

Ikara-Flinders Ranges National Park

Management Plan 2017

'Inhaadi Ngalpurlaru yarta Adnyamathanha. Inhanga Adnyamathanha Ikaanggu adiudnyu-idla Yanaanggata Wandu yura udnyu warpu Adnyamathanha yarta wandatha yandinda'.

It is good that Adnyamathanha people and all other people are living all together on Adnyamathanha land talking up the land, sharing the stories and (respecting our) footprints on the land.

Claude Demell, senior Adnyamathanha man¹



Government of South Australia
Department of Environment,
Water and Natural Resources



**Ikara-Flinders Ranges National Park
Co-Management Board**



**National Parks
South Australia**

Minister's foreword



The Ikara-Flinders Ranges National Park is one of South Australia's most iconic national parks and draws visitors from all over the world.

The National Park, located on Adnyamathanha people's Country, was renamed the Ikara-Flinders Ranges National

Park in recognition of Adnyamathanha people's deep and ongoing connections to Country in 2015.

The park conserves fascinating Adnyamathanha cultural sites, historic sites, plants, animals, geological features, fossils and an awe inspiring landscape. The park also supports numerous nature-based tourism businesses that are very important to the economy of local communities in, and around, the Flinders Ranges. The plan sets out objectives and strategies, outlining how all of these cultural, social and economic values will be protected in the long term and how they can be further enhanced over time.

I acknowledge the outstanding leadership of the Ikara-Flinders Ranges National Park Co-management Board in overseeing the management of the park and in developing this plan.

I also thank others who have helped to look after the park, as well as those who have contributed to the development of this plan.

It is with much pleasure that I formally adopt the Ikara-Flinders Ranges National Park Management Plan under section 38 of the *National Parks and Wildlife Act 1972*.

A handwritten signature in black ink, appearing to read 'I. Hunter'.

The Hon Ian Hunter MLC

Minister for Sustainability, Environment and Conservation

Cultural Sensitivity Warning

Aboriginal people are warned that this publication may contain culturally sensitive material





Developing this plan

'We ask you to look after this Country because it's our history'

Claude Demell, senior Adnyamathanha man

This management plan was developed by the Ikara-Flinders Ranges National Park Co-management Board with input from members of the community. It aims to honour the old ways, respect the aspirations of all South Australians and give voice to the Adnyamathanha people.

The park was renamed 'Ikara-Flinders Ranges National Park' in 2015. The new name seeks to recognise that Ikara (the meeting place) has, and always will be, a place where people meet.

Members of the Ikara-Flinders Ranges National Park Co-management Board wish to thank those who provided comment on the draft plan and on the proposed name change.

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Directions for management

'It's that spiritual connection, and they're still around – my grandfathers and father – I can see them when I close my eyes. And when I need help and ask the questions they're there to help me'

Vince Coulthard, Adnyamathanha Elder²

The Adnyamathanha people are the traditional owners of Ikara-Flinders Ranges National Park. They have co-managed the park with the South Australian Government since 2011 and recognise the importance of the park to all South Australians. The park will continue to be managed primarily for conservation and environmentally sustainable visitor enjoyment in order to achieve the objectives of the *National Parks and Wildlife Act 1972*.

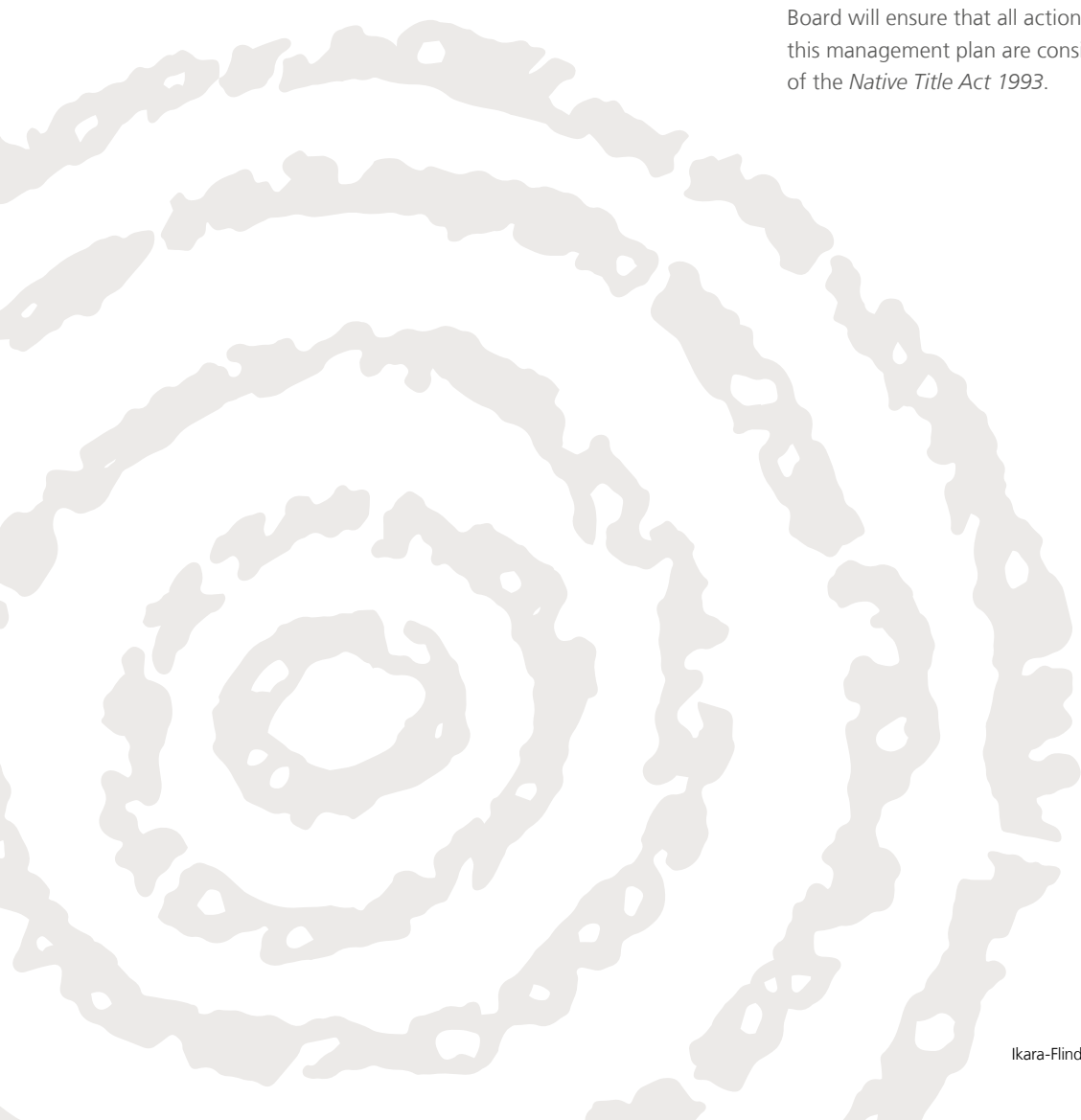
The formation of the Ikara-Flinders Ranges National Park Co-management Board honours the wishes of the old people by enabling the Adnyamathanha people to resume responsibility for the care of their Country. Arrangements for the co-management of the park are guided by the Ikara-Flinders Ranges National Park Co-management Agreement. The Wilpena Resort and adjacent airstrip are leased areas. They are a part of the park but are not within the co-managed area.

This management plan sets directions, objectives and strategies for the long term management of the park. It complements other plans that apply to the Flinders Ranges including the *South Australian Arid Lands Natural Resources Management Plan 2010* (SAAL NRM Board 2010). It will also assist the Adnyamathanha people to exercise their traditional rights and cultural practices.

Management of the park will continue to utilise the best available scientific information and contemporary management practices. Management will be further enhanced by drawing on the traditional knowledge and experiences of the Adnyamathanha people. The park will be managed to minimise any further alteration to the natural ecological processes that support life in the park, to protect natural and cultural values, to improve the integrity of important ecological communities and to enable people to enjoy the park and share in its Adnyamathanha culture.

This plan will be supported by operational plans developed to provide more detailed information including visitor facility development, fire management, pest plant and animal control, interpretation and other operational park activities.

This management plan meets the requirements of section 38 of the *National Parks and Wildlife Act 1972*. The Co-management Board will ensure that all actions implemented in accordance with this management plan are consistent with the relevant provisions of the *Native Title Act 1993*.





Park significance and purpose

Ikara-Flinders Ranges National Park (93 695 ha) is situated approximately 400km north of Adelaide (Figure 1). It lies within the traditional lands of the Adnyamathanha people, and in the heart of the spectacular Flinders Ranges landscape.

The profound spiritual and cultural significance of Ikara-Flinders Ranges National Park is illustrated by the story of Akurra - the powerful Dreamtime Serpent of the Flinders Ranges.

Akurra, the Dreamtime Serpent

Akurra has a beard and a mane, scales and very sharp fangs. He is both the creator and the guardian of the large permanent waterholes in the Flinders Ranges. Akurra is in many places at once and is both dead and alive. Ordinary mortals cannot go near him. In the story 'Yurlu Ngukandanha', there is a manifestation of a male Akurra and a female Akurra on their way to Ikara (Wilpena Pound). The body of Yardli Akurra (male Akurra) forms the north eastern wall of the pound. The body of Ngami Akurra (female Akurra) forms the south western wall.³

The Adnyamathanha people have an intricate relationship with the land, plants, animals and Awi Urtu (ephemeral streams and waterholes) of the Flinders Ranges. This relationship is called Yura Muda (Adnyamathanha belief of creation). The cultural beliefs and practices of the Adnyamathanha people associated with birth, death, ceremonies, social interaction, hunting, harvesting, camping and travelling all derive from Yura Muda. There are also many features of the landscape as well as archaeological, spiritual and cultural sites that are linked to Yura Muda and are very important to Adnyamathanha people.

The park is significant in conserving biodiversity and providing habitat for threatened and regionally rare plants and animals. It is an important part of a broader landscape which includes Bunkers Conservation Reserve to the east, and connects areas managed for conservation in the northern and southern Flinders Ranges. This landscape connectivity is vital for the movement of species in response to changes that may arise as a result of climate change.

Ikara-Flinders Ranges National Park also contains geological and palaeontological features of global significance, including some of the world's best preserved fossil assemblages. These fossils provide critical evidence of the evolution of life on Earth, and were the basis for defining the Ediacaran period - the first new geological time period in over a century. The base of the Ediacaran period lies within the park, marked by the 'Golden Spike' reference point at Enorama Creek. The park's outstanding geological and palaeontological features, along with other sites in the wider Flinders Ranges landscape, are being pursued for World Heritage Listing.

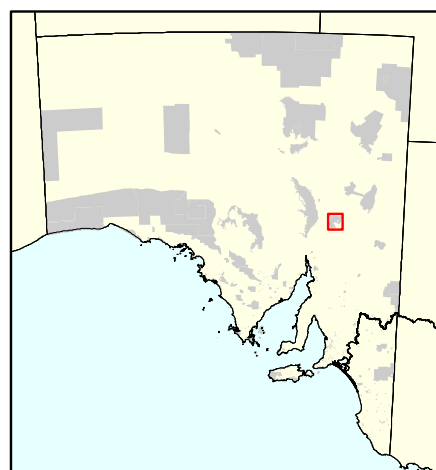
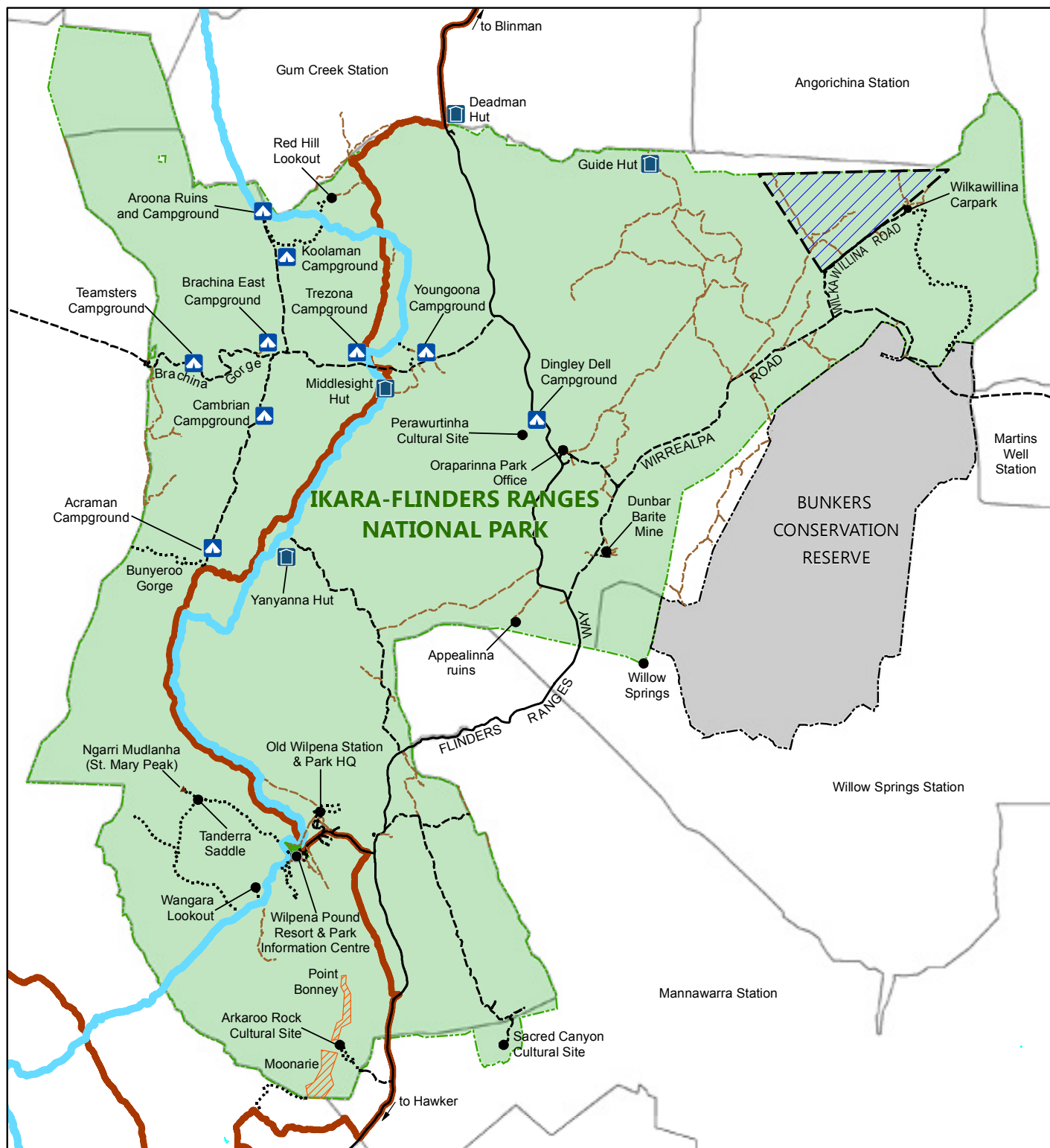
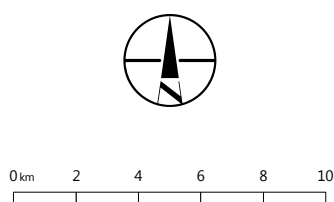


Figure 1
Ikara-Flinders Ranges National Park





What are we looking after?

To the Adnyamathanha people, everything in Ikara-Flinders Ranges National Park is important and interconnected through Yura Muda. The park protects:

- Opportunities for Adnyamathanha people to resume their responsibilities for the care of their Country and sustain their ongoing connection with the park.
- Opportunities for people to experience peace and tranquillity, learn about the park, develop a deeper appreciation of Adnyamathanha culture and enjoy a range of nature-based activities including accommodation at the Wilpena Resort, visiting cultural sites, car based touring, scenic flights, camping, rock climbing, cycling, walking and participating in guided tours.
- Complex geology and spectacular landforms including Wilpena Pound which was formed by the squeezing, folding, uplifting and substantial erosion of part of an extensive fold belt of sedimentary rocks known as the Adelaide Geosyncline. Wilpena Pound has been entered on the State Heritage Register.
- Internationally significant geological and palaeontological sites, potentially of World Heritage significance, that represent the evolution of complex life on Earth. These include five registered Geological Heritage Sites and the 'Golden Spike' reference point in Enorama Creek, which represents the base of the Ediacaran period of geological time.
- Awi Urtu (ephemeral streams and waterholes) that provide significant terrestrial and aquatic habitat and fauna refuge areas (DENR 2011).
- Twenty-two ecological communities including three that are listed as threatened within the Southern Flinders Ranges IBRA sub region; Bullock Bush (*Alectryon oleifolius*) tall shrubland and significant plant species on alluvial plains, River Red Gum (*Eucalyptus camaldulensis*) woodland on drainage lines and flood plains; and Mulga (*Acacia aneura*) low woodland over tussock grasses on the ranges (Brandle 2001).
- Forty-three flora species that are listed as rare or threatened under the *National Parks and Wildlife Act 1972*. The Slender bell-fruit (*Codonocarpus pyramidalis*) and Menzel's Wattle (*Acacia menzeli*) are also listed as vulnerable and the Peep Hill hop-bush (*Dodonaea subglandulifera*) is listed as endangered under the *Environment Protection and Biodiversity Conservation Act 1999* (Appendix 1).
- Tussock (*Triodia spp.*) Grassland communities that support the Short-tailed Grass-wren (*Amytornis merrotsyi*) which is endemic to the Flinders and Gawler Ranges.
- Twenty fauna species that are listed as rare or threatened under the *National Parks and Wildlife Act 1972*. This includes the Andu (Yellow-footed Rock-wallaby) (*Petrogale xanthopus*), Australian Painted Snipe (*Rostratula australis*) and the Flinders Worm-lizard (*Aprasia pseudopulchella*) which are also listed as vulnerable under the *Environment Protection and Biodiversity Conservation Act 1999* (Appendix 2).
- Recovering populations of totem animals including Andu (Yellow-footed Rock-wallaby) (*Petrogale xanthopus*), which is listed as vulnerable under the *National Parks and Wildlife Act*, and a reintroduced population of Idnya (Western Quoll) (*Dasyurus geoffroii*) which was previously extinct in South Australia.
- Habitat of the totemic Mudlu (Carpet Python) (*Morelia spilota*) which is found within the park and is listed as rare under the *National Parks and Wildlife Act 1972*.
- Historic homesteads, ruins and relics of early pastoral and mining activities.
- Opportunities for economically important tourism businesses.



What are the challenges and opportunities?

Since the arrival of the earliest pastoralists, the Adnyamathanha people have withstood considerable and destructive changes to their Country and culture. They now look forward to healing their Country and celebrating their deep and spiritual connections with the park.

'Sometimes there's time to cry for the place and sometimes to be sad for the place, but I'm glad to be back here and sing to all of you today. I'm glad to admit you all to this Country'.

Ken McKenzie, Adnyamathanha Elder⁴

Challenges in the protection of the Ikara-Flinders Ranges National Park include:

- Re-integrating the spiritual, cultural and social beliefs, rights and aspirations of the Adnyamathanha people into the fabric of park management.
 - Interpreting, researching, and securing the protection of the globally significant geological and paleontological features of the park.
 - Assisting current and future Adnyamathanha people and their families to maintain close connections to the park, carry out their responsibilities towards the land, participate in traditional practices and benefit from tourism and other economic ventures.
 - Optimising the economic benefits to the community arising from tourism.
- Ensuring that access and information at heritage sites is culturally appropriate and helps people to gain an appreciation of Adnyamathanha culture while also ensuring that the cultural, economic and intellectual interests of the Adnyamathanha people are protected. This will include managing public access to sites that are considered to be dangerous (Mundha sites) and sites that should not be visited for other cultural reasons.
 - Communicating to visitors about safety, Adnyamathanha culture, and sustainable access across a large and remote area with minimal infrastructure.
 - Continuing to improve the condition of ecological communities that were degraded by grazing, pest animals and pest plants.
 - Improving the resilience of ecological communities, native plants and native animals to the temperature increases, extreme fire weather and decreasing rainfall that is expected to arise from climate change.



Management themes and priorities

This section of the plan addresses the most important management issues for the park focussing on three key themes

Theme 1: Advancing Adnyamathanha spiritual, cultural and economic relationships with Country

The Yura Muda (Adnyamathanha belief of creation) tells of people, spirits and animals weaving through the Ikara-Flinders Ranges National Park and beyond. Stories such as Akurra at Widapa Awi demonstrate the complex relationship between the people and their Country.

Akurra at Widapa Awi

Once upon a time there were only Aboriginal people in this Country. They were dying from hunger. They were going through a big famine because there was drought all over the Country. That's why they went to Widapa Awi (Widapawi waterhole). They went down there so the Urngi (doctor men) could get Akurra (dreamtime serpent) out, to do something about the drought they were having.

When they arrived at Widapa Awi the first thing they did was build wurleys to stay in. Then they got Akurra out from the Akurra Awi there. They took out Akurra's kidney fat and heated it to make rain by holding it over the fire and letting the drops of melted fat fall onto the coals. After that a big gale force wind blew up. Akurra lay on the creek bank feeling sick because they had taken out his fat. As the smoke and the smell from the burning fat went up into the sky, it made a lot of big rain clouds come up. They burst, and down came showers of rain. A really big rain fell, it set in all around.

It was really great after that big rain. There was a lot of flooding in the creeks and that made plant foods spring up all over the place. There was munyeroo and windmill grass, native cabbage and tah-vine – all kinds of plant food.³

Despite significant challenges, the connections of the Adnyamathanha people to the land remain strong and their desire to share the park and their culture with visitors remains unchanged.

The profound and ongoing connections between the Adnyamathanha people and their Country was legally recognised in 2009 through the granting of native title over the Flinders Ranges to the Adnyamathanha people. As a consequence, an agreement for the cooperative management of the park has been established between the State Government and the Adnyamathanha people. This agreement has resulted in the establishment of the Ikara-Flinders Ranges National Park Co-management Board which is now responsible for directing management of the park. Through these initiatives, the Adnyamathanha people are formally recognised as the cultural authority for their Country.

Guided by this management plan, co-management will empower the Adnyamathanha people to assume greater responsibility for the park and take action to advance their spiritual and cultural relationships with their Country. It will also help to build ongoing respect and recognition for the Adnyamathanha people and provide spiritual, cultural, social and economic opportunities for future Adnyamathanha generations. The Co-management Board will encourage the development of business and employment opportunities that benefit Adnyamathanha people. This has the potential to extend to partnerships between Adnyamathanha people and park based operators, event managers and park management contractors.

The stories of the Adnyamathanha people and pastoralists are entwined. Many Adnyamathanha people lived and worked on pastoral properties throughout the Flinders Ranges. This helped them to maintain strong connections to the land and local communities. The park provides opportunities for Adnyamathanha people to continue these connections through activities such as ceremonies, camping, gathering of food, teaching, hunting and cooking. Specific considerations that apply to these activities are summarised in Table 1.

The authorised use of firearms for hunting by Adnyamathanha people will be guided by conditions developed and endorsed by the Co-management Board. The development and application of these conditions are intended to ensure that hunting is safe, humane, confined to a specific area and restricted to Urdlu (Red Kangaroo), Mandya (Euro), Warraty (Emu) and Wawu (Western Grey Kangaroo), in addition to pest animals. Compliance with firearms regulations will be regularly reviewed by the Ikara-Flinders Ranges National Park Co-management Board and managed by the Adnyamathanha community.

All Aboriginal sites, objects and remains are protected from damage, disturbance or interference by the *Aboriginal Heritage Act 1988*, regardless of whether they have been registered or reported. There are many sites and landscape features distributed throughout the park, some of which are part of Adnyamathanha creation stories that are not known or recorded. The integrity of many sites has been compromised by past land use. Surveys and appropriate cultural knowledge is required to ensure that management activities such as trail development or prescribed burning do not impact on sites and features.

Over time, it will be necessary to develop site specific policies to guide the protection of many cultural sites. These policies will determine whether public access is appropriate, and will specify any management strategies that may be necessary to ensure that any visitation is culturally appropriate (see Theme 3).

Table 1 Adnyamathanha Traditional Owner Activities

Activity	Zone				Additional information
	Traditional Use Zone	The Wilpena Leased Services and Contract for Services Areas	Other areas within Ikara-Flinders Ranges National Park	Wilpena Park and Office, Oraparinna Park and Depot Precincts	
Hunting	✓	✗	✗	✗	Threatened fauna species may not be hunted. Hunting with firearms will be subject to authorisation by the Co-management Board. Commercial hunting is not allowed without a permit.
Gathering	✓	✗	✓	✓	Adnyamathanha people may gather and use food, firewood, plants, timber, resin, ochre, soil and other natural resources for cultural purposes. Only fallen timber may be used for firewood. The sale, distribution, trade or exchange of resources outside the park is not allowed without a permit.
Camping	✓	✓	✓	✗	Adnyamathanha people may camp in the traditional use zone and camping areas open to the public (see Figure 1) for up to 21 consecutive nights (or more than 21 consecutive nights following notification of the Co-management Board).
Constructing a non-permanent shelter	✓	✗	✗	✗	Adnyamathanha people may erect a non-permanent shelter for up to 21 days (or more than 21 consecutive nights following notification of the Co-management Board). Any materials that have been brought into the park must be removed from the park as soon as the shelter has been deconstructed.
Lighting a fire	✓	✓	✓	✗	Adnyamathanha people may light a fire for cooking, camping or cultural purposes in accordance with the <i>Fire and Emergency Services Act 2005</i> (SA). Restrictions apply in the Wilpena Leased Services and Contract for Services Areas.
Using a generator	✓	✗	✗	✗	Adnyamathanha people may use a generator within a designated Traditional Use Zone, and camping areas open to the public (Figure 1) (restrictions apply see Theme 3).
Driving a vehicle	✓	✓	✓	✓	Adnyamathanha people may drive on any tracks that are open to the public as well as management tracks (Figure 1). Driving on tracks with a locked gate is not allowed without approval.
Conducting a burial	✓	✓	✓	✓	Burials may be conducted following approval by the Co-management Board.



Objective and strategies

Support the maintenance of Adnyamathanha spirit, culture, health and economic opportunity through co-operative management, healing the land, continuation of traditional cultural practices and protecting all aspects of the Adnyamathanha cultural landscape.

- Work towards the authorisation of traditional hunting by Adnyamathanha people with firearms within a designated portion of the Traditional Use Zone. Any authorisation will include conditions developed for the safe and sustainable hunting of Urdlu (Red Kangaroo), Mandya (Euro), Wawu (Western Grey Kangaroo) and introduced pest species.
- Monitor the use of the Traditional Use Zone. Take action as necessary to ensure that the management of hunting is safe and compatible with park management objectives.
- Facilitate and support opportunities for Adnyamathanha traditional owners to pursue business development opportunities and participate in training and skill development activities, employment, volunteering and the contracting of park management services.
- Inform park management strategies and practices through cultural heritage research and the exchange of appropriate cultural heritage information while respecting the intellectual property of the Adnyamathanha people.
- Develop site specific policies to direct the protection of cultural sites that are under threat. Priority will be given to sites that are under immediate threat of damage, disturbance or inappropriate access.





Image above: Reintroduction of the Ildnya (Western quoll), Ikara-Flinders Ranges National Park 2014.

Theme 2: Healing Ikara-Flinders Ranges National Park

'The land can't heal by itself as the people can't heal by themselves, it was all life forms e.g. the animals, plants and humans that created our Country and together we can make this place a healing place'.

Glenise Coulthard, Adnyamathanha Artu (woman) and Ikara-Flinders Ranges National Park Co-management Board member 2012

The Adnyamathanha people believe that when Country prospers, the people prosper and that when Country suffers the people also suffer. Pastoral enterprises were established on Arkaba, Aroona, Wilpena and Oraparinna stations during the 1850s and prospered until the drought years of 1864-1866. Impacts on the Adnyamathanha way of life, ecosystems and the Awi Urtu (ephemeral streams and waterholes) was immediate and severe.

'For Aboriginal people there could be no going back after the nineteenth century. The environment had been so badly affected that, for survival, those who had not already died from malnutrition and starvation had no choice but to throw in their lot with the settlers and adopt a way of life that was not only alien, but that was running on a course leading to further destruction'.

Tunbridge, D. 1991

Rabbits, foxes and goats became widespread in the park and throughout the region. Many totemic species including mammals, birds and reptiles had all but disappeared by the 1900's. At the time of the first domestic grazing activities, there were 54 mammal species in the Flinders Ranges. Twenty of these are now extinct.

Lynch Ryan explained the relationship between members of the Matheri moiety and the Yarlpu (Pinkie or Bilby) as follows:

'...like your relation and because of this you would not kill him or cause him any harm. Who am I if I am no longer a Bilby or a Rock-wallaby, linked to this or that place, where my brothers lived? When one of the Bilby's clan went near his camp, he was pleased and came out of his hole. What did people feel when he no longer came out because he was no longer there'.

Lynch Ryan, Adnyamathanha man¹

Extinction has not only removed totemic species from Country. It has also eroded tangible links to the creation stories and threatened the cultural identity of Adnyamathanha people. The modification of land use over the last 150 years has also contributed to soil erosion, the spread of pest plants, and changes to the composition of vegetation communities. Despite these changes, the Adnyamathanha people, park neighbours and the broader community remain optimistic about the future of Ikara-Flinders Ranges National Park and are committed to its long term healing.

The Awi Urtu (ephemeral streams and waterholes) are important aquatic habitats, provide critical habitat and drought refuge for wildlife and are also important to Yura Muda. The management of goats remains one of the most significant threats to the integrity of Awi Urtu. Foxes have been reduced to very low numbers through broad scale and regular baiting. Cats, however, are well established and require persistent management in order to minimise their impact on wildlife, including reintroduced species.

There is no grazing in the park by domestic stock, however the population of kangaroos in the park has often expanded to significantly high and unnatural levels due to the control of the Urdninyi (Dingo), the absence of traditional hunting of kangaroos, and the creation of additional water sources. The pressures of overgrazing by large populations of kangaroos, rabbits and goats has had a significant and detrimental impact on the park's vegetation.

An annual assessment of total grazing pressure is used to indicate when the control of over-abundant species is required. The strategic culling of kangaroos will continue in conjunction with the management of introduced herbivores, if the assessment of total grazing pressure determines that impacts and control measures are warranted in accordance with section 38(10)(a) of the *National Parks and Wildlife Act 1972*. Kangaroo management programs will be planned in conjunction with the Adnyamathanha people to ensure that their interests are accommodated, and may also consider commercial options for the utilisation of carcasses.

Fire is a fundamental element of the Flinders Ranges ecosystem. Carefully managed fire can assist in the recovery of ecological communities, protect assets against wildfire, and help manage over-abundant native and introduced species. For example, fire can assist in protecting habitat for the endemic Short-tailed Grasswren by enabling the regeneration of *Triodia* spp grasslands in some areas where they have become dominated by Vinba (Northern Cypress Pine) (*Callitris glaucophylla*).

'Fire plays a crucial role in the day to day lifestyle of the Adnyamathanha people who used their fire-sticks to change the vegetation of the continent to suit their requirements. Fire had a number of functions in Aboriginal culture including signalling and clearing thick scrub to make it easier to move through the bush. All across the continent fire was used to flush animals from grass to make them easier to hunt. Fire-stick farming was a way of managing the land to increase the yield of harvest of Mai (bush tucker). With the advent of Udney (whitefellas) the traditional process was abandoned due to the potential damage to fence lines, stock and farming infrastructure'.

Adnyamathanha members of the Co-management Board

A regional fire management plan is currently being developed to guide fire management across the Flinders Ranges. The plan will include strategies to minimise risks to life, property and the environment. It will also help to facilitate the resumption of traditional burning practices and the healing of Country.

Many species of pest plants such as Horehound (*Marrubium vulgare*) have been spread across much of the plains and rises of this Country through past livestock grazing. Opuntoid cacti occur within the park and adjacent to the park and are a weed of national significance. Significant resources have been invested into controlling Opuntoid cacti both on the park and across neighbouring properties over the past two decades. This species is managed in line with the *State Opuntoid Cacti Management Plan* (Biosecurity SA 2009). Due to the extent of some weed

species, options for control are limited to biological control and encouraging competition from recovering natural vegetation. Smaller infestations such as Pepper Trees (*Schinus molle*), Castor Oil Plants (*Ricinus communis*) and *Datura leichhardtii* have potential to be controlled or eradicated.

Monitoring is undertaken to ensure that new pest plant infestations are detected and managed before they become widespread. Preventing the establishment of pest plants such as Buffel Grass (*Cenchrus ciliaris*) is a priority. The management of this species is guided by the *South Australia Buffel Grass Strategic Plan* (PIRSA 2012).

The Bounceback Program is a broad scale ecological restoration program that commenced in the 1990s. The program aims to restore and secure healthy and resilient ecosystems across the Flinders and Olary Ranges. Excessive grazing pressure and high numbers of foxes were thought to have caused the decline of many local fauna species including Andu (Yellow-footed Rock-wallaby). Bounceback takes a landscape scale approach to management where all elements of an ecosystem are considered and strategies address a combination of threats including total grazing pressure, predation, pest plants, and the subsequent complex impacts that change how a natural system functions (Alexander and Naismith 2001). Bounceback has established a strong foundation for biodiversity conservation, resulting in regenerating native vegetation communities, a significant increase in numbers of Andu, and gradual recovery of other fauna such as Echidna and Short-tailed Grasswren. The broadscale control of goats, foxes and the control of rabbits in the Pantapinna Plain area has also been achieved through the Bounceback Program. A key component of the program's success has been the application of a collaborative approach involving park neighbours, government and volunteers such as the Sporting Shooters Association of Australia. Monitoring is also undertaken to evaluate the effectiveness of management activities.⁵

The park is not proclaimed to allow mining, however there is an operational Barite mine (the Dunbar Mine) within the park. These activities were authorised prior to the proclamation of the park. This mining activity is regulated and monitored by the Department of Sustainable Development under the *Mining Act 1971*. Administrative arrangements for these activities require resolution.

The marriage of traditional knowledge with scientific knowledge can achieve an improved understanding of the park, its values and the management strategies for healing the land. Further research is also required to improve understanding of threatening processes and to inform future management.



Objective and strategies

Restore the natural ecology of the park by removing the major threats to biodiversity and ecological integrity to a point where the ecosystem is able support the re-introduction of some locally extinct species.

- Through application of the Bounceback Program, apply active intervention to restore and secure healthy and resilient ecosystems including integrated control and monitoring of introduced and abundant native herbivores (total grazing pressure) and the control of introduced predators that exert excessive predator pressure on native species. Use existing publications to regularly publish outcomes of the program and monitoring results.
- Protect from nutrient enrichment, pollution, erosion, sedimentation and excessive water extraction the important Awi Urtu and water resources that have important Adnyamathanha spiritual and cultural significance and are vital for life in the ranges.
- Assess total grazing pressure and implement strategies including a kangaroo management program if necessary to avoid the decline of native vegetation and threatened species.
- Investigate monitoring and control strategies including patch burning to enhance ecological communities and to address dense infestations of Vinba (Northern Cypress Pine) where this threatens ecological communities, in particular the *Triodia* spp. Grasslands because of its habitat value for the endemic Short-tailed Grasswren.
- Conduct regular inspections to detect the establishment of Buffel Grass or other priority pest plant species. Develop and implement a coordinated response strategy with relevant partners. In cooperation with neighbours, control or eradicate patchwork infestations of pest plants before they become established.
- Monitor the condition of environmental assets with a particular focus on threatened species and ecological communities, Tussock (*Triodia* spp.) Grassland communities and Awi Urtu (ephemeral streams and waterholes).
- Resolve administrative matters relating to the Dunbar Mine to ensure that activities are managed consistent with the *National Parks and Wildlife Act 1972*.



Theme 3: Sharing the spirit of the Flinders Ranges

Adnyamathanha people have always welcomed visitors to their Country. They encourage people to share the spirit of Ikara-Flinders Ranges National Park but are also concerned about the welfare of people visiting places such as Ngarri Mudlanha (St Mary Peak) which are dangerous. It will be necessary to develop site specific policies to ensure that any public access to cultural sites such as Ngarri Mudlanha is culturally appropriate and properly managed.

The story of Yurlu Ngukandanha relates to traveling through Wilpena Pound and the safety of people near Ngarri Mudlanha (St Mary Peak).

Yurlu Ngukandanha – The Track to Wilpena Pound

Yurlu (the Kingfisher) was traveling south from Kakarlpunha (Termination Hill) to Ikara for a ceremony. There were Akurra bila (two Dreamtime Serpents) also going south towards Ikara. The male Akurra told his mate to go to the southwest, while he went northeast to surround the people. Yurlu got to Mount Abrupt and looked into the Pound. The two big serpents came up on either side of the ceremonial ground in whirlwinds. They caught and ate up all the people who were there except Yurlu and the two initiates – Marra Vardnapa (the new Vardnapa, or man in training) and Yakamburu (the new Wilyaru, or initiated man). The two initiates fled eastward, watched by the two Akurras. Ngarri Mudlanha (St Mary Peak) is the head of the female Akurra.³

South Australia's parks are vital community assets and underpin the State's important tourism industry. Ikara-Flinders Ranges National Park is an iconic and popular destination for camping, walking, cycling, rock climbing, and vehicle touring. Drawing visitors from all over world, the park continues to provide opportunities for the surrounding community to develop their own nature-based tourism products, bringing investment into the region and playing a vital role in the local economy.

The Flinders Ranges forms one of Australia's 16 National Landscapes. These are areas that are of national significance for nature-based tourism (Australian Government 2011). Experience Development Strategies have been developed for several National Landscapes, including the Flinders Ranges. This strategy aims to further enhance the Flinders Ranges as a unique and sustainable tourism destination. It includes strategies to market the region, develop the workforce, and develop compelling new visitor experiences, new products and infrastructure (SATC 2012). A successful bid for World Heritage Listing in the Flinders Ranges would provide an international platform for the promotion of nature-based tourism in the park and region.

The park has a profound natural beauty and inspires a spiritual connection to the land and Adnyamathanha culture, but is not yet well recognised as a tourism destination for Aboriginal cultural experiences (SATC 2012). The Adnyamathanha people look forward to sharing their culture and their long spiritual connection to Country with visitors from around the world.

The Wilpena Pound Resort offers hotel style rooms, camping areas, a restaurant, bar, general store, aircraft tours, four wheel drive tours, retail and take away food. The Adnyamathanha Traditional Lands Association (ATLA) have a significant stake in this business, which is managed under lease.

The shearers' quarters at Oraparinna and Wilpena, the Old Wilpena Woolshed, and the Old Wilpena Homestead are owned by the South Australian Government and are available to support park operations. They are not available for commercial or recreational use. There are four huts located on the park that are available as overnight shelters for the users of the Heysen and Mawson Trails.

A network of vehicle tracks and walking trails provide visitor access to the park (Figure 1). Management tracks are not available for public vehicle access but are available for walking and some are available for cycling. Horse-riding and the leading of a horse are permitted on vehicle tracks available to public vehicles. The Mawson Trail is a well-recognised South Australian cycling trail that passes through the Flinders Ranges and the park.

The Flinders Ranges by Bike Trail offers a journey across the landscape linked to the Mawson Trail, pastoral stays, and connections with local people. Cycling in the park is popular and utilised by school groups, tour groups, individuals and through planned cycling events. There is demand for further cycling opportunities including short rides from Wilpena and longer rides that link into and enhance the existing opportunities such as the Mawson Trail (Figure 1).

There is abundant wildlife in the park. Watching a resident population of Andu (Yellow-footed Rock-wallaby) at Brachina Gorge is a highlight for many visitors. The delineation of car parking and viewing areas at this site may be necessary in the future to minimise disturbance to the population and to enhance the visitor experience. Rock climbing and abseiling are authorised at Moonarie and Point Bonney (Figure 1). Moonarie is recognised as one of South Australia's premier rock climbing sites.

Feasibility studies have confirmed that a multi-day walk that traverses diverse landforms and passes key natural and cultural features within the park, focused on the Heysen Trail and utilising hikers huts would become a significant drawcard and would increase the profile of the park and the Heysen Trail. There is potential to incorporate aspects of Adnyamathanha culture in elements of trail design and hiker accommodation. For example accommodation could reflect the style of traditional huts used by Adnyamathanha people.

A number of popular self-guided day walks offer an alternative to the longer trails. The more remote of these short walks provide opportunities for birdwatching, photography and a quiet appreciation of the surroundings.

Opportunities for new visitor experiences associated with scenic flights, walking, cycling, horse and camel riding will be considered on a case by case basis. Each proposal will be assessed to ensure that it is compatible with park values and the aspirations of the Adnyamathanha traditional owners. Visitor facilities may also be developed as warranted to support sustainable visitor use and tourism. The authorisation of any new tourism activities or the development of new facilities such as walking trails will need to be assessed by traditional owners and risk assessments will be required to ensure that cultural sites and biodiversity values are not compromised.

Depending on the nature of the site, specific visitor access policies may be required. These policies may enable unrestricted public access or facilitate access through an Adnyamathanha guide. Mundha sites will have restricted access and may only be visited after invitation from the Adnyamathanha traditional owners.

An interpretive plan is required that engages visitors with the park's Aboriginal cultural heritage, geological and paleontological significance, and the importance of conserving environmental values. This interpretive plan will be guided by this management plan.

To ensure that visitors respect and develop an awareness of Adnyamathanha culture, all forms of visitor communication should welcome visitors to Country, encourage them to experience Adnyamathanha culture and enjoy a safe visit. The interpretive plan will ensure that cultural information is communicated in an accurate and culturally appropriate way. As part of the interpretive plan, it will be necessary to review all visitor information and interpretation within, and outside the park.

The park's visitor information centre provides information about the park and the region. However, messages also need to be communicated elsewhere using emerging technologies and with less reliance on signs and brochures.

The cultural and heritage precinct around the Wilpena Homestead also includes Ikara - The Meeting Place, an interpretive display that shares an important story of the Adnyamathanha people. The visitor information centre and the cultural and heritage precinct have potential to be better utilised as places for visitors to gather, collect information and engage with the park at a deeper level.

An increasing number of visitors experience the park throughout the year including summer. During extreme weather some activities such as walking and cycling can be hazardous for those not prepared, particularly during the hottest part of the day. Activities that can be done safely during the summer should be promoted and visitors should be made aware of the risks associated with remote areas and physical activity undertaken in the heat.

The park shares its boundaries with several working pastoral properties. The majority of these supplement incomes through accommodation, camping, cycling and four wheel drive tours. Tourism developments within the park have potential to complement these tourism enterprises.

A number of early settler occupation sites within the park are on the State Heritage Register. Conservation of the park's built heritage places is generally concerned with the protection of the fabric and structure and enhancing the significance of the place. Each place is different and a variety of approaches and techniques are required. The Burra Charter (ICOMOS 1979) advocates a cautious approach to changing a place. Only essential maintenance work is appropriate to ensure that the historical essence of place is retained.

To minimise disturbance to visitors and wildlife, the use of generators is restricted to daylight hours (9.00 am to 5.00 pm). They are also restricted to a capacity of 2 Kva and a maximum noise output of 65 dB at 7m.



Objective and strategies

Encourage safe and sustainable visitor experiences that promote the park's peace, tranquillity and adventure and connect the visitor with Adnyamathanha culture, the landscape and spirit of the park.

- Progressively develop a series of site specific policies for all key cultural sites including Ngarri Mudlanha (St Mary Peak). Each policy will be appropriately authorised by Adnyamathanha traditional owners and will detail:
 - Any actions required for their protection.
 - An explanation of any restrictions, or guidance for public access that will apply.
 - The interpretive themes that are appropriate to the site.
 - Any infrastructure needed for the proper protection and interpretation of the site.
- Develop an engagement and interpretive plan for the park that encourages visitors to experience and learn about the park's cultural landscape, natural values, and significant geological and palaeontological features.
- Based on an interpretive plan for the park, install park signage and encourage use of innovative methods and technologies to provide information that welcomes people to Adnyamathanha Country.
- Manage European heritage sites as quiet, still places that convey a notion of abandonment and inspire reflection - they should, with an appropriate amount of on-site interpretation provided, achieve a high degree of appreciation of the place and its people. Some heritage sites will continue to have a functional role in the operations of the park.
- Improve and diversify opportunities for walking and cycling by:
 - Improving trail information and hazard warning signs to ensure that visitors are able to select activities to match their level of fitness and capability (particularly during extreme weather).
 - Repairing trail surfaces that have deteriorated.
 - Developing a world class multi-day walk (with minimal impact hiker accommodation) focused on the Heysen Trail.
 - Developing a trail from Wilpena Creek to Tanderra Saddle below Ngarri Mudlanha (St Mary Peak) via a ridgeline loop walk.
 - Investigating and developing several cycling trails in the Wilpena area.
 - Continuing to undertake and support culturally appropriate and low impact events.
 - Monitoring impact of nature-based tourism activities on key biodiversity assets of the park.

Appendix 1

Rare or threatened flora¹

FLORA SPECIES	COMMON NAME	CONSERVATION STATUS	
		EPBC Act Cwlth ²	NPW Act SA ³
<i>Dodonaea subglandulifera</i>	Peep Hill Hop-bush	EN	E
<i>Codonocarpus pyramidalis</i>	Slender Bell-fruit	VU	E
<i>Acacia menzeli</i>	Menzel's Wattle	VU	V
<i>Histiopteris incisa</i>	Bat's-wing Fern		E
<i>Austrostipa pilata</i>	Prickly Spear-grass		V
<i>Eucalyptus gonicalyx</i> ssp. <i>exposa</i>	Long-leaf Box		V
<i>Glossostigma</i> sp. <i>Long stout-pedicelled</i> (W.R.Barker 2481)			V
<i>Maireana excavata</i>	Bottle Fissure-plant		V
<i>Ozothamnus scaber</i>	Rough Bush-everlasting		V
<i>Phyllangium sulcatum</i>			V
<i>Ranunculus pumilio</i> var. <i>politus</i>	Smooth-fruit Ferny Buttercup		V
<i>Ranunculus sessiliflorus</i> var. <i>pilulifer</i>	Annual Buttercup		V
<i>Santalum spicatum</i>	Sandalwood		V
<i>Anogramma leptophylla</i>	Annual Fern		R
<i>Anthocercis angustifolia</i>	Narrow-leaf Ray-flower		R
<i>Aristida arida</i>			R
<i>Austrostipa breviglumis</i>	Cane Spear-grass		R
<i>Austrostipa densiflora</i>	Fox-tail Spear-grass		R
<i>Austrostipa petraea</i>	Flinders Range Spear-grass		R
<i>Calotis lappulacea</i>	Yellow Burr-daisy		R
<i>Centrolepis cephaloformis</i> ssp. <i>cephaloformis</i>	Cushion Centrolepis		R
<i>Crassula peduncularis</i>	Purple Crassula		R
<i>Daviesia benthamii</i> ssp. <i>humilis</i>	Mallee Bitter-pea		R
<i>Daviesia stricta</i>	Flinders Ranges Bitter-pea		R
<i>Echinopogon ovatus</i>	Rough-beard Grass		R
<i>Elatine gratioloides</i>	Waterwort		R
<i>Eucalyptus polybractea</i>	Flinders Ranges Box		R
<i>Eucalyptus cajuputea</i>	Green Mallee		R
<i>Festuca benthamiana</i>	Bentham's Fescue		R
<i>Hovea purpurea</i>	Tall Hovea		R
<i>Logania saxatilis</i>	Rock Logania		R
<i>Mentha satuireioides</i>	Native Pennyroyal		R
<i>Ottelia ovalifolia</i> ssp. <i>ovalifolia</i>	Swamp Lily		R
<i>Philotheca angustifolia</i> ssp. <i>angustifolia</i>	Narrow-leaf Wax-flower		R
<i>Pilularia novae-hollandiae</i>	Austral Pillwort		R
<i>Podolepis jaceoides</i>	Showy Copper-wire Daisy		R

<i>Potamogeton ochreatus</i>	Blunt Pondweed		R
<i>Thelymitra grandiflora</i>	Great Sun-orchid		R
<i>Utricularia australis</i>	Yellow Bladderwort		R
<i>Veronica decorosa</i>	Showy Speedwell		R

Appendix 2

Rare or threatened fauna¹

FAUNA SPECIES	COMMON NAME	CONSERVATION STATUS	
		EPBC Act Cwlth ²	NPW Act SA ³
<i>Rostratula australis</i>	Australian Painted Snipe	V	V
<i>Petrogale xanthopus xanthopus</i>	Yellow-footed Rock-wallaby	V	V
<i>Aprasia pseudopulchella</i>	Flinders Worm-lizard	V	
<i>Myiagra cyanoleuca</i>	Satin Flycatcher		E
<i>Ardeotis australis</i>	Australian Bustard		V
<i>Neophema chrysostoma</i>	Blue-winged Parrot		V
<i>Pseudophryne bibronii</i>	Brown Toadlet		R
<i>Actitis hypoleucos</i>	Common Sandpiper		R
<i>Biziura lobata</i>	Musk Duck		R
<i>Calamanthus (Hylacola) cautus</i>	Shy Heathwren		R
<i>Emblema pictum</i>	Painted Finch		R
<i>Falco hypoleucos</i>	Grey Falcon		R
<i>Falco peregrinus</i>	Peregrine Falcon		R
<i>Myiagra inquieta</i>	Restless Flycatcher		R
<i>Neophema elegans</i>	Elegant Parrot		R
<i>Ninox connivens</i>	Barking Owl		R
<i>Pachycephala inornata</i>	Gilbert's Whistler		R
<i>Trichosurus vulpecula</i>	Common Brushtail Possum		R
<i>Morelia spilota</i>	Carpet Python		R
<i>Vermicella annulata</i>	Common Bandy Bandy		R

¹ This list has been generated from information on threatened flora and fauna from the South Australian Government's biological databases. The databases include survey information collected during multiple surveys and ad-hoc sightings. Data that has been used to compile these lists can be accessed via NatureMaps: <http://www.environment.sa.gov.au/Science/NatureMaps>.

² Environment Protection and Biodiversity Conservation Act 1999 (Commonwealth)
E - Endangered
V - Vulnerable

³ National Parks and Wildlife Act 1972 (South Australian)
E - Endangered
V - Vulnerable
R - Rare



References

- 1 The quotes of Adnyamathanha people in this plan are documented in Tunbridge, D. (1988) *Flinders Ranges Dreaming*. Australian Institute of Aboriginal Studies. Aboriginal Studies Press, Canberra.
 - 2 Inspire, *In for the long haul*, Issue 9. Indigenous Business Australia, www.iba.gov.au.
 - 3 The stories of Adnyamathanha people in this plan are documented in Tunbridge, D. (1991) *The Story of Flinders Ranges Mammals*. Kangaroo Press, Kenshurst.
 - 4 Harbord, G. (2008) *Singing the Law*. Johnston Withers, www.johnstonwithers.com.au
 - 5 More information on Bounceback can be found on the Natural Resources SA Arid Lands website: <http://www.naturalresources.sa.gov.au/aridlands/plants-and-animals/native-plants-and-animals/bounceback>
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