

DEFI

ALA

DAEFI?

MAPPING

ROUTES

IN

KINGSTON

HOW DO YOU MOVE THROUGH DAIN'TAUN?

DRAW YOUR ROUTES!

MARK WHERE YOU STOP WITH AN X

USE YOUR COLOURS

WALKING, BIKING

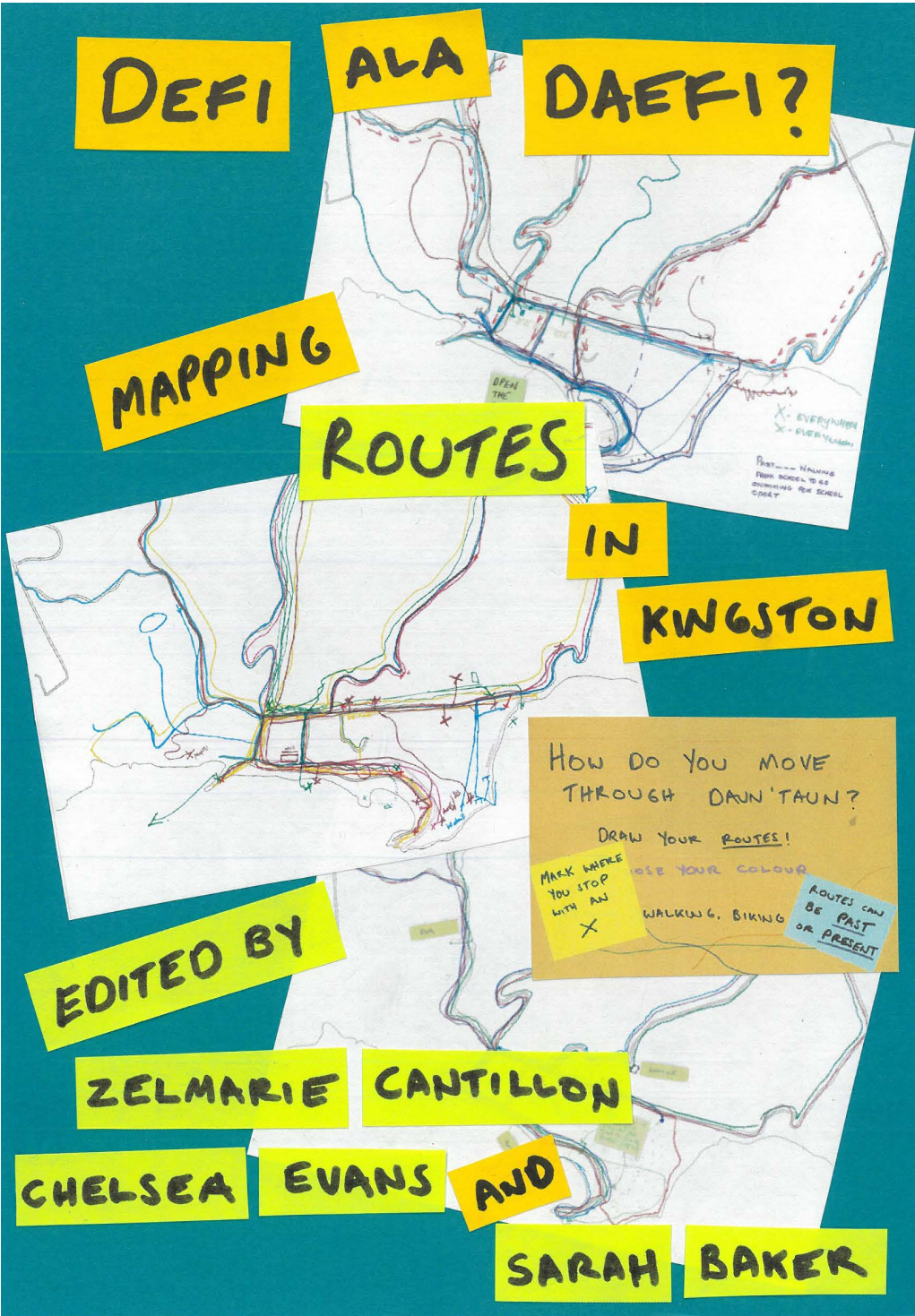
ROUTES CAN BE PAST OR PRESENT

EDITED BY

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## Series editors

## Reimagining KAVHA zine series

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

*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*

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*

## Defi ala daefi?: Mapping routes in Kingston

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## Editorial

## Why mapping?

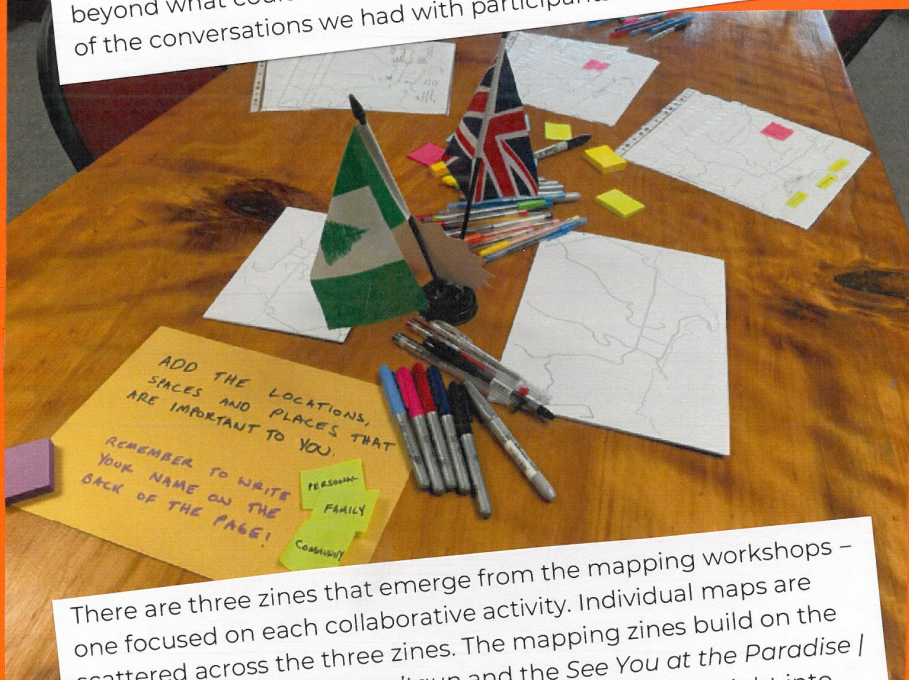
Maps have long been used in heritage management to draw boundaries around sites and plot landmarks, trails and other places of significance. However, how heritage professionals understand the value of historical areas does not always align with the local community's own expertise and knowledge. As part of the Reimagining KAVHA project, we sought to create maps that captured sites, relationships, memories, activities and feelings that are often intangible, ephemeral or otherwise undocumented in authorised heritage management and interpretation practices.



This kind of mapping is known as 'participatory mapping' or 'counter-mapping'.<sup>1</sup> Such approaches look beyond using maps to merely catalogue or organise spaces, instead focusing on how maps can be used as a tool for resistance, disrupting dominant perceptions of heritage places and amplifying other ways of seeing and relating to the world. Heritage scholar and cultural geographer Sarah De Nardi suggests that participatory mapping aids in representing places as 'lived-in cultural landscape[s]' rather than just sites where fossils or artefacts are located.<sup>2</sup> This is critical when thinking about a rich, dynamic living heritage<sup>3</sup> place like Kingston.



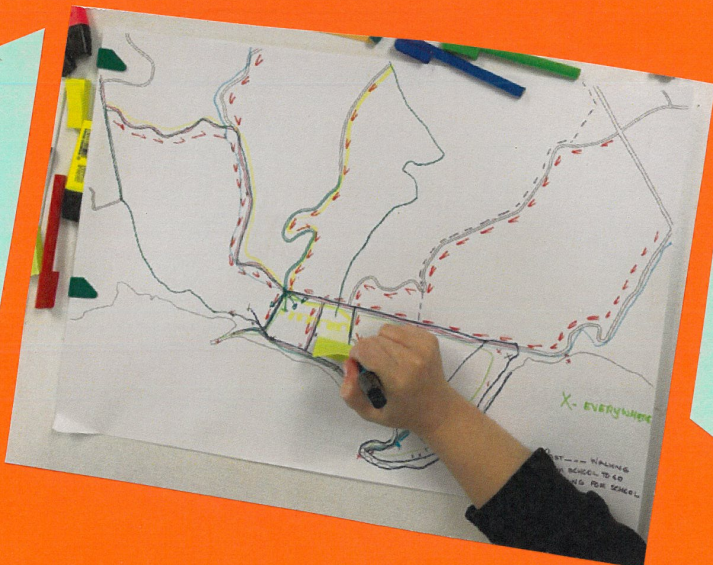
For our mapping of Daun'taun, we held three workshops on island in September 2022. The workshops were designed as three-hour 'drop-in' sessions where participants could contribute as little or as much as they wanted. Each workshop was structured around four activities using hard copies of a base map created by the research team – a tracing of the KAVHA boundary area, its key roads and the coastline. Three activities asked participants to contribute to large, collaboratively-produced maps, while one activity invited them to work on their own individual map. The three collaborative activities focused on routes, customary practices and emotions, while the individual activity invited participants to record any other places, thoughts or memories that were important to them. To go beyond what could be represented visually, we audio recorded all of the conversations we had with participants.




There are three zines that emerge from the mapping workshops – one focused on each collaborative activity. Individual maps are scattered across the three zines. The mapping zines build on the four volumes of *Mais Daun'taun* and the *See You at the Paradise / Ketch Yorlye Daun Paradise* zine to provide greater insight into how participants use Kingston as a functional and living space, rich in a diverse range of cultural activities, unbounded movements and affective connections that resonate with people's emotional ties to place.

## Mapping routes


In this mapping zine, the focus is on movement and mobility through Kingston – the topic of the first activity participants encountered in the workshops.







When first seeing the base map – which had little detail, apart from the coastline and a few main roads – participants would take a few moments to orient themselves to the 2D landscape. David said, 'Ai kaa even wiehs mii', followed after a quick pause with 'daas aa piya' once realising where this significant landmark was situated. Sharyn and Mikiela also commented on the map being 'confusing', with Mikiela explaining that they 'think of [Kingston] as a whole rather than in a birds eye view'. How participants imagine Kingston is potentially very different to how the area is presented in official maps and other geographic representations. What is important are the embodied experiences, memories and real and imagined uses of the site by those with deep and lasting connections to it.



The maps captured the different routes participants took through Kingston, using different modes of transport – walking, motorbike, car, horse. Some participants demarcated these different modes by changing felt-tip pen colours, or by alternating between solid lines and arrows.

Similarly, different time periods were represented. The routes participants added to the base map were not just about the present day, but also about mobilities of the past. For example, Gaye indicated a pattern of walking from the School down the valley through to Emily Bay for sports days; Margaret added a motorbike route taken to the far end of Emily Bay before there was a formal road built in that area.

Some participants added 'X' at various points on the map to indicate places they would often stop – either to admire the view, or to undertake some other kind of activity such as visiting the Cemetery or, in the past, to work at the Old Military Barracks.

While the lines drawn by participants primarily traced the formal roads on the base map, the conversations that accompanied the mapping activity revealed participants' unrestricted and free movements through Kingston. Participants would often diverge from key thoroughfares to go 'off-road' – using their cars to drive across the grass to picnic areas, into the Compound or to good viewing points, or driving on verges to avoid speed bumps. Reflecting on the recent past, Eddie noted that Kingston used to be 'open' with 'no fencing' so 'you could ride a horse, walk, ride a motorbike ... all through' the area. George spoke about being able to drive across the Golf Course to Cemetery Beach because the Golf Course only had fences around the greens.



Participants observed that the ability to move so freely through the space has become increasingly constrained due to heritage management interventions. Heidi observed that heritage management strategies had included 'put[ting] the sandstone down the bottom of Middlegate [Road] and then those big logs up the top to stop people driving up there, and now there's little bollards in that little valley down here'. Pointing to the map, Heidi continued, 'people have ridden motorbikes and driven cars up there forever. But they've blocked it off to cars now'.

Others commented on restrictions to movement from the erection of fencing and barriers. Pat highlighted recent additions in the Watermill Valley: 'as far as I know ... that area has always been open, even when the convicts were here, it wasn't segregated off ... They've added [electric] fences ... along the creek'. Kym noted that the proliferation of fencing in KAVHA 'changes the track of exercising'. Chris stated 'I like unfettered access. I don't like fences'. There was a broad consensus among participants that Kingston should remain open and accessible.



Participants expressed a longing for the opening up of old routes, especially in relation to the closure of the Bounty Street Bridge. Vehicular access to the bridge was blocked in early 2020 after a structural inspection determined the bridge was sinking.<sup>4</sup> At the time of our mapping workshops, the route was closed to traffic indefinitely. Participants described how Bounty Street was a significant thoroughfare for movement between Quality Row and Bay Street. In the act of drawing their routes, the location of the Bounty Street Bridge caused many participants to pause: 'This whole road – gone', lamented Heidi. Mikiela reflected, 'I really miss that road', while Kym stated, 'I don't like that we can't use the bridge, that it's still blocked off'.

Some participants went on to ponder how the bridge's closure and subsequent shift of all vehicular traffic to Pier Street could potentially pose future challenges to routes through Kingston. Tane noted that the diversion of all traffic to Pier Street might eventually have a negative impact on the Pier Street Bridge, raising the question of what will happen to Kingston as a living heritage site if all access roads to the water end up being closed to traffic.



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

This zine contains the three collaborative maps from the routes activity and a selection of individual maps. The individual maps highlight movements such as walking under the pines (p. 16), the Pitcairn Islanders' journey across the seas and arrival at the pier (p. 4), routes to home and family (p. 5), cruising to Lone Pine (p. 3), and the Bounty Day march (pp. 14–15).

Also included is a conversation with Tim Pearson (pp. 6–12). Tim begins by sharing key locations when 'doing a bit of a tour' through Daun'taun for visitors who, to their amazement, can explore with 'open' access. Tim goes on to speak about learning from his Nan, born in Kingston in 1906, and recognising that even for people 'from up top', 'Kingston is our capital'.

The zine also contains the first section of a three-part conversation with sisters Nellie Hinks and Edie Christian (pp. 19–23). Nellie and Edie describe their departure from their home in Cascade to holiday in Kingston, noting the importance of this timing around Christmas because ‘Santa mait noe wiehs auwa daun ya’. Nellie and Edie reminisce about ‘being in every building’, borrowing horses, ‘[gwen] fe kraab en a hihj’ and spending hours at the beach.

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.norfolk.info](http://app.norfolk.info)).



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

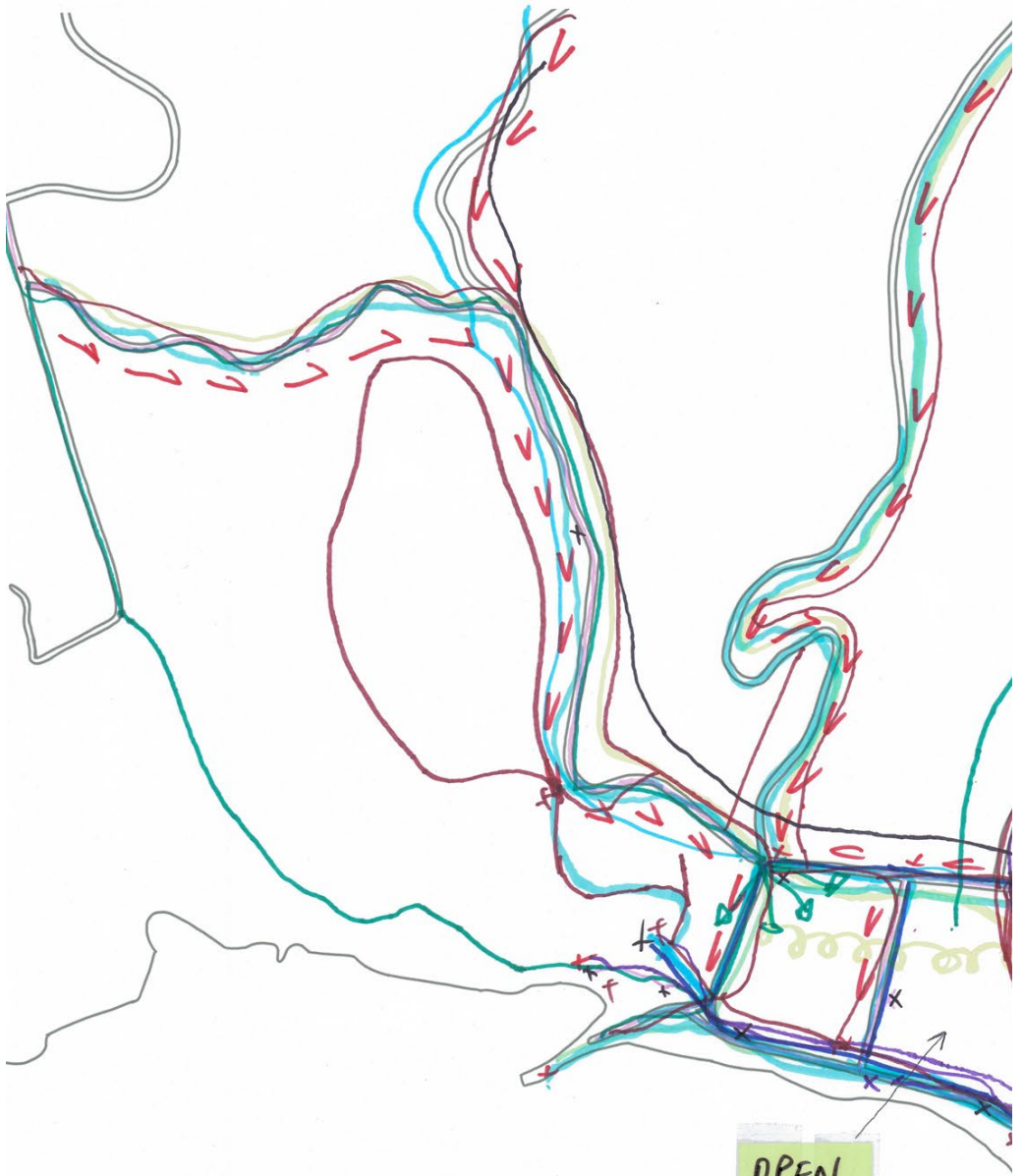


<sup>1</sup> See, for example, Peluso, NL 1995, 'Whose Woods are These? Counter-Mapping Forest Territories in Kalimantan, Indonesia', *Antipode*, vol. 27, no. 4, pp. 383–406; Boatca, M 2021, 'Counter-Mapping as Method: Locating and Relating the (Semi-)Peripheral Self', *Historical Social Research*, vol. 46, no. 2, pp. 244–263; Sletto, BI 2009, "'We Drew What We Imagined'" Participatory Mapping, Performance, and the Arts of Landscape Making', *Current Anthropology*, vol. 50, no. 4, pp. 443–476; Álvarez Larrain, A & McCall, MK 2019, 'Participatory Mapping and Participatory GIS for Historical and Archaeological Landscape Studies: A Critical Review', *Journal of Archaeological Method and Theory*, vol. 26, pp. 643–678.

<sup>2</sup> De Nardi, S 2014, 'Senses of Place, Senses of the Past: Making Experiential Maps as Part of Community Heritage Fieldwork', *Journal of Community Archaeology & Heritage*, vol. 1, no. 1, p. 6.

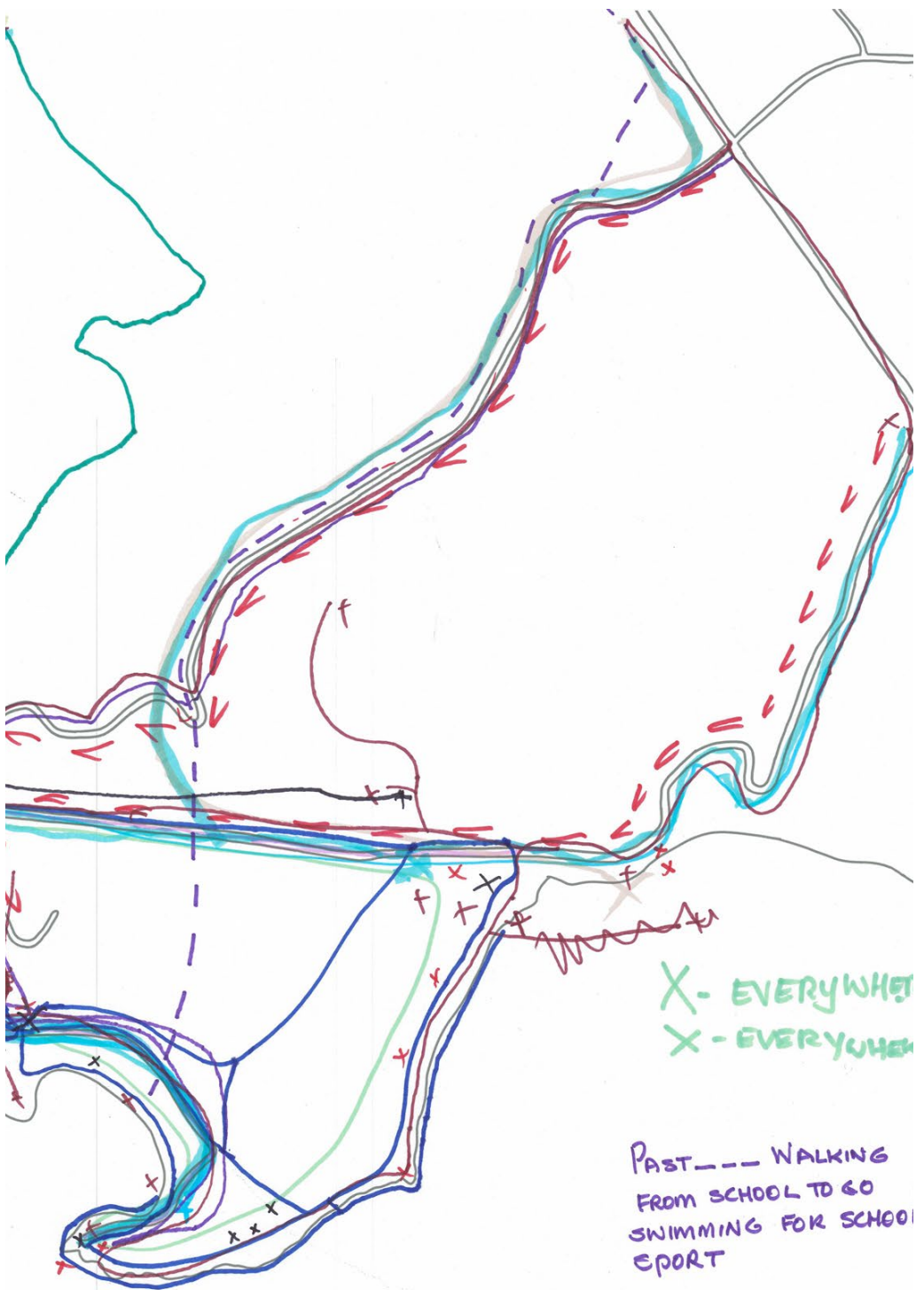
<sup>3</sup> Poullos, I 2014, 'Discussing Strategy in Heritage Conservation: a Living Heritage Approach as an Example of Strategic Innovation', *Journal of Cultural Heritage Management and Sustainable Development*, vol. 4, no. 1, pp. 16–34.

<sup>4</sup> Hutchinson, E 2020, 'Taking Action to Preserve the Bounty Street Bridge', *Department of Infrastructure, Transport, Regional Development, Communications and the Arts*, 16 January, [https://www.infrastructure.gov.au/territories-regions-cities/territories/norfolk\\_island/administrator/media/2020/ni-a-mr-202002](https://www.infrastructure.gov.au/territories-regions-cities/territories/norfolk_island/administrator/media/2020/ni-a-mr-202002)



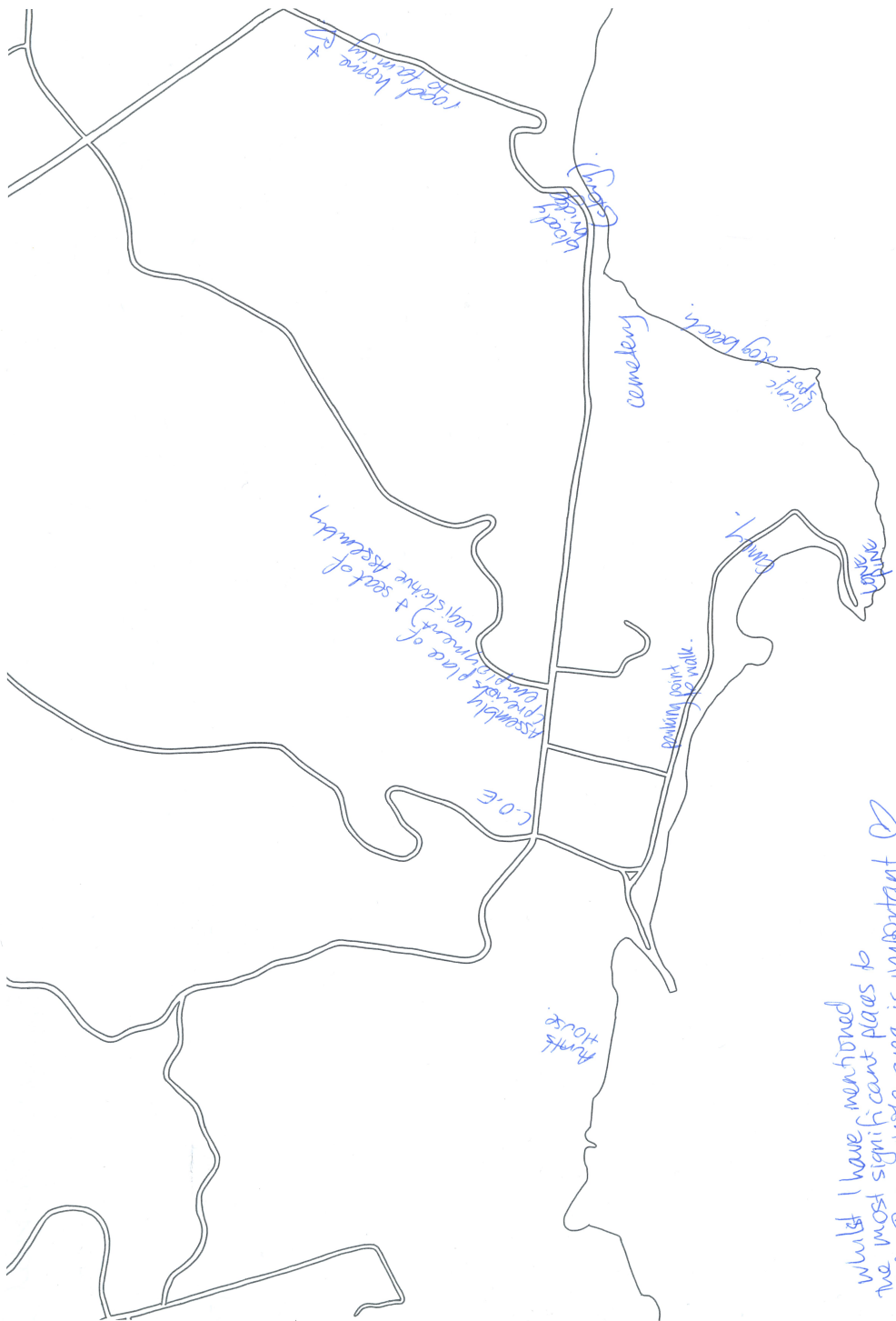
OPEN  
THE  
GATE











Whilst I have mentioned the most significant places to me. The whole area is important ☺

**CHELSEA:** Is there anything that stands out when you think of Taun, in terms of memories or something that is really significant about the place?


**TIM:** Well Nan born daun' piya. The cemetery, my whole childhood was at the beach and round the rocks. The pier is every type of meeting spot, whether you're fishing or gwen aut Phillip or wat aewa, jes check a saf, daily. When visitors come we end up doing a bit of a tour daun from Jeanie Meggie's, gu daun' faens, wi gu through aa church, all about in aa Church, up en all through et, en den gu in Admin. Tek dem all through deya en through to Officers Bath and all the way daun the Assembly, daun' road tu daa Lime Kiln, all about. En dem es amazed - that everything is open and that you're allowed too, which surprised me the fas taim wi duu et, "Oh you're allowed in here?" Yeah, we're allowed in everywhere because it all belongs to us!

**CHELSEA:** Was that salan that yorli personally had visiting?

**TIM:** Yeah, we did it a couple of times and then it's like, oh well they really enjoy daa. Yeah wi kaina are free to do anything - camping, picnicking, partying in the past. Bonfires down there, free to do, as it was. Like the rest of Norfolk, ours to enjoy. There was never any sense of trespass, not at all.

**CHELSEA:** Do you have that now?

**TIM:** More so, yeah. Well, I was speaking of when we were kids; we had absolutely no sense of trespass. Nowadays not really, but a bit of disgust when you walk around, the feelers and the fingers are trying to grapple into the controls of it and people will make decisions for the area. But they will never have to live with them. There's an imminent feeling that Kingston's going to be changed, and restricted, and filled up with signposts, and yellow lines, and



warnings. Just signage and car parks, and other buildings and it just will be tampered with for no real reason.

**CHELSEA:** For no reason – so it’s unnecessary?

**TIM:** Yeah. It seems so unnecessary. It feels that it’d be acceptable to have more information maybe within the buildings for the tourists. But not visible, keeping the look of Kingston and not being restrictive. We can go along with that easily. But anything else would be tampering with Kingston unnecessarily. Put some more information for the tourists, that seems fine. But to change it – no real good case for that, that I can imagine.

**CHELSEA:** A lot of people commented specifically on things like the playground – in the workshops, people brought that up a lot. And said that all of Kingston is a playground.

So I guess it comes back to that – we, as in Norfolk Islanders, people who use the site on a day to day basis – do you think it’s just that we find it difficult to explain how important it is to us, or how it is that we understand Kingston?

**TIM:** Yep, I do. Just as difficult as it would be to explain why you would need a playground yellow, blue, red rubber soled cushion playground somewhere daun deya. That would probably be even harder to explain. When people are asked to consult, it’s a tricky thing – especially here. And again, they might have things in their own mind and it’s quite easy to steer consultancy as we’ve seen over the last few years. So the word “consultant” – having consulted the community, is a term that’s bandied around like the essence of virtue. But it isn’t really. The results aren’t reflective of true consultancy.

And one of the things about Kingston – that we tend to say, is it's the same. They bugger up this hill and they bugger up that, and they change this, and change that, and we do this, and whatever. But Kingston stays the same, and it's a treasured possession of ours. And what might look good on someone's resume, having done some consulting and put forward some proposals and enacted proposals, would be devastating for us. And probably not a second thought for them in Aussie where they live, because they don't live with it. They just did that job, looks good on their resume, do a job and we're left in the wake. So, what makes perfect sense to them could be absolutely devastating for us.


**CHELSEA:** Yeah.

**TIM:** Like I told you, if you want to consult kids and one puts their hand up, "You want a playground?" And the others say, "Yeah, we want a playground!" "Would you like free Wi-Fi?" "Yeah, we'd like that!" So that's how consultancy can get skewed, or the results can get skewed. And to give some credit -

it's not necessarily that they're going to take it on board either, but – it's a fear that they are. Because some pretty crazy stuff's been taken on board. And so it is of great concern, what happens to Kingston. Just the fact that they put those traffic counters on the road. It gave people an ominous feeling.

**CHELSEA:** Yeah. I think it comes back to the feeling of being so removed from the actual decisions that are being made in Taun.

**TIM:** 100%. And the fact that there's this consultancy that put things up for us to comment on, we're acutely aware of the loss of control. Our contribution to it – we don't consider that it's a contribution, to not be part of the decision-making process. There's no way you can convince us that our views are considered. Which is unacceptable.



**CHELSEA:** Thinking about the future because the next part of this project is about consultancy. The third stage of this is about correlating all of the information that we've gathered over the last two years and putting that into a document. Which we think will be like a policy document, to act as a resource for people like consultants to use. They don't have to – there's no way that we can say you must look at this information. But you would hope that people who have an interest in the community would look at all of the research that's been done, particularly that's current about the site - and that they would look at this and see what has come out of it.

So, the hope is that if that report is put forward, and it's readily available, which it will be – that recommendations come from the community on what and how they would like to be a part of the decision making process.

**TIM:** Yep. Let me be clear, I am talking about the consultancy that is provided for us by the decision makers, not by this process that you're going through. Just to make that distinction. And yes – and with all this work, and the results of it, and this report and any lobbying that you may do – may or may not be taken into consideration. It's a whole other realm to get into the decision making seat again. And I hope this can aid that.

**CHELSEA:** Yes. Because so much of this project is about feeling, and what Norfolk Islanders and people who have strong and deep connections to Taun feel about Kingston. And you talked about it before and I just wondered whether you might be able to – you lew in Taun at the minute, you lew deya. What kind of feelings you get when you think about Taun initially?

**TIM:** I feel braver than many, because it's the centre of all ghosts on Norfolk Island. And plenty salan would never stop daun deya – wouldn't sleep overnight in Kingston. So, I feel quite brave.



**CHELSEA:** Very brave. Do salan stil tal daa gen yuu?

**TIM:** Oh yeah, yeah.

**CHELSEA:** Really?

**TIM:** Oh yeah, “blow daa, stoppen daun deya!” Oh yeah.

**CHELSEA:** True!

**TIM:** Oh yeah. “Yu bin ya enithing?” “Yu bin see anything?”

**CHELSEA:** That fascinates me.

**TIM:** We were brought up knowing it’s full of ghosts and what have you – been bloody frightened. But I spent a lot of time there as a kid – the McGuiness lived in number 10, and so I spent a lot of my life sleeping in Kingston actually. And playing –

**CHELSEA:** Yeah right. So, who were the McGuiness’?

**TIM:** Well McIntyre was a lawyer here, and he had a lease on one of the buildings. Yeah – which expired in the late 80’s maybe. So, they lived there, and then the police lived next door, in number 9 – the sergeant. So fond childhood memories, and family memories. It is so much part of everybody’s life but coming from Nan it was definitely where time began. And in a way, it is how time began, that’s where we landed, that’s where we established.

There’s been every bit – born, and buried, and doctored and lived there, and played there, and fished there. It’s the access to the first industry whaling, it’s access to food, sport, picnic, it’s Bounty Day. It’s so much to so many, even for people from up the top. It’s still – Kingston was the centre, and the capital. It’s our capital. Kingston’s our capital.

**CHELSEA:** Beautiful, I love that. I haven’t heard anybody say it like that before, and I love that. Could you actually show me where Ruby was? Because I always thought that she was born in aa said, in aa haus fe Ross -

**TIM:** So, you know the R.E.O? Gat em klohset, en den d' R.E.O, right? En daa wos dem Buffett's – dem bin yuusa lew deya. Tom Buffett was born there, and then daa klohset en den rait neks door wos Nan and there's the duplex for whatever it is that runs towards what they call Munnas. Which we were never allowed to call Munnas because wasn't there, it was around the corner or something and they weren't there – so they lived there, and she was born right there.

**CHELSEA:** Ah. Can we put it on there? You feel all right about that?



**TIM:** Yeah, I don't mind. So, where's waa? Daas aa piya.

**CHELSEA:** Is this really disorientating?

**TIM:** Yeah!

**CHELSEA:** Everybody yuusa lors.

**TIM:** Where's Emily? So daas aa graas deya soe daas aa oel Government House en aa hospetl ya?

**CHELSEA:** Yep. And it's not to scale, so it doesn't have to be precise.

**TIM:** What a mess

**CHELSEA:** Es over ya samsaid nort?

**TIM:** Yeah, daas said shi born en lew.

**CHELSEA:** En lew. Alright. So daas aa tiiruum or ent daa either? Said dem werkas yuus fe smoko?

**TIM:** No– it was one long thing, join up onto the tearoom, but dem was in wan section. So, I don't know whether the tearoom and all that was in disarray or waa. But only the outline of their actual house – when you look in the old pictures it join's right up into one big long thing including the tearoom. But they were right down the pier end of it. And the kitchen was separate, as you know they always had the kitchen separate and the living areas, and the bedrooms in a different spot.

**CHELSEA:** Did she go down there, like when she came back?

**TIM:** Straight away. And until the day she died, you know – we'd go for a drive, and there was one single destination – there was never, “oh we might duck out Anson Bay” or anything. No chance, no chance. They had a very biased attitude towards people that were from up country. She only liked to go next to Kingston, and down the pier.

**CHELSEA:** Did she call it Kingston, or did she call it Taun?

**TIM:** Taun.

**CHELSEA:** Because we've been getting various names, you know? Like Daun' Taun, iin Taun, jes Taun, Kingston. En orl rait, es jes geten dem deferent niem.

**TIM:** En even daun' Piya en jes Kingston, you know? Wi gu daun' Piya, and you might still drive around. It was the Taun.

**CHELSEA:** Yep, as you tul it was the centre, it was the Taun – it was the capital – I love that!

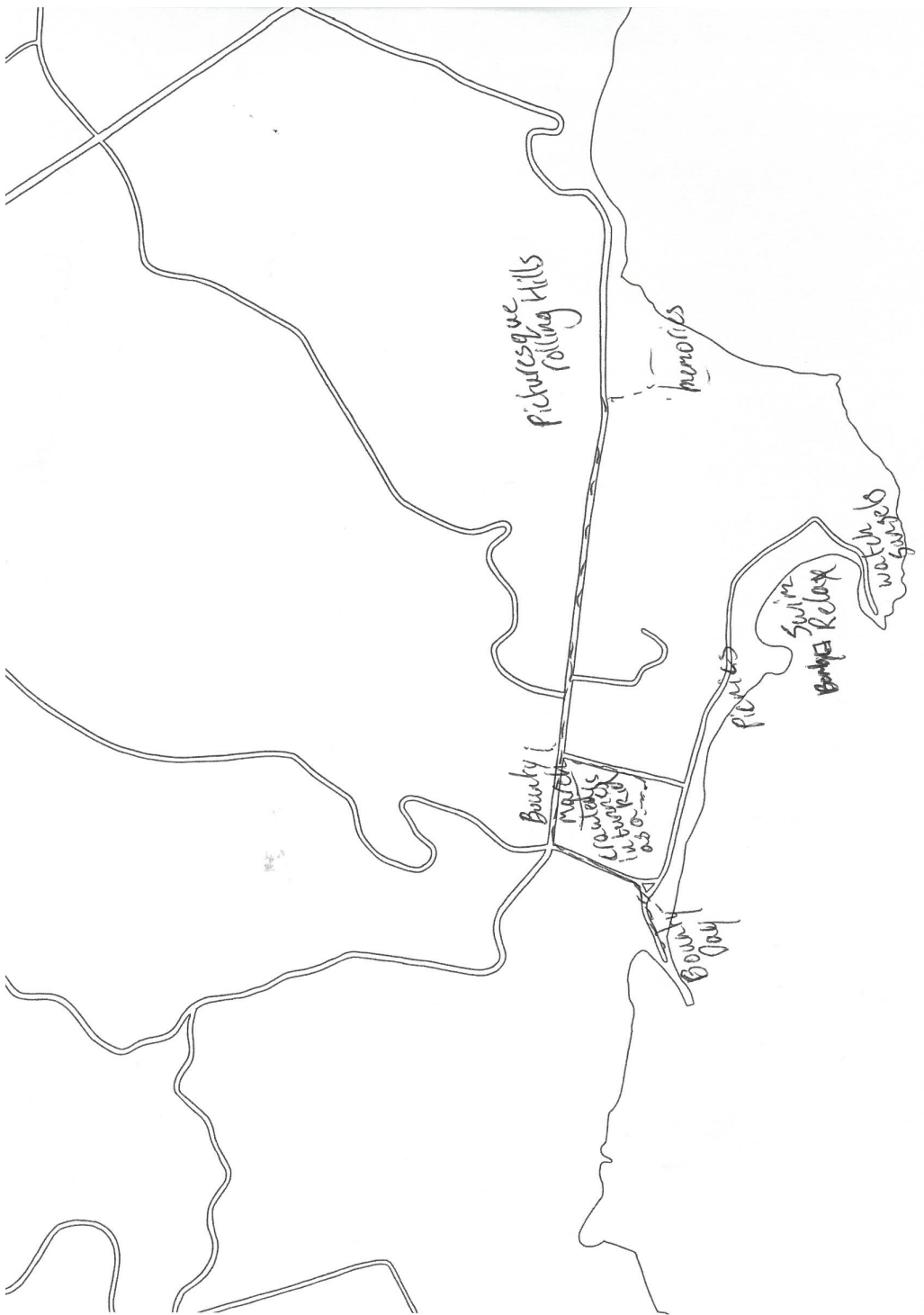


OWNED & ENJOYED (LOVED)  
BY NORFOLK ISLANDERS

INCLUDES ALL  
OF THE COMMON  
AND THE DAM

MAP





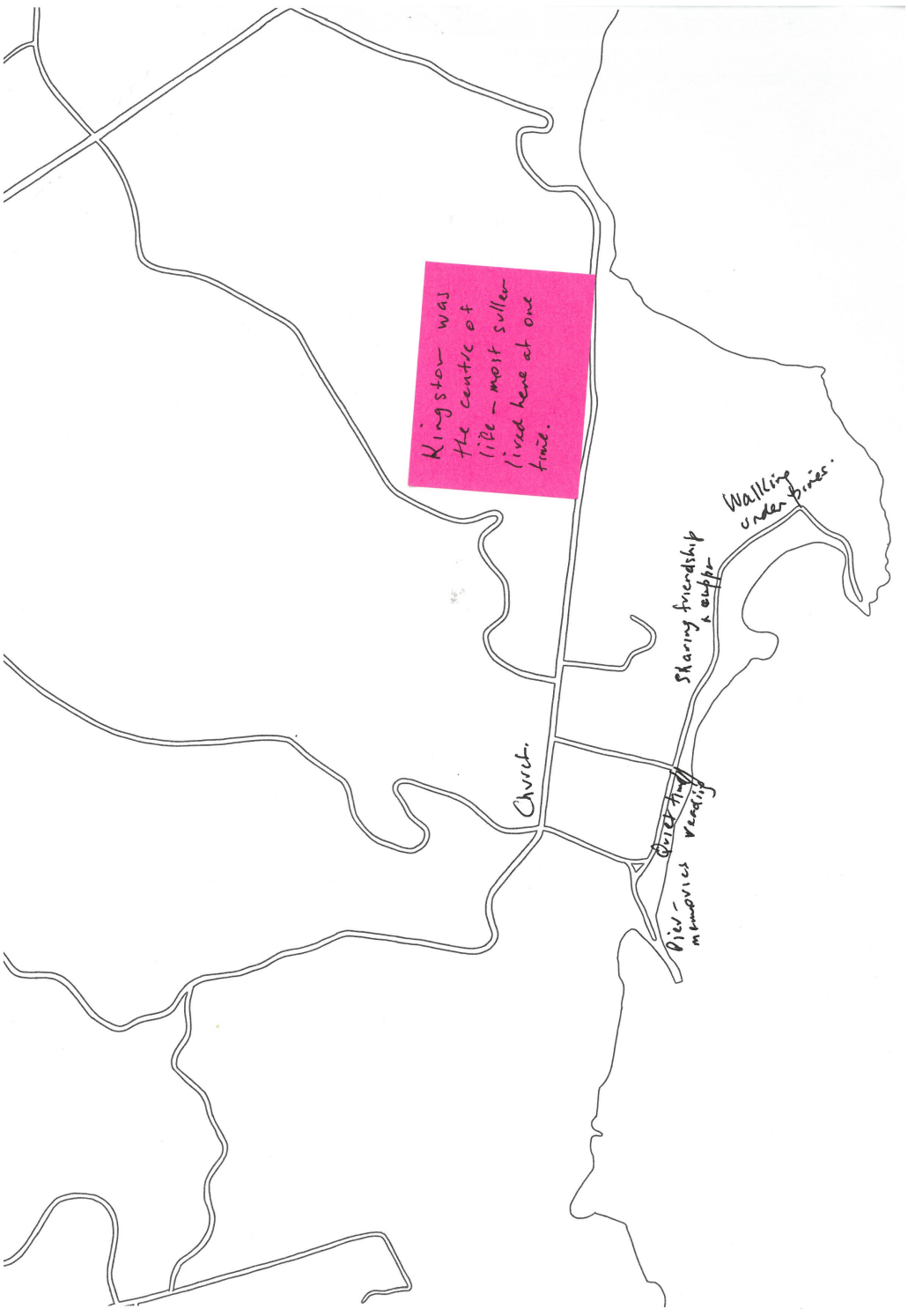
Kingston was the centre of life - most Suller lived here at one time.

Church

Sharing friendship  
a couple

Walking  
under trees

Pier -  
memories  
reaching









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

*Edie and Nellie walked around the ruins in Kingston with their great niece, Chelsea.*

*Part One: The Royal Engineers Office*

**Nellie:** Wen wi kam daun ya orn holedi shi bin yuusa haew orl dem thing in wan boks en shi bin yuusa tal “Ya, diehs yorlyes holedi, diehs yorlyes thing fe iit, iit wuthen yorlye want, wen yorlye want, en wen se dan wi baeta gu hoem”. Soe daas hau shi yuusa du et en den shi nor haew a tork tu orl auwa.

**Edie:** Tell Chels the one you remember –

**Nellie:** Chels, I can’t remember being here for more than a couple of weeks and I can only remember being up ya in Robinson’s wich es dar Lions Club nau. Daas de uni said ai el rememba biiyen daun ya.

**Edie:** Yes, because even though you can only remember Robinson’s I’m sure that you were in the one where the Tent Embassy is, what do you call those buildings? The Old Military Barracks. And I’m sure she was little then. I’m sure that both of them were little. Her and Thelma, because we had Christmas down there and we all had pillow slips for Christmas stockings and we thought we gwen get mor kos wi wieh fram Cascade, wi Daun’taun. Wi naewa did of kors bat wi thort yeah, Santa mait noe wieh auwa daun ya.

**Chelsea:** Hi mait kam fain aklan en wi mait get letl bet ekstra. Shud wi draiw oer deya en staat? En yorlye el shoe mii said yorlye bin stop.

**Edie:** Si wi bin yuusa lew in ya. En ap deya [points to the Lions Club].

**Chelsea:** Soe wats de fas an yu el rememba biiyen een Aunty Ede

**Edie:** This one. The REO. I think it was the REO.

**Nellie:** I have a vague recollection but you know what worries me is the fact that wen wi ya, wi bin yuusa bii daun ya orn holedis bat wi in orl dii bilden.

**Edie:** Oh golly yes. We were in every building.

**Nellie:** Ef wi nor in dii bilden wi oer deya thruu daa konvik tanl!

**Chelsea:** Friedi?

**Edie:** Of course, yes. En dem bois yuusa gu in deya en dem bin yuus a gu fas with wan laentan.

**Nellie:** Yeah, yu haew a get ap tu daa letl rum said gat wan letl skweya rum en yu haew a gu in deya fe tan raun fe kam aut. Bat dem yuusa miek et soe gat tuu mach auwa fe get in aa rum fe tan raun. Soe wen dem fraiten auwa yu kaa tan fe ran, soe yu haew a kam aut baekwads fe get aut.

**Chelsea:** [Laughing] Yorlye se pili!

**Nellie:** Wi yuusa kam aut se kat ap fram em stoen en ewrithing.

**Chelsea:** Ai naewa bin daun deya. Ai bin daun in wan letl hoel bat ai thort dem se blok et orf bai de taim wi deya.

**Edie:** Wi bin yuusa haew a gu krors thruu daa tanl fe get tu daa rum. Hau lomg aa tanl? Ai spoes fram ya to daa Crankmill. Siim fe bii f'awea.

**Nellie:** Was about 10 kilometres I thought!

**Chelsea:** Daas lomg wieh in a daak, anieh.

**Edie:** Specially when yu gat dem bois. Bat wi bin yuusa lew iin.

**Nellie:** Yeah, wi wos iitha oer deya or wi iin orl dii bilden. Yu bin el gu orl about, anieh.

**Chelsea:** Haed aenibohdi lewen in ya orl de taim?

**Edie:** Noe, uni salan kamen daun ya kos es auwas en wi bin yuusa kam daun ya kaemp in dii said. Plenti salan bin yuus. Dieh said bin yuusa buum. Speshli raun Christmas, bat wi bin yuusa stop lomga kos iisiya fe kam daun ya stop. Fe Mum's piis en kwaiyet. Wen wi lew ap deya [Lions Club] Dad bin yuusaa kam lew lomgfe aklan, anieh.

**Nellie:** Ai gat sam oel foetoh Bub, a yuu en mii en Edie Taylor fram daa Cable Station.

**Edie:** Yu gat dem foctoh anieh, wi om aa oel ruuf aut de baek. Wi lewen ya den.

**Chelsea:** Fe hau lomg?

**Edie:** Oe wi lew ya lomg taim. Ai shud aasa Pelly. Dem bois bin yuusa bii ya tuu en dem bin yuusa gu daun ketch a kraab. Ai bin yuus a goe. Ai big naf fe gu lomgfo dem en in a nait taim, wen yu gu daun fe ketch a kraab. Daa piya wos alaiv lomgfo kraab. Dem perpl wan kos wi bin yuusa kik et, it et.

**Nellie:** Wi bin yuusa goe fe kraab en a hihi en bring et ap ya kuk et.

**Edie:** In dieh said, kos wi lewen in ya.

**Chelsea:** Soe huu lewen ya, en hau mach' yorlye haed, ewribohdi?

**Edie:** Noe, wos Louie en Pelly en myesaelf. Nellie was here but she can't remember it. I was quite big, I was about 12 or 13 at the most and the only reason I remember was because when wi gu kraaben, Mum sti hoem boil ap wan 4 gaelan tin en shi boil ap em worta -

**Chelsea:** Daas wathen dem korl wan kopa?

**Edie:** Nop. Diehs jes boil et om aa stove. Wan 4 gaelan tin a worta en em bois bring hoem dii kraab en pat et in em worta. Eniwieh wi deya maken abaut en Noella Christian wos daun ya stopen with auwa fe de wiiken, en wen dem kraab gu in em worta, kapl krrol aut en shi skriim en ran baekwads en ai forl daun. En mais haan gu ap tu deya in em boilen worta. Soe ai in a hospetl fe tuu wiiks. En de uni wieh ai sti iin, es ai haed Mummy's wohtch. "I nor stopen in ieh hospetl." "Wathen gwen miek yu stop in ieh hospetl?" "Ef yu giw mii yus wotch." Soe shi giw mii hers wohtch. En ai thort ai es de Queen!

**Chelsea:** I thort yu kaunten de auwas tal yu get aut bat noe, es yu luk daa guud.

**Edie:** Wen ai ban et, wen ai forl en pul et aut shi put' ieg om et and the eggs fried on my hand because it was so hot. Then when it was healing I would go down and swim in Slaughter Bay but when I was swimming I would have to keep my hand up, en dem bin yuusa kam push mii in a worta!

**Chelsea:** Nau wen yorlye in ya, orl yorlye stop in ya? Kos gat for ruum nort?

**Edie:** On either side of the corridor and the kitchen.

**Chelsea:** So was Rose in one and you in the other one?

**Nellie:** Oe Chels, wi yuusa sliip orl about en iwn daun Cascade, huu aewa gu orn a bied fas, kos wi naewa haed auwas oen bied, huu aewa gu orna bied fas tek de baes pik a de bied. En orl auwa bin es maadan, kos ewribohdi el fried so ewribohdi sliip tugaetha orl de taim. Yus wases punishment in laif es ef dem pat yuu in wan ruum bai yusaelf.

**Edie:** Kos wi se bring et ap with for or faiw in wan a dem dabl bied sii, soe yu el imajen, oe gat naeda wan den naeda wan, haewa kam in a bied.

**Nellie:** En den yu get daun de lieg soe sam haewa sliip ap de top en sam sliip daun aa lieg end.

**Edie:** En Nellie forl aut a bied wan nait en Jean ketch a florg.

**Chelsea:** Did yu tal Jean push yuu aut a bied?

**Nellie:** Jean en Edie ai tal. Orl yu haew a duu es klai, yu nor haew a tal enithing.

**Chelsea:** Oe ai noe yorlye hau norti.

**Nellie:** We were naughty but we had a beautiful childhood.

**Chelsea:** Soe did yorlye haew a hors?

**Edie:** Yep, wi haed a hors. Kwait a fyuu hors.

**Chelsea:** Daun orn ieh kohman?

**Edie:** Oe yep, jes roem about daun ya. Orlem hors bin yuusa roem.

**Nellie:** Yep, bat orl auwas hors was inem paedak raun em haus ap hoem. Wen wi kam daun swim wi bin yuusa ketch em hors ap hoem en den kam daun ya en tai et ap aut Emily Bay.

**Eddie:** Ai often bin think hau kruuel daa wos. Dem hors daun ya in a san orl dieh wail wi daun orn a biich.

**Nellie:** Naewa bin yuusa wari mii. Dem naewa bin tal enithing.


**Chelsea:** [Laughing] Dem naewa bak yorlye orf. Daas gud sain.

**Eddie:** Yu wud think dem wud. Bin deya staan in em hot san hoel dieh, nathen fe iit, noe wortu. I think a daa nau, kos bin haew wan riel orn top a dieh bridj said.

**Nellie:** Wi bin yuusa stop daun deya daa lorng kos bai de taim wi get orn em hors en get daun ya, I think moes o de taim wi mait bii daun ya fe tuu auwas ala samthing bat ent hoel dieh.

**Eddie:** Bat wen yu think baut et hau kruuel.





When I'm walking this route – I mean as much as you feel all these other emotions, it's actually calming. It's a beautiful place to be. ... I think you'll find most people that walk down Emily – just the sheer beauty of it. It's so relaxing.  
(Tane)







Loon at

Road ended at old burying ground. No road to faint Hunter (1970)

## Acknowledgements

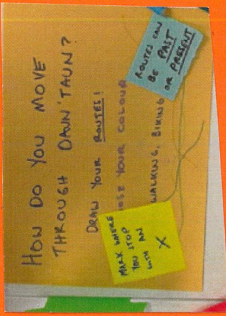
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