

New Zealand Heritage List / Rārangi Kōrero - Report for a Wāhi Tūpuna **Kumutoto, Kelburn (List no. 9078)**



Kumutoto awa (Ngāwhare, 29/09/2024)

Name of author: Dennis Ngāwhare Last amended [17 June 2025]

Heritage New Zealand Pouhere Taonga

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SUMMARY

The Kumutoto awa flows from Pukehinau to the moana of Te Whanganui-a-Tara connecting the past and present of Wellington city. Though the awa is mostly culverted below ground, a small section of open water still flows along earth banks. As one of the seven streams in Wellington's central urban area, the course of the awa once flowed through Kumutoto Pā. Established by Wi Piti Pomare of Ngāti Mutunga in 1824, Kumutoto Pā was a settlement founded at the old mouth of the awa. In 1835, ownership was passed over to the tupuna Ngātata-i-te-rangi of Ngāti Te Whiti, Te Atiawa and associated hapū. Kumutoto Pā was where Woodward St and the Terrace meet, albeit development along Lambton Quay has since erased all physical evidence of the site. The history of the papakāinga and the tūpuna who lived there reflects both Māori settlement in Te Whanganui-a-Tara, and Wellington's colonial development.

The Kumutoto Wāhi Tūpuna is centred on the Kumutoto Forest in Kelburn, which contains the solitary part of the awa in open air. Channelled by earth and stone, the heart of the Kumutoto is nestled within a small glen below Salamanca Road and the Kelburn squash courts. It is surrounded by bush with native fish still swimming its waters. The awa flows unimpeded for nearly a hundred metres before being culverted and channelled under roads, motorways, and footpaths until its outlet to the sea at Kumutoto Plaza. Nonetheless, signposts of the awa are scattered along its route, a reminder of the water flowing beneath the streets of Wellington City.

This report weaves a narrative stream exploring Kumutoto as an awa and its history as a traditional papakāinga. The Kumutoto awa reminds us that while the landscape can be irrevocably transformed, water will still find a way to the moana.

1. IDENTIFICATION¹

1.1. Name of Wāhi Tūpuna

Kumutoto

Other Names: Kumutoto Forest

1.2. Location Information

Address
Wellington Town Belt
65 Salamanca Road
Kelburn
Wellington

Additional Location Information
GPS Information: -41.28784823238815, 174.77077969019805

Iwi/hapūNgāti Te Whiti, Te Atiawa, Ngāti Mutunga, Taranaki whānui

Local Authority
Wellington City Council

Greater Wellington Regional Council

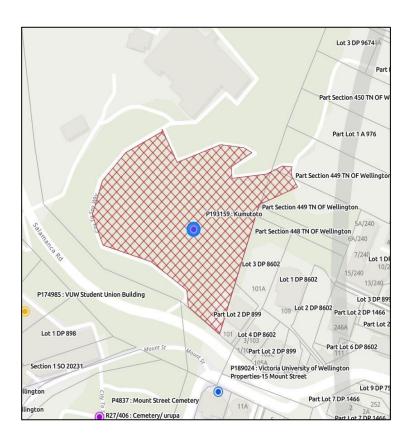
1.3. Current Legal Description

Lot 1, Deposited Pan 10086, Part of Wellington Town Belt, Section 21, [WN19A/369] and Part Section 449 TN of Wellington

1.4. Extent of Wāhi Tūpuna

Extent includes the land known as Lot 1 DP 10086 of the Wellington Town Belt, and includes Part of Part Section 449 of Wellington Town. The extent is bounded by the 'City to Sea' Walkway running below Salamanca Road, Kelburn on the southern side; and follows the walkway from Club Kelburn and tennis courts through Kumutoto Forest to join the walkway in Part Section 449; and bounded on eastern side by Lot 3 DP 8606, and Part Lot 2 DP 889.

 $^{^{\}rm 1}$ $\,$ This section is supplemented by visual aids in Appendix 1 of the report.



1.5. Existing Heritage Recognition

Local Authority and Regional Authority Plan Scheduling

Kumutoto Awa has been identified (under ref 142) in the Wellington City 2024 District

Plan, in Schedule 7: Sites of Significance to Māori.

Name: Kumutoto Awa

Category: A

Sub Category: Wāhi Tūpuna

Mana Whenua: Taranaki Whānui ki Te Upoko o Te Ika

Reserve

Part of the Wellington Town Belt

1.6. Uses

[Former] [Cultural Landscape] (Former)

[Current] [Cultural Landscape] [Geographic/natural historic landscape

2. SUPPORTING INFORMATION

2.1. General Nature of Wāhi Tūpuna

The Kumutoto Wāhi Tūpuna is located within the bush known as Kumutoto Forest, in the Wellington Town Belt. This wahi tupuna features the only section of the original Kumutoto awa² that still follows its natural course. The upper reaches of the stream were culverted under Kelburn Parade and is fed by the water table beneath Pukehinau ridge. The pipes pour water into the Kumutoto Wāhi Tupuna through three outlets, including an old brick culvert, a concrete pipe and a modern stormwater outlet, forming a natural pool in the Kumutoto glen. The water then flows over and through the remains of a stone weir. The stream flows across a bed of earth and stone, wending its way through native bush of the Kumutoto glen³. It then abruptly passes beneath a corrugated fence for around 20 metres before exiting at a concrete waterfall outlet. The Kumutoto forest track intersects with the awa here and accompanies it for another twenty metres before being channelled underground again. The Kumutoto Forest is rich in native plants, such as karaka, rangiora, patete, and kawakawa and native fish have been observed in the awa including banded kokopu and koaro. Access to the awa is either from the carpark beneath Club K squash courts, or via the pedestrian path at 218 The Terrace. The way into the Kumutoto glen is off track and requires a fair amount of fitness to navigate the earth bank, fallen trees and dense vegetation. The entirety of the Kumutoto awa is acknowledged throughout this report with a representative portion of the awa included in the extent of the listing.

After entering the Terrace Tunnel culvert, the pipes run under the northern motorway, and Kumutoto Lane running parallel to The Terrace before branching to the sea at Woodward Street. Kumutoto Pa was located in this vicinity on both sides of the awa mouth. The culvert runs under Woodward St and Lambton Quay, and then down Waring Taylor St. The awa outlet to the sea is in the Kumutoto Plaza development on the Wellington waterfront.

2.2. Wāhi Tūpuna Statement

The Kumutoto awa was an important waterway for the ancestors of Ngāti Mutunga and Te Atiawa. Its name is linked to traditional birthing practices, and the stream played a central role in Māori life during the early settlement of Wellington. While the extent of the Wāhi Tūpuna is focused on the open air source of the awa, this report acknowledges and recognises the history of the tūpuna who once lived on its banks, and how development buried the awa.

² Awa is used throughout the report to refer to the stream. Whilst there are other terms that could be used, like 'manga' as the literal word for stream, the use of awa represents the significance of this waterway.

³ Glen: A narrow valley, usually wooded with a stream (Collins, 1991, pp144-145).

When Ngāti Mutunga, Ngāti Tama, and Te Atiawa settled the central Te Whanganui-a-Tara harbour after conquest, settlements were built along the western coast of the harbour. Kumutoto Pā was established at the mouth of the Kumutoto Stream, along with other sites such as Te Aro Pā, Pipitea Pā, and Ngauranga Pā. Kumutoto was originally founded by Ngāti Mutunga, before sheltering migrants from Ngāti Te Whiti and other hapū. Kumutoto Pā was occupied for nearly 30 years, overseeing the transition from a simple fishing village to the growth of Wellington City.

Notable ancestors such as Wiremu Piti Pomare (Ngāti Mutunga), Ngātata-i-te-rangi, and Wiremu Tako Ngātata (Ngāti Te Whiti, Te Atiawa) lived in the papakāinga and surrounding areas, along with other tūpuna from Taranaki. The Kumutoto māra kai was located near the source of the Kumutoto awa on Pukehinau, below what is now the Wellington Botanic Garden. The urupā of the people of Kumutoto Pā, Pipitea Pā and other settlements was situated where the Bolton Street Cemetery is today.

The Kumutoto awa was the tangible link connecting the gardens, the urupā and the papakāinga. While nothing remains of the gardens and village, and the awa flow is largely filtered through pipes underground, the story of the Kumutoto awa is a demonstration of the strength of water and memory.

2.3. Historical Narrative

This Historic Narrative is split into two sections. The first section details Māori occupation in the area, with a specific focus on tūpuna who lived at Kumutoto.

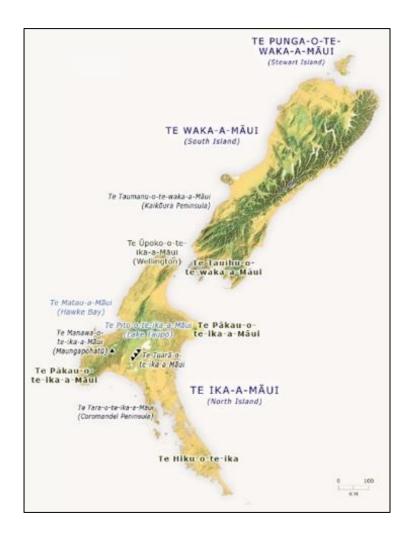
The second section focuses on the Kumutoto Stream itself, and its history of development since 1840.

Early exploration and settlement of Te Whanganui-a-Tara

The standard narrative of human occupation in Aotearoa, particularly in the Wellington area, typically begins with the ancestor Kupe. However, it could also be argued that Māui was the first person to discover and explore the islands of Aotearoa. Alongside the historical discovery of Te Whanganui-a-Tara is the mythological tale about how the land and seascape were formed through the struggles of the taniwha Ngake and Whataitai. There are numerous scholarly debates concerning the origins of the islands and the region, and who was first to arrive, but this report does not seek to validate one perspective over another. Nevertheless, it is important to examine these stories to better understand human occupation and the environmental landscape.⁴

The legends and myths surrounding Māui describe him as a hero and trickster who fished up the North Island, known as Te Ika a Māui, from the sea. This narrative is part of a larger collection of stories about Te Moananui-a-Kiwa, with other islands claimed as part of Māui's catches. The North Island is referred to as Te Ika a Māui, meaning "the Fish of Māui," while the Greater Wellington area is known as Te Upoko o Te Ika a Māui, meaning "the Head of the Fish of Māui." In this context, Wellington Harbour and Lake Wairarapa are considered the eyes of the fish. There are various regional place names on both Te Ika a Māui and Te Wai Pounamu referencing different parts of the fish and Māui. This is a reflection of the tikanga of take taunaha, or rights of discovery. Take taunaha is then reinforced by naming places after the person who first discovered it.

⁴ Te Pakau a Māui is the Taranaki coastline; Te Hiku o te Ika is Northland; Te Matau-a-Māui is the Hawkes Bay region; Te Manawa-o-te-ika refers to Waikaremoana. There are many other places named after Māui around the country.



Māui related places names in Aotearoa New Zealand⁵

While the tale of a colossal fish being caught and hauled to the surface, with Māui and his brother skilfully carving its flesh to shape mountains and winding rivers, is a motif known by many New Zealanders, there exists a deeper layer to this narrative. Bruce Biggs highlighted the richness of these stories, pointing out that multiple interpretations often intertwine within a single legend. One version serves to entertain and educate the masses, while another, veiled in secrecy, reveals intricate details reserved for the initiated few. ⁶ Sir Peter Te Rangihiroa Buck further suggested a thought-provoking perspective: rather than viewing the narrative as a demi-god pulling an island from the depths of the ocean, we should recognize it as a triumphant navigator's discovery of an uncharted land—figuratively "fishing" a new world from the sea's embrace.⁷

Continuing with the theme of mythological narratives, the formation of the harbour of Te Whanganui-a-Tara is an intriguing story. In this legend, the taniwha Ngake and Whataitai created an entrance to the sea because they wished to escape the confines

⁵ Te Ahukaramū Charles Royal, 'Whenua – how the land was shaped - The North and South islands', Te Ara - the Encyclopedia of New Zealand, http://www.TeAra.govt.nz/en/map/6767/maui-in-new-zealand (accessed 22 November 2024)

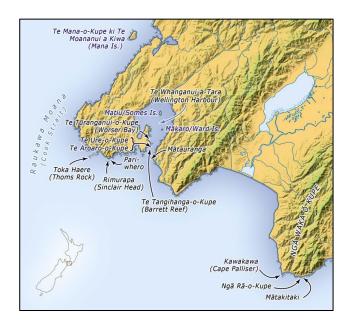
⁶ Biggs, Bruce, 2006, Kimihia te mea ngaro: Seek that which is lost, Auckland, The Polynesian Society

⁷ Buck, Peter, 1926, The value of tradition in Polynesian Research, JPS Vol 35 (3), pp181-203

of land and swim in the ocean. While the narrative depicts these giant creatures struggling and transforming the landscape, it also reflects the geologic movements that create waterways and influence how water and land interact. Ngake broke through the harbour, creating the channel to Moana Raukawakawa (Cook Strait). In contrast, Whataitai became stuck in shallow water as the tide receded. Following a great earthquake that uplifted the land, Whataitai died. His spirit transformed into a bird called Te Keo, which flew up to a nearby hill. The mournful calls of this bird gave the hill its name, Tangi Te Keo (Mt Victoria). Similar to how Māui is commemorated in the landscape, the struggles of Ngake and Whataitai are also woven into the landscape of Te Whanganui-a-Tara.

One significant aspect of the ontological narratives is that of Kupe. Many iwi, hapū, and historians acknowledge Kupe and his crew as the discoverers of these islands. They are often recognized as the first human explorers to settle and occupy the region. Kupe's journey to these islands is said to have been prompted by his pursuit of an octopus known as Te Wheke a Muturangi. Alternatively, another version of the story suggests that Kupe observed the southern migration of the kuaka (godwits) and chose to follow their flight path to Aotearoa.

In the common narrative, Kupe embarks on a journey to chase Te Wheke a Muturangi, the pet octopus of the tohunga Muturangi, which had damaged Kupe's fishing nets. Angered by this, Kupe loaded his waka, Matahourua, with his family and crew and pursued the wheke into the Southern Ocean. During the final part of the journey, Hinete-apa-rangi, Kupe's wife, is said to have called out, "He ao, he ao tea roa: A cloud, a long white cloud," upon spotting the signs of land on the horizon. Kupe is honoured through various place names in the region; for instance, the islands of the inner harbour, Makoro and Matiu, are named after Kupe's children.



Place names associated with Kupe⁸

⁸ Te Ahukaramū Charles Royal, 'First peoples in Māori tradition - Kupe', Te Ara - the Encyclopedia of New Zealand, http://www.TeAra.govt.nz/en/map/2389/kupes-places-around-cook-strait (accessed 22 November 2024).

Kupe is said to have returned to Hawaiki⁹ and passed on knowledge of Aotearoa, which became widespread throughout the Pacific. Many voyaging waka set sail over multiple generations with settlers eager to claim new lands. The migration canoes commonly mentioned on the many marae of Aotearoa include Kurahaupō, Aotea, Tokomaru, Tainui, Arawa, Takitimu, and Mataatua that arrived in the same generation. However, there were also numerous other waka that made the journey between the arrival of Matahourua and Kurahaupō. After the arrival of Kurahaupō and the other waka, migration journeys between other islands and Aotearoa effectively came to an end.

Occupation of Te Upoko o Te Ika-a-Māui

The third tūpuna associated with the region is Tara-ika, the son of Whatonga from the Kurahaupō waka. After arriving in Aotearoa, Whatonga settled at Nukutaurua on the Mahia Peninsula and married Hotuwaipara. An accidental injury caused by a spiny fish that Whatonga had given her during her pregnancy, and the resulting argument, led to Whatonga deciding to explore the lower half of the North Island. When Tara-ika was born, his name commemorated his mother's injury. Whatonga travelled down the east coast to Te Upoko o Te Ika a Māui, crossed over to Te Tauihu, and then journeyed up the west coast of Te Ika-a-Māui to the Manawatū River. Near the Manawatū River, he met a woman named Reretua from the Te Pananehu people. Reretua bore two children: a boy named Tautoki, and a girl named Rerekitaiari. Tautoki later had a son named Tāne-nui-a-rangi, more commonly known as Rangitāne. Rangitāne is the eponymous ancestor of the Rangitāne iwi.¹¹

Whatonga eventually returned to Nukutaurua and reunited with his son, Tara. As a family, they moved south to Te Upoko o Te Ika a Māui and settled on Matiu Island, as Whatonga determined that this area was the most defensible. From this location, Ngāi Tara became the dominant tribe in the region, occupying and fortifying Te Whetukairangi on the Miramar Peninsula before expanding throughout Te Whanganui-a-Tara. Whatonga was laid to rest in the burial cave Te Ana a Wharekohu on Te Waewae-Kapiti-a-Tara-rāua-ko-Rangitāne (Kāpiti Island). This island then became the boundary point between the descendants of Tara and Rangitāne.

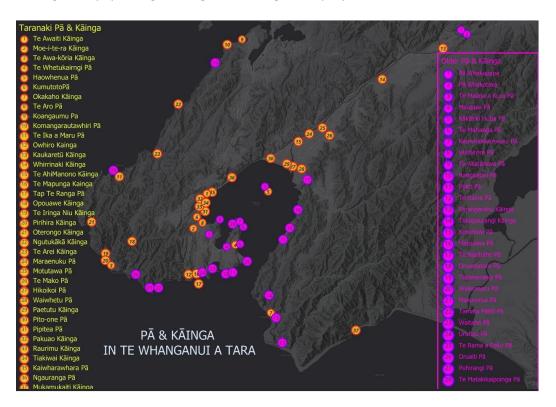
The mana of Ngāi Tara was reinforced through the name Te Whanganui-a-Tara. The numerous occupation sites across the region, along with the place names of mountains, hills, and waterways, illustrate the authority Ngāi Tara held over the centuries. While there are narratives of other iwi, such as Ngāi Tahu, passing through the region on their way to Te Wai Pounamu, Ngāi Tara maintained their mana over the area until Ngāti Ira gradually worked their way into the rohe through intermarriages, which led to their dominance in Te Whanganui-a-Tara.

⁹ The location of Hawaiiki is an oft debated topic. While many of the later waka arrivals like Tainui, Arawa and Kurahaupō have connections to the island Rangiātea/Raiatea in the present Society Islands, it is by no means certain that all waka crews came from this island as there are many references to Rarotonga, Mauke, Atiu, Aitutake and other islands in the Central Pacific Ocean. Generally the name 'Hawaiki' represents the distant homeland.

¹⁰ The idea of a 'great fleet' theory as proposed by S. Percy Smith and other has long been disproven. However, those waka have multiple whakapapa connections between crew members that would suggest the waka arrived in the same generation (Ngāwhare-pounamu, 2008).

¹¹ Ngāwhare-Pounamu, Dennis, 2008, Kurahaupō: Unravelling the Hitching Post Knots, unpublished MA These (Māori Studies), Te Herenga Waka: Victoria University of Wellington.

Ngāti Ira originated in the Wairarapa and is descended from the eponymous ancestor, Ira. Intermarriage between the descendants of Ira and Kahungunu led to the formation of Ngāti Ira. At their peak, Ngāti Ira were described with the saying: "Ko tini o te pekeha ki te moana, ko Ngāti Ira ki uta," which translates to, "As the myriads of petrels on the sea, so too are Ngāti Ira on the land." By the early 1800s, Ngāti Ira held mana whenua in Te Whanganui-a-Tara. The following map sites a number of known Ngāi Tara and Ngāti Ira papakāinga throughout the region (in purple).



Pā & kāinga in Te Whanganui-a-Tara¹³

The Musket Wars

The period known as the Musket Wars, which lasted from 1818 to 1835, was significant for the introduction of firearms into traditional warfare, leading to an arms race among hapū and iwi. During this time, conflicts and inter-tribal warfare affected the islands of Aotearoa, impacting all iwi and hapū in some way. In Te Whanganui-a-Tara, the invasion that occurred during the summer of 1818-1819 marked the end of the occupation of Kurahaupō by Ngāti Ira and Ngāi Tara.

The downfall of the Kurahaupō iwi in Te Whanganui-a-Tara began with the invasion by a Tainui and Tokomaru¹⁴ alliance against another Kurahaupō tribe, Taranaki iwi. The Tokomaru alliance consisting of Ngāti Tama, Ngāti Mutunga and some hapū of Te Atiawa,¹⁵ joined forces with Ngāti Toa, Ngāti Whātua, and Ngāpuhi to attack

¹² Anderson & Pickens, 1996, p8.

¹³ Holden Hohaia, 2024.

¹⁴ The Tokomaru alliance is used throughout this report to refer to the three iwi of North Taranaki that are commonly regarded as descending from the Tokomaru waka.

¹⁵ Ngāti Mutunga appears to have joined the Tokomaru alliance on their journey south to Te Whanganuia-Tara.

Tataraimaka Pā. This early raid served a dual purpose: to gain revenge for previous grievances and to acquire skilled weavers for the northern raiders. The enslaved weavers played a crucial role in preparing trade goods for European traders, which were then used to obtain more guns and resources. Battles in Taranaki, particularly at Tataraimaka Pā and Mounukahawai Pā, ultimately led to the siege of Tapuinikau Pā. 16 After their victories in Taranaki, the ope tauā continued south and eventually reached Te Whanganui-a-Tara. Known for their ferocious surprise attacks, the northern ope tauā devastated many of the papakāinga in the region during the summer of 1818-1819. This era saw the fall of Rangitatau Pā and Poitu Pā¹⁷ as the ope tauā swept through the region depopulating Ngāti Ira, thereby weakening any hope of resisting the mass migrations that would come in several year's time. 18 The Tokomaru-affiliated iwi of Ngāti Tama, Ngāti Mutunga, and Te Atiawa allied with Ngāti Toa and Ngāti Raukawa to pacify the regions from Horowhenua to Te Whanganui-a-Tara, facilitating mass migrations from their original homelands. The original raid of 1818 would effect all iwi and hapu of Taranaki, with the region being troubled by invading forces for the next 15 years. This compelled many whanau and hapu to flee the region as refugees to Waikanae, Kapiti, Te Whanganui-a-Tara, Te Tauihu and Rekohu Wharekauri.

The first migrations from Kawhia and Taranaki were known as Te Heke Tahutahuahi and Te Heke Tataramoa and were led by Ngāti Toa Rangatira. Te Heke Tahutahuahi marked the initial movement of Ngāti Toa when they were compelled to leave Kawhia. Men, women, and children followed their rangatira Te Rauparaha and travelled from Kawhia to North Taranaki, where they united with the allied iwi and hapū of Ngāti Tama, Ngāti Mutunga, and Te Atiawa. Due to increasing pressure from Waikato and Ngāti Maniapoto in North Taranaki, Ngāti Toa, along with elements from Tokomaru, later migrated from Taranaki to the Kapiti Coast in the second migration known as Te Heke Tataramoa. The term "tātaramoa" refers to a bramble bush, and this migration was compared to the plant because of the challenging journey they faced. The Taranaki iwi hapū Ngāti Haumia from Opunake also joined with the migration. Although the journey faced challenges and opposition from iwi and hapū along the route, as well as from the Muaupoko iwi in the Horowhenua region, the migration ultimately succeeded and established Ngāti Toa and their allies in the area.

In 1824, a significant migration known as Te Heke Niho Puta occurred when another large mass of people left Taranaki. This group included Ngāti Mutunga hapū, which comprised Ngāti Kura, Ngāti Kawhurua, and Ngāti Rangi, alongside Ngāti Tama and several hapū of Te Atiawa, who originally settled in Waikanae. Ngāti Mutunga later moved into the central harbour, occupying the area from Te Aro to Kaiwharawhara.²² Initially, there was a limited coexistence with Ngāti Ira, who were primarily based on

¹⁶ Tapuinikau Wāhi Tapu Listing Report (List no.9073), 2024.

¹⁷ Tapuinikau Wāhi Tapu Listing Report (List no.9073), 2024.

¹⁸ Best, 1919, The Land of Tara and they who settled it: The story of the occupation of Te Whanganui-a-Tara (the Great Harbour of Tara), or Port Nicholson, by the Māoris, Journal of the Polynesian Society, Wellington.

¹⁹ https://www.toarangatira.iwi.nz/te-heke.

²⁰ Morris Love, 'Te Atiawa of Wellington-Migrations of the 1820s', Te Ara-the Encyclopedia of New Zealand, https://teara.govt.nz/en/te-ati-awa-of-wellington/page-2.

²¹ Ngāti Haumia are notable for being one of the hapū resident in Aro Pā.

²² Anderson, Robyn & Keith Pickens, 1996, Wellington District Port Nicholson, Hutt Valley, Porirua, Rangitikei, and Manawatū, Rangahaua Whānui District 12, for WAI145, #I2.

the eastern shore of the harbour and the south coast. However, by the late 1820s, this uneasy peace began to deteriorate. As a result, Ngāti Mutunga and Ngāti Tama forced Ngāti Ira out of the area through a series of pre-emptive attacks.²³

In 1827, the dominance of Ngāti Ira in Te Whanganui-a-Tara came to an end with the fall of Tapu-te-ranga. Ngāti Toa and Ngāti Mutunga launched an attack on Ngāti Ira at what is now Island Bay, ultimately forcing them to retreat to the island sanctuary of Tapu-te-ranga. During this time, Ngāti Ira was led by Tamairangi, a woman renowned for her mana and beauty. The island pā was quickly captured, and Tamairangi, along with her son Kekerungu, were taken prisoner by Te Rangihaeata. It is said that Tamairangi requested to sing a final song. Her poignant performance and beauty moved Te Rangihaeata, who showed her mercy and spared her life. With this last song, the ahi kā, or the enduring presence, of Ngāti Ira on the south coast was extinguished.²⁴

The Te Heke Tamateuaua in 1831 marked one of the largest exoduses of refugees from Taranaki to Te Whanganui-a-Tara. During the late summer of that year, the Tainui tribes of Waikato and Ngāti Maniapoto iwi again invaded Taranaki. Led by Potatau Te Wherowhero, the warrior group besieged and ultimately conquered Pukerangiora Pā on the Waitara awa. This was a devastating defeat for the allied hapū of Te Atiawa. The Tainui ope tauā then travelled to and besieged Ōtaka Pā in Ngāmotu.²⁵

The siege of Ōtaka Pā stands out as one of the few battles from this era in which Europeans were involved. In 1828, Dicky Barrett and John Love arrived on the ship Adventure and established a trading post at Ngāmotu. They were subsequently joined by George Ashdown, Billy Bundy, John Wright, William Keenan, and others. ²⁶ During this period, a successful trading venture took place between Taranaki and Sydney, enabling various leaders of Te Atiawa to travel to Australia and establishing Ngāmotu as an important mercantile operation.

Ōtaka pā was commanded by Te Wharepouri of Ngāti Te Whiti hapū, and included Te Puni, Ngātata-i-te-rangi, Tautara (of Puketapu hapū) and a number of Te Atiawa leaders and their people who'd remained in the area. While the defences were quickly assembled, women and children were evacuated to nearby Mikotahi Island with around 300 toa defending the pā. Additionally, Barret, Love, and others provided muskets, ammunition, and several cannons, which significantly bolstered the defence. This strong defence allowed the pā to hold out for three weeks until Tainui eventually withdrew.²⁷

The aftermath of the 1832 siege led to the Te Heke Tamateuaua, which began from Ngāmotu. This migration involved the hapū of Ngāti Te Whiti, Ngāti Tawhirikura, and Te Matehou. They initially travelled to the Kapiti Coast but eventually settled along the

²⁴ https://www.toarangatira.iwi.nz/te-heke.

²³ Anderson & Pickens, 1996.

²⁵ Present day Ngāmotu Beach in New Plymouth. New Plymouth is also known as Ngāmotu.

²⁶ Due to intermarriages between the Englishmen and women of local hapū, there are many whānau of Taranaki whānan whānui who claim descent from those men, and their lineages are retained by the Love, Keenan, Ashdown families, among other.

²⁷ Smith, 1910, JPS, 'The History and Traditions of the Taranaki Coast, Vol 19, No 1(73) (March, 1910)p27.

shores of Te Whanganui-a-Tara, specifically in areas such as Kumutoto, Pipitea, Waiwhetu, and other locations in the region.

Settlement of Kumutoto Pā

Wiremu Plti Pomare²⁸ was a descendant of the rangatira Piritaka, who in turn belonged to Ngāti Kura hapū. Kura was the eponymous ancestor of Ngāti Kura hapū of Ngāti Mutunga and occupied the Urenui River area.²⁹ During the Te Heke Niho Puta in 1824, Pomare and his hapū joined with other rangatira including Ngātata, Te Poki and their people and journeyed south to Waikanae. Pomare and Ngāti Mutunga then moved into the inner harbour of Te Whanganui-a-Tara. At this time, Pomare and his people settled at the mouth of the Kumutoto awa and developed Kumutoto Pā. They cleared the area of vegetation, erected houses and fences and started cultivating gardens.³⁰

When the pā was originally settled in 1824, the area was still being consolidated by the Tokomaru tribes. Settlement patterns in the central Wellington area show a series of new papakāinga being founded on the west and southern shores of the harbour. It is difficult to ascertain if the Kumutoto river site was an existing place of inhabitation for Ngāi Tara and Ngāti Ira. However, considering the other settlements built along the harbour shore, it would be practical to define the Kumutoto Pā, Pipitea Pā and Aro Pā as settlements being built in previously uninhabited areas.

Ngāti Mutunga, led by Te Poki and Patukawenga, strengthened their presence by successfully expelling Ngāti Ira from the area. The displaced survivors of Ngāti Ira sought refuge with Ngāti Kahungunu amongst ongoing hostilities between that iwi and the Tokomaru collective. Eventually, peace was facilitated by Te Wharepouri and Nukupewapewa.

Between 1831 and 1834, Kumutoto was at the centre of the burgeoning flax trade in the region. For example, the flax trader David Scott was purported to have purchased land at Kumutoto Pā from Pomare in 1831.³¹ Wi Tako could remember seeing a wooden house on the northern side of Kumutoto that was used by the flax traders. During the Supreme Court hearing in 1846 on this piece of land, Scott accused Dicky Barrett of tearing down this building.³² At the time, the pā was built on both sides of the Kumutoto awa.

However, the flax traders were afraid of hostilities between Taranaki whānui and Ngāti Raukawa that erupted in the battle of Haowhenua in 1834. Accordingly, they left the

²⁸ Sir Māui Wiremu Piti Naera Pomare was the nephew of Wi Pomare.

²⁹ A tongi korero referring to the area and awa was: Mai Te Wai o Mihirau (Mimi River) ki Te Wai o Kuranui (Urenui), koia tera ko te whakararunga taniwha (Deed of Recognition between Te Runanga o Ngāti Mutunga and the Minister of Conservation, 2016). The Urenui Awa was also once known Te Wai o Kura

³⁰ Angela Ballara, Te Ara, Pomare biography accessed at: https://teara.govt.nz/en/biographies/1p22/pomare-wiremu-piti.

³¹ New Zealand Spectator and Cook's Strait Guardian, 25 March 1848.

³² New Zealand Spectator and Cook's Strait Guardian, 25 March 1848.

area and set themselves up in other areas.³³ After the signing of Te Tiriti o Waitangi, Scott then attempted to onsale his land block in 1843 and by 1847 the land had been sold to Jonas Woodward and the Congregational Church.³⁴

In 1835, Ngāti Mutunga and Ngāti Tama migrated enmasse to from Te Whanganui-a-Tara to Rekohu Wharekauri. Hui were held at Raurimu Pā and Kumutoto to discuss this plan, ³⁵ before the final decision was made on Matiu Island. A formal cessation of their land in Waiwhetu, Pito-one, Ngauranga and Te Aro was made, ceding this to the hapū of Te Atiawa. ³⁶ Ngāti Mutunga and Ngāti Tama then sailed to Rekohu Wharekauri in the ship *Lord Rodney*. Before departure, Pomare set his houses and pā alight at Kumutoto, thereby definitively relinquishing his claim to the kāinga and land to Ngātata-i-te-rangi. Pomare died on 29 January 1851 on Wharekauri. ³⁷

Ngāti Te Whiti occupation of Kumutoto Pā

Ngātata-i-te-rangi was the child of the Te Rangiwhetiki and Pakanga of Ngāti Te Whiti and Tawhirikura hapū of Te Atiawa. Ngātata was a leading warrior and rangatira during this era who fought in battles against Taranaki, Ngā Rauru, and Waikato. Along with Pomare, he travelled in Te Heke Niho Puta migration of 1824 to Te Whanganui-a-Tara, lived at Kumutoto Pā alongside Pomare and contributed to the pacification of the area. He subsequently returned back to Taranaki in 1826 and assisted in the ongoing conflicts with the Tainui tribes.

Following the battle of Ōtaka in 1832, Ngātata along with his son Wi Tako, and his kin Te Wharepōuri and Te Puni joined the Heke Tamateuaua migration to Te Whanganui-a-Tara and settled at Kumutoto Pā. Ngāti Tawhirikura settled at Ngauranga, Pito-one and Waiwhetu, and Te Matehou settled at Pipitea Pa.³⁸ Ngātata was present when Wakefield and the NZ Company negotiated for land in 1839, and he signed Te Tiriti o Waitangi on 29 April 1840.³⁹ Ngātata lived out his final years in retirement at Kumutoto after passing his authority to his son Wi Tako. He died in 1854 in Otakou whilst visiting his daughter Kararaina Te Piki.

The only remaining image of Kumutoto Pā was painted in 1842. The artist William Smith clearly identifies Kumutoto Pā and Kumutoto Point in the picture. The red circle has been added to help identify the place.

³³ Love, 2015.

³⁴ Archives New Zealand.

³⁵ A145, A041.

³⁶ Ballara, Wi Pomare biography.

³⁷ Ballara, Wi Pomare biography.

³⁸ WAI 145 Report, p28.

³⁹ Ballara, Wi Pomare biography.



The harbour of Port Nicholson and the town of Wellington (sketched in the middle of the year 1842)⁴⁰



Part image, The harbour of Port Nicholson and the town of Wellington (sketched in the middle of the year 1842) 41

Wiremu Tako Ngātata

Wi Tako was the son of Ngātata-i-te-rangi (Te Atiawa) and Whetowheto (Ngāti Ruanui). He was born at Pukeariki Pā, the foremost papakāinga of Ngāti Te Whiti hapū⁴² in Taranaki. He accompanied his father on the Heke Tamateuaua migration in 1832 to

⁴⁰ Smith, William Mein, 1842, *The harbour of Port Nicholson and the town of Wellington (sketched in the middle of the year 1842.*

⁴¹ Smith, William Mein, 1842, The harbour of Port Nicholson and the town of Wellington (sketched in the middle of the year 1842.

 $^{^{\}rm 42}$ Pukeariki Pā is the site of the current Pukeariki Museum in central New Plymouth.

Waikanae, and then settled in Kumutoto Pā. Along with his father, he was present in the original negotiations with the New Zealand Company.

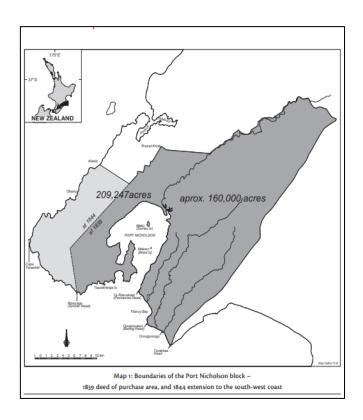
In 1839, the New Zealand Company ship *Tory* arrived in the harbour. The arrival of the company into the region was during an unsettled time in the region because the movement and migration of hapū and iwi during the preceding decades had created uncertainty over who controlled what. And The original discussions between Colonel Wakefield (of the New Zealand Company) and Ngātata were translated by Richard Dicky' Barrett. Barrett was well known and trusted to the Ngamotu hapū after his assistance in the siege of Otaka Pā. However, there is a considerable amount of doubt as to Barrett's command of the Māori language and his translation abilities. Regardless, his truncated ability to translate legal English into Māori resulted in a very lopsided deal that saw the Māori living in Wellington lose most of their land in return for the promise that a 'tenth' of the land would be reserved for their use. Sale goods were displayed aboard the Tory, and these were separated into 6 portions by Te Wharepouri and distributed for the people of Waiwhetu, Pito-one, Ngauranga, Kaiwharawhara, Pipitea and Kumutoto. Aro pā was not included, however Wi Tako Ngatata gave them a share from his portion.

Confusion arose among the Māori in the area, as many believed that the land sold was only at Pito-one rather than the entire region. In the following years, Wi Tako claimed that the goods he accepted were intended for the anchorage rights of the Tory in the harbour, rather than for the sale of their lands. When settlers arrived in 1840 and realized that the planned settlement in the Hutt Valley would not be ideal, they decided to relocate to the central harbour. Surveyors drew straight lines through papakāinga, cultivations, and urupā, disregarding the people who occupied these areas. Although the four central papakāinga of Kumutoto, Pipitea, Aro, and Tiakiwai covered a total of 15 acres, only a small portion was reserved in the initial Wellington city plans. When surveyors started working on plots around the papakāinga, survey pegs were removed, and marks erased and the surveyors were told to return to Pitoone, as that was the land sold. Despite the Land Commissioner William Spain's investigation into the New Zealand company's land dealing, the result that for the people of Kumutoto, only 52 acres were awarded.

⁴³ Waitangi Tribunal, 2003, Te Whanganui-a-Tara me ōna Takiwā: Report on the Wellington District, p29.

⁴⁴ WAI145 Report, p84.

⁴⁵ A145, A041.



Port Nicholson Deed Map⁴⁶

In May 1842, Land Commissioner William Spain was appointed to start an inquiry into the NZ Company's purchases. The Treaty of Waitangi stated that all land was to be purchased through the Crown, directly impacting the NZ Company. The growth of settlers in the Wellington region, and increasing tensions between rangatira in the region and settlers saw the need to define the purchases. Spain determined that the purchases of the NZ Company were defective. However, attempting to ascertain ownership would be too difficult, and decided that compensation should be paid to Māori; pā, burial grounds and cultivations should be exempt; and a tenth of the land to be set aside as reserves.⁴⁷ 1500 pounds was decided as fair compensation and split between the different groups. On 26 Feb 1844, 200 pounds was paid to the people of Kumutoto. However, the gardens on Pukehinau were taken in 1844, returned in 1847, and then in 1852 were sold.

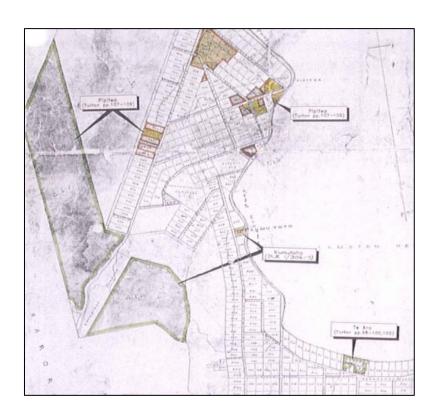
In 1847, Lieutenant Colonel William McCleverty was appointed to resolve land disputes between Māori and the New Zealand Company in Wellington. He negotiated with the residents of Kumutoto, Te Aro, Waiwhetu, Ngauranga, Petone, Pipitea, Kaiwharawhara, and Ohariu, which resulted in a signed exchange of land. The Kumutoto deed was signed on 23 September 1847, guaranteeing the Kumutoto people an urban tenth reserve including their pā site, and their cultivation grounds above the city on Pukehinau for a total of 54 acres. At the time there were 23 people living at Kumutoto⁴⁹.

⁴⁶ WAI145 Report, p2.

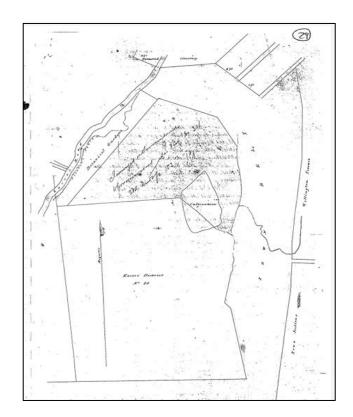
⁴⁷ A145,A041.

⁴⁸ WAI145 Report.

⁴⁹ WAI 145 Report, p263.



Part Map showing reserved cultivation area of Kumutoto and Sec.487 of Kumutoto $P\bar{a}^{50}$



Part of McCleverty map showing gardens by the Kumutoto.⁵¹

⁵⁰ WAI 145, E005, p6.

⁵¹ WAI145, #A10.a, p3:29.

By 1850 there was a movement from Kumutoto and Aro Pā out to Pito-one and the Heretaunga awa, as the central city area was gradually being taken by settlers. The land reserved for the cultivation of kai, was listed as a public reserve. Governor George Grey then purchased the 52 ¾ acre Kumutoto cultivations for 160 pounds. He on sold the reserve 16 days later to the Methodist mission for the purposes of building a Native School. According to the claimants in the WAI145 hearings, it was believed that Wi Tako sold the land with the promise that a school would be built, but the school was never constructed. Thirteen years later, the church sold the land to the provincial government for 3,500 pounds and used the proceeds to build a school in Foxton. The land was repurposed for a proposed hospital, which like the school was not built. In the Waitangi Tribunal findings for WAI145, that the Crown in taking reserves in and about Wellington from Māori in 1841 without consent or consultation was a breach of Article 2 of the Treaty. It was noted that Kumutoto Pā was considered a 'tenths' reserve and should never have been considered as a public reserve, despite it being guaranteed in 1844 and 1847.

In 1853, Wi Tako moved from Kumutoto to Ngauranga where he built a large house, including a pataka called Nukutewhatewha. The urupā for Kumutoto, Pipitea and the other papakāinga in this area is where the current Bolton Street cemetery is located, albeit with relocated graves from the construction of the northern Wellington Motorway. The gardens of Kumutoto were further up Pukehinau and were in the area now occupied by Victoria University, Kelburn Park and the Wellington Botanic Gardens. Both maps show the general area of the cultivation allocation for the people of Kumutoto. The McCleverty map shows the exact location of the Kumutoto gardens, being just to the left of the Kumutoto awa bend. Section 1966.

Section 487, comprising the block containing Kumutoto Pā and the mouth of the Kumutoto awa, was officially recognised in a Crown grant to Wi Tako on 19/07/1853 after a period of lobbying, including a letter to Governor George Grey in 1851. While Wi Tako leased this block after moving to Ngauranga in 1849, he discovered that rents were collected by the reserves commissioner and that without a formal Crown grant he couldn't negotiate further leases.

⁵² A145,E013, p58.

⁵³ A145,E013.

⁵⁴ WAI145 Report, p108.

⁵⁵ Love, 2015.

⁵⁶ The location of the Kumutoto māra also correlate with the location of Chevening House, Historic Place Category 2 (List no. 1347).

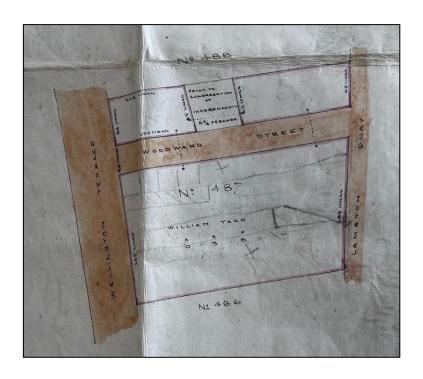
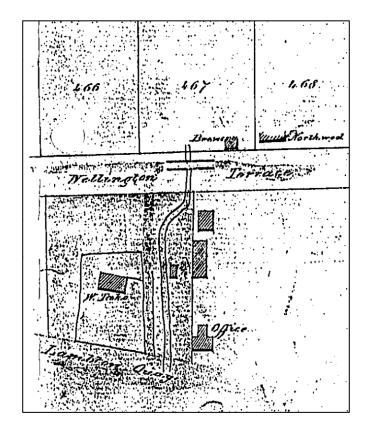


Image from original Crown grant to Wi Tako, 19/07/1853⁵⁷



McCleverty reserve map for Sec.487 in 1847⁵⁸

 $^{^{\}rm 57}$ 1853, Crown Grant no.59 to William Tako – Part Section 487, Kumutoto, Town of Wellington.

⁵⁸ WAI 145, #A10, p40.

Like many tūpuna at the time, Wi Tako tried to navigate the fraught relationship between Māori and the Crown. Whilst he was Taranaki, and a supporter of the Kīngitanga, he also had practical relationships with the government. This led to him being appointed to the Legislative Council in 1872. He regularly opposed legislation alienating Māori from their land. When he passed away in 1887, the funeral was attended by thousands of people, including Māori and Pākehā. He retained ownership of Sec. 487 and Kumutoto Pā until his death. In 1888, Section 487 of Wellington Town was partitioned by the Native Land Court and then resurveyed. Ownership was awarded to Josephine Love of Waiwhetu. Within 5 years, the section was sold to Edward Pearce and Dillon Bell.

In 2015, Morris Te Whiti Love submitted evidence and a Cultural Impact Report to the Environment Court in support of the development of Site 10 and Kumutoto North. He made the following statement:

- 1) The land associated with Kumutoto Pā was given to those who held and maintained those rights in Te Whanganui a Tara, now principally recognised as the Te Atiawa hapu of Ngati Te Whiti, through ahi kā rights. Kumutoto Pā was a significant urban pā site with unimpeded foreshore prior to reclamation.
- 2) Kumutoto Stream was a source of fresh water (wai Māori) and food prior to enclosure and pollution. The stream extended around Salamanca Road and drains the Victoria University area of Kelburn.
- 3) The gardens of Kumutoto were further into the hinterland extending to the present Botanical Gardens.
- 4) The urupā or burial grounds were located around the present Bolton Street cemetery area.
- 5) The area of Lambton Harbour known as Kumutoto was the seabed of Kumutoto Pa, with landing places for waka at the foreshore which is now Lambton Quay.⁶³

Kumutoto Awa History

"But now you are weary, little Kumutoto, Weary for the happy days that cannot be again. For now you are forgotten, but I will remember The little Kumutoto in its leafy glen."⁶⁴

⁵⁹ Ashburton Guardian, Vol VII, Issue 1715, 21 Nov 1887.

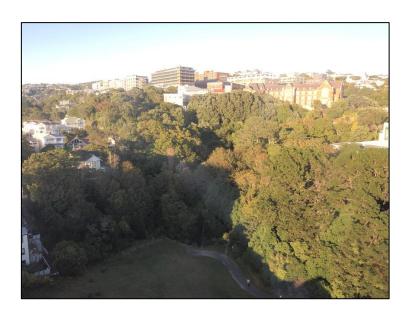
⁶⁰ Wellington District Survey Plan.

⁶¹ Partition Order in favour of Josephine Love, part section 487, Kumutoto, Town of Wellington. Accessed at Archives NZ, ref: R24009239.

⁶² Wellington District Survey Plan.

⁶³ Love, 2015, p11.

⁶⁴ Phyllis M. Quinlan, 1931, in Pool, 2016, p.iv.



Photograph of Kumutoto Wāhi Tūpuna⁶⁵

There are several ways to translate Kumutoto. Literally translated, the words 'kumu' and 'toto' refer to blood from the rear end. Even though it could be easy to attempt to translate the name as 'bleeding from the rear end' this doesn't convey the meaning of the name. Oral statements from hau kāinga instead state that the name Kumutoto is a reference to women's birthing practises, as represented by the birthing stone that was once in the Kumutoto awa.

It is unknown who named the awa. There is a possibility that the name was given by Ngāi Tara ancestors, or the name was planted when Ngāti Mutunga and Te Atiawa first built their houses there. Nonetheless, in this case it isn't necessary to know the whence of the name, but that the name has endured for two hundred years.

The location of the birthing stone, where women sat and either gave birth, or cleansed themselves after birth, is believed to have been around 88 The Terrace, where the Wellington Club is currently located. Development and culverting have totally obliterated the stone. However, retained local knowledge recounts how women from Aro Pā and Pipitea Pā would come to Kumutoto to give birth.

In Taranaki traditions there is the story of the tupuna kuia Rongoueroa, who gave birth to Rauru. When she went to the river to cleanse herself after birth, she met the tupua (celestial visitor) Tamarau. Tamarau and Rongoueroa copulated, and she subsequently became pregnant again and gave birth to the ancestor Awanuiarangi. Both Awanuiarangi and Rauru are ancestors of Te Atiawa and Taranaki Whānui. Further narratives of birthing practises in water, or other similar stones, is unknown by the author.

Flowing down from Pukehinau, the Kumutoto awa carved its way unimpeded by humans through bush and earth to the moana. Like other waterways in the Wellington area, the Kumutoto was shaped by a distinct topography of hills and valleys. The Kumutoto gully was formed by a section of the Wellington fault, with its gully

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⁶⁵ Ngawhare, 2025.

embracing and channelling the Kumutoto as it flows from south to north before branching to the east and entering the harbour. The awa was lined with flora such as rimu, rata, totara, nikau, kawakawa, and many other types of rākau found in the region. The waters were home to tuna (eel), ika (fish), and koura (freshwater koura). Birds like the kākā, kereru, tui and piwakawaka also congregated here.

While the landscape has been irrevocably altered with features of the majority of the Kumutoto long gone, the headwater of the stream is still visible. The rest of the awa is contained and constrained within the network of aging pipes and drains of the urban landscape.

"Here in Te Whanganui-a-Tara, Kumutoto is but one example of many streams that have been culverted and made to run under the city. As a result, the waters beneath us have been rendered as disappearable, as inconvenient, as 'in the way', as countering and disrupting the now naturalized flows of city life, of progress, and of so-called civilized space. The 'wild' waters have therefore been tamed, made to appear only when they can be controlled, and those of us who have come to live or work in the city are conditioned to interacting and engaging with them in ways that reinforce colonial power."

Oliver Pool, in his outstanding Masters of Architecture thesis, overlay the original waterway of Kumutoto awa on top of Wellington City.



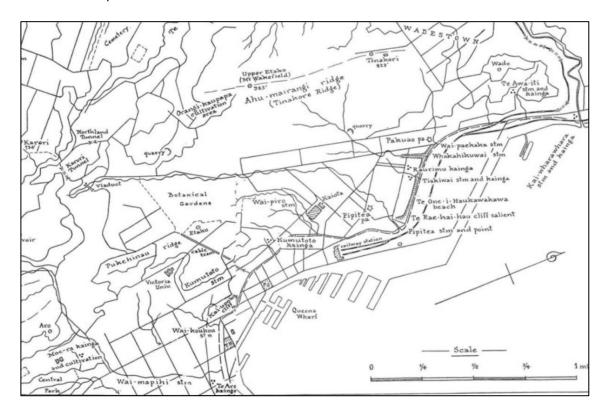


When reciting pepeha, or the tribal introduction, the oral or written delivery begins with maunga or puke, as the dominant forms in the landscape. Therefore, following in this format, reference is made to hills that stand above Kumutoto before exploring the

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⁶⁶ Case, 2021, p136.

awa itself. The next part of the recital of pepeha are the awa. Awa, encapsulating rivers, streams and creeks were an expression of life. Villages were always built next to a source of water, and they were also ritualised uses of flowing water.⁶⁷ Finally, the inclusion of the waka, iwi and hapū that occupied the area and awa is included in the recitation, as a way to connect people through shared ancestry. This report has already explored the human occupation of Te Whanganui-a-Tara, as part of highlighting the 'tūpuna' of wāhi tūpuna, and this section will weave in further narratives and aspects of the puke and awa.



Part map showing names of streams, hills and kainga in central Wellington⁶⁸

Pukehinau is the ridgeline that rises above Te Herenga Waka Victoria University. While maps refer to Pukehinau, there isn't any information relating to the origin of the name, the practices on the puke or if there were inhabitations by the Kurahaupō iwi along the awa. However, there are some deductions that can be made from the name itself. Pukehinau translates as 'hill of the hinau tree'. The hinau (*Elaeocarpus dentatus*) was an important tree to the ancestors of the Māori. While the tree was once common throughout Aotearoa, like most other places there are only remnant stands remaining. Once grown in groves, the tree was an valued as a crop tree. The berries when ripe were a food source for birds, kiore and humans⁶⁹. The bark of the hinau was used as a mordant dye to fix the colour black in weaving. And there were medicinal properties of

⁶⁷ Dr Huirangi Waikerepuru of Taranaki Whānau Whānui would often lecture on the different types of water. Wai-ora was living water found in awa and puna. Wai-māori was drinkable water, whereas waitai was sea water. Wai-paru was dirty water, and Wai-kino was polluted water. Finally, wai-tapu was sacred water, or water used in ritual and ceremony.

⁶⁸ Adkin, 1959, p120.

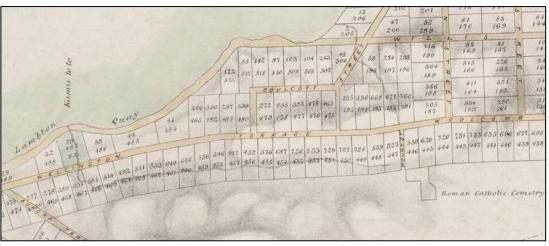
⁶⁹ For example, the berries when ground up could be formed into cakes and then baked. This as was delicacy of the old people.

the hinau useful for skin afflictions and stomach problems. There were also many examples of special hinau trees being given names.⁷⁰

Perhaps one of the more important usages of the hinau tree was how it attracted birds when fruiting, especially the kākā and other manu that were caught and consumed. Kākā were collected and tamed, kept as pets and used as decoys. Their red feathers were a particularly prized ornamental decoration, and the meat of the bird was consumed.⁷¹ Housed in Te Papa are a number of kākā moria/poria, or bird rings. These rings were attached to the legs of pet kākā and were fashioned from bone, stone and pounamu, thereby demonstrating the value placed on the kākā as pets.

Paekākā refers to the northern part of the Pukehinau ridge and is inclusive of the Wellington Botanic Gardens. Meaning 'realm or perch of the kākā' the name was gifted by mana whenua in 2019 and formally adopted by the Wellington City Council in 2020. Paekākā now refers to the Wellington Botanic Gardens, Anderson Park and the Bolton Street Cemetery and acknowledges early Maori history when the kākā were abundant. After the successes of kākā breeding in Zealandia, there are flocks of kākā repopulating Karori, Kelburn and the wider Wellington area. There is even a flock who roost in the trees of the Kumutoto Forest, besides Kelburn Park, thereby giving mana to the name of Paekākā.

The source of the Kumutoto



Part map of the Plan of the Town of Wellington⁷³

This map is the earliest reliable map made for Wellington, or Port Nicholson. Made in 1840 by W.H. Smith for the New Zealand Company it is notable for locating the streams and rivers of Te Whanganui a Tara. The second significant aspect of the map is

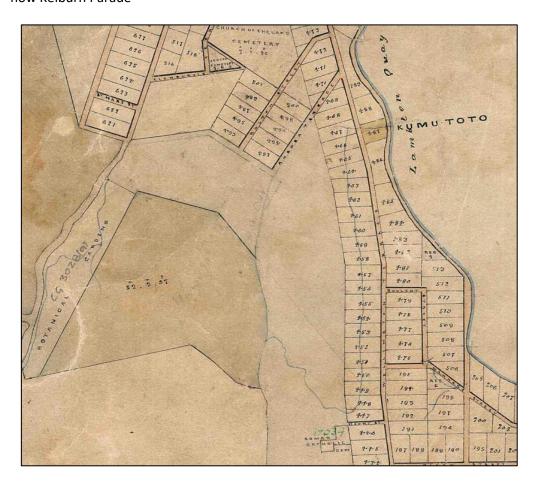
⁷⁰ An example of a named hinau tree, is the rakau 'Taurekarua' on Pouakai Maunga in Te Papakura o Taranaki. This tree was a famous hunting ground by the ancestors of Ngā Mahanga hapū of Taranaki iwi.

⁷¹ Best, 1941, *The Maori*, p470.

⁷² https://wellington.govt.nz/news-and-events/news-and-information/our-wellington/2020/08/new-name-for-botanic-garden.

⁷³ W.M. Smith, 1840, Plan of the town of Wellington, Port Nicholson: the first and principal settlement of the New Zealand Company. W.M. Smith, Surveyor-General. [Map]. Smith, Elder & Co. for the New Zealand Company. Accessed at https://natlib-primo.hosted.exlibrisgroup.com/primo-explore/fulldis-play?vid=NLNZ&docid=NLNZ_ALMA21292378050002836&context=L&search_scope=NLNZ.

the disregard for the recent agreement to allocate a tenth of the region for the use of Taranaki Whānui by carving papakāinga into small blocks through the minimization of the current settlements. The following map has no date attached, is shows the two reserves of Kumutoto (sec.487) on the waterfront, and the larger shaded block beneath the Wellington Botanic Gardens that were the Kumutoto gardens. The map clearly shows the awa at its highest part on the Pukehinau ridge, running down what is now Kelburn Parade



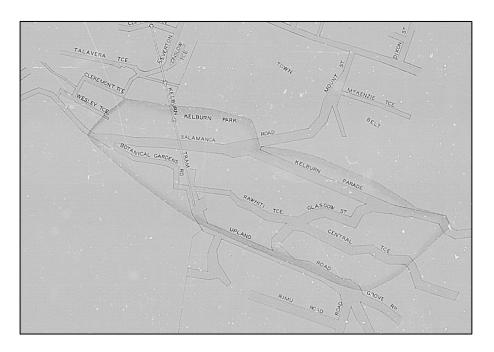
S010408, Imperial Plan

The Kumutoto is often referred to as having been culverted in 1866. However, this is likely to be the lower reaches of the awa where it crosses under the Terrace and Woodward Street before exiting out at the reclaimed foreshore. It seems unlikely that the upper Kumutoto was culverted until Kelburn Parade was built in the early 1900s. Up to the late 1890s, much of what is the suburb of Kelburn was in the property known as Upland Farm. The development of the cable car opened up this area to housing, and therefore the building of roads, while incidentally crossing the awa. This photograph from 1904 shows the development of Kelburn Parade, with earthworks cutting into the Pukehinau. Without further information, it is likely that the culverting of the upper Kumutoto happened around this time. Note that the dark area of Salamanca Road on the bottom left is the current open air part of the awa. The bed in Salamanca and Kelburn Parade can be attributed to the bend in the Kumutoto when it was just a trail, rather than a full road.



Kelburn Parade being constructed in 1904⁷⁴

Despite the uncertainty of exactly where the awa originates, and where its former stream bed was, examining the topography of the hill, one can extrapolate that the awa would follow the lowest point. Regardless, there is a large water table that sits under the area in this photograph. This next map from 1933 maps out the extent of the water table that feeds into the Kumutoto.



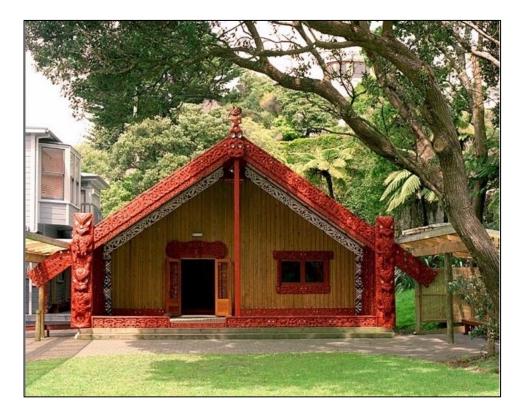
Part map showing Pukehinau water table 75

⁷⁴ 1904, Kelburn Parade: 00138_0_11461.

⁷⁵ SW64, 1933, Stormwater Drain, Salamanca Road to Kumutoto Stream.

Metaphorically, the Kumutoto is sourced at the marae-ātea of Rongomaraeroa, at the marae of Te Herenga Waka. The wooded slope of Pukehinau is referred to as the pari karangaranga or Rongomaraeroa: the wailing cliff of Rongomaraeroa', reminiscent of the song from native birds and figuratively referring to art of karanga, whaikorero and waiata on the marae. Carved on frontage of the house Te Tumu Herenga Waka is the visual narrative of the journey of Kupe, his pursuit of Te Wheke a Mutunga and his exploration and discovery of Aotearoa. Upon the mahau (porch) are the carved images of tūpuna wāhine, including several specific to Taranaki Whānui and Te Atiawa known as Rongoueroa and Raumahora.

Rongoueroa was the mother of both Rauru and Awanuirarangi. Rauru is the eponymous ancestor of Ngā Rauru of South Taranaki. Awanuiarangi is considered the eponymous ancestor of Te Atiawa. Albeit this has been the subject of much debate over the centuries. Raumahora was a princess of Ngā Mahanga hapū, of Taranaki iwi. During the siege of Whakarewa Pā, she willingly married Takarangi of Opotikitaua and created a lasting peace between hapū. Their daughter Rongoueroa married Te Whiti o Rongomai (the first). Raumahora and Takarangi are both significant ancestors of Ngāti Te Whiti.



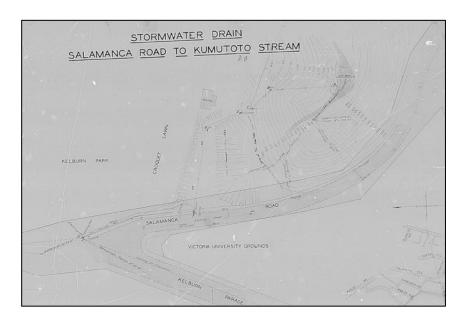
The mauri was laid by the Taranaki tohunga Ruka Broughton in early 1986, and the whare was opened later that year by another Taranaki tohunga, Dr Huirangi Waikerepuru.⁷⁷ Having sheltered a multitude of Māori staff and students, and particularly Taranaki whānui students over the decades since it was opened, the

⁷⁶ In 2002 when kaumatua Peter (Granpa) Samuels pointed out the Kumutoto to the awa. Whilst sitting on the Te Paetapu o Te Rangiahuta, I heard running water. He told me it was the Kumutoto and explained about the streams of Wellington that had been culverted. This started an interest in the awa.

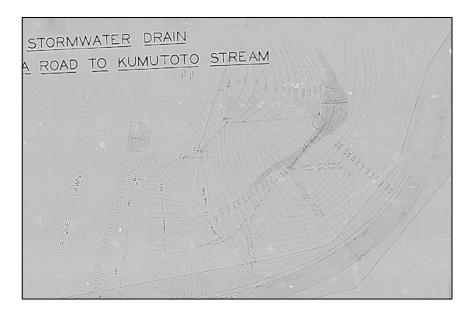
⁷⁷ Huirangi Waikerepuru, John Tahuparae and Matiu Mareikura jointly led karakia for the opening of Te Tumu Herenga Waka and supported by Taranaki whānui.

placement of Te Herenga Waka is the spiritual beginning of the awa. Moreover, rhetoric from Te Paetapu o Te Rangiahuta reference the Kumutoto awa.

This next detailed map shows the stormwater drains, or the former Kumutoto, as running down the middle of Kelburn Parade. Note also the open area of what is now considered the source of the Kumutoto.



Part map, showing Kelburn Parade culvert⁷⁸



Part map, showing Kelburn Parade culvert, and closer detail on the culvert feeding Kumutoto awa⁷⁹

⁷⁸ SW64, 1933, Stormwater Drain, Salamanca Road to Kumutoto Stream. Accessed at Wellington Recollect

⁷⁹ SW64, 1933, Stormwater Drain, Salamanca Road to Kumutoto Stream. Accessed at Wellington Recollect.

Below the lower carpark of the Club Kelburn squash courts is a bush track descending down the hill. At the entrance sits this sign, welcoming visitors into the Kumutoto Forest. The Kumutoto Forest Restoration Group is an initiative led by the Victoria University of Wellington Chapter of the Society for Conservation Biology (VUW SCB). Established to restore the native bush area surrounding the upper reaches of the Kumutoto Stream, the group focuses on ecological restoration, pest management, and community engagement. Regular planting of native species, weed control, and monitoring of local wildlife populations as well as implementation of pest management programs have helped protect native flora and fauna. The group emphasizes community involvement and education, and they host regular working bees and collaborate with various stakeholders, including the Wellington City Council and local iwi, to ensure the success and sustainability of their projects.⁸⁰



The Hawaiian academic, Dr Emalani Case, would regularly walk through the Kumutoto Forest when working at Victoria University. In her article, 'That which feeds Sacred solidarities and roots of resistance,' she eloquently evokes both nature and an indigenous response to colonisation:

"I walk the short Kumutoto path most days of the week, thinking about how my interactions with that space, pulls me in multiple directions. Most days I am thankful for the chance to breathe and smell the land and soils, to hear and feel waters. This is a daily remembering that our lives would not exist, and would not be possible, without 'āina, without whenua, without waters that run in tunnels underground, mostly invisible to our eyes, but still nourishing the lands we build, work and stand upon, even if and when the ways we live our lives also destroy it." ⁸¹

For most people, there is only a small part of the awa that is visible from the track itself. However, stepping away from the track, clambering under and over fallen trees and further into the valley, the heart of Kumutoto is unveiled.

⁸⁰ Predator Free Wellington, accessed at: https://www.pfw.org.nz/trapping/groups/kumutoto.

⁸¹ Emalani Case, 2021, That which feeds: Sacred solidarities and roots of resistance, p137.

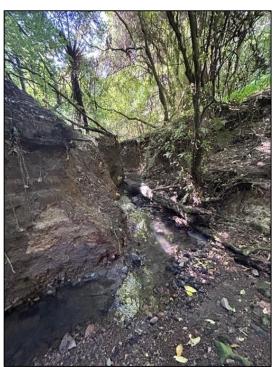




Source of Kumutoto

Weir remnant

From this pool the awa then flows down past a broken weir. This weir, originally set up to catch rubbish and other detritus appears to be last weir visible on this stretch of the Kumutoto. In previous decades, there were a number of letters to council from residents along The Terrace about the need for weirs and references to their construction. Past the weir, the awa has cut its way through clay in a meandering fashion. The water is fairly clear, with a pebbled bed.





The Kumutoto meanders gently until the somewhat abrupt demarcation of corrugated iron, fencing off the neighbouring property of Part Lot 2 DP 889 and the awa. Thereby imprisoning the awa for personal attention. The corrugated iron is rusting, and graffiti laden.





(Ngāwhare, 29/09/24)

The corrugated iron fence partitions a section of the Kumutoto awa, and appears to be a private garden bordering Part Lot 3 DP 8602, 109 Salamanca Rd. The following two photograph detail the section of the awa past the corrugated fence for a limited distance.⁸²





(Ngāwhare, 29/09/28)

The Kumutoto then exits the corrugated fenced area and makes its last free way to the entrance of the culvert that will take it underground for the rest of its journey.

⁸² Photograph taken on 29/09/2024 on the public reserve side of the fence, whilst standing on a fallen tree.





(Ngāwhare, 18/09/24.

There is considerable discussion about daylighting the hidden streams and rivers of Wellington. Daylighting, or the process of uncovering and restoring buried urban streams, has gained attention in Wellington as a means to enhance environmental quality, urban aesthetics, and community engagement. Historically, many of Wellington's streams were culverted to accommodate urban development, leading to the loss of natural waterways and their associated ecosystems. While it may be impossible to daylight the entirety of the Kumutoto, the fact that there is a part of the stream still flowing naturally, within a protected area of forest, with pest management and looked after by volunteers should be celebrated.

When the waterways of Te Whanganui-a-Tara were culverted, this polluted the mauri of the awa. The relationship between tangata whenua and the wai ora of the awa, already weakened through decades of colonial neglect, was further damaged. With the runoff from urban developments, polluted stormwater and all the detritus of urban decay pouring into the rest of the Kumutoto, the small part of the awa that is relatively free should be celebrated.

Dr Alice Te Punga-Somerville wrote of a visit to her office at Te Herenga Waka by one of her elders. The kuia pointed out the window at Kelburn Parade and reminded Dr Te Punga-Somerville of the Kumutoto awa running beneath in pipes.

"No one told them', joked the elder, referring to the eels.... No one told the eels to start acting differently just because the environment was unrecognizable and the banks of the stream were now uniformly curved... No one told the eels to stop acting like eels, not when we found our lives were radically

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⁸³ Pool, 2016, p28.

changed by two hundred years of turbulent change; no one told the eels to stop acting like eels, even though our usual pathways have become more narrow than before; no one told the eels to stop acting like eels, when we found ourselves in and around other rivers that are gathering places for our kind.... as long as the eels keep acting like eels and connecting like eels (as long as they keep swimming up the pipes and then heading off on ocean-wide migrations and returning home again) maybe the world hasn't changed so much after all. You can't beat Wellington on a good day... but you can swim underneath, around and beyond it."84

Fish still swim in the Kumutoto. In 2018/2019 the Kumutoto was investigated as part of the ecological study of Wellington urban streams on fish, habitat and benthic macroinvertebrate within the awa. The study found that climbing species of fish, like eels, banded kokopu and koaro were found in open awa sections upstream of pipes in Kumutoto, Ngaroma Stream, Maupuia Stream and Moturoa Stream. Whereas inanga and bully species that couldn't climb were found near the waterway mouths and access to the moana. Kokopu and koaro were observed in the Kumutoto glen. ⁸⁵ No koura or tuna were seen at the time, although there is a possibility that tuna are still swimming in the awa. Kokopu were again observed in early 2025.

The urban flow of Kumutoto

The juxtaposition between nature and manufactured after the Kumutoto is abrupt and confronting. While the pipes now go underground at this point, the exit back into the city from the relative peaceful glen can be jarring. In the below images, the first photo details the Kumutoto culvert and the open grassed bank area right above the Terrace Tunnell. On 01/09/2023 the friends of Kumutoto Forest planted fruit trees, which are the green boxes in centre/left quadrant. The next photograph shows the opening of the Terrace Tunnel. The Kumutoto drops through pipes at this stage.

⁸⁴ Alice Te Punga Somerville, Pukeahu Anthology, 'Culvert: the slipperiness of place' Accessed at: https://pukeahuanthology.org/stories/migrations/culvert/. Edited by Ingrid Horrocks, Lynn Davidson, Lena Fransham, Thomas Aitken. Alexander Turnbull Library & Massey University.

⁸⁵ E Harrison, 2019. *Ecosystem health in Wellington City urban streams: Stage one summary report*. Greater Wellington Regional Council.





View towards Kumutoto and culvert⁸⁶

View towards Terrace tunnel⁸⁷



Perspective from Kumutoto forest over the Terrace Tunnel⁸⁸

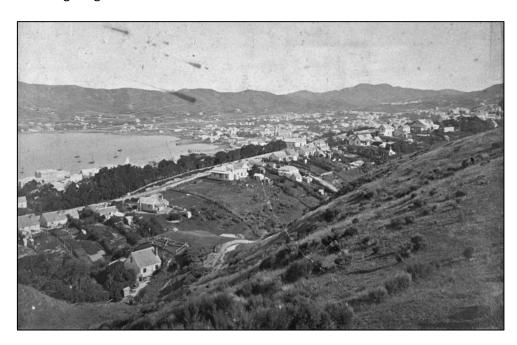
Before the development of the Northern Motorway above the Kumutoto, the awa flowed through the backyards of Terrace houses. A perfect example is the following photograph taken in the 1870s, looking down over the Kumutoto. Houses were built on the opposite bank, with their backyards extending down into the gully. A reminiscent article from 1928 waxed on about the piece of original native bush that was the Kumutoto before development. He recalled puriri and karaka, tree ferns, as well as fantails and kingfishers.

⁸⁶ Ngāwhare, 29/09/2024

⁸⁷ Ngāwhare, 29/09/2024

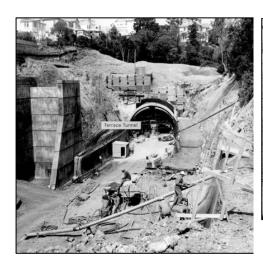
⁸⁸ Ngāwhare, 11/02/2025

He also remembered Māori and Pākehā boys eeling in the waters. The article is a fascinating insight in the late 1800s.⁸⁹



Kumutoto Gully and The Terrace, 1870s⁹⁰

The construction of the Terrace Tunnel and the northern motorway link road started in the early 1970s, with its official opening on 31 May 1978 by Prime Minister Robert Muldoon. The northern motorway was the road link between Ngauranga Gorge and the city, by building through what was known as 'Shelly Gully'. During the construction of the Wellington Urban Motorway in the early 1970s, this area presented significant engineering challenges due to its confined space. In the two images below, the bush line along the top edge essentially signifies the Kumutoto awa. While the author has yet to locate the map of culverting of the awa, it is presumed to run alongside the right hand side of the image, and the tunnel and motorway.





⁸⁹ Memories of the Terrace, Evening Post, Volume CVI, Issue 61, Sept 1928, p17.

^{90 1870}s, Kumutoto Gully and The Terrace

Northern portal of the Terrace Tunnel, 197591



Construction of northern motorway, 1972⁹³

Construction of tunnel in 197692



Northern motorway construction in 1974, running alongside Kumutoto Lane⁹⁴

To accommodate the motorway's design, two carriageways were constructed at different elevations, slightly overlapping each other to fit within the narrow confines of the gully. Short bridges were also built over the motorway at Boulcott Street and Everton Street. The motorway's development through Shell Gully necessitated the demolition of numerous old houses on the Terrace and in Thorndon, including one of Katherine Mansfield's family homes. This led to public protests and eventually resulted in Thorndon becoming New Zealand's first built heritage conservation area. In 1972, the Ministry of Works received an environmental award from the New Zealand Institution of Engineers for the motorway's design, which considered environmental factors and included landscaping and gardens alongside the motorway.

The Shell Gully section of the motorway includes an on-ramp at Clifton Terrace and an off-ramp to The Terrace. A two-story public car park was constructed beneath the motorway in this area. This motorway required the building of the Terrace Tunnel, culverting of the Kumutoto, removal of graves in the Bolton Street cemetery and the construction of the roads, overpasses and associated development. ⁹⁵ Underneath the overpass, and alongside the Clifton carpark, and just off Boulcott Street, is the Kumutoto Lane. While the lane itself runs besides the carpark, and behind the buildings on the Terrace, it is yet a visible reminder of the Kumutoto awa.

⁹¹ Wellington City Libraries, Reference 500006-23. Accessed at Wellington Recollect, https://wellington.recollect.co.nz/nodes/view/4007.

⁹² Terrace Tunnel under construction, 1976. Image accessed at Alexander Turnbull Library, Ref: 1/4-027440-F http://natlib.govt.nz/records/23227850.

⁹³ Pool, 2016, p23.

⁹⁴ Pool, 2016, p23.

⁹⁵ Olivia Jackson, 2016, *Stability against movement: An extension of expressional form*, Unpublished Master of Architecture thesis, Victoria University of Wellington.

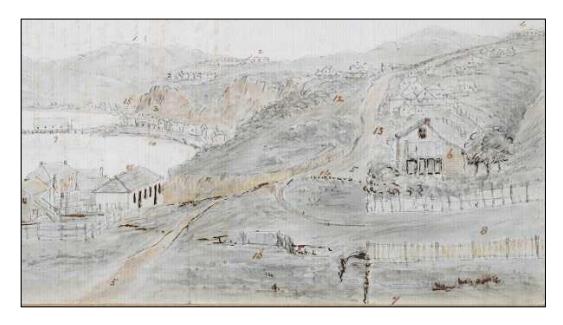




Cnr Kumutoto Lane and Boulcott St

Overpass along Kumutoto Lane⁹⁶

The next image was painted by John Pearce in 1855 and shows the Terrace and Kumutoto Gully. In the right-hand edge where the house is situated, the Kumutoto awa runs down before cutting sharply east where the house is situated. The painting notes that just to the left of the house, was the Kumutoto bridge.



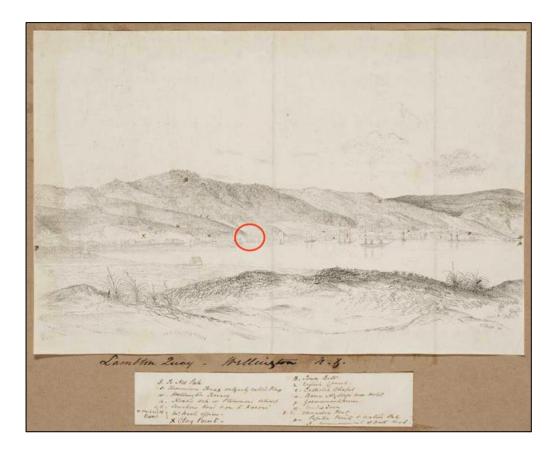
Part image, of Wellington (Lambton Quay end) taken from J.P.'s land on Wellington

Terrace [1855]⁹⁷

This panorama view drawn in 1852 shows the likely river mouth of the Kumutoto from the sea (indicated by the red circle)

⁹⁶ Image accessed at: https://commons.m.wikimedia.org/wiki/File:Clifton_Terrace_car_park,_Wellington.jpg.

⁹⁷ John Pearce, 1855, *Wellington (Lambton Quay end) taken from J.P.'s land on Wellington Terrace [1855]*, Alexander Turnbull Library, accessed at: http://api.digitalnz.org/records/23101245/source.

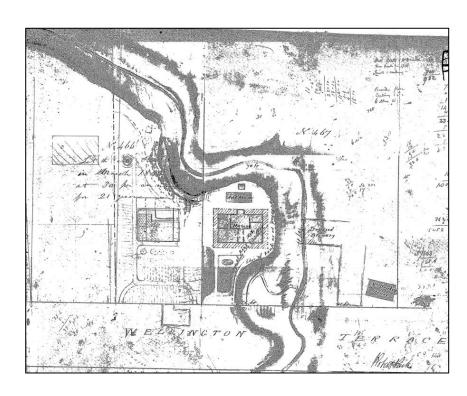


(Lambton Quay, 1852)98

The following map of the Kumutoto streambed below gives a clear indication of the waterway. This map shows sections 466 and 467 of the Wellington Town. Section 466 belonged to Edward Gibbon Wakefield⁹⁹, so it is presumed that the dwelling in the centre of the map belonged to him. Note the inclusion of a 'proposed brewery' to the right of the streambed. This would appear to have been the 'Drake and Northwood' brewery, that operated between 1843 and 1850.

⁹⁸ Norman, Edmund, 1852. Alexander Turnbull Library, Referece: E-455-f-030-a. Accessed at: https://ti-aki.natlib.govt.nz/#details=ecatalogue.219038.

⁹⁹ Refer to Ward, 1938, Wellington Settlers Map.



(Map showing Kumutoto waterway above the Terrace, WN SO10355)¹⁰⁰

In 1861, local residents on the Terrace paid for a bridge and culvert of the Kumutoto. ¹⁰¹ At the time, the settlers were encouraging the government to increase expenditure for the development of the Terrace Road for the rest of its length. Prior to the bridge, residents made do with simple logs placed across the Kumutoto. By 1866, proper culverting essentially irrevocably altered the course of the Kumutoto, as water was then diverted straight out to sea. One recollection was of the "Kumutoto bridge, of brick with arches which until the 'nineties and later were clearly seen as one came up Woodward St." ¹⁰²

In 1977 a pedestrian tunnel was built under the Terrace connecting Kumutoto Lane and Woodward Street. In 2014, the artist Kedron Parker highlighted the Kumutoto through the creation of a soundscape installation in the tunnel. The sound of running water and bird song echo through the tunnel as Parker envisaged the soundscape evoking the experience of walking through the bush along the Kumutoto awa. Opened in 2014 by mana whenua, the installation was made permanent in 2015 and became part of the city's permanent public art collection. 103

¹⁰⁰ WN SO10355.

 $^{^{\}rm 101}$ Wellington Independant, Vol XVI, Issue 1505, 15 March 1861.

¹⁰² Memories of the Terrace, Evening Pst, Volume CVI, Issue 61, ww Sept 1928, p17.

¹⁰³ Kedron Parker, 2016, Hidden Beauty: Seeing (and hearing) the Kumutoto Stream. Conference paper presented to the Stormwater Conference, accessed at: https://www.waternz.org.nz/Article?Action=View&Article_id=397.

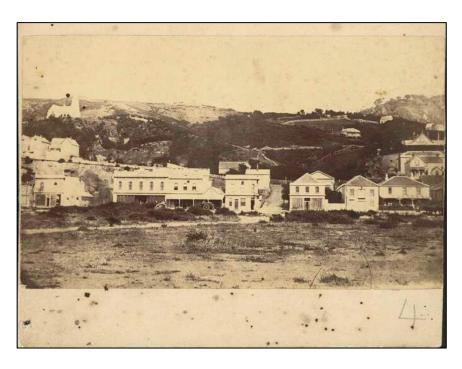


Terrace pedestrian tunnel, Woodward St side¹⁰⁴

In 1841, Jonas Woodward, emigrated to Wellington. He was a businessman and devoted Congregationalist and established the first Congregational Church in Wellington. He began by holding services in his home, before building a church on Pipitea St in Thorndon. When earthquakes damaged it, the rebuilt the church next to the Kumutoto awa in 1849. The church would stand here until 1888, when it moved to the corner of Bowen and The Terrace. Woodward became the first Public Trustee in 1872. Woodward Street was named after him, despite Wi Tako and his people still living at Kumutoto Pā when the church was built.

¹⁰⁴ Ngāwhare, 29/09/2024.

Margaret G. Patrick. 'Woodward, Jonas', Dictionary of New Zealand Biography, first published in 1990. Te Ara - the Encyclopedia of New Zealand, https://teara.govt.nz/en/biographies/1w39/woodward-jonas (accessed 11 February 2025).



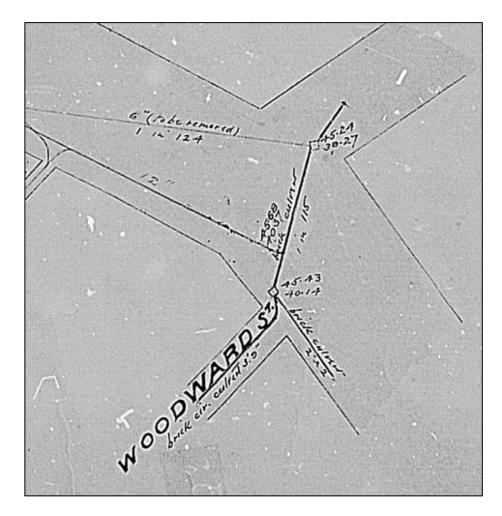
Woodward St in 1871¹⁰⁶



Modern Woodward Street, Wellington¹⁰⁷

¹⁰⁶ Meadows, James. Lambton Quay and reclamation, Wellington. 1871-74. Ref: PAColl-7949-05. Alexander Turnbull Library, Wellington, New Zealand.

Maggy Wassilieff, 'Estuaries - Where fresh water meets the sea', Te Ara - the Encyclopedia of New Zealand, http://www.TeAra.govt.nz/en/photograph/4617/woodward-st-wellington (accessed 7 February 2025).



Part map showing original brick culvert under Woodward St to Lambton Quay and Waring

Taylor St¹⁰⁸

Midland Park is situated at the junction of Lambton and Waring Taylor Street, where an installation recognises Kumutoto Pā and the tūpuna who lived there. Originally the site of the Midland Hotel from 1915, prior to the land reclamation after the earthquake of 1855, the site would have been underwater at high tide. The hotel was demolished in 1982 due to structural issues following the 1968 Inangahua earthquake. The Wellington City Council purchased the site and developed Midland Park, which became one of the first inner-city Wellington parks. In 1995, the water sculpture 'Ngā Kōrerorero' (the Ongoing Dialogue) was installed. Designed and built by the Columbian artist Silvia Salgado, the sculpture represents communication and relationships among friends and family. While not explicitly related to the Kumutoto, this sculpture nonetheless continues the theme of water.

^{108 1938,} Wellington Archives.





Silvia Salgado's sculpture "Ngā Kōrerorero"

Information column in Midland Park, detailing the history of the Kumutoto Pā, and the tūpuna of Ngāti Mutunga. 109

The Kumutoto is culverted under Waring Taylor St and exits at the Kumutoto Plaza on the waterfront. The development of Kumutoto Plaza was part of a broader initiative to revitalize Wellington's waterfront, transforming former carpark areas into engaging public spaces. The design approach emphasizes reconnecting the city with the harbour and celebrating the Kumutoto Stream by creating an outlet for the stream mouth within the plaza. This redevelopment included the installation of "Ngā Kina," enhancing the cultural and historical significance of the area. Created by artist Michel Tuffery and installed in 2012, "Ngā Kina" comprises nine large sea urchin shells, with the largest weighing over seven tonnes. These forms are elevated from the seabed and become fully visible at low tide. The sculpture acknowledges the area's history and geography, including the Kumutoto Stream and the former Kumutoto Pā. The kina shells also reference middens, linking the artwork to the tangata whenua food gathering practises. 110

¹⁰⁹ Image taken by Dennis Ngāwhare, 29/09/24.

¹¹⁰ Michael Tuffery, 2012, Ngā Kina, Kumutoto, Wellington Waterfront. Information accessed at: https://micheltuffery.co.nz/portfolio/sculpture.



Kumutoto outlet, Ngā Kina sculpture and Kumutoto Plaza at low tide

Roads, motorways, buildings and art buried the Kumutoto awa. Nonetheless, there is yet a part of the Kumutoto still in its natural state in the leafy glen of the source of the awa. Back in the day, the leafy glen was probably visited by the old people out on a hikoi on a sunny day; just as people today walk past the stream on a Sunday stroll. No doubt tamariki Māori explored the banks on a lazy afternoon; just as tamariki Pākehā did in later decades before the motorway was built. Kaimahi walked up Pukehinau on their way to mahi in the māra; just as many kaimahi make their way through Kelburn and along the Terrace on their way to work. Therefore, in recognition of those ancestors who once walked across, swam in, caught food, drank, washed, and cleansed themselves after birth, this wāhi tūpuna acknowledges and celebrates those tūpuna of Kumutoto Pā and the wai Māori of Kumutoto awa.

2.4. Discussion of Sources

Analysis of Sources

The Kumutoto awa is remarkable for how its memory is scattered throughout the landscape and cityscape of Wellington. This is reflected in the research resources available. Archival information, literature and desktop research have all informed this report.

The Cultural Impact Report written by Morrie Love set the foundation of research, with multiple aspects of the Māori footprint of Te Atiawa and Taranaki Whānui in Wellington revealing aspects of Kumutoto. The Waitangi Tribunal report on the Wellington District was also a seminal reference point. Further research continued to pull out other facets like the biographies of Pomare, Ngātata-i-te-rangi and Wi Tako and Te Ara: The Encyclopedia of New Zealand was crucial. Often the names of other residents couldn't be located, nonetheless those three rangatira stand out for their contribution to early Te Whanganui-a-tara life. Maps have been the source of a lot of information on the awa bed, on blocks and sections and how they inform our understanding of how early Wellington developed. Oliver Pool's thesis on the Kumutoto is a remarkable insight into how design can bring forth understanding of the hidden parts of the awa. Photographs and paintings have also influenced understanding of locality, change and comprehension on the changing face of Wellington.

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Smith, W.H, 1840, Plan of the town of Wellington, Accessed at: https://ndhadeliver.nat-lib.govt.nz/delivery/DeliveryManagerServlet?dps pid=IE272657

SW64, 1933, Stormwater Drain, Salamanca Road to Kumutoto Stream. Accessed through Wellington Recollect

Newspapers

Ashburton Guardian, Volume VII, Issue 1715, 21 November 1887

3. APPENDICES

3.1. Appendix 1: Visual Identification Aids

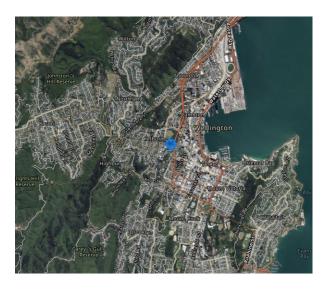
Location Maps



Location Map



Satellite map locating Wellington



Location of Kumutoto Wāhi Tūpuna in central Wellington

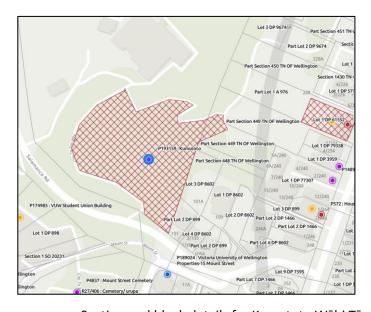


Location of Kumutoto Wāhi Tūpuna in Kelburn

Maps of Extent



Satellite imagery of Kumutoto Wāhi Tūpuna extent



Section and block details for Kumutoto Wāhi Tūpuna extent

Current Identifier

[RTs and/or NZ Gazettes]



RECORD OF TITLE UNDER LAND TRANSFER ACT 2017 FREEHOLD

Search Copy



WN19A/369 Land Registration District Wellington
Date Issued 04 August 1978

Estate Fec
Area 6.4.
Legal Description De
Purpose Wc
Registered Owners
Wellington City Council Fee Simple 6.4657 hectares more or less Deposited Plan 10086 Wellington Town Belt

Interests
Subject to electricity rights (in gross) over part marked A on DP 82407 in favour of Vector Wellington Electricity Network
Limited created by Transfer B676171.1 - 20.7.1998 at 2.21 pm
Subject to a right to construct, operate and maintain piezometers (in gross) over parts marked A & B on DP 361391 in
favour of Her Majesty the Queen and Transit New Zealand created by Easement Instrument 6935019.1 - 6.7.2006 at 9:00
am

Record of Title¹¹¹

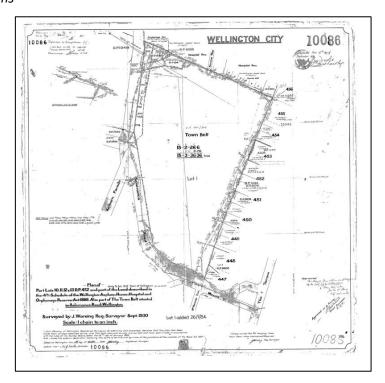
 $^{^{111}}$ Downloaded from Landonline

3.2. Appendix 2: Visual Aids to Historical Information

Historic photographs, artwork and maps are inserted into the text of the Historic Account.

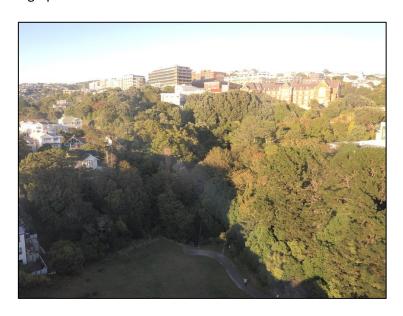
3.3. Appendix 3: Visual Aids to Physical Information

Current Plans



Deposited Plan 10086

Current Photographs of Place¹¹²



Photograph of entire Kumutoto Wāhi Tūpuna extent 113

 $^{^{112}}$ Current photographs of the wāhi tūpuna are included in the body of the Listing Report text.

¹¹³ Ngāwhare, 11/02/25