

ANANGU PITJANTJATJARA SUBMISSION TO
THE REVIEW ON THE FUTURE OF MINTABIE
TOWNSHIP.

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SUMMARY.

The Anangu Pitjantjatjara (AP) submission seeks to provide the Mintabie Review Committee with a comprehensive assessment of Anangu concerns about Mintabie Town (MT).

The submission reveals very clearly that the effects upon Anangu of the existence of MT are overwhelmingly negative.

A number of specific problem areas are identified and discussed (Part 6). These include damage to country, tourists and permits, alcohol and prostitution, motor vehicle sales, noodling and "bad feeling" (Part 6.3).

These and other problems emanating from Mintabie cause great anxiety to Anangu. It is noteworthy that in the course of preparing the submission, the researchers encountered expressions of Anangu anxiety about Mintabie time after time.

An aspect of Anangu feeling is seen in the assessment made by some respondents about "noodling", the stereo-typical Anangu activity at Mintabie (Part 6.3). Anangu are conscious that as noodlers they are second rate citizens, literally picking up the scraps after the miners have removed the best material.

More broadly, Anangu are acutely aware of the effects of alcohol supplied from Mintabie, and of the damage that mining has caused to the country. They fear that the miners will encroach on to sacred ground beyond the Mintabie Precious Stones Field (MPSF). Anangu find these matters extremely threatening and antithetical to their aspirations for the future.

The problems and anxiety associated with Mintabie have been greatly exacerbated by the dramatic population increase in recent times together with the ineffective enforcement of the existing laws and regulations governing social and environmental impacts. Additionally, problems arise from an apparent belief on the part of many non-Anangu that MT and MPSF are permanent fixtures.

should the boundaries remain unchanged, but encroachments beyond them (as are presently occurring) must be prevented.

The need to monitor developments and enforce the law at Mintabie is critical. Currently, buildings are being erected at MT in an uncontrolled fashion, and unlawfully outside MT as well. Moreover there are many cases where a considerable financial investment has clearly occurred. When Anangu see this happening, they have serious doubts about how the Government intends to facilitate an orderly, peaceful close-down of MT in 2002.

The researchers discerned an underlying feeling that the whole Mintabie phenomenon is undermining the spirit and interest of the Pitjantjatjara Land Rights Act 1981. This arises less from any particular localized feature of MT than from the inaction of the Government. Anangu need continuing Government commitment for their Act to fully work, and this commitment is in doubt in relation to Mintabie.

To address the problems, the submission recommends the establishment of a Mintabie Plan of management (Part 7.3). It is envisaged that this would be facilitated by the Mintabie Consultative Committee. The plan would provide for the lawful continuation of mining, whilst ensuring that Anangu concerns as identified in this submission are ameliorated.

PART 1. INTRODUCTION:

The Anangu Pitjantjatjara Submission represents a distillation of *Anangu* * statements and commentary about Mintabie and the effects of its residents and their activities upon both Anangu and *Ngura*. * These effects, which embrace social, cultural, economic and material aspects are felt by Anangu well beyond the boundaries of Mintabie Town (MT). Anangu are the land owners and custodians of MT, the pastoral leases comprising Granite Downs, and all of the lands to the west of Granite Downs within South Australia (SA) [figure 1]. The Anangu population of the SA Pitjantjatjara lands is approximately 2750 (Pitjantjatjara Council estimate, 1988).

The Mintabie Review, which will consider this submission, was established by the South Australian Minister for Lands at the request of AP and the Mintabie Consultative Committee (MCC). The principal SA government departments with either an administrative or monitoring role at MT are the Department of Mines and Energy, the Department of Lands and the Police Department.

Mintabie Town lies roughly 480 kilometres south of Alice Springs (by road), and approximately one, two or three hours drive from Indulkana, Mimili and Fregon respectively. These communities and their "satellite" homelands represent the frontline of Anangu social and cultural contact with Mintabie. One such homeland (which is permanently occupied) lies just outside MT, but within the Mintabie Precious Stones Field (MPSF). The effects of MT are however also felt by Anangu living in communities or areas well beyond these places (Figure 1).

MT was established to provide a residential/service area for those people who are either working the 200 sq. km. (approx.) MPSF, have legitimate business on the MPSF, or are family of people in these categories. The area of MT was formerly part of Block 1077 of Granite Downs Pastoral Lease. It was surrendered on 9th August 1979, when it became Section 1291. Under Section 28 of the Pitjantjatjara Land Rights Act 1981, the 220 hectares comprising Section 1291 is deemed to be leased to the Crown for a period of 21 years, ending in 2002. It constitutes the area set aside for occupation for residential and business purposes by the Minister for Lands.

The Mintabie Precious Stones Field was created by declaration under Section 8 of the Mining Act 1971-1975. The MPSF boundary is currently defined by a recently cleared survey line around its perimeter. Within the MPSF area it is permissible to prospect, peg, claim and mine anywhere except in the areas of Section 1291, the airstrip, the water bores, and the radiomast.

[illegible]

LINE
DOWNS BOUNDARY FENCE
NEW STUART HIGHWAY

PART 2. BACKGROUND:

2.1 Mintabie: discovery of opal to the boom.

Following the discovery of opal in the Mintabie area during the 1930s there were only relatively minor efforts to recover the precious stone. The remoteness of Mintabie and the difficulties of extracting opal from an exceptionally hard kaolitic sandstone host meant that other more geographically and geologically accessible areas, such as the opal fields of Coober Pedy and Andamooka, were preferred by the opal miners.

The Mintabie "opal boom" occurred in the late 1970s, when good opal was being found by relatively few miners. It was during this period that fortunes are said to have been made, with Mintabie earning the "rags to riches" reputation which has caused its population to steadily increase. The population doubled within 12 months (1978 to 1979) when more than 300 miners flocked to the site (Adelaide Advertiser, 16.8.80).

Anangu attribute the discovery of opal at Mintabie to a dingo hunter named Harry Brumby in the 1930s. An old man recollects:

"... a long time ago, a man called Harry Brumby came up here with a camel. He was following young dingo tracks. While he was digging out the dingo ... he found what he knew to be opal ... Later his son, a whitefellow named Alan Brumby came with maps and dynamite. Them and me and ... (two other Anangu men) ... also were there ... we carried that dynamite ... Harry Brumby from 5 Mile, Fregon Creek, came when it was so dry people were dying, before World War 2... I remember them arriving." (IS, H2, 15.9.88).

There is little information available for Mintabie for the period prior to the boom. However, physical evidence still exists of earlier sporadic prospecting, fossicking and mining over the wider Mimili/Mintabie/Indulkana area.

The changes that have occurred at MT since 1980 when Mintabie was described by the Adelaide Advertiser (16.8.80) as "a small desert opal-mining encampment"

"... Confidence is the watchword as new premises are springing up all over the town area. Where makeshift batchelor camps were in the majority several years ago ... stone houses, brick veneer homes, pergolas and verdant green lawns are transforming what used to be a group of rough bush camps."

So, after several decades of obscurity, Mintabie experienced a boom, and a subsequent steady increase in population, as stories circulated of the fortunes which had been made. MT is now an established mining settlement located on Anangu Pitjantjatjara lands, and according to the Pitjantjatjara Land Rights Act 1981, is to continue as such until 2002, unless MPSF ceases to be a precious stones field before then.

2.2 Mintabie and land rights.

"The fundamental implication of granting land rights is the freedom thus guaranteed to the Pitjantjatjara to take up, and in many cases rebuild, the whole gamut of rights and responsibilities associated with these centres (homelands), revered and desired for their place as the backbone of the relation of the people to their environment." (Report of the Pitjantjatjara Land Rights Working Party, 1978).

During mid 1980 the realization of the imminent passage of the Pitjantjatjara Land Rights Bill into law caused the miners of Mintabie to react in an "... extreme, violent and very belated" manner (Toyne and Vachon, 1984 : 104). An objection submitted by the miners "opposed not only the provisions applying to the field, but also the entire Bill They asked 'Does the government realise that this Bill, if passed, virtually creates a state within a state? ...' They asked that Mintabie be left out of the Bill" (ibid, p.106.). Clearly, the issue for the miners concerned their future ability to mine the Mintabie field, but the ideological component of their position is also quite evident.

A meeting between miners' representatives and Anangu had been held back in December 1978. The miners at that time repeatedly stated the view that the inclusion of Granite Downs within the proposed Land Rights Bill would result in

"... Mintabie is old mining. All the Aborigines at Mimili said that (once before). It is old mining and they can keep on mining. They can do mining but not go any further, (and not) widen their fields, it was said...".

The last-minute delay to the passage of the Bill arising from the miners' objection was removed when the Pitjantjatjara Council agreed to allow the miners free access to an area later proclaimed as the Mintabie Precious Stones Field. However, the Pitjantjatjara Council was still clearly concerned about the continuation of the socially and culturally disrupting influences already witnessed at Mintabie.

These concerns were reflected at the Pitjantjatjara Council meeting of 21.8.80 which unanimously called for direct controls over the conduct of people on the MPSF consistent with what could be expected in the case of future mining operations elsewhere on AP lands. The response conveyed to the SA government regarding proposed extensions to the MPSF, was a clear "no". Anangu argued that any mining beyond the MPSF boundaries would require the application of the standard procedures dealing with exploration and mining, set out in Division III of the Pitjantjatjara Land Rights Bill. In fact the Pitjantjatjara Council saw adherence to these procedures as "... vital to ensure adequate environmental and cultural protection ... (that would not be)... available if the field ...(is)... simply enlarged." (Extract from telex: Pitjantjatjara Council to SA Deputy Premiers Office, 21.8.80).

The negative cultural and environmental effects upon *Anangu/Ngura* as a result of Mintabie's existence on AP lands for the past seven years, gives substance to past and present Anangu anxiety and expressions of concern.

"To give Pitjantjatjara title to their land but to take from them the power to control entry upon that land and the conduct of *what may eventually become extensive mining operations* would destroy the rights given." (Report of the Pitjantjatjara Land Rights Working Party, 73:1978).

The size of Mintabie's population has increased dramatically since the commencement of the Pitjantjatjara Land Rights Act, 1981.

Anangu and AP over Mintabie and treat it as though it is "unalienated crown land".

The land rights of Anangu as reached through agreement in 1981, and reflected in the legislation, need to be protected and reinforced, having regard to the increase in population at Mintabie. The increased population is not a reason for diminishing these rights, quite the reverse. The social and cultural impacts on Anangu are very much greater now. It is most important that the government is not influenced by the greatly increased representation of Mintabie residents, to take away Anangu rights.

2.3 Mintabie: a history of Anangu concerns.

" We were too late, we never said anything, because in those days we never knew how to speak English to white people and they were going in there doing mining... And because communication broke down we didn't have much say. This time we can talk things over, but in meetings. Before it was decided they could stay and do mining, but not to go any further, (not) to follow on other ground, and (not) mine into Mimili or mine into the Great Victoria Desert. " (Anon. comment, Record of: Meeting between miners and Mimili and Indulkana people, 1.12.78).

The Anangu relationship with Mintabie was and is predominantly spiritual. The nature of Aboriginal relationships with the land has been discussed widely in the anthropological literature, for example in Maddock, 1974. For the Pitjantjatjara, "all land and all features - not just sacred sites - are accounted for in the Pitjantjatjara epistemology (i.e. their theory of knowledge) with the origin of the explanations to be found in the vast cycles of lore emanating from the distant past - the Dreaming ... The entire landscape contains the totality of simulcra which verify not merely some particulars ... but the whole cultural inheritance from the merest anecdote to the most profound ritual." (Report of the Pitjantjatjara Land Rights Working Party, South Australia, 1978:28,34).

The broad Mintabie area holds a strong spiritual significance for its Anangu

tjukurpa which are focused at *Wilykaru* (which lies inside MT). Quite near MT lie several foci for the *Wanampi* (rainbow snake), and within the MT area was the rockhole known as *Mintipai* from which the name variously spelt as Mintabie or Mintubi originates.

Anangu efforts to have areas of land (*tjukurpa* foci or sacred sites) protected in or around what is now known as MT have been recorded since 1965, when the SA Museum undertook a site survey. The increased presence of miners and their activities over the Granite Downs area subsequently led a number of senior Anangu custodians to enlist the support of the Reverend Jim Downing of the Institute for Aboriginal Development in Alice Springs.

Downing was asked to assist with the presentation of Anangu concerns about impending sacred site desecrations to the SA government. A letter to the Premier of SA (9.2.79), from Downing demonstrates the ongoing efforts of Anangu to protect their country. In the letter he records that in 1971:

"They showed me around their sacred sites on Granite Downs because they wanted me to tell the government the 'true story' and to get across the depth of their anxiety and concern about interference with the land."

Downing's letter records three further instances, twice in 1973 and once in 1974 when Anangu sought to convey to the government and the general public (Forbes, 25.4.74) the continued concern of the people at Mimili and Indulkana about their sacred areas lying within the Granite Downs leases.

The population boom at Mintabie during 1978 aroused increased concern amongst Anangu about the threat of damage to sacred sites. The following extract is taken from a Preliminary statement of proposals of Indulkana and Mimili communities regarding Mintabie and Granite Downs Station (Anon. 1979). The statement encapsulates many of the Anangu concerns at that time. Unfortunately they also reflect many of the same concerns which are still expressed by Anangu about Mintabie.

"Ideally they would like to see the mining activity at Mintabie stopped and all sacred places fully protected from infringements in the future. Already the

diverted from Indulkana to Mintabie where large amounts are spent on alcohol, used cars and stores.

"As a result less is spent through the Indulkana store resulting in a drop in its profitability. The people believe that a large body of Europeans located so close to their communities will have a disastrous effect on their spiritual and social life. They worry about their young women being taken by white men and young men being exposed to alcohol. The people are aware of and point to the problems which have beset their relatives in Oodnadatta and Coober Pedy. They see the presence of prospectors as a direct threat to other sacred sites in the area around Mintabie. The Aboriginal people need protection of their sites before mines are pegged and heavy machinery brought in to destroy them. They want to control further expansion at Mintabie if a stop cannot be put to mining there."

These problems and their causes were evident to Anangu nearly 10 years ago when the population of Mintabie was only 150-300. They are still largely unresolved, and highlight the reasons Anangu are anxious about Mintabie, particularly now that the population is in excess of 1,500. It was at the instigation of Anangu who are continually expressing concern about the effects of Mintabie, that the Administrator of the Pitjantjatjara Council wrote to the MCC in June 1987.

The contents of the letter document the depth of Anangu anxiety and disquiet about the uncontrolled way in which MT is growing and make it clear that Anangu "do not want a town like Coober Pedy on their land. Mintabie has already caused enough social problems for Anangu. Its continuing expansion is bound to make things worse." The letter also requested that no more Campsite Licences (Appendix 1) be issued by the Minister for Lands (pending the Mintabie Review), and that the members of the MCC be reminded that Mintabie is on Pitjantjatjara freehold lands.

The Anangu requests for support in controlling development and mitigating the negative effects of Mintabie have to date met with little success. This submission reiterates many of those same requests based on the same concerns. The sources of those concerns are now magnified as a result of a tenfold increase in the population of MT. The lease has a further 14 years to run, and it is imperative that the processes required to eliminate the negative effects of MT are formulated and implemented speedily, to avoid a further buildup of the problems accumulated

PART 3. THE CURRENT SITUATION:

3.1 Some comments on the nature of Mintabie.

"The area looks like a battle field. It is pockmarked with bulldozed trenches, blasted craters and abandoned shafts ... the community is a volatile one ... it is a frontier town in every sense of the word." (Toyne and Vachon, 1984:104).

MT is a mining town which has an unrestricted and growing population, occupying an area of Aboriginal freehold land that has been leased to the SA government for the purpose of facilitating the extraction of precious stones. The lease is of 21 years duration and expires in 2002. The population has continued to grow since the opal boom which began around 1978, when it was estimated that there were 150-200 full time miners. There are now probably 1500-2000 non-Anangu residents at Mintabie, representing a total increase in population of 90% (or a growth rate in the vicinity of 10% per annum since 1978).

Mintabie is in many ways unique for a contemporary Australian mining town, and has virtually no recent precedents in this country. Mintabie is reminiscent of the types of mining operations prevalent during the Australian gold rushes of the 19th century, or the more contemporary gold mines of Brazil, Indonesia or the highlands of Papua New Guinea, where growing numbers of miners jostle for a diminishing resource and a quick fortune (Caufield, 1986).

At Mintabie little or no action is taken to enforce environmental controls, mitigate social and cultural impact on the local Aborigines, or to instigate rehabilitation programmes. However, legislative measures do exist, and have been specifically provided for in the Pitjantjatjara Land Rights Act 1981 and the Mining Act 1971-1975. For example there is provision for compensation to landowners for damage and/or loss of amenity, although this provision has not been utilised by the SA Government in relation to Mintabie.

The SA government as lessee, has not encouraged or enforced orderly development practices upon the residents and miners it has licensed to be at MT and the MPSF. Those parts of the Mining Act 1971-75 and the Pitjantjatjara Land

Perhaps because of the perceived failure or unwillingness of the SA government to enforce legislation pertaining to Mintabie, the law continues to be viewed by the Mintabie miners as irrelevant to the image and reality of a frontier town. Government reluctance to intervene with opal mining is not new. Rex Connor, a former Federal Minister for Minerals and Energy, staunchly supported the opal miners of New South Wales in their fight against having to pay a \$200 rehabilitation bond, as it was contrary to the ethos of the "digger" (The Age, 25.4.74). The SA government's inactivity may not be unrelated to these ideas.

The frontier image of the town is reflected in the loose institutional arrangements. Disputes are often "resolved" by fists or social ostracism. The Department of Mines and Energy Inspector appears to simply assist with matters pertaining to extraction of opal, rather than showing concern with mine/land rehabilitation.

The residents of MT are informally represented by the Mintabie Progress Association (MPA), which involves itself in a wide range of issues affecting the miners and residents of MT. It is not clear how representative the MPA is of the Mintabie miners and residents. The association has no legally enforceable powers, but acts as a catalyst for matters which are of community concern. The MPA concerns itself with such matters as lobbying for the provision of reticulated water, setting and collecting a water levy, lobbying for extensions to the health and education services, and airstrip maintenance.

The growing perception by some influential MT residents of MT becoming a permanent, "new" SA town is evidenced to many Anangu by the growing numbers of permanent as opposed to temporary dwellings and businesses which are appearing. Anangu cannot believe that MT residents are investing so much time, effort and money into such substantial 'temporary' camps, without considering the longer term potential for forcing negotiations upon, and compensation from the SA government as a prerequisite to their departure by 2002. Of greater concern is the Anangu fear that they will be powerless to make the miners leave MT by that date.

3.2 The Mintabie Consultative Committee.

The MCC is empowered and constituted by S.26 of the Pitjantjatjara Land Rights Act 1981. The duties of the MCC are to tender advice to the Minister of Mines and Energy on matters related to the MPSF and MT. The five member committee is comprised of two Pitjantjatjara representatives, a member of the police force, and one nominee each from the Department of Mines and Energy and the MPA.

The original intention behind formulation of the MCC was to advise the SA government with regard to the overall management of the MPSF. The establishment of the committee was based upon the need to formally recognize AP ownership of the land, and to allow AP a forum where specific concerns or issues about MPSF could be discussed and remedial action recommended to the Minister.

The continued, and evidently (in Anangu terms) worsening social, cultural and environmental situation has not been remedied through the mechanism of the MCC. This is not to say that AP concerns have not been transmitted to the Minister, rather that there is no political will to enforce the relevant sections of the Mining Act and the Pitjantjatjara Land Rights Act which are designed to ameliorate the negative effects described in PART 6. The role played by the MCC in establishing the Mintabie Review represents the most tangible step it has taken so far towards the task of eliminating the negative effects of MT upon Anangu.

PART 4. GATHERING INFORMATION:

4.1 Informing Anangu about the Mintabie Review.

Anangu were broadly informed about the review by means of a message from the AP Chairman tape-recorded at an AP Executive meeting (Fregon, 14.9.88). This tape supplied the means by which Anangu were appraised of the researchers' bona fides, the import of the review and the AP submission generally (Transcript: Appendix 2). The taped information was supplemented by radio broadcasts in Pitjantjatjara, and by information provided to subsequent community meetings.

4.2 Interviewing Anangu.

The Interview Schedules (IS) were prepared with the guidance of a fluent Pitjantjatjara/English interpreter and translator who also participated in the interviews themselves (Plate 1). The IS was subjected to a pilot run of 15 interviews and was subsequently modified (Appendix 3) to facilitate translation of questions into Pitjantjatjara and to improve the quality and quantity of information received.

Limitations as to numbers, age, sex or location of respondents were not imposed. Anangu were interviewed in whatever situations they found comfortable. Frequently this meant small group interviews, with numbers ranging from 3 to 8 people. The Indulkana Council also chose to be interviewed in this manner. The researchers stayed at each location for as long as required by Anangu and interviewed all Anangu who expressed a desire to have their comments recorded.

The IS elicited specific demographic and life history data, comments about Anangu experiences and concerns related to MT, and an appraisal of how Anangu envisaged MT developing both during the lease term and after it expires. Each completed IS was coded, to maintain respondent anonymity (H = Homeland, C = Community, followed by an identifying number; eg. H12, or C4).

40% (1100) of the total, then 8.5% of adults were interviewed. Persons from the political/traditional leadership were well represented. It was ensured that coverage was particularly comprehensive in relation to those communities in closest proximity to Mintabie.

4.3 Talking to others.

Discussions were held with past and present legal/anthropological staff of the Pitjantjatjara Council, executive members of the MPA, individual miners, businesspeople, tourists at MT, and Community Advisers on AP lands. The MPA Annual General Meeting was also attended by one of the researchers, and Mintabie residents attending were invited to submit any comments "about Anangu at Mintabie".

4.4 Photographs and observations.

The researchers visited Mintabie on three separate occasions, and were taken by Anangu on two tours of the town and mined areas. These exercises were of assistance in contextualising the data. Anangu informants agreed that the use of photographs could effectively highlight areas of Anangu concern or involvement with MT.

(N.B. The photographs of Anangu used in this submission were taken with their permission, and are not to be reproduced.)

4.5 The paper story: files, reports and books.

The review of files, reports and books had a triple function:

(a) To provide background data about the history of Mintabie, and Anangu concerns or involvement with MT,

(b) To assist with the formulation of the IS by defining the record of Anangu concerns reported to the Pitjantjatjara Council,

(c) To update the information base about MT, and obtain recent maps and aerial photographs of the area. (Plate 2, Composite aerial photograph of MT and environs).

PART 5. THE ANANGU POSITION REGARDING MINTABIE.

5.1 Maintaining two sets of law.

Anangu responsibility for MT and the area covered by the MPSF exists on two levels. One is the maintenance of the Anangu/Ngura relationship, which involves protecting *tjukurpa*, passing on *wapar*, and performing *inma* as well as the many other integrated responsibilities required to "grow up the country" (Toyne & Vachon, 1984:5). The exercising of these responsibilities maintains the social, cultural and environmental relationship between Anangu and Ngura.

The second level of responsibility stems from SA land rights and mining legislation, and the agreements and obligations expressly created by these Acts for the protection of Anangu social, cultural and environmental integrity against negative actions by MT residents.

The integrity of the first level relies heavily upon maintenance and enforcement of the second level. It is the unanimous view of those Anangu interviewed that the second level of law is not being adequately policed, monitored or enforced to the growing detriment of Anangu culture and society.

5.2 The AP position.

The AP position regarding an extension of the MPSF and an alteration to the status of MT (Section 1291) which would remove or weaken either ownership or control of AP freehold lands is clear. The AP position seeks adherence to the existing 21 year lease agreement which expires in 2002. This means that there are to be:

- (a) No extensions to the area of the MPSF.
- (b) No extensions to the duration of the MPSF.
- (c) No alteration to the current status of MT beyond that of a temporary mining camp.
- (d) No extensions to the area of MT.

PART 6. THE EFFECTS OF MT ON ANANGU AND NGURA

6.1 Overview.

Anangu ensured that the interviews and consultations conducted as part of this submission took place with those people holding positions of traditional and/or political authority specifically pertaining to the Mintabie area. Responses to the questions in the IS seeking AP thoughts about MT, revealed the presence of significant anxieties. These anxieties have arisen from the physical damage being done to the land (Plate 3), and from doubts about the capability of Anangu to resist or overcome the negative social and cultural effects that they are experiencing from Mintabie.

The increasing size of Mintabie is correlated by Anangu with increases in the negative impacts of alcohol and prostitution.

Anangu also voice concern that they are second rate citizens on their own land, not equally sharing the benefits of the mines, but relegated to *nyinkilananyi* (literally picking the bone or scrabbling for leftovers), while the miners get rich. The feelings of inequality that *nyinkilananyi* engenders, have been exacerbated by the banning of noodling over a large number of areas (Plate 4). While this form of ban is racially non-selective, it has serious negative effects on the self-esteem of those Anangu who noodle for a living (not to mention the economic effects on these persons).

A further aspect to the impact of Mintabie stems from its burgeoning tourist industry. Although opportunities are created for some Anangu to sell opal or craftwork, Anangu find themselves implicitly acquiescing in what amounts to a circumventing of the permit system by tourists (Plate 5). (This problem of uncontrolled tourist entry must be tackled by police enforcement of the relevant provisions of the Act.)

The presence of MT creates and maintains a sense of powerlessness and anxiety amongst Anangu, about their ability to prevent irreparable cultural damage.

unprompted statements about the negative and potentially fatal impacts of MT on Anangu society, culture and land.

6.2 Summary of findings.

The major causes of Anangu concern about the presence of MT have been identified as:

- (a) access to alcohol supplied from MT and its negative impacts upon Anangu cultural integrity, and disruptions to Anangu communities caused by alcohol induced anti-social behaviour;
- (b) the potential loss of effective Anangu land rights at MT, resulting from the increasing influx of unauthorized visitors, the establishment of permanent buildings and the trend towards location of structures beyond the MT defined area;
- (c) the actual or implied threats posed to *Tjukurpa* and *Miilmiilpa* by the potential expansion of mining operations, including fossicking, prospecting, and sandmining;
- (d) the need to rehabilitate land damaged or polluted as a result of activities within both MT and the MPSF; and
- (e) the lack of practical strategies and procedures by which the negative impacts can be controlled and monitored.

The increasing MT population is seen by many Anangu as creating a demand not only for more residential and mining land but also for increased services, such as reticulated electricity, health and education. Anangu believe that acceding to these demands for increased services would imply their acquiescence to permanent non-Anangu occupation of MT, with a consequent diminution of AP land rights by default.

All Anangu interviewed had been to MT. The most frequently given reason for visits to MT was "to go shopping". MT was favoured for this purpose because of the wider range of goods, better quality and lower prices in comparison with community stores. Other reasons given for visits to MT were noodling, visiting relations, having a look.

The influences of MT penetrate far into AP lands. Many Anangu are anxious about their ability to control these influences without the strong, clear support of the SA Government. The review is seen by Anangu as a means by which they can effectively voice these concerns, and have them properly resolved.

The attitudes of Anangu to the current effects and implications of MT's presence are indicated in the following extracts from interviews (Sept/Oct 1988):

"MT is stopping Anangu from thinking about Ngura because of grog"

"We all worrying about that place, it affects everyone miners want people to drink so they will forget the country ..."

"it (Mintabie) makes Anangu sad ..."

"Finishing up the dreaming inside MT ... young people not looking after the place properly ... causing Anangu to break up ..."

"... worrying for this ground Mintabie, we got our big corroboree there".

"... grog is purposely supplied by miners to kill Anangu ..."

Many Anangu expressed concern that MT was going to become like Coober Pedy or Alice Springs. Also it was commonly felt that although many non-Anangu were friendly, there was an everpresent sense of social and economic inequality, with Anangu at the disadvantaged end of the scale. The latter fact is epitomized by the term "mai money" or "tucker money", used when jars of opal of possibly considerable value are exchanged for only enough money to purchase immediate food requirements.

The majority of Anangu respondents saw all aspects and influences of MT, with the one exception of MT retail outlets, as negatively affecting them, their relations, their communities, and the land.

6.3 Specific Anangu commentary about MT.

- (b) Tourists and permits;
- (c) SA government services such as education, health and police;
- (d) Grog and prostitution;
- (e) The establishment and locations of buildings;
- (f) Tucker, supplies and motor vehicles;
- (g) Noodling, restrictions to access and bad feeling;
- (h) The land and sacred sites.

a) MINING/DAMAGE TO COUNTRY/REHABILITATION

Most respondents made unprompted comments about mining and damage to country, responses involving the concept of rehabilitation were often put in terms which indicated the need to "... look after that place after the lease is finished ..." (IS, C10, 1.10.88)

Some respondents referred to AP powerlessness to control or mitigate physical damage to the area while the lease is in force, but were adamant that the damage must be contained. Only one respondent recommended using the MCC as a vehicle for voicing concern to the SA government.

"The miners are in a certain area ...(at MT and MPSF)... that's it, they can't go further, outside no! ... Can't stop it inside that area, but they can't go outside." (IS, C10, 1.10.88).

Many respondents referred to their sadness at the growing numbers of mines and the fact that Anangu are not being considered within Mintabie's economic equation:

"White people digging big hole, old people worry, young people don't know how to

country ... government has to clean up the mess ... When I see those big holes I am so sad ... that country was sustenance to us, it provided us with meat and water, and now it's all broken up, it makes me feel terrible ... the miners should pay when opals finish, fill it back in again, leave it and grow trees on it." (IS, H1, 1.10.88).

The issue of physical damage to the country relates closely to the fact that geographically, Mintabie lies within a complex of sacred places. The following responses are representative:

"This is a sacred place, poor land, it is so badly damaged." (IS, C2, 9.10.88).

"They are breaking up the opal, that is that tjukurpa." (IS, C4, 3.10.88).

"They just dig up that land ... and leave us big pits ... they leave us with broken up sacred country." (IS, C6, 4.10.88).

The matter of rehabilitation revealed two sorts of concerns. One was the necessity to render the area physically safe from dangerous drill holes and shafts, the other involved the returning of the country to something like its original state. Many Anangu recollected the time when Mintabie was a place where people gathered because it had abundant water, food resources and shade. Some Anangu favoured the "polluter pays" principle in relation to MT:

"The miners should do it (rehabilitation) if they have got enough money ... pour back in the holes, fill them up, clean it up, and then trees and grass can grow again ..." (IS, C9, 1.10.88).

"The miners did the damage, they should cover it up. That is their business ... their fault. They've got plenty of money to buy the bulldozers." (IS, H16, 18.9.88).

(b) TOURISTS AND PERMITS:

The consensus of Anangu responses within this category indicated the strong belief that there were many people entering Mintabie without permits, either as tourists (Plate 4),

inevitably led to more, and Mintabie could end up being swamped by tourists.

One Anangu respondent does not go to MT frequently, but has definite ideas about tourists and permits: "MT should be limited now in how far it extends and how many people are there ... (and regarding tourists) ... it is sacred ground, there should be no tourists at all ... it is not the point to ask, there just should be no tourists at all ... " (IS, C10, 1.10.88).

The general response by Anangu about MT was that there are already too many non-Anangu at Mintabie, and that MT exists to house or provide support services to miners only, therefore: "Tourists should not be allowed to come into Mintabie, it is AP land, not a tourist place ... (if tourists were allowed) ... there would be a big administrative problem ... (to have tourists is) ... only looking for trouble." (IS, C22, 27.10.88).

The evident lack of controls over visitor access to MT and MPSF has created a sense of powerlessness amongst those Anangu who believe the permit regulations are not being enforced. It was said: "Too many tourists, they are ignoring the permit rule" (IS, C20, 18.9.88) and "we ...(Anangu) ... are not able to look after this place. *Piranpa* don't know about us ..." (IS, H19, 15.9.88) "Tourists don't apply for permits, maybe AP not strong enough. Maybe if AP is weak, then tourists just come." (IS, C21, 15.9.88).

The Indulkana Council responded to the submission by consenting to give a group interview. They had this to say about permits:

"No. They go the 'back way' (ie. not obtaining permission) a lot of the time. Miners buy favours ...(from some Anangu)..., free grog, free second hand clothes ... get police to enforce AP permit laws." (IS, C18, 20.9.88).

Many Anangu believe that the permit laws are simply being ignored by visitors because of the broader community perception of Mintabie as an open town. This perception is encouraged by car stickers advertising Mintabie as a tourist destination; by the sign at the Mintabie turn-off on the Stuart Highway north of Marla (SA) (Plate 6); and by the public display at the Marla roadhouse encouraging visitors to visit Mintabie, but making no reference to permit requirements. Anangu simply maintain that: "Everyone should

(c) S.A. GOVERNMENT SERVICES: EDUCATION, HEALTH AND POLICE

The provision of these services at MT were seen positively, although reservations are held by many Anangu about the degree to which they meet Anangu needs at MT. The exception is the health clinic, which given its limited resources is generally considered to give an adequate service. One Anangu respondent summarizes some of the benefits and reservations about the three services:

Education, "Good for Piranpa but they (school administration) don't like Anangu kids..."

Health, "Everybody goes, *wiru*. They take everybody ..."

Police, "... doing a good job when they are there." (IS, C15, 4.10.88)

Many respondents indicated that while the education and health services were adequate at their present levels, it would not be desirable for them to get too big. "Small health service is ok but no larger. If we allow to get larger, miners will think Anangu approve of miners staying." (IS, C18, 20.9.88)

Conversely, a small number of Anangu ordinarily residing at Mintabie expressed a desire for a larger, better equipped clinic. This view was also put by some with chronic ailments requiring sophisticated equipment. (IS, C2, 9.10.88 and C22, 9.10.88).

The provision of a school at MT has generated some problems. Firstly, it appears that the Education department did not adequately consult with AP prior to erecting the education complex. (IS, C22, 27.10.88) Secondly, the question is being asked by Anangu residents at MT: "Why does the school search for nits/eggs and then send them (Anangu children) home if they've got them?" (IS, C2, 9.10.88)

The Anangu reaction to this matter is one of concern and hostility: "If they are going to ban Anangu then they should close the school." (IS, C3, 3.10.88)

"It is a lovely school, but we are unsure of the status of Anangu kids there ..." (IS, H7, 5.10.88).

"(One Anangu) ... said the school is for Piranpa. (He) was told 'take your kids to Indulkana school because they've got too much head lice'."

Anangu are disturbed about the head lice incidents at the school. Such actions are not only upsetting but are symbolic of a set of attitudes and a structure of social relations that is the antithesis of self-management. Occurrences of this kind are an indication to Anangu of the 'hollowness' of their land rights over this portion of their lands.

The possibility of having Anangu teachers and clinic staff at Mintabie was considered by a number of respondents. The matter of employing Anangu health and education staff requires further investigation at both the local level, and through the MCC. The question of Anangu police aides from Indulkana and Mimili monitoring permits should be followed up with both Mimili and Indulkana Councils, as well as the Police Department.

(d) ALCOHOL AND PROSTITUTION

The issues of alcohol supply and availability from MT, and the social problems which emerge from the consumption of alcohol (or the desire to procure it) are of major concern to Anangu. The existence of alcohol outlets at Mintabie was perceived as inconsistent with the AP policy of "no alcohol" on AP lands.

Some younger Anangu see the situation differently. They go to MT specifically to obtain alcohol in any way that they can: "It is OK to get a drink. Easy to get. My friend, we give him money and he gets it, cask or beer ... *Piranpa* get a girl and give them grog ..." (IS, C12, 30.9.88).

However, the more general (and dominant) sentiment of Anangu is one of deep anxiety about the social and cultural implications of alcohol being freely available on AP lands. Anangu concern about the matter of alcohol cannot be emphasised enough:

"This is so bad it makes us all very frightened for the future of us Anangu, and we know that all our young people are gravitating there (MT) for grog ... (and about prostitution) ... yes, I heard about that...(prostitution)... very worrying. Those girls think wrong way ... also miners come, single man or without their wife and children, that causes the problem." (IS, H5,29.9.88)

"We think too many people are selling grog with no licences, and anyway too many of our people are dying. They are killing our people off. They are like killers those men selling grog ... (and regarding prostitution) ... some girls go with whitefellows ... If they want to sleep with whiteman, that is their business but not get drunk or do it for grog." (IS, H2, 5.10.88)

"The size of the place will bring all the drinkers and lots of Anangu will die. At the show* I saw grog changing hands, Anangu got drunk and were screaming their cars around. We don't want it ... (and about prostitution) ... We don't like it ... they go for drink. What about AIDS? They must be mad, those women. It is just over grog. Sickness will spread." (IS, C9, 1.10.88)

Other Anangu perspectives on the implications of alcohol at MT were volunteered:

"Grog makes people go crazy in the head, those whitefellows who have shot Anangu were drunk ... (and about prostitution) ... This sort of business has caused stabbings in the past, and bad troubles." (IS, C6, 4.10.88).

Another view was that alcohol should only be available with a meal, and that this should apply to all equally. The same respondent felt that alcohol prohibition was possibly contributing to prostitution: "Poor buggers want a beer, they have to sell themselves to get it." (IS, C3, 3.10.88).

Overall, Anangu responses were overwhelmingly supportive of the AP "dry" lands policy. The problem is felt to be in getting the support to enforce the Pitjantjatjara Land Rights (Control of alcoholic liquor by-laws). It was generally agreed that alcohol is undermining Anangu cultural viability, and creating trouble for AP communities outside MT.

The close proximity of MT to a number of communities and homelands means that alcohol can find its way quickly and easily to many centres. At Mimili, the people have been striving to obtain funding for a police aide to assist in the control of their community's alcohol related problems. Most of these problems in fact originate from MT. (The community has shown its commitment to this matter in a number of meetings with the Federal Departments of Education Employment and Training, and Aboriginal

The response of the Indulkana Council is also illuminating on this point:

"Trouble caused against Anangu by drunk Anangu ... (they) ... come back drunk to the community. Council thinks Piranpa trying to kill Anangu with grog ... make them forget Anangu way and only worry for grog. Anangu don't want Mintabie to be like Coober Pedy or Alice Springs." (IS, C18, 20.9.88).

(e) THE ESTABLISHMENT AND LOCATIONS OF BUILDINGS

Anangu have several concerns in regard to buildings. In summary, concern is aroused by:

- (i) the erection of non-movable buildings;
- (ii) the placement of buildings outside the MT "defined area"; and
- (iii) the rapidly increasing numbers of new buildings.

"I think ... (buildings) ... are no good, they are spreading out." (IS, C15, 4.10.88)

"MT is growing, could get like Coober Pedy, but not to go over the MT boundary." (IS, C3, 3.10.88)

The fear of many Anangu is that if permanent buildings are not controlled, then MT residents will gain the impression that it is a viable option to build permanent, or non-portable dwellings or business premises with a view to staying at MT. At present an established camp can be sold for anything between \$8,000 to \$20,000. Some dwellings appear to have had considerably more than this spent on them.

The following responses typify those given in relation to the rapid growth of MT:

"It (MT) is getting very big now." (IS, C16, 30.9.88; H14, 30.9.88).

The implication of permanency was viewed with considerable trepidation as it was considered by many that it would mean continued problems for Anangu (Plate 7). Some respondents said that only portable dwellings should be allowed.

Many Anangu were of the view that: "In 14 years time (at the end of the lease) some (buildings) will become our property. The miners should put in things that are easy to move." (IS, C22, 27.10.88).

"That is enough ... (buildings). No more. Anyone who comes not allowed to build anymore. Only bring caravans that's all." (IS, C2, 9.10.88).

A number of Anangu expressed the need to assert to the residents of Mintabie the fact that Mintabie is AP land.

Many Anangu said that they felt uneasy about the degree to which non-Anangu occupation of MT and its environs had progressed:

"I saw them and I thought how come they are putting up these really big houses on our land?" (IS, C8, 1.10.88).

"When I saw that place recently, it was building up. It should be going down ... (and after 21 years) ... it should finish ... They should have stuck to the little sheds." (IS, H5, 29.9.88)

It is imperative that the review committee appreciates the extent of the changes, from the Anangu point of view, that have resulted from the unanticipated growth of MT during the 1980s. The laissez-faire operation and management of a town of 300 is a vastly different proposition from that of a town whose population is in the vicinity of 2000, and steadily growing. There is a clear need to implement a plan of management for MT which establishes rules for development, and a strategy for handing full control to Anangu by 2002.

(f) TUCKER, SUPPLIES AND MOTOR VEHICLES

The food and supplies outlets were among the few aspects of MT which were generally perceived positively by Anangu. Anangu were often effusive in their comments about the broad choice, better quality and lower prices of goods available at the two general stores (Nobby's and J & N) and the second-hand clothing store as compared with community stores. One of the store operators (J & N) has obtained permission to travel to Mimili and Fregon to sell durable items and clothing.

The most frequent type of response given about the stores was "Very good stores," (IS, C1, 6.10.88), "Good stores," (IS, H7, 5.10.88), or "*Wiru*," (IS, C10, 1.10.88), with one respondent commenting that: "Community shop prices too high, so people go elsewhere." (IS, C3, 3.10.88).

The fact that many Anangu do go to MT for shopping, and the negative economic consequences of this for the various community stores, was acknowledged by a number of Anangu:

"(We)... don't buy enough from our own stores ... buying from Mintabie stores and making them successful." (IS, H4, 30.9.88).

"... less business to Anangu stores." (IS, C22, 27.10.88).

"That is the way we are losing Anangu money to that second hand. People should say we will run it ourself. Piranpa only think for themself, they must respect Anangu land." (IS, H5, 29.9.88).

The sale of large numbers of used motor cars from MT residents to Anangu provides the basis for considerable complaint by Anangu. They say that these vehicles are usually overpriced, frequently unsound mechanically, often supplied without registration papers (Plate 8), and a large number of them may be sold illegally. Some Anangu took a more optimistic view and said that "some were good and some were bad" (IS, H7, 5.10.88) ... or ..."Some good, some rubbish cars ... from MT. Some good price, some too dear." (IS, H1, 1.10.88).

"Terrible quality and price, Anangu are getting ripped-off left, right and centre, after one week car finished." (IS, C3, 3.10.88).

"Rubbish ... (cars) ... some with no registration sell them for \$1,000 - \$4,000, they... (non-Anangu)... must be hungry for money." (IS, H8, 6.10.88).

"... (motor cars) ... no good, very expensive, cars break quickly." (IS, C5, 4.10.88).

The issue of people being exploited in motor vehicle transactions is not unique to MT. However, the economic impact of people paying thousands of dollars for what often prove to be almost derelict cars sometimes without roadworthy certificates or registration papers, little chance of re-registration and severely limited lifespans is considerable, and acknowledged by many Anangu. Since the need for vehicles is undeniable, an alternative motor vehicle supply is required (preferably one controlled by Anangu).

g) NOODLING, RESTRICTIONS ON ACCESS AND BAD FEELING

Factors surrounding noodling (the activity itself, restrictions on access and bad feeling) directly affect the way in which Anangu can utilize MT. The presence or absence of bad feeling dramatically affects the level of psychological comfort in which Anangu can conduct their lives within MT. Bad feeling includes racism, ostracism, rejection, being made to feel

ashamed, or just being treated as a second rate citizen by those in positions of power or authority at MT.

Noodling is seen by Anangu as a way to provide a good income but also as a demeaning task, requiring long hours of hard work for a low return (Plate 9).

Looking after children on the noodling grounds also presents problems as the locations are often dangerous. Some Anangu complained that parents were not looking after their children because the parents were drunk from grog obtained at MT, and the school was not an option because Anangu children were not acceptable for a variety of reasons ranging from nits to lack of acceptable clothes.

These sentiments were repeated by many of the respondents:

"*Piranpa* might think 'we are too big, we can give them just the chips (of opal)'. This is not fair. People should work equal. I have heard stories that some *Piranpa* stop Anangu going where they have a claim, not even letting them take the chips of opal." (IS, H5, 29.9.88).

"Problem is that when you have opal in a bottle, *Piranpa* only give low price, tucker money or mai money (Plate 10). Somebody stops us, the owner of that hole, can't go ... (and about bad feeling) ... bit dangerous country there, can't walk around night time to visit because they might get a gun and I won't be anymore!" (IS, C15, 4.10.88).

"... Anangu should be accepted ... (in an equal way) ... it's their land, they shouldn't be sent off that land ... (and about bad feeling) ... I'm not happy amongst all those *Piranpa*." (IS, H2, 5.10.88).

... (but) ... no bad feeling." (IS, C16, 30.9.88) (Plate 11); "Piranpa send off Anangu - *PAILPAI!* ... (like dogs)." (IS, C13, 30.9.88).

Some Anangu commented that they were made to feel embarrassed and ashamed in the shops (IS, C12, 30.9.88); while others said that it made them feel bad to be photographed:

"... (being photographed) ... is weakening our position, making us shamed. We don't want photographs of us around the place and put in the news."

The fact that Anangu are sent away from places "makes me feel a bit ashamed, not to go some places inside the claims, because it is *Anangu Ngura*." (IS, C11, 30.9.88)
 "... I don't like it, it is a different place, different atmosphere." (IS, C22, 27.10.88).

Many Anangu complained that they get good opal but: "We sell them for small money because we don't understand and they ... (buyers)... resell them for a lot. We are cheated because we don't know much (about opal) and they do. We are only getting small chips ... some Piranpa are friendly to us ... but some make us feel ashamed *ngulungulu kuntakunta*, like opal buyers (for example) ..." (IS, H3, 4.10.88).

"Only rubbish for Anangu, the chips. Piranpa get the good stuff ... (but) ... no bad feeling, only for young people driving (cars) drunken it is *kura*" (IS, H1, 1.10.88).

"Anangu can make good money from noodling ... people can get ripped off and end up selling even good opal for tucker price ... (there is a) ... lot of prejudice for sure, calling them 'Anangu' in a wrong way like 'we can rip those black fellows off ...' especially motor cars, opal sales (the main one), you name it." (IS, C3, 3.10.88).

Other statements made which typify some of the "bad feelings" experienced by Anangu were: "All we get is the opal chips. We are just like crows and we don't like it." (IS, C1, 6.10.88). Again, Anangu control is desirable at the sorting stage, and in organizing the collective marketing of opal. Better prices could be achieved, and Anangu status lifted.

For many of those interviewed, concerns about *ngura and miilmiilpa* are the dominant issue and central to any discussion about Mintabie. Expressions of concern for sacred sites was usually unprompted. The anxiety about sites and culture caused by Piranpa activity at MT is all pervading and is epitomized by the statement: "They are destroying that area, it is *ngura miilmiilpa*." (IS, H4, 30.9.88).

Two *tjukurpa* (*Malu and Ngintaka*) pass within the potentially disturbing influences of MT and the MPSF and two other *tjukurpa* (*Tjalku and Walputi*) originate at MT itself. Other secret *miilmiilpa* also exist within close proximity to MT.

The principal fear amongst Anangu however, is that with the increased numbers of non-Anangu at MT, and the influx of "tourists", pressure will develop to extend both mining and tourism beyond the MPSF. This particular anxiety is exacerbated by the Anangu belief that the *Tjukurpa Tjalku* and the opal bearing sandstone are the same. This particular *tjukurpa* extends well beyond the MPSF. All senior Anangu have requested the expeditious documentation of sacred places to assist in their protection.

The site named *Wilykaru* had already been substantially damaged by a bulldozer and trail bikes prior to being fenced (Plate 12). It acts as a constant reminder of what can happen even to identified sites .

"We have places inside, but also outside (the MPSF) too, that is why we say no to the extension." (IS, C5, 4.10.88).

"Granite Downs is our country (my sister and I) and that's my father's country. The place (MT) has *Tjukurpa Tjalku*. That is a big dreaming for Anangu. Whitefellows don't know this when they are digging opal, that *tjukurpa* is there underground." (IS, C21, 15.9.88).

Many Anangu spoke of the land and how the Mintabie area has become physically alienated from Anangu. Mintabie was once a place for all Anangu: men, women and children. It was a place rich in natural resources, particularly water. The *Inma Maku* was for everyone to participate in; and many old campsites (some still in use) which are evidenced by charcoal and stone tools dot the Mintabie area . "There is sacred ground all around and they are in the middle of it." (IS, C8, 1.10.88) (Plate 13).

dug up. We are not happy. We don't understand why they want to dig up and destroy that dreaming."

It is being increasingly suggested by a number of Anangu that *Inma maku* should be held at MT (Wilykaru) to demonstrate to the miners and residents that Mintabie is Anangu land, and that Anangu still look after it. All senior Anangu are very forcefully saying and supporting what one old man said:

"... the area (MT and MPSF) is not to be made any bigger and Piranpa at MT must be told that they are only visitors and have to go at the end of the lease time, Mintabie is Anangu land."

PART 7. ANANGU CONSIDERATIONS ABOUT MINTABIE: FOR NOW AND LATER

7.1 Overview.

Within the context of the AP position (PART 5) that advocates maintenance of the legal status quo as defined by Division IV of the Pitjantjatjara Land Rights Act 1981, a number of issues which require action have been identified by Anangu. These issues do not require further legislative action, rather they require enforcement of the existing legislation, and administrative strategies to be devised which will enhance their implementation.

This part of the submission details the problem areas requiring specific attention, and also outlines in broad terms some of the processes and options by which these negative impacts of MT can be mitigated. The proposal for a comprehensive Plan of Management is explained. Such a plan should be dynamic and incorporate monitoring processes.

When responding to interviews and during informal discussions, Anangu were given the opportunity to suggest what kinds of things they would like to see happen with MT now and after 2002, and also to comment on which agencies should help them tackle the various problems that they indicated are causing concern, anxiety and alienation from their land.

The four issues most frequently referred to when Anangu were asked what they would like to see happen at MT now were:

- (i) stopping unauthorised entry and the uncontrolled growth of MT;
- (ii) maintaining Anangu cultural integrity by stopping alcohol;
- (iii) guaranteeing the continuity of AP freehold title and protection of sacred lands; and
- (iv) rehabilitation of MT and MPSF.

7.2 What should be done and who should be doing it?

(TABLE 1) SUMMARY OF MATTERS REQUIRING ACTION,
WHO IS TO ACT AND HOW

MATTERS REQUIRING ACTION	RESPONSIBLE AGENCY	LEGISLATION	SUGGESTED STRATEGY FOR IMPLEMENTATION
Alcohol supply to Anangu from MT residents	Police	<u>Pitjantjatjara Land Rights Act</u>	MCC, enforcement by Police presence MT (Anangu Police Aides)
Protection of sacred sites and removal of threats	AP, SA Govt	<u>Pitjantjatjara Land Rights Act</u>	Incorporation into plan of management
Illegal entry	AP, Police	<u>Pitjantjatjara Land Rights ACT</u>	Incorporation into plan of management
Determination of the levels of service delivery to MT	AP, MPA, MCC	<u>Pitjantjatjara Land Rights Act</u>	MCC to set in conjunction with AP and MT residents
Centre population growth and physical expansion of MT (to match level of services available)	Dept Lands & Dept Mines & Energy, Dept Environment & Planning	<u>Mining Act</u>	Incorporation into plan of management
Establishing Anangu employment/involvement in service delivery to MT (police, health, education)	Police, and Health Dept's,	Dept of Employment, Education & Training	Incorporation into plan of management
Anangu attendance at MT school	Dept of Education	"Equal Opportunity"	MCC; negotiations with Education Department
Control of <u>non-mining</u> economic pursuits such as tourism/caravan park development	MCC, MPA, Dept Lands (AP to monitor)	<u>Pitjantjatjara Land Rights Act & By-Laws</u>	Incorporation into plan of management
Rehabilitation of MT and MPSF	Dept Mines & Energy, Dept Environment & Planning	<u>Mining Act & By-Laws, Environment & Planning Act</u>	Incorporation into plan of management
Strategy for return of MT to full Anangu control	MCC, AP	<u>Pitjantjatjara Land Rights</u>	Incorporation into plan of management

The following response is indicative of the predominant sentiments of Anangu: "All Anangu got to keep the story straight, help each other out. It is our freehold land and we have to hold it, young people will ... (then be able to) ... learn. We have to use the place for ourselves, Anangu boss, all the area here (pointing to aerial photo of Mintabie area, Plate 2) ... got to stay Anangu land. No more *Piranpa* miners ... we are the owners, not *Piranpa* . Anangu got to hold it all the time, then (after 2002) Anangu got to take over, no *Piranpa* to come in and make it city ... just Anangu to look after it, but no drinking (alcohol), Anangu look after business and land." (IS, H1, 1.10.88).

The need to specifically protect sacred places emerged as an immediate and crucial issue. "We don't want *Piranpa* to touch our sacred places ..." (IS, C4, 3.10.88). The resolution of this problem was perceived in terms of: "We want those places to be properly recorded and protected so that they don't get ruined ..." (IS, H8, 6.10.88).

The protection of sacred sites and the exclusion of alcohol are intimately related to the wider issue of maintaining land rights. In the present circumstances of lack of control, Anangu believe that their relationship to the land is being either ignored or underrated by non-Anangu, and that their land rights are being undermined by SA government inaction to date.

An older woman with close associations to MT, said she would like to convey to the non-Anangu residents a message that indicated: "Sorry, that is not your place, it is ours. I want to remind them of that." (IS, H17, 16.9.88).

The control of non-Anangu aspirations at MT would, according to the Indulkana Council be best achieved by:

(a) Controlling the extent to which services such as health and education are provided: "Miners are just ... visiting MT. If we let them have a big hospital and a big school, it is just like us saying they can stay." (IS, C18, 20.9.88).

(b) Having Anangu police aides based at Marla: "We would like to see a permit office at Marla (police aides to monitor)." (IS, C18, 20.9.88)

non-Anangu go now, or more realistically when all the opals are gone, but only if that is before 2002.

Anangu also thought that MT was big enough now and that it should: "keep small, not big town ... (and in 14 years time) ... bulldoze it right down. Everybody should leave MT ... The SA government should fix it up after 14 years. Before it was really good country there." (IS, C15, 4.10.88).

The fact that a review is being conducted into MT was seen positively by Anangu because:

"The SA government will listen to what we are saying now, because AP ... (are involved) ... in this Mintabie Review. Also you need Anangu field officers, then it ... (control of problems at MT) ... will be strong." (IS, C21, 15.9.88).

The matters raised by Anangu that require action, and an overview of which agency should have implementation or monitoring role is summarized in tabular form (Table 1). These matters provide a basis from which both long and short term goals can be set, and a plan of management established.

Such a plan of management should coincide with Anangu aspirations as the landowners, but should also recognize the realistic, but temporary needs of MT's non-Anangu residents. The plan should also be applicable to both MT and the MPSF, in recognition of the fact that the impacts on Anangu do not only stem from MT itself.

7.3 Monitoring development and enforcing the law: The need for a Mintabie plan of management.

Table 1 outlines the areas said by Anangu to require effective and rapid resolution. The agencies with an identified monitoring or enforcement role at MT obviously require clear goals, and direction about how they can achieve them. The preparation and adoption of a negotiated plan of management, with an inbuilt monitoring process could fulfill such a function.

are conflicting. Resolution of the problems confronting Anangu, as a consequence of having a mining town in their midst, can only be achieved by introducing a system which acknowledges the problems and then applies practical strategies to solve them.

The situation at MT and the MPSF is clearly one of conflicting uses and values, between Anangu, residents and miners. A plan of management utilizing the features outlined in the 'proposed approach' (Appendix 5[a]) and demonstrated in the example (Appendix 5[b]) would provide a set of practical and dynamic processes by which these conflicts could be resolved.

Monitoring can be achieved by regularly updating each version of the plan as the various and diverse processes which are established to resolve Anangu concerns are either commenced or completed. Many Anangu believe that a solution to the problems at MT could be achieved by "looking after the place like Ayers Rock". Such a plan as suggested at Appendix 6[b] would do this. However, a plan adapted for use at MT would also need to determine a building code, no go areas, rehabilitation strategies, permit enforcement, mining controls and other limits to development as agreed to by the MCC.

Another necessary component of such a plan of management would be a strategy for reinstatement of full Anangu control of their lands by 2002. The plan would also need to cover matters such as restoring indigenous biota, deciding which buildings stay and which are removed, and determining who will be responsible for carrying out rehabilitation work.

The present situation is complicated by the fact that some non-Anangu have expressed the desire to stay beyond 2002. Anangu however, are adamant that "*Piranpa* are to go". The implementation of a plan of management combined with a public education programme would make it clear to residents and miners alike that their tenure ends in 2002.

The plan at Appendix 5[b] is intended to provide the review committee with a framework that can be adapted to resolve the specific problems caused by MT and the MPSF. Appendix 5[a] simply provides a background to the various theories of

7.4 Conclusion and Recommendations.

Conclusion:

The submission concludes that a rapidly increasing non-Anangu population at MT and MPSF is generating substantial negative impacts upon the Anangu land owners. These impacts are social, cultural and spiritual, affecting the relationships that Anangu have among themselves, and with the land. The continued and increasing anxiety caused by alcohol, threats to sacred ground, alienation from their land, an unprecedented influx of non-Anangu, uncontrolled development upon and access to AP lands around Mintabie - all this is perceived by Anangu as contradicting the original spirit and intent of the Pitjantjatjara Land Rights Act.

Recommendations:

- (1) That AP in consultation with the South Australian Departments of Lands, Mines and Energy, Police, and Environment & Planning, the Commonwealth Department of Aboriginal Affairs, the MPA, and the MCC should seek funds to formulate and implement a Mintabie plan of management. The area to be covered should include both MT and MPSF.
- (2) The membership of the MCC which is the coordinating body for MT should reflect the fact that MT and the MPSF are AP freehold lands. To this end it is recommended that the Anangu representation on the MCC be increased from two to three, with the Pitjantjatjara Chairperson retaining a casting vote.
- (3) It is recommended that the following matters be resolved prior to preparation of the Mintabie plan of management:
 - (a) The Mines Department should start enforcing the applicable provisions of the Mining Act 1971-75 at Mintabie, including those relating to mine site rehabilitation.
 - (b) A register should be kept of Mintabie residents authorized pursuant to S25(2) (a),(b) and (c) of the Pitjantjatjara Land Rights Act. This is in addition to the requirement for notice to be given to the "designated officer" by those wishing to visit Mintabie for strictly business purposes, and those wishing to invite such business visitors (S25(2) (b), (5), (7))
 - (c) The police should enforce the permit provisions. Those entitled to be at Mintabie pursuant to S25 (2) of the Pitjantjatjara Land Rights Act, do not need a permit from AP. Every other non-Pitjantjatjara (apart from those specified in S19 (8)) requires a permit from AP. This particularly includes those wishing to visit for tourist purposes, rather than for strictly business reasons.
 - (d) Investigate the extent to which non-mining economic activities such as tourism are being encouraged. Examine the role of caravan parks at MT. The rationale for the two parks currently operating is that they provide temporary accommodation for the four

- (e) The police should strictly enforce the (Liquor) by-laws at Mintabie.
- (f) Examine the adequacy of controls over other exploitative activities, such as sand mining in Ammaroodinna Creek. (Plate 14)
- (g) In order to control the spread of buildings for businesses, and residences beyond the defined area, the boundary of Section 1291 needs to be clearly marked. Although the boundary has been surveyed, it is difficult to ascertain where it is on the ground.
- (h) All buildings and structures on the MPSF (outside MT), insofar as they are inconsistent with the provisions of the Mining Act, should be removed.
- (i) Provision for funds to regularly upgrade the MPSF boundary also needs to be made. This would provide the means for maintaining a physical (and psychological) boundary around the MPSF, to alert prospectors against accidentally going over the MPSF boundary.
- (j) The formulation of a clear policy about the types and extent of improvements that can be carried out in MT is critical. A set of specific guidelines is required. They would apply to matters such as the extent of electrical reticulation and the extent to which government funded services will be provided. Such planning and other guidelines could be implemented by the passing of by-laws.
- (k) The issue of compensation to the landowners needs to be resolved.



Plate 2, Composite aerial photograph of MT
and environs. (1:35,000)





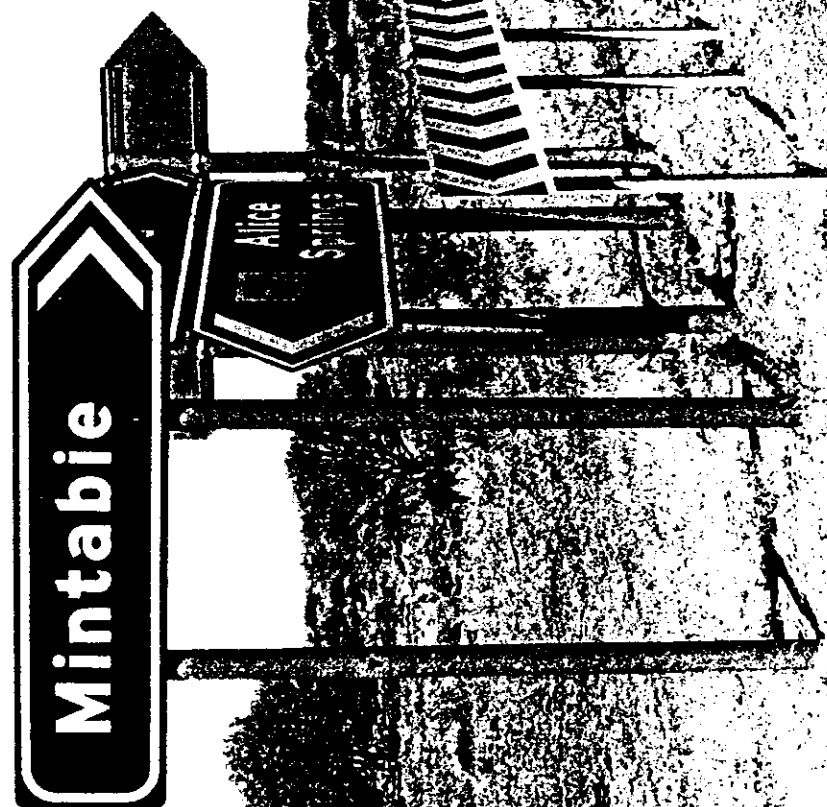


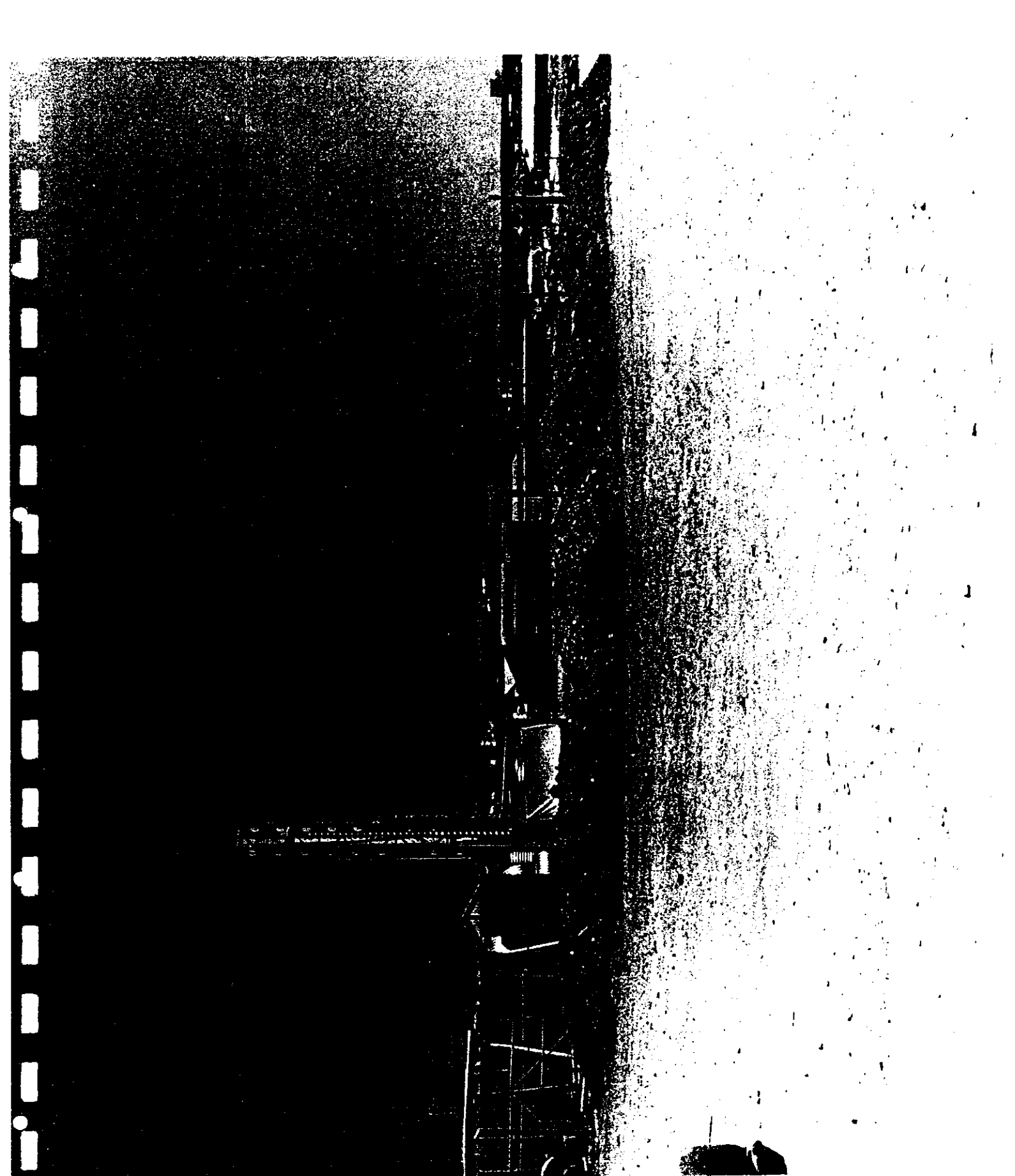
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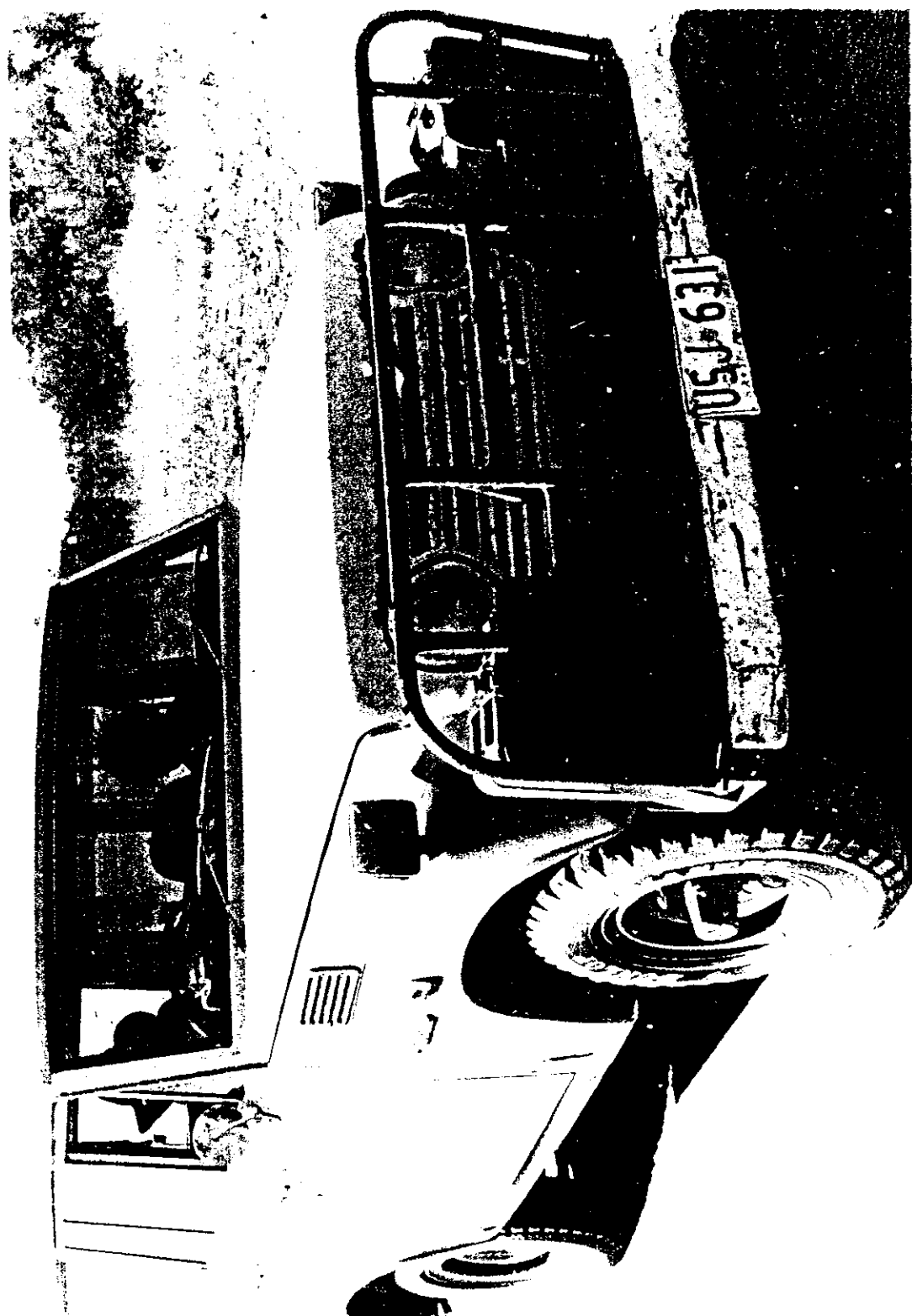
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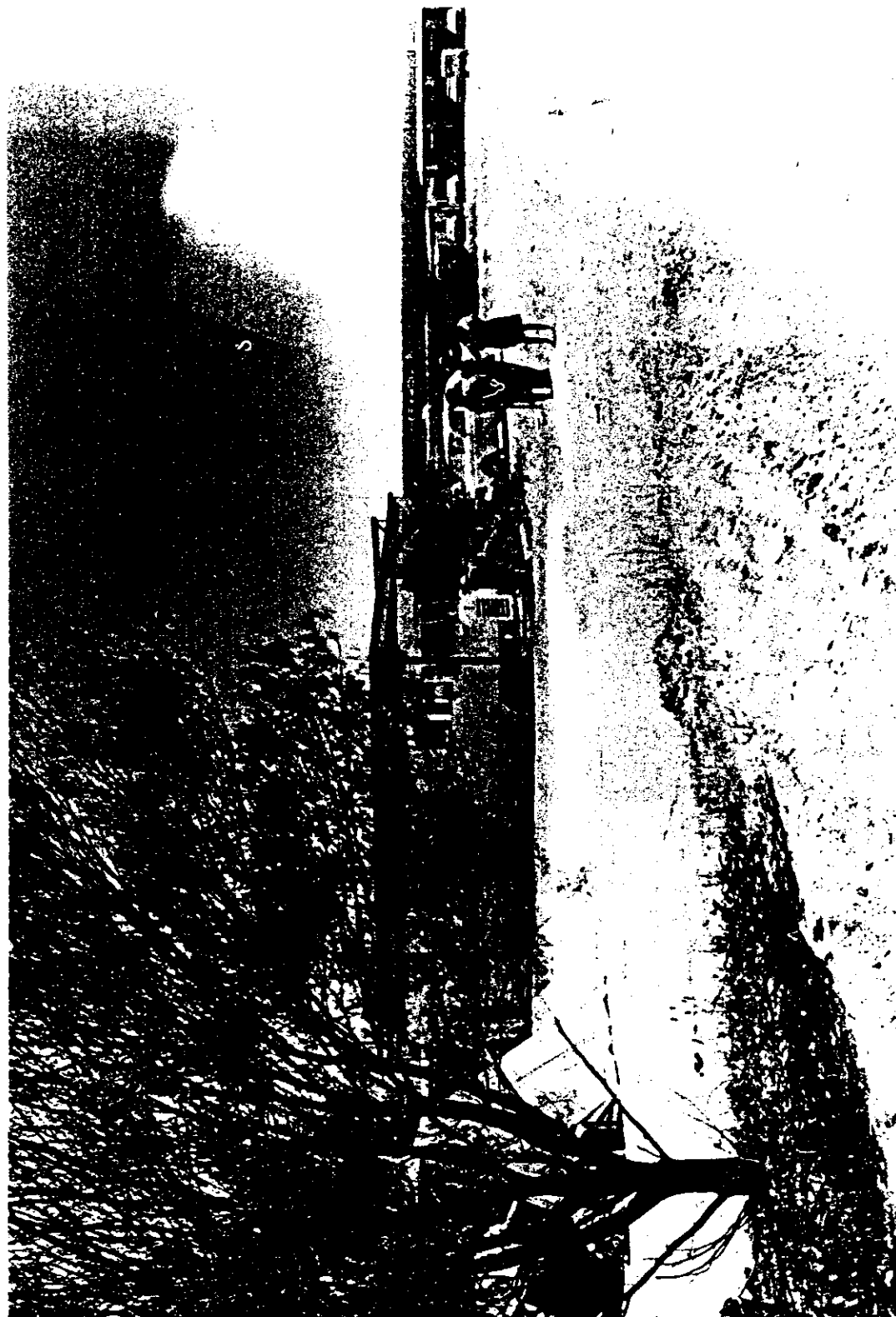




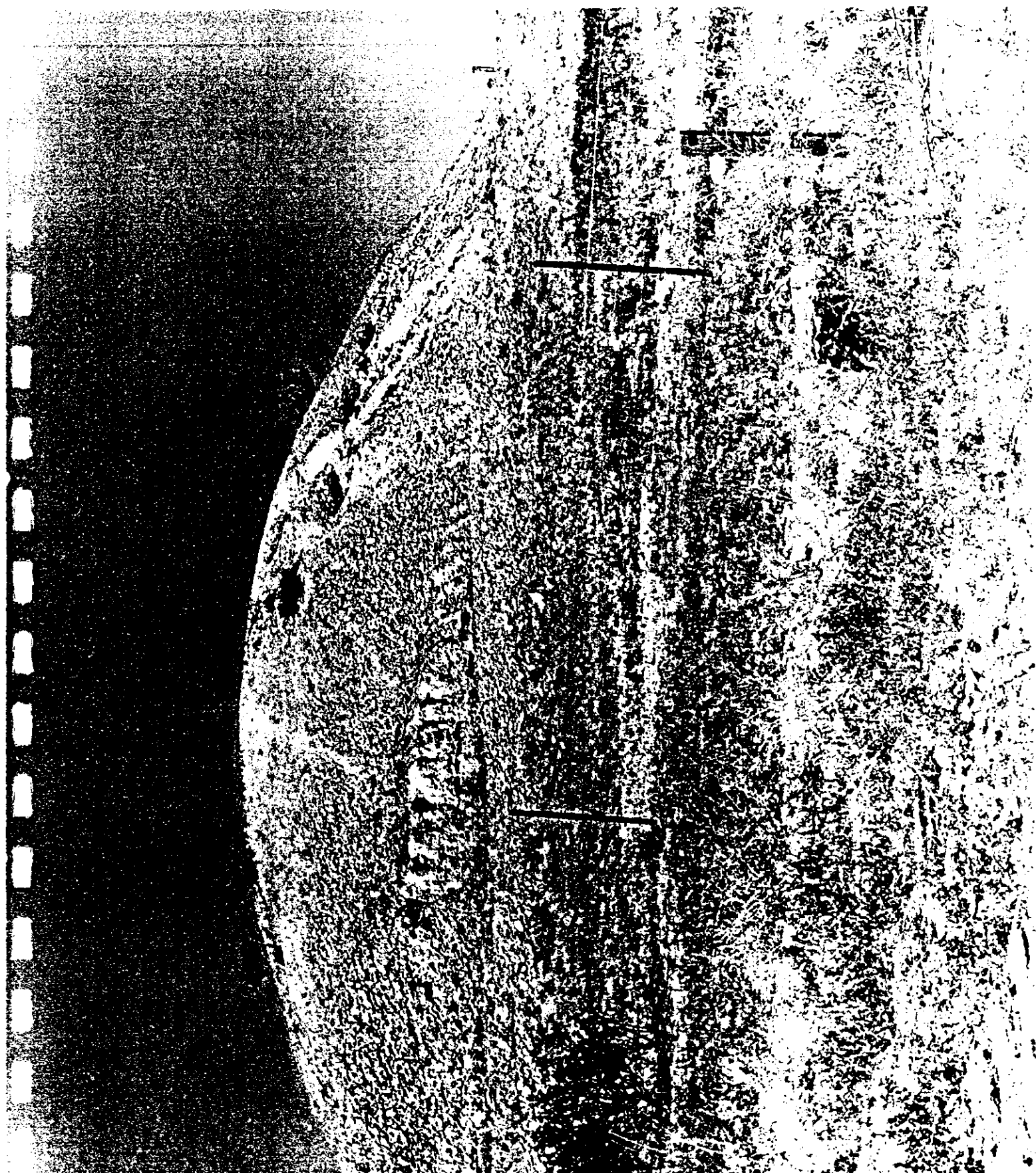
















GLOSSARY OF PITJANTJATJARA TERMS

Anangu 'The people', in reference to the original and traditional inhabitants of AP lands.

Tjukurpa/Wapar The events of the Dreaming period which are embodied in ritual, ceremony and songs, visible as landscape, and which form the basis of traditional Law.

Wapar Story, Dreaming story, Law.

Inma The traditional song ceremony that relates the unfolding of events and activities during the Dreaming Times (eg. Inma Maku: Witchetty Grub ceremony)

Ngura Miilmiilpa Area seen by Anangu as having religious and sacred significance, often out of bounds to certain sectors of Anangu society.

Ngura Walytja (Traditional Owners) Anangu who are the owners of a place or locality in accordance with Aboriginal tradition, and who have rights and obligations to maintain the Laws and Ceremonies (Tjukurpa) associated with that place.

Ngura Locality, home, place.

Tjalku Bilby, or rabbit eared bandicoot (*Macrotis lagotis* or *Peragalea lagotis*).

Walputi Numbat or banded anteater (*Myrmecobius fasciatus*).

Malu Red plains kangaroo (*Macropus Rufus*).

Ngintaka Perentie lizard. (*Varanus giganteus*).

Maku Edible witchetty grub, Cossid moth grub.

Pailpai The manner in which anangu usually shoo their dogs away. "Be off" In

kura Bad, not good.

wiru Good, lovely.

ngulungulu Worried and nervous.

kuntakunta Shy and respectful. NB. Emotions felt by some Anangu doing business transactions with miners, opal buyers and others in positions of authority at Mintabie.

Mai money The amount of money needed for a reasonable amount of grocery items, i.e. tucker money.

Piranpa Literally means 'white', used to describe non-Anangu.

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Pitjantjatjara Land Rights Act 1981.

MINTABIE CAMPSITE LICENCE

NAME GOANNA GRILL RESTAURANT
 (Hereinafter referred to as "The Licensee") having paid a fee of \$ 50-00
 is hereby licensed under Section 28 (2) of the Pitjantjatjara Land Rights Act, 1981, to
 occupy and use SITE 116, PTN SECTION 1291 O.O.H. EVERARD
 situated Out of Hundreds (Everard) known as the Mintabie Opal Fields from and
 including 1.1.87 to 31.12.87

This licence is not a title to the land and it does not convey any rights of ownership in the land as such. It is merely a right to occupy the land for the purpose stated herein during the currency of the licence.

This licence is not transferable nor may any of the rights conferred by the licence be assigned.

This licence is subject to immediate termination at any time upon the licensee ceasing to be a Mintabie resident in terms of the Pitjantjatjara Land Rights Act, 1981, or upon an order being made pursuant to that Act prohibiting the licensee from entering or remaining on the Mintabie precious stones field.

E. M. Linnick

For

MINISTER OF LANDS

Interim Receipt No. 7117 Dated 23.3.87 Issued by —

GUIDELINES FOR LICENSEE

The Licensee must not damage or interfere with any timber or shrubs or natural vegetation growing on the land.

During the term of this licence the land shall be kept in a clean and tidy state.

On termination or expiry of this licence the site shall be left free of all debris and rubbish.

The Minister and/or any person authorized by him may enter upon the land for any

APPENDIX 2

Translation of Yami Lester's introduction of the researchers and the Mintabie Review to the AP Executive Meeting, Fregon 14.9.88

"OK members, Linda and Paul are here to work for, and on behalf of everybody, for AP and AP Communities, for the Mintabie Review. The South Australian Government want to have a Review of Mintabie.

This Review is the name whitefellas call something they want to re-assess and they've got a committee working on it. They will be taking a look at Mintabie to find out what's going on there.

The whitefellas call this a review; that's one word they use that covers everything. We Anangu have a lot to say and we can answer questions about Mintabie. Now Linda and Paul are consultants to AP as AP has no staff to do it, and we must have our side of the story ready.

Our *wapar* for the committee, you know, for that South Australian Government's Review Team. And you Anangu have got to have your say. You can give your opinions to Linda and Paul, and the two of them will get it down on paper.

And you can say, 'Right this is our story, it's like this', or you know, for example, you might say 'Yes, we are worrying a great deal. At Mintabie the population of whitefellas is increasing, and there are a lot of people living there now. Yes, we have a big problem. They have about three drinking places. Our sons and daughters are going there drinking, and we are worried about that. I am worrying for my son.'

That might be your story. I don't know what the questions are because I haven't read the questionnaire yet. This is what you are saying. This type of thing.

In the early days there were not many whitefellas at Mintabie, evidently in 1984 there were 150. But now they reckon there are 1,500, or near enough to 2,000. You mob can talk about this to Paul and Linda. The two of them have questionnaires and they are interviewing Anangu. The main communities are Indulkana and Mimili then Fregon is the next. That is because Indulkana and Mimili are closest to Mintabie.

Then that Committee later will be coming up here and will also talk to the miners at Mintabie, the whitefellas, and they'll be putting their case forward too.

And this is what they might well say: 'Oh yes!', they say the same things like: 'Oh yes! We're worried too! Anangu is trying to stop us! They have given us only a matchbox to live on. Look, they graded a boundary around us. We are worried about that. We want to expand our opal field.' Their answers to questions No. 1 or No. 2 might be like that.

'You, the Government, you should grab the land back from the Anangu and give it to us, to dig up for opal.' This is probably what they'll be saying. And they might say also: 'Look, what else don't we have? We don't have town power! We have no electricity! We are unhappy with our little lot. Look at us! No Clinic! Just a tiny one. We've got big worries! Anangu are trying to get rid of us! We want to have another hotel, and we want to organise a caravan park. But we only get knocked back, by the Anangu and by the AP Communities.'

This is what they'll be saying. They've already got their ideas ready for that Government Review Team. And they'll want to talk about opals too. However, Linda and Paul will not be talking with them, they will only be talking with us, Anangu. The two of them are working for AP and AP Community members. You can discuss your problems with them, and AP will submit that as our report to the Government Review Team.

Now, we have two representatives on that Review Team, Mr. Donald Fraser, and one of our Lawyers, either Richard Bradshaw or Maureen Tehan. Unfortunately, Mr. Fraser is very sick at present, so he might have to think it over. However, his name was nominated before, but he might be too sick to do it.

Anyway, Linda and Paul are now on the job. They started today, and they are going around to talk with and interview you all about that story. You can let them know about the worries you have. Like the worries that were discussed at the Birthday Creek Meeting, on the 17th and 18th of August, for instance. Let them know about those sort of problems that are caused by Mintabie, that we talked about then.

Anyway, that's enough from me, this is all I'm saying for now."

APPENDIX 3.

PART (A)

ANANGU PITJANTJARJARA SUBMISSION INTERVIEW SCHEDULE

1. INTERVIEWER: DATE:

2. LOCATION: CODE:

3. WHY THIS LOCATION?:

4. NAME OF RESPONDENT: AGE:
LANGUAGE GROUP:

5. USUAL RESIDENCE:

PART (B)

1. DO YOU GO TO MINTABIE ? Y N

2. WHAT KIND OF THINGS ^{DO}
_{DID} YOU DO IN MINTABIE TOWNSHIP?

3. ARE YOU THINKING ABOUT ANY THINGS HAPPENING INSIDE MINTABIE TOWNSHIP?

PART (B) continued, *THESE ARE THINGS LIKE : (Prompt only if necessary)*

5. <u>ISSUE</u>	P	NoP	+ve	-ve	Comments	Who should help?
. MINES						
DAMAGE TO COUNTRY						
REHABILITATION						

PART (B) continued

5. <u>ISSUE</u>	P	NoP	+ve	-ve	Comments	Who should help?
e. BUILDINGS						
f. MOTOR CAR SALES						
g. TRUCKER/SUPPLIES						
h. WOODLING RESTRICTIONS TO MOVEMENT						
i. SACRED SITES						

PART (B) continued

ISSUE	P	NoP	+ve	-ve	Comments	Who should help?
TOURISM						
PERMITS						
SCHOOL						
HEALTH						
POLICE						
PROG						

APPENDIX 4

List of Anangu Interviewed between 14.9.88 and 27.10.88

NB. Withheld by AP to retain respondent privacy.

PART (C)

1. WHAT KINDS OF THINGS WOULD YOU LIKE TO SEE HAPPEN WITH MINTIBIE TOWNSHIP NOW?
2. WHAT KINDS OF THINGS WOULD YOU LIKE TO SEE HAPPEN WITH MINTABIE TOWNSHIP WHEN PIRANPA GO IN 14 YEARS TIME?
6. INTERVIEWER'S ADDITIONAL COMMENTS OR OBSERVATIONS:

PART (D)

1. WHERE IS YOUR COUNTRY?:
2. IS MINTABIE YOUR COUNTRY?: Y N
3. IF YES (IN WHAT WAY?):
4. WHO ELSE CALLS MINTABIE THEIR COUNTRY?:
5. WHO ELSE CAN WE TALK TO ABOUT MINTABIE TOWNSHIP?
6. HOW COME THEY CALL MINTABIE THEIR COUNTRY?

A THEORETICAL BASIS FOR PARK MANAGEMENT PLANNING

A method for preparing park management plans is being developed. Previous methods have been marred by shortcomings related to technical soundness and practical usefulness. To overcome these problems, established management and planning theory has been used to analyze traditional methods. This has offered an insight into the cause of the shortcomings and has provided a basis for the development of a new approach.

This discussion paper outlines that analysis and subsequent new method development.

ANALYSIS OF MANAGEMENT PLANNING METHODOLOGIES

Planning, as an element of management, is the task of thinking through the whole management process in advance.

In analyzing an existing management planning methodology, or developing a new one, the extent to which the methodology relates to the fundamentals of management is critical.

Management is about getting results. But, to be able to get results it is necessary to decide what results are required. This means setting **direction**.

Once the desired results are determined, it is necessary to decide how to go about achieving them given the various resources available and limitations which apply. This requires **organization**.

To determine progress towards the results, to recognise when the results have been achieved, and to be able to make timely adjustments requires **control**.

Direction ("setting objectives"), organization ("organising"), and control ("measuring") are three of the five roles of a manager recognised by Peter Drucker (Drucker 1977). Drucker also recognises "communication/motivation" and "development of staff (including oneself)".

Direction can be expressed in terms of purpose and objectives. The meanings of 'purpose' and 'objective(s)' as used in the context of this paper, and the proposed management planning methodology are:

purpose: "the object for which anything exists or is done, made, used, etc." (Macquarie Dictionary 1981). 'Purpose' is used for the broadest statements of direction (eg purposes could include protection of natural resources, grazing, scientific research, recreation, or tourism); and

objective: "an end towards which efforts are directed; something aimed at." (Macquarie Dictionary 1981). The use of this word to

Organization seeks to make best use of available opportunities and resources to achieve the stated results. Successful organization depends upon defining what needs to be done and setting priorities. Priority setting is necessary in all areas of management - between purposes (if more than one), between objectives, and between tasks. It is necessary because it is not practically possible to do everything which needs to be done at once. It follows that the more important things should be done before less important things. If only one thing can be done at a time, the most important thing should be done first.

Control involves setting limits to tolerable divergence from objectives, and measuring progress against objectives so that adjustments can be made if necessary.

Technical adequacy, however, is not the only limiting factor on planning methodologies. Practicality is equally important. The adequacy of input information, the practicality of distribution/communication of planning outputs, and the locus of planning activity are all major influences on the success of planning.

In decision-making, a relationship exists between the time available for a decision to be made and the time necessary to acquire the information on which to confidently base a good decision. Planning must support timely decisions. However, it must also recognise and allow for the adequacy of the information on which those decisions are based.

The practicality of distribution/communication of planning outputs is important if all people involved in the management task are to share a common understanding of intended management and their place in it. Bulky documents are expensive to duplicate, time-consuming to read, and difficult to completely comprehend. Verbal information is transient, generally unavailable for continuing reference, and particularly open to variable interpretation and misunderstanding. Planning outputs should therefore include documents which are brief and concise, but avoid documents which cannot be easily handled and understood.

The locus of planning activity means the person (or administrative position) who does the planning. This has become associated with expert planners and often resulted in formal separation of the planning elements from the manager's overall role. Where this situation occurs, the manager continues to plan (think ahead) informally while expert planners address the same matters formally. Once a formal plan has been expertly prepared, the manager must either abandon his informal plans and implement the formal plans, accept but ignore the formal plans and continue with the informal plans; or try to integrate the two. Recognising and reinforcing the manager as the locus of formal planning avoids these conflicts. A role exists for expert planners to assist managers to plan, rather than deal with planning as a separate enterprise.

THE TRADITIONAL APPROACH

The approach which has developed as conventional practice in national park management planning is based on traditional concepts in town planning. Patrick Geddes (1854 - 1932) (Hall 1975) contributed logic to planning with his sequence of planning principles - survey, analyze, then plan. This logic has persisted in planning, and is reflected in the theoretical rational comprehensive planning mode proposed by Andreas Faludi (Gillingwater 1975).

This approach seeks to collect all available information which may be relevant; generate a list of all possible alternative strategies (management options); consider the implications (costs and benefits) of each alternative; then select the preferred alternative.

Management planning methodologies which are based on this approach have tended to assume a "know everything before you do anything" aspect. This is because the model cannot function without a substantial information base upon which to operate.

Analyzing rational comprehensive methodologies against the technical and practical considerations set out above, the first problem lies in the survey-analyze-plan logic. This logic notionally separates the information gathering and analysis functions from a function called planning. It becomes difficult to conceptualise that all three functions remain part of a broader notion of planning - ie thinking through management in advance. The net result is a pre-occupation with collecting information as the normal pre-requisite to many planning exercises. This is not to say that information is not essential, just that collecting it as the mandatory first step in planning is not necessarily essential or efficient.

Considering the technical fundamentals of management, there is nothing to prevent this approach supporting direction, organization and control. However, there is nothing which intrinsically demands or guides the development of these elements.

Gathering of information is generally time-consuming. Even if it were not expensive in money terms, time is both precious and its passing inexorable in the context of on-going management decision-making. Delays pending availability of information seldom diminish the urgency of decisions. Interim decisions tend to be made, more often than not I suspect, becoming final as circumstances progress and they are overtaken by events.

Rational comprehensive methodologies have no intrinsic ability to guide the gathering of information. Scope and level of detail are at the discretion of the planner. Generally all available information with any connection to the subject of the planning project is gathered. Even given guidelines, the relevance of the information gathered, or overlooked, is not apparent until the "planning" phase is reached.

Because of the extent and complexity of rational comprehensive planning exercises, they have become the province of experts; and often teams of experts. Leaving aside questions of cost and co-ordination, extracting planning from the context of a manager's overall function raises barriers to smooth integration once planning has been completed as a separate project.

Faludi's theoretical opposite of the rational comprehensive planning mode is the disjoint incremental mode (Gillingwater 1975). Approaches of this type result in re-active and ad hoc management styles.

Disjoint incrementalism is synonymous with a common perception of lack of planning. It certainly results from lack of planning effort. However, disjoint incrementalism is not necessarily a bad thing - such an approach may be appropriate in some management situations.

Disjoint incrementalism has many practical benefits to off-set its lack of technical adequacy. It can operate on any available information, has only the current state of management as its output, and can be done by anyone.

THE PROPOSED APPROACH

The proposed approach seeks to integrate the technical adequacy of rational comprehensive methodologies with the practicality of operation of disjoint incrementalism.

It is based upon setting out (rationalising) the overall management of the subject area (park, activity or species) based on the information readily available. Where more information is needed to support confidence in the plan, that specific information can be collected and used in an incremental revision of the plan.

This approach can, theoretically, meet both the technical adequacy criteria and the practical constraints of park management planning. Theoretically it could be described as a rational incremental methodology.

The proposed approach is implemented in national park management planning by the park manager following the steps below, in consultation with appropriate staff.

Setting Direction

1. State the purposes for which the park is being or is to be managed. These purposes usually include: protection of natural resources (plants, animals, landscapes), recreation, tourism, education, interpretation of natural systems, and may also include: stock grazing, maintenance of power and telephone lines, fishing, and others.

purpose of " and (b)" because Act/Convention/policy binds the agency to provide for on the park."

3. Place the purposes in order of priority. Priority is based on the relative strength of management obligations and on the importance of the parks resources for competing purposes (ie; protection vs recreational sue of specific areas). It is extremely important to place only one purpose on any one level of priority.

(Priority is not intended to allow any purpose to be completely satisfied before a lower priority purpose is considered. It is necessary to ensure that, when management resources are strained, the essential aspects of the more important purposes are provided for in preference to the requirements of less important purposes.)

4. Identify the implications for management of the park which come from the characteristics of the park and its natural features, their value for the various purposes of park management, and the obligations on management. Examples include: limitations on access in wet weather related to black soil; special opportunities for observation of wildlife owing to a lagoon being a drought refuge; or constraints on visitor access to bore areas by agreement with a lessee.
5. Set objectives for each purpose. The objectives should specify the results of management to be achieved.

(In setting objectives it is a useful technique to think of the results as having already been achieved. To aid this perception it is helpful to mentally project yourself into the future then look back at what has been achieved in the period of the plan.)

Once listed, the objectives should be clarified and tested to ensure that they are specific, achievable and measurable.

Organising Management Activity

6. List the guidelines which need to be followed and the tasks which need to be done to achieve the objectives and control on-going management.
7. Assign responsibility for each task and assess the cost of each task in time and money.
8. Program related tasks in order of priority. Where practicable, a date for achievement should be specified.

Establishing Control

The first version of a management plan produced along these lines will always have serious gaps in the confidence (or reliability as a basis for making decisions) which attaches to the various parts of it. However, by exposing those gaps, this process guides information gathering based solely on a real need for that information.

The plan can be incrementally revised until the effort committed to improving confidence in the plan becomes too marginal to be justified. The current version remains current until the need for more confidence in all or part of the plan justifies another increment of effort.

Confidence in management plans relates to the adequacy of the information on which the plan is based. The level of confidence in the current version of any management plan produced by this method will be formally reflected in the level of administrative approval attached to it.

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R.A. Speirs
 Management Officer, Mainland
 Northern Region - Q.NPWS
 4 February 1988

the grazing regime will have an upper limit of xxxx head/days on the national park with a maximum of xxx head on the park at any one time!

added

public vehicular access will be allowed using specified existing tracks along the area's fence lines;

a dry weather track will be graded to Great Nowranle/Little Nowranle Caves, continuing to the proposed camping area on Nowranle Creek;

where gates currently exist on public access tracks, they will be replaced with cattle grids;

public access is available for quiet activities such as caving, camping, birdwatching and general appreciation of the natural environment;

activities which are inconsistent with the management objectives will not be permitted;

no waste may be disposed of in the area;

a relatively primitive camping area will be constructed adjacent to Nowranle Creek to the west-north-west of Great Nowranle Cave. Facilities at this site will include a pit toilet, picnic tables and BBQ/fire places;

one of the caves (probably Great Nowranle Cave) will be developed to facilitate self-guided public inspection;

arrangements will be made to provide an appropriate response in the event of an accident occurring on the national park;

contact will be maintained at District level with the manager of Rocklands Station;

the following materials and services will be provided: information leaflets; and interpretive, directional and regulatory signage;

performance standards will be developed for tourist program services;

all commercial operations conducted on the park will be subject to permit; and

staff will carry out survey, mapping and inventory of the area's resources and will monitor the effects of use and management of the area.

changed

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EXECUTIVE SUMMARY

Background

Camoweeal Caves National Park is an area of significant cave systems close to the town of Camoweeal in north-west Queensland. The landscape comprises a mix of grassy bloodwood/snappy gum open woodland and Mitchell grass plain.

Management Guidelines
for
Camoweeal Caves National Park

Grazing is established on the area utilizing the natural grass pasture and semi-permanent natural waters. The area permanently watered by Nowranie Bore. It is intended that grazing of the area will continue under lease, subject to requirements of the National Parks and Wildlife Act 1975. Visitors to the area in the past have mainly been caving enthusiasts. However, proximity to the Flinders Highway, declaration of area as a national park and promotion of tourism in Queensland north-west are expected to greatly increase public use of area.

These management guidelines identify and place in priority purposes and objectives of intended management of the national park. They provide strategies and actions to control use of area; define management input necessary to protect the area; provide for the needs of park users. They also provide a within which all new proposals and circumstances can be a

Provisions

Following is a summary of the prescriptions and actions specified in these management guidelines.

- the catchment of cave systems or other areas which are unduly disturbed by stock will be fenced;
- the proposed camping area and hazardous cave entrances may be fenced;
- vehicle access will be restricted in wet weather (road conditions become impassable);
- the national park will be grazed by cattle, subject to lease;
- controlled burning will be carried out co-operatively between the Service and the lessee;
- public access will be available to all parts of the national park except the area within 1km radius of Nowranie Bore.

PURPOSES OF MANAGEMENT

It is intended that Camooweal Caves National Park will be an area in which the naturally occurring species and ecological processes can continue to exist in their present condition free from undue disturbance. The area will continue to be grazed by cattle subject to lease conditions intended to ensure that the impact of grazing is tolerable in the above context. Public access to the park will be available except when weather conditions intervene, with basic visitor facilities available for campers and cave visitors.

Camooweal Caves National Park will be managed for the purposes of conservation of natural resources (protection of the dolomite caves systems in particular), grazing, scientific research, and tourism, recreation and education.

RESOURCE VALUES AND MANAGEMENT OBLIGATIONS

Conservation of Natural Resources

The primary value of the area is for conservation of natural resources. This value is based upon the significance of its dolomite cave systems and the importance of the area for the cave's protection. The park contains representative samples of arid zone land systems (CSIRO 1952).

The Monorah Land System comprises a grassy bloodwood/snappy gum open woodland on lateritic red earths. The land surface is littered with chert (silicified limestone) nodules. Spinifex, kangaroo grass and wire grass are widely spread. The dolomite outcrops within which the caves occur are scattered throughout this land system.

The Monorah Land System is dominated by areas of Mitchell grass plain on black cracking clays. Panic and wire grass are mixed with both weeping and barley Mitchell grasses. On the gravelly patches, clumps of wattle occur. Fat-tailed dunnarts, lizards and reptiles are common in this land system. Camooweal Caves National Park is the only reserve in the Service's estate which contains areas of Mitchell grass plain.

Nowranie Creek and its waterholes are of particular importance for wildlife. Ducks, parrots, honey-eaters, finches and many other birds depend upon the water. The river red gums and coolibahs that line the banks of the watercourse provide nest sites and roosts.

The significance of the caves as habitat for bats is not yet known.

This value has been recognised in the status sought for the area under Queensland law. Management of the area as a national park must conform with the objectives of management set out in the National Parks and Wildlife Act 1975 - 1984 which give priority to protection of the area's resources in their natural condition.

Grazing

Subject to the conservation of the area's natural resources, Camooweal Caves National Park will be managed under lease for production of beef cattle.

The area is of value for grazing because it has the following natural attributes and improvements:

- suitable native pasture - Mitchell grass (*Astrebla pectinacea* and *A. elymoides*);
- permanent water - Nowranie Bore;
- semi-permanent natural water - Nowranie Ck waterholes; and
- established paddock and boundary fencing.

The area is also part of a larger grazing holding and contributes to the viability of that overall operation. Pastoral operations on Camooweal Caves National Park are to be in compliance with conditions on the Grazing Lease for the Park issued to Standbrook Pastoral Company Pty Ltd. Such conditions are subject to periodic review.

Scientific Research

The cave systems are of value for scientific research. Subject to conservation of natural resources and provision for grazing management of the area will provide for appropriate scientific research, particularly that relevant to the area's natural resources and their management.

Study of the cave system's geological and ecological characteristics and processes is important, especially for comparison with other cave systems.

Tourism, Recreation and Education

Subject to conservation of the area's natural resources and provision for grazing and scientific research, Camooweal Caves National Park will be managed to facilitate use of the area by visitors for tourist, recreational and educational purposes.

The area is of value for such purposes because it has the

(16 November 1987 version)

INTRODUCTION

These guidelines have been prepared to document the way in which the Queensland National Parks and Wildlife Service intends to manage Camooweal Caves National Park.

Camooweal Caves National Park covers about 13,800 ha and is located approximately 15 km south-east of Camooweal in north Queensland.

The national park contains significant dolomite cave system which are generally representative of the cave systems of north-west Queensland.

The flat to undulating landscape comprises areas of grassy woodland/snappy gum open woodland on lateritic red earths, areas of Mitchell grass plain on black cracking clays. Nowranie Creek and its waterholes, lined with river red gums and coolibahs, provide habitat for waterbirds, parrots, honey-eaters and other wildlife.

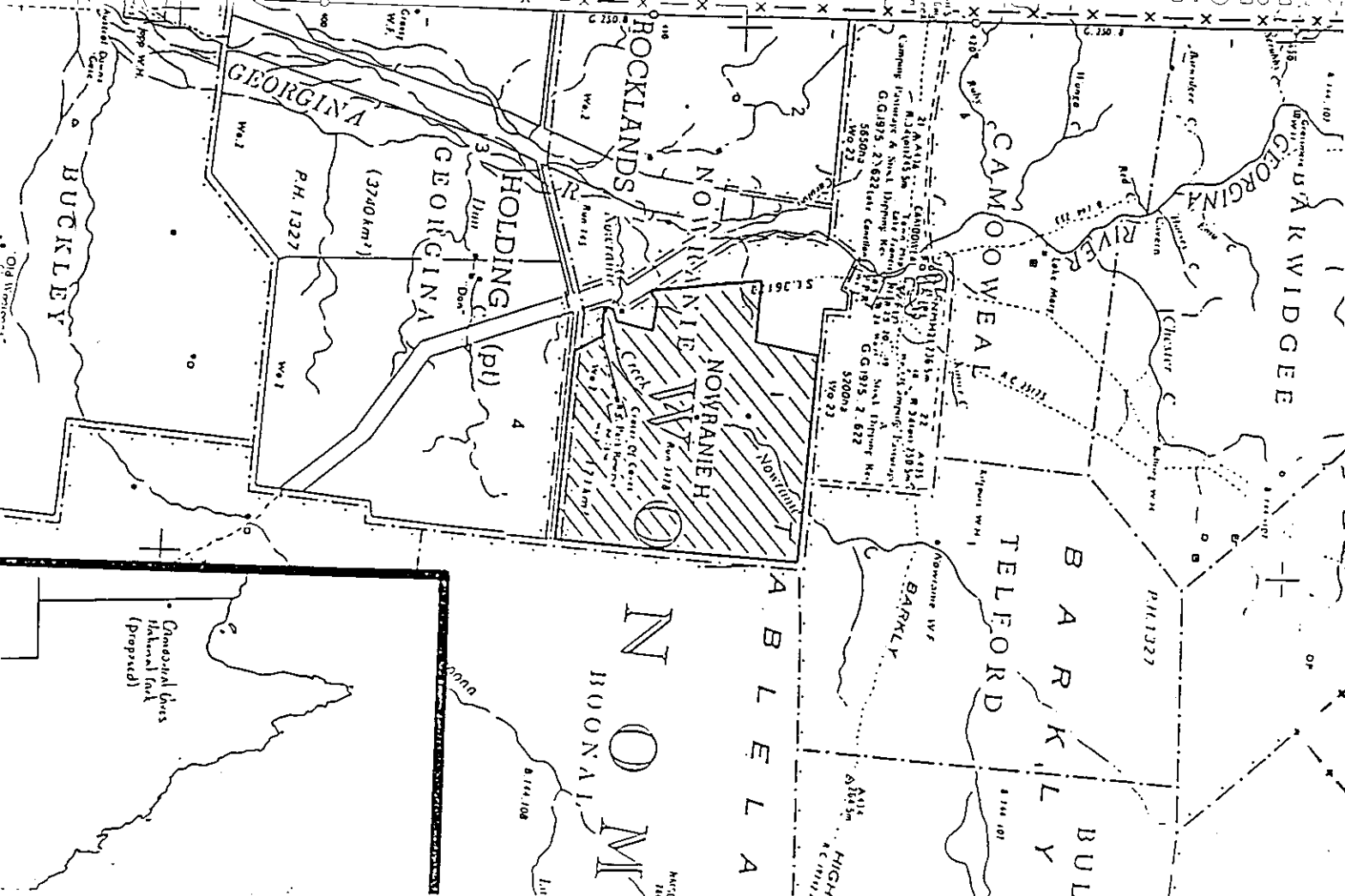
Cattle grazing is established on the area utilizing the native Mitchell grass pasture and semi-permanent natural waters. It is to negotiate of national park interests, the area was part of Nowranie Holding.

Visitors to the area in the past have mainly been caving enthusiasts. However, proximity to the Flinders Highway, declaration of the area as a national park and promotion of tourism in Queensland's north-west is expected to greatly increase public use of the area.

The National Parks and Wildlife Act 1975-1982 provides limitations within which this area may be managed as a national park. The management guidelines address management within those limitations have two main functions:

- to identify and place in priority the purposes and objectives of intended management of the area once declared a national park; provide strategies and actions to control use of the area; define management input necessary to protect the area; and provide for the needs of park use and
- to provide a system within which all new proposals and circumstances can be assessed against, and controlled within, the underlying purposes of management.

It is intended that these management guidelines will be reviewed as required, subject to appropriate administrative approval.



features - generally accessible at the accessible below the surface; features; waterholes; and major tourist route (Flinders Highway).

onal Park is one of several interest sites in which includes other caves, the Riversleigh all National Park, and the Georgina, ry Rivers.

tunities for recreational activities hnt-seeing, camping, walking and

ve mainly been by caving enthusiasts. area, especially by tourists, can be expected the area is declared a national park. Tourism west is being actively encouraged by a local up and by the Local Authorities.

of these management guidelines is to provide ting use patterns, levels and sites within the area's natural resources. Management nd enjoyment of the area by the public is e National Parks and Wildlife Act 1975 -

GEMENT

prescriptions for the area it is necessary cations for management of the constraints pportunities which are available.

al Resources

ems in arid environments is considered to be ry from disturbance is slow and uncertain. asis needs to be placed on managing

grazing means that the surface land systems to re-adjust to a condition which reflects under solely natural influences. In ains placed on the ecosystems by drought by grazing.

of the area may increase environmental

disturbance. Examples of possible disturbance include damage to cave features from touching and climbing, and disturbance to the ground surface by driving vehicles through the area in wet weather.

Grazing

At low stocking rates production per head is optimal but production per hectare is low. At intermediate to high stocking rates the production per head decreases as the production per hectare increases. At very high stocking rates, production both per head and per hectare decrease (Blake 1965 p207). To protect the park's natural communities, the stocking rate, relative to seasonal conditions, needs to be kept low to intermediate.

Owing to the variability of the grazing potential of the park, stocking rates may need to be established on the basis of the fenced paddocks within the park.

The lessee's management strategy for the lease may need to vary from season to season. Flexibility must therefore be provided within these management guidelines.

The use of the area by visitors and the need to segregate visitors and stock means that stock may have decreased access to natural waters. The increasing use of the area may increase potential disturbance of stock by park visitors.

Scientific Research

Increased public interest in and use of the caves may diminish opportunities for survey and scientific assessment of the relatively undisturbed condition of some of the caves.

Three of the four caves of known scientific interest are not included in this national park proposal. Therefore additional action may be necessary to ensure opportunities for research and protection are not lost.

Tourism, Recreation and Education

The sensitivity of the area's resources to disturbance means that the level and type of visitor activity should be held within the ability of the area, or parts of it, to tolerate or recover from impacts.

Most of the caves are difficult to get into. This means that, where appropriate, access will need to be provided.

added

of the caves is precipitous, and some of the and contorted passages. The safety of e be a significant management concern.

ungal disease which affects humans. Bat source of infection. It is not known fungus occur in any of the caves on al Park. If spores are found, appropriate y to minimize risk to visitors and

added

hin the park is weather-dependant. For need to be restricted at times when be destructive.

, arid environment. It will be important to be made aware of the difficulties they the preparations and precautions

s occur on the park semi-permanently, such e quality owing to stock-use. This means d to be aware of the need to supply all of equirements.

l-developed speleothems and therefore lack eness of Jenolan Caves and other well known s may therefore be disappointed if they stalactites, stalagmites, shawls and

MANAGEMENT OBJECTIVES

To manage Camooweal Caves National Park for the purposes set out above, the following objectives will be pursued taking into account the area's values, the obligations upon management, the priority attached to each management purpose, and the other implications of the relevant available information for management of the area.

Conservation of Natural Resources

The objectives for conservation of natural resources include:

- To maintain the variety of species occurring in the locality, subject to natural change;
- To maintain the abundance of species occurring in the locality, subject to natural change;
- To maintain the condition of the cave systems, subject to natural change;
- To maintain the condition of the landscape, and of the area's drainage system in particular, subject to natural change;
- To protect the area consistent with the principles for the management of national parks set out in the National Parks and Wildlife Act 1975 - 1984.

Grazing

Subject to the objectives for the conservation of natural resources, the objectives of grazing include:

- To contribute to economic production of beef cattle, in the capacity of a non-essential, dependent component of the lessee's overall pastoral operation;
- To achieve sound grazing practise.

Scientific Research

Subject to the objectives for conservation of natural resources and grazing, the objectives for scientific research include:

- To provide information to assist in determining appropriate management strategies for the conservation of dolomite cave systems; and

achievement of the management objectives for National Park.

Education

For conservation of natural resources, research, the objectives for tourism, include:

- public access;
- use and enjoyment of the area;

recreational setting by:-
 -ic support facilities;
 - participation in recreational
 ,
 - conflict between uses;
 - potential hazard to visitors;
 - people damaging natural features;
 - understanding and appreciation of the
 - environment; and

visitors to Camooweal Caves National Park
 the area's values for conservation of

MANAGEMENT PRESCRIPTIONS

Achievement of the management objectives involves the regulation of grazing, public access and the types and levels of visitor activities. This is necessary: to control disturbance of the area's natural resources; to ensure the amenity of the area is not unduly diminished and that visitors to the area receive the type and quality of experience expected; and to minimise interference between park visitors and grazing stock.

Communication between management and the lessee and between management and visitors is required. Through interpretive and extension activities the awareness and understanding of the visiting public is expected to increase in matters relating to the area and its management.

The effect of management on the area and on the experiences of park visitors, and the appropriateness of the controls set, must be monitored as a basis for adjustment of continuing management efforts.

The following decision criteria and prescriptions provide for use of the area within the constraints necessary to ensure the continuing well-being of the area and its natural resources.

DECISION CRITERIA

In making decisions affecting the management of Camooweal Caves National Park, the Service shall have regard to:

- the principles for the management of national parks set out in the National Parks and Wildlife Act 1975 - 1984;
- the objectives set out in these management guidelines;
- the conservation of the natural resources of the area;
- the existing use and amenity, and the future or desirable use and amenity, of the area;
- the size, extent, location and likely or possible effects of the proposed use on the environment; and
- in the case of research, whether the proposed research can be carried out elsewhere.

PROTECTION OF NATURAL RESOURCES

To minimise the impact of use on the area's values for conservation of natural resources, the following actions may be required.

Landmark

ent of the Service, it appears that the system or areas of black soil/alluvium on unduly disturbed by the activities of or area will be fenced to exclude stock.

necessary to ensure public safety in rance shafts.

itors will be advised against using the eby damaging and braiding tracks.

moovel Caves National Park will be ing of cattle and related activities ease pursuant to s.203(b) of the Land Act the National Parks and Wildlife Act.

azing has yet to be issued to the Stanbroke appropriate conditions have to be negotiated. ocess of negotiating declaration of the already been agreed that:

l Company Pty Ltd may cut up to 30 posts of Yptus leucophloia) per year from the a, subject to negotiation with the local the Service. In the event of limited occur in this area, the Service would aterials from an external source. This aterials required within the national park

ional fencing requirements of the Stanbroke Pty Ltd by the Service for this national e Service may wish to fence fragile areas ave entrances) to exclude stock. This at Service cost;

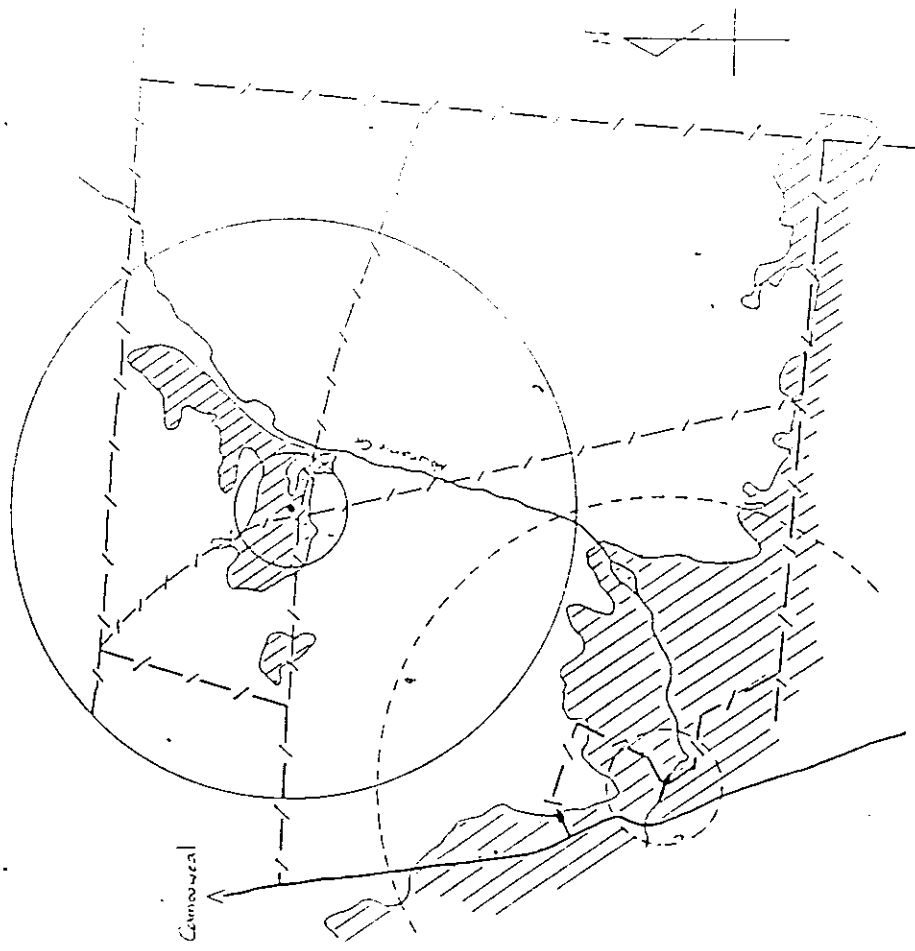
ion Manager will be eligible for Honorary upon application, to provide the Manager ereain)

acant to the road be given priority as a in the attached map (agreement now a camping area on 'Caves Waterhole');

- 1 heavily grazed zone around permanent water (Neorame River)
- 2 main grazing zone around permanent water (Neorame River)
- 3 heavily grazed zone around semi-permanent water (Neorame River)
- 4 main grazing zone around semi-permanent water (Neorame River)



natural pasture - Mitchell Grass



Scale 1:100,000

be allowed near the bore as shown on Map 3; plans and park management concerning on of facilities etc., will be discussed with n Manager; and

he park area farther improvements may be ject to agreement with the Service, improvements do not impair the natural values

oint (5), public access will not be allowed radius of Nowranie Bore and no facilities within five kilometres radius of the bore. ius covers the zone of complete or over-use ally extends from a watering point. The covers the zone of most important grazing a watering point. (Squires 1981 pp 38-39)

of stock grazing practice, action will be esamples of natural communities, and spinifex ar, will be retained unburnt. These will be s, depending on location, and will be th a firebreak protection system. Such resent the areas missed by fire under rns (usually between 40 and 60 percent in) A fire management regime for the park

s are to be cut from the stands of gidgee on

um stocking rate for the good Mitchell grass ead per square mile (260ha approx.). For 3 to 10 head per square mile is recommended rk contains the following pasture:

(13 head/260ha)	xxxha xx head
grass (10 head/260ha)	xxxxha xxx head
wire grass (5 head/260ha)	xxxxha xxx head

TOTALS	13800ha xxx head

reasonable grazing regime would have an head/days on the national park with a n the national park at any one time.

VISITOR USE

Public Access

Public access will be available to all parts of the national park except the area within one kilometre radius of Nowranie Bore. The type and level of access to the area may vary over time subject to the results of continuing research into the impact of visitors on the area.

Tracks currently exist along the area's fence lines. Vehicle movement within the area is sensitive to weather conditions and under wet conditions vehicle access is not possible. Under dry conditions vehicle access is possible over most of the national park and rough tracks have been established to Great Nowranie/Little Nowranie Caves and along the north western bank of Nowranie Creek from Nowranie Waterhole.

A dry weather track will be graded to Great Nowranie/Little Nowranie Caves, continuing to the proposed camping area on Nowranie Creek.

Private vehicles will have use of the fence line tracks and graded vehicle tracks. Use of vehicles other than on the above tracks will not be permitted. Where gates currently exist on public access tracks, they will be replaced with cattle grids.

Self-guided access into one of the caves will be provided for the general public.

During wet weather visitors will be discouraged from using the park owing to boggy conditions and the likelihood of flooding of caves.

Visitor Activities

Public access is available for quiet enjoyment by the visiting public. Within this general provision, opportunities for a variety of activities are available including caving, camping, birdwatching and general appreciation of the natural environment.

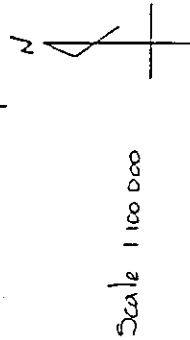
Activities which, in the assessment of the Service, are inconsistent with the objectives of management stated above will not be permitted. Where such activities occur the Service will exercise existing controls, or where none exist, will seek to make provision for, and exercise controls to curtail the activity.

changed

(16 November 1987 version)

3 area
development area
development area
development area

Great/Little Nowranie Caves and new camping area



To maintain the beauty and attractiveness of the area and to minimise attraction of scavenging species of wildlife no waste may be disposed of in the area. All waste, litter and rubbish must be collected, contained and removed.

A relatively primitive camping area will be constructed adjacent to Nowranie Creek (Caves Waterhole) to the west-north-west of Great Nowranie Cave. Facilities at this site will include a pit toilet, picnic tables and BBQ/fire places. The camping area will be fenced to exclude stock. The possibility of piping water from Nowranie Bore for use by campers will be investigated.

So that park visitors may see an example of the interior of the caves, it is intended that one cave, probably Great Nowranie Cave, will be developed to facilitate public inspection. An underground survey and site plan for Great Nowranie Cave have been completed.

Access to the mouth of Great Nowranie and Little Nowranie Caves is readily available. However, visitor movement in the vicinity of these cave mouths is hazardous owing to loose rocks and precipitous falls. Signs will be placed to warn visitors of hazards and asking them to take care, especially if visiting with children. The mouths of these caves will be stabilised.

Site planning for the development of the camping area, caves carpark and access track linking the two has been carried out.

Safety, Search and Rescue

Arrangements will be made involving the Service, the Mount Isa and Camooweal Police, the State Emergency Service, local caving clubs, and the Mount Isa Mines Rescue Unit to provide an appropriate response in the event of an accident occurring on the national park.

COMMUNICATION WITH LESSEE

Contact will be maintained at District level with the manager of Rocklands Station. Matters of particular continuing concern include:

- development and use of the national park;
- fire management;
- disturbance of grazing stock; and
- stocking rate relative to seasonal conditions.

added

changed

added

WALK VISITORS

Information and Information
 is and services will be provided:
 obtaining general information about the area
 and management, with particular emphasis on
 proper care and preparation when visiting
 and
 , directional and regulatory signs.

be encouraged to provide information and
 tional services to their passengers
 performance standards will be developed for
 and tour operators will be encouraged to
 ercial operations conducted on the park will

rs will be included in the extension
 ed out by management staff. The object of
 provide assistance and encouragement to
 above and to obtain feedback from
 elated to the management of the park.

itoring points have been established on the
 ated with the proposed camping area, and
 posed caves carpark, the turnoff to the
 eastern area of Mitchell grass plain.

star picket approximately 1.5m tall and a
 m tall at a distance of 3-4m. Resting a
 maller picket the area is photographed
 small picket shown in the lower left corner
 to-date the points have been photographed
 9/03.10.1987).

d the proposed camping area, the land
 terhole will be managed as an exclusion
 g) to assist in assessment of the effects
 n the park.

tunity permit, the following projects will
 apping and documentation of the accessible
 on the national park;
 vey of the flora, fauna and natural
 of the national park, including preparation
 on map;

added

added

- assessment of the effects of grazing on the area's
 natural resources and processes; and
- assessment of the effects of prescription burning on
 the area's natural resources and processes.

EVALUATION AND REVIEW OF GUIDELINES

did achievement of management under this
evaluated periodically. The following matters

to which species abundance and species
in the area have changed;
to which the observed changes may be due to
natural influences;
to which the natural features of the area
disturbed;
s of grazing operations;
and way in which the amenity of the area may
ed;
as which the enjoyment of the area by
as been enhanced or diminished; and
to which visitor behaviour has been in
the provisions and intent of the management

e monitored and the guidelines reviewed and
subject to appropriate administrative

changed

nary for evaluation and review will be

jects e.g. exclusion trials to assess
ects;
Photography of the area and of specific
agement concern;
e opinions of;
ement staff;
essee;
chers currently working in the area;
tors of regular tours to the area; and
ple of visitors to the area.

fundamentals of Modern Agriculture, Sydney
iversity Press
vey of the Barkly Region, 1947-48, Land
earch Series No 3. CSIRO Melb.
estock Management in the Arid Zone, Inkata
ss, Melb.

added