

MAIS

DAUN

TAUN

VOLUME FOUR



EDITED BY

SARAH BAKER

CHELSEA EVANS

AND

ZELMARIE CANTILLON

## Reimagining KAVHA zine series

### Series editors

Professor Sarah Baker (Griffith University)

Dr Zelmarie Cantillon (Western Sydney University)

The Reimagining KAVHA zine series emerges from an Australian Research Council-funded project, 'Reimagining Norfolk Island's Kingston and Arthur's Vale Historic Area'. This project analyses how cultural injustices are reinforced or resisted within KAVHA as a living heritage site. Specifically, we focus on Pitcairn Settler descendants' relationships with Daun'taun, as well as that of other residents who have long and deep connections to the area, and their experience of heritage management in KAVHA. In addition to publishing scholarly writing (e.g. peer-reviewed articles), another way we aim to capture these relationships is by co-creating zines with the community. Zines are a research tool used by social scientists to centre creativity, collaboration, agency and resistance.

The zines in this series are a form of public history and community archiving, enabling people to tell their stories on their own terms. We approach the zines as a way to facilitate the sharing of memories, experiences, feelings and local knowledge. This isn't about creating a definitive history of the subject at hand. Instead, the zines in this series provide a space where multiple voices can appear together, recording the emotional resonance of the past. As such, the zines are forms of heritage activism which emphasise the democratisation of history-making.

For project updates and other issues of this zine series, see:

<https://reimaginingkavha.com>

### Series titles

See You at the Paradise | Ketch Yorlye Daun Paradise (2021)

*Edited by Sarah Baker and Zelmarie Cantillon*

Mais Daun'taun, volume 1 (2021)

*Edited by Sarah Baker, Zelmarie Cantillon and Chelsea Evans*

Mais Daun'taun, volume 2 (2022)

*Edited by Sarah Baker, Zelmarie Cantillon and Chelsea Evans*

Mais Daun'taun, volume 3 (2022)

*Edited by Sarah Baker, Zelmarie Cantillon and Chelsea Evans*

Mais Daun'taun, volume 4 (2023)

*Edited by Sarah Baker, Chelsea Evans and Zelmarie Cantillon*



## Mais Daun'taun, volume 4: a Reimagining KAVHA zine

### Editors

Sarah Baker  
Chelsea Evans  
Zelmarie Cantillon

### Contributors

Sarah Baker  
Emily Bender-Christian  
Albert Buffett  
Zelmarie Cantillon  
Ivy Carr  
Joshua Christian  
Chelsea Evans  
Gaye Evans  
Nicole Gow  
Nigel Greenup  
Ralph Holloway  
Cassidy King  
Wiggy Knapton  
Chris Magri  
Bruce McCowan  
David McCowan  
Leon McCowan  
Ross Quintal  
Allan Tavener



**Year of publication:** 2023  
**ISBN** 978-0-6452778-9-0

**Published by** Reimagining KAVHA, Norfolk Island



## Copyright information

Creative Commons Attribution  
+ Noncommercial + ShareAlike  
(CC BY-NC-SA)

Contributors hold the copyright to their submitted piece(s) and can republish their contribution(s) without seeking permission from the zine editors. Contributors can also distribute the work in the zine format as they see fit. This zine's Creative Commons copyright license lets other entities remix, adapt, and build upon Contributors' pieces non-commercially, as long as they credit the Contributor and license their new creations under identical terms.

## Funding information

This publication is funded by the Australian Research Council Special Research Initiative grant 'Reimagining Norfolk Island's Kingston and Arthur's Vale Historic Area' (SR200200711), with additional funding provided by Griffith University's Arts, Education and Law Group and the Griffith Centre for Social and Cultural Research.

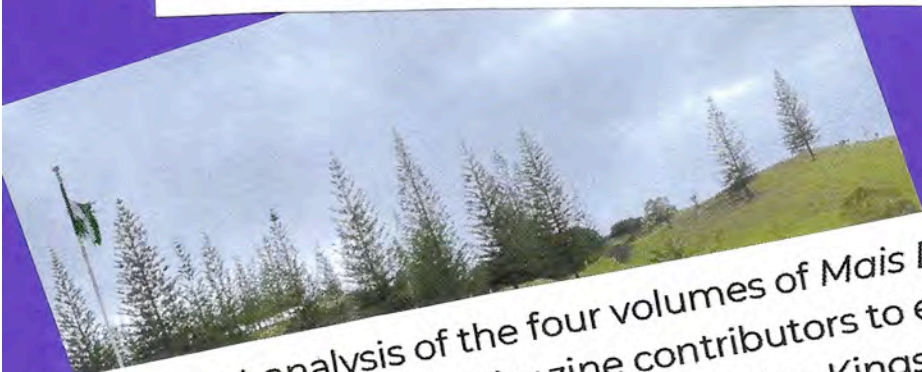
## CONTENTS

### Editorial

- <i>Sarah Baker, Zelmarie Cantillon and Chelsea Evans</i> .....	vi
Conversation with Wiggy Knapton and Albert Buffett	
- <i>Wiggy Knapton, Albert Buffett and Chelsea Evans</i> .....	1
Conversation with Allan Tavener	
- <i>Allan Tavener and Chelsea Evans</i> .....	19
Life in Kingston	
- <i>Ivy Carr</i> .....	37
- <i>Leon McCowan</i> .....	38
- <i>Bruce McCowan</i> .....	39
- <i>Cassidy King</i> .....	40
Conversation with Ralph Holloway and Ross Quintal	
- <i>Ralph Holloway, Ross Quintal and Chelsea Evans</i> .....	41
Conversation with Gaye Evans	
- <i>Gaye Evans, Sarah Baker and Zelmarie Cantillon</i> .....	51
Views of and on Daun'taun	
- <i>Ivy Carr and Zelmarie Cantillon</i> .....	61
- <i>Nicole Gow</i> .....	62
- <i>Ivy Carr</i> .....	63
- <i>David McCowan</i> .....	64
- <i>Emily Bender-Christian</i> .....	65
- <i>Joshua Christian</i> .....	66
- <i>Ivy Carr, Emily Bender-Christian and Joshua Christian</i> .....	68
Conversation with Nigel Greenup	
- <i>Nigel Greenup and Chelsea Evans</i> .....	69
Cemetery: a sketch	
- <i>Emily Bender-Christian</i> .....	83
Conversation with Chris Magri	
- <i>Chris Magri, Zelmarie Cantillon and Sarah Baker</i> .....	84
Letters from the present to the future	
- <i>Nicole Gow</i> .....	99
- <i>Joshua Christian</i> .....	100
- <i>Chelsea Evans</i> .....	101
- <i>Ivy Carr</i> .....	102
Acknowledgements.....	105
Erratum.....	106

## Editorial

In the Reimagining KAVHA zine series, the editors have sought to provide a space for Norfolk Islanders to share their memories, stories and experiences of Kingston, as well as hopes for its future. Collectively, the contributions to the zines serve to 'express[] and articulate[] a plurality of attachments' to Daun'taun 'located in people's hearts and minds'.<sup>1</sup> Emerging from the contributions has been the role of affect and emotion in how salan engage with Kingston as a site of 'living heritage'.<sup>2</sup> Drawing attention to emotions is important because, firstly, it is broadly recognised that heritage sites are imbued with feeling;<sup>3</sup> secondly, 'emotion is a form of evaluative judgement of matters that are understood as affecting our well-being';<sup>4</sup> and thirdly, emotions are 'historically and culturally contingent, and bound up in power relations and politics'.<sup>5</sup>



A content analysis of the four volumes of *Mais Daun'taun* reveals 116 words used by zine contributors to express feelings, emotions and affects related to Kingston. These words, captured here in a 'word cloud', point to connections between place, people and culture that are deeply felt and often expressed through embodied sensations. The word cloud has been produced in English, but the content analysis also includes incidences of when that word appeared in Norf'k (e.g. enjoiyen, friedi, guud, haepiyes, kechakord, kudent bliiw, law).



In the cloud, the bigger the word, the more often it appeared in the pages of the zines. What the word cloud doesn't show is the intensity of feeling connected to certain words. For example, 'love' (which included *law*, *loved*, *loving*) appears most frequently – 22 times by 8 different contributors. But perhaps it is less commonly used words like 'heart' – used 2 times by 2 different contributors – which give a deeper sense of feeling and the significance of Kingston in the lives of contributors.

The word cloud also can't quite capture the complexity of feeling. Seemingly analytical words like 'disrespected', 'polarising', 'prejudice' or 'subjugated' – which might not immediately be thought of as emotion words – can carry strong embodied affects due to perceived injustices in Kingston being felt and comprehended on both intellectual and emotional levels all at once. In this volume of *Mais Daun'taun*, Nigel Greenup highlights the challenge of the 'clashing of feelings about the place', saying 'I guess it's one of the important parts of the place: it is a place that has undergone change, and it is a place that's been subject to a whole range of feelings and reactions and interactions' (p. 69).

And of course, the word cloud also doesn't capture all the things the zine contributors feel but which couldn't be articulated. As Mary Christian-Bailey observed in volume 2, 'probably most people can't put into words how they feel' (p. 3). Yet even where emotion words aren't used directly, it is still possible to detect feelings emerging through certain expressions, or the way a contributor might repeat themselves to emphasise the point being made and the feeling behind that point. Emphasis on a type of feeling can be seen, for example, in the conversation in this volume between Wiggy Knapton, Albert Buffett and Chelsea Evans where they speak about the 'behd fiiling', 'hiibi-jiibi', 'naesi fiiling' and 'daa fiiling' that the Pitcairners and their descendants would get in the site of the convict gaol (pp. 11–12).

Despite the various absences outlined above, the word cloud is still a valuable tool for providing a snapshot from within and across the four *Mais Daun'taun* zines of the broad array of feelings people attach to Taun. Focusing on affect – the scope of emotions and the depth of feeling – serves as a reminder that 'people rather than things'<sup>6</sup> should be centred in the practice of heritage consultancy, the design of heritage management plans and the day-to-day management of Kingston. As one scholar has put it, 'attention to the lived and narrated experiences' of people can help 'critically rethink the powerful discursive authority of heritage practice'.<sup>7</sup>



## Outline of this zine: what's inside?



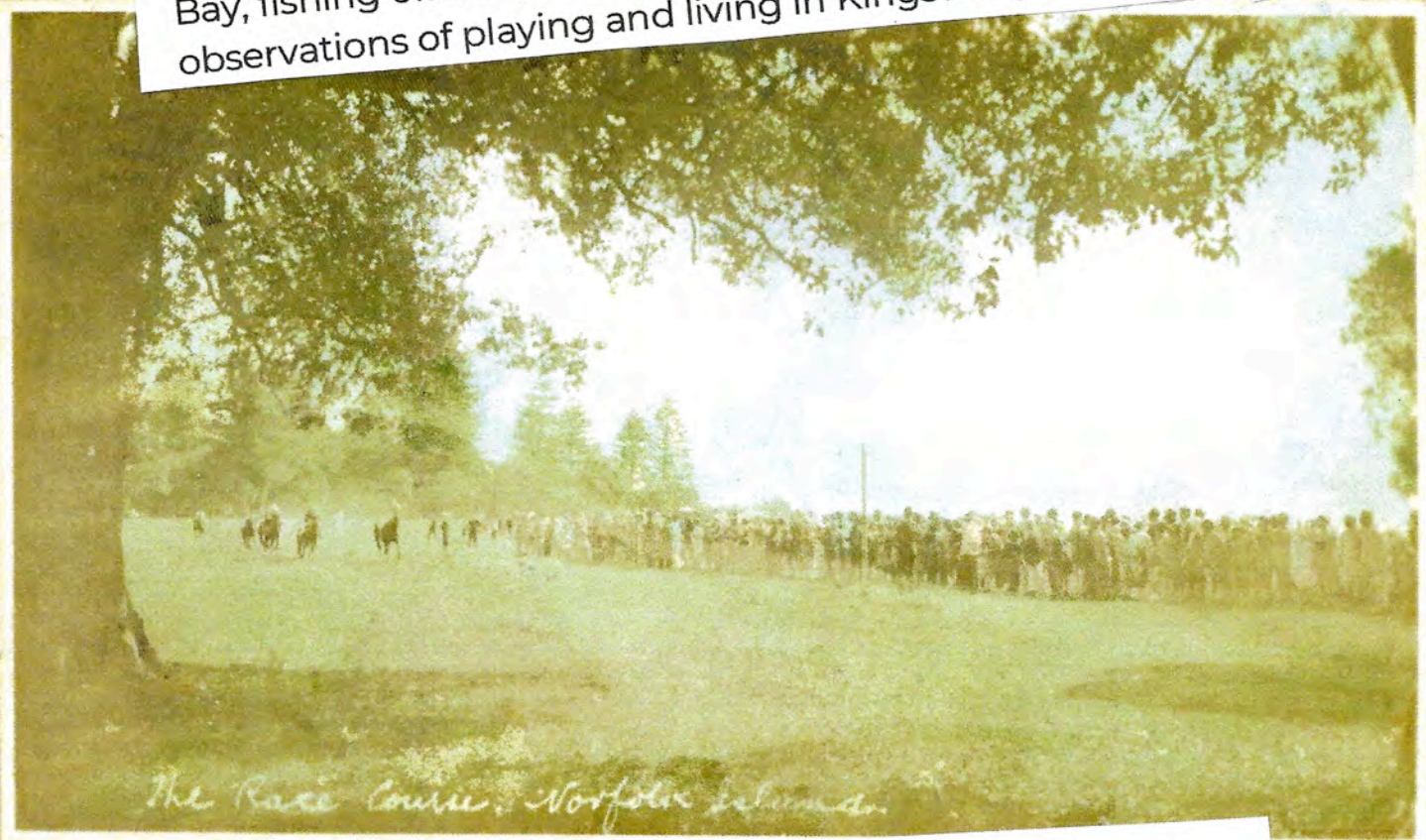
The zine includes pages produced by participants of two workshops held in 2022. One workshop involved four siblings of the McCowan family and focused on their time living at No. 11 Quality Row. The other workshop featured a group of young Norfolk Islanders. In both cases, the research team provided all the materials needed to create the zine pages: coloured card, paper, sticky notes, pens, highlighters, pencils and washi tape, glue, scissors and print outs of a selection of photos of Daun'taun. A Polaroid Lab was also used to produce images provided by participants on the day.





During the workshops, the research team guided writing exercises, with participants responding to prompts including 'Write three words that best capture what Kingston means to you', 'Pick the place in Kingston that has the most meaning to you. If you could put a plaque or interpretive sign there, what would it say?' (see pages 61–68) and 'Write a letter to your great grandchildren, great nieces/nephews, or the community a few generations from now and tell them about what Kingston means to you and what your hopes are for how they might be experiencing Kingston in the future' (see pages 99–104), as well as more general reflections on life in Kingston (see pages 37–40). The workshops were not only focused on creating pages, but also provided the space for participants to share stories of their connection to Daun'taun and to make new discoveries about Kingston from the memories recalled by others.

The zine also includes a series of 'conversations' with people who have long and deep connections to Kingston but did not attend the zine workshops. The conversations are, in most cases, abridged versions of transcripts of longer interviews that have been conducted for the Reimagining KAVHA research project. The zine opens with a conversation in Norfolk between Wiggy Knapton, Albert Buffett and Chelsea Evans which takes the reader back in time with stories about camping Daun'taun, catching prawns in Emily Bay, fishing off the point by the Salt House, and other observations of playing and living in Kingston (see pages 1-18).



Allan Tavener tells of his time working Daun'taun, the building restorations, and his involvement in moving the museum to its current home in the Pier Store. He also reflects on the World Heritage listing as well as on more recent developments in the management of Kingston based on his membership of the KAVHA Community Advisory Group (see pages 19-36). Ralph Holloway, in conversation with Ross Quintal and Chelsea Evans, recounts his arrival on the Mokambo and offers his first impressions of Taun (see pages 41-50).



The conversation with Gaye Evans shifts the focus to the impact heritage consultancies have on community well-being (see pages 51–60). Heritage management is also a core focus of the conversation with Nigel Greenup from his perspective as a member of the KAVHA Community Advisory Group and as someone with significant experience managing World Heritage-listed properties (see pages 69–82). Finally, Chris Magri talks through issues with the governance of KAVHA, heritage management practices and, echoing the conversation with Gaye Evans, problems with heritage consultancies (see pages 84–98).

As with *Mais Daun'taun* volumes 1–3, we note that whenever the Norf'k language is used in the zine, it is presented without translation into English. Recognised by UNESCO to be an endangered language, the use of Norf'k in the zine and workshops reflects its status as an important expression of Pitcairn descendant culture. Resources that readers might turn to for help with translation are *A Dictionary of Norfolk Words and Usages* by Beryl Nobbs-Palmer (1986) and *Speak Norfolk Today: An Encyclopaedia of the Norfolk Island Language* by Alice Inez Buffett (1999).

**Sarah Baker, Norfolk Island**  
**Zelmarie Cantillon, Parramatta**  
**Chelsea Evans, Norfolk Island**

<sup>1</sup> Tolia-Kelly, DP, Waterton, E & Watson, S 2016, 'Introduction: Heritage, affect and emotion', in DP Tolia-Kelly, E Waterton & S Watson (eds), *Heritage, Affect and Emotion*, Routledge, London, p. 5.

<sup>2</sup> Poullos, I 2014, 'Discussing Strategy in Heritage Conservation: a Living Heritage Approach as an Example of Strategic Innovation', *Journal of Cultural Heritage Management and Sustainable Development*, vol. 4, no. 1, pp. 16–34.

<sup>3</sup> Smith, L & Campbell, G 2015, 'The elephant in the room: Heritage, affect, and emotion', in W Logan, MN Craith & U Kockel (eds), *A Companion to Heritage Studies*, John Wiley & Sons, pp. 445.

<sup>4</sup> Smith & Campbell 2015, p. 448.

<sup>5</sup> Wetherall, M, Smith, L & Campbell, G 2018, 'Introduction: affective heritage practices', in M Wetherell, L Smith & G Campbell, G. (eds), *Emotion, Affective Practices, and the Past in the Present*, Routledge, London, p. 2.



<sup>6</sup> Smith, L 2020, *Emotional Heritage: Visitor Engagement at Museums and Heritage Sites*, Routledge, London.

<sup>7</sup> Sather-Wagstaff, J 2016, 'Making polysense of the world: affect, memory, heritage', in DP Tolia-Kelly, E Waterton & S Watson (eds), *Heritage, Affect and Emotion: Politics, Practices and Infrastructures*, Routledge, London, p. 12.

## Conversation with Wiggy Knapton and Albert Buffett,

24 March 2022

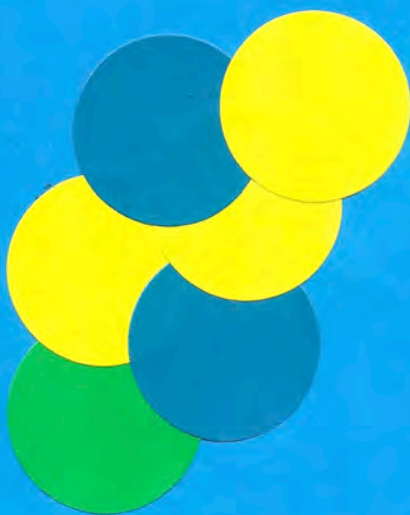
*The conversation with Albert and Wiggy took place at Albert Buffett's house sitting under the frangipani tree.*

**Chelsea:** Wig, Albert laana mii that yu groe ap Daun'taun.

**Wiggy:** Ai tal yu waa, es noe big deal. Bat however, haed for aklan that yuusa get together en asoesiiyiet with aklan salf orl de taim. Haed Alec Nobbs, Puss Anderson, Peter Christian en me. En wi bin yuusa kaemp daun in aa kohmpaun fe six months o d' yiya.

**Chelsea:** six months?

**Wiggy:** En wi naewa haed fe aplai faret ala enithing. En wi yuusa kiip et kliin en everything. Nau wathing haepen wos, orl aklan for haed British baiks, Triumphs. En wi haed thrii big aami tent. Daa fas un es fe dem baik, daa seken wan es f' daa cuk haus, en aa therd un es fe yu sliip iin. En sama dem thing bin yuusa haepen daun deya, kos wi bin yuusa get plenti visitas kam sii aklan. En wen we yuusa bii ap taun orn em baik en yu get daun Panorama, instead o gwen rait raun aa korna en gu daun gen aa Cenotaph [senotaaf], yuusa jes gu striet orf aa hil orn em baik, bump, daun. Kos d' fas taim haepen wi haed' ries gwen daun, en ai liiden dem, en ai gu raun aa korna en ai thort tu misaelf "wael, orf ai goe", daun aa hil, den kam raun aa korna, dem luk about, dem kaa si mii. En haes mii gwen rait 'krors gen aa jiel jes redi f' paak. Wael dem kam daun en tal "wael yu briew' den aklan", en "wi naewa thort daas thing yu miina duu".



Wan taim wi deya, jes orn Christmas [Kresmes] en defrent salan yuusa kam daun viset aklan en bring a thing daun en orl daa kaina thing. Ai dena wetha yu remember Streak [John “Jack” Oliver Anderson]? Hi haed wan big biyad en wathing yuusa haepen wos hii’d kam daun en Bubby [Evans] kam daun en hi wos lewen ap Government House [Gawment Haus], in aa baek ruum. Hi wos worken in Government House bat lewen deya -

**Albert:** Dem staaf kworta upa baek.



**Chelsea:** Gen aa baek worl anieh, om aa Golf Course [Gohlf Kors].

**Albert:** Yeah.

**Wiggy:** En hi yuusa kat’ heya, en hi tala mii “Wig, ran mii ap Government House, ai get em klippas”. Ai tal “wathing yu gwen duu?” Hi tal “ai gwen kat Streaks biyad” en Streak yarret en hi tal “Noe yu nort”. He tal “Oh wael wiil sii”, Bubby wispa gen mii “wi wiet tal hi se gorn sliip”. Kos hi se nini yu noe. Wi wiet tal hi se kaa kiip awiek eni lornga, wael six o’klok ina morning daa haepen. Hi bin wiek hoel nait en hi se gorn sliip. Hi se lieh orn wana dem bied soe ap ai goe, en Bubby kam daun, Streaks deya daefi en Bubby se stradl hem, sit orn hem soe hi kaa muuw ef hi waken ap, Bubby tek aa klipas en hi kat ap deya, ap deya, deya, kat orl aa haaf orf en liew d’ res orn! Streak wiek ap en hi tal “wathing se haepen?” He tal “oh, samthing se haepen”. Bubby tal “oh daa faeri kam daun klip yus biyad”. Wael es truu, yu uni yaret.

**Chelsea:** Soe Wig, hau oel yorli wen yu wud kaemp iin Taun?

**Wiggy:** Ai uni ietiiin den.

**Chelsea:** Wen yu kaempen Daun'taun, truu?

**Wiggy:** Orl aklan es yangan den tuu. Ai uni ietiiin wen aa haepen.

**Chelsea:** Soe did et haew eni bohdi als stopen Daun'taun et daa taim??

**Wiggy:** Yeah, Pelly, Louis en dems mum - Rose [Evans]. In aa Engineers Office [Enj'nyas Ohfes], in deya. En plenti aklan bin yuusa gu in deya lew et defrent taims tuu.

**Chelsea:** En Under Ross? Or kross gen Slaughter Bay [Slorta Bieh] did et haew daa haus deya wen yorli groewen ap?

**Wiggy:** No, wathing haed deya uni haed wan oel salan bin yuusa lew deya es Maggie Tom. Yu mait bii bin ya baut her daun deya. In Munnas deya, wael daa wos paata hers deya tuu. Dem baut d' uni wan bin yuusa lew daun deya den.





**Chelsea:** Did salan like et iin taun? Did like gwen daun deya f' viset en naawi en -

**Wiggy:** Oh yeah, plenti salan orwis, laik nau evribohdi yuusa gu daun deya nau. En wen mais Aunt Nancy en Pete Lindsay wen dem wos lewen ya bifer dem muuw orf -

**Chelsea:** Did dem yuusa lew daun deya?

**Wiggy:** Noe nop dem yuusa gu fishen daun deya. En said dem yuusa gu fishen, yu noe or gen aa Salt House [Sohlt Haus], wael gat wan point orn aa said, in em roks orn deya yu el kech' Gaafish daa big, en yu fain stil el ef yu gu deya.



**Chelsea:** En' gud letl dot orf aa -

**Wiggy:** oh yeah, en em Hoem Naenwi.

**Chelsea:** Kos daas said ai bin yuusa goe lorngfe Pop, lorngfe Jackie Ralph. Wi bin yuusa gu aut orf aa point orf aa Salt House.

**Wiggy:** Wael yu noe daas said ai miin. Wi yuusa kech' prorns in Emily Bay [Emle Bieh] ina nait. En' Tasmanian Trumpeter.

**Chelsea:** Dem gat aa big ai en es straipi an?

**Wiggy:** Yep kaina straipi. Letl bet defrent tu auwas other Trumpeter en dem korl et Tassie Trumpeter. Wael ef yu gat wana dem net f' skuup ap em prorns, kos wi gu daun deya ina nait en yu el si dem pink ai orn topa wort. En yu jes skuup et ap.

**Chelsea:** Did yorli haew' torch?

**Wiggy:** Yeah oh yu haeta haew' lait. Kos daa lait atraek dem. Wael wathing yuusa haepen es em Tassie Trumpeter yuusa kam iin rait ina shaelo. En yu work ap kwaiyatli gen wan en yu pat aa net daun en yu jes tach d' tiel – striet in aa net. En yu haeta lef et aut striet awai kos gwena draun yuu! Wen splaeshen.

**Chelsea:** Yuusa fait?

**Wiggy:** Yeah. Soe daas wan thing wi yuusa duu daun deya, ketcha prom en dem.

**Chelsea:** Yu nor yuusa friyed daun deya? Haeda gud fiiling, yu noe wen yorli yuusa kaemp – kos ef yorli daun deya f’ siks manths et’ taim, daas lorng taim – did et fiil laik wos yorlis said?



**Wiggy:** Yeah bat wan taim deya, ai gwen laana yuu samthing ai witnes Daun’taun en ai ent d’ uni wan bin sii et. Yu noe said aa - said d’ Military Barracks [Militre Baeraks] es said yu gu iin en gat orl em offices there, gen aa Church [Cherch]?

**Chelsea:** Yep

**Wiggy:** En rait ap in aa korna said aa bael tauwa es, gat wan said deya dem yuusa stor orl d’ aams, maskets en orl em kaina thing, orl the aemuunishan.

**Chelsea:** Ai noe d’ wan.

**Wiggy:** Yep. Soe wen Pinetree’s [Pinetree Tours] yuusa duu daa convict thing – Sound and Light [Saun en Lait] – ai gu daun en ai was spoesd tu tek aa tii boks goe samsaid lorng Trent [Christian], praektes lorng hem. En mii en Vera [Knapton] gu daun in aa kaa en aa bas se jes draiw iin gen aa Church. Dem yuusa get aut gu thruu daa kaetl stop g’or gen aa worl en work thruu intu daa neks Military Barracks [Militri Baeraks]. En ai luken ap in aa tauwa en haed tuu falas deya staanen in aa tauwa. En dem wos luken krors gen aa jiel – ai el si dem fram dieh haï ap [torso to head].

**Chelsea:** Ina kot?

**Wiggy:** Nop. Wael ina jes ordenri thing – en wana dem point or aa jiel en aa atha wan nohd, en den dem tan raun work auta sait. Soe ai ketch ap lornga Trent daa neks dieh en ai tala Trent “wathing yorli doen ap in aa tauwa?” Hi tal “wathing yu miin?” Ai tal “ai si dii tuu falas ap in aa tauwa”. I el si dem jes laik ai siiyen yuu. En Vera naewa si dem. Bat ai did. En ai fain aut lieta wen dem did wan serch orn defrent salan yuusa sii defrent things daun deya, en daa kam aut sambohdi als bin si dem tuu.

**Chelsea:** Truu.

**Wiggy:** En yu noe, en daa wos a fact en ai naewa yuusa bliiw in dem kaina thing til den. En wen wi wos kaempen in aa said deya, wi ya sam chien raetlen. En yeah ai bliiw sambohdi aels bin ya daa tu.

**Chelsea:** Yeah – Uncle Albert laana mii daa taeda dieh haed wan sieing sam salan bin yuusa tal “Taun es uni gud f’ diyed salan en’ hors”. Yu bin ya daa bifer?

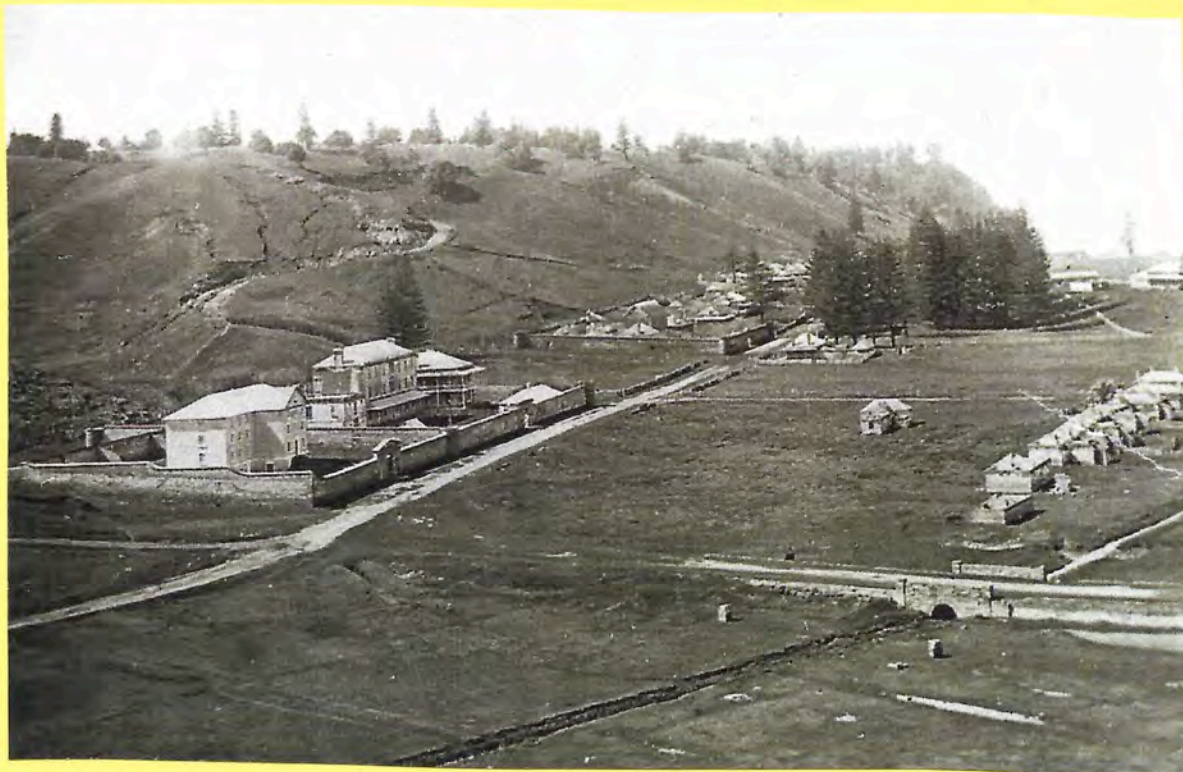
**Wiggy:** Wael, ail laana yuu samthing baut em hors, bin yuusa gat daa meni horses bifer – mor den’ kaetl. Nau ai bin yuusa werk – mii en Bubby [Evans] – Culla [Graham] en Bubby, wi orl yuusa get togetha en draiw’ stok en erithing kos Bubby haed’ bucha shop. Ai bin yuusa driew en wi orl haed’ hors – wan taim deya dem wanted f’ get rid’ orl em hors orn aa Common [Kohman]. Soe wi ketch orl ii hors en wi haed wun string’ horses, baut therti. Liid et aut gen Headstone [Hedstoen] en ap orn aa klif gen Hedstoen, orn d’ top, nort daun d’bohtam – dem hors yuusa get wan led pil. En yu jes liid wan oeva en “buf” en den el roel daun in’ wortu en dem shark yuusa kam raun deya kos dem hors yuusa g’ streit daun in’ wortu.

**Chelsea:** Fut dem wanted f’ get ridoh et Wig? Fut dem wanted et orf aa Kohman?

**Wiggy:** Wael kos aa Kohman wos geten beya, orl em kaetl en orl em hors. En wathing haepen – wai dem horses wos deya es bikos bifer salan bigen’ bai’ kaas. En orl em hors dem haed bin yuusa tan et aut. En daas said yuusa finishish ap, daun deya.

**Chelsea:** Salan bin tal hau dem bin yuusa stop daun deya f' lorng taim ova the yiyas.

**Wiggy:** Netha salan bin yuusa lew in aa Lions Club, Ponno, his father, siem niem. Nau ai gwen laana yuu samthing baut aa lorng haus bin yuusa bii daun taun. Yu gat aa jiel deya laik daa, en yu noe daa road dem se blok et orf deya en aa atha roed kam daun fram aa Cenotaph [senotaaf], haed wan lorng haus deya.



**Chelsea:** Yep ai bin sii d' foeto'et.

**Wiggy:** Rait, en daas said plenti dem Pitcairners [Pitkernas] yuusa lew in deya. En haed Cholera ya, en wathing haepen wos fe muuw evribohdi aut – dem haed f' muuw evribohdi auta Kingston, dem sen d' Australian Navy over in dems oel sailing ship, armed, f' get evribohdi auta Kingston kos dem haed tuu sistas diyed - with aa Cholera. Wos wan' the Christian's said of it.

**Chelsea:** Daas wen dem shef salan auta Quality Row tuu Wig?

**Wiggy:** The hoel lot. Dem muuw evribohdi aut. En 'aparrantli - in No.8, yu noe with wathing haepnen daun deya nau.

**Chelsea:** Yeah salan lewen iin.

**Wiggy:** Well the Quintal's wos in deya en dem tal wen dem muuw dem orl aut, dem tal wael "nobody else is going to come in here" soe dem ban aa said aut. Dem set fiya tuu et kos es orl stoen, bat orl d' insaids es orl timba, so dem ban et aut so nobohdi el g' iin.

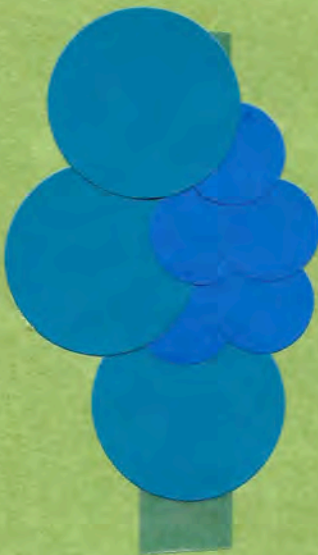
**Chelsea:** Rait, soe did daa haepen enisaid als, kos ai ya tal that dem Evens ban wan haus daun tuu bat ai nor riili bin ya daa fram enibohdi als

**Wiggy:** Noe ai naewa bin ya daa. Ai es seventh jen'raishan t' Fletcher Christian en nau dem se muuw in aa said daun deya, orl Tom, Dick en Harry el duu daa ef dem want kos' dems faemli – en Works and Housing [Works en Hausing] d' wan rebild aa said insaid bifor KAVHA, en daas miek KAVHA se tek et oeva nau, yu sii kos orl belong tu KAVHA nort atha salan -

**Chelsea:** So yu thort wi orta bii lewen daun deya Wig?

**Wiggy:** Nort nau, nort legally.

**Chelsea:** So wathing yu thort wi orta yuus et for?



**Wiggy:** Kos dem wanta yuuset fe drefrent or thing, en yu sii rait nau wi gata prohblam with akohmadieshan with em doktas, with em defrent or salan dem fetchen or fram Aus. Gat noe akohmadieshan en noe kaas – yu kaa bai wan kaa.

**> Albert enters.**

**Chelsea:** Wi jes wandad huu als haed Daun'taun, haed Maggie Tom, shi wos iin said Munnas es?

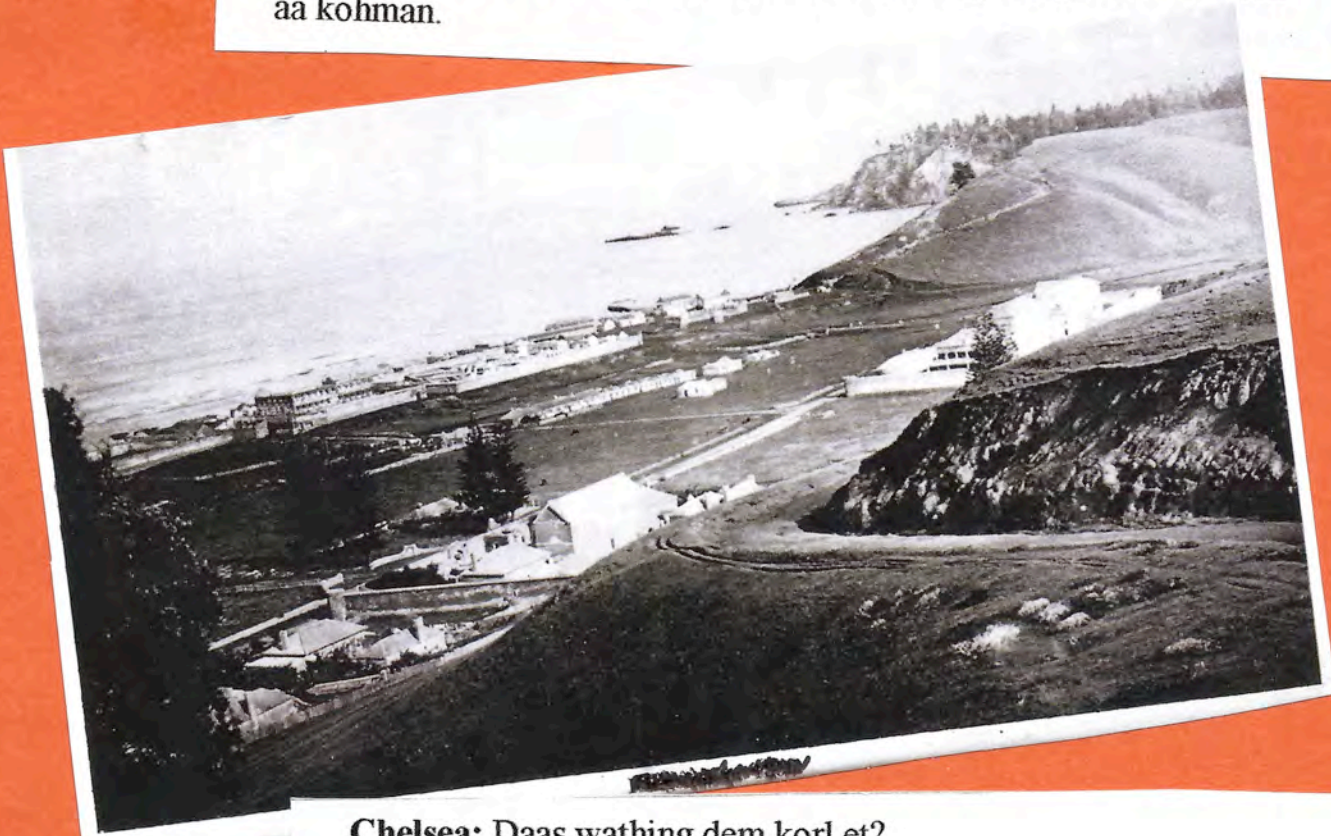
**Wiggy:** wos a lot bigger den -

**Albert:** Oh yeah shi haed Munnas en aa haus neks dor, kos shi bin yuusa gat wan big wait faens, yeah en' giis. Shi bin yuusa gata giis. En orn aa faens shi bin yuusa heng' oktapas.



**Chelsea:** Soe yu el remember salan lewen in aa lorng haus -

**Albert:** Aunt Jane Longhouse [Aant Jien Lornghaus]? Daa wan orn aa kohman.



**Chelsea:** Daas wathing dem korl et?

**Albert:** Yeah, ai think shi wos' Quintal ala samthing, bat dem noe her es Aunt Jane Longhouse.

**Wiggy:** Wael ai jes laana Chelsea, dem haed Cholera.

**Albert:** Oh yeah. Ena Typhoid. En said salan tala mii, said d' mien wan wos, es aa wael deya orn aa korna. Yu noe gen aa Cenotaph [Senotaaf] en daa wan ap insiad gwen aa Assembly [Asemble] bilding gat aa wael apa baek. Yeah.

**Chelsea:** En daas fut dem shef' salan aut?

**Albert:** Wael noe.

**Wiggy:** Es ketching. Wos d' wortu dem wos yuusen deya kors et.

**Albert:** Daas said dems wortu kam fram en es wortu born disiis.

**Wiggy:** Ai laana her baut Australian Navy d' wan muuw dem, en dem wos aamed kos dem haed t' bii kos em salan didn't want to move. Sii dem se setl iin deya. En dem kudent bliiw wathing haepnen t' dem. En daas thing haepen.

**Chelsea:** Soe said salan goe? Did salan haed' said ap kuntri?

**Wiggy:** Yeah dem muuw orl dem ap kuntri, dem haed' hausing en daa kos dem pul aa lorng haus apaat f' dem stoen. Fe dem pails en daa andaniith plenti dem haus.

**Chelsea:** Soe salan bin yuusa tork baut mesen et, lewen iin taun?

**Albert:** Ai nor thort kos salan bin yuusa tal "Taun uni guud fe diyed salan en' hors", en stil refered tu des dieh.

**Chelsea:** [Laughs] ai nor bin ya daa tuu mach.

**Albert:** Bat ai duu wan interview wan taim with Ruby Mathews [nee Quintal].

**Chelsea:** I think said ai ya baut em typhoid. Ruby en hers grandmother Helen?

**Albert:** Her grandmother. En dem lew in aa haus jes bihain daa Engineers [Enjaniyas], haed wan haus deya en daas said dem lew.

**Wiggy:** D' atha salan bin yuusa lew in taun tuu, daa wos Bataille. Hookie.

**Chelsea:** Oh yeah. Soe said Ikey gat aa akohmadieshan said.

**Wiggy:** Yep daas et.

**Albert:** Daas et, Hookie's.

**Wiggy:** En 'kors daa worl, si dem tek plenti dem stoen bild aa worl said Hookie wos

**Chelsea:** Oh truu?

**Wiggy:** Yeah daas orl kohnvict stoen.

**Chelsea:** Kos behind aa paun padak gat' letl kotij deya, nau wos daa wan pig run?

**Albert:** Pig stai en dem. Pig ran in kohnwik taim yeah.

**Chelsea:** Wi bin yuus et f' enithing?

**Albert:** Haed Jimmy Olson en dem bin yuusa gaaden ap deya.



**Chelsea:** In aa valley?

**Albert:** Jes deya said em letl hat es. Kos ef yu haew' luk iin, wan' dem hat se lain et lorngfe blaek stoen.

**Chelsea:** Ai nor aewa bin iin.

**Wiggy:** En o kors ap orn aa hil behind daa gat dem bin sailoes, dem es konvik thing.

**Chelsea:** Dem se siil et orf nau anieh?

**Albert:** Dem se siil et orf nau. Kos wen ai werken daun deya wi fain wan map en shoe dem, miina pat wan riel wieh lain fram daun aa piya, ap gen em sailo, en baek daun. En aa ful kaerij gwen daun, pul em empti wan ap gen em sailo. Bat em sailo naewa werk.

**Chelsea:** Naewa stor d' thing wael enaf?

**Albert:** Noe. Dem kudent siil et.

**Wiggy:** En daun gen aa Salt House, yu noe daa said deya – gat aa pit deya? Wael daas said dem bin yuusa miek dems morta. Dem bin yuusa lait wan faiya iin en kolekt et -

**Albert:** Pat' kohrl iin.

**Wiggy:** Pat' kohrl iin en miek' morta fe pat in em bildings

**Chelsea:** in aa kiln?

**Wiggy:** Yeah daas et, in aa kiln.

**Albert:** Bat haed baut thrii kiln daun deya. Ef yu luk orn aa worl in Slaughter Bay [Slorta Bieh] said, neks t' daa kiln. Yu jes el si d' remiens' wan.

**Wiggy:** Yeah d' said o et.

**Chelsea:** Yeah ai bin si daa. Amazing. Kos mas bii bin luk daa defrent, ef yu think o et des dieh, hau luk des dieh en hau wud bii se luk wen dem haed et orl ranan. Bat even wen wi fas get daun deya kos dem tal - ai denas wetha diehs rait, bat em Pitcairners [Pitkernas] naewa laik et in taun, dem naewa laik aa jiel?

**Albert:** No, dem bigen' pul et daun f' get rid' daa behd fiiling– kos du f' get dem es paat Polynesians [Polaniishans] en dem el hiibi-jiibi.





**Wiggy:** En yet dem haed plenti thing dem kohnviks liiw deya en dem bin yuusa get rid' dem, hiiw et daun em wael en dem

**Albert:** En ai el rememeber Ruby laanen, in em jiel sel wen shi g' daun deya es kid, stil haed' klorth en dem deya in' korna. Dem se rohtnen bat haed ii pail' oel yuuniforms en klorth en dem. Kos wos stil kwait big bildings deya den.

**Chelsea:** Soe salan jes naewa gu iin?

**Albert:** Wael ai thort dem jes nort -

**Chelsea:** Naesi fiiling ferret.

**Albert:** Naesi fiiling

**Wiggy:** Wael dem – nort saspishas bat – dem gat daa fiiling.

**Chelsea:** En yu thort tuu kos dem wos veri religious en siiyen hau haash d' triitment -

**Albert:** Daas wana d' riisen dem bigen' brek daun em thing, kos' daa. Bat jes samthing als, Gilbert Jackson wos brort ap daun deya tuu.

**Chelsea:** Oh truu, wibaut?

**Albert:** Inbitwiin Munnas en Ruby's – kos hi tal dem orlwis bin yuusa wanta g' swim or in Emily Bay [Emle Bieh] bat dem wosnt alaud, Norfolk Islanders [Norf'k Ailandas] wosnt alaud kos em English salan bin yuusa g' daun deya fe dems "dip". En hi tal bat orl aklan bin yuusa ran or luk, wanta si wathing dem gwen duu wen dem "g' dip".

**Chelsea:** [laughs] So wat English salan hi torken baut? Huus et? Fram aa Mishan [Melanesian Mission]?

**Albert:** Mor den laikli en samem nyuu kamas en dem, skuul tiichas, bat hi tal "wi weren't alaud".

**Chelsea:** Daas amazing.

**Wiggy:** En yu noe Pumpkin [Knapton] staan orn wan skal deya. Kos wosh aut fram daa oel konvik griew yaad wos deya.

**Albert:** Kos yu remember dem big rut en dem bin yuusa kam lorng wieh aut. Kos wi bin yuusa swing orn em thing.

**Chelsea:** Wibaut? Orn aa Lone Pine [Loen Pain] said?

**Albert:** No no no. Opposite daa marae [marai].

**Wiggy:** Said aa drien yuusa ran thruu.

**Chelsea:** Ai kaa imagine daa. Said em big pain es, orn aa graasi piis?

**Wiggy:** Yeah kos naewa haed' pain deya, nort tal lieta. Daas miek orl em pain deya nau bikos daas wen dem desaid, wen Dick Nobbs en orl dem wos alaiv dem plant orl em pain.

**Chelsea:** F' stop em saen?

**Albert:** Ai think so.

**Wiggy:** Mas bii samthing

**Chelsea:** Mast' bin kwait empti den.

**Albert:** Oh es.

**Wiggy:** Haed'baut thrii big pain deya, daas about orl. En rait daun om' saen tuu, anieh? Rait deya, dem bin yuusa gat em chienjen ruum deya wan taim. En orl aa said daun deya gen Lone Pine wos wan kwohri.



**Albert:** En ai gat wan foetoh luken daun orn Emily en Slaughter en veri niya dem saen bin miit in d' medl.



**Wiggy:** En nort uni daa, orn' big saf yu noe said Cemetery Bay [Semetri Bieh] es, dem saf bin yuusa kam rait ap orn aa Golf Course [Gohlf Kors].

**Chelsea:** Truuli?

**Wiggy:** Rait ap deya. Kos haed wan, wat dem korl aa eksploesiv shed. Dem yuusa stor orl d' eksploesivs daun deya anda graun. Jes haed aa ruuf abav aa graun.

**Chelsea:** Wiyes daa?

**Wiggy:** Daa nor deya nau.

**Albert:** En during d' militia [malisha], dem haed aa taaget aut deya, thausen yaad taaget fram Paradise [Hotel] dem yuusa shuut aut deya. En ef yu luk orn aa No.4 griin ai think, kam daun orf aa hil, daas said aa taaget bin yuusa bii.

**Chelsea:** En fut dem bin yuusa shuut et?

**Wiggy:** Praektes.

**Albert:** Praektes, aa malisha.



**Wiggy:** Daun'taun dem haed during the Second World War, wan radio mast en dem haed wan deya, wan 'aut aa stieshan' en wan aut Steels Point [Stiils Point]. En orl em thrii bin yuusa -

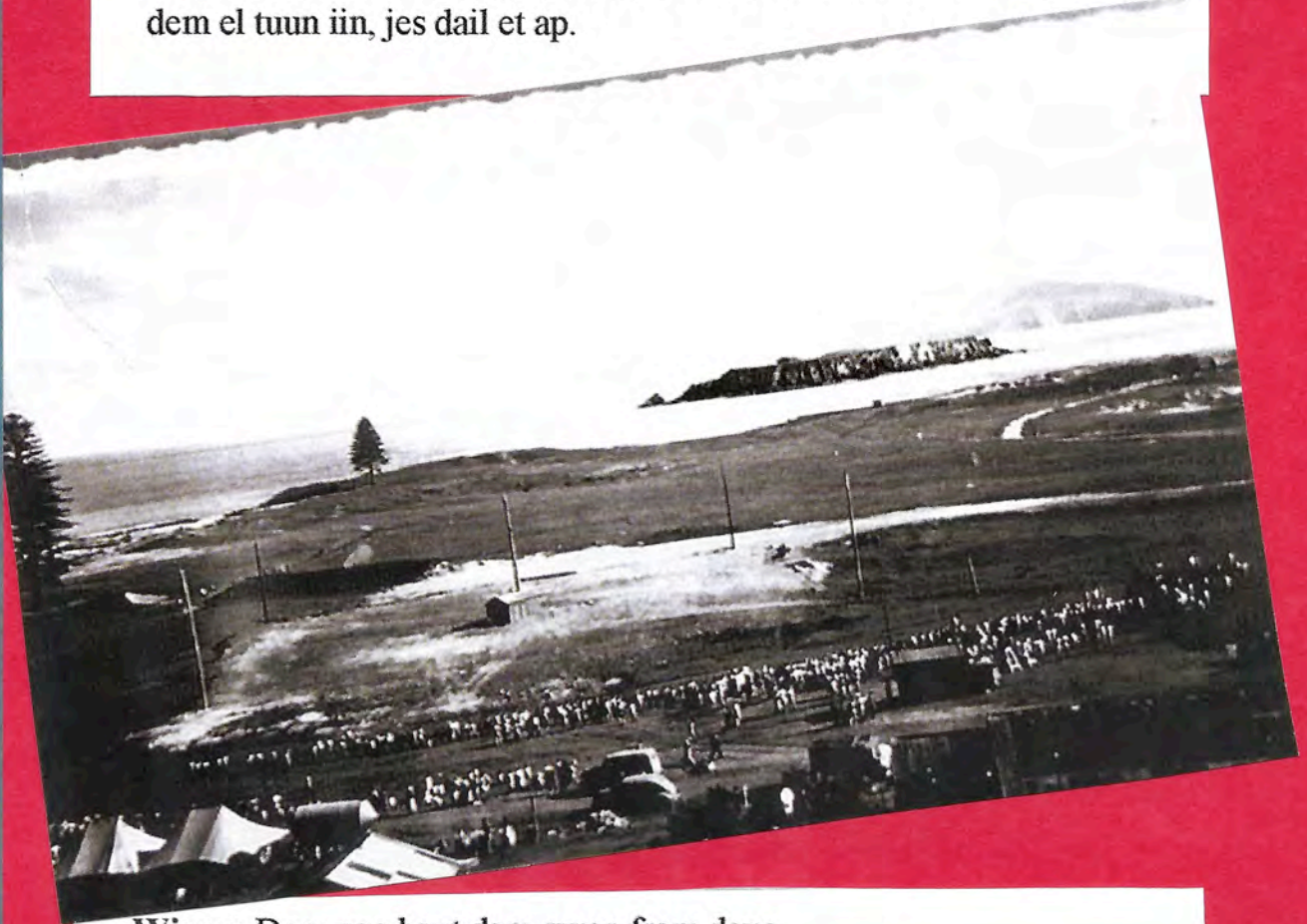
**Albert:** Triangular.

**Wiggy:** Dem plien flaiyen oeva yuusa chek iin, f' get dems behrings en orl haed' big -

**Albert:** aerial ap.

**Chelsea:** Laik GPS, radar?

**Albert:** Radar yeah early direction finders [the DF] dem korl et kos dem el tuun iin, jes dail et ap.



**Wiggy:** Dem noe baut dem gwen fram deya.

**Chelsea:** Soe wen did dem tek dem daun, aafta d' wor?

**Albert:** Aafta d' wor.

**Chelsea:** Gat anithing yorli wud laik salan noe baut iin Taun? In yiyas t' kam.

**Wiggy:** Ai jes tala her about No. 8 kos ai miina tal, plenti aklan - yuu tuu, es paat'daa Pitkern maigrieshan en ef wi el orl Tom, Dick en Harry el tan raun duu daa tuu. Bat however, wi a lot closer relatives gen dem.

**Albert:** Den dii wan daun deya.

**Chelsea:** Bat yorli wud laik' sii et used f' samthing defrent.

**Wiggy:** No ai wud laik' sii et stop as it is so people el haew access to et, en jes g' daun deya naawi en daa, bat ai bliiw yu kaa g' fishen deya nau. Bat yu bin el ketch em -

**Albert:** Yowa [fish].

**Wiggy:** Yeah.

**Albert:** Kos Hookie bin yuusa gat wan dingy, hi bin yuusa ketch aa hors, memba daa hors, hi bin tek aa hors drehg aa dingy rait daun en lornch et deya gen aa Salt House, ketch' Yowa.

**Chelsea:** Nau Hookie es eni relation t' Clare Ike ["Claira" Bataille]?

**Albert:** Yep, brother.

**Chelsea:** Right, kos Pop bin yuusa tork baut Clare Ike fishen orf em stoen.

**Albert:** Deya in Slaughter Bay deya gwen em steps f' g' ina worta, Moosha [Rose Evans] en Joyce Yaya [Christian], yu bin yuusa si dem deya se gat' dres se roel et ap, deya fish'nen orl d' taim.

**Chelsea:** Ai mes fishen in Taun, ai yuusa mess et kos daas said mii en Pop bin yuusa gu orl d'taim. Daun orf aa piya, daun orn' stoen orf aa Salt House point f' fish in aa chaenel.

**Albert:** En yiyas agoe wi bin yuusa bild' kanuu. Kos deya gen aa Salt House, Emily Bay said daa raaf es wos orl stoen. En daas said wi bin yuusa g' aut deya kechakord deya orn em thing, en ef aa k' nuu tip ap yu el huti-huti.



**Wiggy:** Wael ail laana yuu samthing, Philly McCoy hi bild aa oel Philly lornch. En hi bild wan kanuu f' Louis [Evans] Peacock en wi bin yuusa yuus aa thing in Emily Bay, kechakord. Soe mii en Louis tek et wan dieh wen dem worken daun orn aa piya, haed Bev [McCoy] en Pop [Jack Quintal] en orl dem, en Bruno [Grube] en dem, said wi yuusa kechakord es aut gen aa baek riif en wen yu kechakord deya orn' hai taid el tek yu rait ap ina stoen. En em yuusa wohch aklan en yel aut "Nau! Du et nau".

**Albert:** En d' thing es bin yuusa gat orl ii kanuu se park et daun deya in em trii.

**Chelsea:** Soe yuu bin yuusa miek et, en wathing yu bin yuusa miek et autoh?

**Albert:** Porpieh en' kaenves, en yu pient em kaenves, miek et wortu pruuf.

**Wiggy:** Yeah soe es wortu pruuf den.

**Chelsea:** Oh really?

**Wiggy:** Yu miek aa friem auta porpieh en dem kos yu el ben et raun.

**Albert:** Yu noe dem porpieh baut big es daa? Yu el ben et fe dem ribs.

**Wiggy:** En raun d' frant laik daa, f' form et en den yu clad et lornga kaenves.



**Albert:** En den pient et lornga -

**Wiggy:** Haus pient.

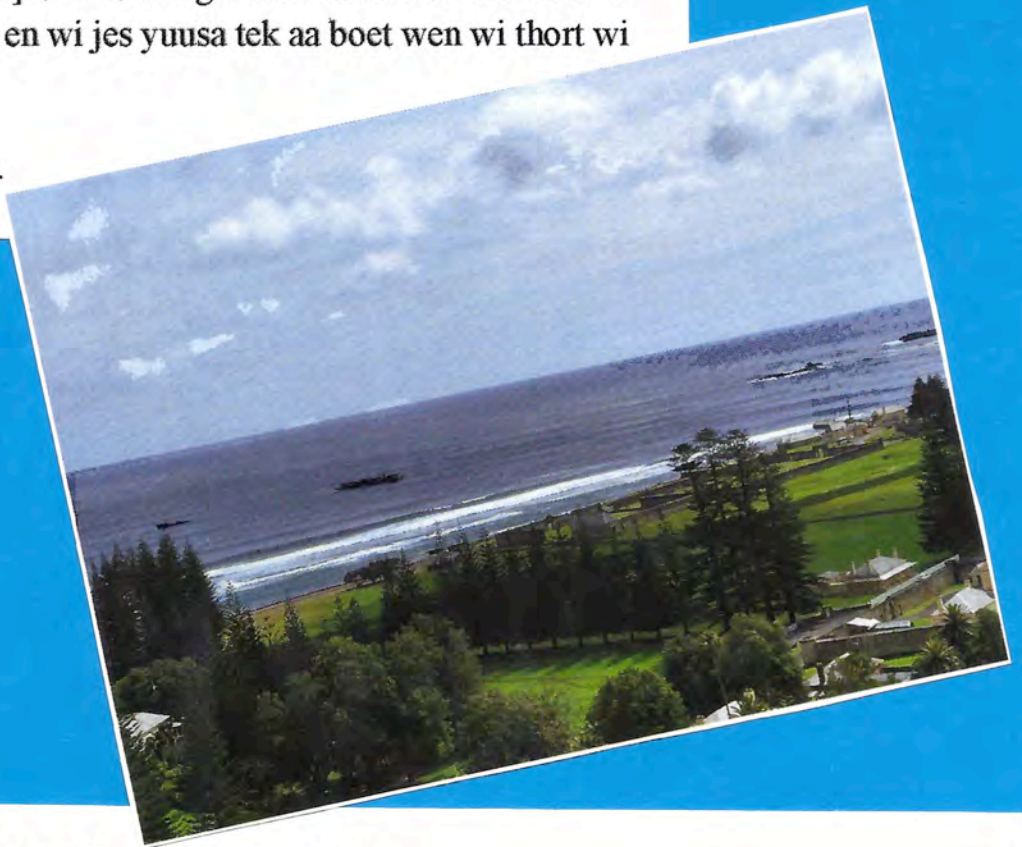
**Albert:** Yep. Daas orl wi haed. En es em led bies pient tuu.

**Wiggy:** Yeah es gud pient. Yu kaa gedet nau.

**Chelsea:** No nau daa, explains a lot really. Bat imaejen sien orl yorli en' kanuu Daun'taun.

**Wiggy:** Netha taim deya haed wan dokta ya en hi wos lewen Daun'taun in wana dem said, en mii en Puss [Anderson] en Pumpkin [Knapton] en Pelly [Evans] dieh dokta get dem miek wan letl boet fe hem en wi orl in ieh boet, en wi jes yuusa tek aa boet wen wi thort wi el tek et.

**Albert:** Wen yorlye want.



**Chelsea:** Daa saun about rait.

**Albert:** Kos wen ai kam baek aafta ai bin wieh, haes orl ii saen. Ai tal "wat d' Hel" kos yu bin el kaa work.

**Chelsea:** Kos' d' stoen?

**Albert:** Yeah kohrl, stoen -

**Chelsea:** So did dem get' salan shef et?

**Albert:** Noe jes em taid.

**Chelsea:** Wosh et aut.

## Conversation with Allan Tavener, 9 March 2022

**Chelsea:** Did you have quite an interest in Norfolk history before you started working at the museum last year?

**Allan:** Very much so. It started when I commenced work in philatelic. I had to do the programs for all the stamp designs years in advance. Once I had a topic in mind, then I had to research it, and whether I was planning an issue about birds and bees, or the first or second settlement, I had to do so much research to present a word picture to an artist so they could complete the artwork.

When I worked in philatelic, we were down in the office underneath the Administrator's office, for many years. That's where I first started – that's where philatelic was. Initially, from 1947 Philatelic was in the Soldiers' Barracks, the main building on the top floor. They shifted out of there because Restoration needed to do the roof on the Soldiers' Barracks to commence its restoration. They were moved across to the bottom floor of the Officers' Quarters. The upper floor wasn't the Administrator's office in those days, it was the Museum. After the fire in the early 1970s the Officers' Quarters was rebuilt and the upper floor eventually became the Museum, but in 1979, when the Administrator had to move out of the Administration building, he chose the upper story of the Officers' Quarters for his office, so all the museum items had to be moved down into the Pier Store.

**Chelsea:** Is that how it happened?

**Allan:** Yes and it was just dumped in there as they weren't sure if it was going to be the eventual location of the Museum. Gil Hitch, David Buffett and myself worked weekends shifting the items down to there, because there was no one else in the Historical Society that was capable of doing it. Carting the



items down those steps from the Officers' Quarters and then up the steps to the Pier Store was a big job.

**Chelsea:** That would've been a nightmare.


**Allan:** After we shifted everything down into the Pier Store, it was not organised to make it into a museum again for some time. I wasn't part of the Historical Society at that stage, so I don't know what happened after that. But Gil Hitch and David Buffett continued on with it, I think.

**Chelsea:** Wow, I can remember talking to Barry Boniface and he said that he did a lot of the woodworking to tidy up the top floor of the Officers' Quarters.



**Allan:** He built the stairs when the building was rebuilt after the fire. And he would have made the windows and doors.

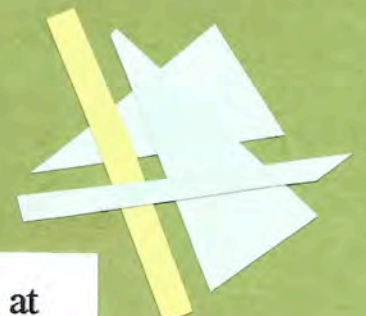
**Chelsea:** He built the stairs, that was it. But, yeah, what an amazing task to undertake in that short space of time really to get it all -



**Allan:** Yeah. Well, you see, getting the Old Military Barracks ready to be occupied by the inaugural Legislative Assembly took longer than expected. They had all sorts of troubles in trying to get it finished, because of issues with staff and materials. Yeah, it took so much longer, that they had to bring a bloke over from Sydney, and he took over the management of the project over the heads of the Norfolk Island boys to get it finished on time. And they did.

**Chelsea:** Well, sometimes you need that expertise, or that knowledge, too, the know how.

**Allan:** He was a nice fellow, but he'd take no nonsense. He got things done that other people probably couldn't have got done.



I recall Frank Randle and Mal Snell, he was a builder there at the time, and Smudgy and all those tradies, busy plastering, rendering, painting and finishing touches. Yeah, rushing to get it done.

**Chelsea:** It would've been a hive of activity at that stage, gosh. Amazing to think back. We pulled out one album of Pop's, Jackie Ralph's, not too long ago.

**Allan:** He would've been part of the team back then, I would think, in 1979 he still would've been part of it.

**Chelsea:** Yeah, he was part of the restoration. Yep, and Beef and Barley. Big crew.

**Allan:** And I remember Toofy. They had a big crew, it got bigger, as they were rushing to get it completed on time. That's when Mal Snell and some others got taken on.

**Chelsea:** It's amazing to look back and picture where it was.

**Allan:** Before the Old Military Barracks was transformed into the Legislative Assembly precinct, it was a dump. The area had been the Administration's Works Depot for years, and on the upper floor was a large apartment for school teachers. My wife Maureen was a teacher and we went there for dinner one night. It was a massive flat up there, the whole top floor. We had to climb up these tall stairs on the outside of the building, to a balcony out the front of their apartment.

**Chelsea:** Yeah, they did have a verandah on the outside.

**Allan:** It was more of a porch, it was a semi-glassed-in porch with big stairs coming up from the eastern side up to that porch.

**Chelsea:** Yeah, and they took that down?



**Allan:** Everything was taken back to the basics, the original. They had to remove all sorts of structures from inside the compound. It was full of old tin sheds which were workshops and when they were pulled down, the magazine appeared. I don't know what it was used for then, but luckily it survived.

The carpentry workshop where they made the coffins eventually became the Chief Minister's Office. There were double doors into the workshop, and you can still see the scratches on the verandah where there were big double doors.

**Chelsea:** So, you've worked in town for a long time then?

**Allan:** 1976 I started working for Admin, and one of my first jobs was moving everything out of the Old Military Barracks. I was working in the Stores Section by then and we had to move all the stores out, engine parts, wire ropes, bolts and nails and everything else had to go up to the new Store in New Cascade Road. Once everything of value to the Stores had been moved, I had to clean it all out, and what was left behind was unbelievable.

**Chelsea:** Just mess left?

**Allan:** Some good things, too. Things they didn't need any longer were just dumped. They didn't see if the Museum might want them in those days. Old things were just old unvalued things.

**Chelsea:** No one really knew how to value to it, it was just something left behind, I guess.

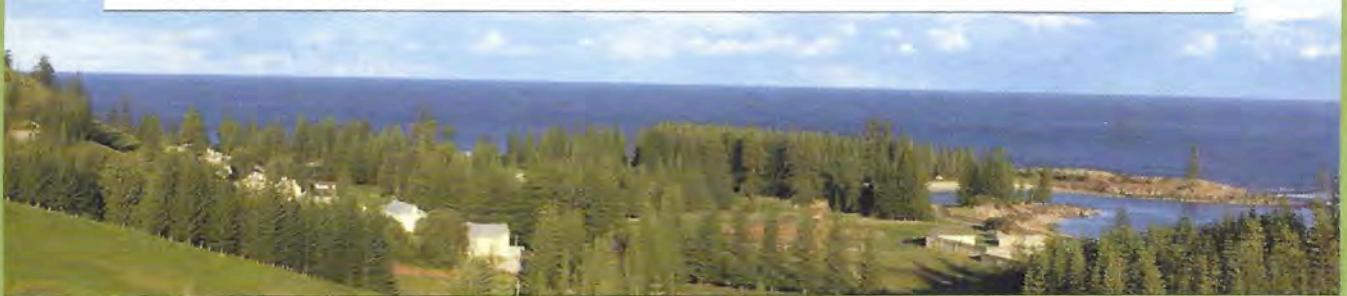
**Allan:** Absolutely.

**Chelsea:** Was that a big reason why you wanted to be on the KAVHA Community Advisory Group?

**Allan:** At the time I was driving buses for Baunti, and I used to spend a bit of time in Kingston. Maureen and I walk around Kingston almost daily, and then we'd go for a swim. I had recently retired I just felt that I would like to know more about what was happening in Kingston. I thought, "well, if I want a connection to Kingston, I have to put myself forward". That's basically why. It wasn't really for historical reasons. But, I was driving history tours for Baunti.

**Chelsea:** What year would that have been?

**Allan:** 2016 probably, could have been 2017? I finished up work in 2016.



**Chelsea:** Have you been on the KAVHA Community Advisory Group since then?

**Allan:** Yeah. We don't meet that often. It's not terribly taxing.

**Chelsea:** How often do you meet through the year?

**Allan:** It's irregular, sporadic. We have never had regular meetings really, but that suited me sometimes. If I have a complaint about the Group's meetings, it is that I thought we would have had more input, but we did more listening. As for the direction KAVHA was going, it was fine. It was more that I thought that it would be more questions-and-answers in the meetings, but it was more of an information session. I suppose we were given an opportunity to put our ideas forward, but that was only a small segment of the meeting. The other complaint I have is they used so many acronyms that I was flat out keeping up with what they're talking about!

**Chelsea:** By 'they', you mean the KAVHA Advisory Committee?

**Allan:** Not really, we didn't have anything much to do with the Committee. We are the KAVHA Community Advisory Group, so we dealt mainly with the Heritage Manager. He was providing all the information.

**Chelsea:** I guess that's interesting, when you go in to be a part of a committee and to have a clear understanding of what might be the expectation of you as a committee member.

**Allan:** Well, I think the expectation was quite clear, that we would be providing community input into the system. To be fair, I probably didn't seek as much as I could have, or receive a lot of detailed feedback from the community. But if I had anything to offer myself, there wasn't a hell of a lot of opportunity in most meetings to put it forward.

**Chelsea:** In your mind, was there an aim or a mission statement of the group?

**Allan:** Not that I knew, but there could've been. I'd have to go back to my earlier folders of minutes, but I think the idea was largely around getting community input that can be fed into the KAVHA Advisory Committee, which I presume would then be handed on to whoever else was the next up the line. But it seemed to be a lot of things were happening in KAVHA, and our meetings were often so far apart that we were always on the catch-up.

**Chelsea:** Would you like to see in the future more of an opportunity for that feedback from you to go to the KAVHA Advisory Committee, or to the heritage manager?

**Allan:** I think we all need to get more active; me and others need to be more pro-active about the area, gathering community concerns about the area. But we've got to be careful that it doesn't just become a complaints session. Because as I

have said, I am not dissatisfied with the direction KAVHA is going, and although they may not have always been doing exactly what I thought, I can see that they were always doing something. Overall, it is moving along quite well. A lot has happened down there in recent years, even though a lot might not be that visible. The new Interpretation Program, I know is moving forward. It's interesting how KAVHA has gone from being purely a works team to largely an interpretation team. I've no problem with that, but it's interesting to see, the way it's gone from a men's orientated building and construction team to interpretation. I remember all those buildings being rebuilt, now to seeing the cars parked outside of Number 11 Quality Row where most of the activity's going on now for the area.

**Chelsea:** I think that's the impression that's given isn't it? You know, that the hub of KAVHA is now number 11, and the people who are in there, because I was a part of that last year for a couple of months, working on the interpretation project. But yeah, I guess when you look back historically, when you look in the past and see how KAVHA functioned as an entity, it was very much a proactive building, creating space.



**Allan:** And years ago they did say that KAVHA was going to go from restoration to maintenance and interpretation. I think that was their terminology. I liked those older interpretation stands that they've got around Kingston, they are very informative and they have held up very well over the years. I think they're going to change them, I'm not exactly sure what to, as I've heard a couple of different ideas that they've been talking about in regard to the changes. I'm not sure what it will be in the end, but I don't think they want to go too electronic, because nothing like that will work down there for long. They don't want to get too fancy, otherwise it'll be breaking down the whole time.

**Chelsea:** Yeah, it needs to be appropriate for the space in terms of what's feasible.

**Allan:** One of my earlier jobs, before I started in philatelic, was telephone linesman down there. I was running telephone lines and trying to keep the telephone lines functioning down around Kingston. I learnt that low level electricity flowing in very thin copper wire in salty conditions break down a lot. We were always having trouble in Kingston. The rest of the island would be fine, but Kingston, it was always breaking down.

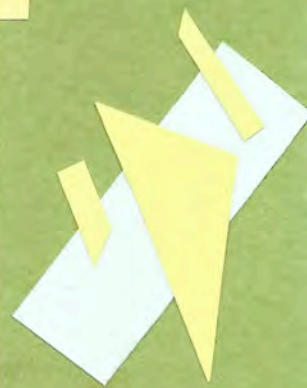
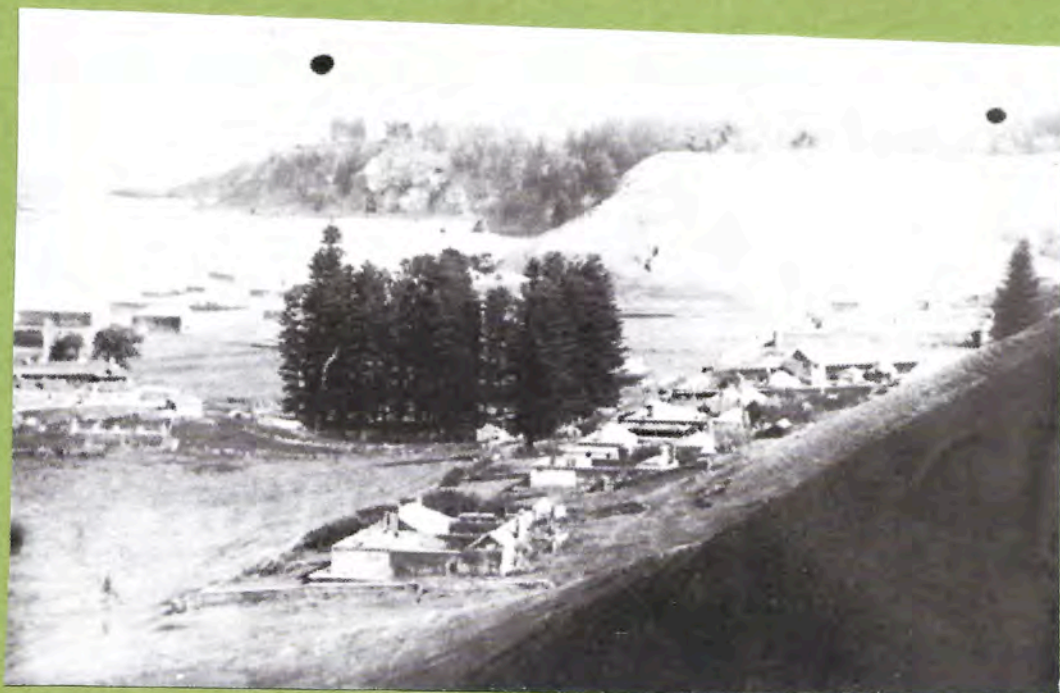
**Chelsea:** That's interesting that you say that you've observed that change in KAVHA, and how significant perhaps that is. Do you think that keeping – or not keeping restoration, but do you think that that branch of KAVHA, or what KAVHA used to be, is something that you'd like to see continue to happen, moving forward?

**Allan:** I think that some of those buildings down at Kingston are getting to the look of needing work done on them. I don't think you'd ever need the size of teams that worked there before, but the people who are working there do keep it looking pretty good. A lot of that's to do with the mowing, it's just such a tidy looking area. The Lions Club, for instance looks as if it could do with some work.



**Chelsea:** World Heritage listing, do you think that that plays a part in how people see or interact with Kingston?

**Allan:** I don't think most people know or care but I think World Heritage listing is important. The very least is that we know that they'll have to be kept in good order and it will be kept nicely and the views won't be intruded on and this sort of stuff. But as far as the visitors, I don't know whether they're that troubled whether it's World Heritage listed or just National




Heritage listed, or not listed at all. I think they just enjoy the experience down there and the history behind it.

**Chelsea:** Do you think there are any drawbacks from being heritage listed?


**Allan:** Probably not. I don't think you can undo those sorts of things easily even if you wanted to. I think it'd be a long process to get them unraveled from the United Nations. In some ways, it has to be a feather in our cap that the United Nations has given Kingston this honourable mention. However, I have wondered about the concept of convict settlements having World Heritage listing, when you think of the cruelty, the forced immigration and the families left behind and all of those sorts of things that the area represents. I do wonder if it's something to celebrate.






**Chelsea:** You're absolutely right. I guess that brings us round to whose stories are told and what gets interpreted. How do you think it's decided what stories are told in Kingston? Do you think there's much input from the community in terms of that? Or do you think it's just determined by what people are interested in?

**Allan:** I think that's it. I choose my audience, as some tourists might want a just bit of information. Some are more interested in the Bounty story and after 1856, while others are mainly interested in the Convict eras. I find though that if I give too much detail most of them can't take it all in. What I find interesting down there is, Quality Row and the occupation of those buildings by the Pitcairners. It would've been an interesting time for the Island families, and I have wondered about the fact that some families were able to remain in their houses while others got evicted and they then burnt them down. I don't know what happened exactly, but with Number 10 I can understand why it survived, because the Pitcairners were not occupying it by that time. I would love to know what happened



in regard to why some families were permitted to stay on, while other families burnt theirs. I have copies of a couple of diaries kept by men in the 1800s which give an insight into the daily life of the Pitcairners. I find them very interesting.



And I have also wondered when did they make changes to the crank mill, such as cutting the door in the western end? As well, when and why they turned the Chief Constable's office into a boat-shed. I haven't come across details about these changes, which were quite significant.

I don't know whether you know about what happened to the Gaol and the Prisoners' Barracks down there? Years ago I was talking to an old man, Bert Edwards, who said his first job was helping pull down those buildings within the walls. He said that they would drill a big hole in the wall there at the Prisoners' Barracks, and with a team of horses, they'd pull away a big section of the wall and once the wall had tumbled down, they would then pick up a rock at a time and walk up a ramp, above a stone crusher, and drop those blocks of sandstone into that stone crusher. Underneath the stone crusher was a dray and as soon as that dray was full, they'd team up the horses and go up the road to wherever it was needed, and then rake the sand off onto the roads. Even though the Pitcairners took some of the rocks home, they couldn't have taken that amount of rock home, there's just too much gone. Anyway, that's what Bert told me that a while ago, in 1976, I think.

**Chelsea:** Under whose authority would that have been?

**Allan:** Not sure, it was just a source of stone, it was their quarry. Even in the 1960s, you could go down to Kingston and help yourself to stone onto the back of the ute. No one cared. That was late 1950s, early 1960s.





**Chelsea:** I had heard that the Pitcairn Islanders were actually told by the Administrator of the time to go down and remove the stone. Do you know if that's right?

**Allan:** It wouldn't surprise me, because the building served no purpose to the Pitcainers. I don't know whether your Mum would remember, the big holes in the prison walls down there, and your grandad probably helped patch them up. In the Prisoners' Barracks and the Gaol the holes were so big that on Bounty Day we used to climb through the holes, and cattle could walk through them as well. If they hadn't started to fix them up in the early 1960s they would've fallen down. I heard they had to scratch around to get enough rock to fix them because so much rock had been taken to make our crazy paths and all sorts of things at home. You'd just go down there and load up your truck and just drive away. You wouldn't necessarily take rock from the walls, you'd go to the Chinaman at the far end of Emily Bay, and just load up rock and take it home. Didn't have to pay anybody.

And then all of a sudden it was stopped, just like that. You weren't allowed to take rock any longer. That was probably 1962, 1963. Do you know what happened? The whaling station closed unexpectedly and so many men were out of work that a number of them put their hand up to go work in what was to become Restoration. The Administrator got some money from Canberra to buy cement mixers and shovels and hire 10 to 20 of the men. That's when we started repairing the walls which stopped them from falling over.

**Chelsea:** If you think about that being, well, 60-odd years later and they're still standing. Earlier you said that you don't hear much from the community in terms of KAVHA. Do you think there's a way to get more people involved?



**Allan:** I think we get a good deal in the KAVHA area. We can all access anywhere in the area, including the beaches. There's no suggestion of limiting access to anywhere. All the while these amazing buildings are there in the background, being looked after beautifully. The area is mowed up regularly and always looks a picture. The rubbish bins are emptied and the toilets are kept as clean. I am not sure what else we really need.

For me, however, I will be a bit controversial here about golf. I think the golfers, locals and visitors ought to be regularly made aware that the golf course is a shared area. It is a public reserve and people walking in the area have as much right to be there as the players. I've personally been in a situation where a golfer has played a shot towards me while I was only metres away walking between holes. It was a visitor and obviously they didn't understand that it's shared property. I'm not advocating against golf, but it should be easy enough for everybody to understand the situation. I think there should be signage, and the golf club has to get this message across to visitors. I haven't had it occur with locals. Common sense really, each party considering the other.

**Chelsea:** Well, I was going to ask, if you were the Heritage Manager, what would you like to see happen within the next, say, five years?

**Allan:** I don't know why we're not playing footy down there in Kingston still.

**Chelsea:** Don't they play touch footy down there now?

**Allan:** Touch footy, yes, but they could have proper football posts down there, and play league down there on a Sunday like they always did. There couldn't be a prettier place in the world for it.



**Chelsea:** Anything else that you've thought of, "that would be nice", or that you would change about town?

**Allan:** Sort out the creek. I nearly forgot. Sort the creek out.

**Chelsea:** What do you mean? How would you like to see that done?

**Allan:** It has to be made so the creek no longer flows into Emily Bay. It never used to. Major Anderson redirected it into the bay in the 1830s. Maybe they could install some big drainpipes to take it under the golf course. The only trouble is, this could bugger up Cemetery Beach. Or they could have it so it dissipates into the sand under the golf course. We can't have it damming up in the Common as it does with nowhere to go, until heavy rain forces all that buildup of pollutants into Emily Bay. Every summer there's at least two or three weeks where the beach is not useable – you can't have the sixth best beach in Australia, getting flooded with pathogens at least once each year so it can't be used. They've got to get rid of that water somewhere. Maybe they should take it 200 metres out past the surf at Cemetery Bay.



**Chelsea:** And Emily Bay is such an important part of Kingston.

**Allan:** It's such a beautiful little beach because it's the perfect beach for letl salan.

**Chelsea:** I meant to ask you actually, is there a particular part of Kingston that's most meaningful to you?

**Allan:** It has to be Emily Bay. We swim there most days, Maureen and I. It's such a good place to swim, it's so easy to get to. I feel on the days I don't have a swim, I miss it. It keeps me fit and healthy. Emily Bay is just so convenient, so easy. Anytime that the world gets too troubled we walk around

Kingston, it's a nice walk, then we go for a swim. The whole of Kingston is amazing, but I would say Emily Bay's the pinnacle of it.



**Chelsea:** Is there anything you'd like to say about Kingston or taun, or KAVHA, or your role as a member of the KAVHA Community Advisory Group, or anything at all that we haven't talked about?

**Allan:** Inside the walls there at the compound, there used to be a jumble of broken walls when we were kids. Some families used to camp amongst the ruined walls and stay down there for the summer. One family had a little caravan they used to tow down there, and that's where they were based. But in the latter 1960s, the Administrator, I forget which one it was, put a bulldozer through all those ruins to make a "soccer field for young salan". This was because where the Sirius Museum is now, was initially restored as a youth centre. I remember me and a whole lot of other kids on our motorbikes, we went down there, and helped nail the floor down inside where the Sirius Museum is now. I don't even know whether it's the same floor because it's been totally restored since then, but we knocked up a floor.

The last destructive thing in Kingston was the Administrator putting a bulldozer through ruins of the Prisoner's Barracks to make a playground for the island's youth. However, another way of looking at it, it had a lasting benefit, because they've held Bounty Day picnic and other events in there ever since.

**Chelsea:** Did yorlye use it? Was it used as the soccer field?

**Allan:** I recall it was sand for some time. I went away to boarding school not long after it was done. When I came back, I think it might have been used.

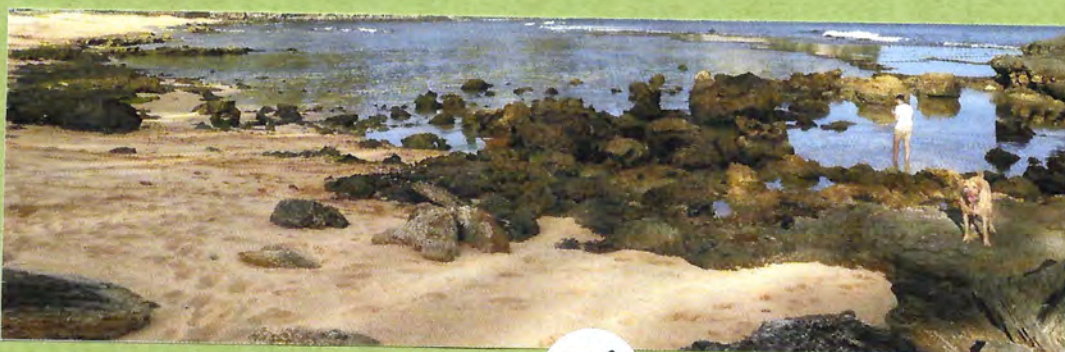




**Chelsea:** It would've been a good time, I think, to have everybody growing up and running about iin taun, because I can imagine it would've been an interesting space with salan still fishing down there, en orn a horse.

**Allan:** People went fishing a lot on Norfolk in those days with a bamboo rod, but they didn't fish so much in Emily Bay. I recall Beaty fishing on the Slaughter Bay reef, but other than that, not many residents fished there that I can recall. However, I don't really know because we didn't go to Kingston near as often then as we do now. I mean, we had to walk or ride a horse from Steeles Point! If we went to the beach, we went all day, and you blister and then did it all over again the next week. We used to walk to Emily Bay for school sport each Friday afternoon, and then an Administration truck would take us back up to the school. I think the whole school used to go, and then we'd all come back to school again, all on one truck. Must've had 50 or 60 kids on there. The school wasn't as big then as now.

**Chelsea:** Now that would've been a sight!



Every summer spending all day and  
all night roasting around Kahva. Given naani,  
given fishes, climbing through all the ruins  
down' town. Given fe lili, camper. Doen  
orl dem Norfolk thing lorge yuus niets.  
Se bun fe sun, gat noe shoe orl



THE  
WANDER!  
DARK!

DARK!

THE DRAINS

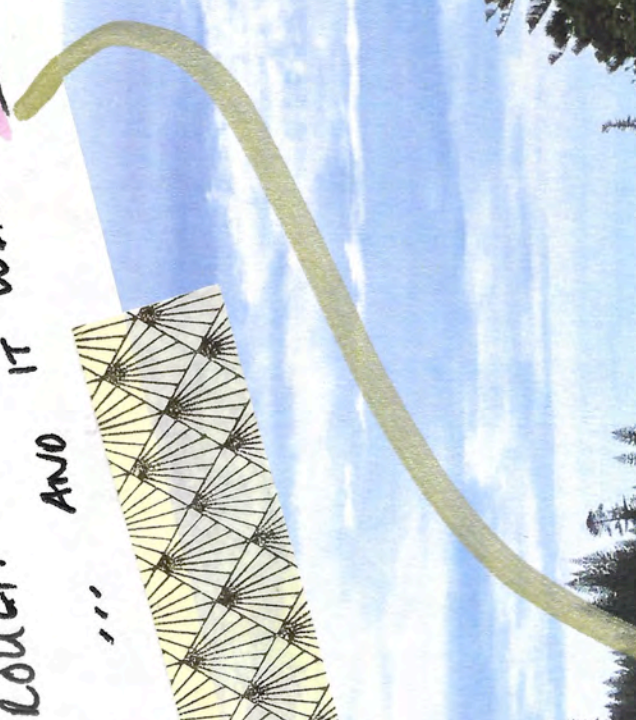
AND IT WAS

THROUGH

AND

CELLS

PRISON



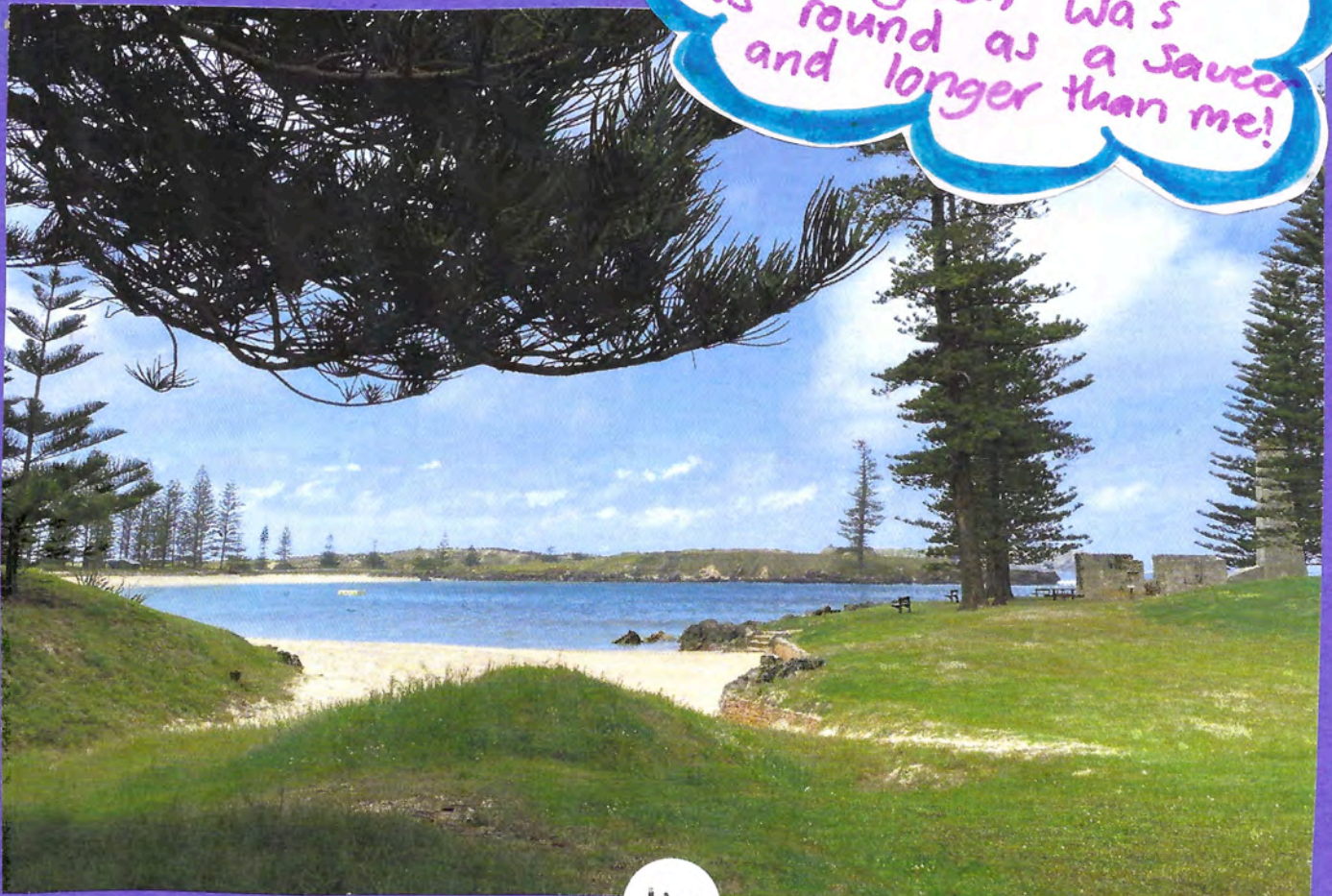


SUMMER AFTERNOONS IN KINGSTON  
WAS A COMBINATION OF GOING TO PIER  
SWIMMING & FISHING - PICKING HI HI  
ALWAYS IN OR NEAR THE SEA.

Before the creek on the right was filled in it was a prime spot for catching guppies and hiding from the summer sun under the bridge. In winter the rains would wash the eels into the bay, and mum & Dad would take us to go find them and return them to fresh water



The biggest Eel we ever saw damn Kingston was as round as a saucer and longer than me!



**Conversation with Ralph Holloway and Ross 'Rossco' Quintal, 29 April 2022**

*Chelsea's conversation with Ralph and Ross took place in Ralph's shed in Burnt Pine. Ralph passed away on 14 August 2022. This transcript was approved by Ross, in Ralph's memory.*

**Chelsea:** Mary Christian-Bailey said that when there was a funeral all the horses on the common would all gather up and run.

**Ralph:** Yeah, that's right.

**Chelsea:** She said it was amazing to watch.

**Ross:** They would just gallop across the common from Watermill or up Longridge there.

**Ralph:** Yeah, poor old cows would be getting out of the way.

**Ross:** Their tails would hit the ground and their manes would be right down and they'd just be flowing in the wind. And there would have been 15 to 20 of them. Right out to Lone Pine, rait aut kross aa kohman.

**Chelsea:** En naewa haed' riisn? Noebohdi noe fut?

**Ross:** Ai naewa noe, dem jes yuusa stop aut Lone Pine anieh en orn aa Golf Course.

**Chelsea:** Would it have been loud? I'd imagine was loud, all em hors ranen.

**Ralph:** Oh yes.

**Ross:** They were galloping.

**Chelsea:** Kos ai wanted fe aasa yuu Ralph, wathing Kingston was laik wen yu fas kam ya. Wetha haed plenti salan lewen daun deya, or wetha haed' salan yuusen Kingston. Kos ai bin ya kapl' defrent thing baut Kingston, that wos fe sam faemlis dem naewa rieli laik et daun dey. Yu nor gu gen em building.

**Ralph:** Daas rait.

**Chelsea:** Or in aa jiel. En den o'kors haed' salan lewen in sam'dem said tuu.

**Ralph:** Oh yeah.

**Chelsea:** I guess it's very different to what we know of Kingston today.

**Ralph:** Kos plenti dem said se gorn nau. They've either knocked it down or it's just fallen down. I'm just thinking – there is a story about when we first arrived. That was my first trip ya but as far as Kingston, yeah salan yuusa be in every said, house, whatever it was that has a roof and was habitable salan wos lewen iin. Haed plenti. You have to think back though.

**Chelsea:** I guess it would have had a very different feel, haewen eribohdi lewen iin taun -

**Ralph:** Oh yes.

**Chelsea:** I guess that's why we call it taun.

**Ross:** the centre.

**Chelsea:** yeah, en yu naewa haed fe gu faa fe si de salan kos eribohdi wos rait deya.

**Ralph:** Yeah, right there. You never, very rarely, you heard more of *In Taun*, more than in Kingston. It was always In Taun. If something was down there – daa thing in taun or daun taun something, water and all that. Not Kingston. Yes, was always in Taun.

**Ross:** Well it would have been the first semblance of a town with all the living buildings, the post office and the store, churches, the churches were there.

**Ralph:** Mais fas memri of in Taun, of Kingston – I can see the funny side but I was deadly serious at this particular time and of course we'd just arrived and it was the first time we'd come across on the Mokambo. I love that old ship. I loved them all, you've probably seen photos of the old ship. The Marinda was slightly bigger. She was the same type of ship but she was just that much bigger. But the old Mokambo, her mast was straight up, always thicker. Anyway, Mum had decided – I'd just turned four and Dad didn't come but she thought she'd like to come over and see her parents. The Mokambo was due in. We went to Lord Howe first. I'm trying to think who the master or the captain was. We always referred to him as TM Brown. I was with my Mum when we set sail. I was down below or on the saloon deck. And off the saloon, your tables for eating and on either side, port and starboard I think there were four berth cabins and leading off a bathroom in the centre. It worked but they were transporting in those days.

**Chelsea:** Hau lorng tek yorli fe get fram Sydney t' Norf'k orn aa shep?

**Ralph:** Well, it depended on the weather and also the old ship, they were coal fired steam and they could get up to 12–15 knots depending on the weather but it would take, with good seas to Lord Howe would be about 3-4 days and then ditto to Norfolk. Of course, if you got bad weather it took just a little bit longer. When we got to Lord Howe, because the first thing you see when you come into Lord Howe are two big bumps. Mt Gower and Mt Lidgbird coming above the horizon so I said to mum, that's not Norfolk is it? 'No no, that's Lord Howe, we'll call there first and then Norfolk comes after'. We got to Lord Howe. A great experience. All these guys in their straw hats with feathers stuck in them. I wasn't quite sure. They talked Australian. Mum said, they are totally different to Norfolk, and you'll see Norfolk in a few days.







*Philip Island from Norfolk Island.*

I think the seas were a bit rough on the way to Norfolk particularly in the galley that was right next door. For a youngster anyway. I think the Steward said that we would be at Norfolk in the morning. We were in this cabin. I think there were other ladies in there but there was a very small porthole, which was never opened. Not at sea anyway. You got used to the ship rolling and I woke up and I could hear this clanking and banging, and the ship was moving but we weren't going ahead. We had stopped. They must have been getting the gear ready to lift the launch in the water, so we'd stopped. Probably anchored. So, I got up and looked out the porthole and Mum was getting the gear ready and that's when I started asking questions. I said, 'what part of the island does gran and pa live'. She said, 'oh about in the middle' and she went on doing whatever. I said, 'is there a road, can they get down to the water'. She said 'oh yes there's good roads. Dirt roads but alright'. I asked, 'do they have cars or buggies or anything like that'. 'Oh yes, some cars and old trucks and buggies'. I said, 'I can't quite work this out'. Gee. Then she must have looked and she said, 'you're looking at Philip Island!' She said, 'come out and I'll show you Norfolk from the other side'. So, we went up on deck and that was my first view of Norfolk and Kingston.

I just gaped and gazed and took it all in. She said 'you go and dress' and I think it was breakfast time and grandpa or Parpy – he was the Customs, or not so much Customs but was in charge of all the passengers and he stayed aboard while the ship was here, depending on how long it was here. Usually for two to three days and mum said 'well there'll soon be a launch coming out'. They used the ships launch, which they hired to let the island use because they didn't have a launch. Funny little old launch. Anyway, we must have gone and had breakfast and then somebody sang out 'oh here's the launch coming now' and she said 'Parpy will be on the launch' and sure enough there he is, standing there. And the cox'n on the steering oar was Cobbie Robinson. He was on it for years. But anyway the first one up was my grandfather and to this day – he said, 'this is George. Hello George'. And from that day he's always called me George.

**Chelsea:** So wos yuu excited fe bii miiten dem?

**Ralph:** I didn't, yeah, what's the word. I didn't go throw my arms around them or anything like that, but I just went up and shook hands but that very thing, hello Pa and George. I shall never forget that. That was my grandfather.

**Chelsea:** En hi tek you shore. Did hi gu baek?

**Ralph:** No, he stayed on board. He came in when the ship sailed. He stayed with the ship and of course I think my grandmother she was ashore waiting there. I forget who they were with. Probably one of Brent's taxi's because Roy would have been there. I think with my grandmother and I think Snowy was the driver in one of the big old taxi's. A good crowd on the pier.

**Ross:** it would have been quite an event nort.

**Ralph:** Oh goodness yes. Salan drop everything. Go down to the jetty fe si dar steamer.

**Chelsea:** Dars wuthen dem bin yuus a call et? Daa Steamer?

**Ralph:** Yep. Sometimes shep. Mostly steamer. Because as I found out later, they always had an idea when it was due because they would get the message through from the cable station. They'd be in contact with them and they'd put the notice up and of course they would use the flag. Is the flagpole still there?

**Chelsea:** Yep, still deya.

**Ralph:** Because I nor thought they use the flags now. It is either white or red. They did have a blue one which I can only remember it being used once and that was for Headstone emergency if they couldn't work but could get a boat into Headstone. Couldn't work cargo -

**Chelsea:** En haed three flag anieh, three flagpole. One down Kingston, one up Store Road gen top BP's.

**Ralph:** Well they had the landings at Cascade and Kingston and then at BP's store, they put the flag up there.

**Chelsea:** Yeah I thought dem had one but I couldn't remember wetha dem haed one separate flag or whether was jes one thing in aa shop window or something.

**Ralph:** Now about the flag. After World War II the air force had gone but their building was still up at Mt Bates, and the people by the name of Dunster, nice couple, they started a tea room in the old air force barracks that they had up there and they started a tea room and then they offered if they put a pole up at Mt Pitt whenever the ship was due so they had the flag up there too. Cause that was one of my jobs, my grandfather, hem and I, he said 'oh George yu dumin fe gu daun aa paedak en sii?', because in those days you could go down Alec Nobbs' paddock, he had the paddock there, what do they call it now, sometimes Doodsie'. In those days you could go down and look down the valley and you could see the flag on the pole in Kingston and that was my job. He would say yu domain fe gu si ef daa flaeg ap, so he would give me little old field glasses and I wud thort, ho! But imagine mais beya lieg en dem graabalieg. Yu soon learn watawieh fe walk but that for me was a real assignment and top priority to take up for grandpa.

**Chelsea:** Daas a big important jorb. How lovely. So daa would have been one of the most important things when haed one shep comen iin, fe she bring a cargo en a salan.

**Ralph:** Burns Philp used to have in town, oh what do they call it now, NIPD, in the Old Military Barracks, that was their store, or; they started in there. I'm not sure who, whether they altered it first or whether the Methodist Church because they were also in there and I'm not sure who took it over.

**Ross:** Because it was three stories wasn't it, and the roof was sort of dilapidated and the top thing rotted out so they took the top story off and they had a little veranda. I saw a photo the other day and they took the veranda off the second floor.

**Chelsea:** Gosh daa would have been a tall building. Three stories daun deya. Could be se sii fe miles. Gosh. Yes, very deferent in terms of use en how bin use et over the deferent time periods too. Daas quite something. I bin really interested fe see wuthing deferent kinds of salan remember, wathen salan bin use taun for in days gorn by.

**Ralph:** Yes I remember after I first met them after we came ashore yeah, dieh es big siad en seem to be salan all about en all em letl building, houses, were all occupied, or some nort of course but the majority down there, had a salan all about. What was daa one Mum yuusa gu deya plenti. You know where the big buildings are, of course there are pine trees there now but further down, you can still see.

**Chelsea:** Aunt Jane Longhouse?

**Ralph:** Aunt Jane Longhouse, daas et. En shi tal shi yuusa gu daun deya plenti en Aunt Jane was deya en haeda salan in all dem house.

**Chelsea:** So salan obviously lew in orl em said. Wat about dem jiel en dem? Did salan gu in deya much?

**Ralph:** Dem yuusa gu iin but they were more content in demolishing et. Yeah, wi yuusa gu daun in em dungeon. Oh oh oh es fraidi said. Du gu in deya!

**Ross:** Tek wan box a matches en head daun.

**Chelsea:** Oh yeah, no thaenk yu but yeah would have been I guess, kos dem naewa – wuthen I bin ya es dem Pitcairners naewa like de wieh dem bin yuusa duu fe dem convicts.

**Ralph:** Oh no, that's why they wanted to demolish the whole thing and they had a good go at it.



**Chelsea:** En nobody tul nothing, dem was happy fe dem yuus dem stoen fe bild dems said en yuus et fe orn a road en dem?

**Ralph:** I don't know if they were happy about it but it did happen. So much of that stone, well even some of it was used for the building of the Chapel. What you see in the front, they came from in Taun.

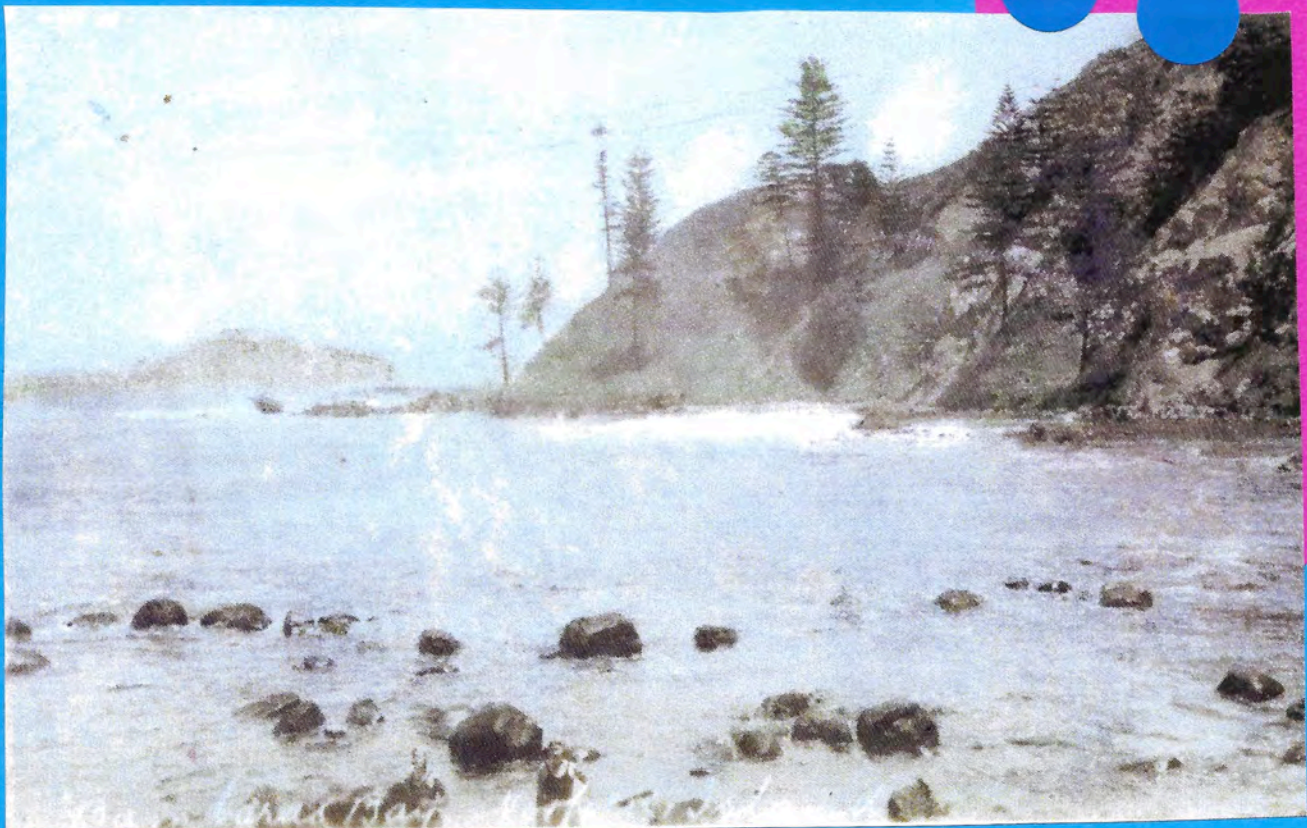
**Ross:** Fill for the airstrip too, stone was used for that too.

**Ralph:** Yes.

**Ross:** and the runway.

**Ralph:** Yes. Did we cover about my first impressions of Kingston? Now that was from the ship but my other impression was when we landed at Kingston.

**Chelsea:** I would love fe ya yus fus impression of when yu get shore.



**Ralph:** Yes, yu see et from the ship en den when yu come into the jetty you see we landed in Taun. I was absolutely amazed at all these buildings. You would swear there's nothing there and then you see them and salan gwen iin en aut, they were all living in all these old houses and I thought that was a time warp but how things had not changed, how salan was still living in those big old stone buildings. Some not so big, some quite big.

**Chelsea:** Did dem laik lewen in dem old buildings Ralph? Did dem enjoy et daun deya. I mean obviously dem naewa build et but was dems hoem.

**Ralph:** I think once dem started fe come en build their own homes daa was a deferent thing den. 'Aa wi se build et en dieh es auwas'. Baeta den dem stone wi bin iin but no, they were grateful that they were able to have somewhere in town but now they've moved out.

**Ross:** Sorry to interrupt but can you remember the date on the chimney at the old Homestead is it 1880 something?

**Ralph:** Something like that. 1886 or 1887. But it's gone now hasn't it. Blasted shame.

**Ross:** Now that's the old Homestead so they would probably have been living in town before dem move up in 1886. Well, they came in 1856.



**Chelsea:** So das lomg time f bii in taun b'for dem shef aut en I spose ef dem yuus dem old stoen fe build dems nyuu said, wud bii se haew a sens o 'dieh es something wi se bild fe aklan en wi el miek et de wieh wi laik'. But as yu tul, dem was grateful fe haewen dem buildings deya. Yu el remember salan talken bout when dem haed fe shef out 'taun when dem ask dem fe leave Quality Row. Yu el remember anybody torken baut daa?

**Ralph:** Yeah, yeah good question. The only one was Aunt Mags I don't think... she was still living in the old, I don't know if there's much left of the house now, it's all gone now.

**Chelsea:** Maggie Tom's? Daas kaina said Munna's es?

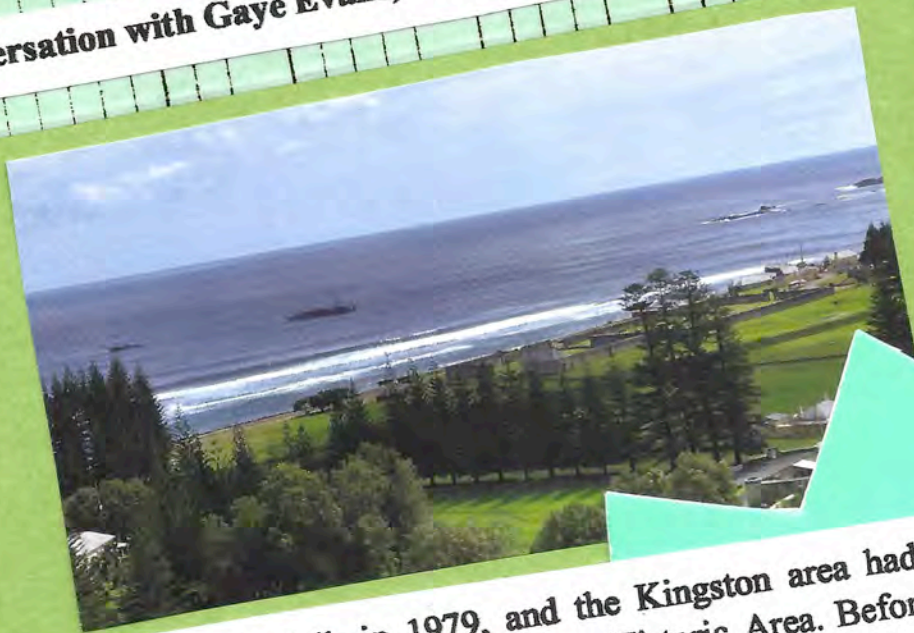
**Ralph:** Yes, Maggie Tom's. Yes, Yes. I remember her and her husband Tom Pert they used to live there.

**Chelsea:** Thaenk yu soe mach fe me Ralph. Des morning was just brilliant.

**Ralph:** Well, thank you. It gives me great pleasure too because it all goes back to the port vision for when I first saw Norfolk and so many memories.



Conversation with Gaye Evans, 28 September 2022 –



**Gaye:** We came home to Norfolk in 1979, and the Kingston area had been designated as KAVHA, Kingston and Arthur's Vale Historic Area. Before that, there was the Interdepartmental Committee which was made up of Norfolk Island and the Department of Territories in Canberra, and they would come over and have IDC meetings of what to do and how to do it. And then it moved into KAVHA and we got the Legislative Assembly on 10<sup>th</sup> August 1979 and the KAVHA Board was made up of our government ministers and their government ministers, but they would delegate. And so, they'd set out an annual programme of management, of what works would be done in Kingston – and it was divided, I think, into three sections: infrastructure, conservation and one other. The Commonwealth would put in funds, and we would put in work. There was a formula for payment and the KAVHA Board determine what works would be carried out. And we had the first – what do you call those people who come over? The people that are here now?

**Sarah:** The consultants?

**Gaye:** The consultants. The first group of consultants. No. Because we had already had a list of consultants during the IDC days. If I'd kept a book of every consultant that came over, it would be a magnificent library, because when we first came up here to Flagstaff, the first consultants came over, and they said we could only have gardens that resonated with the Georgian buildings, and you had to apply to put in a garden, and you had to give a plan of what your garden would look like. Well, naturally, we ignored all of that and we just put gardens wherever we thought a garden should go.





So, the next one came in and they said we had to apply for what trees we would plant. And where we'd put the trees. Because they wanted this clear vista. And then we had the group of people who came in and said you weren't to plant any trees! Then we had the group who came in and said you were to plant trees everywhere because – trees! Then the next group who came in and said we had to apply for what type of fences we put up, so we didn't put up any fences. We just left the ones there that we already had. And the next group came up and said we had to apply for what type of building, and what type of fabric you could use.

Today our consultants are saying that they're going to put fences all through Kingston, they're going to put Perspex glass on all – and we have, by the way, the finest collection of Georgian buildings in the southern hemisphere – they're going to put Perspex on these buildings. They're going to put glass panels around the Golf Club veranda. They're going to put a playground down at the beach – I don't know if you've noticed this, but that whole area is a playground. They're going to move the road back so that the older people who go to the beach to swim will now have to walk across this huge expanse of lawn before they even get to sand. It's just yet another wonderful idea from a long, long list of consultants where they're saying "jump", and we're supposed to say, "how high?" It is tiresome, and it is often – it's certainly not the fault of the consultant, but they're bringing in the latest trend idea of the moment.



But, "Excuse me, this area has been here for 200 years. We've kept it in a state that allowed it become a World Heritage Area. Please do not offend us or be offensive enough to come in and tell us how to look after it, because that's actually what we've been doing all this time while you were worrying about being born". So unbelievably annoying. Especially when we're on an average salary, I assume, of about \$55,000 a year, and you're getting in consultants who are on an average of \$200,000 a year, and they're telling us, "You will do this and you will do this, and you will use this material, and you will upgrade doing this". "Excuse me. First of all, we have to get that material here, and that's five years' salary for us. Go away. Go far away. And stop putting fences all through Kingston".

**Sarah:** Just in terms of the – this kind of – I don't know how you'd describe it, but it sounds like the first consultants came in, and then it was just a –

**Gaye:** Oh, plethora. The word you're looking for is 'plethora'. Yeah, definitely.

**Sarah:** So, as the years went on, it seemed to increase and rollerball.

**Gaye:** Just roller balled.

**Sarah:** And so, they all come in and they all have recommendations. How many of those things that get recommended are –

**Gaye:** Implemented?

**Sarah:** Yes, implemented by the time the next ones arrive -

**Gaye:** Only the ones you particularly didn't want! Yes. The ones that were on the very bottom of your list of - if we have to do this list of things, let's do this one last. Oh. It's the one you've implemented. The one thing – and that's not just for Kingston, that's for a lot of things governing Norfolk Island. Other people say, "What about the time they did this? The one thing we asked them not to do, they did it".

**Sarah:** How were consultancy companies chosen when Norfolk was being self-governed? And what are the implications of changes since 2016? Is it the same group of consultants returning?

**Gaye:** That moves it off Kingston, because if – with the Legislative Assembly, if they got in a group of consultants for something, it wasn't about Kingston, because Kingston had the KAVHA Board, which was equal government ministers here and government ministers in Canberra. So, they have always had a different set of consultants from the Assembly.



**Sarah:** So, the choices that were being made for KAVHA were – there was still Australian government oversight in terms of selection of consultancy firms that were employed?

**Gaye:** Yes, but – and I can't say this strongly enough – we had a man in Kingston, a heritage manager, George Edwin Puss Palmer Anderson. He was worth his weight in gold, because what they'd come over and dream up, he had –



he was totally pro-Australia, but he had absolutely no difficulty in saying, “No, that’s not going to work. We’re not doing that”. Or, “This is where we’re going to work. This is what we’re going to work on this year. This is the conservation project we’ll be working on”. Very firm and knew his work inside out. Brilliant man. And if we had him today in that role, I’m pretty sure we would be going in slightly different directions.

**Sarah:** So, presumably, whenever consultants come in – and this has been the case since 1979, when you came back and took on Flagstaff – presumably every single –

**Gaye:** And of self-government.

**Sarah:** Yes, and of self-government. So, presumably, every single time a consultant comes to do something around Kingston, you are consulted, because you are considered a stakeholder to be involved –

**Gaye:** You are invited to the consultation.

**Sarah:** So, you obviously have a very intimate knowledge, then, of the way in which consultation tends to work. Is it similar every time? Do you find that –



**Gaye:** You can see the trend. Every time, you can say, “Oh, this year it’s plastic. Last year, no plastic. This year it’s trees. This year it’s fences”. Yes, you can see the trend. There’s a few of us who live in KAVHA who have attended so many. In fact, the last one, when we went down to No. 11 to have a consultation and somebody said – somebody who was against one of the recommendations and said so – and the people who were there said, “Perhaps you should have come to the earlier consultation”, and it was like, “ [sharp intake of breath] We’ve been to all four, thank you, and a number of them before that that you don’t even know about”. There’s a group of us who, when we’re heading off down to consultation process, we say, “Well, what is it this year? Is this year trees? Are we allowed to have trees this year, or are we not allowed to have trees this year? Or road to be removed?” And we have actually seen – we can track some things, like trees, that this year it’s – “You’re not allowed to grow any, because the second settlement had no trees. Then next year, “You must grow trees, because we want that in the vista.” Then, we don’t want trees, because we want the hills clean. We do want trees” – we can actually track how it’s gone around and around and around. For many of the things, but trees are the most obvious, because when you plant a tree, it’s not going to be 25 feet next year. So, yeah, round and round and round we go.

**Sarah:** Very challenging.

**Gaye:** And you don’t just get tired, you get snitchy and cynical, you know? I don’t think they’re bringing out people straight out of university, but for us who have lived here for a long time, it looks as if that’s what’s happening.


**Zel:** Someone had said something similar the other day about consultant recommendations for cafes in Kingston, and how every consultant or every planner every few years is like, “Oh, it’d be great to put somewhere to eat, and it’s going to be in this place”. And then someone was saying, “Oh, but then that fails, and then it goes to another place, and then it fails, and then it goes to another place, but now they’re suggesting it again”. And so, they were just saying, “They’ve got such a short memory”. But, they don’t really have a memory, because the consultants, I guess, have no connection to –

**Gaye:** And haven’t read the back files! That’s what we’ve found with a lot of the people who come in. They hadn’t read the back files. Now, Mum and Dad always wanted, not a café but a kiosk. There was a kiosk inside the Salt House when they were growing up.

**Zel:** Really? Wow.



**Gaye:** Now, they were growing up in the early ‘20s. There was a kiosk inside the Salt House. They often talked about the kiosk down at the Salt House. So, you’d get consultants in, and I think they talked about the kiosk in the Salt House, and then that was vetoed. And until, eventually, we got – oh, they had the bus. Now, Dids’ father started the first one. He got an old bus. It came in as a tour bus, and then was – and he – his name was Bubby. ‘Bubby’s Burger Buggy Bus’. ‘Buggy... Bubby’s’ – something Burger Buggy. And he went down to Kingston, and he would do hamburgers and chips. That was fantastic. And then maybe Don Christian Reynolds bought it, and he had it. Then they had the Se Musa Bas – because ‘ai se musa bas’ means ‘I’m so full, I’m almost to bursting point’. So, that was the name of the bus, Se Musa Bas.

And it started off – when Bubby had it, he had – I think he had electricity running from Government House, because he had a very good relationship with the Administrator, and then the next person came and then they fenced off that bit, and – there was a power cable, and then – but you could talk to the bus people about what they were allowed to do. “You’re allowed to do this but not this, and now you’re allowed to do this but not this, and now...” – if people have a business in KAVHA, they tear their hair out, because every new person brings in a new policy to abide by and we’ve only just ticked off the last recommendation from the last consultancy.

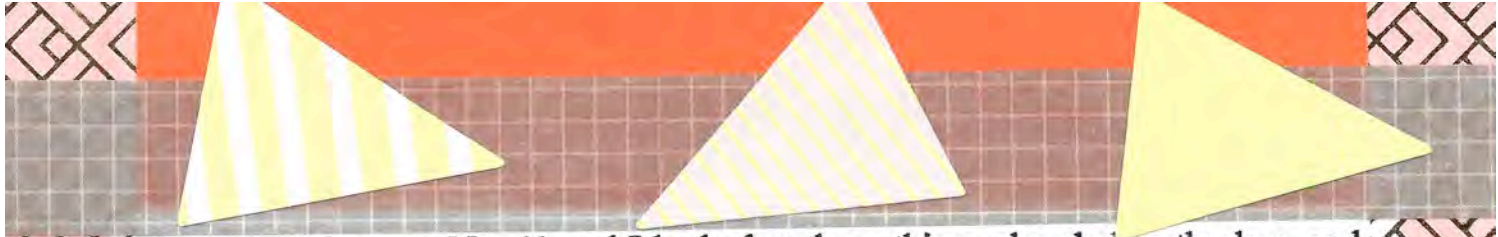


Then they had a café in the REO, which is the Royal Engineers' Office, and that worked really well until consultants came over and found out that we had asbestos in that building. So, obviously, we were eating asbestos, and that wasn't allowed. I spent many nights in that place when I was growing up because one of my best friends lived there – lots of ghosts in that building. Yeah, so, yet again, a change. And then this latest one being recommended by consultants, the café will be in the Pier Store, which is very interesting, because they used to make coffins in the Pier Store. And if you're of an old island family, it could be taboo to eat in there. So, that's interesting in how that's going to work. But my niece in Brisbane, who is only early 50s – she'd love to have a café in the Pier Store, a little wine and cheese.

**Sarah:** Linger on the heritage consultancy aspect, because we talked about it from your perspective as a landholder and the kinds of consultancy that you engage in on that basis, but what about from your perspective as a member of the Council of Elders. What sort of engagement do they have with a body like the Council of Elders?



**Gaye:** I think that most consultants send out specific invitations to groups of people. The one that I went to last week, I was actually in a meeting as a member of the Museum Trust, and was invited to go down to No. 11, and then that rolled into Council of Elders. So, we were all there at the same time. But I have to say that when I went in there to look at the display, I saw it as an individual. I was absolutely furious. Furious! And with what has happened to us in the last five years, there is so much fury that has had no outlet, and so you can find that in the middle of a beautiful spring day you're in tears. Somebody phoned me the other day and said this woman had been flown out on a Medivac and she said, "Why are so many of us having heart problems?" And I said, "Because our heart is broken". And she said, "I never thought of that. It's because our heart is broken. We're being flown out on Medivacs every week". But our hearts are broken, and there has been very little opportunity to let off that steam, that particular steam, which means that when people address us, they just go, "Oh", most of the time, because it's finally an opportunity for the community to let fly.



So, I went down to No. 11 and I looked at these things already heartbroken, and saw this stuff and thought, “You haven’t thought. You haven’t thought”. They want to put a playground in. That whole area is a playground. So, in summer, you’re going to get five families with four members in each family. So, that’s 20 people. Today, they’re going – one will be here at Slaughter. One will be here near the Lime Kiln. One will be here at the creek side of Emily, one will be here at the far side of Emily, and one will be at the Windmill. So, that’s how it works. But they’re going to put a playground in, so where are the kids going to want to go? Oh, they’re all going to want to go to the playground. So, five families with four members in each, 20 people, will now go to the playground, which is right here. Who thought this out? Idiots.

The other one, they’re going to move the road behind the pine trees and over to under the Windmill where the barbecue things are. We have a lot of old people who drive down, they park right there on the edge of Emily Bay, and they walk down that ramp and they’re on the beach, and they go for a swim. And this keeps them active. I mean, some of them are in their mid- to late-80s, there’s a couple in their 90s, and they’re doing that. They will now have to park over here. They’ll have to walk that expanse of lawn. They’re not walking well. Some of them are on walkers. And then hit the sand. By this time, they’re exhausted – and then do their swim. That’s a huge change. It might be a huge change for six older people, but it’s a huge change. If those people can’t go swimming and then they find that they are more limited in their movement, then they have to go to the hospital, and then they’re -

**Sarah:** Yeah, there’s ramifications.

**Gaye:** The ramifications roll out. The consequences.

**Zel:** That’s – it’s intergenerational, so then everyone else has to live with the consequences of that for many, many years.

**Gaye:** Absolutely. Yes. Yes. They’re talking about – you can go to the golf club, and they’re going to put glass panels around the golf club veranda so that you can avoid the wind. But the glass panels are only this high (indicates one metre), so

they're either going to train the wind to come up this high and then bounce over – I'm not quite sure how they're going to handle that, but anyway. And as I said before, it's the finest collection of Georgian buildings in the southern hemisphere. It's been given World Heritage status. If you're going to do anything to *improve* it, don't make your improvements in 2022 plastic – sorry, Perspex – sorry, glass. This is not an improvement. This made me really angry and say very nasty things to the consultants. And when I left there, I think my parting shot was, "Well, with a bit of luck and a fair breeze, I'll be dead soon and I won't have to look at it", which was nasty, but it was how I was feeling at the time. I was just – I was devastated. And I wish, in hindsight, that – there was another lady there who was equally devastated, but she was very good in her speaking, showing how – you know, "these things might not work well". And I wish I could have been more eloquent as she was, but I wasn't.

**Sarah:** But maybe there's benefit in different forms of delivery?

**Gaye:** We can only hope. But what I have noticed with the consultancies over the years, and as I said, 1979, 1989, 1999, 2009, 2019, 2021, 2022 – in 43 years, I have noticed with consultants that they don't pay *any* attention whatsoever. What they saw clearly in their minds in the beginning, probably before even visiting here, that – which was a terribly, terribly good idea – it's what they come out with at the end.





**Sarah:** One of the things I found interesting – I mean, the consultants’ ideas are presented beautifully down here with display panels. It’s like going to an exhibition. But it struck me, looking at – for every recommendation, it seems like there’s a photograph depicting something from somewhere else. I wondered about the appropriateness of using examples from somewhere else for proposals that would be appropriate for Norfolk Island.

**Gaye:** We always think that the little island people need to have a visual. Because the little island people don’t really get it. The visuals made me think of Southbank Brisbane, and that’s not how I want to see Kingston. There was one visual – now, to give them credit, when I went to Port Arthur, one of their interpretive signs was – it was just a stack of stones, just heaped on top of each other, and then the plaque with the information. And at the time I took a photo of it and said to Dids, “This would be good in Kingston”. Another one, very similar, but just logs of wood. Just tumbled, and then the interpretation plaque placed on top. Great. They had a picture of that one in the consultant’s exhibition. A picture of the stones like in Port Arthur and I thought, “Well, we agree on one thing”.

**Sarah:** That will be the one that doesn’t happen.

**Gaye:** That’ll be the one that they don’t use, yes. They won’t use that one!



EDGE

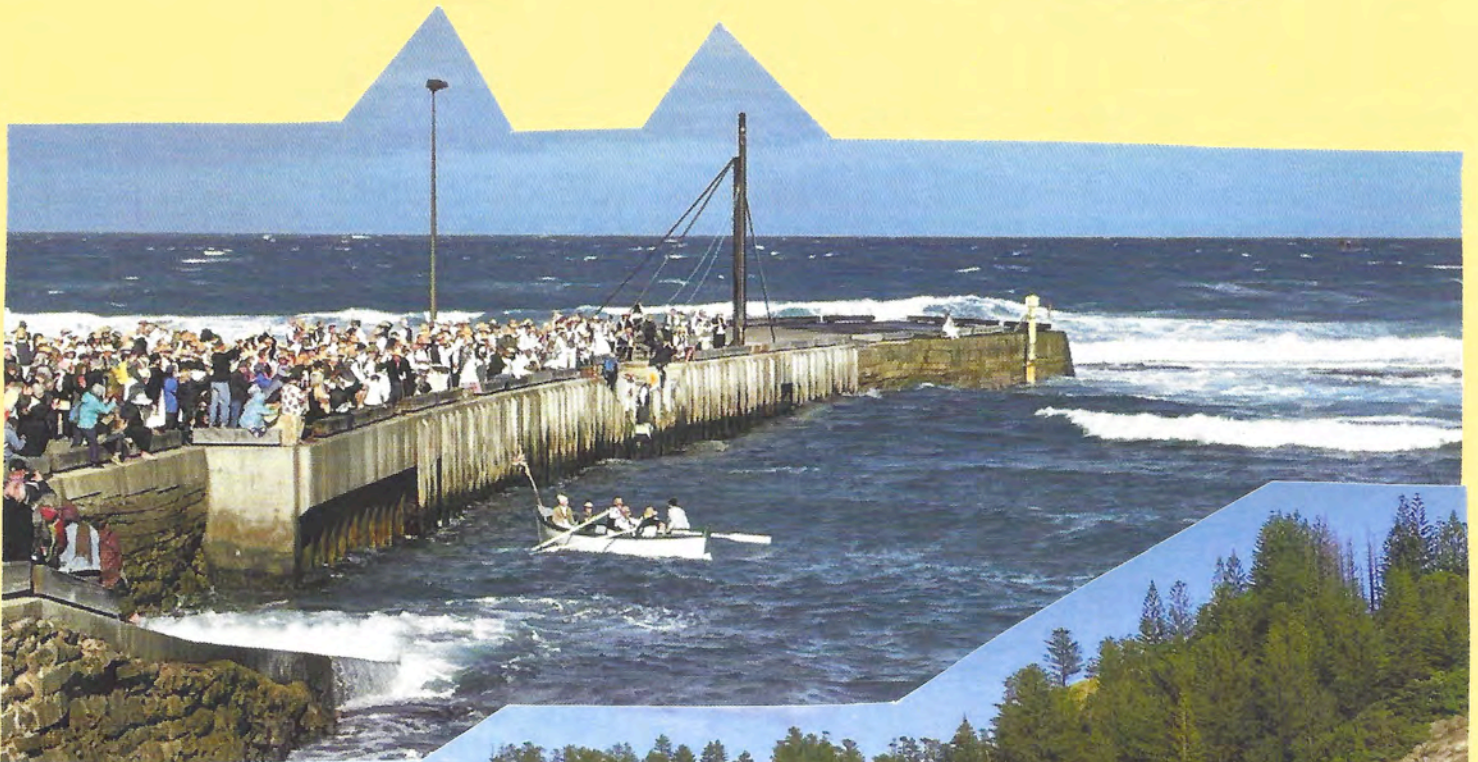
OF THE

WORLD

A  
CULMINATION

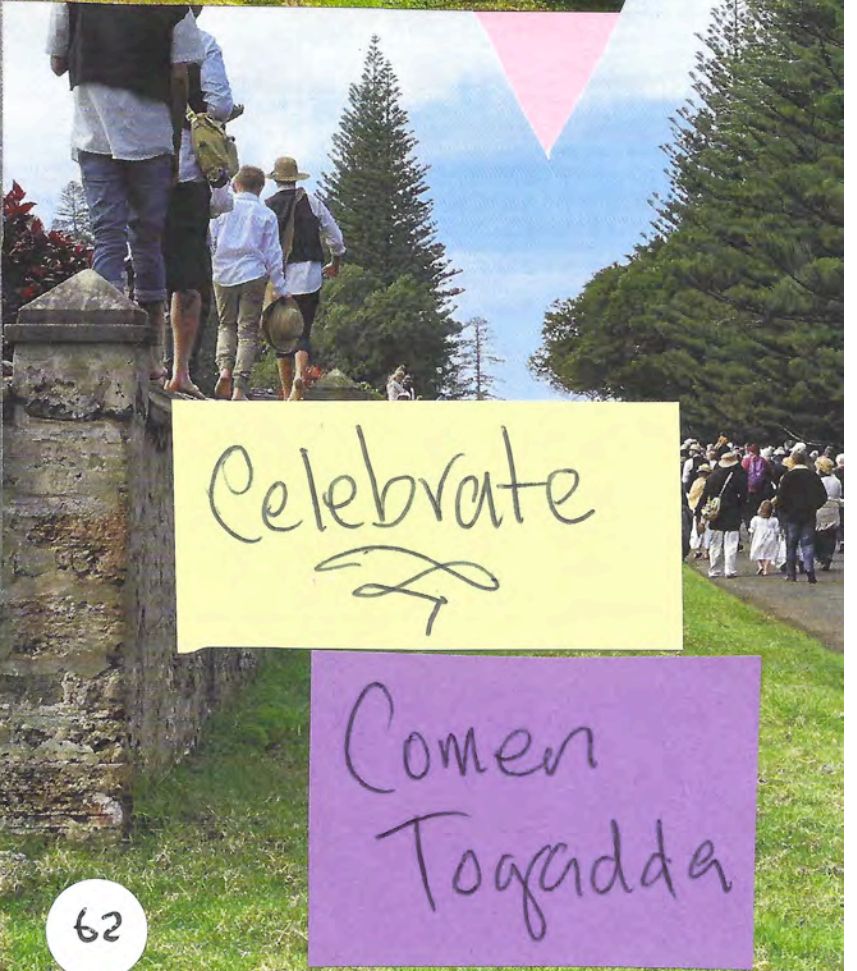
OF ALL THE

HISTORIES



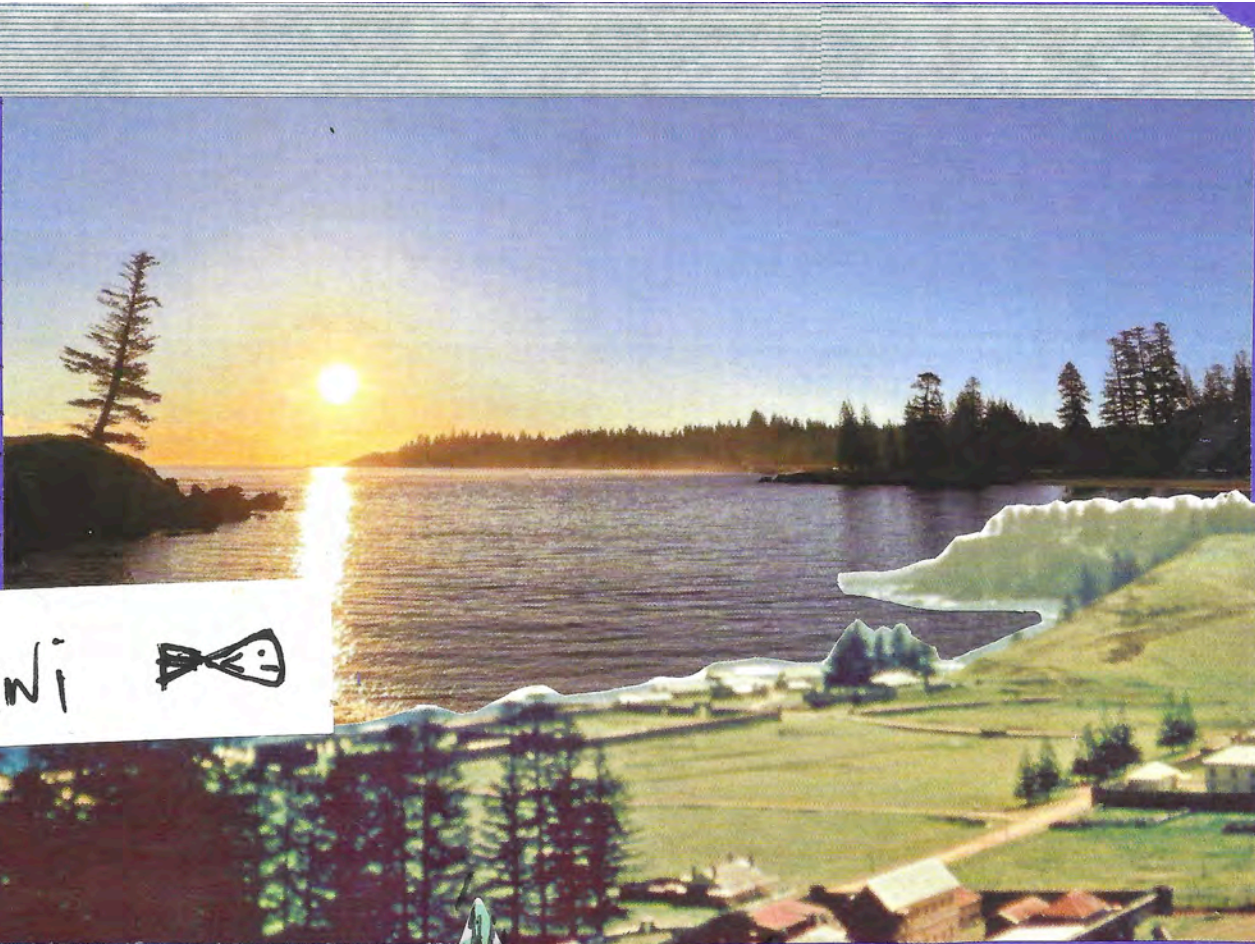



The march from the pier to the Cemetery. Side areas sallen began to where we lang dem to rest.




Celebrate

Comen Togadda



Naawi 



Tupung  
Ancestors 

Doon Deas Summer's  
COTTAGE!



Back fishing  
cook up



R. JAMES

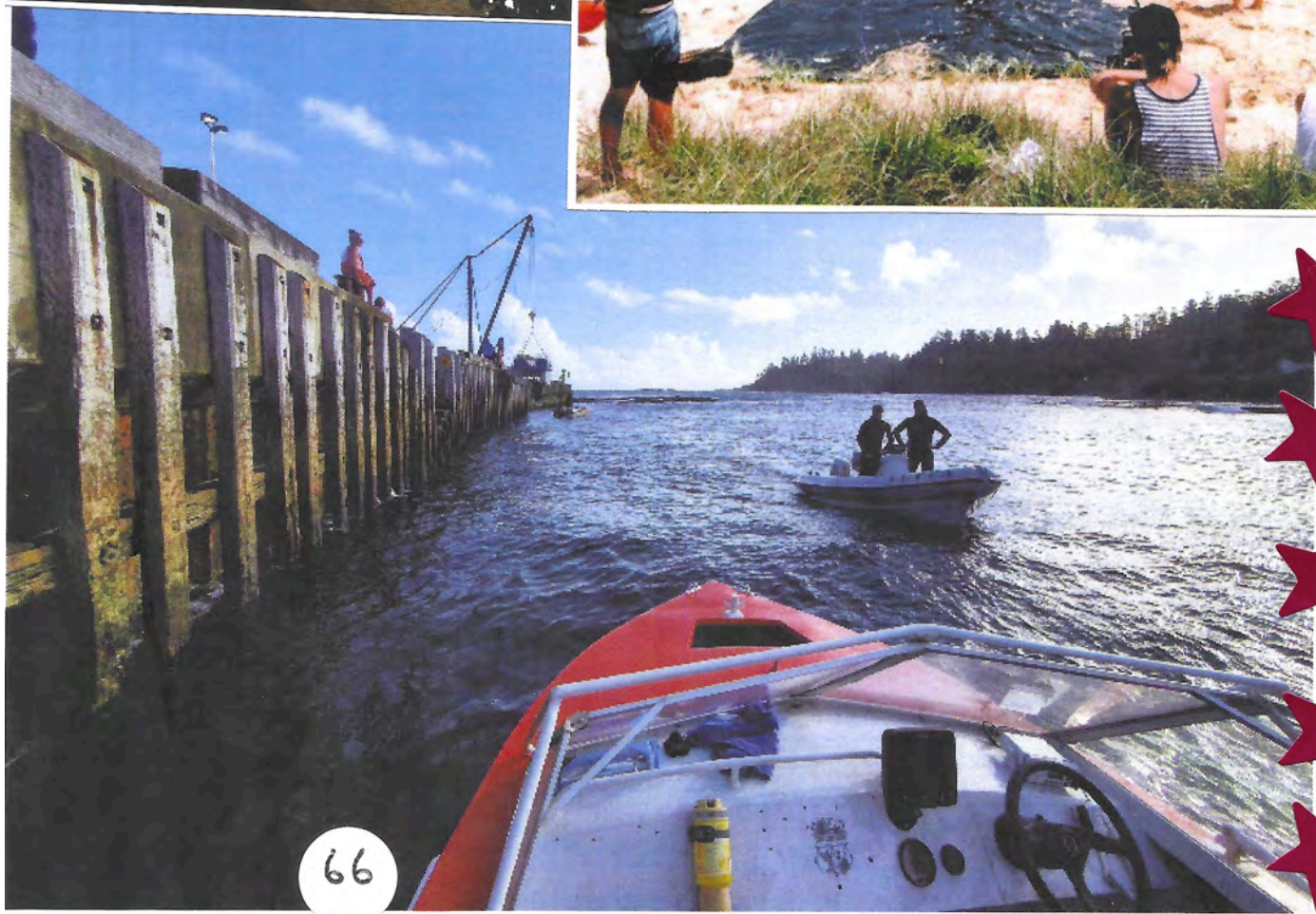
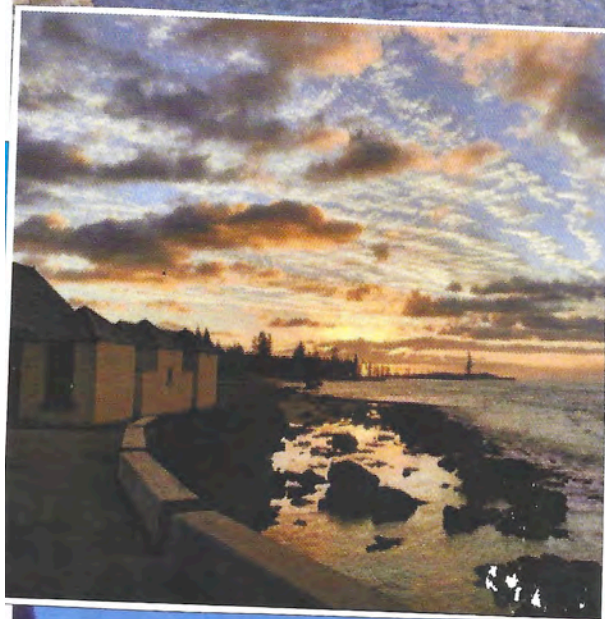


ANITA CLARA YEMMAS  
SUMMER HOLIDAY  
COTTAGE



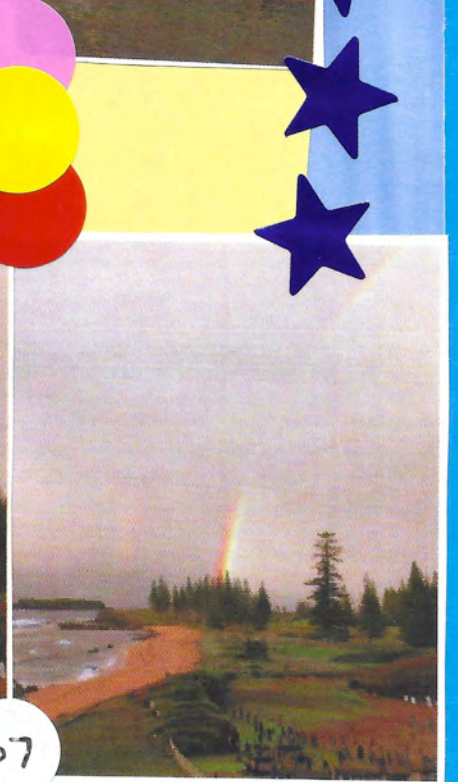
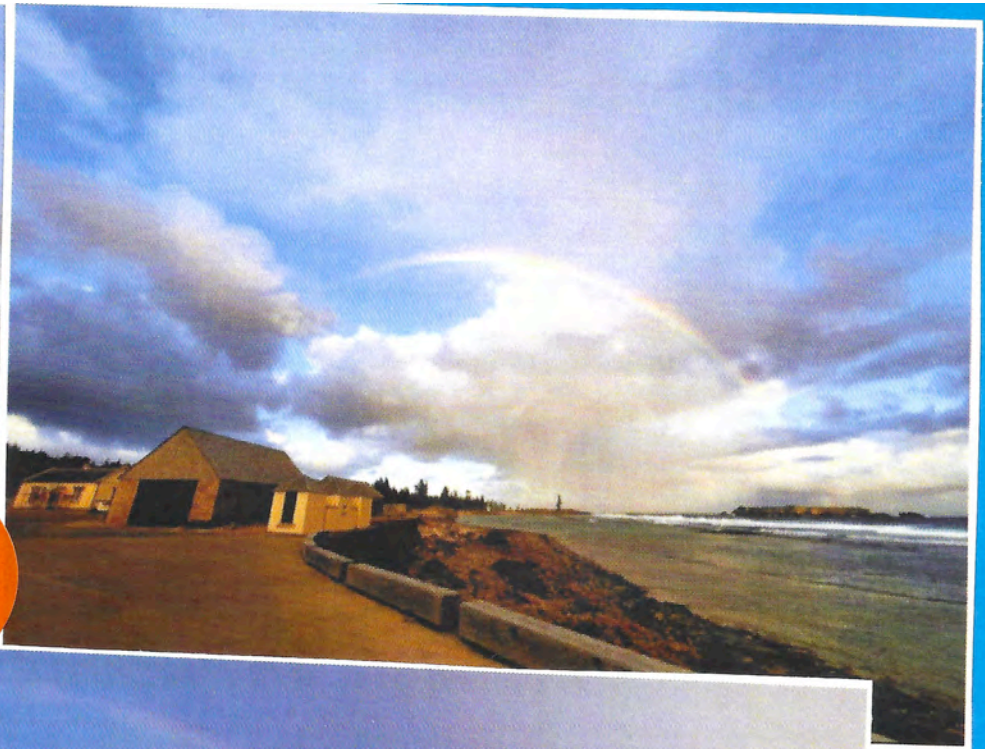
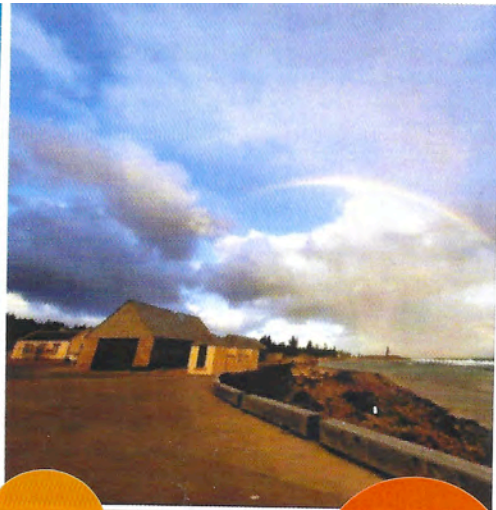
Said wii ort  
end ap!





66







IT'S NOT THAT EACH  
INDIVIDUAL BUILDING  
HAS MEANING ...  
BUT THE CUMULATIVE  
EXPERIENCE OF GROWING  
UP AROUND THE BUILDINGS-

THEY ARE  
A PART OF  
US.

NOWADAYS ITS A  
VISITING SITE RATHER  
THAN SOMEWHERE TO LIVE

BUT IF WE HAD A CHOICE  
WE WOULD STILL BE  
LIVING DOWN THERE!

**Disclaimer:** *Nigel is an Australian Government employee working for Parks Australia. However, in the conversation captured here, Nigel spoke with Chelsea in his capacity as a private citizen who is a member of the KAVHA Community Advisory Group.*

**Chelsea:** Is there a favourite part of Kingston that you love?

**Nigel:** Well, my father's father's mother's father – so my great, great grandfather – was actually born here in 1847. His father came here in 1845, as a soldier, which I didn't know until I'd been here for some time. I guess part of Kingston, for me – I've always been interested, professionally, in cultural heritage, as I've managed a couple of cultural heritage sites. I used to manage Trial Bay Gaol at South West Rocks in New South Wales. And I've also been involved in managing Aboriginal cultural heritage when I worked for New South Wales National Parks for about 20-odd years. So, I've been interested in that cultural heritage side, and then my third degree is in Parks, Recreation and Heritage; so, I did do a unit on cultural heritage as part of that degree.

I've always been interested in cultural heritage professionally, but also interested in its role as open space and its recreational potential, but certainly also as a place of quiet contemplation. And that's the thing about Kingston: you can go

down there and you can sort of wander around and you can try to imagine what life was like at those different stages of the development of the site. But having that connection through my great, great grandfather – and that was the period when the Cooking Pot rebellion and all that sort of stuff was happening – I do go down to Kingston from time to time and walk around and just try to imagine what it would be like as a soldier, and his family living there, but also try to imagine what sort of life it would have been for the convicts that were down there, as well. It was a pretty harsh period of the island's development.

It's almost like a clashing of feelings about the place. On one hand you've got this really serene and open space, recreational place of solitude and place where you can go and just sit and reflect quietly, but you've also got these memories of harsh times that come in from the other side, as well. And I guess it's one of the important parts of the place: it is a place that has undergone change, and it is a place that's been subject to a whole range of feelings and reactions and interactions.

The first stage was the Polynesian, and then the agrarian settlement was a place of hardship, but also hope, I guess, for the future. And then the convict settlement, which would have been a time of

absolute, just abandonment of all hope. And then the Pitcairners came and, again, it was a whole new re-creation, I guess, of them as a people, but also a re-creation of that site down there. Kingston's just had so many phases, making it different from a lot of places.

**Chelsea:** It's amazing, those layered aspects of heritage, really, isn't it, and how complex those heritages can get?

**Nigel:** Yes, and telling the stories. Which story do you tell? Which story trumps which? Which is the most important story and which one do most people react to? I guess most of the Norfolk Islanders – and this is your heritage, too Chelsea – would probably react more strongly to the Pitcairn side of things than to the other side of things. Whereas I'm not of Pitcairn descent, so I guess my linkages are back to that second European settlement, because that's where I see a connection. But I'm really appreciative of the cultural aspects and cultural sensitivities, so I get the Pitcairn connection to the place as well. But it is really hard to try to weave your way through all the layers and work out which one is the one that's more worthy of telling.

**Chelsea:** You're deputy chair, aren't you, of the KAVHA Community Advisory Group?

**Nigel:** Yes, but the group hasn't really met very often lately!

**Chelsea:** Oh dear! What was your understanding of the Group when you joined?

**Nigel:** In my professional role, having worked in local and state government, I've actually had a whole heap of park management-type advisory committees that have assisted me in my professional decision-making. So, I thought that would be the role of this committee, that it would be to take all the local input, the local feedback, and feed that into the formal KAVHA Advisory Committee. I get how those committees work, too, because like I said, I've managed World Heritage places before; I was on Lord Howe Island for a couple of years, and that's all World Heritage over there, the whole island. But I also worked in northern New South Wales in those World Heritage listed rainforests; so along with the National Parks, I also managed World Heritage listed sites.

**Chelsea:** I didn't realise that you had worked in those areas before. When did you come to Norfolk?

**Nigel:** About four years ago. I came here from Queensland's Fraser Coast; I was working for Fraser Coast Regional Council. And I was also on the community advisory committee for K'gari or



Fraser Island, which is a World Heritage property, as well. I know how those advisory committees work, and I thought that our role in the KAVHA Community Advisory Group would be to gather that grass roots sort of interpretation and feelings. Because I understand World Heritage Advisory Committees are drawn from a whole range of experts – quite often distinct or physically removed from the place – so I thought it was a good move to have a community advisory group that would provide that on-island perspective of how things are managed. And to my mind, that really hasn't happened; that sort of feed-in hasn't happened, for a range of reasons.


**Chelsea:** Going forward, can you think of ways that maybe could be done here better?

**Nigel:** I think more regular meetings, more inclusive sort of meetings and advice to the KAVHA Advisory Committee. The danger with those advisory committees is that they're sometimes seen as being a bit of a token gesture; and I've had that comment given to me, too, in advisory committees that I've managed in the past. I mean, if you're setting them up in the first place, you don't want to be setting them up just for appearance's sake. And you've got to be comfortable with whatever they deliver to you.

If they deliver stuff that you don't really want to hear, it's still part of the process, and you've still got to acknowledge it and you've still got to work through that. You can't just skim off the good bits that the advisory committee tells you you're doing a good job; you've also got to look at and explore the negative stuff and look at how you can improve that.

I think if you had more regular meetings of the KAVHA Community Advisory Group, and if you had a better linkage between the KAVHA Advisory Committee and probably a bit better feedback from that committee to the Community Advisory Group, to what their way of thinking was, or what they were proposing – and maybe asking the opinion of the Advisory Group a bit more often, and allowing them to feed into that sort of decision-making process.

You made a good comment before, Chelsea, about who makes the decisions about which story is the most important story to tell? I don't know. As a bureaucrat, I've worked for state government and local government, and now Commonwealth government. I know at the end of the day those decisions are made by people at higher levels, and they're often made for political reasons. At the end of the day, the Minister has the final say on what story gets told and what action happens, as well. I



don't know that you'll ever get around that side of things. I don't think the politics is ever going to come out of these sort of decision-making processes. I think the best you can hope for is that there is as broad a representation as possible, and that if you do have those ground roots community advisory groups, that they are given the opportunity to feed in, and that all of their comments are given equal value, both the negative and the positives.

**Chelsea:** What would you describe as the heritage value of KAVHA? Or, why do you think it's important for KAVHA to be protected?

**Nigel:** There's two aspects to heritage: obviously you've got the built heritage, so you've got all the physical infrastructure that's down there. But more importantly, you've got that cultural heritage, you know, the philosophical, the social stuff, so that's a really important aspect of what's happening down there, as well. The built heritage can fail. It can fall over, it can be demolished, but the cultural heritage, those intangible heritage values will exist whether those buildings are there or not. So that's a really important part. And that's a hard part to capture, because anybody can go down there and look at the built heritage, and they can say, "Yeah, I get that, there's Georgian buildings, they're really beautiful, and I get that", and

"oh yeah, there's the old gaol, and I get that, and I've sort of got in my head how those things worked". But they don't get the other side of it, they don't get the social, the cultural heritage side of things; that's something that you can't pick up just by walking through the site, unless you've got some sort of connectivity, unless you're of Pitcairn descent, or unless you're a descendent of one of those other periods of usage of the area.

The cultural heritage is the one that's hardest to capture, it's one that's hardest to interpret, and it's subjective, too. I mean, you'll get three different people from different backgrounds to go down and look at the buildings, and their responses will be pretty similar. But if you get people from different backgrounds go down and hear this cultural story, their responses will be different. If you're a Pitcairner your response will be different to if you're an Australian tourist coming here who doesn't get the whole Pitcairn thing and perceives the Pitcairn occupation or the Pitcairners as being ratbags; which is a comment I've heard from people, that, "Why are they there, what are they doing, why do they think they're entitled to the same sorts of dealings as traditional Aboriginal owners?" I've heard that quite a bit, with people saying there's a bit of difference between 60,000 years of

Aboriginal occupation and Pictairners' arrival in 1856.

**Chelsea:** Do they make those sorts of comments about the convict history, because that's an even shorter time span, if you're looking at value.

**Nigel:** No, not so much, because I think that the tourists that go down there see the convict thing as being part of the history of Australia, and they can relate to the convict era side of things. A lot of the tourists that I speak to don't get why the Pitcairners are so connected to the place – well, I guess they understand that they were living there, but to a lot of tourists, it's viewed as no different from the way that people settled Australia.

I feel the members of the local community on the Community Advisory Group are in a really difficult place. I mentioned this at the last little meeting we had of the group. The local members were talking about some of the development happening in Kingston and I made the comment to them that I thought they were fairly brave in saying some of the things that they were saying. Some of the people in the community do feel very strongly about the cultural stuff, and I think the problem with getting local people to join the community advisory group is that some of them may have a fear that they will be seen as being pawns of the Australian

government in all of this process. My comment to local members of the group was that, "I think you're courageous in being on the committee, and being courageous in sort of standing up". They were actually supporting some of the things that were happening in terms of interpretation and regulation that was happening down there – fences and signage and that sort of stuff – which some of the locals don't like. A lot of the Pitcairn descendants are saying, "Well, they shouldn't be doing that. They need to leave it alone and leave it on its own, basically, not change it too drastically".

**Chelsea:** Do you think it comes back down to lack of information, and to maybe those communication lines not being there? How much involvement does the community have in those management aspects of KAVHA?

**Nigel:** Not much, really. And it's unfortunate, but it's set within this framework of this broader feeling, I guess, of Australian government takeover. So I think KAVHA is seen as being a subset of that, and any decisions that happen at KAVHA, even though they may be made with good intent to actually protect cultural heritage, or protect heritage, I think there is a degree of distrust and suspicion that whatever happens at KAVHA is the thin edge of the wedge, potentially, and "if we let the

Australian government come in and change things too much at KAVHA, then that will give them the green light to change a whole range of things across the island, as well”.

I wasn't here during the takeover or during the abolition of the Legislative Assembly, but from what I've read and what I've heard, it was done badly. It was done horrendously badly. I've spent all my working life in small communities, and you can't come into a small community – no matter where it is – and start kicking heads. And that's what happened here, and generally people now, unfortunately, see anything of the Australian government in that light. And there is that suspicion, I think, from some members of the community that anything that happens down in Kingston, if they agree to it, if they don't object to it, they're actually agreeing to the Australian government coming in and taking control of a whole range of things.

I think there's also probably a poor understanding from some of the community as to what World Heritage means, and I don't think a lot of them see the benefits that World Heritage is bringing. I think, to a lot of them, they just see it as another layer of bureaucracy, and another layer of disassociating them from, or trying to put another

barrier between their connection to the site.

**Chelsea:** You've had personal experience in your work life, dealing with World Heritage sites, so what sort of benefits could you see happening on Norfolk that maybe aren't in place now, or the potential for benefits because of the World Heritage listing, that might be available for here?

**Nigel:** Well, I think more funding, more recognition of the Pitcairn culture. Because it's really important that is kept alive, before it fades out. For here, probably more employment for Norfolk Islanders, in terms of actually interpreting; maybe having a more direct sort of impact or being able to direct the future of those buildings and the site down there, determining whether it then is developed as a broader tourism site or whether more commercial activity is allowed down there. But letting them have that input into that, and having that determination about what's appropriate down there. And I don't think that's happening. I think that decision of appropriate use is probably not made at that level. It's not made at our level, as a KAVHA Community Advisory Group; it's probably made a bit at the KAVHA Advisory Committee level. But like I said before, at the end of the day those decisions are

really made by the minister and by the politicians.

**Chelsea:** Do you see any drawbacks or limitations of being World Heritage listed?

**Nigel:** Not as long as it recognises the importance of the Pitcairners. As long as it doesn't market itself as being an Australian government 'top down' approach. I mean, World Heritage is really about giving these sites international recognition, and that's a really important thing, and the Pitcairn story should be given international recognition; it should be told on the international stage.

I don't think there's any drawbacks, necessarily, but it probably needs to be marketed a little bit better, and I think it goes back to what we were saying before about, unfortunately, for some people, it's just part of that Australian government takeover, and some people perceive it as that. They need to understand that World Heritage isn't the Australian government taking control. The International Union for Conservation of Nature and the World Heritage Commission – there is international legislation, international law, that determines what happens in World Heritage sites.

There is broader opportunity, I think, for people to influence what happens down there.

World Heritage listing is really a stamp of approval, I guess, from the international community, that what we have is worthy of international recognition. The way it should be looked at, I think, is "Hey listen, this is such an important site, and we've managed it and looked after it and nurtured it, and it's such an important part of our cultural history; that the international society, or the international population, has decided that it's worthy of this top billing, top branding."

And World Heritage should be seen as that: it's better than the standard state-managed areas, or even Commonwealth-managed areas, it's actually one level higher. And it should be seen in that light, it's almost the gold standard. As long as it comes with adequate funding to allow that, once that recognition has been given, there is now an onus upon the World Heritage Commission and the Australian government to make sure that it's adequately resourced so you can keep it at that gold standard level.

**Chelsea:** In terms of what's happening now, there's Tent Embassy down there, that's been around for a long time now, there's the situation that's happened with Number 8. There are many varying ways that the community view KAVHA, and there are a lot of different tensions and challenges



that come with those views and how it's seen to be important to people. Those views sometimes align with people's feelings around inequalities, under-representation, or perhaps misrecognition. And in the literature around heritage, we talk about cultural injustice. Do you think those places – in terms of Tent Embassy or Number 8 – are places that cultural justice is being put forward?

**Nigel:** I think those places are indicative of a sense of frustration, and indicative of a sense of lack of empowerment in the decision-making process. I think there is still a fair bit of confusion – even amongst Norfolk Islanders – as to what the objectives of – I think a lot of people get Tent Embassy and can understand that because it was run by Duncan Sanderson and he had standing in the community – but there are people that have made comments to me, both Norfolk Islanders and non-Norfolk Islanders, about the situation at Number 8, and not knowing what the intent is; you know, “what are they trying to prove?” And in fact, some people have said to me that by what they're doing at Number 8, they're actually playing into the hands of the Australian government, by actually showing themselves to be disruptive and disrespectful, and illegal.

And some people have remarked that they feel as though what's

happening down there at the moment – especially Number 8 – is actually undoing some of the good work that has actually happened, in trying to progress some sort of a partnership and some sort of a desirable outcome, because it's not going to come to a good resolution.

At the end of the day, I suspect it'll become a power play down at Number 8, and the administrator and the police and whoever will move in there and throw those people out, and that can only lead to a bad outcome. In terms of actually breaking down any sort of good connectivity that's happened in the last couple of years, that's just going to become a really adversarial sort of situation, and it will never be anything other than that. And the message that they're trying to get across is confused, and confusing to a lot of people, and that will be lost the day that the cops, or whoever, moves in and throws them out. It's going to lead to a whole world of grief, and it's going to lead to much more bad feelings down there, as to what's happened.

**Chelsea:** And I know you said before that the KAVHA Community Advisory Group haven't met often but are those sorts of things – Tent Embassy and Number 8 – ever on the agenda for discussion?

**Nigel:** No. No, never had any discussion around Tent Embassy.

Never had any discussion around any of those other things that have happened, like reports of changing of locks in the buildings. I mean, would some of the Community Advisory Group be interested in talking to some of those people in Number 8, and just finding out from them what it is that they're trying to achieve, or what's driven them to occupy those sites? I get the gist of what they're doing down there. I think they say that those houses were passed down through generations. I don't know. I guess I could, in some respects, say "well, my ancestors were there too, and does that give me some sort of right to special recognition as well?" But I would never say that in a serious context to somebody of Pitcairn descent.

But no, there's never been any discussion around "what does this advisory group think about the Tent Embassy? Do you think it's legitimate? Is it now part of the cultural story?" I mean, the Aboriginal Tent Embassy in Canberra is now part of that cultural history of the struggle of Aboriginal people to get self-determination and recognition. Does this now become part of that social cultural history fabric? Or is it going to be perceived forever as just being a bunch of disgruntled people sitting there complaining about the way things are, and seen as being a boil on the bum of

KAVHA, basically. I'm sure some people will see it that way.

**Chelsea:** Do you think it would be beneficial to have that on the agenda for discussion?

**Nigel:** Yes. I hadn't thought about that, but I think it probably would. It would be interesting to have that discussion around the table and just get that mix of feelings, and be able, then, at least to put that sort of stuff through to the KAVHA Advisory Committee and the Administrator. Because I think, at the end of the day, the Administrator is the one that provides advice to both the police and to the minister, and the minister's reaction, or actions and reaction, will be tempered by the advice that she gets from the Administrator. So, if she doesn't hear from the KAVHA Community Advisory Group, she may not know that they actually may have a different perception.

**Chelsea:** And I guess, because you're made up of community members, and in a way you're the representative body for the community's feelings about KAVHA, to then -

**Nigel:** I hadn't thought of that, but yes, that's right. I think it's probably an important aspect of the role of that committee that's been overlooked, as being able to provide that feed-in; not just about "this is the interpretation that we're

going to do, we're going to change the structure of this building, we're going to do this, we're going to take the paint off, we're going to paint these buildings this colour", but also looking beyond that scope and saying "well, as part of the Community Advisory Group, what do you think about this stuff that's going on?"

**Chelsea:** Kingston is such a big part of people's everyday life on Norfolk Island and how that then gets put forward to people in the positions of decision-making, that these are spaces that people use not just for a special event once, or three times a year, but in fact they're used daily, and it's a part of the living heritage of the site. So those spaces that are portraying people's stories are important to consider by the people making decisions. I guess coming back to who is it that decides on the stories, what stories do you think are most represented down there now?

**Nigel:** The convict stories is well represented. I don't think there's a lot of representation of the Pitcairn story – and I think it goes to the reason that the Tent Embassy was set up, probably that frustration and the lack of acknowledgement that was given to the Pitcairn descendants, and to the Pitcairn use of the site. I think that's poorly interpreted. I think the people that go down there can see that there

were prisoners; there's a whole lot of buildings and stuff there that are still interpreted as being occupied during those two European settlements. And I might be wrong, but I don't think that there's any real interpretive sort of signage down there which says – you know, there's stuff there that says "this is the old gaol, this is the new gaol, this was this, this was this" but it doesn't actually say that "upon abandonment of these sites by Europeans, this site was also used by Pitcairners for this activity and this activity and this activity". You've got the church area in there, but a lot of those buildings were actually occupied by Pitcairners and then they were thrown out in 1908 but there's no interpretation of that down there. It doesn't say anything about that. And if it did, people may be more appreciative of the reason that the Tent Embassy is there.

So the interpretation is probably a bit biased, but if they had that better interpretation of the buildings and said that "this is the European occupation side of things, but after that it was actually occupied and used by Pitcairn families and they did this and they did this and they did this, and then in 1908 they were thrown out, and told to go elsewhere" – if you're told that story, I think that might actually make people – tourists, and probably newcomers to the island, too – a little bit more

sensitive and understanding of the sort of stance that's happening down there at the moment.

**Chelsea:** When you were talking about how tourists, who don't necessarily understand those sorts of connections or why there are connections between the Pitcairn descendants and Kingston, I just wonder whether it would be beneficial for those people to have that sort of information available at a level where they can get that understanding a little bit clearer.

**Nigel:** Yes, it would be. I've worked with a lot of Aboriginal mobs so I get that connection to country. I get that people who know country get that connectivity from walking on the country. When you're on country there's that inbuilt sort of appreciation, or connectivity. So I think that is really important, and I get that people that come from Pitcairn descent would get that.

But you've got to tune yourself into it. It's a conscious effort and for tourists I think the interpretation would actually need to say to them, "You're walking on ground now that was occupied by Polynesians and then Europeans, but was also an important site for Pitcairners as a new start, as a new life. When you're walking on this ground, think about that and try to imagine what it was like for them". And they've really got to get themselves in that mindset before

they can become receptive to that sort of stuff. Otherwise, it's just words on a sign.

**Chelsea:** As Pitcairn descendants – you talk to somebody like my dad, and he will tell you about the feelings that he gets when he's in Kingston. When I go away and I live overseas or I'm in Australia and then when I come home, the first thing I want to do is go daun'taun and I want to go and reconnect, go for a swim, and breathe the fresh Norfolk air and feel that sea salt everywhere. And those sorts of connections – speaking personally – are to do with my ancestral connection to place, and Norfolk Island as a place; not just Kingston, but the whole Island. That's an important part of the information to be told, that it's not just something that has happened historically, it's actually something that happens to people today.

**Nigel:** What you're saying is stuff that I've had told to me by Aboriginal mobs. You know, "This isn't just about history, this isn't just about what we used to do here, this is about what we still do here. This is about keeping that sort of stuff alive. We might not have the same ability to go and hunt traditionally and that sort of stuff, but still fish and use those resources". I guess that's part of the reason why, in the national park, we still have that ability, or

we still allow people to go and culturally collect stuff, and do weaving and collect porpay and collect other bits and pieces; whereas ordinarily, in a national park that wouldn't be allowed, but it is allowed for traditional owners. So traditional owners can still go into national parks and still can hunt, and can collect stuff, and just keep that cultural connection alive.

**Chelsea:** On that note, do you think it would be different if KAVHA was managed as a national park, in comparison to how it's managed through the department?

**Nigel:** A few other people have asked me that recently, which makes me a bit nervous. That group that we spoke to recently -

**Chelsea:** From Conrad Gargett, for the site master plan?

**Nigel:** Yes, doing the master plan and the cultural heritage plan, that was something that came up in those sorts of discussions, as well. And somebody else mentioned it to me, too. There are models where that does happen, like the North Head Quarantine Station in Manly, and Trial Bay Gaol at South West Rocks, so yes, it could work. It's an interesting one -

**Chelsea:** Hesitations because -?

**Nigel:** Oh, resourcing. Resourcing. Interpretation can be fairly expensive and maintenance of

facilities, because they corrode and they fall apart.

**Chelsea:** I wonder how the management could be done differently if it was under a Parks portfolio, or arts portfolio, instead of under the Department of Infrastructure. We currently have the management of a heritage site with a department that doesn't necessarily handle heritage -

**Nigel:** I think perhaps it's foreign to their way of thinking.

**Chelsea:** It really is, and so whether the management of Kingston would align better in a portfolio where people have had experience working with cultural heritage spaces, and World Heritage sites. And I just wondered whether that had been -

**Nigel:** No, it hasn't been formally thrown around, but it did come out of those discussions the other day. And it's interesting, because Parks Australia used to be part of the Department of Environment and Heritage, and it's not anymore. It's now a part of the broader Department of Agriculture, Water and Environment. Now, whether you would see 'environment' as also encompassing 'heritage', I'm not sure. I know our minister for the environment; I don't know whether she's a minister for environment and heritage, or whether there's a separate heritage minister.

It probably would have been a pretty neat fit when we were the Department of Environment and Heritage, and I know a lot of the people that I worked with in New South Wales National Parks, some of them actually came across to the Commonwealth and they worked for the Australian Heritage Commission, and they then worked – I think some of them worked in that broader Department of Environment and Heritage, but I don't know where that function has gone or where they have gone to.

But yeah, there are models there where that does happen.

**Chelsea:** What would you like to see for KAVHA's future? If you were the heritage manager, what things would you like to see put in place over the next, say, five years?

**Nigel:** I would probably want to see it utilised more in a way that was sensitive to its cultural heritage aspects, but also potentially be provided with a funding stream that would allow it to be managed properly. I mean, there's been talk about whether some of the sites could be used for commercial activities. I wouldn't be opposed, in principle, to some sort of commercial usage. If you had some sort of commercial enterprise that could come into the site and manage it sensitively, and it could be an opportunity for employment for young Norfolk

Islanders, to actually do that sort of commercial activity.

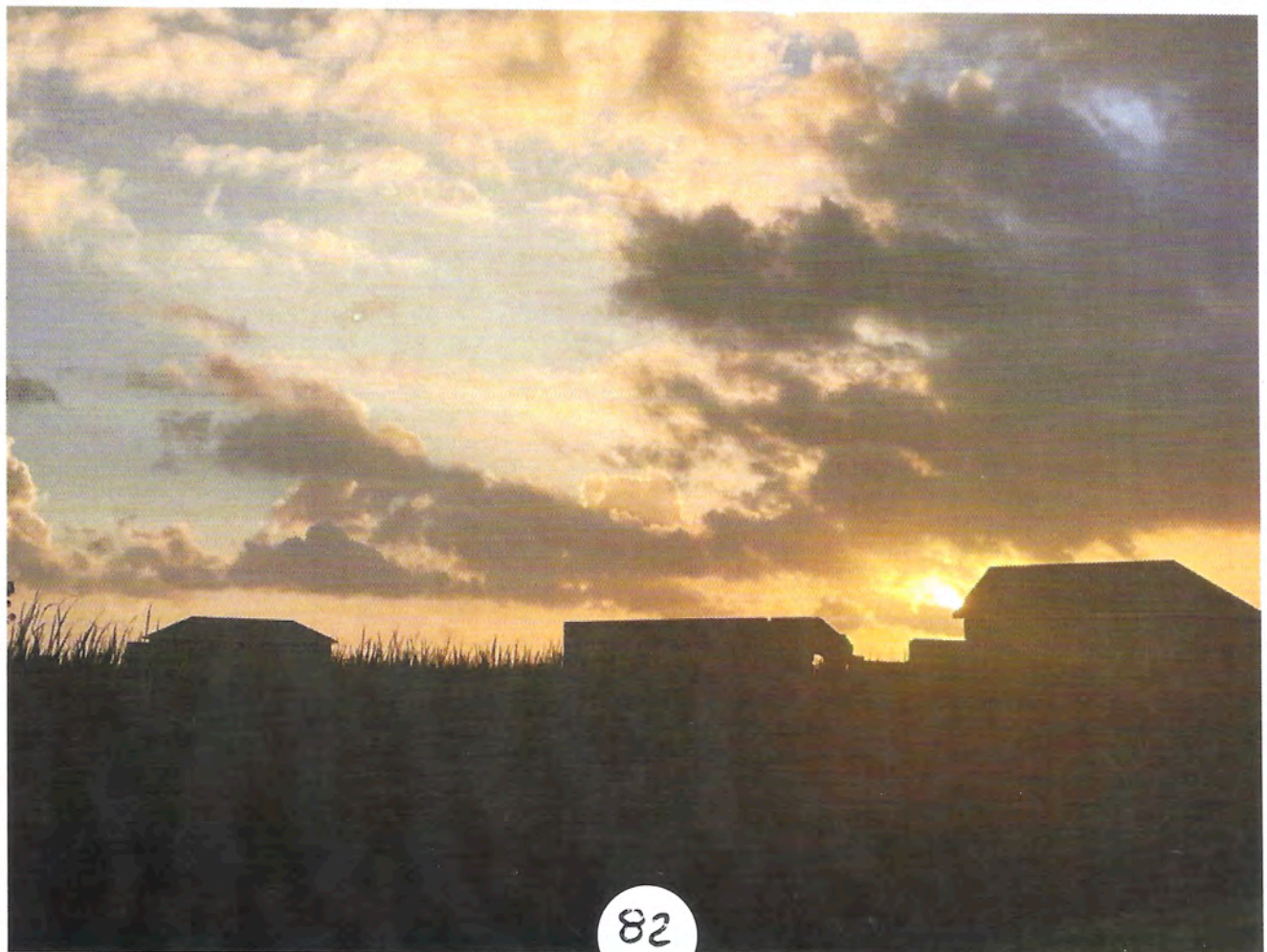
There are public servants, I think, that live in those houses in Quality Row; I'm not one of them, I hasten to add. I wouldn't mind it, but I'm not. So potentially, those sites, they could be rented out for accommodation. People would kill to live down there, to rent one of those houses for a week. People could stay down there and they could sort of – hopefully they wouldn't be transported back into the days where they were flogging prisoners all the time, but they could actually imagine what it was like to be a Pitcairn family, just arrived from Pitcairn, in really scary, unfamiliar surroundings, and be just plonked there in the middle of it and just try to envisage or try to understand what that would feel like. And I think that would add a whole new dimension to the site, in terms of tourism, and it would actually increase the average tourist's understanding and appreciation of the site from a Pitcairn perspective, and they would be then far more understanding of things like the Tent Embassy; they would get it, whereas I don't think a lot of them do at the moment.

But yeah, some sort of commercial, culturally sensitive activity that was going to provide a revenue stream – and that's part of the issue, that's always happened to us

in state government, is that our sites raise revenue but it's taken and sent to the big black hole in Treasury somewhere, and we never see it again. So, you'd have to have some guarantee that if you were raising those sorts of funds onsite, that those sorts of funds would stay there and would be channelled back into actually improving the site, or interpreting the site.

**Chelsea:** Well, I think that would be wonderful to have some form of activity go on in Kingston.

**Nigel:** Because like you said, it's a living site, and that would help keep it alive; would stop it from becoming just seen as being something that was something, and now it can become something that is something. It's a really important distinction, I think.









## Conversation with Chris Magri, 8 July 2022

**Chris:** I'm a seventh-generation descendant from Fletcher Christian, lived here all my life, lived away obviously in different places but keep coming home. I'm in love with Norfolk and passionate about its future.

You'd be aware of the Pitcairners' relationship with Kingston. You'd be aware that when they arrived in 1856, they came here on the understanding that Norfolk was to be theirs. And today most of us have never resolved from that.

The organisation I chair, the Norfolk Island People for Democracy (NIPD), firmly believe that Norfolk is first and foremost for the Norfolk Island people and to be shared with the world. Understanding this point or getting the Commonwealth – who are currently the sole decision makers in Kingston – to understand the distinction is very difficult. The Commonwealth has a completely different view, and I'll provide some context to that. When the Pitcairners arrived in 1856, Queen Victoria made Norfolk a distinct and separate settlement – that's a legal distinction which separates Norfolk from any other colony – and we remained under the colonial care of the British until, without our consent, we were placed under the authority of the Commonwealth of Australia in 1914.

Prior to the transfer of administrative authority from Great Britain to Australia, an eviction occurred in Kingston in 1908; the scars of which still exist today. This was never more evident than in my grandmother and how she felt about the evictions. And I guess the sense of betrayal of the understanding that when they came here Norfolk would be theirs, a fact confirmed by their unmolested occupation of Kingston right up until 1908.

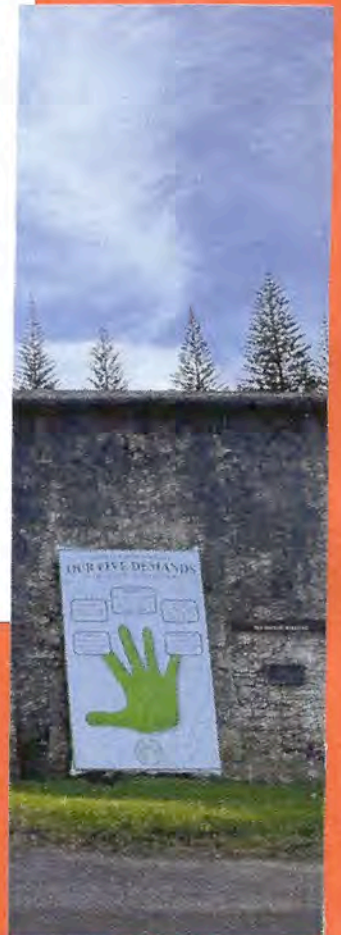
Today, nothing has changed in terms of Norfolk's legal distinction, and that is that it remains a distinct and separate settlement outside of the boundaries of the Commonwealth of Australia.

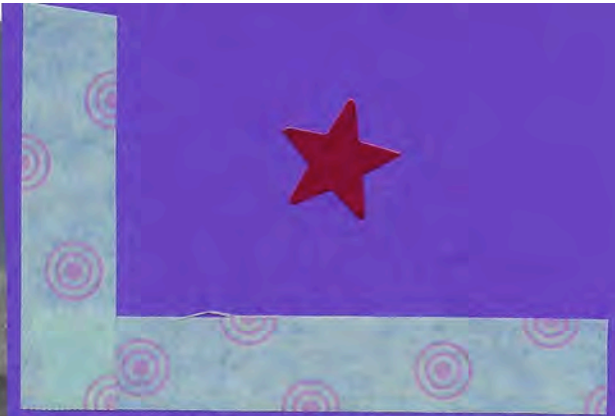
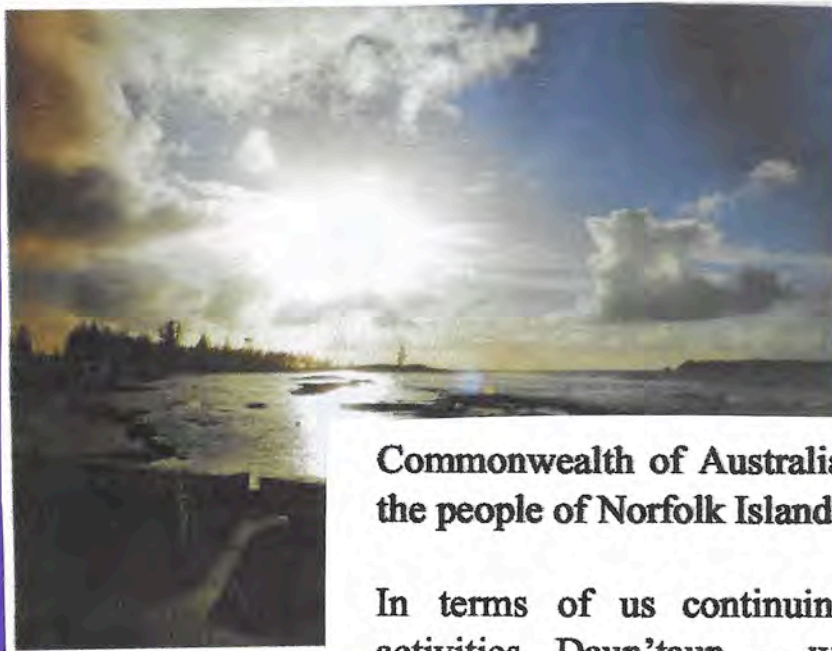
Prior to 2015, Norfolk played a significant role in deciding how Kingston would be used, and there was never really a contest in terms of the community being able to continue to enjoy Kingston and enjoy their customary practices in Kingston. In 2015 when the Commonwealth removed our legislative parliament and our ability to make these important decisions for ourselves, they also removed the KAVHA board which was set up to manage the governance of Kingston.

The KAVHA board had a 50:50 representation between Norfolk Island and the Commonwealth with a rotating chair, and that particular decision-making body was always agreeable to the community.

Again, no contest in terms of exercising our decision-making ability or our capacity to continue to exercise our customary rights in Kingston. Since then, things have gone downhill significantly and it's been desperately upsetting for the community. If you have a look at Norfolk, it's tiny. There's not a hell of a lot of spare room and there's – in broader terms when it comes to public spaces there's even less spare room. So, when you have somewhere like Kingston that has such an important physical presence and meaning to the community, to be removed from the decision-making roles and to have our customary practices threatened is unjust, that's how I feel about it.

NIPD have been quite forthright about this injustice, so much so that we remind the Commonwealth that despite their constant insinuations that Kingston is Crown land of the





**Commonwealth of Australia – it is not. Kingston belongs to the people of Norfolk Island.**

**In terms of us continuing our customary practices and activities Daun'taun – which includes the usages and occupations and maintaining our connection in Kingston – we've reminded the Commonwealth that they should desist from making any further decisions which dispossess us of that right.**

**NIPD have taken a firm stance in the Old Military Barracks. And we've had some discussions with the Commonwealth about resolving this matter in a way that's agreeable to the Norfolk community. Those discussions are ongoing, but it's not a position that NIPD can walk back from. We very much consider it to be a right. And they have no right to dispossess us of that right.**

**We're certainly not asking for or suggesting that they have no rights or that anybody else has no rights. We're simply asking that they respect our rights. And one of the ways that we believe that those rights can be respected is to re-establish the KAVHA board and re-establish 50:50 co-management in KAVHA. And NIPD have made representations to that effect.**

**We've also made clear representations in terms of the inadequacy of the current arrangement of handpicked advisory boards to essentially legitimise the decisions already unilaterally made by the Commonwealth. I think that's a general picture of the work of NIPD in Kingston but it is how I feel as well. Despite what the law says, I continue to act in a manner consistent with my rights, and that's not only in Kingston but across the island. I firmly believe everybody on Norfolk should do so as well, without fear.**

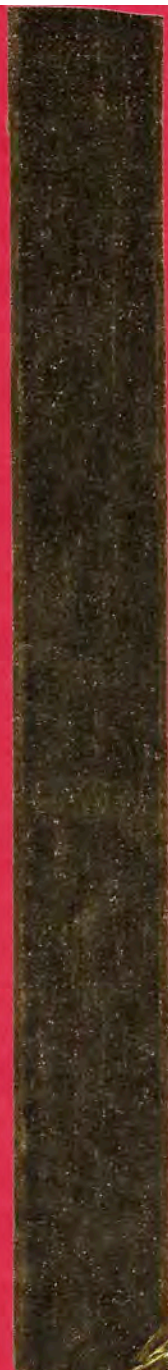
**Sarah:** Obviously a lot happened in Kingston towards the end of last year and into the beginning of this year in terms of the Old Military Barracks and then No. 8 Quality Row, with NIPD working very closely with the Council of Elders in regard to proposing a short to medium term plan for the management of KAVHA. Was that a new collaboration with the Council of Elders?

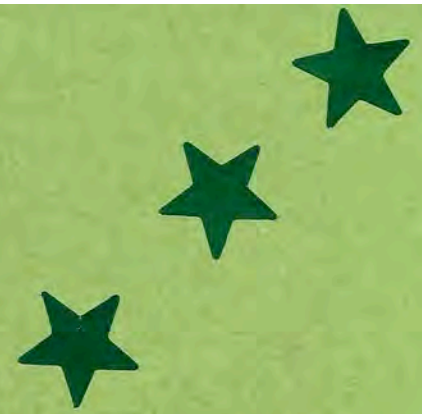
**Chris:** Since the removal of our parliament in 2015 we have worked in unison. We make our decisions jointly, rarely with any disagreements. We think the same, we feel the same, we want the same things. In terms of Kingston, our views are one.

The importance of the issue of Kingston is highlighted by what I said before, and that is in terms of how that area is viewed by the community – spiritual might be the best word. It's an important focal point for our history and ongoing customary practices. The situation in Kingston is pretty disappointing but, pleasingly, some people within the Commonwealth have been sympathetic to our views and hopefully we can resolve the issues sooner rather than later.

Because what's currently occurring in terms of the ongoing use of the buildings in Kingston, decisions are being made without representative input of anybody on Norfolk Island, and in particular the people that have enjoyed the continuous usage of Kingston for 165 years. That's entirely disrespectful and unnecessary.

**Sarah:** You mentioned customary practices and I was wondering if you could describe what some of those key customary practices are in Kingston and maybe some of the ways that they've been threatened recently or how they might be threatened into the future with what's going on.





**Chris:** I'll give you one example and that was the Old Military Barracks where it's been our customary practice to decide how that building will be used, how it will be occupied to maintain a connection that exists in lots of people here. Our forefathers and foremothers lived there, it's been the home of our parliament, it's extremely significant.

That would be one customary practice that we would like to not have dispossessed and we are prepared to stand in the way of someone trying to dispossess us of that right.

But customary practice goes to everything from collecting sand to fishing in the bay, to collecting water – things that people might take for granted now. Another example is grazing cattle. There's a strong move among some of the decision makers to reduce the grazing of cattle in Kingston, if not remove them. That wouldn't be supported by the community. That would be considered a customary practice that we see no reason to change. And if we did want to change it, it would also be customary practice for our elected representatives to make those decisions in the best interests of the community, and we would respect those decisions.

The distinction being it's Norfolk people making Norfolk Island decisions that affect their lives, not somebody that has no understanding of what's important to us. I can't help to come back to the issue of a lack of democracy that affects everything that's happening on Norfolk Island at the moment.

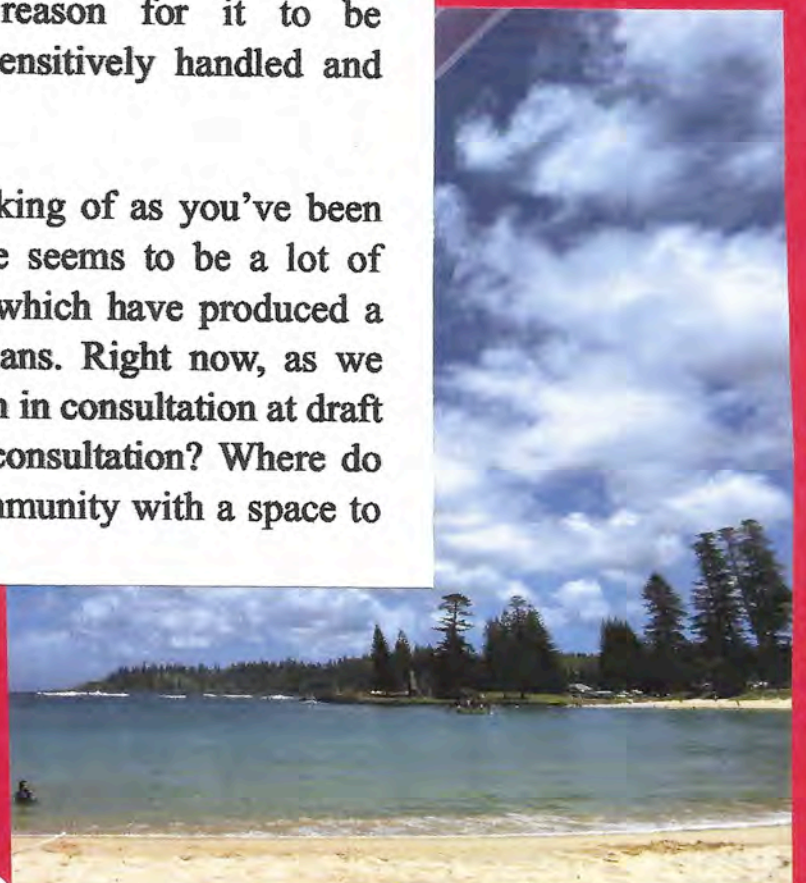
**Sarah:** What you just said points to how Kingston is a living heritage site and so it transforms and it changes and how you use it changes, but what I'm hearing is that the most important thing is that who decides those changes should be the Norfolk people.

**Chris:** 100%. When I talk about customary practices, these things aren't fixed in stone. They adapt over time. One of the old Norfolk ladies used to say when they celebrated Bounty Day in the very early years, they would throw the non-mutineers or the Americans into the creek as part of the ceremony. Now Bounty Day, the way we celebrate it has adapted to become what it is today and it will continue to adapt in accord with the wishes of the people.

**Sarah:** Sometimes I think there could be a misconception from the decision makers that there's a resistance to change, and it's not really true. Heritage is always changing and the associated everyday practices change too, but it's about who decides those changes that matters.

**Chris:** Absolutely. When it comes to Kingston, there are so many people who claim stakeholder status, which makes managing all of those interests very complex. I understand that. There's some disagreement in terms of the private landholders on the fringes of KAVHA who are affected by policy and decision making. That has to be managed delicately and is always going to be a source of conflict, particularly for the landholders. But in terms of the actual Kingston area itself, there's no reason for it to be controversial. It just needs to be sensitively handled and democratically decided.

**Sarah:** One of the things I was thinking of as you've been talking is around consultation. There seems to be a lot of consultants for KAVHA since 2016 which have produced a whole range of different heritage plans. Right now, as we speak, there is a site management plan in consultation at draft stage. What's the feeling about this consultation? Where do they fit in terms of providing the community with a space to have concerns addressed?





**Chris:** Unfortunately, Norfolk hasn't had a glowing history with consultants. In fact, we could argue that we lost our parliament on the advice of different consultants who never accurately portrayed the views of the community.

And since then, there hasn't been too many examples of consultancies that have occurred here where we can say "that was a good process". I'll tell you what I think – the consultancies are generally pre-determined outcomes, and you go through a process that's necessary to legitimise a decision already made. And it's really a circular discussion where they ask the questions and the decision makers make up their mind on what they want to do, irrespective of the results of the consultancy. There's lots of evidence of that.

The consultants that I've had an experience with have been fantastic, really interested, keen, respectful. Yet, the decisions that they actually make, I can't believe they come out of what the community's told them.

There's clearly something missing there. And KAVHA is a pretty good example of that. It would be very interesting to see where the two current rounds of consultations end up. We've only seen one draft come back and wow, I don't know where they were getting that information, because it wasn't guided by our community, I can tell you. This idea of commercialising Kingston just seems inconsistent with the community that I know. And inconsistent with the community that's kept Kingston the way it is for 165 years. Anyone might think that Kingston is what it is because of the Commonwealth. That's not true. Yes, they'd been an important partner in particular over the last 30 years, but before that, this community was pretty much left to their own devices.

**Sarah:** We've been thinking recently about the issue of transparency in consultation processes and how it is communicated about how the information gathered during meetings with community members is then analysed to produce the final recommendations. There's not really information about how they get from A to B. That seems to be a big problem.

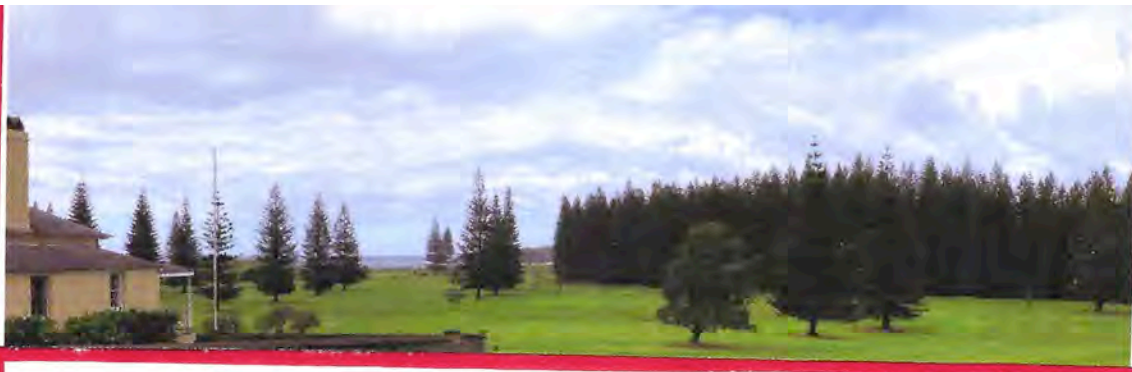
**Chris:** It certainly is. And then remembering that in the consultancy the customer is the Commonwealth so irrespective of what the consultants think or view or have heard, the customer pays. It's not a mistake that they use consultants for this purpose. When consultancies provide independent advice that is an important part of good governance. But the key distinction is that they are supposed to be advising elected representatives of Norfolk Island. Irrespective of what they say, the person that's not elected will make their decisions based on what they think is important to the community. I think that's a real problem. So that would be a type of injustice that I think is present in Kingston.

I'd say that in terms of the overall injustice of Kingston, it would be betrayal. That would be in the overall underlying sense, of not only Kingston but Norfolk. A betrayal of the understanding that Norfolk would be theirs. I'm not talking about ownership or title; I'm talking about theirs; to make their own decisions about their own future.

I don't discount for a minute that a good relationship with the Commonwealth would be an important part of good governance in Kingston and on Norfolk Island more generally. They have access to significant expertise in a whole pile of areas, in heritage and governance and other areas.







**Zel:** One of the things that we're increasingly becoming interested in is the whole idea of management, like how management gets attached to heritage and whether there are actually other words that would describe what a process down in Kingston should encompass. Should Kingston be heritage *managed* or is there another word we should be thinking about? Because obviously the words that we use orient the way in which people approach things. For example, they've moved from the heritage management plan to now doing a site management plan. That's another distinction – now it's not just the heritage being managed, it's the whole site. What could replace management as a word and action that would better reflect the needs of the people of Norfolk Island?

**Chris:** If you were to take a snapshot of Norfolk and overlay it with Australia, you would find that Norfolk Island people have had very little reliance on laws and regulations to govern their lives. Even these multiple layers of management and plans and all this sort of stuff is a new thing. They're too restrictive in terms of being able to constantly adapt and change; and expensive, certainly not worth the money that is put into producing these things on an ongoing basis.

As a community we've relied on common-sense and respect, with few laws and very little regulation. In terms of Kingston, I would say up until the 1970s there may have only been one or two laws or regulations that would have affected that area at all. Now there would be hundreds of laws, and really quite onerous laws and punitive laws. The EPBC Act now has an overlay over there with very strict requirements and very serious punishments if you breach that Act.

The Commonwealth now has assumed or transferred management control to the Department of Infrastructure. That's a fairly serious decision that the Norfolk Island people

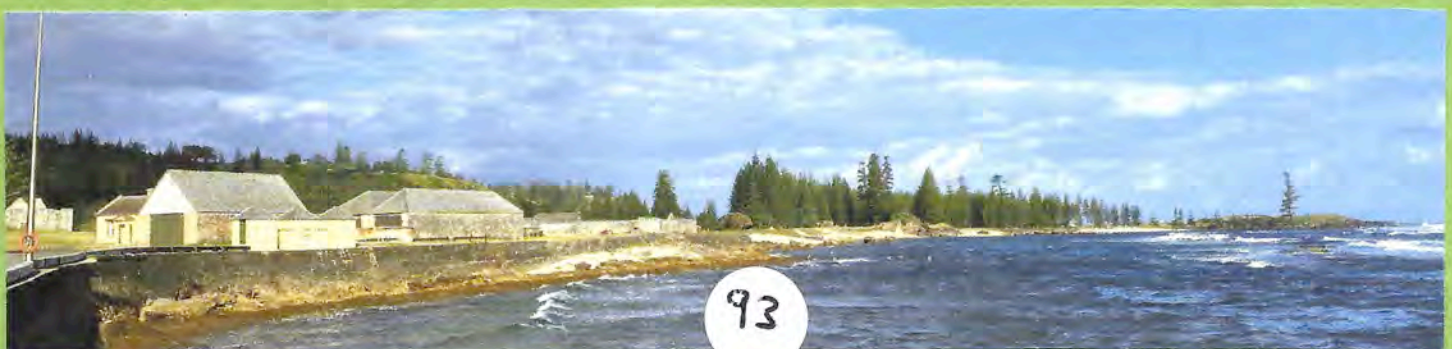
had no involvement with. So, I've got a real problem with overregulation; it's not, in Norfolk terms, needed. What we've had since 2015 is overregulation on steroids and an Australianisation of the legal arrangements that apply.

**Sarah:** One of the other things that I was thinking about is around the way in which funding seems to flow into the kind of activities that are happening in KAVHA; that there seems to be a lot of project funding and so you see different things popping up, whether it's barbeque shelters or the new structure being built now at Watermill Dam. Is that how things used to happen? Prior to 2016, did you see this kind of project funding approach informing decisions being made around changes to Kingston?

**Chris:** No, prior to 2016 Norfolk was not able to have access to most of these grant funding type applications. So that has changed that aspect of it. At different times we have had a couple of grants, but nothing like what we've seen recently. In terms of Kingston, I can't tell you the exact processes that have funded the barbeque areas and other changes. I'm not exactly sure whether they are specifically grant funding. I suspect what happens is the Department of Infrastructure has a basket of money that they can access and determine how to spend.

And they've decided that we need more barbeque areas and different things. Previously those decisions would have been made by the KAVHA management board and that was co-funded between Norfolk Island and the Commonwealth, each having different areas of responsibility.

It's funny, when you see somebody from Norfolk's reaction to safety posts and signs suggesting "be careful that you don't trip over this step". Some people rightly question the need for





these things. It would be so much better if the community was involved in making the decision. A barbeque area for example should be a positive thing, but it's not viewed like that. It's viewed as somebody deciding for them. And that's unfortunate because again, like I said before, the Commonwealth should be a valuable partner in the good governance of Kingston. It has access to funds that the Norfolk Island community wouldn't ordinarily have.

But it won't ever be viewed as a good partner as long as they're making all the decisions and we're making none, no matter what good they do, to be honest.

Other people have the right to disagree. Some people on Norfolk might not like to see any barbeque areas down there. I don't know. I know for example, when I was in the Legislative Assembly and we called for expressions of interest on different ways to do something different at the back of Emily Bay, I was amazed at the public response and all of the different ideas. In the end it became overwhelming and the overall view seemed to be "it's just really nice as it is". Sometimes doing nothing is a great decision. It's criticised over here that we're not as progressive as we should be, but sometimes doing nothing is actually very progressive.

**Sarah:** It has its own magic.

**Zel:** And can be appreciated for what it is.

**Chris:** Value its natural state and pristine beauty, and even Kingston as developed as it was by the convicts, is still a naturally beautiful place.

**Sarah:** It sounds like more could be done by the decision makers around how changes are communicated to the

community, but more importantly around how Kingston is governed with greater input from the community.

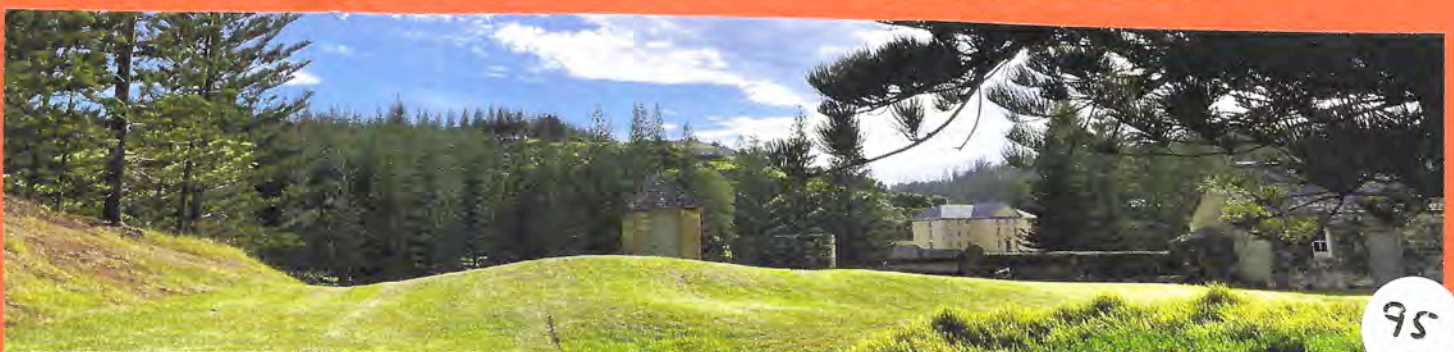
**Chris:** Again, so much has changed since 2015, 2016. We're getting a flood of consultants and advisors and ad hoc changes coming in, such that the community are overwhelmed by the changes.

**Sarah:** Like in a development application or something like that?

**Chris:** The community are trying to deal with the impact of changes to and the imposition of hundreds of laws, all of which have in a different way affected their lives, from shipping to employment, to tax to rates, to new governance arrangements, to an entirely new legal regime. It's beyond the capacity of this community to keep up. So, when consultations arise it's left up to volunteers to put together submissions. For example, the recent KAVHA consultations that occurred, I don't know what the turnout was, but I can't imagine it was spectacular. Why would people contribute when they feel their past contributions continue to be ignored? Not less valued than they should be; useless. That's pretty disheartening.

**Sarah:** The governance of KAVHA would presumably come up in people's responses to consultation as a really important matter for consideration. But for consultants – I guess they have their terms of reference and so those things get pushed aside?

**Chris:** We explained to the Commonwealth, "This is a problem. Governance is a problem. Can we do something about it?" "Well, we can't really, because we've still got these consultations and that's going to be your opportunity to talk





about it". And so, we've been told this is our opportunity to talk about governance.

Can we talk about it? The consultant's say, "Well it's not in our terms of reference".

Despite this, there were strong representations by NIPD and the Council of Elders in terms of governance during the first round of consultations and the only thing that appears in the draft is a little acknowledgement at the top describing how people would like to see some changes to governance, but we're going to focus on putting a look-out here and an interpretation centre there and commercialising this and that. It doesn't fill you with confidence.

By virtue of the Commonwealth changing the island's governance arrangements in 2015, it completely changed the management of Kingston. None of those changes were precipitated by any consultation, any reviews, any studies. KAVHA just got caught up in the broader changes to the island's governance. How does that make sense? Why change a system that's worked well, without controversy, and delivered a great outcome - to this - where you've got a community that's absolutely disengaged? That's not clever governance.

What happened in 2016 when they made these changes is that the legislation that governs KAVHA - a lot of it is Norfolk Island law and refers to the Legislative Assembly, it refers to the executive minister. So, when there is no Legislative Assembly and when the executive responsibility for that law has been transferred to the island's Administrator, it means the role of the nine-member Assembly is now transferred to an unelected person, singular, *one* unelected person. That's a problem.

**Zel:** If you were in charge of what happens in KAVHA in the future, what kinds of things would you change?

**Sarah:** What would your priorities be for the first five years?

**Chris:** Well consistent with everything I've said, the first priority is to give Norfolk Islanders to have at least a 50% role in decision making in KAVHA, because all of these other issues are symptoms of the broader problem, which is there's no representation or decision-making role.

Fix that and all of a sudden, I am relaxed. In terms of the next five years in KAVHA, I can tell you the same thing that I told the consultants: "You need to forget all these ideas about commercialising and changing it consistent with your view of the world".

Just spend five years fixing up the place. It's in a mess compared to the way it used to be kept, and the pride that the island had in their workers and how they maintained it, to how it is now. It would be well worth their while just forgetting all of their current plans and focus on fixing the place up. So, governance is the number one issue by miles. In terms of ongoing maintenance, just spend a bit of time tidying up the place.

**Zel:** So much to think about from that around the way in which Norfolk thinks differently, it does things differently, and therefore if you're going to manage a place like KAVHA, it needs to take into account the way in which things are done or thought through or – it's not just about customary practice; it's actually about a different way of thinking about the world. You talked about the Australianisation of the island, and I think that provides a clear distinction that the usual thinking there doesn't apply here because that's not how Norfolk

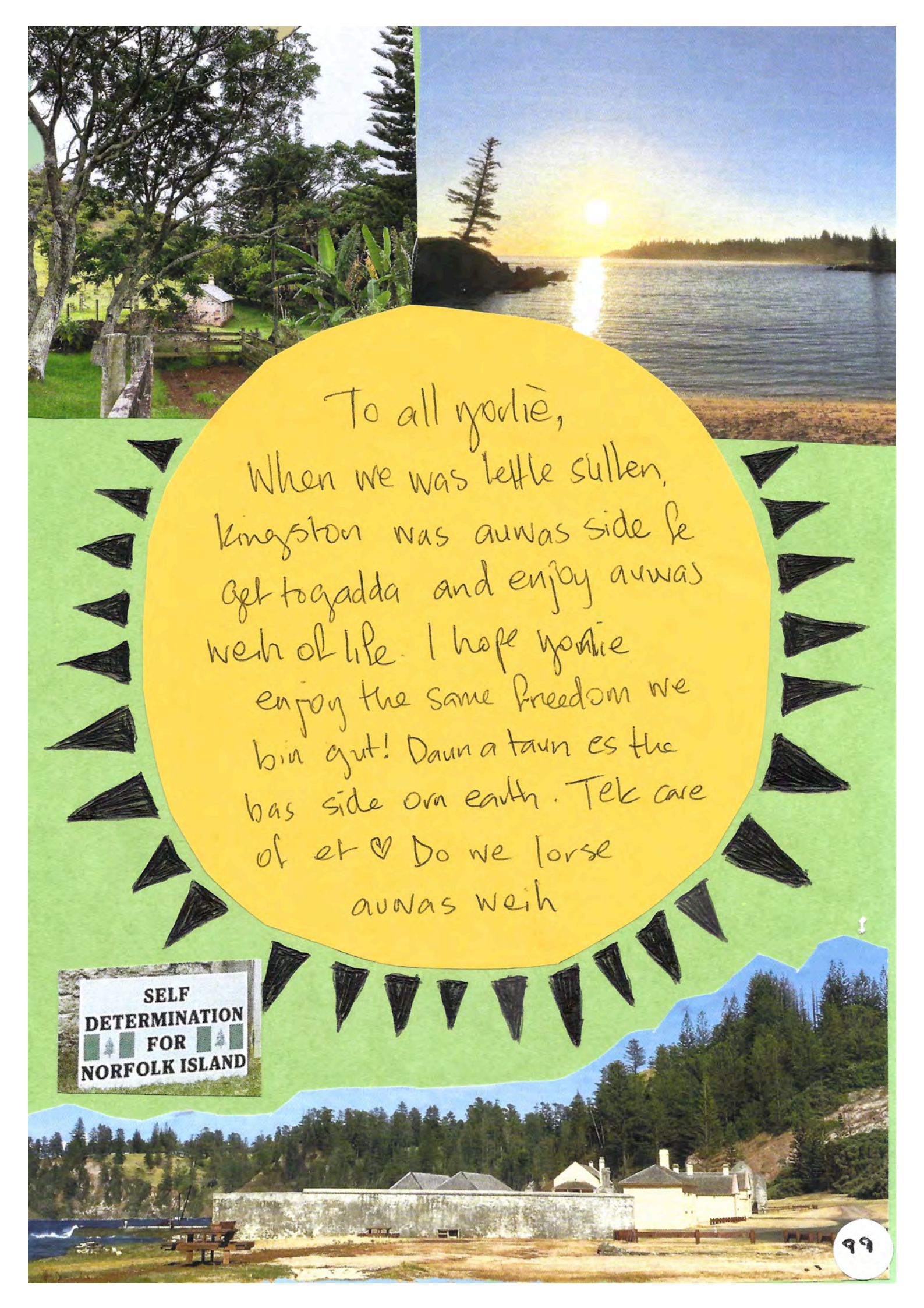


Islanders think about the place that they're using and its importance.

**Chris:** And if you look at it through the eyes of a Norfolk Island person, Australianisation isn't meant to be a bad thing. Australia should celebrate everything about Australia. But Norfolk is precious too and it's worthy of being different and being allowed to be different - and celebrated as such. So, the only way you can do that is to give the Norfolk people the opportunity to continue to guide and create the island they want.

As I said before, this would involve valuing that the Norfolk people don't want layers and layers of laws and regulations. They don't necessarily see posts planted in the ground as progress. Sometimes doing nothing also needs to be valued. Sometimes it's about just valuing what's already there.



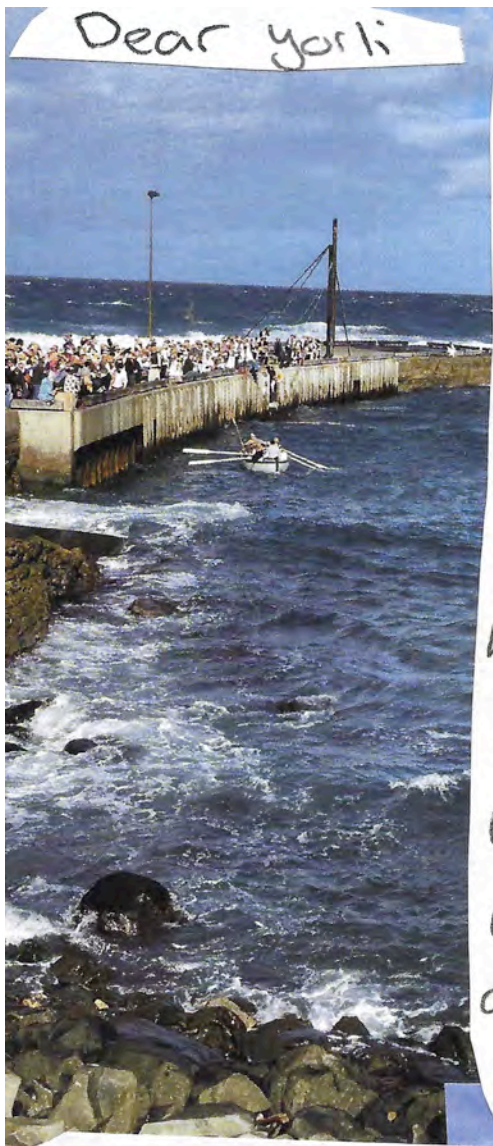


To all youtiē,  
When we was lettle sullen,  
Kingston was auwas side le  
get toqadda and enjoy auwas  
weih of life. I hope youtiē  
enjoy the same freedom we  
bin gut! Daun a taun es the  
bas side om earth. Tek care  
of et ♡ Do we lorse  
auwas weih

SELF  
DETERMINATION  
FOR  
NORFOLK ISLAND



Dear Yorli



At the moment ~~kan~~-daun'taun  
is still free fe entry, no parking  
costs. We el gu fishmen nor  
gut wun license or any stupid  
laws fe follow, wii el gu narwi  
ala suffer when awa wii please  
wii still yusa go daun fe baunti,  
haw fun with awens loved ones, wii  
yusa celebrate awens culture.  
We yusa go daun en dig aa grade  
fe help awens sulan out when  
dem in need. At the moment  
~~es~~ Daun'Taun still es Awus!

I el oni hoep en pray  
when es time yorli es  
about. That Daun'Taun  
en Norf'k still es awus  
so yorlee el. Haw as  
much fun en freedom weith

Du wii Lors  
Awus wein!

100



wii bin lucky enough  
fe gutet! Caus-man  
wii el talk all night  
bout de 'great times  
Daun'Taun

Watawieh,

10.12.2021

I hope dieh find you waet en guud! Wi jes kamen into summer en yu kaa blew haw hot. NE winds meanen fog en haw humid! But I bet yu still ghen find the ooni thing fe da es go naawi morning, noon, en night. Don' wick fe koo' dawn en es tru, yu kaa biit et!


Yorli komen up ghen haeta miek sure yu keep fishen orf em reef, ghen fe hihi, picken' drone arrow out aa draa, watch em cattle en, keep picnics dawn under dem pine en ai wunt Yorli noe, es Yorli's.

Lawet, briith et, lawet, Yuus et - fos es yoen!

I hope yu still getten es much joy out'et as wi bin Yuus.

Tek keya en much love

Chelsea

Ai lawet dawn'tawn, ai hoel et iin mais 

Hey, Watawieh yorlyc,

I remember when I ~~was~~ was wan  
lett. yelescreper, runnen around Kingston,  
longfe owl anwas Adlan. Every summer  
we bin yuusa gu dawn' toun, gu naawi, campen,  
gu ramq, ketch a kraab, learn fe fish  
longfe wan bamboo rod. Ai. ~~to~~ lun et  
dawn' ~~to~~ toun. Daas side I ketch  
myse fuss fish. Wan iwi lett oefi:



Heiva 2020



## Anniversary Day '22 EM + IV

Daas side we fuss kam iin to Norf'k.  
Dem from Pitcairn of ' Morayshire.  
Side orl aklan gather every year fe  
remember side we kam fram, en who  
we es. We ~~we~~ march with pride  
& from taun pier, orl de wien gen  
awas loved ones noe lorga with aklan.  
Sing a hymn, pata flower daun

★ When wi gann visit. We den gu enjoy  
the best of the dieh lovingfe abas  
faemilies eit a swiit swiit wetts til  
wii se mussa bass!



Laying wreaths for awas  
foremaddas

I hope fe yorlye, yu gat de freedom  
en de right fe duu orl dem thing  
~~Yodysa~~ ~~man~~ daun'taun. en luu ~~Karna~~  
KARNA jes as much ~~as me~~. I bin  
guus. en fe yuu fe Kam  
haem to yuusalf

## Acknowledgements

Thank you to the members of the Norfolk Island community who have engaged with this research as workshop participants, interviewees and content contributors. Your openness to sharing memories, telling stories, and offering your views on KAVHA are central to creating a zine series that captures the many ways Daun'taun is understood and experienced.

Thank you to Colleen Crane for the use of the Girl Guide Hall for the project's fifth and sixth zine-making workshops held in July 2022.

Our gratitude is extended to all of the following for providing the images used throughout the zine:

- Russell Francis for access to his digital collection of Norfolk Island images, including the beautiful hand-coloured lantern slides from c. 1935–1950 by Henry Spencer-Salt (see pages 20, 34, 65) held by the National Library of Australia (Ref: P2126); black and white images from c. 1880s–1900s by J.W. Beattie (see pages xii) held by the National Library of New Zealand (Ref: PA1-q-024); black and white images from c. 1900–1940 by Les Brown (see pages 3, 28, 30) from a collection held by Norfolk Island Museums; black and white images c. 1922 (see page 8), possibly held by the Mitchell Library; colour image, photographer unknown (see page 17); and a black and white image of the REO which was accompanied by no identifying information (see page 26).

- Joshua Christian for images from his personal collection (see pages 66–67).

- Albert Buffett for access to his digital collection to illustrate the conversation between Albert, Wiggy and Chelsea (see page 2, 4, 7, 9, 13, 14, 15).

- Ivy Carr for images reproduced as Polaroids during the project workshop (see page 102–104).

- Gaye Evans for providing images from her personal collection (see pages 18, 47, 49, 52–53, 86). Also included is an artwork by Gwenda Williams which was gifted to Jemima Laurie “Dottie” Quintal, mother of Gaye Evans. The image is of Jack and Dot’s house ‘Lorilea’ (see page 50). Use of the images of Ralph Holloway, also from Gaye’s album, were approved by Ross Quintal (see page 49).

- Trevor Viénet, who granted permission for the use of images from the Earle Viénet photo collection. These are snapshots his father took in Kingston when visiting Norfolk Island in 1960 (see pages 37, 63).

- Chelsea Evans, who granted permission for images to be used from a 1934 album of Les Brown photographs in her custodianship (see pages xi, 5, 43–44, 48).

- Emily Bender-Christian for contributing original artwork (see pages 65, 83).

- Sarah Baker and Zelmarie Cantillon, co-editors of the zine and chief investigators of the Reimagining KAVHA project, for contemporary photos of Kingston (see pages vi, ix–x, xiii, 22, 24, 32, 36, 37–40, 51, 54–55, 59–65, 68, 82, 85, 87–100), some of which were reproduced as Polaroids (see page iii).

As always, thanks to Toni from Photopress Norfolk Island for printing the photos used in the zine.

### **Erratum**

The editorial team acknowledges an error was made in the spelling of Ivy Carr’s name in *Mais Daun’taun, Volume Three*. This will be corrected in the digital version available for download on the project website. Apologies Ivy!

**Compiled by** Sarah Baker and Chelsea Evans

**ISBN** 978-0-6452778-9-0

Cover image of cargo unloading at Kingston Pier, 1960 taken by Earle Viénet and provided courtesy of Trevor Viénet.