



Napwerte / Ewaninga Rock Carvings Conservation Reserve Joint Management Plan

February 2016



WARNING: Aboriginal and Torres Strait Islander readers are warned that the following document contains cultural information about Indigenous men's sacred sites.

Parks and Wildlife Commission of the Northern Territory



Napwerte / Ewaninga Rock Carvings Conservation Reserve Joint Management Plan
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Executive Summary

The Reserve and its Values

Napwerte / Ewaninga Rock Carvings Conservation Reserve is located about 35 kilometres south of Alice Springs and is approximately six hectares in size.

The Reserve's key value is its cultural heritage significance. Napwerte is an Arrernte men's sacred site, incorporating over 1,000 rock carvings (petroglyphs) and archaeological materials. The Reserve is amongst the "top 10" engravings sites in Central Australia, and of these, is the most accessible from Alice Springs.

Purpose of the Reserve

The Reserve will be managed to protect the cultural heritage values related to this sacred site, including the rock carvings, archaeological materials, and the knowledge and ideas of its Traditional Owners.

The Reserve will continue to offer one of Central Australia's most accessible opportunities for visitors to experience the rich cultural heritage of the Arrernte people in a serene, natural setting.

Setting the Management Direction

This is the first Joint Management Plan for Napwerte / Ewaninga Rock Carvings Conservation Reserve. The joint management partners are the Traditional Owners of the land, being the Arrernte people, and the Parks and Wildlife Commission, representing the Northern Territory.

The main strategies of the plan are to:

- Provide a safe and enjoyable low-key experience for visitors that will enhance their appreciation of the Reserve's cultural significance;
- Protect the Reserve's rock carvings from damage caused by wildfire, introduced animals and human interference; and,
- Establish and maintain an equitable partnership between the Traditional Owners and the Parks and Wildlife Commission.

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Vision for the Reserve

Joint management partners working together ensuring the Reserve's cultural heritage values are enjoyed by visitors, maintained for Traditional Owners, and protected for future generations.





1. Introduction

1.1 The Reserve and it's Values

Napwerte / Ewaninga Rock Carvings Conservation Reserve is located approximately 35km south of Alice Springs via the Old South Road (Map 1). The landscape is typically low dunes with scattered low outcrops of sandstone. This is one of the Parks and Wildlife Commissions' smallest reserves, comprising only 6.09 hectares.

The Reserve has significant historical and ongoing cultural heritage values. It is an integral part of an important Arrernte men's sacred site, known as Napwerte, giving reference to the claypan and rocky outcrops. The Reserve is renowned for its abundance of Aboriginal rock carvings (petroglyphs) and continues to be a vital part of Arrernte traditional law and culture, managed according to cultural protocols.

The soft and easily fractured red sandstone proved an excellent medium for Indigenous engravers and within the Reserve there occur about 1000 rock carvings. The age of these rock carvings is still debated. The abundance and diversity of Aboriginal rock carvings make this one of the most significant engraving sites in Central Australia.

In addition to the rock carvings, other archaeological materials also occur within the Reserve, principally stone artefacts made of different raw materials. Quartzite artefacts were imported into the area and are the most abundant. These artefacts reflect Indigenous use of the area as a campsite: the rocky outcrop provided shelter, whilst the claypan held water and attracted game after rain.

Napwerte / Ewaninga Rock Carvings Conservation Reserve, with its rock carvings and other archaeological evidence, contributes to our understanding of prehistoric occupation, settlement and human adaptations to the arid zone. The importance of the rock carvings at the Reserve are such that they have been subject to various forms of legislative protection for over 40 years.

Napwerte / Ewaninga Rock Carvings Conservation Reserve is enveloped in a broader landscape of historical and pastoral properties. Neighbouring and nearby land includes government and crown lease for rail and road networks, vacant crown land, and perpetual pastoral leases, including Owen Springs and Deep Well Stations. A section of Overland Telegraph Line is situated

just outside the boundary on the southern stock route. It may provide an additional point of interest for visitors to the Reserve.

The Reserve will be managed primarily to protect the cultural heritage values related to this sacred site and the knowledge and ideas of Traditional Owners, including the rock carvings and other archaeological materials. It also offers a significant experience for visitors to see ancient artworks first hand, and gain a greater understanding of Aboriginal culture in a serene, natural setting close to Alice Springs (Map 2).

1.2 Reservation Status

With a history of reservation dating back to 1970, Napwerte / Ewaninga Rock Carvings Conservation Reserve (NT Portion 953) is now jointly managed by the Northern Territory and Traditional Owners. In 2009, title was transferred to the Uremerne Aboriginal Land Trust and the Traditional Owners have agreed to lease the land back to the Territory for 99 years and work together to manage the Reserve.

Napwerte / Ewaninga Rock Carvings Conservation Reserve is Aboriginal land under the *Aboriginal Land Rights Act* and is a declared Reserve under s24(2) of the *Territory Parks and Wildlife Conservation Act* (NT Government Gazette S23, 20/5/2009). The Reserve is a Schedule 1 Park under the *Parks and Reserves (Framework for the Future) Act*. It is a declared heritage place under the *Northern Territory Heritage Act* (NT Government Gazette G47, 11/1996) and contains two registered sacred sites under the *Northern Territory Aboriginal Sacred Sites Act* (NTASSA).

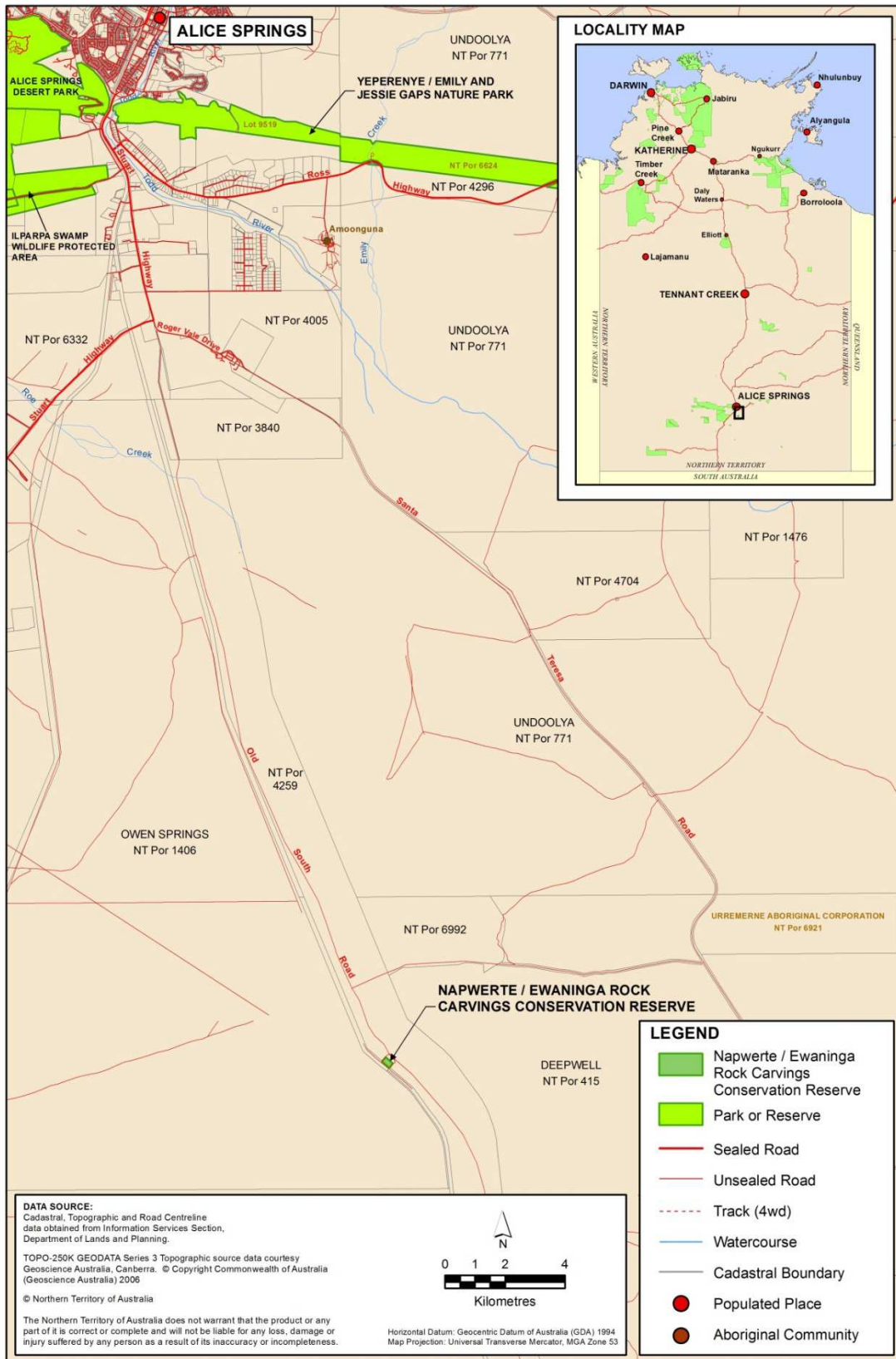
Napwerte / Ewaninga Rock Carvings Conservation Reserve was named under section 12(2) of the TPWC Act on the 3rd October 2014. Napwerte, pronounced NA-POOR-TA, is the Aboriginal name for the site and acknowledges the traditional owners ongoing cultural connection with the place. Upon widespread and common use of the name, the reserve will become known as Napwerte Conservation Reserve.

1.3 Purpose of the Plan

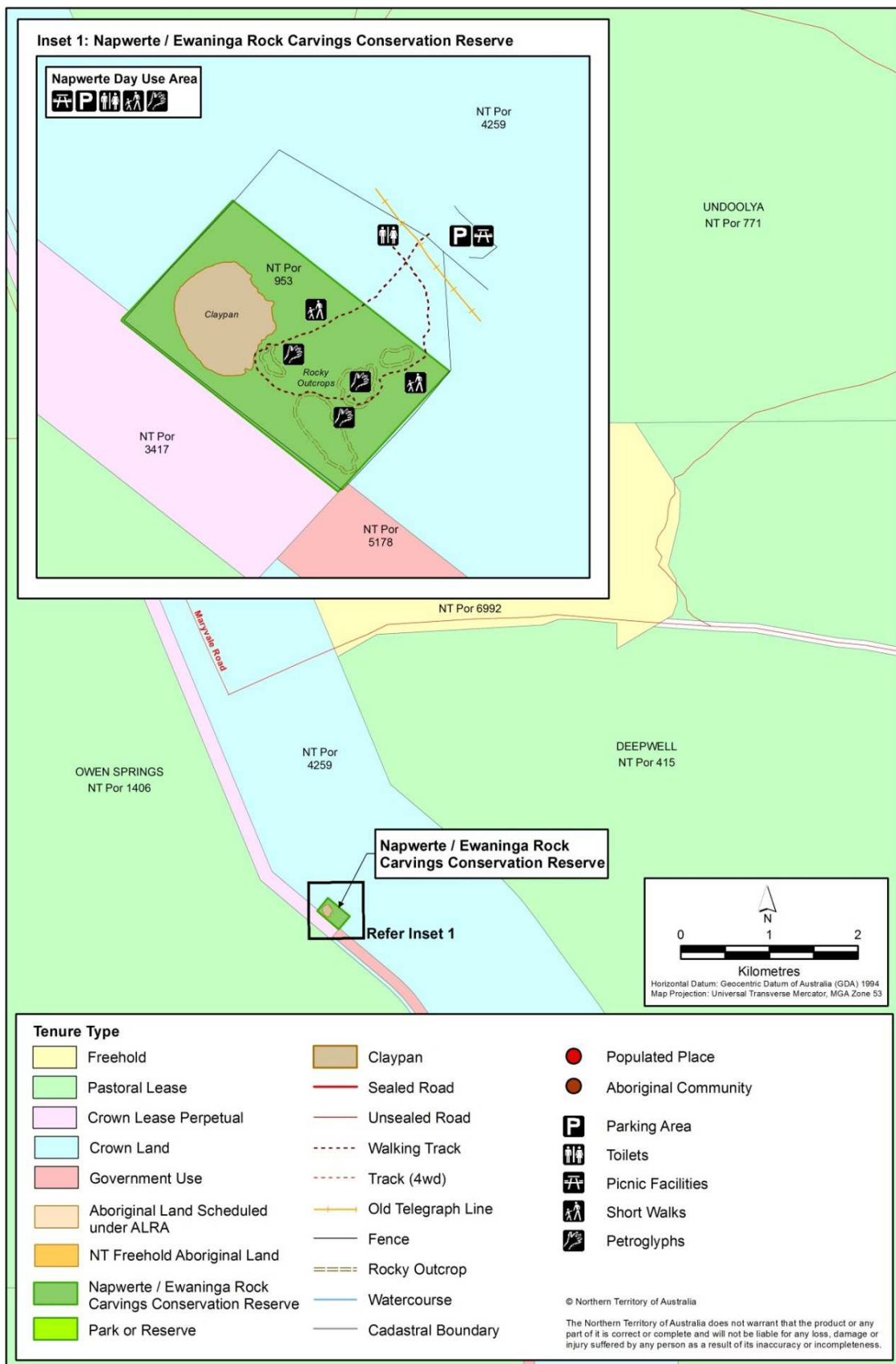
This plan sets objectives and directions for the management and development of the Reserve over the life of the plan.

This plan supersedes the *1993 Plan of Management*. It was prepared in accordance with the *Territory Parks and Wildlife Conservation Act* (TPWC Act), the Ewaninga Rock Carvings Conservation Reserve Lease and an Indigenous Land Use Agreement (ILUA) registered with the National Native Title Tribunal pursuant to the *Native Title Act 1993* (Cth). This plan will remain in effect until amended or replaced by a new plan.

Map 1 Location of Napwerte / Ewaninga Rock Carvings Conservation Reserve



Map 2 Napwerte / Ewaninga Rock Carvings Conservation Reserve Park Map



Joint management is about working together to achieve shared goals and aspirations, exchanging knowledge and expertise, solving problems together and sharing decisions.



2. Joint Management

Joint management provides opportunities to make better management decisions based on a combination of Indigenous and western approaches to land management. Successful joint management will be measured annually against achievement of the joint management objectives to the satisfaction of the partners.

2.1 Joint Management Partners

Under section 25AA of the TPWC Act the joint management partners for Napwerte / Ewaninga Rock Carvings Conservation Reserve are the Northern Territory of Australia (Territory) and the Traditional Aboriginal Owners (Traditional Owners) of the Reserve. The Territory will generally carry out its joint management obligations through the Parks and Wildlife Commission of the Northern Territory, which carries out the Territory's joint management obligations. For the purposes of this Joint Management Plan, references to the Parks and Wildlife Commission of the Northern Territory as a joint management partner should be read as including a reference to the Territory.

The Central Land Council (CLC) has an important role in assisting with joint management of the Reserve. Under the TPWC Act, the CLC's role includes representing and protecting the interests of the Traditional Owners in relation to the Reserve's management.

2.1.1 Traditional Owners

The Ewaninga (Napwerte) Conservation Reserve lies in country associated with the Eastern and Central Arrernte language(s). The Traditional Owners of the Reserve identify themselves as Arrernte people, belonging to the land through a system of laws and customs that have been inherited from the *Altyerre* (the creation time), and handed down from this immemorial time.

Arrernte people's interests in land derive from the *Altyerre* ancestors, which are in some sense immortal, present and accessible to current Traditional Owners. The Arrernte hold that the landscape was created by the travels of their ancestors, through their actions and encounters. The laws and customs were encoded in *Altyerre* Dreamtime stories and songs, and have been observed, enlivened and maintained through the generations. The details in these stories guide Arrernte people in their behaviours and relationships, including their relationships with each other, the environment and the spirit realm.

Membership of a particular landholding group or 'estate' is reckoned primarily through descent. An individual identified as *apmereke-artweye* (similar to the English "boss") usually inherits this status through their father and father's father (*arrange*). The term *kwertengerle* (similar to the English "worker" or "manager") also denotes inherited connection to country; however this is usually through matrification (through a person's mother's father (*aperle*), mother's mother (*ipmenhe*) or father's mother (*aperle*)). Responsibility for country is shared in the partnership between *apmereke-artweye* and *kwertengerle* and each role complements the other.

However, there are ways, other than descent, by which individuals can be incorporated into landholding groups. These include: birthplace / conception site connections; particular Dreaming connections; long term residence; knowledge of cultural capital etc. The degree to which such rights and interests are realised depends on the relationship that the individual holds with core members of the estate group. Negotiation with, and recognition by a critical mass of the existing *apmereke-artweye* and *kwertengerle* of the estate will determine the extent to which this person can activate their rights within the estate.

Arrernte society is categorised by a kinship system that encompass cultural rules for social relations and behaviour. The system involves the application of 'skin' names: *Kemarre*, *Perrurle*, *Penangke*, *Pengarte*, *Angale*, *Ampetyane*, *Kngwarraye* and *Peltharre*. At birth each individual is ascribed a particular 'skin', which is derived from that of their father, i.e. A *Kemarre* child will have a *Perrurle* father. Anthropologists refer to these father child groupings as

Responsibilities: *Traditional Owners are responsible to the land, law and culture. They retain special responsibilities for decision making and oversee cultural protocols for the sacred sites. They are responsible for country and for managing and transferring traditional knowledge. Senior men have specific responsibilities and must be involved in any matters which affect sacred sites.*



Responsibilities: *The Parks and Wildlife Commission is responsible for implementing the day-to-day management of the Reserve. The Parks and Wildlife Commission will work closely with the Traditional Owners to annually plan and review Reserve management matters. The Parks and Wildlife Commission is required to finance and resource the Reserve's ongoing management.*

'patri-couples' (*anyenhenge* in Arrernte). Land and estates are also categorised in this way.

The estate group responsible for the Ewaninga Rock Carvings and Urremerne Rockhole has commonly been called 'Antulye'. The Reserve is in the south west of this estate country. This is the same Antulye estate that was recognised in the Alice Springs native title claim. Its *apmereke-artweye* are of the *penangke/pengarte* patri-couple. The Ewaninga area is sometimes referred to as part of the 'Urremerne' estate (namely after the focal site Urremerne / Ooraminna Rockhole located approximately 8km east of the Reserve). However, in other contexts, the Reserve is regarded as part of the larger Antulye estate which is named after a sacred site on Undoolya Station.

Antulye estate members have responsibility within their estate country for a number of Dreamings such as Arleye (Emu), Irretye (Eaglehawk), Atyelpe (native cat); Irlperenye (green beetle), Ayepe-arenye, Utnerrengatye and Ntyarlke (all caterpillars).

Traditional Owners welcome the opportunity to work together with the Parks and Wildlife Commission as partners jointly managing Napwerte / Ewaninga Rock Carvings Conservation Reserve into the future.

2.1.2 The Northern Territory Parks and Wildlife Commission

The Parks and Wildlife Commission of the Northern Territory is dedicated to conserving the natural and cultural values of parks and reserves, while providing high-quality nature-based tourism and recreation opportunities for visitors. The Parks and Wildlife Commission are committed to engaging the public and working with the interests of the community. The Parks and Wildlife Commission is committed to seeing that the joint management partnership grows and becomes truly equitable.

The partners want to ensure that Napwerte / Ewaninga Rock Carvings Conservation Reserve will continue to offer one of Central Australia's most accessible opportunities for visitors to experience the rich cultural heritage of the Arrernte people in a largely undeveloped natural setting.



2.2 Planning and Decision Making

Making sure that the joint management partners have a clear structure and process for making decisions is essential for good joint management. Respect for country, law, culture and Indigenous decision-making principles are fundamental to good joint management. The joint management partners have organised themselves and put rules in place to realise their shared vision.

A Traditional Owner reference group and the Parks and Wildlife Commission will meet once a year, ideally on country, to review annual programs, assess priorities and address arising issues. From time to time, management issues arise which need to be dealt with outside of the annual cycle and special meetings may be called to address these issues.

Due to the nature of the sacred site at Napwerte / Ewaninga Rock Carvings Conservation Reserve, Traditional Owners have determined that only identified senior Traditional Owner men will work with Parks and Wildlife Commission in making decisions related to this Plan and the Reserve. These senior men will be referred to as the reference group.

The reference group is responsible for representing the broader Traditional Owner group’s interests and communicating with them on an ongoing basis. The reference group recognise their commitment to confer with the wider Traditional Owner groups where necessary.

Parks and Wildlife Commission is responsible for implementing the day-to day management of the Reserve as outlined in this plan. The reference group, through meetings of the joint management partners, will provide advice and strategic direction. Traditional Owners acknowledge that there are day-to-day decisions rangers need to make which will not require the explicit approval of the joint management partners. These include routine patrols and maintenance.

The CLC will represent and support Traditional Owners’ interests, undertake consultations, assist with monitoring joint management processes and help resolve differences between Traditional Owners, if needed.

Clear roles and responsibilities are essential for joint management and each of the partners have responsibilities for looking after the Reserve in accordance with traditional Aboriginal laws and laws applicable in the Northern Territory. Table 1 outlines the roles and responsibilities of the reference group and Parks and Wildlife Commission.

Table 1: Roles and Responsibilities

Traditional Owner Reference group and Parks and Wildlife Commission	Parks and Wildlife Commission Operations Staff
<ul style="list-style-type: none"> • Be accountable for the management of the Reserve. • Plan, monitor and review the management of the park against this plan. • Monitor and review management performance. • Consider other proposals not specified in this plan. 	<ul style="list-style-type: none"> • Implement the day-to-day management of the Reserve as outlined in this plan. • Report progress annually to the joint management partners. • Liaise with stakeholders and neighbours. • Monitor management effectiveness and adjust management according to new information, improved procedures, new technology and new threats or issues.

Objectives for Joint Management

- An equitable partnership with effective decision making; and,
- A community that is supportive of joint management.

Management Directions

- **The reference group** will consist of the senior Traditional Owner men who are responsible for representing the broader Traditional Owner groups' interests. They retain special responsibility for working with Parks and Wildlife Commission to plan and review progress against Reserve management directions.
- **Annual planning meetings** - The reference group and Parks and Wildlife Commission will meet annually. The purpose of the meeting will be to review the Reserve's management and to address any management issues.
- **Special meetings:** Additional meetings between the Parks and Wildlife Commission and the reference group may be arranged from time to time if required. Additionally, groups of Traditional Owners and Parks and Wildlife Commission staff may be formed to address specific tasks. Management issues not addressed in this plan will be referred by Parks and Wildlife Commission to CLC for consultation.
- **Routine operations:** Parks and Wildlife Commission will be responsible for the day-to-day operations of the Reserve as outlined in this plan.
- **Information Exchange:** Parks and Wildlife Commission will provide relevant information to the reference group in good time to enable informed decisions to be made. The reference group will fairly represent and regularly communicate with the broader Traditional Owner groups on Reserve management matters. The partners will keep the community and stakeholders informed about significant issues and proposed developments.
- **Resourcing:** Parks and Wildlife Commission will finance and resource the Reserve's ongoing management including administrative functions, staffing, infrastructure and services taking into account the funding available and the priorities determined across the Northern Territory.

Napwerte is one of a number of sites that mark the path of the rain creation story.



3. Managing the Reserve

Priorities for Reserve management will focus on protecting the rock carvings and other cultural heritage values, interpreting these cultural values in accordance with Traditional Owner wishes and maintaining appropriate visitor facilities.

3.1 Protecting Cultural Heritage Values

Cultural heritage refers to objects, places, practices, knowledge and ideas that have aesthetic, historic, scientific, social or spiritual values, and that define us as individuals and communities, however large or small. It is that which we want to keep, share and pass on. Cultural heritage is dynamic. It may be tangible or intangible, historical or current. Napwerte / Ewaninga Rock Carvings Conservation Reserve is managed to protect the cultural heritage values related to this sacred site.

The Traditional Owners use their ancestral lands, which includes the Reserve, for the purpose of camping, hunting, performing ceremonies and teaching their children. It is important that the value of the Reserve for these activities is passed on to future generations.

Wildfire, large introduced herbivores, dust and human interference are the main threats to the values and facilities on the Reserve. Although part of the natural environment, fire (particularly hot, large-scale wildfires) has the potential to damage the sacred sites, rock carvings and facilities.

The rock carvings can be irreparably damaged by visitors and the Reserve has suffered from graffiti and other vandalism in the past, including souveniring artefacts. The claypan and rock carvings, of considerable cultural value to the Traditional Owners, can be damaged by visitors leaving identified paths, causing erosion and degradation. Maintaining walking track,

directional markers and management signs will assist in reducing visitor impact and erosion.

The main engraving site is protected by a fence and viewing platform which allows visitors good views of the engravings without walking on the outcrop itself. Elsewhere there are no physical barriers to restrict visitors' access to the rock carvings. Any additional visitor control structures should be low-key with a minimal impact upon the aesthetics of the Reserve.

3.2 Managing the Reserve for Visitors

The Reserve's main visitor attraction is the opportunity to appreciate significant rock carvings in a natural setting close to Alice Springs. The Reserve offers opportunities for low-key recreational activities, including picnicking, photography, walking and nature and culture based appreciation. Visitor numbers are currently unknown but are estimated to be in the vicinity of between 1,000 and 2,000 each year

3.2.1 Reserve Access and Facilities

Access to the Reserve is via the unsealed Old South Road. About 35km south of Alice Springs, a signed track runs east along the southern boundary of the Reserve, culminating in an unsealed parking area east of the Reserve. The Old South Road from Alice Springs and track to the Reserve are suitable for conventional 2WD vehicles although the road becomes impassable after heavy rains.

Facilities provided within the Reserve are limited to interpretative signage, directional markers, a viewing platform, and walking track. Car parking, picnic tables, a unisex pit toilet, entrance gate, orientation signage and part of the walking track are situated outside of the Reserve on vacant crown land. Joint management partners will give consideration to extending the Reserve to bring these facilities inside (See section 4). Retention of the Reserve's natural character and setting is an important part of the visitor experience.

3.2.2 Information and Interpretation

Interpretation in the Reserve can enhance visitor enjoyment and provide an avenue for visitors to learn and appreciate the cultural heritage of the Reserve. Traditional owners were involved with the interpretation of the Reserve for many years before formal joint management. The joint management partners want to continue to interpret the cultural and spiritual significance of the Reserve to visitors through appropriate signage and information. Together the partners can continue to promote an understanding and respect for the traditions, languages, cultures, customs and skills of Traditional Owners.

The significant cultural values of the Reserve require protection from the use of images and information in ways that are inappropriate and unauthorised. Traditional Owners request that visitors and permit holders do not film or photograph the rock carvings because of their sacred nature. Cultural knowledge will be managed in line with the Parks and Wildlife Commission Cultural Heritage Management Policy and the Indigenous Cultural and Intellectual Property (ICIP) Policy.

3.3 Community Participation

The key stakeholders of the Reserve include the tourism industry, neighbours and the local community. All have an interest in how the Reserve is managed and its future direction.

Joint management partners will continue to maintain good working relationships with adjacent landholders. Matters of mutual concern include fire management, fencing, boundary access, control of stock and feral animals, weed control, and visitor access and safety.

Objectives for Managing the Reserve

- The rock carvings and other cultural heritage values of the Reserve are conserved;
- Visitors are provided with opportunities to enjoy the Reserve; and,
- Traditional Owners are able to fulfil their cultural responsibilities.

Management Directions

Annual operation program: the operational management priority will be the protection of the rock carvings and visitor facilities by:

- **Incorporating Indigenous knowledge** - Indigenous knowledge and priorities will be incorporated into Reserve management through the active involvement of Traditional Owners.
- **Managing weeds** – buffel grass and other vegetation will be kept away from cultural and physical assets, including the rock carvings and signage, by brush cutting, spraying and mechanical removal.
- **Managing fire** – fuel loads will be kept at a level that minimises the risk of fire damage to the rock carvings. Vegetation in close proximity to the rock carvings will be mechanically or chemically removed. At annual meetings, senior men will determine the Traditional Owner involvement in any burning activities anticipated in the coming year. Joint management partners will liaise with Bushfires NT and adjoining landowners for fire planning and wildfire suppression.
- **Managing feral animals** –The boundary fence will be maintained and any large introduced herbivores will be removed as soon as possible following their detection on the Reserve. The impact posed by other introduced species will be monitored and managed according to priorities and resources.

Cultural Heritage Management – the following directions are in accordance with the Parks and Wildlife Commission Cultural Heritage Management and the ICIP policies and guidelines. The Burra Charter Principles guide the conservation and management of the Reserve’s cultural heritage values.

- **Protecting the rock carvings:**

The rock carvings will be protected from wildfire and the impacts of weeds and feral animals as outlined in the annual operational program above.

A rock carving monitoring program will be developed as a high priority with training needs identified and implemented. Any photographic monitoring or sensitive information will be securely stored according to ICIP protocols developed by the joint management partners.

The viewing platform and fencing around the main stone engraving site will be maintained.

Additional stone engraving protection barriers may be installed. Expert advice will be sought as a high priority, consistent with the requirements of the *Heritage Act* and conservation plan.

Erosion issues will be addressed as they arise, using expert advice where necessary. Parts of the walking track may be hardened.

As a high priority, orientation signs will guide visitors away from fragile or vulnerable rock carvings and the claypan and request that visitors remain on the designated track.

- **Culturally sensitive areas** – Parks staff will respect cultural requirements for this sacred site as directed by senior men or the Central Land Council as their representative. Aboriginal women and un-initiated Aboriginal men are unable to work at the Reserve for cultural reasons.
- **Indigenous knowledge** – Indigenous knowledge may be used to inform the public, through interpretation of the Reserve, dependant on the wishes of the Traditional Owners.
- **Indigenous cultural and intellectual property** – Cultural knowledge will not be used without the prior consent of the Traditional Owners. Wherever possible, the partners will assist the Traditional Owners assert their intellectual property rights, consistent with standard policies developed and agreed by CLC and Parks and Wildlife Commission.
- **Archaeological and Heritage places**– the Burra Charter principles and process will guide any assessment of archaeological and heritage places. The section of overland telegraph line will remain in its existing condition until its heritage values have been assessed.
- **Research including recording oral histories and Indigenous knowledge** – will be encouraged and consistent with the ICIP policy.
- **Back to country** – With support from the CLC the partners may spend time on country together, facilitating transmission of cultural knowledge and skills between Traditional Owners families, to the younger generation and to the rangers, as appropriate.

Managing the Reserve for visitors – the priority is the protection of visitor facilities as per the annual operations program above.

- **Access and facilities:**

The Parks and Wildlife Commission will work with the relevant road management authority to maintain the access road and car park area and to manage erosion.

The car park, picnic tables and a toilet and will be maintained in their current low-key presentation.

Camping and campfires are prohibited.

Access to the Reserve will be limited to pedestrians.

Visitors will be encouraged to take their rubbish with them. Rubbish bins will not be provided.

Management of visitors' pets and companion animals will be consistent with the Parks and Wildlife Commission policy.

- **Information and interpretation:**

The meanings of the rock carvings are restricted to senior initiated men and they will decide what cultural information is made public.

Joint management partners will liaise with Tourism NT, Tourism Central Australia and other agencies to ensure the Reserve is promoted consistent with its values as a sacred, archaeological and heritage place. Joint management partners will ensure visitor information is accurate and informative.

Visitor information will promote the protection of the rock carvings and an understanding of the Reserve's cultural importance. As a priority, the joint management partners will install signs requesting visitors to remain on the designated track and not to photograph or film the rock carvings for cultural reasons.

- **Community participation and engagement:**

The partners will explore opportunities for cultural interpretation programs, such as on-site guided tours.

Where necessary, the partners will liaise with neighbours to address mutual interests such as fire management, fencing and boundary access, control of stock and feral animals, weed control, visitor access and safety.



The aims and directions in this Plan will be achieved with resources used effectively on agreed priorities.

4. Business Operations

Management operations will be carried out by the Park and Wildlife Commission, contractors and volunteers as appropriate, with regular patrols to the Reserve. Funding to manage the Reserve is provided by the Northern Territory Government from funds allocated to manage the Northern Territory's Park estate.

4.1 Indigenous Training, Employment and Enterprise Development

The Reserve's cultural and heritage values provide opportunities for Indigenous training, employment and enterprise development in research, monitoring, management and promotion. Working bees, research consultations and rock art/heritage conservation training are some ways that Traditional Owners may be employed or engaged in the protection of the cultural heritage values. Projects and funds may need to be sourced externally and partnerships and external research that better inform the management of the Reserve is encouraged.

Just as Traditional Owners emphasise the importance of training and employment for their families, they recognise the limited opportunities that this Reserve presents for paid employment programs with the Parks and Wildlife Commission. For that reason, joint management partners will, where possible, explore and promote opportunities for employment and enterprise development for Traditional Owners at a district level.

4.2 Development

Proposals to develop commercial accommodation, Aboriginal living areas, or other commercial infrastructure within the Reserve will not be considered. The joint management partners have identified that infrastructure and facilities will be limited to those that currently exist, or that are in line with the character and existing natural setting of the Reserve.

Protecting sacred sites – Protection for places that are of cultural significance in the Northern Territory is afforded under overlapping legislation. The Aboriginal Land Rights (Northern Territory) Act 1976 (Cth) gives legal recognition to areas which that Act terms “sacred sites” and defines as: “a site that is sacred to Aboriginals or is otherwise of significance according to Aboriginal tradition, and includes any land that, under a law of the Northern Territory, is declared to be sacred to Aboriginals or of significance according to Aboriginal tradition”. The Act makes it an offence to enter or remain on land that is a sacred site. In the case of Napwerte / Ewaninga Rock Carvings Conservation Reserve in which the entire area is a registered sacred site, the joint management partners are able to conduct routine management activities to the extent such activity does not damage or disturb sacred sites.

Complementary Northern Territory legislation, the Northern Territory Aboriginal Sacred Sites Act (NTASS Act) also provides protection for all sites that fall within the scope of this definition. This protection is generally provided in the form of an Authority Certificate from the Aboriginal Areas Protection Authority in response to land use proposals. It means that the traditional Aboriginal owners have an enforceable right to say who enters their sacred sites, and what cannot happen on their sacred sites. Illegal entry, works on or use of a sacred site is an offence under the NTASS Act.

Strong joint management will ensure that sacred sites are protected in accordance with Traditional Owners’ wishes. Under the Aboriginal Land Rights (Northern Territory) Act 1976 (Cth) the Central Land Council has a specific function to “assist Aboriginals in the taking of measures likely to assist in the protection of sacred sites” and under its established procedures will carry out this role in facilitating joint management.

Protecting Heritage Places - The entire Reserve is a heritage place protected under the *Heritage Act*. The *Heritage Act* provides protection for prescribed Aboriginal Archaeological Places and Objects in the Northern Territory. Permission must be sought under the *Heritage Act* to interfere with objects or places, or undertake any conservation works to prescribed archaeological places or objects in the Reserve.

Extending the Reserve –The joint management partners may move to expand the Reserve to encompass the parking and picnic areas, toilet and other visitor infrastructure. This infrastructure is currently situated outside the Reserve on NT Portion 4259, which is vacant Crown Land (part of the Southern Stock Route). The joint management partners may seek to expand the Reserve to include a nearby rocky outcrop as identified by the Traditional Owners.

Mining – Due to the size and nature of the Reserve, the joint management partners do not consider mining as appropriate. The partners may seek to declare a mining reserve (Reserved Land) under the *Minerals Titles Act*.

4.3 Regulated Activities

Joint management partners have developed permit guidelines. Any permit application that falls outside these guidelines will be considered by the joint management partners.

Objectives of Business Operations

- Traditional Owners benefiting through joint management; and,
- The Reserve values are protected from development or impact caused by regulated activities.

Management Directions

Indigenous employment:

- Parks and Wildlife Commission will provide Traditional Owners with opportunities for employment on the Reserve or at a district level where practicable.
- Opportunities for external funds, research or training will be reviewed opportunistically.

Development:

- Development proposals – Any proposal will require informed consent of affected Traditional Owners, consistent with the Park Lease and appropriate assessment processes.
- Sacred Site Clearances - The joint management partners will work together to see that sacred sites are properly protected, supported by the Central Land Council and Aboriginal Areas Protection Authority as required. The Central Land Council will have primary responsibility for consulting traditional owners for all proposed work on the Park.
- Heritage Places – Any works or disturbance to heritage places will require consultation and permissions in accordance with the *Heritage Act*. Consultation with Traditional Owners through the CLC will also be sought for works to any archaeological places on the Reserve.
- Extending the Reserve - the partners may in time propose the extension of the Reserve to include adjoining land containing visitor infrastructure and facilities, and a nearby rocky outcrop.

Regulated activities:

- Standard permit applications – Delegated Parks and Wildlife Commission staff can approve permit applications that involve activities or commercial concessions which comply with the agreed permit guidelines, require no special access, and/or are of a nature or type that has already been considered by the joint management partners.
- Non-standard permit applications – Parks and Wildlife Commission staff will consult with CLC if a permit proposal requests special access or activity outside the permit guidelines, is potentially in conflict with the wishes of the Traditional Owners, or may be part of a major commercial project.
- Joint management partners may review and amend the permit guidelines.