

UoA Student Centre & Library Concept Direction

Haumi **eighty**

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The following kōrero establishes the foundation narrative that gives life to this space. It defines a whakapapa – an ecological and relational logic, which will be continually referenced to guide the integrity and fidelity of the concept and its design development.

1. Te Urunga | Bound Connection

Te Uru nui

Te Uru roa

Te Urunga Hau Taurira

Koia tēnei ko te hekenga o te wānanga

Tēnei ka rukutia

Kei te tūātea ka kauhautia

Te Wahahukahuka

Te Wahamaremare

Te Wāhi Whakatūtū Puehu

Te Wāhi Whakatau

Whakatau atu

Whakatau mai

Te whakataunga o te kōrero, o te mahara, o te whakaaro

I heke iho mai i te rangi e tū nei

Ka whaia ko Hiwa ki te Rangi

Ki Taumata Rangipuke

Kei te papaangaanga te kai māro

Kei tōnā kauae te tetē o te niho tangata

“Hau mai, Hau atu

Hau atu, Hau mai”

Te Uru nui

Te Uru roa

Te Urunga Hau Taurira

Tēnei ka whakaputaina ki te wheiao ao, ki te ao mārama

Tihē, Mauriora

2. Pūtake | Background

Located at the prominent corner of Alfred Street and Princes Street, the new Student Centre and Library forms a city-facing entry point to the campus. It is positioned to operate as a highly visible, amenity-rich hub that marks arrival from the city and signals transition into the university environment.

Taumata Rangipuke is the recommended name for this building. Conceived as a critical point of arrival, gathering, and learning within Waipapa Taumata Rau, it brings together student life, support services, and knowledge resources within a single, legible precinct. The project functions simultaneously as a gateway into the campus and a destination in its own right.

The project sits within the wider cultural and physical landscape of Tāmaki Makaurau, shaped by long-standing movement, occupation, and exchange. This context informs the way the project organises arrival, congregation, and ascent as a clear and coherent spatial sequence.

3. Take Whenua | The Site and Its Context

The site is located on the upper ridge of Rangipuke, which separates the Horotiu, Waipapa, and Waiariki catchments. This ridge has historically functioned as a point of orientation and transition, reinforcing the site's role as a threshold within the campus and the city.

Key landscape and cultural references informing the site include Rangipuke, Horotiu, Waiariki, Waiparuru, Tangihanga / Pūkāea, and Te Iringa o Rauru. These are complemented by on-campus narratives associated with Tānenuiarangi, Tāwhakinui a Hema, Te Paepae a Tāne, and Hiwa i te Rangi.

Together, these layers provide the contextual grounding for understanding the site as a place of gathering, learning, and exchange, embedded within a broader cultural and environmental framework rather than operating in isolation.

4. Te Whakatinanatanga | Overall Project Structure

The project is organised into three connected parts, experienced as a continuous sequence:

a) Te Urunga | Entrance

The arrival point and threshold into the campus from the western edge of the campus. Te Urunga establishes clarity, orientation, and welcome, marking the transition from the city onto the campus.

b) Te Tūātea | The Quad

A central open space for movement, gathering, and activation. Te Tūātea operates as the social heart of the precinct, supporting informal congregation, structured events, and everyday circulation.

c) Taumata Rangipuke | The Building

A vertically terraced building that consolidates student life, support, and knowledge, comprising: food offering and visitor interface; student groups and student support; library and knowledge resources.

5. Ngā Whakaaro | Key Themes Guiding the Project

The project is structured around four interconnected themes:

a) Whakatau – Arrival, Activation, Alignment

Arrival is clear, legible, and intentional, setting kaupapa and orientation.

b) Tū / Tauira – Student Sovereignty, Support, Security

Students are visible, supported, and able to stand confidently within the campus.

c) Whakaora – Community, Congregation, Kai

Food, gathering, and social connection are integral to wellbeing.

d) Whakaaro – Thinking, Testing, Valued Opinions

Spaces support reflection, experimentation, and engagement with knowledge.

6. Āhua | Design Approach

This section will be refined through the concept design process in coordination with the wider project team. The principles below describe the architectural characteristics currently guiding the project and provide a framework for consistent decision-making as the design develops.

The building form is organised to support clear arrival, circulation, and vertical movement. Movement through the building is structured as a sequence of spaces and level changes, with form and orientation used to support wayfinding and functional progression.

Key characteristics include:

- Tiered and terraced massing that organises the building into clear layers, supporting legibility, access, and efficient use of space.
- Stepped forms that establish hierarchy between functions and assist intuitive movement through the building.
- Inclines and level changes used to manage circulation, accessibility, and transitions between programme areas.
- A defined west–east orientation, aligning primary arrival with the western approach and supporting consistent spatial orientation through the building.
- A clear ground-to-upper-level organisation, with higher-activity and public functions located at lower levels and quieter, focused uses located above.
- Terraced and stepped structures that allow the building to accommodate change in level, programme layering, and future adaptability.

Together, these approaches ensure the building is easy to navigate, functionally efficient, and adaptable over time, with the architectural form directly supporting use, movement, and operational requirements.

7. Taumata Rangipuke | Name Rationale

Taumata Rangipuke is the recommended name for the Student Centre and Library. The name positions the building as a place of attainment, orientation, and confluence within the campus.

Taumata refers to elevation and standing, drawing on the metaphor of maunga – a specific character of the Tāmaki landscape – to describe achievement reached through progression, effort, and support. The use of taumata equally draws reference to the name, Waipapa Taumata Rau. In this context, attainment is understood as something developed over time, rather than conferred.

Rangipuke references the pā that the site faces within Albert Park, grounding the building in its immediate cultural and geographic setting. It recognises the ridge as both a physical marker and a cultural threshold shaped by long-standing movement and occupation.

Together, Taumata Rangipuke describes a place where students arrive, gather, and progress through learning — tethered to place and oriented toward excellence.

8. Iho | Unifying Idea

Te uru nui, te uru roa, te urunga hau taurira

This iho describes the campus as a place shaped by purposeful arrival, shared exchange, and continual return. It frames the project not as a fixed destination, but as an active system defined by movement, learning, and use over time.

Uru refers to entering or arriving. In this context, it defines a threshold into the campus and acknowledges the western approach as the primary point of entry. Importantly, uru implies intention: arrival as an active decision to engage, rather than a passive act of passing through.

Te uru nui describes arrival at scale. Students arrive from many directions and along many paths, converging in shared spaces where arrival is collective, visible, and social.

Te uru roa extends this idea across time. Arrival is not limited to a single moment, but occurs repeatedly across a student's journey. Entry, engagement, and return form a cycle that unfolds through learning, support, and participation.

Te urunga hau taurira completes the sequence by recognising the meeting of energies. Hau, understood as the wind or life force of a place, meets hau tangata, the energy carried by people. As wind moves through a landscape, students move through the campus carrying intention, momentum, and purpose.

Taurira holds dual meaning: both pattern and student or teacher. It acknowledges that people shape the campus through their movement and use, just as natural forces shape the land. The campus, in turn, structures and reflects these patterns.

Within this system, Te Tūātea receives these movements, acting as the place of exchange and gathering. Taumata Rangipuke holds and organises them through knowledge, support, and community. From there, students return outward, carrying learning and confidence into the wider world. Arrival, engagement, and return are continuous. The campus is not static; it is continually formed by those who move through it.

Hei konā mai i roto i ngā mihi