



Welcome to Aboriginal land  
***Uluru–Kata Tjuta* National Park**

Visitor guide and maps



Australian Government



**Uluru—Kata Tjuta**  
National Park is  
Aboriginal land.  
The park is jointly  
managed by *Anangu*  
traditional owners and  
the Director of National  
Parks and is a World  
Heritage area recognised  
for both natural and  
cultural values.

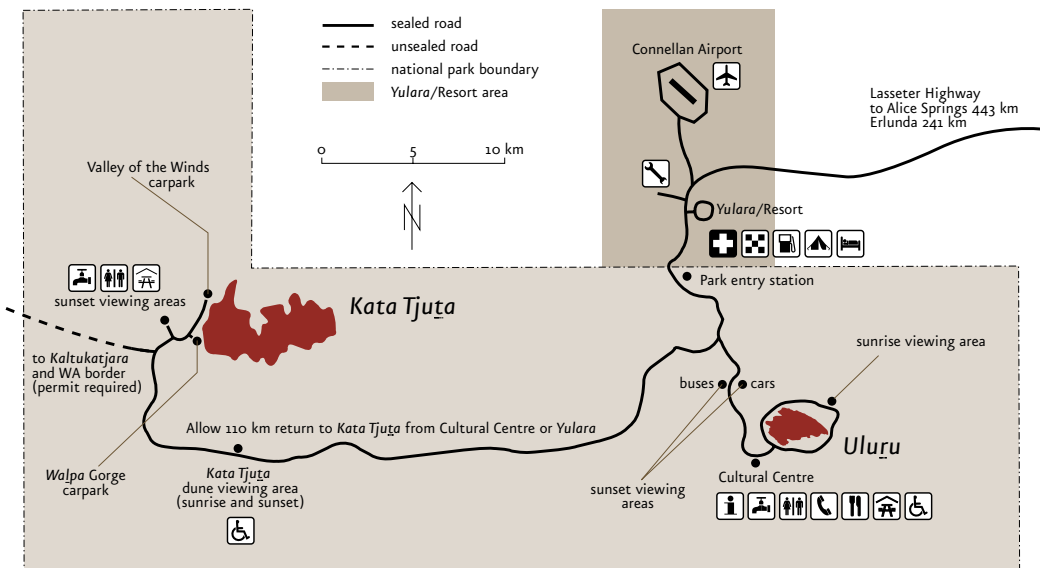
FRONT COVER: Jennifer Taylor  
(see page 5 for a detailed  
explanation of this painting)  
Photo: Steve Strike

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# Pukulpa pitjama Ananguku ngurakutu

## Welcome to Aboriginal land

*Pukul ngalya yanama Ananguku ngurakutu.*  
—Yankunytjatjara welcome

*Pukulpa pitjama Ananguku ngurakutu.*  
—Pitjantjatjara welcome

This is Aboriginal land and you are welcome. Look around and learn in order to understand Aboriginal people and also understand that Aboriginal culture is strong and alive.  
—© Nellie Patterson, Traditional Owner

We, the traditional landowners of *Uluru–Kata Tjuta* National Park, are *Yankunytjatjara* and *Pitjantjatjara* people. We speak our own language and teach it to our children. In our language we call ourselves *Anangu* (pronounced arn-ang-oo) and we would like you to use that word too.

The land that is now *Uluru–Kata Tjuta* National Park was created by the *Tjukuritja* (creation ancestors). In their travels they left marks in the land and made laws for us to keep and live by. We hope that, during your visit, you will learn about some of our creation ancestors and some of our law and culture. Please respect this knowledge and open your minds and hearts so you can really appreciate our enduring culture.

*Uluru, Kata Tjuta* and the land around them have always been very special places. Now this is recognised by their listing as a World Heritage area for both their cultural and natural values. We think you will be inspired by the natural beauty and power of our land. We hope you enjoy it and return safely to your homes and families to share the knowledge you have gained.

Together with the *Uluru–Kata Tjuta* Board of Management and the staff of Parks Australia, we welcome you to *Uluru–Kata Tjuta* National Park.

In 2005 we are celebrating 20 years since the handback of the land to Traditional Owners. Photo: UKTNP 1985



Australia Day ceremony 1985  
Photo: National Australia Day Council



# Tjunguringkula waakaripai

## Working together

For tens of thousands of years *Uluru* and *Kata Tjuta* were on Aboriginal land. *Piranpa* (non-Aboriginal) people put us in a reserve set aside for *Anangu*. In the 1940s the area was excised from the reserve area to be made a national park. During the years when we were not in control, our sacred places were not looked after properly. We were not able to look after the land the way our ancestors had taught us.

After many years of hard work and negotiations, the title deeds to *Uluru–Kata Tjuta* were handed back to us by the Governor General of Australia in 1985. We, in turn, leased the land back to the Federal Government for 99 years. Since that time we have been managing *Uluru–Kata Tjuta* National Park together with Parks Australia. This process of working together has come to be known as ‘joint management’. An important part of managing the park is keeping our traditional law to guide us. We try to do this while accommodating the interests of non-*Anangu* people on our lands.

It’s not always easy. We understand that visitors and people in business want to use the park. We also have a responsibility to protect the environment of the park and our people. We want visitors to learn about our land and our culture and have a safe and happy visit.



Working together © Jennifer Taylor  
Photo: Steve Strike

### The Working together painting

The central circle represents *Uluru–Kata Tjuta* National Park. The twelve seated figures are the members of the Board of Management: four pairs of male and female *Anangu* (the brown) and four non-*Anangu* (the white). They have surrounded the park with a yuu, a traditional windbreak. This is the protection that their decisions and policies provide both for the culture and the environment of the park, as well as for park visitors.

Waiting and listening to the Board’s decisions are the *Anangu* and non-*Anangu* rangers. The *Anangu* rangers are barefoot, representing their close connection with the land and knowledge derived from thousands of years of looking after the land. The non-*Anangu* rangers wear shoes, representing their land management training and knowledge derived from European scientific traditions.

Surrounding all are two more yuu (windbreaks) representing the protection and support of *Tjukurpa* (*Anangu* traditional law) and the Environment Protection and Biodiversity Conservation Act, which are working together to guide and protect the management of *Uluru–Kata Tjuta* National Park.

Undulating sand dunes and rich bushland circle the park.

# Wanyu Ulurunya tatintja wiyangku wantima

Please don't climb Uluru

*That's a really important sacred thing that you are climbing... You shouldn't climb. It's not the real thing about this place. The real thing is listening to everything.*

*And maybe that makes you a bit sad. But anyway that's what we have to say. We are obliged by Tjukurpa to say. And all the tourists will brighten up and say, 'Oh I see. This is the right way. This is the thing that's right. This is the proper way: no climbing.'*

—© Kunmanara,  
Traditional Owner

What visitors call the 'climb' is the traditional route taken by ancestral Mala men upon their arrival at Uluru. It has great spiritual significance for us. The climb is not prohibited. But we prefer that, as a guest on Anangu land, you will choose to respect our law and culture by not climbing.

Traditionally we have a responsibility to teach and safeguard visitors to our land. The climb can be dangerous and over 35 people have died while attempting to climb Uluru; many others have been injured. We feel great sadness when a person dies or is hurt on our land.

When you visit the cultural centre you will learn more about the significance of Uluru in our culture. You should also read the safety information on the back page of this guide. Please do this before you decide whether or not to climb.

There are other challenging and interesting things to do at the Uluru–Kata Tjuta National Park. Read about them in this guide, or talk to our information officers at the cultural centre.



Steve Ewings

## Ulurula tatintjaku tjinguru nguluringanyi

THE ULURU CLIMB CAN BE DANGEROUS

The climb is physically demanding. Do not attempt it if you have high or low blood pressure, heart problems, breathing problems, a fear of heights, or if you are not reasonably fit. Please read the safety information on page 36.

For your safety the climb is closed daily from half an hour after sunset to half an hour before sunrise. It is also closed:

- from 8am if the forecast temperature is over 36°C
- when rain or storms may occur within three hours, or a significant part of Uluru is wet after rain
- wind speed at the summit is more than 25 knots
- cloud descends below the summit

The climb is closed when rescue operations are in progress. It may also be closed at short notice if the Traditional Owners request it for cultural reasons, for example during a period of mourning.

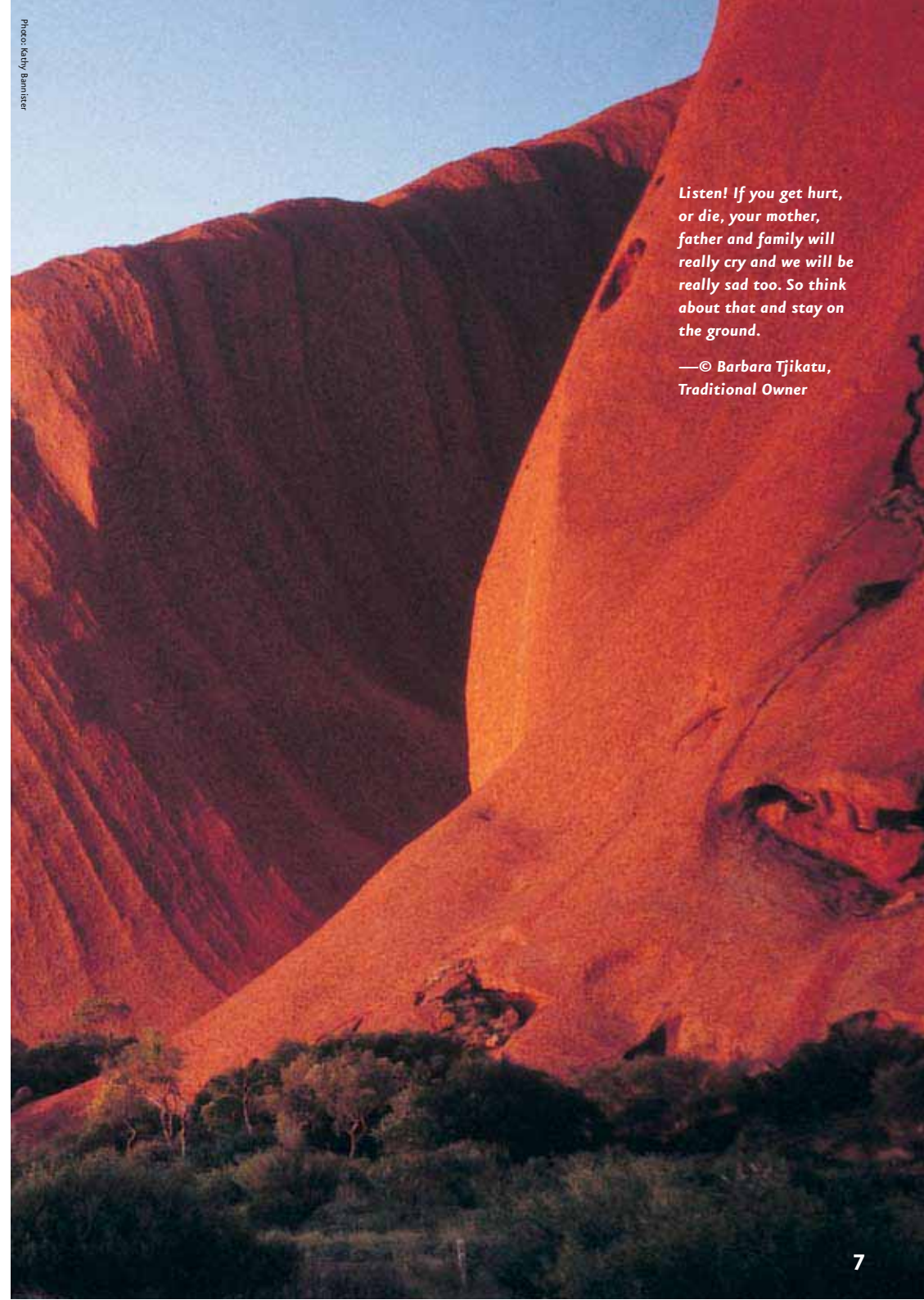


Photo: Kathy Bamister

*Listen! If you get hurt, or die, your mother, father and family will really cry and we will be really sad too. So think about that and stay on the ground.*

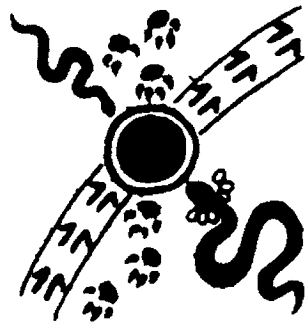
—© Barbara Tjikatu,  
Traditional Owner

# Cultural Centre-kutu warara pitjama

## Visit the cultural centre first

This building is for us all. Our beautiful cultural centre has the Kuniya python built within its shape. Its body is made of mud and its roof is the spine of the python.

—© Topsy Tjulyata, Traditional Owner



### A great introduction to Anangu culture

The cultural centre will introduce you to Anangu culture in a very special cultural and natural environment. In particular, you will learn about Tjukurpa, the traditional law guiding Anangu and the foundation of our culture.

The cultural centre is located 13 km into the park after you pass the entry station, and 2 km before you arrive at Uluru, so stop here first and go on a unique cultural journey.

Everyone making this journey through the Tjukurpa 'tunnel' leaves with a new understanding of the park and its people. This journey of discovery and learning is a mere fraction of what there is to learn about the cultural landscape, but it's a good start.

### The building

The cultural centre is a freeform structure built from locally-made mud bricks. It resembles two ancestral snakes, Kuniya and Liru, whose stories are based at the east, south and west side of Uluru. The two snakes embrace a central courtyard where Anangu artists and craftspeople can gather and work. This courtyard area also contains an inma (dance) ground and shade shelters.

Facilities include toilets (wheelchair access), picnic areas, gas barbecues and retail outlets for souvenirs, artwork, snacks and refreshments. Entry to the cultural centre is free and it is open from 7am to 6pm every day.

### Activities in the cultural centre

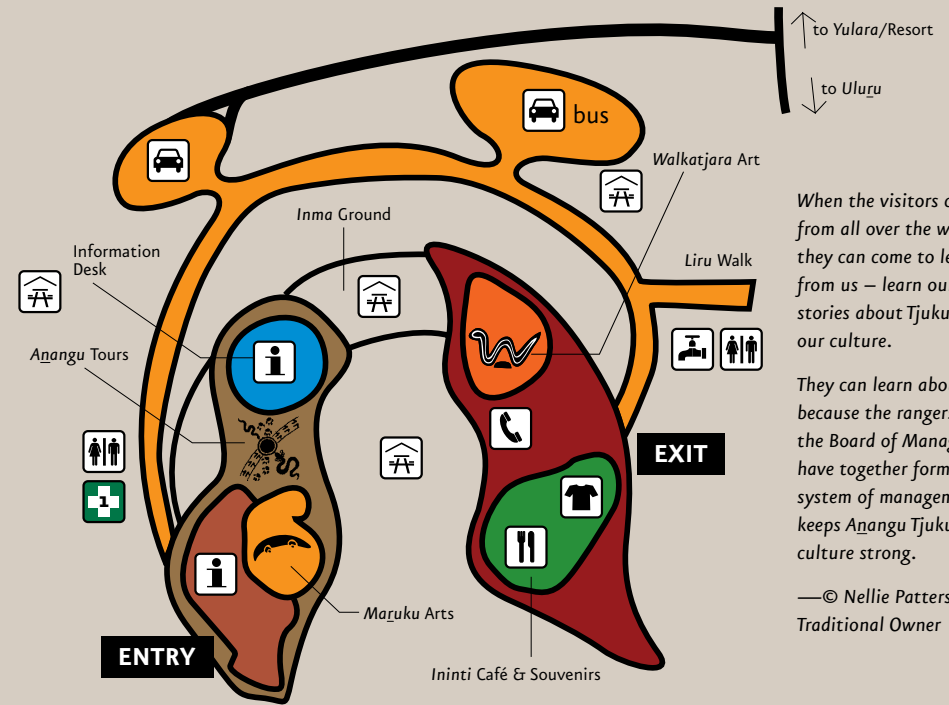
On most week days, Anangu workers come to show traditional art, craft, bush foods and other skills in the courtyard and business enterprises. There are four businesses owned by Anangu in the hub of the cultural centre complex. These businesses have developed a fine national and international reputation for high quality tours, arts, artefacts and souvenirs.

Michael Nelson

#### PHOTOGRAPHY



Photography and video recording is not permitted in the cultural centre. Please leave your camera in its case or in your bag.

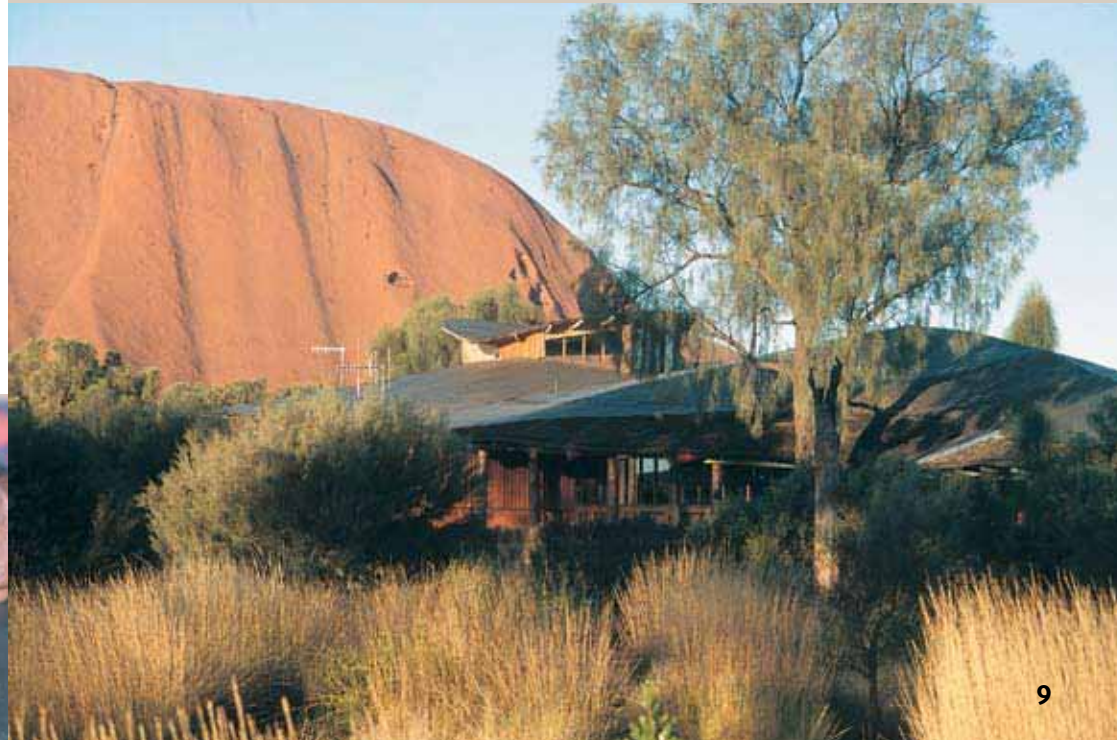


Michael Nelson

When the visitors come from all over the world, they can come to learn from us – learn our strong stories about Tjukurpa and our culture.

They can learn about these because the rangers and the Board of Management have together formed a system of management that keeps Anangu Tjukurpa and culture strong.

—© Nellie Patterson, Traditional Owner



## Anangu enterprises in the cultural centre

### Cultural Centre

Open 7am – 6pm daily (entry closes at 5:30pm)

### Nitiringkupai Room (Information Desk)



Open 8am – 12 noon and 1pm – 5pm

Phone 08 8956 1128

Email: [uluru.info@deh.gov.au](mailto:uluru.info@deh.gov.au) [www.deh.gov.au/parks/uluru](http://www.deh.gov.au/parks/uluru)

We can answer your questions and provide extensive information about the park. Presentations and guided walks are conducted most weekdays between 10am and 12 noon and seasonal guided plant walks are conducted at 3.15pm during the cooler months.

### Anangu Tours



Bookings phone 08 8956 2123

Email: [reservations@anangutours.com.au](mailto:reservations@anangutours.com.au) [www.anangutours.com.au](http://www.anangutours.com.au)

Departing daily from the cultural centre, Anangu guides speak in their language about *Tjukurpa*, their history and lifestyle as well as demonstrating bush skills.

### Ininti Café & Souvenirs



Open 7am – 5:15pm

Phone 08 8956 2214 Email: [ininticafeandsouvenirs@bigpond.com](mailto:ininticafeandsouvenirs@bigpond.com)

Enjoy light refreshments or a main meal with a magnificent view of Uluru. Ininti offers a selection of souvenir gifts, books, videos and clothing.

### Maruku



Open 8am – 5:30pm Oct–Mar and 8:30am – 5:30pm Apr–Sep

Phone 08 8956 2558 Email: [punu@maruku.com.au](mailto:punu@maruku.com.au) [www.maruku.com.au](http://www.maruku.com.au)

Displaying traditionally crafted *punu* (wooden object) tools and artifacts with new art forms (carvings, paintings and jewellery) from Anangu artists in the western desert region.

### Walkatjara Art Uluru



Open 8:30am – 5:30pm

Phone 08 8956 2537 Email: [gallery@walkatjara.com.au](mailto:gallery@walkatjara.com.au) [www.desart.com.au](http://www.desart.com.au)

Owned and operated by local artists from *Muŋitjulu* Community and selling paintings, ceramic art, T-shirts and other merchandise with local designs.



© Anangu Tours



© Anangu Tours



© Anangu Tours



Jennifer Taylor Uluru 2004 Photo: K Tozer



# Uluru views

## Sunrise Viewing

Enjoy the dawn of the new day. Remember to stay behind the fences. The sunrise viewing area offers a culturally sensitive view of *Uluru*. Photographs for personal use are allowed but commercial photography and publication of photographs require a permit.

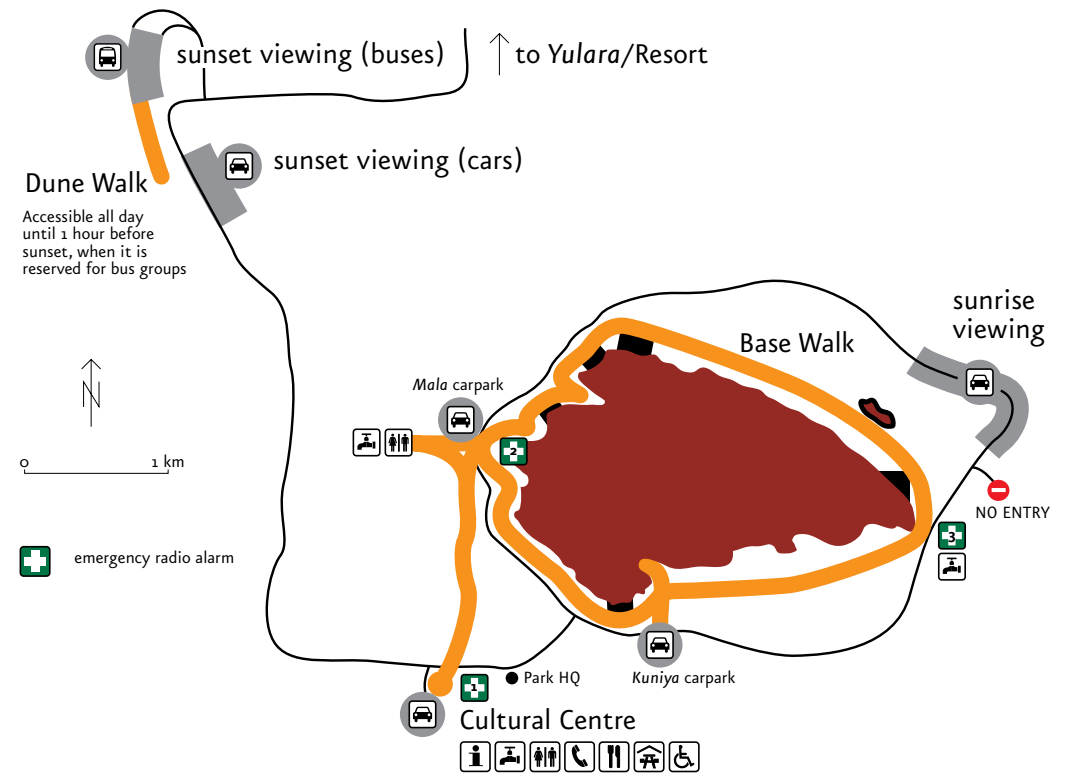
## Sunset Viewing

Reflect on your day's activities and the living cultural landscape of *Uluru* as you watch the sunset. Ask at the entry station or cultural centre information desk for sunset times.

## Dune Walk

**lookout 500 metres return • allow 30 minutes**

Accessible all day until one hour before sunset when the area is set aside as the bus sunset viewing area. See the distinct vegetation of dune habitats and evidence of the activities of nocturnal mammals and lizards. Enjoy excellent views of *Uluru* and *Kata Tjuta*.



# Uluru walks



Uluru Base Walk



Liru Walk



Mala Walk



Kuniya Walk

## Uluru Base Walk

9.4 km • self guided • allow 3–4 hours

This walk reveals the natural beauty and rich culture of *Uluru*. You will be following the footsteps of the ancestral beings that shaped the landscape, and by choosing to walk around *Uluru* instead of climbing, you will be respecting *Tjukurpa* and *Anangu* wishes. Starting at the cultural centre, proceed down the *Liru* Track. Continue clockwise around the base of *Uluru*, returning to the cultural centre via the *Liru* Track. If you choose instead to start the base walk at either the *Mala* or *Kuniya* carparks, please visit the cultural centre first for important safety advice, cultural knowledge and general information.

## Liru Walk

4 km return • self guided • allow 1.5 hours • dry-weather wheelchair access

This walk will take you between the cultural centre and the base of *Uluru*. The track winds through stands of *wanari* (mulga) and after rain, often displays colourful flowers.

## Mala Walk

2 km return • self guided • allow 1.5 hours • wheelchair access

Purchase the 'An Insight into *Uluru*' booklet or follow the signs to learn about *Anangu* perceptions of *Uluru*. There are many fine examples of *Anangu* rock art along the way.

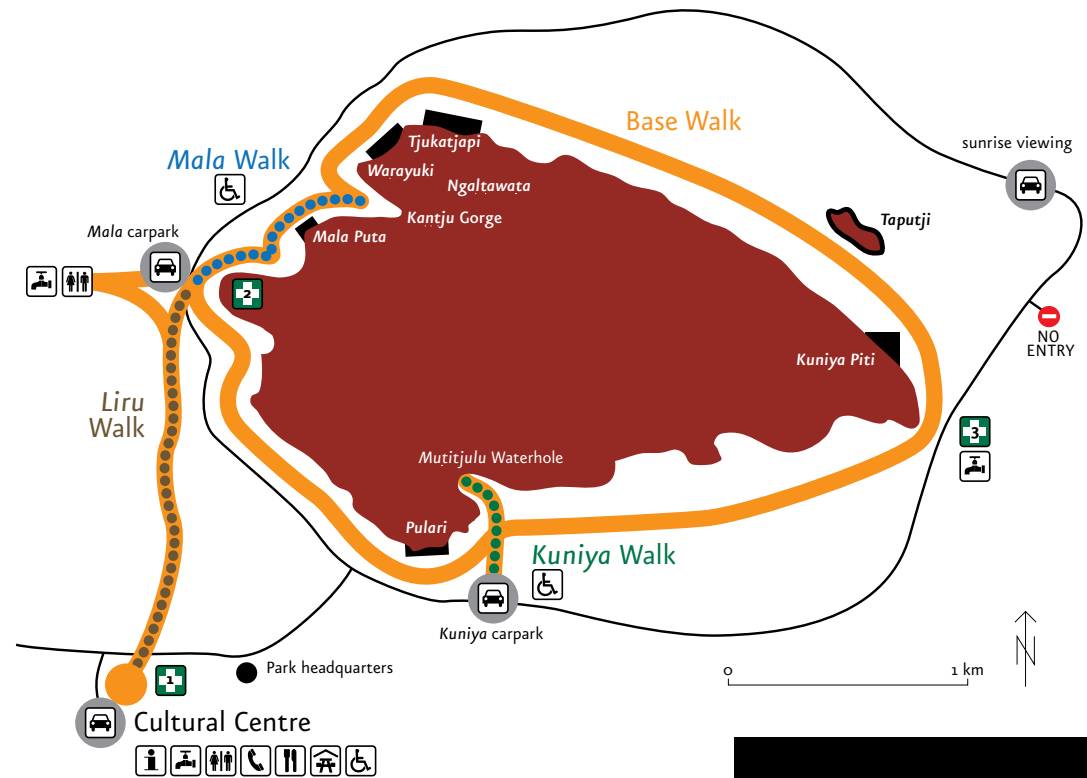
**FREE RANGER-GUIDED MALA WALK**  
[October–April 8am; May–September 10am]

A *Mala* Walk is conducted daily by park rangers. Meet at the *Mala* Walk sign. A ranger will take you along the base of the rock, stopping to tell the story of the *Mala* (rufous hare wallaby) *Tjukurpa*. Joint management of the park, rock art, traditional and contemporary *Anangu* life and culture will also be discussed.

## Kuniya Walk

1 km return • self guided • allow 45 minutes • wheelchair access

From the *Kuniya* carpark, visitors can walk the short track to this special waterhole, home of *Wanampi*, an ancestral watersnake. Following the signs or using the 'An Insight into *Uluru*' booklet, learn more about the *Tjukurpa* of *Kuniya* in this area. A rock shelter, used in the past by Aboriginal people still living today, contains rock art.



- Uluru* Base Walk
- Liru* Walk
- Mala* Walk
- Kuniya* Walk

- Road
- Area of cultural significance (sacred site)
- Drinking water
- Emergency radio alarm

If you feel ill or have been injured, stay where you are and tell someone to contact a park ranger. Rangers can be contacted at any time by using one of the emergency radio alarms. Locations at *Uluru* are:

- 1 Cultural centre
- 2 *Mala* Walk carpark
- 3 *Kuniya* Piti water tank at the eastern end of *Uluru*

## IMPORTANT TO KNOW – SACRED SITES

Around the base of *Uluru* are important sacred areas. Some of these are sacred under traditional men's law, and others under traditional women's law. Viewing or entering these areas is forbidden unless properly authorised by senior men or women. Knowledge of these areas is also restricted. This has been our custom for tens of thousands of years. These sites are cared for by the right people according to *Anangu* law. They are fenced and registered as sacred areas. It is very important that you do not enter or take photographs of these sacred sites.

Please respect our places and do not enter them. Trespassers can be prosecuted under NT and Commonwealth laws.



# Kata Tjuta views and walks

Kata Tjuta is a Pitjantjatjara word meaning 'many heads'. The 36 steep-sided domes of Kata Tjuta lie about 32 kilometres west of Uluru – 50 kilometres by road (allow 110 km return). Use the toilet block at the picnic area before or after your walks.

This area is important and is sacred under *Anangu* men's law. According to these laws, details of the stories cannot be revealed and access to some areas is restricted. You are encouraged to visit this place but please respect it by walking only on the marked track.

## Kata Tjuta Dune Viewing Area

**600m • allow 30 minutes • wheelchair access**

This short walk, located 26 km along the road to Kata Tjuta, offers a magnificent panoramic view of Kata Tjuta and a relaxing place to sit and absorb this ever-changing landscape, especially at sunrise. Listen to the breeze whisper through desert oaks.

## Walpa Gorge Walk

**2.6 km return • allow 1 hour**

Formerly known as Olga Gorge, *Walpa* (meaning windy) Gorge is a desert refuge for plants and animals. The rocky track gently rises along a moisture-rich gully, passing inconspicuous rare plants and ending at a grove of flourishing spearwood. Experience the sheerness of the domes and the vastness of the landscape.

## The Valley of the Winds Walk

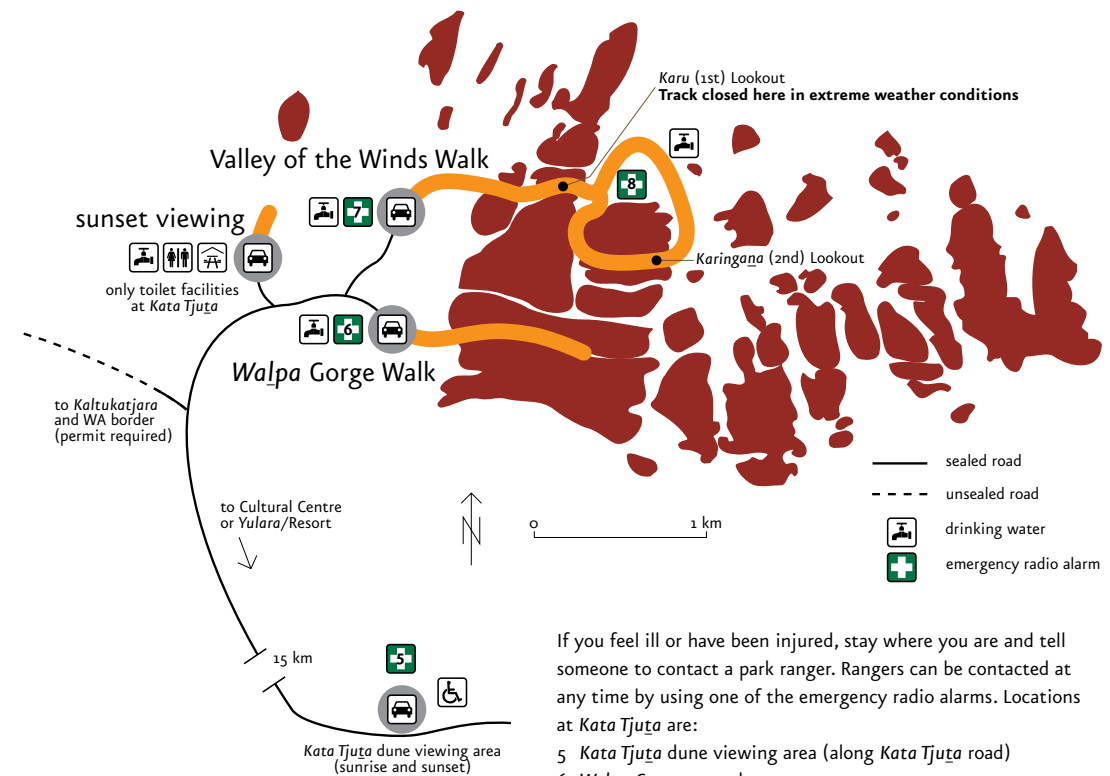
**7.4 km full circuit • allow 3 hours • commercial photography not allowed**

Karu (1st) Lookout is 1.1 km from the carpark. The track is closed here during periods of extreme weather conditions. The track to *Karingana* (2nd) Lookout is challenging but worthwhile. You will walk through spectacular stony country so please mind your step.

## Sunset Viewing Area

**• wheelchair access**

A perfect place for a picnic any time of the day, or to watch the last rays of the sun hit the western domes. The only toilet block at Kata Tjuta is located here.

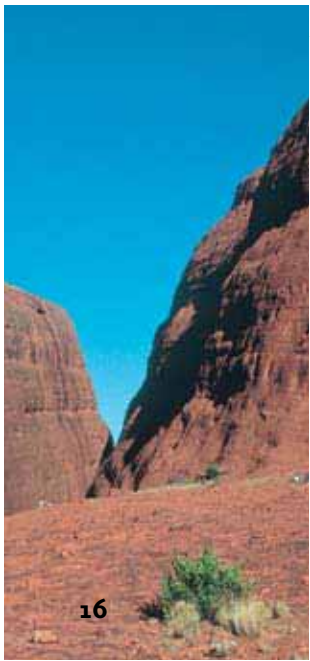


If you feel ill or have been injured, stay where you are and tell someone to contact a park ranger. Rangers can be contacted at any time by using one of the emergency radio alarms. Locations at Kata Tjuta are:

- 5 Kata Tjuta dune viewing area (along Kata Tjuta road)
- 6 Walpa Gorge carpark
- 7 Valley of the Winds carpark
- 8 Valley of the Winds Walk at T junction

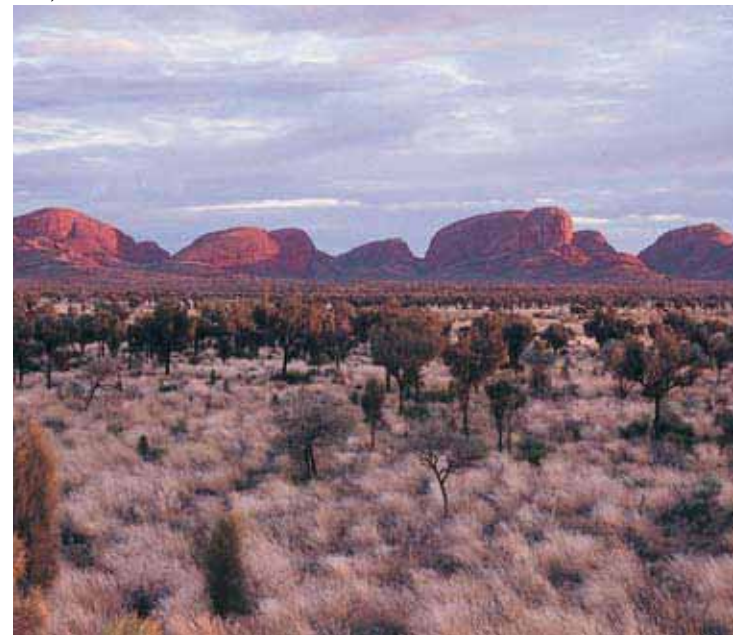


davidcurt.com



Stanley Brecken

Kathy Bannister



## VALLEY OF THE WINDS WARNING

Please be aware that the walk is steep, rocky and difficult in places. For safety reasons this walk is closed under the following circumstances:

- Heat: closed from 11am from Karu lookout if the forecast maximum temperature for Yulara is 36°C or more
- Darkness: closed from half an hour after sunset to half an hour before sunrise
- Rescue: closed during all rescue operations

# Tjukurpa

*Nintiringula kamila tjamula tjanalanguru. Wirurala nintiringu munula watarkur-intjawiya. Nintiringula tjilpi munu pampa nguraritja tju<sup>u</sup>anguru, munula rawangku tjukurpa kututungka munu katangka kanyilku. Ngura nyangakula ninti – nganana ninti.*

*We learnt from our grandmothers and grandfathers and their generation. We learnt well and we have not forgotten. We've learnt from the old people of this place, and we'll always keep the Tjukurpa in our hearts and minds. We know this place – we are ninti, knowledgeable.*

—© Barbara Tjikatu, Traditional Owner

Tjukurpa is the foundation of our culture. Just as a house needs to stand on strong foundations, so our way of life stands on Tjukurpa. It is our traditional law guiding us today.

Some people try to translate Tjukurpa (pronounced like 'chook-orr-pa') as 'Dreaming' or 'Dreamtime'. This does not seem right to us – Tjukurpa is real, not imaginary or fleeting. We prefer to use the Pitjantjatjara word 'Tjukurpa' or the Yankunytjatjara word 'Wapar' (pronounced like 'wop-arr') which contain the deeper, complex meaning.

Tjukurpa is our religious heritage, explaining our existence and guiding our daily life. Like religions anywhere in the world, the Tjukurpa provides answers to important questions, the rules for behaviour and for living together. It is the law for caring for one another and for the land that supports our existence. Tjukurpa tells of the relationships between people, plants, animals and the physical features of the land.

Knowledge of how these relationships came to be, what they mean and how they must be carried on is explained in the Tjukurpa.

Tjukurpa refers to the past, the present and the future at the same time. It refers to the time when Tjukuritja (ancestral beings), created the world as we know it. Tjukurpa also refers to Anangu religion, law, relationships and moral systems. Anangu life today revolves around Tjukurpa.

Michael Nelson



## Teaching Tjukurpa

The details of the activities and travels of the Tjukuritja (Ancestral Beings) have been taught to us in stories, special places, songs, dances and ceremonies. When we travel across the land, we see evidence of the activities of the Tjukuritja and that they still exist in our land. Our deep knowledge of the land and the behaviour and distribution of plants and animals is based on our knowledge of Tjukurpa.

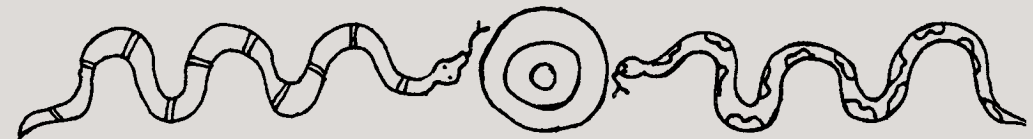
Tjukurpa is not written down but taught and memorised. This knowledge is carefully passed on to young people. Some areas of Tjukurpa are only passed on to people who have inherited the right to that knowledge. With knowledge comes responsibility.

As visitors, we share with you a little of this knowledge and ask you to take some responsibility for looking after this place during your short stay. In the cultural centre there is a video for you to see a little of how we learn and pass on our Tjukurpa by painting, singing and dancing.



Janelle Forbes, Katie Curtis, Brenda Dixon-Tjiweri and Natalie Ray learning a Mala dance. Photo Sharon Wyatt

Kuniya and Liru © Nyinku Tjinggo



## Tjukuritja (Ancestral Beings)

The world was once a featureless place. None of the places we know existed until Anangu ancestors, in the form of people, plants and animals, travelled widely across the land. In a process of living and travelling, they formed the world as we know it today.

Anangu land is inhabited by dozens of Tjukuritja. Their journeys and activities are recorded at sites linked by iwara (paths or tracks). Iwara link places that are sometimes many hundreds of kilometres outside the park.

Anangu land, 'mapped' through the events of Tjukurpa, is therefore full of meaning. Tjukurpa is the basis of all Anangu knowledge.

# Nganampa ngura

## Our place

The tourist comes here with the camera taking pictures all over. What has he got? Another photo to take home, keep part of Uluru. He should get another lens – see straight inside. Wouldn't see big rock then. He would see that Kuniya living right inside there as from the beginning...

—© Kunmanara,  
Traditional Owner

Uluru and Kata Tjuta have been part of our homeland for tens of thousands of years. In the past, although we did not live here all the time, our people visited often. We travelled over huge areas of country, hunting, gathering and foraging for food. We also visited important areas and passed on stories, performed ceremonies, looked after water-holes and burnt old spinifex.

Now that Piranpa have come here, some aspects of our lives have been changed forever. We live in communities, but often travel to our other homelands and visit relatives in western desert communities. We still like bush foods and hunt for them with our families. Our hunting tools are modern, but the bush foods, such as kangaroo and bush figs, are the same foods our people have always hunted.

### Tjukurpa of Uluru

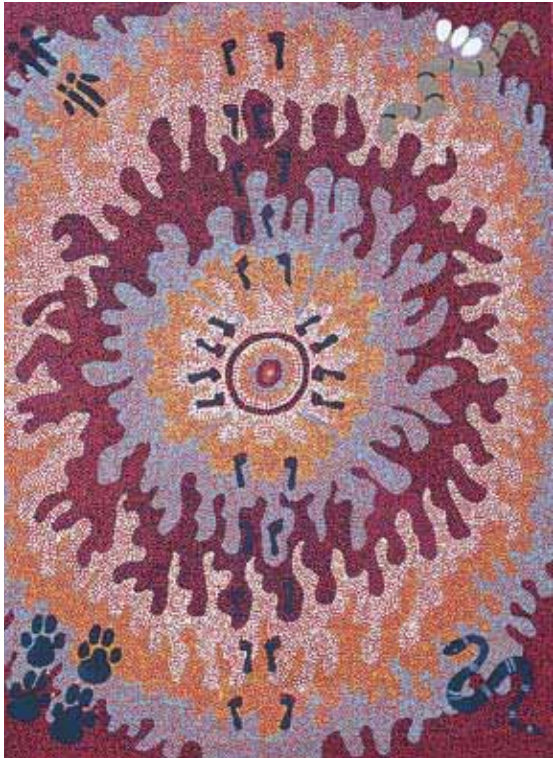
The walks and talks available in the park will relate some of the public stories of the Tjukurpa and the Ancestral Beings in this painting. Learn more about this when you visit our cultural centre.

We can share with you a little about Tjukurpa at Uluru and Kata Tjuta. The painting tells some of the main public stories. During your stay learn more about these stories and the landmarks that go with them.

The circles in the centre of this painting represent Uluru. The different colours surrounding Uluru show the different lands which is all Tjukurpa. These lands were crossed by Ancestral Beings on their journeys to Uluru:

- Kuniya, the Woma python, with her eggs (top right-hand side)
- Liru, the venomous snake (bottom right-hand side)
- Kurpany, the dog-like creature, represented by the paw prints (bottom left-hand side)
- Mala, the rufous-hare wallaby, represented by the wallaby tracks (top left-hand side).

The human footprints and spears represent the warriors of the Warmala revenge party.



Tjukurpa of Uluru © Malya Teamay

# Park-aku nintiringanyi

## Learning about the park

Ananguku ngura nyangatja, Anangu Tjukurpa tjutatjara.  
This is an Aboriginal place with much Aboriginal law.

Nganana panya Tjukurpa nyanga palula tjana-languru kulini.  
We hear this law from others who know.

Kamilu, tjamulu tjana panya tjukurpa kunpu,  
Our grandmothers and grandfathers

kanyiningi ara kunpu kanyiningi  
held the law strongly, and held our culture strongly,

munuya Anangu tjuta kunpu nyinangi.  
and they lived strongly and happily.

Ka kuwari nyanga nganana tjungu nyinanyi piranpa tjuta munu maru tjuta.  
Now we are living together, white people and black people.

Nganana tjungu waakaripai, piranpa munu maru palu purunypa.  
We are working together, white and black, equal.

Uwankara Ulurula munu Kata Tjutala tjukaruru ngaranyi.  
Everything at Uluru and Kata Tjuta still runs according to our law.

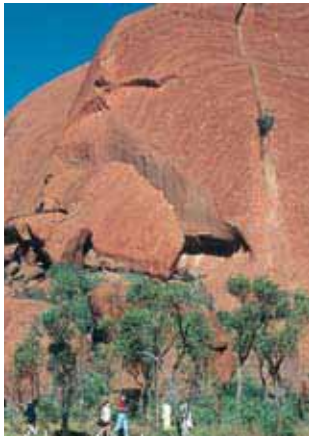


Ranger tjuta patjtjara national parkaku kanyini, patji panya pulitjara. Tjukaruru nyangatja. Nganana national park tjukarurungku atunyankupai.

All the rangers wear a badge on their sleeve, a badge carrying the image of our sacred place. This is as it should be. We are protecting this national park according to our law.

# Ngura kulintjaku

## Understanding country



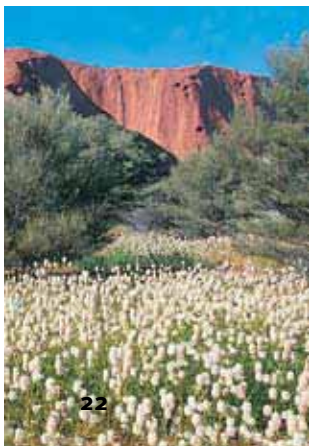
Stanley Bredden

**Puli** – rocky areas, gorges, stony slopes



Stanley Bredden

**Itara** (river red gum) in **Karu** – creek-lines and run off plains



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**Puti** – open woodland

### Habitats and wildlife

**Anangu** have successfully hunted and gathered in this land for thousands of years. They have learnt from their grandmothers and grandfathers how and where to find particular foods. They understand the relationships between the land, plants and animals. **Anangu** recognise habitats in their own way. If you are interested in land and wildlife, look out for the subtle changes in plants and animals in different parts of the park.

### **Puli** – rocky areas, gorges, stony slopes

These areas are around the base of **Uluṛu** and **Kata Tjuṛa**. Only plants that can live in shallow, barren soils are found here. **Anangu** burn around **puli** to protect it from wildfires. You may see **arnguli** (bush plum trees) and **ili** (rock figs). Many animals come to drink or shelter in **puli**, but return to other habitats to graze and breed. If you are lucky you may see **kanyala** (euro), **tjilkamaṛa** (echidna) and **arutju** (fat-tailed antechinus) here.

### **Karu** – creek-lines and runoff plains

These areas flow from the rocky areas at **Uluṛu** and **Kata Tjuṛa**. Although creeks are often dry, waterholes can remain for months after good rain. **Anangu** dig for water along the dry creek beds. They collect grass seeds such as **kalṭu-kalṭu** (native millet), firewood and timber for carving tools from the **muur-muurpa** (bloodwood) and **itara** (river red gum).

**Tjilkamaṛa** (echidna) UKTNP



### **Puti** – open woodland

Open woodland occurs in a ring around **Uluṛu** and **Kata Tjuṛa** before the sand dunes begin. Here the ground is hard and sometimes stony. **Kapi tjintjira** (freshwater claypans) can form after good rain, and animals come to drink. **Wanaṛi** (mulga trees) are a common plant. The groundstorey can be spinifex or other grasses. After rain, lots of food plants are available and **tjala** (honey ants) start making their nests. **Maḷu** (red kangaroo) come here when good feed is available. There are usually many animal burrows: **pintjatanpa** (rabbit), **mingkiri** (marsupial mouse), **tinka** (sand goanna) and **tarkawara** (spinifex hopping-mouse). When rains flood their burrows these animals head for higher ground.

**Maḷu** (red kangaroo)



### **Pila** – spinifex plains, low areas between dunes

**Pila** is the most widespread habitat in the park and **tjanpi** (spinifex) is the most common plant, along with 'honey plants' such as **kaliny-kaliny** (honey grevillea). Trees and shrubs, including **kurkara** (desert oak), **watarka** (umbrella bush) and **muur-muurpa** (bloodwood), provide seeds for animals and **Anangu**. Some of the animals of the **pila** are **tarkawara** (spinifex hopping mouse), **muṅka** and **muluny-mulunpa** (striped skinks), **kuniya** (woma python), **lungkata** (centralian blue tongued lizard), **tjakura** (giant desert skink), **kalaya** (emu) and **kipara** (bustard). Here also roam the introduced **tuuka** (fox) and **ngaya** (cat), which search for and eat the native marsupials.

**Tjakura** (giant desert skink)



Stanley Bredden



**Pila** – spinifex plains, low areas between dunes

### **Tali** – sand dunes

This fragile habitat is also very common in the park. Spinifex and small shrubs, such as **pukara** (desert thryptomene), **watarka** (umbrella bush), **walkalpa** (emu poison bush), **kalpipila** (parrot pea) and **nyitu** (nut bush), grow here. In the mornings you can see networks of tracks on the sand. Many animals of the **tali** protect themselves by going into their burrows during the day. Some reptiles, particularly some of the **muṅka** (small skinks) and small **pirurpa** (geckoes), live specifically on the sand dunes. **Itjaritjari** (marsupial mole), and any **nganngi** (frogs) which are buried on the moister side of the dunes, may come to the surface after rain.

**Itjaritjari** (marsupial mole)



David Carter



**Tali** – sand dunes

### **Nyaru** – burnt or regenerating areas

**Pila** and **tali** become **nyaru** after they have been burnt. You will notice some patches of burnt country as you drive around the park. Some animals prefer the **nyaru** because many types of food plants slowly regenerate here. **Anangu** look here for **kampurapa** (desert raisin) and **wirinywiriny** (bush tomato), edible grass seeds and **parkilypa** (parakeelya). Some animals such as **tarkawara** (spinifex hopping mouse) prefer the **nyaru** to spinifex for foraging, while others such as **tjantjalka** (military dragon) move away until the spinifex cover re-grows. Some birds like **mirilyrilyi** (striated grass wren) flourish where there is a mixture of old and recently burnt spinifex. Research on rare species like **tjakura** (great desert skink) and **murtja** (mulgara) shows that they also require access to mature as well as young spinifex.

**Nyaru** – burnt or regenerating areas



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'Anangu don't go by piranpa dates, we only go by our own seasons... We know which fruits and foods we get during our seasons – that's what is important to us.'

—© Barbara Tjikatu, Traditional Owner

## Seasons

We all know that it can get very hot in summer (average temperature 37.8°C). Few people realise that it can also get very cold at night in winter (average temperature 4.7°C). But here there is more to seasons than spring, summer, autumn and winter. *Anangu*, the Indigenous people of the landscape, notice a lot more of these changes than do visitors to their land. Some of these are described here.

### Wanitjukupai

– April, May

The beginning of the cold weather. This is when the park's reptiles hibernate (*Wanitjukupai* literally means hibernate). *Tjuntalpa* (clouds) start around April but usually don't bring rain. They come from the south, brought mainly by westerly winds. *Tjuntalpa* sit low over the hills until late in the day.

### Wari

– late May, June, July

The cold time when there is *nyingga* (frost) and *kulyarkulyarpa* (mist or dew) every morning, but little rain. Seasonal changes in the western desert are subtle.

### Piriyakutu/Piriya-Piriya

– begins around August, September

This is when the *piriya* comes – a warm steady wind from the north and west. Animals breed. Food plants flower, fruit and seed. Hibernating reptiles come out and the honey grevillea is in bloom. This is a good time for hunting *malu* (kangaroo).

### Mai Wiyaringkupai/Kuli

– around December

There is not much food around at this time. This is the hottest season. There are *ngangkali* (storm clouds) and *wanagara* (lightning), but little rain. Lightning strikes can start fires.

### Itjanu/Inuntji

– January, February, March

This is when *utuvari* (overcast clouds) usually bring rain. During this season the food plants flower. If the rains are good there is plenty of fruit and seed.



*Miititi* (crimson chat) Photo: Stanley Breeden

*Iji* (wild fig) Photo: Stanley Breeden



*Mulili* (native fuchsia)



*Tjulpun-tjulpunpa* (desert daisy)



*Arnguli* (bush plum)



*Wakalpuka* (dead finish)



*Mangata* (desert quondong)



# Ngura atunymankunytjaku

## Looking after the land

*Anangu* land management kept the country healthy for many generations. A lot of damage has been done since non-Aboriginal people arrived. Today, *Anangu* work together with park rangers and scientists to look after the land, plants and animals according to traditional law. *Anangu* train the *piranpa* rangers in traditional land management. *Piranpa* rangers bring scientific knowledge to the park. Young *Anangu* are training to be rangers. They are studying science as well as learning from the old men and women. We all have a responsibility to look after the land on which we live.

*Nganana national park tjukaruru atunymankupai.*

We are protecting this national park according to our law.

*Anangu tjuta ranger munu scientist tjutangka nintini Parkaku kuka tjutaku munu punu tjutaku.*

Aboriginal people are training rangers and scientists about the fauna and flora of the park.

*Paluru tjana tjalkultjunanyi yaaltji mingkiri tjuta nyinapai, munu pititjanampa nyaangka ngarapai, munu mai nyaa tjana ngalkupai, uwankara.*

They are telling them where to look for animals, where their burrows are, what food they eat – everything.

*Anangu kutju ninti. Ka kulila, ngayalu kuwari Tjukurpa-nguru wangkanyi.*

Only *Anangu* know all this. So listen, I am speaking from the *Tjukurpa* now.

*Ngananala tjilpi munu pampa tjuta-nguru Tjukurpa nyangatja nintiringanyi ka nganana kulira munu pulkara witira kanyini.*

We learn this *Tjukurpa* from old men and women. We listen to them and hold onto our law really strongly.



Ngiyari (thorny devil) Photo: Stanley Breeden

## Waru (fire) management

In the winter months you may notice dark smoke rising into the sky. This is how the first explorers learnt that there were other people living and travelling in the arid lands of Australia.

As they travelled around the country in small groups, *Anangu* would burn the old spinifex during the colder months. They did this to show their relatives where they were and where they were going. They also burned to 'clean' the country and make way for new food plants for people and for animals. The local wildlife adapted to this patch-burning method.

Today park rangers and *Anangu* work together to recreate the old patch burning method. This involves selecting the right time of year, the right weather and the right place. It also means burning around vulnerable stands of trees to protect them and selecting the right areas of old spinifex that have not been burnt for perhaps fifteen to twenty years. Today's rangers use drip torches, rake hoes, helicopters and satellite imagery to plan and control burning.

Controlled patch burns also help to protect the land from wild fires that can occur in summer due to lightning strikes and accidents.

Previously burnt areas act as firebreaks when wild fires break out, thus preventing mass destruction of important habitats.

If management burns do not occur during the cold time then the growth of grass and spinifex builds up – a destructive wildfire waiting to happen.



Stanley Breeden



David Cull

# Ngura atunymankunytjaku

## Looking after the land – World Heritage

**Uluru–Kata Tjuta National Park** is internationally recognised as a World Heritage Area. It is one of the few properties in the world listed by the United Nations Educational Scientific and Cultural Organisation (UNESCO) for its outstanding natural as well as cultural values.

**Uluru–Kata Tjuta National Park** was first inscribed on the World Heritage list in 1987, when the international community recognised its spectacular geological formations, its rare plants and animals and its exceptional natural beauty. In 1994, the park became only the second in the world to be acclaimed for its cultural landscape as well. This listing honours the traditional belief system of **Anangu**, the traditional owners, one of the oldest human societies on earth.

Parks Australia staff have responsibility for protecting the park's World Heritage values. They work with **Anangu** so that traditional knowledge is combined with modern science in caring for country.

Ranger work involves a wide range of tasks including recording and monitoring rock art, gathering oral histories, flora and fauna surveys, weed and water management, feral animal control, controlled burning, morning and evening patrols and responding to emergencies.

Our public communications programs help visitors, viewers and readers understand the natural and cultural values of the park, to respect it and help look after it.

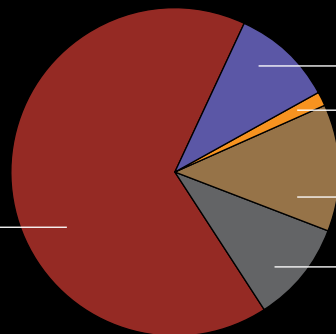


### FUNDING

Australian Federal Government	\$6.4 million
Your \$25 park entry fee	\$8.2 million

These funds are combined and distributed in the following ways:

VISITOR MANAGEMENT  
(facilities, infrastructure, roads and services)



NATURAL CULTURAL HERITAGE  
(looking after country)

JOINT MANAGEMENT  
(Working together — **Anangu** and non-**Anangu**)

TRADITIONAL OWNERS  
(**Anangu**)





ADMINISTRATION

# Ngura pulkanya atunmananyi

## Looking after this special place

Welcome to *Uluru-Kata Tjuta* National Park. *Anangu* traditional owners have looked after this place for tens of thousands of years. Since becoming a National Park, Park Rangers have been here to help look after this place too. Remember you are visiting a special World Heritage Area that is valued for its landscape, flora, fauna and for its rich living culture. We welcome you to explore, enjoy and learn about the Park and also to help look after it. The following summary of Park regulations are based on legislation called the Environment Protection and Biodiversity Conservation (EPBC) Act and Regulations. You can help us to look after this special place by following them.

Please	EPBC
stop at the Park Entry Station to show or purchase your Park Use Ticket each time you enter the Park.	r12.54
validate your Park Use Ticket by printing your full name on it and ensure Park Entry Station staff date stamp your ticket	r12.61
show your Park Use Ticket if a Park Ranger asks	r12.61
follow any safety direction given by a Park Ranger	r12.25
give your name and address if a Park Ranger asks for it	r14.01
do not bring plant material (including firewood, domestic plants, seeds) or animals into the Park	rr12.19/20
do not disturb or take away rocks, soil or sand in or from the Park	rr12.16/27
stay safe by choosing not to climb <i>Uluru</i> or walk the Valley of the Winds track if closed by a Park Ranger	
contact the Park's Cultural Centre Information Desk about the many other Park activities available: Ph: +61 8 8956 1128 – Fax: +61 8 8956 2360 Email: <a href="mailto:uluru.info@deh.gov.au">uluru.info@deh.gov.au</a> Web: <a href="http://www.deh.gov.au/parks/uluru">www.deh.gov.au/parks/uluru</a>	r12.23
do not enter <i>Muṯitjulu</i> Community without permission	
respect <i>Anangu</i> and Park staff by not photographing them without permission	
respect sacred sites by not entering or photographing them	rr12.23/24
apply for a permit before taking and using an image (photography, filming/video, artwork) of <i>Uluru-Kata Tjuta</i> National Park for commercial gain (It is not permitted to take images of sacred sites or within the Cultural Centre complex)	rr12.24/38
apply for a permit before doing anything for commercial purposes. This includes taking tours and selling or hiring anything (that is to be used in the park) and photography, filming/video, artwork or sound recording for commercial purposes	Act s354, rr12.24/36
show your permit to carry out an activity within the Park if a Park Ranger asks	rr12.59/14.01
observe and/or photograph plants and animals, but do not feed, touch, damage or take them	Act s354

camp only at Yulara or Curtin Springs, not in the Park	r12.28
cook on the barbecues provided and do not light any other fire within the Park	r12.30
leave firearms, weapons, nets and the like outside the Park	r12.18
stay on roads and signposted walking tracks at all times	r12.55
observe speed limits and other Northern Territory road laws	r12.43
only park your vehicle in areas which have parking signs	r12.44
do not park your vehicle where “  No Parking” signs are present	r12.44
do not stop your vehicle where “  No Stopping” signs are present	r12.44
do not stop your vehicle where double  or a single  yellow line/s are present on the road edge	r12.44
do not rock-climb, abseil, BASE jump or parachute in the Park	r12.26
respect others and do not annoy them, especially with loud noise and/or disorderly, offensive or indecent behaviour	r12.27

*Uluru-Kata Tjuta* National Park is a Commonwealth Reserve under the Environment Protection and Biodiversity Conservation Act 1999. As a result, the laws in *Uluru-Kata Tjuta* differ in some ways from other areas within the Northern Territory. For more information please call the Cultural Centre on (08) 8956 1128.

For any information about the above summary of Park Regulations or the Park in general, please talk to Park Staff and ensure you visit the Park's Cultural Centre.

Copies of the Environment Protection and Biodiversity Conservation (EPBC) Act 1999 and the Environment Protection and Biodiversity Conservation (EPBC) Regulations 2000 can be viewed at the Park's Cultural Centre Information desk. For all legal purposes the complete EPBC Act and Regulations should be consulted.

Copies of this legislation may be obtained from:

- Department of the Environment and Heritage web-site: <http://www.deh.gov.au/epbc/> (follow the prompts)
- CANPRINT Ph: 1300 656 863
- EPBC Act (Reprint 2, 2004) - code: 0331823 - \$37.25 plus postage
- EPBC Regulations (Reprint 1, 2002) - code: 0220083 - \$17.80 plus postage
- EPBC Amendment Regulations 2003 (No.1) – 0332471 - \$4.30 plus postage

Note: Information was correct at time of printing – October 2005, however future changes may occur.



# Tjukurpa kutjupaku nintiringama

## Learn some new words

The letters r, n, l and t exist in *Pitjantjatjara*/*Yankunytjatjara* spelling system and use similar sounds as in English.

The r with the underline sounds just like the English 'r', but the r without the underline sounds more like the rolled Scottish 'r'.

When the letters n, l, and t are underlined their sounds change. Linguists tell us that this denotes sounds that approximate rn, rl and rt.

Almost without exception, the accent is placed on the first syllable of words.

<i>Pitjantjatjara</i> / <i>Yankunytjatjara</i>	Approximate pronunciation	English meaning
<i>An<u>a</u>ngu</i>	Arn-ang-oo	Aboriginal people of western desert
<i>a<u>t</u>uny<u>m</u>ankunt<u>j</u>aku</i>	ar-toon-mun-koon-jark-oo	looking after
<i>in<u>i</u>nti</i>	in-nin-tea	red bean of the bean tree
<i>in<u>m</u>a</i>	in-ma	dance, ceremony
<i>it<u>j</u>anu/inunt<u>j</u>i</i>	e-jan-oo/e-noon-jee	flower
<i>kar<u>r</u></i>	car-oo	creek
<i>Kata Tju<u>ʒ</u>a</i>	Kar-ta choo-ta	many heads, name of 36 dome rock outcrop
<i>Kun<u>i</u>ya</i>	Koon-i-ya	woma python
<i>Kun<u>m</u>an<u>a</u>ra</i>	Koon-man-arr-a	substitute name used instead of the name of a deceased person
<i>Kur<u>p</u>any</i>	Core-pan	devil dog, monster of the <i>Mala</i> story
<i>L<u>r</u>u</i>	Leer-oo	poisonous snake: western brown snake, king brown snake etc
<i>ma<u>i</u></i>	may	fruit and vegetable food
<i>M<u>a</u>la</i>	Marl-a	rufous-hare wallaby
<i>ma<u>r</u>uku</i>	mar-oo-ku	for black people – literally, Maru = black, ku = for
<i>Mu<u>t</u>itju<u>l</u></i>	Moot-it-joo-loo	name of waterhole at base of <i>Uluru</i> , name of local Aboriginal community
<i>ngan<u>a</u>mpa</i>	ngan-am-pa	ours (many people including the speaker)
<i>ngan<u>a</u>na</i>	ngan-arn-a	all of us
<i>ng<u>r</u>u</i>	ngoo-rra	home, camp, place
<i>Ngur<u>a</u>rit<u>j</u>a</i>	Ngoo-rrar-i-ja	Traditional Owner
<i>pa<u>l</u>ya</i>	parl-ya	hello/goodbye/thank you/finish
<i>pi<u>l</u>a</i>	pill-ar	spinifex plains

*Anangu* (we the people) —© Rhonda Carroll

<i>Pitjantjatjara</i> / <i>Yankunytjatjara</i>	Approximate pronunciation	English meaning
<i>pi<u>r</u>an<u>p</u>a</i>	peer-an-pa	non-Aboriginal people (literally white)
<i>pi<u>r</u>iya</i>	peer-ee-ya	warm consistent wind from the north and west
<i>pu<u>l</u>i</i>	poor-lee	rock
<i>pu<u>t</u>i</i>	poor-tea	woodland, bushland
<i>ta<u>l</u>i</i>	tar-lee	sand dunes
<i>ta<u>t</u>int<u>j</u>a</i>	tar-tin-ja	climb
<i>tju<u>k</u>urit<u>j</u>a</i>	chook-orr-icha	creation ancestors, ancestral beings
<i>Tju<u>k</u>ur<u>p</u>a/Wa<u>p</u>ar</i>	Chook-orr-pa/wop-arr	complex meaning – creation time, lore, law, way of life, story
<i>tju<u>n</u>guring<u>k</u>ula</i>	choong-orr-ing-koola	come together
<i>U<u>l</u>uru</i>	Ool-or-roo	name of monolith
<i>wa<u>a</u>kar<u>i</u>pai</i>	wark-karr-i-pay	work all the time (habitually)
<i>wa<u>w</u>alkat<u>j</u>ara</i>	warl-ka-jar-ra	having marks, literally walka = marks, -tjara = having
<i>wa<u>w</u>al<u>p</u>a</i>	wharl-pa	wind
<i>wa<u>w</u>arm<u>a</u>la</i>	wah-marl-a	traditional revenge party
<i>wa<u>w</u>ari</i>	wah-rree	cold
<i>wa<u>w</u>iya</i>	wee-ya	no, don't

*Anangu* (we the people) —© Marjorie Taylor



*Kuniya and Liru* —© Barbara Tjikatu

# Ara kutjupa kutjupa kulintjaku

## General information

Location: 335 kilometres SW Alice Springs (450 road km)

Size of national park: 1325 square km

Uluru height: 348 metres above the plain, 863 m above sea level

Uluru circumference: 9.4 km

Kata Tjuta: Highest dome 546 m above the plain, 1066 m above sea level

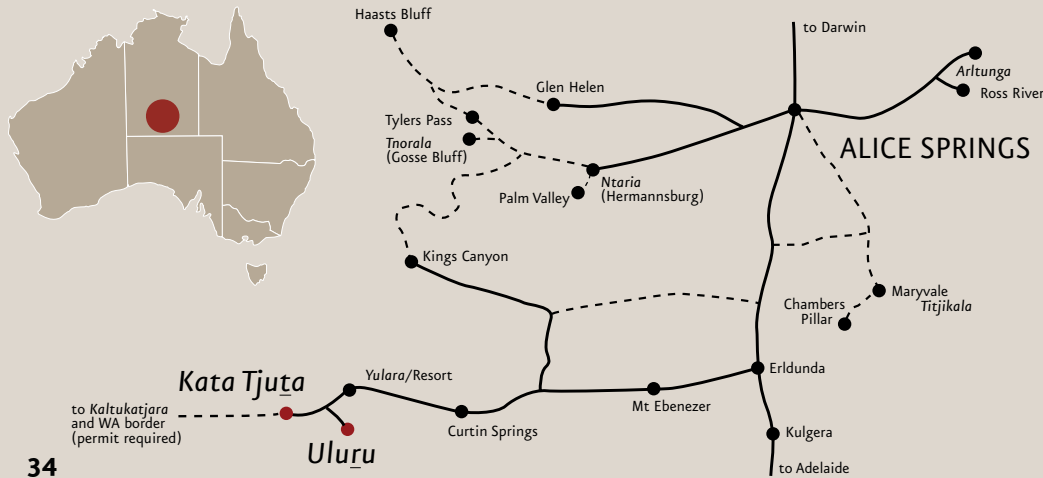
Fauna species: mammals 25; reptiles 74; birds 178; frogs 4;

Flora species: 416

Average rainfall: 307.7mm per annum

Temperature extremes: Up to 45°C (113°F) during summer, down to -5°C (23°F) on winter nights.

UV readings: Extreme most days (11–15)



## About the geology

Please remember that this is a western point of view of how *Uluru* and *Kata Tjuta* formed. *Anangu* have a different belief according to *Tjukurpa*.

### What type of rock is *Uluru* made from?

*Uluru* is made from sedimentary rock called arkose sandstone, which is a coarse-grained sandstone which mostly contains a mineral called feldspar.

### What type of rock is *Kata Tjuta* made from?

*Kata Tjuta* is made from a sedimentary rock called conglomerate, which is a mix of gravel, pebbles and boulders cemented together by sand and mud. It contains many minerals and other rock types, including basalt and granite.

### How far do *Uluru* and *Kata Tjuta* extend below the surface?

*Uluru* and *Kata Tjuta* extend below the earth for several kilometres (one theory is that they extend for 5–6km). However they are not like huge boulders of rock sitting in the ground: they are part of larger sections of folded layers of rock that extend below the earth's surface.

### Why do *Uluru* and *Kata Tjuta* stand above the surrounding landscape?

This is not completely known but *Uluru* and *Kata Tjuta* must have been harder than the rock surrounding them. The rock layers that were eroded from around *Uluru* and *Kata Tjuta* may have had more faults and fractures in them, which would have allowed increased weathering and erosion to occur in them.

### What gives *Uluru* a red colour?

Weathering of *Uluru* gives the rock its red colour. The iron minerals in the rock are weathered by water and oxygen, in a similar effect to iron rusting. The feldspar minerals within the arkose sandstone are also weathered and form clays, which contributes to the colouring. The unweathered rock is a grey colour and can be seen at a few places along the *Mala Walk*.

## *Anangu* belief

*Anangu* say that at the beginning of time the world was flat and featureless. Out of this featureless surface, very powerful ancestral beings travelled across it, having adventures and leaving their mark on the landscape. Some ancestors travelled thousands of miles across the country and their trails link sites across the country of many different Aboriginal peoples. Others stayed in one place and brought their special effect to that area alone.



# Tjukurpa atunmanamangku – ngurakutu wanka ankuntjaku

## SAFETY INFORMATION: Don't risk your life

Aboriginal owners prefer that you choose NOT to climb *Uluru*:

*That's a really important, sacred thing that you are climbing ... you shouldn't climb. It's not the proper thing.*

—Kunmanara

*Anangu traditional owner*

If you feel ill or have been injured



Stay where you are and tell someone to contact a Park Ranger. Rangers can be contacted at any time by using one of the eight emergency radio alarms located at:

- 1 Cultural centre entry
- 2 *Mala Walk* carpark (base of *Uluru* climb)
- 3 *Kuniya Piti* water tank at the eastern end of *Uluru*
- 4 Not in use
- 5 *Kata Tjuta* dune viewing (along the *Kata Tjuta* road)
- 6 *Walpa Gorge* carpark at *Kata Tjuta*
- 7 Valley of the Winds carpark at *Kata Tjuta*
- 8 Valley of the Winds Walk at the T junction, *Kata Tjuta*

*Uluru–Kata Tjuta* National Park is a beautiful but harsh environment. When you walk in the park, or if you choose to climb *Uluru*, please heed the following warnings:



Stay on the marked tracks at all times.



Always walk or climb with another person.



Carry and drink one litre of water for every hour you walk or climb.



Wear sturdy, rubber-soled boots or shoes, a hat with a secure strap, a long sleeve shirt and maximum protection sunscreen.



In very hot weather walk in the coolest part of the day only.



Do not climb or do a strenuous walk if you have high or low blood pressure, heart problems, breathing problems, a fear of heights, or if you are not reasonably fit.



Do not try to retrieve things that have dropped or blown away from the climbing track on *Uluru*.



Do not drink alcohol or eat a large meal before you walk or climb.



Obey all safety directions, notices and warning signs.



### Heart attack or angina

SIGNS AND SYMPTOMS • severe chest pain • acute shortness of breath • pale, cold, clammy skin • nausea and/or vomiting

MANAGEMENT • rest immediately in a sitting up position • loosen restrictive clothing • if thirsty, sip water slowly • seek medical help urgently

### Heat stress

SIGNS AND SYMPTOMS • pale, cool, clammy skin • thirst • dizziness and nausea • rapid breathing • headache, profuse sweating

MANAGEMENT • rest in shade • cool down • sponge the patient down with cold water • sip water slowly • seek medical help urgently