

WATHING YU BIN

Duu?

MAPPING

CUSTOMARY PRACTICES

IN

KINGSTON

WHERE DO TRADITIONAL
OR CUSTOMARY PRACTICES
TAKE PLACE?



EDITED BY

ZELMARIE CANTILLON

CHELSEA EVANS

AND

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Reimagining KAVHA zine series

Series editors

Professor Sarah Baker (Griffith University)
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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. One of the ways 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.

Series titles

Mais Daun'taun, volume 1 (2021)

Edited by Sarah Baker, Zelmarie Cantillon and Chelsea Evans

See You at the Paradise | Ketch Yorlye Daun Paradise (2021)
Edited by Sarah Baker and Zelmarie Cantillon

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

Defi ala daefi?: Mapping routes in Kingston (2023)

Edited by Zelmarie Cantillon, Chelsea Evans and Sarah Baker

Wathing yu bin duu?: Mapping customary practices in Kingston (2023)

Edited by Zelmarie Cantillon, Chelsea Evans and Sarah Baker

Watawieh yu fiilen?: Mapping emotions in Kingston (2023)

Edited by Zelmarie Cantillon, Chelsea Evans and Sarah Baker

Wathing yu bin duu?: Mapping customary practices in Kingston

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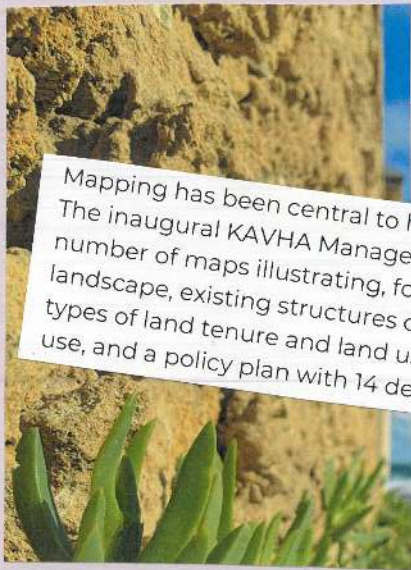
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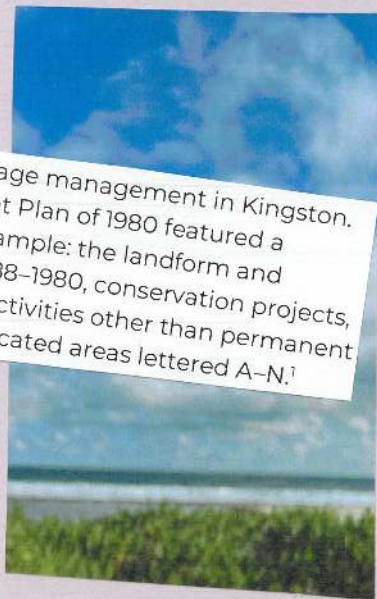
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Editorial

Heritage management and the mapping of KAVHA



Mapping has been central to heritage management in Kingston. The inaugural KAVHA Management Plan of 1980 featured a number of maps illustrating, for example: the landform and landscape, existing structures of 1788–1980, conservation projects, types of land tenure and land use, activities other than permanent use, and a policy plan with 14 demarcated areas lettered A–N.¹



The policy areas were created for management purposes, outlining which elements would be changed or preserved. For example, the Area D map zooms in on Quality Row, with the accompanying policy statement noting that the Paradise Hotel buildings should be removed,² and that penal era buildings should be retained, repaired, reconstructed or preserved and maintained, with some to be occupied.³ The archaeologists who surveyed KAVHA at that time were critical of the mapped precincts because they did not conform to archaeological best practice.⁴



Despite this, the policy areas have continued their presence in maps produced for subsequent planning documents, including in the 2023 Site Master Plan. That planning document includes maps representing heritage boundaries; tenure types; existing site, building, landscape and precinct boundaries and uses; vehicle circulation, site entry and parking; and pedestrian access and movement.⁵

A common thread between the 1980 and 2023 management plans is the documenting of Kingston's activities and uses. The 1980 plan describes the presence of 'regular' and 'irregular or random activities', making particular note in the former category of 'Bounty Day at Slaughter Bay, sport at the Sports Ground and Golf Course, horse racing on the Golf Course, port activities at Kingston Pier'.⁶ The latter activities include 'recreation at Emily Bay, and barbecues at Emily Bay, at the Prisoner's Barracks and near the Lions Club building', with the map also indicating 'yachting' in Emily Bay.⁷

The Interpretive Plan found in the appendices of the 1980 Management Plan also touches on use, though in the context of directing tourist activities: connecting the Pier with museum visitation, Emily Bay with glass bottomed boats, swimming and picnics, Point Hunter with picnics and swimming, Quality Row as a scenic drive and Watermill Creek for picnics and walking.⁸




More recently, the 2023 Site Master Plan lists local resident uses in-text, but these are not mapped except in relation to the location of picnic tables.⁹ The list of 'local resident use' includes cultural use on 'Bounty Day, Foundation Day, The Hieva [sic], Thanksgiving & ANZAC Day ...; as a place for family gatherings and celebrations; as a place of worship ...; and as an active burial site'.¹⁰ Recreation uses are said to include Emily and Slaughter bays for 'swimming, snorkelling, boating including the outriggers and surfing' as well as sports such as golf, 'cricket, soccer and cross country', with other types of recreation listed as 'seasonal camping at Emily Bay' and 'walking and cycling'.¹¹

Mapping customary practices



In a series of workshops held in Burnt Pine in September 2022, the Reimagining KAVHA project set out to elevate Norfolk Islanders' 'subjective spatial experiences'¹² of Kingston, sharing their local knowledge and memories of how Daun'taun is used. The participatory maps produced by the workshop participants were intended to capture the intangible, unexpected, invisible or everyday dimensions of Daun'taun as a living heritage¹³ place that may not always be included in traditional heritage interpretation and management practices. In this zine, we focus on the second activity in the workshops, which involved the creation of collaborative maps capturing customary practices in Kingston.





This activity was inspired by an earlier conversation Sarah and Zel had with Chris Magri, who felt that capturing Norfolk Islanders' customary practices could be integral to claims for having a distinctive culture that is in need of protection and respect. This conversation was published in *Mais Daun'taun, Volume 4*. Customary practices were described by Chris as including 'everything from collecting sand to fishing in the bay, to collecting water, ... grazing cattle' and 'the usages and occupations' of buildings and other spaces that are important to 'maintaining our connection in Kingston'.¹⁴ Chris emphasised that customary practices 'aren't fixed in stone. They adapt over time'.¹⁵ In that spirit, we left it to our participants to determine what they wanted to capture on the map as a customary practice.

We invited participants to draw onto stickers symbols that represented customary practices and attach those to the particular spots where the practice occurs. How participants interpreted this prompt varied widely, with the maps therefore capturing a range of traditions as well as everyday work or leisure activities. The maps also included activities that participants engaged in at different times in their lives, rather than only practices they were currently undertaking. Practices captured on the maps included:

Heiva

Cattle mustering

Collecting sea shells (e.g. cowrie), wana (sea urchin) and octopus

Protest

Hunting for golf balls

Wa'a outrigger, canoeing

Golfing, cricket, football, softball and rugby

Watching the sunset

Dog walking

Catching guppies and eels in the creek and dam

Plaiting and weaving

Horse racing and horse riding

Surfing, naawi/swimming, snorkelling and diving

Reading

Picnics, BBQs and parties

Fishen (e.g. fish and prawns)

Bounty Day

Rama (collecting Hihi and crabs)

Camping

Funerals, weddings, christenings and church attendance

Exercise

Visiting the graveyard/cemetery

Pier jumping

Picking fruit

Romancing

ANZAC Day commemorations

Parking up

Riding motorbikes and cars over the bunker

Administration and government

School sports carnivals (e.g. swimming and cross country)

Playing in the creek

Birdwatching

Flying kites

Working the ship

Dancing

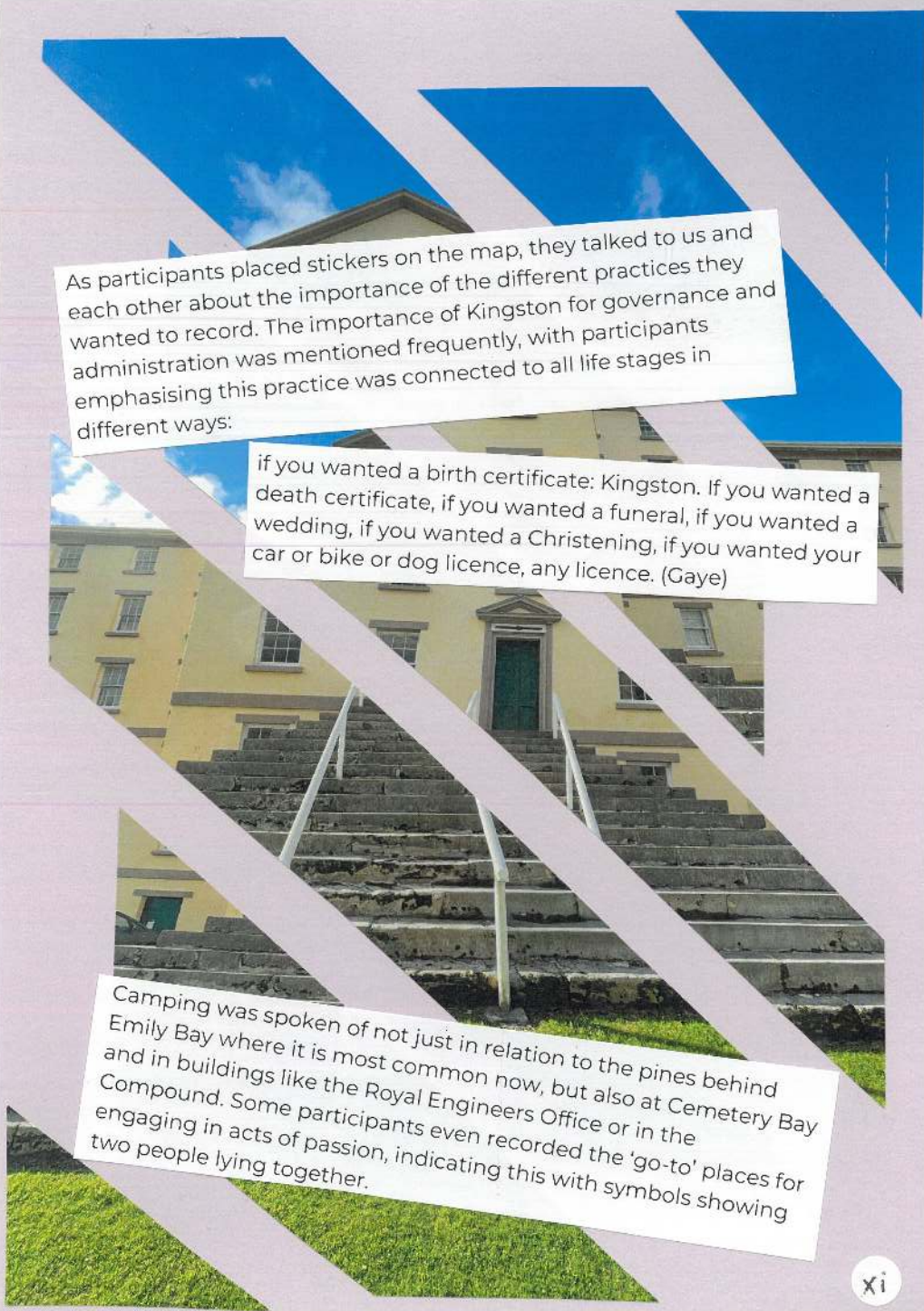
Storytelling and family reminiscence

Contemplation, meditation, resting and mindfulness

Drumming

Geocaching

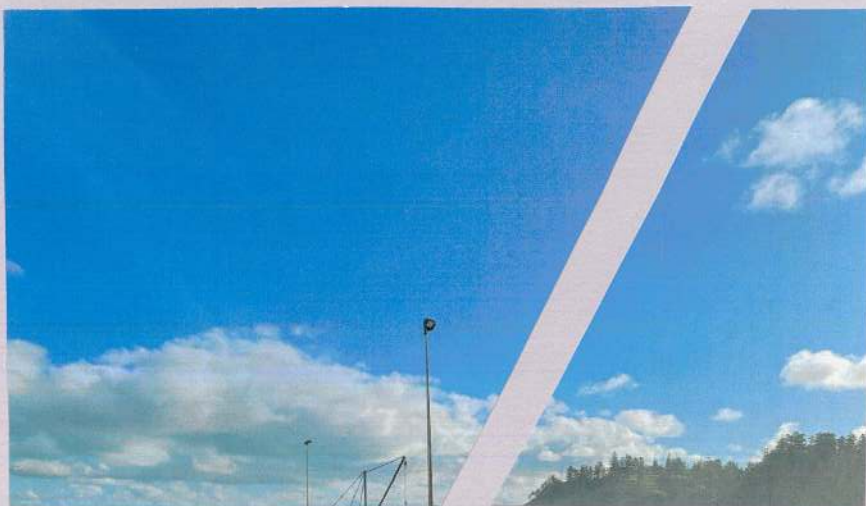
x



As participants placed stickers on the map, they talked to us and each other about the importance of the different practices they wanted to record. The importance of Kingston for governance and administration was mentioned frequently, with participants emphasising this practice was connected to all life stages in different ways:

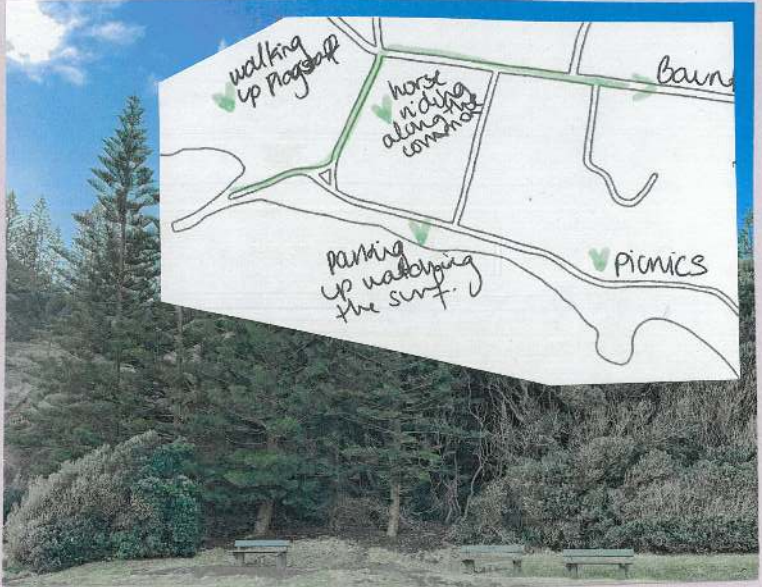
if you wanted a birth certificate: Kingston. If you wanted a death certificate, if you wanted a funeral, if you wanted a wedding, if you wanted a Christening, if you wanted your car or bike or dog licence, any licence. (Gaye)

Camping was spoken of not just in relation to the pines behind Emily Bay where it is most common now, but also at Cemetery Bay and in buildings like the Royal Engineers Office or in the Compound. Some participants even recorded the 'go-to' places for engaging in acts of passion, indicating this with symbols showing two people lying together.




Many participants talked about parking up. This term was used to capture the parking of a car for the purpose of viewing or admiring an area (aata orn), alone or in the company of others. Sharyn described the 'top of the pier' as a key site for parking up:

when my grandfather was alive – I still park up there now, like looking at the ship and you have to check out the new barges and the rest of it, and waiting for the ship and your own stuff to come off. ... With the older generation, you would take them driving because they could no longer drive and it was really nice to take a cup of tea or morning tea, park up and look at the ship or just look at the pier or just look at the fishing boats come in.



Participants noted other regular spots for parking up. Heidi, for example, marked on the individual map a place to park up to watch the surf. Pat referred to the Pier, the back of Emily Bay and Chinaman as places to park up. Colleen highlighted Slaughter Bay, while Sharyn noted Lone Pine. Others spoke about locations they would park to provide a starting point for other activities like dog walking, swimming and snorkelling before returning to the car to park up. Heidi described ending a stint of exercise by sitting in the car with a glass of wine, a book and the view. Gaye highlighted that parking up could occur anywhere: 'Wi stop orl about'. Parking up was felt by participants to be an intergenerational practice that was culturally significant.





Many participants mentioned activities involving horses in the past and present. Dids spoke about living 'up country' and needing to 'catch my horse' in order to travel to the beach down at Kingston. Once at the beach, the horse would be 'tie[d] ... there under the pines'. Dids also mentioned mustering cattle on horseback Daun'taun and riding the race track at the Golf Course. Reflecting on past connections between Islanders, horses and Kingston, Dids described a sadness around the fencing of the Golf Course to remove the cattle – a decision which seemed connected to the stopping of races.

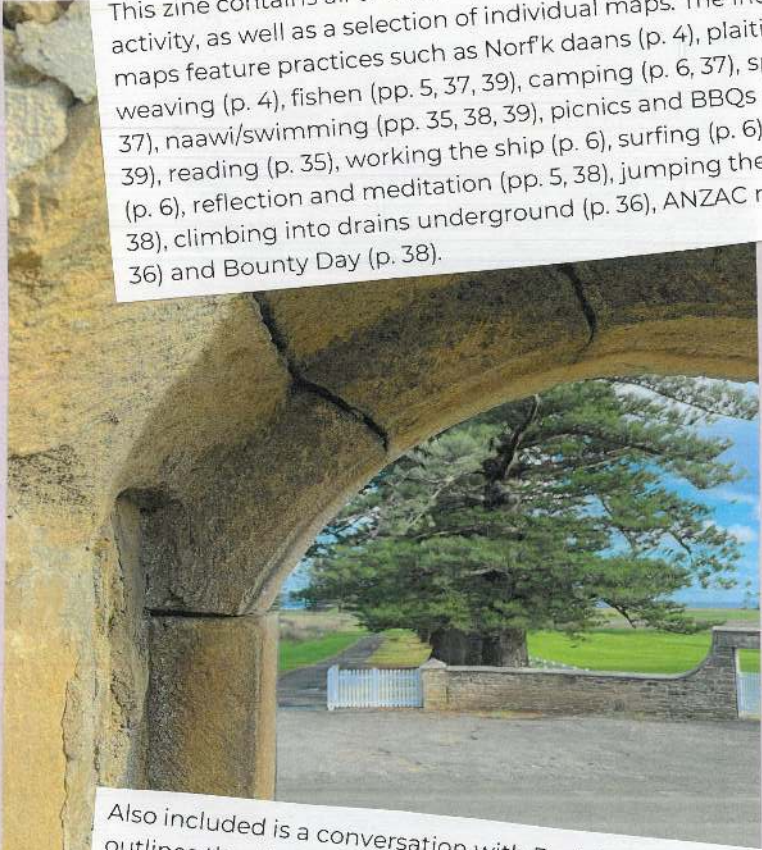
Heidi and Amy spoke of how their riding excursions in Kingston when they were younger – including to spots like the Golf Course and Emily and Slaughter Bays that Dids mentioned having visited in the past – were hampered after a series of phone calls to the horse riding club, including from the police. Riding for leisure has also been constrained by the erection of fencing along Watermill Valley, the Kingston Common and the common land of the Golf Course, as well as by cattle grids and the 'policing' of horses in the foreshore area. Further reflections on the impacts of fencing can be seen in the companion zine *Defi ala daefi?: Mapping routes in Kingston*.




The customary practices maps highlight the diversity, volume and geographic spread of activities taking place across Kingston. The maps also amplify the variations in what participants consider a 'customary' practice, even beyond what may be considered cultural heritage according to traditional, authorised heritage discourses. Such discourses tend to assign more value to tangible heritage, especially that which is monumental, very old and/or rare or unique.¹⁶ By contrast, the practices we documented underscore the importance of recognising and protecting Norfolk Islanders' contemporary, everyday, intangible and ephemeral practices in Kingston – the very acts of living heritage in process.




Outline of this zine: What's inside?




This zine contains all of the maps from the customary practices activity, as well as a selection of individual maps. The individual maps feature practices such as Norfolk daans (p. 4), plaiting and weaving (p. 4), fishen (pp. 5, 37, 39), camping (p. 6, 37), sports (pp. 6, 37), naawi/swimming (pp. 35, 38, 39), picnics and BBQs (pp. 5, 6, 38, 39), reading (p. 35), working the ship (p. 6), surfing (p. 6), outrigger (p. 6), reflection and meditation (pp. 5, 38), jumping the bunker (p. 38), climbing into drains underground (p. 36), ANZAC marches (p. 36) and Bounty Day (p. 38).



Also included is a conversation with David Buffett (pp. 7–31). David outlines the significance of 'continuity' in occupation for Norfolk Island families in the buildings at Kingston. David shares stories of swimming horses to the reef, clearing the creeks for Public Works, and the planting of pine trees in barrels. The conversation includes reflections on islanders attending church in Kingston from the day the Pitcairns arrived in 1856 through to today, with the Church of England service held at All Saints.





The zine also contains part two of a three-part conversation with sisters Nellie Hinks and Edie Christian (pp. 41–45). This portion of the conversation follows Nellie and Edie as they wander through the cottage inside the walls of the Old Military Barracks, reminiscing and reiterating that many families did the same: 'plenti salan bin yuusa lew daun ya'. They explained that people camped, explored and made use of Kingston 'kos es auwas'. Edie reflects upon how 'upsetting' it was when restrictions were put in place to stop camping; despite this, camping has continued today as a traditional practice in other designated spaces in Kingston.

We note that whenever the Norfolk language is used in the zine, it is presented without translation into English. Norfolk is recognised by UNESCO to be an endangered language, and its use in the zine and workshops represent an important expression of Pitcairn culture. Resources that readers might turn to for help with translation are *Speak Norfolk Today: An Encyclopaedia of the Norfolk Island Language* by Alice Inez Buffett (1999) and *A Dictionary of Norfolk Words and Usages* by Beryl Nobbs-Palmer (1986). Also worth exploring is the Norfolk Laengwij app (visit app.norfk.info).

Sarah Baker, Norfolk Island
Zelmarie Cantillon, Gold Coast
Chelsea Evans, Norfolk Island

¹ Department of Home Affairs and Environment 1981, *Norfolk Island, Kingston and Arthur's Vale Historic Area management plan*. Canberra: Australian Government Publishing Service.

² See also Baker, S & Cantillon, Z (eds) 2021, *See You at the Paradise/Ketch Yorlye Daun Paradise*, Reimagining KAVHA, Kingston; Baker, S & Cantillon, Z 2022, 'Zines as community archive', *Archival Science*, vol. 22, pp. 539–561; Cantillon, Z & Baker, S 2022, 'Ketch Yorlye Daun Paradise: Sense of place, heritage and belonging in Norfolk Island's Kingston and Arthur's Vale Historic Area', *Thesis Eleven*, vol. 172, p. 1, pp. 93–113.

³ Department of Home Affairs and Environment 1981, *Norfolk Island, Kingston and Arthur's Vale Historic Area management plan*. Canberra: Australian Government Publishing Service, p. 34.

⁴ Wilson, G & Davies, M 1983, *The Archaeological Survey of Kingston and Arthur's Vale: Volume 1*, Department of Housing and Construction, Canberra, p. 3.

⁵ Australian Government, Department of Infrastructure, Transport, Regional Development, Communications and the Arts, Conrad Gargett, GML Heritage, SMA Tourism, and Tract 2023, *Kingston Site Master Plan Volume 1*, <https://kingston.norfolkisland.gov.au/sites/default/files/documents/Kingston%20Site%20Master%20Plan%20-%20Volume%201.pdf>

⁶ Department of Home Affairs and Environment 1981, *Norfolk Island, Kingston and Arthur's Vale Historic Area management plan*. Canberra: Australian Government Publishing Service, p. 10.

⁷ *Ibid.*, p. 10, 13.

⁸ *Ibid.*, p. 68.

⁹ *Ibid.*, p. 21.

¹⁰ Australian Government, Department of Infrastructure, Transport, Regional Development, Communications and the Arts, Conrad Gargett, GML Heritage, SMA Tourism, and Tract 2023, *Kingston Site Master Plan Volume 1*, <https://kingston.norfolkisland.gov.au/sites/default/files/documents/Kingston%20Site%20Master%20Plan%20-%20Volume%201.pdf>, p. 20.

¹¹ *Ibid.*, p. 20.

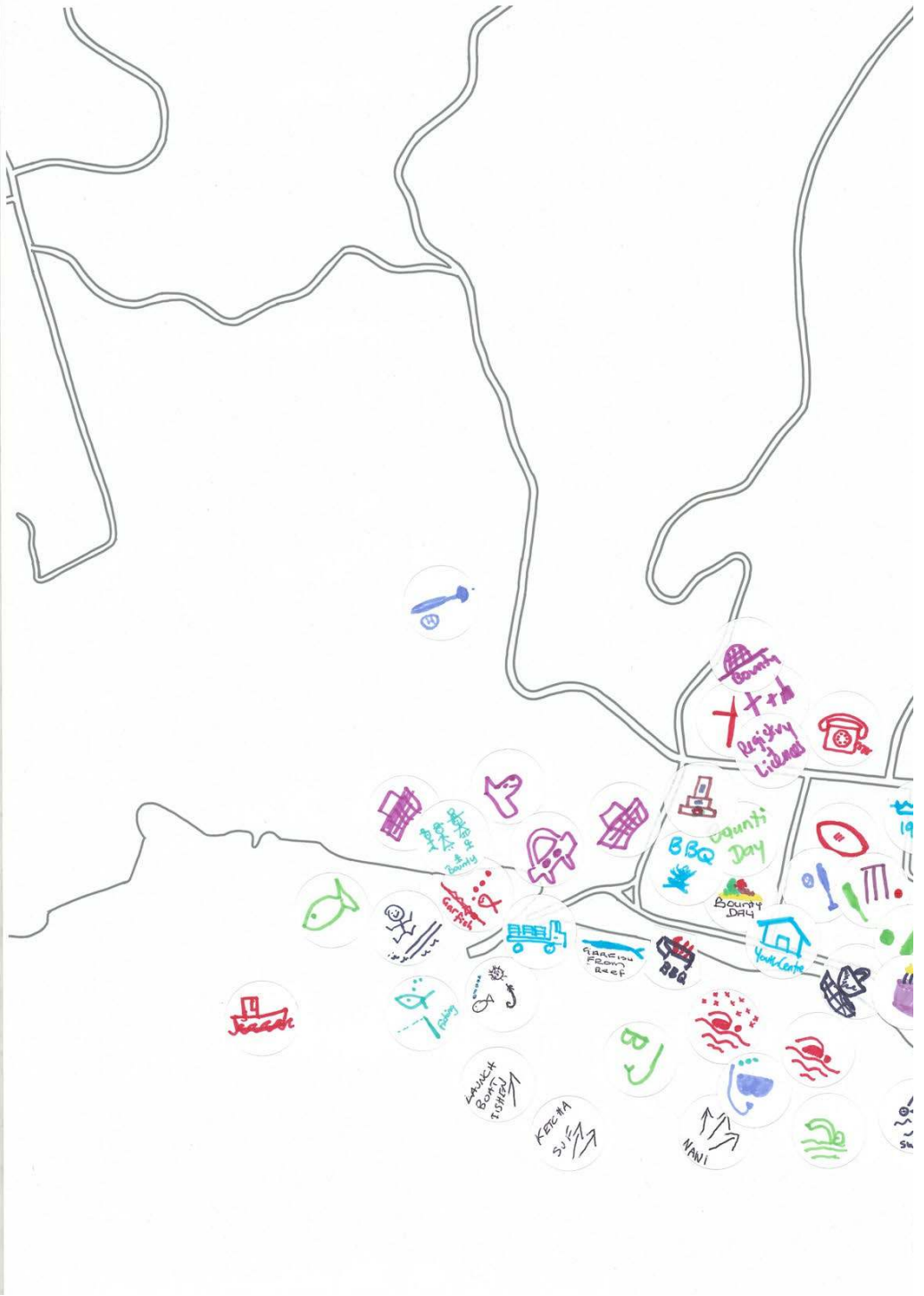
¹² Reitz, T 2022, 'Back to the Drawing Board: Creative Mapping Methods for Inclusion and Connection', in A Franklin (ed), *Co-Creativity and Engaged Scholarship Transformative Methods in Social Sustainability Research*, Palgrave Macmillan, Cham, p. 328.

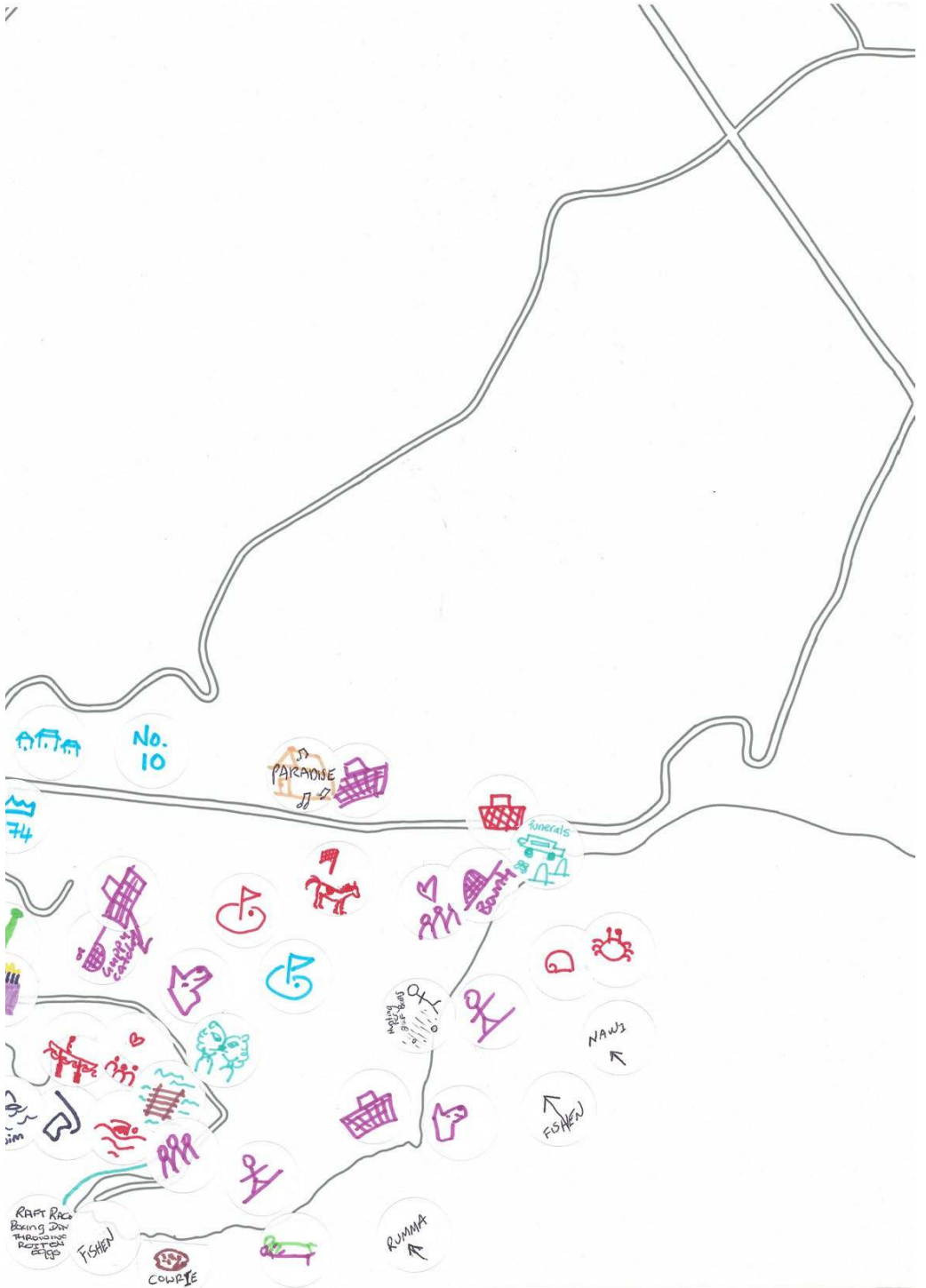
¹³ Poullos, I 2014, 'Discussing Strategy in Heritage Conservation: a Living Heritage Approach as an Example of Strategic Innovation', *Journal of Cultural Heritage Management and Sustainable Development*, vol. 4, no. 1, pp. 16–34.

¹⁴ Magri, C, Cantillon, Z & Baker, S 2023, 'Conversation with Chris Magri', in S Baker, C Evans & Z Cantillon, *Mais Daun'taun, Volume 4*, Reimagining KAVHA, Kingston, pp. 88, 86.

¹⁵ *Ibid.*, p. 89.

¹⁶ Smith, L 2006, *Uses of Heritage*, Routledge, London.





All Locations, spaces + places
are important to me.

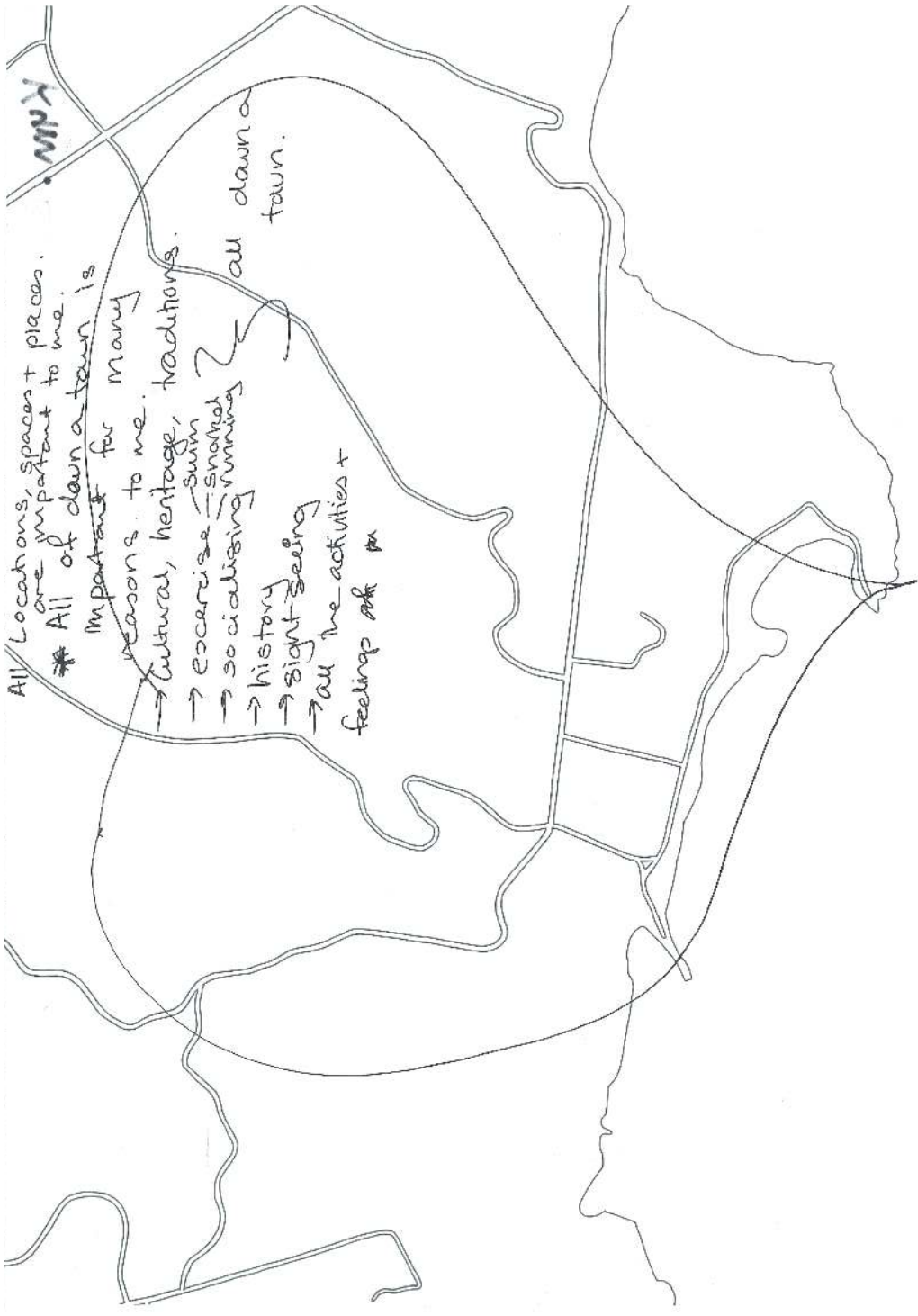
All of dawn a town is
important for many

reasons to me.
→ cultural, heritage, traditions.

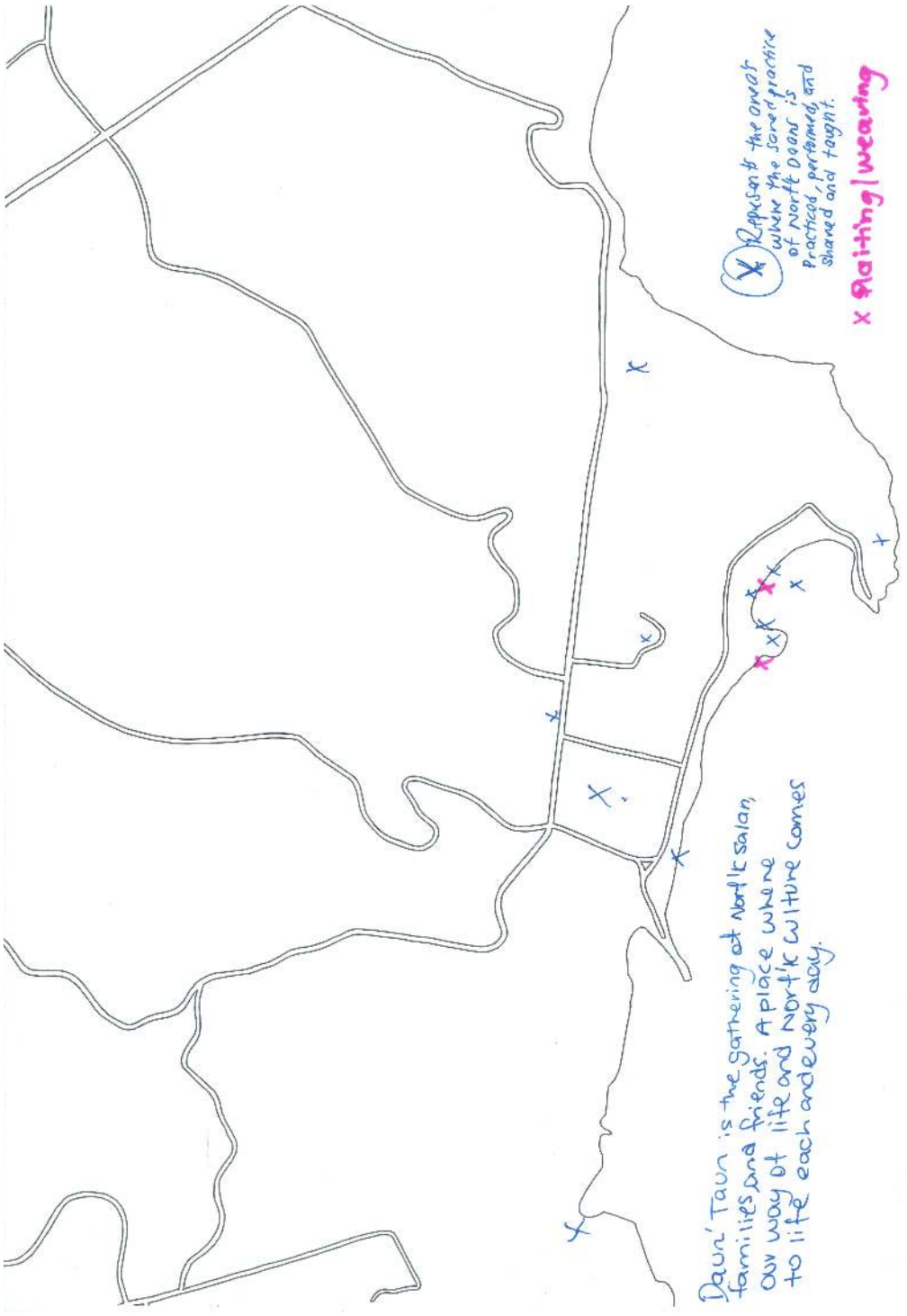
→ exercise — swim
→ socialising — snowed
→ running

→ history
→ sight-seeing
→ all the activities +
feelings that are

all dawn a
town.



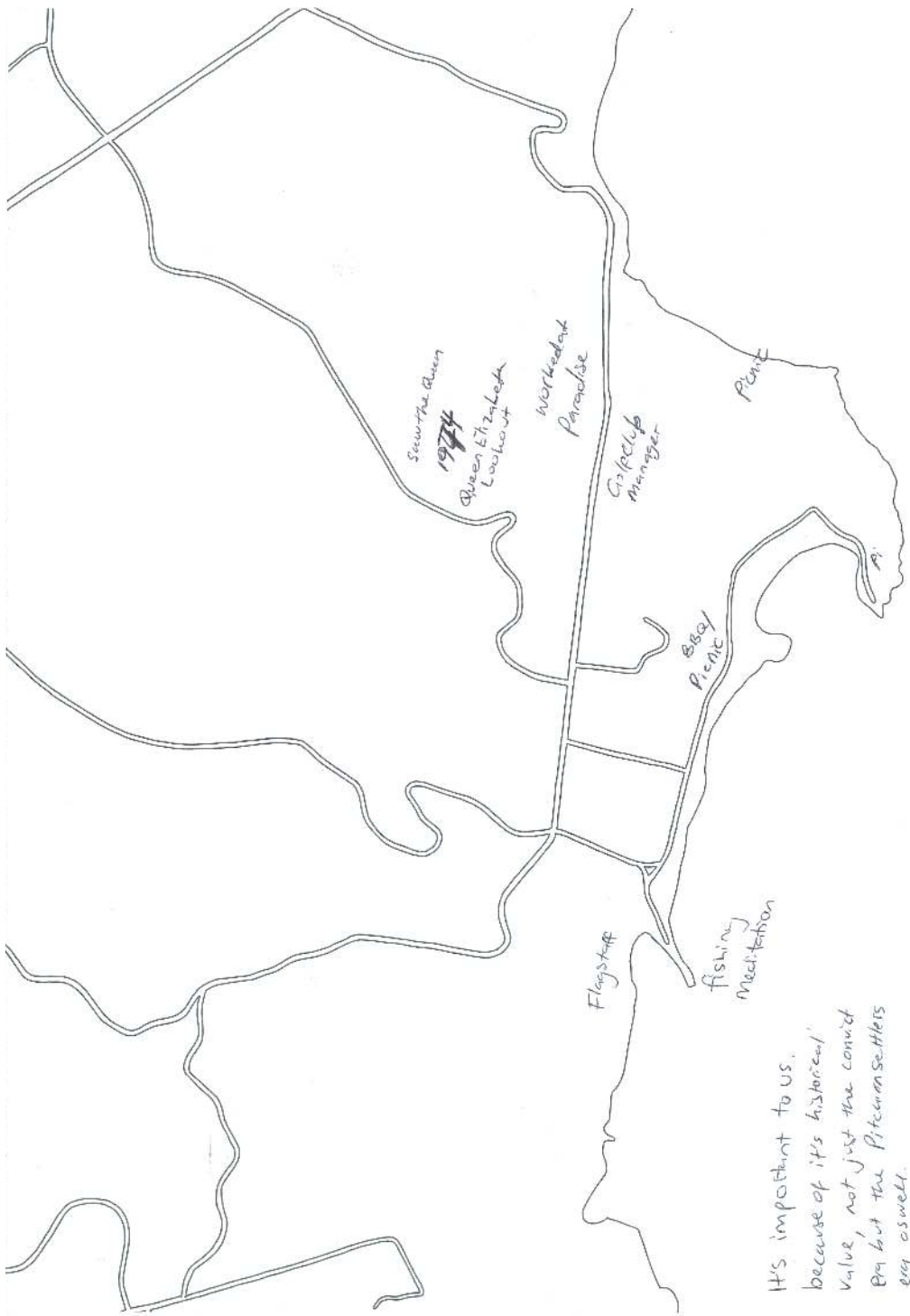
Wink



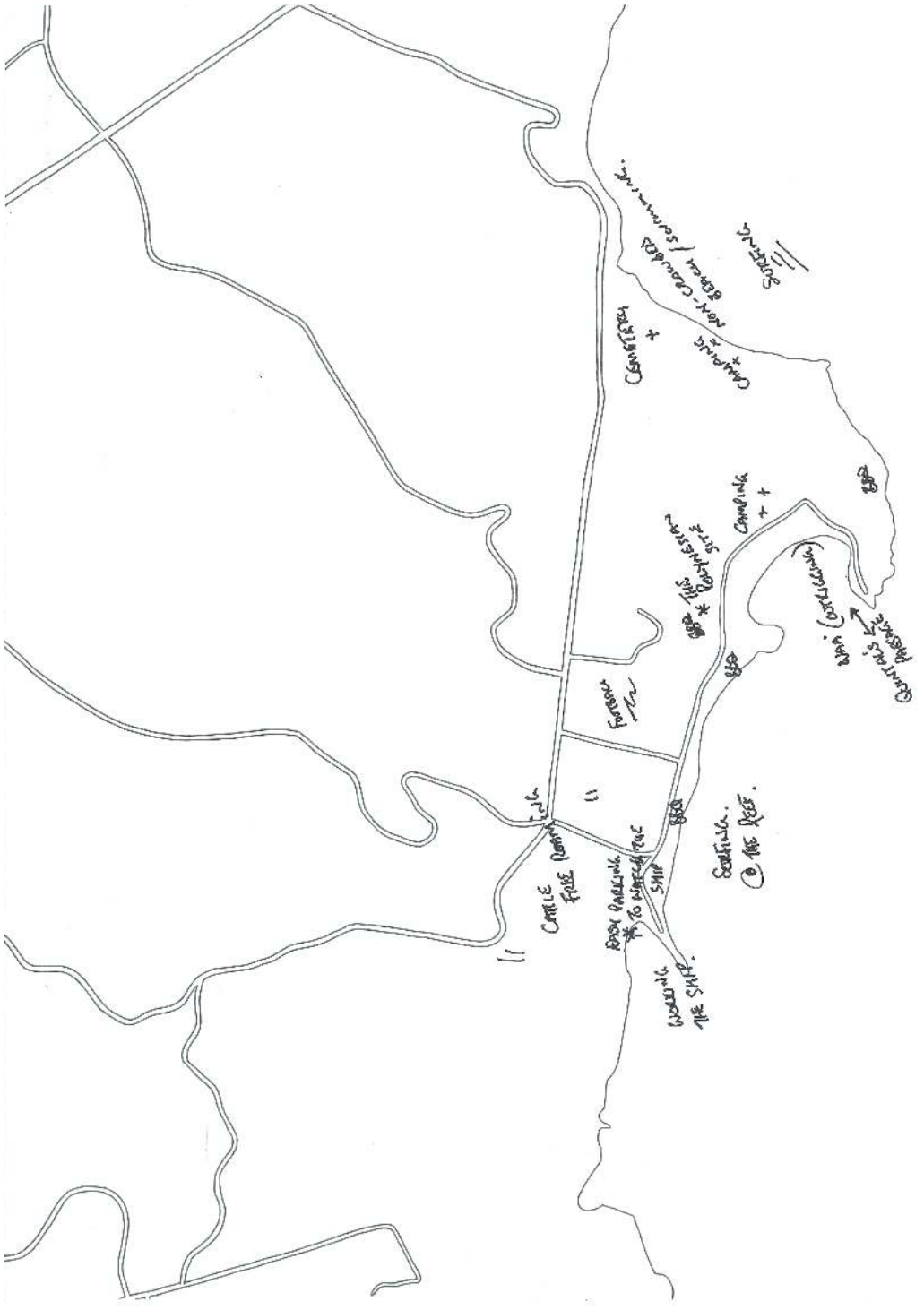
X Represent the area where the song practice of North Doors is practiced, performed, and shared and taught.

X Slaiting | weaving

Dawn Tawn is the gathering of Northkalan families and friends. A place where our way of life and Northk culture comes to life each and every day.



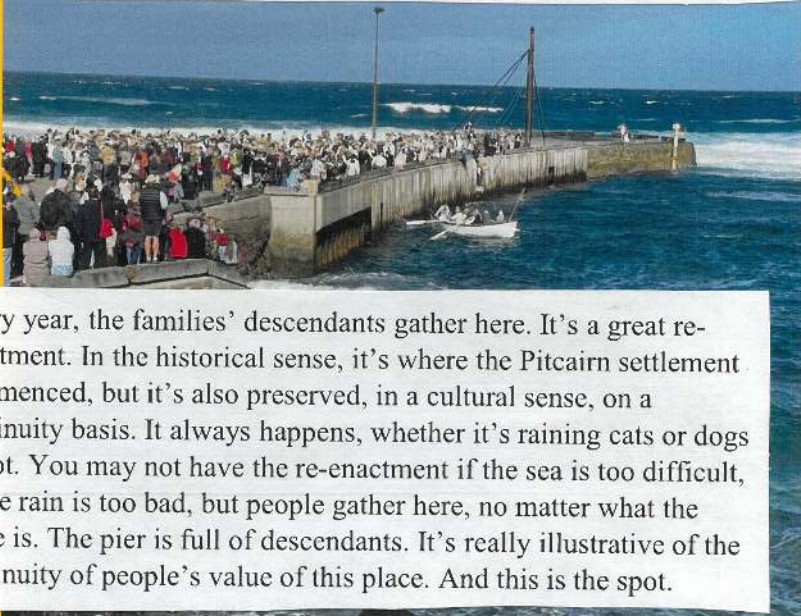
It's important to us because of its historical value, not just the convict Bay but the Pitcairn settlers era as well.



Conversation with David Buffett, 26 September 2022

We commence this journey standing on the pier.

David: Kingston Pier is significant. This is the arrival point of the people who made their journey from Pitcairn Island – 194 of them. Eight family names, arriving here in 1856 on this very pier. All of those people came ashore here.



Every year, the families' descendants gather here. It's a great re-enactment. In the historical sense, it's where the Pitcairn settlement commenced, but it's also preserved, in a cultural sense, on a continuity basis. It always happens, whether it's raining cats or dogs or not. You may not have the re-enactment if the sea is too difficult, or the rain is too bad, but people gather here, no matter what the score is. The pier is full of descendants. It's really illustrative of the continuity of people's value of this place. And this is the spot.

It obviously is historic, in terms of before that arrival, for the colonial period when the pier was built. But we're talking today about the Pitcairn period, which is the present settlement because all the others left, it must be clearly said. There's no continuity of those earlier periods. They all left. There was a caretaker party here when the Pitcairn people arrived of 17 people, and in two weeks they'd all gone. The Pitcairnians were alone in this place.

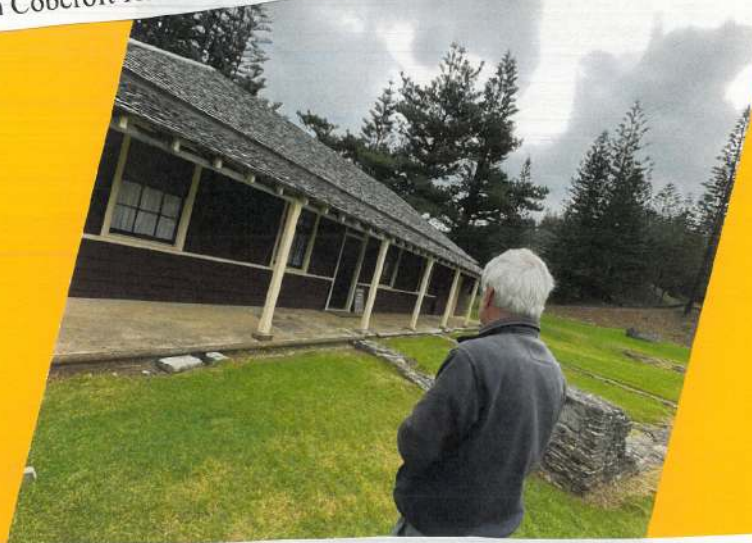
The pier really is hugely significant as the point of commencement. Let's now walk up here, to this building up the top here.

We begin walking from the pier up to the Surgeon's Quarters.

As you know, during the initial period of the occupancy of the Pitcairn islanders, they drew lots for various buildings. Keys out of a box, so we understand. If that key fitted that house it was yours.

Pitcairn Island people of course thought that they then owned those buildings. That thought was dispelled as time went on, in 1908 when they were really given an option: "You can stay in this place as long as you sign the lease, there's just conditions attached to it". Which clearly indicated that they were not the owners. They were the occupiers. That caused much dissent. Some signed and stayed, others didn't. And those that didn't were evicted. It was a very difficult time. Some of that controversy obviously is reflected in some of the things that are happening today.

This building here, the Surgeon's Quarters, was allocated to the Quintal family. I want to bring you to this place because they were one of the ones who had a continuity of occupancy of a building in Kingston for a long period of time, including in my memory. My grandmother was born in this house and lived here. When I was a kid, it was my great uncle who had continuing lease on this building
– Enoch Cobcroft Robinson.



He didn't actually live here, but he continued the lease. He lived at Rocky Point. But it was still in family hands so what we would do in the summer months, we would go to the seaside. We lived at Steeles Point, another part of the island. Our grants of land were in that part. And we lived here for months, in the summer months. Therefore, there are memories of being a kid with my sisters here (not my brother, my brother wasn't born at that time) and with my parents, where we lived on the beach and did all of the things that you would

do in this area. Swimming and the like. Exploring inside ruins. There was not a lot of the gaol building still intact. But going through the tunnels underneath there, which was obviously forbidden and you didn't tell your parents.

It was during this time that my dad would explain to me, how when he was a kid, because then they lived in here at that time, his uncle, not the grand uncle that I've just referred to as the proprietor, would swim his horses. He would swim his horses regularly out to the reef at low tide, which you'll see today. Up onto the reef. I can't remember where he told me but there were spots where you could do that.

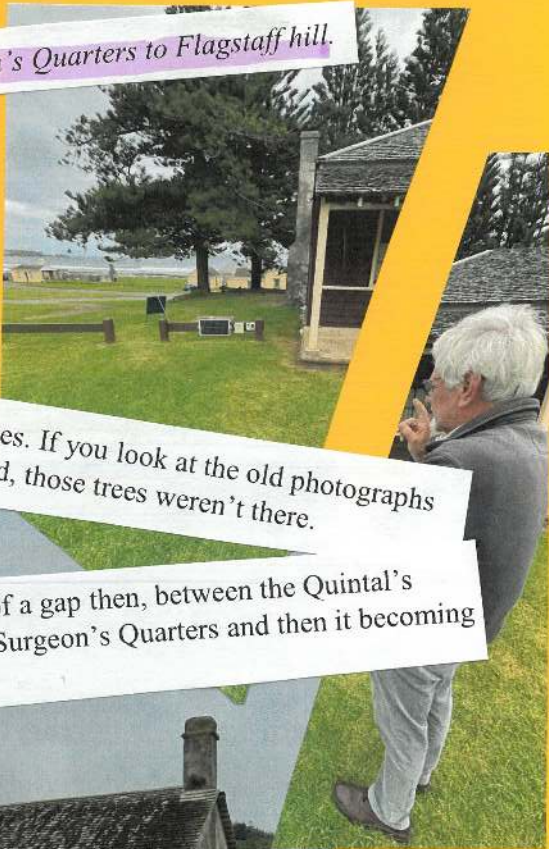
This was Jack Robinson. Jack Robinson was quite a, in a sense, noted islander. He was a great horseman. My dad inherited horse skills from his uncle. Jack Robinson was a returned serviceman. Won the Military Cross at Gallipoli. Served in the Second World War as well. He was a noted soldier really, and he was a noted horseman. My dad said he had a horse for every day of the week. When he swum his horse out to the reef it wasn't just a horse. It was horses, plural. Jack Robinson was a horseman.

Sarah: Would Jack's horses have been free on the Common? Where would his horses have been kept?

David: I don't know exactly whether Jack contained his horses or not. I'm really unsure about that. It's likely that they would have been on the Common. Things were on the Common more commonly then than today. And you didn't necessarily have the same fee structure that you have today. Nor did you have the same health program. Cattle are on the Common today, you pay a fee for that.

They're all tagged. If they're not tagged, they're in the Pound Paddock. But you get a health program. They're drenched twice a year. Not horses anymore. Horses are not permitted on the common today. The number of cattle relates to the carrying capacity of the Common. It was a bit different then.

Pointing beyond the Surgeon's Quarters to Flagstaff hill.



David: They planted these trees. If you look at the old photographs when it was the colonial period, those trees weren't there.

Sarah: Was there much of a gap then, between the Quintal's stopping the lease of the Surgeon's Quarters and then it becoming the Lions club house?

David: Yes. A reasonable time. It was my youth, quite young, when all of this was still in a leasehold arrangement to Enoch Cobcroft Robinson. He was the son of Hannah Quintal. It was his mother's line from which he inherited the lease arrangement. At the end of that lease, whenever it was, and I can't remember the date of that. He didn't renew it. But it was one of the last in terms of all of this. And the building just wasn't used anymore. It became derelict. It was derelict for quite some time until the Lions people then made a proposal to renovate it. Stop it from decaying further. And then use it as a club.



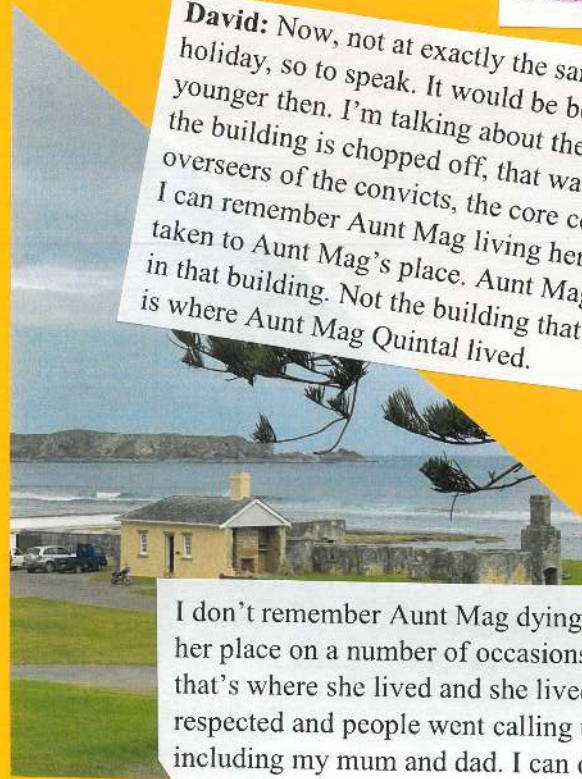
Entering the Surgeon's Quarters.

We might be able to pick up that date when the Lions Club took it up. If we have the charter date of the Lions Club, is that a charter arrangement there on the wall? What about this? Lions Club of

Norfolk Island. What's the date? 1964. So we're talking about that benchmark date of the Lions Club then gaining occupancy of this place. It wasn't like this of course. The kitchen was at this end. That's what that door over there is. That went to the kitchen. There was a hall here and bedrooms here.

Sarah: Which is now the bar.

David: That's appropriate!



Exiting the Surgeon's Quarters.

David: There was a tank somewhere. Where was the tank? I hated the water here because it was salty. Salty tang which I hated. I'd never drink the water here. We had to bring water from home. The others did drink it. I didn't. My mum was very tolerant.

Sarah: It's so close to the sea spray which would be coming over and settling.

Looking now toward Munnas.

David: Now, not at exactly the same time that we came here to holiday, so to speak. It would be before that because I was much younger then. I'm talking about the row of houses. You see where the building is chopped off, that was a terrace. It housed the overseers of the convicts, the core constables. In the Pitcairner times I can remember Aunt Mag living here. As a very young kid, being taken to Aunt Mag's place. Aunt Mag was old and lived alone, but in that building. Not the building that you see left, the bit that's gone is where Aunt Mag Quintal lived.

I don't remember Aunt Mag dying except I remember being taken to her place on a number of occasions. So it sticks in my mind that that's where she lived and she lived alone. But she was still respected and people went calling upon her from time to time, including my mum and dad. I can distinctly remember that.

Turning back to look across the Common to the Commissariat building.

All Saints Church is, if we're talking about, in historical sequences, and then coming into my time, is the church on the island. And it was the dominating church. Now there are many denominations but when the Pitcairners came, they were all Church of England and that's a Church of England church. It dominated the scene. Even in my earlier youth, people wouldn't necessarily go to church in the same number. But the church still dominated in terms of its influence. That really is to be recognised in the historical sequence of things, All Saints Church. It's still owned by the Church of course.



All of these buildings now are said to be owned by the Crown, but not the church, because the church is owned by the Church of England. Within that compound of the building and the bit way up the hill behind it. That's different from all of the others. That wasn't on a lease basis. That's held in freehold by the Church, which is again as I say, quite different.

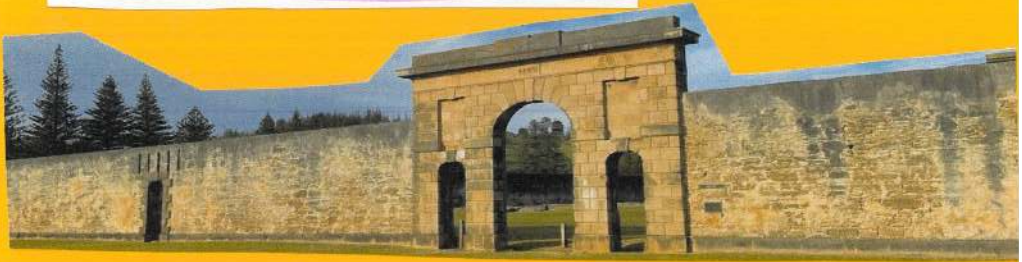
Sarah: David, when the Pitcairners arrived, because that was the old Commissariat Store, had that building already been given to the Church of England at that point?

David: No.

Sarah: So it was post-1856 that arrangement was made.

David: Yes. When the Pitcairners came, they arrived on a Sunday. They were religious then and they held a service which they normally did on the Sunday. It's not clear as to whether it was actually in that building, not as we see it today, or in the building next door. It's likely it was the building next door.

Now looking across the Gaol to the Compound.



There was a chapel down here. You see the roof there which is the Sirius Museum. That was the Protestant chapel. But it wasn't held in the chapel. That was the convicts. That was abhorred by the Pitcairners. This area here was really beyond the pale in terms of inhuman treatment. They didn't like that at all.

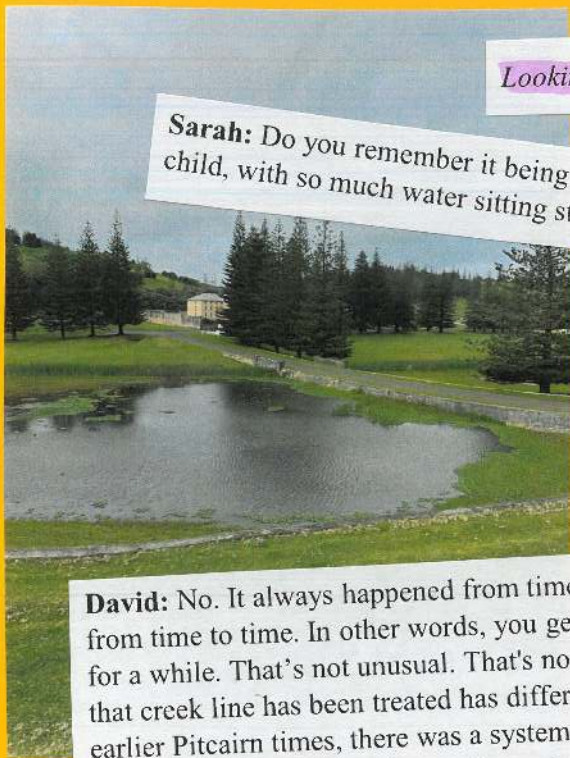
Anyhow they did observe in the Kingston area here, church. They then built their own church, a wooden church in what is the Pound Paddock. It's between the two military compounds – Old Military Barracks, New Military Barracks. That grass paddock there was the parade ground for the military. But they built there. But it blew down in what was then described as a big wind, which really meant a cyclone. After that happened, then they came back here to the Commissariat building and got a grant in terms of it then devolving to the Church of England.

They changed the downstairs, because if you go in then you'll have seen that's two storeys. You can see where the upper storey was. But that total compound and behind it went with the Church then. That

was the time when it was converted to and given to the Church. That's after the arrival obviously of the Pitcairners in 1856.

Looking now at the Common.

Sarah: Do you remember it being as wet here when you were a child, with so much water sitting stagnant?



David: No. It always happened from time to time. It always happens from time to time. In other words, you get a lot of rain and it lingers for a while. That's not unusual. That's not unusual at all. But how that creek line has been treated has differed from time to time. In the earlier Pitcairn times, there was a system called Public Works and for a couple of weeks each year the men would do public works and take out all the weeds so you had a freer flow of water. Eventually international conventions prevented compulsory work. Public Works was a compulsory work arrangement. So all of that changed to other tax regimes but it did mean that this wasn't then cleared in the same way, and there were other arrangements. Now of course there are conflicting views to whether you should or should not keep the drain clear. If you don't keep the drain clear, which is what happens now, you get all of this sitting water. So there are pluses and minuses.



Looking toward Watermill Valley.

Sarah: It's a lovely viewpoint, this particular area.

David: It's nice. It is. But the magic view is from over there.

Sarah: On top of Flagstaff Hill?


David: When the Pitcairners arrived, Flagstaff Hill was treeless. But after they arrived, there was progressively a re-pine scaping of the Kingston area. What you see today, when you look around this area, of the pines you can see, 98% of them are planted and have been planted in the last 70 years or so. That's why you see them in rows or in copses. I can remember when these trees on Flagstaff Hill were in half 44 gallon drums. 44 gallon drums was the method of importing oil. Kerosene. Petrol. It all came by ship.

So all of these were eventually all over the place. They were used, half 44 gallon drums in the ground and it was good protection for what you were planting. Equally what you see at Emily Bay. Exactly the same. And they looked straggly and dreadful. Rotting, rusting, half 44 gallon drums. Pines not doing well because they were at a very early stage. But now of course it's quite different.


Sarah: Magnificent, yes.

David: They've got beyond that, they're really deep-rooted now and look magnificent. And will gain in stature. Exactly the same at Emily Bay. There was a time when they weren't really much of a picturesque arrangement at all.

David: Anything else we can cover from here? Because I think we'll drive if that's all right with you along to the houses in Quality Row. There are two houses I want to stop at. But you can follow me.

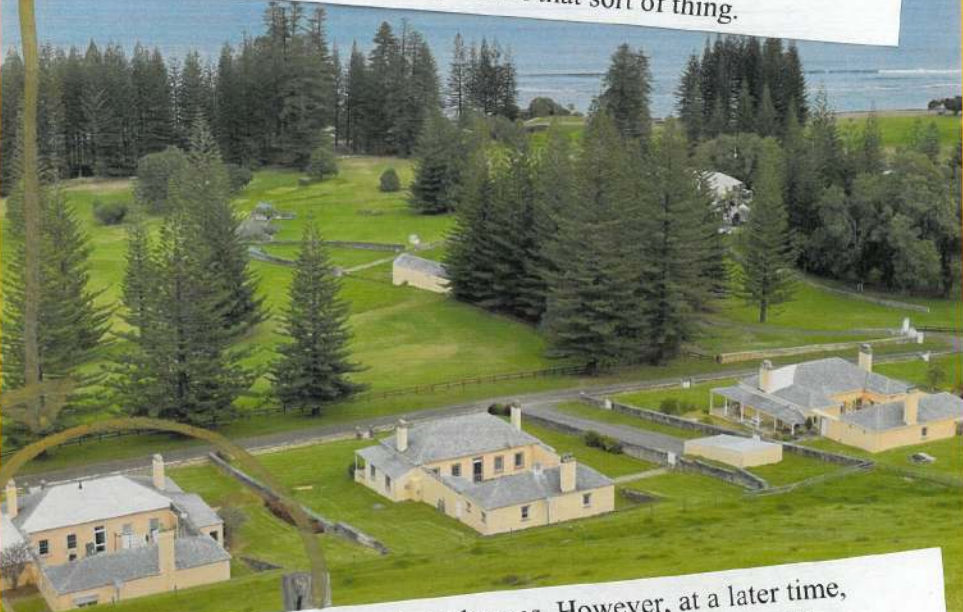


The cars drive from the Pier, turning right and continue along Quality Row. They park in the empty lot between No. 5 Quality Row and the ruin next to the Duplex.

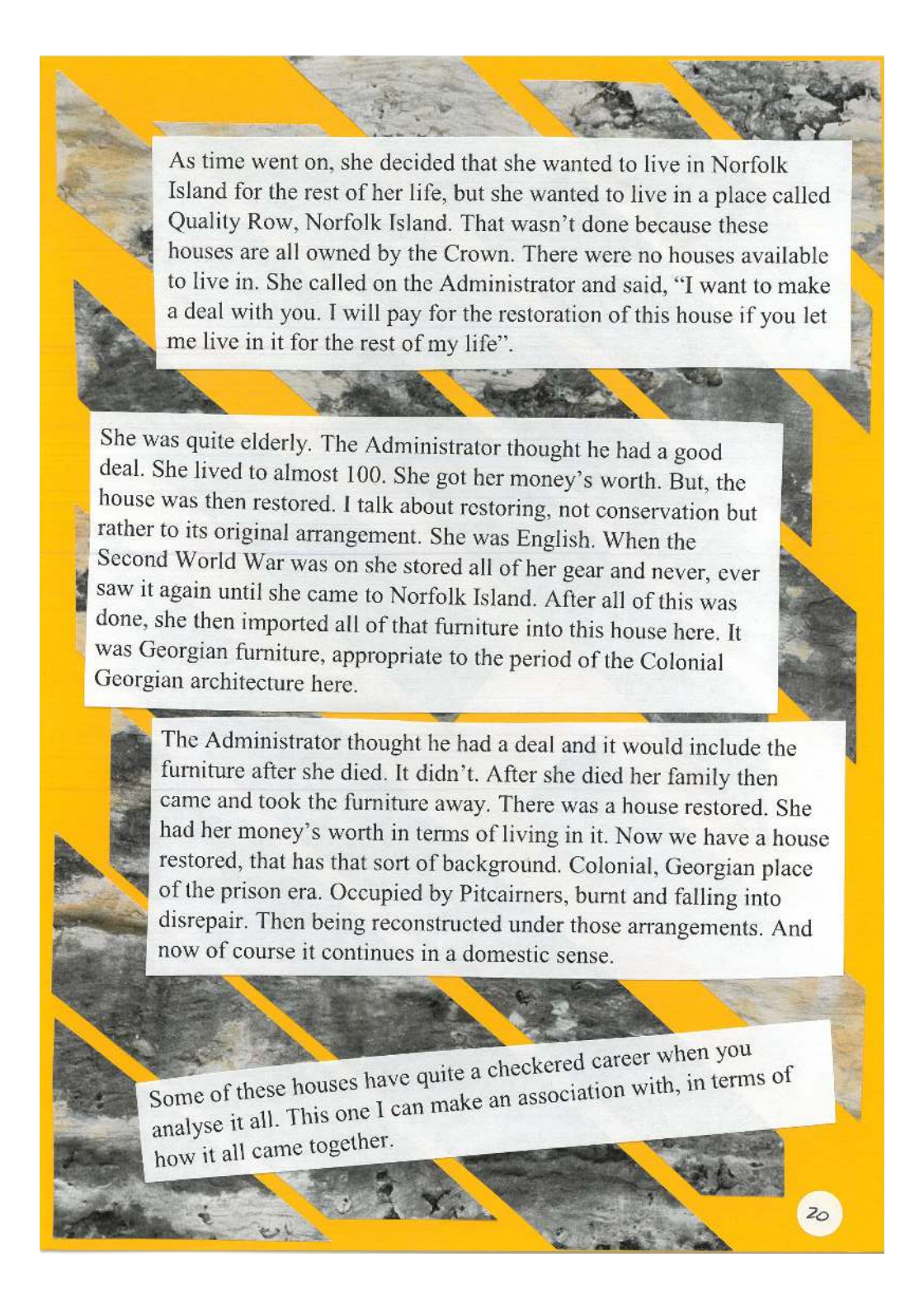


David: I've come to this spot because I suppose now I'm really trying to make some association with various buildings and in terms of what I see as my connection. This building here, I mentioned to you I'm the fourth David Buffett. The first David Buffett actually was born on Pitcairn Island. He was the son of the original Buffett who went to Pitcairn Island. He lived in this house when he first came here. He was a farmer. He got a 50 acre grant of land at Steeles Point. Not long after arrival he then moved to Steeles Point.

He was getting a bit old then and he had a younger son who really assisted him to build the house at Steeles Point. His daughter lived here in No. 5 Quality Row and then there were some generations from that daughter who lived in this house. In terms Surgeon's Quarter, we were talking about my dad on his mother's side, the Quintal and the Robinson side. We're now talking about my dad on his father's side in this house here. This house was burnt down. You'll probably know about the evictions. I made mention of that, and some of them did sign and stay. Others didn't, and in fact some of them burnt the houses down, saying, "Well, if I'm not here, nobody else is going to have it", and all that sort of thing.



This is one of the burnt down houses. However, at a later time, we're now talking about into the 1970s plus, this is one of the houses that were restored along Quality Row. This house is an interesting sequence. I can remember it obviously being ruined. There was an English lady who came to Norfolk Island. She was quite elderly. She stayed in Bernie Christian-Bailey's place. She was Fletcher Christian Apartments in the middle of town. She stayed there for a long time, years, in tourist accommodation. Permanently, tourist accommodation.



As time went on, she decided that she wanted to live in Norfolk Island for the rest of her life, but she wanted to live in a place called Quality Row, Norfolk Island. That wasn't done because these houses are all owned by the Crown. There were no houses available to live in. She called on the Administrator and said, "I want to make a deal with you. I will pay for the restoration of this house if you let me live in it for the rest of my life".

She was quite elderly. The Administrator thought he had a good deal. She lived to almost 100. She got her money's worth. But, the house was then restored. I talk about restoring, not conservation but rather to its original arrangement. She was English. When the Second World War was on she stored all of her gear and never, ever saw it again until she came to Norfolk Island. After all of this was done, she then imported all of that furniture into this house here. It was Georgian furniture, appropriate to the period of the Colonial Georgian architecture here.

The Administrator thought he had a deal and it would include the furniture after she died. It didn't. After she died her family then came and took the furniture away. There was a house restored. She had her money's worth in terms of living in it. Now we have a house restored, that has that sort of background. Colonial, Georgian place of the prison era. Occupied by Pitcairners, burnt and falling into disrepair. Then being reconstructed under those arrangements. And now of course it continues in a domestic sense.

Some of these houses have quite a checkered career when you analyse it all. This one I can make an association with, in terms of how it all came together.

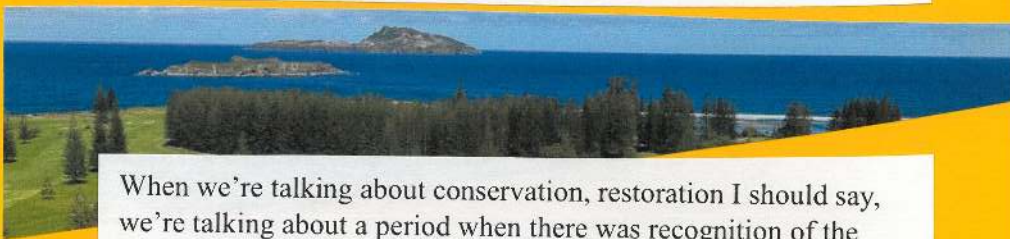
Sarah: David, to what extent was it a ruin? Presumably this house on the other side was also one that suffered from being burnt.

David: The duplex? Oh, this one here.

Sarah: This one here, No. 4. Was it as bad as No. 5 in terms of the state of ruin?



David: This one, No. 4, was a ruin beyond repair. This one, No. 5, there was no roof anywhere. There were trees growing inside there. And bush and shrubs all over the place. There was no verandah. No pillars, all gone. No roof at all. So it was significantly a ruin. But not as bad as this. With this one, No. 4, most of the walls are gone as well. There were interior walls here in No. 5 that had gone that have now been replaced, but not as significant as that. That's really beyond. This was still recoverable in a sense. But there were others equally of the same state as No. 5, further on. Not the next one, not the next one, but I think the next one was equally burnt out.



When we're talking about conservation, restoration I should say, we're talking about a period when there was recognition of the historical context of all of this. When the Pitcairners arrived first of all, there was none of that recognition whatsoever. They were pulling down buildings in the gaol area and recycling the stone. Pitcairners were given 50 acre grants of land, encouraged to move from these houses to their grants of land, build their home, till the soil and become self-sufficient. That's what the 50 acres were about. It was about being self-sufficient.

But there was no historical attachment to the Kingston area. So all of that happened. It's only when you come to the 1960s mark that there

was recognition. But this is the time in the wider context when all institutions and organisations like the National Trust were starting to be erected. Then there became legislature to protections. Then they became World Heritage arrangements, which is now what the whole area is recognised as. But none of that was in place in these earlier times. None whatsoever. So all of this happened. You might quail at it now, but it was how it was in those earlier times.

This building over here – No. 2 and 3 Quality Row – this doesn't have real association with myself in terms of historical context, except that I've been involved with the Kingston and Arthur's Vale Historic Area in terms of the self-governing arrangements. This building here was in ruins. It's a duplex. In all of this process that I'm describing about conservation, or restoration I should say, this building here was on the program for restoration. Work had started on it and it was part way through.

But then there came a change in policy. And the change of policy was that you could no longer restore buildings, you could only conserve buildings. In other words, you couldn't rebuild them, you could only stop them from further decay, and that arrested this process for the Duplex. It wasn't restored to restore the streetscape. It wasn't restored so that it can be used as a practical domestic dwelling. It could only be stopped from decaying anymore. That's what you see now and that's why you see it now, not restored like these. Because of the change of policy. They then put a tin roof on it to protect it, which was totally unsuitable. Now they've gone a bit further, quite properly, to put the original shingling on it, which gives it a better appearance and greater accuracy.

But it's still only conservation work. You've probably been inside there. You'll see none of it is restored. But the exterior is stopped from further decaying. It's the only duplex in the row so it has some significance. The verandah of course is not there. But it had a verandah just like this on the others. And it is the smallest of course. There are two. It's the same design. All of these houses on Quality Row are the same design. Front rectangle, courtyard behind and the facilities at the back. They are different sizes. Some of them have six pillars in the front, some of them eight pillars in the front, so you'll see the different sizes along here.

Sarah: David, do you recall the gap in time between that policy changing? Obviously the work was going on in these ones to bring them back up to a living standard and then the idea was presumably, that eventually we get to the duplex. But time has passed and policy stops that.

David: It was an international policy. ICOMOS principle applies. And Australia complied with those. And Australia was a big player in the process. But yes, I do recall that happening. At the time of which we speak there was a KAVHA Board. Two representatives from the Commonwealth Government and two representatives from the Norfolk Island Government who had equal say in the process. And equal representation. They're the people that made the decisions. That has all been taken away and therefore we're into the situation we have now.

That needs to be remedied. That's one of the remedies that needs to take place, not just a consultative process, but Norfolk Island needs to be involved in the decision taking process again. But not

withstanding that, it was really an international convention that really dictated the matter of conservation, to which we complied. It did mean that the Duplex is not a practical building in terms of the – it restores the streetscape, that's a practicality. But it doesn't give another habitable building. But there we are.

Sarah: The KAVHA Board, was that relationship a smooth process or was that sometimes quite challenging?

David: In the main that was a good relationship. We're talking about different days of course, but yes. In those times you normally had people who knew what they were talking about. You had people from the Australian Department that had responsibility for heritage values. They knew the values that they were on about. As well as Canberra bureaucrats, but nevertheless, you had good representation about how it all came together. Also, we were significantly able to buy into professional expertise for which we took the decision to choose who they were to be, and the decision on their recommendations.

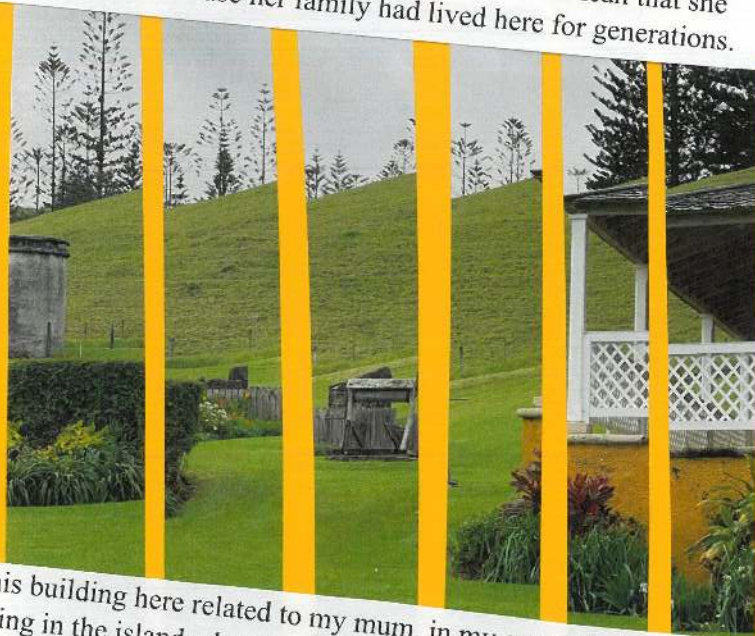
In other words, heritage architects of note like Philip Cox, a famous architect and probably semi-retired now, but he was the heritage expert one time for what we're talking about here, including in terms of the period. They weren't just also rans. And that has all changed now. There isn't the same calling upon that sort of expertise within the area. And certainly there isn't the same decision taking mechanisms in place.

The cars move back along Quality Row in the direction of the Cenotaph, stopping outside No. 10 Quality Row.



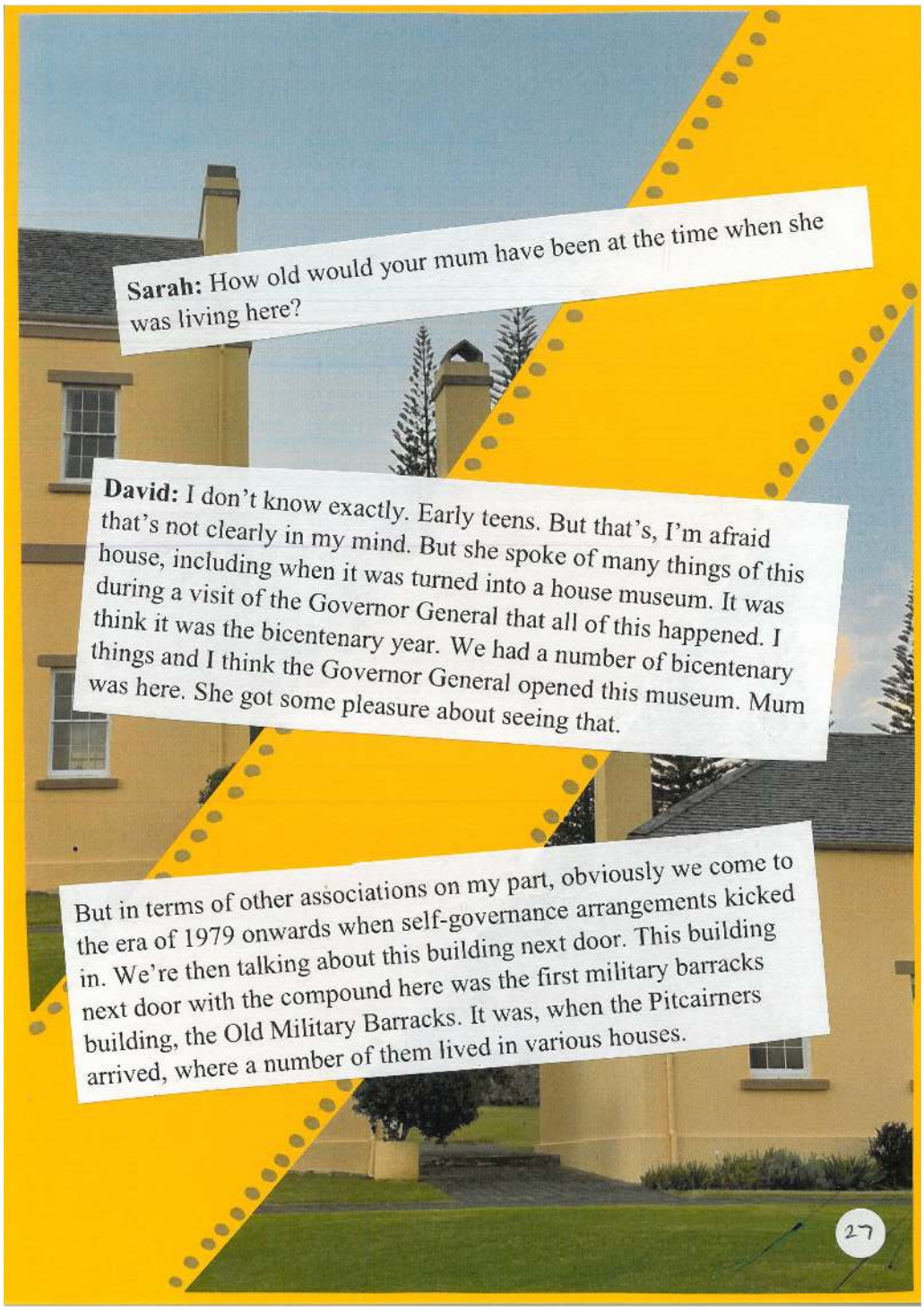
David: I wonder if we can talk about this building here. I remember I mentioned to you next door, Old Military Barracks where Burns Philp's first shop was. What you see there is a two storey building. It was a three storey building originally. Upstairs manager's residence and downstairs Burns Philp's first shop. This building here was lived in at that time by my grandparents, who was Ernest Stephenson, my mum's mum and dad. And she lived here as a child. There were six of them in terms of children. On the right-hand side there was a wooden additional arrangement which is now taken away of course. They were bedrooms along there for the kids. The parent's bedroom were on this side.

In terms of personal association, I have no personal knowledge of living in this house because I didn't, but my mum did. That hibiscus was there in my mum's day. I talked about my dad further up there, but this is my mum. Although she was obviously not of the Pitcairn descent, she was born on the island. Her family had lived here for generations, but she was not an islander. Being an islander is a matter of genealogy. You are either of the blood or you're not of the blood. It's nothing to do with acceptance at all. Therefore, my mum for example, she was not an islander but that didn't mean that she wasn't accepted because her family had lived here for generations.



This building here related to my mum, in my concept of things, living in the island when her dad was – in those days he was probably the principal public servant. He was registrar of everything, not motor vehicles because I don't think there were any motor vehicles, but births, deaths and marriages, land, registrations, all of those things within the public service at that time. Clerk of the

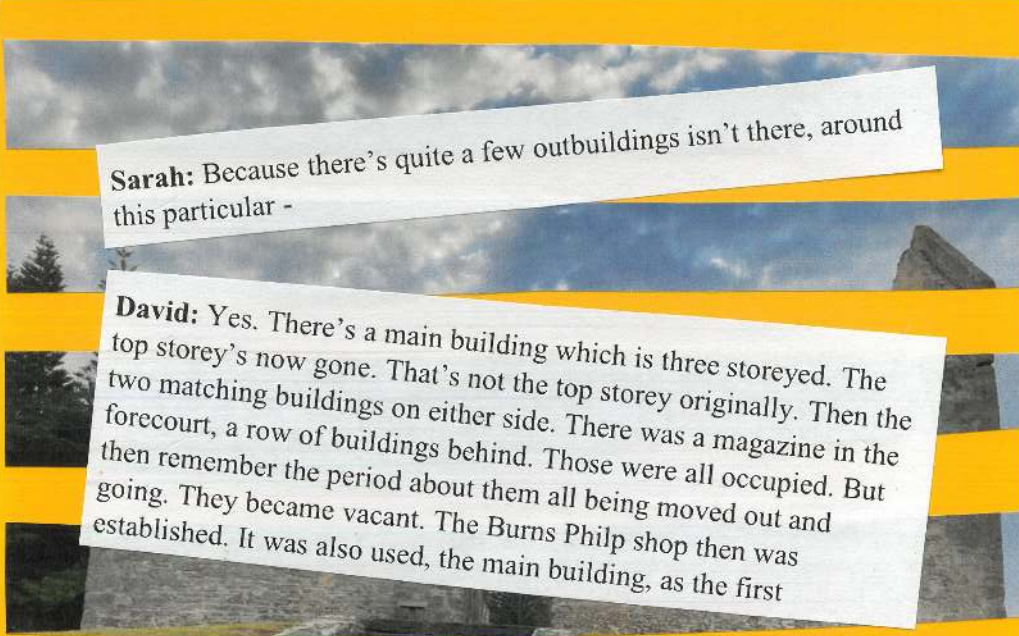
Courts. Court of Petty Sessions, Supreme Court, Registrar of the Supreme Court, all of those things.



Sarah: How old would your mum have been at the time when she was living here?

David: I don't know exactly. Early teens. But that's, I'm afraid that's not clearly in my mind. But she spoke of many things of this house, including when it was turned into a house museum. It was during a visit of the Governor General that all of this happened. I think it was the bicentenary year. We had a number of bicentenary things and I think the Governor General opened this museum. Mum was here. She got some pleasure about seeing that.

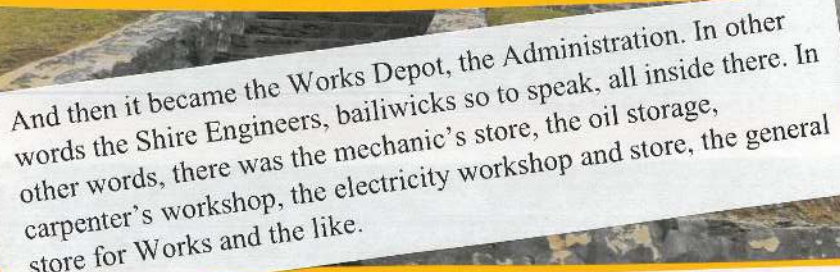
But in terms of other associations on my part, obviously we come to the era of 1979 onwards when self-governance arrangements kicked in. We're then talking about this building next door. This building next door with the compound here was the first military barracks building, the Old Military Barracks. It was, when the Pitcairners arrived, where a number of them lived in various houses.



Sarah: Because there's quite a few outbuildings isn't there, around this particular -

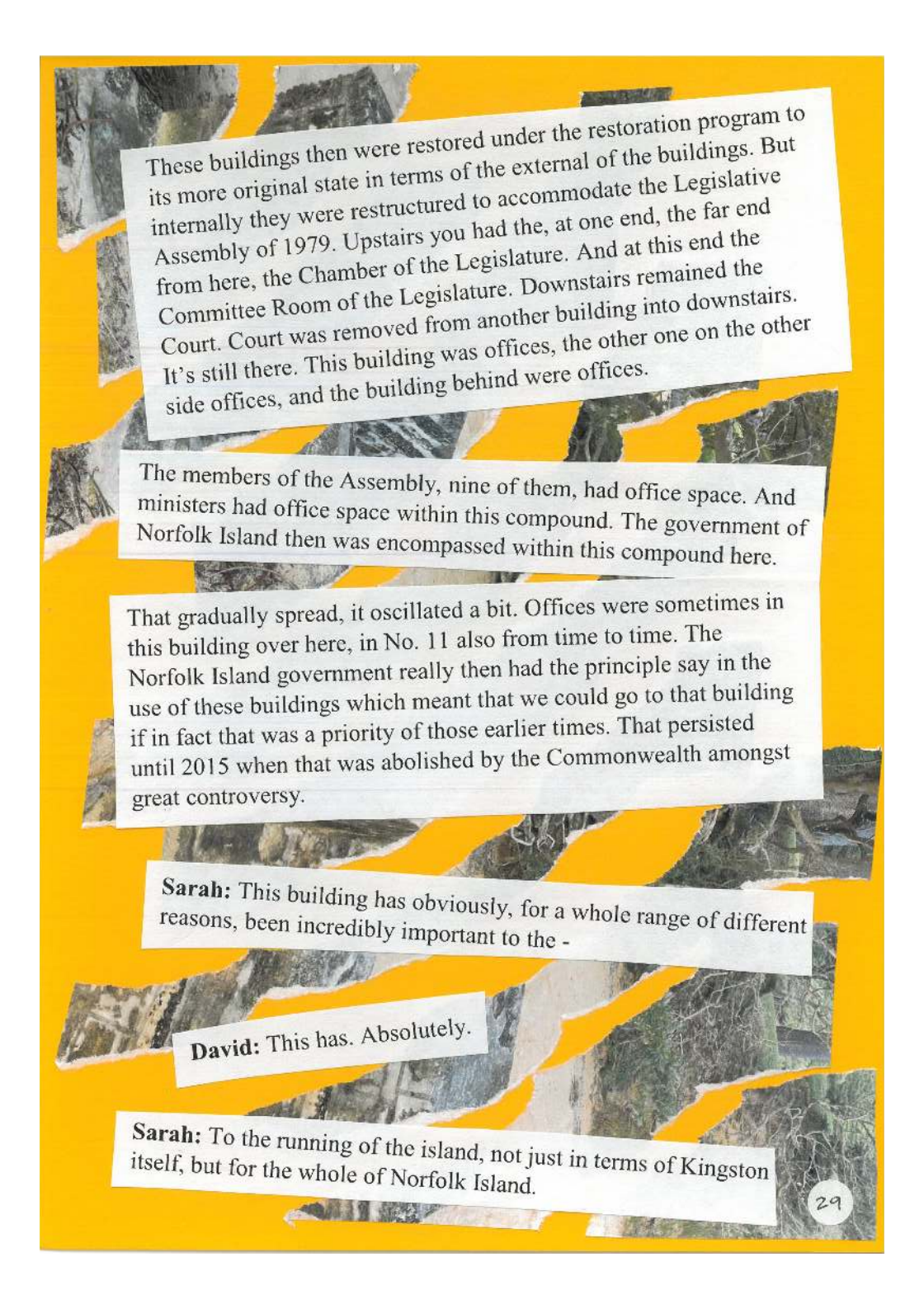
David: Yes. There's a main building which is three storeyed. The top storey's now gone. That's not the top storey originally. Then the two matching buildings on either side. There was a magazine in the forecourt, a row of buildings behind. Those were all occupied. But then remember the period about them all being moved out and going. They became vacant. The Burns Philp shop then was established. It was also used, the main building, as the first

Methodist Church. And they were the first people who came in to basically challenge the Church of England which was the principal denomination at the time.



And then it became the Works Depot, the Administration. In other words the Shire Engineers, bailiwicks so to speak, all inside there. In other words, there was the mechanic's store, the oil storage, carpenter's workshop, the electricity workshop and store, the general store for Works and the like.

Upstairs was then converted to accommodation for a series of a different people who worked for the Administration at that time. Sergeant of Police lived up there at one time. The Official Secretary lived up there at one time. Teachers lived up there at one time. A number of people lived in that context there, all of which I can recall. People living there. Then we came to 1979 and the Works Depot was moved out.

The background of the page is a vibrant yellow with a collage of torn paper strips. These strips reveal various natural scenes, including rocky terrain, dense green foliage, and what appears to be a sandy or dirt path. The text is presented on white rectangular strips that are layered over the collage, creating a sense of depth and movement.

These buildings then were restored under the restoration program to its more original state in terms of the external of the buildings. But internally they were restructured to accommodate the Legislative Assembly of 1979. Upstairs you had the, at one end, the far end from here, the Chamber of the Legislature. And at this end the Committee Room of the Legislature. Downstairs remained the Court. Court was removed from another building into downstairs. It's still there. This building was offices, the other one on the other side offices, and the building behind were offices.

The members of the Assembly, nine of them, had office space. And ministers had office space within this compound. The government of Norfolk Island then was encompassed within this compound here.

That gradually spread, it oscillated a bit. Offices were sometimes in this building over here, in No. 11 also from time to time. The Norfolk Island government really then had the principle say in the use of these buildings which meant that we could go to that building if in fact that was a priority of those earlier times. That persisted until 2015 when that was abolished by the Commonwealth amongst great controversy.

Sarah: This building has obviously, for a whole range of different reasons, been incredibly important to the -

David: This has. Absolutely.

Sarah: To the running of the island, not just in terms of Kingston itself, but for the whole of Norfolk Island.


David: A whole host of things. We talked about Burns Philp's shop, in terms of commercial activity. We talked about the first Methodist Church, in terms of the religious structure of the place. We're talking about governmental services, which is the Works Depot and the like. It then moved on to governmental arrangements, governance arrangements.



Zel: What do you think are the key challenges facing the management and the use of Kingston?

David: Governance without a doubt. That's what we said to the Conrad Gargett consultants. Governance. All of these other difficulties that we face, I'm not saying they'd be easily solved, but there would be less of an impact if in fact the decision taking process is different. Because then you have an investment in the

decision by the Norfolk Island community. That doesn't happen in the current arrangement. You wouldn't necessarily find huge proposals for buildings along Emily Bay. Because the island decision takers would know that that's not what happens in the place. So governance, without a doubt.

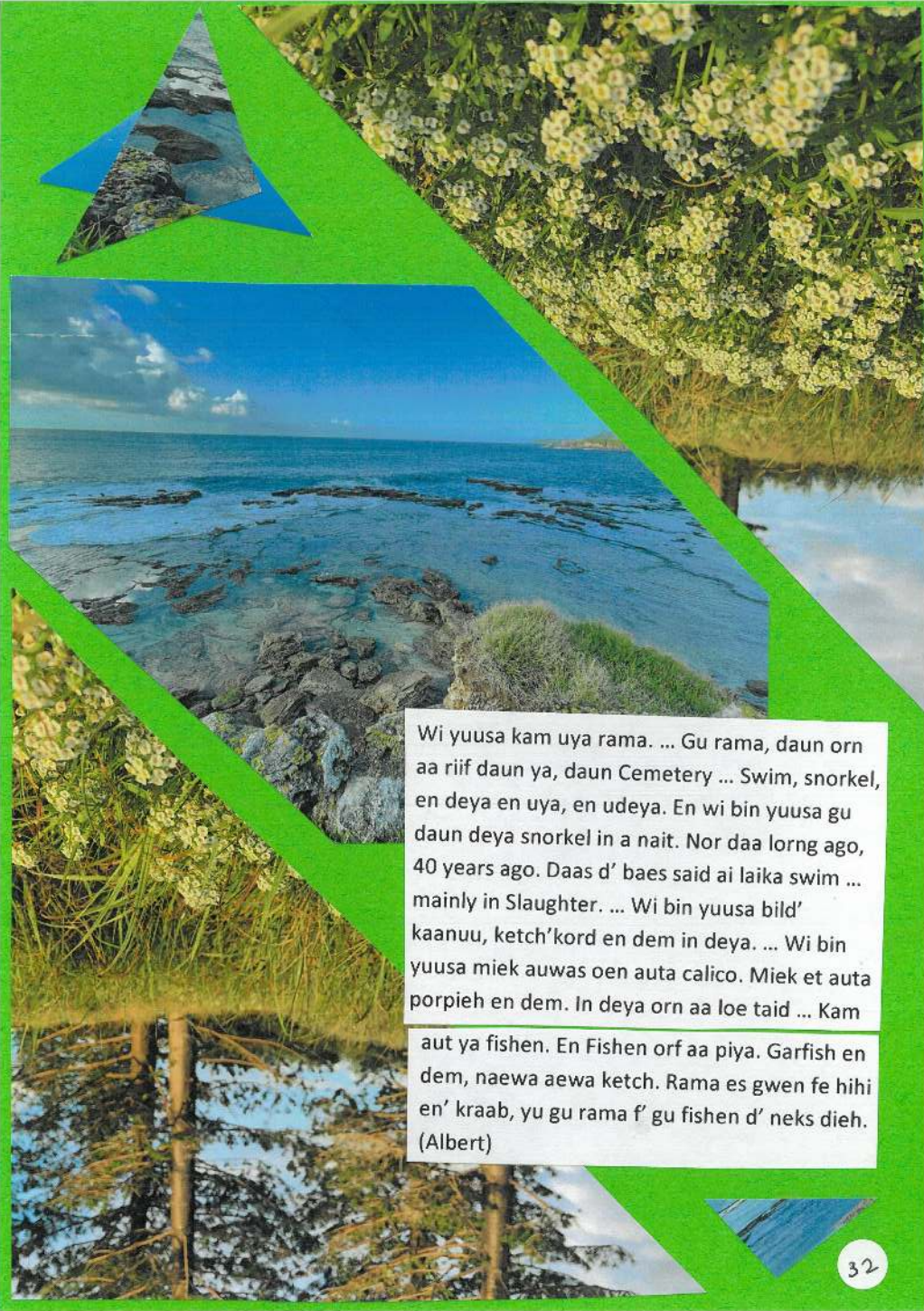


Zel: What would you hope for, for the future of Kingston then? That could link back to the governance issue, but what do you hope will happen here in the medium to long term?

David: There will be a revision of the governance arrangements. That's the key. Otherwise we'll be just having Band-Aids upon all of these sores. It won't address the real problem and the sores will still continue.

Sarah: This comes back to what you were saying earlier, before we started on the walk at the pier and we talked about those terms of reference in heritage consultative processes and public inquiries and so on and who sets the terms of reference. It seems that as long as the people who are setting those terms of reference are from outside of the community, the things the community regard as needing to be within terms of reference always seem to be excluded.

David: Well, they less likely hit the mark. That doesn't mean that they never hit the mark, that's an unfair statement. They are less likely to hit the mark, and when they don't hit the mark, it causes a huge procession of difficulties. An example we're facing now.



Wi yuusa kam uya rama. ... Gu rama, daun orn
aa riif daun ya, daun Cemetery ... Swim, snorkel,
en deya en uya, en udeya. En wi bin yuusa gu
daun deya snorkel in a nait. Nor daa lorng ago,
40 years ago. Daas d' baes said ai laika swim ...
mainly in Slaughter. ... Wi bin yuusa bild'
kaanuu, ketch'kord en dem in deya. ... Wi bin
yuusa miek auwas oen auta calico. Miek et auta
porpieh en dem. In deya orn aa loe taid ... Kam

aut ya fishen. En Fishen orf aa piya. Garfish en
dem, naewa aewa ketch. Rama es gwen fe hihi
en' kraab, yu gu rama f' gu fishen d' neks dieh.
(Albert)



orses
ettle
over
omman

en
geese



we jes ussa
Ride Awwes
mouse ori
through town



Water camp



WE PICNICED
SWAM, FISH,
WALK PLAY ALL
THRU KINGSTON
CAMP

TAKE CARS
EN MOTOR
BIKES OVER
THE BUNKER

WALK DAARS



MARK SHAPES



HORSE RACING



RIP



Stalls



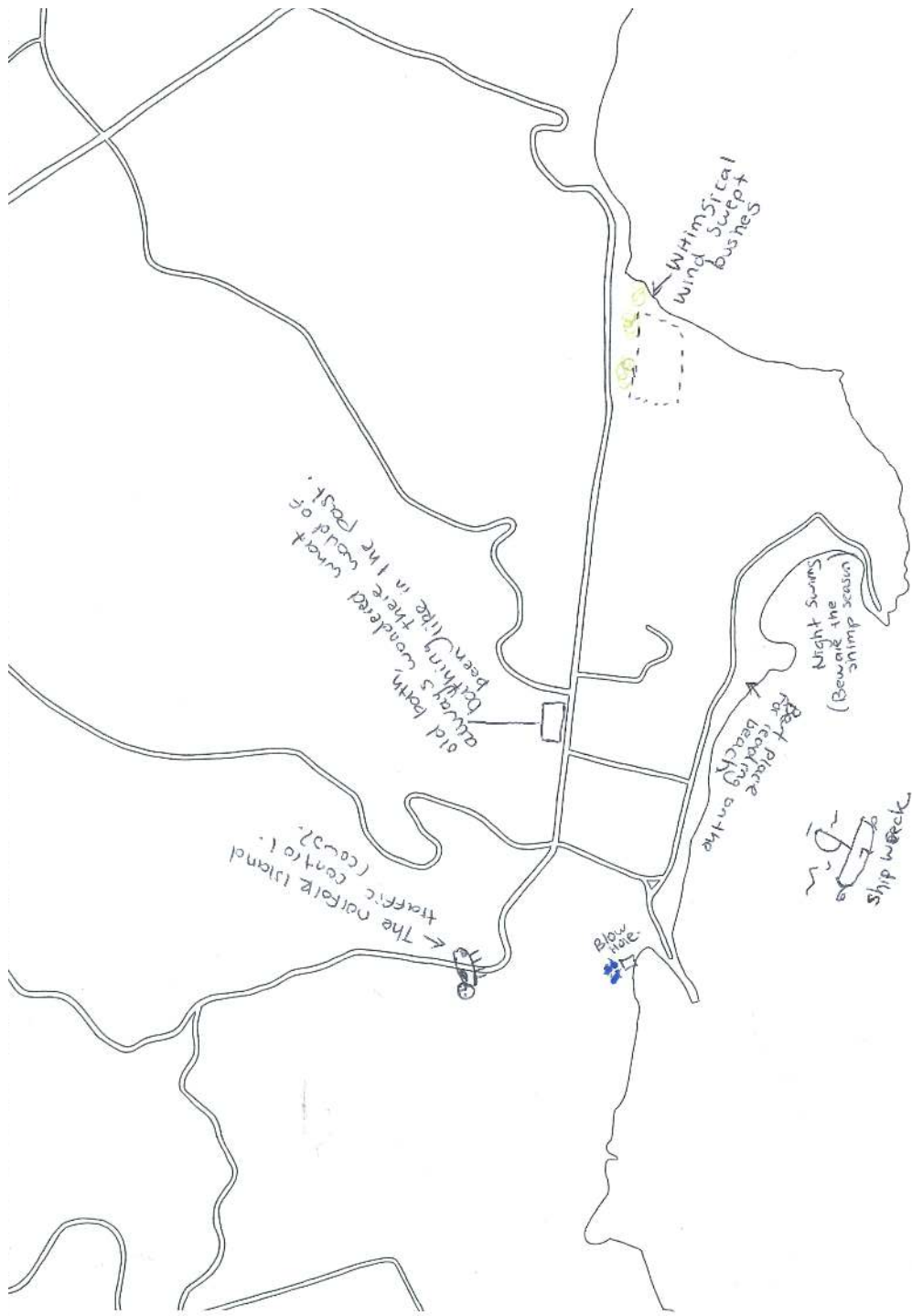
AAA



Shells

MARK SHAPES





← The Norfolk Island traffic control.

old bath, always wondered what it's been like in the past.

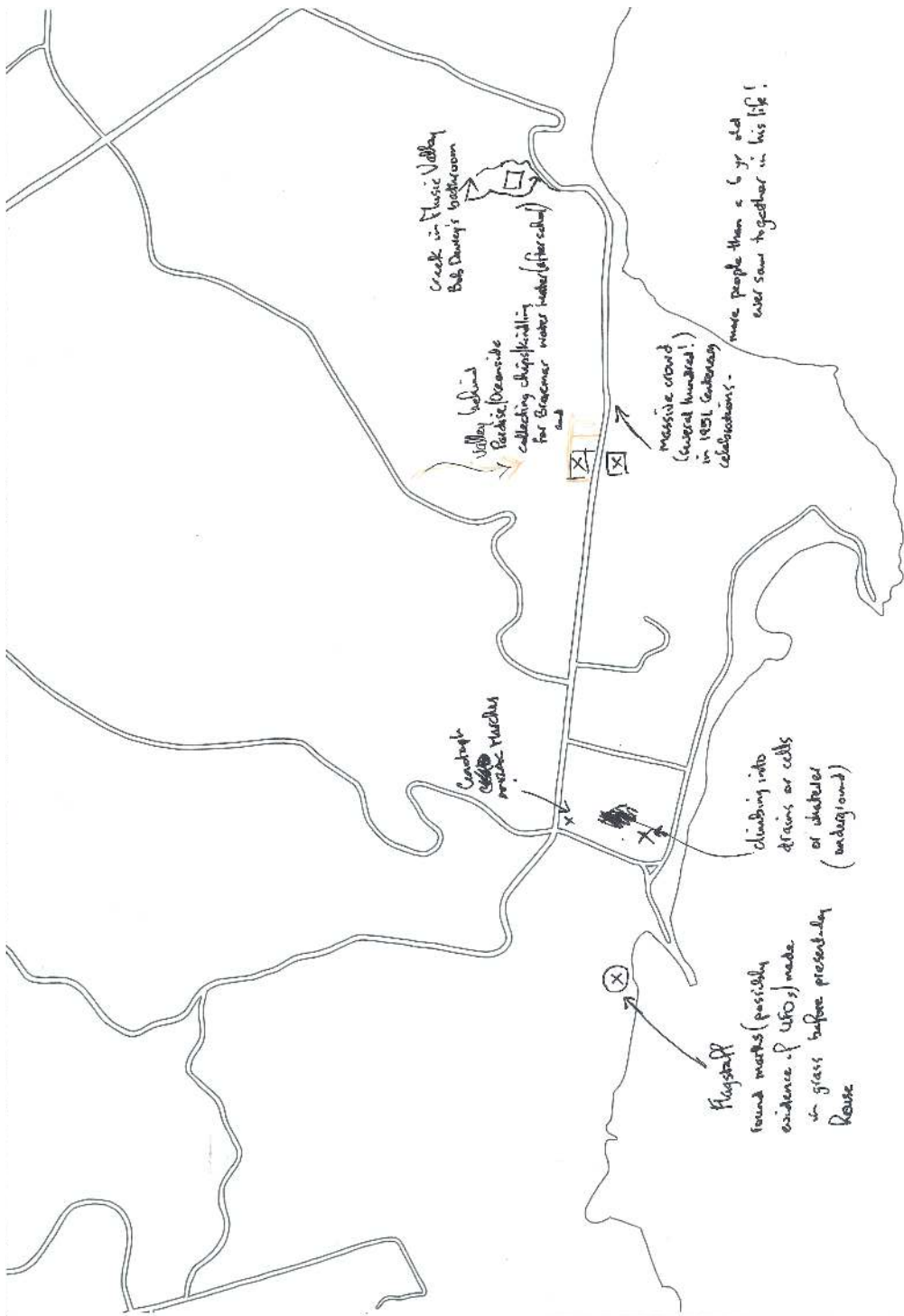
Whimsical Wind Swept Bushes

Best place for reading on the beach

Night Swans (Beware the swimming season)

Blow hole

Ship Wreck



Creek in Music Valley
Bob Davy's bedroom

Valley behind
Parkside (premise
collecting ship-killing
for Bremer water (Hershel))

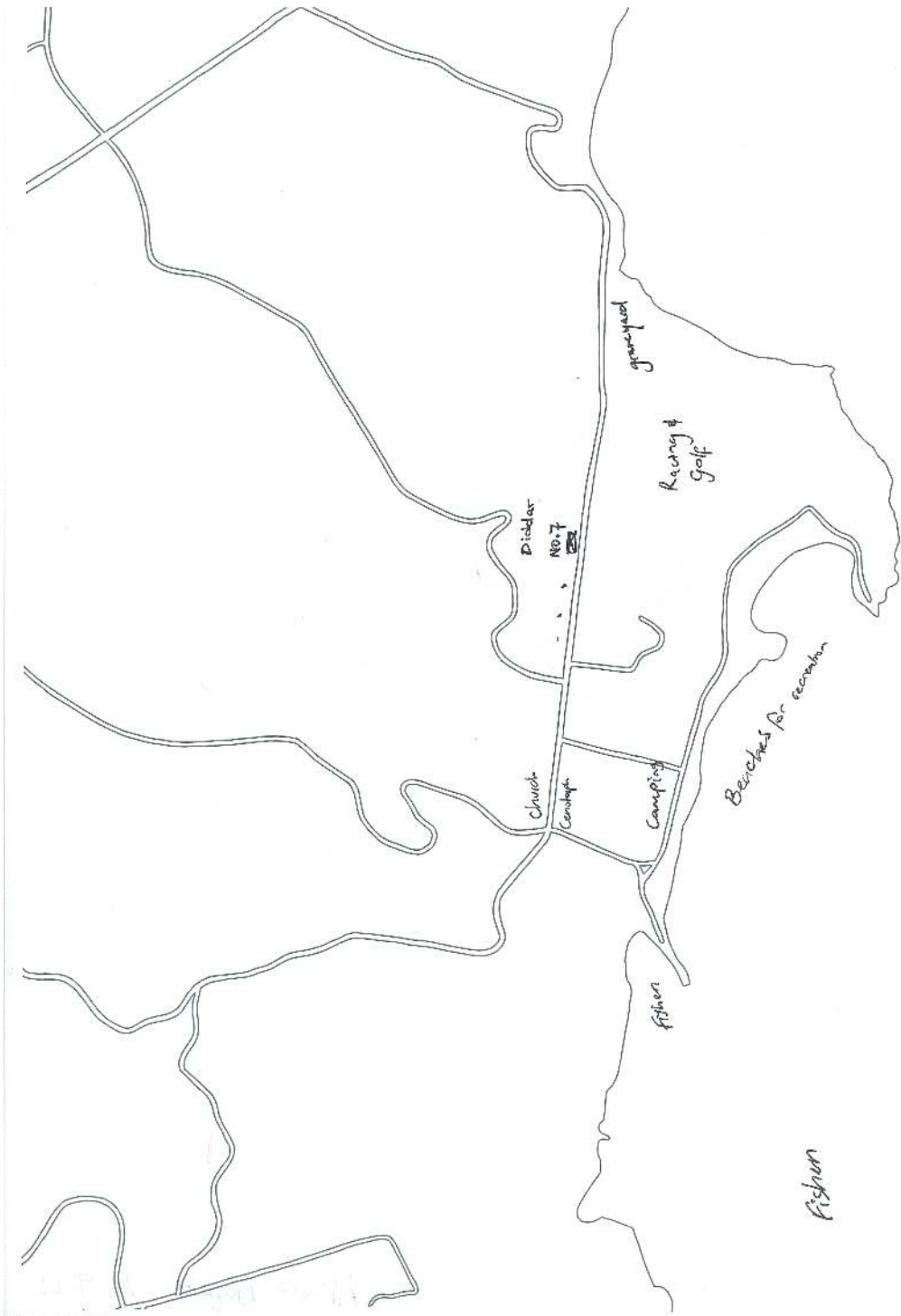
massive crowd
(Central Humber!)
in 1951 (ambush
celebration)

more people than a 6 yr old
ever saw together in his life!

Concave
Cells
(Mushrooms)

climbing into
drains or cells
or shelter
(underground)

Flagstaff
found marks (possibly
evidence of UFO) made
in grass before presently
Route



Diadlar
No. 7

Church
Center

Camping

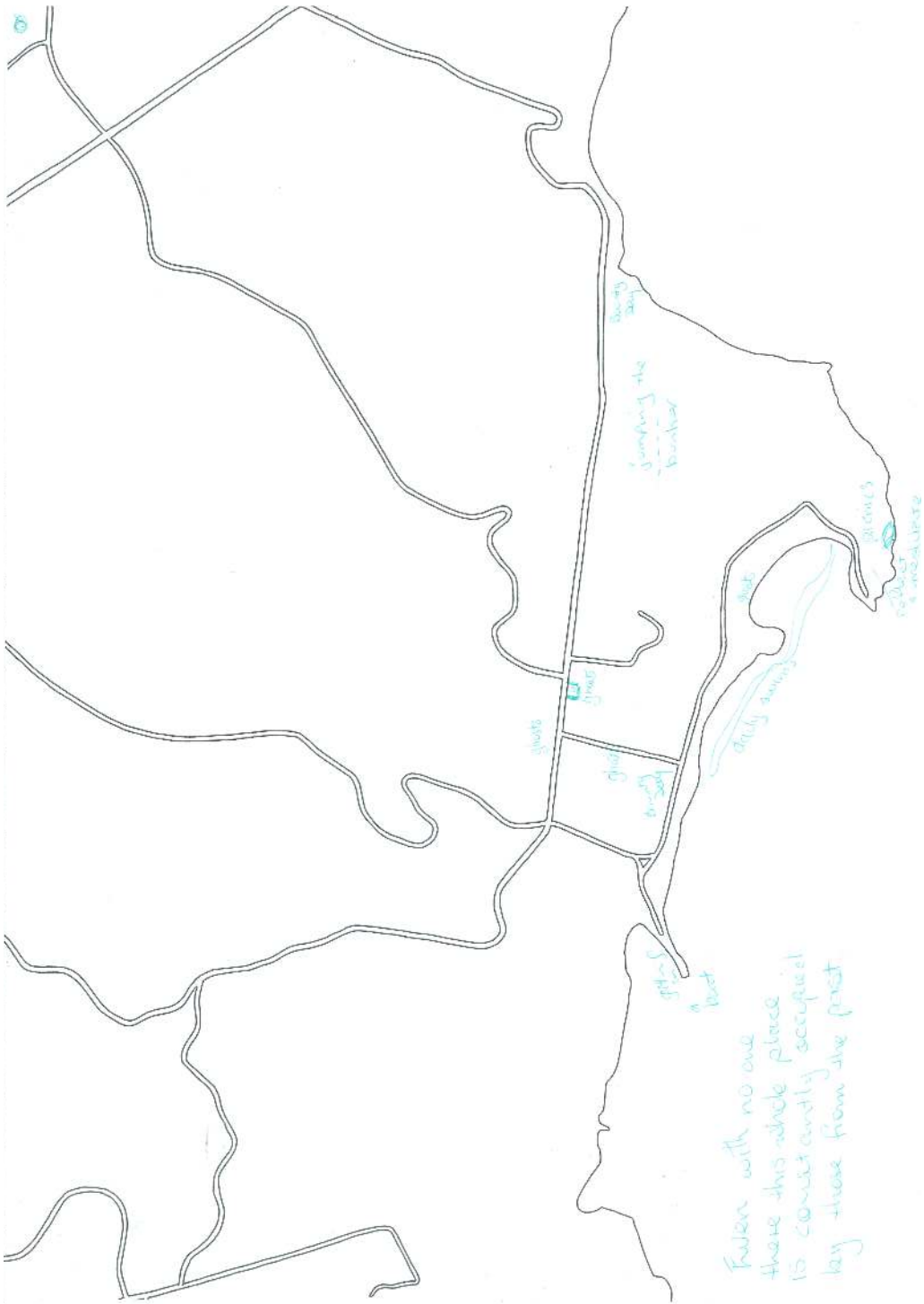
gravelled

Racing &
Golf

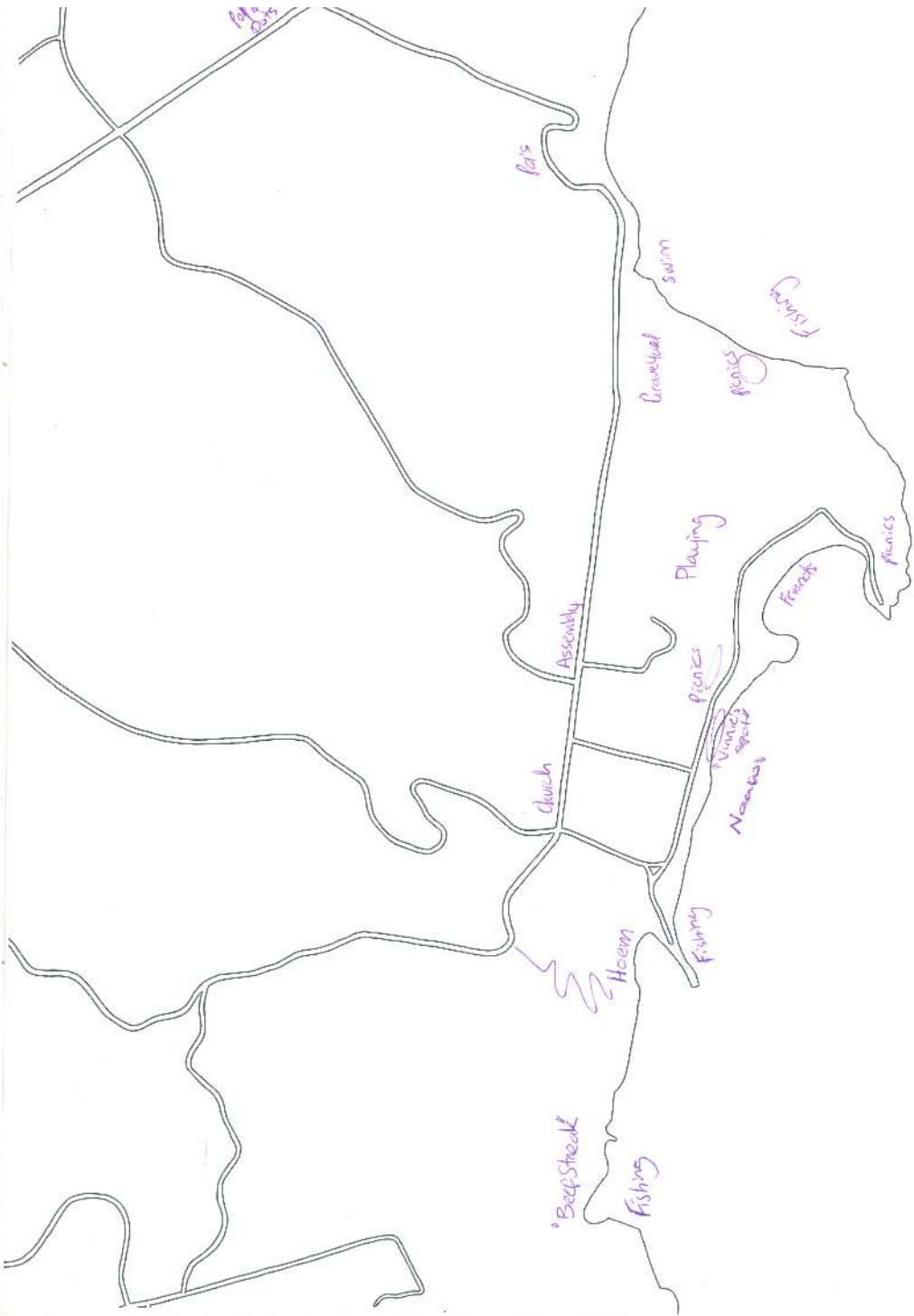
Beaches for recreation

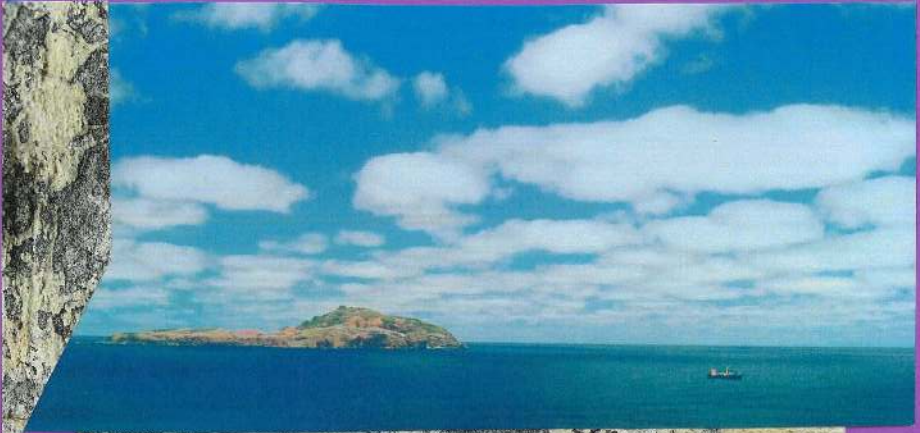
fisher

fisher



Fewer with no one
 there this whole place
 is constantly occupied
 by those from the first





My swimmer [sticker] will have a mask and snorkel on. ... When my office was at No. 11, because I was here for twelve years, I was three minutes from the water – timed it. So every day, I swam ... round to the steps and back again each day in my lunch break. ... I'd make observations of what fish were in the bay, what algae, winter and summer ... I always thought of it as a moving meditation. Because you're getting away from the phones and all the people that were harassing you and you get in the water and you've got a nice regular, relaxing, wellness ... and it was also exercise. (Margaret)



**Conversation with Edie Christian (nee Evans) and
Nellie Hinks (nee Evans), 30 August 2022**

Part Two: Old Military Barracks

Edie: Wi lew in daa wan oc deya. Daa faa kohtej oc deya.

Chelsea: Did et haew enibohdi aels in ya lomg fe yorlye?

Edie: I kaa memba cnibohdi biiyen ya kos bin yuusa haew tuu big giet orn aa gietwieh deya

Chelsea: Wat kaina giet?

Edie: Wuden giet with aa klip fe klip oer de top. Haed tuu giet deya en wi gut wan aut de baek of kors. Did yu noe haed wan giet aut de baek a dieh bilden?

Chelsea: Noe ai naewa noe gat wan giet aut de baek a ya.

Edie: Noe? Bin yuus.

Chelsea: Oe nor gat eni mor

Edie: Noe

Chelsea: Ai jes miin a tal, ai shua ai nort noe wan giet bin aut ya. I wanda fut dem kloes et iin?

Edie: Bat daas lomg taim agoe dem did. Daas wen ai gu wieh. Wataim ai gu wieh? Ai gu wieh in 1960 en den dem duu ap orl ii bilden. Modernais dem orl soe yu fain dem duu plenti thing laik daa.

Chelsea: Should wi gu hacw a luk si ef aa faa kotej opnen. Wi gu bisibohdi.

Edie: De mor ai luk orn, ai bliiw wi lew in daa wan.

Nellie: Ai denoe.

Eddie: Noe yu wudn't rememba. Let ai luk insaid ya. Bin gat wan letl giet Chels, si said aa thing es [points to the back wall of the barracks]. Daas said aa giet bin yuusa bii bat yu el si de impreshan deya.

Chelsea: Daa letl aachwieh. Ai el siyet. Daa nyuu piis deya.

Eddie: Yu noe wieh dem gat aa letl giet ap aa church, dieh wos de siem.

Chelsea: Ai orlwes bin wanda fut dem naewa haed wan eskiep raut, en obviasli ai naewa bin luk haad'naf. Kos naewa had a ruuf om dieh wan anieh?

Eddie: Yu fain nort en daas proebli fut wi lewen ya. Yep wi did lew ya.

Nellie: Daa de wieh ai el rememba daun ya.

Eddie: Bat daas aafta dem duu et ap.

Nellie: Noe. Noe, daas for dem duu et ap. Daa Admin werkshup didn't look like dieh.

Eddie: Wen ai gu wieh nor luk defi.

Nellie: Noe ai torken baut de '60s en '70s

Chelsea: Wael dem staata duu et ap in '69 ai think

Nellie: Daas wen dem muuw aa workshop anieh?

Eddie: Sii dieh was in de '50s. Ai gu wieh in 1960 ala 59

Nellie: Sii, ai bin yuusa lew nex dor. Daas Greg's haus deya.

Eddie: Rait, daas rait.

Nellie: Dieh es veri faemiliya teretri, said wi bin kam koat.

Eddie: Wi kamen in a haus.

Chelsea: Dem se duu dii flor. Faensi anieh. Soe work mii thruu. Laana mii wathen yorlye bin yuusa duu in ya. Said yorlye haed yus kitchen?

Edie: Ai jes traiyen fe imajen said haed aa kitchen. Where did Mummy cook? In here. Soe ai kaa hau shi kuk in ya bat shi did.

Chelsea: Wat yiya yu born?

Nellie: Wael Edie tal shi wos 13. Shi faiw yiyas oelan mii.

Edie: Nellie wos hia. Nellie en Thelma uni veri veri letl. Si daas miek Nell kaa remember et bat ai wos kwait yang misaelf.



Nellie: Soe hau oel yu wud bii Bubs?

Edie: In here? I'm just trying to think because I was quite big when I was down there. That was not long before I went away. But I was younger when we lived up the Lions Club.

Nellie: Soe hau lomg yu rekon wi lew ya?

Edie: Ap tuu a yiya. When we lived down here it belonged to us so whenever anyone of us used to come down, or family wanted to come down here and live in these buildings, we did, and we weren't the only ones. There were other people who would come down here and lived in them all. If you talked to people, I was talking to someone not long ago and they said, "yep, wi bin yuusa lew Daun'taun tuu", and I don't remember that because I suppose I was too young to remember who was living down here en huu nort. Bat bin yuusa gat plenti salan bin yuusa lew daun ya. De mor yu tork tu salan de mor salan gwen laana yuu dem bin yuusa lew daun ya.

Chelsea: Wael ai miin wi bin tork gen Colleen en Alma en Koliin Vincent kos dem lew in aa Engineers Cottage said yorlye bin yuus a lew. En Ponno, he lew ap Robinson's fe a taim soe orlredi daas oeva laepen.

Nellie: Chelsea, ai nor thort enibohdi ala eni entity tala auwa that we weren't allowed to come into these buildings. Norfolk haed a oel haus orl about, salan bin diyed, en soe wi yuus a gu ap en gu thruu dem oel haus and this was kind of the same. Yu kud wonda thruu en noebohdi tal yu kaa gu in deya.

Edie: Wi jes did kos es auwas.

Nellie: Wi kaina duu semes a terki.

Edie: Wi triit ii said es ef Taun es auwas en wi miek yuusa et es ef es auwas. Ewribohdi. Kos dem bin yuusa pitch a tent insaid dem said daun deya. Ai memba jes for ai gu wieh dem stop dem pitchen a tent insaid dem worl bat daas orl. Ai el memba daa haepenen kos salan get veri apset wen dem kaa gu insaid deya kaemp, en daas de biginena de rot ai spoes. Dem staat stopen a salan.

Nellie: Bat yu noe waa. Ai domain de Australian Government gat et. Kos yu noe waa, ef nort fe dem wi nor gat eni dii thing. Not at all. Because I bin watch over the years, I was back ya fe 25 years. 48 yiyas a mais laif ai bin lew orn Norf'k en ai bin wotch dii bilden deteriorate en ai bin graedyuli oer de yiyas wotch wathen dem bin duu en ef dem naewa bin tek et oer wi wud haew nathing. Ewrething wud bii se flai daun soe riel ai grievedful tu dem that dem duu daa.

Edie: Wael en wi haed wan amiesing KAVHA tiim wen Puss in charj. En orl dem, dem werk haad om dii bilden fe kiip et ap.

Nellie: Robert Varman wos en amiesing mien.

Chelsea: Wael daas et anieh. Haed a salan fram ya, semes dem gat des dich huu vaelyu de said en wanta kiip et ap. Zub bin rait in wana dem zine baut wi hau praud a auwas heretej in terms a dii building en ent

jes konvik es said wi lew tuu, en daas fut es soe important. Soc ai thort wi haew a kiip that keya.

Edie: Yeah, ai se jes get de imej a daa bedrum. Soc dii dor wos stil ya soe orl auwa sliipen in dieh ehriya en wi bin yuusa iit en kuk 'deya kos orl auwa bin yuusa sliip agaeda es wi tal. Dieh es said ai bin yuusa sliip. Ai jes get et baek.

Chelsea: Hau lauwli.

Edie: Ai bin yuusa lauw dieh said kos daun in deya bin yuusa haew a letl red en a straipi flauwa bin yuusa groe en ai bin yuusa gu daun in deya pik et orl de taim en ai memba daa hau mach ai bin yuusa lauw dem thing. Yu noe auwas letl haus ap Cascade, hau smorl en wi kam daun ya, dieh es paeles tu aklan fram aa said ap deya, orn top a wan anaeda soc wos byuuteful daun ya.

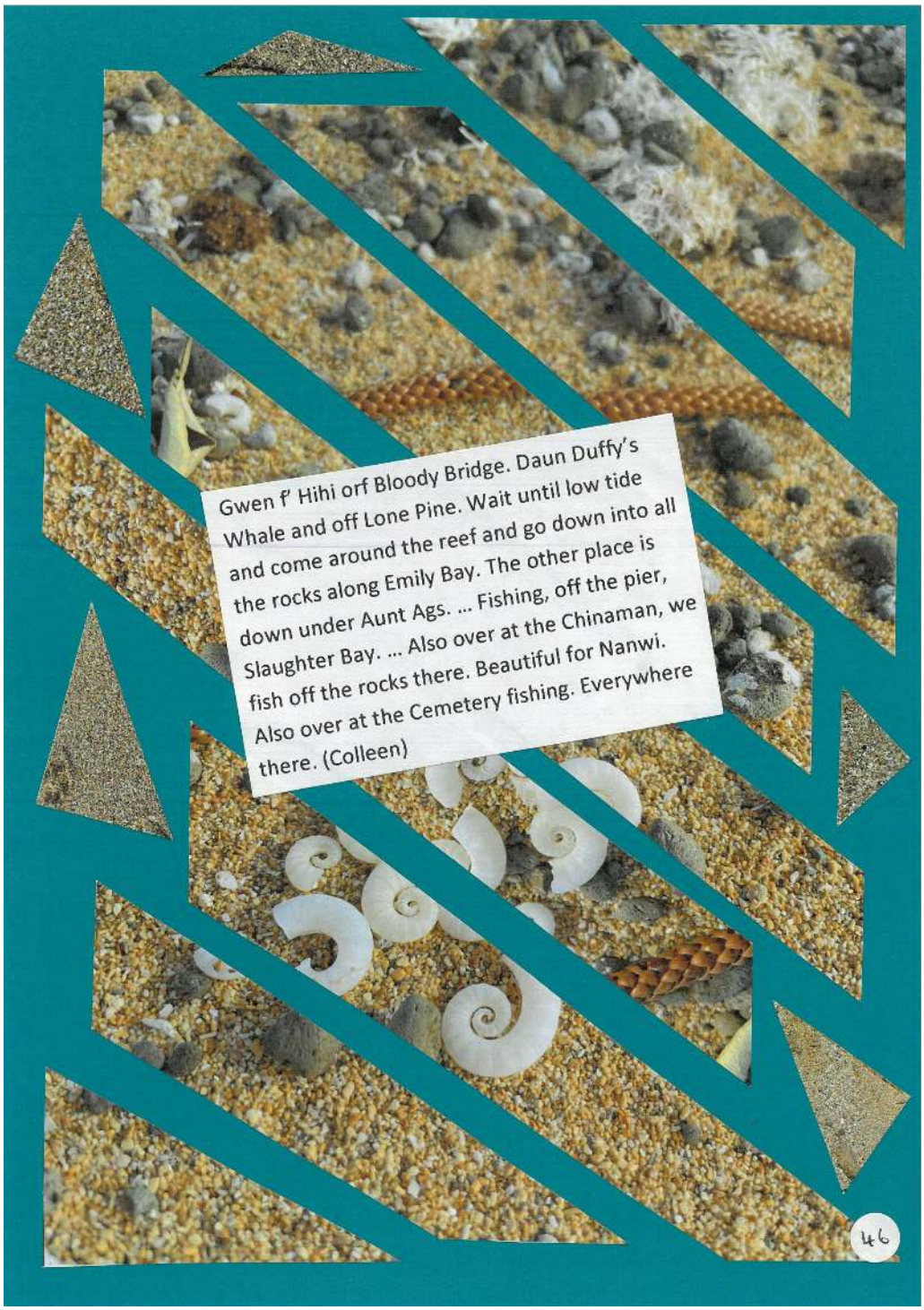
Nellie: I think daas miek wi naewa spred aut tuu mach kos wi se yuus tu puu-puuwen ap gen wan naeda en ef yu muuw tuu faa wich yu –

Edie: Daas rait.

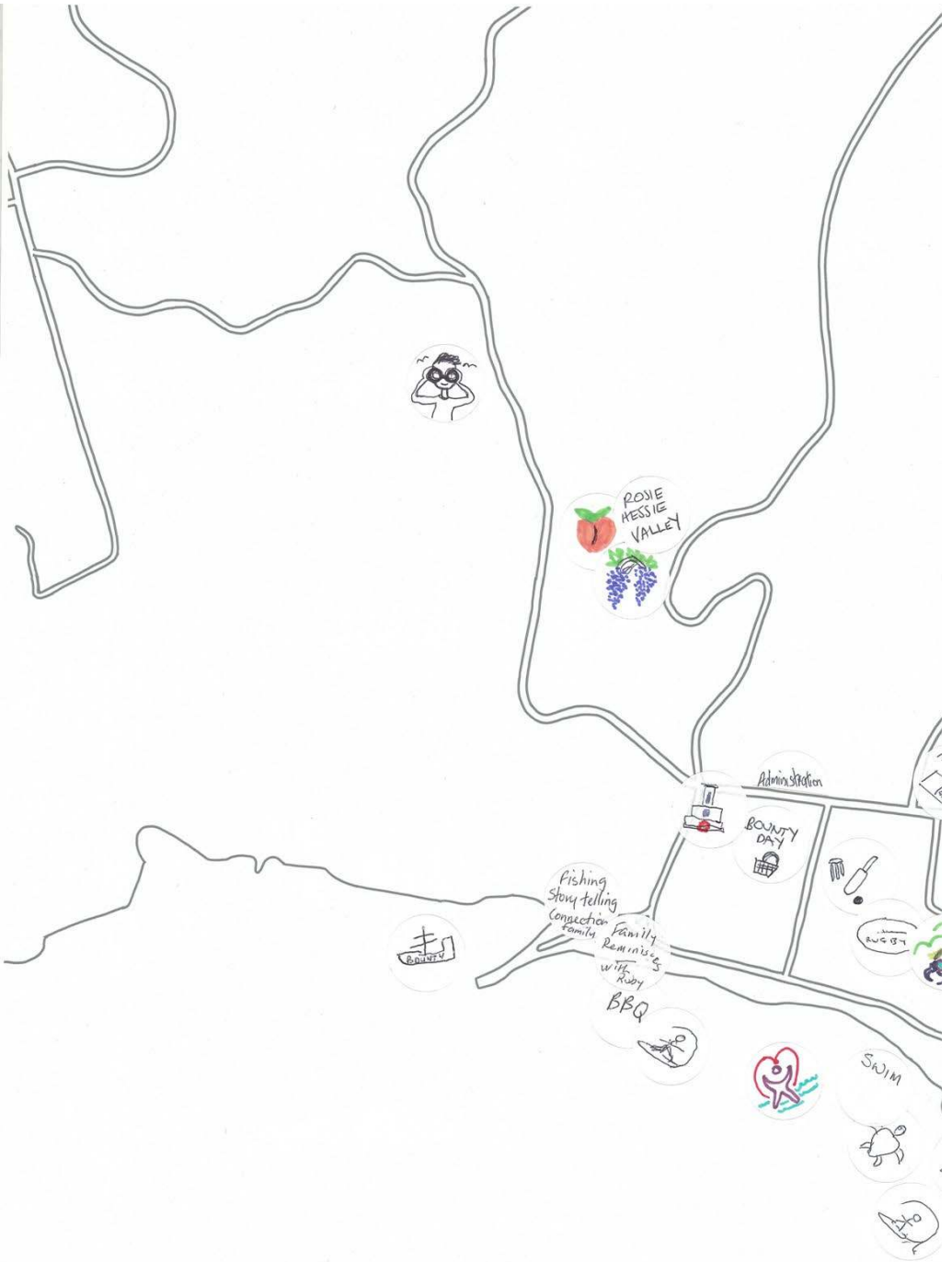
Nellie: Byuuteful thoe anieh.

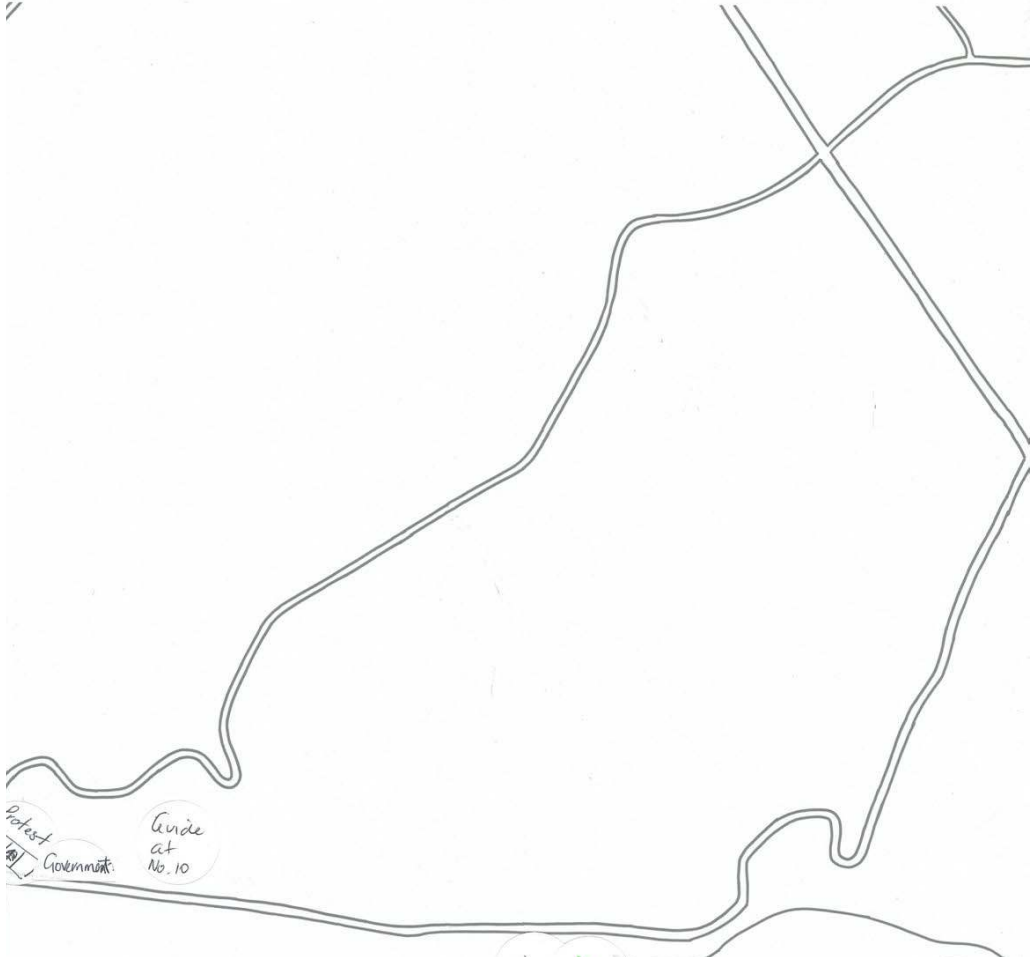
Chelsea: Yea lauwli.



A collage of beach photographs including shells, a crab, and rocks, framed by teal arrows. The background is a teal color with several large, stylized arrows pointing in various directions. The arrows contain photographs of beach scenes: a crab on a sandy beach, a close-up of a crab's legs, a close-up of a crab's body, and a close-up of a crab's legs. The text is overlaid on a white rectangular background.

Gwen f' Hihi orf Bloody Bridge. Daun Duffy's
Whale and off Lone Pine. Wait until low tide
and come around the reef and go down into all
the rocks along Emily Bay. The other place is
down under Aunt Ags. ... Fishing, off the pier,
Slaughter Bay. ... Also over at the Chinaman, we
fish off the rocks there. Beautiful for Nanwi.
Also over at the Cemetery fishing. Everywhere
there. (Colleen)





Protest
Government

Circle
at
No. 10

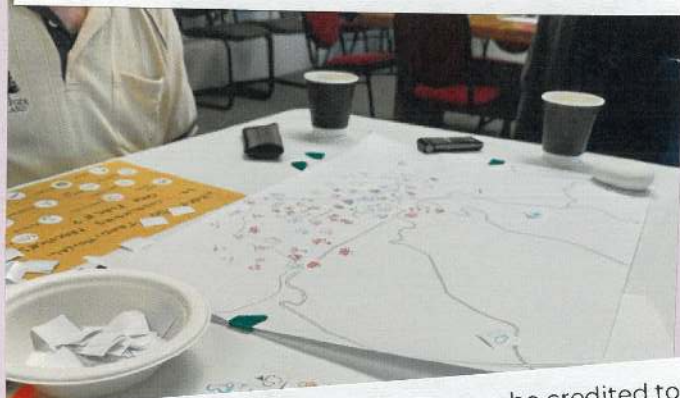


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Compiled by Zelmarie Cantillon

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For project updates and other issues of this zine series, see:
<https://reimaginingkavha.com>