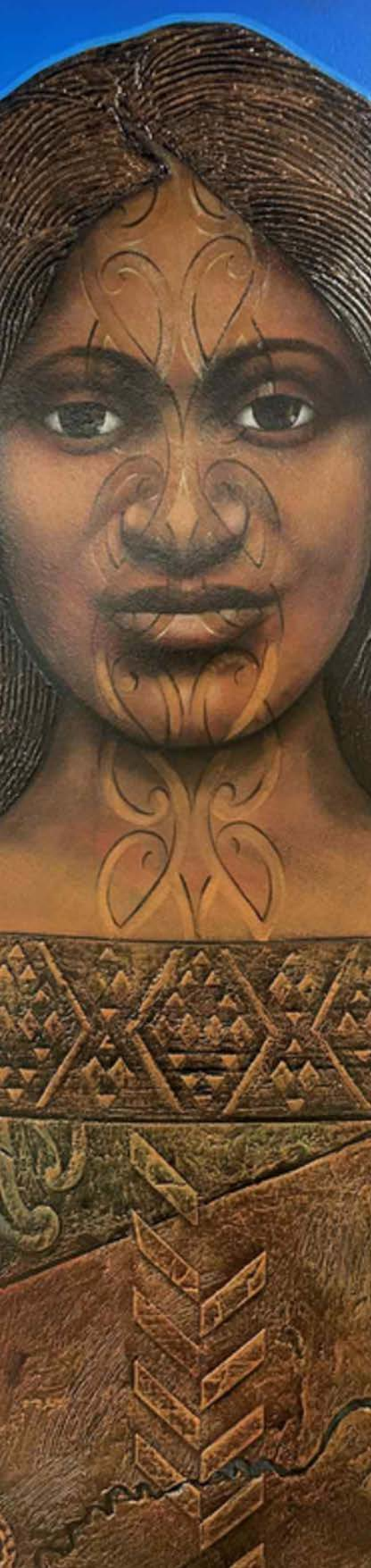


He Tātai Whakapapa, He Rāngai Oranga

Pukepuke Rau 50 is not just a strategy, it is a declaration of intergenerational intent. Guided by Hineamaru and powered by whakapapa and whānau, Ngāti Hine commits to flourishing through unity, culture, and innovation. We will not just survive the future but design it.

By 2030 Ngāti Hine Health Trust will stand on firm ground with whānau-centred services running at scale, whānau driving their own plans, new homes on tūpuna whenua, a strengthened Māori economy, and flourishing taiao projects.

These achievements set the stage for Phase 2 Whakaū (2031-2040), moving us closer to the Tino Rangatiratanga envisioned in Pukepuke Rau 50.



HINEAMARU TE TUPUNA

Hineamaru was a leader of great mana, who in her youth took part in a great journey from the Hokianga to the Bay of Islands. It was she who discovered the Waiomio Valley, which became the cradle of Ngāti Hine.

Hineamaru was the first born of Hauhaua and Torongare. Torongare was of Ngāti Kahu descent. He fell out of favour with his wife's people and they were forced to leave their village at Waimamaku. They set off on a journey in search of land, which was to take many years.

By the time the party had reached Papatahora, near the Motatau Ranges, Torongare was ailing and unable to walk. There is no mention of Hauhaua ever reaching this final camp. It is thought that she may have succumbed to the rigours of the journey and perhaps died at Kaikou.

Hauhaua, daughter of Uenuku, had ensured her children survived and reached safe haven of Kaikou. Hineamaru was committed to carrying out her dying mother's intention. On the death of her mother, the mana, leadership, power and wisdom became Hineamaru's as of right, for she was the eldest child, and was great granddaughter of Rāhiri.

From this time the large tracts of land she would trek through to reach Taumāreire would automatically become hers.

From their campsite at Papatahora, about fifteen miles south-west of Waiomio, Hineamaru led expeditions through the Waiomio Valley and along the south banks of the Taumāreire river to the pipi banks and fishing grounds of the southern Bay of Islands.

Picture Left: Artwork by Teresa Reihana

At Paparata, Hineamaru set fire to some dead rata trees. She took some earth from the burnt out site back to Papatahora to show her father. On her next visit to the coast, she brought some kūmara seeds with her and planted a garden on the ground cleared earlier by the fire.

On her autumn visit to the coast she dug up the kūmara and filled ten paaro (large food baskets), with a good variety of large middle sized and small kūmara and took some to show her father.

On seeing the quantity and quality of the kūmara, Torongare declared, "E ko! Nana to taua whenua! (My daughter! Behold our land). So they came to Waiomio and settled what was to become the land of Ngāti Hine.

Torongare decided to settle in the valley next to Waiomio, which he named Mohinui after the large Mohi (whitebait) which his other children caught in the river.

Hineamaru discovered an ana (cave) called Otarawa which she made home. It became likened to a sacred chest and was thus named Te Pouaka a Hineamaru. She married Koperu o Ngatitu. After her death the cave became her burial place. Succeeding generations were returned to this burial chest until the late 1800s.

Ngāti Hine's occupation of our lands has never been seriously challenged during the 400 years since Hineamaru's time.

Apart from the physical advantages of the terrain, there have been able warriors in every generation ready to defend it.

Reference: Shortland, T. (2012). *Taumarere, the River of Chiefs / Taumarere, te Awa o ngā Rangatira. Nga Tirairaka o Ngāti Hine.* <https://www.epa.govt.nz/assets/FileAPI/hsno-ar/APP201365/3aa4b7fee4/APP201365-SUBMISSION102614-Nga-Tirairaka-o-Ngati-Hine.pdf>

TE TŪ O NGĀTI HINE

KO
TE REO
TE MAURI O
TE MANA MĀORI



OUR
WHĀNAU
ASPIRATIONS

ORANGA
WHĀNAU



ORANGA O TE IWI



ORANGA TAIAO



