

Te Uru Stage 2 Naming

NGA MAUNGA WHAKAHII O KAIPARA (NGATI WHATUA O KAIPARA)

Re: Naming of Stage 2 Te Uru Hobsonville

Kia ora koutou

This is to address the names submitted by Nga Maunga Whakahii o Kaipara for the development of Te Uru Stage 2. Previous names for Te Uru Stage 1 have already been submitted and approved by the Upper Harbour Board in December 2017.

Ngati Whatua o Kaipara kaumatua, do not take naming of streets lightly. Naming of roads, streets access ways for maori is a taonga gifted to us from our ancestors.

In pre-literate Maori culture, there was a huge dependence on memory and the careful transmission of history from generation to generation. The names in the landscape were like survey pegs of memory, marking the events that happened in a particular place, recording some aspect or feature of the traditions and history of a tribe. If the name was remembered it could release whole parcels of history to a tribal narrator and those listening. The daily use of such place names meant that the history was always present, always available.

Ngati Whatua o Kaipara kaumatua have expressed the reason behind giving only 1 option, but have agreed to give two, given that the second option can be weaved into the korero.

The Te Uru blocks are owned by Ngati Whatua o Kaipara. The names submitted are to be used only once and specifically for this development due to the korero (narrative/words) encompassing the whole plant of **Pa Harakeke (Flax)**. As explained to the local board previously, having 3 options, for kaumatua, would take away the mana of the names. **Mana** is defined in English as authority, control, influence, prestige or power. It is also **honour**. For maori, there are 3 kinds of traditional mana.

1. The mana a person is born with
2. The mana that the people give you
3. Group mana – given to a group from their marae, hapu, iwi

Therefore, the following names (2 options) are proposed;

The narrative is based on **Pa Harakeke (Flax)**. Harakeke is traditionally used to weave.

The harakeke (flax bush) is a living whakapapa and represents a whānau, hapū and iwi. The **rito** (centre blade) is the baby. It is surrounded by its parents, siblings, cousins, aunties, and uncles, and they are surrounded by grandparents.

Te Uru Stage 1 - The korero for Stage 1 is linked to Pa Harakeke from Te Uru Stage 2, based on raranga (weaving) into stage 2. The following names were submitted and approved for Stage 1 Te Uru.

Road 1 - Approved

Te Aho Matua – In weaving the Aho Matua is the anchor thread

JOALS

Access 1 - Approved

Piko - to bend/as in weaving – line/direction

Access 2 - Approved

Whatu – The Whatu is the weaving of fibre.

Access 3 - Approved

Toro – To lay out flat/to straighten

Due to this access being a laneway, NMWOK would still like it to be named.

Access 4 - Approved

Raranga – to weave

Access 5 - Approved

Whiri – combination of all fibres when weaving

Following are the names submitted for Te Uru Stage 2;

Te Uru Stage 2 - The korero for Stage 2 is based on Pa Harakeke (Flax) – **Whanaungatanga**, where the role of the parents and grandparents(outer leaves of the the harakeke, protect the children, inner younger leaves of harakeke) – the future generations.

Roads

Option 1. Te Rito - Middle strand of the harakeke (This is considered the baby, and surrounded by parents & grandparents in order to protect it. This lends itself to the term **Pa Harakeke** (Reference to family))

Option 2. Potiki – The youngest child

Option 1. Puku – Belly

Option 2. Waenganui – The centre, the middle, among, midst, amid, between, the intervening space

Option 1. Ringa Matau – Right Hand (**Please Note: where the sign is placed according to the left and right for the street from the main road**)

Option 2. Taranui – Right hand side.

Option 1. *Ringa maui* – Left Hand (**Please Note: As above directon for Ringa Matau**)

Option 2. *Hema* – Left side

Lanes:

Option 1. *Matimati* – Fingers – Dexterity of fingers was crucial in the creation of woven treasures

Option 2. *Mikao* – Another word for finger

Option 1. *Uma* – Chest – The place where the heart beats and can be felt

Option 2. *Poho* – Another word for chest

Option 1. *Ko Tohu* – to point out, show, indicate, point at.

Option 2. *Takoroa* – Index finger

Option 1. *Ko Nui* – thumb – Without the thumb, weaving would be impossible

Option 2. *Koro Matua* – Dominate thumb

Option 1. *Ko Roa*– Middle digit

Option 2. *Rauroa* – Long digit

Option 1. *Ko iti* – Littlest digit

Option 2. *Te Rāu* – The leaf

Without all of these in place, the creation of weaving/art would be impossible and points to the interconnectedness or all elements in the weaving of a taonga (treasure).