

SIR WILLIAM MARTIN

Tauranga soon became widely known among the Maoris by reason of the hospital which the Martins established on their property and which they maintained throughout their first period of residence in New Zealand, from 1842 to 1856. In 1847 a Government hospital was built in Auckland, with a ward specially set apart for the natives. Nevertheless, they preferred the more homely atmosphere of the ramapo building at Tauranga, where the Judge and Mrs Martin could speak to them in their own language and where discipline was mild. The patients came from all over the northern half of the island and Lady Martin many years afterwards said with pride that the majority of their visitors recovered their health as a result of treatment at Tauranga.

Despite the many extra-judicial tasks undertaken by the Chief Justice, he found time to continue his deep reading. For example, his wife records that in 1862 they had completed during their leisure moments the reading of the works of Tertullian and thereafter became busy on the study of Cyprian. Many years after, writing to Bishop Hadfield, Martin explained the motive underlying his intensive study of matters outside his profession. He said that all the experience of his life had led him to think that the most healthy condition of a man's mind is when he combines the discharge of practical duties with meditation on more abstruse subjects, when the soul has the intervals of rest and refreshment provided for it in its weariness.



Old Customs' Museum, Auckland
Bishop Selwyn and Sir William Martin, Lichfield, 1876

Sir William Martin The Life Of The First

Emilie Sanchez



Sir William Martin The Life Of The First:

Sir William Martin; the Life of the First Chief Justice on New Zealand Cyril Guy Lennard, 1961 **Judges and Judging in the History of the Common Law and Civil Law** Paul A. Brand, Paul Brand, Joshua Getzler, 2012-01-12 Leading historical research analysing the history of judges and judging allowing comparisons between British American Commonwealth and Civil Law jurisdictions *Native Claims* Saliha Belmessous, 2012 This groundbreaking collection of essays shows that from the moment European expansion commenced through to the twentieth century indigenous peoples from America Africa Australia and New Zealand drafted legal strategies to contest dispossession The story of indigenous resistance to European colonization is well known But legal resistance has been wrongly understood to be a relatively recent phenomenon These essays demonstrate how indigenous peoples throughout the world opposed colonization not only with force but also with ideas They made claims to territory using legal arguments drawn from their own understanding of a law that applies between peoples a kind of law of nations comparable to that being developed by Europeans The contributors to this volume argue that in the face of indigenous legal arguments European justifications of colonization should be understood not as an original and originating legal discourse but at least in part as a form of counter claim *Native Claims Indigenous Law against Empire* 1500 1920 brings together the work of eminent social and legal historians literary scholars and philosophers including Rolena Adorno Lauren Benton Duncan Ivison and Kristin Mann Their combined expertise makes this volume uniquely expansive in its coverage of a crucial issue in global and colonial history The various essays treat sixteenth and seventeenth century Latin America seventeenth and eighteenth century North America including the British colonies and French Canada and nineteenth century Australasia and Africa There is no other book that examines the issue of European dispossession of native peoples in such a way *The Story of Suzanne Aubert* Jessie Munro, 2009 Reissue of bestselling biography Published by Bridget Williams Books This beautifully written story of a radical nun who founded a religious congregation sold thousands of copies when it won the Book of the Year award in the 1997 Montana Book Awards Suzanne Aubert grew up in a French provincial family in the mid nineteenth century Lyon s Catholic missionary spirit brought her to live with Maori girls in war anxious 1860s Auckland She nursed Maori and Pakeha in Hawke s Bay as the settler population swelled Later living up the Whanganui River at Jerusalem she set up New Zealand s home grown Catholic congregation published a significant Maori text broke in a hill farm manufactured medicines and gathered babies and children through the family fracturing years of economic depression The turn of the century sent her windswept skirts through the streets of the capital city There she would be a constant sign of political commitment and caring for people of all creeds and none until she died in 1926 If any New Zealand book has earned the label long awaited it is this one This is a superb book scrupulously researched stylishly written generously illustrated and rewarding to read Most importantly it speaks to our times Michael King New Zealand Listener *Governors and Settlers* M. Francis, 1992-03-03 In nineteenth century settler colonies such as Upper Canada New

South Wales and New Zealand governors not only administered they stood at the head of colonial society and ordered the festivities and ceremonies around which colonial life centred Governors were expected to be repositories of political wisdom and constitutional lore Governors and Settlers explores the public and private beliefs of governors such as Sir Thomas Brisbane Sir John Colborne Sir George Grey and Lord Elgin as they struggled to survive in colonial cultures which both deified and vilified their personal qualities

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