



A FIANZ EDUCATION PUBLICATION

SILENT VOICES OF MUSLIMS
IN NEW ZEALAND
FROM 1769 TO 1959

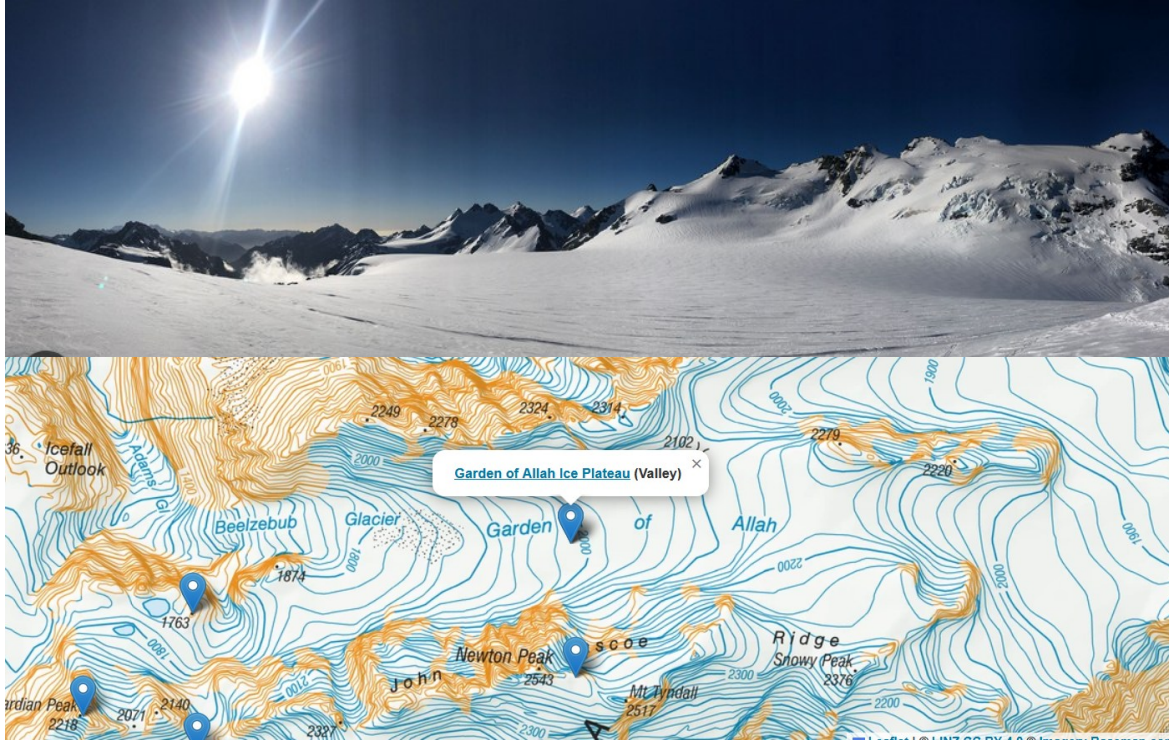
A HISTORICAL
JOURNEY

PART 1: SOCIAL HISTORY OF MUSLIMS FROM 1769 TO 1959 BY ABDUR RAZZAQ

PART 2: A CURATION OF ORIGINAL ARCHIVAL DOCUMENTS BY ABDULLAH DRURY

GARDEN OF ALLAH & GARDEN OF EDEN

SOUTH ISLAND, NEW ZEALAND



In 1941 the Canterbury Mountaineering Club chose this place to be named “Garden of Allah”. It is next to the Garden of Eden.



This is a FIANZ Education Publication.

All of our work is written by humans, with no AI.

May be freely copied and shared.

There is no copyright.

August 2026

Wellington, New Zealand

Contents

PREFACE	4
INTRODUCTION – MUQADDIMAH	6
 PART 1	
Social History of Muslims in New Zealand from 1769 to 1959	8
Silent Voices : A History Which Weaves with Forgotten Threads	
Frame One: The Age of Sail: First Muslims, 1769	13
The World That Arrived	
Frame Two: The First Families: Settlement in a Colonial Society, 1850 to 1875.....	15
A Colony Designs Itself	
The Gold Rush and the Diversity of Presence	
Frame Three: The Hawker Economy: Labour, Roads and Belonging, 1880 to 1910	19
The Structure of Itinerant Life	
The Law as a Public Space	
The Bosnian Muslims and the Gumfields	
Frame Four: Marriage, Family, and the Making of Roots, 1880 to 1920.....	24
Intermarriage and Its Meanings	
Frame Five: Empire and Its Ironies -1901 to 1918.....	26
Imperial Display	
The Great War and the Muslim Soldiers	
Civic Supporter	
Frame Six: Sport, Labour, and the Interwar Social Order, 1920 to 1939.....	30
The Ring and the Road	
Frame Seven: Memory and Muslim Funerals in a Protestant Land 1918 to 1945	333
The Funeral as Social Evidence	
The Reverts: New Zealand Finds Its Own Muslims	
Frame Eight: Refugees, Survivors and the Threshold of Community, 1945 to 1959	36
The Post-War World and Its Displaced	
The Formation of Community: 1956	
Eight Frames in a Social History Gallery: Lessons of History.....	41
The Social History of Belonging	
Way Towards Social Cohesion	
 PART 2	
A Curation of Original Archival Documents	46

PREFACE

Very few know that located in the centre of the South Island is a rocky plateau called the 'Garden of Allah'. This was a name chosen by the Canterbury Mountaineering Club in 1941 to be adjacent to the "Garden of Eden". In 1858, when the Sepoy Mutiny convulsed the Indian subcontinent, the residents of this far-flung British colony opened their purses in sympathy, including a 10-shilling donation by a Muslim labourer in Lyttelton named Wuzeerah. The local newspaper noted this donation as being made by a "Mohammedan". In 1875, an energetic Kashmiri Muslim entrepreneur known as the 'Fakir of Ulu', set up a business in George Street, Dunedin and his advertisement in the local newspaper at that time proudly stated Arabic transliteration of the Islamic verse "Bismillah al hum lillah reh bil almini". The wedding of Sheikh Mahomet Din and Miss Gertrude Hills was the social highlight of the year in 1904 in Banks Peninsula. The bride wore a "beautiful gold bangle, a watch and chain, necklet and green stone heart and ring ". She was the sister of Amy Bailey. In the Gumfields near Dargaville in 1909, the locals were intrigued to see a number of persons wearing the fez. They were Muslims from Bosnia. Mohamed Baksh Bayram lived in Hobson Street in Auckland in 1895 and his rental property was burnt in the 'Great Hobson Street fire". As compensation he claimed the princely amount of £160 from the Alliance Insurance Company to cover the costs of his lost chutney. Taj Mahommed Khan from the Punjab was recruited into the New Zealand army during WWI in 1916, and assigned to the Maori contingent.

These fragments, and more than two hundred others gathered within these pages, form a constellation of evidence which are scattered across time, geography, and the margins of colonial and post-colonial records. Together they trace a single, enduring truth . It is that Muslims have been part of the making of New Zealand from its very earliest days.

This is not a history that announces itself. It does not arrive with mosques and minarets, with institutions and declarations. It arrives instead, in the small print found in death certificates and police gazettes, in magistrate's Court records and newspaper advertisements, in the register of naturalisations and the ledgers of births, deaths and marriages. It arrives in the oath sworn on a Quran in a Lyttelton Courtroom in 1861, and in the skull-cap of a six-foot Indian hawker walking the streets of Auckland in 1895. It arrives in the burial of Ibrahim Wali Mohamed Suliman in New Plymouth in 1941, attended by two thousand onlookers including the Mayor. The funeral was conducted by a Presbyterian Minister as there was no Imam and yet conducted, the newspapers noted carefully, with full Muslim rites.

These are the silent voices. Not silent because they had nothing to say, but silent because no one thought to listen or to look. It was a pioneering Muslim historian, Abdullah Drury, who has spent the better part of the last twenty years collecting and collating the gems, the nuggets and the brocade of Muslim history in New Zealand. Much of the treasure trove was in the National Archives and National Library in Wellington.

The individuals who move through these pages are not famous. They are lascars and hawkers, wrestlers and ice cream vendors, timber workers and gum diggers, soldiers and café owners. They arrived from the golden delta of Bengal and the alluvial plains Punjab, from the mirror-reflecting lakes of Kashmir and historic coastal city of Pondicherry, from the fertile plains of Gujarat and the shores of the Arabian Sea, from the mountains of Albania and the forested regions of Bosnia, from the peninsula of Malaya and the island of Java, from the steppes of Central Asia and the shores of the

Caspian Sea. They came aboard French exploration vessels in 1769 and on immigrant ships from the 1840s. They swore oaths, raised children, buried their dead, and sometimes, as Sheikh Budrodeen did in his Otago Daily Times advertisement of 1875, they announced their presence to the world with a verse from the Quran in Arabic, in a New Zealand newspaper, without apology or explanation.

All integrated into the society of the time. Some married into Māori tribes and others into European settler families and left descendants who may not even know their names. Some died alone in charitable institutions, like Sheik Budrodeen himself, who expired at the Costley Home for paupers in Auckland in 1894, three days before the newspaper finally managed to spell his name correctly. Some built a monument such the *Mohamed Islam Salaman Tomb* in New Plymouth, a Mughal Muslim inspired architecture with an arabesque dome crowned with a crescent moon and star, boldly visible from the road. Most however, left nothing but a line in a ledger.

Abdullah Drury painstakingly scoured all possible sources so that yet another chapter in the history of New Zealand could be written. A chapter with unfamiliar names and from unfamiliar places and unfamiliar customs.

What emerges from this historical excavation is not a triumphalist narrative. It is something quieter and more honest. It is a record of human presence. Men and women navigating a society that did not always know what to make of them, but who nevertheless made their lives here and left their own legacy. Mahmud Qasim and young Nasrin, who walked the beaches of Northland in 1769 and died in Peru six months later. Little Rudna Wuzerah, buried in Christchurch in 1857, aged six, without a headstone. Sali Mahomet, the Turkmenistani who sold ice cream in Christchurch for decades and was mourned across the city when he died in 1943. the Bhikoo family from Gujarat, who by 1956 sat on the executive committee of the New Zealand Muslim Association alongside Albanian and Bosnian migrants, a Punjabi and a Crimean Tatar. It was a gathering that looked less like a religious body and more like a small parliament of the world's diverse people. The archival period to 1959 aptly concludes with the Muslim voice of 'shukur' or gratitude, in the Personal section of the Evening Post, for the doctors, sisters and nurses of Wellington hospital.

These are New Zealanders. They always were.

The title of this volume, *Silent Voices*, carries within it a provocation. History is never truly silent; it is only unheard. The voices gathered here were never absent from New Zealand's story. They appeared in its newspapers, its Courts, its cemeteries, its commercial registers. They contributed to its economy, its social fabric, its peculiar and ongoing negotiation between belonging and difference. They simply were not listened to, not as Muslims, not as part of a continuous community with deep roots in this soil.

This book asks us to listen now. Not to revise the past, but to complete it. Not to claim a history that was not there, but to recover one that was and that has been waiting in the archives all along.

What the reader holds in their hands is an act of historical justice. It is, also, a gift to every Muslim child who grows up in New Zealand and is made to feel like a newcomer in a country where their community's story stretches back to the age of sail.

Abdur Razzaq

August 2026

INTRODUCTION – MUQADDIMAH

The present volume seeks to address a notable lacuna within the historiography of Islam in New Zealand by providing an accessible yet historically grounded collection of physical evidence of the history of the Muslim presence in this country. Despite the steady growth and increasing visibility of Muslim minority communities in recent years, there remains a relative scarcity of concise studies that document this historical development in a systematic manner.

The genesis of this project emerged from many years of research devoted to tracing the diverse experiences of Muslims in New Zealand. During that period, numerous requests were made for a publication that would bring together scattered historical materials in a single, coherent work for sturdy research purposes. This volume represents an attempt to meet that need. Organised chronologically, it presents a sequence of historical sources accompanied by contextual commentary and interpretive observations designed to assist readers in understanding both the documents themselves and the circumstances that produced them. The original materials have been reproduced in their published form, including inconsistencies, limitations, and imperfections. Such an approach preserves the integrity of the historical record and offers insights that might otherwise be lost through excessive editorial intervention or asymmetrical intellectual abstractions about ontological reductionism or hermeneutical paradigms.

Some readers may question the necessity of reproducing material that, in many cases, is already accessible through digital repositories. Such criticism is understandable, yet it overlooks important lessons from the recent history of information preservation. During the latter decades of the twentieth century, microfiche technology was widely regarded as the archival medium of the future. Vast collections of newspapers, manuscripts, and official records were transferred to photographic film, often resulting in the disposal of the original documents. Within a relatively short period, however, technological developments rendered microfiche itself increasingly obsolete. Consequently, many digitised records available today derive not from original sources but from intermediary reproductions – a situation aptly described as the preservation of a “copy of a copy.”

The contemporary digital environment presents additional challenges. Advances in artificial intelligence and image manipulation technologies have increased the capacity to alter, fabricate, or distort electronic information with unprecedented sophistication. Whilst digital archives remain indispensable, the continued production of printed books serves an important complementary function. Physical texts possess a permanence and materiality that electronic formats cannot entirely replicate. They may be preserved in libraries, circulated among readers, and retained across generations without dependence upon changing technological infrastructures. History repeatedly demonstrates that systems regarded as permanent are often more fragile than anticipated. Whether through technological disruption, environmental events, or unforeseen social transformations, the conditions that sustain digital networks cannot be assumed indefinitely. For this reason, printed scholarship retains enduring value as a vehicle for the transmission of knowledge.

A second criticism may concern the degree of historical continuity posited between the earliest Muslim settlers and contemporary Muslim communities. Whilst acknowledging substantial differences across time, I maintain that meaningful connections do exist. Over several decades, Muslim organisations, community publications, and public speakers have repeatedly articulated a

shared historical narrative linking past and present. Contemporary Muslim life in New Zealand is best understood as the product of multiple intersecting social hierarchies and human trajectories.

This work is intended for a broad readership that includes both Muslims and non-Muslims, particularly those interested in fostering constructive relations between folk of different religious traditions. It is also written for readers seeking a deeper understanding of the historical and social dimensions of Islam in New Zealand. The project combines raw historical evidence with occasional personal reflection, creating a narrative that is simultaneously documentary and interpretive in character. Throughout, linguistic accessibility has been prioritised over specialised academic terminology or bombastic verbosity. Technical religious expressions have been translated or explained wherever feasible so that readers without prior knowledge of Islamic studies may engage with the material without unnecessary barriers or panicking like a lost goose.

Historical scholarship depends not only upon the collection of evidence but also upon the clear articulation of methods, assumptions, and conclusions. Any serious contribution to collective knowledge must therefore be grounded in accuracy, transparency, and critical engagement with sources. The historian bears a responsibility to examine evidence carefully, to assess competing interpretations fairly, and to distinguish between established fact and informed conjecture. My own experience has suggested that many Muslim immigrants and refugees possess rich personal and communal knowledge that has not always been preserved within conventional historical frameworks. In some cases, this reflects unfamiliarity with modern historiographical practices; in others, it reflects understandable caution regarding public representation. This volume seeks, in a modest way, to contribute to the preservation and communication of those experiences.

Much of the research and writing contained in this volume was undertaken during limited periods of personal time amidst professional and family obligations. Inevitably, therefore, imperfections remain. Readers will no doubt identify omissions, interpretive disagreements, or areas requiring further investigation. Such limitations are inherent to all historical scholarship. Nevertheless, I remain confident in the fundamental conclusions presented here and in the evidentiary basis upon which they rest. Whether these conclusions reflect sound judgement or merely the persistence of long-held convictions is a question that must ultimately be left to the reader.

Finally, it is appropriate to acknowledge the spiritual dimension that has accompanied the preparation of this work. Muslims have traditionally regarded the pursuit and transmission of knowledge as a form of service, undertaken with sincerity and humility. It is my hope that this volume contributes, however modestly, to a greater understanding of New Zealand's Muslim heritage and to the broader pursuit of historical truth. We pray that God grants clarity of expression, sound judgement, and beneficial knowledge, and that He accepts this effort despite its shortcomings. He alone is the source of guidance, generosity, and success.

Abdullah Drury

August 2026

PART 1

Social History of Muslims from 1769 to 1959

by Abdur Razzaq

Silent Voices: A History Which Weaves with Forgotten Threads

The “niyat” or intention of this social history is simple. A New Zealand that knows its own history, is much richer, more honest and better-prepared society than one that does not.

Most New Zealanders would be surprised to learn that Muslims have been part of this country since December 1769, when two Muslim lascars, Mahmud Qasim and Nasrin, arrived on board the French vessel St. Jean-Baptiste. This was about the same time that James Cook was mapping the coastline. These two seafarers were the first Muslims in New Zealand. They arrived, as so many of the non-Europeans have, without any contemporary colonial historical account. There were no announcements. They were simply silent in our country’s history.

The central argument of this work is simple. Muslims have been part of New Zealand from the earliest European colonial contact. They were as much part of New Zealand as the early English settlers. They are not newcomers. Their story is not a footnote to the national history. It is woven into that history at every level.

This social history traces the Muslim presence in New Zealand from that first contact through to the formation of the first formal Muslim community organisation in 1956 and the early years of organised community life up to 1959.

The social history relate explicitly to the contemporary concerns of New Zealand society, including the challenge of social cohesion in a diverse nation. In the aftermath of the Christchurch mosque attacks of 15 March 2019, this history is both an act of justice and a practical contribution to the understanding that genuine cohesion requires.

Drawing on the pioneering archival research of historian Abdullah Drury, it recovers the lives of Muslim men and women who appeared in colonial newspapers, court records, census returns, insurance claims, birth certificates, and death notices, but who were never before assembled into the social history of New Zealand they collectively constitute.

They came aboard ships of empire and immigrant vessels, on post-war refugee transports and ordinary passenger liners. Some married into Māori families. Some married into Pākehā settler families. Some left descendants who do not know their names. All of them made, in their different ways, a home in a country that had not planned for them.

The social history is organised in eight historical frames, each anchored to a specific period of New Zealand's broader colonial and social development. Eighteen individual vignettes bring the people of this history to life. These silent Muslims were scattered throughout the country. They include Wuzeerah, who donated ten shillings to a British colonial relief fund in Lyttelton in 1858 and had his name recorded in the Lyttelton Times as a Mohammedan, to Sheikh Budrudeen of Kashmir, who placed the Bismillah in Arabic at the head of his newspaper advertisements in Dunedin in 1875, to the two thousand New Plymouth residents who attended the funeral of Ibrahim Wali Mohamed Suliman in 1941, conducted with full Muslim rites by a Presbyterian minister because no imam existed anywhere in New Zealand.

As our faith informs us, a society that knows and understands the full depth of its own past is better placed to navigate the present and set the social compass direction for the future. The silent voices were never silent. They were waiting to be heard. They were here. They have always been here.

In May 1875, the readers of the Otago Daily Times opened their morning newspaper and encountered, perhaps without realising what they were seeing, a sacred Arabic phrase from the Quran in an advertisement for a shop on George Street. The advertiser was Sheikh Budrudeen, a merchant from Kashmir. He ran the same advertisement seventeen times over two months. He offered no explanation. None were given. There were no commendations or complaints. The presses ran, and the people of Dunedin went about their day. And somewhere, quietly, the history of Islam in New Zealand was being written in the most ordinary possible way. It was in the small print of a colonial newspaper, by a man who simply wanted everyone to know who he was. A lone Muslim who had not forgotten his faith identity frame.

In the centre of New Zealand's South Island, on a high, wind-scoured plateau of tussock and schist, there is a place known as the "Garden of Allah". It is adjoined to the "Garden of Eden". The reason for the name is yet unexplained in any official record other than it was requested by the Canterbury Mountaineering Club in 1941. For reason why this name was chosen have been lost through time. The "Garden of Allah" exists quietly defining the majesty on the landscape and the inspiration of those who chose to name it such. It is a silent evidence that the influence of Islam reached the remotest geography of this country in ways that the official history has yet to understand.

Our social history begins from these and other puzzles and expands outward. It is concerned with the long, largely unconnected silent presence of Muslim men and women in New Zealand from the first moment of contact in 1769 to the eve of the modern Muslim community era. It draws on the painstaking archival research of Abdullah Drury who assembled, for the first time, the scattered documentary evidence of that presence from court registers, police gazettes, census returns, newspaper columns, insurance claims, and the ledgers of births, deaths and marriages. Kit took him twenty years to gather the primary sources.

This is not a history that announces itself. It does not arrive with mosques and minarets, with institutions and declarations. It arrives in small print, in the oath sworn on a Quran in a Lyttelton courtroom in 1861, in the Arabic verse placed without explanation in an Otago newspaper in 1875, in the ten shillings donated by a Muslim labourer to a British colonial relief fund in Christchurch in 1858, in the two thousand people who came to a New Plymouth cemetery in 1941 to bury a man their community had known as its own.

New Zealand in the twenty-first century is a society in the midst of a profound reckoning with the nature of its own diversity. The Christchurch mosque attacks of 15 March 2019, in which fifty-one Muslim worshippers were made *shaheed* in the most devastating act of terrorism in the country's recent history, confronted New Zealanders with a reality that the official culture had only partially acknowledged. It is that Islam is not a foreign presence in this country and that Muslim New Zealanders are not visitors or guests. They are full members of the national community and that the failure to understand this had real and terrible consequences. The national response, the outpouring of grief and solidarity, the public commitment to change, the *aroha*, reflected the best instincts of a society that genuinely aspired to be better. But aspiration requires knowledge. The knowledge that

New Zealanders heard that fateful day are that Muslims are part of this country. Our social history shows that they always have been.

The questions that Christchurch 2019 posed, of who belongs and what it means to be a New Zealander, of how a society builds genuine cohesion rather than mere tolerance, are not new questions. They have been present, in different forms, throughout our history this book recounts. The hawker who appeared at the farm gate in Central Otago in 1895, the Bosnian gum digger who walked into court wearing his fez in 1907, the Punjabi wrestler who competed in the Auckland Town Hall during Ramadan in 1924, each of them in their own way, navigating exactly the same questions. How do you make a home in a country that did not plan for you? How do you make a home in a country that does not have a mirror for self-reflection? How do you maintain the integrity of your identity in a society that does not always know what to make of it? How do you build, across the distance of difference, the trust that social cohesion requires?

Their answers were practical rather than political. They traded fairly. They gave to relief funds. They contested court decisions that went against them. They buried their dead with whatever help the local community could offer. They married and had children and watched their sons play football in the mud of South Auckland. These were not grand gestures. They were the daily acts of civic participation through which belonging is made real, and through which a society, if it is paying attention, comes to recognise that it contains more diversity than it imagined.

The Muslim women and men of New Zealand are among the most diverse communities in the country, drawn from over sixty different national origins, worshipping in more than 140 mosques and Islamic centres, and present in almost every significant field of New Zealand professional and civic life. They are also, in the public discourse of this country, frequently discussed as if their presence were new, their loyalties uncertain, and their relationship to New Zealand values, *whatever that is*, in need of ongoing scrutiny.

This history is, in part, a direct response to that framing. The genuine accommodation of multiple faith-communities within a shared civic culture, demands more than tolerance. Tolerance implies that the majority graciously permits the minority to exist. What the history of early Muslims in New Zealand reveals is something more demanding and more generous than tolerance. It reveals accommodation. It is the practical, repeated, unglamorous work of making space for difference, not because the law requires it, but because the community has come to understand that difference is part of its own fabric. The court that provided a Quran in 1861, the minister who learned Muslim funeral rites to bury a man his congregation had known as their own and the Minister of Justice, sitting in Parliament who ruled in favour of the fez in 1907. These were acts of accommodation by a society that was, imperfectly and sometimes reluctantly, becoming more capacious than it had planned to be. Concerns and conflicts were expressed, often violently and repressively, but so did accommodation.

New Zealand's geography sometimes results in a clouded understanding of itself as a remote country and separated from the world's complexity. This complexity also results in locating Muslims as 'others'. Our social frame challenges this self-understanding at its root. The Muslim presence in New Zealand from 1769 onwards was never a unusual phenomenon. It was the direct consequence of New Zealand's insertion into global networks of trade, labour, and empire that connected it to the Indian subcontinent, to the Ottoman world, to the Austro-Hungarian Empire, to the gumfields of Northland and the sawmills of the central North Island. The lascars of 1769 were part of the same maritime world that connected Pondicherry to Canton, Aden to Auckland. The Bosnian gum diggers

of 1909 were refugees from the slow dissolution of an empire that stretched from the Adriatic to the Persian Gulf. The Crimean Tatar who opened a café on Manchester Street was a survivor of one of the twentieth century's most devastating acts of ethnic cleansing, deposited by the currents of global catastrophe at the bottom of the South Island. The first immigrant ship with 169 passengers to arrive at Petone, Wellington Harbour, on 22 January 1840 was Aurora. It was a 550-ton barque built by the Muslim boat builders in Chittagong, Bengal. The connections throughout the colonial past have remained hidden, but their silent echoes need to be revealed. March 15 showed that ignoring social history can result in tragedy. As a nation we cannot think of ourselves as unconnected to each other in our geography, in our diversity and in our history. .

Understanding the Muslim dimension of NZ' social history is not a matter of adding a footnote to an otherwise self-contained national story. It is a matter of reading the national story with the full complexity and diversity it actually contains. It is that of a country whose social fabric has been woven, from the very beginning, by diverse people from everywhere.

Our social history is a resource for the present. A society that knows its own diversity is a society better equipped to defend and deepen it. In New Zealand the depth of the Muslim heritage, stretches back to the age of sail, to the gold rush, to the gumfields, to the shores of Gallipoli and the World Wars

The frames informing our social history, draw on concepts of self-presentation and identity, theories of social assimilation and integration, and the sociology of the marginal individual who inhabits the space between two cultures. These are some of the tools for illuminating the history, not templates to impose upon it. The historical evidence consistently exceeds what any single framework can hold. It is a history of diversity. These were real people, navigating real circumstances, with intelligence and resilience and occasional spectacular misadventure. The historical accounts gathered here give them back their identity and provides us with a room lit with the rays of history and the mirrors for self-reflection.

Frame One

The Age of Sail: First Muslims, 1769

The World That Arrived

In the middle of the eighteenth century, New Zealand existed for the European imagination only as a rumour confirmed by one brief and violent encounter. Abel Tasman had sighted the coastline in 1642 and sailed away. For another 127 years, the two main islands of the archipelago remained beyond the reach of Western settlement, governed entirely by Māori, who had arrived from East Polynesia roughly five centuries earlier and built across the land a sophisticated civilisation of interconnected iwi (tribes) and hapū (sub-tribes). Their social order was sustained by the values of manaakitanga (hospitality), rangatiratanga (chiefly authority), and the sacred genealogical framework of whakapapa.

Then, in a few remarkable months in 1769, the outside world arrived in earnest. James Cook's *Endeavour*, commissioned by the British Admiralty, was mapping the coastline with the instruments of empire. Almost simultaneously, the French vessel *St. Jean-Baptiste* under Jean-François-Marie de Surville was sailing toward the same coast from Pondicherry, in southeastern India, carrying a crew of European officers and fifty-three lascar sailors. The two expeditions would never meet. But among the lascars of the *St. Jean-Baptiste*, were Muslims. Two of them have names.

Vignette 1: The First Footprints (1769) · Northland Coast

Mahmud Qasim could feel the cold waters as most sailors could. He was a lascar, a sailor of the sea roads that stretched from Pondicherry to every corner of the world, and he had sailed aboard the French vessel *St. Jean-Baptiste* for months without once seeing land that looked like this. This was green land. Impossibly green. The hills were wrapped in a kind of forest he had no name for, and the birds made sounds he could not place in any map from his memory.

Beside him stood Nasrin, a Bengali teenager who had barely learned to trim a sail when the voyage began. He had grown accustomed to the sea.

These were two Muslims from the other side of the world, the first of their faith to this land of greenery and mountains. They spoke in the way sailors do when seeing land after so many months. They watched the sky turn colours at dusk against the green backdrop. They could not have known that elsewhere on this same coastline, in these same weeks, another ship was anchored. Cook's *Endeavour*, had arrived with the machinery of empire behind it.



The French vessel, *St. Jean-Baptiste*

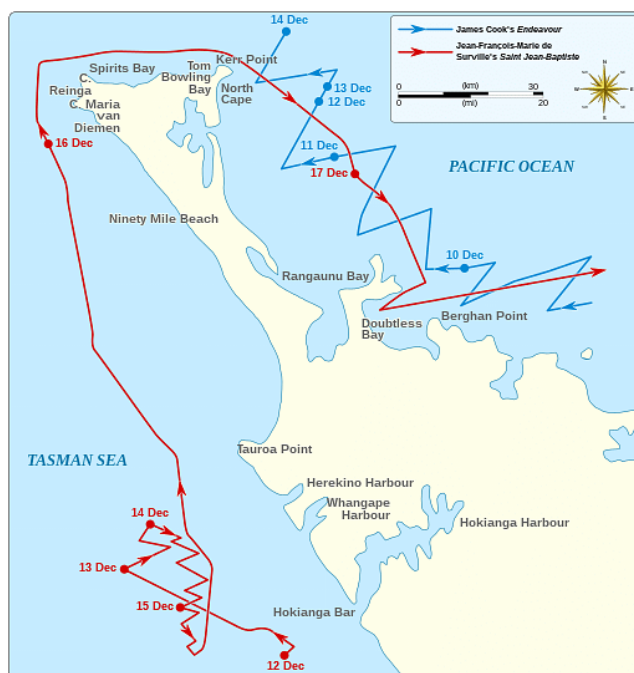
Mahmud Qasim and Nasrin however were not colonisers. They were sailors, far from home, doing their work. They carried with them their prayers and their names and the memory of the *adhan* they had last heard in Pondicherry harbour. The land did not yet know their names. No place-names heralded their presence. But they had been here. And that was enough.

The word *lascar* carries within it an entire social world. Derived from the Persian *lashkar* (army or camp follower), it came to denote, in the vocabulary of the British and European maritime empires, the Asian sailors, primarily from the Indian subcontinent but also from the Persian Gulf, the Malay Archipelago, and East Africa, who crewed the great merchant and naval vessels of the era. In the 17th century most were Muslims, significant numbers from Bengal, carrying their faith with them across the sea roads of empire: performing their prayers on rolling decks, observing Ramadan in foreign ports, maintaining the obligations of their tradition across distances that would have seemed inconceivable to their grandparents. In the 18th century and onwards there were also Hindu lascars, as their religious tradition of ‘*Kaala Pani*’ (black water) waned in influence. (*Kalaa Pani* was an ancient religious taboo against crossing the ocean.)

Both Mahmud Qasim and Nasrin died in Peru six months after leaving New Zealand, when the *St. Jean-Baptiste* sailed on. They left no descendants here, no names in any register. They are the beginning of a history that was, almost immediately, forgotten. It took two and a half centuries to recover. For this a lot of credit must be given to prominent NZ historians who have illuminated the history of south Asians in this country.



Doubtless Bay : Arrival of first recorded Muslims in 1769



The route of the St Jean Baptiste and Captain James Cook's Endeavour around the North Cape of New Zealand in December 1769

Frame Two: The First Families: Settlement in a Colonial Society, 1850 to 1875

A Colony Designs Itself

There were many lascars who had arrived and settled from 1810 onwards, but their definitive religious identity have yet to be uncovered from historical records. From available records, the first permanently settling Muslims arrived in New Zealand during the 1850s. The Treaty of Waitangi, signed in 1840 was between the British Crown and the majority of Māori chiefs. The Canterbury Association planted its Church of England settlement on the plains of the South Island in 1850. The Otago settlement, founded by the Free Church of Scotland in 1848, was already established in the south. Both were deliberately designed communities, specific in their intended ethnic composition, their religious character, their social hierarchy. Neither had designed a place for Muslim immigrants.

That Muslims arrived anyway, and within a decade of the Treaty settlements, speaks directly to the logic of the colonial economy. The labour demands of a rapidly expanding settlement were indifferent to the cultural preferences of its planners. The census of 1855 recorded "Mussulmen" in the Auckland Province. By 1858, Wuzeerah and his family had settled in Christchurch, quietly, unplanned and entirely unprovided for by the Canterbury Association's careful blueprints.

Vignette 2: Ten Shillings from Lyttelton (1858) · *Christchurch*

The news from India had been terrible. The Sepoy Mutiny had torn through the subcontinent like a fire, and thousands of miles away in this new colony, people read about it in their newspapers and felt the particular helplessness of those too far away to do anything but give money.

A relief fund was opened. Donations arrived from across Canterbury. There were shillings and pounds from farmers and tradespeople, from merchants and wives, from schoolchildren and clergy. The *Lyttelton Times* published each name. Among them stood out an unusual name, his place of domicile and the amount. "Wuzeerah, Lyttelton. Ten shillings."

The newspaper noted carefully that this donation had come from a "Mohammedan." It was not a large sum. Wuzeerah was a labourer, not a merchant. He had come from the Indian subcontinent with his wife Mehndi and their children, and they had settled in Christchurch as one of the earliest Muslim families to make this country home. In a colony specifically designed around Church of England values, his presence was an anomaly no one had quite planned for.

But Wuzeerah gave his donation as Muslims are encouraged to do for those who are suffering. He gave what he could. And the newspaper recorded it, giving him, for one moment, the kind of permanence that print provides. Ten shillings. A Muslim man in Lyttelton. His name was in the paper for the right reasons.

What this small act reveals extends well beyond the donation itself. In publishing Wuzeerah's name alongside those of English settlers, the *Lyttelton Times* performed an act of civic inclusion. It was an honest acknowledgement of a Muslim man, outside every intended demographic of the Canterbury settlement, participating in the public life of the colony and being credited as having done so. At the same time, the notation "Mohammedan" reflects the colonial habit of marking difference. It was highlighting the category of 'others'. Included but marked, visible but noticed for his foreignness rather than his humanity. This double register would characterise Muslim social experience throughout the colonial period.

The Wuzeerah family persisted through grief. Their son Rudna died in 1857, aged six, the was buried with no headstone to mark. Their son Piroo died in 1862, aged eight. Wuzeerah himself died in 1902, buried in the Presbyterian section of the Sydenham Cemetery as a Muslim man in a Protestant grave, in the only cemetery available to him, in a city that had been his home for nearly half a century. His sons Nuh, Rabb, and Mero lived on in Christchurch, their names carrying the Arabic roots of their father's tradition into a world that had no other container for them.

INDIAN RELIEF FUND.			
	£	s.	d.
Amount already advertised ...	621	9	0
T. R. Moore ...	1	0	0
John Miln ...	1	0	0
George Ward ...	0	5	0
—Rickman ...	0	10	0
—Minchia ...	3	3	0
Mrs. Barnett, Christchurch ...	0	10	0
Mr. Thos. Thompkins ...	0	10	6
„ G. Bowron ...	2	2	0
W. B. Tosswill ...	1	1	0
John N. Tosswill ...	1	1	0
Wm. Prebble ...	1	0	0
Mr. Burton ...	1	0	0
William Cox ...	0	10	0
Mr. Rudd ...	0	10	0
„ J. Dudley ...	5	0	0
„ P. Kerr ...	1	1	0
„ John Stace ...	1	1	0
„ Self ...	0	2	6
„ Lainé ...	1	10	0
„ Bowley ...	0	2	6
„ Jos. Wright ...	1	0	0
„ Turner ...	0	10	0
„ D. Inwood ...	0	10	0
William Irvine ...	1	0	0
Adam Irvine ...	1	0	0
Robert Irvine ...	1	0	0
John Henry ...	1	0	0
Ellen Henry ...	0	10	0
J. Irvine ...	0	10	0
R. Irvine ...	0	10	0
A. Rae ...	0	5	0
W. Rae ...	0	5	0
Wuzeerah (a Mahomedan) ...	0	10	0
A. Rose ...	1	0	0

Donation list to the Indian Relief Fund. The Indian Relief Fund was created to support British colonists who suffered under the Sepoy revolt. Image: Lyttelton Times 8/5/1858

The Gold Rush and the Diversity of Presence

The discovery of gold in Otago in 1861 undid, in a matter of months, the careful social planning of the colony's founders. Dunedin, a small Scottish Presbyterian settlement, was overwhelmed by a gold rush that brought tens of thousands of migrants from every part of the Victorian world. The census of 1874 recorded seventeen "Mahometans" in all of New Zealand. A remarkable footnote noted that fifteen of them were Chinese goldminers, Hui Muslims from the northwestern provinces of China practising a form of Islam synthesised over centuries with Chinese cultural forms. Their presence has been almost entirely forgotten by subsequent Muslim historical writing. The remaining two were South Asian, and one of them was almost certainly Sheikh Budrudeen of Kashmir.

Vignette 3: The Kashmiri Who Opened Shop Seeking Allah's Blessing (1875)

He had a shop on George Street, and he wanted everyone to know exactly who he was.

He had come from Kashmir, from the valley of saffron and mountains, to this remote city at the bottom of the world, where Scottish Presbyterians outnumbered everyone else and the cold was a different kind of cold from the one he knew. He sold cloth and goods and his own considerable energy, moving between Wellington and Dunedin and Auckland as the trade winds of commerce required.

When he placed his first newspaper advertisement in the *Otago Daily Times* in May of 1875, he could have written simply, *Budrudeen. Draper. George Street*. That would have been sufficient.

Instead he opened with a line of Arabic blessing. The typesetters of the *Otago Daily Times* had almost certainly never set such words before. The advertisement ran for weeks. The people of Dunedin read their morning paper over porridge and saw, perhaps for the first time, the opening words of the Quran printed in a New Zealand newspaper, not in explanation, not in translation, not as curiosity. It was simply the way a Kashmiri man began his business.

He ran the advertisement again in the *Evening Star*. And again. Seventeen times over two months. This was the same era in which New Zealand newspapers routinely called Indian immigrants "Hindoos" even if they were Muslims. It was also a time when the Chinese population faced mounting legislative hostility. Budrudeen was navigating a colonial world that was not always sure what to make of difference. And yet here he was, opening with the invocation of his faith every single time.

He was not making a statement. He was simply being himself, without apology or explanation, in a city that was still deciding what it was.

What Budrudeen did in the *Otago Daily Times* in 1875 was a particular kind of act. Identity, as any social observer will recognise, is partly performed for an audience. It is the management of impressions in the theatre of daily life. But Budrudeen's Bismillah was a performance with no audience that could understand its spiritual significance. It was an assertion of identity in his faith-language. It was a gesture whose religious significance was available only to him. It was, in the deepest sense, a private public act.

It was a declaration to God in the middle of a Scottish newspaper, on behalf of a self that no one else in Dunedin could fully see. He was not performing for the city. He was performing for himself, and for whatever he understood God to be witnessing.

Budrudeen died in 1894 at the Costley Home for paupers in Auckland, three days before the newspaper finally managed to spell his name correctly. He left behind a daughter born in New Zealand and who would be buried decades later in the Muslim cemetery at Lismore, New South Wales, carrying across the Tasman the thread of a Muslim family that had begun in Kashmir and found its unlikely terminus in the colonies of the southern Pacific.

ORIENTAL TELEGRAM AGENCY.

TELEGRAMS TO EUROPE.

First word, £1 ; Subsequent words, 10s.

No Charge for Registration.

WEBB and FULTON,

30ap

Agents for New Zealand.

SHEIK BUDRODEEN,

THE REAL

"FAKIR OF ULU,"

SHAWL and GENERAL MERCHANT from the EAST,
Will offer (from the 8th Proximo), for One Month
only, to the Public of Dunedin, his

CHOICE SELECTION OF GOODS,
Comprising a great variety too numerous to specify.

COME AND SEE,

AT THE

NEW SHOP JUST ERECTED,

BY

M R. A. WALKER,

DRAPER,

GEORGE STREET.

Bismillah al hum lillah reh bil almini. 7my

COACH NOTICE.

MR S STEADMAN'S COACH leaves
Waiholo Lake Hotel at 6 a.m., passing through
Reliance, East Taieri, arriving at the Junction Hotel
at 8.30, Saddle Hill, Green Island, arriving in Dunedin
at 10 o'clock. Leaves at 4 sharp for Waiholo.

Mosgiel and West Taieri Coach leaves Gridiron
Hotel, Princes street, at 8.30 a.m., calling at the Bull
and Mouth, MacLaggan street. Leaves West Taieri at
4 o'clock. Dunedin parcels punctually delivered.
5f J. STEADMAN.

"Business Notices", *Otago Daily Times*, 8
May 1875, page 4.

Kashmiri immigrant Sheik Budrodeen (more
likely "Sheikh Badrudeen")

The first use of the Basmala in a New
Zealand advertisement.

(Similar advertisements 10, 11, 12 & 14
May 1875 – *Evening Star* and *Otago Daily
Times*.)

Frame Three:

The Hawker Economy: Labour, Roads and Belonging, 1880 to 1910

The Structure of Itinerant Life

The figure of the Indian hawker is one of the most persistent and least examined presences in the social history of colonial New Zealand. He appeared on rural roads from the 1870s onwards, carrying a pack loaded with cloth, herbs & spices, buttons, needles, and the miscellany of domestic goods that isolated settlers could not easily obtain from fixed shops. He walked the distances between farms. He knew the back roads. He appeared at the kitchen door, transacted his business, and moved on.

The hawker filled a distribution gap that fixed retail could not serve, in a country where the thin rural population, spread across large distances, created demand for mobile commerce. For Muslim immigrants arriving with limited capital, limited English, and no established social networks, the hawker trade offered a point of entry that required little beyond physical stamina, basic commercial acumen, and a willingness to travel. It was also a life of sustained daily contact with the dominant culture. It involved negotiating prices with Scottish farmers' wives in Central Otago, appearing before magistrates in small-town courts, accepting hospitality from communities that were learning, case by case, what to make of him.

New Zealand in this period was a society of expanding colonial settlement but uneven demographic reach. The districts where Muslim hawkers most consistently appear, including the Waikato, the King Country, Northland and Rotorua, were also districts with large and politically active Māori populations. The roads of rural New Zealand were the roads of Māori New Zealand too; the hawker who worked the back blocks was engaging not only with Pākehā farming families but with Māori communities, and the commercial logic of itinerant trade made no distinction between them.

Vignette 4: The Hawker of the Back Blocks (1893 to 1918) · Central Otago

Ahad Baksh Malik, known to the newspapers as Ahadbox Mullock in the colonial press's characteristic indifference to the correct rendering of unfamiliar names, arrived in Central Otago around 1890 and remained for nearly three decades.

The records do not tell us why he chose the Otago back blocks over the cities where other Indian migrants clustered, or what he made of the silence and the cold and the strange flat light that fell across the tussock in winter. Perhaps the hawker's life suited him, always moving, never rooted, carrying his livelihood in a pack. Perhaps he simply found that the Scottish farming families of Otago were, in their own way, people he could understand. They were hard-working, direct, and loyal to those they had accepted.

For nearly three decades he combined a small shop with extensive itinerant trade, travelling to remote pastoral stations and supplying goods to isolated households. The newspapers described him consistently as an energetic and well-liked personality, and it was a verdict that must have been earned. Colonial newspapers were not in the habit of volunteering compliments about Indian hawkers. He married a European woman. He

kept his faith through all of it, carrying his religious identity as steadily as he carried his pack.

When he died in Arrowtown in August 1918, the Reverend James Rattray, a Presbyterian minister, conducted his funeral rites. The newspaper noted both his social acceptance and the quiet complexity of what had been achieved. He had no headstone. But he had three decades of back roads, and the knowledge, preserved in a handful of newspaper clippings, that the people of Central Otago had known him, and liked what they found.

There is a well-established sociological concept of the individual who stands at the intersection of two cultures, belonging fully to neither, navigating both with the particular alertness of someone who can never quite settle. The concept captures something of Malik's position. But it also misses the more important truth that the documentary record reveals, that Malik inhabited the space between cultures with considerable practical competence, finding in it not alienation but a workable social life that lasted thirty years. He was not trapped between worlds. He made the in-between his home. When Central Otago buried him with its own minister and its own rites, it was because the man and the community had made something real together, over three decades, one transaction at a time.

3744

THE NEW ZEALAND GAZETTE.

[No. 147

DECEASED PERSONS' ESTATES—continued.

No.	Name of Deceased.	Residence.	Occupation.	Date of Death.	Remarks.
78	Hendry, A. B. ..	..	..	12.9.18	Testate.
79	Hill, Rowland ..	..	..	1.10.18	..
80	Holland, M. J. ..	..	..	14.9.18	Intestate.
81	Hore, Richard ..	..	..	19.9.18	Testate.
82	Horima, Rangī ..	..	..	4.8.17	Intestate.
83	Hullett, Thomas ..	..	..	..	Testate.
84	Iacona, Christoff ..	..	..	5.3.18	Intestate.
85	James, Richard Kenneth ..	..	..	29.8.18	..
86	Jamieson, Mary Miller ..	..	..	23.8.18	Testate.
87	Johnson, Alfred Richard ..	..	..	4.10.17	Intestate.
88	Jones, Harry ..	..	..	3.10.18	Testate.
89	Keig, Leslie Jenner ..	..	..	26.9.18	Intestate.
90	Kennedy, Murtagh ..	..	..	..	Testate.
91	Kerse, Charles Allanton ..	..	..	4.8.17	..
92	Kingdon, Annie ..	..	..	28.9.18	Intestate.
93	King, P. T. ..	..	..	1.9.18	..
94	Kitto, Archibald ..	..	..	24.9.18	Workers' Compensation Act.
95	Laing, John Forrest ..	..	..	28.11.17	Intestate.
96	Lamb, Edward William ..	..	..	16.9.16	..
97	Lambourne, Agnes ..	..	..	16.10.18	Testate.
98	Ramp, Joseph ..	..	..	18.10.18	..
99	Lampshire, Richard ..	..	..	5.9.18	..
100	Leather, Matthew ..	..	..	6.8.18	Intestate.
101	Lewis, Banett ..	..	..	8.6.17	Testate.
102	Lewis, George Thomas ..	..	..	22.8.18	..
103	Lovatt, Alfred John ..	..	..	2.10.18	..
104	MacDonald, Angus ..	..	..	1.12.17	Intestate.
105	Mackie, Edith Jane ..	..	..	19.9.18	..
106	MacRae, Joseph William ..	..	..	27.8.18	Testate.
107	Mardon, Elizabeth ..	..	..	9.9.18	..
108	Mullock, Ahad Box ..	..	..	17.8.18	Intestate.
109	Marshall, William Thompson ..	..	..	12.9.18	Testate.
110	Matheson, James Philip ..	..	..	20.7.18	..
111	Mathews, Daniel Murray ..	..	..	13.9.18	..

The New Zealand Gazette, 1918 . Death Notice

Ahadbox Mullock was Ahad Baksh Malik. It was quite common in colonial times for Muslim names to be anglicised.

The Law as a Public Space

One of the most consistent features of the early Muslim social experience in New Zealand was engagement with the legal system, not primarily as a defendant but as a plaintiff, a witness, and an assertor of rights. In a society without Muslim community institutions, the colonial court served as the primary public space in which Muslim identity could be stated and, repeatedly, accommodated. Two episodes illuminate this pattern with particular clarity.

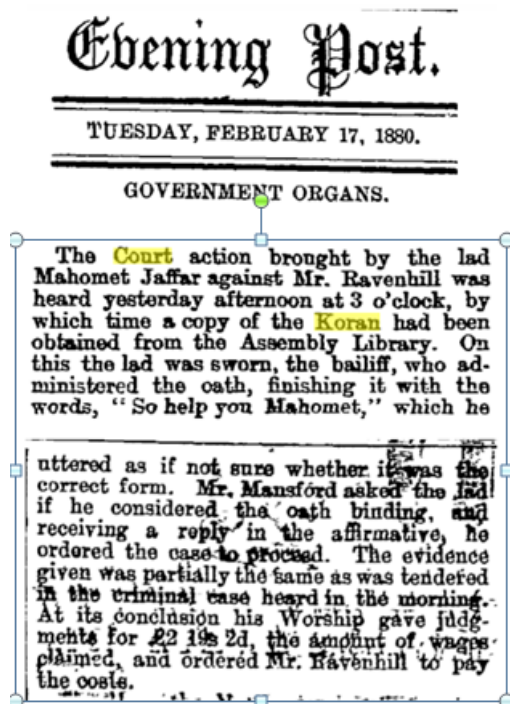
Vignette 5: The Quran in the Courthouse (1861 and 1886) · *Lyttelton and Wellington*

Mubarak was a lascar. He had come ashore at Lyttelton as lascars did, moving through the ports of the Pacific on the ships of the British merchant marine. He had found himself in the Resident Magistrate's Court in July 1861 with a grievance against his captain.

He asked to swear his oath on the Quran.

The court provided one. He swore. He gave his evidence. He complained about his captain, clearly and on the record, in a New Zealand court of law, having first sworn by God in the way that his faith required.

It was a small administrative accommodation. But it meant something. This court, in this colonial port town, had understood that the truth-telling it depended upon was not the exclusive property of one faith, and that a Muslim man's word, properly sworn, was as binding as any other.



"Government Organs"

The Evening Post 17 February 1880 Page 2.

Vignette 6: The Bosnian Muslims and the Gumfields

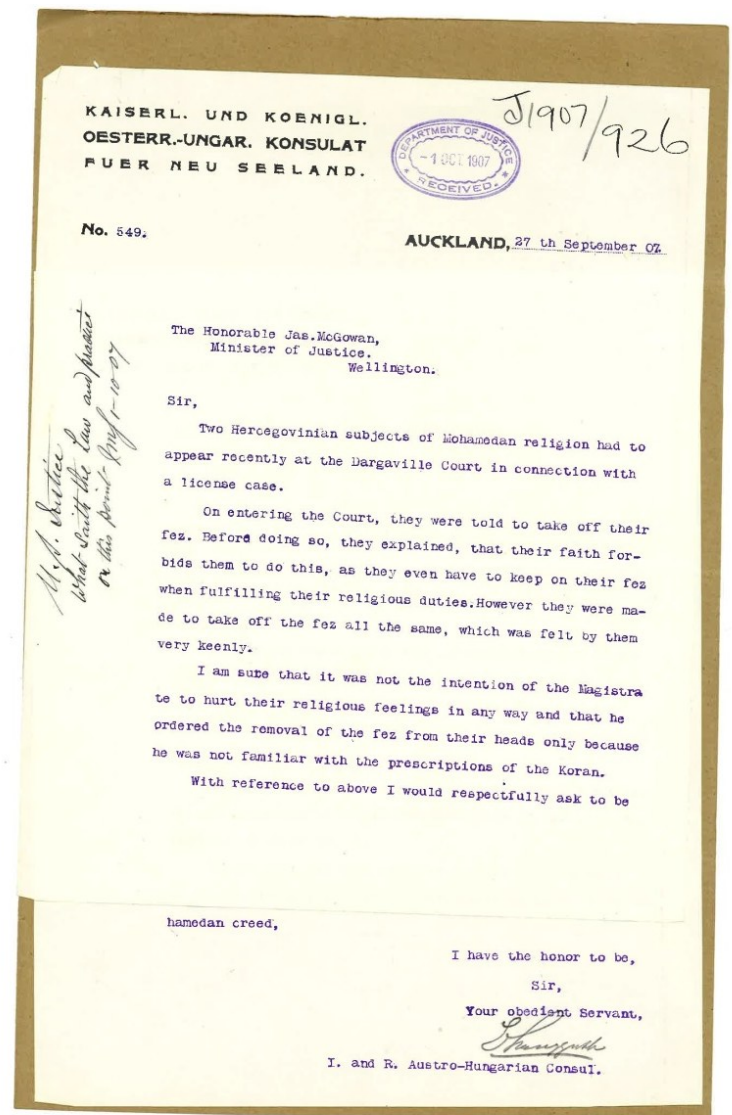
The kauri gum trade of Northland required a particular kind of labour. It was physically demanding in very wet conditions in isolated places, digging fossilised resin from swamps and hillsides for an export market. Māori had been the primary gum workers in the early trade but by the 1880s and 1890s, Dalmatian immigrants from the Austro-Hungarian Empire had arrived in significant numbers to join them. Among the Dalmatians, beginning in the early 1900s, were Bosnian and Herzegovinian Muslims who wore red fezzes, prayed toward Mecca, and brought with them a European version of Islam that the colonial press found entirely disorienting. They were variously described as "Turks," "Armenians," and "Croatsians." They were of course none of these. Yet again, we find the labelling based on the colonial understanding of the world.

Vignette 7 : A Legal Right to Wear the Fez (1907) · Auckland

Eugene Langguth was an Austro-Hungarian diplomat in Auckland, and he had a practical problem. Bosnian Muslim men were being called as witnesses in court, and they were being asked to remove their hats, as the custom required. The fez, for these men, was not a hat. It was part of their religious identity. Removing it felt like a diminishment, a small erasure of who they were.

Langguth wrote to James McGowan, the New Zealand Minister of Justice, with a formal request, that Herzegovinians of the Mohammedan religion be permitted to appear in court wearing the dress prescribed by their faith.

New Zealand in 1907 was not a country known for easy accommodation of difference. The same government receiving Langguth's letter was administering immigration restrictions designed to limit non-European settlement. And yet the Minister replied in the affirmative.



From: Austro-Hungarian Consul, Auckland Date: 1 October 1907 Subject: That Hercegovinians of Mohamedan religion be allowed to appear in Court in dress prescribed by their religion", (R24623370), ACGS, 16211, J1, 768/ax, 1907/926

From that day forward, it became entirely legal to appear in a New Zealand court of law wearing a red fez with a black tassel. It remains so today, should anyone require it. Somewhere in Northland, a Bosnian gum digger appeared before a magistrate wearing his fez, gave his testimony, and walked out with his dignity intact. One European diplomat had written a letter and one colonial Minister had said yes.

Frame Four:

Marriage, Family, and the Making of Roots, 1880 to 1920

Intermarriage and Its Meanings

Among the most striking patterns in the documentary record of early Muslim settlement is the frequency with which Muslim men formed families with non-Muslim women. Ahadbox Malik married a European woman. Sali Mahomet of Turkmenistan married locally. Solomon Shah had children by Isabella McGuire before marrying her in 1898. Mohammed Firoz Khan married a local woman in Rotorua. Sheikh Mahomet Din married Gertrude Hills of Banks Peninsula. As Abdullah Drury study notes that Muslim settlers married into Māori tribes and others into European settler families and left descendants who may not even know their names. In the demographic conditions of early Muslim migration, this was not the exception.

The migrants were overwhelmingly male, arriving without wives or families in a country where the established pathways to marriage led into non-Muslim households. But something more than demography was at work. The particular social geography of Muslim settlement, in rural and provincial environments where Māori and mixed communities were often more immediately present than in the cities, gave these marriages a cultural depth that purely European accounts of colonial intermarriage cannot capture. Some Muslim men were embedding themselves not only into Pākehā New Zealand but into Māori kinship networks, their descendants carrying that genealogical thread without knowing it.

Vignette 8: The Wedding at Akaroa (1904) · *Banks Peninsula, Canterbury*

Sheikh Mahomet Din had come from Kashmir, or perhaps from the Punjab. The newspapers were not sure, and neither was he in the mood to resolve it. He was running the general store for a local merchant named Pannell, and he had become, in the way that useful and energetic men do in small towns, a known quantity in Akaroa.

The Hills family were local. And when their daughter Gertrude decided to marry him, the *Akaroa Mail and Banks Peninsula Advertiser* covered it as the social event of the year that it was.

The bride wore a beautiful gold bangle, a watch and chain, a necklet, a green stone heart, and a ring. Green stone, pounamu, placed at the centre of a bridal gift list was a powerful reminder that the land itself was offering its blessing in a form both Māori and new settler traditions prized.

She was Gertrude Hills of Banks Peninsula. He was Sheikh Mahomet Din of Kashmir. The *Akaroa Mail* reported it twice, in two separate notices, making sure nobody missed it. It was the social highlight of the year.

There was nothing inevitable about this marriage. It crossed every boundary that the colonial world tended to enforce, particularly race, religion, and origin. But the people of Banks Peninsula had watched this man run his store, had weighed his character by

the only measure small communities use, and had found him worthy of one of their own.

The harbour would have caught the light that day. The hills would have been green. And somewhere in Akaroa, on a September afternoon in 1904, a Kashmiri Muslim and a woman of the Peninsula exchanged their vows while the rest of the town looked on and approved.

WEDDING —A wedding took place in St. Peter's Church, Akaroa, yesterday morning when Miss Gertrude Hills, eldest daughter of Mr A. W. Hills, of the Criterion Hotel, was married to Mr M. Din, of Pannells, limited. The bride looked very nice in a beautiful dress of crepe de Chene, trimmed with medallions of lace and satin ribbon. She was accompanied by one bridesmaid, Miss Amy Bailey, of Christchurch, who was dressed in a daintily made dress of cream cashmere with deep lace yoke and satin ribbon, with large white chiffon picture hat trimmed with ostrich feathers. Both bride and bridesmaid carried hand bouquets. Mr L. Pannell acted as best man. The bride wore a beautiful gold bangle, a watch and chain, necklet and greenstone heart and ring, the gifts of the bridegroom. The bridesmaid wore a gold ruby and diamond ring, also the gift of the bridegroom.

"Wedding", Akaroa Mail and Banks Peninsula Advertiser, 16 September 1904, page 2.

Sheikh Mahomet Din marries Gertrude Hills (sister of above) of the Banks Peninsula. He operated the General Store of Mr L. Pannell.

Social historians of immigration distinguish between different depths of belonging. At its most surface level, a newcomer adopts the customs and language of the host society. At a deeper level, they enter the civic and economic institutions. At the deepest level of all, they enter the primary relationships of the dominant culture through marriage, and the bonds of kinship. The Akaroa wedding represents this deepest form of belonging. Sheikh Mahomet Din had not arrived with rights or institutions behind him. He had arrived with a willingness to work, a fair hand in trade, and the patience to let a community make up its mind about him. That the community of Akaroa did so is a remarkable piece of social evidence. It suggests that colonial New Zealand, for all its racial anxieties and legislative hostilities, contained within its small-town culture a tradition of individual assessment that could, in the right circumstances, override the categories of the wider society.

Frame Five: Empire and Its Ironies -1901 to 1918

Imperial Display

The first decade of the twentieth century was New Zealand's age of imperial self-confidence. The colony had become a self-governing Dominion in 1907, and the Liberal government of Richard Seddon had pioneered old-age pensions, women's suffrage, and labour protections that made the country a laboratory of progressive politics admired around the world. Imperial identity was the living fabric of daily life. New Zealand men had died in South Africa for the empire, and they would soon die in far greater numbers in the campaigns of the First World War. Into this fervently imperial world arrived, in February 1901, a spectacle that tested the colonial imagination in an unexpected way.

Vignette 9: The Soldiers in the Lofty Streets (1901) · *Invercargill*

They came ashore in February 1901 as Indian cavalry from the regiments of the British Indian Army, resplendent in their uniforms, bringing the spectacle of an empire that stretched from these remote southern islands to the plains of the Punjab and the hills of the Deccan.

Colonel Dadbha commanded the contingent. His deputy was Rissaldar-Major Mirza Khan of the 18th Bengal Lancers, a Muslim officer in a Muslim-majority unit, parading through cities that had probably never seen anything quite like him. Over half the men in the contingent were Muslims. Together they moved through New Zealand towns from north to south, to parades and receptions and the curious, admiring gaze of colonial crowds.

They reached Invercargill, the southernmost city in the Commonwealth, sitting on flat land above a broad estuary, its streets famously wide enough to turn a bullock cart. Into those streets rode the 18th Bengal Lancers, turbaned and uniformed, representing a tradition of Islamic soldiering that stretched back centuries.



Rissaldar-Major Mirza Khan

It was, the first and last time soldiers of the Islamic faith paraded through the lofty streets of Invercargill. The empire made such things ordinary. And yet something true was being demonstrated. It was that Islam was not alien to the world New Zealanders lived in. It was part of the same vast human fabric that had made them British subjects, trading partners, and neighbours across an ocean they were still learning to understand.

VISIT TO INVERCARGILL
 A BRILLIANT SPECTACLE
 ENTHUSIASTIC RECEPTION

Ever since the visit of the British soldiers, the people of Invercargill and of Southland, have been eagerly awaiting the arrival of that other portion of the Imperial Representative Corps—the Indian troops. Considerable anxiety was occasioned by the news of the delay of the s.s. Dalhousie, but this was alleviated when it became known that the troops would arrive here about mid-day yesterday. Consequently the large crowd of country people who journeyed to town on Thursday night were not disheartened, and on the following morning the exact hour of arrival was generally known at an early hour. The local residents also suffered no inconvenience through the delay, and the tedious waiting, the strain of long drawn out expectancy, that characterised the proceedings on the occasion of the visit of our Imperial soldiers, was entirely absent yesterday. In the morning the country trains brought in full complements to swell the already filled streets, but every person in the huge throng was in a happy mood and full of pleasing anticipations. The people, with definite information to base their arrangements on, were in the best of spirits, and the morning hours flew rapidly past. The people looked forward to the visit of the Indian soldiers even with greater expectancy and curiosity than marked the arrival of the Imperial troops. This was only natural. We all had an idea, more or less correct, of what Tommy Atkins would be like, and a large number had seen the British soldier in his own country. Of the Indian troops we knew nothing, and the impression conveyed to us by report was vague and uncertain. At best the impression we had formed of the dusky warriors was entirely imaginative, and we waited on the tip-toe of expectancy to see with our own eyes the distinguished body of men, who represented the strength, the magnificence and the chivalry of a great Empire. History

"The Indian Troops", Southland Times, 2 March 1901, page 2.

The "Imperial Indian Contingent" visited New Zealand in February 1901. It comprised selected troops drawn from both Indian and British regiments of the Indian Army. A tour of Australia and New Zealand was undertaken to reaffirm imperial cohesion and goodwill. Led by Colonel Dadbha and deputy Rissaldar-Major Mirza Khan (of the 18th Bengal Lancers), the soldiers paraded through NZ towns across the country. Over half the men were Muslims, others being Hindu or Sikh; this was the first and last time soldiers of the Islamic faith paraded through the lofty streets of Invercargill.

The Great War and the Muslim Soldiers

The First World War cost New Zealand 18,000 dead from a population of barely one million, a toll that reshaped national identity around the historic and heroic efforts of Gallipoli. There is a profound irony, never fully examined, in the fact that this defining national moment was a campaign against the Ottoman Empire, the self-proclaimed Caliphate of Islam. New Zealand was fighting a Muslim power. And yet Muslim men were simultaneously being recruited into the New Zealand army. The 1919 military records confirm that thirteen "Mahommedan" men were balloted to serve during the conflict.

Vignette 10: Punjabi Muslim Soldier in Māori Contingent (1916)

Taj Mahomed Khan, a Punjabi Muslim living in Wellington, was recruited in 1916 and assigned, with a logic whose institutional reasoning the archive does not explain, to the Māori contingent. A Muslim from the Punjab, placed among Māori soldiers fighting under British command in a war partly conducted against the Ottoman Caliphate. This was a compressed image of the entire complexity of the Muslim position in the British Empire, subject but loyal, fighting one part of the Muslim world in the service of an imperial power whose army they also filled.

[Form No. 19.]
No. 1205

NEW ZEALAND EXPEDITIONARY FORCE.

SHOULD THIS CERTIFICATE BE LOST OR MISLAID NO DUPLICATE OF IT CAN BE OBTAINED.

Certificate of Discharge of No. ----- Rank: **Private**

Name: **TAJ M. KHAN**

Unit: **"E" Company 14th Reinforcements.**

Born at: **Punjab, India.**

Attested at: **TRENTHAM** on the **25th March**, 1916.
at the age of **37** years.

He is discharged in consequence of **being**
Medically unfit.

Character: **for short service**

Medals and decorations: **Nil.**

Service abroad: **Nil.** years **Nil.** days.

Place: **TRENTHAM** Signature of Commanding Officer: **O.C. "E" Coy 14th Reft.**

Date: **5th April 1916.**

Discharge confirmed at **TRENTHAM CAMP** Signature: **Lieut Colonel, N.Z.S.C.**
Date: **5th April**, 1916.

N.B.—(1) This Certificate is issued without alteration or erasure of any kind.
(2) Any person finding this Certificate is requested to forward it to the Headquarters, Military Forces, Wellington, N.Z.

(Empire) 9/14—14493

“Ballots (Military Service Act) - Taj Mahommed Khan, Bottle Yard Man - 16 Tory Place, Wellington”, R21099382, D. 67/98732/17, Years: 1918 – 1919, Box number: 8.

Taj Mahommed Khan recruited and then dismissed from New Zealand army during WWI, 1916.

Civic Supporter

On the home front, Muslim men found their own expressions of civic solidarity. Sali Mahomet of Turkmenistan, Ice Cream Charlie of Christchurch, offers a portrait of belonging achieved not through confrontation but through the quiet accumulation of usefulness.

Vignette 11: Ice Cream Charlie (1906 to 1943) · Christchurch

His father Sultan Mahomet had arrived from Turkmenistan, which was already an unusual origin for Canterbury. When Sultan died in 1905, his son Sali inherited not just his goods but his strange adventure of being a Central Asian Muslim in the South Island of New Zealand.

Sali married a local woman. He sold ice cream. He became, over the years, simply part of the fabric of Christchurch. The newspapers called him Solly and Charlie, not always kind, but in his case affectionate. The city had made him its own.

He gave back when giving was needed. When the Red Cross held fundraisers for the soldiers, Sali Mahomet contributed ten gallons of ice cream to a carnival in the St Albans suburb of Christchurch. Ten gallons. Enough for a street.

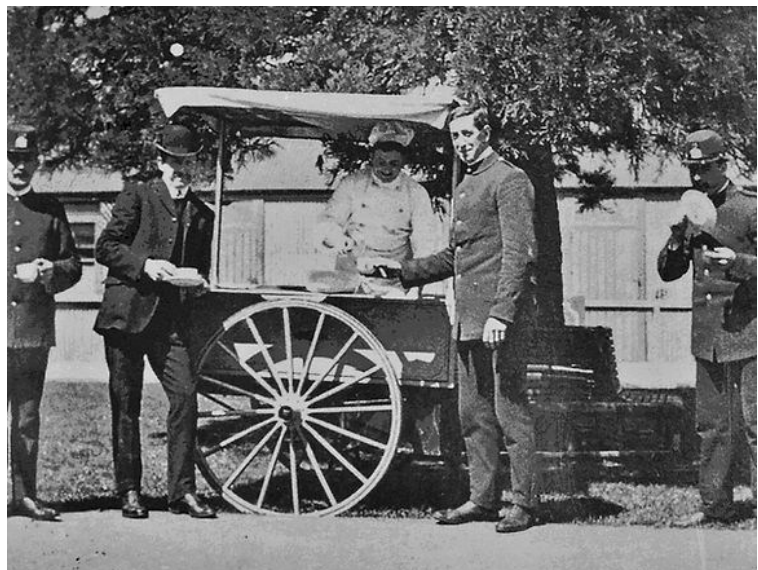
When a journalist asked him about his business once, there was something in his answer, preserved in the clipping from the *Press*, that was quick and light and funny. The headline was, *Compliments Pass*. He was a man who had made peace with his strangeness, who had turned the distance between Turkmenistan and Canterbury into something warm and sweet and ordinary.

He died in October 1943, in the middle of another World War, in a city that had been his home for nearly four decades. *Ice Cream Charlie*, they called him, even at the end. It was the highest compliment a city could pay a man who had made himself at home.



Sali Mahomet in his dairy c.1930. Via Christchurch City Libraries

Ice Cream Charlie (1906 to 1943) · Christchurch



Frame Six:

Sport, Labour, and the Interwar Social Order, 1920 to 1939

The Ring and the Road

The New Zealand of the 1920s and 1930s was a society in the grip of competing forces. The trauma of the First World War had deepened the imperial connection while planting the seeds of a distinct national consciousness. The 1920s brought relative prosperity and the beginnings of popular culture with dance halls, picture theatres, professional sport. Wrestling was enormously popular, drawing large crowds to town halls and theatres across the country. It was also one of the few arenas in which physical ability was the primary currency, a space where a man from the Punjab could compete on equal terms with European opponents, and where the encounter between communities could happen without anyone being required to manage its meaning.

Vignette 12: The Wrestler and the Rangatira (1924) · *Auckland Town Hall*

Mohamed Ali Sunni had come from the Punjab with his hands and his strength and his willingness to fight anyone, professionally speaking. He had made himself a name in New Zealand wrestling over several years. The *Champion Indian Wrestler of New Zealand* his gravestone would one day say.

On a night in early May 1924, during the final days of Ramadan, he stepped onto the mat in Auckland to face a young Māori man named Ihakara Te Tuku Rapana, known to most as Ike Robin. Ike Robin was barely starting out. This was, in fact, one of his earliest professional bouts.

They circled each other, two men from entirely different sides of the world, brought together by the clean simplicity of sport which required strength, technique, and the willingness to lock arms with a stranger. The crowd at the Auckland Town Hall watched. The newspapers reported. No one remarked on the pairing as anything unusual, which was perhaps the most remarkable thing about it.

Ihakara Te Tuku Rapana would go on to become a senior figure in the Māori Anglican Church. Mohamed Ali Sunni would go on wrestling for another decade. His gravestone eventually bore the first Arabic inscription on a Muslim headstone in New Zealand.

They had fought each other, and the world had not ended. Something small and good had happened instead.

By 1924, a Muslim wrestler and a Māori opponent in an Auckland town hall was not a social statement. It was a sporting event. That remarkability was the product of thirty years of Muslim presence in New Zealand. It was thirty years of hawker roads and gumfields and small-town commerce, of marriages and funerals and football games and ice cream carts. Belonging is rarely dramatic. It accumulates.

The interwar period also saw Muslim men establishing themselves in the labour-intensive industries of the rural North Island, specifically the timber and sawmill economy of the King Country and the Rotorua district, where Mohammed Firoz Khan from the Punjab ran a sawmill operation employing Māori and Pākehā workers. The central North Island's timber country was part of the Kīngitanga heartland, and the men who worked Khan's saws came from communities with their own deep history of land and resistance. A Punjabi Muslim employer and Māori workers in the King Country bush was a social formation that no colonial planner had anticipated, and one the archive records only in the impersonal language of vehicle crashes, wage disputes, and compensation claims.

WRESTLING CARNIVAL. TWO INDIAN CONTESTANTS.

A contest between two Indians, Jawala Singh (challenger) and M. A. Sunni, for the professional light-heavy-weight championship of the Dominion will be the chief attraction at the New Zealand Wrestling Association's fourth carnival to take place in the Town Hall concert chamber on Wednesday. Since his recent arrival in New Zealand, Jawala Singh has taken part in only two engagements, a victory and a draw resulting. Sunni, who is in hard training, has a remarkable record against all weights. These two wrestlers are each confident of his ability to win. The purse is £200, but this may be increased to £500 or £600 by way of side wagers.

"Wrestling Carnival", New Zealand Herald, 7 July 1924, page 10.

Punjabi wrestler Mohamed Ali Sunni demonstrates his masculinity in the Auckland Town Hall.



Mohammad Ali Sunni, Waikaraka Cemetery, Auckland; 1956.

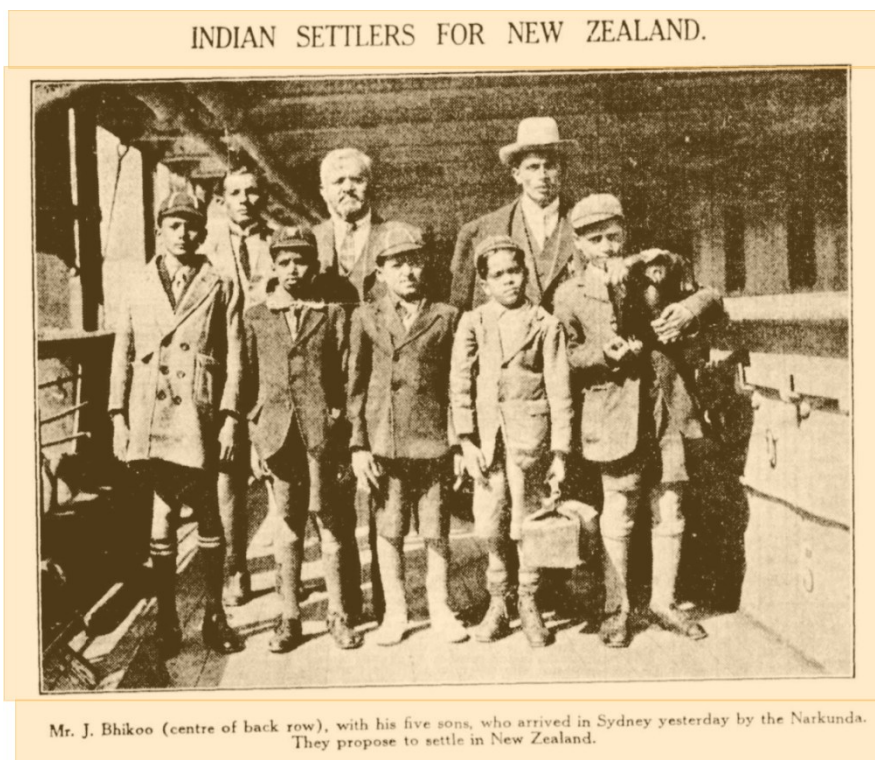
Vignette 13: The Schoolboy of Te Kohanga (1932) · Franklin, South Auckland

He was thirteen years old, the son of Ismail Bhikoo. His father had come from Gujarat in the years before the First World War, one of the earliest long-term Indian entrepreneurs in the North Island, the archives record, in a phrase that covers decades of quiet work and patient building. The Bhikoo family had made themselves real in New Zealand through the normal and socially acceptable accumulation of presence in shop-keeping.

Young Suleman Ismail Bhikoo, who answered to Salaman as the New Zealand tongue preferred, played football.

The *Franklin Times* reported on it in July 1932 that he showed promise. Those two words, in the middle of the Depression, in a small farming settlement south of Auckland, were their own kind of history. Not a legal record, not a court appearance, not a death certificate or a census entry. Just a newspaper noting that a Muslim boy in a football team was good at what he was doing, and that the community had noticed.

He would live until 1989, this boy who showed promise in Te Kohanga. He would become part of the New Zealand Muslim Association that gathered in Auckland in 1956, the son sitting at a table where his father's generation had laid the ground. But in 1932, he was just a thirteen-year-old playing football in the mud of the Franklin district, while the Depression pressed down on everything and the *Franklin Times* found room, nonetheless, to say that he was good sportsperson.



"Indian Settlers for New Zealand", Sydney Morning Herald, 31 October 1930, page 14.

The Bhikoo patriarch with some sons.

Frame Seven

Memory and Muslim Funerals in a Protestant Land 1918 to 1945

The Funeral as Social Evidence

In a community without mosques, without imams, without Islamic burial grounds, the death of a Muslim in colonial New Zealand was both a theological challenge and a social event. How the community responded tells us more about the integration achieved than almost any other category of evidence. The documentary record reveals a consistent pattern across the full span of this period. It was that when a Muslim man died in a New Zealand town, it was the local Protestant clergy who stepped into the role of funerary guide, learning what was needed, performing the obligations of pastoral care across the boundaries of their own tradition.

When Ahad Baksh Malik died in Arrowtown in 1918, the Reverend James Rattray conducted his funeral rites. When Ibrahim Wali Mohamed Suliman died in New Plymouth in 1941, the Reverend J.D. McLennan Wilson conducted full Muslim rites before two thousand people. The pattern recurs, in fragmentary but consistent references, throughout the record. In the absence of Islamic funerary knowledge, Protestant New Zealand improvised, and did so with sufficient competence and care that the newspapers noted, repeatedly, that the rites were conducted properly.

Vignette 14: Two Thousand at the Graveside (1941) · *New Plymouth*

When Ibrahim Wali Mohamed Suliman died in New Plymouth in February 1941, the newspapers were not sure what to call him. He had lived under several names, and had known considerable difficulty in his long life in this country.

But the people of New Plymouth knew what he was to them.

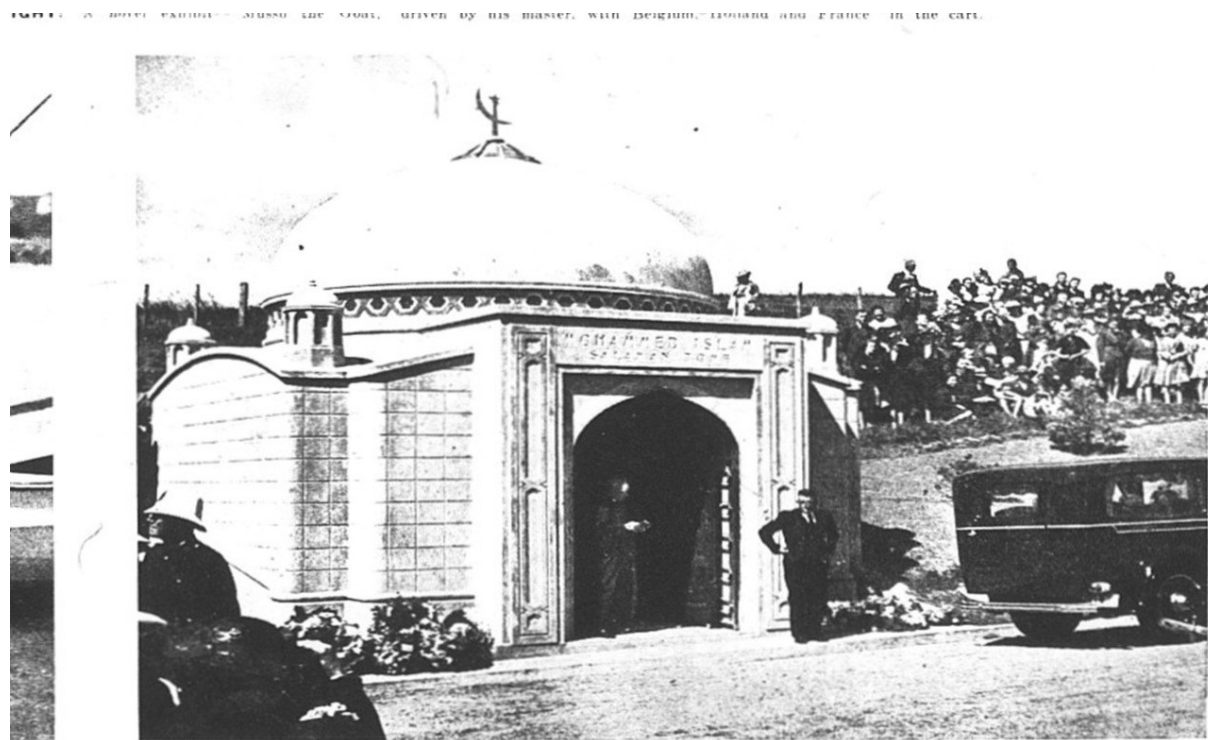
Two thousand people came to bury him. The Mayor was there. The police were there to manage the crowd. The Reverend J.D. McLennan Wilson, a Presbyterian minister, conducted the service, because there was no imam in New Plymouth. There was no imam anywhere in New Zealand, as far as the records show. The reverend did not conduct a Presbyterian service. He conducted, as the newspaper reported with careful attention, *full Muslim rites*. He had learned what was needed, and he had done it.

The tomb was already there. It a small Mughal-domed structure in the cemetery, its crescent moon and star visible from the road. The only public text on it read, *Mohamed Islam Salaman Tomb*. It was the only monument of its kind in the country, a piece of the Muslim world made permanent in Taranaki soil, at the edge of a New Zealand road, in plain sight.

Two thousand people came to say farewell. The Mayor stood among them. A Presbyterian minister spoke the words of a different faith with care and respect. Outside, the world was at war.

This is not the story of a stranger, the crowd seemed to say, by being there. This is the story of someone who belonged here.

The scale of the New Plymouth funeral, two thousand mourners, the Mayor, three separate newspaper reports, is a measure of social embeddedness that no immigration statistic can capture. Ibrahim Wali Mohamed Suliman had been present in this community for decades, had made himself known, had generated the kind of human attachment that brings people out in the rain to say farewell. The Mughal-domed tomb, with its crescent moon and star, is the physical monument of that embeddedness. It also showed a family that had the resources to mark their dead in a specifically Islamic architectural idiom, in a country without any Islamic architectural tradition, because they intended to stay.



Moslem Rites at Burial of Indian in Family Tomb at New Plymouth”, Auckland Weekly News, 26 February 1941, page 29.

NB. Miniature Mughal style tomb with dome and overlapping crescent moon and star; the only public text reads: “Mohamed Islam Salaman Tomb”; presence of the constabulary and Mayor to regulate the two thousand local folk who attended the service conducted by the (Presbyterian) Reverend J. D. McLennan Wilson.

The Reverts: New Zealand Finds Its Own Muslims

Not all Muslims in New Zealand arrived from elsewhere. The Second World War produced, among its other transformations, a small number of New Zealand men who encountered Islam in the Middle East and came home changed. The story of the Marsack brothers of Auckland is the most thoroughly documented of these conversions, and the most revealing about how New Zealand understood national identity and religious difference.

Vignette 15: The Brothers Who Went East and Came Back Changed (1945) *Auckland and Egypt*

Dudley Marsack was from Auckland. He flew with the Royal Air Force, served in Egypt, and somewhere in the years of that service became a Muslim. He took a new name, Boureddin.

His brother Edward, who was also serving, made the same journey. He became Shemseddin. Two brothers from Auckland, in the middle of a war, finding in the faith of the desert something that answered a question they had perhaps not known they were asking.

The *Evening Star* reported on it in June 1945 under the headline, *Moslem New Zealander*. The *Auckland Star* followed with a longer piece. Both papers treated it as an interesting curiosity, a New Zealander who had gone to fight and come back with a different name and a different practice. After the war, the French accused Boureddin and Shemseddin Marsack of provoking unrest among Arab populations in the territories where they served. Two New Zealanders who prayed toward Mecca were apparently more unsettling to the French imperial administration than any number of armed opponents.

They came home to Auckland, carrying with them a faith that had been present in New Zealand since 1769 but which was only now, slowly, becoming visible.

(Rec. 11 a.m.) LONDON, June 8.
"Colonel" Marsack, to whom General Roget referred yesterday, is really a wing commander. He is one of two New Zealanders who embraced the Moslem faith, writes the 'Evening Standard's' diarist. Marsack's first name is Dudley, but the Arabs know him as Boureddin. They call his brother Shemseddin. The latter visited London on leave a few weeks ago. Stirling is Colonel W. E. Stirling, not David Stirling. But his record is correct as cabled.

"Moslem New Zealander", *Evening Star*, 9 June 1945, page 7.

RAF officers from Auckland, New Zealand, Dudley and his brother Edward Marsack converted to Islam in Egypt and adopted the names Boureddin and Shemseddin

Frame Eight:

Refugees, Survivors and the Threshold of Community, 1945 to 1959

The Post-War World and Its Displaced

The Second World War remade the human geography of the world with a thoroughness unmatched in modern history. Sixty million people died. Entire populations were deported, dispersed, or destroyed. New Zealand, geographically remote and physically unscathed, accepted a significant number of European refugees and displaced persons in the late 1940s and early 1950s under post-war resettlement schemes. Among these refugees were Muslim Europeans. There were Albanians fleeing Enver Hoxha's communist dictatorship, Bosnians whose ancestors had dug gum in Northland half a century earlier, and Crimean Tatars, members of a people who had been subjected, in May 1944, to one of the most complete acts of ethnic cleansing of the twentieth century, when Stalin ordered the deportation of the entire Crimean Tatar nation to Central Asia. Between eighteen and forty-six per cent of the deportees died in the first two years.

Vignette 16: The Man from Alupka, and His Café (1952 to 1970s) · Christchurch

Ibrahim Seidamet had grown up in Alupka, on the southern coast of Crimea where the Black Sea pressed against the foot of the Yaila Mountains, among vineyards and orchards, a landscape as different from Canterbury as any on earth.

He survived the deportation. He crossed the chaos of postwar Europe. He arrived in the South Island of New Zealand, farmed Canterbury soil, married a New Zealand woman named June, and by 1960 they were running the Ascot Café on Manchester Street in the heart of Christchurch.

A man who had survived the destruction of his entire people, who had crossed half the world to reach the opposite hemisphere, was now serving tea and food in a café on Manchester Street while the city went about its business around him. He retired in the 1970s and died in Christchurch on 3 July 1985.

He had come from Alupka. He had ended in Christchurch. Between those two places lay the full span of the twentieth century's catastrophes and its surprising mercies, expressed in a café on Manchester Street, open for business, where a Crimean Tatar brought the world into the middle of the South Island, one cup at a time.

Seidamet's story captures, in miniature, the essential character of Muslim settlement in New Zealand. It is the rebuilding of a life, though quiet and peaceful humbleness, through labour and marriage and the patient accumulation of local presence. The café on Manchester Street is not a monument. It is not a mosque. But it is the same kind of evidence the colonial archive has always provided. It is that a Muslim man was here, was present, was part of the community that surrounded him. He was no outsider. He was as much a *Kiwi* as his customers.

DUNEDIN, Today.—To a Tartar foundry labourer at present working in a Dunedin engineering concern one small piece of paper now on the other side

of the world can bring him great wealth.

With that small piece of paper he will be the richer by £140,000—but he does not know whether he will get that paper.

This was the story told today, with the aid of two interpreters, by the Tartar, Ibrahim Seidamet, a 37-year-old displaced person who has been in New Zealand nine months.

Mr. Seidamet says he was born in the Crimea to very wealthy parents. His father owned two large restaurants, a brandy factory that produced 6000 gallons of spirits a year, and several large buildings.

28,000 pieces of gold

SOON after the First World War and while Communism was still in its infancy, Mr. Seidamet, Sen., apparently worried about the future of his young son, sent 28,000 gold pieces to Turkey, there to be controlled by a trust until his son claimed the inheritance. Each gold piece is now worth £5 sterling.

Young Ibrahim was given a small paper certificate for his identification when he wished to collect the fortune. For the next 20 years the Seidamets lived under Communistic rule, then came the war against Germany.

Mr. Seidamet by this time had found a safe hiding place for his identification certificate, and it was fortunate that he did so, for he was captured by the Germans and sent to a prisoner-of-war camp in Germany.

"Great Wealth Depends On Piece Of Paper", Evening Post, 2 April 1952, page 16.

Ibrahim Seidamet was a Crimean Tatar farmer from Alupka when he settled in the South Island. By 1960 Seidamet and his Anglo-European wife June were running the Ascot Café on Manchester Street in the heart of Christchurch. He retired in the 1970s and died on 3 July 1985 after a short illness.

The Formation of Community: 1956

The election of the New Zealand Muslim Association's executive committee in 1956 marks the documentary threshold at which the social history traced in the preceding chapters crosses from a history of isolated individuals into a history of organised community. The *New Zealand Herald* reported that the Association was raising funds for a mosque. The *Press* reported briefly on the new executive committee. Neither newspaper understood the significance of what it was describing.

Vignette 17: A Parliament of the World (1956) · Auckland

When the New Zealand Muslim Association elected its executive committee in 1956, someone should have taken a photograph, not for the newspapers but for history.

Around the table were members of the Bhikoo family, Gujarati Muslims who had been in the North Island since Ismail Bhikoo arrived before the First World War. There was Din Akhtar from the Punjab, who had spent decades in the timber industry of the King Country. Included were also Petrit Alliu, Fadil Katseli, and Shaqir Seferi, Albanians who had arrived under post-war refugee schemes, carrying the memory of a country now closed to them by Enver Hoxha's communist dictatorship. Sitting next to the above were Avdo Musovich and Remzi Kosovich, Bosnians whose community roots stretched

back to the gumfields of Northland. Also included was one Crimean Tatar, whose people had been displaced by Stalin's deportations in 1944.

They sat together and organised themselves, as communities do. They raised funds for a mosque. They drafted minutes. They spoke to each other in the way people do when they have only English in common, carefully, with attention, learning the names of each other's families and of each other's traditions. The committee itself was the story. They were from Kashmir, Gujarat, the Punjab, Albania, Bosnia, and the steppes of Central Asia. Their ancestors had arrived on French exploration vessels and immigrant ships, on post-war refugee transports and ordinary passenger liners. Between them, they carried the memory of the goldfields of Otago, the gumfields of Northland, the timber mills of the King Country, and the streets of Pondicherry.

They looked less like a religious body and more like a small UN General Assembly of the world's diverse people, gathered in Auckland in 1956, in a country that was only beginning to understand what it was becoming. This same Muslim Association was part of the later national Federation of Islamic Associations of NZ (FIANZ).

AUCKLAND, January 2.

Moslems living in New Zealand came from as far as Dunedin to attend the annual meeting of the New Zealand Moslem Association in Auckland on Sunday. Founded five years ago, the association was previously almost entirely comprised of Indians and Pakistanis, but this time among the 30-odd Moslems attending were several Turks, Albanians, Jugoslavs, and Greeks.

The meeting decided that the association should build up funds for the purchase of city premises to be used as a Moslem hostel. The funds may also be used for securing the services of a priest.

Ultimately, the Moslems hope to build either a mosque or an Islamic school in Auckland.

The following officers were elected: president, Mr E. Bihoo; chairman, Mr D. Akhter; joint secretaries, Messrs A. Bihoo and P. Alliu; committee, Messrs S. Seferi, C. Shekumia, A. Musovich, F. Katseli, and R. Kosovich.

"N.Z. Moslem Community", Press, 3 January 1956, page 13. A new Executive Committee for the New Zealand Muslim Association: two members of the Bhikoo family from the Gujarat; Din Akhter from the Punjab; Petrit Alliu, Shaqir Seferi, Fadil Katseli from Albania; Avdo Musovich and Remzi Kosovich from Bosnia

The Gratitude : 1959

By 1959, New Zealand's small population of Muslim was still working out how to be seen by a country that had, for the most part, never had to think about them. Some had arrived eight years earlier aboard the MS Goya, one of the ships that carried displaced persons from the camps of postwar Europe under New Zealand's resettlement scheme. These were men and women who had fled Soviet consolidation in the Caucasus, the ruins of the Baltic states, and the chaos of a continent still sorting its second world war refugees into categories a bureaucracy could process. Azerbaijani, Muslim, and effectively stateless, they arrived into a New Zealand that had a form for "assisted immigrant" but no real concept yet of what a Muslim community within its borders might look like.

Vignette 18: Wellington Public Hospital (1959)

In the Evening Post's "Personal" column, tucked among notices for pianists seeking practice partners and afternoon film screenings, was where the ordinary business of civic life got recorded. It is there, in a single unremarkable paragraph on 9 May 1959, that a man named Mehmet Asfar left one of the clearest written traces of gratitude in this whole history.

It is a short notice, three sentences, easy to miss. Mr. Asfar had been a patient in Ward 29 of Wellington Public Hospital, and on his discharge he did what many New Zealanders of the era did as a matter of course, he placed a notice in the paper thanking the staff who had cared for him. "I wish to convey my grateful thanks to the doctors, sisters, and nurses of Ward 29, Wellington Public Hospital, for their unfailing kind attention and kindness during my stay in hospital." He signed it with his name and his address on Tasman Street, as anyone might.

But it is worth pausing on what that gesture meant coming from where he had come from. Eight years earlier, Mehmet Asfar had

been one more displaced person in the postwar reshuffling of Europe. He was an unmarried man from Azerbaijan, a Muslim in a resettlement pipeline built mostly around Christian and secular European refugees, who had ended up, almost by administrative accident, on a ship bound for the other side of the world. He had no family network waiting for him in New Zealand, no mosque, no established community of his own faith to soften the landing. What he found instead, when illness or injury put him in a public hospital bed, was a health system that treated him with the same caring competence it gave anyone else. There was no concept of a stranger, a refugee, a man whose name the ward clerk had probably never encountered before. He was treated like any other New Zealander.

at 2pm. Films.
I WISH to convey my grateful thanks to the doctors, sisters, and nurses of Ward 29, Wellington Public Hospital, for their unfailing cool attention and kindness during my stay in hospital. Mr. M. Asfar, 105 Tasman St.
PIANIST wants to practise with

"Personal", *Evening Post*, 9 May 1959, page 1.

In Islamic tradition, *shukr* or gratitude, is something closer to an obligation or a recognition that every kindness received from other people, deserves to be acknowledged and returned in kind wherever possible. The Quran repeats the theme insistently, that gratitude is what distinguishes those who truly understand their circumstances from those who take them for granted. A displaced man in a new country, with every reason to feel like an afterthought in the systems that had moved him here, chose instead to make his gratitude public, permanent, and specific. It was not a "thank you" in general, but naming the ward, and the roles of doctors, sisters, nurses who had shown him care.

This is a smaller, quieter kind of record of a Muslim from Azerbaijan, a stranger twice over, to New Zealand and to the country's still-forming idea of what a Muslim citizen looked like, choosing to publicly thank the strangers who had cared for him, in the language and the format of the country that had taken him in. It is a small act, and it is also, in its way, a complete one. It is *shukr* practiced exactly as the tradition asks it to be, wherever a person happens to find themselves, and whatever unlikely sea brought them there

Mr. Asfar's notice survives today only because the *Evening Post's* Personal column happened to be the kind of place where such things got printed and where old newspapers happened to get archived.

EIGHT FRAMES IN A SOCIAL HISTORY GALLERY:

LESSONS OF HISTORY

The Social History of Belonging

The social history assembled in the preceding frame spans nearly two centuries of Muslim presence in New Zealand, from the lascars who walked the beaches of Northland in 1769 to the executive committee that assembled in Auckland in 1956 and the community years that followed. It is a history without a single dramatic arc, without mosques and declarations as its landmarks. It is, instead, a history of accumulation. It is the slow, unplanned accumulation of unremarkable individual presence that is the real substance of minority community formation in any society. It is the story of all immigrants. It is the social history of belonging.

The fifteen historical accounts gathered here give that accumulation of belonging its human face. Mahmud Qasim stepping ashore in Northland. Wuzeerah donating ten shillings in Lyttelton. Sheikh Budrudeen placing his Bismillah in the *Otago Daily Times*. Sali Mahomet giving ten gallons of ice cream to the Red Cross. The Bosnian gum digger walking into court with his fez. Mohamed Ali Sunni and Ike Robin in the Auckland Town Hall during Ramadan. Two thousand people at a New Plymouth graveside. A Crimean Tatar opening a café on Manchester Street. A parliament of diverse peoples assembling in Auckland to call themselves a community.

Together these accounts constitute evidence of a faith-community which history did not know to look for. It records a world in which ordinary Muslim men and women were continuously present in colonial New Zealand, making their lives through labour and trade, marriage and sport, civic participation and legal assertion, long before any community institution existed to hold them together.

Running through this history, as a contextual thread rather than a parallel narrative, is the presence of Māori, the tangata whenua in whose country all of this took place. The Muslim men of colonial New Zealand did not encounter only a Pākehā world. They encountered a bicultural society being forged, often violently, between Māori and British settler culture. The roads they hawked were also Māori roads. The gumfields they worked were worked alongside Māori diggers. The sawmills they ran employed Māori workers. Some of them married into Māori families, leaving descendants who may carry that inheritance without knowing it.

The encounter between Muslim immigrants and Māori communities was not a programmatic relationship. It was the product of shared geography and shared economic circumstance. The districts of rural New Zealand where Muslim men most consistently appear were also the districts of significant Māori presence. It produced, at its most notable, the bout between Mohamed Ali Sunni and Ike Robin in the Auckland Town Hall during Ramadan 1924, unremarked at the time but historically resonant in retrospect. And it produced, in some cases, the genealogical threads that Drury's foreword acknowledges: Muslim men embedded in Māori kinship networks, their descendants part of the whakapapa of iwi who may not know the full story of how they came to be.

That this encounter has been invisible to the official history is unsurprising. The colonial archive was not designed to record it. But it is part of New Zealand's story, the story of a country that has always been more various, more plural, and more genuinely interconnected than any single account has been able to hold.

In such a context, the social history of belonging reveals a number of threads.

The depth of Muslim roots in New Zealand. Muslims have been present in since 1769, before the Treaty of Waitangi, before the first permanent European settlement, before the colony itself existed. Their presence is not a recent arrival or a post-war phenomenon. It predates every institution, every mosque, every formal acknowledgment. The country's Muslim history is as old as its engagement with the wider world.

The extraordinary diversity of origin. The Muslims of early New Zealand came from Bengal and Kashmir, the Punjab and Gujarat, Turkmenistan and Bosnia, Albania and Crimea, Malaya and Java, Arabia and Somalia, Persia and China. They practised their faith in the distinct cultural forms of their origins and brought to New Zealand not a unified Muslim culture but a set of traditions united only by the core obligations of the faith. The community that eventually formed in the 1950s was therefore a religious community rather than an ethnic one, assembled from the fragments of half a dozen different civilisations, in ways that had no precedent in history and no parallel in New Zealand's history.

The centrality of labour in the making of belonging. The integration of early Muslim immigrants into New Zealand society was achieved not through policy or ideology but through the daily accumulation of commercial and social contact. The hawker who appeared at the farm gate, the ice cream vendor who gave to the Red Cross, the café owner who served his neighbours every morning, all these were not integration programmes. They were lives, lived in the only register available, with the resources at hand. The belonging that resulted was earned through this accumulation of hard work, not granted.

The role of the law as a space of accommodation. In a society without Muslim community institutions, the colonial legal system served repeatedly as the space in which Muslim identity was asserted and, repeatedly, accommodated. From the Quran in the Lyttelton courthouse in 1861 to the Wellington court in 1886 to the Minister of Justice's ruling on the fez in 1907, the state encountered the reality of Muslim presence and found, pragmatically rather than ideologically, that the most workable response was adjustment. These small legal accommodations are, collectively, the institutional record of Muslim belonging in colonial New Zealand.

The contribution to New Zealand's social fabric. Early Muslims contributed to New Zealand's colonial economy as hawkers, traders, wrestlers, timber workers, and café owners. They contributed to its civic life through charitable donation, military service, and sport. They contributed to its social fabric through marriage and family formation, producing descendants embedded in both Pākehā and Māori communities across the country. And they contributed to the particular, ongoing character of New Zealand as a society: more diverse than its history allowed, more accommodating of difference than its legislation suggested, more genuinely plural than any single account has managed to hold.

Way Towards Social Cohesion

Social cohesion is among the most discussed and least understood challenges facing New Zealand today. The term describes a society in which people from different backgrounds live alongside one another with mutual respect, shared commitment to common institutions, and sufficient trust to navigate disagreement without fracture. The question of how it is built, and what threatens it, became more urgent after Christchurch 2019 forced the country to confront the gap between its self-image as a tolerant society and the reality of the violence that intolerance can produce.

The history traced in this book offers something that policy documents rarely can. It provides evidence of how social cohesion was actually built, in practice, over time, between real people in specific places. It was not built through official programmes or multicultural policies. It was built through the Presbyterian minister learning Muslim funeral rites, the Central Otago farming community accepting Ahad Baksh Malik as one of its own, the people of Banks Peninsula attending the wedding of Gertrude Hills and Sheikh Mahomet Din as the social event of the year, the two thousand New Plymouth residents who came out to farewell Ibrahim Wali Mohamed Suliman. These were not exceptional acts. They were ordinary human responses to ordinary human presence, made possible by the sustained accumulation of familiarity, trust, and mutual recognition. It was made possible through patience, through conversations and the understanding that each needed the other.

The lesson is not that colonial New Zealand was without prejudice or hostility toward Muslim immigrants. The immigration restrictions, the racial miscategorisation, the occasional newspaper mockery, the decades in which Muslim men could find no institutional support for the practice of their faith, all these too are part of the record, and they cannot be wished away. The lesson, rather, is that cohesion was built despite these difficulties, through the daily, unremarkable acts of people who chose to treat one another as fully human. That kind of cohesion is not achieved through rhetoric. It is achieved through daily contact, through gatherings, through commerce, through shared work and shared grief, through the slow recognition that the person standing in front of you, however different their name or their faith, is navigating the same world with the same basic needs for belonging, dignity, and acknowledgment.

Understanding this history is understanding New Zealand's place in the world, not as a passive recipient of global currents but as an active participant in them, shaped by people who carried the whole world within them when they arrived. The connections New Zealand has with the Muslim world are not the connections of the present moment alone, not only the diplomatic, commercial, and humanitarian ties that bind a modern state to its neighbours in the global community. They are the connections of a shared history that reaches back to the age of sail, connections written in the back-road ledgers of Central Otago, in the court records of Lyttelton and Wellington, in the birth registers of Christchurch and Auckland, in the death notices of New Plymouth and Arrowtown.

Those connections have consequences. They mean that when New Zealand engages with the Muslim world in the present, whether in its immigration policy, its foreign affairs, its approach to interfaith dialogue, or its commitment to the safety and belonging of its own Muslim citizens, it does so not as a stranger approaching something foreign but as a society with its own deep and various Muslim heritage. That heritage is a resource. It is evidence of a capacity for accommodation that the country has demonstrated before and continues, despite those who try to make Muslims as outsiders and strangers.

The Islamophobia that produced the Christchurch attacks did not arrive from nowhere. It was fed by decades of political rhetoric, media framing, and public discourse in which Muslim New Zealanders were repeatedly cast as outsiders, as problems to be managed, as representatives of a foreign culture whose relationship to New Zealand values required ongoing justification. The antidote to that framing is not more rhetoric in the opposite direction. It is history.

Part of this social history also belongs to Muslim New Zealanders. For the young Muslim growing up in cities and towns all over New Zealand who have been told, implicitly or explicitly, that their community is new to this country and has yet to earn its place, this history is a direct and evidenced reply. You can reply to them with historical respect that you e have been part of this country since before the Treaty of Waitangi. You have contributed to its economy, its civic life, its social fabric. Your ancestors have been buried in its soil, married into its families, mourned by its communities. You are not newcomers. You have never been newcomers.

But this history also belongs to all New Zealanders, Pākehā, Māori, and the many communities that have made their home here in the generations since. Understanding the Muslim dimension of New Zealand's past is part of the larger project of understanding what this country actually is, as distinct from what any single community's history imagines it to be. New Zealand's story is also the story of Mahmud Qasim on the beaches of Northland, of Sheikh Budrudeen's Arabic in the Otago Daily Times, of two thousand people gathered in the rain in New Plymouth to say farewell to a man of a different faith and a different origin who had, nonetheless, become their own.

A country that knows this story is a richer country. A society that teaches this history is a more honest society. A people who carry this knowledge are better equipped to build the genuinely plural, genuinely cohesive, genuinely open future.

We been here a long time. We have always been here since the time of the first colonial immigrants. It is a story which continues, as today's Muslims are creating their own history for the future of New Zealand.

PART 2

A Curation of Original Archival Documents

by Abdullah Drury



MUSTER ROLL

LATER ADDITIONS

- *198 —, Bashi Islander, died in New Zealand, 25 December 1769.
- *199 —, Bashi Islander, died at sea, 20 February 1770.
- 200 —, Bashi Islander.
- 201 LOVA SAREGUA (possibly Love from Serenge, Gagi Island, Solomons), captured at Port Praslin, sent to France with Monneron, sailing from Callao 26 October 1770.
- *202 RANGINUI, Maori chief, captured in Doubtless Bay, died at sea 24 March 1770.

OTHERS

- *203 VICTOR, Dulucq's slave, died 10 April 1770.
- *204 HYACINTHE, Monneron's slave, aged about 11, died in Peru 11 April 1770.
- *205 Mamouth CASSEM, real name probably Mahmud Qāsim, born in Pondicherry approx. 1755, died in Peru 14 April 1770.
- *206 NASRIN, Bengali, aged 16 or 17, died in Peru 14 April 1770.
- 207 —, Lory's slave, sold in Lima 1771.
- 208 —, Le Mire's slave, sold in Lima 1771.
- d209 ANTOINE, Charenton's servant, from Pondicherry, deserted in Peru (possibly with the connivance of his master) 28 March 1773.
- d210 (?) —, unnamed Indonesian born in Batavia, helmsman, deserted at Pulo Tioman, 24 July 1769.
- *211 NICOLAS, Bengali, chaplain's servant, died at sea of scurvy 29 November 1769.
- *212 YONDEVA, Malagasy slave, killed at Port Praslin, Solomons, 20 October 1769.
- *213 SANGANACHE, Malagasy slave, died at sea 22 October 1769.
- *214— —, unnamed Malagasy slaves, died between 23 October and 27 19 December 1769.
- *228— —, unnamed Mozambique slaves, died between 17 November and 32 11 December 1769.

287

Source: John Dunmore, *The Expedition of the St. Jean-Baptiste to the Pacific, 1769-1770: from Journals of Jean de Surville and Guillaume Labé* (London: Hakluyt Society, 1981), page 287.

The French vessel St. Jean-Baptiste travelled from the port of Pondicherry to Northland over 1769-1170. Of the total 53 lascars aboard, it would appear that two Muslims survived to reach New Zealand and walk the beaches. The first is recorded as "Mamouth Cassem" (probably Mahmud Qasim). The second is listed as a Bengali teenager named "Nasrin". Both are recorded as dying in Peru on 14 April 1770, where the ship sailed after leaving New Zealand.

CENSUS OF THE PROVINCE OF AUCKLAND.

AN ABSTRACT of the RETURNS of POPULATION, HOUSES, PRODUCE, STOCK, &c., &c., in the Province of AUCKLAND, New Zealand.

[illegible]

NOTE.—This Return does not include the Military and their families; nor does it contain any information relative to the Native Population and their agricultural pursuits.

THOS. BECKHAM,
Senior Resident Magistrate.

Auckland Provincial Gazette, 26 September 1855, Number 28, page 190.

The 1855 Auckland census reported 1 African and 1 Indian in the town, plus 1 Turk; further there were 2 Mussulman (Muslim).

(1)

1857 DEATHS IN THE DISTRICT OF <i>Christchurch</i>									
No.	When Died.	Name and Surname.	Sex.	Age.	Rank or Profession.	Cause of Death.	Signature, Description, and Residence of Informant.	When Registered.	Signature of Deputy Registrar.
30	<i>Nov 4 1857</i>	<i>Rudna Son of Wuzeerah</i>	<i>Male</i>	<i>6</i>		<i>Consumption</i>	<i>J. Herbert Wilson Master of the Tay Cashmere</i>	<i>Nov 5 1857</i>	<i>[Signature]</i>

Death certificate, 1857. Consumption. The first known Muslim burial in New Zealand. No headstone. “Rudna”, son of Wuzerah. Wuzerah and his wife “Mindia” (probably a misspell of “Mandiya” or “Mehndi”) arrived in Lyttleton and settled in Christchurch in 1854.

(2)

<u>Registration Number</u>	<u>Family Name</u>	<u>Given Name(s)</u>	<u>Date of Birth/ Age at Death</u>
1857/493	Wuzeerah	Rudna	6Y

Births, Deaths and Marriages.

“Rudna” Wuzeerah, 6-year-old son of Wuzeerah (see above). One of the earliest Muslim deaths?

WEDNESDAY, MARCH 10.

LARCENY.

The case which occupied the Court to-day was an action brought against one Goorden, a native of India, by Wuzeera another Indian, for a robbery of some money from the house of the latter on the 27th September last. Both were servants of Mr. Wilson, of Cashmere. Both parties being ignorant of the English language, Mr. P. Ashton acted as interpreter, and the witnesses Wuzeera and his wife were sworn upon the Koran (English translation) and repeated the Mahometan formula and genuflexions of a solemn oath. The case as stated by Wuzeera and his wife Mindia was as follows:— In the morning before day-break the wife was awakened by Goordeen tugging at her necklace, and called out; Wuzeera jumped up, seized the prisoner, and tied his hands and arms. In so doing he found upon the prisoner a purse which he recognised as his property, and which he found to be missing from the chest where he had put it. In the morning Wuzeera marched Goordeen off to Lyttelton and brought him up before the Magistrate's Court on a charge of larceny. These were the only witnesses for the prosecution, and it was apparent on cross-examination that their statements did not tally as to all the circumstances of the case. For the defence, the statement of the prisoner was that he had gone to Wuzeera's house for a light and woke the wife to ask permission to take some fire; and that the charge of theft was entirely false. Mr. Wilson and Mr. Irvine, Mr. Wilson's overseer, were called on the side of the prisoner, and their account of certain circumstances differed widely from that of the prosecutor. The impression of these witnesses evidently was that the charge was trumped up, and was owing to a grudge on account of some previous disagreements. The judge charged strongly in favour of the prisoner, and the jury returned a verdict of Not Guilty.

Mr. Dampier was counsel for the prisoner.

THURSDAY, MARCH 11.

"Supreme Court, Lyttelton", *Lyttelton Times*, 13 March 1858, page 4.

The first appearance of Wuzerah and his wife "Mindia" (Mehndi?) in the newspapers.

„ C. DOWSON	...	...	2	2	0
W. B. Tosswill	...	...	1	1	0
John N. Tosswill	...	...	1	1	0
Wm. Prebble	...	...	1	0	0
Mr. Burton	...	...	1	0	0
William Cox	...	...	0	10	0
Mr. Rudd	...	...	0	10	0
„ J. Dudley	...	...	5	0	0
„ P. Kerr	...	...	1	1	0
„ John Stace	...	...	1	1	0
„ Self	...	...	0	2	6
„ Lainé	...	...	1	10	0
„ Bowley	...	...	0	2	6
„ Jos. Wright	...	...	1	0	0
„ Turner	...	...	0	10	0
„ D. Inwood	...	...	0	10	0
William Irvine	...	...	1	0	0
Adam Irvine	...	...	1	0	0
Robert Irvine	...	...	1	0	0
John Henry	...	...	1	0	0
Ellen Henry	...	...	0	10	0
J. Irvine	...	...	0	10	0
R. Irvine	...	...	0	10	0
A. Rae	...	...	0	5	0
W. Rae	...	...	0	5	0
Wuzeerah (a Mahommedan)	...	...	0	10	0
A. Rose	...	...	1	0	0

“Indian Relief Fund”, *Lyttelton Times*, 8 May 1858, page 5.

Members of the general public contributed money to relieve the suffering in India following the Sepoy Mutiny.

LYTTELTON—THURSDAY, JUNE 27.

(Before H. G. Goulard, Esq., R.M., Dr. Donald,
and Crosbie Ward, Esq.)

The Court sat this day to examine into a rather serious charge of assault and battery brought by a seaman of the Highland Lassie against his captain.

The complainant, who is an Arab of Muscat, a remarkably black man, a Mussulman, and rejoiced in the name of Mombarak, being duly sworn upon the Korân, said—The captain called me up to work at a time when I was unwell about three weeks ago; when I said I was unwell the captain said “You lie!” and told me to go to work; I repeated “I cannot, I am very unwell;” the captain struck me two or three times in the face and kicked me on the loins; he then went below and brought up the irons, which he fixed upon my wrist and fastened me to an eyebolt; he struck me again with his fist on my mouth and knocked out one of my teeth; I said to him “Why do you beat me in this way? I am a poor black man. See, you have knocked out one of my teeth!” On this he again struck me on the breast several times and hurt me much; I still feel the pain; I said “I will go to the police magistrate;” after going away the captain returned, took me out of irons, and sent me to the cook to get the blood washed off; I did so. Next day he told me to go to work; I said “I can’t work, I want to go to the doctor;” I afterwards asked my shipmates to write down what had taken place, that I might complain to a magistrate; one day the mate prevented my going on shore to a magistrate; another time, when I asked the captain to let me go on shore to a magistrate he said: “What do you want with a magistrate? Oh no, don’t go.” When he asked me to go to work I said “I am too unwell.” He then gave me a glass of brandy, and did not again beat me, but allowed me to go on shore to the hospital; I always spoke civilly to the captain, and was not insolent to the captain when he beat me; I only complained of being ill and unable to work. The vessel was in harbor at the time.

F. W. Shilden. cook of the vessel said it was

“Resident Magistrate’s Court”, *Lyttelton Times*, 3 July 1861, page 3.

Early New Zealand often reported on Muslim lascars in the ports. Here “Mombarak” (Mubarak) swore an oath on the Quran and complained about his captain.

(1)

INQUEST.—An inquest was held on the 3rd instant by Dr. Coward, on the body of Peero Wuzera, a boy of nine years of age, the son of one of the Mahomedan natives of India employed by Mr. Cracroft Wilson. The boy slipped in crossing a foot-bridge over the Heathcote, and was carried down the river and drowned. On Saturday, a son of Mr. Jas. T. Fisher fell into the water near the same spot, and but for the fortunate circumstance that his father was near at hand, he also would have been drowned, for when taken out he was quite insensible.

“Town and Country News”, *Lyttelton Times*, 5 November 1862, page 4.

A second child of Wuzerah (see above) dies.

(2)

<u>Registration Number</u>	<u>Family Name</u>	<u>Given Name(s)</u>	<u>Date of Birth/ Age at Death</u>
1862/1738	Wuzera	Piroo	8Y

Births, Deaths and Marriages.

Piroo Wuzera, 8-year-old son of Wuzerah (see above). One of the earliest Muslim deaths?

Greek Church...	8	...	8
Protes'tant Deno- minations not specified ...	701	352	1,053
Mussulman ...	1	...	1
Hebrews ...	172	116	288
Pagans, Chinese, Confucian ...	2,566	...	2,566
Free thinkers ...	14	...	14

“Statistical”, *Otago Daily Times*, 13 May 1871, page 7.

(“Religion / Males / Females / Total”)

One Mussulman / Muslim in Otago, 1871.

NUMBERS, PROPORTIONS PER CENT., AND PROPORTIONS OF THE SEXES.

TABLE III.—Showing the Number of Persons (exclusive of Maoris), Males, and Females of different Religions, the Proportions per Cent. of those belonging to each Denomination, and the Proportions of Males and Females in every 100 Persons of each Religious Denomination living in New Zealand in March, 1874.

Religious Denominations.	Numbers.			Proportions per Cent.			Proportion of the Sexes in every 100 Persons.	
	Persons.	Males.	Females.	Persons.	Males.	Females.	Males.	Females.
Total	299,514	170,981	128,533	100'00	100'00	100'00	57'09	42'91
Episcopalians :—								
Church of England—Episcopalians (not otherwise defined)	124,373	70,613	53,760	41'52	41'30	41'83	56'78	43'22
Protestants (not otherwise defined)	2,798	1,744	1,054	'93	1'02	'82	62'33	37'67
Presbyterians :—								
Church of Scotland, Free Church of Scotland, Free Presbyterians, Presbyterian Church of New Zealand, Presbyterian Church of Otago and Southland, and Presbyterians undefined	72,435	41,002	31,433	24'18	23'98	24'46	56'61	43'39
Reformed Presbyterians	42	28	14	'01	'02	'01	66'67	33'33
Methodists :—								
Wesleyan Methodists	22,728	11,683	11,045	7'59	6'83	8'59	51'41	48'59
Primitive Methodists	1,725	891	834	'58	'52	'65	51'65	48'35
United Methodist Free Churches	674	357	317	'22	'21	'25	52'97	47'03
Bible Christians	71	35	36	'02	'02	'03	49'30	50'70
New Connection Methodists	8	8	...	'00	'01	...	100'00	...
Others*	13	6	7	'00	'00	'01	46'15	53'85
Other Protestants :—								
Baptists	6,355	3,232	3,123	2'12	1'89	2'43	50'86	49'14
Congregational Independents...	5,441	2,896	2,545	1'82	1'69	1'98	53'23	46'77
Lutherans	3,914	2,668	1,246	1'31	1'56	'97	68'17	31'83
Christians—Church of Christ	1,124	588	536	'38	'34	'42	52'31	47'69
Unitarians	349	224	125	'12	'13	'10	64'18	35'82
Society of Friends	156	111	45	'05	'07	'03	71'15	28'85
Calvinists—Calvinistic Methodists	61	44	17	'02	'03	'01	72'13	27'87
Christian Israelites—Israelites	53	35	18	'02	'02	'01	66'04	33'96
Catholic and Apostolic	46	29	17	'02	'02	'01	63'04	36'96
Moravians—United Brethren...	34	16	18	'01	'01	'01	47'06	52'94
Others*	1,361	717	644	'45	'42	'50	52'69	47'31
Catholics :—								
Roman Catholics	39,989	22,328	17,661	13'35	13'06	13'74	55'84	44'16
Catholics, undefined	382	215	167	'13	'13	'13	56'28	43'72
Greek Church	41	40	1	'01	'02	'00	97'56	2'44
Other Denominations :—								
Latter Day Saints, or Mormons	62	56	6	'02	'03	'00	90'32	9'68
Jews	1,215	701	514	'41	'41	'40	57'70	42'30
Mahometans	17	17	...	'01	'01	...	100'00	...
Pagans	4,764	4,764	...	1'59	2'79	...	100'00	...
Others*	135	92	43	'05	'05	'03	68'15	31'85
No Denomination*	1,281	785	496	'43	'46	'39	61'28	38'72
No Religion*	152	121	31	'05	'07	'02	79'61	20'39
Unspecified	955	704	251	'32	'41	'20	73'72	26'28
Object to state...	6,760	4,231	2,529	2'26	2'47	1'97	62'59	37'41

* Detailed particulars are given in the succeeding Table.

Results of a Census of the Colony of New Zealand (Wellington: Didsbury, 1875), page 56.

Taken 1 March 1874, published 1875 – 17 “Mahometans” (Muslims) recorded, all male.

Census, March, 1874.—Religions of the People.

RELIGION.—SUBDIVISIONS OF GROUPS.

TABLE IV.—Showing the Number of Persons (exclusive of Maoris), Males, and Females, of different Religions in the Colony of New Zealand, and exhibiting in detail the Subdivisions of the various Groups of Religions given in the other Tables.

Religious Denominations.	Persons.	Males.	Females.	Religious Denominations.	Persons.	Males.	Females.
Total Population ...	299,514	170,981	128,533	Pagans ...	4,764	4,764	...
Episcopalians:—				Other Denominations:—			
Church of England—Episco-				Anything-Arian ...	1	1	...
papalians ...	124,373	70,613	53,760	Hindoo ...	9	5	4
Protestants (not otherwise de-				Reclabites ...	1	1	...
finied) ...	2,798	1,744	1,054	Separatists ...	3	1	2
Presbyterians:—				Spiritualists ...	84	53	31
Church of Scotland, Free				Universalists — Universal			
Church of Scotland, Free				Church ...	37	31	6
Presbyterians, Presbyterian				No Denomination:—			
Church of New Zealand,				Apostles of Christ ...	7	3	4
Presbyterian Church of				Believers in Christ ...	1	1	...
Otago and Southland, and				God ...	2	2	...
Presbyterians undefined ...	72,435	41,002	31,433	" the Lord Jesus ...	8	7	1
Reformed Presbyterians ...	42	28	14	" the Kingdom of			
Methodists:—				God ...	1	1	...
Wesleyan Methodists ...	22,728	11,683	11,045	Bible Thumpers ...	1	1	...
Primitive Methodists ...	1,725	891	834	Brothites ...	1	1	...
United Methodist Free				Calathumpians ...	2	1	1
Churches ...	674	357	317	Christians of No Denomina-			
Bible Christians ...	71	35	36	tion ...	41	22	19
New Connection Methodists				Christian Theists ...	7	3	4
Bethel ...	5	2	3	Conformists ...	1	1	...
Independent Methodists ...	5	3	4	Cosmotheists ...	4	9	5
Ranters ...	3	3	...	Church of God ...	14	1	1
Baptists ...	6,355	3,232	3,123	Church of Omotoze ...	1	...	1
Congregational Independents ...	5,441	2,806	2,545	Cosmopolites ...	28	21	7
Lutherans ...	3,914	2,068	1,246	Deists ...	1	1	...
Christians—Church of Christ ...	1,124	588	536	Evolutionists ...	135	113	22
Unitarians ...	349	224	125	Freethinkers ...	2	1	1
Society of Friends ...	156	111	45	Followers of the Lamb			
Calvinists—Calvinistic Metho-				General ...	4	3	1
dists ...	61	44	17	General Christians ...	1	1	...
Christian Israelites—Israelites				Justis ...	2	2	...
Catholic and Apostolic ...	46	29	17	Latitudinarians ...	5	5	...
Moravians—United Brethren ...	34	16	18	Liberals ...	1	1	...
Other Protestants:—				Moderate ...	1	1	...
Brethren ...	170	75	95	Mystic ...	2	2	...
Christian Brethren ...	309	159	150	New Lights ...	1	1	...
Christadelphians ...	148	82	66	Neutral ...	7	1	6
Christian Friends ...	1	1	...	No particular Religion—No			
Christian Disciples ...	144	66	78	particular Sect ...	2	2	...
Christ's Church ...	1	1	...	No Church ...	734	424	310
Church of the New Testament				No Denomination ...	1	1	...
Disciples ...	12	12	...	Non-Intrusionist ...	6	6	...
Dissenters ...	63	35	28	Not Decided ...	2	1	1
Dutch Reformed Church ...	3	2	1	Orthodox Christians ...	1	1	...
Evangelical Union ...	19	7	12	Old Identity ...	3	3	...
Free Church ...	1	1	...	Pantheists ...	1	1	...
Free Christian Church ...	5	4	1	Platonists ...	1	1	...
French Reformed Church ...	1	1	...	Preached by Christ 1,800			
Followers of Christ ...	28	16	12	years ago ...	4	...	4
Gospel Brethren ...	7	4	3	Progressionists—Progressional	10	6	4
Independent Protestants ...	2	...	2	Rationalists ...	13	8	5
Jehovistic Nonconformists ...	6	3	3	Religion of Jesus ...	11	8	3
Morisonians ...	1	1	...	Theist ...	1	1	...
Nazarenes ...	6	3	3	"The Voice of Nature—The			
New Church ...	21	15	6	Voice of God" ...	1	1	...
New Jerusalem Church				Truth—Truth Seekers ...	4	1	3
(Swedenborgians) ...	45	28	17	Unconverted Brethren of Christ	3	2	1
Nonconformists ...	63	41	22	Unsectarians ...	198	109	89
Primitive Christian Church				Upright and Fair ...	1	1	...
Plymouth Brethren ...	268	128	140	Various and Liberal ...	1	1	...
Puritans ...	1	1	...	No Religion:—			
Reformed Protestants ...	7	7	...	Atheists ...	4	4	...
Shakers ...	8	8	...	Heathens ...	1	1	...
United Worshipers ...	6	3	3	Infidels ...	2	1	1
Welsh Church ...	1	1	...	Materialists ...	2	2	...
Catholics:—				No Religion ...	77	65	12
Roman Catholics ...	39,989	22,328	17,661	No Creed ...	6	6	...
Catholics undefined ...	382	215	167	Nothing ...	3	3	...
Greek Church ...	41	40	1	Secularists ...	51	33	18
Latter Day Saints, or Mormons				Sceptics ...	3	3	...
Jews ...	1,215	701	514	Utilitarians ...	2	2	...
Mahometans ...	17	17	...	Unbelievers ...	1	1	...
				Unspecified ...	955	704	251
				Object to state ...	6,760	4,231	2,529

Thirty-eight of the Chinese population of the colony were returned as professing Christianity; they belonged to under-mentioned denominations:—Church of England, 20 Males, 2 Females; Presbyterians, 7 Males; Wesleyans, 4 Males; Roman Catholics, 5 Males. Fifteen were returned as Mahometans; the remainder were stated to be Pagans or Confucians; but some doubt existing as to whether the latter word was used advisedly by the Sub-Enumerators, the whole are given in the Tables as Pagans.

P

Results of a Census of the Colony of New Zealand (Wellington: Didsbury, 1875), page 57.

Footnote at the bottom of the page draws attention to the fact that 15 of the 17 "Mahometan" (Muslim) males were Chinese goldminers.

THE COLONY, CITIES AND TOWNS, OUTSIDE TOWNS, AND GOLD FIELDS.
TABLE V.—Showing the Number of Persons (exclusive of Maoris), Males, and Females of different Religions in the Colony of New Zealand, in the Towns having a Population of 500 and upwards, Outside Towns, and on the Gold Fields.

Religious Denominations.	The Colony.*			Cities and Towns of 500 Inhabitants and upwards.			Outside Cities and Towns.			Gold Fields.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
Total Population ...	299,514	170,981	128,533	105,213	54,765	50,448	194,301	116,216	78,085	49,152	32,865	16,287
Total of specified Beliefs ...	291,799	166,046	125,753	102,744	53,288	49,456	189,055	112,758	76,297	48,336	32,231	16,105
Episcopalians:—												
Church of England—Episcopalians (not otherwise defined) ...	124,373	70,613	53,760	46,164	24,399	21,765	78,209	46,214	31,995	16,619	10,555	6,064
Protestants (not otherwise defined) ...	2,798	1,744	1,054	1,147	634	513	1,651	1,110	541	482	358	144
Presbyterians:—												
Church of Scotland, Free Church of Scotland, Free Presbyterians, Presbyterian Church of New Zealand, Presbyterian Church of Otago and Southland, and Presbyterians undefined ...	72,435	41,000	31,433	20,577	10,646	9,931	51,858	30,356	21,502	10,258	6,717	3,541
Reformed Presbyterians ...	42	28	14	16	9	7	26	19	7	8	5	3
Methodists:—												
Wesleyan Methodists ...	22,728	11,683	11,045	9,260	4,557	4,703	13,468	7,126	6,342	2,606	1,473	1,133
Primitive Methodists ...	1,725	891	834	830	413	417	895	478	417	162	81	81
United Methodist Free Churches ...	674	357	317	214	99	115	460	258	202	24	13	11
Bible Christians ...	71	35	36	25	7	18	46	28	18	8	7	1
New Connection Methodists ...	8	8	...	2	2	...	6	6	...	2	2	...
Others† ...	13	6	7	6	3	3	7	3	4	2	2	...
Other Protestants:—												
Baptists ...	6,355	3,232	3,123	2,643	1,303	1,340	3,712	1,929	1,783	774	422	352
Congregational Independents ...	5,441	2,806	2,545	2,566	1,303	1,263	2,875	1,593	1,282	594	359	235
Lutherans ...	3,914	2,668	1,246	843	546	297	3,071	2,122	949	893	786	107
Christians—Church of Christ ...	1,124	588	536	574	293	281	550	295	255	43	26	17
Unitarians ...	349	224	125	153	89	64	196	135	61	49	36	13
Society of Friends ...	156	111	45	43	26	17	113	85	28	45	36	9
Calvinists—Calvinistic Methodists ...	61	44	17	24	15	9	37	29	8	29	19	10
Christian Israelites—Israelites ...	53	35	18	31	22	9	22	13	9	10	7	3
Catholic and Apostolic ...	46	20	17	36	20	16	10	9	1	4	3	1
Moravians—United Brethren ...	34	16	18	14	9	5	20	7	13	2	...	2
Others† ...	1,361	717	644	531	276	255	830	441	389	67	40	27
Catholics:—												
Roman Catholics ...	39,989	22,328	17,661	14,937	7,337	7,600	25,052	14,991	10,061	10,870	6,610	4,260
Catholics undefined ...	382	215	167	147	52	95	235	163	72	63	42	21
Greek Church ...	41	40	1	11	10	1	30	30	...	24	23	1
Other Denominations:—												
Latter Day Saints, or Mormons ...	62	56	6	33	28	5	29	28	1	6	5	1
Jews ...	1,215	701	514	1,004	598	406	151	103	48	124	83	41
Mahometans ...	17	17	...	3	3	...	14	...	...	14	14	...
Pagans ...	4,764	4,764	...	149	...	...	4,615	4,615	...	4,594	4,594	...
Others† ...	135	92	43	95	61	34	40	31	9	47	35	12
No Denomination† ...	1,281	785	496	525	319	206	756	466	290	94	81	13
No Religion† ...	152	121	31	81	60	21	71	61	10	19	17	2
Unspecified ...												
Unspecified ...	955	704	251	178	107	71	777	597	180	83	66	17
Object to state ...	6,760	4,231	2,529	2,291	1,370	921	4,469	2,861	1,608	733	568	165

* The Numbers for the Colony are the additions of the Town and Outside Town Populations. The Gold Fields Numbers belong to each of these divisions. Details of the Population of the Towns and Gold Fields will be found in Tables VIII. and IX.
† Detailed particulars are given in Table IV.

Results of a Census of the Colony of New Zealand (Wellington: Didsbury, 1875), page 58.

14 of the 17 “Mahometans” (Muslims) recorded in all New Zealand were living in the goldfields. Over the following pages, it is established that 1 is living in Auckland province and 16 in Otago province; 1 in Auckland “city west” electorate, 13 in Dunstan, 2 in Dunedin city, 1 in Wakaia (pages 59-71).

LINE.
Noah Uzvera, a young East Indian boy, was charged on warrant with wilfully placing stones on the Great Southern line of railway near Burnham station on the 18th instant.

Chief Detective Feast mentioned to his Worship that only one of the witnesses was present in Court (the porter, which the acting traffic manager had promised should be there) though he had also spoken to Mr Warren, and told him it would be necessary that all the witnesses should attend that morning.

“Wilfully Placing Stones on a Railway”, *Globe*, 24 June 1874, page 2.

Noah (“Nuh”), son of Wuzerah of Christchurch.

(Before J. M. Dargaville and J. Cosgrave
Esquires, J.P.'s)

OUT AT NIGHT.

Timothy E. Button was fined 20s; and
Elizabeth Best, 5s, for Saturday evening's
libations.

POOR ALI BABA.

Baba, a Hindoo, who was reanded on a
charge of vagrancy, in order that it might be
seen what would be done with him, as he
was very old and decrepit, was ain brought
up.

Sergeant-Major Pardy said thing could
be done except sending him to ol.

The Bench, out of kindness, ordered the
prisoner's confinement in Mou Eden for
three months.

LIGHT TO WAYFARER

Robert Roach, of the Red Lid Hotel, and
Philip Harkett, were fined 1s ea and costs,
for permitting their lights to gout during
the night.

NUISANCES.

"Poor Ali Baba", *Auckland Star*, 12 April 1875, page 2.

An elderly Indian lascar in Auckland.

(1)

for being found in this condition last night.

THE CALIPH OF BAGDAD.

An Oriental named Baba, supposed to be a distant relative of the celebrated Capusalem was proved to be a vagrant, without any lawful means of subsistence.

Their Worships explained that a nomadic course of life though allowed and even encouraged in Eastern climes, was not "the cheese" in N.Z., and they enforced their distinction by a sentence of a month's imprisonment.

ASSAULTING A WOMAN

"Police Court-This Day", *Auckland Star*, 9 March 1875, page 2.

More of Ali Baba the lascar.

for this offence.

VAGRANCY. — Baba, an old Hindoo, who is unable to work, and is in a very destitute condition, was brought before the Bench upon the charge of having no lawful means of support. It was considered by the Bench that the best thing that could be done for the prisoner was to commit him to gaol, as they had no other means of providing for him. He was, therefore, sentenced to three months' imprisonment without hard labour.

ASSAULT. — William Brvant was charged.

(2)

"Police Court", *New Zealand Herald*, 10 March 1875, page 3.

More of Ali Baba the lascar.

30ap Agents for New Zealand.

S H E I K B U D R O D E E N,
 THE REAL
 "FAKIR OF ULU,"
 SHAWL and GENERAL MERCHANT from the EAST,
 Will offer (from the 8th Proximo), for One Month
 only, to the Public of Dunedin, his
 CHOICE SELECTION OF GOODS,
 Comprising a great variety too numerous to specify.

COME AND SEE,
 AT THE
 NEW SHOP JUST ERECTED,
 BY
 M R . A . W A L K E R ,
 DRAPER,
 GEORGE STREET.

Bismillah al hum lillah reh bil almini. 7my

COACH NOTICE.

MRS STEADMAN'S COACH

"Business Notices", *Otago Daily Times*, 8 May 1875, page 4.

Kashmiri immigrant Sheik Budrodeen (more likely "Sheikh Badrudeen").

The first use of the Basmala in a New Zealand advertisement.

(Similar advertisements 10, 11, 12 & 14 May 1875 – *Evening Star* and *Otago Daily Times*.)

Forth street, Dunedin.

EAST INDIAN EMPORIUM.

FOR Fifteen Days more positively only, will be exhibited the productions and manufactures of the East Indies, prior to procedure elsewhere, the varied Stock of Shawls, Bernons, Opera Cloaks, Solid Gold Jewellery, Precious Stones, Manilla and Havannah Cigars, &c.

SHEIK BUDRODEEN,
Next door to Mr Walker, Draper,
George street.

JUST OPENED, Direct from Paris (per Mail)—1 case Kid Gloves Josephine in

“Public Notices”, *Evening Star*, 15 May 1875, page 2.

(Similar advertisements 17, 18, 19, 20, 21, 22, 24, 25, 26, 27, 28, 29 & 31 May / 1, 3, 4 & 5 June 1875 – *Evening Star* and *Otago Daily Times*.)

a jolly good fellow.

Some time was spent at the Resident Magistrate's Court yesterday morning in ascertaining the form of oath applicable to a Hindoo, one of Mahomet's followers, who recently arrived in this Province. The foreigner, who is a native of Cashmere, having explained that in his country an oath was administered by joining the hands and kissing them, suggested that the prevailing custom here of kissing the Bible would do. The Magistrate accepted the proposition, and the Hindoo was sworn on the Bible.

The authorities at Wellington promptly replied to the communication.

The Kashmiri in court as a witness.

"The Otago Daily Times", *Otago Daily Times*, 24 June 1875, page 2.

plaintiff was not entitled to charge for one week in lieu of notice, as there had been no weekly hiring.—Butterdean, a Hindoo, employed by the defendant, appeared in Indian costume, wearing the turban in court. He could speak a little English, and said he was a Mahomedan, born in Cashmere, where the Hindoo form of oath is to join both hands and kiss them. It was suggested that Sale's translation of the Koran could be obtained in the Athenæum. However, Herrman Brooke, a stepson of the defendant, acted as interpreter, and witness said he had been sworn in court before. His Worship remarked that Mahomet was sworn by placing his right hand on the Koran, and then touching it with his forehead; and when asked what that form meant, he explained that he was bound by it to speak the truth. Witness: "Your Bible will do." (Laughter.) The witness having made this statement, and the Koran being founded upon the Old Testament, no objection could be made to the form proposed by him. Mr Aldridge objected to the defendant's step-son acting as interpreter. His Worship (to witness): Will it be sufficient for you, according to the custom, to be sworn on the Bible? Witness: Yes, I won't tell a lie. His Worship having indicated the punishment for a wrongful oath, administered the following to witness:—I swear, according to the custom of my country, and according to my religion, the Mahomedan religion, that I will tell the truth, the whole truth, and nothing but the truth. Witness (kissing the Bible): Yes, I won't tell a lie. I know there were some goods lost, but I do not know what they are. I locked up the store every night. Sometimes the plaintiff and his friends were in the store enjoying the cigars. Herrman Brooke deposed that his step-father said he could not settle with the plaintiff till he found some of the missing things.—A telegram from the defendant was read, stating that he was very ill at Balclutha, and would start for Dunedin on Saturday; also asking that the case be postponed till Monday. On the application of Mr Stout, who suggested that His Worship should grant an adjournment and then give a decision, whether the defendant is present or not, the case was further continued till Friday next.

Judgment went by default for the plaintiffs, with costs in the following cases:—Matheson

"Resident Magistrate's Court", *Otago Daily Times* 24 June 1875, page 3.

A longer version of the same story (above).

(1)

Those who are interested in the matter of Indian coins and jewelry, should visit the collection temporarily opened by Sheik Budrodeen on Lambton-quay. There is a quantity of the richest and rarest jewelry that has ever been seen in Wellington in the collection—sapphire, diamond, and emerald rings, filagree bracelets and brooches, and many other articles displaying wonderful workmanship.

Untitled, *New Zealand Times*, 16 July 1875, page 2.

One month later, Budrodeen is in Wellington.

The Sheik Budrodeen has a tender confidence in human nature that I have seldom seen equalled. He told me that his reason for coming to Wellington with all his beautiful jewelry at the present time was, because he had heard of the opening of Parliament, and thought to do a good trade amongst the members. When I assured him that instead of members buying his goods, I could, with the value of one of his sapphire rings, purchase half the members in a lump, his faith in his fellow-man seemed shaken.

(2)

“Intelligent Vagrant”, *New Zealand Mail*, 17 July 1875, page 13.

Sheik Budrodeen from Kashmir remains popular.

Cuba-street, April 27, 1875.

EAST INDIAN EMPORIUM.

SHEIK BUDRODEEN will exhibit for sale a choice and varied selection of East Indian manufactures, shawls, burnos, curios, precious stones, and jewellery, too numerous to specify.

Note the address :—Next to Barraud's, Chemist, Lambton-quay.

1)

“Public Notices”, *New Zealand Times*, 17 July 1875, page 3.

(Same advertisement 17, 19, 21, 23, 28, 29, 30 & 31 July / 2, 4, 5 & 6 August 1875 *New Zealand Times*).

(2)

members.

Sheik Budrodeen has closed his bazaar for a time, and is now calling on our leading citizens, to whom he offers the rare chance of selecting some of the choicest wares of Cashmere and Northern India.

Untitled, *New Zealand Times*, 14 August 1875, page 2.

Sheik Budrodeen leaves Wellington (for Sydney and later Auckland).

the British troops. He is very deaf, and infirm, and helpless.

OLD BABA.

This old Hindoo shares a room with his dark-skinned brother of New Zealand. Baba is a well-known character. He used to shew a decided partiality for empty out-houses and was often found roosting amongst the fowls, not with any predatory object, for the old man is a staunch idolater, and would not even steal a copy of Confucius on the Laws of Menu if he found one lying handy. In reply to inquiries, the old man managed through a mist of broken English to convey the impression that he had never been more happy and contented in his life. He is always sure of food, shelter, and clothing, and on fine days can bask in the sunshine and contemplate the beauties of Parnell and the North Shore. The only thing he misses is the turban and a few other odd luxuries to which he was accustomed in days of yore on Indias Coral Strand. Baba has been brought up 999 times more or less for having no visible means of support.

A RETIRED DANCING MASTER.

“The Old Men’s Refuge”, *Auckland Star*, 23 November 1876, page 2.

Ali Baba the lascar finds respite, even in Auckland.

burgh of the Southern Hemisphere.

In the Resident Magistrate's Court in Wellington the other day a rather unprecedented circumstance occurred in connection with swearing a witness. The gentleman, whose name was Jaffa (reminding one quite of the "Arabian Nights"), being a Mahometan, declined to be sworn on the Bible, and highly resented the suggestion of the Clerk of the Court, which was to the effect that he should take oath after the Chinese fashion by blowing out a match. At last the brilliant idea occurred to one of the gentlemen of the long robe that there was a copy of the Koran in the General Assembly Library, supposed to have been ordered for the special delectation of a distinguished Northern politician. This was procured, and the scruples of the Mussulman were dissipated.

"Postscripts", *Evening Star*, 28 February 1880, page 4.

Muslim witness Jafar becomes a Jaffa.

provoked a strong protest.

A series of obstacles have cropped up at the R.M. Court to impede the trial of three woman named respectively Annie Kearns, Mary Brown, and Elizabeth 'Seymour, charged with robbing a Hindoo hawker named Relli of certain articles of apparel. When the accused were first brought up their counsel, Mr. Shaw, objected to the complainant, who professes the Mahommedan faith, being sworn on anything but the Koran. The Court library was searched for such a book in vain, and the case was remanded for some days in order to give the police an opportunity of finding a copy of the Koran. When the charge was again preferred to-day the police produced an English edition of the book, and Mr. Shaw objected to this being used. Finally, the difficulty was got over by the Mahommedan stating that he would take the Magistrate's word that it was the Koran, and that an oath upon it would be binding upon his conscience. But then another difficulty arose. The prosecutor was to give his evidence in the Hindustanee tongue, and it was necessary—the offence being an indictable one—to have some one to write the evidence down in the language in which it was spoken. As no person present was capable of doing this, a further remand till Thursday week was granted in order to give the police an opportunity of finding an interpreter capable of writing both Hindustanee and English.

The several indictments found against

“Cabinet Changes”, *Evening Post*, 5 January 1885, page 2.

A Muslim hawker is robbed by two ladies and identified as a “Hindoo” – Indian. Accuracy was not a priority for New Zealand newspapers in this era.

WARD.

The officials of the Magistrate's Court found themselves in a dilemma this morning in reference to the administration of the oath to a Mahomedan witness. As soon as the Oriental was placed in the box, Inspector Shearman suggested that he should be sworn on the Bible, as he had stated that he would consider such an oath binding; but as this course did not meet with the approval of the Bench, the Inspector asked for an adjournment, in order that a copy of the Koran might be procured. It was stated that the volume was not to be found in the otherwise complete library of the Supreme Court, as no occasion for its use had ever arisen up to the present, but Inspector Shearman said that a copy could probably be obtained from the Freethought Association, or in the General Assembly Library. Mr. Shearman said that the man had stated that he worshipped the same God as the Christians, so that he might be sworn on the Bible. Mr. Wardell said it would be absurd and ridiculous to swear a witness who was not a Christian upon the Gospels, as he did not believe them. In order to overcome the unforeseen difficulty an adjournment of the case was granted, in order that a copy of the Koran might be obtained.

The adjourned meeting of creditors in the

"Civil Service Reform", *Evening Post*, 24 August 1886, page 2.

The judiciary demand a Quran in the Court library.

AMENDED CONDITIONS.

1. The maximum sum offered as a reward for any proved discovery of a new goldfield in accordance with these conditions is £5,000 for the North Island, and £5,000 for the Middle Island.
2. The newly-discovered goldfield must be situated not less than forty miles from any existing goldfield or any existing workings.
3. No reward shall be payable until 50,000 ounces of gold have been produced from the newly-discovered goldfield within three years from the date of its being registered.
4. Any person discovering new gold-workings, and being desirous of obtaining the reward, shall immediately forward a written report of such discovery, with full particulars, to

the Warden or Resident Magistrate of the district within which such discovery shall be situated, and the Warden or Resident Magistrate shall forthwith register the report as an application for reward.

5. No prospecting will be allowed upon Native land without a prospecting license authorising the person therein named, with the consent of the owner of the land, to prospect, in accordance with the provisions of sections one hundred and thirty-five to one hundred and thirty-seven of "The Mining Act, 1886," inclusive.

No reward shall be paid for any discovery that may be made upon Native land without the consent of the Native owners and the approval of the Minister of Mines.

PARTICULARS of the Estates of Deceased Persons which have been placed under the Charge of the PUBLIC TRUSTEE for Management during the Month of June, 1889.

No.	Name of Deceased.	Colonial Residence.	Supposed British or Foreign Residence.	Date of Order.	Value or Estimated Value of Personal Estate.	Time of Deceased's Death.	Remarks.
1	Austin, Frances ..	Christchurch	..	..	Under—	June 25, 1889	
2	Campbell, Hugh ..	Tuakau ..	..	June 14, 1889	£50 ..	Jan. 19, 1889	Relatives known.
3	Carey, William ..	Dunedin ..	..	..	£150 ..	Mar. 6, 1889	
4	Cooper, Leah ..	Dunedin ..	..	..	£1 ..	May 25, 1889	
5	Coppins, Thomas ..	Christchurch	..	..	£5 ..	June 11, 1889	Relatives known.
6	Daley, John ..	Woodville ..	County Kerry ..	..	£20 ..	June 2, 1889	
7	Fahey, Mary ..	Dunedin ..	..	..	£1 ..	Oct. 17, 1888	
8	Heins, Henry ..	Auckland ..	..	..	£5 ..	Feb. 24, 1888	
9	Hurdell, William ..	Dunedin ..	..	..	£1 ..	May 12, 1888	
10	Instrum, Edward ..	Dunedin ..	..	..	£1 ..	June 5, 1888	
11	Keating, Maria ..	Dunedin ..	..	..	£1 ..	July 6, 1888	
12	Lee, Amy ..	Napier ..	Exmouth ..	..	£25 ..	May 10, 1889	Relatives known.
13	Lim Chung ..	Dunedin ..	..	June 6, 1889	£104 ..	Nov. 8, 1888	
14	Lindsay, James ..	Dunedin ..	Lochfoot ..	..	£5 ..	June 18, 1889	Relatives known.
15	Long Sing Wong ..	Dunedin ..	..	..	£1 ..	Nov. 25, 1888	
16	Lucas, Charles ..	Dunedin ..	..	..	£1 ..	Oct. 23, 1888	
17	Mahomed, Dan ..	Dunedin ..	..	..	£1 ..	Nov. 5, 1888	
18	Moylan, Michael ..	Grey Valley ..	Tipperary ..	..	£5 ..	May 22, 1889	
19	Murray, John ..	Little River ..	..	..	£10 ..	June 12, 1889	Relatives known.
20	McDougall, Mary ..	Dunedin ..	..	..	£1 ..	Oct. 9, 1888	
21	McKenzie, David ..	Dunedin ..	..	..	£1 ..	Aug. 4, 1888	
22	McMaster, Allan ..	Awatere ..	..	June 11, 1889	£230 ..	April 18, 1889	Relatives known.
23	Ocho or Ochoa, John ..	Auckland ..	..	..	£10 ..	May 16, 1889	
24	Paton, Thomas ..	Dunedin ..	..	..	£1 ..	Sept. 6, 1887	
25	Pettit, or Smith, Henry	Dunedin ..	..	..	£50 ..	May 24, 1889	Relatives known.
26	Read, John ..	Christchurch	Berkshire ..	..	£2 ..	June 11, 1889	
27	Reilly, Peter ..	Ahaura ..	Massachusetts ..	..	£5 ..	May 23, 1889	
28	Rodgers, Janet ..	Dunedin ..	..	..	£1 ..	June 7, 1887	
29	Stone, Henry ..	Dunedin ..	..	..	£1 ..	Oct. 23, 1887	
30	Tong, Mark ..	Dunedin ..	..	..	£1 ..	Sept. 8, 1887	
31	Turner, Robert ..	Gobden ..	..	..	£10 ..	May 23, 1889	
32	Walsh, Elizabeth A.	Pembroke ..	..	..	£20 ..	April 21, 1889	Relatives known.
33	Williams, George ..	Dunedin ..	..	..	£1 ..	Oct. 23, 1887	
34	Wright, Charles ..	Timaru ..	..	June 11, 1889	£100 ..	June 23, 1888	Relatives known.

Dated at Wellington, this 2nd day of July, 1889.

R. C. HAMERTON,
Public Trustee.

The New Zealand Gazette, Wellington, 4 July 1889, page 768.

Death of Dan Mahomed, Dunedin, Otago, 1888.

No death certificate, to date. No headstone.

<u>Registration Number</u>	<u>Family Name</u>	<u>Given Name(s)</u>	<u>Mother's Given Name(s)</u>	<u>Father's Given Name(s)</u>	<u>Still Birth</u>
1889/12820	Budrodeen	Elizabeth Sarah	Rosie	Shake	

Births, Deaths and Marriages.

Wife of Sheik Budrodeen from Kashmir gives birth to Elizabeth Sarah, who is later buried (1949) at the Lismore Islamic cemetery in Sydney, Australia. The first Muslim female born in the North Island?
Nota bene: “Sheik” is here given as “Shake”.

(1)

AMMER NUJDEEN V. A. MORGAN.—Claim, £2 12s 6d, for dress material, etc., supplied. Plaintiff is an Indian hawker. Defendant gave evidence, and was ordered to pay the amount claimed in instalments of 5s per week. Costs 5s.

H. WALKER V. A. HENDERSON.—Claim.

“Law and Police”, *New Zealand Herald*, 1 October 1887, p.3.

“Ammer Nuddeen” (likely a transliteration of Amir Nurudeen) successfully brought legal action in Auckland to recover £2 for dress material supplied to a local client. Buyer beware.

(2)

BETWEEN 8.30 and 10.30 p.m. on the 2nd instant the dwelling of Moslemalli (an Indian hawker), Newton Road, near Auckland, was broken into, and the following stolen: A white-silk shawl, 2ft. square, white fringe, and a white flower worked in centre, value 8s. 6d.; a red-silk shawl, 2ft. square, white fringe and a white flower worked at each corner, value 10s.; and three silk handkerchiefs—one white with green border, value 4s.; one white, stitched with brown-silk round edge, value 4s. 6d.; and one white with a flower at each corner, value 6s. 6d.

“Housebreaking, Stealing from the Person and from Dwellings”, *New Zealand Police Gazette*, 16 January 1889, page 9.

Hawker “Moslemalli” (most probably “Muslim Ali”) on Newtown Road, Auckland, was burgled.

A man named Sheik Budrodeen, a Hindu, was arrested this morning on warrant by Serg. Kiely. He is charged with having deserted his wife and family in Sydney on the 23rd of May, 1888, and leaving them without any means of support. It is alleged that the accused married an English woman in Sydney, and had four children by her, when he flitted for pastures new, locating himself in Auckland, where he has been for some months. The Auckland police were informed of these facts in January last, and inquiries being instituted, resulted in their obtaining positive information as to his whereabouts, he carrying on a business here of manufacturing Moran sauces. On this information being forwarded to Sydney, Senior-Sergeant Dale of the New South Wales police was sent over, and arrived here some days since with the warrant in his possession on which accused was arrested. Budrodeen will be up before the Court on Monday, when an application will be made to have him remanded to Sydney.

“Was Edward Costley a Miser?”, *Auckland Star*, 27 April 1889, page 4.

Sheik Budrodeen from Kashmir in trouble with the law, and his missus one suspects.

A Mohammedan at Napier, the other day, is reported to have refused to take the accrued interest on his deposit at the Savings Bank, saying that the Koran forbade his taking usury ; and when pressed to take it, declined, but said it might be given to the hospitals. But, then, this man was neither Jew nor Christian ; he was only a Mohammedan, who believed in the law of his God and acted up to it. Of course we shall be told that he was behind the age ; that the whole fraternity of money-lenders could not exist without interest and compound interest ; that the wheels within wheels which move the world would stop without the oil of interest to make them move round.

“The Evening Star”, *Auckland Star*, 3 April 1890, page 4.

Auckland newspapers report on a Muslim in Napier who refused bank interest.

r, drink, and join the Salvation Army.
er A Mohometan named Mihomet Hara was
sh here put in the box to swear that Korbonari, a
ed Hindoo witness in this case, had left the
d colony in order that the latter's depositions
l, taken in the lower court could be read. Ali
could not be sworn as no copy of the
s Koran could be had. It was decided to
let the witness stand down in order to see
to if a copy of the Koran could be obtained.
a Prosecutor was here recalled at the
instance of the jury. In answer to the

“Supreme Court – Criminal Sitings”, *Taranaki Herald*, 17 April 1890, page 2.

Witness “Mihomet” (Mahomed) “Hara” gives evidence in a theft case in court.

(Continued from yesterday.)

On the Court resuming at 2 o'clock,

Mr Standish stated that it was possible that a copy of the Koran could be got in ten minutes, and in the meantime he would take another witness.

Patrick Herbert, detective stationed in Auckland, said he knew a Hindoo named Korbonari by repute. He had been enquiring diligently through the colony for him, and from what came to his knowledge he believed the Hindoo had left the colony.

A short delay was here occasioned through waiting for a copy of the Koran, which was forthcoming at twenty-five minutes past 2 o'clock. It was an English translation, and Mahomet Hara said he was willing to take the oath with it, which he did. He said he saw Korbonari in Auckland about five weeks ago, and that he saw a steamer leave Auckland for Sydney with Korbonari on board.

His Honor then said he would admit Korbonari's depositions, which were read to the jury. The depositions were in effect that accused said in his presence at Newland's boarding house that he had a silver watch for sale at £3 10, which he had given £5 10s for. The watch was similar to the one he saw, and so was the chain.

"Supreme Court – Criminal Sittings", *Taranaki Herald*, 18 April 1890, page 2.

Mahomet "Hara" (see above) gives evidence in a Taranaki Court.

not prepared to go on with the case.

ASSAULT.—Robert Shaw, a baker, was charged with having unlawfully assaulted Goolam Basar, a Hindoo, on the 21st February, by striking him on the eye with his clenched fist. Defendant pleaded not guilty. Mr. A. E. Whitaker appeared for the complainant. Goolam Basar deposed that about eight o'clock on the evening of the day in question he was standing under the verandah of Mr. Davis, ironmonger, in Karangahape Road, when Mr. Shaw came up to him, and asked about a certain other Hindoo. Witness did not know Shaw, and never did any business with him. Defendant, without any provocation first poked him with a stick, and then struck him in the eye. Stephen Chatwynd was then called, but did not appear. Mr. Whitaker asked that the witness be compelled to attend, as he could give very important evidence. He had been duly summoned. After a slight delay, Mr. Whitaker decided to go on. Sergeant Bernard deposed that he saw a crowd standing round Mr. Davis' shop. The Hindoo, who was bleeding from the face, pointed out the defendant as the man who had struck him. On speaking to defendant about the matter he denied having struck the Hindoo until after the latter had first struck him with a stick. Robert Shaw, the defendant, deposed that he was walking along with his stick under his arm. He accidentally touched the Hindoo with the stick, whereupon the latter seized the stick and struck him several times on the hand. He had to bathe his hand all day on Sunday. The Hindoo seemed a regular fanatic, and witness had to strike him in self-defence. One blow seemed quite enough, for the complainant immediately sat down and commenced to cry. The Bench decided to impose a penalty of 5s and costs £2 1s 6d. Defendant asked for time to pay, and was granted a fortnight, or in default 48 hours' hard labour.

A WANDERING COW. — Charles Barnes was charged with having allowed a cow

“Law and Police”, *New Zealand Herald*, 27 February 1891, page 3.

“Goolam Basar” (Ghulam Bashir) assaulted on K Road by hooligan baker.

£5000 SPENT IN THREE WEEKS.

At the Resident Magistrate's Court yesterday, before Dr. Gilles, R.M., Isser Alli, an Indian hawker, sued Alfred Robert Greenway for £42 2s 6d, a sum alleged to be due for silk pocket-handkerchiefs and dresses supplied to the defendant. Mr. Dufaur appeared for the plaintiff, and Mr. Theo. Cooper for the defendant.

Mr. Dufaur said that the case briefly stated was that the defendant had purchased a number of silk handkerchiefs and dresses from the plaintiff at the residences of Julia Wilson and Mary Bowen. Defendant had then presented the articles to the girls in these houses.

Isser Alli deposed that on December 24 he sold nine silk pocket-handkerchiefs to defendant at the residence of Julia Wilson. On December 27th and 29th he sold silk handkerchiefs and dresses to defendant at the residence of Mary Bowen.

Cross-examined : The defendant was not drunk when supplied with the goods. The girls in the house of Mary Bowen did not have to arouse Greenway from a drunken stupor in order to receive his assent to the purchases.

Annie McDonald deposed that on one occasion she saw the plaintiff sell some handkerchiefs to defendant at a brothel kept by Julia Wilson. Defendant took the handkerchiefs and presented them to the inmates of the house.

Cross-examined : It would be telling a falsehood to say Greenway was sober. She was not aware that Greenway was a mean man when sober. Defendant asked the price of the things he was purchasing, and asked Julia Wilson to make out a list of the things he bought.

Deedor Box, another Indian hawker, deposed to witnessing the purchase. Defendant had also purchased some silk handkerchiefs from witness.

Mr. Cooper said that his defence

"Fast Living", *New Zealand Herald*, 16 January 1891, page 6.

Isser Alli (Isa Ali) and Deedor Box (Baksh), two Indian hawkers pedalling silk handkerchiefs to drunks and tarts inside an Auckland brothel. Probably not what Allah had in mind, or their wives back home.

U. S. REEVES J

LOST AND FOUND

L EFT on Water-tank at Northern Cemetery yesterday, Lady's Dress Ring. Finder will be handsomely rewarded on returning same to D. Abernethy, Kingston place, Oastle street.

L OST, Gold Maltese Cross, with name on, at Jetty street Wharf; reward. Wm. L. Hooper, care N.Z. Shipping Company.

L OST, Tortoise-shell Parse (containing money), in Express from Ohrlstchurch last night. Finder will be rewarded on returning to Station-master, Dunedin.

L OST, Sunday, from near Hyde, Two -Horses (grey and bay); covers on; Ll Reward for recovery of same. Ahadbox Mollock, care of Mrs Ryan, Junction Hotel, near Hyde.

MINUTED AT NOTICE

“Lost and Found”, *Evening Star*, 17 February 1893, page 3.

The earliest newspaper evidence of hawker Ahadbox Mullock (Ahad Baksh Malik), active in Otago back blocks. An Indian Muslim migrant who arrived in Central Otago around 1890, became a distinctive figure within a region dominated by Presbyterian Scottish farming communities. For nearly three decades he combined the operation of a small shop with extensive itinerant trade, travelling to remote pastoral stations and supplying goods to isolated households. Contemporary newspapers occasionally mention a European wife, though no descendants are recorded. Press coverage consistently depicted Malik as an energetic and well-liked personality, integrated into local social life yet marked by a clear sense of his own religious identity.

May 19th, 1893.

Ali Mahomet v. Tom Quong, for threatening to do bodily harm. The parties had some angry words in the kitchen of Lake House, where they were employed and defendant was alleged to have seized a knife and attempted to stab complainant. The information was dismissed.

Hapita Te Hautihora v. Hohepa

“R.M. Court, Rotorua”, Bay of Plenty Times, 29 May 1893, page 2.

Regional newspaper reports on a possible criminal case involving Ali Mahomet and another Asian immigrant in Rotorua.

Ali Mahomet, who during the past twelve months has been in one or two situations at Rotorua, and was latterly boots at Lake House, left about a fortnight ago, taking his departure for Auckland. Shortly after going away his late employer, Mr McRae, discovered a rug to be missing and suspecting the culprit to be his discharged servant laid an information accordingly, with the result that the accused has been arrested in Auckland and remanded to Rotorua, where he will arrive probably on Tuesday next.

Mr A. Kidd. delegate appointed to

“Rotorua”, *Bay of Plenty Times*, 5 June 1893, page 4.

Regional newspaper reports on a possible criminal case involving Ali Mahomet, a recent Muslim immigrant (above).

Mr C. Malfroy and Dr Giuders occupied the Bench, on Tuesday afternoon last when Ali Mahomet appeared on remand from Auckland having just arrived that day in charge of a detective. Accused was charged with the larceny of a rug value 30s; the property of Joseph McRae; he pleaded not guilty and tendered a very feasible story as to how he became possessed of the rug which he said he had purchased from a servant whose place he filled at Lake House. This statement he also made to acting detective McMahon, who arrested him. It had however no weight with the presiding justices who passed a sentence of one week's imprisonment. A Native lad named Edward Panapa, was charged with larceny of 6s 6d cash, the property of James Piggott. Accused pleaded guilty, and was fined four times the amount stolen, and costs 17s.

A sitting of a Native Land Court is

“Rotorua”, *Bay of Plenty Times*, 12 June 1893, page 4.

Local newspaper reports on a criminal case involving Ali Mahomet, a Muslim immigrant (above).

ALI MAHOMET'S CONVICTION.

Considerable and well-merited sympathy is expressed for Ali Mahomet who has just served one week's imprisonment for the larceny of a rug. The mere fact of the stolen property having been found on his person is not conclusive evidence that he was the thief. The property may pass through more hands than one before the owner discovers his loss and yet the man in whose possession it is found, although he may have purchased the article, is held responsible.

This appears to be the position of Ali Mahomet who asserted, both when arrested and to the Bench here, that he bought the rug from a servant whose place he filled. This statement is held by many to be as likely as not correct, which should have weighed with the Bench and caused the R.M. to have given the prisoner the benefit of the doubt.

In support of this a respectable resident has stated to several people that he was asked to purchase a rug from the same individual, whom, Ali Mahomet swears, sold the rug to him.

We are desirous of making these observations in justice to one, who although an alien, has, in the opinion of many, suffered wrongfully.

"Rotorua", *Bay of Plenty Times*, 19 June 1893, page 6.

Local newspaper opines on a criminal case involving Ali Mahomet, a Muslim immigrant (above).

FRIDAY, NOVEMBER 3.
(Before Mr E. H. Carew, R.M.)

A. Dawes v. Ahad Box.—Claim £4 12s, balance of account due for a hawker's van.—The plaintiff stated that two Hindoos named Abdul Boreham and Solomon Shah had given him an order for a van. He had since been informed that the defendant had got possession of the vehicle, and he thought he was the person responsible for payment.—On being cross-examined by Mr Hanlon, who appeared for the defendant, the plaintiff admitted an agreement which showed that the contract for payment for the van was made with Solomon Shah.—Mr Hanlon asked for a nonsuit, on the ground that the plaintiff had sued the wrong person.—Plaintiff was nonsuited, with costs.

“Resident Magistrate's Court”, *Otago Daily Times*, 4 November 1893, page 3.

Otago residents Ahadbox Mullock (Ahad Baksh Malik), Abdul Boreham and Solomon (Suleman) Shah appear in one newspaper article. Alfred Charles Hanlon (1866–1944) was a famous Dunedin barrister.

WELLINGTON COURT.

At the Supreme Court to-day Edward Driver was found guilty of the minor charge of having received a silver watch, knowing it to have been stolen, and was remanded for sentence. Accused was tried last week on a charge of having stolen the watch, but the jury disagreed. A difficulty cropped up to-day during the hearing of the case, causing a stoppage of the proceedings for some time. A Mohammedan witness refused to be sworn on anything except the original copy of the Koran, and as the English translation was the nearest thing the Court could produce just then the case came to a standstill. Eventually a copy of the Koran, printed in Arabic, was produced from the General Assembly library, and the witness being satisfied, gave his evidence.

Mr W. R. Carruthers, who has severed

“Wellington, March 10”, *North Otago Times*, 13 March 1894, page 3.

A Muslim witness in a Wellington Court demands to swear an oath on the Quran.

.Last evening two Hindoos and a Persian were arrested on warrant, charged with assaulting one Abdul Khan. Their names are respectively Louis Hassan Ali, Chunder Deep, and Mangu Singh, and are hawkers and lollie vendors.

(1)

“Local and General News”, *New Zealand Herald*, 4 April 1894, page 5.

Abdul Khan assaulted by multiple hawkers and lollie vendors. Only in Auckland.

(2)

The charge sheet of the Police Court was quickly disposed of this morning, when H. W. Northcroft, Esq., S.M., presided. A man named John Symons, for being found drunk, was fined 10s or in default four days' imprisonment with hard labour. The only other case was a charge of alleged assault and beating preferred against a Persian lollie merchant named Louis Hasam Alli, and two Hindoos named Chunder Deep and Mungoo Lingh, his employees. The informant was another Hindoo lollie vendor named Abdul Khan, and the assault is alleged to have occurred on the 31st March. Mr McGregor appeared for the three accused and asked for a remand. The case, he said, had arisen from a trade dispute, and as a counter charge was to be laid, he asked for a remand. Mr Oliphant, who appeared for the prosecution, offered no objection, and the case was deferred until Thursday next, bail being allowed in one surety of £10 each and themselves in £25.

“The Tyranny of Arithmetic”, *Auckland Star*, 4 April 1894, page 4.

Same case as above, different newspaper.

THREE natives of India, were charged at the Police Court this morning with having assaulted Abdul Khan. Their names were Louis Hasinally, Chunder Deep, and Mango Singh. There was also a counter charge against Abdul Khan for having assaulted Chunder Deep. Mr R. S. Bush, S.M., was on the bench. Messrs J. O'Meagher, and P. Oliphant appeared for the complainant, and Mr R. McGregor for the defence. The latter objected to an interpreter who was in attendance, on the ground that he had expressed an opinion on the case. He submitted the name of another interpreter who was then objected to by Mr O'Meagher. On the suggestion of the latter gentleman the case was adjourned until Monday next in order that the services of Captain Morrow might be secured as interpreter.

“Wanted An Interpreter”, *Auckland Star*, 13 April 1894, page 3.

It is interesting this conflagration occurred during Ramadan (1311 on the Islamic calendar).

(1)

BUDRODEEN.—On August 3, at the Costley Home, Sak Budrodeen ; aged 53 years.
DAVISON.—On August 6, 1894, at his late residence, Grey street, Pearson, dearly beloved of his wife, Frances Davison, in his 49th year.

“Deaths”, *Auckland Star*, 6 August 1894, page 4.

Sheik Budrodeen of Kashmir dies in Auckland at the Costley Home (a charitable foundation for paupers), 1894.

(2)

years.
BUDRODEEN.—On August 3, at the Costley Home, Sak Budrodeen ; aged 53 years.
CAREW.—On August 3, at the residence of her daughter (Mrs P. Griffin), Susannah Carew.

“Deaths”, *Auckland Star*, 9 August 1894, page 8.

Three days later, “Sheik” remains misspelt.

TO DAY a coroner's inquest was held at the Prince of Wales' Hotel, Hobson-street, opening at 10 a.m., to enquire into the circumstances surrounding the recent fire in a lane off Hobson-street, whereby a four-roomed cottage occupied by an Assyrian named Mahomet Box Bryan was destroyed. The enquiry, which was held at the instance of the police authorities, was presided over by Mr Baker, coroner, a jury of six being sworn in. Sergeant Gamble conducted the inquiry on behalf of the police. Mr S. Hesketh appeared for the Alliance Insurance Company, and Mr Colbeck was present to watch the interests of the tenant Bryan.

"The Hobson Street Fire", *Star*, 7 February 1895, page 5.

In January 1895 the Hobson Street home of "Mahomet Box Bryan" (most probably more correctly "Mohamed Baksh Bayram") in Auckland burnt down mysteriously and, although it was a rental, he claimed a quite substantial amount of cash – £160 – from his insurance company to cover of the costs of his lost chutney. No joke.

(1)

AUCKLAND.—Mahomed Alli is charged on warrant with having, on the 30th ultimo, obtained from Deeder Bux goods to the value of £12 19s. 3d. by false pretences. Offender is a Hindoo hawker, twenty-five or twenty-six years of age, 6ft. high, medium build, rather dark complexion, small dark whiskers and moustache; usually wears a long dark coat, light striped trousers, and round skull-cap. Has a brother, Ismael Joe, at New Plymouth, and may have gone there.

“Offences Not Otherwise Described”, *New Zealand Police Gazette*, 20 February 1895, page 27.

A six-foot Indian hawker wearing a round skull-cap in Auckland during the 1890s. That episode must have missed Keith Sinclair’s otherwise beady eyes.

(2)

AUCKLAND.—Mahomed Alli, charged with false pretences on Deeder Bux, has been arrested by Chief Detective M. Grace, Auckland police, and discharged.

“Offences Not Otherwise Described”, *New Zealand Police Gazette*, 6 March 1895, page 35.

A few weeks later, the six-foot Indian hawker is arrested. No mention on the fate of his skull-cap.

<u>Registration Number</u>	<u>Family Name</u>	<u>Given Name(s)</u>	<u>Mother's Given Name(s)</u>	<u>Father's Given Name(s)</u>	<u>Still Birth</u>
1896/12599	McGuire	Solomon	Isabella	NR	-

<u>Registration Number</u>	<u>Family Name</u>	<u>Given Name(s)</u>	<u>Mother's Given Name(s)</u>	<u>Father's Given Name(s)</u>	<u>Still Birth</u>
1897/16946	McGuire	Robert Gordon	Isabella	NR	-

<u>Registration Number</u>	<u>Bride's Given Name(s)</u>	<u>Bride's Family Name</u>	<u>Groom's Given Name(s)</u>	<u>Groom's Family Name</u>
1898/3068	Isabella	McGuire	Solomon	Shah

<u>Registration Number</u>	<u>Family Name</u>	<u>Given Name(s)</u>	<u>Mother's Given Name(s)</u>	<u>Father's Given Name(s)</u>	<u>Still Birth</u>
1899/7565	Shah	Olive Evelyn	Bella	Solomon	-

Births, Deaths and Marriages.

Solomon (Suleman) Shah appears to have had two sons by Isabella McGuire before marrying her, then producing a daughter.

At the Police Court, yesterday morning, Dr. Baldwin, of the Hospital, was called as a witness in a case, and when about to be sworn as a witness he objected to kissing the Bible for that purpose. He said it was not sanitary, and asked to be provided with another copy, which was accordingly procured. The Bible commonly used has been in the court for some time now; and, as all sorts and conditions of men and women are sworn on it, the Book is not as clean as it might be, and quite bears out Dr. Baldwin's statement on the face of it. Another witness—an Egyptian, who spelt his name Packeermiskeen—also objected to kiss the Book, but for other reasons than the fear of microbes. He asked for a 'Mahometan Bible;' but, on a search being made, the court Library was found to be innocent of the Koran, and Packeermiskeen's deposition was taken on affirmation.

“Devon Borough Council”, *Auckland Star*, 10 September 1896, page 6.

In 1896 an Egyptian named “Packeermiskeen” appeared before the Police Court as a witness and insisted on swearing on a “Mahometan Bible” rather than the Christian one.

AUCKLAND. — **Box Mahoment Brian** is charged on warrant with having committed a breach of “The Bankruptcy Act, 1892.” Description: An Indian, about thirty-four years of age, 5 ft. 5 in. high, very slight build, dark sallow complexion, dark hair and moustache only, short-sighted, slovenly walk, stoops slightly; dressed in a navy-blue suit, and “Doctor Jim” hat; can read and write English; rides a bicycle. Offender, a pickle-merchant, was adjudicated a bankrupt on the 29th ultimo on the petition of his creditors. He wrote to one of them on the 13th February last, dating the letter Palmerston North, but it bore the Norsewood postmark. He is charged with failing to keep proper books of accounts as are usual and proper in the business carried on by him within three years before commencement of his bankruptcy.

“Offences Not Otherwise Described”, *New Zealand Police Gazette*, 12 April 1899, page 75.

In 1899 “Box Mahomed Brian” (most probably the same Mahomet Box Bryan above), described as a pickle merchant in Chapple Street, misappropriated funds invested in his enterprise by others and scarpered off.

A MEETING of creditors of Box Mahomed Brian, manufacturer, was held at the office of the official assignee yesterday afternoon. There were present: Messrs. W. Thorpe (solicitor), who appeared for the petitioning creditor, J. M. Cichin (Horn, Barrett, and Co.), A. Campbell, A. J. Entrican, G. Hannah, C. Honor, Mordux, Whyman, W. M. Neumagen, and J. W. Stewart (solicitor for Mr. Honor). The debtor was not present, nor was he represented. Mr. John Lawson presided, and read a sworn statement made before him by Charles Honor, in which it was stated that the deponent came to Auckland about four months ago. In response to an advertisement by M. Copeland for a partner in a manufacturing business about the middle of January last he was introduced by Copeland to Brian, who was then engaged in carrying on business in Chapel-street as a pickle and sauce manufacturer. Thinking that the business was likely to prove profitable, he paid £150 into it, and afterwards advanced a further sum of £300. A deed of partnership was prepared by a solicitor, and executed on January 23. Brian left the factory about noon on February 8, stating that he was unwell, and he had not been seen since by Honor. He had been given to understand by Brian that he had removed from Mount Roskill to Parnell. Until he found that Brian had misappropriated £20 out of a cheque for £50 which he had given him to pay an account, he had no suspicion of anything being wrong. He had taken legal advice with a view of having Brian arrested, but was informed that his position prevented his taking such action. After some discussion, during which Mr. Honor answered several questions put to him by the creditors, the latter's position in the matter was discussed, during which Mr. Entrican threatened to put Brian and Co. into the Bankruptcy Court. Messrs. Stewart and Honor then left the meeting, and after some further discussion it was resolved to adjourn to a future date, to be fixed.

“Bankruptcy”, *New Zealand Herald*, 15 March 1899, page 6.

“Mahomet Box Brian” (“Mohamed Baksh Bayram”) flees Auckland and disappears.

brightening of nature and life around us.

SERGEANT Bowman and Constable Pratt, our local guardians of the peace, are both from Clyde, being at Invercargill in connection with the trial of G. and G. C. Singh and Denham for stealing the goods of Ahadbox Mullock. Constable Conelly, of Dunedin, temporally our representative of law and order, but we are happy to record that as yet his services have not been required.

THE property generally known as Mr

“Local and General”, *Dunstan Times*, 29 September 1899, page 4.

Otago constabulary in action after theft from hawker Ahadbox Mullock (Ahad Baksh Malik) by Singh and Denham.

<u>Registration Number</u>	<u>Bride's Given Name(s)</u>	<u>Bride's Family Name</u>	<u>Groom's Given Name(s)</u>	<u>Groom's Family Name</u>
1900/2331	Lizzie	Edwards	Ahadbox	Mullock

Births, Deaths and Marriages.

It looks like hawker Ahadbox Mullock (Ahad Baksh Malik) was married at some point but there is no further evidence or documentary material.

VISIT TO INVERCARGILL A BRILLIANT SPECTACLE ENTHUSIASTIC RECEPTION

Ever since the visit of the British soldiers, the people of Invercargill and of Southland, have been eagerly awaiting the arrival of that other portion of the Imperial Representative Corps—the Indian troops. Considerable anxiety was occasioned by the news of the delay of the s.s. Dalhousie, but this was alleviated when it became known that the troops would arrive here about mid-day yesterday. Consequently the large crowd of country people who journeyed to town on Thursday night were not disheartened, and on the following morning the exact hour of arrival was generally known at an early hour. The local residents also suffered no inconvenience through the delay, and the tedious waiting, the strain of long drawn out expectancy, that characterised the proceedings on the occasion of the visit of our Imperial soldiers, was entirely absent yesterday. In the morning the country trains brought in full complements to swell the already filled streets, but every person in the huge throng was in a happy mood and full of pleasing anticipations. The people, with definite information to base their arrangements on, were in the best of spirits, and the morning hours flew rapidly past. The people looked forward to the visit of the Indian soldiers even with greater expectancy and curiosity than marked the arrival of the Imperial troops. This was only natural. We all had an idea, more or less correct, of what Tommy Atkins would be like, and a large number had seen the British soldier in his own country. Of the Indian troops we knew nothing, and the impression conveyed to us by report was vague and uncertain. At best the impression we had formed of the dusky warriors was entirely imaginative, and we waited on the tip-toe of expectancy to see with our own eyes the distinguished body of men, who represented the strength, the magnificence and the chivalry of a great Empire. History

“The Indian Troops”, *Southland Times*, 2 March 1901, page 2.

The “Imperial Indian Contingent” visited New Zealand in February 1901. It comprised selected troops drawn from both Indian and British regiments of the Indian Army. A tour of Australia and New Zealand was undertaken to reaffirm imperial cohesion and goodwill. Led by Colonel Dadbha and deputy Rissaldar-Major Mirza Khan (of the 18th Bengal Lancers), the soldiers paraded through NZ towns across the country. Over half the men were Muslims, others being Hindu or Sikh; this was the first and last time soldiers of the Islamic faith paraded through the lofty streets of Invercargill.

TROUBLE ABOUT LICENSES.

Charles Abraham and Solomon Shah, Assyrian ice cream vendors, appeared at the Magistrate's Court yesterday, upon a charge of carrying on the business of a hawker without holding the necessary license.

Mr Andrews appeared for the two men, who pleaded "Not guilty" to the charge.

Mr Andrews intimated that he intended to contest the matter on a law point. The cases were adjourned for a week in order that the City Council might be represented by counsel.

Abdul Boreham was charged with a similar offence, and pleaded "Guilty." Mr Cresswell, who appeared for the defendant, stated that the man purchased a license last year, and he was under the impression that it ran for a longer period than it actually did. The City Council had granted him another license for the current year, and had ante-dated it so as to cover the period during which the man was alleged to have traded without a license. The Magistrate imposed a nominal fine of 1s and costs.

"Ice Cream Vendors", *Press*, 29 January 1902, page 4.

Ice cream vendor Solomon (Suleman) Shah and hawker Abdul Boreham charged over their business licenses.

THE PRICE OF A LICENSE.

At the Magistrate's Court this morning, Mr R. Beetham, S.M., heard the case in which Solomon Shah, an Indian hawker, claimed the sum of £10 from the Christchurch City Council.

Mr Joynt appeared for the plaintiff and Mr Fisher for the defendant. From the former's statement it appeared that, in May last, the plaintiff applied to the City Council for a license to sell ice-cream in Hereford Street, near the Bank of New Zealand corner. The Council replied, granting him a license at the fee of £10. On Sept. 16, Shah paid the fee, and at once took up his stand at Brice's corner. He understood that the license would run for a year. On Jan. 5 he was informed that his license had expired, and was summoned by the police for obstructing the roadway. This charge was, however, withdrawn. Mr Joynt explained that under the Municipal Corporations Act of 1900 the Council could not charge more than £1 per annum for a hawker's license, and, further, that no fee could be charged for hawking perishable goods.

The plaintiff was put into the box, and stated the facts as given by Mr Joynt.

For the defence, Mr Fisher called H. R. Smith, town clerk, who stated that Shah had been told, when taking out his license, that it would expire in the following December.

Mr Fisher submitted that the charge of £10 was for the stand granted to plaintiff, and not for the license. He held that the Council had power to grant stands in its streets at any charge it might like to make, and, further, that the plaintiff had knowingly contracted for a stand until December last. He went on to quote a number of cases bearing on the question of the Council's powers.

Mr Joynt, in reply, contended that the Council had no authority to issue any license except under the by-laws, and the plaintiff should, therefore, have been dealt with as an applicant for a hawker's license.

His Worship reserved his judgment.

"The Ice-Cream Vendor", *Star*, 7 April 1902, page 3.

Indian hawker Solomon (Suleman) Shah challenges the Christchurch authorities.

Solomon Shah has troubles of his own, outside the burden of living up to the double-barrelled greatness of his name. Having been summoned by the police for obstructing the roadway, he is now engaged in a civil action against the Mayor and Councillors of the City of Christchurch for the recovery of the amount paid by him to secure the privilege of vending ice-cream at the street corner. These troubles have a personal interest for Solomon Shah; for the public they have only an impersonal one, inasmuch as they have a direct bearing on the aesthetic side of civic life. Christchurch has a lively sense of her own fairness, and also a Beautifying Society. The latter has done much creditable work on stereotyped lines, but those lines have generally lain in the first instance in pleasant places, beside still waters, and in the green pastures of the Park. But the little uglinesses of the city seem to go unchecked, beyond a stray casual protest when some worse atrocity befalls. "The Flora Soap Rock" at Sumner has earned its name from the vandalism which has plastered it with catch-penny advertisements. Perhaps this is even less objectionable than the blasphemy which scrawls "Heaven and Hell," or "Where will you spend Eternity?" across the face of God's landscape. Then again, that sturdy hideous tank in Cathedral Square was to have been bowered in roses, or smothered in clinging honeysuckle long ere now, but the roses must be those of yester-year, for it still rears its painted nakedness with uncompromising ugliness. Hoardings which, from an artistic point of view, are simply wicked, flaunt their atrocities in various quarters of the town unchecked, whilst Gargantuan chromo-lithographic advertisements of the most meretricious and flashy type, representing every phase of "artistic" indecency, from the Scarlet Woman trying on somebody's boots to Lord Kitchener smoking "Petit Caporal" cigarettes, disgrace some of our principal buildings.

"The Troubles of Solomon Shah", *Star*, 10 April 1902, page 2.

Hawker turned ice cream salesman Soloman (Suleman) Shah was the centre of an opinion piece in the local newspapers regarding city aesthetics.

Wuzerah, an Indian, 80 years of age, who came to the colony with the late Sir Cracroft Wilson, and has resided ever since on the Cashmere estate, was found dead by his son Mero at four o'clock on Wednesday morning. The deceased was attended by Dr. R. W. Anderson fourteen months ago, who prescribed for him, and is prepared to give a certificate that the cause of death was heart disease. Wuzerah was very decrepit, although able to move about. His son gave him a cup of tea at three o'clock, and saw him again half an hour later, when he was all right. At four o'clock he found him dead.

"Accidents and Fatalities", *The Press*, 2 May 1902, page 6.

The first Muslim settler from India in the Mainland passes away.

68 PAID W. E. LLIAMS. 13. 10. 26	7 PAID J. GRAHAM. 12. 1. 26 17. 11. 48 6 PAID	68 69 PAID
69 PAID AH ON 2. 11. 18	W. S. HUGHES 16. 3. 26	H. ADAMSON. 21. 8. 25
70 PAID 1. Too Sing. 28. 12. 18	5 PAID 617. Hullo 22. 8. 02	70 PAID H. McALISTER 26. 1. 26 A. W. E. STEK 3. 3. 36 PAID
71 PAID L. A. HANSEN 6. 9. 36 72. 15. 7. 26	4 PAID 548. Kugeerah 2. 5. 02	J. E. BARBAREL. 19. 10. 25
H. Dacombe 6. 12. 05 2. 9. 40	3 PAID Quartermain 3. 1. 12. 56 2	72 PAID A. J. BARBAREL 17. 10. 29
g. S. Donaldson 3. 10. 01	5 QUARTERMAIN 14-2-76	

Sydenham Cemetery Plan, Blocks 1K to 7K, Christchurch City Libraries, Canterbury Stories.

Wuzerah is buried in the Presbyterian section.



Wuzerah headstone, Sydenham, Christchurch, Canterbury.

was steps to make it into a borough.

An Indian who has a stand for selling ice cream, near the Bank of New Zealand, by name Abdul Borham, held a license under the City Council for some time. Some little time back his father, who lives in Calcutta, and who is very frail, wished to see him. Fearing that his father was about to die, Abdul Borham, who is married to a European wife, obtained an assignment of his license to a countryman, and departed for Calcutta. When he wished to return it was found that he could only do so via Sydney, and the laws of the Commonwealth prevent him landing there. The man wishes to return to his wife and family here, but though a British subject he is not allowed to do so. The Mayor, the Town Clerk, and Mr T. E. Taylor have written to the Commissioner of Customs pointing out that Abdul Borham is a British subject, that he bears an excellent character, and asking that he may be permitted to rejoin his wife and family.

“News of the Day”, *Press*, 19 May 1904, page 4.

Abdul Borham or Boreham (See above) from Calcutta experiences difficulties visiting family in India. After 1904, he disappears from the records.

A BITE FROM A DOG —On Saturday night at the Criterion Hotel, a sporting dog, belonging to Mr Din, bit one of Mr Hills' little girls on the cheek. The wound was so serious that it required three stitches."

"Local and General", *Akaroa Mail and Banks Peninsula Advertiser*, 6 September 1904, page 2.

A dog belonging to Sheikh Mahomet Din bites one of the Hills daughters. He would later marry her sister.

(1)

WEDDING —A wedding took place in St. Peter's Church, Akaroa, yesterday morning when Miss Gertrude Hills, eldest daughter of Mr A. W. Hills, of the Criterion Hotel, was married to Mr M Din, of Pannells, limited. The bride looked very nice in a beautiful dress of crepe de Chene, trimmed with medallions of lace and satin ribbon. She was accompanied by one bridesmaid, Miss Amy Bailey, of Christchurch, who was dressed in a daintily made dress of cream cashmere with deep lace yoke and satin ribbon, with large white ohiffon picture hat trimmed with ostrich feathers. Both bride and bridesmaid carried hand bouquets. Mr L. Pannell acted as best man. The bride wore a beautiful gold bangle, a watch and chain, necklet and greenstone heart and ring, the gifts of the bridegroom. The bridesmaid wore a gold ruby and diamond ring, also the gift of the bridegroom.

“Wedding”, *Akaroa Mail and Banks Peninsula Advertiser*, 16 September 1904, page 2.

Sheikh Mahomet Din marries Gertrude Hills (sister of above) of the Banks Peninsula. He operated the General Store of Mr L. Pannell.

(2)

DIN.—HILLS.—September 15, 1904, at St. Peter's Church, Akaroa, by the Rev. Mr Julius, Mr M. Din, of Cashmere, India, and Christchurch, New Zealand, to Gertrude Esther Hills, eldest daughter of Mr A. W. Hills, of the Criterion Hotel, Akaroa.

“Marriage”, *Akaroa Mail and Banks Peninsula Advertiser*, 20 September 1904, page 2.

Some papers state Sheikh Mohamet Din came from Cashmere, others from Punjab.

“Archives New Zealand, Passenger Lists, 1839-1973, S Hagjiahmetovic”, 1904, National Archives, Wellington, page 19.

Lutvija Volic (Lutuja Tolic?), Ahmet Galijatovic (Galujativic), Osman Fetahagic, S. Muharem (Muharem Spahovic?), Zaim Budalica, Omer Hadžiahmetović, Avdo Fetahagic, Ahmet Fetahagic, Salko Hadžiahmetović, C. Hadrovic and Muho Roco.

MAGISTRATE'S COURT, OPHIR.

Tuesday, February 28th.

(Before J. M'Ennis, Esq., Warden).

Ahadbox Mollock was charged with having plied the calling of a hawker in Vincent County without having a license. Defendant, who pleaded "not guilty," was defended by Mr J. R. Bartholomew. Mr C. C. Hutton appeared for the prosecution.

George Fache, inspector of licenses, deposed that the defendant was not the possessor of a hawker's license.

Evidence was given by Constable White to the effect that he saw defendant's van open near Ohatto Creek on December 29th. Saw two ladies there, one having in her hand a pair of stay busks, and the other a pair of stockings, which defendant was evidently offering for sale. Asked defendant for his license, and he said he had none, but would get one next March.

"The Courts", *Alexandra Herald and Central Otago Gazette*, 2 March 1905, page 5.

Hawker Ahadbox Mullock (Ahad Baksh Malik) is challenged by the law in Otago.

Gertrude Esther Din applied for a separation order from her husband, Mahommed Din.

Mr F. K. Hunt, with him Mr Orbell, appeared for the plaintiff, and Mr Doanally for the defendant.

Gertrude Esther Din said: I was married to defendant in September last. In October he began to illtreat me by striking me across the cheek and trying to choke me. He struck me one morning and choked me in the evening, and I left home and went back to my parents. I was much bruised about the neck and shoulders, but we made it up. He promised to be good to me, and I came back to him after two days. After my return he often treated me cruelly. At night when he could not sleep he forced me to get up and walk about all night with him because he could not sleep. Last Saturday three weeks he tried to choke me and struck me. This happened in the kitchen and bedroom. He tore my clothes. He dragged me outside the wash house one morning and tore my blouse off. I refused to go to bed with him one night, and went to bed with Miss Stevens. He choked me round the throat with one hand, and struck me. He said he had been unfaithful with another man's wife, and told me to be unfaithful with other men. He told me he was going home to India. He has threatened to murder me many times, and I would not go

"Stipendiary Magistrate's Court", *Akaroa Mail and Banks Peninsula Advertiser*, 3 March 1905, page 2.

Sheikh Mohamet Din of Akaroa was a jealous and passionate husband.

by Or Rutherford, and carried.
George Fache, inspector of hawkers' licenses, wrote stating that the case against the hawker, Ahadbox, had been decided in favour of defendant, who pleaded that he was showing samples and selling by same in a similar way to that done by large firms in Dunedin. Residents at Manorburn Flat wrote

“Volunteer Notes”, *Alexandra Herald and Central Otago Gazette*, 29 March 1905, page 5.

Hawker Ahadbox Mullock (Ahad Baksh Malik) fights the law (see above), and wins.

(1)

Sultan Mahomet, an old Assyrian, aged 69 years, died yesterday afternoon at his residence, suddenly. An inquest will be held this morning.

At the inquest yesterday touching the death of Julius D'Anton, who died in Lyttelton gaol on Thursday, a verdict was given in accordance with the evidence of Dr. Newell, that death was due to aneurism of the heart.

“Casualties”, *The Press*, 16 December 1905, page 11.

Sultan and Saleh Mahomet left Turkmenistan for Canterbury, naturally.

“Saleh” became “Sali”, “Solly” and “Charlie” (see “Ice Cream Charlie” below).

(2)

pital in a semi-conscious condition.

At the inquest held yesterday touching the sudden death of Sultan Mahomet, an Indian hawker, aged 69 years, who was on a visit from Dunedin, a verdict was returned that death was due to apoplexy.

“Casualties”, *Otago Daily Times*, 18 December 1905, page 5.

Interestingly, the death of an elderly immigrant was reported in the Otago newspapers where he was described respectfully as “an Indian hawker”.

P. Aldersley, both of Richmond.
MAHOMET — JOHNSTON. — S. Mahomet,
Christchurch, to Florence, second eldest
daughter of Mr J. W. Johnston, Omakau,
Central Otago.

“Marriages”, *Star*, 6 January 1906, page 5.

A few weeks after his father’s death (see above), Sali Mahomet – son of Sultan Mahomet of Turkmenistan – marries a local Anglo-European lady.

M. Din deposed: He was playing billiards, when accused had an altercation with him, and struck him. Never put his hand out to defend himself. There was a dispute about a bet.

“S.M. Court”, *Akaroa Mail and Banks Peninsula Advertiser*, 5 July 1907, page 2.

Sheikh Mohamet Din involved in an altercation inside a public bar.

regularly.

BREACH OF FACTORIES ACT.

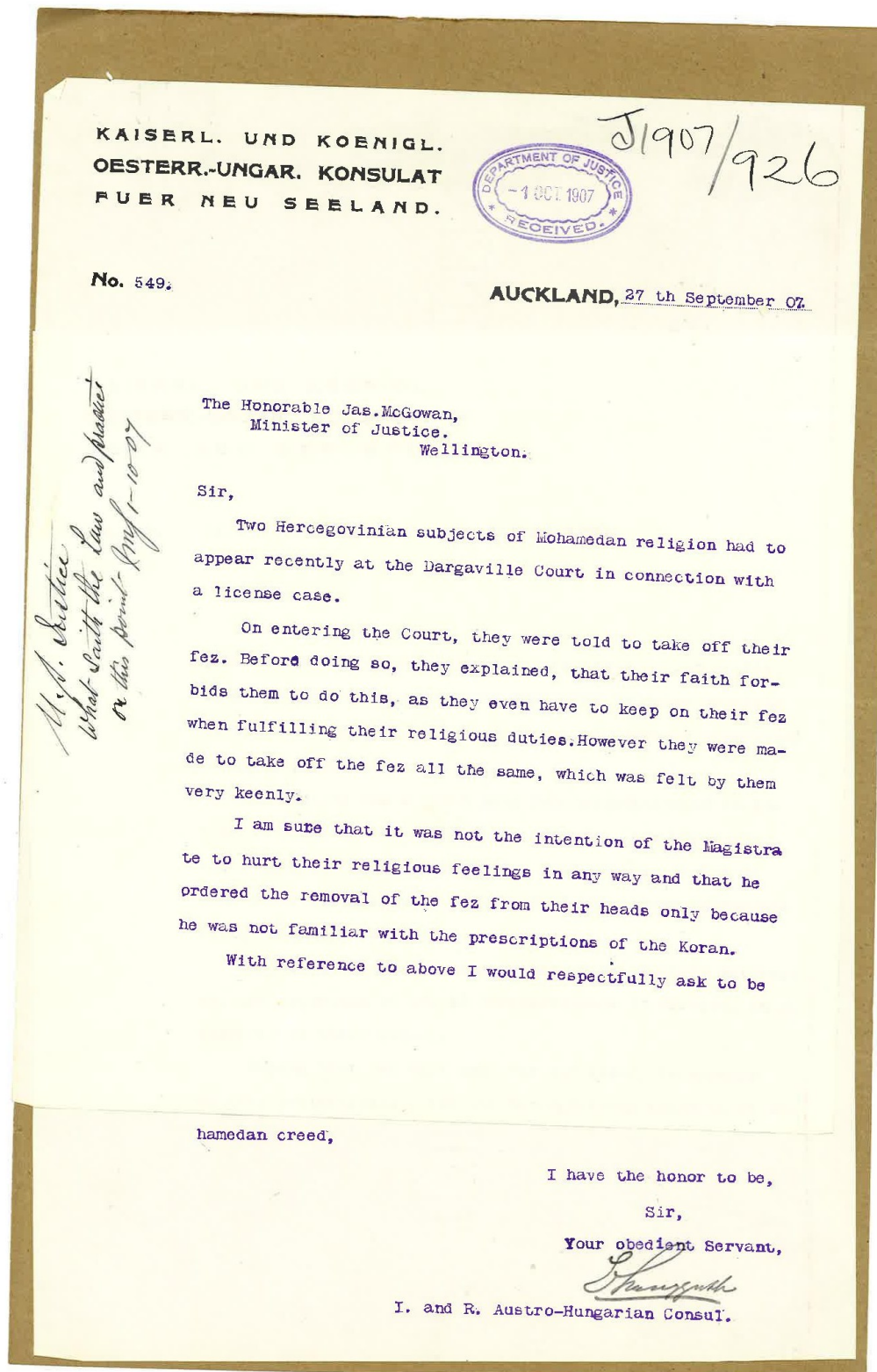
Inspector of Factories v. Din. In

this case Din was charged with having committed a breach of the Factories Act. Mr Hunt appeared for M. Din.

“S.M. Court”, *Akaroa Mail and Banks Peninsula Advertiser*, 13 September 1907, page 2.

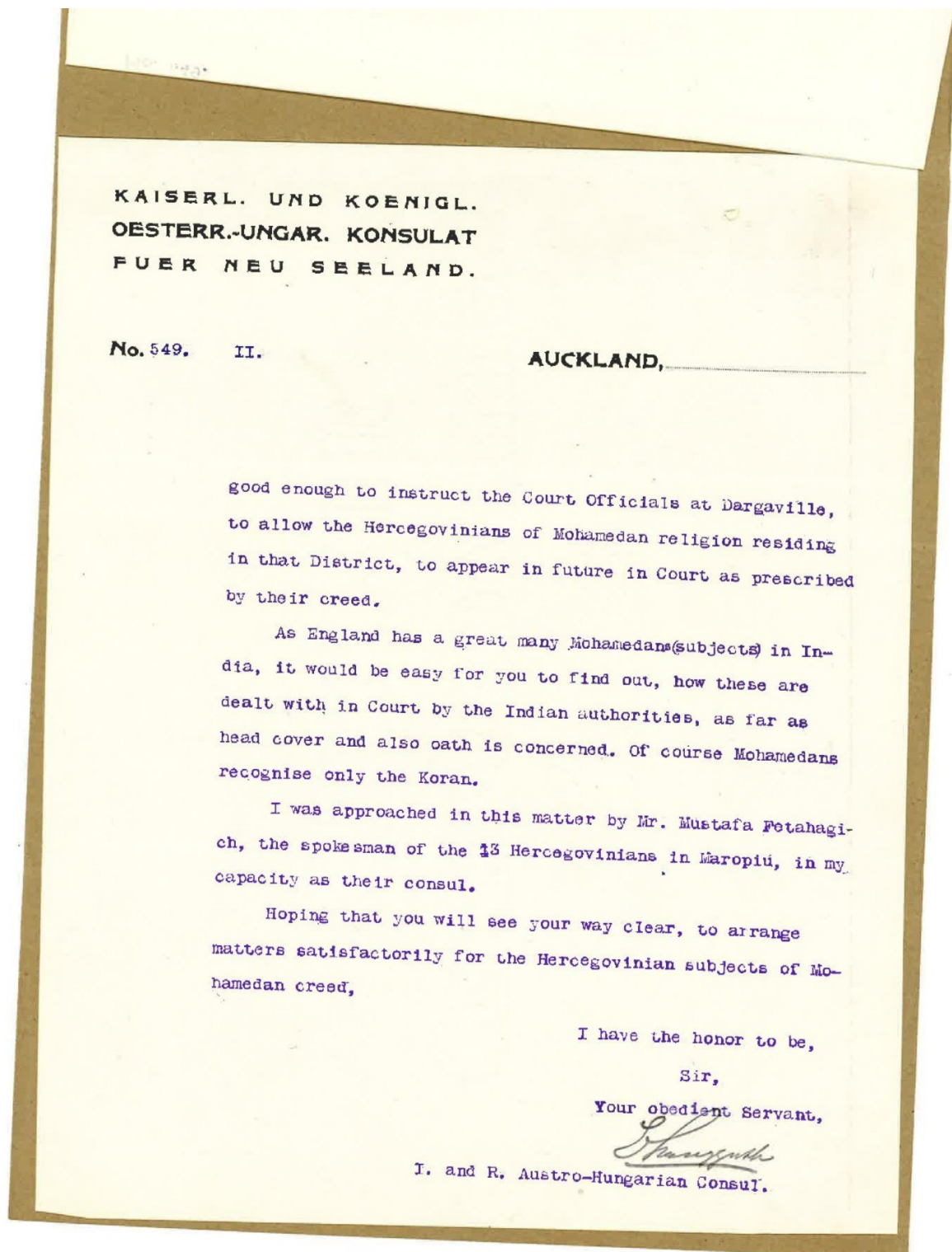
Operating the Pannell General Store in Akaroa, Sheikh Mohamet Din had not paid his staff properly.

(1)



"From: Austro-Hungarian Consul, Auckland Date: 1 October 1907 Subject: That Hercegovinians of Mohamedan religion be allowed to appear in Court in dress prescribed by their religion", (R24623370), ACGS, 16211, J1, 768/ax, 1907/926.

(2)



In 1907 Eugene Langguth (1860-1942), the Austro-Hungarian Consul in Auckland, wrote to James McGowan (1841-1917), the New Zealand Minister of Justice. The Minister replied in the affirmation, making it legal to wear red fezzes with black tassels in New Zealand law Courts today.

Ali Mahomet was charged with supplying a prohibited person with liquor and also with bringing liquor into a prohibited area, there being reasonable grounds to suppose such liquor was intended to be kept for sale. Mr Gillies appeared for defendant who pleaded not guilty. The first charge was adjourned till March 26th. After hearing evidence on the second charge His Worship decided to give defendant the benefit of the doubt, and dismissed the case. A prohibition order was issued against defendant.

A SERIOUS CHARGE.

“Otorohanga S.M. Court”, *King Country Chronicle*, 31 January 1908, page 3

Ali Mahomet in trouble with the law.

(Before V. G. DAY, Esq., S.M.)

A prohibited person was fined 10s and costs for a breach of the Act, and for being on licensed premises was convicted and discharged.

His supplier was fined 40s and costs
FAILING TO PAY AT FORTNIGHTLY INTERVALS

J. W. Munro sued M. Din for not paying his wages at fortnightly intervals.

Mr Hunt appeared for defendant.

"S.M. Court", *Akaroa Mail and Banks Peninsula Advertiser*, 3 April 1908, page 1.

Operating the Pannell General Store in Akaroa, Sheikh Mohamet Din had not paid his staff properly.

(Per United Press Association).

" WELLINGTON, June 26.

An Arab named Mohaed Cheriff was to-day fined, 40s and costs on a charge of having unlawfully disobeyed the commands of the captain of the ship Renfield. It was stated in evidence that accused had refused duty, and threatened to do serious injury to the captain, officers, and others.

"Trouble with an Arab Seaman", *Wanganui Herald*, 26 June 1908, page 5.

"Mohaed" is most likely a typo and more accurately rendered "Mohamed"; "Cheriff" must be "Sheriff".

involved was not large enough.

SELLING GOODS ON SUNDAY.

M. Din was charged with keeping his business place in Lavaud street open for business on a Sunday.

John McKenzie, blacksmith: Remembered being in Akaroa in June, and buying a child's jacket from defendant on a Sunday. Mr Din took him into the shop.

M. Din deposed he did not sell the coat on the Sunday in question. McKenzie came into the shop to try and get him to withdraw a summons he had issued against him.

The Magistrate gave judgment for 5s, and McKenzie's expenses 4s.

"S.M. Court", *Akaroa Mail and Banks Peninsula Advertiser*, 7 August 1908, page 2.

Operating the Pannell General Store in Akaroa, Sheikh Mohamet Din breaks the Sabbath.

A lineal descendant of the late Mr Mahomet, Asiatic prophet, sells ice cream in Cathedral-square, Christchurch, and is endangering the White New Zealand movement by keeping a European missus. These facts would not have travelled outside a small circle of his acquaintances had not Mrs Mahomet been called as a witness in an obscene language case, in which a white trash person named Albert Plaquet was the miserable accused. Mrs Florence Henrietta Mahomet stated that at about 5.38 one evening she was standing at her gate in Caledonian-road, St. Albans, when Plaquet hove into sight and disfigured the landscape in the middle distance. The lady wasn't gossiping; she merely came out to open the gate for Mr Mahomet, and her face was towards Plaquet, who rolled in his walk as irresponsible as the Penguin off Tom's Rock on the fateful night of the disaster. Plaquet glared at the women and apostrophised them

"Mahomet's Missus", *NZ Truth*, 6 March 1909, page 6.

Mrs Mahomet (see above) abused in the street by a "white trash person".

The statement of the poet, that "East is east and west is west," has abundant truth in it, but doesn't appeal so much to New Zealanders because they live in the southern hemisphere and have the Pacific Ocean as neighbors on both sides; but the sentiment which forbids the blood mixture of white and black is strong in these southern seas. It finds enough illustration in the racial hatred exhibited by the larrikin for the Asiatic, and, much as the hooliganism is to be deplored, it merely gives articulate expression to the feeling which, in varying degrees of refinement, permeates the Caucasian, or transplanted European, of all

classes. Take the case of a youth named Robert Meacham, who was police-courted in Christchurch for using obscene language to an ice-cream vendor named Mahomet; the offence was inexcusable and deserving of severe punishment, yet it was merely an outburst of racial instinct in one to whom vile language was not unknown.

The descendant of Allah's only prophet was obliged to affirm, when it was discovered that the Koran was not kept on the Court premises, and seemed a witness of truth when he said that Meacham put down a valueless copper for an ice scream, but afterwards replaced it with a good one. He was supported by the evidence of others in the statement that Meacham said, "Blank you!" Also, "You're only a black blanker, anyhow."

Meacham stated in Court that he called the nig. a "black blank," and not a "black blanker," which seemed a pretty fine distinction. He also alleged that Mahomet greeted him with the remark, "Hello, you lazy mongrel; haven't you got work yet?"

"Compliments Pass", *NZ Truth*, 19 March 1910, page 6.

Ice-cream salesman Sali (Charlie) Mahomet exchanges witty banter with Canterbury residents.

NORTH QUEENSLAND INSURANCE COMPANY

ALI MAHOMET.
CONFECTIONERY AND DINING
ROOMS.

BEST of Ice Creams in Summer.

Oysters and Fresh Fish twice a week
when in season.

VICTORIA-ST., CAMBRIDGE

J. HINDMAN & CO

Page 6 Advertisements Column 4, *Waikato Independent*, 31 August 1909, page 6.

Ali Mahomet advertising his business.

(The same advertisement ran: 7, 8, 9, 11, 14, 16, 18, 21, 23, 25, 28 and 29 September / 2, 5, 7, 9, 12, 14, 16, 21, 23 and 30 October / 2, 4, 18, 20, 23 and 30 November / 2, 9, 11, 18, 21, December 1909 / 4, 8, 11 and 15 January 1910 / 3, 12, 19, 22 and 26 February / 1, 3, 10, 15, 19, 22, 24 and 31 March / 5 and 7 April 1910.)

Yesterday at the Cambridge Court, before Messrs J. Lundon and J. Ferguson, a case was heard in which it was utterly impossible for the Justices to have the faintest idea of what really took place, so contradictory was the evidence. It was a case of assault, in which Mahomet Ali, a Persian, who has been before the Court several times of late in connection with a prohibition order being granted against him, and which was subsequently suspended, charged Percy Woods with assaulting him; and the latter made a similar charge against Mahomet. Both offences were stated to have been committed on Tuesday evening last at the restaurant kept by the Persian.

On behalf of the Bench Mr Lundon said it was the worst case of hard swearing he had met with in all his experience, and was a mass of perjury on the part of some of the witnesses. The only thing that could be done under the circumstances was to dismiss the case, which was accordingly done.

“Police Court, Cambridge”, *Waikato Argus*, 8 October 1909, page 2.

Mahomet Ali, sometimes called Ali Mahomet, appears in regional newspaper again.

bring action at a later date.

Din v. Hahn.—This was a case in which plaintiff had attempted to seize defendant's goods on a warrant, and had been prevented from doing so by an interpleader's claim.

Mr Williams appeared for the interpleader, Mr A. N. Watson.

Archibald N. Watson, sworn, said he was a claimant in this estate. He had heard Mr Din had seized two horses and a dog cart under a bill of sale. He then showed he held an assignment over these goods. Since then there had been a meeting of Mrs Hahn's creditors, and they approved of his holding the goods.

By Mr Din—He had lent Mrs Hahn £20, and obtained assignment for this sum.

Mr Din then stated that he was much dissatisfied over this case. He would willingly pay £20 for the two horses and the cart.

The Bench said they could hear nothing further in the case. If Mr Din

"S.M. Court", *Akaroa Mail and Banks Peninsula Advertiser*, 3 September 1909, page 2.

Operating the Pannell General Store in Akaroa, Sheikh Mohamet Din disputes a customer.

At the Cambridge S.M. Court today, before Messrs W. F. Buckland and E. J. Wilkinson, J's.P., Mr S. Lewis made summary application for the cancellation of a prohibition order issued by the Justices named some two months ago, against Ali Mahomet, a colored resident carrying on business in Victoria-street as a restaurant keeper. Counsel stated that since the application was made circumstances had so changed that he had to ask the clemency of the Bench in the matter. His client was a law-abiding citizen, who honestly paid his way, but since the operation of the prohibition order his business had been so injuriously affected that unless the order were cancelled Mahomet would have to close his doors. Counsel pointed out that this was a case in which the person prohibited had no kith or kin dependent on him.

"Cancellation of Prohibition", *Waikato Independent*, 4 September 1909, page 5.

Ali Mahomet of Cambridge appeals his prohibition order (see above.)

At the Magistrate's Court this morning, Mr S. Lewis made summary application for the cancellation of the prohibition order in force against Ali Mahomet, restaurant keeper, on the grounds that such order was inimical to the business carried on by his client. Mr Lewis stated that this was an adjourned hearing, the case having been adjourned to allow of the Bench getting in an opinion as to whether the Court had jurisdiction in such matter, and he understood that a favorable reply had been received.

Constable McNamara called Alfred Underwood, hotelkeeper, to give evidence. Witness said it was quite conceivable that Mahomet's business had suffered because of defendant being a prohibited person. He believed that for Mahomet's own good the prohibition order was a good thing. Mahomet felt he was being unjustly treated, seeing that there were other people in the town who drank to excess, but escaped scot free so far as the issue of a prohibition order was concerned.

The Bench pointed out that this was no argument in favor of not cancelling the order.

Constable McNamara said in justice to himself he would like to ask the witness if he was aware that he (the constable) had received a letter from the Minister for Justice not very long ago, complaining that he was unduly interfering in the matter of issuing orders against people, and advising that application should only be made by the children of a person whom it was sought to prohibit.

Witness replied that he was not aware of such a letter being sent.

The Bench expressed astonishment at the instructions referred to, and pointed out that the law would thus weigh very unfairly in the case of a man without kin. They considered that where a man drank to excess and all other circumstances justified an application being made for an order the constable was quite within his rights as an officer of the peace in asking the Court to make an order.

Mahomet was then called upon, and promised the Court that if the order were suspended, he would endeavor to keep away from the liquor and run his business on proper lines. The Bench made it clear to him that if he got intoxicated he would be liable to have the order renewed against him at any time.

The Bench thereupon suspended the order.

“A Prohibition Order Cancelled”, *Waikato Independent*, 14 September 1909, page 5. Ali Mahomet fights his Prohibition Order.

For some time there has been doubt as to whether prohibition orders can be varied or cancelled, and a recent case at Cambridge, in which Mr Lewis applied to have one against Ali Mahomet cancelled, has again brought the matter under the notice of the public. A week ago when the matter was first brought before Messrs Buckland and Wilkinson, the Justices who granted the order, the police contended it could only be varied by the Supreme Court, while others said for it to be cancelled would need a special authority from the Governor. However, the application was adjourned for a week to enable the Justices to obtain an opinion upon the matter. Yesterday it was brought up again at the Cambridge Court before the same Justices, and they had evidently received advice that they had jurisdiction to deal with the application.

On behalf of his client Mr Lewis applied to have the order cancelled on the grounds that such an order was inimical to the business carried on by him, namely, that of a restaurant keeper.

Constable McNamara called Alfred Underwood, hotelkeeper, who said it was quite conceivable that Mahomet's business had suffered because of his being a prohibited person. He believed that for Mahomet's welfare the prohibition order was a good thing, but Mahomet felt he was being unjustly treated while other people in the town who drank to excess escaped scot free so far as the issue of a prohibition order was concerned.

The Bench said that was no argument in favour of cancelling the order.

Constable McNamara said in justice to himself he should like to ask witness if he was aware that he (the constable) had received a letter from the former Minister of Justice not long ago, complaining he was unduly interfering in the matter of issuing orders against people, and advising that application should only be made by the wife or children of a person whom it was sought to prohibit.

Witness replied he was not aware of such a letter having been sent.

The Bench expressed great astonishment at the instructions referred to, and pointed out that the law would weight very unfairly in the case of a man without kin. They considered that where a man drank to excess and all other circumstances justified an application being made for an order, the constable was quite within his rights as an officer of the peace in asking the Court to make the order.

On Mahomet promising to keep away from the drink, the order was suspended, but should he relapse it will be renewed at once. We learn that the letter from the Minister of Justice above referred to was received prior to Dr Findlay taking up that position.

“Prohibition Orders”, *Waikato Argus*, 15 September 1909, page 3.

Ali Mahomet fights his Prohibition Order in a different newspaper.

A SENSATIONAL INCIDENT.

At the Police Court this morning, before Messrs J. Lundon and Ferguson, J'sP., Ali Mahomet, who has been before the Court a good deal lately in connection with the issue of a prohibition order, was charged with having, on the 5th October, unlawfully assaulted one Percy Woods.

Percy Woods was also charged with having unlawfully assaulted Ali Mahomet on the same date.

Mr S. Lewis appeared for Mahomet. The cases were taken together.

Mahomet appeared in Court with a portion of his face and head in plaster.

Before proceeding with the case, Mr Lewis said Mahomet was a colored man, and the subject of a considerable amount of persecution from the scallywags, ruffians, and bad men of Cambridge. They went into his restaurant and never paid him for meals, and persecuted him in a most atrocious way, and when any complaints were made they turned round and said Mahomet was a drunkard, etc. He (counsel) asked that a prohibition order should be re-issued against Mahomet. The latter was now quite willing that an order should be issued, as he recognised it was due to drink that he got into trouble. Counsel declared that it was simply scandalous because his client was a black man that he should be persecuted in the way he was by men who called themselves Britishers.

Constable McNamara pointed out

“Row In a Restaurant”, *Waikato Independent*, 7 October 1909, page 5.

Ali Mahomet persecuted by scallywags and involved in a scandal.

Yesterday at the Cambridge Court, before Messrs J. London and J. Ferguson, a case was heard in which it was utterly impossible for the Justices to have the faintest idea of what really took place, so contradictory was the evidence. It was a case of assault, in which Mahomet Ali, a Persian, who has been before the Court several times of late in connection with a prohibition order being granted against him, and which was subsequently suspended, charged Percy Woods with assaulting him; and the latter made a similar charge against Mahomet. Both offences were stated to have been committed on Tuesday evening last at the restaurant kept by the Persian.

On behalf of the Bench Mr London said it was the worst case of hard swearing he had met with in all his experience, and was a mass of perjury on the part of some of the witnesses. The only thing that could be done under the circumstances was to dismiss the case, which was accordingly done.

“Police Court, Cambridge”, *Waikato Argus*, 8 October 1909, page 2.

Ali Mahomet (see above), same story in different newspaper.

A STRONG DESIRE FOR LAND.

[FROM OUR DARGAVILLE CORRESPONDENT.]

THE number of Croatians in the Dominion is computed by the editor of the *Glas Istine*, the journalistic organ of that race, to approximate 3000. The last general census gave their numbers at 2212, but there is every reason to believe that owing to their nomadic habits and scattered communities a complete total was not secured. Moreover, during the past three years many hundreds have arrived in Auckland, attracted by the glowing reports of their compatriots. In common parlance the Croatians are designated as Austrians. This they resent, much as a Welshman would being called Scotch or Irish. A small number of Bosnians are amongst them, and these by their fez headgear make patent their adherence to the dominant Turkish creed. In their home country these foreigners were with few exceptions engaged in agriculture. In New Zealand their energies are concen-

“On the Gumfields, Croatians at Work and Play”, *New Zealand Herald*, 14 October 1909, page 6.

The presence of Bosnian Muslims and their fezzes in Northland were noted by a report on Dalmatian gum diggers: Islam is described as the “Turkish creed”.

article bearing the name.

The number of Croatians in the Dominion is computed by the editor of the *Glas Istine*, the journalistic organ of that race, to approximate 3000. The last general census gave their numbers at 2212, but there is every reason to believe that owing to the nomadic habits and scattered communities a complete total was not secured. Moreover, during the past three years many hundreds have arrived in Auckland (says the *Herald*), attracted by the glowing reports of their compatriots. In common parlance the Croatians are designated as Austrians. This they resent, much as a Welshman would being called Scotch or Irish. A small number of Bosnians are amongst them, and these by their fez headgear make patent their adherence to the dominant Turkish creed. In their home country these foreigners were with few exceptions engaged in agriculture. In New Zealand their energies are concentrated in winning kauri gum, and they have fully demonstrated their capability for hard work.

"Local and General", *Fielding Star*, 19 October 1909, page 2.

The New Zealand Herald article about Dalmatian gum diggers (see above) repeated the presence of Bosnian Muslims and their fezzes across the nation.

It is the general practice to refer to the alien population on the Northern gumfields as "Austrians," and there is some feeling against them in the North because they are thought to aim at acquiring a tidy little sum wherewith to return to their native land. The truth is, however, that the Croats, which is their correct designation, no more relish being labelled Austrians than a Welshman would thank you for calling him a Scot or an Irishman. The last general census gave the number of these foreigners as 2212, but there is every reason to believe (says a writer in the 'New Zealand Herald') that owing to their nomadic habits and scattered communities, a complete total was not secured; it is probable that the number approximates 3000. A small number of Bosnians are amongst them, and these, by their fez headgear, make patent their adherence to the dominant Turkish creed. The writer thinks that probably 90 per cent. of the Croats will become permanent residents, and he says that many are taking the initial step to such an eventuality by marrying women of British origin, and obtaining naturalisation papers.

“The following report from the town

untitled, *Mataura Ensign*, 20 October 1909, page 2.

Bosnian Muslims and their fezzes in Northland were noted by a Southland newspaper.

It is the general practice to refer to the alien population on the Northern gumfields as "Austrians," and there is some feeling against them in the North because they are thought to aim at acquiring a tidy sum where-with to return to their native land. The truth is, however, that the Croats, which is their correct designation, no more relish being labelled Austrians than a Welshman would thank you for calling him a Scot or an Irishman. The last general census gave the number as 2212, but there is every reason to believe (says a writer in the New Zealand "Herald") that owing to their nomadic habits and scattered communities, a complete total was not secured; it is probable that the number approximates 3000. A small number of Bosnians are amongst them, and these, by their fez headgear, make patent their adherence to the dominant Turkish creed. The writer thinks that probably 90 per cent of the Croats will become permanent residents, and

"The Foreigners in the North", *Colonist*, 25 October 1909, page 1.

Bosnian Muslims and their fezzes in Northland were noted by a further newspaper.

(1)

2413

SECRETARY.

THE Funeral of the late Mr S. Shah will leave his late residence, 270, St Asaph Street, City, for the Sydenham Cemetery, This Day, Saturday, 18th inst., at 11 a.m. LANGFORD AND RHIND. 70

THE Funeral of the late James Hulston

“Funerals”, *Lyttelton Times*, 18 December 1909, page 16.

Indian hawker turned ice cream salesman Soloman (Suleman) Shah died on 16 December and was buried in the Sydenham cemetery, Christchurch; within ten years his young daughter would die and be buried near him in 1918 after a long and painful illness.

(2)

65 M.A. MARSHALL 268 17. 7. 22 MARSHALL F.V. Marshall 26-26 66 PAID	10 13/4/08. 1893 John B. Jude 19. 6. 09. PAID 9 10. 11 10	65 PAID 30. 4. 08 2368 E. S. Cox 24 2 12 66
D.W. McCOLL. 13. 11. 00	1932 Katherine Ashby 13. 9. 09 8	80. L. Rubino 28. 1. 98 80. A. Rubino 29. 1. 98. 334 A.M. Rubino S.H. 67
67 V.A. EDWARDS 7. 1. 17. 4-3-26 48 68 PAID	1971 Solomon Shah 18. 12. 09 28. 11. 18 PAID 2265 S. JORDAN 28. 7. 11.	2147 Alice Richards 27. 12. 10 2800 29. 12. 13 68 PAID
E. STREAKEY 21. 4. 03.	6 2050 Anthony Watty 25. 5. 10 5	2247. A. Gibbs. 17. 7. 11. 69
69 I. STREAKEY 24. 10. 01. T.E. STREAKEY. 17. 2. 02. M.E. SL. 70 24. 2. 02.	2497 M.M. Stokes	49. W. Edward 1. 9. 97. P.H. WOOD. 27. 2. 28 70 PAID
M.C. ALLUM.	BELLAMY	L. JOE L. 25. 4. 8 Cotto

Sydenham Cemetery Plan, Blocks 1D to 8D, Christchurch City Libraries, Canterbury Stories.

Soloman (Suleman) Shah and his daughter Olive Evelyn Shah.

THE TWO CHARGES WITH COSTS.

MONEY CLAIMS.

Judgment was given for plaintiff in the following cases with costs:— S. M. Din v. R. Kildare £17 1s 11d, same v. J. Levi £3 18s 2d, same v. W. Rodrigues £2 1s 0s.

Both Kildare and Rodrigues disputed the claims.

COMMITTED FOR SENTENCE.

“S.M. Court”, *Akaroa Mail and Banks Peninsula Advertiser*, 7 January 1910, page 2.

Operating the Pannell General Store in Akaroa, Sheikh Mohamet Din found many customers would not pay their accounts and he pursued them in Court.

anything on a question of merit. Judgment would be for defendants.

Solly Mahomet (Mr Upham) claimed £25 from W. Williamson (Mr Donnelly) for breach of contract relating to the building of a house. Judgment was given for the plaintiff.

Wm. Barcock (Mr Frazer) claimed

“Magistrate’s Court”, *Press* (29 July 1910), page 2.

“Solly” (Sali / Charlie) Mahomet sues a house builder for failing to build a house.

They haven't a Koran in the Magistrate's Court, Christchurch, and when a dark person named Mahomet entered the witness box to give evidence about a house he had built, the officials were in a stew. Persons of the witness's nationality believe that there is one God, name Allah, and that Mahomet is his prophet; so Mahomet merely mentioned that he wouldn't perjure himself, so help him Allah—and Mahomet. In fact, Mahomet helped himself.

Untitled, *NZ Truth*, 30 July 1910, page 7.

Journalists make light of a small legal quibble in Court concerning a Muslim giving testimony. The same story as above, different newspaper, different angle.

knives at the product of the swamp—pieces of kauri gum. The journalist descended from his horse—on the wrong side—and came towards the group. Greetings in many languages fell upon his ears. “Dobra dan! Kar koze,” said the Austrians. “Tena koe! e hoa,” grinned the Maories. “Bon soir,” chimed in the French. “Good-day and welcome,” smiled the English. The big Turks in their red “fez” forgot their salutations, and calmly went on with their scraping. “By Jove!” thought the free lance, “this is rich.” What a strange company! Four European nations and our own Maori represented. Away in the Far North of New Zealand were gathered together English, French, Austrians and Turks, with a smattering of the descendants of the original owners of the land. And yet there is no romance on the gumfields!

Next morning the journalist was out

“An Idyll of the Gum Fields”, *Northland Age*, 18 March 1911, page 5.

A journalist visits the gumfields and notes “Turks” in their red fezzes: these are Slavic Muslim men from Herzegovina.

Notice is given elsewhere that Mr R. Latte will sell on behalf of Mrs Din at her house, Balguerie street, to morrow at 1 p m., all her new and up-to date furaiture and a considerable amount of jewellery.

"Mrs Din's Sale", *Akaroa Mail and Banks Peninsula Advertiser*, 30 June 1911, page 2.

Sheikh Mohamet Din faces financial issues in the high-paced commercial world of Akaroa and his new wife sells valuables.

R. LATTE^R.

MR. R. LATTE^R has received instructions from MRS S. M. DIN, who is leaving Akaroa,

TO SELL BY PUBLIC AUCTION,

At her Residence,

BALGUE^RIE STREET, AKAROA,

On

**SATURDAY, (To-Morrow)
at 1 p.m. Sharp.**

**THE WHOLE OF HER NEW AND
UP-TO-DATE FURNITURE,**

Comprising—

Drawing Room Suite, Tables, Chairs and Overmantels, Pictures, Carpets, Hearth Rugs, Mats, Marble Clock (best English make), Duchesse Cheval Side-board, Marble top Washstand and two Wooden Washstands, Wardrobe, Bedstead and Bedding, Singer Sewing Machine, Dressmaker's Model, Indian Hand-worked Table Cover, Mantle Drape, Cushions, Tea Caddy, Glassware, Crockery, Hardware, Lamps, Plate Goods, and General Household Goods, etc., also

One well-known van horse, "DICK,"

1 Milk Cart Horse,

Ladies' Gold Watches, Brooches, Rings, and Gents' Gold and Silver Watches, Gold Alberts.

The whole of the above Furniture and Jewellery is new and up-to-date, and is absolutely the best line of its kind ever offered by public auction in Akaroa.

**R. LATTE^R,
Auctioneer.**

OKAIN'S BAY.

"R. Latter", *Akaroa Mail and Banks Peninsula Advertiser*, 30 June 1911, page 3.

Sheikh Mohamet Din faces financial issues and his wife sells valuables (see above).

(1)

its next meeting.

A petition in bankruptcy has been filed by Mohammad Din, storekeeper, Christchurch. The first meeting of creditors will be held on Thursday at 11 a.m.

At the meeting of the Court

“News of the Day”, *Press*, 11 July 1911, page 6.

Sheikh Mohamet Din formally declared bankrupt.

(2)

fancy-dress ball was given.

A meeting of the creditors in the estate of Mohammed Din, storekeeper, of Christchurch, was to be held yesterday, but lapsed owing to a quorum not being present, and it was decided to adjourn the meeting until July 27th at 2.15 p.m. The signed statement of bankrupt showed that the amount owing to unsecured creditors was £495 11s 3d, the principal ones being Pannell's, Ltd. (in liquidation), W. J. Hopkins, £40 8s 1d; C. Pannell, £85; and H. Pannell, £13. The assets are nil.

Particulars of a cowardly assault

“News of the Day”, *Press*, 14 July 1911, page 6.

Creditors of Sheikh Mohamet Din of Akaroa formally meet but lack a quorum.

SWEARING A MAHOMMEDAN.

A curious point cropped up at the Christchurch Magistrate's Court last week, during the hearing of a claim for goods supplied. Sheikh Mahommed Din, the husband of plaintiff, on entering the witness-box, had the oath administered to him in the usual way, and kissed the Bible. The magistrate (Mr. H. W. Bishop) asked him of what faith he was, and he replied "Mahommedan." The magistrate then expressed doubts as to whether an oath sworn on the Christian Bible would be regarded as binding by witness, and he questioned witness on the matter. Witness assured the Magistrate that such an oath was binding on him. On being asked if the Koran was not his sacred book, he replied that the Bible was very near the Koran, and there was a lot that was exactly the same in both. The magistrate remarked that it was usual to swear Mahommedan witnesses on the Koran; but the present witness's simple assertion that the Christian oath was binding on him was incapable of proof or disproof, and must be accepted.

"Koran or Bible", *New Zealand Herald*, 9 October 1911, page 8.

Punjabi immigrant Sheikh Mahommed Din faces a dispute in a Christchurch Court.

to emphasise the loneliness.

On the edge of a raupo swamp is a collection of crudely built huts hemmed in with a rusty wire fence. The Lord knows why. Nothing ever strays from a gum camp. There is nothing to stray. A group of men are sitting on the ground scraping away dirt from the lumps of resin; fowls strut about pecking at a pile of rubbish. A heap of empty beef tins, odd packing cases, sacks, bottles, spades and a dog or two litter the place. Picturesque. About as handsome as a brick wall. But the men. Ye Gods! "Tena koe, ehoa," greets you. That's from Hori, the Maori. "Dobra dan. Kar koze"—and for one second you catch a glimpse of acacia trees lining a field of vines wherein the ripening grapes glow purple in the sunlight—Austria; but this is the gum field. Thin and piping comes "Bon jour, M'sieur," followed by a shrug of the shoulders, mayhap at the miserable surroundings. "Good day" chants the Englishman, dull and deadly, as if he were lying and ashamed of the fact or his associations. The red fez'd Turk scowls at you; it is his customary welcome, spits in the dirt to show his independence, and goes on scraping gum. Yes, it's a cheerful spot, is the gum camp during working hours; in relaxation, perhaps once a month, there is a festival air about the place.

Just over the ridge Visco Brabo-

"A Memory of the Gritty Gumfields", *Observer*, 13 June 1914, page 18.

A journalist visits the gumfields and notes "Turks" scowling: these are Slavic Muslim men from Herzegovina.

RESISTED ARREST

SHEIK MOHAMMED DIN ASSAULTS A CONSTABLE.

Sheikh Mohammed Din, a well-known figure in the Christchurch streets, appeared in the Magistrate's Court before Mr H. W. Bishop, S.M., on Saturday morning, to answer charges of assaulting Constable Smyth, and of resisting arrest.

Mr Hunt, who appeared for the accused, said his client wished to plead guilty to the charge of resisting the constable. Din was under the influence of liquor, and his wife, annoyed at seeing him in this condition, caught hold of him. The woman, who was subject to fits, fainted, and the constable thought Din had knocked her down. When the police interfered, his client was endeavouring to pick the woman up, and, being a foreigner, excitable, and under the influence of liquor, he resented outside interference with his wife.

Senior-Sergeant Mathieson, who prosecuted, told another story. The police had seen an altercation going on between accused and his wife. Din had knocked her down in the street, and was choking her, when Constable Smyth arrived, and assisted the woman to her feet. Din then assaulted the constable.

Constable Smyth stated in evidence

"Resisted Arrest", *The Press*, 20 October 1913, page 4.

Sheikh Mohammed Din (see above) under the influence and on the streets on Christchurch.

A LAKE COLERIDGE INCIDENT.

In the Magistrate's Court yesterday, before Messrs T. E. Fraser and W. S. Fenner, J.P.'s, William Charles Merrett and Sydney William Arthur were charged that on October 22nd, at Lake Coleridge, they did steal one bag of jewellery, valued at £500, the property of S. M. Din and Co.

Mr M. Donnelly appeared for both the accused, and Chief-Detective Bishop prosecuted.

Sheikh Mohammed Din, jeweller, travelling for the firm of S. Din and Co., Manchester street, deposed that on Tuesday week he was at Whakamutu, Lake Coleridge, having with him two bags—one containing jewellery and a watch, and the other holding a few dozen watches. He valued the jewellery at £500, and the watches at £200. At about three o'clock in the afternoon he took the jewellery into No. 6 hut, both of the accused being present at the time. They watched him selling a man a 15-carat gold chain for £5 10s. While he was talking to his customer, he left the bag of jewellery in the hut, alongside a table against the wall. It was out of his sight for about ten minutes, but when he went to look for it, it was missing. One of the accused (Arthur) was going in and out at the time, but he could not remember if the other was there or not. Arthur said, "Don't ring up the police; we'll find the bag." Then they told him the telephone was closed. However, he rang up the police, and reported his loss. The following morning he again returned to the hut, and Mr Wilkinson gave witness back three gold alberts. From something this man told him, he went up on to the hill, where he found his bag, cut open and with one of the trays lying on the ground. The jewellery lying around was worth about fifty or sixty pounds. A razor was also lying there. He afterwards found buried a handkerchief, filled with £100 worth of jewellery. The watch (produced) was in the bag containing the jewellery. He knew its number, as he had a list of the numbers of all his valuable watches. About £300 of jewellery was still unrecovered, and witness produced a list of the missing articles, and the goods recovered.

George McPhee, a labourer, stated that he was at Lake Coleridge on the date in question. He knew the accused, who were both present in the hut. He noticed the accused Merrett coming from the hut with a handbag similar to the one produced. Later in the day, witness noticed the bag among the tussocks, but he did not touch it.

"Alleged Theft", *Press*, 6 November 1913, page 2.

By the 1920s, Sheikh Mohamet Din had relocated from Akaroa to Christchurch; no longer operating a General Store, he was now in the jewellery trade.

10/ for the distinction.

A HINDU'S OUTBREAK.

Taj Mohammed Khan (37), a Hindu who had created a scene in Grey Street about eight o'clock last night by yelling and shouting and pushing other Hindus about, was charged with having been disorderly while drunk and also with having used obscene language when he was arrested and handcuffed in front of the large crowd that was attracted by his behaviour.

He was remanded until Monday.

MISCELLANEOUS.

"A Hindu's Outbreak", *Auckland Star*, 29 January 1916, page 8.

Taj Mahomed Khan from the Punjab, drunk and disorderly in central Auckland.

tobacco, cigarettes, writing outfit, watchdogs
buttons, safety pins.

ST. ALBANS.

A meeting of the St. Albans Red Cross Committee was held on Wednesday, Mr J. W. Beanland presiding. The resignation of Mr Brass, owing to his removal from the district, was accepted. Various reports were received in connexion with the carnival. It was decided to invite the St. Albans, Elmwood and Shirley Public Schools to nominate a queen in connexion with the carnival. It was decided to write to all sporting clubs in St. Albans and ask their assistance. All arrangements are complete in connexion with Mr Alpe's attempt to break his previous walking record. It was decided to have numerous outside concerts during the afternoon. The secretary was instructed to write to the Cricket Association to inform them that the park would be occupied on February 26th. Vote of thanks was passed to the Christchurch Gas Company, who offered to supply the coppers and gas for the tea tent, and to Mr Ebert, who promised 12 large loaves bread, and to Mr S. Mahomet, who offered 10 gallons of ice cream. Mr Stringer reported that all arrangements in connexion with the visit of the Maoris were complete. Further January 24th articles were forwarded.

"St Albans", *Press*, 29 January 1916, page 7.

Sali / Charlie Mahomet from Turkmenistan contributed ten gallons of ice cream to a Red Cross fundraising carnival for the war effort in Christchurch.

ordered to be returned to the Home.

THE LAW OF THE PROPHET.

"I was drunk at the time, and don't know what I did," stated in excellent English, a Hindu named Taj Mohammed Khan (T) who was charged that on Friday evening he was disorderly while drunk and used obscene language in Grey Street.

The evidence was that the man was acting most violently yelling like a madman pushing other Hindus about, and threatening to murder them.

"Are you not a Mohammedan?" inquired his Worship. - Yes, but some of the Mohammedans drink too much sometimes."

His Worship. I thought it was against the law of the prophet — "But a lot of people do something against the law."

"Yes," commented his Worship. "I suppose Mohammedans are no better than other people in that respect."

The Sub-Inspector remarked that the other Hindus were rather afraid of this man because of his occasional violent behaviour.

His Worship then remarked that it might be as well to add a prohibition order to the law of the Prophet for the purpose of keeping the man away from drink. He was accordingly prohibited and fined £2.

TOO HANDY ABOUT THE HOUSE

"Police Court", *Auckland Star*, 31 January 1916, page 6.

Taj Mahomed Khan from the Punjab, drunk and disorderly in central Auckland, explains his conundrum.

A MAHOMMEDAN named Lay Mohammed Khan was charged in the Police Court yesterday before Mr. F. V. Frazer, S.M., with being drunk and disorderly and with using obscene language in Grey Street on Friday night. The defendant admitted that he was drunk, and promised not to offend again.

The evidence was to the effect that a constable who was in Grey Street at half-past eight o'clock on Friday night found the defendant in a very drunken condition. He was shouting and pushing other Mahommedans about. He created a great deal of disturbance, and when arrested used obscene language.

The Magistrate: I think it is against the law of the prophet to commit such an offence as you have done?

Defendant: Yes; but there are a lot of people who do things against the law.

The Magistrate: Well, I suppose Mahommedans are no better than anyone else in that respect.

The defendant stated that he did not desire to take any more intoxicants, and agreed to the magistrate's suggestion that a prohibition order should be issued against him. "Not for the law of the prophet or anyone else will I take any more drink," he said.

The Magistrate: Well, I think it will be better if you add a prohibition order to the law of the prophet.

The defendant was convicted and discharged for being drunk, and was convicted and fined £2 for using obscene language and for being disorderly. He was also prohibited.

ALLEGED DISORDERLY HOUSE.

"Police Court News", *New Zealand Herald*, 1 February 1916, page 5.

Taj Mahomed Khan from the Punjab, drunk and disorderly in central Auckland, explains his conundrum (as above); reported in the morning newspaper.

Reinforcement: _____ **HISTORY - SHEET.** [E.F. Form No. 3a.]

Unit.	Rank.	Surname.	Christian Name.	No.
Maori Contg	Pvt	KHAN	Jamal	19482

Occupation: Labourer Religion: Mahomedan Last New Zealand address: Fiji
 Last employer: Govt Police, Fiji

Name, relationship, and address of next-of-kin (if not resident in New Zealand, insert also name and address of nearest relative in New Zealand):
Sgt. Karan Bakhas Khan (Brother)
Wachi Wandi
Dehalla Cant.
Punjab, INDIA.

	Country or Township.	Date from	Date to	Total		Ditch of Officer making Entry.	Home Service.	
				Years.	Days.		Years.	Days.
Service	N.Z.	27/4/16						

Wounds

	C.M.A.		Where Soldier located.	Manner and Remarks.
	No.	Date.		

Sick

	No.	Date.	Where Soldier located.	Manner and Remarks.

Killed in action ...
 Died of wounds* ...
 Died of sickness* ...
 Missing ...
 Prisoner ...
 Injuries in or by the Service ...

Discharge ...
 Provisional: _____ (Date) _____
 Final: _____ (Date) _____
 Intended address: _____

Pension ...

* British and Empire not required.

“Khan, Jamal - [a.k.a. KHAN, Taj Mahomed] - WW1 19482 – Army”, R18056871, 0064168, Years: 1914 – 1918, Box number: 97.

Taj Mahommed Khan from the Punjab is recruited into the New Zealand army during WWI, 1916, and assigned to the Maori contingent.

[Form No. 19. **K**
No. **1205**

NEW ZEALAND EXPEDITIONARY FORCE.

SHOULD THIS CERTIFICATE BE LOST OR MISLAID NO DUPLICATE OF IT CAN BE OBTAINED.

Certificate of Discharge of No. ----- Rank: **Private**

Name: **TAJ M. KHAN**

Unit: **"E" Company 14th Reinforcements.**

Born at: **Punjab, India.**

Attended at: **TRENTHAM** on the **25th March**, 1916.
at the age of **37** years.

He is discharged in consequence of **being** **Medically unfit.**

Character: **for short service**

Medals and decorations: **Nil.**

Service abroad: **Nil.** years **Nil.** days.

Place: **TRENTHAM** Signature of Commanding Officer: **O.C. "E" Coy 14th Reft.**

Date: **5th April 1916.**

Discharge confirmed at **TRENTHAM CAMP** Signature: **Lieut Colonel, N.Z.E.F.**

Date: **5th April**, 1916.

(25,000/9/14-1442)

N.B.—(1.) This Certificate is issued without alteration or erasure of any kind.
(2.) Any person finding this Certificate is requested to forward it to the Headquarters, N.Z. Military Forces, Wellington, N.Z.

“Ballots (Military Service Act) - Taj Mahommed Khan, Bottle Yard Man - 16 Tory Place, Wellington”, R21099382, D. 67/98732/17, Years: 1918 – 1919, Box number: 8.

Taj Mahommed Khan recruited and then dismissed from New Zealand army during WWI, 1916.

MAHOMET'S "MISSUS"

The Brown Man's Wife

Madge Makes a Miss in Matrimony

A sort of pie-bald party was held before Mr. L. G. Reid, S.M., at the Magistrate's Court on Monday, when Madge Salaman, a petite and somewhat pretty damsel, sued her only lawful "hubby," Abraham Mahomet Wolly Salaman, which name represents about eight stone of sooty-colored Hindoo, who is proprietor of a dye works.

"Desdemona" was represented by Mr. P. W. Jackson, and the Oriental "brudder" was backed up by Mr. H. Buddle.

Madge got into the box, and said that holy matrimony had been accomplished between herself and the hundredweight of Hindoo on December 23, 1915. She was 19 years of age at the time of her inhabiting the witness box, and her Hindoo husband had promised to give her all

THE RICHES OF THE IND

when he made her his bonny bride; but he had failed to keep her in plain, ordinary "tucker," even.

Mr. Jackson elicited that she was a Miss Madge Cardno previous to becoming Mahomet's bride and that, for nine weeks' after the consummation of pie-bald matrimony, they had lived at her mamma's place. Subsequently they went to Riddiford-street, and inhabited a house and shop there.

Mr. Jackson: Has he properly maintained you?—No.

Has he given you any money at all, or any clothes?—Not a penny—none at all.

Did he give you sufficient food?—No, he did not.

Mr. Jackson: How did you come to leave?—He put me out. He told my mother to "take me to Hell out of that." I was afraid of my life. He

TRIED TO CHOKE ME

in bed the night before.

Here Mr. Buddle took a hand in the

"Mahomet's "Missus"", *NZ Truth*, 15 July 1916, page 8.

Form No. 297.] 1/1918

**Certificate of Registration under the Immigration
Restriction Amendment Act, 1908.**

This is to certify that Khamais Khan
~~an East Indian~~
residing in New Zealand, being desirous of leaving New Zealand, has
registered his name with me.

*If he returns to New Zealand he will not be liable
if he returns to New Zealand within four years from the date of his
return to the Customs that he will not be liable to be subject to the
restriction act 1908 if he satisfies a Collector of Customs
section 42 of the Immigration Restriction Act, 1908, if he satisfies a Collector
of Customs as to his identity. On return to New Zealand, the tax will be
received on deposit, and will be returned upon identification.*

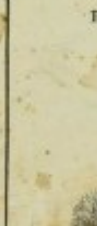
[Signature]
Collector of Customs.

Port of Auckland
Dated at 8th January, 1918
Signature of Khamais Khan
[Signature]
In Chinese characters KHAMAI KHAN In English (if possible) Khamais Khan

The thumb-prints of Khamais Khan, attached hereto,
were recorded in my presence. *[Signature]*
Collector.

STATEMENT of personal appearance, such as height, build, and other particulars
aiding identification.

As per photo
Labourer at Otahanga
Height 5ft 6 1/2 in

LEFT HAND. Plain Impression of Thumb.	RIGHT HAND. Plain Impression of Thumb.
	

Salaman's Court case is reported in NZ Truth.

“Khamais Khan”, R24188123, 1/1918, Years: 1918 – 1918, L28, Box number: 4.

Arriving in 1916, Punjabi immigrant Khamais Khan worked on farms in the Waikato region. As such, in 1918, he was obliged to register for a certificate under the Immigration Restriction Amendment Act of 1908.

tion with a fine of 10s, and costs 17s.

CRUELTY TO A HORSE.

Ahadabox Mulloch, a well-known hawker, and a very loquacious individual, was charged on the information of the Society for the Prevention of Cruelty to Animals, with neglecting a horse suffering with an injured leg. Sergt. McGlone prosecuted and called James Ritchie, Duncan Ritchie, Hugh Frew, Henry Orr, and Constable Bradley. The facts for the prosecution were that defendant took the horse to Mr Jas. Ritchie's farm on or about June 12th. It was then lame in one leg, but not in a bad state. Defendant arranged with witness Ritchie to feed the horse and paid for same. In the course of time an open sore developed on the injured leg and discharged freely. Defendant was at the farm every two weeks, but although advised to get someone to look after the horse never did so. He seemed to think it would get all right. Early in October witness Ritchie considered his own stock was in danger of infection from the wound. He notified defendant that he was going to turn the horse out on a terrace near the farm and did so. There was grass and water on this area. On 15th November the horse was running on a county road—in a lane near the farm of James Ritchie, and was in a very bad state. Inspector Craig inspected it, and obtained an order to destroy the animal. It was in such a bad state that the body was burnt before burying it.

Defendant questioned the witnesses briefly but to the point. In his own evidence he said he paid for the keep of the horse until it was turned out. Then he put it on his freehold area of ten acres near the Lowburn road, where there was grass and water. The horse wandered back towards Ritchie's farm where it had been so long. He returned it to his own land, but again it made for

"Cruelty to a Horse", *Cromwell Argus*, 11 February 1918, page 4.

Ahadbox Mullock (Ahad Baksh Malik) fights the law in Otago (again), but the law won.

(1)

WELLINGTON.—1st October last, on **warrant** for failing to comply with the terms of a maintenance order for the support of his wife and child, **Abraham Whalley Salaman**, age thirty-three, height 5 ft. 6 in., dyer, native of India, slight build, dark complexion, black hair and eyes; usually dressed in a grey suit with white vest; slightly bow-legged. Arrears, £5 2s. 8d., computed to 11th instant.

“Persons Wanted”, *New Zealand Police Gazette*, 20 March 1918, page 177.

Abraham Whalley Salaman (Ibrahim Wali Suleman) was in trouble with his wife and the law.

(2)

WELLINGTON. — **Abraham Whalley Salaman**, default of maintenance, has been arrested by the Auckland police. (See *P'olice Gazette*, 1918, page 177.)

“Apprehensions, Persons Found”, *New Zealand Police Gazette*, 24 April 1918, page 258.

Abraham Whalley Salaman (Ibrahim Wali Suleman) was located by the law.

(1)

Kent, A. P., fitter, Petone.
 Kerry, C. W., musician, 20 Sieverston Ter.
 Khan, T. M., bottle yardsman, 16 Tory Pl.
 Kidston, R. L. D., clerk 255 The Terrace.
 Kieran, H. A., farm manager, 12 Glen-

“Drawn For Service”, *The Dominion*, 25 April 1918, page 4.

Taj Mahomed Khan from the Punjab is conscripted into the New Zealand army.

(2)

Mr. M'Laren: “A pleasant change.”
 Taj Mahomed Khan, an Indian, and a
 discharged soldier, also withdrew his ap-
 peal, saying that he wanted to go back
 but the authorities would not accept him.
 Algernon Cecil Shaw, clerk, Welling-
 ton, appealed on the ground of undue

“Who Shall Serve?”, *The Evening Post*, 16 May 1918, page 8.

Taj Mahomed Khan from the Punjab (above), now resident in Wellington, withdrew his appeal to leave the New Zealand army.

THEIR TROUBLES

The Sad Salamans

CHARGES AND COUNTER-CHARGES

Merely a Matter of Money

A young woman who had seen fit to disregard Kipling's advice about the impossibility of East and West amicably mingling, and had married a dark-hued Syrian, proved that her case was no exception to the rule on Monday last, when she proceeded against her "hubby" for arrears of maintenance.

The parties to the proceedings were Madge Salaman (Mr. J. S. Barton) and the defendant Abraham Whalley Mohamed Salaman (Mr. W. L. Rotherberg). Salaman had been arrested in Auckland for failing to maintain his wife and child, the arrears amounting to £5 2s 8d.

Madge Salaman told the court that

HER DUSKY "HUBBY"

was really about seven months behind in his payments.

To Mr. Rotherberg complainant admitted that she had brought her husband into court on a previous occasion since they were married in December, 1915. This was in July, 1916.

Counsel read an account of the case from a Wellington daily of that date.

Complainant, referring to a ring mentioned in the case, said that it was not worth 5s; it was a brummy one. The allegation had been made that it was worth £75.

Do you deny that he gave you £50 worth of clothes?—Why, I've not had £10 worth. I've not had a new hat since I was married.

Complainant admitted that she had entered into a mutual deed of separation from her "hubby" in September, 1917, when he was

THREATENING TO TAKE PROCEEDINGS

against her.

Mr. Rotherberg: I think you are

"Their Troubles", *NZ Truth*, 11 May 1918, page 5.

Abraham Whalley Mohamed Salaman (Ibrahim Wali Muhamed Suleman) – still in trouble with his wife and the law.

BOILING WATER CURE,

A Back Door Argument.

Contents of Kettle Invoked.

An interesting assault case was heard before Mr T. A. B. Bailey at the Magistrate's Court this morning when Florence Henry Hotto Mahomet and Sali Mahomet were charged with assaulting John William Cook, by throwing a kettle of boiling water at him.

Mr Dougall appeared for the defendants, and Mr Donnelly for the informant. The defendants pleaded not guilty.

Mr Donnelly said that the informant was a milkman, and delivered milk at the defendants' house. One morning the informant did not leave any milk because no utensil had been left out for it, but he left a pound of butter that had been ordered. Next morning informant and defendants had an argument over the matter. Eventually informant called Mahomet a liar. With that Mahomet called for a tomahawk with which to finish the argument. Here Mrs Mahomet chipped in and told her husband to stand aside whilst she "settled" informant. She did "settle" him by throwing a kettle of boiling water over him. The water poured down informant's neck and burnt him badly. Mr Donnelly contended that the defendants had assaulted without provocation, and that both were equally liable. Mahomet had incited his wife and had aided and abetted her in making the assault.

The informant said that on the morn-

"Mahomet and the Milkman", Star, 15 May 1918, page 5.

Mr and Mrs Mahomet took their milk delivery very seriously.

and costs was imposed.

ASSAULT.

John Wm. Cook (Mr M. Donnelly) proceeded against Florence Henry Mott Mahomet and Sam Mahomet (Mr J. J. Dougan) for an alleged assault. The case for the complainant, a milkman, was that, because he had failed to leave milk one morning, Mahomet became aggressive, and after some words had passed, Mrs Mahomet threw a kettle of boiling water over him. For the defence, it was alleged that Cook was abusive, made his way into the house, and threatened to strike Mrs Mahomet, who then threw the water over him.

“The Courts”, *Press*, 16 May 1918, page 4.

Mrs Mahomet gave as good as she got. The same story as above, in a different newspaper.

(1)

Worsley, John, labourer, Piriaka.

“A” AND “B” CLASSES.

FEW MORE ACCRETIONS.

Thirty-five more members of Class “A” of the Second Division and 93 more members of Class “B” of the Second Division have been called up. Those in the Auckland military district are :—

CLASS A.

Abdul, Rahman, Sailors' Home, Auckland.
Cartier, Alfred E., painter, Kaikohe.
Crombie, W. D. S., driver, Walton.

“Call to Arms”, *New Zealand Herald*, 19 June 1918, page 9.

I have no idea who Abdul Rahman is, or was.

(2)

ILBERT, Peregrine E., farmer, Pani.
Iles, E. D., wharfinger, St. Stephen's Av.
Ingram, Archibald, farmer, Bombay.
Inwood, E. S., coal-merchant, Mt. Albert.
Ira, Francis W., jeweller's assistant, Parnell.
Irvine, Arthur E., labourer, Selbourne St.
Irvine, Sydney J. W., minister, Huzua.
Ismail, Bhikoo, traveller, Victoria Street.
Izzard, Frederick, mercer, Northcote.

“Call to Arms”, *New Zealand Herald*, 19 June 1918, page 9.

Ismail Bhikoo – a traveller of Victoria Street, central Auckland, called to the army. (One assumes “traveller” here means hawker or peripatetic merchant rather than gypsy.)

Information was received by Constable McMahon on Saturday morning last that a Hindu hawker named Ahadbox Mullock had died suddenly during the previous night at the residence of Mr John McMaster, Arrow Junction. It appears that Mullock arrived at Mr McMaster's residence about 6 p.m. on Friday, and after having tea and supper he retired to his van about 11 p.m. Shortly after midnight Mr McMaster heard a noise in the yard, and on going out to investigate he found Mullock in a state of collapse at the front gate. He complained of a pain in the heart, and was taken into the house, where he received every attention from Mr and Mrs McMaster. He never rallied, however, and passed away about four hours later. In the meantime Mr R. Shaw had gone into Arrow to summon Dr Watt by telephone, but, when the doctor arrived he could only pronounce life to be extinct. Deceased was a well-known figure in the Otago Central and Lakes districts, in which he carried on business as a hawker for upwards of 30 years. The funeral took place on Monday, the service at the grave being conducted by the Rev. James Rattray.

“A Sudden Death”, *Lake County Press*, 22 August 1918, page 5.

Ahadbox Mullock (Ahad Baksh Malik) is no more, the hawker has ceased to be, expired and gone to meet his maker, and is an ex-hawker. He was buried in Arrowtown, where the funeral rites were conducted by the Reverend James Rattray, a Presbyterian minister, underscoring both his social acceptance and the complex religious accommodations characteristic of early South Asian settlement in New Zealand.

NEW ZEALAND.

D. 32

CERTIFIED COPY of ENTRY in the REGISTER-BOOK of DEATHS in the District of *Arrowtown*

[R.G. No 4.]

No.	DESCRIPTION OF DECEDENT.		SEX AND AGE.	CAUSE OF DEATH.				FAMILY.		BY BIRTH REGISTRAR.		WHERE BORN.		IF DECEASED WAS MARRIED.		INFORMANT.		SIGNATURE.			
	1. Name and Surname.	2. Rank, Profession, or Occupation.		1. Cause of Death.	2. Duration of last illness.	3. Medical Attendants by whom certified.	4. When he last saw Decedent.	1. Name and Surname of Father.	2. Name and (if known) Maiden Surname of Mother.	3. Rank or Profession of Father.	1. Where and when buried.	2. Name and Religion of Minister, or Name of Witness of Burial.	1. Where Born.	2. How long in New Zealand.	1. Where Married.	2. At what Age Married.	3. To whom Married.		1. Signature of the Informant.	2. His or her Description.	3. Residence.
19th August 1918	Ahadbox Mullock	Hawker	M	Coroners Verdict "that death was due to heart failure"			known	19th August 1918	Arrowtown Cemetery	James Rething John Reid	India	40 years					Henry Graham	E.M. Talek	Deputy Registrar	20th August 1918	

I, *E.M. Talek* Deputy Registrar of Births and Deaths for the District of *Arrowtown*, do hereby certify that the above is a true copy of the entry of the death of the above-mentioned person in the Register-book kept in my office.

Given under my hand at *Arrowtown* this *20th* day of *August*, 191*8*.

E.M. Talek
Deputy Registrar.

Death certificate of "Ahadbox Mullock" (Ahad Baksh Malik), Arrowtown, Otago, 1918.

An Indian hawker resident in the region since 1890. No headstone.

APPENDIX 12.

Schedule showing the countries of birth of men medically examined
Ballots 1 to 23.

Australia.....	6964	Neutrals, etc.....	57
Austria & Germany.....	19	New Zealand.....	72854
Canada.....	106	Other Brit. Possessions...	573
Channel Islands.....	51	Russia & Poland.....	12
China.....	5	Scotland.....	5381
England.....	17403	South America.....	13
France.....	12	Syria.....	6
Ireland.....	3171	Turkey.....	1
Italy.....	5	United States of Amer.....	160
		Not scheduled p.....	7686
		<u>Total.....</u>	<u>121517</u>

p It was only possible to complete one run through of the files
and these 7686 were not scheduled.

APPENDIX 13.

Schedule showing the religions of men medically examined in all
Ballots.

Agnostics.....	182	Mahomedans.....	13
Apostolics.....	5	Methodists.....	6072
Atheists.....	99	Mormons.....	17
Baptists.....	1666	Nieue.....	1
Buddhists.....	1	No religion.....	826
Bible Students.....	2	Pantheists.....	1
Brahmin.....	9	Plymouth Brethren.....	103
Brethren.....	398	Presbyterians.....	28571
Catholic Apostolic.....	2	Quakers.....	37
Central Mission.....	12	Rationalists.....	111
Church of Christ.....	574	Religion not stated.....	2082
Church of England.....	50831	Richmond Mission.....	12
Congregationalists.....	735	Roman Catholics.....	16183
Christadelphians.....	120	Russian Orthodox.....	1
Christian Scientists.....	22	Salvation Army.....	743
Free Church.....	49	Seventh Day Adventists...	143
Free Thinkers.....	423	Society of Friends.....	24
Greek Orthodox.....	3	Spiritualists.....	80
Hindu.....	102	Swedenborgians.....	6
International Bible Stde	6	Testimony of Jesus.....	70
Jewish.....	217	Theosophists.....	58
Latter Day Saints.....	1	Unitarians.....	158
Lutheran.....	193	Wesleyans.....	2690
		Not scheduled p.....	7365
		<u>Total.....</u>	<u>121519</u>

p It was only possible to complete one run through of the files
and these 7365 were not scheduled.

“New Zealand Expeditionary Force, 1914-1918; Recruiting 1916-1918”, Wellington, 31 March 1919; R26095575, Years: 1917 – 1918; WA231, Box 6.

Appendix 12 demonstrates that 13 “Mahomedan” (Muslim) men were balloted to serve in the New Zealand army during World War One.

“What are you—a Mohammedan?” asked Mr F. V. Frazer, S.M., of Mohamed Ali, who was in the dock on Saturday for drunkenness. The stolid-looking Asiatic admitted that he was. “Then you are not supposed to drink at all,” said the magistrate. “You better stop it for the sake of your soul.” The man was convicted and discharged.

(1)

“News of the Day”, *New Zealand Times*, 28 April 1919 page 4.

Mohamed Ali in a Wellington Court, accused of drunkenness.

(2)

“What are you — a Mohammedan?” asked Mr Fraser, S. M., of Mohamed Ali, who was in the dock in Wellington a few days ago for drunkenness. The stolid-looking Asiatic admitted that he was. “Then you are not supposed to drink at all,” said the magistrate. “You better stop it for the sake of your soul.”

“Local and General”, *Bay of Plenty Times*, 5 May 1919, page 2.

Tauranga newspapers report on a Wellington Court case involved an inebriated Muslim from Asia (see above).

C. Form No. 287.] No. 76/1921

NEW ZEALAND CUSTOMS.

Certificate of Registration under the Immigration Restriction Amendment Act, 1920.

Port of Auckland 5th May, 1921

This is to certify that Khamais Khan residing in New Zealand, being desirous of leaving New Zealand, has registered his name with me.

If he returns to New Zealand within four years from the date hereof, and is identified to the satisfaction of the Collector of Customs, he will, on presentation of this certificate, be permitted to enter New Zealand.

Arrived at Wellington as Maroma 30/9/21. Identified by S. S. Butler A/1

Pas. 1921/22

Signature of Khamais Khan

In English (if possible) Khamais Khan

In any other language: كهاميس خان

Collector of Customs.

Particulars to aid identification.

Height: 5 ft. 6 1/2 in. Build: Medium

Age: 27

Scars or birth-marks (if any): None

Whether or not can speak English: Yes

Place of residence in New Zealand: Kihi Kihi

Date and port of first arrival in New Zealand: 24th July 1916 Auckland.

If a Chinese in possession of poll-tax receipt, number, date, and port where issued:

Other particulars considered necessary: Went away from Auckland. 7th Jan. 1918
Cert No 1/1918



40 (28/2/12) (12-12)

“Khamais Khan”, R24189280, 158/1925, Years: 1925 – 1925, L28, Box number: 19. Punjabi immigrant Khamais Khan worked on farms in the Waikato region. As such, in 1921, he was obliged to register for a certificate under the Immigration Restriction Amendment Act of 1920.

HINDU FATHER WANTS HIS CHILD

A peculiar action was commenced at the Supreme Court to-day by Abraham Walley Mahomed Salaman, a native of the Punjab, before Mr. Justice Hosking, under the provisions of the Habeas Corpus Act, the plea being that the Court should make an order giving petitioner the custody of a female child at present living with the mother, a white woman, Marjorie Salaman.

Salaman, who was previously in business at Wellington as a dyer and cleaner, married in 1915, separated from his wife in September, 1917, the child having been born in April of that year, and later went to Auckland, where he is now in business as a herbalist. On 28th October last Salaman obtained a decree nisi at Auckland on the ground that his wife had been guilty of misconduct, but the question of the custody of the child was not then before the Court. Since then, however, he has made certain allegations against the respondent, which allegations were contained in the petition under the Habeas Corpus Act proceeding.

“Habeas Corpus”, *Evening Post*, 17 December 1921, page 6.

Abraham Walley Mohamed Salaman (Ibrahim Wali Muhamed Suleman) – still in trouble with his wife and the law.

INDIAN AND WHITE WIFE.

ARREST OF THE MOTHER.

CONDEMNATION BY JUDGE.

“MONSTROUS THING TO DO.”

[BY TELEGRAPH.—OWN CORRESPONDENT.]

WELLINGTON, Monday.

When recently Mr. Justice Hosking in the Supreme Court granted Abraham Salaman a writ of habeas corpus in respect to his daughter, Ayesha Salaman, it seemed as though finality had been reached in a case which¹ had received prominence. Salaman is an Indian, and his wife, from whom he is now divorced, is a European. The Court's order granted Salaman custody of Ayesha and stipulated that Mrs. Salaman must remain in Wellington. In the Supreme Court to-day the Chief Justice, Sir Robert Stout, heard an appeal by Mrs. Salaman against her arrest and detention, of which procedure the Chief Justice expressed himself in terms of strong condemnation. Mr. E. G. Jellicoe appeared for Mrs. Salaman, and Mr. W. E. Leicester for Salaman.

“Dispute over a Child”, *New Zealand Herald*, 16 May 1922, page 6.

Abraham Walley Mohamed Salaman (Ibrahim Wali Muhamed Suleman) – still in trouble with his wife and the law.

‘AN EURASIAN CHILD APPLICATION FOR CUSTODY

The dispute between Abraham Walley Mahomed Salaman, a Hindu dyer and herbalist, formerly of Wellington and now resident in Auckland, and his European wife, Marjorie Salaman, as to the custody of the child of the marriage, was again brought before his Honour Mr. Justice Hosking at the Supreme Court on Saturday. Some time ago Salaman, for whom Mr. W. E. Leicester appeared, took action to obtain custody of the little girl, but owing to pressure of Court business, argument was not then concluded. Mr. E. G. Jellicoe, counsel for the respondent, opposed the petitioner's application.

Mr. Jellicoe's main points were: (a) That Salaman had never shown any true parental affection for the child, but was in every sense a complete stranger to it; (b) he had not even now made arrangements for the child; (c) since the birth of the child he had implicitly abdicated his right to its custody in favour of the mother, and had failed to perform his parental obligations, of which neither the need of separation nor the separation order divested him; (d) once Salaman had been given control of the child it would become the slave of any Asiatic or European woman whom Salaman might marry, in spite of any restrictions the Court might impose.

The Court was asked, said Mr. Jellicoe,

“An Eurasian Child”, *Evening Post*, 27 March 1922, page 10.

Abraham Walley Mohamed Salaman (Ibrahim Wali Muhamed Suleman) – still in trouble with his wife and the law.

and Preece v. T. J. Reesby, £11 10s.

Annie Ford (Mr W. R. Lascelles) proceeded against Sheik Mahomet Din (Mr A. W. Brown) for the possession of a tenement in Proctor street, Papanui. After hearing the evidence the Magistrate said plaintiff required the house for her own use. Defendant would be ordered to give up possession on or before July 24th, and to pay £4 10s rent in arrears.

BREACH OF AGREEMENT.

"Civil Business", *Press*, 23 June 1922, page 5.

Sheik Mahomet Din disputes his tenancy with landlord in Court.

in race week in September at Wanganui.

M. A. Sunni, the Indian wrestler, who has recently defeated Jack Clarke and Theo. Gudding, called at "Truth's" Auckland office purposely to accept Noel Naughton's challenge. Naughton offers to throw the Indian ten times within one hour, but Sunni doesn't want to give Naughton such a hard task, but offers to wrestle him for a wager of £50 aside, last two out of three falls. One thing Sunni stipulates, and it is that Naughton's money be lodged with "Truth", and the sooner the better. Sunni's method of doing business is "Stuff up or shut up"

An agreement has been signed by

"Pug Pars", *NZ Truth*, 5 August 1922, page 10.

Punjabi wrestler Mohamed Ali Sunni demonstrates his masculinity in a newspaper office.

The fallacy of mixed marriages and the ultimate sorrows that crowd the subsequent life of white women who fall for the wily love intrigues of colored suitors was well exemplified in a case heard in the Christchurch Magistrate's Court last week.

Quite an attractive-looking woman, still on the sunny side of life, but showing the unmistakable signs of fear and dejection, told Magistrate Wyvern Wilson a pitiable tale of her experiences following on her matrimonial union with a specimen of the Indian race, who styled himself Sheikh Mahomet Din. He apparently was one of those

FAKIRS FROM THE EAST

claiming supernatural powers, who so infatuated the charming Madeline, still then in her teens, and held her as his domestic drudge for years, until the unfortunate woman, through abject fear, had to seek the protection of the Court to save her from even a worse peril than being the lawful wife of an alien colored man. But even when the terrified woman obtained from the Magistrate a separation order and the guardianship of her young family of half-caste kids, she was so overawed by the "Sheik", she informed the Court, that he forced her to return to him, although she had to work to keep herself and her young family. This occurred three times in five years, and it was little wonder that Magistrate Wilson was very reluctant to make a fourth order, and told the unfortunate woman very plainly that if she did not cast Mahomet aside this time for good and all she need never again ask the Court to solve her matrimonial mix-up.

Madeline Elizabeth Din, in giving evidence, said her colored partner's full name was Mahomet Din, but that he also called himself "Sheik", to which the S.M. remarked: "He is Mahomet by name and "Sheik" is his assumed title."

"Mixed Marriage Muddle", *NZ Truth*, 28 July 1923, page 5.

The wags at *NZ Truth* disapprove of Mr and Mrs Mahomet and their ongoing public drama.

Madeline Elizabeth Din (Mr. L. W. Gee) proceeded against Mahomet Din for separation, maintenance and guardianship orders on the ground of failure to maintain.

Mr Gee said Din was an alien, who believed he had supernatural powers to break orders of the Court.

The Magistrate: He seems to have supernatural powers to get her back. I am wondering whether it is much good making an order, as she always goes back to him.

Mr Gee: Not only has he been exercising spiritual powers, but he has been running after his wife with a carving knife.

Madeline Dinn said her husband's name was Sheik Mahomet Din.

The Magistrate: I suppose his name is Mahomet and sheik is his rank.

Mr Gee: He is a follower of the Prophet.

Continuing, witness said she had five children, the eldest being 12 years old. The last separation order was made against her husband two years' ago.

Questioned by the Magistrate, as to why she went back to Din, witness said he got into her house even when the doors and windows were locked.

The Magistrate: He must have supernatural powers.

Mrs Din: He says he doesn't care for all the police and Magistrates.

The Magistrate: I suppose you'll go back to him this time if I make the order?—Oh, no, never!

How many orders have you had?—Three.

"The Courts", *Press*, 18 July 1923, page 7.

The Court judge wonders whether Indian businessman Sheikh Mahomet Din does, in fact, possess supernatural powers.

(1)

Two well-known wrestlers, Sunni and Gudding, were charged before Mr. Justice Stringer and a jury at the Supreme Court on Monday with having conspired together to defraud John and Annie Sercombe of the sum of £305. They were further charged that they had cheated in betting and sport, to wit, wrestling, and that they made an attempt to defraud by a false pretence that Gudding was to win a wrestling match at Napier. Both accused pleaded not guilty, Sunni being defended by Lawyer Alan Moody and Gudding by Lawyer R. A. Singer.

The prosecution was outlined by Crown Prosecutor Meredith, who said that there had been a "frame up" and that those who had money on the match were taken down. Gudding got a "hold" of a man named Sercombe, who, with his wife, were the chief victims, other victims being Sercombe's workmates and a butcher. It had been arranged that Gudding was to win, but Sunni won instead. On returning to Auckland after the match, Sunni was asked by Sercombe about his cash, and the Indian replied, "Do not be frightened; your money is all

(2)



“Backing the Loser”, *NZ Truth*, 10 November 1923, page 5.

Punjabi wrestler Mohamed Ali Sunni fights the law and gets his picture in the papers.

A further example of the evil influence that a colored man may exert over a white girl was provided in a case which came before Mr. Wyvern Wilson, S.M., in the Christchurch Magistrate's Court last Tuesday. In this instance it was a Hindoo who had captured the affections of a white girl and married her. His name was Shiek Mohamed Din, and his wife, Madelaine Din, charged him with trespassing on her place of abode whilst he and she were separated by an order of the Court. The Maintenance Officer also proceeded against Din for arrears in payment of maintenance for his wife.

Lawyer S. E. McCarthy represented Mrs. Din and Mr. Malley looked after her Hindoo husband's interests.

Madelaine Din, a fair white woman, about whom there are still some traces of bygone beauty, said that under the separation order made last July, Din was supposed to pay £2 weekly towards the support of her and the five children. All he had paid was £4, which he gave one of the children in four instalments of £1. He had paid nothing through the Court and said he didn't intend to do so. He told his wife that he had not come to this country to pay money to dirty Christians whom he detested and hated, and he declared that if the white man's Court tried to force him to pay he would make things just as bad as he had done for others who had tried to cross him.

Questioned as to her husband's means of livelihood, witness said Din had recently been whitebaiting, although he had been in a fairly big way of business some time ago.

To Mr. McCarthy: About 11.30 on

"The Doings of Din", *NZ Truth*, 24 November 1923, page 6.

The wags at *NZ Truth* continue to disapprove of Mr and Mrs Mahomet and their ongoing public drama.

3—F.G.

Name of Offender.	Where tried.	When.	Offence.	Sentence.	Native of	Trade.	Born.	Height.	Complexion.	Hair.	Eyes.	Nose.	Distinguishing Marks, &c.
Maddock, Percy Reginald ..	Auckland ..	6/11/23	carnal knowledge (2 charges)	acquitted ..	N. Zealand	builder ..	1895	5 6½ ft. in.	fresh ..	fair ..	blue ..	short ..	Scar on right cheek, on left forearm, and on right ring-finger. F.P. Photographed at Auckland, 19/9/23. (See Police Gazette, 1923, pages 466 and 537.)
Barrett, George Dawson ..	Auckland ..	6/11/23	indecent act ..	1 year ..	N. Zealand	labourer ..	1894	5 5	sallow ..	light brown	blue ..	medium ..	Anchor on right forearm; woman's bust and ship on left forearm. F.P. Photographed at Auckland, 9/10/23. (See Police Gazette, 1921, page 737.)
Ritchie, Robert Gilmour ..	Auckland ..	7/11/23	theft ..	2 months ..	N. Zealand	clerk ..	1892	5 7	fresh ..	fair ..	blue ..	medium ..	F.P. Photographed at Auckland, 28/7/23. (See Police Gazette, 1921, page 78.)
Jiggins, Henry ..	Auckland ..	7/11/23	theft and receiving ..	acquitted ..	England ..	fish-retailer	1889	5 6½	pale ..	dark brown	blue ..	medium ..	Left little finger missing; scar on left forearm. F.P. Photographed at Auckland, 18/9/23.
Brophy, Alfred ..	Auckland ..	8/11/23	assault causing bodily harm; and assault	acquitted ..	England ..	fruiterer ..	1899	5 3½	dark ..	black ..	brown ..	medium ..	Scar on upper lip.
Pavlovich, Mick ..	Auckland ..	8/11/23	forgery (2 charges)	2 years' probation	Servia ..	farmer ..	1879	5 7½	fresh ..	brown ..	grey ..	bent ..	Two scars on left thumb and on left side of throat. F.P. Photographed at Auckland, 4/8/23. (See Police Gazette, 1922, page 734, and 1923, page 494.)
Davis, Horace ..	Auckland ..	2/11/23	theft and receiving ..	1 year ..	N. Zealand	electrician ..	1892	5 8	dark ..	black ..	brown ..	medium ..	A quarter-caste Maori. Scar on forehead; mole on right cheek. (See Police Gazette, 1921, page 663, and 1923, page 589.)
Clark, Thomas ..	Auckland ..	2/11/23	attempted carnal knowledge	6 months ..	Ireland ..	labourer ..	1867	5 5	fresh ..	grey ..	brown ..	medium ..	Impediment in speech. F.P. Photographed at Auckland, 12/11/23.
Mahamed Ali Sunni ..	Auckland ..	6/11/23	conspiring to defraud .. false pretences .. cheating in betting .. cheating in playing at a game	acquitted .. acquitted .. acquitted .. acquitted ..	India ..	labourer and wrestler	1895	5 9	copper ..	black ..	brown ..	long ..	Scars on right calf and on left shin and thigh.
Gudding, Theodore ..	Auckland ..	6/11/23	conspiring to defraud .. false pretences ..	acquitted .. acquitted ..	Poland ..	wrestler and carpenter	1881	5 5½	fair ..	fair ..	blue-gr'y	medium ..	Two women and man on right forearm; star and butterfly on right hand; anchor and

“Extract from New Zealand Gazette”, *New Zealand Police Gazette*, 19 December 1923, page 719.

Punjabi wrestler Mohamed Ali Sunni fights the law and gets his details recorded in the official Police Gazette.

For Napier.

On May 3, at Napier, there will be staged the heavyweight championship wrestling bout between the holder, M. A. Sunni and Ike Robin. We do not see much of the grappling game nowadays, but that we have some very qualified exponents of it in the Dominion is well-known. Sunni and Robin should make a good match, and give the art a bit of a boost it so badly needs.

“Big Wrestling Bout”, *NZ Truth*, 19 April 1924, page 11.

Punjabi wrestler Mohamed Ali Sunni wrestles Ihakara Te Tuku Rapana (1886 – 1968) generally known today as Ike Robin, a senior member of the Maori Anglican Church. Their match on 3 May 1924 occurred during the closing days of Ramadan, 1342. This was in fact Ike Robin’s earliest professional match. It is unknown, although it seems unlikely given the circumstances, whether they discussed religion or theological proclivities (on or off the mat).

WRESTLING CARNIVAL. TWO INDIAN CONTESTANTS.

A contest between two Indians, Jawala Singh (challenger) and M. A. Sunni, for the professional light-heavy-weight championship of the Dominion will be the chief attraction at the New Zealand Wrestling Association's fourth carnival to take place in the Town Hall concert chamber on Wednesday. Since his recent arrival in New Zealand, Jawala Singh has taken part in only two engagements, a victory and a draw resulting. Sunni, who is in hard training, has a remarkable record against all weights. These two wrestlers are each confident of his ability to win. The purse is £200, but this may be increased to £500 or £600 by way of side wagers.

“Wrestling Carnival”, *New Zealand Herald*, 7 July 1924, page 10.

Punjabi wrestler Mohamed Ali Sunni demonstrates his masculinity in the Auckland Town Hall.

(1)

and Co., Ward Street.

MATAI FIREWOOD, price 30s per cord
on truck.—Apply M. D. Akhtar,
Piriaka. 358

MASON STRUTHERS Clutch Pulley for
65-gal. Alfa Laval Separator.—Ad-

“For Sale”, *Waikato Times*, 14 August 1924, page 1.

Originally from the Punjab, timber worker Mohamed Din Akhtar operates business selling firewood near my uncle’s home in the King Country.

(2)

8. Victoria St.
MATAI Firewood, 80s per cord on the
truck.—M. D. Akhtar, Piriaka, Tan-
marunui.
MOTOR Cases, suitable Firewood or
Building; cheap. Also Benzine Cases,
5s dozen.—17. Karangahape Rd.

“For Sale”, *New Zealand Herald*, 15 August 1924, page 2.

Originally from the Punjab, timber worker Mohamed Din Akhtar operates business selling firewood in the King Country.

The claim for £2250 general¹ damages, and £34 special damages, brought by Agnes Wright Stewart, spinster, Auckland (Mr. Singer and Mr. McLiver), against Walley Mohomed Salaman, Indian herbalist (Mr. Finlay and Mr. Luxford), on the ground of alleged negligence and failure to exercise reasonable skill and care in his treatment of her, was continued before Mr. Justice Stringer and a special jury in the Supreme Court yesterday. Alternatively, plaintiff alleged fraud on the part of defendant. The defence was a general denial of the allegations.

“Salaman Law Suit”, *New Zealand Herald*, 3 December 1924, page 13.

Walley Mohomed Salaman (Ibrahim Wali Muhamed Suleman) in Court. This case involves Dr Baldev Singh Share as a witness against the accused here.

Indian “Herbalist” In Court

Salaman to Pay £600

Medical Condemnation—Effect Of Opium On Patient

Before Mr. Justice Stringer and a special jury at Auckland this week a civil action, extending over three days, was heard in which the well-known Indian herbalist, of Auckland, Abraham Walley Mahomed Salaman, was sued by Agnes Wright Stewart for £2250 general damages and £34 special damages, for alleged negligence and pain caused by treatment from October 1923 to August 1924.

Mr. Singer with Mr. McLiver appeared for plaintiff, and Mr. Finlay, with Mr. Luxford, for defendant. A feature of the case was the appearance of the plaintiff, a woman of 30 years of age, who was brought into Court on a stretcher, a pathetic figure.

“PERMANENTLY INJURED.”

Goitre And “Herbs—What Is An “Atah”?

“Indian ‘Herbalist’ in Court”, *NZ Truth*, 6 December 1924, page 5.

Abraham Walley Mohamed Salaman (Ibrahim Wali Muhamed Suleman) – in trouble with the medical authorities and a dying patient in his care.

A MONTH'S IMPRISONMENT.

AUCKLAND, This Day.
Abraham Walley Mohanid Salaman was sentenced to one month's imprisonment by Mr. Poynton, S.M., on charges of attempting to receive money by false pretences. For falsely pretending to be a doctor skilled in the treatment of physical diseases and ailments he was convicted and ordered to pay costs.

Mr. Poynton said: "It is not a case for a fine. He can easily pass the penalty on. A shilling a week on his dupes would quickly give him the amount and a little surplus for his trouble. A bad feature in this case is that he gives opium in his night medicine to make his patients sleep. There is also strychnine in some of his preparations. Numerous drug addicts were formerly made by medicines received from even qualified practitioners, but now the greatest care is taken to avoid this in administering such drugs as opium. A quack would, of course, have no such scruples. Another regrettable thing is the number of Maoris which Salaman seems to be humbugging. Whites deserve little sympathy, but Natives should be protected."

DEATH OF MISS STEWART

AUCKLAND, This Day.
Miss Agnes Stewart, the successful plaintiff in the action for damages against Salaman, the Indian herbalist, died last night.

"A Month's Imprisonment", *Evening Post*, 16 December 1924, page 6.

Abraham Walley Mohamed Salaman (Ibrahim Wali Muhamed Suleman) goes to gaol and his patient dies painfully.

SALAMAN SENTENCED.

GUILTY OF FALSE PRETENCES.

OPIUM A BAD FEATURE OF CASES.

HUMBUGGED THE MAORIS.

WHITES UNDESERVING OF SYMPATHY.

Abraham Wally Mohamid Salaman was sentenced to one month's imprisonment by Mr. J. W. Poynton, S.M., this morning on a charge of false pretences.

Salaman was charged at the Police Court last week with attempting to receive money by false pretences, by falsely pretending to be a doctor and skilled in the treatment of physical ailments and diseases. After a lengthy hearing of the charges decision was reserved.

Mr. A. H. Johnstone prosecuted on behalf of Dr. Herbert Chesson, Medical Officer of Health, Auckland, while Mr. J. Osburne-Lilly appeared for defendant. This morning the magistrate promulgated judgment. Defendant was not present.

A Lucrative Occupation.

"Salaman Sentenced", *Auckland Star*, 16 December 1924, page 5.

Abraham Walley Mohamed Salaman (Ibrahim Wali Muhamed Suleman) goes to gaol, different newspaper reporting.

“SALAMAN, THE SWINDLER.”

MAGISTRATE'S COMMENT.

(BY TELEGRAPH—PRESS ASSOCIATION.

AUCKLAND, Dec. 17.

At the Police Court to-day, Mr. Finlay, solicitor, asked that the sentence on Abraham Salaman be increased to a month and a day, giving Salaman the right of appeal on the question of fact.

Mr. Poynton declined, saying that the man had been swindling the public.

Mr. Finlay then said he would exercise the right of appealing on a question of law.

Security for this appeal was fixed at £65 15s.

The effect is that the warrant of committal to prison will be suspended till the New Year.

“Salaman, The Swindler”, *Hawera Star*, 18 December 1924, page 7.

Abraham Walley Mohamed Salaman (Ibrahim Wali Muhamed Suleman, above) goes to gaol, as reported in a different newspaper.

possession & scale which had not been
verified.

DISMISSED.

Sher Mohammed pleaded not guilty to a charge of having assaulted Blane Govind by striking him on the head with a stick. He also pleaded not guilty to a charge of having assaulted Fakir Chibba.

After hearing the evidence the Magistrate dismissed the first charge, saying that the evidence of the defendant was as good as that for the complainant. The last charge was dismissed for want of prosecution.

DANCE HALL, DISTURBANCE.

"The Courts", *Press*, 19 February 1925, page 5.

A Punjabi Muslim identified as Sher Mohammed appears to have been active in Christchurch and Dunedin during the 1920s, engaged in the trade of bottle and glass recycling. A 32-year-old labourer of this name arrived in Auckland in May 1918 aboard the *Makura*.

C. Form No. 297.] No. 156/1925

NEW ZEALAND CUSTOMS.

Certificate of Registration under the Immigration Restriction Amendment Act, 1920.

Port of Auckland 3rd July, 192 5

This is to certify that Mohammad Ali (Sunni)
residing in New Zealand, being desirous of leaving New Zealand, has registered his name
with me.

If he returns to New Zealand within four years from the date hereof, and is identified
to the satisfaction of the Collector of Customs, he will, on presentation of this certificate,
be permitted to enter New Zealand.

[Signature]
Collector of Customs.

Signature of Mohammad Ali

In English (if possible): Mohamed Ali

In any other language: _____

PHOTOGRAPH OF THE PERSON TO WHOM THIS CERTIFICATE IS GRANTED.	Particulars to aid Identification.
	Height: <u>5</u> ft. <u>8½</u> in. Build: <u>Medium</u>
	Age: <u>32</u>
	Scars or birth-marks (if any): <u>-</u>
	Whether or not can speak English: <u>Yes</u>
	Place of residence in New Zealand: <u>Auckland.</u>
	Date and port of first arrival in New Zealand: <u>Auckland 17.8.1920</u>
	If a Chinese in possession of poll-tax receipt, number, date, and port where issued: <u>-</u>
	Other particulars considered necessary: <u>Indian. Wrestler.</u> <u>Leaving per "Moeraki" 3/7/25.</u>

40 pds/9/23-140091 [SEE OVER.]

“Mohammad Ali”, R24189278 / 156/1925 / 1925 – 1925 / L28 / 19 (Wellington: National Archives), pp.1-4. Mohammad Ali (Sunni), Punjabi wrestler turned Auckland resident.

No. 158/1925

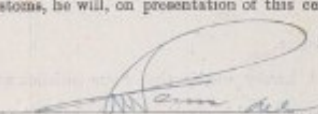
NEW ZEALAND CUSTOMS.

Certificate of Registration under the Immigration Restriction Amendment Act, 1920.

Port of Auckland 10th July, 1925

This is to certify that KHAMAIS KHAN
residing in New Zealand, being desirous of leaving New Zealand, has registered his name
with me.

If he returns to New Zealand within four years from the date hereof, and is identified
to the satisfaction of the Collector of Customs, he will, on presentation of this certificate,
be permitted to enter New Zealand.


Collector of Customs.

Signature of KHAMAIS KHAN

In English (if possible): Khamais Khan

In any other language: ਖਮਾਇਸ ਖਾਨ

PHOTOGRAPH OF THE PERSON TO WHOM THIS CERTIFICATE IS GRANTED.	Particulars to aid Identification.
	Height: <u>5</u> ft. <u>7</u> in. Build: <u>Medium</u>
	Age: <u>32</u>
	Scars or birth-marks (if any): <u>Mole on left cheek</u>
	Whether or not can speak English: <u>Yes</u>
	Place of residence in New Zealand: <u>Auckland</u>
	Date and port of first arrival in New Zealand: <u>July 1916. Auckland.</u>
	If a Chinaman in possession of poll-tax receipt, number, date, and port where issued: <u>---</u>
	Other particulars considered necessary: <u>Indian</u> <u>Leaving per "Ulinaroa" 10/7/25</u>

[SEE OVER.]

“Khamais Khan”, R24188417, 76/1921, Years: 1921 – 1921, L28, Box number: 8.

Punjabi immigrant Khamais Khan worked on farms in the Waikato region. As such, in 1925, he was obliged to register for a certificate under the Immigration Restriction Amendment Act of 1920.

MAGISTERIAL.

SATURDAY.

(Before Mr H. Y. Widdowson, S.M.)

DRUNKENNESS.

When charged with having been found drunk for the second time in six months, Mary Reid, aged 56 years, domestic, Christchurch, pleaded guilty and said she would prohibit herself from liquor.

"Convicted and fined 20s, in default 7 days' imprisonment," said the Magistrate.

Sheik Mahomet Din, a native of India, aged 46 years, Christchurch, admitted having been found drunk in Cashel street on Friday, and having refused to quit the Rotherfield Hotel when requested

On the first charge he was convicted and fined 10s, in default 24 hours' imprisonment, and on the second count 40s, in default 10 days' imprisonment.

GIRL'S STRANGE BEHAVIOUR.

"The Courts", *Press*, 15 February 1926, page 4.

By the 1920s, Sheikh Mohamet Din found the stress of being married to a Mainlander was affecting his judgement.

LYTTLETON, 12 MAY 1926

An unusual sight was seen at Lyttelton last week, being the funeral of a Lascar member of the crew of the steamer *Sussex* who died while the vessel was on her way there from Wellington. As the coffin left the ship the deceased man's messmates sang a chant of mystic meaning, its significance known only to themselves. The funeral procession then proceeded to the cemetery, where one of the crew conducted the funeral service according to Mohammedan custom, including the singing of dirges and the performance of many symbolic gestures.

A Lascar seaman, a member of the crew of the Union Company's chartered steamer *Sussex*, died at 7 p.m. yesterday during the vessel's voyage from Wellington to Lyttelton. The Lascar had been suffering from tuberculosis. He was attended to by the ship's doctor. He will be buried at Lyttelton to-day.

"Lascar Seaman Dies Aboard *Sussex*", *Star*, 12 May 1926, page 1.

The funeral of a Lascar member of the crew of the steamer *Sussex*, who died on Tuesday evening when the vessel was en route from Wellington to Lyttelton, took place at the Lyttelton Public Cemetery.

As the coffin was being borne down the gangway to the wharf deceased's countrymen shipmates, in accordance with Mohomedan customs, sang a chant, the interpretation of which was a secret to everybody but themselves. The coffin was then carried head first across the wharf to the hearse, which was followed by about 20 Lascars, one of whom conducted the service at the graveside. A dirge was sung and the ritual included many quaint gestures.

“Funeral of a Lascar”, *New Zealand Herald*, 14 May 1926, page 14.

“Abdol Ages” (see above) was buried in Lyttelton cemetery in May 1926.

Lyttelton, 27 May 1926.

An unusual sight was seen at Lyttelton last week, being the funeral of a Lascar member of the crew of the steamer *Sussex* who died while the vessel was on her way there from Wellington. As the coffin left the ship the deceased man's messmates sang a chant of mystic meaning, its significance known only to themselves. The funeral procession then proceeded to the cemetery, where one of the crew conducted the funeral service according to Mohammedan custom, including the singing of dirges and the performance of many symbolic gestures.

"Local and General", *Grey River Argus*, 27 May 1926, page 4.

"Abdol Ages" (see above) was buried in Lyttelton cemetery in May 1926.

TWO YOUNG MEN ARRESTED.

At the Te Awamutu Court this morning two young men, a European named Alexander David Thomas, and an Indian named Aley Joseph Moses (well known in this district in boxing circles) were brought before Messrs W. C. Savill and S. Clark, J.'sP., on charges of disorderly conduct in a public place, Lyon Street, Kihikihi, on Monday afternoon whilst drunk. Their arrest was effected at 5 p.m. by Constable Mahoney.

The police evidence went to show that both men were drunk, Thomas especially so, and were creating a disturbance. When warned to behave themselves they persisted in trying to enter the hotel to get more liquor, and finally Moses wanted to fight Constable Mahoney. Both men were arrested and taken into custody. Constable Hooker said there had been too much of this class of offence lately in the district.

Both men pleaded guilty.

“Disorderly Conduct”, *Waipa Post*, 18 January 1927, page 4.

“Aley Joseph Moses” is Ali Yusuf Musa from Gujarat state, British India.



“Salaman, Abraham Wally Mohamed”, New Zealand Police Gazette, 6 July 1927, p.48 (supplement).

Ibrahim Wali Mohamed Suliman / Abraham Wally Mohamed Salaman; NOT Tollund Man.

C. Form No. 297.] No. 109/1927

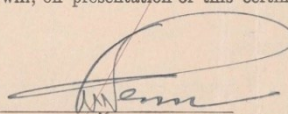
NEW ZEALAND CUSTOMS.

**Certificate of Registration under the Immigration
Restriction Amendment Act, 1920.**

Port of AUCKLAND. 29th April, 192 7

This is to certify that ISMAIL BHIKOO
residing in New Zealand, being desirous of leaving New Zealand, has registered his name
with me.

If he returns to New Zealand within four years from the date hereof, and is identified
to the satisfaction of the Collector of Customs, he will, on presentation of this certificate,
be permitted to enter New Zealand.


Collector of Customs.

Signature of ISMAIL BHIKOO

In English (if possible): Ismail Bhikoo

In any other language: _____

PHOTOGRAPH OF THE PERSON TO WHOM THIS CERTIFICATE IS GRANTED.	Particulars to aid Identification.
	Height: <u>5</u> ft. <u>6</u> in. Build: <u>Stout</u>
	Age: <u>46 years.</u>
	Scars or birth-marks (if any): <u>Scars on nose between eyes and also on right temple.</u>
	Whether or not can speak English: <u>Yes.</u>
	Place of residence in New Zealand: <u>T uakau</u>
	Date and port of first arrival in New Zealand: <u>9/12/1919</u> <u>AUCKLAND.</u>
	If a Chinese in possession of poll-tax receipt, number, date, and port where issued: <u>...</u>
	Other particulars considered necessary: <u>Indian leaving per "MAUNGANUI"</u> <u>29.4.27. Previously visited India,</u> <u>Left 8.2.1916</u>

40 pads/12/25-15103] *File* [SEE OVER.]

"Ismail Bhikoo", R24189662 / 109/1927 / 1927 – 1927 / L28 / 24 (Wellington: National Archives), pp.1-4.

Ismail Bhikoo, 1927. One of the earliest long-term Indian entrepreneurs in the North Island.

(1)

WILSONS CEMETERY

SALAMAN.—On November 12, 1928, at Wellington, Amtul Hofiz, dearly beloved daughter of A. W. and G. Salaman, of Mount Albert, Auckland; aged 2 years 11 months. Interred at Nelson.

SHEAHON.—On November 15, at her resi-

“Deaths”, *Auckland Star*, 17 November 1928, page 1.

Death and burial of daughter of Abraham Whalley Salaman (Ibrahim Wali Suleman) (see above).

(2)

SON'S MOUNTAIN, 40 TON PIONEER (each day), for Waikaraka Cemetery.

SALAMAN.—On November 12, 1928, at Wellington, Amtul Hofiz, dearly-beloved daughter of A. W. and G. Salaman, of Mount Albert, Auckland; aged 2 years 11 months.

Interred at Nelson.

VOYCE.—On November 17, at the resi-

“Deaths”, *New Zealand Herald*, 19 November 1928, page 1.

Death and burial of daughter of Abraham Whalley Salaman (Ibrahim Wali Suleman) Abraham in a different newspaper (see above).

C. Form No. 297.] No. 224/1928.

NEW ZEALAND CUSTOMS.

Certificate of Registration under the Immigration Restriction Amendment Act, 1920.

Port of Auckland 18th. December, 1928

This is to certify that NUR ALI, temporarily residing in New Zealand, being desirous of leaving New Zealand, has registered his name with me.

If he returns to New Zealand within four years from the date hereof, and is identified to the satisfaction of the Collector of Customs, he will, on presentation of this certificate, be permitted to enter New Zealand, temporarily, as per conditions on Temporary Permit to enter New Zealand 752 of 16.4.28.

[Signature]
Collector of Customs.

Signature of NUR ALI

In English (if possible): Nur Ali

In any other language: نور علی

PHOTOGRAPH OF THE PERSON TO WHOM THIS CERTIFICATE IS GRANTED.	Particulars to aid Identification.
PHOTOGRAPH (unmounted and unretouched to be affixed here.) Photograph as per Passport No. 4413 issued at Suva, Fiji 3rd. June 1927.	Height: <u>5 ft. 6</u> in. Build: <u>Slight</u>
	Age: <u>16 years</u>
	Scars or birth-marks (if any): <u>nil</u>
	Whether or not can speak English: <u>Yes</u>
	Place of residence in New Zealand: <u>Auckland</u>
	Date and port of first arrival in New Zealand: <u>Auckland 16/4/28.</u>
	If a Chinese in possession of poll-tax receipt, number, date, and port where issued: <u>***</u>
	Other particulars considered necessary: <u>Indian boy in New Zealand for educational purposes returning home for school holidays.</u>
	Vide Ak.22/6/371. C.33/210/15.
	Leaving per "Niagara" 18/12/28.

40 puds/p/25-142001 [SEE OVER.]

Certificate of Registration.

Nur Ali – a Fiji Indian Muslim and perhaps the first foreign student to study in New Zealand?



Nuh (Noah) and Mero, sons of Wuzerah (see above); Sydenham, Christchurch; 1926 and 1928.

NB. Surnames listed variously as “Wizero” and “Wiggers”.

MAGISTERIAL.

MONDAY.

(Before Mr E. D. Mosley, S.M.)

DRUNKENNESS.

Two first offending inebriates were each fined 10s, in default 24 hours' imprisonment with hard labour.

BROKE A WINDOW.

Annie Turpin, aged 55 years, was charged that she unlawfully broke a pane of glass, valued at 10s, the property of Sher Mohammed, thereby committing mischief.

Accused, who pleaded guilty, was ordered to pay the amount of the damage, 10s, in default 24 hours' imprisonment.

CHILDREN'S COURT

"The Courts", *Press*, 15 January 1929, page 4.

A Punjabi Muslim identified as Sher Mohammed (see above) appears to have been active in Christchurch and Dunedin during the 1920s, engaged in the trade of bottle and glass recycling.

Woman's Anger With Collector

(From "N.Z. Truth's" Christchurch
Rep.)

In a shop and dwelling house in Southwark Street, Christchurch, Sher Mohammed, a Punjabi Indian, plies the uninteresting, though probably lucrative, trade of a bottle collector.

MOHAMMED has his days "at home" when he is available to receive the empties in any quantity.

Annie Turpin, a well-known figure in Christchurch, conceived a novel way of delivering an empty for which she was not paid.

Mohammed has a licence to trade as a dealer, and recently bought a clock from her for two shillings.

Later in the day the woman, who had been drinking, desired to re-acquire the time-piece, but Mohammed, evidently appreciating a bargain, declined.

She left the premises, and from the middle of the roadway heaved a bottle through the bottle collector's window.

For this mischievous offence she was convicted and ordered to pay ten shillings to Mohammed for the damage to the window.

Forty-eight hours later the woman was again roped in, on a third charge of drunkenness in six months, so Magistrate H. A. Young decided to terminate her prolonged holiday spree and sentenced her to a month's imprisonment with hard labor and issued a prohibition order against her.

"Threw Bottle", *NZ Truth*, 31 January 1929, page 5.

A Punjabi Muslim identified as Sher Mohammed (see above) appears to have been active in Christchurch and Dunedin during the 1920s, engaged in the trade of bottle and glass recycling.

WALKER v. RAMZAN KHAN.

The Indian champion, Ramzan Khan, arrived by last evening's express, and looks in the pink of condition. He is a Moslem of high caste. He cannot speak English, and for that reason his tour is being managed by Sunni, another Indian, who holds the New Zealand light, middle and heavy championships, the only ones so far awarded. Khan is known as the "Cat" wrestler owing to his fast, snappy, but feline-like movements on the mat. The tremendous speed he has developed in pinning his opponents is extraordinary, and as he compares in all ways with Walker, a great exhibition of the wrestling art is assured.

George Walker will arrive to-morrow. Walker's tour through Australia and New Zealand has been remarkably successful, and he has been a class above most of the wrestlers who have pitted their power and skill against his. At Auckland last year, he created a sensation by holding the whirlwind John Pesek for eight minutes. His latest success was over Fred Ebert, the Austrian champion, in the fifth round, recently at Auckland.

Preceding the wrestling, two first-class boxing bouts will be staged.

NELSON CREEK SPORTS.

"Sports and Games", *Greymouth Evening Star*, 14 March 1930, page 9.

By 1930, wrestler Mohamed Ali Sunni is training a Ramzan Khan.

The wrestling contest between George Walker (13.2½) and Ramzan Khan (12.10) went to the seventh round, when the decision went to Walker, as the Indian, owing to an abdominal injury, was not able to continue.

In the first four rounds Ramzan Khan showed distinct superiority, having Walker defending most of the time. He showed great agility and variety of holds in the next two rounds. Walker showed the greatest stamina, and after the sixth round had gone more than half way, he lifted his opponent and put him hard to the mat. He was awarded a fall.

“Wrestling”, *Auckland Star*, 18 March 1930, page 13.

Wrestler Ramzan Khan in action.

(By Telegraph.—Press Association.)

WESTPORT, Tuesday.

An Arab lamp trimmer on the steamer Roseric, Abdul Berrick, fell to the bottom of a hold when the vessel was 18 miles off Westport. On the vessel's arrival in the roadstead a doctor was signalled and the injured man attended to. He was subsequently admitted to hospital, where he died last evening.

At an inquest a verdict was returned that death was caused by a fracture of the skull accidentally caused by deceased falling down the hold of the Roseric.

The burial, with Mohammedan rites, took place at Orawaiti Cemetery to-day, in the presence of about sixty of deceased's countrymen. The ceremony was most impressive.

"Arab Seaman Killed", *Auckland Star*, 16 April 1930, page 18.

Lascars, often Muslim, were Asian sailors working the international seas. Although few settled, they were a frequent feature of New Zealand ports.

ARAB SEAMAN'S DEATH.

MAHOMMEDAN BURIAL RITES.

[BY TELEGRAPH.—PRESS ASSOCIATION.]
WESTPORT, Tuesday.

An Arab lamp trimmer on the steamer Roseric, Abdul Berrick, fell to the bottom of a hold when the vessel was 18 miles off Westport. On the vessel's arrival in the roadstead a doctor was signalled and the injured man attended to. He was subsequently admitted to hospital, where he died last evening.

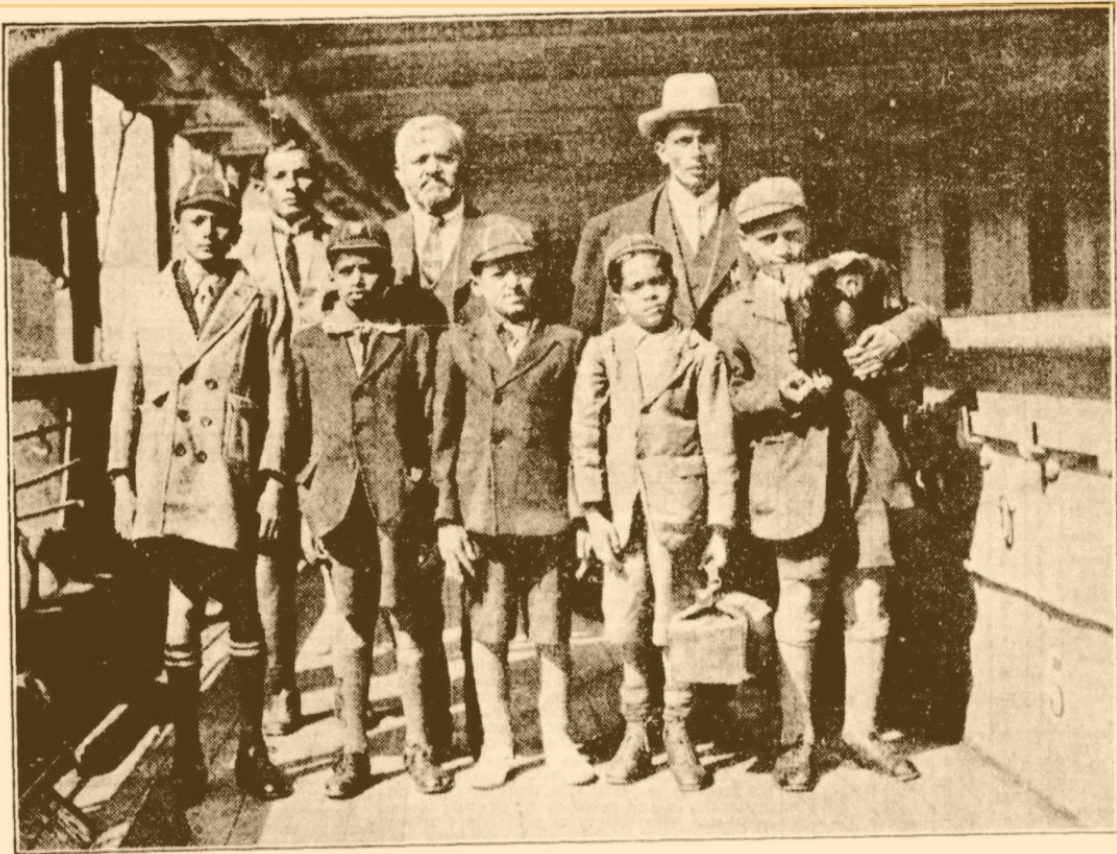
At an inquest to-day evidence was given that deceased went down the hold of his own accord to obtain a barrel. He was accompanied by Norral Hock, another member of the crew, and fell from the tween deck. He fractured his skull.

A verdict was returned that death was caused by a fracture of the skull accidentally caused by deceased falling down the hold of the Roseric.

“Fatal Fall Down Hold”, *New Zealand Herald*, 16 April 1930, page 14.

The same story in a different newspaper.

INDIAN SETTLERS FOR NEW ZEALAND.



Mr. J. Bhikoo (centre of back row), with his five sons, who arrived in Sydney yesterday by the Narkunda. They propose to settle in New Zealand.

“Indian Settlers for New Zealand”, *Sydney Morning Herald*, 31 October 1930, page 14.

The Bhikoo patriarch with some sons.

“A CHARLATAN.”

SALAMAN SENT TO GAOL. HASTENED CHILD’S DEATH

Abraham Wally Salaman, herbalist, was sentenced to twelve months’ hard labour yesterday by the Chief Justice, Sir Michael Myers.

After deliberating nearly three hours, the jury found Salaman guilty of one of the four alternative charges against him. This was: “That on August 2, at New Plymouth, he hastened the death of Lyall Gordon Christie, aged six, and thereby committed manslaughter by omitting, without lawful excuse, to perform a legal duty assumed by him in respect of Christie, in that in attending to and prescribing for him he failed to use reasonable care.”

“A Charlatan”, *Auckland Star*, 25 November 1930, page 8.

Abraham Walley Mohamed Salaman (Ibrahim Wali Muhamed Suleman, above) goes to gaol again, for yet another dead patient.

VERDICT IN TARANAKI CASE.

“TIME ACTION WAS TAKEN.”

(By Telegraph.—Special to “Star.”)

NEW PLYMOUTH, this day.

Members of the jury that found Abraham Wally Salaman, herbalist, guilty of manslaughter, are asking themselves what protection they can secure against abuse that they are receiving from members of the community who are personally dissatisfied with the punishment (twelve months' hard labour), meted out to Salaman by the law for his crime.

“Juryman Abused”, *Auckland Star*, 4 December 1930, page 21.

Juryman in the case of Abraham Walley Mohamed Salaman (Ibrahim Wali Muhamed Suleman, above) face abuse in streets.

TUAKAU. — Since the year 1924, when he was hawking drapery in the King-country, **Mohamad Bhico**, age about thirty-three, height about 5 ft. 3 in., hawker, native of India, medium build, copper complexion, black hair; may be wearing a wig. His photograph is filed. Inquiry by Abraham Bhikoo, Tauranganui.

“Missing”, *New Zealand Police Gazette*, 17 December 1930, page 868.

Mohamad “Bhico” (Bhikoo). This last comment is an intriguing observation but the “wig” is probably not as it seems: most likely the Indian immigrant visiting the police station and making inquiries, pronounced the Hindi word “topi” (a white skullcap worn by devout Muslims) and it was probably heard as a “toupee”.

(By Telegraph —Press Association)

WOODVILLE, this day.

In reply to a large deputation that waited upon him at Feilding last month and requested the release of Abraham Salaman, the Minister of Justice (Hon. J. B. Cobbe) has informed Mr. J. G. Breechin, of Mangamutu, that, after full and sympathetic consideration of the matter, the Government regretted that it could not see its way to favourably consider the request of the deputation.

“Sentence to Stand”, *Auckland Star*, 2 February 1931, page 10.

Abraham Walley Mohamed Salaman (Ibrahim Wali Muhamed Suleman, above) case, as reported in a different newspaper; efforts were made by members of the general public to have him released early.

COURT'S DECISION RESERVED.

The hearing of the claim by Mohammed Ali Sunni, professional wrestler, of Auckland, against Alexander Bain, wrestling promoter, of Napier, for £262, was resumed yesterday in the Magistrate's Court before Mr. F. K. Hunt, S.M. It was Sunni's contention that the amount he claimed was the balance due to him from money made by him at wrestling contests in the Broken Hill Stadium, Australia, during February, 1926.

On being cross-examined, Bain denied that there had been an agreement, as Sunni had suggested, that he should rely for his profits upon betting on the contests.

The defence brought evidence to show that an arrangement, such as that quoted by Sunni, is unusual between wrestling managers and contestants. One witness, who had accompanied Bain and Sunni on the journey, and said he had 30 years' experience in professional wrestling, stated that such an arrangement was most unlikely. No special arrangement different from those with other wrestlers in the party had been made with Sunni.

As there was a wide divergence in the evidence, the magistrate decided to reserve his decision.

"Wrestler's Claim", *Auckland Star*, 20 February 1932, page 7.

Mohamed Ali Sunni wrestles a promoter for cash.

That Te Kohanga is a sporting community was demonstrated on Saturday. Throughout the greater part of the day the 'Corner' was the centre of activity. At 11 a.m. the schoolboys met the Pukekawa team. Much enthusiasm was shown by the adult spectators. The local boys were not equal to the Pukekawa lads and the latter piled up the points—14—0 being the final score. For Kohanga Bill Parry, Don MacKinnon and Salaman Bhikoo showed promise. Half an hour later saw the hockey team getting away to meet Pokeno where they were defeated to the tune of 5 goals to 1.

The junior footballers left for St.

"Te Kohanga News", *Franklin Times*, 1 July 1932, page 5.

In the early 1930s "Salaman" (Suleman Ismail) Bhikoo (1918-1989), son of Ismail Bhikoo, was reported in the newspapers as he "showed promise" playing in a local football team at Te Kohanga.

one's being lost in it.

* * *

Mr Sali Mahomet, more widely known as “Ice-Cream Charlie,” the popular ice-cream man in the Cathedral square, has been at his post for more than 40 years. He is now serving the grandchildren of some of those to whom he sold ice-cream when he first started business in Christchurch.

“Little-Known Facts”, *Press*, 25 October 1934, page 2.

A popular Muslim in 1930s Christchurch society. It can be done.

(1)

court costs 15s, solicitor's fee 15s 6d;
H. H. Martindale v. Mohammed Firoz
Khan, £2 16s, court costs 12s; George
Lodge v. T. Crosbie, £44, court costs

“Undefended Debt Cases”, *Rotorua Morning Post*, 10 November 1934, page 4.

The first appearance of Mohammed Firoz Khan from the Punjab in regional newspapers. He would run a sawmill there and marry a local woman and raise a family.

(2)

SITUATIONS—Vacant or Wanted

ONE first-class tailer-out and one
slabby wanted; only good men
need apply.—Khan, Oruanui.

THE position of cashier-typiste ad-

“Situations Vacant or Wanted”, *Rotorua Morning Post*, 10 March 1936, page 1.

Mohammed Firoz Khan (see above), Punjabi timber entrepreneur in the central North Island, needed the services of a good tailor at one point.

(Advertisement repeated 11 March 1936).

The Lower Court hearing of the bank fraud charges against Laul Edward Din, or Dean, and Madeline Elizabeth Din, or Dean, concluded this morning. The accused were committed for trial at the Supreme Court. Bail was refused the male accused but the woman was allowed bail in her own recognisance of £1000 and two sureties of £500 each.

“Auckland Bank Case”, *Evening Post*, 2 October 1935, page 12.

Laul Edward Din, son of Sheikh Mahomet Din of the Mainland, is charged with bank fraud. By this stage, Din senior is operating a General Store on the Chatham Islands.

Further lengthy evidence in the trial of Laul Edward Din, clerk, aged 23, and of his mother, Madeline Elizabeth Din, on charges of defrauding the Post Office Savings Bank of money totalling £4550 was heard before Mr. Justice Fair in the Supreme Court to-day.

Din is arraigned on three charges of forging withdrawal slips and with obtaining sums of £1850, £900 and £1800 from the Auckland Post Office Savings Bank by means of a false pretence. Mrs. Din figures in only one charge, being joined with her son on the charge of obtaining £1850 by means of a false pretence.

Laul Din is represented by Mr. R. Moody and Mr. Kingston, and Mrs. Din by Mr. G. P. Finlay. Mr. V. N. Hubble, and with him Mr. Winter, appeared for the Crown.

Much formal evidence was given this morning.

Onex Miriam Din, a sister of Laul Din, said that until recently she was employed in Auckland as a clerk. Her brother owned a motor car until about June of this year. He had transferred that car to witness. On August 1 her mother, brother, sister Myra and witness went to Wellington in the car. In Wellington witness sold the car for about £98. Witness went to a bank in Wellington and got a draft on Sydney for the cheque she got for the car. She got a further draft for £150 in the

“Din Trial”, *Auckland Star*, 24 October 1935, page 8.

Laul Edward Din, son of Sheikh Mahomet Din (originally from India), involved in bank fraud.

The story of the arrest of Laul Edward Din and his mother, Madeline Elizabeth Din, on August 3, in Wellington, and the recovery of cash and bank drafts representing a total sum of over £3000, was related by detectives in the Supreme Court yesterday afternoon, when the trial of the Dins was continued. Laul Din, a clerk, aged 23, is arraigned on three charges of forging withdrawal slips on the Post Office Savings Bank at Auckland and also with obtaining the sums of £1850, £1800 and £900 by false pretences. Mrs. Din is jointly charged with her son with obtaining £1850 from the Post Office Savings Bank by means of a false pretence.

Mr. V. N. Hubble, and with him Mr. Winter, appear for the Crown, Mr. R. Moody and Mr. Kingston represent Laul Din, and Mr. G. P. Finlay appears for Mrs. Din.

Booked For Sydney.

The evidence of the detectives showed that on August 3 Laul Din and his sister, Onyx, were accosted on the Wellington wharf by Detective F. N. Robinson. The Wanganella was at the wharf and was sailing for Sydney that day. The accused were booked to sail by the Wanganella under the name of Vedeue. In Laul Din's possession were 14 £50 notes and bank drafts on bank lodgment slips of a total amount of £1406.

Questioned by the detective, Laul Din said he had worked in the Post Office Savings Bank at Auckland from January to July and it was his intention to go to Chatham Islands to join his father, who, he said, was a merchant there. He said that the £500 his mother had drafted to Sydney was money he had given her, and which he had received from his father. He agreed that the documents found in their possession showed that he, his mother and his sisters had remitted £3245 to Australia.

Money From Father.

The male accused said that from time to time his father sent him money, but accused had kept it in a suitcase at home instead of banking it, as he did not wish to get his father into trouble for evading paying income tax. He said for three years his father had been sending him money in amounts ranging from £15 to £50 in £5 notes, and said that during the twelve months prior to August last his father had sent him about £1500 in £5 notes.

“Dins on Trial”, *Auckland Star*, 25 October 1935, page 8.

Laul Edward Din, son of Sheikh Mahomet Din of the Mainland, is charged with bank fraud. (See above.) By this stage, Din senior is operating a General Store on the Chatham Islands.

representatives of the borough council.

Collision on Atiamuri Road

As the result of a collision a truck driven by a native named Taimona Tepene of Mokai and a heavily-laden truck owned by Khan's Timber Mills at Oruanui and driven by Mr. L. B. McKenzie were damaged on the Atiamuri Road about nine miles from Rotorua yesterday morning. Fortunately neither driver was injured.

Motorists' Dangerous Practice

Despite repeated protests the speed

“Local And General”, *Rotorua Morning Post*, 8 April 1936, page 4.

A Maori employee of Mohammed Firoz Khan (from the Punjab) crashes a work vehicle.

MILL-OWNER FINED ON TWO CHARGES IN ROTORUA COURT

“This man will not reduce his loads and it is difficult to know what to do with him,” remarked Mr. D. M. Ford, district main highways inspector in the Rotorua Magistrate’s Court yesterday morning when prosecuting a mill owner, Mahomed Khan, on charges of permitting his truck to travel over the Atiamuri Road with a load greater than the road classification and also exceeding the maximum load which his truck was licensed to carry.

Khan did not appear in answer to the charges and was convicted and fine £5 on each charge together with costs.

John Pittar, who ~~was~~ charged with

“Overloading”, *Rotorua Morning Post*, 3 July 1936, page 5.

Mohammed Firoz Khan (from the Punjab) is held responsible for a crash involving his work vehicle (see above).

APRIL 1.]

THE NEW ZEALAND GAZETTE.

947

Certificates of Naturalization granted.

Department of Internal Affairs, Wellington, 17th March, 1937.

It is hereby notified for public information that certificates of naturalization in accordance with the provisions of the British Nationality and Status of Aliens (in New Zealand) Act, 1928, have been granted to the persons named and described hereunder.

W. E. PARRY, Minister of Internal Affairs.

SCHEDULE.

Name.	Address.	Occupation.	Country of Birth.	Date of Certificate.	Date of Oath of Allegiance.
Jelicic, Mihovil	Helensville	Farm labourer	Jugoslavia	16/9/36	30/9/36
Martinac, Mijo	Awanui	Gum-digger	"	21/9/36	3/10/36
de Cesare, Luigi	Nelson	Gardener	Italy	25/9/36	13/9/36
Redi, Ahmet Ben (known as Ali Mahomet)	Ashburton	Confectioner	Arabia	30/9/36	7/10/36
Di Mattina, Giuseppe	Wellington	Fisherman	Italy	5/10/36	7/10/36
Natoli, Francesco	"	"	"	5/10/36	7/10/36
Ashkens, Julia Emily	Dunedin	Housekeeper	England	7/10/36	21/10/36
Sarlybaeff, Sultan	Fordell	Farm hand	Russia	7/10/36	18/10/36
Jakic, Ljubomir	Auckland	Fisherman	Jugoslavia	9/10/36	17/10/36
Hammer, Einar Rickard Fingal	Palmerston North	Printer	Norway	13/10/36	17/10/36
Solomon, Rebecca	Taumarunui	Widow	Syria	13/10/36	20/10/36
Englebretsen, John Peter	Dannevirke	Draper	Norway	14/10/36	17/10/36
Andersen, Harold Oscar	Pukemako	Labourer	"	16/10/36	24/10/36
Alexander, William	Marton	"	Denmark	17/10/36	21/10/36
Johansson, Carl	Auckland	Sailor	Sweden	17/10/36	21/10/36
Talijancich, Ivan Peter	Motueka	Fishmonger	Jugoslavia	17/10/36	20/10/36
*Barakat, Fouad	Umukuri	Farmer	Lebanon	19/10/36	26/10/36

The New Zealand Gazette, 1 April 1937, page 947.

Naturalisation – Redi, Ahmet Ben (Ali Mahomet).

second count of overloading.

Change of Attitude.

M. F. Khan, of Oruanui, was charged, on two counts, with exceeding the road classifications and on one of exceeding the load stipulated in the heavy traffic license, all of the offences having been committed on August 17. Mr Ainsworth stated that in one instance the road classification had been exceeded by 1 ton 6 cwt and in the other by 2 ton 5 cwt. In the second case the heavy traffic license had also been exceeded by 15 cwt. He stated that at the last sitting of the court, Khan had been heavily fined for similar breaches but had apparently taken notice of the warning because since then no breaches had been committed.

"To-day defendant interviewed me and gave me an assurance that he would do everything possible to keep his loads within the licenses and the road classifications and I have no reason to doubt that he is sincere in this promise," concluded Mr Ainsworth.

Mr E. Roe stated that shortly after the last convictions Khan had interviewed the district main highways inspector, Mr T. Alcock, and stated that he had issued instructions to his drivers that they were not to overload and that if they did, they would be responsible for any fines. Since then his trucks had been weighed several times and found to be keeping within the regulations.

"A change of attitude merits consideration," commented the Magistrate when convicting and fining Khan 10/- and costs on each of the three charges.

Miscellaneous Charges.

"Traffic Breaches", *Rotorua Morning Post*, 8 October 1937, page 5.

Mohammed Firoz Khan (see above) accepts responsibility for his work vehicles.

BOARD AND NURSING.

SUIT FOR £1003.

The hearing of a claim for £1003 brought in the Supreme Court against Hakim M. A. Sunni, an Indian herbalist, formerly prominent in wrestling circles in Auckland, will be continued to-morrow. The action, which commenced yesterday, was brought by a Dalmatian woman, Mrs. Lucy Matutinovich, formerly of 143, Newton Road. She is claiming the sum in return for board and nursing treatment allegedly given Sunni between 1929 and 1935.

Mr. Slipper appears for the plaintiff and Mr. Bennett for the defendant.

After evidence had been called for the plaintiff yesterday afternoon Mr. Bennett stated that the defence denied that at any time Sunni was a boarder. He would say that he rented a room and paid 7/6 a week for it. The defendant would also deny having received massage treatment.

“Woman’s Claim”, *Auckland Star*, 8 April 1937, page 5.

Woman with a suspiciously foreign name wrestles Mohamed Ali Sunni for cash.

BREACH OF AWARD

TE WHAITI TIMBER MILLER,
PROSECUTED BY
INSPECTOR

NO TIME BOOKS SUPPLIED

Alleged failure to pay overtime, totalling in the vicinity of £68, and also failing to provide his drivers with a time book, resulted in the Inspector of Factories, Tauranga, Mr. L. G. Goodacre, proceeding against a timber miller, Mahomet Khan, for breaches of the drivers' award, in the Rotorua court yesterday morning.

Mr. Goodacre stated that Khan was a timber miller at Te Whaiti. An investigation made on June 23 last showed that no time book had been supplied to the drivers by Khan. It was also claimed that overtime for a substantial amount of about £68 was owing to one of the drivers. Apparently only eight hours daily had been allowed for the driver to proceed from Rotorua to Te Whaiti and back with loads of timber, but it had been found that the trip actually occupied between five and six hours each way daily, according to the condition of the road. The department took a serious view of failure to provide time books, as only from time books could working hours be checked by the department.

Mr. E. Roe, who appeared for

"Drivers' Hours", *Rotorua Morning Post*, 7 October 1938, page 6.

Mohammed Firoz Khan (see above) accused of not paying his staff properly.

COMPENSATION CASE

COURT DELIVERS JUDGMENT IN INVOLVED CLAIM

TIMBER WORKER'S DEPENDANTS

Judgment for an amount of £936, to be apportioned on the basis of one-third for the widow, Ivy McLocklan, and the remaining two-thirds between her son, Robert Sidney McLocklan and the two children of Kiripaeahi Kume, a native woman of Oruanui, against Mohammed Firoz Khan, a Hindu sawmiller of Oruanui, as compensation for the death of one, Robert McLocklan at Khan's mill on January 21, 1937, was delivered by his Honour, Mr. Justice O'Regan, during a sitting of the Arbitration Court in Rotorua yesterday morning.

The case was one which was heard before the court on Thursday when Ivy McLocklan, and Ronald A. Potter, as guardian, ad litem, of her infant son, claimed £936 compensation plus £50 funeral expenses from Khan as dependants of deceased, McLocklan, while a counter-claim was lodged by a native woman, Kiripaeahi Kume, against Khan and Ivy McLocklan, as guardian, ad litem, of two children of whom it was alleged McLocklan was the father.

At the hearing, Mr. H. H. Cooney, of Tauranga, appeared for the widow, Ivy McLocklan, Mr. R. A. Potter as guardian, ad litem, of Robert Sydney McLocklan, an infant, and Mr. M. H. Hampson for Kiripaeahi Kume, Khan not being represented.

In delivering the judgment of the court, his Honour stated that the court had had no difficulty in reaching a conclusion as to the merits of the case, and it had had no doubt about deciding that the widow, Ivy McLocklan, and her infant son, were total dependants.

Concerning the question of the

"Arbitration Court", *Rotorua Morning Post*, 26 November 1938, page 6.

Mohammed Firoz Khan (see above) obliged to compensate family of deceased staff.

ins, by any other Name,
doubt would smell as sweet!

the samples, to sew on, the lace to enbraid." And about 20 years later one Margaret Thompson died

addition to the transparent invertebrate *Daphnia* and *Palaemonetes*.

CITY SIGHTS



Ice-Cream Charlie's stall in Cathedral square is a rendezvous for children, and for boys, youths, and young men, mainly on bicycles, who, while hurrying through the town on errands, can only spend a few minutes for refreshment. Parents passing the stall find it difficult to resist the persuasions of their children and often join them in having an ice-cream. Charlie's season lasts from August to April. During the other months of the year, he says, "you can keep cool without an ice-cream." He was telephoned recently to settle a bet—whether he was on his stand in June and July. He loses a few days every month because of bad weather. One month he had only 18 days.

"Ice Cream Charlie", *The Press*, 28 January 1939, page 19.

An amount of £54 16/2 allegedly due to him for overtime worked was the basis of a claim which was made in the Rotorua Court yesterday morning by George Summers, a motor driver, and L. G. Goodacre, District Inspector of Awards, Tauranga, against Mahomed Firoz Khan, a timber miller, of Te Whaiti. The claim was defended by Khan but after one witness had been called for the defence an adjournment was granted to enable the parties to confer, following which it was announced that a settlement had been reached.

The case for Summers was conducted by Mr L. G. Goodacre, while Mr E. Roe represented Khan.

Mr Goodacre stated that some time ago Khan had been before the court for two breaches of the drivers' award, one of failing to provide time books and the other of failing to pay overtime. It was stated at that time that the question of the arrears owing to the driver had to be investigated but the department had been unsuccessful in reaching an agreement with Khan regarding the arrears. Under the Drivers' Award the hours of work were governed by the industry in which they worked and if 40 hours were worked in that industry then the drivers would also work 40 hours. Another clause stated that nine hours daily could be worked without the payment of overtime while overtime also had to be paid on any hours in excess of 40 per week.

Books Inspected.

Mr D. T. C. Brayshay, Inspector of

"Overtime Not Paid", *Rotorua Morning Post*, Volume 10, Issue 2363, 9 March 1939, page 6.

Mohammed Firoz Khan (see above) obliged to pay staff properly.

EVIDENCE BY SHIPMATE.

(Per Press Association).

TAUMARUNUI, June 19.

An inquest into the death of an Indian, Nazir Hussian, who was brought to the Taumarunui Hospital suffering from injuries received when he fell from a train at Horopito, took an unexpected turn.

Mehr Din Akthar, in evidence, said that Hussian was about 50 years of age. Hussian and he were shipmates. He asked Hussian in the hospital how he came by his injuries and if he had been hit. Hussian had nodded, indicating "Yes." Witness said he asked Hussian "Who hit you?" and Hussian tried to tell, but the witness could not understand who it was.

The inquest was adjourned sine die.

"Death of an Indian", *Ashburton Guardian*, 20 June 1939, page 6.

Originally from the Punjab, timber worker Mohamed Din Akhtar gives evidence on the death of a colleague in Taumarunui.

INDIAN'S DEATH FOLLOWS

NO CONNECTION SHOWN

[FROM OUR OWN CORRESPONDENT]

TAUMARUNUI, Monday

An inquest was held before the district coroner, Mr. W. Thomas, into the death of Nazir Hussian, an Indian, who fell from a train at Horopito on June 10. Sergeant Abel conducted the inquiry and Mr. W. S. Thompson, station-master at Taumarunui, represented the Railway Department.

“Fall from a train”, *New Zealand Herald*, 8 August 1939, page 15.

An inquest is held into the death of a Muslim Indian working in the timber industry.

The proprietor of the general store near the Waahi Pa. Joseph Bhikoo, an Indian, said he knew Khushals very well. He last saw him alive on Friday morning at 10.30. "His son Jackie came to my store about six o'clock on Friday evening and told me he was waiting for his father, who had promised to take him to the pictures. He did not come, so at half past seven Jackie left to go to his grandmother's place."

Bhikoo described Khushal as a harmless sort of man.

"Huntly Mystery", *New Zealand Herald*, 21 May 1940, page 6.

In 1940 "Joseph" Bhikoo gave formal evidence at the inquest into the death of another Indian shopkeeper in the area.

MEDICAL ACTIVITIES

USE OF A TITLE

COURT IMPOSES £5 FINE

An Indian herbalist, Muhammad Ali, widower, aged 49 (Mr. Sullivan), pleaded not guilty in the Police Court yesterday to a charge of being an unregistered medical practitioner and practising under the title of Indian physician, implying that he held a medical diploma or degree.

Detective-Sergeant Walsh said a newspaper advertisement inserted by defendant, who was known as Hakim Muhammad Ali Sunni, came under the notice of the police. A visit was paid to his home in Newton Road, outside which there was a brass plate, proclaiming defendant as an Indian physician and herb specialist, and a graduate of an Indian university.

Police Contention

"The police contend that the title on the name plate and in the advertisement led the public to believe that defendant was a qualified medical practitioner, whereas he admits that he is not, and his name does not appear in the Medical Register," continued Mr. Walsh. "He is therefore statutorily barred from using the term physician in any sense."

In a statement produced by Detective McKenzie, defendant explained that the word hakim in his title was Hindustani for physician. He had a certificate for his university studies as a physician, but it was with relatives in India. He did not realise he had committed any offence, and he dispensed and sold medicines made from herbs mainly imported from India.

Counsel said that since the police interviewed him defendant had deleted the word physician from his advertisements and name plate. He did not believe people would be misled to take him for a western doctor. He had a diploma, which he had since sent for, although not asked to do so by the police.

Patients Treated

"Indian Charged", *New Zealand Herald*, 22 June 1940, page 8.

Wrestler turned "Hakim" Mohamed Ali Sunni in trouble on exactly the same day that France signed an armistice with Nazi Germany, with different results for all parties involved.

the moment it was required to do so.

Ice Cream Stall in Square

Mr Sali Mahomet, who for 36 years has conducted an ice cream stall in the Square near the Bank of New Zealand corner, has, because of ill-health, found it necessary to give up his business. In a letter to the Christchurch City Council received at the last meeting he thanked the council and those preceding it for the kindness and courtesy shown to him at all times. He asked if another stand could be granted to the purchaser of his plant, as he understood that no other vendor would be granted a licence for the stand in the Square. The council's by-laws committee in a report said that after careful consideration it had decided that it could not see its way to allow another stand for an ice-cream stall in the city to replace Mr Mahomet's. After considerable discussion and a division the council did not adopt the committee's view, but decided to allow another stand to be taken. Effect will not in the meantime be given to this decision, as Cr. M. E. Lyons gave notice of motion to rescind it, stating that this would give an opportunity to refer the matter to the council's health officer.

"General News", *Press*, 20 December 1940, page 8.

Saleh / Sali Mahomet to retire from the fast paced, high stakes ice cream industry.

FULL MOSLEM RITES

MR. SALAMAN ENTOMBED RICH EASTERN CEREMONY

Full Moslem funeral rites were performed for the first time in Taranaki and possibly in New Zealand on Saturday when Abraham Walley Mahomed Salaman was laid to rest in the family tomb at Te Henui cemetery. All the impressive ritual of the East and the deep feeling of his people found their expression in the symbolism of the ceremony.

Following embalming at the parlours of Mr. R. Vosper, the body lay in state for a week in the chapel. Magnificently robed in a green wrap, intricately patterned in spun silver, sent to him by one of the princes of India, the remains of Mr. Salaman were watched night and day by close relatives and friends. The green of his robe was repeated in the background of the crescent and star of the family wreath, symbolising his faith. The green, colour of his sect, was found again in the large candles, in massive brass candlesticks, which were lit for the service in the chapel and also for the final service in the tomb where they will remain.

Rich Funeral Clothing.

The richness of the East was seen again in the funeral clothing. Under the splendid wrap the body was clothed in white satin gowns in which it remained when placed in the specially made, hermetically sealed casket. His own Koran was entombed with his body. The casket itself was a panelled oak, darkly French polished and ornamented with brass mountings.

When the funeral procession reached the cemetery on Saturday there were fully 2000 people gathered for the last tribute to Mr. Salaman. Members of the police force and Mr. R. Day, chief borough inspector, efficiently supervised the traffic.

The funeral rites, conducted at the chapel and at the tomb by the Rev. J. D. McL. Wilson, were read in both English and Arabic and in accordance with

"Full Moslem Rites", *Daily News*, 17 February 1941, page 3.

Death and burial of Ibrahim Wali Mohamed Suliman / Abraham Wally Mohamed Salaman; attended by 2000 onlookers and the Mayor, the service was led by a local Presbyterian minister.

BURIED IN OWN FAITH MOHAMMEDAN'S FUNERAL

(By Telegraph—Press Association.)

NEW PLYMOUTH, Feb. 16

Two thousand persons yesterday witnessed the unusual spectacle of a funeral service for a Mohammedan, conducted by a minister of the Christian faith.

The funeral was that of Wally Mohammed Salaman, New Plymouth, and the minister was a Presbyterian, the Rev. J. D. McLennan Wilson.

"There is no clergyman of his faith in New Zealand," said Mr. Wilson, "and we should like to think that, were we to die in some land of Islam, similarly situated, there might be found some sheik of their religion who would give us a Christian burial."

The burial service for the most part was in the sacred tongue of the Mohammedan religion, Arabic, and taken from the Koran. After each sura, Mr. Wilson also recited the English version.

"Buried in own faith", *Evening Post*, 17 February 1941, page 4.

Abraham Walley Mohamed Salaman (Ibrahim Wali Muhamed Suleman, above) funeral, as reported in a different newspaper.

INDIAN HERBALIST.

RICH EASTERN CEREMONY.

(O.C.) NEW PLYMOUTH, this day.

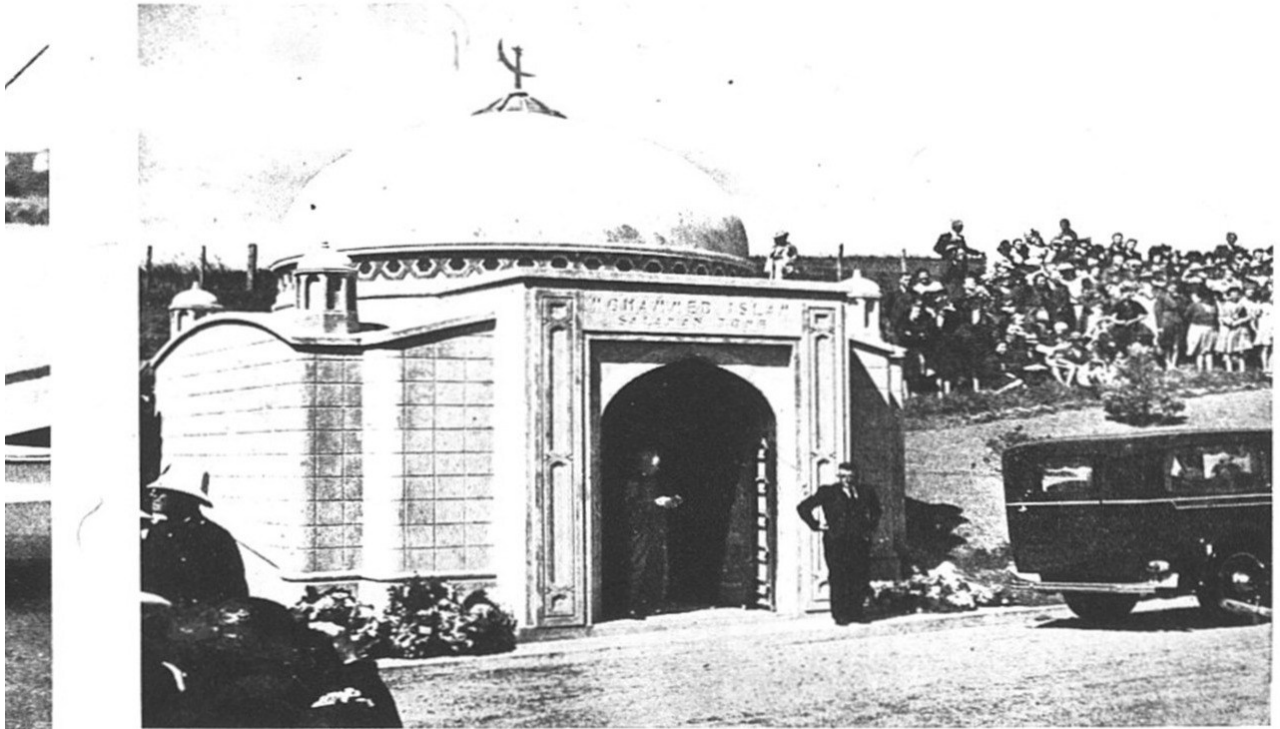
All the impressive ritual of the East was seen when Abraham Wally Mahomed Salaman was laid to rest in the family tomb at Te Henui Cemetery. Full Moslem rites were performed, possibly for the first time in New Zealand.

Magnificently robed in a green wrap intricately patterned in spun silver, sent to him by one of the princes of India, the remains of Mr Salaman were watched night and day by close relatives and friends during the week that the body lay in state. The green of his robe was repeated in the back ground of the crescent and star of the family wreath, symbolising his faith. The green, colour of his sect, was found again in the large candles, in massive brass candlesticks, which were lit for the service in the chapel and also for the final service in the tomb, where they will remain.

The richness of the East was seen again in the funeral clothing. Under the splendid wrap the body was clothed in white satin gowns in which it remained when placed in the specially made, hermetically sealed casket. His own Koran was entombed with his body. The casket itself was a panelled oak, darkly French polished and ornamented with brass mountings.

“Moslem Rites”, *Auckland Star*, 19 February 1941, page 10.

ENTER: A WHITE TOMB—JUNO THE TOMB, GIVEN BY HIS MASTER, WITH DESIGN, INSIDE HIS PLACE IN THE CAR.



“Moslem Rites at Burial of Indian in Family Tomb at New Plymouth”, *Auckland Weekly News*, 26 February 1941, page 29.

NB. Miniature Mughal style tomb with dome and overlapping crescent moon and star.; the only public text reads: “Mohamed Islam Salaman Tomb”; presence of the constabulary and Mayor to regulate the two thousand local folk who attended the service conducted by the (Presbyterian) Reverend J. D. McLennan Wilson.



Robert (Rabb), son of Wuzerah (see above); Sydenham, Christchurch; 1941.

tion. John Rhind.

MAHOMET—On October 7, at Ashburton, Sali, loved husband of Florance Mahomet (late 69 Caledonian road); also loved father of Rahana, Florance, Rupee, and Tulah; aged 77 years.

MEHLHOPT—On October 6, 1943, at the Christchurch Hospital Olive dearly loved

(1)

“Deaths”, *Press*, 8 October 1943, page 1.

Sali Mahomet / Ice Cream Charlie, the Turkmenistani of Christchurch, passes away.

Hayward, Ltd.

MAHOMET—The Funeral of the late Sali Mahomet will leave Lamb and Hayward Chapel This Day (Friday), at 2.30 p.m. for the Linwood Cemetery. Lamb and Hayward, Ltd.

PUGH-WILLIAMS—The Funeral of the

(2)

“Funeral Notices”, *Press*, 8 October 1943, page 8.

Sali Mahomet / Ice Cream Charlie passes away.

HERBALIST FINED TITLE WRONGLY USED OFFENCE DUE TO OMISSION

“It is quite clear the defendant wishes to go as far as he can within the law. When a person goes close to the boundary he sometimes steps over—that is what I think has happened in this case.”

So said Mr. J. H. Luxford, S.M., in the Police Court to-day when he imposed a fine of £5 upon Muhamad Ali, well known as M. A. Sunni, the Indian herbalist and healer.

Defendant was charged that, not being registered under the Medical Practitioners Act, 1914, he practised a branch of medicine under the title of “Indian physician,” implying that he held a diploma or degree, or was otherwise specially qualified to practice medicine.

“Herbalist Fined”, *Auckland Star*, 10 November 1944, page 6.

By the 1940s, retired wrestler Mohamed Ali Sunni was operating a business as an Indian herbal “Atah” and “Hakim”. Misunderstandings in the “Carry-On” tradition erupted.

PHONE 40-025.

SUFFERERS OF ALL COMPLAINTS —

PLEASE DO NOT ADDRESS ME AS DOCTOR.
I am not a doctor, but an Indian Hakim, which
means Healer, and is a title for the Eastern
Medical Men who prescribe and make their own
Herbal Medicines, in Eastern sense, without
applying any patent drug, medicine or operation.

HAKIM M. A. SUNNI,
143. Newton Road (off Symonds Street).
Phone 40-025.

S

FOR HIRE

“Advertisement”, *Auckland Star*, 13 January 1945, page 1.

Mohamed Ali Sunni (above) was quick to advertise to his potential clients regarding the quodlibetical miscomprehensions concerning his nomenclature.

(1)

TAUMARUNUI, Tuesday
The home of Mr. M. D. Akhtar, foreman of works for the Taumarunui Borough Council, was broken into yesterday afternoon and £380 was stolen, including 67 £5 notes, one £10 note, single notes and silver. All but £6 was in a suitcase, the £6 being under a pillow.

“£380 in Cash Stolen”, *Auckland, Star*, 14 February 1945, page 3.

Originally from the Punjab, timber worker Mohamed Din Akhtar loses money in Taumarunui house burglary.

(2)

P.A. TAUMARUNUI, This Day.
The foreman of works of the Taumarunui Borough Council, Mr. D. Akhtar, lost £380 when his home was broken into while he was at work and the family was out. The money was taken from a suitcase, and included 67 £5 notes.

“Worker’s Heavy Loss”, *Evening Post*, 14 February 1945, page 6.

Mohamed Din Akhtar loses money in house burglary.

(Rec. 11 a.m.) LONDON, June 8.

“Colonel” Marsack, to whom General Roget referred yesterday, is really a wing commander. He is one of two New Zealanders who embraced the Moslem faith, writes the ‘Evening Standard’s’ diarist. Marsack’s first name is Dudley, but the Arabs know him as Boureddin. They call his brother Shemseddin. The latter visited London on leave a few weeks ago. Stirling is Colonel W. E. Stirling, not David Stirling. But his record is correct as cabled.

[A previous message stated: General Oliva Roget, the former French commander at Damascus, speaking at a Press conference in Paris, declared that British officials helped to inflame Syrian opinion against the French. They included Colonel David Stirling and Colonel Marsack, the latter a New Zealander who had embraced the Moslem faith. “They have for a long time been agents provocateurs,” said General Roget.]

“Moslem New Zealander”, *Evening Star*, 9 June 1945, page 7.

RAF officers from Auckland, New Zealand, Dudley and his brother Edward Marsack converted to Islam in Egypt and adopted the names Boureddin and Shemseddin. After World War Two, the French accused them of provoking trouble amongst the Arabs.

That is how a member of the Auckland staff of Cable and Wireless, Limited, this morning described Group-Captain Dudley Hardwicke Marsack, who has crammed into his 35 years enough adventure to fill several romances in the Oppenheim tradition.

King's College education, telegraphist, member of the R.A.F., Moslem convert, intimate of the Arabs, and now accused of being a British agent-provocateur—that is his story in a nutshell.

“Reads like book”, *Auckland Star*, 28 June 1945, page.5.

RAF officer from Auckland, New Zealand, Dudley Marsack converted to Islam in Egypt and adopted the name Boureddin (see above).

Fine Of £20 Imposed On Milling Firm

Charged under the Fisheries Act with allowing sawdust from their mill to pollute the Mangakino River, Mahommed F. Khan and Cedric W. Borcham, sawmillers, were collectively fined £20 by Mr. J. H. Luxford, S.M., in the Magistrate's Court yesterday.

Mr. S. McNamara, Conservator of Fish and Game, who prosecuted, said defendant Borcham had promised to rectify the matter, but nothing had been done. It was one of the worst cases of its kind in his experience. Six days later, Borcham had informed a ranger that the work had been done, which indicated that not a great deal of labour had been required to abate the nuisance.

The Internal Affairs Department looked on the matter as a very serious one, not only from the point of view of fish conservation, but also from the fact that water for human consumption was polluted.

In evidence led by Mr. R. A. Porter, Mohammed Khan stated that the mill was three-quarters of a mile from the stream. It had cost his firm over £200 to cut through a hill to deposit the sawdust away from the stream and a barricade had been erected along the bank at a cost of £100. The wall was 22 feet high. However, heavy rain caused a certain amount of seepage into the water.

The Magistrate said that a public nuisance had been created and as this was the third prosecution over a period, he would impose a fine of £20 and costs.

“Sawdust Pollution of Stream”, *Rotorua Morning Post*, 5 February 1947, page 6.

Mohammed Firoz Khan (see above) accused of industrial pollution.

SOLD, LOST AND RESOLD

MAORI WOMAN CHARGED WITH THEFT

The tale of the peregrinations of a diamond ring, that sounded like a story of Hans Andersen, was told in the Rotorua Magistrate's Court yesterday, when a Maori woman was charged with stealing it. Although defendant pleaded guilty, Mr. J. H. Luxford, S.M., discharged her under Section 18 of the First Offenders' Probation Act and made an order that her name be not published.

The ring, which is the property of Mohammed Khan, was valued at £40.

Senior Sergeant N. S. Milligan told the Court that about a month prior to November 27 last, Khan took the ring to a Rotorua jeweller's shop for repairs, but when he called on the date mentioned, it could not be found.

A shop assistant then recalled that

"Remarkable Story of Diamond Ring", *Rotorua Morning Post*, 5 February 1947, page 6.

Mohammed Firoz Khan (see above) loses diamond ring in Rotorua, naturally.

UNIQUE CASE

Ngongotaha Farm For Soldier Settlement

A case unique in the annals of New Zealand land transactions since the introduction of the Servicemen's Settlement and Land Sales Act, 1943, in which the Crown desired to take over property owned by a partnership, was heard before the Hamilton Land Sales Committee in Rotorua yesterday. The committee comprised Messrs J. Olliphant (chairman), C. A. Barrell and G. Simcock.

The land required by the Crown under the Act is a farm owned jointly by Mohammed Firoz Khan and Cedric William Boreham, of Rotorua (Mr R. A. Potter), of 282 acres with another nearby area of 24 acres. The Crown intends to subdivide the land into three economic farming units for soldier settlement.

The property is one of three in which Kahn and Boreham are partners. The second is at Dalbeth Road, comprising 370 acres, and the third at Te Matai Road, of 490 acres.

Kahn and Boreham objected to its acquisition on the grounds that:

From this farm they derived a substantial portion of their income; that the buildings and other improvements had been erected there with a view to working the whole area, and any division would over-capitalise either block; that the production derived from the working of the whole lands as one unit would far exceed the production to be obtained from working them as two separate units; that the lands were not suitable or adaptable (because of the costly nature of the improvements) for the settlement of two or more discharged servicemen; that Kahn was residing on the farm permanently; that Kahn had nine children aged between 12 years to one year; that Boreham had four children aged between 22 and 16; that the lands were developed by them with the object of Boreham also taking up a farm permanently, and that both wished to establish ultimately their sons on the land as farmers, and that both were farming the land for themselves and their dependents.

If the objection to the taking of the lands was not upheld by the Committee, both claimed the right to retain 140 acres for themselves and dependents as a means of income.

Quitting Timber Industry

They offered the Crown instead

"Crown Acquisition Opposed", *Rotorua Morning Post*, 11 March 1948, page 3.

Mohammed Firoz Khan (see above) fights the government in Courts.



Sultan Sarlybaeff, Fielding, Manawatu; 1950.

A Soviet Tartar refugee who seems to have arrived in the 1920s.

DUNEDIN, Today.—To a Tartar foundry labourer at present working in a Dunedin engineering concern one small piece of paper now on the other side

of the world can bring him great wealth.

With that small piece of paper he will be the richer by £140,000—but he does not know whether he will get that paper.

This was the story told today, with the aid of two interpreters, by the Tartar, Ibrahim Seidamet, a 37-year-old displaced person who has been in New Zealand nine months.

Mr. Seidamet says he was born in the Crimea to very wealthy parents. His father owned two large restaurants, a brandy factory that produced 6000 gallons of spirits a year, and several large buildings.

28,000 pieces of gold

SOON after the First World War and while Communism was still in its infancy, Mr. Seidamet, Sen., apparently worried about the future of his young son, sent 28,000 gold pieces to Turkey, there to be controlled by a trust until his son claimed the inheritance. Each gold piece is now worth £5 sterling.

Young Ibrahim was given a small paper certificate for his identification when he wished to collect the fortune. For the next 20 years the Seidamets lived under Communistic rule, then came the war against Germany.

Mr. Seidamet by this time had found a safe hiding place for his identification certificate, and it was fortunate that he did so, for he was captured by the Germans and sent to a prisoner-of-war camp in Germany.

'No paper, no money'

WHEN he was released it was to

"Great Wealth Depends on Piece of Paper", *Evening Post*, 2 April 1952, page 16.

Ibrahim Seidamet was a Crimean Tatar farmer from Alupka when he settled in the South Island. By 1960 Seidamet and his Anglo-European wife June were running the Ascot Café on Manchester Street in the heart of Christchurch. He retired in the 1970s and died on 3 July 1985 after a short illness.

Foundry Labourer In Dunedin

IDENTIFICATION PAPER LEFT IN RUSSIA

(New Zealand Press Association)

DUNEDIN, April 2.

To a Tartar foundry labourer, at present working for a Dunedin engineering firm, a small piece of paper on the other side of the world can bring £140,000. But he does not know whether he will get the paper.

This was the story told to-day, with the aid of two interpreters, by the Tartar, Ibrahim Seidamet, a 37-year-old displaced person, who has been in New Zealand for nine months.

Mr Seidamet says he was born in the Crimea of very wealthy parents. His father owned two large restaurants, a brandy factory that produced 6000 gallons of spirits a year, and several large buildings.

Soon after World War I, when Communism was still in its infancy, Mr Seidamet's father, apparently worried about the future of his young son, sent 28,000 gold pieces to Turkey, to be controlled by a trust until his son claimed the inheritance. Each gold piece is now worth £5 sterling. Young Ibrahim was given a small paper certificate for his identification when he wished to collect the fortune.

For the next 20 years the Seidamets lived under Communistic rule; then came the war against Germany.

Captured by Germans

Mr Seidamet by this time had found a safe hiding place for his identification certificate, and it was fortunate that he did so, for he was captured by the Germans and sent to a prisoner-of-war camp in Germany. When he was released he found that his father had been imprisoned by the Communists.

Mr Seidamet immediately made his

"Migrant's Claim to Fortune", *Press*, 3 April 1952, page 8.

Ibrahim Seidamet was a Crimean Tatar who settled in the Mainland (see above).

Bijtë e shqipes në tokën e reve të bardha - Sabit Abdyli



Së bashku për Ditën e Flamurit, Auckland, 28.11.1954 Fadil Kaceli, Arif Zequllari, Petrit Alliu, Qamil Hasani, Xhilaga Kavaja, Shaban Kryeziu, Selajdin Qefaliu, Masar Krasniqi, vajza e Bahri Kavajës e Bajram Murati.

75

Image – Albanian immigrants in Auckland, 1954. From left, squatting – Selajdin Qefaliu (Selahadin Kefali), Mazhar Krasniqi, daughter of Bahri Kavaja, and Bajram Murati. From left, standing – Fadil Kaceli (Katseli), Arif Zeqollari, Petrit Alliu, Qamil (Kamel) Hasani, Mrs Xhilaga Kavaja and Shaban Kyreziu. Source: Sabit R. Abdyli, *Bijtë e Shqipes Në Tokën e Reve Të Bardha* (2010).

AUCKLAND, January 2.

Moslems living in New Zealand came from as far as Dunedin to attend the annual meeting of the New Zealand Moslem Association in Auckland on Sunday. Founded five years ago, the association was previously almost entirely comprised of Indians and Pakistanis, but this time among the 30-odd Moslems attending were several Turks, Albanians, Yugoslavs, and Greeks.

The meeting decided that the association should build up funds for the purchase of city premises to be used as a Moslem hostel. The funds may also be used for securing the services of a priest.

Ultimately, the Moslems hope to build either a mosque or an Islamic school in Auckland.

The following officers were elected: president, Mr E. Bihoo; chairman, Mr D. Akhter; joint secretaries, Messrs A. Bihoo and P. Alliu; committee, Messrs S. Seferi, C. Shekumia, A. Musovich, F. Katseli, and R. Kosovich.

“N.Z. Moslem Community”, *Press*, 3 January 1956, page 13.

A new Executive Committee for the New Zealand Muslim Association: two members of the Bhikoo family from the Gujarat; Din Akhter from the Punjab; Petrit Alliu, Shaqir Seferi, Fadil Katseli from Albania; Avdo Musovich and Remzi Kosovich from Bosnia.

MUSLIMS RAISING FUNDS FOR A MOSQUE

Foreign-born Muslims living in New Zealand came from as far as Dunedin to attend the annual meeting of the N.Z. Muslim Association in Auckland.

Founded five years ago, the association has hitherto consisted almost entirely of Indians and Pakistanis. It was agreed recently that its membership should be strengthened by Muslims of other countries now living in the Dominion. Among the 30-odd Muslims at the meeting on Sunday were several Turks, Albanians, Yugoslavs and Greeks.

The meeting decided that the association should build up funds for the purchase of city premises to be used as a Muslim hostel. The building would include a prayer room, meeting room, accommodation for overseas Muslim visitors and boarding quarters for city brethren. The funds might also be used for securing the services of a priest.

Ultimately the Muslims hope to build either a mosque or an Islamic school in Auckland. For five years they have been accumulating funds for a mosque. According to the dictates of their religion, they cannot use this money for any other purpose—even for a hostel—and neither can they use interest on the fund in building the mosque.

The following officers were elected: President, Mr E. Bihoo; chairman, Mr M. D. Akhter; joint secretaries, Messrs A. Bihoo and P. Alliu; committee, Messrs S. Seferi, C. Shekumia, A. Musovich, F. Katseli, R. Kosovich.

“Muslims Raising Funds for a Mosque”, *The New Zealand Herald*, 4 January 1956, page 8.



Mohammad Ali Sunni, Waikaraka Cemetery, Auckland; 1956.

Inscription - “786” chronogram; rudimentary but adequate Arabic script: “There is no god but Allah, Muhammad is the messenger of Allah” (*istirja*); “In loving memory of Mohammad Ali Sunni, Champion Indian Wrestler of New Zealand from 1921-1936, Died 10th Oct 1956 – Aged 70 years. Erected by his son Elam Din.” This is the earliest example I can find of Arabic employed on a Muslim gravestone.

PUBLIC NOTICES

I, MEHMET ASTAR, tram conductor, 105 Tasman St., Wellington, hereby give notice of my intention to apply to the Minister of Internal Affairs for a Certificate of Naturalisation.

I, TSELENTIS HARALAMBOS-GHERA-SIMOS, 9 Ellice Ave., Relay Mechanic,

“Public Notices”, *Evening Post*, 14 June 1956, page 3.

Mehmet Asfar from Azerbaijan. An MS Goya refugee who arrived in New Zealand in 1951. Also known as “Mark Adams”, he was buried in Wellington in August 1991.

A charge of assault preferred against Bahri Anmet Kavata, 33, scrub-cutter, was dismissed by Mr. W. H. Carson, S.M., in the Magistrate's Court yesterday when Kavata pleaded not guilty to the charge.

Mr. K. O. Evans prosecuted for the police, but the accused was not represented by counsel.

Police evidence was given that at about 9pm on Tuesday, the accused and the complainant were in the Regent billiard room. An argument developed between them about their respective countries and a fight ensued. Kavata grabbed the complainant by the collar, dragged him to the door of the saloon, and punched him twice on the head.

The complainant, Avdo Musovich, a Turk, said that Kavata had said to him: "The Turks ruled my country (Bavaria) for 500 years, and if I get the chance, I will kill every Turk."

The complainant said that Kavata had said to him: "You are a Turk, come outside and fight, I want to kill you." A fight then ensued.

From the dock Kavata, wildly gesticulating with his hands, and speaking in fast broken English, said the complainant had pushed him on the chest and started "eating my arm." The accused alleged that the complainant started the fight first.

In dismissing the charge, the Magistrate said that the evidence in the matter was not beyond doubt, and the charge was dismissed.

"Inter-Racial Melee in Pool Room", *Evening Post*, 3 October 1957, page 16.

MAR 20 1957

PUBLIC NOTICES

CHIROPODIST: Mrs. Houston resumed practice; highest professional qualifications, England. Tel. 45-923. Nathan's Bldgs., 13 Grey St.

I, NAZMI MEHMETOVICH, known as I, Nazmi Mehmet, Carpenter, of 6A Logan St., Upper Hutt, hereby give notice of my intention to apply to the Minister of Internal Affairs for a Certificate of Naturalisation.

I, LOUIS J. BUSCH GEERTSEMA, Public Servant, 114 Ohiro Rd., Brooklyn, hereby give notice of my intention to apply to the Minister of Internal Affairs for a Certificate of Naturalisation.

PRIVATE Turkish Baths operated by a business men's group has vacancies for a few new members, electric or steam and hot room available, with rub down if required; conveniently situated at private premises near mid-city. Telephone Mr Horvath, 50-042 for appointments.
cx32977

THE NATURAL HEALING CLINIC,
279 Willis St.

"Public Notices", *Evening Post*, 4 September 1957, page 2.

Nazmi Mehmet would later be president of NZMA in 1960s when the Waikumete burial plot was acquired. An Albanian Muslim from Macedonia, here he uses the Slavic form of his surname.

at 2pm. Films.

I WISH to convey my grateful thanks to the doctors, sisters, and nurses of Ward 29, Wellington Public Hospital, for their unfailing cool attention and kindness during my stay in hospital. Mr. M. Asfar, 105 Tasman St.

PIANIST wants to practise with

“Personal”, *Evening Post*, 9 May 1959, page 1.

Mehmet Asfar from Azerbaijan (see above). An MS Goya refugee who arrived in New Zealand in 1951 and really appreciated the health care system.

Other Publications by Abdullah Drury

Books

Islam in New Zealand: The First Mosque (Christchurch, 2007) ISBN 978-0-473-12249-2.

Demarcation: A Short Biography of Sheikh Khalid Kamal Abdul Hafiz (1938-1999) (Mubarakpur, 2024) ISBN 978-0-473-72135-0.

A History of Christchurch Muslims: Integration and Harmony (London, 2024) ISBN 978-1-032-77182-3.

Academic Essays and Chapters

‘A Model for the South Pacific or Skating on Thin Ice? A History and Practice of Islam in New Zealand’, *The World Muslim Book Review*, Vol.46, Issue 1, 2025.

‘Faith and Loyalty – A Short History of the Muslims of Colonial New Zealand’, *American Journal of Islam and Society*, Vol. 43, Numbers 1-2, (2026), pp.41-65.

‘Sheikh Khalid Kamal Hafiz: a biography and a study of successful integration’, *Waikato Islamic Studies Review*, March 2024, Vol 10, pp.35-56.

‘A Short History of the Muslim Community Newsletter’, *Al-Qasemi Journal of Islamic Studies*, Vol. 6, Issue 1 (2021), pp.1-40.

‘Comfortably Numb: A Short History of New Zealand Muslim Discourse and Thought’, *American Journal of Islam and Society*, Vol. 38, Numbers 1-2, (2021), pp.262-285.

‘Mazharbeg: An Albanian in Exile’, *Waikato Islamic Studies Review*, June 2020, Vol 6, No 1, pp.4-20.

‘Kiwi and the Dervish: A Short History of Bosnian Settlement in New Zealand’, *Preporod; Bosnian Studies: Journal for research of Bosnian thought and culture*, Vol. IV, Number 1 (2020), pp.52-68.

‘The Tomb of Islam’, *Waikato Islamic Studies Review*, September 2018, Vol 4, No 2, pp.37-51.

‘Mahometans on the Edge of Colonial Empire: Antipodean Experiences’, *Islam and Christian-Muslim Relations*, Vol. 29, Issue 1, 2018.

‘From Illyricum to Elysium: Yugoslav Muslims in the South Pacific’, *Waikato Islamic Studies Review*, September 2017, Vol 3, No 2, pp.44-58.

‘A Pound of Flesh: A Short History of the Origins of Halal Certification in New Zealand’, *Waikato Islamic Studies Review*, March 2017, Vol 3, No 1, pp.4-23.

‘Islam’s History and Integration in New Zealand Society – A Convert’s View’, *Muslim Integration: Pluralism and Multiculturalism in New Zealand and Australia*, edited by Erich Kolig, Malcolm Voyce (Lanham: Lexington, 2016), pp.113-127.

‘Don’t Panic: Muslims in the Waikato Region of New Zealand’, *Waikato Islamic Studies Review*, March 2016, Vol 2, No 1, pp.40-61.

‘Mostly Harmless: A Short History of the First Century of Muslim Settlement in New Zealand’, *Waikato Islamic Studies Review*, March 2015, Vol 1, No 1, pp.29-49.

Academic Book Reviews

‘Medieval Muslim Mirrors for Princes – An Anthology of Arabic, Persian and Turkish Political Advice’, *The Muslim World Book Review*, Vol.46, Issue 3, 2026.

‘The Doctor’s Dinner Party’, *The Muslim World Book Review*, Vol.46, Issue 3, 2026.

‘Towards Jihad? Muslims and Politics in Postcolonial Mozambique’, *The Muslim World Book Review*, Vol. 46, Issue 3, 2026.

‘Sultans and Mosques: The Early Muslim Architecture’, *The Muslim World Book Review*, Vol.45, Issue 4, 2025.

‘The Global Halal Industry: A Research Companion’, *The Muslim World Book Review*, Vol.45, Issue 4, 2025.

‘Women, Households, and the Hereafter in the Qur’an: A Patronage of Piety’, *The Muslim World Book Review*, Vol.45, Issue 3, 2025.

‘Palestine: A Four Thousand Year History’, *The Muslim World Book Review*, Vol.45, Issue 3, 2025.

‘Faith and Loyalty – Bosniaks and the Austro-Hungarian Empire’, *The Muslim World Book Review*, Vol.45, Issue 3, 2025.

‘The Religion is Easy – Inspiration for those new to Islam’, *The Muslim World Book Review*, Vol.45, Issue 3, 2025.

‘The Hand of Fatima – The Khamsa in the Arab-Islamic World’, *The Muslim World Book Review*, Vol.44, Issue 4, 2024.

‘New China Playbook – Beyond Socialism and Capitalism’, *New Zealand Journal of Asian Studies*, Volume 26, Number 1 (June 2024), pp.203-204.

‘Hidden Caliphate – Sufi Saints Beyond the Oxus and Indus’, *The Muslim World Book Review*, Vol.44, Issue 2, 2024.

‘The Warrior Prophet – Muhammad and War’, *The Muslim World Book Review*, Vol.44, Issue 2, 2024.

‘Islamic Soldiers Serving in the Waffen-SS’, *The Muslim World Book Review*, Vol.44, Issue 1, 2023.

‘The Savage and Other Short Islamic Stories’, *The Muslim World Book Review*, Vol.43, Issue 4, 2023.

‘Fighting, Hunting, Impressing: Arms and Armour from the Islamic World’, *The Muslim World Book Review*, Vol.43, Issue 4, 2023.

‘A Concise History of Albania’, *The Muslim World Book Review*, Vol.43, Issue 3, 2023.

‘In Defense of German Colonialism and how its critics empowered Nazis, Communists, and the Enemies of the West’, *The Muslim World Book Review*, Vol.43, Issue 2, 2023.

‘Ottoman Sunnism: New Perspectives’, *The Muslim World Book Review*, Vol.42, Issue 3, 2022.

‘Turkish History and Culture in India – Identity, Art and Transregional Connections’, *The Muslim World Book Review*, Vol. 42, Issue 3, 2022.

‘The Last Muslim Conquest – The Ottoman Empire and its Wars in Europe’, *The Muslim World Book Review*, Vol.42, Issue 3, 2022.

‘The Leadership of Muhammad – A Historical Reconstruction’, *The Muslim World Book Review*, Vol. 42, Issue 2, 2022.

‘The Muslim Resolutions: Bosniak Responses to World War Two Atrocities in Bosnia and Herzegovina’, *The American Journal of Islam and Society*, Vol. 38, Issue 3-4, 2021.

The Last Refuge – A True Story of War, Survival and Life under Siege in Srebrenica, *The Muslim World Book Review*, Vol. 40, Issue 4, 2020.

The Islamic World – A History in Objects, *The Muslim World Book Review*, Vol. 40, Issue 4, 2020.

The Quarter, *The Muslim World Book Review*, Vol. 40, Issue 4, 2020.

‘The Apple of His Eye – Converts from Islam in the Reign of Louis IX’, *The Muslim World Book Review*, Vol.40, Issue 2, 2020.

‘Remembering the Bosnian Genocide: Justice, Memory and Denial’, *The Muslim World Book Review*, Vol.40, Issue 2, 2020.

‘Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur’an’, *The Muslim World Book Review*, Vol.40, Issue 1, 2019.

‘Islam and Nazi Germany’s War’, *Islam and Christian-Muslim Relations*, Vol. 30, Issue 4, 2019. ‘Ibn Khaldun: An Intellectual Biography’, *Islam and Christian-Muslim Relations*, Vol. 30, Issue 4, 2019.

‘Muslim Tatar Minorities in the Baltic Sea Region’, *Islam and Christian-Muslim Relations*, Vol. 30, Issue 1, 2019.

‘The Crucible of Islam’, *The Muslim World Book Review*, Vol.38, Issue 4, 2018.

‘The Naqab Bedouins: A Century of Politics and Resistance’, *The Muslim World Book Review*, Vol.38, Issue 3, 2018.

‘Saving the People: How Populists Hijack Religion’, *The Muslim World Book Review*, Vol.38, Issue 2, 2018.

‘Europe’s Balkan Muslims: A New History’, *Islam and Christian-Muslim Relations*, Vol. 29, Issue 1, 2018.

‘The Singing Turk: Ottoman Power and Operatic Emotions on the European Stage from the Siege of Vienna to the Age of Napoleon’, *Islam and Christian-Muslim Relations*, Vol. 28, Issue 4, 2017.

‘Dervishes and Islam in Bosnia: Sufi Dimensions to the Formation of Bosnian Muslim Society’, *Islam and Christian-Muslim Relations*, Vol. 28, Issue 2, 2017.

‘A Concise History of Bosnia’, *Islam and Christian-Muslim Relations*, Vol. 28, Issue 2, 2017.

‘Muslims in Scotland – The Making of Community in a Post-9/11 World’, *The Muslim World Book Review*, Vol.38, Issue 1, 2017.

- ‘Laughter in Occupied Palestine: Comedy and Identity in Art and Film’, *The Muslim World Book Review*, Vol.37, Issue 4, Summer 2017.
- ‘Enver Hoxha – The Iron Fist of Albania’, *The Muslim World Book Review*, Vol.37, Issue 2, 2017.
- ‘Carved in Stone, Etched in Memory: Death, Tombstones and Commemoration in Bosnian Islam since c. 1500’, *Islam and Christian-Muslim Relations*, Vol. 27, Issue 4, 2016.
- ‘Music and Traditions of the Arabian Peninsula: Saudi Arabia, Kuwait, Bahrain, and Qatar’, *The Muslim World Book Review*, Vol.36, Issue 3, 2016.
- ‘The Revival of Islam in the Balkans: From Identity to Religiosity’, *Islam and Christian-Muslim Relations*, Vol. 27, Issue 2, 2016.
- ‘The Study Quran: A New Translation and Commentary’, *Islam and Christian-Muslim Relations*, Vol. 27, Issue 2, 2016.
- ‘History of the Umayyad Caliphs: Tarikh al-Khulafa’, *The Muslim World Book Review*, Vol.36, Issue 1, 2015.
- ‘Atlas of Islamic History’, *Islam and Christian-Muslim Relations*, Vol. 26, Issue 4, June 2015.
- ‘The Emergence of Islam in Late Antiquity: Allah and His People’, *Islam and Christian-Muslim Relations*, Vol. 26, Issue 4, June 2015.
- ‘Religious Conversions in the Mediterranean world’, *Islam and Christian-Muslim Relations*, Vol. 25, Issue 4, October 2014.
- ‘Islam on the Move: the Tabligh Jama’at in Southeast Asia’, *Islam and Christian-Muslim Relations*, Vol. 25, Issue 1, January 2014.
- ‘Al-Andalus Rediscovered: Iberia’s New Muslims’, *Islam and Christian-Muslim Relations*, Vol. 24, Issue 4, October 2013.
- ‘Religion, Ethnicity and Contested Nationhood in the Former Ottoman Space’, *Islam and Christian Muslim Relations*, Vol. 24, Issue 4, October 2013.
- ‘The Origins of Syrian Nationhood; Histories, Pioneers and Identity’, *Islam and Christian-Muslim Relations*, Vol. 24, Issue 4, October 2013.
- ‘Time in Early Modern Islam: Calendar, Ceremony, and Chronology in the Safavid, Mughal and Ottoman Empires’, *Islam and Christian-Muslim Relations*, Vol. 24, Issue 4, October 2013.
- ‘The Role of the Arab-Islamic World in the Rise of the West: Implications for Contemporary Trans-Cultural Relations’, *Islam and Christian-Muslim Relations*, Vol. 24, Issue 4, October 2013.
- ‘Global Islamophobia: Muslims and Moral Panic in the West’, *Islam and Christian-Muslim Relations*, Vol. 24, Issue 2, April 2013.
- ‘The Anthropology of Islam Reader’, *Islam and Christian-Muslim Relations*, Vol. 24, Issue 2, April 2013.
- ‘Introducing Islam’, *Islam and Christian-Muslim Relations*, Vol. 24, Issue 1, January 2013.
- ‘Colonialism and Christianity in Mandate Palestine’, *Islam and Christian-Muslim Relations*, Vol. 24, Issue 1, January 2013.

‘Death of a Prophet: The End of Muhammad’s Life and the Beginnings of Islam’, *Islam and Christian Muslim Relations*, Vol. 24, Issue 1, January 2013.

‘The Muslim Conquest of Iberia: Medieval Narratives’, *Islam and Christian-Muslim Relations*, Vol. 23, Issue 4, October 2012.

‘Ibn Khaldun: Life and Times’, *Islam and Christian-Muslim Relations*, Vol. 23, Issue 3, July 2012.

‘Non-Muslims in Muslim Majority Societies: With Focus on the Middle East & Pakistan’, *Islam and Christian-Muslim Relations*, Vol. 23, Issue 2, April 2012.

‘Islam: A Short Guide to Faith’, *Islam and Christian-Muslim Relations*, Vol. 23, Issue 2, April 2012.

‘Red Star over Iraq: Iraqi Communism before Saddam’, *Islam and Christian-Muslim Relations*, Vol. 23, Issue 2, April 2012.

‘Islam & Contemporary Civilisation: Evolving Ideas, Transforming Relations’, *Islam and Christian-Muslim Relations*, Vol. 23, Issue 2, April 2012.

‘Women, War & Hypocrites: Studying the Qur’an’, *Islam and Christian-Muslim Relations*, Vol. 23, Issue 1, January 2012.

‘The Islamic Law of War: Justifications & Regulations’, *Islam and Christian-Muslim Relations*, Vol. 23, Issue 1, January 2012.

‘Universal Dimensions of Islam: Studies in Comparative Religion’, *Islam and Christian-Muslim Relations*, Vol. 23, Issue 1, January 2012.

‘The Muslims of Medieval Italy’, *Islam and Christian-Muslim Relations*, Vol. 23, Issue 1, January 2012.

