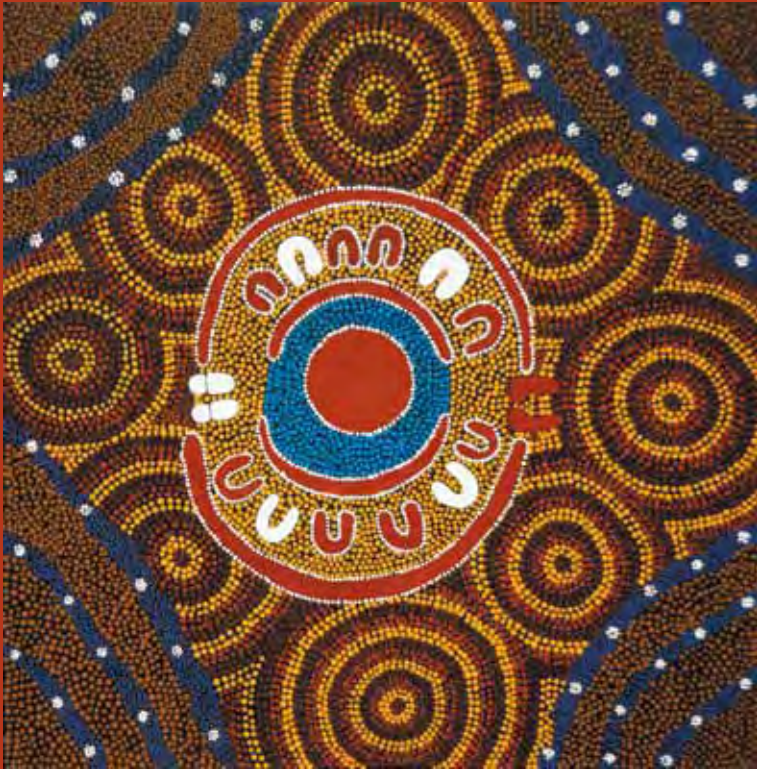


# Palya!

Welcome to *Anangu* land



## Uluru–Kata Tjuta National Park



Australian Government  
Director of National Parks



## Uluru–Kata Tjuta

National Park is  
Aboriginal land.

The park is jointly  
managed by its *Anangu*  
traditional owners and  
Parks Australia. The park  
is recognised by UNESCO  
as a World Heritage Area  
for both its natural and  
cultural values.

FRONT COVER: Jennifer Taylor  
(see page 7 for a detailed  
explanation of this painting)  
Photo: Steve Strike

ISBN 064253 7874  
April 2011

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Forests.

## PARK ENTRY FEE

Adults \$25.00 - valid for three days  
Children under 16 free

## PARK OPENING HOURS

MONTH	OPEN	CLOSE
Dec, Jan, Feb	5 am	9 pm
March	5.30 am	8.30 pm
April	6 am	8 pm
May	6 am	7.30 pm
June, July	6.30 am	7.30 pm
Aug	6 am	7.30 pm
Sept	5.30 am	7.30 pm
Oct	5 am	8 pm
Nov	5 am	8.30 pm

The park closes overnight  
There is no camping in the park  
Camping available at the resort

## PLAN YOUR DAYS!

Toilets provided at:

- Cultural Centre
- Mala carpark
- Talinguru Nyakunyjtaku
- Kata Tjuta Sunset Viewing

## CULTURAL CENTRE HOURS

Information desk

7 am–6 pm

Cultural or environmental presentation

8 am–5 pm

- Monday to Friday

10 am

## FREE RANGER-GUIDED MALA WALK

- Allow 1.5 - 2 hours
- Meet at Mala Carpark

Oct–Apr 8 am

May–Sep 10 am

## INFORMATION

Phone: (08) 8956 1128

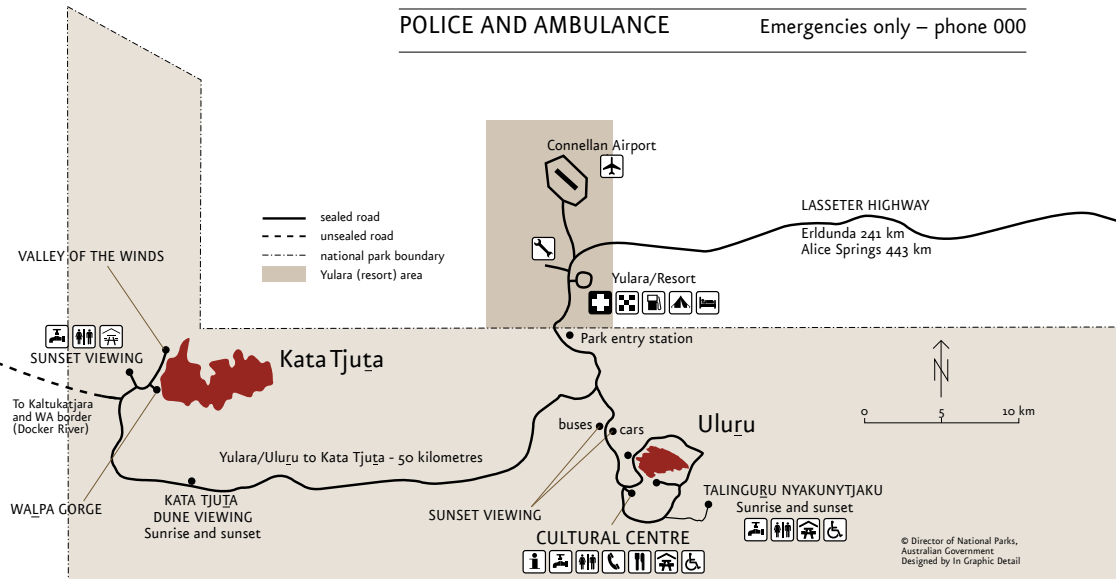
[uluru.info@environment.gov.au](mailto:uluru.info@environment.gov.au)

Fax: (08) 8956 2064

[www.environment.gov.au/parks/uluru](http://www.environment.gov.au/parks/uluru)

## POLICE AND AMBULANCE

Emergencies only – phone 000



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Australian Government  
Designed by In Graphic Detail

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# Pukulpa pitjama Ananguku ngurakutu

## Welcome to Anangu land

*Pukul ngalya yanama  
Ananguku ngurakutu.*

*- Yankunytjatjara welcome*

*Pukulpa pitjama Ananguku  
ngurakutu.*

*- Pitjantjatjara welcome*

This is Anangu land and you are welcome. Look around and learn in order to understand Anangu and also understand that our culture is strong and alive.

© 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-ung-oo) and we would like you to use that word too.

This land was created by the 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 ancestors 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 the cultural and natural values. We think you will be inspired by the natural beauty and power of our land.

Together we welcome you to Uluru–Kata Tjuta National Park. We hope you enjoy your visit and return home safely to your families to share the knowledge you have gained.

In 1985, after many years of hard work and negotiations, the title deed to Uluru–Kata Tjuta land trust was handed back to us (Anangu) by the then Governor General of Australia Sir Ninian Stephen. In turn we leased the land back to the Federal Government for 99 years.

Since 1985 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’.

Opposite: Kuniya dance for a welcome ceremony, February 2009

Handback ceremony, 26 October 1985







# Tjunguringkula waakaripai

## Working together

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### Board of Management

The Uluru–Kata Tjuta Board of Management (the Board) under the *Environment Protection and Biodiversity Conservation (EPBC) Act 1999*, has a responsibility to:

- prepare the Plan of Management for the park
- monitor the management of the park and
- make management decisions consistent with the Plan of Management

The majority of Board members must be Indigenous persons nominated by the Anangu traditional owners of the park. The Board is comprised of twelve members as follows:

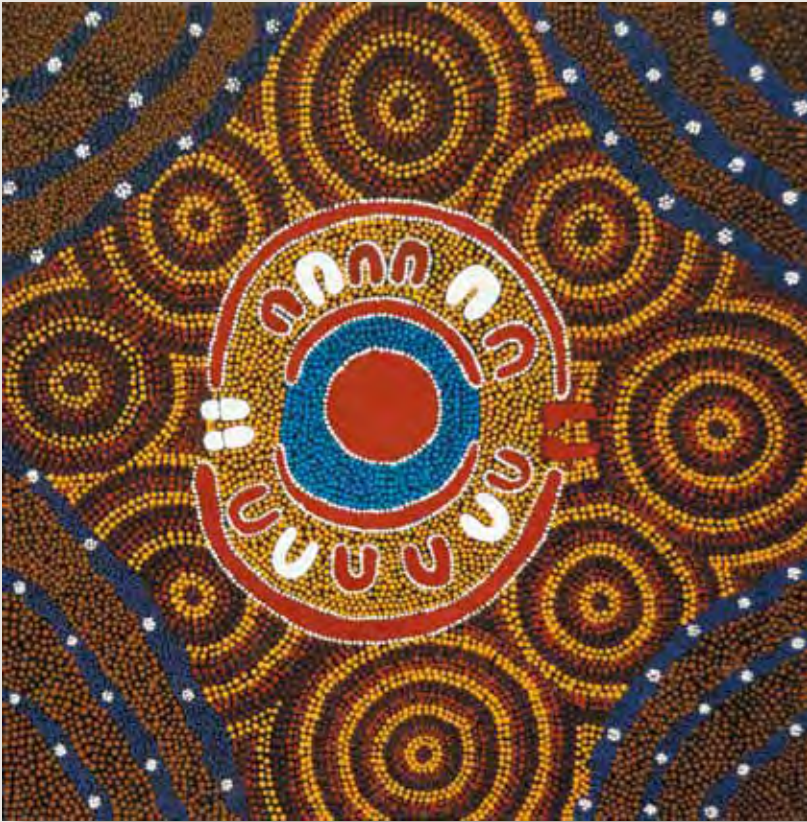
- four male and four female traditional owner representatives
- the Director of National Parks and
- one representative from the Northern Territory Government; the Federal Minister for Tourism and the Federal Minister for the Environment

The park manager is responsible for implementing the Management Plan, Board decisions and the day to day management of the park. The park manager reports to the Board and the Director of National Parks.

Board of Management deputy chair Malya Teamay (left) and chair Harry Wilson







'Working Together' © Jennifer Taylor

Photo: Steve Strike

---

## The working together painting

The central circle represents Uluru–Kata Tjuta National Park. The twelve seated figures (the small 'u' shapes) are the members of the Board of Management - four male and four female *Anangu* (brown) and four non-*Anangu* (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 many generations of looking after the land. The non-*Anangu* rangers wear shoes, representing their land management training and knowledge derived from western scientific traditions.

Surrounding all of this are two larger *yuu* representing *Tjukurpa* (*Anangu* traditional law) and the *Environment Protection and Biodiversity Conservation Act (1999)*. These provide protection and support, working together to guide the management of the park.

# Park-aku nintiringanyi

## Learning about the park - both ways

Ananguku ngura nyangatja, Anangu Tjukurpa tjutatjara.  
This is an Aboriginal place with much Anangu 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 patjitjara  
national parkaku kanyini,  
patji panya pulitjara.  
Tjukaruru nyangatja. Nganana  
national park tjukarurungku  
atunymankupai.

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.

© Traditional owner





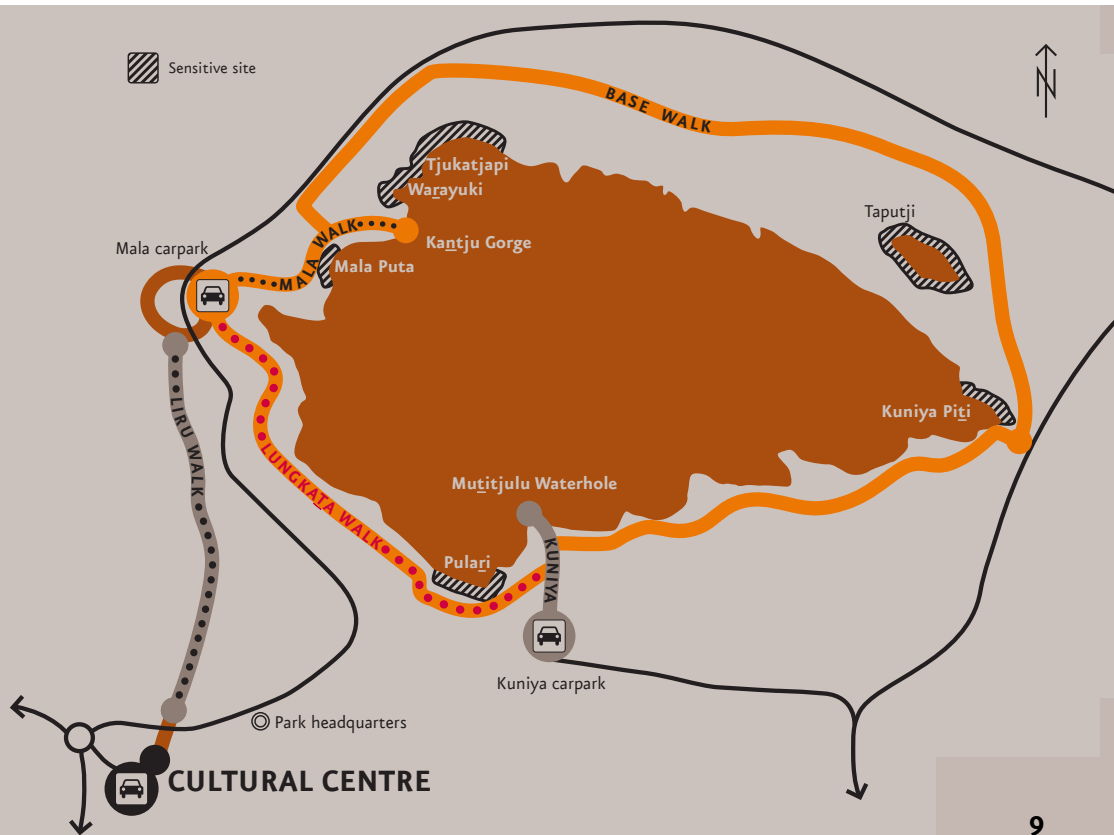
# Sensitive sites - showing respect

There are some important sensitive areas around the base of Uluru. At these sites, the rock details and features are equivalent to a sacred scripture - they describe culturally important information and must be viewed in their original location. It is inappropriate for images of this site to be viewed elsewhere.

Particular senior traditional owners are responsible for the stories and ceremonies associated with these sites. These are handed down from grandparent to grandchild as family inheritance.

Under *Tjukurpa*, cultural knowledge is earned and with it comes great cultural responsibility. This has been our custom since the beginning.

Visitors are encouraged to learn about this place, but please respect our culture by not photographing or filming these areas.



# Tjukurpa

*Nintiringula kamila  
tjamula tjanalanguru.  
Wirur<sup>u</sup>ala nintiringu  
munula watarkurintjawiya.  
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.

© Traditional owner

*Tjukurpa* (pronounced 'chook-orr-pa') is the foundation of our culture. Just as a house needs to stand on strong foundations, so our way of life stands on *Tjukurpa*.

*Tjukurpa* has many deep, complex meanings.

*Tjukurpa* refers to the creation period when ancestral beings created the world. From this came our religious heritage, explaining our existence and guiding our daily life. Like religions anywhere in the world, *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 us. *Tjukurpa* tells of the relationships between people, plants, animals and the physical features of the land. It refers to the time when ancestral beings created the world as we know it. Knowledge of how these relationships came to be, what they mean and how they must be carried on is explained in *Tjukurpa*.

*Tjukurpa* refers to the past, the present and the future at the same time. This knowledge never changes, it always stays the same.



# Tjukuritja

None of the places we know existed until our ancestors, in the form of people, plants and animals, travelled widely across the land. As they travelled they formed the world as we know it, creating trees, rocks, caves, boulders, cracks, waterholes. These features are the physical evidence that these events really did take place, they are the *Tjukuritja*.

This land is still inhabited by the ancestors and their spirits. Their journeys across the land from place to place are called *iwara*. These are also referred to as songlines. You can follow the stories and songs of certain ancestors along *iwara*, sometimes for many hundreds of kilometres.

Our children and grandchildren now are learning all this from us so they can look after it too.

© Traditional owner

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

Photo: Sharon Wyatt



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## Teaching Tjukurpa

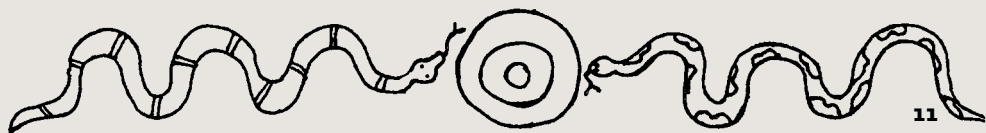
The details of the activities and travels of the ancestral beings have been taught to us in stories, songs, dances and ceremonies. When we travel across the land, we can see the *Tjukuritja*, the physical evidence of the activities of the ancestral beings and that they still exist in our land. Our deep knowledge of the land and the behaviour and distribution of plants and animals is based on our knowledge of *Tjukurpa*.

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.

We would like to share some of this knowledge with you. In return, we ask that you take some responsibility for looking after this place during your stay.

To learn more, please visit the Cultural Centre.

Kuniya and Liru © Nyinku Tjinggo



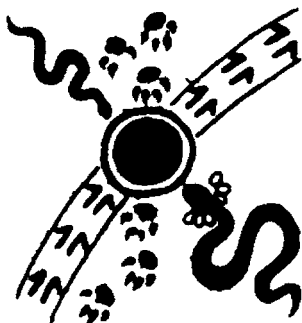


# Cultural Centre-kutu warara pitjama

## Visit the Cultural Centre first

This building is for all of us. Our beautiful Cultural Centre has Kuniya, the woma python woman, built within its shape. Her body is made of mud and the roof is her spine.

© Traditional owner



And this is truly our centre for Anangu and for all people.

© Traditional owner

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### A great introduction to Anangu culture

The Cultural Centre will introduce you to Anangu culture in a very special cultural and natural environment. It is an opportunity to add depth to your experience here. In particular, you will learn about Tjukurpa, the traditional law guiding Anangu and the foundation of our culture.

The Cultural Centre is located 13 kilometres into the park near the base of Uluru, stop here first for a unique cultural journey.

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### The building

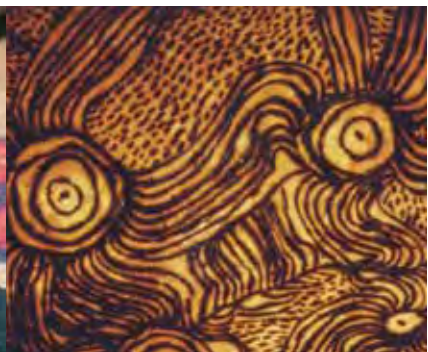
The Cultural Centre is a free-form structure built from locally-made mud bricks. It represents two ancestral snakes, Kuniya the woma python woman and Liru the poisonous snake man. Find out how the adventures and battles of these two ancestors helped create Uluru.

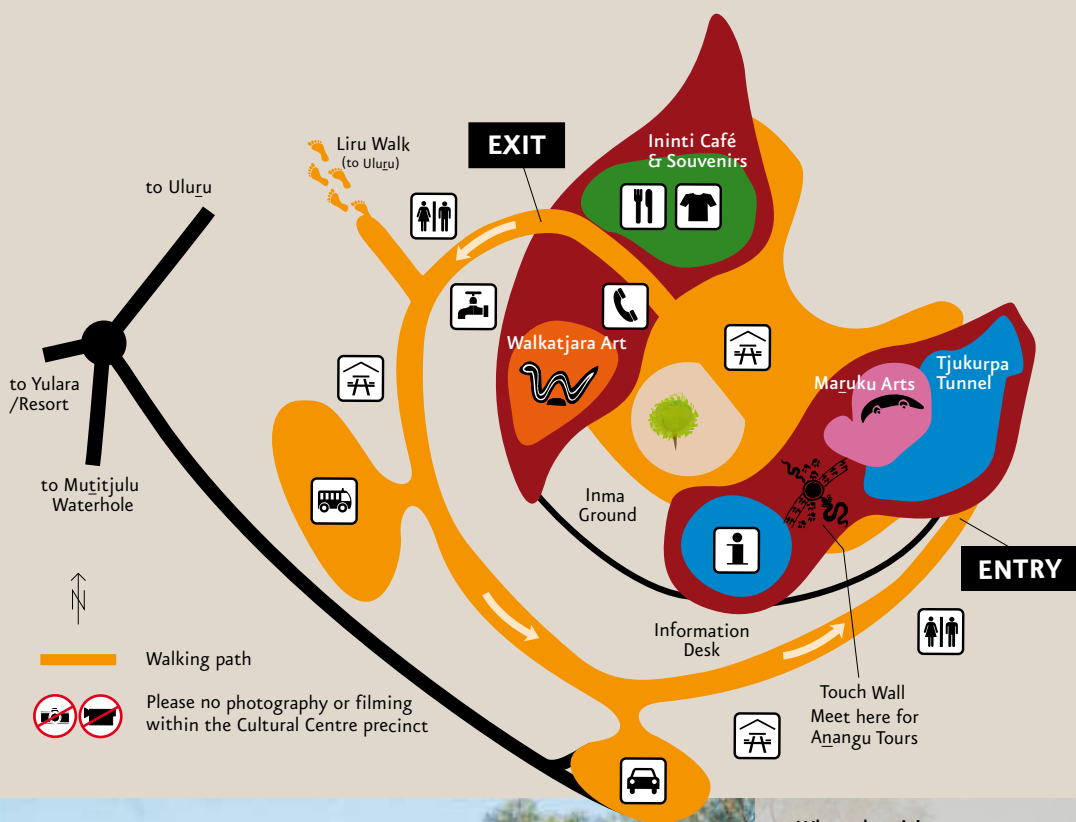
Facilities include all access toilets, picnic areas, gas barbecues and retail outlets for local artwork, souvenirs, snacks and refreshments.

Entry to the Cultural Centre is FREE.

#### DAILY HOURS

Cultural Centre	7 am-6 pm
Information desk	8 am-5 pm





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

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

© Traditional owner

# Wanyu Ulurunya tatintja wiyangku wantima

## Please don't climb Uluru

That's a really important sacred thing 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 teach people what behaviour is appropriate. It has been the same for us since the beginning.

And all the tourists will brighten up and say, 'Oh I see. This is the right way. This is the proper way: no climbing.'

© Traditional owner

---

### Cultural reasons

What visitors call 'the climb' is of great spiritual significance to us. As a guest on *Anangu* land, we hope that you will choose to respect our law and culture by not climbing. When you visit the Cultural Centre you will learn more about the significance of Uluru to us.

---

### Safety reasons

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. Please read the safety information on the back of this guide before you decide whether or not to climb.

---

### Environmental reasons

There are also a number of significant environmental impacts. If you have a close look you can see the path is smooth from thousands of footsteps since the 1950s. This erosion is changing the face of Uluru.

There are no toilet facilities on top of Uluru and no soil to dig a hole. You can imagine what happens many times a day when the climb is open. When it rains, everything gets washed off the rock and into the waterholes where precious reptiles, birds, animals and frogs live and depend on that water.

Water quality tests have found significantly higher bacterial levels in the waterholes fed by runoff from the climb site compared to waterholes further away.





# 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 the back page.

For your safety the climb is always closed:

- **OVERNIGHT**

See page 2 for park closing times

- **SUMMER** – from 8 am during the Summer Seasonal Closure Period: December, January and February
- **HEAT** – from 8 am if the temperature forecasted (at 5 pm the day before) is 36°C or above\*

The climb may also be closed with little or no notice:

- **HEAT** – if the actual temperature reaches 36°C or above\*
- **RAIN** – when there is greater than 20% chance of rain within three hours\*
- **RAIN** – when there is greater than 5% chance of thunderstorms within three hours\*
- **WIND** – if the estimated wind speed at the summit reaches 25 knots or above\*
- **WET** – when more than 20% of the rock surface is wet after rain
- **CLOUD** – when cloud descends below the summit
- **RESCUE** – during rock rescue operations
- **CULTURE** – if the traditional owners request closure for cultural reasons, for example during a period of mourning



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.

© Traditional owner

\* in consultation with the Bureau of Meteorology

# Uluru walks

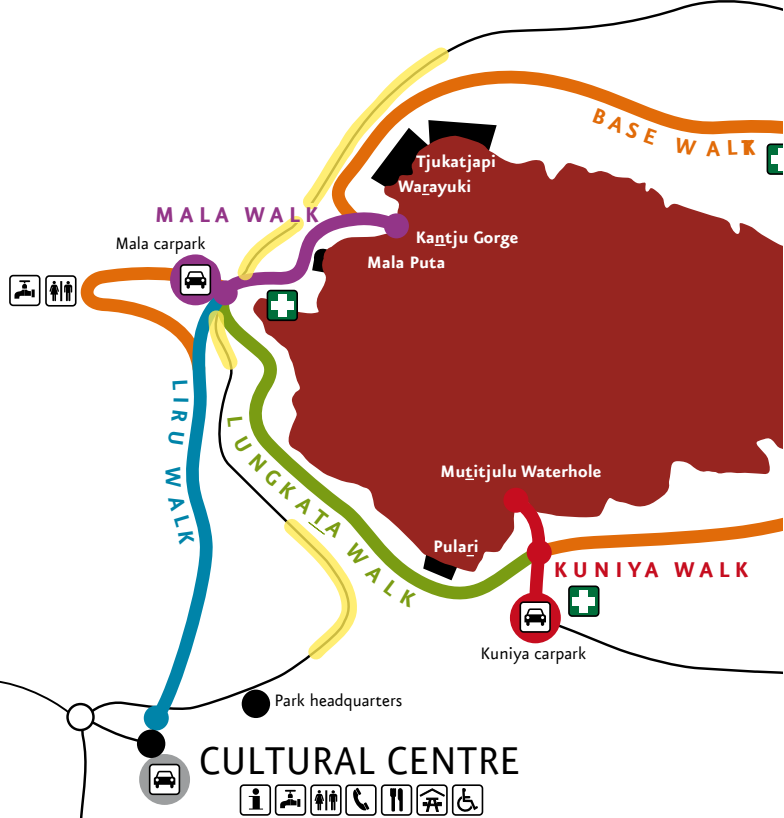
Bus Sunset  
To Yulara/Resort/  
Kata Tjuta

**CAR SUNSET VIEWING**

## DUNE WALK

A great sunrise spot!  
A 360 degree view on  
top of a sand dune.

This walk is accessible  
all day until 4 pm - the  
carpark is then reserved  
for buses and coaches only.



- Sensitive site
- Drinking water
- Emergency radio alarm
- No Stopping

- 

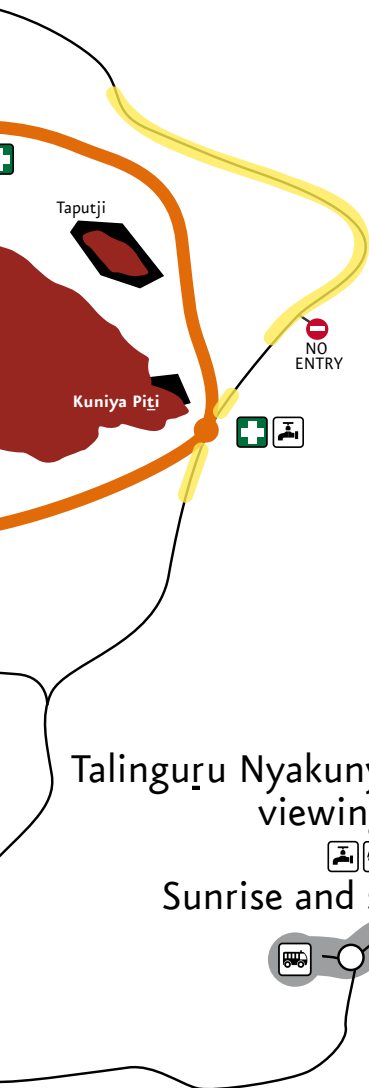


Visit the Cultural Centre first to learn more about the ancestral beings and significance of the walks. You can then begin your walks with a deeper understanding.

Toilets are located at the Cultural Centre and near the Mala carpark.



Cultural Centre



Talinguru Nyakunytjaku viewing area



Sunrise and sunset



Walking reveals the natural beauty and rich culture of Uluru. You will be following the footsteps of the ancestral beings that shaped the landscape. By choosing to walk around Uluru instead of climbing, you will be respecting *Tjukurpa* and *Anangu* wishes.

You can take the entire Uluru Base Walk, or just concentrate on one or more of its sections, depending on how much time you have, your level of fitness and if the weather allows.

Drink water, stay cool and walk safely. In hot weather walk only in the cooler morning hours finishing before 11 am. See back page for full safety information.

All walks are self-guided and on flat terrain, and are wheelchair accessible in dry weather.

---

**ULURU BASE WALK** 10.6 km full circuit, 3.5 hr

---

**LIRU WALK** 4 km return (access track), 1.5 hr

---

**MALA WALK** to 2 km return, 1.5 hr  
Kantju Gorge

---

**LUNGKATA WALK** 4 km return, 1.5 hr

---

**KUNIYA WALK** to 1 km return, 30-45 min  
Mutitjulu Waterhole

---

All times are estimated for a moderate pace with some time to look, learn and enjoy.







Uluru Base Walk

# Uluru walks

## Uluru Base Walk

**Grade 3 - Moderate, 10.6 km full circuit, 3.5 hr**

In the morning it is recommended to start and finish at the Mala carpark. It would be even better if you begin by first joining the ranger-guided Mala Walk and continuing on afterwards. In the afternoon it is good to start from the Kuniya carpark.

Escape the crowds and take a meandering journey through acacia woodlands and grassed claypans. Discover the diverse plants, animals and geological features of the park. From *Kuniya Pitj* follow the snake-like grooves at the base of the rock show Kuniya's journey to Mutitjulu Waterhole. Encounter bloodwoods, native grasses and many waterways.

The Base Walk is the best way to fully appreciate the natural and cultural beauty of Uluru.



*Mala* Photo: Stanley Breedem

## Mala Walk to Kantju Gorge

**Grade 1 - All access, 2 km return, 1.5 hr**



This is where the *Mala* people camped when they first arrived at Uluru back in the beginning. There are many fine examples of *Anangu* rock art along this walk, and you can experience the sheer vertical walls and profound peacefulness of Kantju Gorge.

### FREE RANGER-GUIDED MALA WALK

May–September 10 am

October–April 8 am

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, and traditional *Anangu* culture will also be discussed.

*Liru* Photo: Stanley Breedem



---

## Kuniya Walk to Muṭitjulu Waterhole

**Grade 1 - All access, 1 km return, 30-45 min**

From the Kuniya carpark, visitors can walk the short track to Muṭitjulu Waterhole, home of *Wanampi*, an ancestral watersnake. In the special times of rain, experience the magical waterfalls. In the warmer months watch for noisy finches and nankeen kestrels rocketing through the serene landscape to catch small birds. For the keen bird watcher, you may spot nesting black-breasted buzzards or tawny frogmouths. Reading the signs, learn more about *Kuniya Tjukurpa* in this area.

This is a living cultural landscape. *Kuniya* is still here. Her spirit is here. The art caves are still used by *Anangu* today. This is a special place.

---

## Lungkata Walk

**Grade 2 - Easy, 4 km return from Mala or Kuniya car parks, 1.5 hr, dry-weather wheelchair access**

Starting at Kuniya Walk, learn about *Lungkata* and why you should not take what is not yours. Learn how even one of Uluru's first visitors discovered the dangers of climbing Uluru. Finish off your Base Walk with west-side views of Uluru and Kata Tjuta on the horizon.

---

## Liru Walk

**Grade 2 - Easy, 4 km return • 1.5 hr, 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.



*Kuniya* Photo: Stanley Breeden



Kantju Gorge late afternoon

*Lungkata* Photo: Stanley Breeden



# Kata Tjuta walks



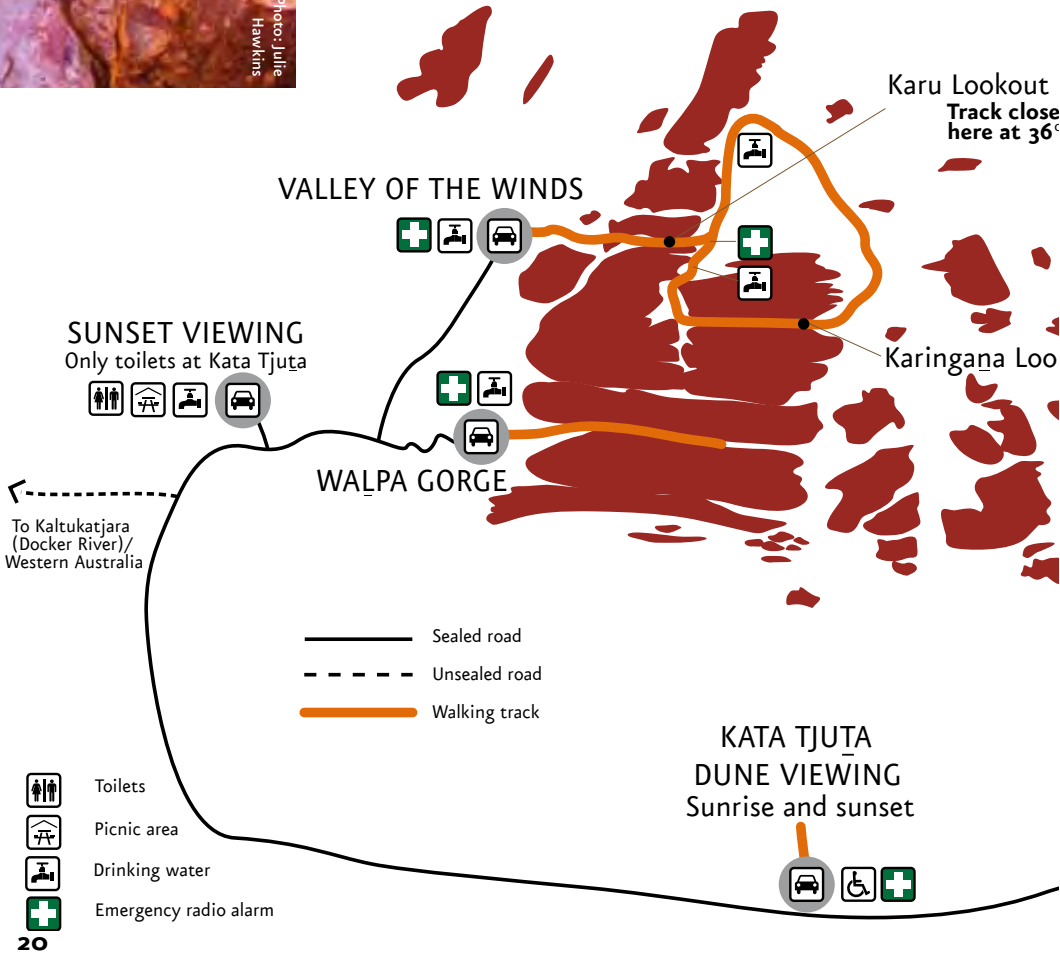
Photo: Julie Hawkins

Kata Tjuta is *Pitjantjatjara* meaning 'many heads'. This spectacular landform lies about 50 kilometres drive from Uluru and Yulara.

This area is an *Anangu* men's site and is sacred under *Tjukurpa* (traditional law). Everyone is welcome and encouraged to visit this place but as with all areas of the park, please stay on the marked tracks.

Visitors are reminded that they will need to be outside the park boundary by park closing time (please see page 2). Please allow a 45 minute drive to exit the park from Kata Tjuta.

The only toilet facilities at Kata Tjuta are at Sunset Viewing.





<b>KATA TJUTA DUNE VIEWING</b>	Grade 2 - Easy 600 m return • 30-45 min Wheelchair access
<b>WALPA GORGE WALK</b>	Grade 3 - Moderate 2.6 km return • 1 hr
<b>VALLEY OF THE WINDS FULL CIRCUIT WALK</b>	Grade 4 - Difficult 7.4 km full circuit • 4 hr
<b>SUNSET VIEWING</b>	Grade 1 - All access

Photo: Julie Hawkins



### WALK SAFELY

Wear sturdy footwear, sun protection and drink one litre of water per hour.

In hot weather we strongly recommend walking only in the cooler morning hours finishing your walks by 11 am.

### 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:** The track beyond Karu Lookout is closed at 11 am when the forecast or actual temperature reaches 36 degrees Celsius or above.
- **RESCUE:** some rescue operations may require sections of the track to be closed. Follow safety directions.

### CONSIDER PARK CLOSING TIME

You will need to leave the Kata Tjuta area 45 minutes before the park closes. Please see page 2 for closing times.



To Yulara (resort)/  
Cultural Centre/Uluru

# Kata Tjuta walks



Photo: Andrew Longmire

---

## Kata Tjuta Dune Viewing

Grade 2 - Easy • 600 m return • 30 min

Located 26 kilometers along the road to Kata Tjuta, this short easy walk offers a magnificent panoramic view. It is a relaxing place to sit and absorb this ever-changing landscape. At sunrise and sunset it is awe-inspiring.

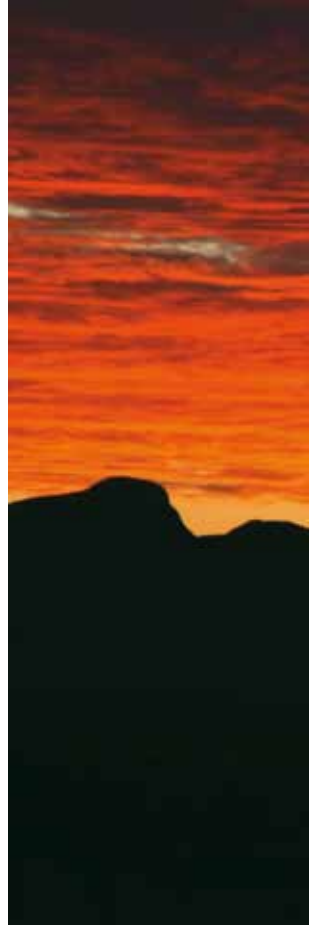
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## Walpa Gorge Walk

Grade 3 - Moderate  
2.6 km return • 1 hr

Walpa (windy) Gorge is a desert refuge for plants and animals. The rocky track gently rises to an ephemeral stream, passing rare plants and reaching a grove of spearwood. Walk within the sheer walls, experience the vast landscape.

Photo: Andrew Longmire



\*Sunset at Kata Tjuta Sunset Viewing (\*see page 26)

Photo: DTSPWA



Silhouette at \*\*sunset, Kata Tjuta Dune Viewing (\*\*see page 26)

## Valley of the Winds walks

7.4 km full circuit • 3.5 hr • no commercial photography allowed

The track to **Karu Lookout** - 1.1 km from the carpark - is moderately difficult with some loose rocks to negotiate so please mind your step and wear sturdy footwear. The view is breathtaking and worth the effort. This is the closure point when the temperature reaches 36 degrees Celsius.

The track to **Karingana Lookout** - 2.7 km from carpark - takes you down into the valleys and creek beds. It is challenging and very steep in places but very worthwhile.

The remainder of the Valley of the Winds Walk - 7.4 km **Full Circuit** - takes you far away from everyone and everything.

---

## Sunset Viewing

Grade 1 - All access • only toilets at Kata Tjuta

A perfect place for a picnic any time of the day, or watch the last rays of the sun illuminate the very photogenic western face of Kata Tjuta.



# Talinguru Nyakunytjaku walks

All the plants, animals, rocks and waterholes contain important information about life and living here, now and for all time.

*Anangu* will always gain our knowledge from this landscape. We live in it and look after it the proper way.

This is Tjukurpa.

© Traditional owner

*Anangu* traditional owners welcome you to Talinguru Nyakunytjaku – place to look from the sand dune.

Opened in late 2009, this newest destination offers stunning views of Uluru and Kata Tjuta from an angle never seen before.

Interpretive signs provide an opportunity to increase understanding and appreciation of *Anangu* culture and survival skills and to experience the park as a living cultural landscape.

---

## **Minymaku Walk - Women's Walk**

**Grade 1 - All access • 1 km return • 30-45 min**

Everyone is welcome on this track to learn about women's business, such as how women collect and process bush foods and some of the games young children play.

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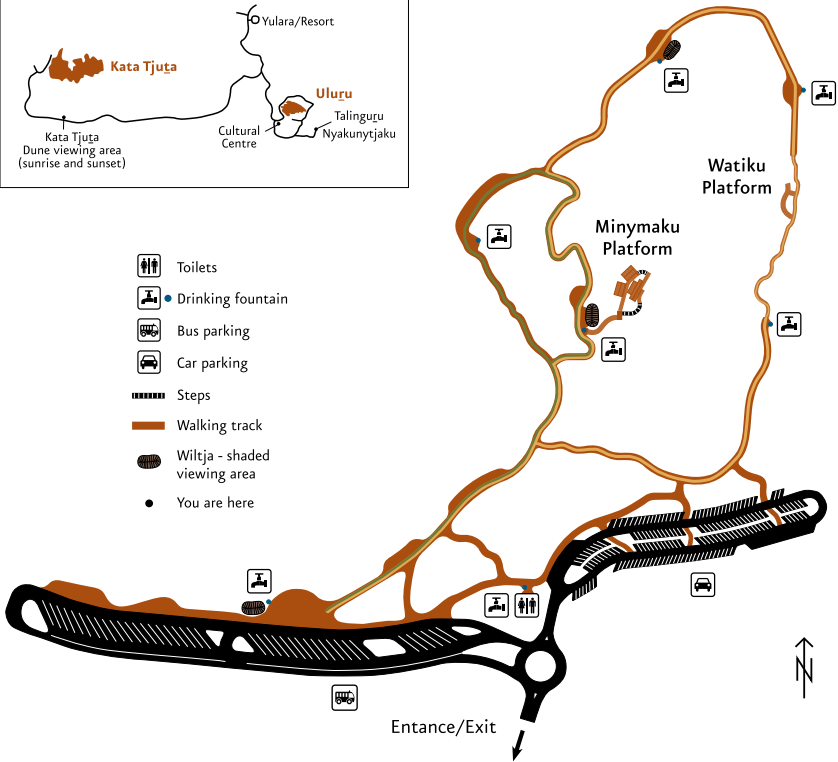
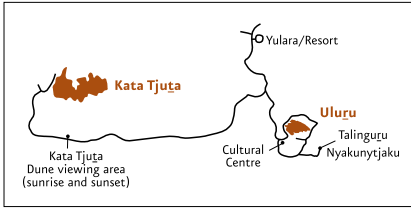
## **Watiku Walk - Men's Walk**

**Grade 1 - All access • 1.5 km return • 1 hr**

Everyone is welcome on this track to learn about men's business such as how to make tools and how men use fire to hunt.

Winter <sup>\*\*</sup>sunset view from Minymaku Platform (<sup>\*\*</sup>see page 26)





 All walking tracks are wheelchair accessible

**MINYMAKU WALK** 1km loop, including Minymaku Platform  
30 minutes

**WATIKU WALK** 1.5km loop, including Minymaku Platform  
45 minutes

All times are estimated for a moderate pace with some time for looking, learning and resting.

## Safety information



Carry and drink one litre of water for every hour



Please stay on the marked track



Wear a hat, a shirt and sunscreen to avoid sunburn and heat exhaustion

# Sunset and sunrise

## Viewing areas

There are five viewing areas built specifically for experiencing and photographing this beautiful landscape. Don't limit yourself to one spot!

From the more **\*popular** sunrise and sunset locations you will watch the colour changes on the red rocks with the sun behind you.

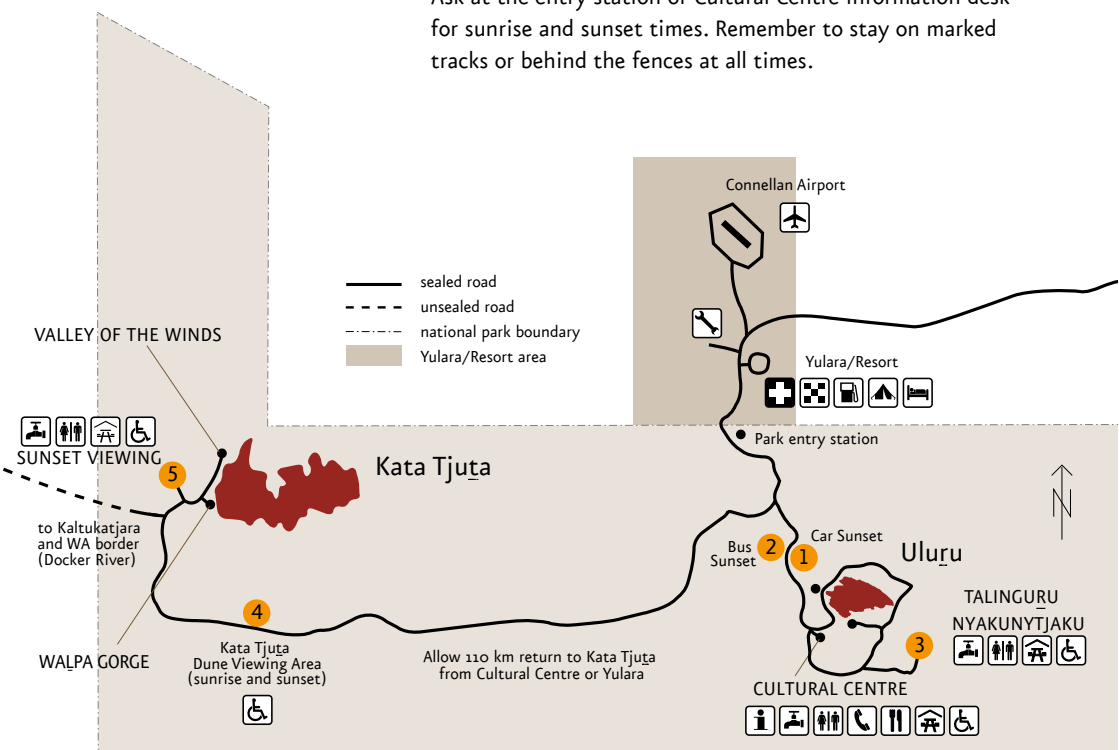
If you choose to **\*\*dare to be different**, try these same locations at the opposite time of day. The rocks will be silhouettes - a different shot to the usual. This is especially stunning if there are some clouds to add colour and drama. This is a good option if you want to escape the crowds.

A suggestion for when it rains is to head directly to the base of Uluru and watch the waterfalls.

Ask at the entry station or Cultural Centre information desk for sunrise and sunset times. Remember to stay on marked tracks or behind the fences at all times.



**\*\*Sunrise at Car Sunset**



# What experience will you choose?

\*Popular - the more popular locations and shots you will recognise from postcards

\*\*Dare to be different - get away from the crowds and capture a shot with a difference



\*Sunset at Car Sunset

---

## 1 Car Sunset Viewing – views of Uluru

The only location to watch the colour changes on Uluru at \*sunset. Visit this area at \*\*sunrise (photo page 26) for a silhouette shot. For cars only - buses please use Bus Sunset.

---

## 2 Bus Sunset and Dune Walk Viewing

– 360 degree view of Uluru and Kata Tjuta

**Dune Walk lookout**

**500 m return • 30 min**

This area is accessible to everyone \*\*all day until 4 pm.  
It is then reserved for bus and coach sunset viewing.

A great \*\*sunrise spot. Stay in the carpark to view Uluru as a silhouette or take the short, sandy walk to the top of the dune to see Uluru, Kata Tjuta and all the way to the horizon. The dune walk is unsuitable for wheelchairs.

---

## 3 Talinguru Nyakunytjaku

– 360 degree view of Uluru and Kata Tjuta

Even though this is the main \*sunrise viewing area, you have the choice of three *wiljtas* (shelters), two platforms and a few kilometres of walking track to find the perfect spot. Capture Uluru and Kata Tjuta in the same shot, marvel at the stunning 360 degree view of the surrounding landscape. A great alternate \*\*sunset (photo page 24).

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## 4 Kata Tjuta Dune Viewing

– 360 degree view of Kata Tjuta

A spectacular panoramic view of Kata Tjuta with Uluru far away on the right. Sun on the rocks at \*\*sunrise, silhouette at \*\*sunset (photo page 23). Brilliant, quiet, serene.

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## 5 Kata Tjuta Sunset Viewing – views of Kata Tjuta

At \*sunset watch the stunning colour change into the deepest red (photo page 22). Just remember that you will need to be outside the park boundary at closing time (see page 2).



# Ngura kulintjaku

## Understanding country



Photo: Stanley Bredden

Puli – rocky areas

*Anangu* have successfully hunted and gathered in this land for many generations. We have learnt from our grandmothers and grandfathers how and where to find particular foods. We understand the relationships between the land, plants and animals and recognise habitats with this knowledge.

---

### Puli – rocky areas

At the base of Uluṛu and Kata Tjuṛa we find plants that can grow in shallow, sandy soils. We burn around *puli* to protect it from bushfires. *Arnguli* (bush plum) and *ili* (rock fig) grow here. Many animals come to drink or shelter in *puli* and return to other habitats to graze and breed. If you are lucky you may see *kanyaḷa* (hill kangaroo), *tjilkamaṭa* (echidna) or *arutju* (fat-tailed antechinus).

---

### Karu – creek lines

When it rains, water flows from the rocky areas into the valleys to form creeks. Although creeks are often dry, waterholes can contain water for months after good rain. We know how to dig for water along the dry creek beds. We collect grass seeds such as *kalṭu-kalṭu* (native millet) and firewood and timber for carving tools from the *muur-muurpa* (bloodwood) and *itara* (river red gum).

Tjilkamata (echidna)



Photo: Julie Hawkins

Itara (river red gum) in karu

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### Puti – scrubland

*Puti* occurs in a ring around Uluṛu and Kata Tjuṛa before the sand dunes begin. Here the ground is hard and sometimes stony and *kapi tjintjira* (freshwater claypans) can form after rain. *Wanaṛi* (mulga) are the most common trees while the groundstorey is dominated by spinifex and other grasses.

After rain, many food plants are available and *tjaḷa* (honey ants) start making their nests. *Malu* (red kangaroo) come here when good food is available. There are usually many animal burrows: *mingkiri* (marsupial mouse), *tinka* (sand goanna) and *tarkawara* (spinifex hopping mouse). When rains flood their dens these animals head for higher ground.

Malu (red kangaroo)



Puti – scrubland

## Pila – spinifex plains

*Pila* is the most widespread habitat in the park. Here, *tjanpi* (spinifex) is dominant. Trees and shrubs include *kurkara* (desert oak), *watarka* (umbrella bush) and *muur-muurpa* (bloodwood). They provide seeds for animals and people.

Some of the animals of the *pila* are *tarkawara* (spinifex hopping mouse), *muṯingka* and *muluny-mulunypa* (striped skinks), *kuniya* (woma python), *lungkata* (centralian blue-tongued lizard), *tjakura* (great desert skink), *kalaya* (emu) and *kipara* (Australian bustard).

*Tjakura* (giant desert skink) Photo: David Carter



## Tali – sand dunes

In this fragile habitat we find spinifex and small flowering shrubs such as *pukara* (desert thryptomene) and *walkalpa* (emu poison bush).

Many animals of the *tali* protect themselves from temperature extremes in underground burrows. Some reptiles, particularly some of the *muṯingka* (small skinks) and small *pirurpa* (geckos) are found only in *tali*. *Itjaritjari* (marsupial mole) come to the surface after rain.

*Itjaritjari* (marsupial mole) Photo: David Carter



## Nyaru – burnt or regenerating areas

*Pila* and *tali* become *nyaru* after they have been burnt. This is a very important habitat for many species.

Many types of food plants regenerate here - *kampurarpa* (desert raisin) and *wirinywirinypa* (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 flourish where there is a mixture of old and recently burnt spinifex. Research on threatened species including *tjakura* (great desert skink) and *murtja* (mulgara) shows that they also require access to mature as well as young spinifex.



*Pila* – spinifex plains



Photo: Stanley Breen

*Tali* – sand dunes

*Nyaru*



# Seasons

*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.

© Traditional owner

It is well known that it can get very hot here in the desert. In summer maximum temperatures average 37.8 degrees Celsius. It can also get very cold at night in winter with the average minimum temperature being 4.7 degrees Celsius.

But there is more than spring, summer, autumn and winter here. We identify and respond to different seasons through nature's natural rhythms, not through dates on a calendar.

---

## *Itjanu*

– January, February, March (only if it rains)

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

---

## *Wanitjunkupai*

– around April, May

The beginning of the cold weather. This is when the park's reptiles hibernate (*wanitjunkupai* 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.

*Ili* (rock fig) Photos: Stanley Breeden



*Mulili* (native fuchsia)



*Tjulpun-tjulpunpa* (desert daisy)





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## Wari

– late May, June, July

This is cold time when there is *nyinnga* (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* (red kangaroo).

---

## Mai Wiyaringkupai/Kuli

– around December

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



*Miititi* (crimson chat) Photo: Stanley Breeden

*Arngulj* (bush plum)



*Wakalpuka* (dead finish)



*Mangata* (desert quondong)





# About the geology

## A western science perspective

### **Anangu belief**

From the creation, ancestral beings travelled across this landscape, shaping it as they went. See page 11 for a detailed explanation.

Uluru arkose sandstone



Kata Tjuta conglomerate



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

Uluru is made from a sedimentary rock called arkose sandstone, a coarse-grained sandstone rich in the mineral feldspar.

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### **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.

---

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

It is thought Uluru and Kata Tjuta must have been harder than the rock surrounding them. The rock layers that eroded around them may have had more faults and fractures allowing 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 in the caves around Uluru.

---

### **How do caves and patterns form in the rock?**

The major valleys of Kata Tjuta may reflect fractures that formed around 300 million years ago. Chemical weathering by groundwater widened the fissures, and rainwater runoff gradually formed the canyons we see today.

There are no major joints or fractures visible in Uluru. Rainwater runoff formed the steep valleys with potholes and plunge pools. There is still debate about how the caves at Uluru formed. The high caves may have begun with the flaking erosion of the rock surface, honeycombed out by wind and water over time.

## How did Uluru and Kata Tjuta form?

Uluru and Kata Tjuta lie near the southern margin of a geological area called the Amadeus Basin. This depression in the Earth's crust formed about 900 million years ago and received layer upon layer of sediment over several hundred million years. This stopped about 300 million years ago. At times the Amadeus Basin was a shallow sea collecting these sediments. Some of it was blocked off from the sea and the water evaporated, leaving crusted salt. A cold period left deposits of glacial rock.

**A:** The older sediments in the Amadeus Basin were crumpled and buckled 550 million years ago and mountain ranges were uplifted in an event called the Petermann Ranges Orogeny. At this time there were no trees or grasses covering the landscape. Bacteria and algae were the only life forms and they helped break down the jagged mountain ranges. These bare mountains eroded easily. Huge amounts of sediment washed away when it rained and formed alluvial fans adjacent to the ranges. It is the remains of at least two of these alluvial fans that are seen today as Uluru and Kata Tjuta.

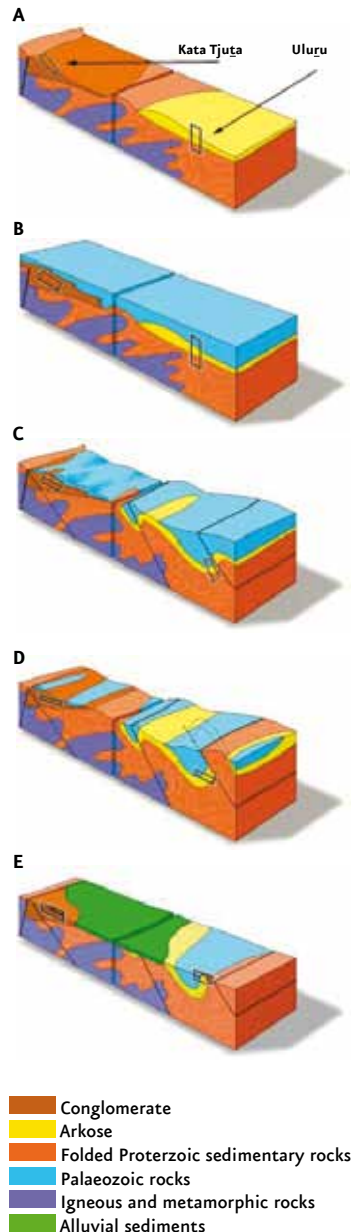
**B:** 500 million years ago another shallow sea covered the region. Alluvial fans of arkose and conglomerate were at least 2.5 km thick and were gradually covered by sand and mud and the remains of sea creatures. The overlying sediment deposits compressed and cemented the Uluru arkosic sand into arkose and the coarse gravels of Kata Tjuta into conglomerate.

**C:** The sea receded between 400 and 300 million years ago and the rocks were folded and fractured. This second major folding is called the Alice Springs Orogeny. It raised the region above sea level. The horizontal layers of the Uluru arkose were folded and turned nearly 90° to their present position. The Kata Tjuta conglomerates were tilted only about 15° to 20° from the horizontal. The sand rocks at the surface eroded rapidly. This erosion still continues now at a slower rate.

**D:** A broad valley developed between the two rocks at around 65 million years ago and was partly filled with river sands and swamp deposits, including thin layers of coal. At that time the climate was wet. Only during the past 500,000 years has the climate become drier and a thin blanket of wind blown sand covered the sediments.

**E:** Uluru and Kata Tjuta are therefore the visible tips of huge rock slabs that extend far beneath the ground. It is possible they extend down to 6 km.

The figures represent  
Kata Tjuta and Uluru  
forming over time



# 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, we work together with park rangers and scientists to look after the land, plants and animals according to traditional law. We 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 tjukururu atunymankupai.*

**We are protecting this national park according to our law.**

*Anangu tjuṯa ranger munu scientist tjuṯangka nintini Parkaku kuka tjuṯaku munu punu tjuṯaku.*

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

*Paluru tjana tjalkultjunanyi yaaltji mingkiri tjuṯa nyinapai, munu piti tjanampa 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.**

*Nganana tjilpi munu pampa tjuṯa-nguru Tjukurpa nyangatja nintiringanyi ka nganana kulira munu pulkara witiira kanyini.*

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



# 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.

Our people would travel our lands in small family groups and burn the old spinifex during the colder months. This would show others where they were and where they were going. We also burn to 'clean' the country and make way for new food plants. The plants and animals have adapted to this patch-burning method.

Today, we work together with park rangers 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 years or more. Today's rangers use drip torches, rake hoes and satellite imagery to plan and control burning.

Controlled patch-burning also helps to protect the land from bushfires that can occur in summer due to lightning strikes and accidents. Previously burnt areas act as firebreaks when these fires break out, thus preventing destruction of important habitats.

All the men and women are working with the rangers and teaching them about waru work (patch-burning) so that the country is growing properly and no big fires come here.

© Traditional owner



Photo: © Andrew Longmire





# Ngura atunymankunytjaku

## 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 to be dual-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.

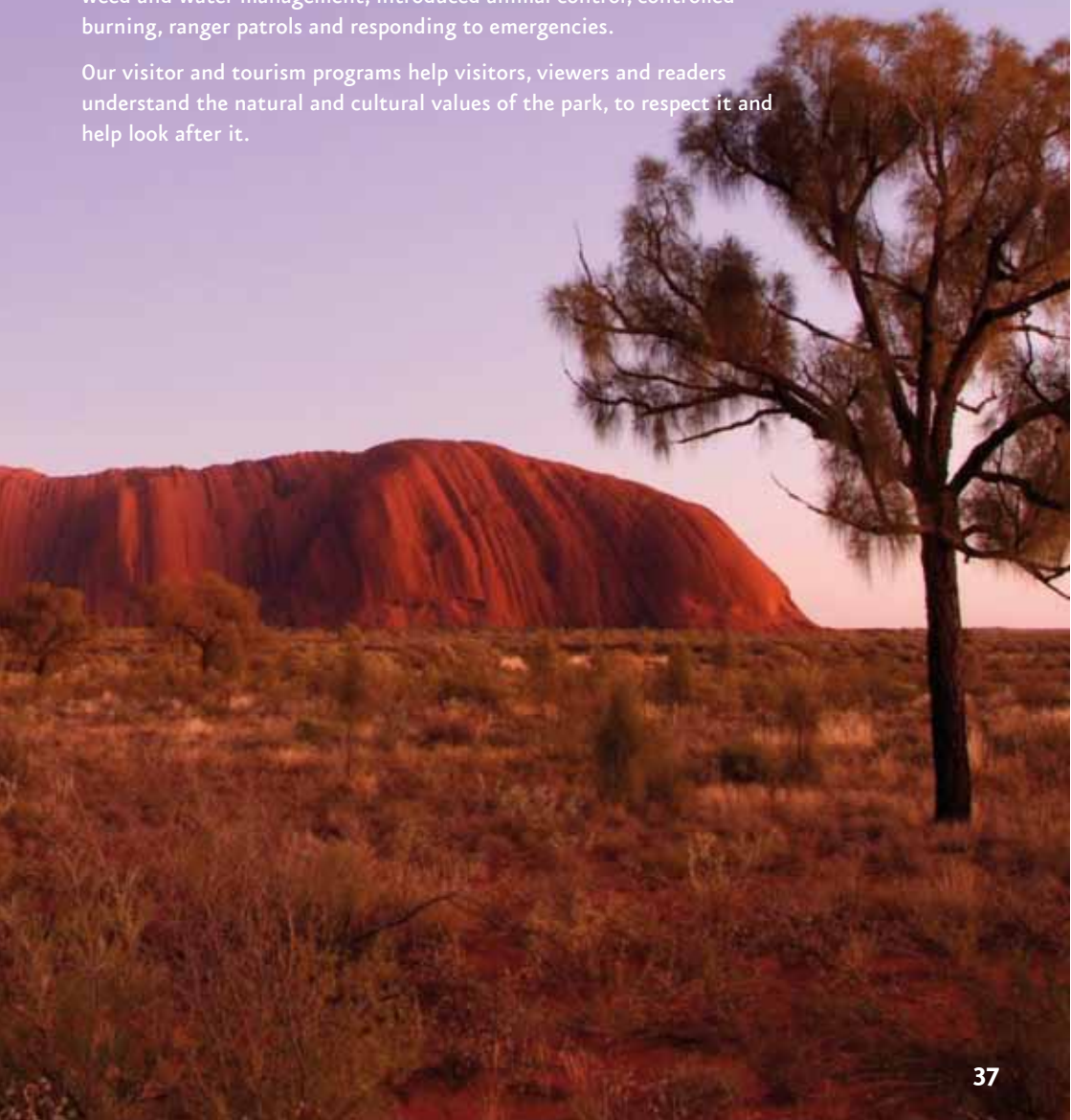
In 1994, the park became only the second in the world to be acclaimed for its cultural landscape as well. This listing honours our traditional belief systems as one of the oldest human societies on earth.



Parks Australia has a responsibility for protecting the park's World Heritage values. They work with Anangu so that traditional knowledge is combined with western 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, introduced animal control, controlled burning, ranger patrols and responding to emergencies.

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



# Tjukurpa kutjupaku nintiringama

## Learn some new words!

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

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

When the letters n, l, and t are underlined their sounds change. This denotes sounds that approximate *rn*, *rl* and *rt*.

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

The letter g is silent and often part of a sound similar to 'ng' in English such as *sung*, *bring*. The letter p is soft, almost a 'b' sound.

<i>Pitjantjatjara</i> / <i>Yankunytjatjara</i>	Approximate pronunciation	English meaning
<i>An<u>ang</u>u</i>	Arn-ung-oo	Aboriginal people of Western Desert
<i>p<u>al</u>ya</i>	pul (like cull)-ya	hello/goodbye/thank you/ finish
<i>Tjukurpa/Wap<u>ar</u></i>	Chook-orr-pa/ wop-arr	complex meaning – creation time, law, way of life, story
<i>u<u>w</u>a</i>	oo-ah	yes
<i>w<u>i</u>ya</i>	wee-ya	no, don't
<i>in<u>int</u>i</i>	in-nin-tea	red bean of the bean tree
<i>in<u>m</u>a</i>	in-ma	dance/ceremony
<i>ka<u>l</u>aya</i>	kal-lay-a	emu
<i>ka<u>p</u>i</i>	cuppy	water/rain
<i>ka<u>r</u>u</i>	car-oo	creek areas
Kata Tju <u>u</u> ta	Catta-jew-tah	many heads, name of rock outcrop
<i>ku<u>k</u>a</i>	kooka	meat/meat animal
<i>ku<u>l</u>ini</i>	kool (like wool)- in-nee	listen
<i>ku<u>ng</u>ka</i>	koong-ka	young woman
<i>ku<u>n</u>iya</i>	koon-i-ya	woma python
<i>Kun<u>man</u>ara</i>	Koon-man-arr-a	substitute name used instead of the name of a deceased person
<i>ku<u>r</u>pany</i>	Corr-pan	devil dog, monster of the <i>Mala</i> story
<i>li<u>r</u>u</i>	Leer-oo	poisonous snake: western brown snake, king brown snake etc
<i>lu<u>ng</u>ka<u>t</u>a</i>	loong-car-ta	blue tongue lizard
<i>ma<u>i</u></i>	may	fruit and vegetable food
<i>ma<u>l</u>a</i>	Marl-a	rufous-hare wallaby
<i>ma<u>l</u>u</i>	mar-loo	red kangaroo





<b>Pitjantjatjara/ Yankunytjatjara</b>	<b>Approximate pronunciation</b>	<b>English meaning</b>
<i>maruku</i>	mar-oo-ku	for black people – literally, maru = black, ku = for
<i>minyma</i>	min-ma	woman
<i>mulupa</i>	mool (like wool)- up-ar	true/really
<i>Mutitjulu</i>	Moot (like put)-it- joo-loo	name of waterhole at base of Uluru, name of local Aboriginal community
<i>ngura</i>	ngoor-rra	home/camp/place
<i>Nguraritja</i>	Ngoo-rrar-i-ja	traditional owner
<i>pila</i>	pill-ar	spinifex plains
<i>Pirampa</i>	peer-an-pa	non-Aboriginal people (literally white)
<i>pulji</i>	poor-lee	rock
<i>puṅu</i>	poo-noo	tree or shrub/implements made from wood
<i>puṯi</i>	poor-tea	scrubland, bushland
<i>tali</i>	tar-lee	sand dunes
<i>tatintja</i>	tutt-in-ja	climb
<i>tjaka</i>	jukka	just the way it is
<i>tjingaru</i>	jingaroo	maybe
<i>tjitji</i>	chee-chee	children
<i>Tjukuritja</i>	chook-orr-icha	physical evidence of <i>Tjukurpa</i>
<i>tungku</i>	toong-koo	short
<i>Uluru</i>	Ool-or-roo	name of monolith
<i>walpa</i>	wharl-pa	wind
<i>wara</i>	worrah	tall
<i>wari</i>	wah-rree	cold
<i>warmala</i>	wah-marl-a	traditional revenge party
<i>waru</i>	wah-roo	hot/fire/firewood
<i>wati</i>	wottie	man

**Anangu (we the people)**  
© Rhoda Carroll



# Anangu enterprises in the Cultural Centre

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Cultural Centre Open 7 am–6 pm daily

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## Nintirinkupai room (park information desk)



Open 8 am–5 pm

Phone 08 8956 1128

[uluru.info@environment.gov.au](mailto:uluru.info@environment.gov.au)

[www.environment.gov.au/parks/uluru](http://www.environment.gov.au/parks/uluru)

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

Activities subject to change without notice.

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## Anangu Tours



Reservations 08 8950 3030

[reservations@ananguwaai.com.au](mailto:reservations@ananguwaai.com.au)

[www.ananguwaai.com.au](http://www.ananguwaai.com.au)

Departs daily from the 'Touch Wall' in the Cultural Centre. *Anangu* guides speak in language about *Tjukurpa*, history and lifestyle as well as demonstrating bush skills.

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## Ininti Café & Souvenirs



Open 7 am–5 pm

(open Christmas and New Years 8 am–11 am. Closed June 30th)

It is recommended that groups book in advance to avoid delays.

Phone 08 8956 2214

[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.

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## Maruku



Open 7 am–6 pm

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

Displaying traditionally crafted *punu* (wooden) tools and artifacts, paintings, jewellery, pottery and other crafts from *Anangu* artists in the Central Western Desert region.

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## Walkatjara Art Uluru



Open 8:30 am–5:30 pm

Phone 08 8956 2537; [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 Muṯitjulu Community and selling paintings, ceramic art, T-shirts and other merchandise with local designs.

# Ara kutjupa kutjupa kulintjaku

## General information

Location: 335 km southwest of Alice Springs (450 km by road)

Size of national park: 1325 square km

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

Uluru circumference: 9.4 km

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

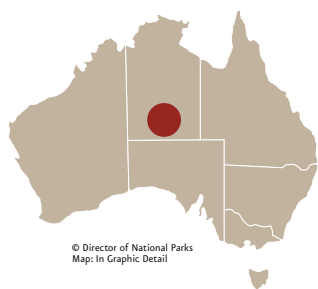
Fauna species: mammals 21; reptiles 73; birds 170; frogs 4

Flora species: greater than 400

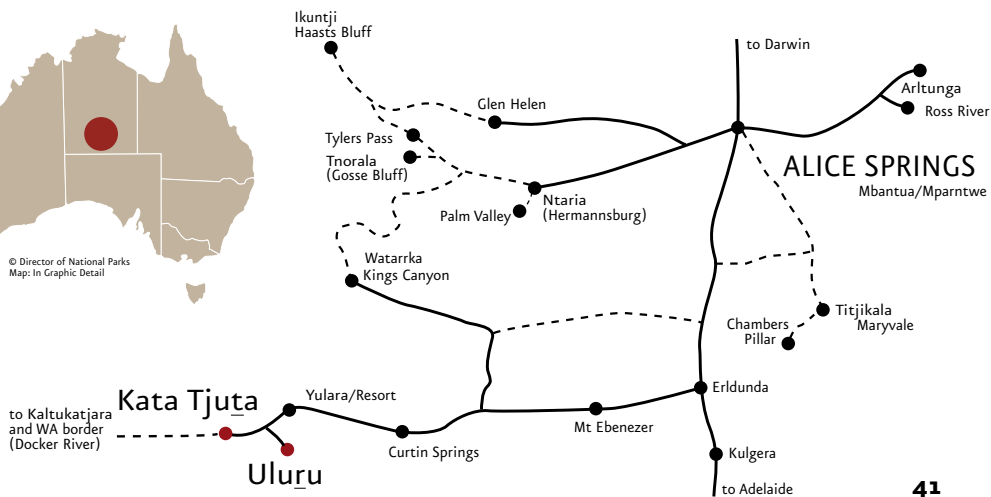
Average rainfall: 307.7 mm per year

Temperature extremes: Up to 45°C (113°F) during summer, down to -6°C (20°F) on winter nights

UV readings: Extreme most days (11–15)



© Director of National Parks  
Map: In Graphic Detail



# Ngura pulkanya atunmananyi





## Help us look 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, 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 is from legislation called the *Environment Protection and Biodiversity Conservation (EPBC) Act 1999*. You can help us to look after this special place by following them.

Please	Reg
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 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
respect sensitive sites by not entering or photographing them	rr12.23/24
apply for a permit before taking or using an image (photography, filming/video, artwork) of Uluru–Kata Tjuta 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	Section 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
do not camp in the park	r12.28

cook on the barbecues provided and do not light any other fires within the park	r12.30
leave firearms, weapons, nets etc 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

## Commercial Filming and Photography Permits

Companies, institutions, groups or individuals wanting to film, photograph, paint, draw or record sound in the park for commercial purposes require a permit. Please contact the Media Office for further details, [uluru.media@environment.gov.au](mailto:uluru.media@environment.gov.au); (08) 8956 1113.

## A Commonwealth Reserve

On 26 October 1985, title deeds to Uluru and Kata Tjuta were handed back to Anangu traditional owners who then leased the land to the Australian Government for 99 years. Since then, Anangu have been working together with Parks Australia to jointly manage this Commonwealth Reserve. During this time, the park has been World Heritage listed twice for its outstanding natural values and as a living cultural landscape. To protect the park's natural and cultural significance, rangers enforce the *Environment Protection and Biodiversity Conservation (EPBC) Act 1999*, associated regulations and management plan. On the spot fines can apply.

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 Cultural Centre.

Phone (08) 8956 1128

Copies of the *EPBC Act 1999* and the *EPBC regulations 2000* can be viewed at the 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 the Department of the Environment, Water, Heritage and the Arts website: <http://www.parksaustralia.gov.au/epbc/> (follow the prompts).



# Tjukurpa atunmanamangku – ngurakutu wanka ankuntjaku

## SAFETY IS YOUR RESPONSIBILITY: Don't risk your life

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

© Traditional owner

Visit the Cultural Centre for more information.

### If you feel ill or have been injured



Emergency radio alarm

Stay where you are and tell someone to contact a park ranger. Rangers can be contacted within park opening times by using an emergency radio alarm – see maps for locations.

#### Uluru

- Mala Walk carpark
- Base Walk (northeast track)
- Kuniya Piti water tank
- Kuniya Walk carpark

#### Kata Tjuta

- Kata Tjuta dune viewing
- Walpa Gorge carpark
- Valley of the Winds carpark
- Valley of the Winds Walk - T intersection

Uluru–Kata Tjuta National Park is a beautiful but harsh environment. Heat exhaustion and dehydration are life-threatening and a danger here. In addition, our walks are isolated and can be rugged.

These risks can be minimised by these safety measures:



Carry and drink one liter of water per hour in small regular portions



Wear sun protection - a hat with a secure strap, a shirt and sunscreen



Heat and dehydration risk. In hot weather finish walks by 11 am



Wear sturdy, appropriate footwear



Consider your health and fitness when choosing an activity



Stay on the marked tracks



Carry a park map with you at all times



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



Obey all safety directions, notices and warning signs



#### Heart attack or angina

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

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



#### Heat exhaustion and dehydration

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

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