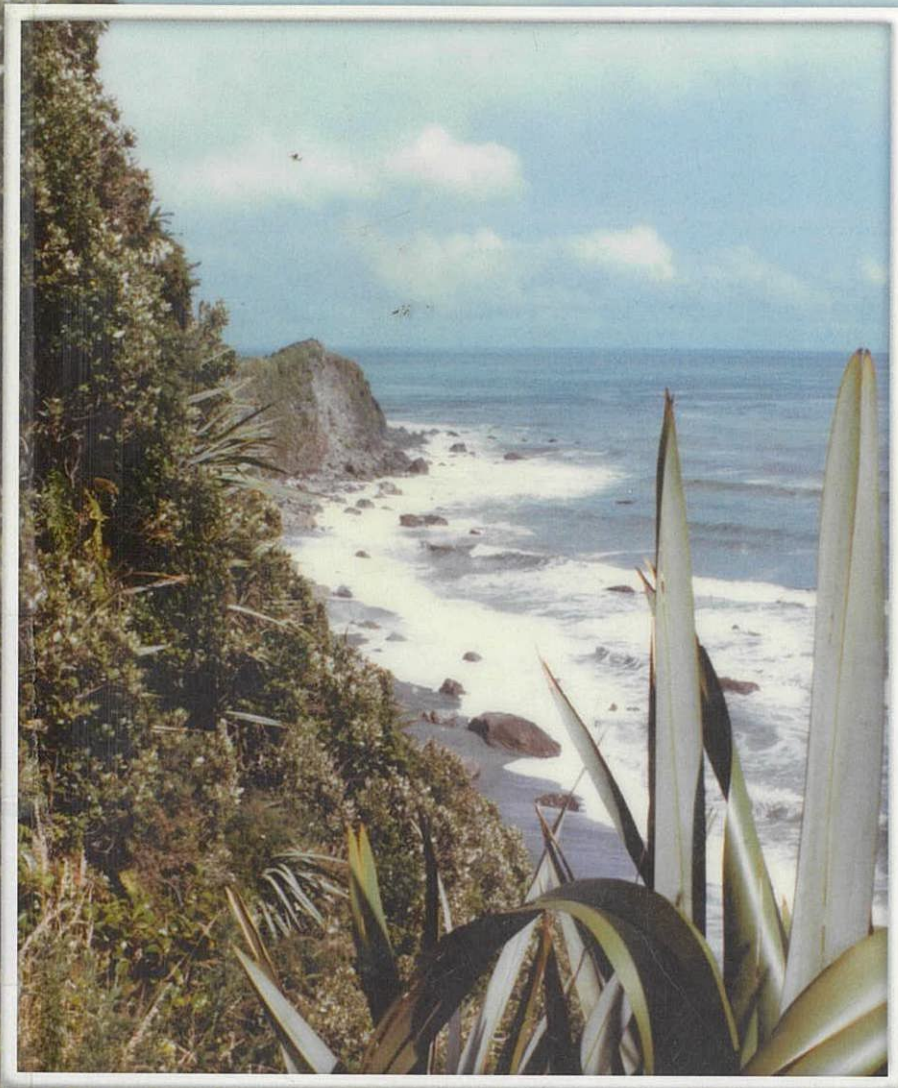


GILLESPIES BEACH BEGINNINGS

A Fox Glacier Family Saga



VONNIE ALEXANDER

Gillespie's Beach Beginnings
A Fox Glacier Family Saga

By
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Published by
Alexander Publications,
Christchurch, NZ
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Printed by
Microfilm Ltd
65 Victoria Street
Christchurch, NZ

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ISBN: 978-0-473-17756-0

Cover
Bluff, Gillespies Point

GILLESPIE'S BEACH BEGINNINGS

A FOX GLACIER FAMILY SAGA

Foreword

This publication, is, unapologetically, a mixture of geography, anecdote and memories plus historical extracts from various sources. Critics generally do not like such a mixture, but I want readers who may well be mainly kith and kin to gain a greater understanding of the starting point of their New Zealand heritage, be it on the maternal or paternal side. It is, for the most part, a record of one family's descendants, with emphasis on those who lived out all or part of their lives in South Westland. It also aims to highlight the New Zealand starting point of Gillespie's Beach.

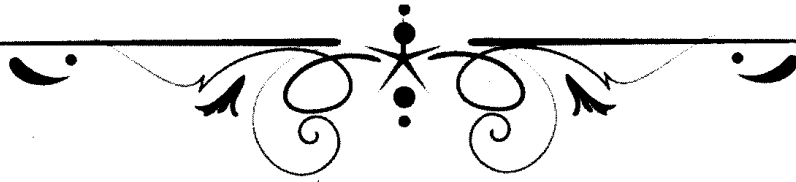
A considerable amount of material about the Sullivan and Williams families is contained in *Black Sands & Golden Years, 1877-1979*, that wonderful book compiled by Margaret Hall of Hokitika to celebrate the Weheka-Fox Glacier School Jubilee. There have also been articles in other books and magazines published over the years. I added to this in one chapter of my book, *Westland Heritage*. Most sources are no longer in print nor are they easy to locate except in the New Zealand Room of public libraries. Whilst some repetition cannot be avoided, I have endeavoured to expand on previous writings, including historical newspaper reports obtained via the Internet not readily available when earlier accounts were written. Dates quoted sometimes differ by a year or so in different accounts because precise dates can be difficult to pinpoint unless they exist in official records. Researchers also tend to repeat mistakes made when their source material contains errors of which we have all been guilty.

As I know from my childhood years in South Westland in the 1930s, the lilt of the Irish brogue was once a familiar sound on the

Coast. Because of the great Irish potato famine beginning in 1846/1847 which continued for almost five years, many migrants coming to New Zealand exchanged one set of hardships for another, but here they had opportunities to acquire land which they would never have had, had they remained in Ireland.

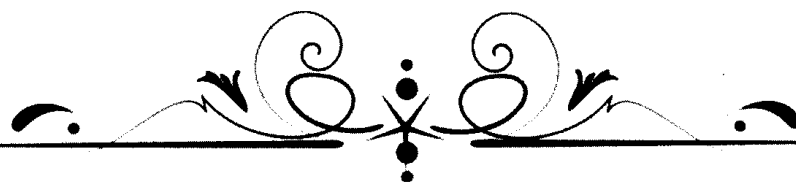
Today, those of us in the twilight of our years can still recall first-hand memories of our New Zealand born grand-parents, the offspring of the original gold-seeking pioneers. Before we too, disappear into the mist of yesterdays, it is timely to add another contribution to their story and fill in some of the gaps. The photographs herein have originated over time within the circles of kith, kin and local residents in South Westland and I extend hearty thanks to all those who have been of assistance in providing requested material. Should museums now claim copyright of any one photo due to later acquisition, with original ownership becoming blurred, any infringement is unintentional.

Vonnie Alexander
2010



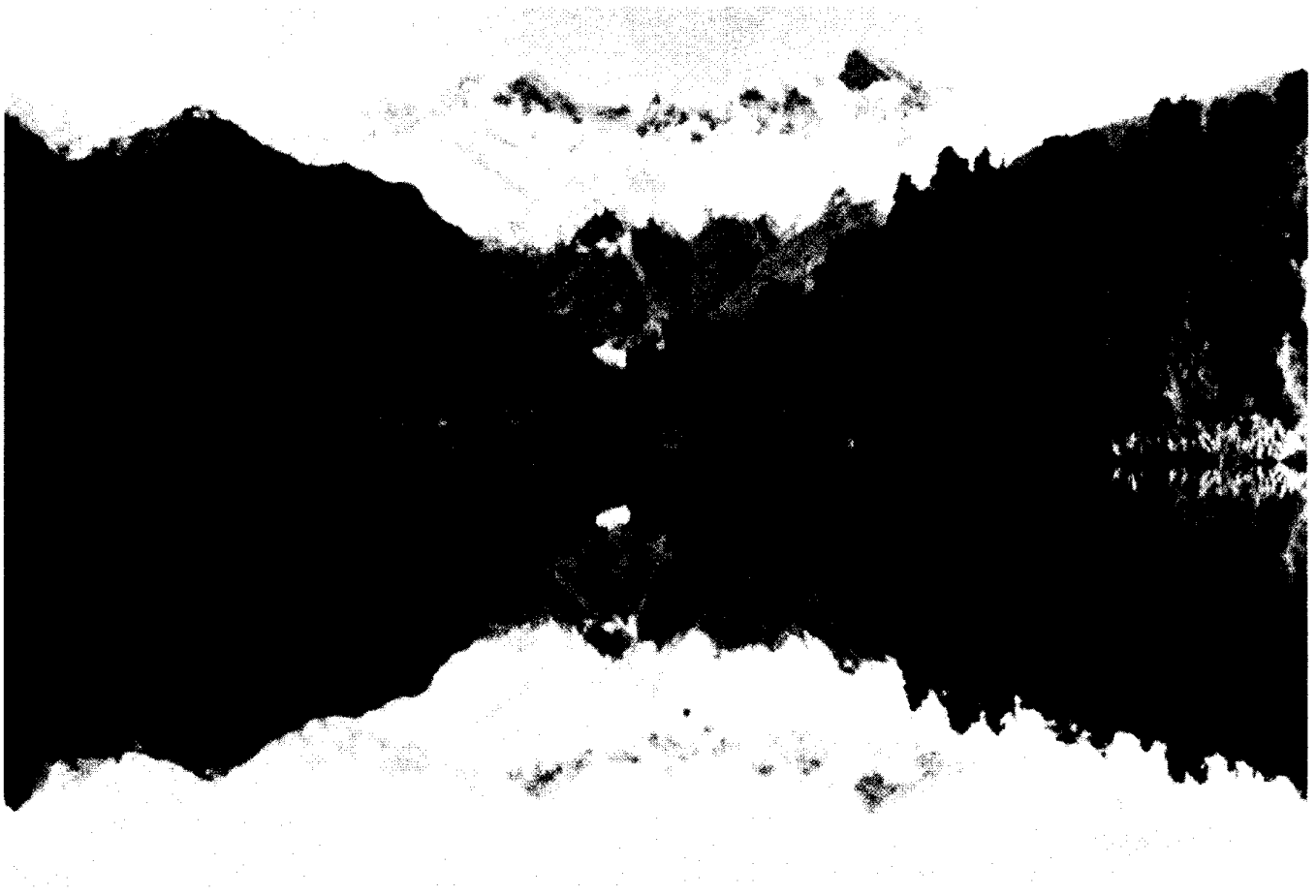
When miners walked the beaches
Of this rugged coast of ours,
And faced the scourge of sandflies,
The solitude, and showers,
There was history in the making
When they found within the sand,
An ounce or two of finest gold
That anyone had panned.
So they pitched their tents and settled
On this isolated reach;
Built pubs and school and chapel
And a town - Gillespie's Beach.
But the mining dwindled right away,
The township lost its pub,
And down the years the settlement
Was swallowed by the scrub.

(Extract - 'The Ballad of Gillespie's Beach')
With thanks to Margaret Hall



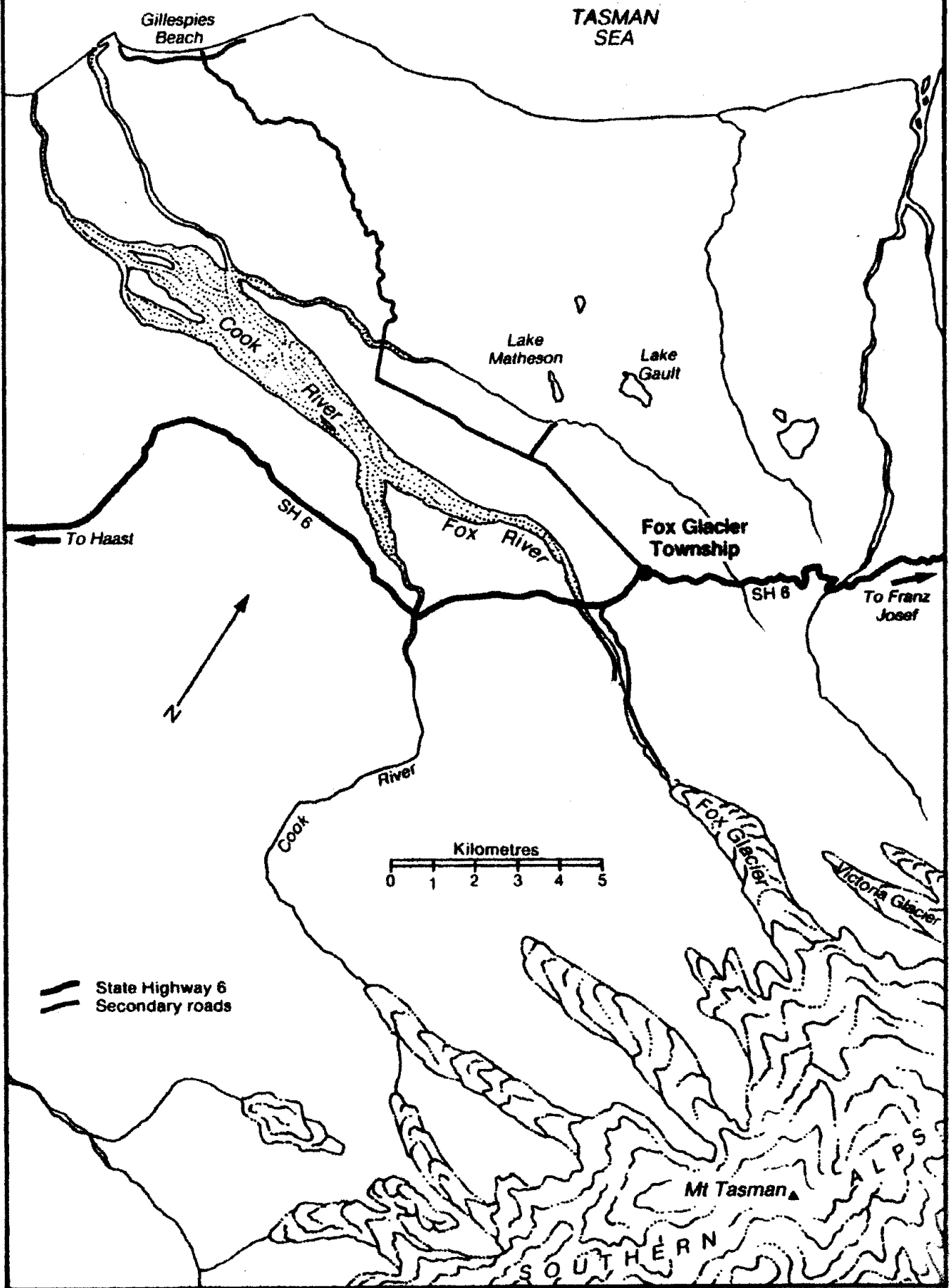
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Lake Matheson, Fox Glacier

FOX GLACIER



GILLESPIE'S BEACH GOLDSEEKERS

LAURENCE SULLIVAN

b. 1833 County Limerick d. 1917 Hokitika

Married

MARGARET VAUGHAN

b. 1830 County Clare d. 1917 Hokitika

8 offspring in order of birth

(1) Mary m Henry Williams*

Henry m. Mascotte Golding

Margaret (d)

Charles m. Winifred Conroy

Lawrence m. Annie Lyons

Elizabeth (Marie) m. James Kennedy

Thomas m. Lillian Kelly

Patrick m. Eileen Kennedy

(3) Patrick* - unmarried, died age 29

(4) Margaret m George Head

Elizabeth m William Owens

Margaret m Arnold Fisher

Arthur (Derby) m Mary Houlahan

Patrick m Alice Deacon

George (Priest)

Mary (Maisie) m Geoffrey Piesse

Vincent m Gladys Pickering

Lawrence m Edna Borlace

(2) Julia m Fredrick Williams*

* Thomas (Harry) m. Brigid Sweeney

* Mary (May) Sister M. Aloysia

* Elizabeth (Liz) m. Albert Weenink

(m Margaret Nicholls)

* Margaret (Mag) m. Robt. Emmett Clarke

* Lawrence (Lawn) m. Irene Condon (d)

m. Mary McGavin

* Anne (Nan) Sister M. Lawrence

* Patrick m. Kathleen Condon

* Frederick m. Gwen McCormack

* Julia (Sheila) Sister M. St John

(5) Annie m Mick McGavin

* Mary m Lawrence Williams

Patrick m Olga Gomez (div)

(6) *Lawrence - unmarried

(Continued overleaf)

(7)*John (Jack) m Anastasia Cleere

*Kathleen m Stephen Nolan

*Patricia m Kevin Nolan

*John m Mary (Molly) Punch

(8)*Michael (Mick) m Agnes Boyle

*Mary m Douglas Kerr

*Michael m Joyce Whitehead

*James m Kathleen Scott

m=married (d)=deceased (div)=divorced

Originally compiled by Anne Williams (Sister M. Lawrence). Those offspring marked with an asterisk spent all or part of their lives in South Westland. Others moved throughout New Zealand. When Margaret Head died age 39, George remarried Edith Allardice who already had 3 children - there were no offspring of this second marriage. Alice Williams, Fred & Henry's sister, married Frank Priest, and lived in Melbourne. Eliza, their mother who remarried Charles Chesterman in 1874, following the murder of her husband, Henry Williams, by Australian aborigines, had 7 more children, Frank, Thomas, Charles, Arthur, George, Elizabeth and Lillian Chesterman being half-brothers and half-sisters to Henry, Alice and Fredrick Williams.

PART 1 - Gillespie's Beach

Our story begins at Gillespie's Beach, situated approximately 20 kilometres west of what is today Fox Glacier township, formerly known as Weheka. The name was changed in 1944 but children of my generation knew that Grandmother Julia Williams lived at Weheka. I note a lengthy article in the *Grey River Argus* on 16th June, 1908, by a Mr H.S. Roberts of Oamaru, lamenting the careless use of the Maori place names in South Westland by its inhabitants. According to him Gillespie's was previously known as Kaohaihi Point and We-heka was the Maori name for Cook's Bluff. Many Maori names, probably difficult to pronounce by the early settlers, were converted to easier words, particularly rivers and creeks. The Haeremare stream was called Hairy-Mary. The Waikukupa river became Wai-cuppy-cup. Mahitahi was pronounced My-tie and Ohinetamatea fondly called the Saltwater.

In the gold-seeking years which saw the genesis of the New Zealand branches of the Sullivan and Williams families, Gillespie's Beach was an isolated and hostile environment. It was described by the Okarito Gold Warden in 1872 as a beach about two and a half miles (about four kilometres) in length with a lagoon at the rear of it. Not a great deal has changed. The Gillespie's road passes through forest now part of the Westland National Park linking it to an inland area which, because of its scenic alpine views and glacier, has become a popular tourist resort.

Visit the Beach today and you will see only a handful of dwellings, mainly because the original settlers failed to freehold the small area of land on which their cottages were built. Today, the Department of Conservation protects the area. Of interest is the recently renovated small cemetery and the relics of the second gold dredge. This second dredge, in later decades, was tested for uranium when significant levels were found in the sand concentrates but on testing proved to be too low to be of economic value.

Fossicking on the beach, despite the sandflies, is a pleasant pastime. In stormy weather, this is a wild coastline. In clear and sunny weather, the sunsets are glorious and the view inland of the alpine mountain range is magnificent.

Let us take an imaginary journey with our ancestor, Laurence Sullivan. Firstly a three month ordeal by boat from Ireland to Victoria, Australia. Henry Brett's *White Wings*, gives vivid insights into not only the conditions aboard these ships but also the dangers inherent in such long sea voyages in stormy weather, particularly if the ship's surgeon or sea captain was fond of the bottle.

In past accounts of this family's New Zealand beginning, the emphasis has always been on Laurence Sullivan. As we will discover later, his wife-to-be, Margaret Vaughan, made a similar voyage from Ireland to Australia, about the same time, but it is doubtful they knew each other in Ireland although the counties of Limerick and County Clare abut each other on the west coast of Ireland. It is known that Laurence's brother, Michael, also emigrated to Australia in the 1860s, so they probably travelled together and as their cousin, Mick Carroll, also ended up at Gillespie's, it is more than likely that he also travelled with them. Who knows? Michael Sullivan visited his brother at Gillespie's in March, 1887, but the Australian Sullivan connection seems to have been lost.

It is timely here to remember that in September, 1845, when blight was first noticed in the potato crop in Ireland, both Laurence Sullivan and Margaret Vaughan would have been in their teens. Potatoes were the main and often the only diet for many families, supplemented by a little buttermilk. Between 1846 and 1851 when it was estimated the population of Ireland was eight million, over one million died as a result of this five year long famine, with another one million fleeing to other countries. In the decades following more would leave.

The famine was at its height in 1849 when Margaret Vaughan was 19 years of age and Laurence Sullivan 16. Anglo-Irish landlords, often absentee, occupying hereditary land which had in earlier centuries belonged to the Irish clans, evicted tenants and razed their turf or stone cottages when they were unable to pay rentals for their small holdings and sub-holdings. Over 80% of the land in Ireland was owned by Anglo-Irish gentry at the time of the famine. Landless labourers working on the big estates, allowed to build a meagre dwelling for themselves often paid their rental in potatoes. A vicious circle resulted. Landlords could not pay the rates on their properties if tenants could not pay rentals. Evictions were brutal. Soup kitchens flourished. Desperate families entered Workhouses where they were segregated by age and gender. Homeless and hungry, the people starved - this famine likened to that in Rwanda within recent decades. Corn was available and other foodstuffs but the poor had no money. Some tried to survive on seaweed or raw shellfish. Dysentery and typhus were rife.

For those who managed to find the boat fare to escape elsewhere, there were high death rates on the worst ships. Western Ireland which includes Limerick and County Clare were badly affected, partly due to the wet climate and boggy soil. The famine changed the entire social structure of Ireland. It was also the cause of late marriages so it is no surprise that both Laurence Sullivan and Margaret Vaughan were single and in their thirties when they departed their homeland. We will never know their particular circumstances in Ireland at the time of the famine, and why they survived when so many didn't or whether other family members were lost. It is recorded that there were seven girls and one son in the Vaughan family in Ireland. Their father, Patrick, was described as a labourer as was Laurence Sullivan's father, also named Patrick.

Life on the Victorian goldfields for Laurence was probably tough but not as tough as he would have witnessed in Ireland. He must have raised sufficient cash to pay for further boat travel when news reached miners in Australia of the gold bonanza in Otago's

Gabriel's Gully. This "Australian invasion" had begun in 1865. Miners tended to keep moving to new areas when existing claims petered out but their daily existence would probably have been hand-to-mouth at best. Again, when the best of the gold gave out in Otago, Laurence Sullivan moved to the other side of the alps on New Zealand's West Coast.

The West Coast had been officially declared a gold field in 1864 but it was 1865 before the real influx of miners began. By the time Laurence arrived in Hokitika some time in 1865 - the exact date unknown - it would have been quite a busy place which had developed quickly once the West Coast had been declared a gold field. It had a well-used if somewhat dangerous river port with many mishaps because of the river bar. Ships from Melbourne in Australia arrived and departed from there, as did coastal shipping.

On arrival it is likely Laurence heard of the rich deposits of gold being found on the beaches further south. He probably acquired a horse or perhaps, like others, he travelled on foot. It is unlikely he travelled alone as other hopefuls were also following the beach route south as did limited dray traffic carrying supplies. It is more than likely that his cousin, Mick Carroll, was with him. The news of good strikes further afield invariably acted as a spur to up stakes and keep moving.

For those travelling down the coastline, the first obstacle to cross was the Hokitika river, followed by the Mikonui and Waitaha rivers. It is known that Laurence worked the gold at Mikonui Beach where his future wife lived but whether they met there or not isn't known. In the newspaper report of the wedding which appears later, Mikonui was described as the bride's family home and the wedding certificate states that this is where the marriage to Margaret Vaughan took place. How long he mined at Mikonui Beach isn't known but again he moved on.

Early settlers at Mikonui south of Ross reported on the dangers crossing this river when in flood. Further south, travellers would have encountered the swift-flowing Wanganui river and bluff. The next big obstacle was the Whataroa river which I know from childhood years was an awesome sight following torrential downpours. Onward to the Poerua river and round the Saltwater lagoon to skirt Abut Head before reaching the hazards of soft sands near the Okarito lagoon. Just beyond lay the rip-roaring settlement of Okarito which had arisen so quickly out of nothing because of the gold strikes in the area. How many days did this journey take and where did he linger? Who knows? The weather and the state of the rivers would have been deciding factors. Usually it was necessary to journey inland to find the best place to cross the biggest rivers, before returning again to the sea coast.

We know that Laurence ended up at Gillespie's Beach so from Okarito south he would have negotiated Kohuamatua Bluff, the 3-mile lagoon, Blanchard's Bluff, and on towards the 5-mile where miners were working in some considerable numbers, and where there was quite a large settlement. Whether he also worked here has not been established but it is recorded that his travelling wasn't over. The obstacle of the glacier-fed Waiho river and the Omoeroa Bluff lay ahead. The Waikukupa river could also be an awesome sight when in full flood. Obstacles not high-lighted were the numerous creeks and streams which could become dangerous torrents in wet weather. The last hurdles were Galway Point and Gillespie's Point before reaching Gillespie's Beach. These geographical features are mere names and fail to convey the difficulty of the terrain and the dangers inherent on this coastal route.

It is also recorded that Laurence went on to the Bruce Bay area, a well-documented paper-chase after a non-existent rich strike in 1865. South of Gillespie's lay the dangerous Otorokua Point, the milky snow-fed Cook river and Cook Bluff all of which would become familiar landmarks during a life-time's residence at

Gillespie's Beach when return trips were made to collect stores landed at Bruce Bay off vessels carrying supplies. On all the big rivers drownings were commonplace. Waiting for the tide to recede before negotiating the numerous rocky bluffs which protruded into the sea could be a hazardous affair, particularly when trying to coax reluctant horses into the surf. River mouths were also dangerous when men misjudged the force of the sea. Few of these gold-seekers would have been accustomed to the unpredictability of the West Coast climate and the wildness of its coastline as the first police book in Hokitika held in the National Archives will attest. A short few years later ferrymen or cages suspended from wires would provide a much safer service on all the southern major rivers, from the Taramakau near Greymouth down to the Cook river south of Gillespie's.

The above itinerary assumes Laurence made the journey along the Coast. This assumption is probably correct despite the fact that boats did travel south to Okarito and Bruce Bay and Jackson's Bay once there was a demand for supplies in these areas. However such a method of travel precluded the opportunity to fossick for gold along the way and also involved money to pay for the fare.

At the present time, we, the descendants of these first pioneers, can fly in to Hokitika, and journey comfortably by car along well-kept tar-sealed roads all the way to Haast in a few hours without breaking the speed limit or stopping too long to admire the many lakes and other scenic attractions on the way, the only danger being our own stupidity if we take a bend too fast or encounter an overseas tourist driving on the wrong side of the road. And we think we've got it tough if we have a puncture!

Rushes which resulted in no gold being found became known as *duffers*. Today, when travelling along Coast roads, numerous bridged creeks bearing this name are a reminder of the hardy souls whose dreams of striking it rich were proved to be just another pipe-dream.

Initially on the Coast the gold being found in rivers and streams could be described as coarse with the result that diggers displayed no interest in the sea beaches along which they travelled. However three miners had arrived in Hokitika in August, 1865, with 1 cwt of gold and mercury amalgam yielding 100 lb of pure gold obtained at South Beach near Greymouth. The use of mercury to save fine gold had been used on Californian beaches. Many miners had honed their skills prospecting in California and Australia before reaching New Zealand. Because of this find attention shifted to the black sands on Westland beaches. Large numbers of miners promptly moved south. Not all were well-equipped so rough and ready alternatives by diggers on the move to separate the gold from the sand were utilised, using coarse cloth or totara bark in lieu of mercury to separate the fine gold from the sand.

With news of strikes travelling fast, miners returning north from the gold-rush hoaxes down south at Hunt's Beach and Bruce Bay began to focus attention on the sandy beaches along which they travelled. One of these returning horsemen was named James Edwin Gillespie. Investigation by him at one particular beach revealed good leads above the high tide mark. From then on the area became known as Gillespie's Beach.

I quote from my book, *Westland Heritage*. "Within a few weeks over 650 men were working in the area. Okarito, further north, had become the service centre for other gold strikes on the nearby beaches at the Three Mile and the Five Mile, the description denoting the distance from Okarito. Gold exploration also extended inland to the Forks, Lake Mapourika, McDonalds Creek, the Waiho Gorge and along many other creek beds as well as south into the Haast region."

In his book, *West Coast Gold Rushes*, Philip Ross May stated that by June of 1865 Gillespie's had reached its greatest production and continued to prosper through the summer and winter of 1866, with 650 diggers there and another 1500 up north at the not-too-distant

5-mile. (Philip's mother was Bessie Chesterman, a descendant of Edith Sidwell cum Williams cum Chesterman whose link is outlined in the family chart on the first page of this publication.)

The Okarito correspondent of the *West Coast Times* reported in April, 1866 "that excellent gold was being found at Gillespie's Beach, the gold being highly auriferous, with workings extending over three miles in length". Miners were said to total 200 persons. "At the end of that month, the rush was on, not to the sandy beaches this time but into the scrub where the ground was pegged out for a very long distance. Miners were reported to be making ten to twenty pounds a week."

When the readily accessible gold gave out at the beach, miners stripped the land to considerable depths to follow the rich seams of gold dust deposited by the sea in earlier times. Water races were erected to service the sluice-boxes and some of these races carried water over long distances.

Prospectors were required to register and pay a fee for a Miners Right, which enforced guidelines as to size, pegging, duration, conditions of working, tunnelling and drainage, as well as water rights and the construction of water races.

By June, 1866, Gillespie's Beach had eleven stores, two butcheries and two bakeries catering for the needs of 650 men, their supplies coming by sea mainly to the port of Okarito and by pack-horses along the beach. A few small coastal vessels entered the Cook River to the south of the beach. Estimates of the population at any one time could vary simply because diggers didn't stay long at any one place if they weren't making the equivalent of good wages. By mid 1867 however, fewer than 500 remained.

Miners constructed a tunnel through Gillespie's Point north of the beach to avoid the dangerous seas around this Bluff, thus avoiding dependence on the tides. The tunnel still exists but is no longer

negotiable having been fenced off by the Department of Conservation due to sea erosion at one end.

Laurence Sullivan and Margaret Vaughan married in June of 1870 - more details of which appear later - and began their married life at Gillespie's Beach, so the following selected extracts from the *Grey River Argus* established in 1866 give an insight into life and some of the family names at Gillespie's at that time. In Hokitika, the *West Coast Times* had begun a year earlier in 1865 and ceased publication in 1909. Despite extended delivery dates to remote areas, settlers relied on newspapers to advise details of postal deliveries, electorate rolls and elections, government proclamations, as well as news items of local interest.

1873. A Report from the paper's Okarito correspondent published on 4th September: "I hear nothing out of the way from Gillespie's but I hear no complaints. This in itself is so far cheerful and some of the squatting diggers have taken to planting early potatoes which looks like staying in the same place another year and the man with a family to have his little plot of potatoes, his cow, pig etc seems to me to be a happy digger. Anyhow for being well put on, being clean and always cheerful he can compare most favourably with a class that hardly spares 8 hours for digging out of the 24 hours but often can spare 10 to 12 hours out of 24 for the company of barmaids and billiards."

1873 - 4 September - *Grey River Argus* - a report from Okarito. "I hear there is talk of shutting up Okarito as a port of entry. This looks like going backward. I think that our member in the Council for this district should let his voice be better heard on such subjects. At the election time, his friends held him up as a very great man. He was learned like a doctor, learned like a priest etc. A man may be all these and more and be a right man, but not in the right place. Patience to see what may turn round I hold to be a great virtue but it is a virtue of a 4-legged ass as well as of a man. We all know that the animal named can roar and by so doing it can both attract and

repel. Members of Council should be reminded they are public property and it is in the public welfare that I write.” (Note: Closure of this port at this time would affect supplies to Gillespie’s.)

An editorial in the *West Coast Times* on 5.1.1875 highlighted the lack of personal hygiene on the Coast. “It is much to be feared that it must be said that the quantity of water used in outward ablution and in alliance with soap is, considering the respective surfaces to which it is applied, sadly disproportionate to the quantity taken in alliance with whisky for the stomach’s sake, so we must consider ourselves to be a good drinking and dirty community in the absence of social provision for the free personal use of that which contributes so essentially to the good sanitary condition of the population. We possess elaborate schemes for the introduction of water for the purpose of sluicing the soil but are prone to forget how much the human system may also be benefited by periodic sluicing assisted by soap.”

1875 - 12 October - *Grey River Argus* advised that Gillespie’s Beach has now quite a busy appearance. They quote from the correspondent of the *West Coast Times*.

“There are about eleven extended claims taken up and most of the shareholders in the different claims are busy stripping and otherwise preparing to test the lead north and south of the prospecting claim. Opening out one of these claims is no holiday task as no paddock can be bottomed or properly tested without a water-wheel and pumping gear, in fact it will take at least 3 months to prove whether this is a properly defined lead of gold and where it runs in length along the beach.”

1877 - In September the *West Coast Times* reported that there were 5328 European and 817 Chinese miners working in Westland. Australian pastoralists brought indentured Chinese to work for them and many began to drift across to the goldfields from 1866 onwards. Census of 1880 show 1260 Chinese in Westland but restrictive

legislation in 1881 curtailed their entry. Chinese merchants had businesses in Greymouth and Hokitika and branches at various goldfields. (There doesn't appear to have been Chinese miners at Gillespie's but some anecdotal reports indicate they worked the waterways up at the Forks and McDonald's Creek.)

1878 - In February the *West Coast Times* advised that Okarito had suffered an invasion of fish with the beach covered in all kinds and sizes along a 3-mile length.

The haul was said to be a godsend for the half-starved residents. In view of the fact that these small settlements lost no time erecting a church, perhaps this phenomenon could be seen as a gift from on high.

1880/81 - The *New Zealand Post Office Directory* showed that Gillespie's Beach had one church, two hotels and a population of one hundred.

1883 - On 16th June a newspaper item that Gillespie's Beach residents intended to apply for a cemetery reserve which, if successful meant that Okarito folk would lose the subscription that would've been forthcoming from that area.

1884. The Superintendent of Westland visited the area and in his report published on 12 December in the *Grey River Argus* said:

“At 9am arrived at Gillespie's and went round the district with Mr Ryan who had been busily engaged in clearing and planting a large field of potatoes and who is in fact one of a number who exhibit a disposition to settle down in these districts and make it a home. At this beach there is a large water-race which has been built in the most substantial manner and capable of carrying 30 heads of water which will afford an increased supply for working the numerous leads of auriferous sand at the back of the beach. There are about 40 men at work a number of whom accompanied the Superintendent

and Engineer round the Bluff to ensure their safety when negotiating the most dangerous places.”

1884 - E. Ryan and A. McBride both applied and were successful in obtaining a renewal of their hotel's liquor licence.

1885 On 6 January, the Okarito contributor under the pseudonym of Mountain Rat, reported in the *Grey River Argus*:

“Through the non-arrival of the *Waipara* (at Okarito) this Christmas will be as dull and as miserable as one as ever was passed here. Owing to the shortness of nearly everything many a one has got to go to Gillespie's to get enough flour to make a loaf and all through the steamer not making its appearance on time. No wonder people keep leaving the district. The *Waipara* has done more harm to this district than any other vessel that ever visited here.”

1885 - 21 May - the *Grey River Argus* advised that 29 year old Mr E.L.Body, late publican of the Royal Hotel, Okarito, drowned crossing Stony Creek, 4 miles below the Waikupakupa, whilst seeing Mrs Sullivan and Maggie Carroll to Gillespie's Beach. The creek was swollen at the time.

1885. The paper's southern correspondent reported 9th October

“That at Gillespie's the residents are doing very comfortably devoting their time alternately to mining and looking after their cattle and gardens. The beaches are fairly good and it is expected that they will improve very much after the stormy weather.”

1886 - an item in the *Grey River Argus* advising that great preparations were taking place at Gillespie's Beach for a ball to be held on 29 April in aid of the hospital at Hokitika.

1889 - Under the title, “Echoes from Okarito,” the contributor, Mountain Rat, reported in the *Grey River Argus*

“The goings-on at Gillespie’s and the other nearby areas still being mined. At the time nobody was reported to be doing very well yet earlier in 1866 it was reported “that the sand at the 5-mile further north but south of Okarito was not black but yellow with gold.”

1895 - July - the *West Coast Times* contained a report that Rev. Father Brown narrowly escaped from drowning near Okarito, rescued by the mailman, Jock Adamson with whom he was travelling. (It was usual for a priest to visit Gillespie’s via Okarito every three months or so to perform baptisms and weddings.)

The Gillespie’s Beach settlement, unlike the much larger township which sprang up at nearby Okarito, had a relatively short hey-day, but after the busiest years, some families, including the Sullivans, stayed on to eke out a living and raise their families. Gillespie’s never matched Okarito with its police station, resident magistrate, courthouse, jail, a busy port with harbour master and bond store, 2 banks, numerous hotels and stores, its own newspaper, and a much larger population. The gold finds at both the 3-mile and 5-mile from Okarito added to its busyness. Many of those who settled at Gillespie’s were of Irish extraction and Catholic so they had something in common.

Mick Sullivan Jnr (2nd generation, farmer, hotelier, County Councillor and glacier guide) once remarked that his grand-parents stayed at Gillespie’s because they were too poor to move elsewhere. There were no social welfare payments to cushion lack or absence of income. People were and had to be charitable and willing to lend a helping hand to the less fortunate. Faith, hope and charity loomed large in the thinking of the times, balanced by the old adage that God helps those who help themselves.

In *Petticoat Pioneers*, Margaret Harper stated that by 1890, only about 16 families remained at Gillespie’s. The surnames remembered in the McBride memoirs were Walsh, Quinlan,

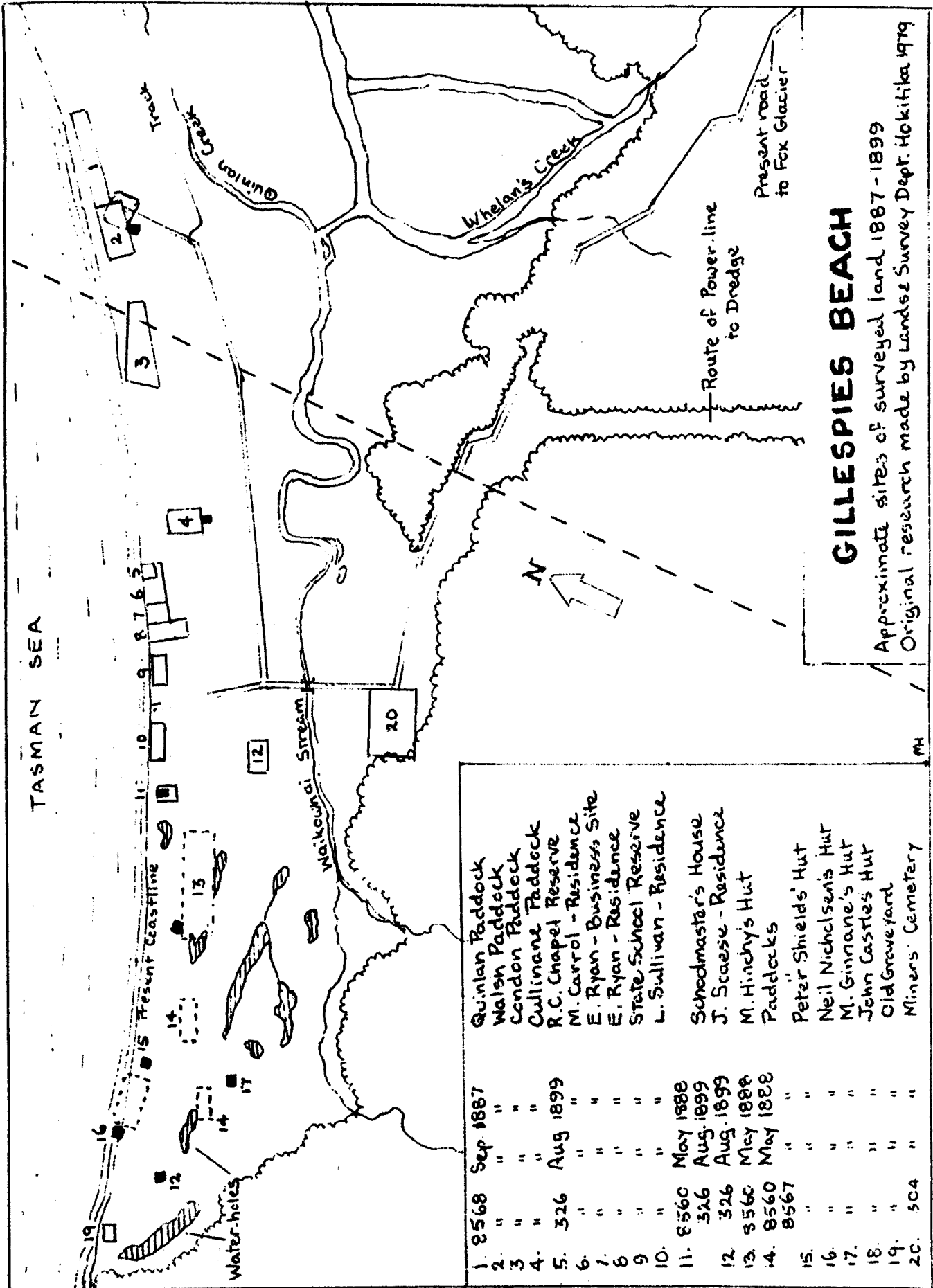
London, Ryan, Sullivan, Williams and Bines plus their own. Other surnames were Carroll, Patrick, Ferguson, Morrissey, Purcell and Scaese. Mrs Scaese boasted she'd once worked in Queen Victoria's household. Jacob Scaese was still in residence at Gillespie's until his death at the Westland Hospital when 56 years of age as reported in the *West Coast Times* on 25.6.1909.

Many of the settlers who stayed behind at Gillespie's produced large families. Visitors to the area often commented in written reports about the large number of children in such a small community.

Against this, the *West Coast Times* on 10.2.1902 mentioned a leaflet put out by the Registrar-General on the falling birth rate in New Zealand, lamenting "the pernicious influence of Malthusian doctrines which must be decisively countered. The wilful restriction of births is to be greatly regretted." It is obvious this wasn't something to which Gillespie's Beach residents would plead guilty because large families were the norm.

It is understandable that the Gillespie's Beach settlement passed through many stages over the decades from the 1860s onwards as the gold finds proved less rewarding and men moved on to seek their fortune elsewhere. In his book, *Climbs in the New Zealand Alps*, published in 1896, E.A.Fitzgerald said:

"Gillespie's Beach was reached about one o'clock and we lodged at the so-called Gillespie's Beach hotel. This establishment consisted of a one-storied wooden shanty with the title in large letters over the entrance facing the sea. The accommodation must be scanty at best but we found that its resources extended so far to supply us not only with a cabbage but with real beef. This excited some surprise as we had come to regard mutton as the sole article of diet available in these districts. The little town stands about 20 yards from the beach where the great surf rolls in night and day with a thundering noise. The majority of the population so far as I could gather, consists of



Plan of settlement courtesy Margaret Hall



Miner's tunnel, Gillespies Beach, now closed

children under 10 years of age. Besides the little wooden dwellings of the settlers there is a fine school house with a large enclosure and a post office. The latter is combined with a flourishing store and the mails are brought occasionally by a horseman who rides along the beach some 80 miles from Hokitika. Gold digging is carried on here to a certain extent but the main industry of the settlement consists in re-washing the alluvial sand that was roughly sifted at the time of the first rush to the West Coast.

Behind the little houses, green pastures stretched for a few hundred yards to the margin of the sombre forest which clothes the West Coast slopes up to the foot of the great snowy range beyond. We were curious to see the process of gold washing so we strolled down to the spot where the men laboriously washed the sand upon a bit of bark. A stream of running water is played over this fibrous texture and when the sand is washed away only the gold remains. The sand is brought from the beach in wheelbarrows. Inland the glorious snow ranges lay in full view. The peak of Mt Cook was enveloped in a slight haze but Tasman, Haidinger and Elie de Beaumont towered to their vast heights within a distance of about 15 miles. Later in the afternoon I was persuaded to visit the gold dredger which a company had set up about a mile further along the beach. The dredge, I was informed, cost over two thousand pounds but has not been profitable chiefly owing to the great cost of transportation. We did at last reach the gold dredger only to find that it was undergoing extensive repairs. It floats on a small lagoon about 200 yards from the sea.”

This first gold dredge had been assembled at Gillespie’s Beach in 1891, of suction design originally, later converted to bucket line, but the yields were poor. The accident to the dredge master was the final straw, and the dredge was closed down and sold.

1892 - *Grey River Argus* of 10 August - advising death of John Hartwell, manager of the Gillespie’s dredger. Mortification had set in 3 days after the necessary amputation of his leg. (One report said

the school teacher at Gillespie's, who would have been Henry Williams, had rushed up to Ross and brought back a doctor. Another report said it was a Maori. Regardless, the patient died.

There had been what has been described as a dredging boom both in Otago and on the Coast, as the design of dredges evolved. The first dredges on the Coast were simple spoon dredges which lifted the blacksand into a sluice box or on to gold-saving tables. Bucket lines eventually replaced the spoon dredge with the development of an elevator fitted to the stern to stack tailings. A total of 58 dredges had worked the West Coast by 1902, both inland and along the beach, many of which proved a poor investment because their construction was too light to move the obstacles encountered. Dredging continues today with the huge increase in the price of gold making this industry remunerative.

In 1894, A.P. Harper commented in his book, *Pioneer Work in the Alps of New Zealand*, that many of the inhabitants of Gillespie's were not on speaking terms. He had problems getting his mail from the Post Office there because of that behaviour. Charles Douglas expanded on this in one of his reports: "Last year's survey report gives the Fox Glacier with trimmings and I suppose it will be the last exploration of it for some years to come. I at least don't want to see either it or that district again unless the present inhabitants get exterminated. The law which permits people from murdering each other ought, in my opinion, to be modified in the case of the Okarito and Gillespie's districts. If Gillespie's is bad it can't hold a candle to the Paringa in the matter of quarrelling. There are three parties on the river, all Irish, and the excitable brand at that. How any are alive is a mystery."

Charles Douglas was reported to be the first European to explore many of Westland's valleys. Like others, he had been attracted to the West Coast during the gold rush of the 1860s and in the following decades explored the rivers and also the glaciers. He

eventually joined the Lands and Survey Department helping to draw maps of the topography of the area.

Westland Land Board reports, all of which were published in local papers, contain references to disputes over both land and timber in the Gillespie's and Waiho Survey Districts. The Sullivans and Henry Williams arrived after the Ryans and were now competing for land, both to buy and lease. There were complaints to the Board on both sides of taking trees for fencing on land which didn't belong to them. When both wanted the same land with a decision being made by ballot, obviously the loser would not have been happy. It seems, therefore, that land acquisition, rather than gold mining was more likely to have been the source of ongoing disputes at Gillespie's as the years passed. Like all small isolated communities it doubtless had its share of malcontents, particularly when fuelled by jealousy or alcohol.

It was usual in these years for one household in a community to act as a Post Office. In later years the Williams household at Weheka would perform this role usually announced in the *Grey River Argus* or the latest Government Gazette. Later again Mick Sullivan's house became the Post Office.

As I commented in *Westland Heritage*, "along with the Irish stubbornness, cantankerousness, drunkenness, bigotry and fiery tempers which could result in fists flying before the mind was put in gear, went also tenacity in the face of hardship, generosity of spirit, perseverance, great faith that the Lord was on their side, and a determination that their offspring would have a better life than they had known."

Douglas's parting shot on Gillespie's Beach indicated that its glory had departed and those remaining are a "few old fogies who consider they might as well die there as anywhere else." I am reminded that Keith McLauchlan of Auckland wrote to me over a decade ago telling of his experiences as a Truman's traveller down

south in the 1930s. This intrepid salesman travelling in a small van loaded with merchandise, brought the pleasure of shopping to women living in remote areas. On a visit to Okarito in these years, as part of his South Westland round, Keith, riding on horseback, took samples of the goods on offer down to the dredge at the 5-mile. That's real customer service.

Because of land being made available in the Cook area, road construction between Gillespie's Beach and the Cook valley was commenced in 1886 by contract gangs from Ross to replace the narrow rough track through the bush. The road was gravelled and sufficiently widened to enable horses and pack-horses to travel along. It wasn't improved until the 1930s, no doubt as a result of the advent of the motorcar. There were complaints at the time that because the tendering conditions for road construction required a deposit of Twenty Pounds, this made it difficult for ordinary working men to compete for tenders.

The above is the setting for the next part of our story.

PART 2 - THE SULLIVANS

Anecdote says that Laurence Sullivan met his wife-to-be, Margaret Vaughan, at Okarito, probably because it has been reported elsewhere that the marriage licence was taken out there at the local police station. There are no reports of Margaret's occupation either in Australia or elsewhere. At 40 years of age she had obviously been self-supporting both in Australia and later in New Zealand so presumably she would have worked as a domestic or possibly a barmaid.

The notice of the marriage appeared in the *West Coast Times* on 8.7.1870 as follows:

Marriage - Sullivan - Vaughan, on 27th June at the bride's residence, Mikonui Beach, by the Rev. J.A. Goutenoire, Lawrence Sullivan, County Limerick, Ireland, to Margaret Vaughan, County Clare, Ireland. (Home papers please copy.)

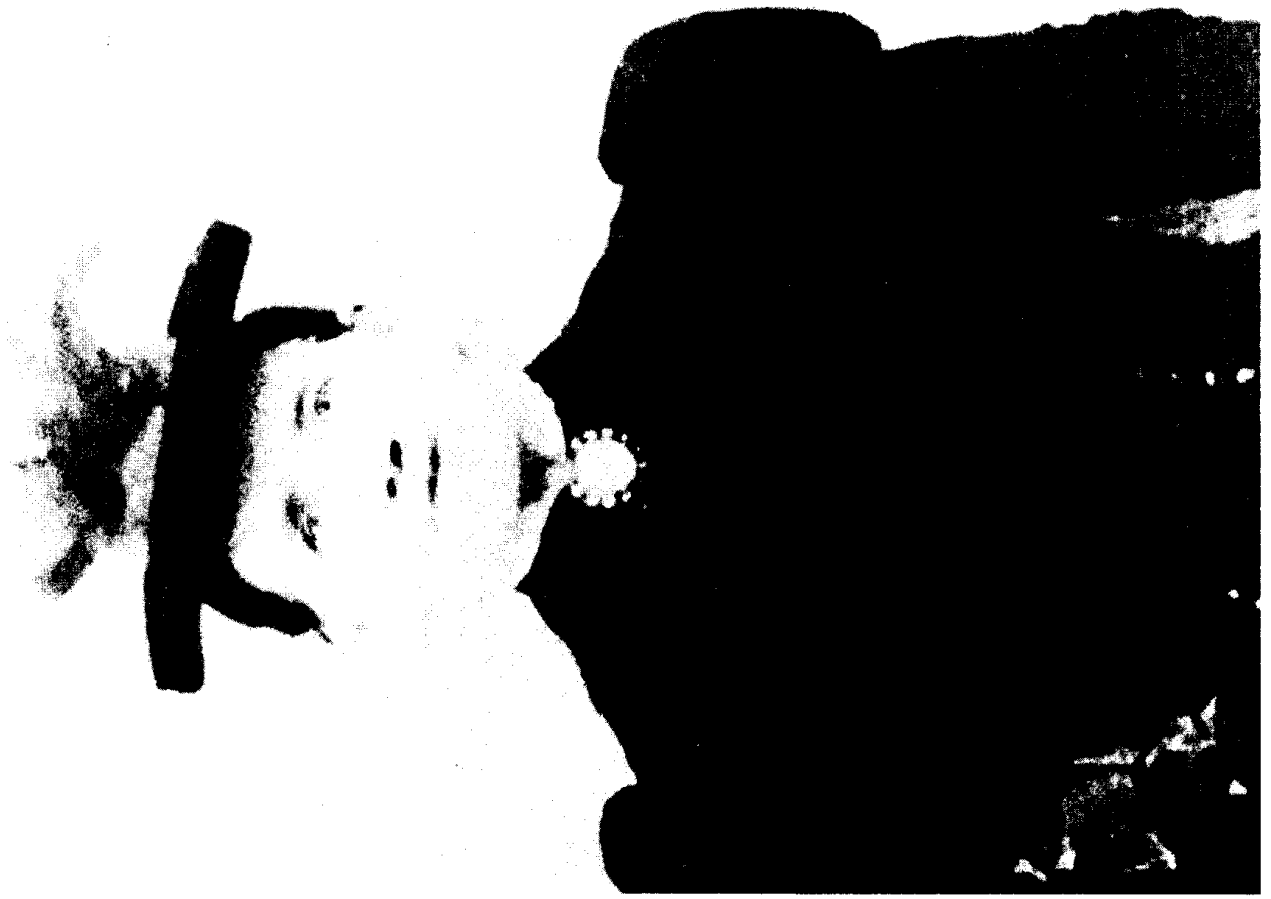
A copy of the marriage certificate has been sighted. The newly-weds made their home at Gillespie's Beach and Mary Sullivan, the oldest of Laurence's eight children was born the following year.

In an interview with Michael Sullivan, youngest son of Laurence, as reported in *The Weekly News* in September, 1959, it was stated incorrectly that his father had married a Julia O'Connor. At the time of the interview Mick was in his mid-seventies and either suffered a senior moment or was misreported. This error was repeated in Barbara Harper's *Petticoat Pioneers* and also in the centennial album published by the Westland County in 1976. My source is the genealogical chart left to me by Sister M. Lawrence but more importantly the marriage certificate and also the headstone in the Hokitika cemetery. I doubt that Laurence is buried with the wrong woman.

There were three Vaughan sisters, Julia, Margaret and a much younger Annie, daughters of Patrick and Julia Vaughan of Feakle, County Clare, Ireland. Their mother died shortly after Annie's birth in 1845, leaving her much older sister, Julia, who'd married a man named Frank O'Connor, to care for her. Margaret Vaughan, left Ireland for Australia about 1863, when she would have been 33 years old. It is known that she sent the money home for Annie to join her when her much younger sister reached 18 years of age. It is also known her Irish family did not wish Annie to leave, according to a descendant (Imelda Devaney) who visited Ireland some decades later. Apparently Annie had been destined to look after other family members in their old age.

Both Margaret and Annie Vaughan then left Australia for New Zealand about 1865 and ended up on the West Coast. Annie eventually married a much older Michael Carroll, a cousin of Laurence Sullivan, in 1869, and they also took up residence at Gillespie's beach. A photo of the Carroll homestead appears in Margaret Hall's *Black Sands & Golden Years*. Despite being much older than Annie, her husband lived into his 70s, whereas Annie died in 1902 from an illness of the auto-immune system, - amyloids disease.

When their sister Julia's husband, Frank O'Connor, died in Ireland, Julia also came to New Zealand with her daughters, Brigid and namesake Julia, the girls then being in their teens. This daughter Julia O'Connor married Thomas Devaney at Rimu on the 29th of October, 1891 and they eventually owned the Club Hotel in Hokitika, then known as Devaney's Hotel, which explains why my father, Bob Clarke, always visited the Devaneys on trips up to town, when we children would be given the special treat of a raspberry drink. I recounted in *Westland Heritage* how this pub had originally been purchased from the proceeds of a gold nugget. Julia, senior, lived with her daughter and husband at the hotel and was reported to visit her two sisters at Gillespie's Beach quite frequently. Julia is buried in the Devaney family plot in the



Margaret Sullivan nee Vaughan



Laurence Sullivan



Sullivan home at Gillespies Beach, circa 1890's

L-R standing: Patrick, Harry Williams, Lawrence, Julia, Margaret, Michael, Jack, Annie.

Seated: Laurence Snr. Margaret Snr. Henry Williams Jnr. Marv Williams

Hokitika cemetery. Imelda Devaney, daughter of Julia and Thomas Devaney, never married, but was known to have visited her relatives in Ireland in the 1930s. Geraldine Sloane, Annie (Vaughan) Carroll's great-grand-daughter has verified these details as recorded in her father's written memoirs.

It does seem extraordinary that Margaret Vaughan was 40 when she married Laurence Sullivan, yet gave birth to eight children.

The cottage in which the newly-weds, Margaret and Laurence Sullivan, started their married life at Gillespie's Beach had a roof made from shingles. Although there was plenty of bush about, wood for building purposes was scarce because few men were able to use or keep a pit saw to produce the required timber.

The little house had two bedrooms and a kitchen-living room. All the cottages faced the sea. In wet windy stormy weather the choice of location may not have been ideal. As the family grew, Laurence built outside rooms with Irish thatched roofing. Food and stores including such things as window sashes, corrugated iron, axes and all the material required to keep the settlement supplied were landed from small coastal ships which anchored off-shore at Bruce Bay, 33 miles south of Gillespie's Beach from where they were packed up the coast by horse or horse and dray. In addition to boats calling at Okarito, the government steamer, "Stella", on its journey up the western coast eventually called every three months at Bruce Bay, putting down anchor about a mile off-shore, with the vessel's boats ferrying goods ashore. The *Jane Douglas* and the *Waipara* were also remembered from early years.

Meat, mainly mutton, but also some beef, would initially have been purchased from those settlers, such as the Ryans, who had already acquired and cleared land for grazing. The gradual acquisition of land by Laurence Sullivan is part of this story.

In these years, teams of horses were used to transport goods. They were used to haul logs and timber. When land had been cleared sufficiently they pulled the plough. Horses were used to visit outlying areas, and horses were essential for droving. In the absence of a farrier, men had to learn to shoe their horses and also, through trial and error, discover remedies to use whenever their animals were sick. Home-made remedies evolved as they did also for sick children.

In *Pioneer Work in the Alps of New Zealand*, written by A.P. Harper in 1894, he commented that the inland track between Waiho (Franz Josef) and Weheka (Fox Glacier) had grown over, possibly because storekeepers and publicans at both Okarito and Gillespie's wanted the horse traffic to continue along the beach. It was still a track in 1906 when Agnes Moreland went south, as recorded in her book, *Through South Westland*.

Laurence continued gold mining over the following decades and built a water-race to help him extract the precious metal from the black sand. He earned enough to not only feed his growing family of eight, but also to purchase land. Throughout the 1870s and 1880s he would have witnessed the move by other settlers to take up land. Because his growing family included sons he obviously realised that the future lay in the land rather than in gold prospecting, hence his first purchase of 100 acres in 1889. He must also have appreciated that had he remained in Ireland, such a purchase would have been beyond his wildest dreams.

In the small cottage in which Laurence and Margaret started their married life, food was cooked on a camp oven with huge cast-iron pots and kettles hung on davits attached to the chimney. There was plenty to eat but little variation in the meals. Nevertheless, fruit cakes and girdle scones would have been produced, as well as bread. Reports indicated that yeast was made from a mixture of hops and potatoes. Wood was plentiful in the nearby bush with

discoveries eventually being made as to which produced the hottest embers when burned, particularly rata, matai and lancewood.

All of these families relied on a vegetable garden to assist in the feeding of their families with the addition of whatever fish could be caught including eels. Native wood pigeons weren't protected until the 1920s so these also formed part of the diet, as did weka, supplemented by whatever meat was available. Most settlers kept a cow to supply milk and butter. A fowl-run produced the much-needed eggs used for baking. Surpluses in any commodity were shared, bartered or sold for cash. Without electricity, kerosene lamps were used for lighting at night and also candles. The four gallon tin in which kerosene was supplied became an important utensil in households, for carting water, for laundry, for food storage and preserving eggs, for ablutions, and for transporting goods. The example in thrift and make-do set by their mother would stand her daughters in good stead when they married.

The native wood pigeon, the kereru, remained on the menu in our household at Whataroa into the 1930s despite the ban. Those of Irish descent tended to resent being told what to do. A common attitude existed that the powers-that-be up in Wellington weren't going to decree what could or couldn't be eaten, a defiance also shown on the Coast when six o'clock hotel closing became the law. Pigeons were plentiful in the nearby bush, and had been eaten since the first settlers arrived. They had been eaten by Maori for centuries. Whenever a pigeon was shot or stunned with the lead pellet from a shanghai, we children were taught to dig a hole and pluck the feathers directly into it before covering over. The aroma of pigeon soup was distinctive. The wings of pigeons were used as a hearth brush by early settlers. If the sole policeman stationed at Whataroa happened to sniff the aroma of pigeon soup wafting on the breeze when paying a visit to remote households, he obviously failed to enforce the law as I do not recall any prosecutions taking place - just as he failed to enforce six o'clock closing at the local

pub. Environmental consciousness wasn't yet part of the national psyche.

Social occasions in the early days were few and far between at Gillespie's, but as mentioned earlier, residents travelled further afield to Okarito and the 5-mile for special yearly celebrations, especially on Boxing Day and at Easter. Funerals were also large social events giving settlers the chance to meet, talk, and in the Irish way, for the men to down a few of whatever brew was on offer.

In the era of medicalised child-birth in which we now live, it seems amazing that these pioneer women gave birth to large families, often with only the assistance of another woman in the district. Margaret Vaughan Sullivan had eight children, small in comparison to the McBride's ten, and other large families in nearby scattered localities. Married in 1870, she gave birth to eight children within a decade or so.

My mother's autograph book has an entry that Michael, the youngest, was born in 1881.

In the absence of a doctor those suffering an illness either got better or died. Remedies were home-made with often the best on offer for children a tablespoon of brandy or whisky laced with sugar. Among these pioneer women in South Westland there were miscarriages and deaths both of newly born infants and of those giving birth. Married life wasn't, as the old saying goes, a bed of roses, with many in a constant state of pregnancy over many years. Pregnancy was delicately referred to as being "in that condition." It was not a topic for polite conversation.

The nearest hospital up in Greymouth had opened in a tent in 1865, until an actual building came into being in 1866. In 1877 it was moved to a new site by which time the hospital at Hokitika had also come into existence, but too far distant to be of use to southern settlers. The nearest doctor was eventually located at Ross, some considerable distance away, and later again, at Whataroa.

I recall both my mother and her sister, Anne, (Sister Mary Lawrence), stating that whenever their grandmother came in from Gillespie's Beach to the Williams home at Weheka, the older children knew that another addition to the family was in the offing. Some decades would elapse before pioneer nurses and those acting as midwives would become part of the local scene. These pioneer women were tough. Despite the famine years in Ireland, and the relatively spartan conditions at Gillespie's with its hard work, plain food and pregnancy, Margaret was 87 years of age when she died.

We who live in an electronic age, with quick and inexpensive communication world-wide might find it difficult to comprehend that our New Zealand forebears lived minus radio, telephone, motorised transport, and the many other modern inventions we take for granted. There was no electricity or gas. Washing machines and refrigerators lay in the future, as did electrical tools and machinery which would have lightened the task of clearing the land and building shelters in remote areas. Keeping a large family fed, breakfast, lunch and tea, was a full-time job with hours upon hours spent in the kitchen. Growing daughters would eventually ease the burden for in these years children, when old enough, were expected to help with allotted tasks.

It needs again to be remembered that these Irish settlers probably thought themselves extremely lucky and well-off. As already mentioned, back home in Ireland food had been scarce and limited in variety for the vast majority who were poor. Their futures in Ireland were also limited, dependent upon others for a roof over their heads and a piece of ground in which to grow food. Gillespie's, being on the west side of the South Island, had very heavy rainfall. So had the western counties in Ireland which they had left behind so they were accustomed to rain. Coast residents also seem to eventually become immune to the sandflies which would bother tourists in later years.

Two entries in the *Grey River Argus* are of interest.

30.6.1875 - A subscription list of donations in aid of the Hokitika hospital listed a contribution by Lawrence Sullivan of 10/-. Two years earlier an advertisement had appeared advising that the Sea View Lunatic Asylum in Hokitika were holding a dramatic evening with funds to be used for the purchase of a piano and billiard table. The Asylum had been opened at the end of 1866. The harsh and often lonely living conditions for newcomers minus the support of family members back home took its toll on those trying to eke out a living on the goldfields and elsewhere.

17.10.1877 - Lawrence Sullivan elected Committee member of Bruce Bay School Committee. The correct spelling was LAURENCE. Later descendants would be christened Lawrence. Bruce Bay may well have been the name of the educational district.

This appointment would have been a proud moment. It would be interesting to know how much schooling Laurence had back in Ireland. Until the repeal of the Penal Laws in 1829, Catholic children could not be educated. In 1835 75% of Irish labourers were without work and begging was common. The Workhouse was the last resort. Interested readers may care to Google *Irish Famine* to learn of conditions before and after the famine years in Ireland to gain an understanding of why so many people left their homeland.

As more families remained to settle at Gillespie's, a church was built by the settlers and also a school in 1877. This wasn't officially opened with a government appointed teacher until 1880, but in the interim the children would have been taught the basics of reading, writing and arithmetic by a member of one of the local families. The school, in the absence of a hall, was also used for social events such as dances and meetings. Residents travelled north to Okarito for special events such as New Year's Day or St Patrick's Day when horse racing and a variety of entertainment was on offer.

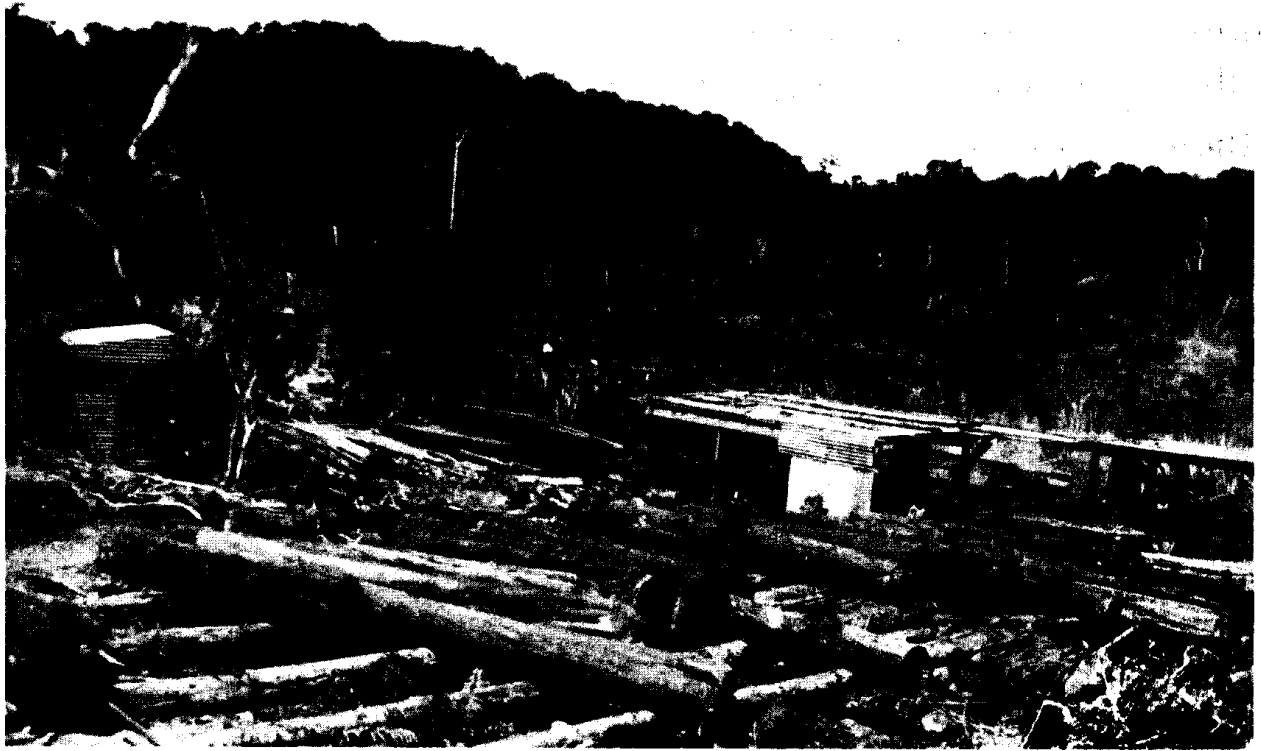
Children in these years learned to entertain themselves. The girls made play houses and mud pies. The boys went eeling and bird



Gillespies Beach Hotel, circa 1890



*Catholic Church, Gillespies Beach,
circa 1920's*



Dredge mill, Gillespies Beach



Stripping to reach gold deposits, Gillespies Beach

nesting. But, as they grew older, they would, both before and after school, be allotted tasks suited to their gender, easing the work load on their parents but also training them for what would be expected of them as adults.

A report by A.P. Harper, in 1893 described Gillespie's Beach as having "a pub and two stores, perched just behind the top of the beach, amongst the sandhills - the most god-forsaken place imaginable."

The explorer cum writer, Charles Edward Douglas, whilst working for the Survey Department, later Lands & Survey in the years 1889 to 1903 said of Gillespie's: "This was never ever a proper township but entirely a digging one and has supported a fluctuating population for many years. It passed the calico era, and almost attained the dignity of the weatherboard but not quite. It now contains a few diggers' huts, a store and schoolhouse, with of course the usual pub, but its life cannot last long as the beach is nearly worked out. It has however lasted longer than any of the other diggers' townships of Southern Westland and contains a chapel, still standing, a building none of the others ever possessed."

The church, incidentally, suffered the indignity of being razed in the early 1930s to allow the second gold dredge to move through the site.

The families who eventually settled inland made their way back to Gillespie's for many years for church services there whenever a priest visited. Once all the Sullivan and Williams families had moved to Weheka, church services were held in the front room of the Williams home, their second home, the first being the totara walled bark roofed hut where they started their married life.

From 1895 onwards there had been a flying fox, then cage over the Cook and Fox rivers to assist travellers across. The bridge over the Fox river opened in 1937 and the Cook's river bridge in 1938. It

would be some years before the road would extend as far as Haast.

By 1911, all the Sullivans had moved inland by which time Laurence Sullivan and his wife had left Gillespie's to live out their retirement in Hokitika. It seems a quirk of fate that they had both survived long sea voyages to come to New Zealand, had lived a long life in a remote area, had survived travel on horseback around dangerous bluffs and turbulent river crossings, and in Margaret's case had given birth to eight children without medical assistance, only to meet their Maker in the way they did.

The following article in the Grey River Argus dated 26 October 1917 reads:

SHOCKING ACCIDENT AT HOKITIKA MR LAURENCE SULLIVAN KILLED

(Per Press Association)

Hokitika, October 25. A shocking fatality occurred at the railway station shortly after the arrival of the evening train during shunting operations. Laurence Sullivan, a retired settler from South Westland, over seventy years of age, was found run over, and his body terribly mutilated. He was seen on the railway platform shortly before, and it is inferred that he was taking a short cut across the railway line to his Residence nearby. He leaves a widow and grownup family. He was a well-known grazier of Cooks River. He had one son serving in the forces.

To add to this tragedy, his wife, Margaret died later the same day after hearing of the accident so the description of "widow" in the article was short-lived. Laurence was actually in his mid-eighties at the time of his death - not the "over seventy" mentioned in the obituary. Both were buried in the Hokitika cemetery at the same

funeral service.

The son mentioned above, John (Jack) Sullivan returned safely from WWI but was handicapped during the remainder of his life by leg injuries sustained during the war.

Margaret and Laurence Sullivan lived at Gillespie's Beach for over forty years. Like so many other settlers from the other side of the globe, they made a new life for themselves in a very isolated environment minus the mod-cons which we of later generations take for granted. They instilled in their children their religious beliefs, namely Catholic, and by their example ensured that in turn their sons and daughters would honour those beliefs as part of their daily lives. The chapel at Gillespie's built early on evidenced the importance of their faith to all the Irish settlers in the area. The three-monthly visit by members of the Catholic clergy to perform baptisms and weddings was an eagerly awaited event when children would also be tested on their knowledge of the catechism. The words, "God's Will," must surely have been of great comfort in times of accident, death and misfortune.



Sullivans at 5-mile Beach



John (Jack) Sullivan with pack horses

PART 3 - THE WILLIAMS CONNECTION

Whilst Laurence and Margaret were raising their family at Gillespie's, over in Australia another drama was taking place which would introduce the name of Williams into the family's saga, linking their Welsh heritage with those of the Irish Sullivans. The details are well-documented in the Cairns museum in Australia's Queensland.

Henry (Harry) Williams married Eliza Sidwell in Sydney in 1865 at St Peter's Anglican Church, Cooks River - an interesting coincidence - Cooks River, Australia, and the Cook River and valley at Weheka, Fox Glacier. Henry was born in Cardiganshire, Wales, in 1840 and his wife in 1843. I understand the Sidwells were of English extraction and at the time were farming at Goulbourn in New South Wales. Both of the Williams boys, and their sister, Alice, were therefore of Welsh and English descent, although in time the New Zealand heritage, through marriage with the Sullivans, would come to be thought of as predominantly Irish. Although I am using his correct name, Henry was commonly referred to as Harry.

When Henry Williams learned of the big strikes of gold on the West Coast of New Zealand he and his wife travelled to Hokitika via Port Chalmers where they settled temporarily. Steamers plied directly between Melbourne and Hokitika at this time. In approximately 1872 the pair returned to Australia. The newspaper report below indicates that Henry left his wife and children with his father-in-law, Mr Sidwell, a publican at Goulburn in New South Wales. Henry then departed for Queensland and the Etheridge goldfields. In some accounts his wife was said to have remained behind in Hokitika when he left for Australia but the newspaper article is probably more reliable.

Henry was, unfortunately, killed by Aborigines at a place called Walshtown on the Etheridge river in 1873. Thoughts of travelling

inland to visit his grave surfaced when I was in Cairns in 2008, but I was informed that Walshtown's existence petered out in the early 1880s. There is no record of a burial in the nearby Georgetown cemetery records so presumably Henry Williams and the other miner killed were interred in an unmarked grave.

The murders were reported in a number of newspapers at the time including two issues of the *Queenslander*, a Brisbane newspaper, dated 23 August, 1873 and also on August 30, 1873. Another account was later given by the Georgetown correspondent of the *Cleveland Bay Express* on 27 September, quoted as follows in the order of dates given:

“A horrible and unprovoked outrage was committed by the Blacks, close to Sharp and Williams's Crushing Machine on Sunday last. Harry Williams, part proprietor of the machine and Sam Blake, blacksmith, were treacherously killed. James Rolls and John Kenley were badly wounded with spears in various parts of the body. A horse was also severely injured. All the miners were unarmed. A great turnout of the miners took place on Monday and Tuesday. The Blacks were encountered but owing to their great force and inaccessible position the whites were obliged to turn back. The native police are expected tomorrow. Hundreds of wild blacks are hovering about, in defiance of the whites. A great necessity exists for a strong native police station.”

“Murder of Henry Williams and Samuel Blake by the Blacks. Telegram from Georgetown received by the Hon. The Colonial Secretary signed by Mr Charters, Police Magistrate and Messrs Sellheim and N. -----(obliterated) J.J.P. Henry Williams, one of the proprietors of the Caledonian crushing machine and another man named Samuel Blake, a blacksmith, were murdered by the Blacks yesterday morning in sight of the machine; two men were also dangerously wounded. If no more efficient police protection is afforded for this district, the goldfields will greatly suffer, as after this great outrage the lives of inhabitants in my part of this field are

constantly in danger. Mr Williams has left a wife and four children who reside with his father-in-law, Mr Sidwell, a publican at Goulburn, New South Wales.”

“The greatest excitement was caused in the town and district on Sunday morning last by the information that Mr Harry Williams, a partner in the Caledonia crushing machine and Samuel Blake, (better known as Sam the Blacksmith), had been murdered by the blacks and two other men, James Rolls and John Kenley, severely wounded. Within a mile of the Caledonia machine that morning. The intelligence unfortunately proved too true. Steps were immediately taken to organise a party to track the perpetrators of the outrage and early in the afternoon some 15 or 20 horsemen, hastily armed and equipped, were on the road to the scene of the tragedy, while others were converging from various parts of the district to the same locality. On the following morning, Mr Charters, the commissioner, issued a notification to the effect that the claims of all parties engaged in the pursuit of the murderers would be protected for one week. It appears that early on Sunday morning, large numbers of blacks were seen on a high hill at the back of the machine called One-Tree Hill, and that Williams, Sam Wright, Samuel Morris and two or three others went out to them for the purpose of an hour’s amicable intercourse. There was only one gun, and no other weapon of any other description among the party, and the gun was left behind a tree half a mile before they met the blacks. The blacks were distributed over the side of the hill, and when the party advanced, evinced, both by signs and words, every disposition to be friendly. ‘Budgery white fellow, budgereee blackfellow’ one fellow (now no more, I think) kept shouting, and came down the hill unarmed. ‘Budgery blackfellows’, responded the whites, by way of returning the compliment, and then a corroboree on a small scale was improvised by a few of the nearest blacks, and the example thus set was followed by Kenley and party attempting something of the same sort. Everything appeared to be going as ‘merrily as a marriage bell.’ Poor Williams took his shirt from inside his trousers to show he was unarmed, and went up to meet the dozen blacks who

were descending the mountain. The meeting was most cordial. Everything was 'budgeree'. Williams took off his outer shirt and presented it to the spokesman before referred to, who graciously received it and put it on, and then there was a good deal of feeling all over the body, evidently to discover if arms were secreted, but still with every appearance of amity. But after this had gone on for some time, the movements of the great body of the blacks who were on the mountain were causing considerable uneasiness to the whites further away. At first, when told to drop their spears, they would do so instantly, but now their attitude was more defiant. They moved down towards the opening of the gorge through which the whites must pass to get back, as if manoeuvring to cut off the retreat of the party, some of whom were at a considerable distance from the rest. This apparent intention soon became a matter of certainty, and the whites began to consider the best mode of extricating themselves. The attempt to make for home was scarcely commenced when it appears a spear or two was thrown, and about 25 of the blacks made a rush, upon which a cry was raised by someone, 'Every man for himself', and all took to their heels. Showers of spears were now flying in every direction. Williams and Blake must have been struck down instantly, although no one saw them fall. Rolls received a spear in the seat of honour after running a short distance, which he broke off as short as possible under the circumstances, and carried the remainder as a trophy, and Kenley, probably about the same moment, got an ugly spear through the calf of his leg, and another struck him in the neck, inflicting a dangerous wound. Stephen Dennis luckily came up at this juncture and with great difficulty drew the spear from the wound. In the meantime Billy Wright had managed to get on a horse behind Rolls, and started for the machine, but had hardly turned the horse round when the Blacks charged down on them, discharging spears as thick as hail, one of which pierced the horse in the hind quarter. After going a short distance, Wright managed to get a fresh mount, upon which he galloped to the place where he left his gun. He then, in company with Steve Dennis, returned in search of Williams, thinking that he was the only man of the party that was missing. The blacks had

now disappeared, and after searching for some time, they found poor Williams lying on his back, with the head badly battered, and his body completely riddled with spear wounds. He was not quite dead, but although conveyed home with the greatest care, he expired before they reached half-way to the machine. It was only on arriving there that they discovered Sam was still away, upon which Steve Dennis, Jack Ayloff, Billy Wright and Donald Brown immediately started back, this time armed with a gun and a revolver. They found the unfortunate man, quite dead and quite naked, within a few yards of where the spears were first thrown. After scouring the neighbourhood for a short time and seeing nothing further of the blacks, there was nothing more to be done but to return with the dead body.”

It is stated in one report above that Henry left behind 4 children. There were three children, two sons and a daughter, Alice, with both sons, Fred and Henry Williams later becoming part of the Sullivan/Williams Gillespie’s Beach story. I wrongly named this daughter Emma in *Westland Heritage*.

Henry’s widow, Eliza, remarried Charles Chesterman of Hounslow, England in Australia. I have sighted the marriage entry. The pair returned to live at Kaniere near Hokitika where a further 7 children were born and where the three Williams children attended school as did their younger Chesterman half-brothers and sisters. Family oral history told that Charles Chesterman was also a partner in the Caledonia crushing machine in Queensland although his name doesn’t appear in the above reports other than by indication of the ‘two or three others’ mentioned above in one article.

Anecdotal material given to researchers often differs from factual data later obtained through research from original sources. Olive McGlashan whose father was Dick (Thomas) Chesterman, son of Eliza (ex Williams) and Charles Chesterman, in a letter to me in the early 1990s, said that Charles had “rescued Eliza and the children.” It therefore appears that after the murder, Charles made his way

back to New South Wales and later assumed responsibility for his mate's dependants in 1874 by marrying his friend's widow.

In 1873, when Henry Williams, Senior, was killed by Aborigines, the Sullivan family was taking shape down at Gillespie's Beach, producing children, two of whom, Mary and Julia, would later become the wives of the two Williams boys, Fred and Henry whose father was murdered by Aborigines.

Settlers on the West Coast of New Zealand did not live in fear of murder by Maori. However, a few years earlier, in 1866, four Australian desperadoes, one of whom was named Sullivan who'd served time in the Port Arthur penal colony in Tasmania - no relative of our lot - had shot, stabbed and strangled four men from the Wakamarina gold diggings at the back of Canvastown in the Marlborough area.

There was a small settlement of Maori at Bruce Bay, further down the Coast from Gillespie's and also at Jackson's Bay. In *My dear Bannie* containing letters written by Gerhard Mueller to his wife, it was stated that by 1865 the Maori population from Hokitika down to Jackson's Bay had dwindled to just over 100 persons. The 1926 census revealed that there were only 4203 people living in Westland, 131 of whom were Maori. Such a small population also explains why people in South Westland knew each other or at least knew of each other with closest connections based on religion or the inter-relatedness of large families through marriage.

I recall Uncle Lawn Williams remarking that in the years when the Weheka/Fox Glacier region was being settled, supplies brought by boat from Invercargill to Bruce Bay were often stored there in an unlocked shed near Flower Pot Rock, until they could all be taken by horse and dray along the coast. These supplies remained untouched by local Maori inhabitants, engendering mutual trust. Having said that, these early settlers were typical of the times in that they believed they were superior to those of a darker hue. I am

aware of the current political correctness which permeates our society but in those years the phrase, a “touch of the tar” was often used to describe someone of mixed race. Many of the pioneer families, my own included, would not have been happy if one of their sons or daughters ‘went with’ or married a Maori. The term, racism, was a concept which lay in the future when more enlightened ways of thinking began to surface.

Young Henry, more commonly known as Harry, (but I will continue to refer to him by the former name,) was only seven years of age when his father was murdered in Australia. He was reputed to have been a bright lad at school in Hokitika where he was enrolled when his mother eventually remarried Charles Chesterman in Australia and returned to the West Coast to live. In 1886, when 20 years of age he was offered the job of teacher at Gillespie’s Beach. His decision to take up this post is where the linkage between the Sullivan and Williams families commences.

Until schools were established, household schools filled the gap with the teacher role undertaken by anyone capable of and willing to accept the role. Henry Williams, like others appointed to schools at this time, would have worked to gain his full teaching certificate while on the job. The *West Coast Times* on 22 January 1886 published the results of an examination of Pupil Teachers in Westland. In Class I, Henry Williams of Kanieri was awarded a Pass with 771 marks. Those with very high marks were given a Credit Pass. This was the minimum entry into teaching at the time. Despite the lack of teacher training as we know it today, this is not to say teachers weren’t superbly equipped to exert a civilising aspect on pupils born in what could be described as wilderness areas. Using the fear of God and the fear of the cane, they achieved remarkable results. Pupils ended up well-educated in the three R’s, and were disciplined to be obedient, hard-working and God-fearing. They also were taught copper-plate writing.

A predominance of families at Gillespie's were of Irish extraction, and therefore Catholic. The Williams boys hadn't been raised 'in the faith', but later converted after marriage to two of the Sullivan girls, with their offspring being raised Catholic.

Gillespie's school had opened in 1880 and in the six previous years before Henry took over, had employed four teachers who, with the assistance of monitors, had taught the local children. Many of these pupils, armed with only a sixth standard education, could be classed as achieving highly in later life. Some completed their schooling to only the 4th Standard when they, too, began work assisting family members in bush clearance once the family started to acquire land.

Mary Sullivan, the first-born of Laurence and Margaret, was a school monitor in 1886 and also 1887, a monitor being an older pupil who assisted the teacher with the younger children. Henry Williams and Mary were married in 1888, Mary being either 16 or 17 years of age. The birth certificate has not been sighted but as her parents married in June of 1870, her likely birth was in 1871.

In these years, many marriages would result among those living or working locally. George Head, for example, who eventually wed Margaret Sullivan, also worked on a gold claim at Gillespie's Beach. Social occasions were few and far between so it is understandable that opportunities to meet prospective partners from further afield were limited.

The Gillespie's school closed in 1900, but during Henry's 8-year sojourn provided him with a source of income used to acquire heavily covered bushland inland from Gillespie's which his brother, Fred, who'd also come south from Kaniere, would work to clear and develop. In 1886 Henry earned approximately 163 Pounds per annum which had shrunk to 66 Pounds in 1894, the year he left, due to a shrinking school roll. A married man with a young family would have no choice but to move on to greener pastures.

After Henry had left Gillespie's, a Miss M Sullivan (presumably Margaret) also sat the Pupil Teacher examination and was appointed teacher at Gillespie's at a meeting of the Westland Education Board on 16 November, 1897, when only 42 Pounds was paid for her services in that year, again due to a shrinking roll.

The system of remuneration for teachers at this time was quite unique. For example, the Education Board of the District of Westland advertised, with applications closing 7.1.1882, for teachers for two schools up in the Greymouth area - the salary to consist of a capitation allowance, viz. Three Pounds Fifteen Shillings per annum for each scholar in average attendance computed quarterly. Judging by the fluctuating payments made to the teachers at Gillespie's as reported in Margaret Hall's *Black Sands*, this seems to have been the going rate at the time. In April, 1883, the *Grey River Argus* contained an article about the impecuniosity of the Education Board in a report on the condition of schools in both the north and south of the West Coast.

Henry Williams, once married, would have had to save hard to buy land, and his savings probably never matched those who had access to more profitable yields through gold retrieval or running a pub.

Henry was reported as teaching "with a liberal use of the cane." Those of us who attended primary school in South Westland much later in the 1930s were "educated" in a similar fashion even though, by that time, our teachers were deemed to have benefited from College training. I quote from an article I wrote for the *Christchurch Star* in 1981, about the 1930s primary school I attended at Whataroa.

"Our local State primary school was a two-teacher school consisting of a headmaster and a young female assistant. The man was a rugged individualist who meted out rough and ready discipline. If we were caught talking in class he simply took a clothes peg of which he kept a ready supply in the top drawer of his desk, put it

lengthwise in the mouth of the offender, and tied a piece of cloth - or the miscreant's handkerchief - to each end, knotting it behind the head. He was also a proficient wielder of the strap which was administered on the hand of the girls and the buttocks of the boys. All offenders were dealt with promptly in front of the whole class. Once a year the strap's birthday was celebrated and it was given a new name with great pomp and ceremony. During my sojourn at the school, before I was sent away to boarding school, it was christened Marmaduke and later, Augustus.

One day, the strap disappeared from its usual place in the headmaster's top drawer. Interrogation followed until its fate was revealed. One enterprising member of the class who had felt its sting too many times had thrown it down the boys' lavatory. The unfortunate boy was forced to retrieve the strap under threat of even greater punishment than had already been meted out to him. He did so. It was duly washed, reinstated with a special welcome-back ceremony and promptly used."

There are many ways of motivating children to learn. In earlier times, fear both of the teacher and of God, persuaded many unmotivated pupils to mend their ways.

As the Sullivan children grew older and as the government opened up opportunities to acquire land in the Cook Valley, acquisitions had gradually been made by a number of men. Fred Meyer and George Lytle had been the first to take up land in the Cook Valley in 1881, and also H. Diedrichs. They were later followed by the Ryans and the Walshes. Some of the first holdings probably resulted from government policy such as that contained in the following notice which appeared in the *Grey River Argus* on 17 September, 1880, under *PUBLIC NOTICES*.

LAND DISTRICT OF WESTLAND

Homestead Settlement

NOTICE hereby given that Block of LAND described below has been, by resolution of the Land Board, and with the assent of His Excellency, the Governor, SET APART FOR OCCUPATION, without payment, under the "homestead System," in accordance with the Provisions of Appendix L of "The Land Act, 1877," and subject to the following conditions as to cultivation and residence:'

(1) The area allowed to be selected by each person of the age of eighteen years of upwards shall be fifty acres, and for persons under eighteen years of age twenty acres: Provided that the total quantity to be selected by any one family or number of persons occupying the one household shall not exceed two hundred acres of land.

(2) Within three months after the selection has been approved by the board the selector shall commence to reside on his selection, and shall continue to reside continuously thereon for five years from the date of such approval as aforesaid.

(3) Within eighteen months after such approval the selector shall erect on his selection a permanent dwelling house of wood or other materials, which shall be specified in regulations to be issued in reference to homestead-system selections.

(4) In each year there shall be brought under cultivation one-fifteenth of the area of such selection, if open land, and one-twentyfifth if bush land, so that at the end of the term of five years one-third of the selection of open land, or one-fifth of bush land, shall be under cultivation.

(5) Non-performance of any of the foregoing stipulations shall render the selection void, and the right of the selector therein and to all improvements thereon shall be forfeited.

(6) At the end of the said period of five years, a grant or grants shall issue for the land selected: Provided the selector shall not have forfeited his right thereto in manner aforesaid.

DESCRIPTION AND SITUATION OF LAND.

Four thousand acres (more or less), situate in the Gillespie's and Karangarua Survey Districts; bounded towards the south by the road reserve along the Weheka or Cook's River; towards the east by a line bearing $15^{\circ}30'$. Through trig station J.D.; towards the north by foot of steep terrace: and towards the west by a line parallel with east boundary.

And in pursuance of a further resolution of the Land Board, the said land is hereby declared open for selection under the said provisions on the 1st day of November, 1880.

J. GILES - Commissioner of Crown Lands

At the time of this notice, 1880, the Sullivan children would have been too young for their father, still supporting his family by retrieving gold from the black sands of Gillespie's Beach, to take advantage of this scheme, although other Gillespie's families probably did so.

As early as February, 1866, a Government Proclamation also set aside blocks of land for the future sites of towns throughout Westland, including Weheka.

Distinction needs to be made between land purchased freehold and leasehold land.

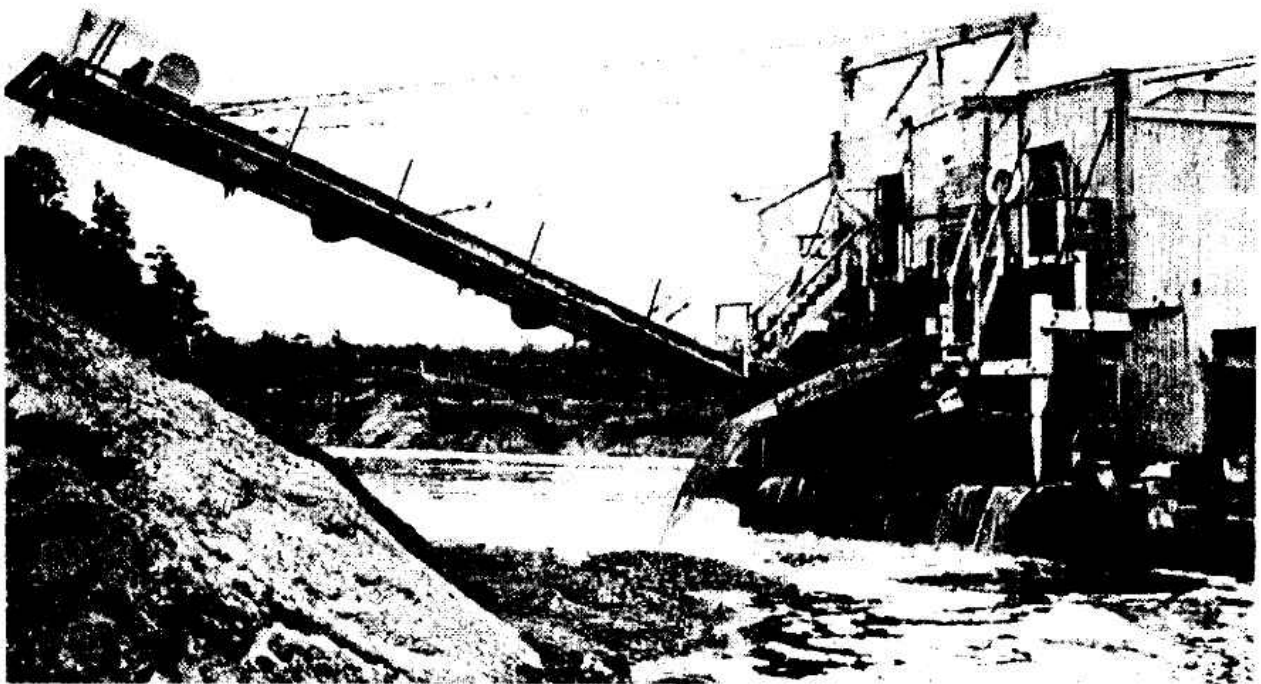
Undoubtedly the Ryans gradually acquired their considerable land holdings financed with money from the hotel they owned at Gillespie's. Laurence Sullivan's gold-mining initially financed his land acquisition and Henry Williams, the teacher, initially bank-rolled his brother, Fred, although purchases were made in his own name. How much land was acquired under the Homestead Settlement scheme by local families is unknown, and of course government policy could change abruptly.

However, these early settlers, namely Lawrence Sullivan Jnr, his brother Patrick Sullivan, Fred Williams, Patrick Carroll, the Walsh brothers, and Edward Ryan among others, were obviously very satisfied with government treatment relating to land settlement. The *West Coast Times* on 14.1.1902 contained a testimonial forwarded to Mr Murray, Chief Commissioner of Crown Lands jointly signed by them all on the eve of his departure for Nelson, expressing the high estimation in which he was held by them.

In later decades Gillespie's Beach became synonymous with the names of the two Bagley brothers and later again the Shaw brothers, Mark and John, who made their home there and continued to work the black sands. These latter two had considerable mining experience, both on the opal fields in Australia, and bauxite mining in the Otago area. During their sojourn at Gillespie's they became well-known identities in the district as had the Bagley brothers before them. Those of us who knew the Shaw brothers well or merely visited them in their small home close to the beach, remember tall stories being told amid numerous cups of tea, while samples from their mining days were handed around. With their passing, the beach lost two remarkable identities who did their mining in remote areas using shovel, sweat and good old-fashioned ingenuity.



Flying fox over Fox River before bridge erected



Dredge at Gillespies Beach, circa 1930's

PART 4 - THE MOVE INLAND

There has been speculation as to the date at which the move inland to take up land was made by both the Sullivans and Williams families. Henry Williams, writing to his grand-niece in the late 1930s declared it was 1891 but I believe it was 1889 for several reasons. When the huge double-paged article "Sullivan's Kingdom" appeared in the *Weekly News* in 1959, Mick Sullivan (1st generation) gave the date as 1889. He gave the same date in 1940 as reported in *Tales of Pioneer Women* when talking about his sister, Julia. The following newspaper article quoted below supports this view and also the often-repeated ages of the two boys when they headed inland, 16 for Pat Sullivan and 19 for Fred Williams. Taking their birth dates into account, makes 1889 the more likely date. Fred was born in 1870. Patrick was the third child in the Sullivan clan with his parents marrying in June, 1870, so I have guessed his birth date as mid 1873.

West Coast Times, 19.9.1889 - Westland Land Board report covered an application by Laurence Sullivan through his agent, W. Duncan, to purchase 100 acres second-class rural land at Cook's River for a price of 15/- (fifteen shillings) per acre with deposit of one-fifth paid.

It seems unlikely that Laurence Sullivan would have waited two years from the summer of 1889 until 1891 to start land clearance. The earliest record I can find of a land purchase in the name of Henry Williams was:

West Coast Times 18.9.1890 appln 924 Henry Williams thru agent W Duncan to purchase 20 acres of second-class rural land at Cook's river being section 804, Block XVI Gillespie's Survey District, purchase money of 15 pounds and Crown grant fee being paid - licence to occupy was ordered to be issued.

There is one whole year between these purchases. My guess would be that young Fred followed his brother to Gillespie's, because other kin were also there. His half-brothers were much younger so when the name, Chesterman, appears in records as mining there presumably it would either have been his step-father or step-uncles. With the marriage of Henry Williams to Mary Sullivan strong bonds were formed between the two families, and my hypothesis is that when the two boys went inland young Fred helped Patrick on the Sullivan land until Henry had saved enough to buy his first twenty acres. Having said that, the date is unimportant compared to later achievements. All the land purchases by both families were reported in West Coast papers when the Westland Land Board had its meetings.

These first purchases were of bush-covered land near Lake Matheson, which would later become well-known throughout New Zealand for the magnificence of the reflected snow-capped Southern Alps which dominate the area and which, decades later, would influence the formation of the Westland National Park.

The Cook river flats situated at the foot of Mt Tasman, provide spectacular scenic attractions, although these early pioneers didn't have scenery on their minds at the time. The river of ice tumbling down from its alpine setting - originally called the Albert Glacier, after Queen Victoria's Prince Consort, later to become the Fox Glacier, after Sir William Fox, a former Premier of New Zealand, today attracts tourists from all parts of the world, as does the Franz Josef Glacier area further north, then called Waiho. South Westland knows two climatic extremes - heavy rainfall at certain times of the year and pristine crisp sunny days at other times. In the background, the peak of Mt Cook soars into the sky on cloud-free days.

In both *The Weekly News* and *Tales of Pioneer Women* articles mentioned previously, Mick Sullivan described how his brother Pat and Fred Williams left Gillespie's with a pack-horse, tent and fly, food, cooking utensils, and some tools, to make their way on foot through dense bush thirteen miles inland to the newly acquired land.

They set up camp by a stream and apparently it teemed with rain the first night. Living in a tent in an area prone to heavy rain would have been uncomfortable to say the least. It is recorded that the pair soon built a rough two-roomed hut with a roof built of bark, which, when peeled off the trunk of totara trees, could be flattened out like a thin sheet of wood and that this endured the storms of many years. The area where this first shelter was erected later became known as the Bark Hut paddock. It is known that a couple of years later Julia came to keep house for Fred and her brother Pat.

The two young men set about clearing the land by cutting down the scrub and clearing it of forest except for the tallest trees. This was left to dry out over the following months and eventually burned. Because of regrowth, a second burning was often necessary before grass for grazing could be sown. The old adage about earning your bread by the sweat of your brow applied. Their tools were minimal - axe, adze and cross-cut saw. The clearing of land would continue throughout the following decades as also did the acquisition of more land, both freehold and leasehold.

As the other Sullivan boys, John, Lawrence Jnr and Mick became older, they too treked inland to assist in the clearing of the bush and the cultivation of grassland suitable for the grazing of stock. The school teacher, Henry Williams, also assisted at weekends whenever he could during the time he lived at Gillespie's.

Over the years the Ryan family had gradually acquired considerable land holdings in the area, but these were eventually advertised for sale by auctioneers, Mark Sprott & Company, on 4th November 1903 in the *Grey River Argus* probably because of the death of Ryan Senior.

On 17.9.1903, the same newspaper advised the transfer of LIP land from Patrick Sullivan of 40 acres and LIP over 90 acres to his brother, Michael Sullivan. Patrick had died at only 29 years of age ending the remarkable adventurous pioneering saga of his short life.

John Sullivan was told by his father that Patrick developed flu which he neglected. Neglect culminated in a serious lung infection from which he died. He is buried in Hokitika cemetery along with his parents.

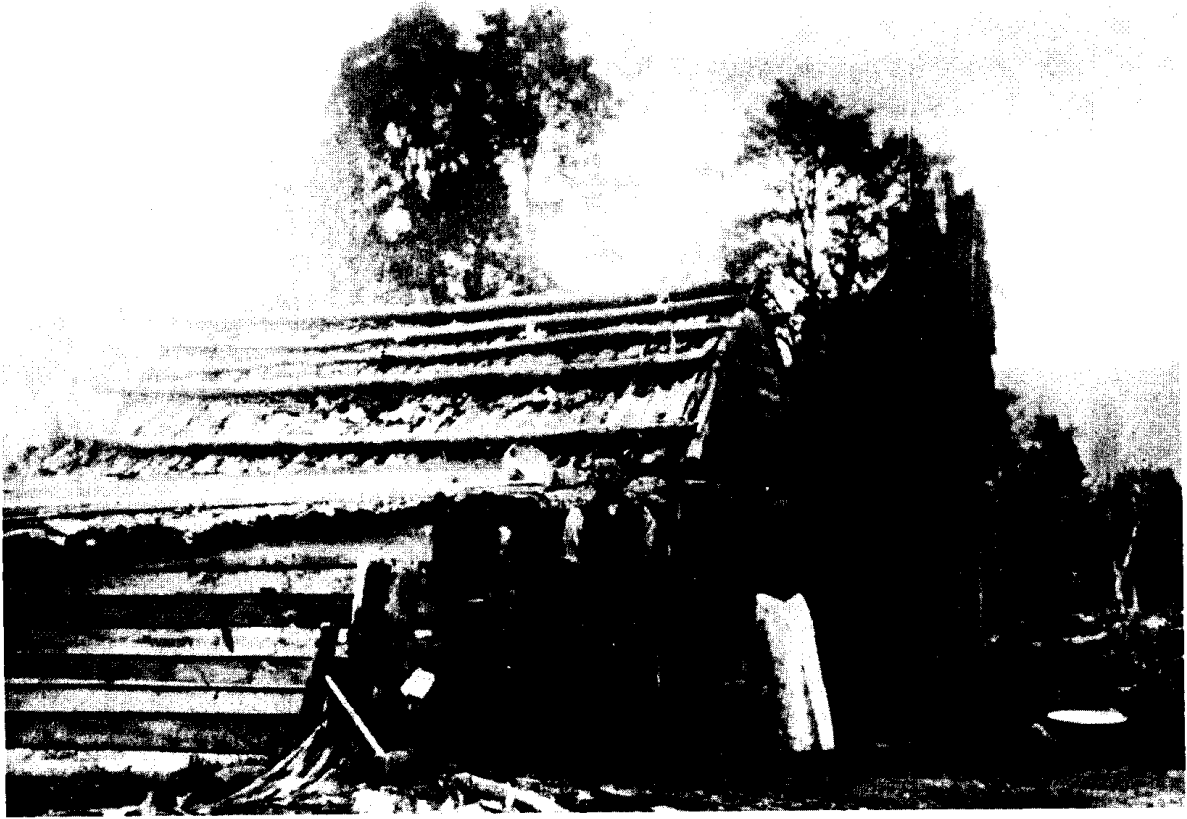
The photograph of Fred and Julia Williams nee Sullivan standing outside their first home, the totara bark hut at Weheka, Fox Glacier, has appeared in many publications. Fred and Julia were married at Gillespie's Beach on 4 August, 1895. Julia had been brought up in a relatively comfortable cottage at Gillespie's Beach but, being of pioneering stock obviously accepted that she would spend her early married life living in what can only be described as a shack. The increasing family, according to the 1940 article, necessitated the enlarging of the original hut by two extra rooms.

The date when their first cottage or second home was ready for occupation is unknown but it was probably a gradual affair because the timber would have had to be felled and sawn. It is not known how many children Julia had while still living in the bark hut but her oldest daughter, May, commented in later years of the difficulties her mother had catering for a growing family. This second home was certainly in existence in 1906 when Maud Moreland wrote about her visit but more of this later. Visitors to the area were never turned away when they needed accommodation. This is the house to which four extra rooms were added in 1919 by my father, Bob Clarke and Bert Weenink. Bob Clarke and Bert Weenink had both served their carpentry apprenticeships in Greymouth and came south, as young men, to work at Weheka which is how they met their future wives, Margaret (Mag) and Elizabeth (Liz) Williams, daughters of Fred and Julia.

When Tom Seddon, son of the Premier, Richard John Seddon, travelled by horseback in South Westland in 1906, the *Otago Daily Times* quoted him on 19 January as saying "that Mrs Williams gave us a hearty greeting followed by a hearty dinner. Bush fires were ablaze and the rising smoke lent to the surrounding mountains a lovely blue tint."



Newly-weds Fred and Julia Williams, 1895



Fred and Julia Williams first home, circa 1895



*Second pit-sawn timber home of Fred and Julia Williams,
later extended by Bob Clarke and Bert Weenink*

By the turn of the century all the Sullivan boys had moved inland, verified by an interview with the youngest, Mick, in the *Weekly News* article of 1959 when he stated that he helped his father with the claim at the beach while he was attending school but at the beginning of the century, aged about 16, he too went into the valley. The birth date for Mick in my mother's autograph book is 1881 which would make him 19 at the turn of the century, and being the youngest son, naturally his three brothers were older.

Their presence inland early on is also verified by a sentence in Dr Maurice Otley's comprehensive and well-researched genealogy of the Otley clan using data supplied by both my father, Bob Clarke, who worked at Weheka from about 1919 onwards and also letters from Sister Mary Lawrence. Writing of Weheka in the early days, one sentence reads: *Apart from the three batchelor brothers, their (Julia & Fred's) nearest neighbours were thirteen miles away.*

Sarah Otley, incidentally, is the daughter of Cecilia Clarke, hence the link to the Williams family and why her ancestors are included in the very comprehensive family genealogy published privately by Dr Otley.

There is nothing in print as to how or where these Sullivan brothers were housed before and just after the turn of the century. It has long been thought that the cottage built by Fred and Julia replacing the totara bark hut was the first dwelling in Weheka. John Sullivan, now in his late seventies, said that the Sullivan brothers lived in a house of four rooms built adjacent but slightly further west of Mick Sullivan's existing historic residence, that the original building is still in existence but added to and altered over the years and that their sister Annie Sullivan (later McGavin), kept house for her brothers until she married.

Both John and Mick Sullivan built substantial homes for themselves when they married but this was many years later. It becomes obvious that there are some things we will never know for certain.

My guess is that the first Sullivan house was built about the same time or after the Williams cottage and that in the intervening years the boys, like the roadmen of the time, may have lived in more simple abodes while they began to get their land into shape.

In any case once the first Sullivan dwelling was built it would have been unseemly at the time for unmarried men to offer accommodation to female visitors even if there had been room which is why visitors to the area stayed with the only married couple, namely Fred and Julia Williams. However when Mick Sullivan's house was built following his marriage, he and Agnes also provided accommodation when the need arose.

By 1911 all the Sullivans had left Gillespie's Beach including the parents who retired to Hokitika to live and the girls who by then had married.

On 26 January 1912 the *Grey River Argus* reported six transfers by the Westland Land Board of big blocks of land from Mrs Ryan & Sons, Gillespie's Beach, through the agent, W. Duncan, to Fred Williams, Henry Williams, Michael Sullivan, John Sullivan and a Sullivan Jnr. Also the transfer of a pastoral license to Lawrence Sullivan Jnr and others. Although the Ryan holdings had first been advertised in 1903 presumably they had not been readily sold. These purchases resulted in the criss-crossed pattern of ownership at Fox Glacier by the Williams and Sullivan families which continues to this day and which has probably made farming more difficult than when holdings abut each other to form one large area.

When interviewed in 1959, Mick Sullivan (1st generation) said that that the Sullivan boys and Fred Williams decided, when Mr Edward Ryan died, to approach his son, Morris, to buy the land which they eventually did using borrowed money. Fred was reported, in Dr Otley's account, as borrowing money from the owner of Mandall's brewery in Hokitika. If this is correct it is noteworthy that purveyors of liquor including the Ryan ownership of one of the Gillespie's

hotels played a significant part in the financing of land for development in South Westland. Borrowing in these times was often done privately in the absence of bank lending.

Development of the land from bush-covered to land suitable for grazing cattle involved many years of hard manual work by the Sullivans and Williams's. Sacks of grass seed were purchased in great quantities, as were turnip seed. Forward planning was necessary to ensure these were on hand when needed, ordered well in advance with no doubt prayers being uttered that the weather would remain fine so the sacks could be transported, be it by ship or dray, without damage.

It is on record that Fred Williams sons grown to manhood cut about 300 acres a year, some being virgin bush and some second growth. Virgin bush was still being felled until the mid 1930s.

Over the decades the first small herds were gradually increased with income from sales being ploughed back into further land development and eventually better housing. Michael Sullivan his brother John, would, on marriage, eventually build themselves substantial houses. Both were no longer young men when they married. They had worked hard to carve out a living for themselves so had little time for courtship in their twenties and early thirties.

Cattle brought in from down south or up north in the early years were simply put over the side of vessels and left to swim ashore. At Okarito, vessels entered the inland lagoon across a tidal bar making entry tricky with the result that a harbourmaster was appointed early on to assist incoming vessels. For areas lacking a port, heavy seas often made it difficult to securely anchor a vessel off-shore. Landing stores at Bruce Bay was difficult and it wasn't until 1923 that a landing jetty was constructed there. Winches were used to bring heavy items ashore. A few years later settlers would form their own small shipping Company using the *Gael* to service the communities south of Hokitika in an attempt to get a better service.

Cattle destined for market were at first driven along the track from Weheka back to Gillespie's Beach and then along the coast to just north of Okarito at the Forks where there was a rough inland narrow gravel track used as a horse track. From there the cattle headed for Arahura just beyond Hokitika where the first cattle sales were held. I can remember Uncle Fred Williams arriving at our house at Whataroa clad in oilskins on his way north with a mob. Access to holding paddocks for the cattle along the way enabled drover, dogs and cattle to break the journey at various places overnight depending on the length of the cattle drive.

Before he died, Lawn Williams, told of store cattle purchased from the Nolans down at Okuru which he'd driven up to Weheka along the coast - a distance of over 100 miles. In his prime, Lawn became a champion axe-man competing at local sports meetings.

Before the first train went through the Otira tunnel in 1923, cattle destined for Canterbury were railed from Ross (extended from Hokitika in 1909) to Otira, driven over the Pass, and put aboard the rail again at Arthur's Pass. At the time of its opening, the tunnel was the longest in the then British Empire. The tunnel opening by Prime Minister Massey also heralded the end of the coaching era over the Pass.

As stated earlier, the Coast papers always reported local events, including cattle sales, of considerable interest to farming communities. Not only did it give an idea of how others were doing but it also became a matter of pride as to who got the best prices for their stock. Crops of turnips were used to fatten up cattle before they made the long trek up north for sale. It was the usual practice to sell bullocks in Spring when they were 3 years of age.

Grey River Argus - 4.9.1912 - advised on the fortnightly stock sale at Arahura yards with a nice even line of cattle from Messrs Sullivan Bros, Weheka, well sought after and readily sold.



Lawn Williams carting supplies from Bruce Bay for dredge



Lawn and brother Fred Williams clearing the land after burning, Cook flat

Grey River Argus 2.9.1913 reporting on the usual fortnightly stock sale at Arahura, said prices were up, 16 pounds being paid for a prime heavyweight bullock from Messrs Sullivan Bros, Weheka Station.

Grey River Argus 4.12.1917 - reported on a line of bullocks of exceptional quality sent from here yesterday reared by Mr F. Williams of Weheka and will be sold at Addington tomorrow. They were in both size and quality well above the ordinary prime bullocks.

Grey River Argus - 15.7.1919 report that a fine draft of fat cattle were railed through from Ross yesterday morning, approximately 60 head from the property of F.G. Williams at Weheka, mostly heifers 3 to 4 years old, in excellent condition after their long drive.

Grey River Argus 14.9.20 reported on a Mr Williams of Weheka passing through Hokitika yesterday morning with a line of 440 head of fat cattle for Christchurch.

Cattle droving from further south would shorten with the establishment of stock sales at Whataroa. Eventually they would cease altogether once lorries were used to transport stock to point of sale.

In the 1930s, one large room off the verandah of the homestead of Julia Williams at Weheka was used solely for the storage of household supplies - sacks of flour, sugar and other basic household necessities, all landed down at Bruce Bay. Children were tempted to thief luxuries such as dates but God help us if we were discovered. Stealing was a mortal sin, and if you died in that state, without confessing, you went, as we were so often reminded by adults, straight to hell. At the far end of the outside rooms along the verandah, one large room had been added to house a full-sized billiard table, and a much-prized grammophone. On the walls of this room were the mounted heads of deer and chamois, valued trophies

from hunting forays in the nearby hills. Grandfather Fred Williams, of Welsh descent, may have started with nothing but he was, in his more mature years, a man of style.

Household schools were the norm in isolated areas in the early days until the population in an area grew sufficiently to warrant a school being built. It was 1929 before the school at Weheka was established. In the interim a household school existed in both the Williams and later the Sullivan households with the teacher, usually a local girl, staying with the family.

As the only married couple at Weheka, Julia and Fred Williams had become well-known as the place to stay. Of her five daughters, not all were available to assist her as they were sent off, one by one, in their teens to boarding school at St Columbkille's Convent in Hokitika, "to be finished off." Three of the five Williams girls would later enter the Mercy Order as teaching nuns. The day and boarding schools of this Convent, staffed by nuns from Ireland, had first opened in 1879.

In the early 1920s, only five rivers on the 90 mile journey from Hokitika were bridged which left seven major river crossings to present a challenge for the first motorcars to come south. Mick Sullivan had the honour of owning the first car, an Overland Ford, to make it as far as Weheka in May, 1921. At this time, the road between Waiho (Franz Josef) and Weheka (Fox Glacier) was little better than a track. When Fred Williams returned from a trip to England in 1924, he brought back a Crossley motorcar, replaced by a stately Morris Isis 6 in 1929.

My mother, Julia's daughter, related that when the weather was wet for weeks on end it was impossible to get the washing dry. When this occurred, the only remedy was to remove the bed linen after use by guests, sprinkle the sheets with lavender water, iron them with hot irons heated on top of the wood-burning stove, and recycle them

onto guest's beds. The old adage, "necessity is the mother of invention" applied.

Julia's hospitality was commented on in 1906 when Maud Moreland wrote about her visit to the area in her book, *Through South Westland*. Maud reached the homestead after a coach journey to Ross from Hokitika, followed by an 80 mile trek by horse or cart over a clearing that was little better than a track. She was full of praise for the welcome given to her party by Julia. In the absence of a hotel it would have been unthinkable for travellers to be denied accommodation in remote areas and residents learned to cope as best they could. Guests were given the best of what was available.

When the road was put through as far as Waiho, (Franz Josef), stores could also be packed through from there by horse. This applied also to mail. Fred Pamment used a spring cart to hold his precious cargo when the road petered out at Franz. In 1927, once motor traffic could get through to Weheka, supply problems eased somewhat, particularly once the Waikukupa and Omoeroa rivers were bridged.

Just as ferrymen were appointed to assist travellers across the main rivers in the early years, so also, when later bridges were destroyed or made impassable due to extreme floods, cars and vans were taken across on a pontoon with a thick wire cable strung across the water to keep it on course.

The road south of Ross would take several decades to complete. Road gangs were a common sight in these years as road access was gradually improved. Many worked in pairs and camped in huts or tents close to where they were working, not a comfortable way to make a living in an environment known for its wet weather. The work attracted single men, quite a number of whom had once been miners. They became identities in their own right, well-known in each district. Using pick and shovel and wheelbarrow plus their

own sweat, they carved out routes through South Westland wherever the government made money available for this work.

Those who experienced the single gravel roads which lay between Ross and Fox Glacier in earlier times, remember also the difficulty encountered on trips up to town whenever a service car or public works vehicle or timber lorry or school bus was encountered. Tensions were high as vehicles tried to find enough room to pass, not always successfully. There were no theatres in South Westland, the drama and tensions being played out in daily living on mountain passes with foreign-sounding names such as Mt Hercules.

Drivers learned the hard way how to protect the engine when water was likely to reach the engine including the disconnection of the fan belt. Children, unaccustomed to vehicle travel, suffered badly from car sickness due not only to the noise and fumes from overheated engines but also the twists and turns of gravelled mountain routes. Time out had to be taken on these journeys not only to let the engine cool when the water in the radiator boiled as it always did, but also to give sickly children time to spew. God forbid that we did this inside the car. Warnings couldn't always be given at suitable places to stop on the narrow road. The lakes, Ianthe, Wahapo, and Mapourika, could not be seen from the narrow road, the dense foliage hiding their scenic beauty. Being stuck in the middle of a stream with feet up on the seat because water was flowing through the car filled us with terror.

Service cars in 1930s were the Studebaker, Hudson and Cadillac. Hari Hari was the half-way lunch stop. Drivers were known by name to everybody in district and would carry parcels or drop off articles at isolated farmhouses passed along the way without charge. When it was known that a household had a sick adult or child, cooked food or a batch of pikelets would be dropped off as a gift from one household to another. Newman Motors, Harcourts Motors and West Coast Motors all became household names running varied services during their years of operation. New Zealand Road

Services began in South Westland in 1936. The daily arrival of this bus, carrying mail, passengers, and supplies, was an exciting event in small communities. Drivers were assured of a warm welcome after negotiating the narrow gravel roads from Hokitika down. When the bus was late, there would usually be a story to tell - a wash-out, an accident, a mechanical breakdown or puncture, or a tree across the road, in which case passengers had to lend a hand.

Names remain important in identifying those descended from old families in South Westland, not because of blue blood but because of association. Names like Nolan, Gunn, Northcroft, Butler, McBride, Purcell, Thomson, Scott, Cron, Condon, Graham, and many others, were part of a great pioneering era. Because of inter-marriage they appear in many family histories. At the time religion also played an important part in close social interaction, although in emergencies, neighbour helped neighbour regardless of religious affiliation.

My own memories of my grandparents, Fred and Julia's homestead, in the 1930s, are of the concrete-encased swimming pool filled with crystal clear water from the nearby stream, and the water-wheel nearby which had originally been used as part of a mill established to cut timber for the first Williams cottage after the bark hut. A water race several feet off the ground, ran some considerable distance down to the cowshed and stock yards. This second water-wheel generated power for lighting the house making it, in 1910, one of the first homes on the Coast to have electricity. The experience gained in building fluming for carrying water at Gillespie's to wash out black sand was utilised here for a different purpose. As children we loved to climb up into the water race and make our way between slats all the way down to the cowshed. A water-wheel also existed near the Sullivan abode in the early days, used to power the cutting of chaff for the horses. Camelia trees lined the fence in front of the Williams house and out the back a small glass-house housed geraniums. Her vegetable garden had catered

for a large family over the years as had the orchard adjacent to the house.

Julia Williams died in 1935 and is buried in the cemetery at Fox Glacier next to the Catholic Church, *Our Lady of the Snows*. Julia was a devout Catholic. Visiting clergy were treated like Royalty. When about five years of age I remember Bishop Brodie, in full regalia, sitting in Julia's small lounge. Perched on his knee, I complained that everybody called me *Bobby* after my father. Later that evening he instructed those present that I was to be called by my proper name. The use of *Bobby* ceased, but not the nick-names which later became stuck to everybody living in the district, children included.

Julia's death-bed is etched in my memory and one of my earliest recollections as a five year old. All her adult children and offspring were crowded into the front bedroom which was filled with flowers. Following the recitation of the Rosary her grand-children were lined up and told to kiss the now dead Julia goodbye - not a happy experience for a young child.

Her husband, Fred, who died in 1938, is interred alongside in the same cemetery. Fred travelled quite extensively once his sons were old enough to manage the farm. When in his mid-fifties, he travelled solo to England in 1924 to attend the British Empire Exhibition in London. He also visited Australia and Fiji. Julia did not accompany him although he took his youngest daughter, Sheila to Sydney, to widen her horizons in the hope she, unlike two of her sisters, would not enter the convent. She did.

On reaching marriageable years, the other three Sullivan girls had found partners and with the exception of Julia, left South Westland, with many moving eventually to the North Island, severing the close contact which would continue into the third and fourth generations among those who claimed South Westland as their

home. What is known about them will be recorded towards the end of this account.

My mother, Margaret Clarke nee Williams, often reminisced that when they were old enough in WWI years, all the Williams girls would travel by horseback down to Paringa for a ball, taking their best clothes in a saddle bag. When the dancing ended they slept across double beds in a friend's house, before saddling up and returning home. Nita Schramm described a similar journey to Weheka in approximately 1914, when she rode by horse over the Weheka Saddle on a bridle track to attend the Cook's races there, dancing until 4 a.m. afterwards and bedding down across double beds at what was described as William's boarding house.

When most of her girls had left home and prior to the building of the hostel at Fox Glacier, Julia did employ household help from among other South Westland families to cope with the work load. Lizzie Mulvaney's name is in my mother's autograph book and remember also that live-in school teachers often helped with household tasks in return for free board. One girl, Clara Coulson, later O'Sullivan from Paroa near Greymouth worked for Julia Williams in the early 1920s, and became a life-long friend and adopted aunt of our family.

When Fred Williams died in 1938, most of the heavy bush clearance had been done although work such as the removal of stumps and general tidying-up remained a challenge. Fencing was an ongoing chore. It was reported that at that time the farm carried about 2,500 sheep and 700 to 800 head of cattle. In accordance with the tradition and thinking of the times, Fred's four sons inherited his land holdings. Young Fred inherited the family homestead as well for by that time his three brothers had married and had their own residences. Houses for Harry, Lawn and Pat Williams had been built from timber sawn by family members at the mill established for that purpose and for the Catholic Church, *Our Lady of the Snows*, a project dear to the heart of Julia Williams

but unfortunately she did not live to see it officially opened. However, the land alongside, thanks to Constable Ted Best, was hastily approved as a cemetery so that she could be buried there. Fred's holdings were eventually subdivided by his sons into separate properties. Constable Ted Best, incidentally, was among the victims shot by Stanley Graham during the manhunt at Kowhitirangi in 1941 which has now become part of West Coast lore.

Nine years before Julia died, Michael and Jack Sullivan, decided to build a hostel to house travellers to the area - government men, surveyors, tourists and climbers among others - to relieve their sister of the heavy workload of accommodating visitors. They could see that Julia was growing older and most of her family had left home.

The brothers established a small saw-mill and engaged the Duncan brothers of Hokitika to build a hostel which was open for travellers by Christmas, 1928. The hostel, built of rimu wood, was capable of accommodating about 20 people with both brothers holding equal shares. The power station for the hostel was on Clearwater Creek, three-quarters of a mile below the bridge. Thus began an new era in this community, which would, over the years play its part in making tourism into a multi-million dollar industry. Lawrence Sullivan, Mick and Jack's brother, helped work Sullivan land for a time. Uncle La as he was called by us children was a confirmed bachelor, and did not become a significant figure in the development of the area, perhaps because he did not have a particularly robust constitution. He is known to have spent some considerable time in Australia.

As mentioned previously, the alpine environment and glacier brought people to the area in increasing numbers as did the beauty of nearby Lake Matheson which, on clear days, reflected the snow-capped mountains at the head of the valley. Photographs of the bush-clad lake would appear on postage stamps and be used in



Newlyweds, Mick Sullivan and Agnes Boyle



Mick Sullivan's homestead, completed 1922



Fox Glacier hostel construction, 1927



Fox Glacier hostel, 1930's



Fox Glacier hotel, 1990's

tourist promotion material in later years. Once the hostel was established the Sullivans kept a boat on the lake so that tourists could capture the reflected images to best advantage.

When the second dredge at Gillespie's operating from 1932 onwards ceased operation and went into liquidation in 1945 or thereabouts, the power station was offered for sale. A few years previously, in the early 1930s, a half mile tunnel for the Lake Gault power scheme had been built with tunnelers working three shifts each of eight hours at a cost of twelve thousand pounds. Supplies and equipment were brought in round the Oturekua Bluff to Gillespie's by Lawn Williams, on his wide-wheeled wagon.

Mick Sullivan's tender for the power station was accepted, gaining a more efficient and modern plant for the hostel which would also provide more than enough power for the Weheka community. He truly deserved the M.B.E. bestowed on him before he died for his services to the development of the area.

The advent of the telephone eased the isolation in South Westland but in stormy weather, the line was often damaged. Early connections were party lines with households being alerted by their own allotted signal, for example, two long rings and one short. Party lines did not promise privacy. Eavesdroppers were sometimes inadvertently revealed when they spoke about matters discussed "on the wire". The first telegraph line into what was then called Cooks was in 1906 but this may have been limited at the time to a Post Office connection.

Mick Sullivan reported in an interview in 1959 on the history of this time.

"With sufficient power in the valley to provide electricity to householders, the idea of establishing a permanent sawmill became a good idea. He discussed it with one or two settlers and a small company was formed. The Sullivans kept the bulk of the shares and gave others an opportunity to acquire an interest."

After the hostel was opened Mick Sullivan did a deal with the Commissioner of Crown Lands exchanging an area of land he held in perpetual lease and which the government wanted as a Reserve for another area of about 11 acres to be freeholded to him as the site for a future village. He brought in surveyors to cut the land up into sections. He then set about developing an air strip close to the hostel which would prove to be an important facility whenever the road was closed due to bad weather. In time he sold off sections to those who wished to establish businesses paving the way for the future development of the commercial amenities the growing community would need.

Those who knew Mick remember him as autocratic and decidedly crusty but he was also kind to those who needed a helping hand and above all, honest and reliable. Despite limited schooling he proved to be an astute businessman, full of foresight. He, more than any others, was responsible for shaping and moulding the development of the Weheka Fox Glacier township from the late 1920s onwards. Although virtually the whole of the Cook valley land would end up in the ownership of Sullivan and Williams descendants, it was undoubtedly the development of the hotel and tourism which put the area on the map.

The first flight over the glaciers occurred in 1924 by Flight-Lieutenant Maurice Buckley in an Avro 504K which had been railed to Hokitika, then flown from there to land on the mudflats at Okarito. Buckley had attended the Hokitika Jubilee celebrations at the end of 1923 representing his own Arrow Aviation Company, the sole asset of which was his aircraft, the *Blazing Arrow*. Giving joy-rides helped fund his promotional work. Following the establishment of the hostel at Weheka, air taxi work began in 1933 with an airmail service starting New Zealand's first unsubsidised airmail service in December of 1934 by which time the airstrip at Fox adjacent to Mick Sullivan's residence had been prepared. Those wanting to travel further south down to Paringa or the Haast still had to resort to the old modes of travel, namely the horse, although

Captain Bert Mercer's postal service south also carried supplies and the odd passenger, using the beach as a landing area. His plane, ZK ADI would become a familiar sight and sound in the sky. Many stories have become legends, including the plane being attacked by a bull during takeoff at the Weheka landing strip which aborted the service temporarily. Bulls in these years tended to be much wilder than today's species.

The air service developed slowly over time and was used by mountaineers, deer hunters and sightseers. Mt Cook Airlines began operating from Fox Glacier in the late 1950s and they introduced the development of ski-planes to land on the glacier. Later in 1970, Glacier Helicopters began flying in the region. In a chapter titled *Alpine Aviators* in my book *Westland Heritage*, I included a recollection by Mick Sullivan Jnr. With Harry Wigley at the helm of an Auster aircraft newly fitted with skis, they had landed on the Fox neve just below Pioneer Hut. At the high altitude the engine lacked power so with one on each side of the plane pushing like hell and with throttle wide open, Wigley yelled at him "for God's sake get in fast when she starts to go."

A considerable amount has been written about the development of aviation on the West Coast and these books are available in public libraries, or, if out of print, in the New Zealand room of libraries.

Mick had met and married his wife, Agnes Boyle, in 1918 when 37 years of age. In time they became known to everyone both in the district and further afield as Uncle Mick and Auntie Ag. The distinctive style of the home he had built for his bride remains a landmark in the district. Of his three brothers, Patrick, as already stated, was deceased, Lawrence worked for his brothers on family land for a time and John (Jack) concentrated on running and extending the Sullivan land holdings. He suffered greatly as a result of leg injuries incurred during WWI. The wives and family members, as they grew old enough, also worked in the hostel, with other local relatives helping out when business was brisk.

Eventually in 1940 or thereabouts, Mick Sullivan Jnr and his sister, Mary took over the running of the establishment which gained hotel status in the 1950s upon obtaining a liquor licence. These were “hands-on” years rather than later years when staff would be employed to do much of the everyday work. The hotel used its own herds for meat menus, establishing a butchery for this purpose. In the absence of a ready supply of fish, fresh water eel given a French name appeared on the menu. The family’s farm and households also supplied eggs, butter, poultry and most of the vegetables. Female staff from outside the community attracted the attention of young local men with more than one eventually marrying the descendants of the first settlers. In 1951, the hotel was extended to increase the number of bedrooms and also modernised. Both the hotel, and Mick Sullivan’s home, later gained a ‘C’ classification under the Historic Places Trust.

Mary Sullivan, who’d married Doug Kerr, in turn became known as Auntie Mary to the general public after she’d been running the hotel for some years, and her fame spread far and wide. Doug Kerr established the garage at Fox Glacier. James McNeish wrote about Mary in his book, *Tavern in the Town*. Joint management of the hotel by two dominant personalities - brother and sister - wasn’t easy according to Mick Sullivan, particularly as he also had farming commitments. In an interview with me in 1993, Mick said his brother Jack’s share in the hotel was eventually taken over by Mary.

Mick Jnr, deciding it was time for a change, purchased the Westland Hotel in Hokitika in 1965, which he ran for ten years before moving back to Fox Glacier. In earlier times this historic hotel had been known as Keller’s, originally opened in 1867 and continuing into the early 1900s. Mick served as Chairman of the Westland County Council for ten years, like his father before him, and helped establish Fox Glacier’s independent water supply. He eventually retired to live in Hokitika. In his younger years he and his brother Jim worked as guides on the Fox Glacier. Mick had learned his skills under the tutelage of Franz Barta, a skilled Austrian guide.

Recreational mountaineering had begun in the early 1900s and from the time the hostel was established, increasing numbers of climbers came to the glacier region. Guiding climbers and tourists had its highlights but also its share of tragedies.

Mary (Sullivan) Kerr was killed in 1986 after being struck by a truck outside Christchurch Hospital while on the way to visit her sick husband, Doug. Those who knew Mary will remember her standing, with glass in hand, telling stories of famous people she'd hosted. She was a down-to-earth character, not impressed by airs and graces. As mine host at the hotel for many years, she became well-known for her practicality and humour.

Not too many mountaineers can boast that they climbed with Ed Hillary. When younger, Mick Jnr had often tramped and climbed in the Southern Alps where he made the first descent of the southern ridge of Mt Cook with the now famous mountaineer. Mick and his brother, Jim acted as guides on the Fox Glacier and alpine passes. It was common for these two, assisted by Lawn and Fred Williams and other locals to assist in rescues whenever climbers ran into difficulties or when bodies had to be retrieved. This meant giving up valuable time from their farming operations, also putting their own lives at risk when climbing in bad weather. Helicopter rescues lay in the future but at the time such rescue work was unpaid and simply regarded as a duty to help others in times of need.

The hotel passed out of family hands in 1995 ending an era in the development of the tourist industry in South Westland. The large wooden hotel is the first landmark encountered when motorists emerge from the bush-lined road to find themselves in the Fox Glacier township which is now a busy tourist centre. The foresight and hard work of these early pioneers is part of history, and like all human endeavours, their pioneering story is largely unknown to those who visit the area for a few days or who now staff the many accommodation places which exist there.

Because my mother was a Williams, I tended to hear more about Williams family matters of her generation rather than that of the Sullivans. Writers draw on the sources available to them, regretting that so much detail is lost with the demise of each succeeding generation.

The way our ancestors adapted to a new and often hostile physical environment provides a history which, while it may not loom large at a macro level, at a community level resulted in the development of a unique pioneering and egalitarian ethos, the like of which we will never see again.

PART 5 - THE MOVE ELSEWHERE

The previous account concentrates mainly on those who stayed in the Fox Glacier area and were responsible for its development. The following information may be of assistance to future genealogists who wish to follow up their lineage, particularly among those descended from the female line. As already stated, it is the men in these marriages about whom most is known. The female offspring of Laurence and Margaret Sullivan were housewives and not notable, with perhaps one or two exceptions, for achievements outside the all-important family. They were, however, the greatest contributors, working behind the scenes, to the social development of all the small communities where they lived, exerting a civilising influence and stability for which they seldom achieved recognition.

Mary (Sullivan) & Henry Williams

When Henry Williams left Gillespie's in 1894, he taught at the school in Stafford for four years before going on to become Assistant Master at the Hokitika District High School. Following retirement in 1918, the family moved to Wellington, where he was approached by the Rector of St Patrick's College, Silverstream, to teach there which he did for a number of years. He was still buying land at Fox Glacier as late as 1912, worked by his brother, Fred. At what stage his brother, Fred, acquired his land holdings isn't clear, but Henry did not return to South Westland to live or work.

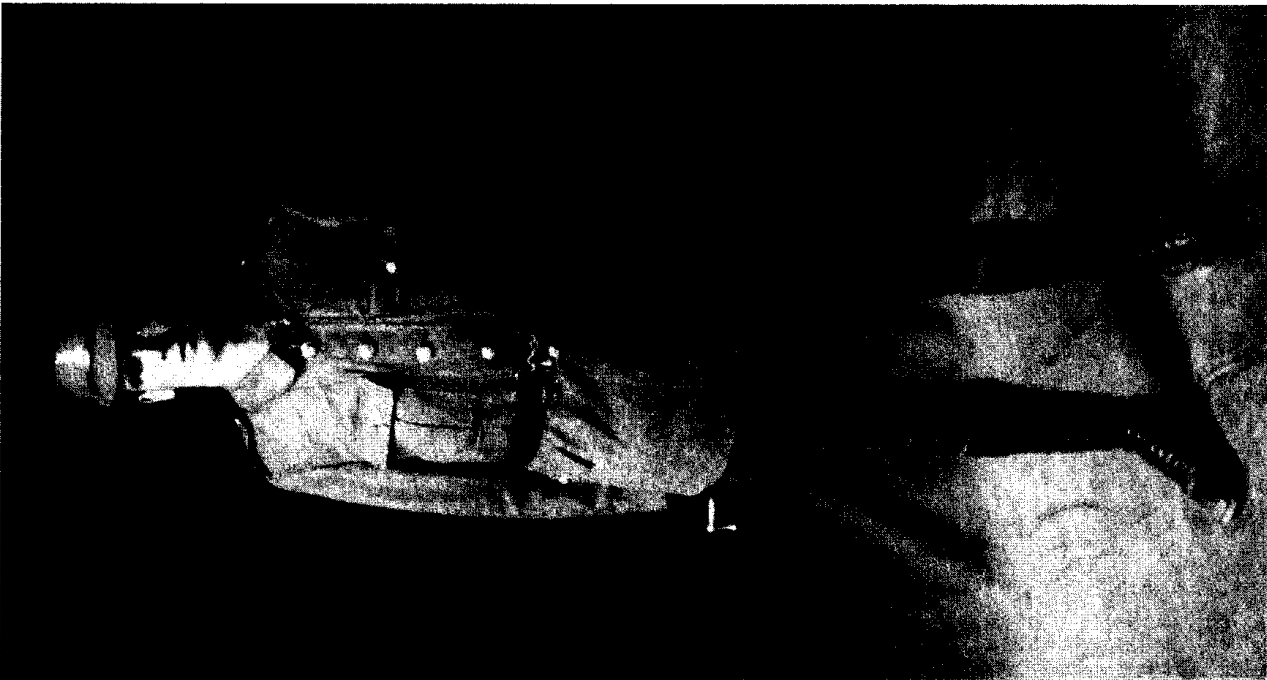
There are reports that, in earlier times he often acted as Master of Ceremonies at the annual dances or balls held at Weheka, usually preceded by a race meeting or sports day. In these years and into the following decades on the Coast, the Master of Ceremonies ensured that everything ran smoothly and everybody got to dance. Music wasn't sophisticated - a concertina or piano often filled the role. It was considered extremely bad manners for anybody to dance with the same person all evening, exceptions being the opening waltz, supper and last dance. Everybody knew how to dance polkas,



*Henry and Mary Williams and family. Standing L-R : Henry, Margaret, Charles
Seated: Lawrence, Henry, Mary, Marie
Front: Thomas, Patrick*



Charles Williams, WWI



John (Jack) Sullivan, WWI

mazurkas, the Scottish Schotische, the Caledonian and the Lancers, and Mary, like the other members of her family, loved to dance. The concept of baby sitters was unheard of. Entire families attended these celebrations with young children and infants bedded down in whatever space was available when they became sleepy. Mary had four children when they moved to Stafford but eventually her family expanded. Henry was reported to also act as Master of Ceremonies at dances in Hokitika. Both Mary and Henry encouraged their children to play sport.

Following the outbreak of WWI, the three oldest boys of Henry and Mary (see group family photograph), Henry, Charles and Lawrence, joined the army and after posting overseas saw continuous service in Egypt and France. All three returned safely.

Henry Jnr graduated with a Masters degree in law and worked in the Public Trust Office in Wellington. Charles was both tennis and table tennis champion in Wellington for many years where he worked for the Government Life Insurance Company. He was promoted to District Manager, Invercargill, and later held the same position in Hamilton. Lawrence joined the Public Service but later ran a corner grocery near the Wellington Zoo. His son was a popular priest in the Wellington Archdiocese.

Margaret Williams became a school teacher and did not marry. Elizabeth (Marie) was a keen sportswomen and hockey representative for several years. She was Wellington Ladies hard court tennis champion in 1924 and also a keen golf player. Thomas (Tommy) was New Zealand's first professional tennis coach and co-founder of the New Zealand Professional Tennis Coach's Association. He was chairman of the New Zealand Table Tennis Association for 20 years and played a large role in the development of the sport. The family lived firstly in Wellington but later moved to Lower Hutt to run a dairy and later again, a bookshop in Alicetown. Patrick gained his accountancy qualification before he reached twenty years of age.

It is timely to record that a grandson of Mary and Henry Williams and therefore a great-grandson of Laurence Sullivan and Margaret Vaughan, Thomas Stafford Williams, was ordained (Catholic) Bishop of Wellington in 1979, followed by the appointment to Cardinal in 1983.

Julia (Sullivan) & Fredrick Williams

Account has already been given of this couple's pioneering at Weheka, Fox Glacier. Their sons, Thomas (Harry), Lawrence (Lawn), Patrick and Fred farmed their father's land at Fox Glacier throughout their adult life and raised their families there. In retirement, Harry moved to Greymouth. His son, Laurie, worked the farm at Weheka, selling to also live in Greymouth in retirement. Pat moved to Christchurch in retirement. Lawn, on handing over his acreage to his son, Reeve, established a stud farm at Fernside, Rangiora, where he lived until his death. Lawn took some of his cattle with him from Fox Glacier and established a Greendale Hereford Stud there. Lawn's son, Reeve, also moved to Canterbury in retirement but he and his wife were killed in a motorcar accident.

Fred Williams, Jr also moved to Christchurch in retirement. As at time of writing, the Williams descendants still farming at Fox Glacier are Kevin Williams, grandson of Fred Williams Snr and his son, Paul. Also Wayne Williams, grandson of Lawn Williams and his sons. Kevin, Fred's son, and his wife, Noeleen have operated a bed and breakfast establishment in the old Williams homestead for many years, carrying on the hospitality extended by Julia Williams in earlier times.

Michael Williams, another grandson of Fred and Julia caught the flying bug no doubt while, as a boy, he watched the planes landing at the airfield adjacent to his family's farm. He qualified as a commercial pilot beginning with Mt Cook Airlines, later working for major airlines in New Zealand and in Australia. His sister, Monica currently lives in Christchurch.

May, Anne and Sheila Williams, daughters of Julia and Fred, all became teaching nuns in the Sisters of Mercy order, and eventually contributed over 180 years of teaching service before they retired. They enjoyed a long religious life. May, Sister Mary Aloysia, remained on the Coast, teaching at both Hokitika and Ross. Anne, Sister Mary Lawrence, taught on the Coast, but also in Timaru and Christchurch. Sheila, Sister Mary St John, taught for many years at Loreto College in Christchurch, where she acquired a formidable reputation as the College's football coach. When they took their vows of chastity, poverty and obedience, convent life was strict and conventional. Adjustment to the changes brought about by the Vatican Council in the 1960s demanded considerable adjustment. While they were alive, through their letters and visits, they kept South Island descendants together. The lovely old buildings in which they served, the Sacred Heart College in Craigie Avenue, Timaru, St Mary's Convents in both Christchurch and Greymouth, and St Columbkilles in Hokitika no longer exist, all having been demolished.

Margaret (Mag Williams) and her husband, Robert Emmett Clarke (Bob) started their married life in Greymouth in 1922. Because of a downturn in the building industry during the depression years, they eventually borrowed money to buy a dairy farm at Whataroa in the early 1930s. Bob constructed many buildings on the Coast including the Catholic church, *Our Lady of the Snows* at Fox Glacier and the church, *Our Lady of the Woods* and presbytery at Whataroa. With Jack Sweeney he erected the Abel Tasman obelisk at Okarito in the early 1940s with money donated by the Dutch government. He worked on the extensions to the Williams homestead at Fox Glacier and also built houses for his three Williams brothers-in-law, Harry, Pat, and Lawn when they married. Earlier he also worked on the Sullivan homestead for Mick Sullivan when he married. It is a tribute to his workmanship that at time of writing these many decades later they are still in sound condition.



Clarke/Williams wedding, 1922

Back row: Fred Williams Snr, Father Riordan, Julia Williams

Front row: Clara Clarke, Mary McGavin, groom Robt Emmett Clarke, bride Margaret Williams, Patrick McGavin and Harry Williams



Williams homestead, Fox Glacier, 1990's



Williams family, circa 1930

*L-R Standing: Pat, Anne (Sister Lawrence), Margaret,
Elizabeth, May (Sister Aloysia), Lawn.*

Seated: Julia, Harry, Fred Snr

Front: Sheila (later Sister St. John), Fred Jnr

When the cows were “out”, Bob often flew with Bert Mercer down to Okuru to do carpentry work for local residents. The small aircraft used to swoop over the landing area near the Nolan farm at Whataroa to scare off the animals before landing. In these years a builder in isolated communities drew up the plans, ordered the supplies, dug the foundations, built the house including the making of joinery, installed the plumbing and drains and water tanks, lined and wallpapered the interior, and then hoped he’d get paid, which, in South Westland, he was. The gradual development of a road down to Okuru and the eventual opening of the Haast Highway in 1965 then lay in a future dream-time.

Bob and Margaret Clarke moved to Christchurch in 1943/4 where they acquired a dairy farm in Grimsey’s Road at the back of St Bede’s College. A huge snow storm shortly afterwards influenced Bob to return to building for a living. In his latter years he was employed by the Addington Racecourse as a general fix-it man, but he returned to the Coast to live when his wife died.

Following service as a fitter and turner with the occupational air force in Japan at the end of World War II, and later marriage, Bob’s son, Emmett, borrowed money from his uncle, Lawn Williams, to finance the purchase of a bulldozer for contract work on the Haast Pass road project. This work enabled him to build a house and garage at Franz Josef Glacier and eventually buy a farm there in what had originally been land owned by the Paganini family adjacent to the school. The original Paganini stately 2-storey house a few kilometres north of the township is now a bed and breakfast establishment. Like one or two other South Westlanders, Emmett piloted his own small Cessna aircraft for several decades, finding it quicker and cheaper than running a car. Training with the RNZAF as a fitter and turner and later service overseas with the occupation forces in Japan enabled him to do his own aircraft maintenance. In retirement Emmett lived mainly on a small acreage near Greymouth. His brother, Jim, qualified as a motor mechanic, and lives in Christchurch. Mary and her husband were share-milkers in

various parts of Taranaki, finally settling in Nelson. Mary died of an aneurism in the brain when only 47 years of age. Her daughters all live in Nelson.

Elizabeth (Liz Williams) and Bert Weenink farmed at Tetaho between Hari Hari and Whataroa for most of their married life. Their sons, Harry and Albert carried on with the family farming interests. Harry died prematurely but Albert remained farming there, including deer farming, before retiring to Hokitika to live. Fred Weenink married and lived in Masterton throughout his married life. The house in which this family grew up at Tetaho is still standing. Until a school was established at Tetaho, young May and Harry stayed with their grandmother at Fox Glacier to attend school there. May and her husband lived their entire married lives in Christchurch. Julie remained single and also settled there eventually.

The Heads

George Head who married Margaret Sullivan was a miner at Gillespie's Beach. George had originally mined at Kaniere and also at Woodstock. The family eventually moved back to Kaniere where he had relatives and where he established the Addison's Flat gold mine. He later became involved in sawmilling and because of his knowledge of timber and mining took charge of the Westland Court at the Christchurch Inter-Colonial Exhibition in 1906/1907. Following this he was mine host at the Kaniere Hotel for a period. As stated at the bottom of the genealogy chart at the beginning of this book, Margaret died at age 39 and George remarried an Edith Allardice but there were no offspring of this alliance. He later moved to Westport in charge of the Old People's Home there, a position held from 1924 until 1943. He donated the Head Shield to the Westport Bowling Club. Brief notes on his sons follow.



George and Margaret Head and family:

*Back L-R: Margaret, Derby, Pat, Liz, Maisie (on knee),
George Snr, Vincent, Margaret Snr, with Lawrence on knee and George (Corky)*

Vincent (Mick) Head was active in St John Ambulance in Westport and was instrumental in starting the Buller Working Men's Club. He was very active in community affairs including the establishment of the Westport Savage Club and the RSA Bowling Club. Prior to the advent of the T.A.B, he ran a bookmaking business with a publication known as Mick's Picks but alas, was closed down. I understand that a relative at Fox Glacier provided much the same betting service. Horse racing, even at the local level, was a much-loved pastime and with the advent of radio, provided an added interest to those living in areas where entertainment was somewhat lacking.

George Head was rector of St Patrick's College, Silverstream, which is probably why Henry Williams ended up teaching there in the latter part of his working life.

Arthur (Derby) Head spent most of his working life in Ross where he was a member of the Ross Borough Council and Mayor for a period. He was also a member of the Westland Centennial Council (Inc).

Patrick Head worked on the Okarito gold dredge until it sank. Later he worked for the Ross Borough Council until he moved to Westport where he worked for N.Z. Railways.

Annie (Sullivan) & Mick McGavin

Mick McGavin was a tailor. The couple lived in Hokitika for some years before relocating to the suburb of Karori in Wellington. Their children, Mary and Pat were page boy and page girl at the wedding of Margaret Williams and Bob Clarke as per the photograph. Mary was active in the Wellington Repertory Theatre in her younger years. She later lived and worked in London. When the widowed Lawn Williams visited London, following the death of his wife, Irene, he met this cousin Mary whom he later married, firstly

living at Fox Glacier and, on retirement in 1964 at Fernside near Rangiora as already mentioned.

Patrick McGavin qualified as a barrister and solicitor with an office on Lambton Quay in Wellington for many years. Following the end of his first marriage in the mid-1950s he departed for Australia, where he eventually became Head of the legal department of a tertiary establishment in Adelaide and where he had four children by his second marriage as per the genealogy chart. A son by his first marriage was a lecturer in anthropology at Sydney University until his premature death.

Michael (Mick) & Agnes Sullivan

The activities of Mick Sullivan and his sister Mary (Kerr) have been reported above.

Mick's son, Maurice, and his son, Tim still farm at Fox Glacier. When the hotel was sold in 1995, ownership at that time being vested in Mary Kerr's two children, Anne and Simon, they both moved to Christchurch to live.

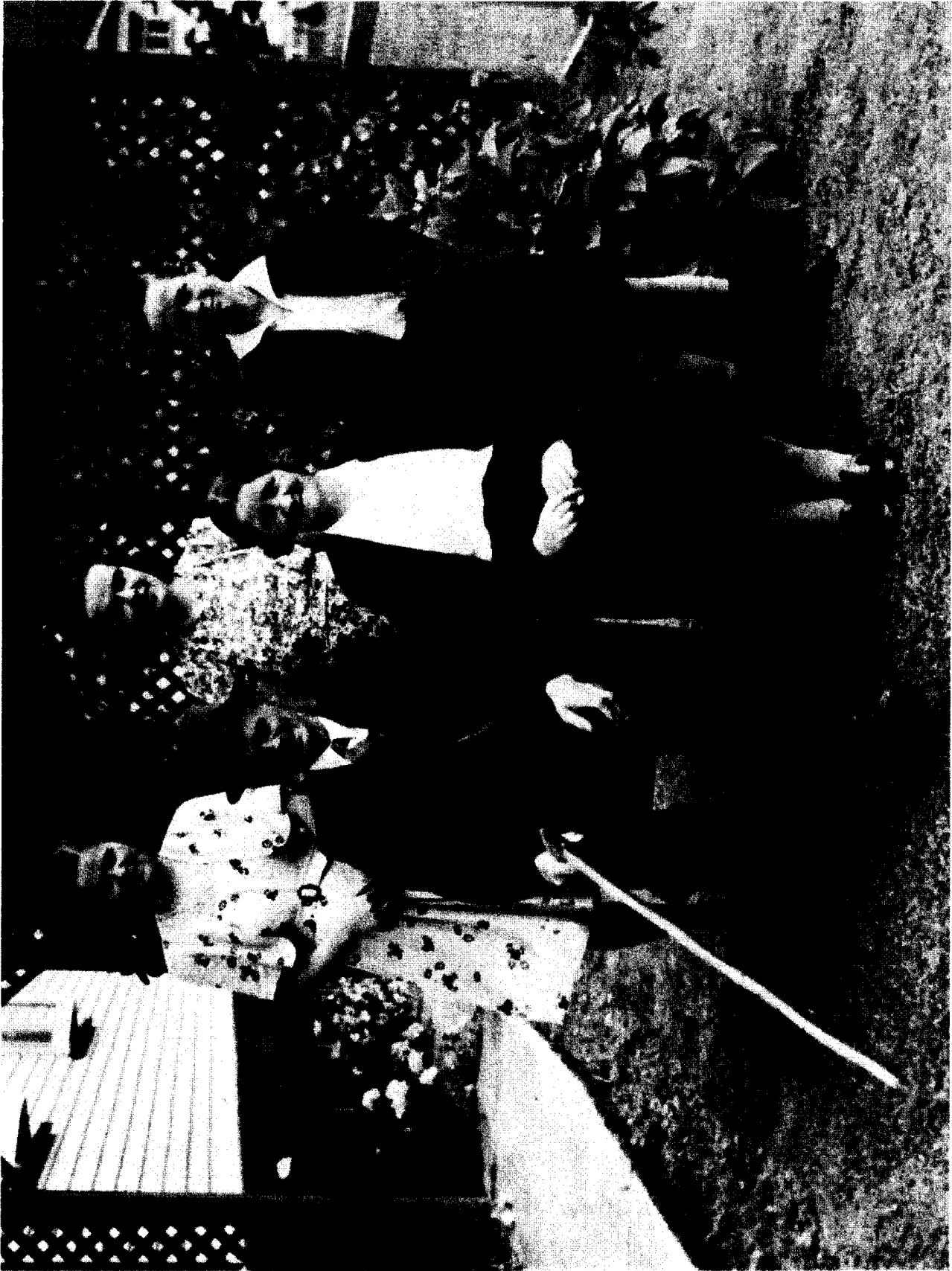
James Sullivan, brother of Mick and Mary also farmed at Fox Glacier throughout his life and also farmed land at Jacobs. His descendants continue the farming tradition. Michael farms the land at Fox and Jacobs and John is in partnership running a dairy farm.

John (Jack) & Anastasia Sullivan

Both Kathleen and Patricia Sullivan married into the well-known Nolan family in South Westland. Kathleen raised her family with Steve at Whataroa. She had been afflicted with infantile paralysis as a young girl. She died suddenly of a stroke, age 51 and Steve eventually remarried Mary Mitchell but there were no children of this second union. Patricia raised her family at Okuru near Haast. She also died rather young at 56 years of age. John Jnr and Molly



Mick Sullivan and Ag, extreme right with family, Jim, Mick and Mary



John (Jack) Sullivan and Annie with family Patricia, Kathleen and John

have spent their entire lives at Fox Glacier and still live there, opposite the hotel, in relative retirement.

I acknowledge that there may be some gaps in the above summary made understandable as time passes and the generations move apart. Most of us live our lives in relative anonymity largely unknown beyond the circles in which we move.

Apart from the few descendants still farming at Fox Glacier, others are scattered far and wide, both within New Zealand and overseas. As already stated, among the earlier generations it is the activities of the men which loom large in family accounts. However, as elsewhere in the world, WWII brought women into the work force. Like other families into their fifth and sixth generations, representatives can now be found in the legal profession, accountancy, architecture, teaching, farming, nursing, aviation, writing, engineering and religious orders among others. At the other end of the socio-economic scale will be found drivers, labourers, carers, and miscellaneous other occupations. All of these, it seems to me, reflect the egalitarianism of New Zealand with opportunities to achieve whatever goals each person may choose to set. Those who inherited land may be thought nowadays, when land prices are high, to have had some advantages, but against that greater opportunities and freedom existed for other descendants to develop their talents. Not everybody is suited to farming.

Over time all families have their share of saints and sinners but who is to say which is which. The Irish heritage ensured that some would be, as my mother described it, "too fond of the bottle." Young children, fulfilling the old adage that "little pigs should be seen and not heard", did indeed overhear many interesting adult conversations amid tut-tutting, but yesterday's secrets are today's ho-hum.

Family violence when tempers flared and the beatings to which children were subjected, both at home and in school would, today,

make criminals of past adults intent on ensuring that their charges learned the hard way what was acceptable behaviour and what wasn't. The good name of a family was important and the concept of shame caused extreme discomfort. The Ten Commandments loomed large in the minds of these forebears and there were no soft options. Conversations were peppered with the hundreds of sayings passed down over the centuries, most of which contained solid grains of wisdom and common sense.

Whenever anyone in our family became bolshie, my mother referred to it as "the Sullivan streak". The Sullivans probably referred to it as "the Williams streak." With growing understanding of the effects on our lives of our genetic heritage it is a sobering thought to realise how much those who are long gone continue to have an impact on both our physical and emotional lives. In this respect science confirms that we are truly at the mercy of our genes.

The Fox Glacier township is now a busy tourist centre attracting visitors from all over the world. All the usual amenities are there - cafes, motels and hotels, a camping ground, backpacker and B&B facilities, a garage, several helicopter companies offering scenic flights, alpine guide services and the very popular sky diving sport. The Department of Conservation also maintains a visitor centre. All of these are a far cry from the heavily bush-clad valley which the early settlers set out to make their own.

LATER DESCENDANTS

2nd NZ born generation

(1)

Henry & Mascotte Williams
Margaret
Charles & Winnifred Williams

Lawrence & Annie Williams

Elizabeth & James Kennedy
Thomas & Lillian Williams

Patrick & Eileen Williams

(2)

Thomas Henry & Brigid Williams

Elizabeth & Albert Weenink

3rd NZ born generation

Margaret m Clifford Nimmo
Deceased
Charles m Bernadette O'Sullivan
Bernard m Margaret Henderson
Barbara m Frederick Beilby
Gerard m Rina Court

Raymond m Violet Rossiter

Hugh m Moira Lauder
Partnered Yollande Heath
Patrick (Priest)
Marie m Ian Morley
Aileen m Robert Baker
Joy m Terence Clarke
James m Patricia Henry

Colleen m Harry Stafford

--
Thomas (Priest later Cardinal)
Maureen m Kevin Ross
Veronica
Kathleen m Anthony de Lautour

Patrick m Ann Wilson
Michael m Charlotte Dunn
Laurence m Alice Giborees
David m Dianne Dubois
Mary Elizabeth m James Young

Mary m Archibald McBride
Lawrence m Veronica Jacques

John m Anne Williams

Sheila m Patrick Schimanski

Henry Anthony m Judith Douglas
Anne

Eliz. May m James McHugh

Albert m Mary Adamson

Harry
Frederick m Patricia Calmont
Julia

4th NZ born generation

Ian/Andrew

Anne/Carmel/Paul/Christopher
David/Martin
Mark/Raewyna
Matthew/Teresa/Janette/Peter/
Anne-Marie
Kevin/Stephen/Michael/Brenda/
James/Robert
Andrew/Jocelyn
--
--
John/Stephen/Geoffrey
Maurice/Paul
--
Michael/Kath/Philip/Eliz Anne-
Marie
Kevin/Anne/Maree/Paul

Julie/Martin

--
Diane/David/Michael/Peter/John
Christine/Stephen
Joanne/Andrew
Rebecca
Jyotika/Christopher/Francis/Roshini
Kimberley/Caroline/Bridget
Anna/Lucy/Georgina/William/
Matthew

Erin/Shona

Annette/Tom/Belinda/Greg/Susan/
Eileen
Anne-Maree/Chris/Stephen/Robyn/
David/Eliz/Blaize/Andrew/Heather
Brian/Paul/Patricia/Peter/John/Mary/
Teresa/Anne/Leonard/Clare

Sharon/Susan/Jillian/Jacqueline

--
Anne/Jane/Helen/Michael/Julia
John/Brigid/Clare

--

--
Melissa

--

2nd NZ born generation

Margaret & Robt Emmett Clarke

Lawrence & Irene Williams (d)
(See (5) for remarriage)

Patrick & Kathleen (Kit) Williams
Frederick & Gwendoline Williams

(3)
Patrick Williams

(4)
Elizabeth & William Owens
Margaret & Arnold Fisher
Arthur (Derby) & Mary Head

Patrick & Alice Head

Mary (Maisie) & Geoffery Piesse
Vincent (Mick) & Gladys Head

Lawrence & Edna Head
(5)

Mary & Lawrence Williams

Patrick & Olga McGavin (div)
Remarried Margaret Nicholls

(6)
Lawrence Sullivan

(7)
Kathleen & Stephen Nolan

3rd NZ born generation

Robt Emmett m Lorna Wilcox (div)
Remarried Patricia Stewart
Fred. James m Norma Simpson
Mary m Terence Taylor

Veronica m John Alexander
Bernardine m Brian McCarthy
Irene m Thomas Lisle (d)
Remarried Hector Crichton
Francis Reeve m Aileen Sheedy
Margaret (Carmelite order)
Terence
Kevin m Noleen Hilston
Monica m Philip McCormick
Michael m Gaylene Blanden (div)
Remarried Lauren Burdett

Died age 29

--
Terence/Margaret/Rex
Anne m Rodney Wagner
Kevin (Priest)
Peter (Priest)
Brian m Lynne Rasmussen
Warren m Terry O'Callaghan
Lynn m Terry Casey
Susanne (a) m Paul du Chateau
Raymond m Nancy Cox
Remarried Kay Dismeyer
Melvin (Mick) m Marlene Koch
Marie (a)/Janice (a)

Married Lawrence above after
Irene's death - his cousin)
Paul/Tony (who later took name of
Alexander flg Olga's 2nd marriage)
Grant/Mark/Diedre/Paul (in Adelaide)

Unmarried

Kathleen m Bernard Monk
Clare m Robert Shaw
Jennifer m Colin Smith
Sharon
Brian (unmarried)
Mary m Mathew Marr
Bernadette m David Friend

4th NZ born generation

Cecelia/Robt(a)/Patrick(a)
--
Christine/Stephen
Leslie/Susan/Annette/Rosemary/
Kerry
Margaret
Karen/Gerard/Lawrence
Ronald
--
Sharlene/Wayne/Juleen/Vivien/Mark
--
Grant/Paul
Katrina(a)Kirstie(a)William(a)Blair(a)
Luke/Brooke
--

Michelle/Richard/Jason/Jodie/Aaron
--
--
Toni/Shelley/Kylie
Sophie/Patrick/Timothy
Will
Rachael/Anna
Sally Anne/Adrian/Graham

Michael/Jacob/Ruth/Amy/Sophie

Olivia/Allan/Michael
Janelle/Mark
Callam/Rebecca
Laura Nolan
--
Liam/Lily
Nicole/Adam/Harry

2nd NZ born generation

Patricia & Kevin Nolan

John & Molly Sullivan

(8)

Mary & Douglas Kerr

Michael & Joyce Sullivan

James & Kathleen Sullivan

3rd NZ born generation

Margaret m Bill Matthews
John m Kathy Thomas
Anne m Ken Forman
Remarried Graham Allen
Elizabeth m Paul Stuart
Denise m Rangi Bowen
Helen m Paul Comber
Pamela
Janice
Mary m Anthony Whitcombe
Anne m Gregory Fauth

Anne m Roger Smith
Simon m Janine Hallaran
Barry m Janet Jones
Roger m Louisa Sparrow
Peter m Sandy Sharp
Maurice m Rowan Shearer
Frances m Ian Nancekivell
Andrew m Beverley Andrew
Kevin m Rachael McLaughlin
Michael m Eunice Lette
Margaret m John Clarke
Bernadette m Simon Reid
Kathleen m Maurice Nolan
John m Lynda Higgs
Remarried Kirsty Gates
James m Alicia Raimey
Therese m Michael Glyn

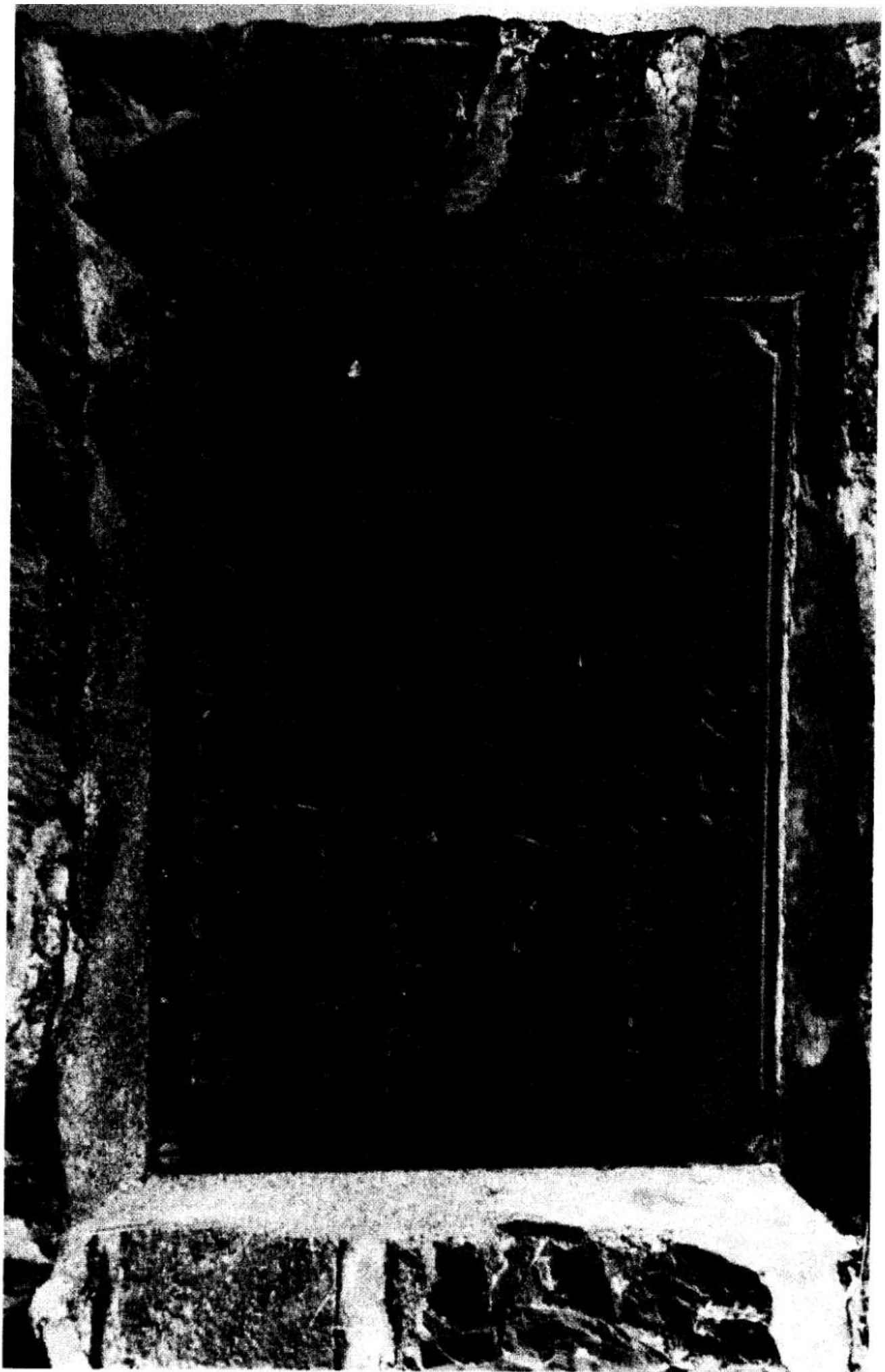
4th NZ born generation

Nathan/Kirsten/Cherie
Mathew/Lisa
Clinton
Jodi
Kendall/Jarred
Kylie/Jessica/Keriana
Paddy/Jed
--
--
John/Clara/Hazel/Leo
Patrick/Lucy/Julia

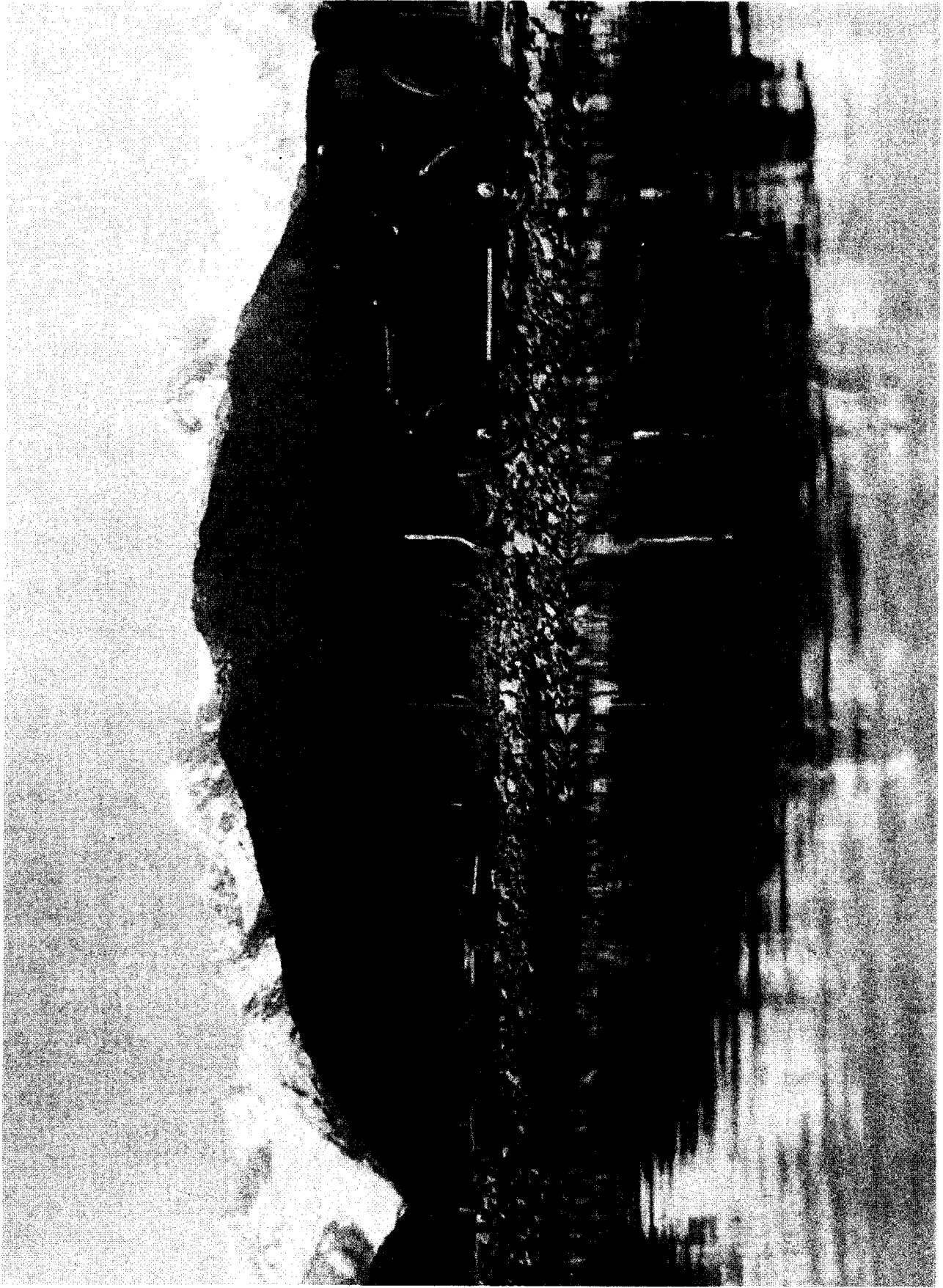
Daniel/Ryan/Laura
Libby/Kristoffer/Bryn
Kieran/Patrick
--
Jordon/Renee
Tim/Perry/Liam
Brett/Mark/Gregory
Michael
Cameron/Todd
Jason/Anthony/Amanda
--
Georgia/James
Robert/Kate & Beth(twins)Isabella
Sarah-Jane
Jacob/Bayley/Josef/Madison
Holly/Connor/Fin
Ella/James

(a)=adopted (d)=deceased (div)=divorced

The numbers above correspond to the chart at the beginning of the book. Details have been researched as far as possible. Most families are now into the 5th and 6th generations but there is enough detail above for those who choose to follow up any particular lineage.



Plaque in cemetery wall, Fox Glacier



Alpine view inland from the Clearwater river

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The progression from gold-mining in the 1860s to land settlement and the initial development of the Fox Glacier region as a tourist destination, reflects the foresight and fortitude of the Sullivan and Williams pioneering families.

ISBN: 978-0-473-17756-0