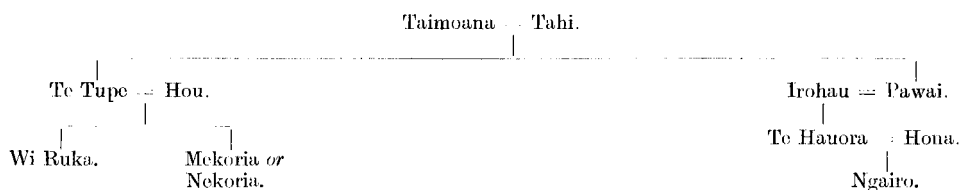


in favour of Wi Ruka at the request of Tawhanga Eruera and Amiria Kihi. Tawhanga Eruera called upon one Hanikamu to give the whakapapa, which was as follows :—



There were no objections by Tawhanga to this whakapapa. Amiria Kihi approved it as correct.

Reference to M.B. 6, folios 86 and 87 (date 13th May, 1892), indicates also that Wi Ruka te Tupe succeeded to 70 acres of Nikoria. The minute says, "Eruera Patara will in the new certificate of title (for Ngatirahiri No. 6) get 87½ eka, Tawhanga Patara 30 eka, Kiri Ngehe 74½ eka, and Nikoria's successor 70 eka." Attached to page 86 of this M.B. 6 is a memo from the Judge to the Registrar of the Court stating that Eruera and the others shall hold the block in the same proportions as the above, but in lieu of "Nikoria's successor" the Judge has inserted "Wiruka te Tupe, $\frac{70}{262}$." It appears from this that the Court, on or about that time (1892), appointed, or purported to appoint, Wiruka te Tupe as successor to Nikoria in this block. The Court has not been able to trace the order itself, if made.

A search of the Court file shows that Nekoria and Ngairo were original owners, but Te Tupe was not. The succession order *in re* Ngairo's interest was made in favour of Wi Ruka on the 1st February, 1905, and the Court has certainly treated Wi Ruka te Tupe as the sole successor to Nikoria (Nekoria). The Court file shows no other shares in this block belonging to either Te Tupe or Wi Ruka te Tupe. It seems safe to assume, therefore, that Wi Ruka te Tupe obtained the whole of his interests in this block from Ngairo and Nekoria. M.B. 3, folios 105-6, shows that Wi Ruka, after being left out of the lists for Matarikoriko, which is Ngatirahiri land, was put in again for a substantial share in Matarikoriko.

On the 22nd August, 1910 (M.B. 17, folio 120), Te Miri Arapata was appointed sole successor to Wi Ruka te Tupe, being his legally adopted child. Te Miri Arapata had no other interest in this block, so it seems safe to assume that the whole 140 shares held by her in Ngatirahiri 6 and 14, 1892 Act leases, came from Ngairo and Nekoria through Wi Ruka te Tupe.

If the whakapapa given in M.B. 9, folio 317, is correct and complete, it will strongly support the claim of the Rawiri family that the whole right of Miri Arapata came through Te Tupe and not through Te Hou. According to this whakapapa they would certainly be entitled to the whole of the shares derived from Ngairo. Also, if Wi Ruka te Tupe were in fact the nearest of kin to Ngairo, then he would also be the nearest of kin to Nekoria through their father Te Tupe. Ngairo and Nekoria may have got the grant as being the grandnephew and child of Te Tupe, who was left out. In such a case it would not be necessary for them to have been included on account of their relationship to Te Hou.

This whakapapa (M.B. 9, folio 317) does not agree in some respects with whakapapas elsewhere, and may possibly be no more complete or more accurate than they are.

Some important evidence is given in M.B. 15, folios 343-346 (date, 17th February, 1909), *re* adoption of Miri Arapata by Wi Ruka te Tupe. At that hearing the following persons took part in the proceedings: Wi Ruka te Tupe, Hanikamu, Tawhanga Eruera, Miri Arapata. That is, all the most important persons for the present hearing were there. Wi Ruka te Tupe gave the whakapapa connecting up his name with that of Miri Arapata, and showing Taimoana as the brother of Te Tupe. Wi Ruka specially stated that he wished Miri Arapata to succeed him, and desired that on Miri's death the interests should revert back to the next-of-kin of Wi Ruka.

In view of this statement by Wi Ruka, Tawhanga Eruera extended the whakapapa given by Wi Ruka so as to include all the next-of-kin on the side of the father (Te Tupe) of Wi Ruka (see M.B. 15, folios 345, 346). The next-of-kin on the father's side were Rawiri te Peke and Kura Tautohe, equally. Tawhanga then said that the relatives of Wi Ruka on the side of his mother, Te Hou, were given in M.B. 15, folios 95, 96 (*i.e.*, allowing for deceased persons, Tawhanga Eruera would be the sole next-of-kin on the side of the mother, Te Hou—known also as Hou Kiriupu).

It seems clear, therefore, that each side considered at the time that Wi Ruka te Tupe held his lands both through his father and his mother, and that each side would participate on Miri's death. Unfortunately, this M.B. 15/345 does not say which of deceased's interests came through the mother (Te Hou) and which through the father (Te Tupe). The near of kin to Te Hou are certainly big owners in Ngatirahiri, but there is no evidence whatever to indicate that Ngairo and Nekoria were put into the Ngatirahiri grant on account of any relationship to Te Hou.

In several important respects the whakapapas given by Tawhanga Eruera differ from other whakapapas on the Court records. For instance, in Judge Ward's Minute-book No. 32, folio 49, dated 27th October, 1896, there is a whakapapa by Eruera Patara, the father of Tawhanga Eruera. It quotes the children of Hinetangi and Kiri Hupu as being Aperahama, Hoeta, Kiri Ngehe, and Wharawhara, whereas Tawhanga Eruera in his whakapapa of the 12th December, 1908, M.B. 15/95, quotes the children of the same two parents as being Aperahama, Hou Kiriupu, Hoeta Hurakia, and Te Kara Pouaka. How is it that Tawhanga mentions two names (Hou Kiriupu and Te Kara Pouaka) not mentioned by his own father?

Again, Tawhanga Eruera's whakapapa of the 12th December, 1908 (M.B. 15/95), shows Te Kirihi as the aunt of Hou Kiriupu, whereas his whakapapa of the 2nd June, 1919 (M.B. 28/126), shows Te Kirihi as the sister of Hou.