

Indian Settlers: The Story of a New Zealand South Asian Community. By Jacqueline Leckie. Otago University Press, Dunedin, 2007. 204pp. NZ price: \$49.95. ISBN 978-1-877372-50-6.

IN AN ERA WHEN AN INCREASING NUMBER OF NEW ZEALANDERS, for personal and academic reasons, are interested in their places of origin, *Indian Settlers* is a timely analysis of New Zealand's Indian community from the nineteenth century until the late 1980s. It builds upon the existing literature such as Kapil Tiwari, ed., *Indians in New Zealand*, Hew McLeod's studies of New Zealand's Punjabi community and the author's extensive research on Indian communities in New Zealand and overseas. Indeed the strength of this book lies in the way Jacqueline Leckie places the experiences of New Zealand's Indian community within the wider context of Indian diasporas. Advocates of 'decentered' histories will also commend the extensive discussion of ongoing connections between Indian New Zealanders and the places from which they descend.

The book commences with an introductory chapter on the first Indian immigrants and then progresses through a series of thematic chapters on work, discrimination, responses to war, gender, associations and networks, and concludes with an overview of Indian settlement. The text is extensively illustrated, the photographs and captions serving as a primary source on the material culture and lifeways of the Indian community.

The introductory chapter is usefully preceded by maps denoting the villages of the Gujarati and Punjabi immigrants (who comprised the majority of New Zealand's Indian community between the nineteenth century and 1987) and a map of New Zealand indicating the places mentioned in the text. The introduction flags a number of themes developed in later chapters. Considerable attention is given to why Indians chose to migrate and why they chose to come to New Zealand (word of mouth and because New Zealand, despite its anti-immigration policies, was less discriminatory than Australia and Canada). In this chapter, and throughout the book, Leckie effectively uses text boxes, including vignettes about the 'Cram Schools' in Fiji and profiles of people such as Indar Singh (an early hawker), which give the reader a sense of the individual experiences behind the wider trends noted in the text.

The thematic chapters analyse the ways in which Indian settlers established themselves in New Zealand and adapted to their new environment. Leckie demonstrates that, unlike the situation in their home communities, the first male immigrants needed to do their own cooking and cleaning. Chapter two analyses the high levels of self-employment among the first Indian settlers, most of whom sold fruit and vegetables, although others worked as scrub cutters. It also examines the processes by which such occupations were a stepping stone to capital accumulation and the acquisition of property. One important factor here was the connections between the Indian and Maori communities, which have hitherto received little scholarly attention. As the chapter on discrimination demonstrates, the tenuous progression in prosperity aroused opposition in some quarters, the White New Zealand League and Returned Soldiers' Association being particularly prominent. By way of response, the New Zealand Indian Central Association was formed in 1926 to advocate on behalf of the Indian community.

The fourth chapter, 'Nationalism and War', is an interesting discussion of the responses of the New Zealand Indians to the First and Second World Wars. It is noted that few Indians joined the armed forces, although in World War II many contributed to essential industries such as market gardening. Most sympathized with the Indian independence movement, and the recollections of some who returned to India and protested against British rule are cited extensively. Amidst the wealth of recently published material discussing New Zealanders' combat experiences in the First and Second World Wars, this chapter provides an interesting counter-narrative, underscoring the diversity of responses to war.

'Gender and Family' focuses on the experiences of Indian women in New Zealand. It was not until after World War II that restrictions on Indian women entering New Zealand were eased. This chapter details the challenges they faced in both adapting to a new country and, in many instances, adapting to a new (and often arranged) marriage. Many of these women knew little, if any, English and some lived in isolated areas. By the 1960s and 1970s, a new generation of Indians was beginning to challenge the values of their parents. These challenges arose, in part, because most of this generation had become acculturated to New Zealand ways, having had greater contact than their predecessors with non-Indian families during childhood. The associations and networks, discussed in chapter six, facilitated contact with the non-Indian community while also seeking to maintain unity among New Zealand's Indian community. The focus of this chapter is on the New Zealand Indian Central Association and the New Zealand Indian Sports Association. Historically, the leadership of these organizations has been male-dominated, but Leckie argues that women's networks have performed a significant role in sustaining these organizations.

The final chapter provides an overview of the history of Indian settlers in New Zealand and touches on the diversification of the Indian community since immigration laws were changed in 1987. It is, perhaps, regrettable that the implications of this diversity were not explored in more detail. The chapter raises a number of interesting questions such as what impact, if any, diversity has had on organizations such as the New Zealand Indian Central Association and the extent to which the Indian community was affected by the revived anti-Asian rhetoric of the 1990s. There seem to be parallels here between the experiences of New Zealand's Indian and Chinese communities, yet these are left largely unexplored.

Overall, however, this book is a welcome and necessary addition to scholarship on New Zealand ethnicities. The strength of the book lies in its nuanced analysis of the roots and evolution of New Zealand's Indian community. Commendably, Leckie has written the book in a manner accessible to a general readership while retaining its scholarly foundations. It offers rewarding insights into both New Zealand and Indian history and deserves a wide readership.

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A Stockman's Gift: Daniel Vickery Bryant and the Bryant Charitable Trusts: A Legacy for Waikato. By Rosalind McClean. DV Bryant Trust, Hamilton, 2007. 351pp. NZ price: \$50.00. ISBN 978-0-473-12126-6.

THIS HANDSOME, WELL-ILLUSTRATED VOLUME recounts the history of a prominent Waikato charitable trust and its founder, farmer and livestock-dealer Daniel Bryant. At a time when the contribution of 'the voluntary sector' is starting to inform our welfare history in a more systematic way than ever before, *A Stockman's Gift* analyses the changing focus of a philanthropic trust over more than eight decades. The Bryant Trust's longevity enables it to be used as a lens onto the wider operations of New Zealand's mixed economy of welfare and changing welfare environments. In the current range of private and statutory trusts in New Zealand, the DV Bryant Trust is unusual in having a long history as a service provider in its own right, and also as a funder of external ventures. The book gives an insight into philanthropic motivation in a society where social esteem came more often from making money than from its charitable distribution. It also makes a valuable contribution to the history of the Waikato, the objects of the trust's largesse being locally distinctive as well as symbolic of larger national trends.