

Young, 187

"around the entire island, along the "edge", a
fringe, where once had flourished a thick
growth of stunted, hardy trees, could now
be seen bare, barren soil, free to be
washed away by heavy rains.

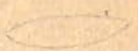
- (a) Tang
 (b) Area - section
 (c) width of cutting edge
 (d) Size
 (e) Extent of grinding.

Quadrangle = Four-sided figure, esp square or rectangle.

Quadrilateral = Four-sided figure in area.

Ellipse = Regular oval.

Oval = Egg-shaped or ellipsoidal.



Adzes.

Adzes

Poulters

Pickets

Unpickets

Chisels

Traces

Double Tanged

Gouges

Single Tanged

Awls

Knives

Adzes Double Tanged - 7
 Single Tanged - 4

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Notes: The following list embraces the more reasonable publications ^{concerning} history with the subject of the present study, and does not include works of fiction in the extensive literature on the daily life of the mutiny and its descendants prior to the settlement of Pitcairn. For more extensive bibliography see Lucas and Shepherd, 1929.

Lavauchey, Henri - "Contributions à l'étude de l'archéologie de l'île de Pitcairn"

Bulletin de la société des Américanistes de Belgique. No 19. March, 1936.

Brussels, 4. Lavaley, 1936. ~~Pl.~~

Contains an exhaustive account of the archaeology of P.I., with accurate reproductions of the various rock carvings. The other rock carvings and other tools are not dealt with.

Pl. 3-42

Entered

Belcher, Lucy - "The Antiquaries of the 'Bounty' and their Descendants in Pitcairn and Norfolk Islands" London, John Murray, 1870.

Deals mainly with the Bounty & the fate of those natives who did not go to P.I. The part dealing with Pitcairn begins the story of the settlement down to about 1870; most of it is taken from materials furnished by Admiral Fairfax Moresby.

Entered

PITCAIRN

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get Skene's nomenclature in edge terminology.

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THE GOVERNMENT OF PITCAIRN ISLAND.

A Study in Administrative Development

An apology is probably needed at the outset for adding yet another essay to the prodigious volume of literature dealing with this remote spot. Though seldom visited by strangers from the outside world, probably no other island in the South Seas has been more written about and the handful of settlers, amounting even now to a bare 200, have been subjected to a continuous glare of publicity for over a century. An analysis of the published works on Pitcairn, however, reveals the fact that they are almost without exception books of a general nature, aiming at describing the life of the islanders or retelling the old story of the mutineers and their descendants. It is felt, therefore, that there is still room for an attempt to deal in a more detailed manner with a single aspect of the islanders' development, based on a comparatively long visit to the island itself. Limitations of space have compelled me to presuppose a certain familiarity with the main incidents of the island's eventful history, such as can be easily obtained from the works of Rosalind Young and the Rev T.B. Murray or, in a more detailed form, from the excellent book recently published by Dr H.L. Shapiro.

The decision of Fletcher Christian to desert the onerous franchise of Tahiti and settle with his companions on the lonely, forgotten island discovered by Captain Cook in 1767 not only saved him from the gallows but led to the carrying out of a social experiment unique in the history of the Pacific. When the little community of 27, of whom 9 were Europeans and 18 full-blooded Polynesians, landed in Bounty Bay in January, 1790, they were to be left in complete isolation for 18 years, while a further period of 15 years was to elapse before their numbers were added to from any outside source. From a scientific point of view we can only regret that representatives of western civilization were not permitted to disturb the harmony of Pitcairn life and thus facilitate the study of the effects of heredity, environment and in-breeding among a half-caste Polynesian community under what would have been almost laboratory conditions. The intention, however, might well have been such waste, for of the handful of strangers who have at various times cast an ill-lit with the

departs of the mutineers, only nine (eight Europeans and one Polynesian) have left some on the island.

...the way
Ladies and Gentlemen - my wife intends ... to give you a brief picture of
of the Pitcairn Island as we found it during our eight months visit in 1808
and 1809. She has, however, asked me to speak first, so I will do my best to
convey an idea of how the Pitcairn Islanders are, how they came to be there
and how they manage the affairs of their little community. I should explain first
that we were sent to the island by the High Commissioner for the Western
Pacific, under whose jurisdiction it lies, ^{in order to} to give the inhabitants the perhaps arguable
benefits of a written constitution and system of government, and ^{a revised code of} revised code of
laws, and at the same time to assist in establishing a post office to handle
the first issue of postage stamps which had been provided, ~~for the island~~
largely with a view to affording a much-needed source of revenue to defray the
cost of administration and certain social services. It is therefore understandable that
my personal interests while on Pitcairn Island were concerned primarily with the
~~main~~ subject of local administration.

To explain why the Pitcairn Islanders are it is necessary to go
back to the year 1787, and here I hope that the more historically minded of you
will forgive me if I touch briefly on events with which ^{you} may be already familiar. In
that year Lieutenant Blyth was assigned by the British Admiralty the task of
sailing to Tahiti - discovered by Wallis only 20 years previously - in order to collect
breadfruit plants for the West Indies, since it was hoped that they would prove
a nutritious and economical food for plantation slave labour. Those of you
who have seen Charles Laughton's portrayal of Blyth in the film "Mutiny on
the Bounty" will know that, even by the standards of the British Navy of the
time, he was rated a "pretty tough guy".

Blyth arrived in Tahiti in October, 1788, and after a stay of five
months, collected his plants and set sail for the West Indies via Tavea and the Cape
Tasman - three days later, while off Tofua in the Tunga Group, the famous mutiny
took place. Why it took place will probably always be argued among historians, but

recent research indicates that Bligh's alleged brutality, to the crew or even his insulting treatment of his master's wife - Fletcher Christian - were secondary factors, the main one being the irresistible attractions of the girls of Tahiti, with whom the mutineers had made some fast friendships during their visit.

Be that as it may, the upshot was that Bligh and 18 others were packed into a small boat, with scanty provisions, and left to find their way eventually to the island of Timor, in the Dutch East Indies, a voyage of over 3,500 miles in uncharted seas, ^{and} ^{a few} ~~many~~ unknown savages; which has scarcely been paralleled since. I am tempted to enlarge on this voyage, for ^{our} ^{greatest} grand-uncle, James Cook, was in the boat - a little line of catamaran with which we had often tinkered the wharves.

Bligh disposed of, Fletcher Christian, at the head of ^{his} 25 mutineers, set sail for the delights of Tahiti. All but 8 elected to stay there but Christian, well knowing that a British expedition would soon catch up with anyone hiding in such a frequented island, persuaded these 8 to settle with him on some spot further off the beaten track. Christian ~~wanted~~ chose Pitcairn for their future home - an island that had been discovered in 1767 by Captain Cook, whose account formed part of the collection of printed voyages in Bligh's cabin. The choice was a wise one, for subsequent discovery has proved that no other ^{uninhabited} island in the eastern Pacific was at the same time so far from shipping tracks, so fertile and so ^{uninhabited} ^{at the} ^{time} ^{to} ^{hide} any traces of occupation. Through uninhabited at the time, this had clearly not always been the case, as ^{is} evidenced by the remarkable series of cliff drawings down Rope and at St. Pauls, the four moai - two of them formerly fringed over by curved stone images - and a bewildering range of stone adzes. Anyone interested in Polynesian archaeology should not miss seeing the fine collection from Pitcairn in the Museum here. I believe ^{by far} the largest collection from any one island in the Pacific. One of the images is at Omohio while another, a natural stone slightly resembling the human form, is, or was when I was there, still on the island, where it was known as "The God".

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The little party of 27, consisting of the 9 mutineers and their
Polynesian wives, with 6 other Tahitian men and 3 women, landed in Bounty Bay in late
September or early October, 1789, ~~(the exact date is not known)~~ but it was not
until 20 years later, in 1809, that the chance visit of an American vessel
disclosed the existence of the settlement to the outside world. By this
time all the Tahitian men and all the Europeans with the exception of a
seaman known as John Adams had either been killed, committed suicide or
in one solitary instance (that of Nudohyman Young) died a natural death. John
Adams alone, with 10 women and ²⁵ ~~a~~ ^{number} of children, remained alive on the island.

The principal cause of all the bloodshed and tragedy which marked the early years of Pitcairn's history was the fact that the Europeans refused to give land, unless a even elementary justice to the 6 native men, who they regarded as little better than slaves. The Tahitians turned on their oppressors three years after the landing and murdered in killing 5 out of the 9, only to die themselves as a result of their own quarrels or at the hands of the remaining Europeans.

To digress here for a minute, I should add that as long as Fletcher Christian was alive a certain discipline was maintained by his own the rough matineers and among other actions he insisted on each of them being married in turn to their women-folk with the one ring brought by Heddipuan Young, the only other educated male of the group. On Young's death from asthma in 1800 this ring was given by John Adams to his wife Sarah, and shortly afterwards disappeared. When our own food supplies began to run out during our stay on the island the community gave us a plot of land to cultivate on the actual site of John Adams' workshop and alongside Sarah's burial place. One day, while my wife was pulverizing soil there for growing carrots and when feet she came upon a plain gold ring bearing the hall-mark ^{of} one of the early Georges which she instantly claimed as the historic ring. If anyone would care to have a look at this ring my wife will be only too pleased to show - needless to say, we were offered large sums for it when the news of its discovery got into the American press, but it is not for sale, being destined eventually for the Auckland Museum.

When Young died, John Adams became the benevolent patriarch of the little community. He underwent a strong spiritual conversion and, teaching himself to read and write, brought up the children of the matineers - the ancestors of the present islanders - on the Bible and ^{the} Younger Book. Adams died in 1829 but his example and teaching lasted long after his death, and it is

Thanks largely to him that the strong scenes of the earlier period were never repeated. Time unfortunately does not permit me to elaborate on the islands' more recent history, and I must content myself with mentioning just four of the more important events. I write a detailed History of the Island shortly after leaving it and while notes were still fresh in my mind, but for me now a rather

to recent to our story, in 1830, the British Colonial Office, who had just begun to take an interest in the settlement, became alarmed at a threatened water shortage (quite unnecessarily as it turned out) and arranged for the entire population to be removed to Tahiti. Centennial sickness and the lesser mortality of the Tahitians, however, soon caused the people to amass with a sympathetic whaling captain to take them back to their former home.

In 1828 an extraordinarily ^{fine} character by the name of George ~~Adams~~ Hobbs settled on Pitcairn. Well educated, and reputed to be the illegitimate son of an Irish monarch, Hobbs took charge of the school commenced by John Adams and, except for a brief visit to England ^{in 1853} to become ordained, he remained with the main body of Pitcairn Islanders as Pastor, teacher and leader until his death in the 1870s.

Though there has never been any real doubt as to the status of the Pitcairn settlement, the islanders date their formal incorporation into the British Empire from 1838, when Captain Elliott of H.M.S. "Fly" gave the islanders permission to hoist the Union Jack and draw up, at their request, a rudimentary system of government and code of laws.

By the year 1856 the population of Pitcairn had reached 187 and both the islanders and the British Government had become alarmed at the possibility of over-population. That they were mistaken I am quite sure for I have walked at one time or another over every inch of the island and estimate that it could support at least 550 - the islanders themselves say 1,000. Nevertheless arrangements were made to transplant the entire community to Norfolk Island, which had been abandoned as a penal settlement the

previous year. The call of the old time was strong, however, and within a few years 43 men, women and children had returned - or approximately a quarter of those who had left. These 43 were all either Christians, Youngs or women and from them nine tenths of the present population is descended. All islanders call each other by their Christian names but if you ask one his surname you will find that he will either be a Christian, Young or woman with the exception of Floyd McKey, who has adopted his mother's ancestral name, and a handful of Smiths, Browns, Coffins, Clarks and Jacobsons, the children of Pitcairn women and visitors to the island. Besides the islanders, ^{five, living,} these are at present 6 so-called "Europeans" living on Pitcairn, Mr and Mrs Ward, the seventh-day Adventist schoolteacher and his wife, the recently appointed wireless operator and his wife, Nurse Totenkoper, the island nurse ~~and~~ ~~an~~ ~~old~~ ~~lady~~ ~~from~~ ~~New~~ ~~Zealand~~ ~~named~~ ~~to~~ ~~an~~ ~~islander~~ and an old lady from ~~New~~ ~~Zealand~~ ~~named~~ ~~Miss~~ ~~Koop~~. ~~named~~ ~~by~~ ~~the~~ ~~name~~ ~~of~~ ~~Miss~~ ~~Koop~~.

Mention of the Wards reminds me that in 1886 the islanders were converted from the Church of England to the seventh-day Adventist faith by missionaries sent from the United States, and to that church they still belong.

And now we come to the population of today; as we have seen a mixture of the European and Polynesian races - but slightly more European than Polynesian owing to the fact that while there have been six marriages with European visitors between 1809 and say 1930 there has been only 1 with a Polynesian ^{out of} ~~in~~ ~~any~~ ~~case~~, ^{or} ~~fewer~~ ~~reminds~~ ~~that~~ ~~the~~ ~~islanders~~ ~~consider~~ ~~themselves~~ to all intents and purposes Europeans and would be hurt if you referred to them as natives.

Contrary to popular belief, the original stock of mutineers and
 Polynesians was biologically so sound that a century and a half of inbreeding
 has produced little, if any, evidence of degeneracy, except for a tendency
 towards buck teeth (inherited apparently from Middlesex Young, whose teeth were
 reputed to have been shocking). Too often passages or visiting ships ask
 the islanders questions ^{often} quite outside the orbit of their everyday life - what
 they think of W.D. or whether they support the National or Labour parties -
 and when they receive unintelligent answers go away firmly convinced of their
 congenital stupidity; [but listen to them in their busy discussing plans for
 building a new house or the fishing prospects for tomorrow and they would
 realize that they will experts in the subjects material to their own lives.]
 I have often wished that passages could only hear the islanders returning in their
 boats to the shore and laughing over some of the amazing questions ^{they} ^{suffered}
 have been put through on board - they would soon realize that to the ^{island}
 islanders the symptoms of degeneracy ^{may well} seem on the other part.]

what is the shape of the face
 important and ill-shaped

In any case the Pitcairn Islands of today show an ^{extraordinary}
 tendency to migrate permanently or temporarily to New Zealand, and during the
 last few years one of them has married New Zealanders than into their
 own community. When we were on the island the population amounted to
 189 - now I believe it is not much above 100 - and there are ^{now}
 islanders living in ^{the Dominion} Wellington ^{where} than on Pitcairn. They are skilled
 in all kinds of carpentry and wood work from an early age, and long for
 the most part non-drinkers and non-smokers with a good reputation for
 staying in their job, it is not surprising that they find ready employment
 in such firms as the Fletcher Construction Company. A few of the ^{most}
 enterprising do well as independent contractors and I shall never forget meeting
 with one of these during a recent visit to Wellington. He was one of the
 foremost of the islanders and during our visit had been sentenced to jail
 for theft of food. You can imagine my interest, therefore, when he

net me a few years later and drive me out in his day unless he is
 comfortable ^{house} on the waterfront at Island Bay. He reported incidentally that
 he earned over £1,000 a year. The conservative minority, of course, do
 not venture from the island and continue to subsist in the traditional
 manner by growing their own food, exporting oranges and selling
 wood-work cases, walking sticks, baskets and fruit to passing ships;
 but there must be few families whose income is not augmented by
 remittances and parcels from relatives and well-to-do abroad.

perhaps I should say
 account in destroy's note of de
 see from a recent note of de
 "star" that 22 Sept has
 already pointed out

And here I must, I fear, destroy yet another popular
 illusion → Pitcairn is not an isolated island, as we understand the
 term in the Pacific. True enough, few strangers ever land there (indeed
 it is impossible to land without a written permit, and for a stay of more
 than 24 hours this can only be given by the High Commissioner for the
 western Pacific in Fiji) but statistics I collected on the island show that
 for the 10 years before the war an average of nearly one large ocean
 going ship a week called there, and since the war I believe the figure
 is even higher. This means that a greater shipping tonnage calls
 at Pitcairn each year than at any other Pacific island port with
 the exception of Honolulu. Now before the war each vessel was
 worth, on an average, a total of £20 in net profit from sales - probably
 the figure is about £40 now, so you can see that the island gains £2,000
 a year from shipping in cash alone, not to speak of the innumerable presents
 of clothes and food they receive from officers, crew and passengers. To this
 sum must be added also the proceeds from the export of over 2,000 cases of
 oranges a year to New Zealand - and good oranges they are too, for I
 have seen the juice from one orange fill a tumbler.

Before concluding, you may be interested to hear something on the object of our
 visit to Pitcairn - the reform of the local administrative system. One of the
 principal hindrances has been that no-one would willingly take on any of the jobs
 in the local government, and particularly the key position of Chief Magistrate, since
 that unfortunate individual received all the blame if anything went wrong and
 had no perks off office - "all backs and no la' face" as the people themselves
 put it. The islanders elect their Magistrate for the year at a general meeting held
 each Christmas Day, and in the previous Christmas no-one could be persuaded to
 take it on, ~~despite the fine imposed by law to those who do not~~. The
 impose continued for three days and it was only ended by someone absenting
 himself from the final meeting in order to collect food for his family, whereupon
 he was ^{happily} proposed, seconded and unanimously elected Magistrate in his absence.

The ^{old} laws, too, were many of them original, to say the least. I have
~~only time to quote one, which particularly took my fancy. It dated from 1884 and~~
 read as follows: "Should a dog go out with his master and fall in with a
 cat and chase him, and the owner of the dog make all effort to save the cat,
 this will save the dog. But should no effort be made to save the cat, the
 dog must be imprisoned for the first offence and hanged for the second".

For a number of years a successor of High Commissioner in Samoa
 had endeavored to correct the more flagrant irregularities on Pitcairn by a series
 of carefully worded letters of advice and explanation to the Chief Magistrate.
 Soon after our arrival I wished to see this correspondence, but the Island Secretary

I should explain, by the way, that the islanders spoke to us in English. Among
 themselves, however, they speak a peculiar Pitcairn dialect, more or less unintelligible to the
 foreigner, and of a mixture of simple English and Tahitian. It is weak in tense, so one can often
 only tell from the context of a sentence whether an event has happened, is happening now, or
 is about to happen.

still in their envelopes; unopened.)
 We at length succeeded in drafting out a suitable constitution

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For a number of years a succession of High Commissioners in Samoa had endeavoured to correct the more flagrant irregularities on Pitcairn by a succession of carefully worded letters of advice and explanation to the Chief Magistrate. Soon after our arrival I wished to see this correspondence, but the Island Secretary appeared to have little idea of what I was talking about. The Magistrate, however, at length remembered: "Oh, these letters from Fiji," he said, "why, we mostly keeps them in an old sugar bag". We searched his house without success, but eventually found the "old sugar bag" in the chicken run, under a pile of firewood (^{o.p.} - most of the letters, I may add, were still in their envelopes; unopened.) *

We at length succeeded in chipping out a suitable contribution

and code of laws, which is unique in at any rate one respect: it bears the signed consent of every person in the community on the age of 18. Actually, with one exception, we did not experience the slightest dissent or trouble on any of the provisions and I can honestly say that the islanders now have the laws which they themselves have asked for and more often. There was, of course, much argument among the western legislators and it took three months to complete the work, but the only time we reached a temporary deadlock was over smoking. The islanders, being seventh-day Adventists, neither smoke, touch alcohol or even, for the most part, tea or milk, butter, shell-fish, or coffee, ^{next} (except goat, for which they have a special dispensation from the Church). Hence they wanted to make it a jailable offence for anyone to smoke under the age of 60; but, perhaps being a pipe smoker myself, I succeeded in persuading them to reduce the age limit to ^{I think} 25. However, we ^{soon} compensated for this clemency ^{by passing a new law under which} anyone who cried "Sail Ho" when no vessel was in sight was summarily fined 10 shillings; and a most useful provision it has proved, for you can well imagine the distraction caused by the call of "Sail Ho" - the fisherman falls in his canoe, the gardener comes running in from the most distant fields, the housewife drops her work and one and all rush around preparing baskets of fruit and ^{about} ^{in about,} a days work is lost for the entire community.

As I have said, the islanders are all (nominally, at least) seventh-day Adventists, and this fact colors their legislation. For one thing, their Sunday (or Sabbath) falls on Saturday - or more exactly from 6 p.m. on Friday to 6 p.m. on Saturday - and during this time no work is done

except absolute essentials. Sunday, on the other hand, is just like any other working day - the Post Office and Island Secretary's office open up and everything goes on as usual. I believe that this is the only place in the Empire where by law the Sabbath is on a Saturday.

Again, being seventh-day Adventists, the islanders are most scrupulous about giving a tenth of their income, whether in cash or kind, to the church, and the island tithe barn is therefore a conspicuous object in the centre of the village, close by the Church, Court House and Post Office. The barn consists of a single room, usually full of rotting and rotten vegetables, fruit and eggs - the tenth of the island harvest. On the wall hangs a list of prices at which this produce can be purchased, and this was especially useful to strangers like ourselves, who could treat the barn as a sort of shop, seizing whatever took our fancy and handing the price to one of the tithe-collectors when we next saw him. There was never any check but few would dream of defaulting.

I explained earlier that the local Government suffered from a singular handicap in this modern world - that of having too few officials; or at least willing officials. To some of us this may seem a rather desirable state of affairs, but I can assure you that ^{and} a condition like ~~is~~ has its drawbacks. For instance, not everyone liked to attend the sessions of the Court, where the spectators would give in the trial and express their opinions freely - not only on the character and conduct of the accused but on that of the Magistrate and Assessors as well. And although the Secretary used to send an infusing list of sentences each quarter to Fiji, I soon discovered that the walls of the local goal had been knocked down by a presaler some years previously, since when the Court had been reduced to telling anyone sentenced to go home

and not make finally expensive while his services had expired.

* Through we have a strange lack-of now, we have retained a Punare provision from the past, by which persons may be sent home every Wednesday in order to attend to their domestic affairs. ~~Myself was the first to be sent home last Saturday only by a stick~~
~~was of the spirit of the system~~ Actually, of course, very few people are even impressed on Pitcairn - perhaps 2 or 3 a year - but a number of persons are fined for the infraction of some local by-law; and we found that by law anyone fined

value of the punishment

admitted that the roads improved.

anyway, ~~improved~~ ^{was solved} the problem of unwholesome officials by the simple expedient of giving the officers small fixed salaries, varying from £3 a month to the Chief Magistrate and £2 a month to the Postmaster and Island secretary down to 10/- for the least positions and the 2 village policemen. and although the islanders predicted dire results from the introduction of what they termed "filthy lucre" and that so-one would now stand for office, we noticed that there were no less than 5 candidates for the position of Chief Magistrate at the next elections, and a most spirited contest to secure the billet. we were able to make ^{payments} these thanks to the new revenue from the stamp issue. For whereas the total island exchequer amounted to but £50 when we first landed, derived from the only form of taxation the islanders pay - a licence fee of 6d a year on firearms - within 6 years it had grown to nearer 40 than £30,000 sterling. and now we have a qualified paid nurse resident on the island, a powerful wireless station with a paid operator, two island girls in Australia training to be nurses; and schools are in train for sending a doctor and dentist, building and equipping a modern school with a resident schoolmaster or schoolmist from the New Zealand Education service and for sending selected islanders abroad for technical and professional instruction.

and not make himself conspicuous until his sentence had expired.

* could pay it off by working on the roads at an arbitrary rate of $\frac{1}{2}$ /- a day - but since this would mean some official busy to watch to see that he didn't fall asleep with the axe, the cost had grown out of a man paid say 10/- collecting 9 of his friends and all doing one days work together. If the fine was a large one ^{initially} the whole island, including the ~~Magistrate himself~~, might turn out and have ^{what seemed to me} a glorious picnic, the deterrent value of the punishment on the offender being nil, although it must be admitted that the roads improved.

Anyway, ~~imposed~~ ^{was solved} the problem of unwilling officials by the simple expedient of giving the officers small fixed salaries, ranging from £3 a month to the Chief Magistrate and £2 a month to the Postmaster and Island Secretary down to 10/- for the ^{most} common and the 2 village policemen. And although the islanders predicted dire results from the introduction of what they termed "filthy lucre" and that no-one would now stand for office, we noticed that there were no less than 5 candidates for the position of Chief Magistrate at the next elections, and a most spirited contest to secure the ballot. We were able to make these ^{payments} thanks to the new revenue from the stamp issue. For whereas the total island exchequer amounted to but £50 when we first landed, derived from the only form of taxation the islanders pay - a licence fee of 6d a year on firearms - within 6 years it had grown to near 40 than £30,000 sterling. And now we have a qualified food nurse resident on the island, a powerful wireless station with a paid operator, two island girls in Australia training to be nurses; and schemes are in train for sending a doctor and dentist, building and equipping a modern school with a resident schoolmaster on secondment from the New Zealand Education Service and for sending selected islanders abroad for technical and professional instruction.

To conclude, I should like to emphasize that the more unorthodox - and at times humorous - features of the local administration of Pitcairn are now largely things of the past. The present reformed government is quite a business-like concern, and local affairs run remarkably smoothly.

I do hope also that nothing in this very brief sketch has unwittingly conveyed the impression that the islanders, as a body, are in character any worse than ourselves. Like all of us they have, of course, their faults - easily traceable to the effects of heredity and environment. But in general they are a most lovable folk - hospitable and generous to a fault - and among them we count many real friends.
