

Aotearoa & Bharat Māori-Indian

Professor Edwina Pio ONZM





Ministry for
**Ethnic
Communities**
Te Tari Mātāwaka

978-0-473-66586-9

Published 2023

Foreword

“We are not makers of history. We are made by history.” These two sentences were written by Dr Martin Luther King. To this ought be added the observation that we continue to need historians and diversity scholars to undertake the research and the writing to produce the history and behavioural understandings of the context.

The combination is the endeavour by Professor Edwina Pio which has resulted in the manuscript which follows. In one sense, the linkage between India and New Zealand could scarcely be more remote. One is the large most populous centre of the Asian content, the other a small and remote set of islands in the South Pacific, half-way round the world from each other.

Contact between the two countries until the modern era was modest enough. It has needed the tenacity, warmth and skill of a scholar like Edwina Pio, to conduct research into artefacts, events and people, making these links, and writing about them in a way that is enlightening and interesting.

Sir Anand Satyanand, Former
Governor-General of New Zealand,
Wellington December 2022

New Zealand is changing and so is the whakapapa of our diverse communities as people marry across ethnicities. This latest research by Professor Edwina Pio highlights one section of this rich story and provides a glimpse into how future generations in Aotearoa New Zealand are going to be very different.

That is why it is important that we as a Ministry foster strong connections across Māori and ethnic communities and continue to invest in such research, to build a deeper understanding and connectedness for our future communities.

We are appreciative of the insight and the koha, that Professor Pio's work contributes in this important area.

Mervin Singham, CEO, Ministry for
Ethnic Communities

Toki nui te toki,
Toki roa te toki,
Toki tāwāhi e te toki!

The waka hourua of Aotearoa sails on the open sea, it's two hulls carved by tohunga whakairo from the whakapapa of our nation: Tangata Whenua and Tangata Tiriti. Within the hulls, in the rows of seats which house the kaihoe, are the many different whakapapa that make up each side of this relationship. On one side sit ngā iwi Māori katoa and on the other, the many peoples of the world who over generations have chosen Aotearoa as their home. Through the many years of our voyage, both hulls have chosen to welcome outsiders who have sought out a place in our waka.

Te Arawhiti is the kīato which connect the two hulls, the two cross arms carved from strong partnerships and relationships. The waka is lashed firmly together for its voyage by aukaha, bound by people from both sides of our Treaty partnership. In this waka, with our ancestors behind us, guiding us with their knowledge, and our mokopuna in front setting a pace, we row forward towards true Treaty partnership.

As we work to restore, sustain and build the Māori Crown relationship towards this true Treaty partnership by 2040, we also continue to change our understanding of who fills the rows of seats in both the hulls of our waka hourua. In our voyaging party

the Indian People are well represented, and through the convergence of Māori and Indian whakapapa lines, their whakapapa is found on both sides of the Māori Crown relationship. With our shared experience of colonial history and the change this has brought to our respective countries and cultures, the wisdom of our Indian tīpuna guides us in our navigation, and the presence of the Indian and Māori-Indian communities in Aotearoa today lends strength to our long journey.

The Māori Indian relationship has been a hugely important one since the arrival of Europeans and others on our shores. Before the signing of Te Tiriti o Waitangi, Indian settlers were accepted into Māori whakapapa and communities under tikanga. Following Te Tiriti, and under the banner of the Tangata Whenua Tangata Tiriti partnership, Indians and their descendants have filled, and continue to achieve, storied places in historical and contemporary Aotearoa. It is right then that this taonga explores and records the long history of interaction between our peoples, which points to a brighter future as our waka approaches ever closer to our destination.

Whano, whano! Haramai te toki! Haumi ē!
Hui ē! Tāiki ē!

Glenn Webber, Tumu Whakarae
(Acting), The Office for Māori Crown
Relations - Te Arawhiti

Contents

Tikani Tehua Irihia	09
Tamil Bell, numismatics and a hei tiki	13
Lascars	18
Tinkers, tailors, soldiers and market gardeners	22
Census in Aotearoa	25
Pen Portraits	27
Anand Satyanad	
Te Arani Barrett	
Sita Emery, Beatrice Yates, Waitiahoaho Emery	
Gayatri Wood	
Lakhvinder Singh	
Matt Renata	
Conclusion	39
End Notes	41
References	42
Acknowledgements	48
Author	50

History teases and provokes us - its innuendos providing glimmers of information and fragments of information. This is the magnetism that drew me into the quest for Māori and Indian encounters linking Bharat or India in and with Aotearoa. The term India, Bharat is used to represent the Indian subcontinent in this chapter, noting that geographical boundaries changed after Indian Independence in 1947.

Tikani Tehua Irihia

Tikani Tehua Irihia the Little Indian chief of the Te hua tribe - a name bestowed by Māori on an Indian baby boy born in Wellington in the early 1950s!. The baby's parents were Mr and Mrs Lakshmipathy who were among the first wave of Indian diplomats to New Zealand. They were based in Wellington from 1950 to 1954. They arrived as a newly married young couple and had a baby boy while living in Karori, Wellington.

Deeply interested in Māori-Indian links, they had heard of the Tamil bell. They made friends with many Māori who were most welcoming and when their son was born offered to name him. Princess Tipuyi (Te Puea), sister/cousin of King Karoki from Waikato were close acquaintances of his parents.

In the early 1950s India embarked on an export drive and hosted numerous shows called "India Makes It". Mr and Mrs Lakshmipathy were asked to host this in Wellington, to introduce Indian made manufactured products to New Zealand.

At a local level in Wellington people loved Mrs Lakshmipathy's food and her wearing a sari which they found most colourful and charming. The Lakshmipathys hosted parties at home and especially for their son's first birthday!

The memories of New Zealand lasted a very long time. They moved back to India

in 1954 – going by ocean liner via what was then Ceylon, then on to Kenya, Egypt, Lebanon and to UK by 1969. The baby son Dr Shailendra Vyakarnam is today a respected entrepreneur and academic in the UK.

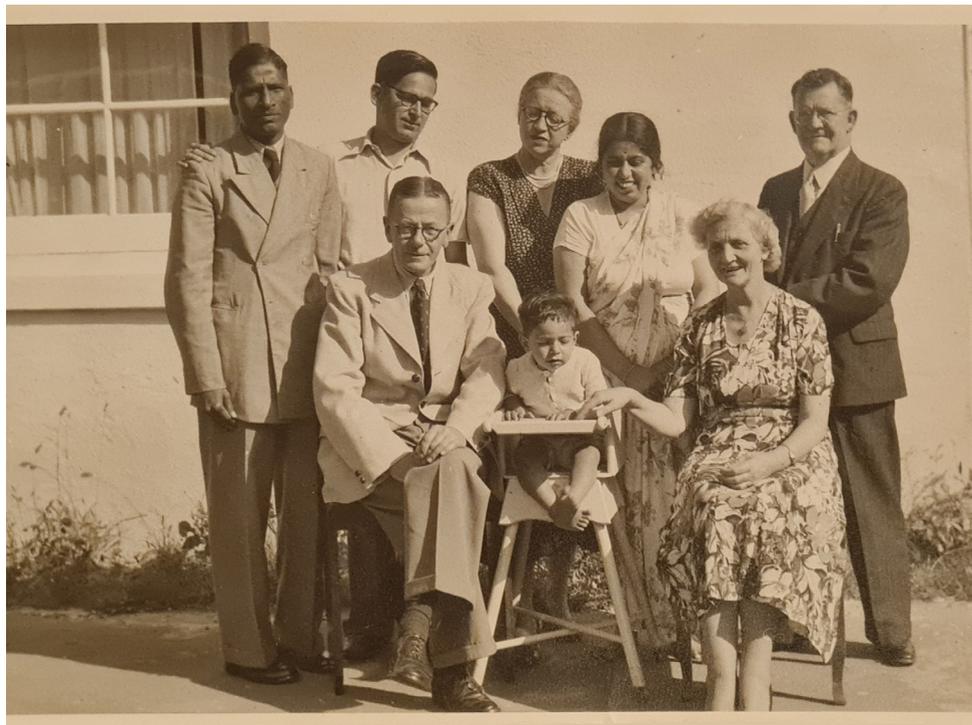
From left to right: Unidentified woman, Mr. Lakshmipathy and Princess Te Puea, 1951 (courtesy Dr Shailendra Vyakarnam)



Ngati Poneki team welcome reception for Mr and Mrs Lakshmipathy (courtesy Dr Shailendra Vyakarnam)



Baby Shailendra with parents, Indian diplomat and friends (courtesy Dr Shailendra Vyakarnam)



*Dr. Shailendra Vyakarnam (courtesy
Dr. Shailendra Vyakarnam)*



Tamil Bell, numismatics and a hei tiki

And what of the Tamil bell that Mr Lakshimpathy took an interest in? This is a bronze bell, 13cm long and 9cm deep which was found by Māori in the roots of a large tree in the North Island of Aotearoa². The bell carries an inscription in ancient Tamil characters and is currently located at Te Papa Museum, Wellington³. William Colenso, that famous man who was a collector, printer, minister and politician⁴ saw the bell used by Māori as a kōhua or cooking vessel in the 1840s.

The bell has piqued the curiosity of individuals through many decades, but it continues to hold its mysteries which may forever remain lost in the sands of time. Was this bell part of the trade carried by Indian seafarers in the 15th century and did this bell drift as part of the many shipwrecks of sailing vessel plying the high seas? The Tamil inscription translated loosely as Mohideen Baksh's ship bell - Mukaitan Vakkuchu utiya kappal utiya mani or belonging to the ship Mohideen Baksh Mukayathin Vakau Udaya kappal Mani⁵.

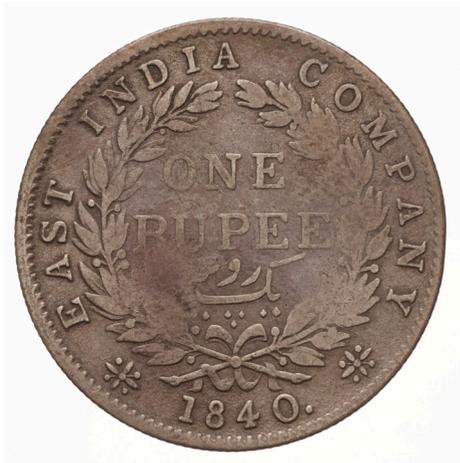
The chemistry of the bell indicates that it was cast around 1450 and probably originated in a European bell casting unit. South Indian temple bells had a simple ring eyelet canon as does this ship's bell. It is possible that the bell belonged to a Portuguese ship then passed to Marakkar traders in the Malabar region of India. Dutch records indicate that trade with

Java was carried out through a Marakkar family and a ship Mohideen Baksh was indeed lost in a storm in Java in the 18th-19th century. Like the shipwreck which brought the Tamil Bell to the shores of Aotearoa, another ship which was wrecked on New Year's Day in 1874, was the Surat. This three masted ship has a bay named after it, Surat Bay in The Catlins, South Island⁶.

The Tamil Bell (courtesy Te Papa collection)



Another artefact in the Te Papa collection is a one-rupee Indian coin dated 1840 of the East India company, part of the Te Papa collection⁷.



Another coin, possibly from the reign of Shah Alam dated to 1759 was found near Bluff in 1879 along with old Māori ovens⁸.



Indian coins in the Te Papa collection (courtesy Te Papa collection)

An exceptionally well-carved female hei tiki, milky green in colour likely made between 1700-1847 resides at Te Papa⁹. This was acquired by Mr Elliot MacNaghten, chairman of the East India Company, while in India. MacNaghten return to England with the tiki in 1847. It remained in the Aberconway family until it was acquired by English collector William Ockelford Oldman (1879-1949). The New Zealand government purchased the Oldman collection in 1948. The hei tiki can be viewed as emblematic of the shared experience of the British Empire by Māori and Indians.



Hei tiki acquired in India by chairman of East India Company (courtesy Te Papa collection)

Lascars

The 19th Governor-General of New Zealand Sir Anand Satyanand who has Indian roots, unveiled a plaque commemorating the 150th anniversary of the discovery of gold by an Indian lascar Edward Peters, known as Black Peter. He served as a ship's cook on the sail ship Māori. Taking 'French leave' from the ship, he had to spend six weeks in gaol as was the requirement of those days for ship desertion. Peters married a Māori woman. He had worked in the Californian gold fields and when washing dishes in the river decided to pan for gold – and found it! This was the year 1858.

Gabriel Read, a Tasmanian-born gold prospector and miner, heard about this find and in 1861 laid claim to finding gold in Otago. Thus, Read rather than Peters has been credited with finding gold. However, Peters eventually received a small sum of money through donations from the local community who held him in affection, and he received a small pension till his death in 1893. To mark the 150th anniversary of Edward Peters' discovery of gold, a memorial dedicated to Edward Peters was unveiled on the 12th April 2009. The beautiful plaque states "the discoverer of the first workable goldfield in Otago at Glenore in 1858-1859"¹⁰.

A fabled exotic land, India was considered the jewel in the crown of the British Empire, with many European nations vying for a foothold in her land owning

to the lucrative spice trade, gold, jewels and textiles. Between the 17th and 19th centuries, gigantic merchant ships known as EastIndiamen plied the high seas on behalf of various European trading powers¹¹ such as the Dutch, English, French and Portuguese. These ships carried cargo, passengers, high value items and armed men for protection against pirates, particularly when they had long distance trade. Their routes, including to New Zealand, used Indian ports as a hub for provisions and labour to further the interests of various empires and to provide employment for lascars (sailors, deck hands, cooks) and sepoy (soldiers) many of whom originated in India¹².

The East India Company established in 1600 by Royal Charter had a monopoly of eastern trade and they built the famous East Indiaman class of ships¹³. Lascars were generally recruited from Calcutta and Bombay, but they may have lived in places such as Goa, Bengal, Malabar and Gujarat. Hence, they might have two places of origin – one, where they boarded the ship and their original birthplace was the other place name – either one or both may exist in the sparse records of non-white seafarers during the early days of engagement with Aotearoa.

While some lascars deserted their ships, others were left behind in New Zealand possibly due to rejigging ships, ships

being wrecked and for sealing. Goans often served as cooks as they were predominantly Catholic so did not have the strictures of Muslims and Hindus regarding food taboos¹⁴.

Lascars were employed to do a myriad range of work such as cooks, deck hands, furnace stokers on steamships and stewards in cabins¹⁵.

They dropped and heaved anchors, stowed ropes, painted, scrubbed and washed decks. Their employment and shipboard conditions were sedimented through imperial notions of race, and the East India company's agreements pertaining to wages and treatment such as the Lascar articles. Lascars were possibly the earliest expatriate global and mobile workers. While the Danish were one of the first Europeans to employ Lascars, they were supplanted by the Portuguese, who used the construct and word lascar from the Persian- Urdu word Lashkar meaning army or camp follower¹⁶. Another term used for these non-white workers was khalasi and both lascar and khalasi indicated native sailors, described in the 1918 manual of Lascari-Hindustani¹⁷. The term lascar was also used by the British army for gun lascars and tent lascars. In 1891, 12.3 percent of foreign seafarers employed on British trading vessels were lascars, in 1896 they were 15 percent, increasing to 19 percent in 1906¹⁸, and by 1920, they formed 20.5 per cent of the workforce¹⁹.

The French ship Saint Jean Baptiste in 1769 touched Hokiangā and was captained by Jean Francois Marie de Suerville and had on board lascars and it is possible

that some of them went on shore in Aotearoa²⁰. When New South Wales was established as a convict settlement in 1788, the bulk of its trade was with India, but in the ensuing years with the seal trade, sealers from Sydney found the west coast of the South Island a useful place for harvesting sealskins bound for Canton and London²¹.

The ships plying these seas had lascars on board. Recorded lascar names on the brig Matilda, one of Simeon Lord's vessels captained by Samuel Fowler in 1813, included Dawd, Golamhussan, Sabuden, Abdallah, Glass, Cabbed, Ramdeal, Cassimula, Crame, Fagne, Badoon, Natto, Joseph, Joakim, Andrew, L'Andrea, Antonie, John Golamhussan²². These men were part of a larger group in 1812 in the service of Joseph Underwood in the Campbell Macquarie with Indian cargo for sale in the penal colony. In 1807 a Bengali man deserted from the ship City of Edinburgh and married a Māori woman²³. The Endeavour and Fancy are also likely to have carried lascars and sepoy, like most East Indiamen²⁴, though this can be disputed due to sketchy records.

While there were some challenges between the lascars and Māori, some lascars were shown mercy. One was thought to be a lost Māori who had forgotten his native tongue and was saved by the chief's wife who threw a mat over him making him tapu (sacred) and he eventually married a Māori woman²⁵. Lascars taught Māori how to attack Europeans and their vessels, by diving and cutting cables of vessels during the night and during heavy rains when guns could not be used. The lascars who lived with

Māori were familiar with the local dialect and offered their services as translators and to barter for goods such as potatoes between Europeans and Māori. One lascar lived at Stewart Island and had facial moko (tattoo). Another lascar was called Te Anau, Te Anu, Telanu and Dan. Te Anu means the cold, but the name could be a Māori version of Andrew as Aneru²⁶. Te Anu visited Sydney on a whaling ship and when he returned to Murihiku - Southland, New Zealand, he spoke to the local people about the wonders he had seen such as ships with fire which helped them move on the sea, and engines on land which belched smoke. In 1863 when the first train ran between Invercargill and Bluff, Māori named the engine Te-anu in his honour²⁷. It is probable that these lascars would have had multiple identities and there may be numerous perspectives in how they are viewed – for example as victims of stereotypical racial prejudices and lascar agreements in the British seafaring world, but also as possessing agency in how they choose to adopt and adapt in living with Māori. The lascars influenced nautical dictionaries and left their lexical imprint in many ports around the world including in how food was cooked, what to tell the cook and the abusive language used when weighing the heavy ship's anchor²⁸.

The lascar menace and lascar question were interleaved with power, empire and broader debates on colonisation, immigration and maritime policies.

Tinkers, tailors, soldiers and market gardeners...

Numerous fragmentary clues, a cosmopolitan ocean or colonial waters, sailing empires and steamships with an imperial gaze, leave many issues unresolved. But these empires resulted in the confluence of two great cultures – Indian and Māori or Bharat and Aotearoa and their interweaving encounters created hybrid spaces for deeper understandings of diversity, harmony and global citizenship. The first wave of Indians in Aotearoa were lascars, the second wave consisted of tinkers, tailors, soldiers and more sailors. Several Indian men in the late 19th and early 20th century were hawkers in rural areas of Aotearoa and they developed mutually beneficial ties with Māori²⁹. For example, Jaga Rupa sold his wares in Waikato³⁰. An Indian man Santa Singh supplied various items to the Tuhoe prophet Rua Kenana and was paid in gold sovereigns³¹. Dayal Kesry (born about 1920) originally from Karadi, Gujarat, India lived in Waitara working in the Patel brothers' fruit shop. He spent time in Waitara, Taranaki and developed close relationships with Māori communities, and they usually supported each other, due to the racism they all faced from Pakeha³². Along with many of his contemporaries Kesry, a Gandhian, was actively involved in the Indian movement for self-determination. He was recognised as an official 'freedom fighter' by the Indian Government following independence as he had spent 18 months in prison as an activist for the freedom movement. As a result of this he

had strong sympathies for the tangata whenua movement for tino rangatiratanga and for Māori rights in New Zealand in their struggles with the Crown. In Rotorua, Fakira Manak known as Jack Manak, Kea and Fakirbhai, married a Māori woman Whakarato³³. A Sikh in the South Island, Seaball Singh, is recorded as going to court to claim money from a Māori woman; and Chatta Singh in Taranaki served as a witness giving evidence against a Māori offender³⁴. Sir John Cracroft Wilson³⁵ was born in India and when he arrived in Lyttleton in 1854 on the ship Akhbar he brought a retinue of Indian attendants to work in Christchurch on his Cashmere estate. Some of these Indians married Māori. These early Indians did milk runs, hawked butter, fruits and vegetables, worked in dehydration and textile plants, oiled railway tracks, sorted mail, milked cows, cut scrub, dug drains, collected bottles, and laid bricks³⁶.

Indians joined the armed forces during the world wars. Jamal Khan, also known as Taj Mahomed Khan, was a Muslim and served in the Māori contingent as a private with service number WWI19482³⁷. He had previously served in the police in Fiji. Private Sham Singh, a Sikh with service number WWI16/1533 was born in Punjab in 1878-1880 though he did not know the exact date or place of his birth³⁸. He too served in the Māori contingent. The Māori contingent was reconstituted as the Pioneer Battalion in early 1916. The

Pioneer Battalion was re-designated the New Zealand Māori (Pioneer) Battalion in September 1917³⁹.

Moving from tinker, tailor, soldier and sailor, Indians invested in dairy farms in Hamilton and market gardens in Pukekohe⁴⁰. The 1929 committee on the Employment of Māoris on Market Gardens noted that Māori generally preferred to work for Chinese or Indian employers⁴¹. However, in the opinion of this committee there was also concern about the indiscriminate mingling of Māori with Indians. In fact, such mixed unions were classified as half-blood in the census. Sir Apirana Ngata's concern over dilution of Māori bloodlines, served in some ways as a nudge for contemporary biculturalism for along with Treaty-based politics, his racial tribalism segued into Māoritanga⁴².

Ghulam Kader-Mia's second wife was Māori. Ghulam was active in the Indian Association in Rotorua in its early years. He had two boys and one girl from a Māori lady⁴³. Millie Khan, the famous lawn bowls player, had Māori and Indian heritage. Ebrahim Solomon had a shop in Murupara and his second wife Dorothy was Māori. At retirement both settled in Rotorua. When Solomon died, he was buried at his wife's ancestral land in Murupara⁴⁴. In the 1970s several Māori converted to Islam and the first Muslim-Māori meeting was held at a marae in Wellington in 1990⁴⁵. In 2010 the Kuranu Tapu, a Māori language translation of the Holy Quran was published by the Ahmadiyah community, and a copy presented to the Māori King Tuheitia⁴⁶.

Since 2012, Guna Maagesan and the Hindu council have been organising a hui with

Māori and Indians⁴⁷. This is sponsored by the Hindu Council of New Zealand who recently marked their silver jubilee at Rotorua's Apumoana Marae. The hui programme of events includes Rangoli, tree planting, Indian food and values such as respect for elders and performance of kapa haka. Taamara Sangam, a film by Mandrika Rupa narrates two groups coming together, Indians and Māori, and is told in classical Māori with English subtitles focusing on connections of genealogy, waiata and Indian faces on the walls of a Waikato whareniui⁴⁸.

Census in Aotearoa

The general census of 1851 was confined to Europeans⁴⁹. In 1877, provisions were made for a quinquennial sequence for the census which continues to the present time. The first census of Māori was between 1857 and 1858. The current population censuses are under the authority of the Statistics Act 1955. Ethnicity is a slippery concept and its context and political vagaries in the census make comparisons for different years complex. Māori count from the 1981 census to the most recent one in 2018 indicates more people identifying as Māori Indian from 501 to 4806⁵⁰.



Source: Statistics New Zealand

Pen Portraits

Pen portraits of encounters with Māori follow, illuminating the life of the 19th Governor-General of New Zealand - Sir Anand Satyanand, Te Arani Barrett, Sita Emery - Beatrice Yates - Waitiahoaho Emery, Gayatri Rukhas-Ana Francene Wood, Lakhvinder Singh, and Matt Renata.

Anand Satyanand

Appointed in 2006, His Excellency The Right Honourable Sir Anand Satyanand, GNZM, QSO, KStJ was the 19th Governor-General of New Zealand – the first Governor-General of Indian and Pacific Island origin. The census classifications in the early 1900s used the term race alien for classifying Indians and an alien could not be appointed to the Public Service of New Zealand, but an exception could be made by the Governor-General. It is a quirk of history, that the 19th Governor-General of New Zealand is of Indian origin and would have in those early times been classified as a race alien⁵¹. However, these processes occurred well before Sir Satyanand's appointment as Governor-General.

His four grandparents migrated from India to Fiji and his parents later migrated to New Zealand. At his swearing-in ceremony a tilak was put on his forehead and he was wrapped in a korowai or Māori cloak. In his inaugural speech as Governor-General, he said "I want to see our rope (te taura tangata) strengthened and the positive aspects of our country and its identity discussed, affirmed and celebrated...Over the next five years my wife and I will be two people making a public journey. I imagine during that time there will be some who will say 'There is one of us being one of them'. Whilst for others it will be a case of saying 'There is one of them being one of us'."⁵²

He received the Pravasi Bharatiya Samman Award in 2011 for his outstanding achievements in public life. He was born on the 22 July 1944 in Auckland New Zealand to Mutyala, a medical doctor, and Tara, a Karitane nurse⁵³. During his childhood he attended Indian community meetings and weddings, and visits by Indian sports teams, notably the Indian Wanderers, at the Māori community centre in Freemans Bay and later at Gandhi Hall in Auckland⁵⁴. He grew up in Ponsonby and Glen Innes attending primary and secondary schools with Māori children as friends and fellow students. In later studies at the University of Auckland, he made and maintained friendships with several Māori students, notably Mick Brown later a lawyer and judge with whom he worked closely, Selwyn Muru the broadcaster and artist, Don Selwyn the actor and film maker and Elizabeth and Helen Mountain (married names Ellis and Harte) who qualified in the education field⁵⁵. In his role as Governor-General, his speeches supported New Zealand's growing diversity. He would often start his official speeches with greetings from numerous Pacific languages such as Cook Island Māori, Niuean, Tokelauan, as also Māori, English and New Zealand sign language.

On Waitangi Day in 2007 he encouraged all New Zealanders to engage in nation building and bridge building between different communities. Along with his wife

Susan, he raised his Governor-General's flag besides the Kingitanga flag and Kaumatua Hare Puke spoke about the beginnings of new friendship⁵⁶. Hare Puke was a leading Tainui elder of the Hukanui Marae in Gordonton near Hamilton who in addition to crucial work leading to the Tainui settlement of grievance claims under the Treaty of Waitangi, forged many links for Māori with Indian people and welcomed Sir Anand as Governor-General to that marae in a special ceremony underlining the Māori Indian connection.

Sir Anand had worked as lawyer, judge, and ombudsman and along with his wife of more than four decades, he has three children and five grandchildren. He was Chairman of the Commonwealth Foundation in London from 2013 to 2016 and is currently the Chancellor of the University of Waikato whose student population is nearly 25 per cent Māori. The University has a long and close relationship with Waikato Tainui and the Kingitanga.

State funeral held for first Māori Governor-General Sir Paul Reeves attended by Sir Anand Satyanand (Getty images)





Anand Satyanand sworn in as Governor-General (Getty images)



Governor-General of New Zealand Anand Satyanand and his wife Susan Satyanand place flowers on the Tomb of the Unknown Warrior (Getty images)

Sir Anand Satyanand using sign language during the swearing-in ceremony (Getty images)



Sir Anand Satyanand during an ICC Cricket World Cup qualifier match (Getty images)





Sir Anand Satyanand knighthood (Getty Images)

Te Arani Barrett

Te Arani's doctoral thesis investigates tribal leadership principles for Māori succeeding as Māori from a Mataatua perspective. Her grandfather Narsay Jaram was from Navsari, Gujarat and arrived in Aotearoa via Fiji. He was a skilled tailor and opened a tailor shop in Te Kuiti, then Te Puke and eventually in Whakatāne. Bessie Jaram was the Māori wife of Narsay Jaram and they were known as Bessie and Ned Jaram.

Their Whakatāne home was always a welcoming space for Māori, Indians and Europeans. Bessie Matekoraha Te Peehi Rangihika was of Ngāti Maru, Ngāti Awa and Ngāti Pūkeko descent⁵⁷. Te Arani's father Wishie Jaram had relevant political roles with the Department of Māori Affairs and New Zealand Planning Council. However, he did not initially speak Māori and was sent by John Rangihau from the Department of Māori Affairs to live with an elderly loving couple Tāmati and Kaa Cairns in the Tūhoe settlement of Ruatāhuna until he was fluent in Māori. Wishie became an activist for Māori education locally, regionally and nationally.

Te Arani Barrett (courtesy Te Arani Barrett)



Sita Emery, Beatrice Yates and Waitiahoaho Emery

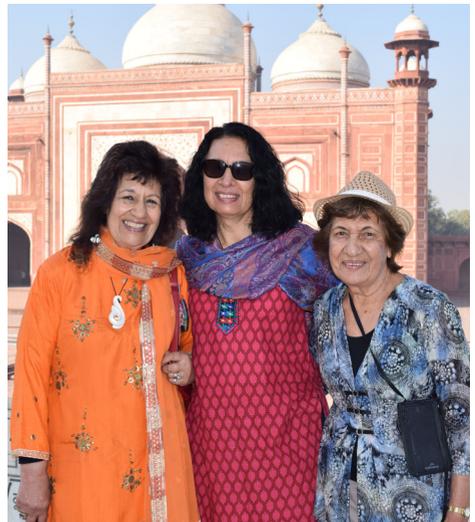
Sita and Beatrice are the daughters of Wahanga a rangi Fraser, and Oswald Orient Grant (Pathak) whose family emigrated from Lucknow, India to Suva in Fiji, and then to Aotearoa-New Zealand.

Sita (the name gifted by her father) is deeply caring of her family, the (Fraser) Grant whānau of Ngāti Pīkiao, Ngāti Rangiwewehi, Ngāti Whakaue and Ngāti Gurudin Pathak. Her life is intertwined with connections to the earth and living off the land. She was married for 59 years to John Tione Emery of Ngāti Unu, Ngāti Kahu and Ngāti Maniapoto. In her younger days she was among other things a photographer, teacher, and country and western singer⁵⁸.

Sita's sister Beatrice Yates was a teacher, an author and entertainer known as Auntie Bea and was one of the first to introduce localised histories and stories into the curriculum. She was also a strong believer that a content puku or tummy helps children to learn and she set up the well supported soup kitchen at Rotorua Lakes High School⁵⁹. Auntie Bea publications include *One Day a Taniwha*, *Hōhā the Taniwha*, *Waiata Mai* and *Ihenga*. These are popular bilingual early childhood readers with attached CDs in which she narrated the stories herself in English and te reo Māori. The generations of tamariki mokopuna she taught over her long teaching career hold the stories, her voice and memories of her fondly in their hearts.

Waitiahoaho, Sita's daughter, has worked in education for many years and is an independent researcher, education and cultural consultant. She has led and been involved in education and research projects for numerous local and national organisations such as the Ministry of Education, Ngāti Pīkiao Iwi Trust, Ngāti Pīkiao Iwi in Rotorua, and the NZ Health Research Council. Her work is underpinned by culturally inclusive ethics, knowledge, values, and practices for education and other contexts⁶⁰.

Beatrice Yates, Waitiahoaho Emery and Sita Emery on their visit to India (courtesy Waitiahoaho Emery)



Gayatri Wood

Gayatri Rukhas-Ana Francene Wood is generally known as Gayatri Wood. Her name has a very deep meaning and honours both her mother and father's ancestors⁶¹. Her first name was given to her after consulting the Hindu zodiac calendar. Gayatri means a hymn or song and the Gayatri mantra is a revered hymn from the Vedic scriptures. Gayatri's mother is Indian and her father is Ngāi Tahu, Ngāti Māmoē as well as British and Irish heritage. She has been nurtured in various religious and cultural traditions. Gayatri was chosen in 1999 (while at her primary school) to 'herald the new century' and sang at the dawn ceremony at Mount Victoria in Māori, an event beamed live around the world. She is a graduate in Criminology and Educational Psychology and chose to graduate on the Victoria University Marae to honour her Māori heritage. She currently lives and works in London.

Gayatri Wood at her graduation (courtesy Dr Pushpa Wood)



Lakhvinder Singh

Lakhvinder Singh is a rugby player and a Sikh man with Ngāpuhi and Indian ancestors⁶². His grandmother Makarita Waipouri was from Pawarenga, and she married a Cook-Islander Andrew Cecil and their baby girl was Matavaine Cecil who is Lakhvinder's mother. His grandmother left his grandfather, and then lived with an Indian man Lakhvinder Singh, after whom Lakhvinder the rugby player is named. Lakhvinder's extended family have Punjabi, Māori, Cook-Island and Indian connections. Lakhvinder attended Tangaroa college and there developed his love for rugby. The Ethnic Rugby League has many individuals with mixed heritage and Counties Manukau Piranhas, where Lakhvinder is a team player is one of the teams. He also plays for the prestigious Jungle Cats.

Lakhvinder & his sons (courtesy Lakhvinder Singh)



Lakhvinder's extended family (courtesy Lakhvinder Singh)



Matt Renata

Born and raised in Te Awakairangi (Lower Hutt) by a Gujarati mother and Māori father, Matt Renata was born in 1987⁶³. On his Gujarati side, his great grandfather Nana Dedhia came to Aotearoa in 1922 from Navsari. On his Māori side, his father was born and raised in Tuai, Waikaremoana.

Matt's great grandfather Winitana Renata Huihui was whangai from Ngāti Porou into Waikaremoana when he was a newborn baby. Winitana married Mereama Hema from Ngāti Kahungunu. They raised Matt's grandfather Lucky Renata in Waikaremoana. Lucky Renata married Beverley Renata (nee Puohotaua/Potaka-Osbourne) who was born and raised on the Whanganui River and they had eight children. This was a time when the use of te reo Māori, tikanga and whānau orientation was slowly disappearing.

Matt recalls that it was easier to reject being Māori and pretend to be Pākehā, because at least you'd be accepted and treated properly. This was a mindset that many people who weren't Pākehā developed. It was in this context that Matt was born and though there was love, fun memories and good relationships being made, the connection to his whakapapa/bloodlines was missing. However, his Māori grandfather had a near death experience in 1990 and this brought a new perspective to his life, increasing his faith to do good and bring heaven and earth

together, and encouraging him to speak Māori more and value whakapapa. At one point, he was against Matt's Gujarati mum and Māori dad being together. However, after this experience he had more love and acceptance in his heart for difference and diversity. This story of his grandfather has challenged Matt's life journey. Through his faith, connection with his family lines, life experiences and conversations with various people, Matt has been led into youth and community development and has co-founded an organisation called Te Awakairangi Youth Development Network.

Matt and his wife Rachel, who has Japanese and Māori ancestry, studied Indigenous Theology and Pastoral Leadership with a special focus on Māori leadership and full immersion te reo Māori.

Matt's Indian heritage – grandfather Nana Dedhia (courtesy Matt Renata)



Matt with his parents (courtesy Matt Renata)



Matt's Māori heritage – grandparents Lucky Renata and Beverley (courtesy Matt Renata)



Conclusion

The little Indian chief - Tikani Tehua Irihia was born in Aotearoa in the 1950s. Far back, in the 1800s history records the sons – young rangatira - of two Māori chiefs who strode across the ship decks and went to Calcutta Bharat in 1826⁶⁴. This was the venture of Peter Dillion who renamed these young rangatira His Royal Highness Brian Boru and His Excellency Morgan McMurragh – both were well received and performed the haka and waiata at Barrackpore in Bharat at the Governor-General of Bengal's residence.

And in Aotearoa, many moons ago, Sir Paul Reeves released a book *Sari: Indian women at work in New Zealand* by Professor Edwina Pio. The foreword to this book was penned by Sir Anand Satyanand, the first Governor-General of Aotearoa with Indian ancestry. At the launch Sir John Key was present as was also the Indian High Commissioner to New Zealand K.P. Ernest. In this book there were a few sentences on people of Māori-Indian heritage. Sir Paul, the first Māori Governor-General of New Zealand suggested to Edwina that she should consider researching and writing about people who identify as Māori-Indian. This book is a tribute to his vision and encouragement to tread unknown pathways with respect and humility while writing through robust research.

Sir John Key, Sir Paul Reeves and Professor Edwina Pio (courtesy Isaac Pio)



End Notes

1. Vyakarnam, 2021
2. Hilder, 1975; Swarbrick, 2015
3. Te Papa, 2021a.
4. Mackay, 1990
5. Uman, 2021
6. Papers past, 1874; Southland, 2021
7. Te Papa, 2021b
8. McNab, 2011
9. Te Papa, 2021c.
10. Conway, 2009; Governor-General of New Zealand, 2009; Leckie, 2007; NZTEC, 2016; Williams, 2009
11. Salmond, 1997; Steel, 2011
12. Church, 2008; Entwisle, 1998
13. Salmond, 1997
14. Steel, 2011
15. Ballantyne, 2012; Broughton, 2018; Church, 2008; Entwistle, 1998; Fidler, 2011; Hoogervorst, 2018, McNab, 2011; Nachowitz, 2018; Odegard, 2021; Richards, 1995; Salmond, 1997; Steel, 2011
16. Fidler, 2011
17. Broughton, 2018
18. Broughton, 2018, Steel, 2011
19. Fidler, 2011, p.4
20. Nachowitz, 2018
21. Church, 2008
22. Entwistle, 1998
23. Didham, 2010; Nachowitz, 2011; Salmond, 1997
24. Salmon, 1997
25. Church, 2008, p. 420
26. Entwistle, 1998, p. 48
27. Church, 2008, p. 421
28. Hoogervorst, 2018; Steel, 2011
29. Bandyopadhyay, 2018; Leckie, 2007; Pio, 2011; Singh, 2014; Tiwari, 1980
30. Leckie, 2007
31. Mcleod, 1986
32. Bhikha, 2021
33. Leckie, 2007
34. Singh, 2010
35. Kristiansen, 2002
36. Budhia, 1979; Pio, 2010
37. Auckland Museum, 2021a
38. Auckland Museum, 2021b
39. Māori units, 2019
40. Pio, 2008
41. House of Representatives, 1929
42. Sissons, 2000
43. Drury, 2021
44. Drury, 2021
45. Drury, 2016
46. Rehman, 2018
47. Bathgate, 2021
48. Rae, 2003
49. McLintock, 1966
50. Statistics New Zealand, 2021
51. Pio, 2008
52. Satyanand, 2006
53. Governor General of New Zealand, 2021
54. Leckie, 2014
55. Satyanand, 2021
56. Te Hookoi, 2008
57. Barrett, 2021; Tutua, 2000
58. Ngāti Pikiao iwi Trust, 2021
59. Makiha, 2018
60. Emery, 2021
61. Wood, 2021
62. Singh, 2021
63. Renata, 2021
64. Ballantyne, 2006, p. 18

References

- Auckland Museum (2021a). Jamal Khan <https://www.aucklandmuseum.com/war-memorial/online-cenotaph/record/97181?n=Jamal+Khan&from=%2Fwar-memorial%2Fonline-cenotaph%2Fsearch&ordinal=0>
- Auckland Museum (2021b). Sham Singh <https://www.aucklandmuseum.com/war-memorial/online-cenotaph/record/97177?w=World+War+I%2c+1914-1918&n=singh&from=%2Fwar-memorial%2Fonline-cenotaph%2Fsearch&ordinal=1>
- Ballantyne, T. (2012). *Webs of Empire: Locating New Zealand's Colonial Past* Wellington: Bridget Williams Books.
- Ballantyne, T. (2006). Teaching Māori about Asia: Print culture and community identity in nineteenth-century New Zealand. In H. Johnson & B. Moloughney (Eds). *Asia in the making of New Zealand*. (pp. 13-35). Auckland, NZ: Auckland University Press
- Bandyopadhyay, S. (2009). A history of small numbers Indians in New Zealand, c.1890s–1930s. *New Zealand Journal of History*, 43(2). 150-168.
- Barrett, T. A. (2018). School leadership for Māori succeeding as Māori: A Mataatua perspective. [Doctor's thesis, University of Waikato]. Research Commons at the University of Waikato. <https://researchcommons.waikato.ac.nz/handle/10289/12101>
- Barrett, T. (2021). Personal communication with Professor Edwina Pio
- Bathgate, B. (2021). Twenty-five years of Hindu-Māori friendship marked at Rotorua marae , 15 May 2021 <https://www.stuff.co.nz/national/125143229/twentyfive-years-of-hindumori-friendship-marked-at-rotorua-marae>
- Bhikha, M. (2021). Personal communication with Professor Edwina Pio
- Broughton, D. (2018). Unfortunate strangers: Lascars in the British maritime world c. 1849-1912. [Master's thesis, Victoria University of Wellington]. https://researcharchive.vuw.ac.nz/xmlui/bitstream/handle/10063/7666/thesis_access.pdf?sequence=5
- Budhia, S. (1979). A history of the Indian settlement in Christchurch. [Master's thesis, University of Canterbury]. <https://ir.canterbury.ac.nz/handle/10092/8490>

- Church, I. (2008). *Gaining a foothold: Historical records of Otago's eastern coast, 1770-1839*. Hong Kong: Friends of the Hocken Collections.
- Conway, G. (2009). Unsung gold-rush hero to have his day <https://www.odt.co.nz/regions/central-otago/unsung-gold-rush-hero-have-his-day> (29 January 2009)
- Didham, R. (2010). Future potential and the Indian diaspora: New Zealand and South Asia Diasporas. Outlook edition 12. Asia New Zealand Foundation, Auckland <https://asianz.org.nz/reports/report/future-potential-and-the-invisible-diaspora>
- Drury, A. (2016). Once Were Mahometans: Muslims in the South Island of New Zealand, mid-19th to late 20th century, with special reference to Canterbury. [Master of Philosophy thesis, University of Waikato]. <https://researchcommons.waikato.ac.nz/handle/10289/10630>
- Drury, A. (2021). Islam in New Zealand – a mixed reception: Historical overview and contemporary challenges. *Journal of College of Sharia & Islamic Studies*, 39(1), 149-170.
- Emery, W. (2021). Personal communication with Professor Edwina Pio
- Entwisle, P. (1998). *Behold the moon: The European occupation of the Dunedin district, 1770-1848*. Dunedin: Port Daniel Press.
- Fidler, A. (2011). Lascars, c.1850 - 1950: *The Lives and Identities of Indian Seafarers in Imperial Britain and India* [Doctor's thesis, Cardiff University]. School of History and Archaeology. <https://orca.cardiff.ac.uk/55477/1/U516542.pdf>
- Governor General of New Zealand (2009). Edward Peters Memorial <https://gg.govt.nz/publications/edward-peters-memorial>
- Governor General of New Zealand (2021). Biography of the Right Honourable Sir Anand Satyanand, <http://www.gg.govt.nz/the-governor-general/biogg>
- Hilder, B. (1975). The story of the Tamil bell. *Journal of the Polynesian Society*, 84(4), 476-484.
- Hoogervorst, T. (2018). Sailors, Tailors, Cooks, and Crooks: On Loanwords and Neglected Lives in Indian Ocean Ports. *Itinerario*, 42(3), 516-548.
- House of Representatives (1929). *Appendix to the Journal of the House of Representatives*, House of Representatives, Auckland. <https://atojs.natlib.govt.nz/cgi-bin/atojs?a=d&cl=search&d=AJHR1929-l.2.2.6.21&srpos=1&e=-----10--1-----0asiatic+pukekohe+ngata-->

- Kristiansen, T. (2002). 'Wilson, John Cracroft', Dictionary of New Zealand Biography, first published in 1990, Te Ara - the Encyclopedia of New Zealand, <https://teara.govt.nz/en/biographies/1w31/wilson-john-cracroft>
- Leckie, J. (2007). *Indian settlers: The story of a New Zealand south Asian community*. Otago, New Zealand: Otago University Press.
- Leckie, J. (2014). Anand Satyanand: A prominent son of the Indian diaspora. *New Zealand Journal of Asian Studies*, 16(2). 31-46.
- Mackay, D (1990). 'Colenso, William', Dictionary of New Zealand Biography, Te Ara - the Encyclopedia of New Zealand, <https://teara.govt.nz/en/biographies/1c23/colenso-william>
- Māori units (2019). URL: <https://nzhistory.govt.nz/war/Māori-and-pacific-units/Māori-units>, (Ministry for Culture and Heritage).
- McLeod, W.H. (1986). *Punjabis in New Zealand. A History of Punjabi Migration, 1890-1940*, Amritsar: Guru Nanak Dev University.
- McLintock, A. (1966). 'THE CENSUS', from An Encyclopaedia of New Zealand, Te Ara - the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/1966/population/page-2>
- McNab, R. (2011). *Murihiku: A History of the South Island of New Zealand and the Islands adjacent and lying to the South from 1642 to 1835*. New York: Cambridge University Press.
- Makiha, K. (2018). Treasured Rotorua entertainer, author and teacher 'Aunty' Bea Yates has died. Rotorua daily post, 7 September 2018 <https://www.nzherald.co.nz/rotorua-daily-post/news/treasured-rotorua-entertainer-author-and-teacher-aunty-bea-yates-has-died/V64DEKEE67D6YVMCKLH2ZL64C4/>
- Nachowitz, T (2018). Identity and Invisibility: Early Indian presence in Aotearoa New Zealand, 1769-1850. (pp 26-61). In S. Bandhopadhyay & J. Buckingham (Eds). *Indians and the antipodes*. New Delhi: Oxford University Press
- Ngāti Pikiao Iwi trust (2021). *Koeke – ā kō ake nei: Intergenerational positive ageing for Ngāti Pikiao People*, Aotearoa: Ngāti Pikiao Iwi trust.
- NZTEC (2016). Mr. Edward Peters. In The Cyclopedia of new Zealand [Otago & Southland Provincial districts] <http://nzetc.victoria.ac.nz/tm/scholarly/tei-Cyc04Cycl-t1-body1-d2-d47-d61.html>

- Odegard, E. (2021). In search of sepoys: Indian soldiers and the Dutch East India Company in India and Sri Lanka, 1760–1795. *War in History*, 1-20.
- Papers Past (1874). Wreck of the immigrant ship Surat. Otago daily times, issue 3731, 21 January 1874, page 6, <https://paperspast.natlib.govt.nz/newspapers/ODT18740121.2.36>
- Pio, E. (2008). *Sari: Indian women at work in New Zealand*. Wellington: Dunmore.
- Pio, E. (2010). *Longing & Belonging*. Wellington: Dunmore.
- Pio, E. (2011). *Caste away? Unfolding the Māori Indian*. Wellington: Office of Ethnic Communities
- Rae, B. (2003). Taamara Sangam and Laxmi. 8 May, 2003 http://mandrikarupa.com/pdfs/articles/nz_herald_may_03.pdf
- Rehman, S. (2018). Personal communication with Professor Edwina Pio
- Renata, M. (2021). Personal communication with Professor Edwina Pio
- Richards, R. (1995). *Murihiku Reviewed*. Wellington: Lithographic Services
- Salmond, A. (1997). *Between Worlds: Early Exchanges Between Māori and Pakeha 1773-1815*. Auckland, New Zealand: Penguin.
- Satyanand, A. (2006). Speech at Swearing-In Ceremony. Parliament Buildings, Wellington, 23 August 2006, <http://www.gg.govt.nz/node/703>
- Satyanand, A. (2021). Personal communication with Professor Edwina Pio
- Singh, H. (2010). Reassessing the early history of the New Zealand Sikh community 1881-1914. *New Zealand Journal of Asian Studies* 12(2). 50-64.
- Singh, H. (2014). Re-reading Sikh history in New Zealand 1900-1940. *Journal of Punjab Studies*, 21(2). 297-324.
- Singh, L. (2021). Personal communication with Professor Edwina Pio
- Sissons, J. (2000). The post-assimilationist thought of sir Apirana Ngata: Towards a genealogy of New Zealand biculturalism. *New Zealand Journal of History*, 34(1). 47-59.
- Southland (2021). Surat Bay. <https://southlandnz.com/the-catlins/natural-attraction/surat-bay>

- Statistics New Zealand (2021). 1981-2018 census count for Māori Indian. Prepared by Bob Rasmusen from Stats NZ for Professor Edwina Pio
- Steel, F. (2011). *Oceania under steam: Sea transport and the cultures of colonialism, c.1870-1914*. New York: Manchester University Press.
- Swarbrick, N. (2015). *The Tamil bell*. <https://teara.govt.nz/en/photograph/1135/the-tamil-bell>
- Te Hookoi (2008). Governor General Visits Hukanui Marae, Te Hookioi 26 (July 2008): 15, http://www.tainui.co.nz/te_hookioi_pdfs/Issue26.pdf
- Te Papa. (2021a). *Ship's Bell*. <https://collections.tepapa.govt.nz/object/213397>
- Te Papa. (2021b). *One Rupee*. <https://collections.tepapa.govt.nz/object/110116>
- Te Papa. (2021c). *Hei tiki (pendant in human form)*. <https://collections.tepapa.govt.nz/object/82245>
- Tiwari, K. N. (1980). *Indians in New Zealand: Studies of a sub-culture*. Wellington, New Zealand: Price Milburn and company limited.
- Tutua, E. M. 'Jaram, Matekoraha Te Peehi', Dictionary of New Zealand Biography, first published in 2000. Te Ara - the Encyclopedia of New Zealand, <https://teara.govt.nz/en/biographies/5j3/jaram-matekoraha-te-peeh>
- Uman, M. (2021). *The Marakkar Bell in New Zealand*. <https://historicalleys.blogspot.com/2021/05/the-many-mysteries-behind-tamil-bell.html>
- Vyakarnam, S. (2021). Personal communication with Professor Edwina Pio
- Williams, A. (2009). *Edward Peters (Black Peter): the discoverer of the first workable goldfield in Otago*. Glenore, NZ: A. Williams.
- Wood, P. (2021). Personal communication with Professor Edwina Pio

Acknowledgements

Professor Pio is grateful for the help proffered by Amanda Cole, Ashwinee Pendharkar, Catherine Hammond, Dougal Austin, Gail Romano, Glen Webber, Grace Gassin, Mandeep Kaur, MEC team, Meeta Patel, Naena Chhima, NZICA President, NZICA Secretary, Patrick Alley, Paul Diamond, Richard Hall, Robert Didham, Shaun Higgins and Victoria Lawson. She also expresses her deepest gratitude to Sir Anand Satyanand, Anya Satyanand, Isaac Pio, Mervin Singham, Paul Moon, and Timothy Griffiths for their unwavering support.

Professor Edwina Pio ONZM

Recipient of the King's New Year Honours as an Officer of the New Zealand Order of Merit (ONZM), Royal Society medal, Edwina Pio is New Zealand's first Professor of Diversity, University Director of Diversity, and elected Councillor on the governing body of the Auckland University of Technology. Her research and doctoral supervisions encompass the intersections of work, ethnicity, indigenous studies, religion, and pedagogy. A prolific writer, her research is published in leading international journals and media outlets, and she has written over half a dozen books. Edwina has been appointed to the Ministerial Advisory Group pertaining to the Royal society recommendations on the Christchurch mosque shootings. She chairs the Academic Advisory Board of Te Kupenga the Catholic theological colleges of New Zealand and has been appointed to the Rutherford Discovery Fellowship Humanities and the Social Sciences Panel. She is also a judge for the Diversity Awards NZ and the Race Unity Speech Awards. A woman of peace and prayer, a scholar of colour, and a passionately engaged educator, Edwina brings grace, gratitude, courage and thoughtfulness to governance, teaching, research, doctoral supervisions, and stakeholder engagement.



ISBN 978-0-473-66586-9



9 780473 665869 >



Ministry for
**Ethnic
Communities**
Te Tari Mātāwaka