

WESTPAC STADIUM ENTRANCE DESIGN



The main entrance design was created by Te Oranga Whareaitu on behalf of the Wellington Tenth Trust.

The Wellington Tenth Trust represents the Maori owners of Wellington and the Hutt Valley who are descendants of Taranaki tribes, with the largest representation being Te Atiawa. The Trust supported the development of the Westpac Stadium throughout the design and building processes. The Maori owners represented by the Wellington Tenth Trust have assisted in transferring the 'Mana' (prestige) of the historic Athletic Park venue to the new Stadium.

The Westpac Stadium main entrance features contemporary interpretation of traditional Taranaki Maori designs. A description of the main elements of the design follows.

1. Ko Rua Taranaki (The Mountain)



The centrepiece represents Rua Taranaki (the mountain) as viewed from the North side. The mountain represents the challenge of reaching the pinnacle of achievement. It symbolises the hurdles to be overcome by people as they strive to achieve their valued goals.

Rua Taranaki also portrays the identity of local Taranaki Whanui (Taranaki tribes) represented by the Wellington Tenth Trust. Ancient tradition has it that Rua Taranaki travelled to his isolated home on the West Coast of the North Island after being discovered with his lover Pihanga, by her husband, Tongariro.

Taranaki Maori, wherever they live, still revere their mountain and to this day, his image is portrayed in carvings and designs in Tangata Whenua Marae and Wharehenui in Wellington. Images of the mountain are also found in homes and buildings throughout the country.

The songs and stories of Taranaki Whanui (Taranaki tribes) still tell of Rua Taranaki and the trials and tribulations of his people.

2. Raukura (The Feathers)



Overlaid on the mountain are three white feathers representing the Raukura. The Raukura is a legacy left for all people by the prophets of Parihaka in Taranaki.

It conveys the following message:

*Kororia ki te Atua I runga rawa
Maungarongo ki runga I te whenua
Whakaaro pai ki nga tangata katoa*

*Glory to God on high
Peace on earth
Goodwill to all mankind*

This message was a central teaching of the prophets, Te Whiti o Rongomai and Tohu Kakahi of Parihaka. They started the passive resistance movement in Aotearoa/New Zealand fifty years before Mahatma Gandhi introduced similar ideas in India.

The three elements as represented by the Raukura are:

- An acknowledgement of spirituality and spiritual forces.
- The importance of making peace within yourself and with others.
- The necessity of maintaining goodwill, despite conflict.

Taranaki Whanui (Taranaki tribes) wear the Raukura (Albatross feathers) on their heads to demonstrate their continued commitment to resolve conflict through peaceful means.

As people enter and leave the Stadium they pass under the Raukura, as a symbol of peace and a reminder of the importance of maintaining a spirit of friendship and unity in the face of competition.

3. Manaia Figures

The Manaia figures seen here on either side of the mountain, become the Kaitiaki, guardians of the Stadium.

The figure on the left is a Wahine Toa (female warrior) who represents all female elements.



The other on the right, is a Tama Toa (male warrior) who represents all male elements.

4. Ka Awatea (The Spirits)



These spiral sculptures signify the dawn of a new day, with the new beginnings, new ideas and new challenges that this brings.

Ka Awatea also represents the creation story, in which the elements of harmony and co-operation are first evident, alongside the elements of conflict and competition.

Also contained in this design is the history and development of relationships, traditions, artistic forms and sporting achievements.

5. Kowhaiwhai (façade; back panel design)



This pattern depicts two elements:

Tangaroa (guardian of all sea and waterways)

Tangaroa was a child of Ranginui (the sky father) and Papatuanuku (the earth mother). He is guardian of all sea, lakes and waterways. Tangaroa has a close association with the site that this Stadium sits on, where over a period of time, it was reclaimed from the sea.

Nga Mangopare (The Hammerhead Sharks)

*Kia mate Mangopare kei mate Wheke
It is better to die like a Hammerhead Shark than an Octopus*

This proverb refers to the fact that, if caught, the Hammerhead Shark will not give up, but will fight to the end, while the Octopus will give up without a fight.

The Mangopare are positioned in the Kowhaiwhai pattern in readiness for competition.

Nga Mangopare (Hammerhead Sharks) are known for their strength and determination to fight to the end. This is symbolic of two teams who will meet in competition on the field, and both of whom with determination and skill display the qualities of the Mangopare.

www.westpacstadium.co.nz