

Visitor Guide

Uluru–Kata Tjuṯa National Park

Palya!

Welcome to
Anḡangu land



ULURU – KATA TJUṬA NATIONAL PARK





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Front cover painting: Minyma tjuta tjiti tjuta mai wiru mantjini – Women and children collecting good bush foods. © Kunmanara Taylor, Lillian Inkamala, Pollyanne Mumu, Theresa Taylor, Dulcie Moneymoon, Edith Richards/Copyright Agency. Unless otherwise indicated copyright in this guide, including photographs, is owned by the Director of National Parks.



WELCOME

Palya! Welcome to Aṅangu land

Pukuḷpa pitjama Aṅanguku ngurakutu

In 1985, after many years of hard work and negotiations, the title deed to the Uluṛu–Kata Tjuṛa land trust was handed back to us (Aṅangu) by the then Governor General of Australia Sir Ninian Stephen. *(Photo right)*

In turn, we leased the land back to the Federal Government for 99 years.

Since 1985 we have been managing Uluṛu–Kata Tjuṛa National Park together with Parks Australia. This process has come to be known as ‘joint management’.





Photo: National Library of Australia

Uluru–Kata Tjuṯa National Park is Aboriginal land. We, the traditional owners of Uluru–Kata Tjuṯa National Park, are Yankunytjatjara and Pitjantjatjara people. We speak our own language and teach it to our children. In our language we call ourselves Anṅangu (pronounced arn-ang-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 Tjuṯa and the land around them have always been very special places. The park is now recognised by UNESCO as a World Heritage Area for both its cultural and natural values.

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

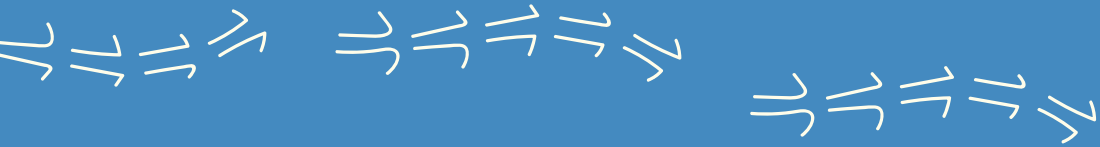
Pukulṅ ngalya yanama Anṅanguku ngurakutu
—Yankunytjatjara welcome—

Pukulpa pitjama Anṅanguku ngurakutu
—Pitjantjatjara welcome—

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



WHO ARE WE?



Working together

Tjunguringkula waakaripai BOARD OF MANAGEMENT

The Uluru–Kata Tjuṯa 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
- 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
- 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.

The Working Together painting

The central circle represents Uluṛu–Kata Tjuṛa National Park. The 12 seated figures (the small 'u' shapes) are the members of the Board of Management – four male and four female Anḡangu (brown) and four non-Anḡangu (white). They have surrounded the park with a yuu, a traditional windbreak. This is the protection that their decisions and policies provide for both the culture and the environment of the park, as well as for park visitors.

Waiting and listening to the Board's decisions are the Anḡangu and

non-Anḡangu rangers. The Anḡangu rangers are barefoot, representing their close connection with the land and knowledge derived from many generations of looking after the land. The non-Anḡangu 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 (Anḡangu 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.





Ranger tjuṯa patjitjara national parkaku kanyini, patji panya pulitjara. Tjukaruru nyangatja. Nganana national park tjukarurungku aṯunymankupai.

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

Learning about the park — both ways Park-aku nintiringanyi

Aṅanguku ngura nyangatja, Aṅangu Tjukurpa tjuṯatjara.

This is an Aboriginal place with much Aṅangu law.

Nganana panya Tjukurpa nyanga palula tjana-languṛu kulini.

We hear this law from others who know.

Kamilu, tjamulu tjana panya Tjukurpa kuṅpu

Our grandmothers & grandfathers...

kanyiningi aṛa kuṅpu kanyiningi,

...held the law strongly, and held our culture strongly,

munuya Aṅangu tjuṯa kuṅpu nyinangi.

...and they lived strongly and happily.

Ka kuwari nyanga nganana tjungu nyinanyi piṛanpa tjuṯa munu maṛu tjuṯa.

Now we are living together, white people and black people.

Nganana tjungu waakaripai, piṛanpa munu maṛu palu puṛunypa.

We are working together, white and black, equal.

Uwankara Uluṛula munu Kata Tjuṯala tjukaruru ngaranyi.

Everything at Uluru and Kata Tjuṯa still runs according to our law.

Photo: Tourism NT



...spectacular geological formations,
rare plants and animals,
and exceptional natural beauty...

World Heritage Ngura aṭunymanḱunytjaku

Uluru–Kata Tjuṭa 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 outstanding natural values and outstanding cultural values.

The park was first inscribed on the World Heritage list in 1987, when the international community recognised

its spectacular geological formations, rare plants and animals and 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 systems as a part of one of the oldest human societies on earth.

Parks Australia has a responsibility for protecting the park's World Heritage values. Traditional knowledge is combined with western science in caring for country.



Photo: Tourism NT

Nintiringula kamila tjamula tjanalanguru. Wirurāla nintiringu munula watarkurintjawiya. Nintiringula tjilpi munu pampa nguraritja tjuṭanguru, munula rawangku Tjukurpa kuṭuṭungka munu katangka kanyilku. Ngura nyangakula ninti – nganaṅa 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

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, and waterholes. Those features are the physical evidence the events really did take place – they are the Tjukuritja.

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

All of this knowledge is taught to our children and grandchildren so they can look after it too.

“This land is still inhabited by the ancestors and their spirits.”



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 the knowledge. With knowledge comes responsibility. We would like to share some of this knowledge with you. In return, we ask you take some responsibility for looking after this place during your stay. To learn more, please visit the Cultural Centre.

Visit the Cultural Centre first

Cultural Centre-kutu waraṛa pitjama

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, a short 5-minute drive from the base of Uluru. Stop here first for a unique cultural journey.

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 venomous 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 7.00 am – 6.00 pm
Information desk 10.00 am – 5.00 pm

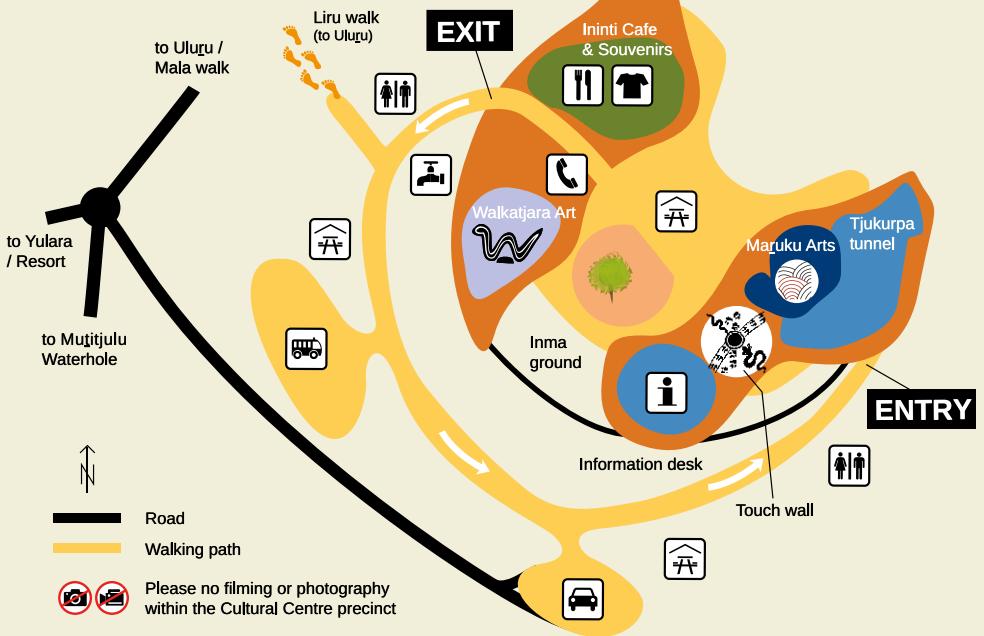
“This building is for all of us. Our beautiful Cultural Centre has Kuniya, the woma python woman, built within its shape. Her body is made of mud and the roof is her spine.”

© Traditional owner

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

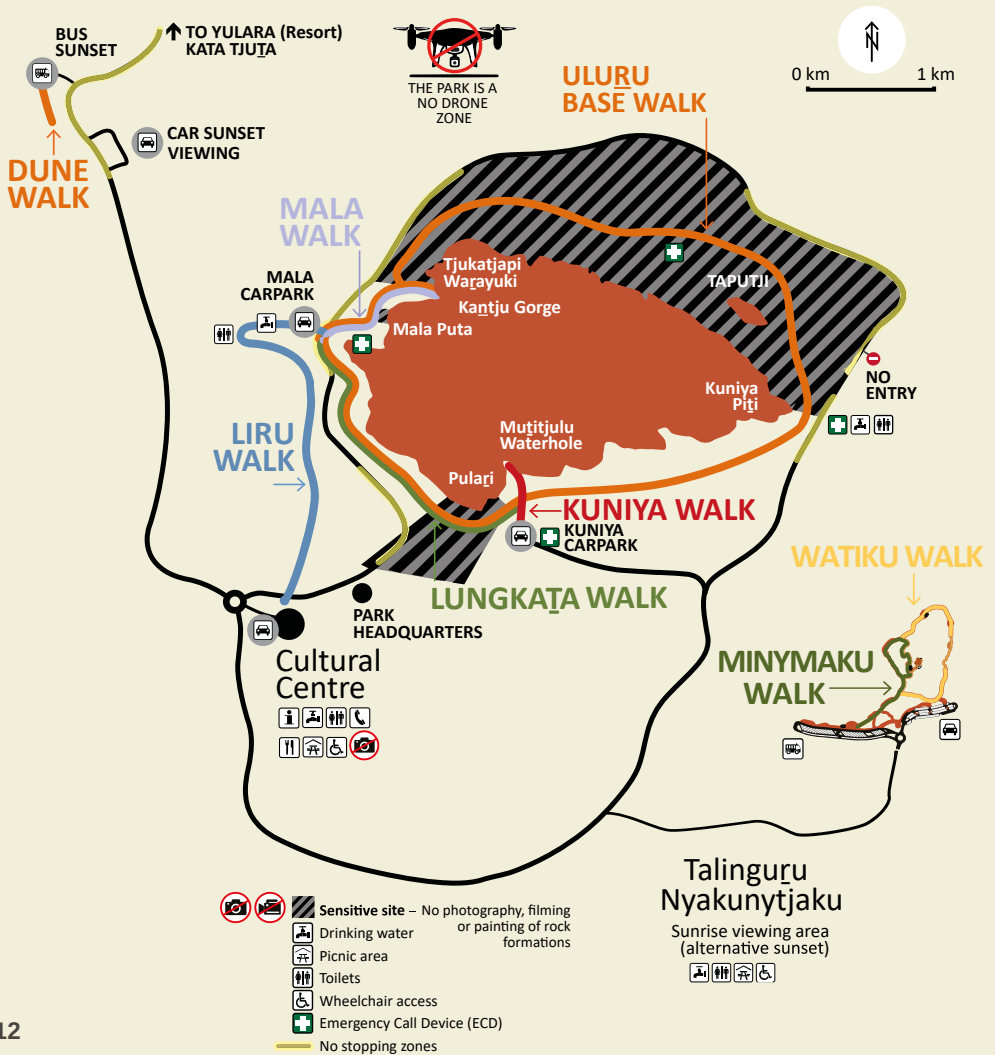
© Traditional owner

Map of the Cultural Centre



THINGS TO DO

Map of Uluru walks





Uluru walks

Walking reveals the natural beauty and rich culture of Uluru. You will be following the footsteps of the ancestral beings that shaped the landscape. Take the time to soak up the natural beauty and rich culture of this unique geological formation.

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 11.00am*. See back cover for full safety information.



Mala walk

Grade 1 – all access, to Kaṅtju Gorge, 2 km return, 1.5 hours



Kuniya walk

Grade 1 – all access, to Muṭitjulu Waterhole, 1 km return, 30 – 45 minutes



Lungkaṭa walk

Grade 2 – easy, 4 km return, 1.5 hours



Liru walk

Grade 2 – easy, 4 km return, 1.5 hours



Dune walk

Grade 2 – easy, (sandy), from bus sunset, 600 m return, 30–45 minutes



Uluru Base walk

Grade 3 – moderate, 10.6 km, full circuit, 3.5 hours

Visit the Cultural Centre (*photo left*) to first learn more about the ancestral beings and the significance of the walks. Toilets are located at the Cultural Centre and near the Mala carpark.

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

Uluru walks



Uluru Base walk

Grade 3 — moderate. 10.6 km full circuit, 3.5 hours

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 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.

“Here you can learn about a deadly battle between two powerful ancestors – Minyma Kuniya & Wati Liru.”

From Kuniya Pitj follow the snake-like grooves along the base of the rock where Kuniya journeyed to Muṯitjulu Waterhole. Encounter bloodwoods, native grasses and waterways.

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



Mala walk to Kaṅtju Gorge

Grade 1 — all access. 2 km return, 1.5 hours

This is where the Mala (rufous hare-wallaby) people camped when they arrived at Uluru in the beginning. There are examples of Anangu rock art along this walk and you can experience the sheer vertical walls and profound peacefulness of Kaṅtju Gorge. A great sunset location in winter.

RANGER GUIDED MALA WALK

COST: Free

WHO: Park rangers conduct daily Mala walks

WHERE: Meet at Mala carpark, at the Mala walk sign

WHEN: Check seasonal starting times

A ranger will guide you along the base of the rock, pausing at times to tell the story of the Mala people. Topics such as traditional Anangu culture, park joint management, and rock art will be discussed.



Kuniya walk to Muṭitjulu Waterhole

Grade 1 — all access. 1 km return, 30 – 45 minutes

From the Kuniya carpark visitors can walk the short track to Muṭitjulu Waterhole, home of Wanampi, an ancestral watersnake. Head here when it's raining to see water streaming down the rock. In warmer months watch for noisy finches and nankeen kestrels soaring on the thermals. For the keen bird watcher, you may spot nesting black-breasted buzzards or tawny frogmouths. Here you can learn about a deadly battle between two powerful creation ancestors Minyma Kuniya and Wati Liru (the woma python woman and venomous snake man). 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.



Lungkaṭa walk

Grade 2 — easy, 4 km return from Mala or Kuniya carparks, 1.5 hours.
Dry weather wheelchair access

Starting at Kuniya walk, learn about Lungkaṭa (the blue-tongue lizard man) and why you should not take what is not yours.

Liru walk

Grade 2 — easy, 4 km return, 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 wanaṛi (mulga) and often displays colourful flowers after rain.

Segway Uluru tour



VALLEY OF THE WINDS WARNING

Please be aware 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 11.00 am when the forecast or actual temperature reaches 36°C or above.

RESCUE: Some rescue operations may require sections of the track to be closed. Follow safety directions.

Wear sturdy footwear, sun protection, and drink one (1) litre of water per person, per hour. Be mindful of hyponatraemia risk (low blood salts), and consider using an electrolyte product such as Hydralyte or Gastrolyte to replace lost fluids.

In hot weather we strongly recommend walking only in the cooler morning hours, with the aim to finish your walk by 11.00 am.






-  Drinking water
-  Picnic area
-  Toilets
-  Wheelchair access
-  Emergency Call Device (ECD)






**TO YULARA (Resort)
CULTURAL CENTRE
AND ULURU**



Kata Tjuta walks

-  **Kata Tjuta dune viewing,**
Grade 2 — easy,
600 m return,
30 – 45 minutes
-  **Walpa Gorge walk,**
Grade 3 — moderate,
2.6 km return, 1 hour
-  **Sunset viewing.**
Grade 1 — all access

Valley of the Winds

-  **Karu lookout,**
Grade 3 — moderate,
2.2 km return, 1 hour
-  **Karingana lookout,**
Grade 4 — difficult,
5.4 km return, 2.5 hours
-  **Full circuit walk,**
Grade 4 — difficult,
walk 7.4 km full circuit,
4 hours

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

Kata Tjuta walks



Kata Tjuta dune viewing

Grade 2 — easy. 600 m return, 30 minutes. Assisted wheelchair access (inclined boardwalk)

Located 26 kilometres 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.



Walpa Gorge walk

Grade 3 — moderate. 2.6 km return, 1 hour

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 right)*

“Walpa (windy) Gorge is a desert refuge for plants and animals.”



Sunset at Kata Tjuta



Kata Tjuṯa — Valley of the Winds walks



Karu lookout

Grade 3 — moderate. 1.1 km from the carpark

This track has some loose rocks to negotiate. Please mind your step and wear sturdy footwear. The view is breathtakingly surreal and worth the effort.



Karingaṅa lookout

Grade 4 — difficult. 2.7 km from the carpark

This track takes you down into the valleys and creek beds. It is challenging with many steps and very steep in places but very worthwhile. Start this walk early on hot days. Track is closed at Karu lookout at 11 am when forecast 36°C or above.



Full circuit

Grade 4 — difficult. 7.4 km full circuit, 4 hours

The remainder of the Valley of the Winds walk takes you far away from everyone and everything. Start this walk early on hot days. Track is closed at Karu lookout at 11 am when forecast 36°C or above. **No commercial photography. This area is sensitive and traditional owners ask you keep any photos taken on this walk for private use only. Limit sharing on social media.**



Sunset viewing

Grade 1 — all access. Only toilets at Kata Tjuṯa

A perfect place for a picnic any time of the day. Watch the last rays of the day illuminate the photogenic western face of Kata Tjuṯa.

Talinguru Nyakunytjaku walks

PLACE TO LOOK FROM THE SAND DUNE

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

This 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 Aṅangu culture and

survival skills and to experience the park as a living cultural landscape.

Walk along the tracks and find your own spot to watch the sunrise.

“Experience the far horizons, space, and colours of this breathtaking desert landscape.”

Have a picnic under the shelters, watch the sunset without the crowds. Experience the far horizons, space and colours of this breathtaking desert landscape. All areas at this destination are Grade 1 (easy), all access.



Photo: Sam McLean



“All the plants, animals, rocks, & waterholes contain important information about life and living here now, and for all time. Aṅangu will always gain our knowledge from this landscape. We live in it, and look after it the proper way. This is *Tjukurpa*.” © Traditional owner

Map of Talinguru Nyakuny tjaku walks

 **Minymaku walk — Women's walk**

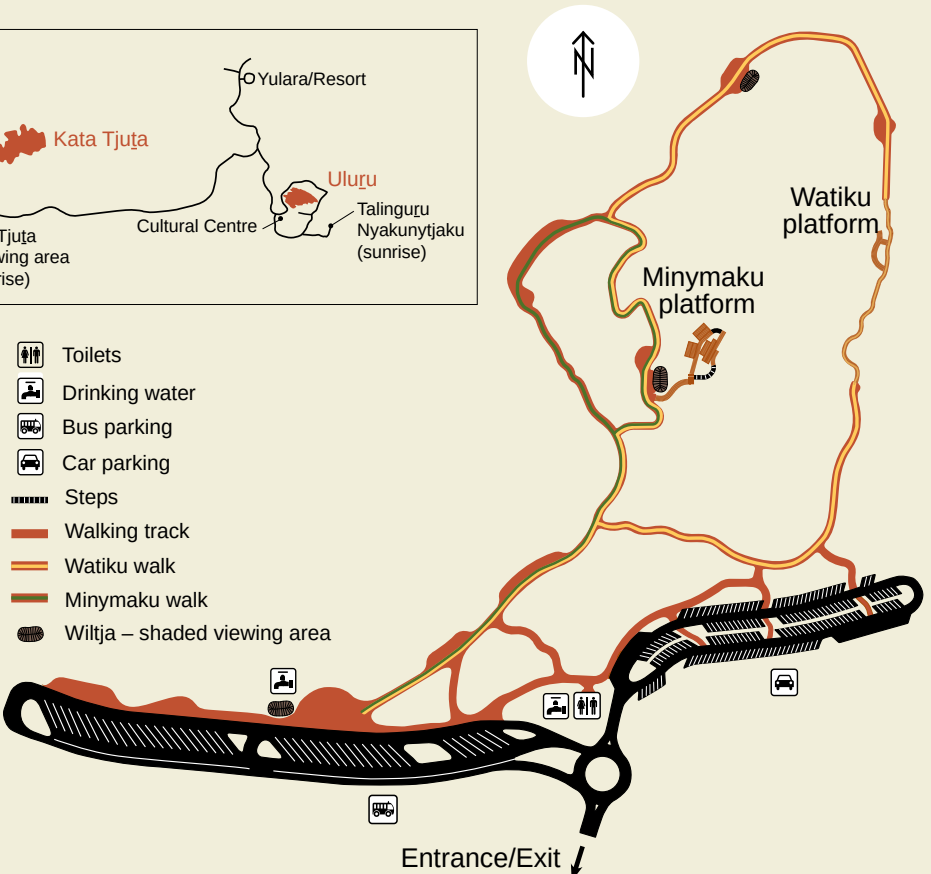
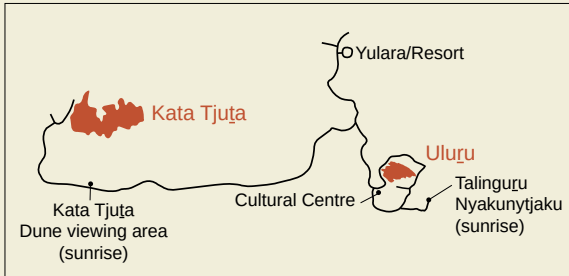
Grade 1 — all access. 1 km return, 30 – 45 minutes

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

 **Watiku walk — Men's walk**

Grade 1 — all access. 1.5 km return, 1 hour

Everyone is welcome on this track to learn how men make tools and use fire to hunt and look after the land.



Sunset & sunrise viewing areas

EXPERIENCES TO OFFER

There are five viewing areas built specifically for experiencing and photographing the landscape.

“What experience are you looking for?”

★ POPULAR

Look for the single star for views you will recognise. Both the sunrise and sunset locations are popular for a reason – they are the best places to watch the colours as they change on the red rocks.

★★ DARE TO BE DIFFERENT

To escape the crowds and capture a shot with a difference, look for the double star. Or try the popular locations at the opposite time of day. The rocks will be silhouettes – especially stunning if there are some clouds to add colour and drama. When it rains head to the base of Uluru to watch the waterfalls.



View from Talinguru Nyakunytyaku

...There are 5 viewing areas built specifically for experiencing & photographing this beautiful landscape...

View from car sunset

Photo: Tourism NT

Viewing areas

1 Car sunset viewing — views of Uluru

★ Head here for the classic view of Uluru. The colour changes, visible on Uluru at sunset, are most likely on clear days however cloudy days can be equally as spectacular.

★★★ Visit this area at sunrise for a silhouette shot. This area is for cars only – buses please use Bus Sunset.

2 Bus sunset and dune walk viewing — 360° view of Uluru and Kata Tjuta

★★★ A great alternative 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.

PLEASE NOTE: The bus parking area is accessible to all vehicles until 4.00 pm daily. It is then reserved for buses and coaches for sunset viewing.

3 Talinguru Nyakuny tjaku — 360° view of Uluru and Kata Tjuta

★ This is the main sunrise viewing area for Uluru. You have the choice of three wiltjas (shelters), two viewing 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° view of the surrounding landscape.

★★★ A great alternative sunset location.

4 Kata Tjuta dune viewing — 360° view of Kata Tjuta

★★★ A spectacular panoramic view of Kata Tjuta with Uluru on the horizon. Sun on the rocks at sunrise, silhouette at sunset. Brilliant, quiet, and serene.

5 Kata Tjuta sunset viewing — views of Kata Tjuta

★ At sunset, when the weather is right, watch the stunning colour change into the deepest red (*photo page 18*). Remember, you will need to be outside the park boundary at closing time, refer to *inside front* for more information.



THINGS TO LEARN

We are protecting this national park according to our law.
Nganana national park tjakaruru atunymankupai.

Looking after the land Ngura atunymankuny tjaku

Anangu land management kept the country healthy for many generations. A lot of damage has been done since piranpa (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.

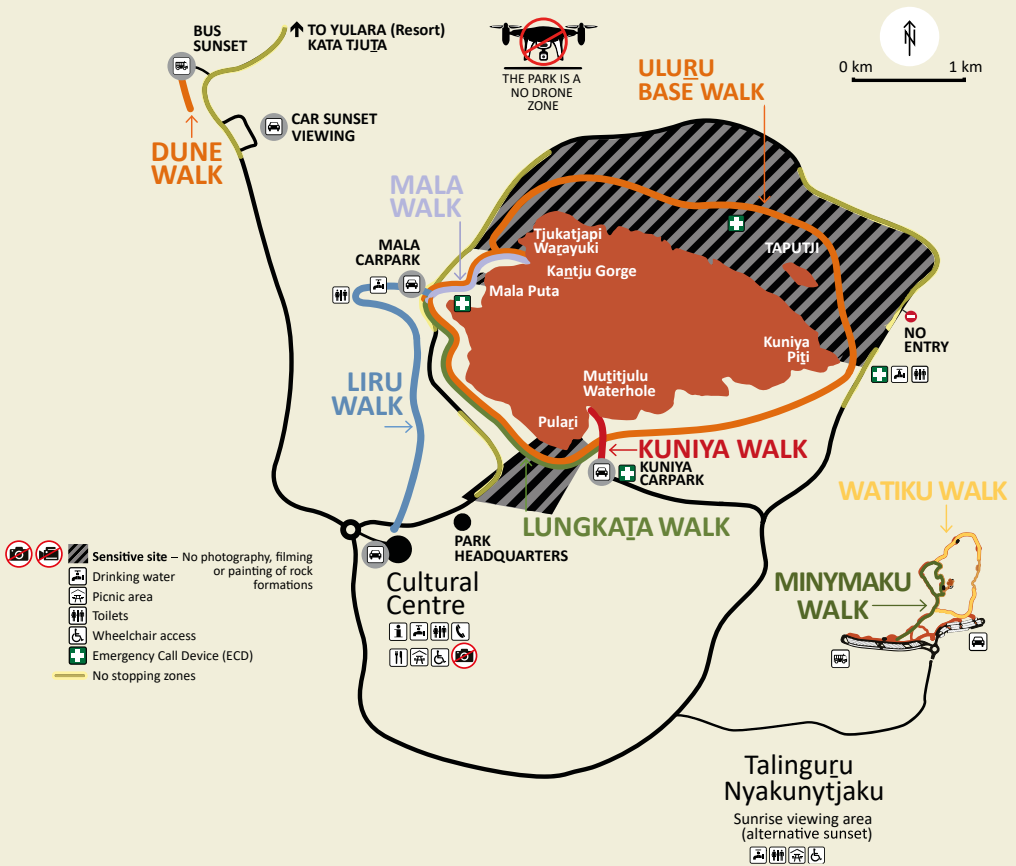
We all have a responsibility to look after the land on which we live.



Maku, Witchetty grub.



Wiriny-wiriny, Bush tomato.



Culturally 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 these sites 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.

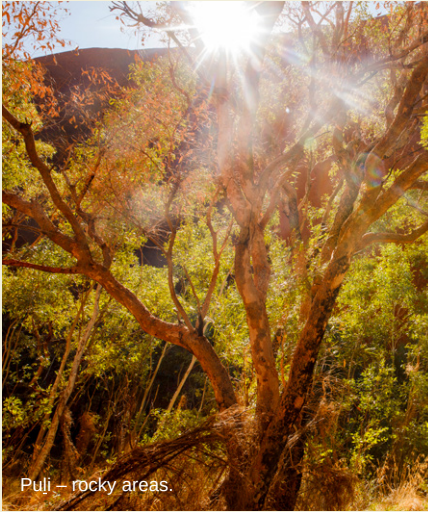
Under Tjukurpa, cultural knowledge is earned and with it comes great cultural responsibility. This has been the custom since the beginning of creation.



Visitors are encouraged to learn about this place. By **NOT** photographing or filming these areas, you will be showing respect.

Understanding country

Ngura kulintjaku



Puli – rocky areas.

Aṅangu have their own ways of thinking about the relationships between different plants and animals and the land. This knowledge, based in Tjukurpa, has allowed traditional owner families to successfully live on and manage this country for thousands of years. See if you can recognise the below landscape types during your visit.

PULI — ROCKY AREAS, GORGES, STONY SLOPES

These areas are around the base of Uluru and Kata Tjuta. Aṅangu burn around puli to protect it from wildfires. Many birds and other animals come to drink and shelter in these areas before returning to other places to graze and breed.

You may see arnguḷi (bush plum) and ili (rock figs) here. Common animals include muḷumaṛu (black-headed monitor), wiinny-wiinypa (falcons), paṭupiri (fairy martin) and tjalpu-tjalpu (black-faced woodswallow).

KARU — CREEK LINES AND RUNOFF PLAINS

These flow from the rocky areas at Uluru and Kata Tjuta. Aṅangu may dig for water along dry creek beds. The muur-muurpa (bloodwood) and itaṛa (river red gum) growing here provide good firewood and timber for carving tools, and a range of grasses offer edible seeds.

PUṬI — OPEN WOODLAND

Puṭi occurs in a ring around Uluru and Kata Tjuta before the sand dunes begin. Here the ground is hard and sometimes stoney. Wanaṛi (mulga trees) are common, and the understory can be spinifex or other grasses. After rain, lots of food plants are available and tjala (honey ants) start making their nests. Many burrowing animals live here, such as tinka (sand goanna) and tarkawaṛa (spinifex hopping mouse).



Pila – spinifex plains.



Putji – open woodland.

PILA — SPINIFEX PLAINS, LOW AREAS BETWEEN DUNES

This is the most common landscape type in the park. Tjanpi (spinifex) is the most common plant in pila, along with 'honey plants' such as kaliny-kalinyapa (honey grevillea). Trees and shrubs such as kurkaṛa (desert oak) and waṭarka (umbrella bush) grow here. Animals of the pila include muṭinka (skink lizards) and muluny-mulunyapa (striped skinks), kuniya (woma python), lungkaṭa (Centralian blue-tongue lizard), tjakura (great desert skink), kaḷaya (emu), and kipaṛa (bustard).

TALI — SAND DUNES

This fragile habitat is also very common in the park. Spinifex and small shrubs, such as pukara (desert thryptomene) and walkalpa (emu poison bush) grow here. In the mornings you can see networks of tracks on the sand.

Some reptiles, particularly some of the muṭinka (small skinks) and small piṛurpa

(geckoes) live specifically on the sand dunes. Generally, the small mammals that live in pila are also found in tali. Itjaritjari (marsupial mole) and ngaṅgi (frogs) may come to the surface after rain.

NYARU — RECENTLY BURNT AREAS

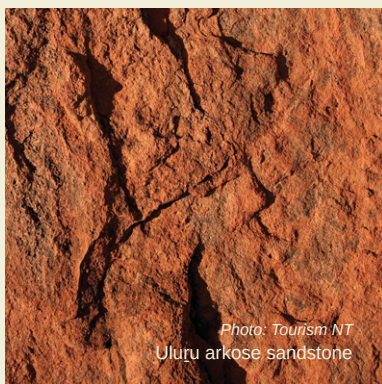
These areas are more fragile than they look! Pila and tali become nyaru after they are burnt. Aṅangu look here for kampuṛarpa (desert raisin), wirinywirinyapa (bush tomato), and parkilyapa (parakeelya).

Some birds like mirilyirilyi (striated grasswren) flourish where there is a mixture of old and recently burnt spinifex. Research tells us rare species such as tjakura (great desert skink) and murtja (mulgara) also benefit from a mix of mature as well as young spinifex.



Kata Tjuṯa
conglomerate

About the geology — a western science perspective



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.

WHAT TYPE OF ROCK IS KATA TJUṬA MADE FROM?

Kata Tjuṯa is made from a sedimentary rock called conglomerate – 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 TJUṬA STAND ABOVE THE SURROUNDING LANDSCAPE?

The theory is that Uluru and Kata Tjuṯa 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.

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 inside the caves around Uluru.

HOW DO CAVES AND PATTERNS FORM IN THE ROCK?

The major valleys of Kata Tjuṯa 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.

Learn some new words

Tjukurpa kutjupaku nintiringama

Pitjantjatjara – Yankunytjatjara	Approximate pronunciation	English meaning
Anangu	arn-ung-oo	Aboriginal people of the Western Desert
Pitjantjatjara	pigeon-jarrah	Aboriginal language group
Yankunytjatjara	young-kun-jarrah	Aboriginal language group
Tjukurpa / Wapar	chook-orr-pa wop-arr	complex meaning – creation time, law, way of life, story
palya	pul (like cull)-ya	hello – goodbye – thank you – finish
uwa	oo-ah	yes
wiya	wee-ya	no, don't
inma	in-ma	dance – ceremony
Kata Tjuṯa	catta-jew-tah	many heads, name of rock outcrop
kungka	koong-ka	young woman
kuniya	koon-i-ya	woma python
liru	leer-oo	venomous snake
lungkaṯa	loong-car-ta	blue-tongue lizard
mai	may	fruit & vegetable food
mala	marl-a	rufous hare-wallaby
maṛuku	mar-oo-ku	for black people, literally, maṛu = black, ku = for
minyma	min-ma	woman
Muṯitjulu	moot (like foot)-it-joo-loo	name of waterhole at Uluru – name of local Aboriginal community
Tjukuritja	chook-orr-icha	physical evidence of Tjukurpa
Uluru	ool-or-roo	name of monolith
waḷpa	wharl-pa	wind
wati	wottie	man

PRONUNCIATION

The letter 'a' sounds like the 'a' in above, not like the 'a' in apple.

There is no 'b', although the 'p' is very soft, and almost a 'b' sound. There is no 'c', but there is a 'k', and 'tj' like 'ch'.

There is no 'd' sound, but the 't' is close. There is no 'e', 'f', 'h', 'j', 'o', 'q', 's', 'v', 'x', or 'z'.

A 'u' sounds like the English 'oo' as in 'put'.

The letter 'g' is silent and often part of a sound similar to 'ng' in English, such as 'sing', or 'bring'.

The letters 'r', 'n', 'l' and 't' sounds are similar to their English equivalents. However, these letters occur with, or without, an underline.

An 'r' with an underline sounds like the English 'r'. Without the underline, it sounds more like the rolled Scottish 'rr'.

When the letters 'ṅ', 'ṯ', and 'ṷ' are underlined they sound close to 'rn', 'rl', and 'rt'.

Almost without exception, the emphasis is placed on the first syllable of the word. Comparitively English words have emphasis on the second.

General information

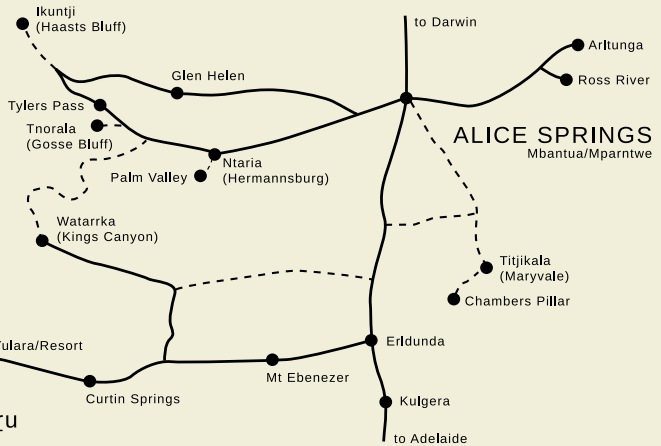
Ara kutjupa
kutjupa kulintjaku



Photo: Corinne Le Gall



© Director of National Parks
Map: In Graphic Detail



LOCATION

450 kms southwest of Alice Springs by road.

PARK SIZE

1325 km².

ULURU HEIGHT

348 m above the plain, 863 m above sea level.

CIRCUMFERENCE

9.4 kms.

KATA TJUṬA HEIGHT

546 m above the plain, 1066 metres above sea level.

FAUNA SPECIES

21 mammals, 73 reptiles, 170 birds, 4 frogs.

FLORA SPECIES

Greater than 400.

AVERAGE RAINFALL

307.7 ml per year.

TEMPERATURE

Extremes up to 47°C in summer, falling to -7°C on winter nights.

UV READINGS

Extreme, most days.

Anangu enterprises in the Cultural Centre

MARUKU ARTS

Open 7.30 am – 5.30 pm
(08) 8956 2558
punu@maruku.com.au
maruku.com.au

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

ININTI CAFE & SOUVENIRS

Open 7.00 am – 5.00 pm
(Closed Christmas, New
Years Day & 30 June)
(08) 8956 2214

Enjoy light refreshments or a main meal with a magnificent view of Uluru. Ininti offers a selection of souvenir gifts, books, videos and clothing. It is recommended groups book in advance to avoid delays.

CULTURAL CENTRE

Open 7.00 am – 6.00 pm

NINTIRINGKUPAI ROOM (Park Information Desk)

Open 8.00 am – 5.00 pm
(08) 8956 1128

uluru.info@environment.gov.au
parksaustralia.gov.au/uluru

We can answer your questions and provide extensive information about the park. Presentations are conducted most weekdays between 10.00 am – 12.00 pm. Check at the cultural centre for current time and other seasonal activities. Activities subject to change without notice.

WALKATJARA ART ULURU

Open 7.00 am – 5.30 pm
(08) 8956 2537

art@walkatjara.com
desart.com.au

Walkatjara is owned and managed by local Anangu people from the community closest to the rock – Mutitjulu. We stock quality artworks made by local Mutitjulu artists.




Photo: Corinne LeGall

VISITOR SUSTAINABILITY

Help us look after
this special place

Ngura pulkanya
aṭunymananyi

You are one of a large number of visitors the park receives every year. Minimising your impact will help protect this special place for the future.

THE ENVIRONMENT PROTECTION AND BIODIVERSITY ACT 1999 (EPBC ACT)

protects the parks natural and cultural World Heritage values.

For a full list of regulations:

environment.gov.au/epbc

For further information on regulations please talk to park staff and visit the park's Cultural Centre:

uluru.info@environment.gov.au

(08) 8956 1128

COMMERCIAL ACTIVITY PERMITS

Commercial activity of any type within the park requires a permit. This includes includes media, tours, filming, photography, artwork and sound recording.

Please contact the permits officer:

uluru.permits@environment.gov.au

ENJOY YOUR VISIT SUSTAINABLY

Stay on track – Each footprint in the sand may last many weeks and desert plants are fragile when disturbed. Walking or driving off track can spread weed seeds and collapse underground burrows. Please stay on the roads and the tracks.

Only take photographs – The rocks and sand belong here at this place. For a truly unique and beautiful souvenir, visit the art galleries at the Cultural Centre. You will be helping support local Aboriginal communities.

Protect plants – Please do not use tree branches as fly swats! Ininti Cafe at the Cultural Centre sells fly nets and a natural fly cream. These products work against the flies and also make interesting souvenirs.

Keep wildlife wild – Please do not feed any wild animals. Your food may make wildlife sick, and may cause them to lose their wild instincts.

Leave firewood outside – Please do not bring firewood collected elsewhere inside the park. The wood may harbour unwanted pests and weed seeds.

Plan your day – Toilets are only provided at the Cultural Centre, Talinguru Nyakunyjaku, Mala carpark, Kuniya Pitji, and Kata Tjuta sunset viewing area.

Yellow lines – No-stopping zones are painted on the road with yellow lines. By stopping only in areas without yellow lines, you will avoid mistakenly photographing sensitive sites, while also staying safe on the road.

VISITOR SAFETY

● Extreme

● Moderate

● Hot

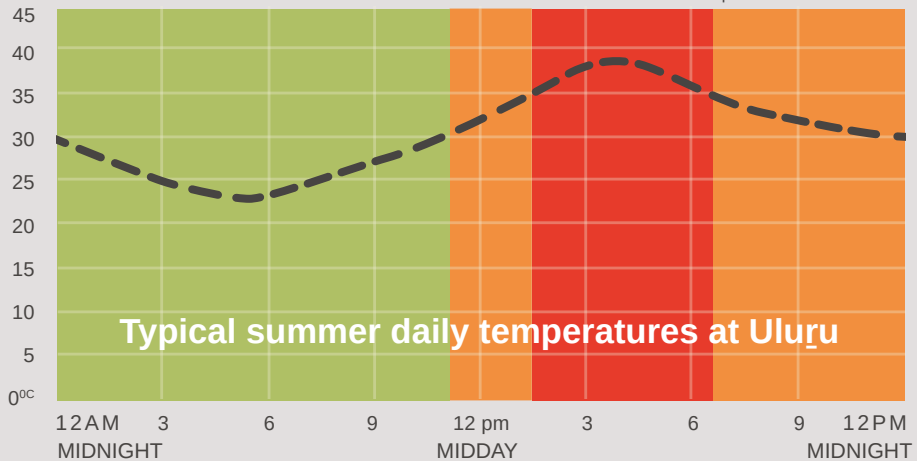


11.00 AM HOT WEATHER DANGER LIMITS

In hot weather, finish walks by **11.00 am**.

Heat-related incidents increase significantly after this time. **36°C** — heat-related incidents increase significantly at, and above, this extreme temperature. Careful consideration of all activities is strongly recommended. **Drink water, stay cool, eat healthy snacks regularly, and walk safely.**

Table adapted from *Weatherzone*



Typical summer daily temperatures at Uluru

HOT WEATHER DANGER

Each year park rangers respond to many incidents of heat exhaustion and dehydration. These conditions are life-threatening and can happen quickly if you do not take care.

The graph (*above*) shows the average temperature range over a 24-hour period in the summer months of December, January, and February.

PLEASE NOTE:

HOT WEATHER ALSO OCCURS OUTSIDE SUMMER MONTHS.

SUMMER FACTS

- From 11.00 am – 11.00 pm temperatures average above 30°C.
- 4.00 pm is the hottest time of the day.
- As the temperature rises, humidity falls and dehydration risk increases exponentially
- Temperatures in the sun can be up to 15°C above official levels.

BE PREPARED

- Check the forecast at your hotel or at the park's Cultural Centre
- Take all warnings seriously

Don't risk your life!

Safety is your responsibility: don't risk your life

Tjukurpa atunymanamangku – ngurakutu wanka ankunytjaku

Uluru–Kata Tjuta National Park is a beautiful but harsh environment — the walks are isolated and can be rugged.

EXTREME HEAT

Temperatures in the park regularly reach 30°C or more, and can exceed 40°C during summer. Heat exhaustion, dehydration and hyponatraemia (low sodium levels in the blood) are very real dangers here.

Follow our 12 safety tips to avoid heat-related issues while walking the tracks in the park:

- 1) Walk only in the cooler parts of the day, avoiding the hottest period between 2.30 pm and 6.30 pm. In summer we strongly recommend not walking after 11.00 am.
- 2) Wear a broad-brimmed hat, sunscreen and sturdy walking shoes.
- 3) To stay hydrated in extreme heat, carry and drink at least one (1) litre of water per person per hour. Remember to alternate water (with food or drink) that provides electrolytes.
- 4) Avoid drinking alcohol or caffeinated drinks which can contribute to dehydration. Alternate sugary drinks with plain water.
- 5) Consider using an electrolyte product (such as Hydralyte or Gastrolyte) to replace lost fluids.
- 6) Familiarise yourself with the symptoms of heatstroke and heat related illness such as headaches, nausea, vomiting, and dizziness. Take action and seek help if you notice these symptoms.
- 7) Eat regular meals, take frequent breaks, and eat plenty of healthy snacks, even if you don't feel hungry.
- 8) Walk with another person at all times.
- 9) Obey ALL safety directions, notices, and warning signs, including any directions from park rangers.
- 10) Stay on marked tracks at all times.
- 11) Do not walk on any tracks that are closed due to heat limits.
- 12) If you have any concerns about your health or fitness, avoid physical activity (including walking) in extreme heat.

IF YOU FEEL ILL OR HAVE BEEN INJURED

Stay where you are and tell someone to contact a park ranger. Rangers can be contacted within park opening times by using an **Emergency Call Device (ECD)** at the following locations. See each of the maps for further information on the ECD locations.

ULURU

- Mala walk carpark
- Base walk (northeast track)
- Kuniya Pitji 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

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