

NB The Completed form must not exceed two pages in length

**Proposed Priority Assessment list
Assessment of nominations Form**

Place Name:	Finniss Springs Mission and Pastoral Station
Place ID:	105997
File number:	3/00/260/0208
Nominator:	[REDACTED]
Location:	Maree, South Australia
Description:	About 197,200 ha, 40km west of Maree, comprising the whole of the Station being all of Allotment 2 DP34847.

Nominator's claimed values:	<input checked="" type="checkbox"/> Indigenous <input checked="" type="checkbox"/> Natural <input checked="" type="checkbox"/> Historic
Nominator's claims of significance:	<input checked="" type="checkbox"/> (a) <input checked="" type="checkbox"/> (b) <input checked="" type="checkbox"/> (c) <input checked="" type="checkbox"/> (d) <input checked="" type="checkbox"/> (e) <input checked="" type="checkbox"/> (f) <input checked="" type="checkbox"/> (g) <input checked="" type="checkbox"/> (h) <input checked="" type="checkbox"/> (i)
	<p>The Finniss Spring Mission Station is significant to Arabanna, Kuyani and Wangkangurru as part of their aboriginal traditions. Ancestral beings journeyed through the Finniss Springs area and many of the approximately 350 mound springs in the area as well as the few prominent hills are part of the activities of these beings or are associated with stories about their journeys. The routes of the ancestral beings crisscross Finniss Springs forming a significant cultural landscape. Large artefact scatters and hearths are associated with some of the mound springs demonstrating that these features were economically important in past Aboriginal occupation and use of the area.</p> <p>Finniss Springs is also a site of vital historical significance to many Arabunna and Dyiari people and in particular the descendants of the Warren and Woods families. In the context of the discrimination and assimilation policies to which the aboriginal population was subjected, the Finniss Station Homestead and the United Aborigines Mission Buildings are of national significance as a unique form of refuge adopted in response to government policies of the time to take children away, resulting in the survival of this group of aboriginal people.</p> <p>The nominator claims that the springs are good geological examples of mound springs formation, contain important plant species including a nationally endangered species endemic to mound springs, that mound springs are listed as a nationally endangered ecological community and that mound springs support unique populations of aquatic invertebrates including many endemic crustaceans.</p>

Assessor's values:	<input checked="" type="checkbox"/> Indigenous <input type="checkbox"/> Natural <input type="checkbox"/> Historic
Assessor's summary of significance:	<input type="checkbox"/> (a) <input type="checkbox"/> (b) <input type="checkbox"/> (c) <input type="checkbox"/> (d) <input type="checkbox"/> (e) <input type="checkbox"/> (f) <input type="checkbox"/> (g) <input type="checkbox"/> (h) <input type="checkbox"/> (i)
	<p><u>Indigenous (pre-European contact)</u> The springs were a source of reliable water for Aboriginal people and an important component in the continent-wide network of Aboriginal trading and communication routes. Many Dreaming stories, songlines and totemic cycles are associated with the artesian springs (Hercus and Sutton, 1985; Kinhill and Stearns, 1985). The great Pukardu ochre exchange network that links the Gulf of Carpentaria with the southern oceans passes through this place (McBryde, 2000: 158-159). The "Grinding Stone Men" also travelled through this region from the Simpson Desert to the grindstone quarries near Lake Eyre (Harris, 2004: 62, McBryde, 1987:271-273). Archaeological investigations show extensive use of the area with some sites containing very high artefact densities (Kinhill and Stern, 1985). Occupation of the springs is considered to be restricted to the mid to late Holocene period, i.e. the last 5,000 years. The types of sites found at Finniss Springs are found in many parts of Australia and the nomination does not provide sufficient evidence to demonstrate why these sites, or their association to the place are of more importance than similar sites in Australia. In addition, the date of 5,000 years ago for early settlement is unlikely to be nationally important given the much earlier dates of a number of other well documented archaeological sites found in the arid and semi-arid region.</p> <p><u>Indigenous (post-European contact)</u> Europeans were also attracted to the economic opportunities afforded by Finniss Springs' reliable water supply. Pastoralists and missionaries settled the area in the late 1800s. It is unlikely that Finniss Station Homestead and the United Aborigines Mission Buildings are of outstanding heritage value to the nation as a number of other missions are similar examples of the type of refuges developed in response to the assimilationist government policies of the time.</p>

Sources to form view Justification for use of other sources	<p><u>Historic</u> John McDouall Stuart visited the area in 1859 and recorded the existence of several more mound springs and these provided stepping stones for his successful south to north crossing of the Australian continent in 1861-62. Pastoral interests moved into the Finnis Springs area soon after the discovery of the mound springs, but while the springs themselves provided a reliable source of water, a lack of consistent feed for stock meant that stations were subject to boom and bust sequences that resulted in only marginal production and frequent transfers of leases. Finnis Springs Station is an example of a number of similar properties, such as Dalhousie Station, that grew up around mound springs in marginal production areas of the Great Artesian Basin. Finnis Springs Station is also the site of "Marree Man", a geoglyph incised into the surface of a flat plateau. Representing an Aboriginal man in the act of throwing, at four kilometres high and 28 kilometres in circumference it is the world's largest geoglyph and can clearly be seen from space. Finnis Springs Station is not regarded as having nationally significant historic heritage values.</p> <p><u>Natural</u> Mound springs in the Great Artesian Basin (GAB) have been the subject of field surveys and internal ANHAT reports over the past several years. Freshwater fish and freshwater snails were used as the basis for comparison as they are well surveyed and comparatively well understood and could be used as surrogates for a wide array of other endemic species known from mound springs. A suite of five other spring groups have been identified through survey work as having the highest endemism scores of any surveyed springs in the GAB and the highest in the arid zone (Edgbaston, Dalhousie, Bundoona, Freeling and Elizabeth Springs), with the exception of the West MacDonnell Ranges for freshwater fish and snails. A very high threshold is set for considering claims relating to rare and threatened species under NHL criteria (b) and the presence of threatened species is not in itself a nationally significant heritage value. The community of native species dependent on natural discharge of groundwater from the Great Artesian Basin are listed under the EPBC Act as an endangered ecological community, however this does not equate to being of outstanding heritage significance. Finnis Springs as an individual spring group cannot be considered as being above threshold for national significance for natural values as these are better represented in other GAB mound spring groups.</p>							
	<input type="checkbox"/> Nomination only	<input checked="" type="checkbox"/> Other sources						
	<p>RNE report Harris, C. 2004 Water in the Desert: South Australia's mound springs as trade and communication routes. In V. Donovan & C. Wall (eds.) Making Connections: A journey along Central Australian Aboriginal trading routes, Arts Queensland, pp 60-64.. McBryde, I. 1987 Goods from another country: exchange networks and the people of the Lake Eyre Basin. In D. J. Mulvaney & J.P. White (eds.) Australians to 1788. Broadway, NSW: Fairfax, Syme and Weldon Assoc. McBryde, I. 2000 Travellers in storied landscapes: a case study in exchanges and heritage. Aboriginal History Vol.24: pp- 152-172.</p>							
	<input type="checkbox"/> Yes	<input checked="" type="checkbox"/> Unlikely						
Overall assessment: Estimated time for assessment	<table border="1"> <tr> <td>N/A Wks/mths/yrs</td> <td>Indigenous Heritage Assessment</td> </tr> <tr> <td>Wks/mths/yrs</td> <td>Natural Heritage Assessment</td> </tr> <tr> <td>Wks/mths/yrs</td> <td>Historic Heritage Assessment</td> </tr> </table>		N/A Wks/mths/yrs	Indigenous Heritage Assessment	Wks/mths/yrs	Natural Heritage Assessment	Wks/mths/yrs	Historic Heritage Assessment
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Wks/mths/yrs	Natural Heritage Assessment							
Wks/mths/yrs	Historic Heritage Assessment							

Assessment Officer:		Indigenous Heritage Assessment	25 / 5 /2007
Clearance:		Natural Heritage Assessment	/ /2007
		Historic Heritage Assessment	07/06/2007
		Director IHAS	25 / 5 /2007
		Director NHAS	/ /2007
		Director HHAS	07/06/2007
Branch Head:			/ /2007

DRAFT SUBMISSION IN SUPPORT OF APPLICATION FOR REGISTRATION ON THE NATIONAL HERITAGE LIST

Edited and re-written with additional research by [REDACTED]

PhD, BSc (Hons), Dip Arts

4 March 2010

**Based on Research in Melbourne, Marree and at the nominated Place between 30 April
2007 and 4 March 2010:**

**By [REDACTED]
MEI, BA, LLB, DipTRP**

With [REDACTED] and LAMP (Lawyers for the Arabunna-Marree People)

including research by a LAMP field team comprising:

[REDACTED]
[REDACTED] (RMIT), Field Architect

The authors also acknowledge the generous assistance of:

[REDACTED]

3.5.4.1 Plane-Henge

The most notable feature in a sculpture park called 'Mutonia' is a monument in the form of two aeroplanes standing vertically on their tails beside the Oodnadatta Track 'to mark the passing of the Earth Dream Journey', following a large gathering of peace, Aboriginal rights and anti-uranium protest groups at Alberrie Creek.⁵⁷⁶ (Figure 63)

Today, the park contains the steadily accumulating work of mechanic-turned-artist Robin Cooke, and extends several hundred metres eastward from Alberrie Creek rest-house. Apart from Plane-Henge, the most famous installation is The Big Dog, built from the old railway water tank and a classic Chrysler. An ABC *Stateline* interview with Robin Cooke can be found on the following website: <http://www.abc.net.au/stateline/vic/content/2003/s1252520.htm>

3.5.4.2 Marree Man

In 1998, an enormous outline depicting an Aboriginal man with a throwing stick was excavated on a stony plain about 60 km west of Marree. Thought to be the world's largest artwork, it is 4.2 km in length, only visible in its entirety from an aircraft. Its installation required earthmoving equipment, satellite navigation equipment and surveying skills, but no-one publicly knows who did it - or why.⁵⁷⁷ Arabunna man Ron Dodd, who lives on the Place, saw lights on the tableland 'on the night before the 1998 Marree Races'. A pilot reported seeing an Aboriginal man down on the ground.⁵⁷⁸ (Figure 58)

3.4.5.3 Reg Dodd, photographic artist

Reg Dodd, whose work is included in several books on Aboriginal photographic artists, has held a number of exhibitions: in Melbourne, in South Australia (including the South Australian Museum and at Marree) and at Broken Hill in NSW. This aspect of art on The Place hasn't been researched for this submission, but it is significant that Reg, his photography and his cultural immersion tours have inspired other artists and the odd poet over the years, including Louise Foletta and Lynne Hovey. It is also significant that The Place itself serves as an inspiration to other photographic artists (e.g. David Moore, see Figure 56).

3.5 Issues and risks

3.5.1 Management and ownership

Since closure of The Ghan railway (1980) and the de-stocking of Finnis Springs Pastoral Station (1981), employment opportunities 'on country' have been relatively few but consistent - for example, road maintenance, fencing, pest eradication, weed removal, burrow digouts and

⁵⁷⁶ Department for Environment and Heritage, 2001, **Oodnadatta Track Heritage Survey: Part of the Far North & Far West Region (Region 13)**, prepared by Austral Archaeology Pty Ltd in association with Historical Research Pty Ltd for Heritage South Australia, 34.

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⁵⁷⁸ Dodd, Reginald, 2007, Oral report 2007.



Figure 64: the mysterious Marree Man, photographed from the air. Supposed to be the world's largest artwork, the man measures some 4.2 kilometres.
(Photograph downloaded from the following website:
http://www.cairnsunlimited.com/popups/images/w_marree_man.jpg)



THE HON JOSH FRYDENBERG MP
Minister for the Environment and Energy

MEDIA RELEASE

19 June 2017

NATIONAL HERITAGE LIST ASSESSMENTS FOR FINNISS SPRINGS MISSION, SA AND POINT LONSDALE LIGHTHOUSE RESERVE, VIC

The Turnbull Government has asked the Australian Heritage Council to conduct National Heritage assessments of Finnis Springs mission and pastoral station in South Australia and the Point Lonsdale Lighthouse Reserve and environs in Victoria.

Together these places make up the Council's National Heritage Finalised Priority Assessment List for 2017–18.

As part of its assessment the Council will seek feedback from the public, stakeholders and all affected people with rights or interests, including owners, occupiers and Indigenous people.

Consultation is an important part of the assessment process to help identify outstanding National Heritage values and stories associated with places.

The Finnis Springs mission and pastoral station located west of Marree, South Australia has Aboriginal traditions for Arabanna, Kuyani and Wangkangurru, and was a mission in the 1940s and 1950s.

The mound spring formations support biological diversity and relict plant species such as saw sedge (*Gabnia species*) and bare twig rush (*Baumea juncea*).

The Point Lonsdale lighthouse has navigational aids and defence structures associated with the first and second World Wars. The site was first used in the mid-nineteenth century to help guide the safe entry of shipping into Port Phillip for the Victorian colony.

The National Heritage List recognises our most significant Indigenous, natural and historic heritage sites.

There are currently 110 places in the list reflecting the stories of our shared experience on this ancient continent, showcasing our struggles, achievements, and stunning natural environment.

For more information on the places visit <http://www.environment.gov.au/cgi-bin/ahdb/search.pl>

For more information on the FPAL go to <http://www.environment.gov.au/heritage/places/priority-assessment>