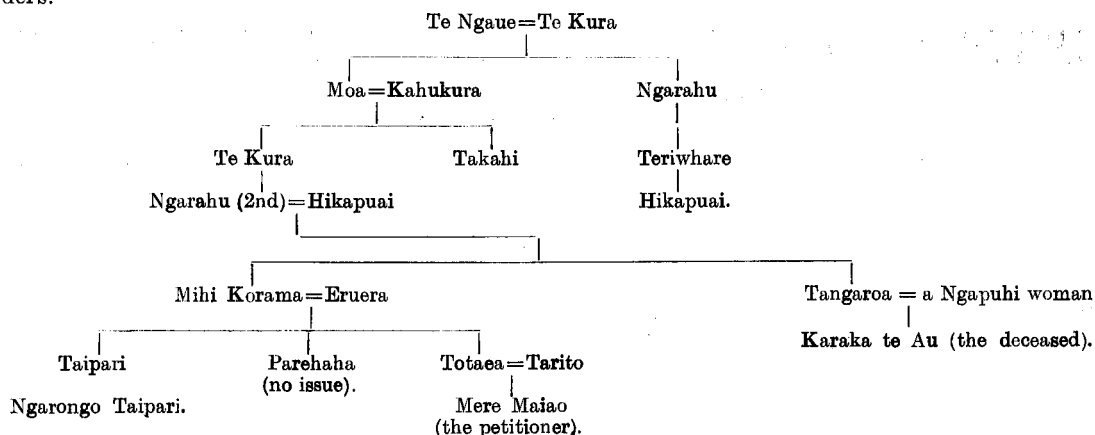


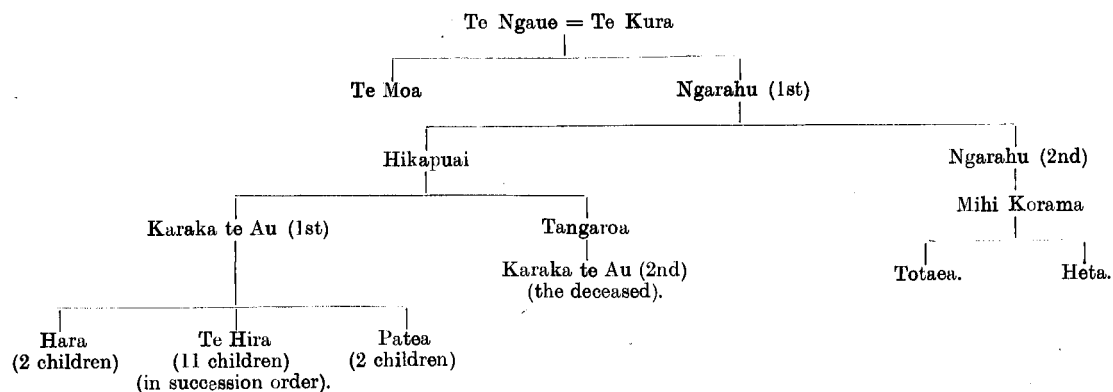
was an expert in *whakapapa*, and it was given on an important occasion in the presence of all the people interested in Te Akau. The Court therefore thinks that it must accept the *whakapapa*. After a perusal of the evidence, and the consideration of the points of similarity and the discrepancies in the various genealogies to which our attention has been directed, we have come to the conclusion that the *whakapapa* given by Wirihana—a disinterested person—before the matter now in dispute arose, and which were accepted by the Courts in 1908 and 1910, is the more probable of the two. We do not see any good reason for disturbing the decision of the lower Court, and the orders appealed from will therefore be affirmed.”

It may be said that Wirihana te Aoterangi essayed to give the *whakapapa* of all the original grantees in Te Akau, and amongst others he gave that of the old Karaka te Au. The younger Karaka was then alive, and Remana Nutana (who is now opposing the petitioner) was acting for him in connection with his shares in the block. I attach the conflicting *whakapapa* as exhibits, and have no recommendation to make in the direction of annulment or variation of the existing orders.



This is the *whakapapa* given by Pomare Heteraka, and supported by Mite Nini Kukutai and Hohua Haimona. The first-named denies, however, that Ngarongo is a child of Taipari. According to the other side Ngarahu (2nd) is the sister of Hikapuui.

*Whakapapa* as given by Wirihana te Aoterangi and Remana Nutana :—



This is the old *whakapapa* which shows that Ngarahu (2nd) was the sister, not the wife, of Hikapuui.

The Chief Judge, Native Land Court.

M. GILFIDDER, Judge.

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