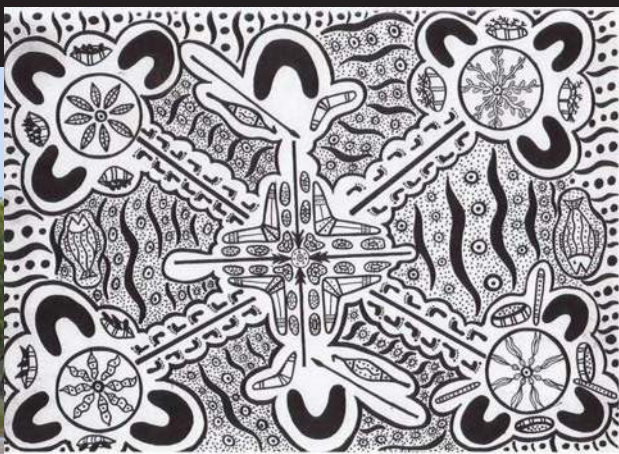


# WELCOME TO PARUKU Indigenous Protected Area



Aerial View of Paruku

## VISITORS INFORMATION GUIDE



Paruku (ba-roo-goo) is the Walmajarri name for the large Saltwater lake within the lake system that is also known as Lake Gregory. It is one of the most remote semi-permanent freshwater wetlands in the world. The area is owned and managed by Walmajarri people to preserve the cultural and ecological values that make it such a special place.

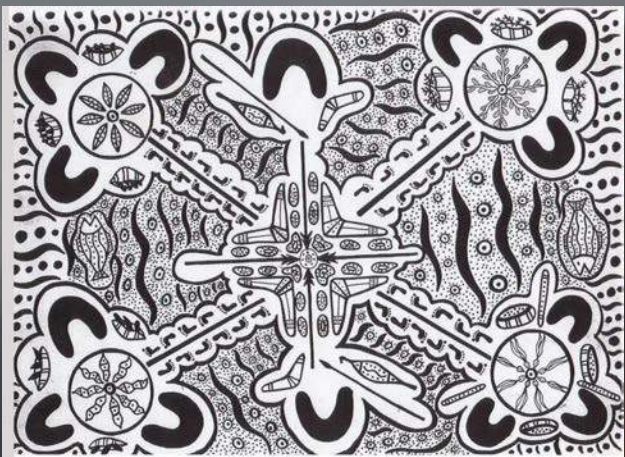


# WELCOME TO PARUKU INDIGENOUS PROTECTED AREA

PARUKU IPA  
Mulan Aboriginal Community  
PMB 14  
Halls Creek WA 6770  
Phone: 08 9168 8256  
Email: [paruku.ipa@klc.org.au](mailto:paruku.ipa@klc.org.au)

Mulan Aboriginal Corporation  
PMB 14  
Halls Creek WA 6770  
Ph: 08 9168 8939  
Fax: 08 9168 8984  
Email: [mulan.office@bigpond.com](mailto:mulan.office@bigpond.com)

Mindibungu Aboriginal Corporation  
(Billiluna)  
PMB 13  
Halls Creek WA 6770  
Ph: 08 9168 8988  
Fax: 08 9168 8983  
Email: [admin@mindibungu.org.au](mailto:admin@mindibungu.org.au)



Ngurnantalu welcome manana  
ngalimpanyungulawu ngurrangawu:  
Yangka kajin yanana wilayi ruwa  
ngajitan palymanangku nganartu-  
nganartu nguwanga jaa ngapanga;  
yarrngun yanangku nyangangku  
Turru warnti – mana jaa pamarrwarnti.  
Yuwayi ngurnantalu welcome manana  
ngurrapuwarlu piyirntu. Ngampurr  
manta minya ngurra.

Wali

We welcome you to our traditional  
land: When you are walking around,  
sightseeing on the land, please do not  
touch things that are sacred, things  
on the ground or in the water. You  
can go sightseeing to see the birds  
and the trees and the rocks, yes. We,  
the traditional owners, welcome you.  
Please look after and respect our land.

Thank you

## Links to useful resourceese:

Paruku Fact Sheet: <http://www.environment.gov.au/indigenous/ipa/declared/paruku.html>

Kimberley Land Council: <http://www.klc.org.au/?s=paruku&x=0&y=0>

Tiger Wirrir's Dreaming: [http://www.hallscreektourism.com.au/socatalogue\\_view.asp?codeID=KLRCTW](http://www.hallscreektourism.com.au/socatalogue_view.asp?codeID=KLRCTW)

Canning Stock Route: <http://www.canningstockroute.net.au>

# CONTENTS

Geography	4
Environmental significance	
Cultural significance	5
• Tiger Wirrir's Dreaming Story of the Two Dingoes and the Emu	
Traditional Bush Foods	6
Traditional Bush Medicine	7
Map of Paruku IPA	8
About Paruku IPA	10
• Projects	
Tourism	13
Visiting Paruku IPA	
• Permits	
• Costs of Permits	
• Camping Sites	14
Activities	17
• Bird Watching	
• Fishing	
• Four-wheel driving	
• Boating	
• Walayirti Artists, Balgo Art and Culture Centre	
Important Information	19
• Getting There	
• Nearest Towns	
• Facilities	
• Best times to visit	
• A unique desert experience	
Conditions of Entry	20



# WELCOME TO PARUKU INDIGENOUS PROTECTED AREA

## Geography

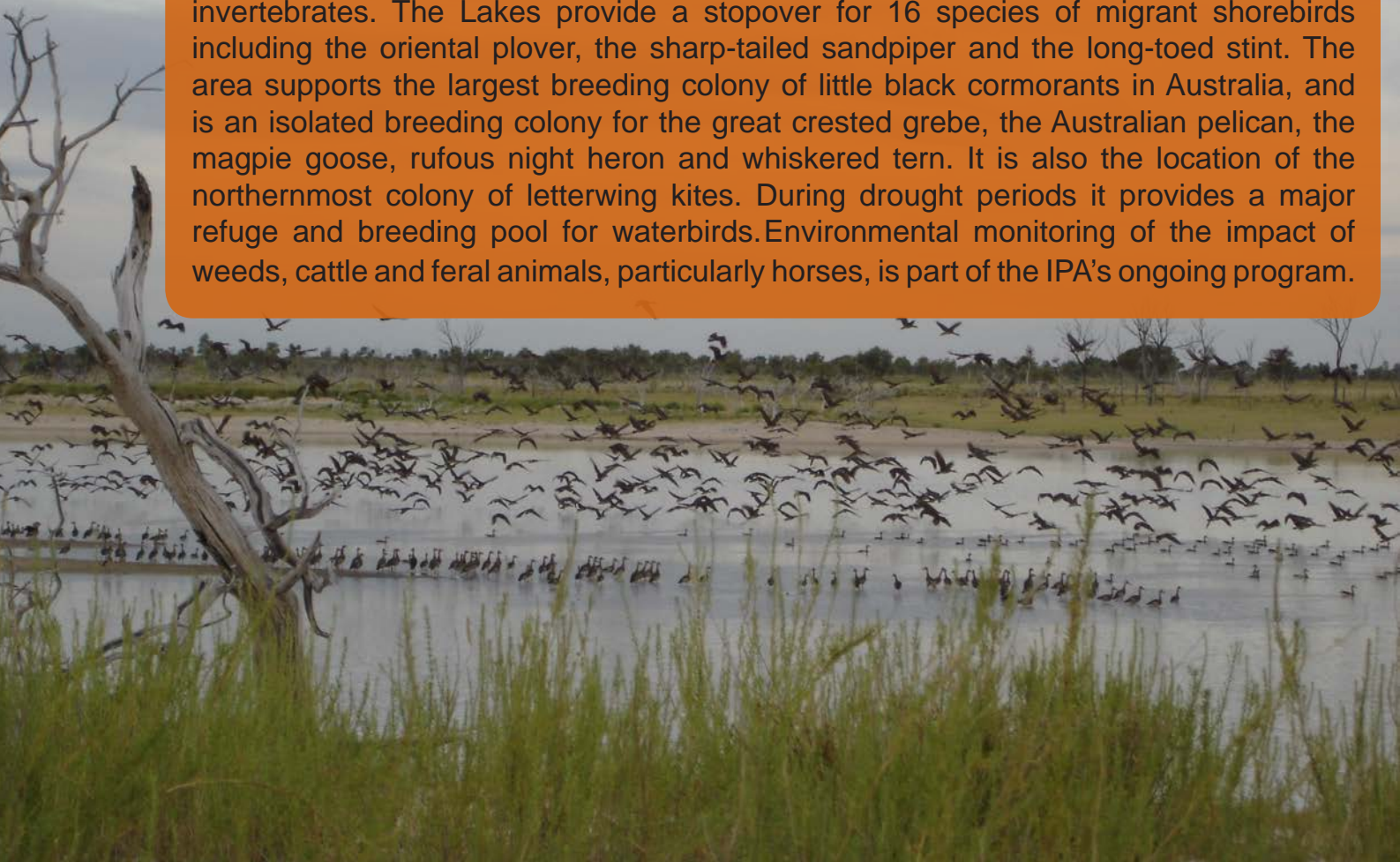
Paruku is a unique environment, a more or less permanent body of water which stretches into the dune fields of the Great Sandy Desert. Located at the cusp of the Tanami and Great Sandy Deserts, it comprises one of Australia's most important inland wetlands. It is part of a remnant palaeosystem that once formed a vast ancient river originating at the head of Sturt Creek and flowing westwards into the Indian Ocean south of Broome. During



one of the extended Ice Age droughts the river flow was obstructed by the sand dunes of what is now the Great Sandy Desert, creating a mega-lake which over millennia has been reduced to the system of fresh and brackish lakes known today as Lake Gregory, or Paruku to its traditional Walmajarri custodians. In heavy wet seasons the water overflows from the basins and occasionally reaches dimensions close to earlier shorelines. In the dry season these older lake beds provide grasslands on which cattle and horses graze. This is creating a negative environmental impact on the wetlands, which the Paruku IPA is working to resolve.

## Environmental significance

The Paruku lakes support at least 73 species of waterbirds and 175 species of aquatic invertebrates. The Lakes provide a stopover for 16 species of migrant shorebirds including the oriental plover, the sharp-tailed sandpiper and the long-toed stint. The area supports the largest breeding colony of little black cormorants in Australia, and is an isolated breeding colony for the great crested grebe, the Australian pelican, the magpie goose, rufous night heron and whiskered tern. It is also the location of the northernmost colony of letterwing kites. During drought periods it provides a major refuge and breeding pool for waterbirds. Environmental monitoring of the impact of weeds, cattle and feral animals, particularly horses, is part of the IPA's ongoing program.



## Cultural significance

Paruku is of immense cultural significance, and is the terminus of a number of major dreaming tracks, including the Tjurabalan *tingarri* (Dreaming) which travels along Sturt Creek to the lakes and links several language groups, predominantly Jaru and Walmajarri, who hold responsibilities for specific locations. There are several creation myths relating to the lake itself, which have restricted and public versions. The best known of these is the story of the two dingoes that travelled down the two branches of Sturt Creek, the black dingo creating the deep blue brackish lake and the white dingo the freshwater 'milky' lakes, before going into the ground at Parnkupirti Creek on the north-eastern edge of the lake.

## Tiger Wirirr's Dreaming Story of the Two Dingoes and the Emu

A long time ago in the Dreamtime those two dogs were chasing the emu from the place called Maal. They were travelling right round from Jarntujarra, then they travelled this way along the Sturt River. They had no rest. One was a black dog and one was a white one.

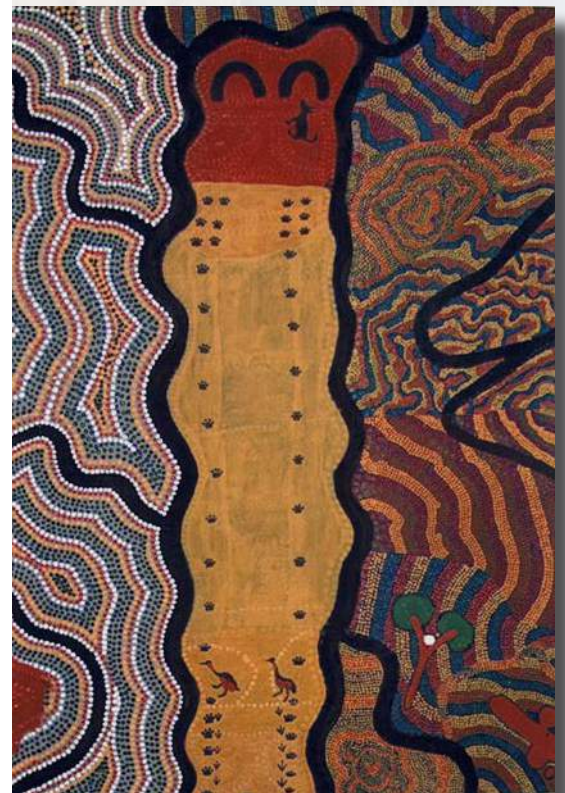
They still chased the emu and the white dog ran around Kurtu area right up to Pulpayi. Then the black dog went inside the Kiji side. Then they met up and they jumped on the neck of the emu at this place, Wirrararr. They bit him and then they took him to one place called Yampirri Yampirri and they ate that emu right in the middle of the lake. They cooked that emu and they ate it. There was a lot of other people too helping to eat that emu. They had a big feast.

After eating that emu that lady dog said to him "Old man we have to go now we've finished eating." That dingo got upset being called an old man. "Ohh you've called me old man...You should have called me young fella but in return now I will call you old woman, I won't call you young girl any more."

"That is why we get old and die. That's why we get grey hair too because of our dreaming."

Then they got up when they were full and they both travelled towards Pankupirti Creek. They were travelling and they saw one old man there, his name is Kirlampi, who was always babysitting little children and they just stayed there in that one place. But those two dogs kept travelling. They were so full they couldn't move anymore but they managed to keep travelling to a place called Malarn.

As they travelled on they just went into the ground. Because it was raining they got inside the cave and they never came back. They have not returned those two dogs. They are still there today. Wali. That's all.



*The Two Dingoes and the Emu*  
Clumpy Pye

## Traditional Bush Foods

The lake environs support a number of mammal and reptile species, and are a favoured hunting and gathering ground for the traditional owners. Blackhead python and jarambayi (water goanna) continue to provide an important component of the contemporary diet, along with kipara (plains turkey), junta (bush onions), karnti (yams) and kumpupaja (bush tomatoes).

## Traditional Owners speak about bush tucker

### Wakaitirri Plant

*Minya wakaitirri partapungani kuja an luwanyjarla you know. Kamparnaniluu, finish, kanganilu nganayirlawu pamarrawu, luwarnani. Luwarnuu, finish. Full now. An kamparnanilu nguwanga now. Nice, yarajinyangu, nganayi, wulyujinyangu. Wakaitirri minya an wayali – two names.*



Monica Whisputt at Wirararr Gathering  
Wakaitirri seed

In the old days they used to gather these wakaitirri plants in their coolamons. Then they'd thrash them to make the seeds come out. Then they roasted the seed till they were done and took them to the grinding stone to grind them into paste. When the paste had filled up the coolamon, they put it on the hot sand in the fire to cook it, like a damper. That wakaitirri damper was very good tucker. It tasted really nice. Another name for this seed is wayali. It has two names. That's all.



Evelyn Clancy, Monica Whisputt  
mungily clapan on Billiluna Road

### Mungily Seed

*Murlanga now mananilu minyayirla mungily, jarlulu manani. Luwarnani, then, nganayijawurlu, pamarriawurlu luwarnani. Wajimmananiluu nganayi black one minya nyanganan. Wajimmananilu, rinsemmananilu properlyjinyangu wajim an comeoutjangka clean one now really black one. Yuwayi jarlulu luwarnani oldpeopletu, ngarnanilu. Wajimmananilu, rinsemoutmananilu cleanimmananilu, ngarnanilu.*

Right here they used to gather this mungily seed, they used to gather it in the old days. Then they ground it with a stone. They used to wash it first, this black seed that you can see.

They washed it, and rinsed it very carefully so that it was clean and black. Yes, long ago, the old people used to grind that seed mungily and eat it.

*“They washem, and they puttem hot stones on mangarri, coolamonta, you know, an hot stones, they puttem in mangarrirla, taanammanankula, come out nice and soft to start grinding now. Yuwayi, kamparnanilu damperjulany kilyirra, coveremap, after, ngarnanilu.”*

They washed the mungily seeds and put them in a coolamon. Then they put hot stones on the seeds, and kept stirring them through. After that the seed came out nice and soft and ready for grinding on the stone. After they had ground the seed they made it into a damper and cooked it in the hot coals and ashes. It was good food.

## Traditional Bush Medicine

Traditional healing methods are used extensively for the treatment of minor ailments. The Malarn tree (river gum), has many uses as traditional medicine including boiling the leaves and inhaling the steam for treatment of congestion, cooking the leaves in oil and rubbing the cooled oil on the chest (similar to Vicks) and boiling the bark and using it to wash irritated skin. The mud from the lake's edge at Yunpu may also be used as a skin cleanser, by smearing on the face/body, leaving to dry and washing off with water.

## Traditional Owners speak about bush medicine

### Kanpirrkanpirr

*Minya mana-rnalu boilem, yutukanana ngapanga. Yuwayi. Yarr pa kukwantiwu nganayijulanyparni teajulany. And ngarnana-rnalu yuwayi.minya kulkulpungku kaninykaniny munta, ngayi cleanimmanku, don't matter sickpala yukalku, walimpala medicinetawu. Murla manta yarakujiwu, murlangu tajitajirlu cleanemmankunta body. Murlanga mananga paja yarakujirni asthma. An jangkawurtu minya mimiwu, nyumukwantin murlajangka ngapajangka. Tarrapungkun minyarti jalyirr outside.*



Monica Whisputt at Kiki, May 2004  
Kanpirrkanpirr 'Cockroach Bush'

We put this kanpirrkanpirr bush into the water and boil it, just like we make tea. When we drink the liquid it cleans out the inside of our bellies. If you are lying sick and can't get to the clinic, this stuff will make you well, it will clean your body. This kanpirrkanpirr medicine made my asthma better. And if you've got sores, wash yourself in this liquid from the kanpirrkanpirr bush. When you have boiled the bush, throw the leaves away.



Fatima Lulu, at Kiki, May 2004, Ngirrirli (A type of Spinifex)

### Ngirrirli

We use this grass, ngirrirli as medicine. We use it for a child when he is sick. And we use it for helping the teeth of small children to grow. We burn the ngirrirli and we get the black pieces out, add a little bit of water to make it soft and then we rub it on to the gums or body. It's good for kids who have sores like scabies. We use it on little babies with scabies and for teeth cutting. After rubbing on ngirrirli, babies don't get sick any more. They grow strong from this one bush medicine, ngirrirli.

## About Paruku IPA

Indigenous Protected Areas (IPAs) are like an indigenous national park. Paruku IPA was declared in September 2001, and is part of the larger Tjurabalan native title determined area. The IPA comprises the two pastoral leases originally held over the Billiluna and Lake Gregory cattle stations. It covers 434,600 hectares, and was the first IPA declared in WA. Paruku IPA is managed by the Kimberley Land Council and federally funded through the Department of Sustainability Environment Water Population and Communities. The philosophy behind the IPA Program is to incorporate contemporary land management techniques with traditional caring for country practices. The transfer of knowledge between elders and young people is fundamental to the preservation of language and culture.

The Paruku IPA began with one man's vision:

**“Keep the land alive. Keep the stories alive too.”**

**Rex Johns**

## Projects



### Paruku Rangers

The Paruku Rangers have undergone training to Cert III in Conservation and Land Management through the Kimberley Training Institute. The Department of Sustainability Environment Water Population and Communities (SEWPaC) 'Working on Country' grant has also allowed for a number of rangers to be employed.



### Feral animal and Cattle Project

We are monitoring the damage that cattle and horses cause to the land, birds and other animals. The IPA works with the Tjurabalan Prescribed Body Corporate (PBC) to advise and plan to protect the the lake from overgrazing.





## Tourism

With the focus on tourism management, rather than tourism development, the IPA has set up a permit system, constructed bough shelters at tourist campsites and erected directional and information signs, helping tourism to create positive impacts on the community and reducing the strain on the environment. The Paruku IPA also aims to educate tourists about Walmajarri life.



## Biodiversity Surveys

We are undertaking surveys to identify and monitor native plants and animals in the IPA region. This work has also involved students at the local schools, teaching skills in trapping and identification of native animals.

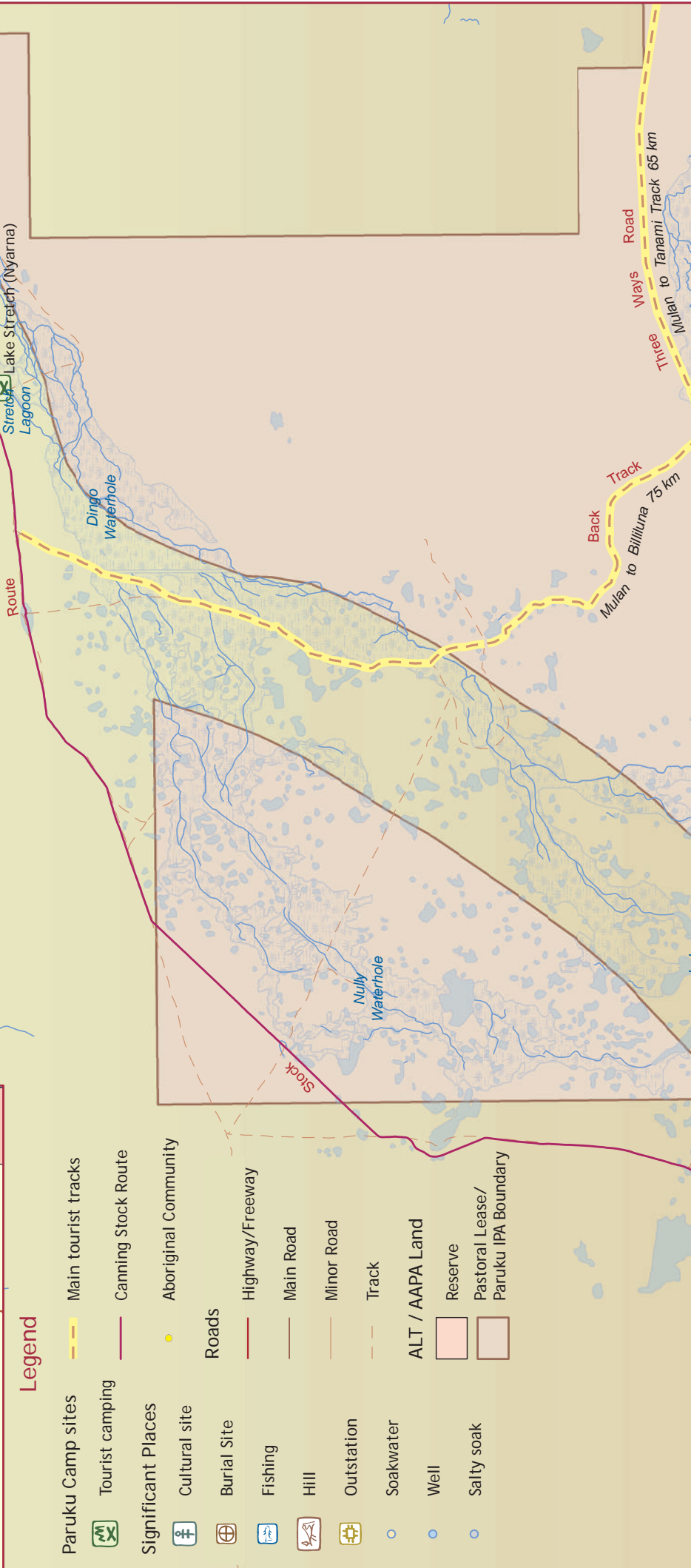
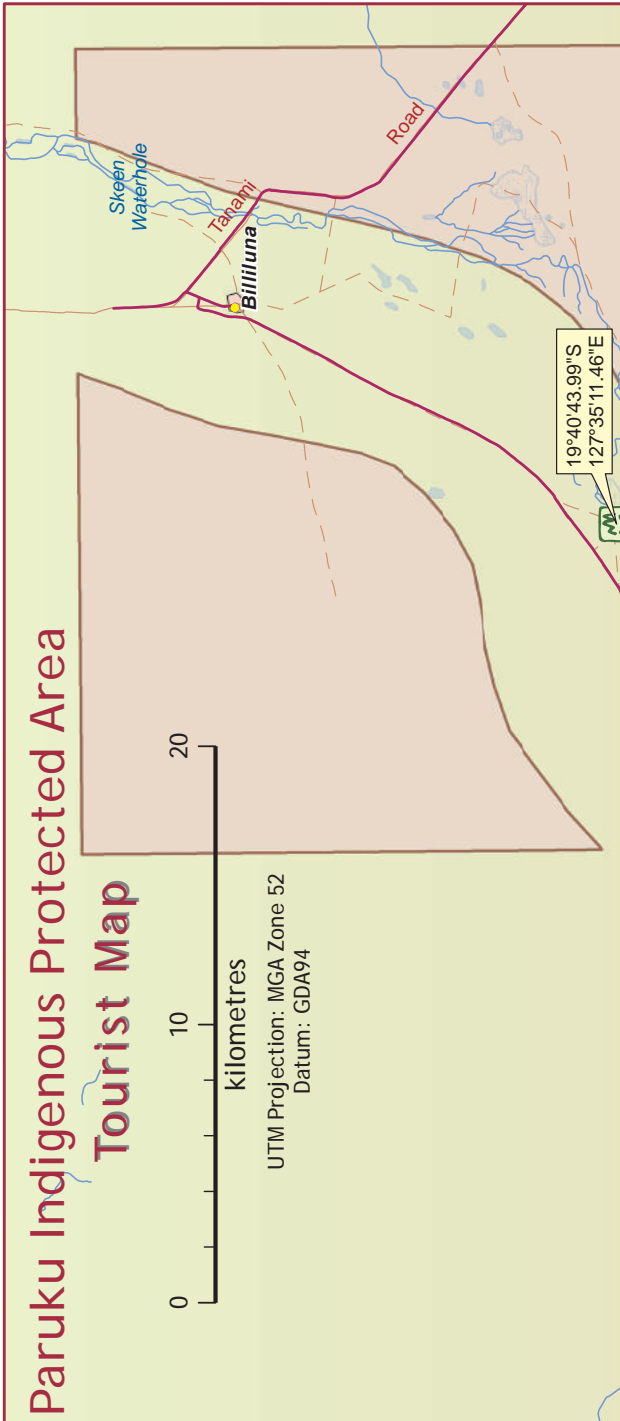
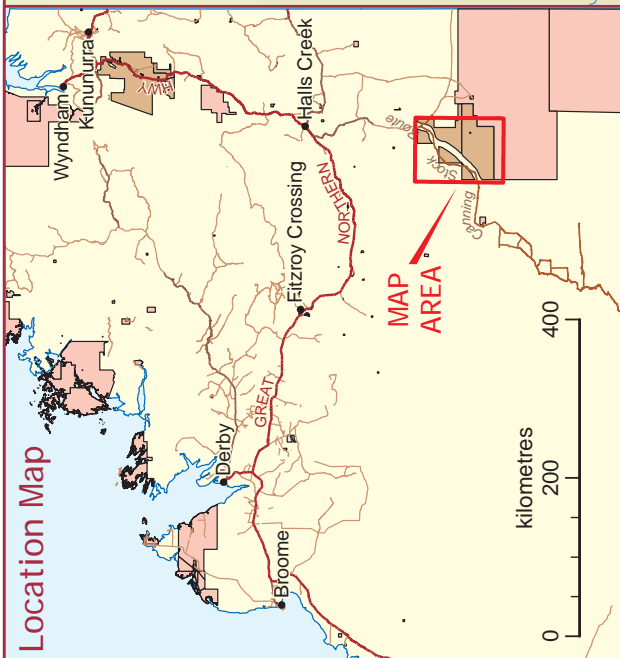


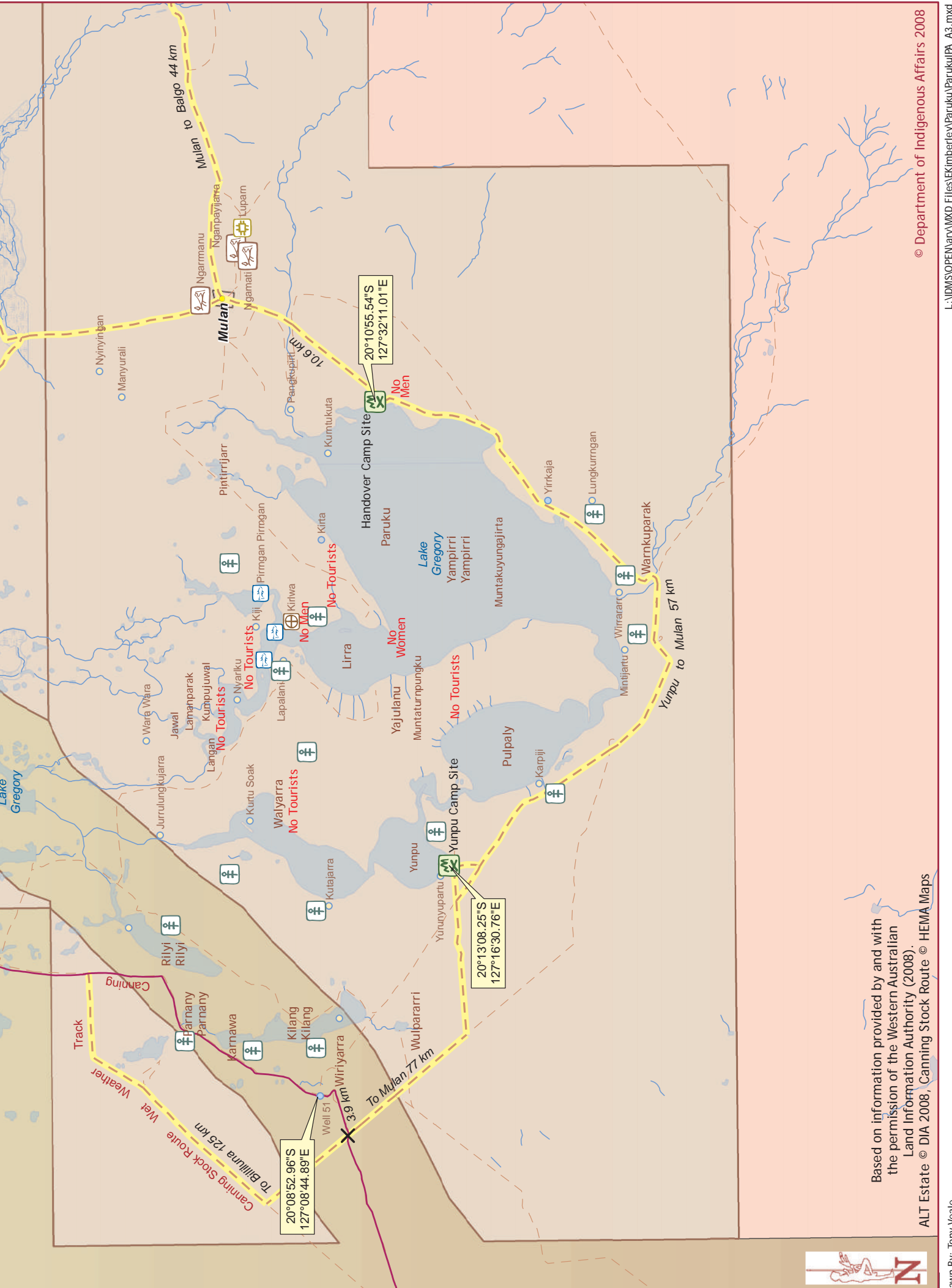
## Fire Management

Fire planning meetings have investigated appropriate and safe burning techniques, using both traditional and contemporary methods. A community Fire Plan has been developed, and environmental maps created, to record burns, and the effects of fire on country.



# WELCOME TO PARUKU INDIGENOUS PROTECTED AREA





Based on information provided by and with the permission of the Western Australian Land Information Authority (2008).  
 ALT Estate © DIA 2008, Canning Stock Route © HEMA Maps



## Cultural Mapping and recording traditional knowledge

Hand-painted maps of Sturt Creek, the Canning Stock Route, Paruku Lake and the flood-out country (which links the large lake with Sturt Creek) show Walmajarri place names, vegetation types and record areas of responsibility for different family groups. In order to help preserve traditional stories and practices, a DVD has been made for the benefit of the IPA Rangers and young people. The DVD Management Plan has recorded information in Walmajarri and English about country types and techniques for caring for these sites. It also contains information about hunting and other cultural practices.



## Working with Local Schools

The IPA works with local schools to teach students about projects that are happening in the IPA and to teach skills such as GPS and animal trapping and identification techniques. We also bring together elders and young people to facilitate the preservation of traditional knowledge and practices.



## Tourism Enterprises

The development of tourism enterprises provides the potential for the long-term viability of the Walmajarri traditional owners to remain on their country and to manage it in culturally appropriate ways. The Paruku IPA is central to the management and planning of current and future tourism, and is co-ordinated by a ranger team responsible for building and maintaining campsites in areas outside significant or sacred sites.

According to recent archaeological data, the lake has supported an indigenous population for at least 21,000 years. Artefact clusters and scatters can be found at various sites around the lake, indicating ancient campsites in both wet and dry climatic phases. Visitors are asked to leave ancient artefacts in situ. Artefacts embedded in erosion layers are of particular significance, since the soil around them can be analysed to provide dates for human habitation. Any such sightings should be reported to the IPA co-ordinator. Removal of artefacts is a serious offence for which fines apply.



## Visiting Paruku IPA

### Permits

Permits are available from the Paruku IPA offices in Mulan and Billiluna and can either be bought in advance or on site. Visitors who purchase their permits in advance are still required to call into the Paruku IPA office to log your trip and check for recent road conditions and directions.

### Cost of Permits

Camping permits are \$30 per car, for one night and \$10 for each consecutive night. Day passes are \$10. Tourists driving through Paruku IPA along the Canning Stock Route will require a separate permit available from [www.canningstockroute.net.au](http://www.canningstockroute.net.au)

### Camping Sites

Three sites are available for camping. Each site is equipped with a bough shelter with interpretive signs describing significant stories and other important information about the site. Campers will need to provide all their own provisions as facilities at the sites are limited. As many areas of Paruku IPA hold special significance for the Traditional Owners, tourists are asked not to camp or drive outside the designated areas. Camping permits and further information can be obtained by contacting the IPA office in **Mulan Community** on (08) 9168 8256 or **Billiluna** on (08) 9168 8988.

# WELCOME TO PARUKU INDIGENOUS PROTECTED AREA

## 1. Handover

Handover, on the eastern side of the lake, is the site where, in August 2001, the High Court handed down the judgement which recognised that the Traditional Owners of this area hold native title over the land. This sight is particularly good for bird watching. It is positioned between the two creeks

Parnkupirti and Jalyuwarn and is a great vantage point for lovers of desert sunsets. Handover is 10 kms from Mulan.



Signs as seen at Paruku IPA

## Kiki – The Falling Star from the East

"The star rose in the east, it flew from the east, travelled to the west and fell down into the Lake. It flew and fell into the Lake and was changed into a man - he became a man down there. The star became a man. When it struck the ground dust flew everywhere. When the star from the Dreaming fell it made the dust fly up. The star's name is 'Kiki'." *Boxer Billiluna*

"A long time ago in the Dreamtime a star was travelling from east, he was travelling with a tail and he fell right down in the middle of the Lake. When the star fell all that mud flew everywhere. Some of our people are relations for that Dreaming. When that star fell it turned into a black Jerni tree. That tree is sacred. That tree is still standing there. He never moves. That is our Dreaming - when that old man Kiki fell down." *Boxer Miiner*



The Jerni tree (Ptilotus sp.) is found around most parts of the Lake. Local people suck the sweet nectar from the flowers and use its light wood to make 'coombuck' boomerangs. The Traditional Owners call this their 'family tree'.

**Kiki walked out of the Lake and became the first Lake person – the first Traditional Owner.**

**The Traditional Owners who live here today can follow their ancestry back to this one old man – Kiki – 'The falling star from the east'.**

"The white people say this place doesn't belong to anyone - but we used to live there a long time ago. Our aunts, grandmothers, grandfathers and fathers took us on their travels around the Lake." *Biddy Chungulla*

**It is the responsibility of Traditional Owners to care for, and manage the Lake and surrounding areas as their ancestors have done since the beginning.**

"The Lake has people who care for it. Our parents and grandparents took us around that lake when we were children. We are still here today. The Lake is not an uncared for place that doesn't belong to anyone." *Biddy Chungulla*

## Handover Site



The Traditional Owners of the Lake were handed back Native Title to their land on this site on the 20<sup>th</sup> August 2001. Two weeks later the Paruku IPA (Indigenous Protected Area) was declared.



Rex Johns was the man with the vision to see Paruku declared as an Indigenous Protected Area.

"It's important that we got our land back because we've got a lot of history and ceremony from our relatives" *Rex Johns*

Paruku (*bar-roo-goo*) is the Walmajami name for the large saltwater lake you see before you. It is also known as Lake Gregory.

The Premier of WA Geoff Galop, poured sand through the hands of the Traditional Owners to signify the return of the land to the Tjurabalan people.





## 2. Yunpu (yoon-boo)




A fresh, milky water lake on the western side of Paruku, this site boasts white sand, shady melaleuca trees and is a good swimming and bird watching spot. Yunpu also has good access to the Canning Stock Route. Yunpu is approximately 56 kms from Mulan or 143 kms from Billiluna.

### Signs as seen at Paruku IPA

Paruku IPA  
Indigenous Protected Area

## Yunpu (yoon-boo)


### Travelling around the Lake

### Kirrpilyu (geer-bil-yoo) - The Duck

"He make 'im nest somewhere in the grass we can't find 'im, when he ready for baby you know. You see 'im make 'im but road (path in the grass) all the way, all the way up and down. We chase 'im that one now, he going that nest for that baby now, he cover 'im up inside, when they're ready to come out he pull 'im out little ones. Take 'im outside to the water now. The mother they follow 'im behind, mother take 'im down to the water."

This one we can eat - good tucker. We bin grow up on that *munganri* (food) now, that *guyu* (meat). Old people they bin knock 'im for us - all the little kids grab 'im too. Stick 'im right in the fire." Chamia Samuel.



**Kirrpilyu – Plumed whistling duck**

Their meat is very tasty and their eggs are good to eat. Old people used to catch them by covering themselves in mud to sneak up on large flocks.

## Walany – The Pelican

There are many Dreaming stories for animals around the Paruku lake system. The story and corroboree for Walany (*waal-unj*) the pelican, was given to the Traditional Owners for this area by Kiki – 'the falling star from the east' – he was the first man to come from the Lake, the very first Traditional Owner.



"Walany that's the proper story one, we sing 'im but corroboree for Walany now, Dreaming time that one. All the way he bin coming down (coming down Sturt Creek) right up to Lake (Paruku), they call 'im Kiki that one Walany."

*Chamia Samuel*

**When the women perform the corroboree for Walany they wear coloured skirts to represent the different lakes. White skirts are worn for Yunpu - to match it's fresh milky water, and black skirts for Paruku - the big lake, with it's dark saltwater.**



The milky water of Yunpu and the dark saltwater of Paruku

## 3. Nyarna (Lake Stretch)

For the Traditional Owners of Sturt Creek, Nyarna is of great significance. It is the only permanent water within Paruku IPA along Sturt Creek. It is a regular swimming hole for the children of Billiluna Community. Nyarna is a popular camping spot for tourists travelling the Canning Stock Route and is near the facilities of Billiluna. Nyarna (Lake Stretch) is approximately 15 kms from Billiluna.



Signs as seen at Paruku IPA

## The Two Brothers

"My grandfather Mangurljangka and his brother Pirntalaruwuru, they bin travelling round. They went travelling from somewhere round Sturt Creek, then somewhere to the desert area and then come back from there, back to this place now - Lake Stretch. They bin living close, the family all the time together, right down to the Lake and back. Long time. Looking for bush yam, hunting for snakes, all that sort of thing - chasing sand goanna, sand frogs. They used to just wander round, go back to that same spot - Lake Stretch.

They become trees when they pass away you know - that's their Dreaming. That's why we look after that country all the time." *Lynny Manson*

## Lake Stretch



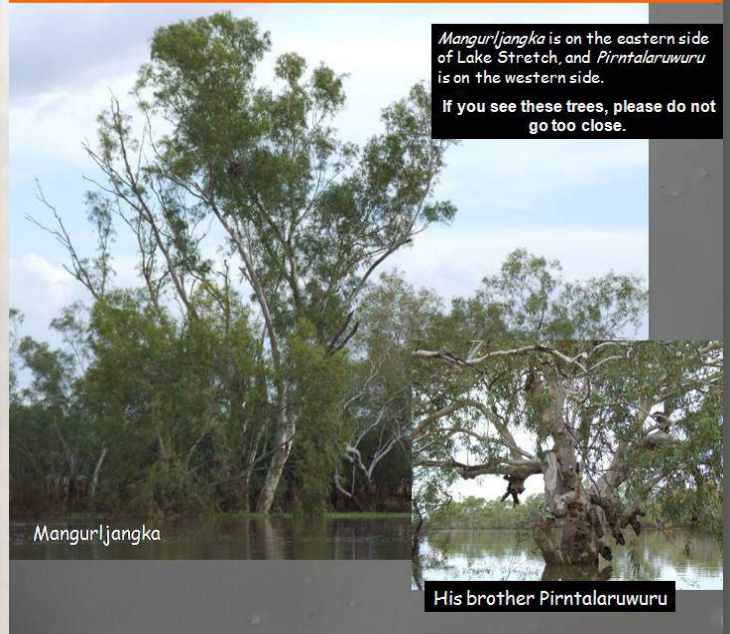
"When we go out to our country, to visit our country, Lake Stretch - kartia (white people) call 'im Lake Stretch but we call 'im Nyarna - when we take stranger people out there we make sure we take that person and we sprinkle 'im with water from that lake. We sprinkle 'im round and then he can go in and have a swim! And he can go fishing! If you want to go for swim you can swim. But if you see that wind get up you gotta get out of the water really quick you know. Sit on top outside, 'til the wind get away and finish. When he get silent again you can have a swim again." *Lynny Manson*



"Sometime when things happen, like sometime big wind (willie willie) rise up from that lake, well we all sing out for our grandfather, we tell 'im that we your grandchildren's here - don't do that. Sometime we talk like that, in language, and he understand and then everything come good again." *Lynny Manson*

*Mangurljangka is on the eastern side of Lake Stretch, and Pirntalaruwuru is on the western side.*

**If you see these trees, please do not go too close.**



Mangurljangka

His brother Pirntalaruwuru



## Activities



### Bird Watching

Lake Gregory is a bird watcher's paradise. During the last 20 years, 73 waterbird species have been recorded at the lake, 21 of them breeding. The area is a stopover for 16 migrant shorebirds, including the oriental plover, the sharp-tailed sandpiper and the long-toed stint. More than 100 000 birds occur regularly at Paruku, and as many as 650 000 have been estimated at the lake at one time.

Paruku is also one of Australia's most important drought refuges for waterfowl. It supports the largest breeding colony of Little Black Cormorant in Australia and is an isolated breeding locality for the Great Crested Grebe, the Australian pelican, the Magpie Goose, rufous night heron and whiskered tern. With proper permission and local guidance to the right locality, the Letterwing Kite and the Yellow Chat – both considered prize finds for birdwatchers - can be seen within a short walk of each other.



### Fishing

There is one fish species in the lake system: the Golden Spangled Perch. These can be caught in reasonable numbers during the warmer months using a hand-line and hook, baited with raw meat and cast from the shore. Eating these fish is not recommended.

# WELCOME TO PARUKU INDIGENOUS PROTECTED AREA

## Four-wheel driving

A track surrounds the lake and it is possible to complete the approximately 275 kilometre trip in one day. Conditions vary and maps should not be trusted as to the position or condition of vehicle access. Check with the Mulan community headquarters before departure, as up-to-date local knowledge is imperative. A drive to Jalyuwarn (Point Alphonse) and the remains of the first Pallotine mission perched on the northern cusp of the Great Sandy Desert is well worth the drive. Jarta outstation is a good spot for yam and goanna hunting, with local guidance. Ngantayi jarra (Two Hills) provides a good sunset view over Mulan community and the lake. Traditional Owners have dreaming stories to tell about these sites. Sunset on the Balgo escarpment overlooking Balgo Pound is a must if visiting the region.



## Boating

Traditional Owners request that power boats not be used on the lake. Kayaks and canoes may be used but we request you first ask permission as there are breeding areas and cultural sites that cannot be visited.

Please visit the local Art Centre

WARRUYANTA: COME TOGETHER  
art: culture: country: community



Warruyanta Art Centre: Celebrates fine art by contemporary Mulan artists

ICN: 7737 A: PMB 14 Mulan Community Halls Creek Shire, WA 6770

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## Important Information

### Getting There

There are no scheduled air services to the Lake Gregory area. Access is via gravel road turnoffs from the Tanami Road, which runs between Alice Springs and Halls Creek. Turnoffs run through Balgo or Billiluna. Access is also available from the Canning Stock Route for travellers approaching from the south.

### Nearest Towns

Billiluna is approximately 180km down the Tanami Road from Halls Creek. Mulan is approximately 70 kms from the Balgo turnoff on the Tanami Road, which is approximately 230 kms from Halls Creek. Nyarna (Lake Stretch) is approximately 15 kms from Billiluna. Yunpu is approximately 56 kms from Mulan or 143 kms from Billiluna. Handover is 10 kms from Mulan.

### Facilities

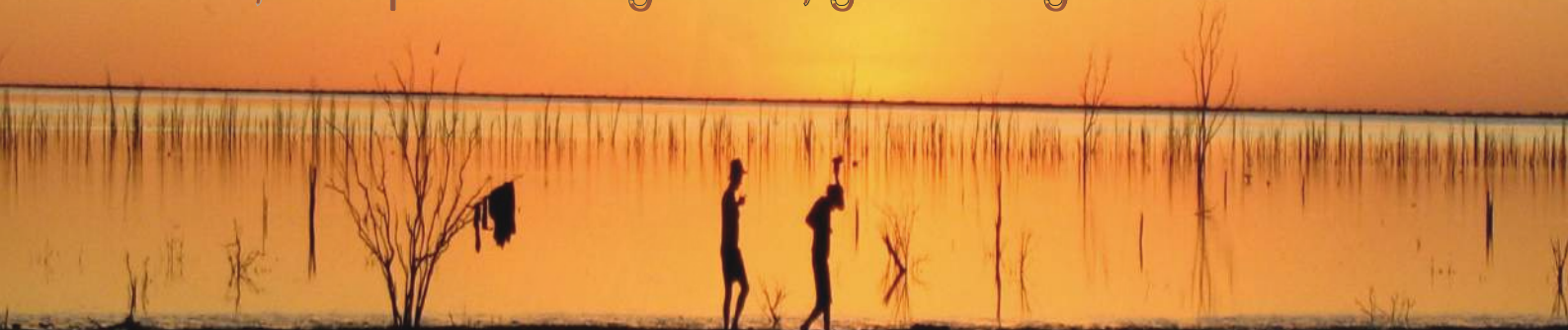
Community stores selling a wide variety of food operate six days a week in Mulan, Billiluna and Balgo. Unleaded Opal petrol and diesel are available.

### Best times to visit

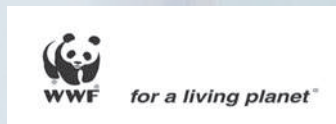
Lake Gregory is within the tropical weather band of northern Australia and is best seen between May and September. During the wet season access to the lake can be cut off by flooded tracks and in very wet weather the Tanami Road may also be closed.

## A unique desert experience!

The Traditional Owners welcome you to Paruku IPA and invite travellers to take some time to meet the people, have a look at the local arts and craft, listen to Dreaming stories and, with prior arrangement, go hunting for bush tucker.



## OUR PARTNERS:



*The Walmajarri people of the Mulan and Billiluna communities take great pride in their traditional rights to the Lake system, and their decision to make it an Indigenous Protected Area is a statement of their commitment to its long-term care and preservation, both for their children and for other Australians to learn about and appreciate this remarkable country.*

## Conditions of Entry

- This is Aboriginal owned land held by the Tjurabalan Native Title Lands Aboriginal Corporation and managed by the Paruku IPA. Management plans are based on conservation of biodiversity and traditional culture. We also aim to develop self sufficient economic enterprises for Traditional Owners on their own country. We are proud of our land and are happy to share the experience of it with you. We hope you will enjoy your visit. For your and other visitors' safety and comfort, we ask that you follow a few simple rules. Your purchase of the visitors' permit signifies your agreement to these Conditions of Entry.
- Entry is not permitted without a valid visitor's permit.
- Permit will be displayed on the dashboard of a vehicle or on person when absent from your vehicle. Permits must be presented upon request.
- Alcohol is not permitted on Paruku Indigenous Protected Area.
- Firearms are not to be used within Paruku Indigenous Protected Area.
- Vehicle must remain on designated tracks only.
- Permit holders will be responsible for the removal of all their rubbish from Paruku IPA.
- To avoid disturbance to native wildlife, pets must remain in the car or on a leash.
- Permit holders must camp in the designated Handover, Yunpu and Lake Stretch campsites only.
- Permit holders shall not interfere with Aboriginal cultural heritage flora and fauna.
- Visitors must obey any reasonable direction given by Paruku IPA Rangers in relation to behaviour and visitor guidelines.
- Paruku IPA and Tjurabalan Native Title Lands Aboriginal Corporation are not responsible for any personal injury or loss of personal property while on Paruku IPA lands.
- Film, video or photographs may not be taken for personal gain without prior permission from Paruku IPA or Tjurabalan Native Title Lands Aboriginal Corporation.
- Media and press members may not enter for work purposes without prior permission from Paruku IPA or Tjurabalan Native Title Lands Aboriginal Corporation.
- Upon request by Paruku IPA Rangers, permit holder must produce for inspection any container designed for transport and storage of beverages or food.
- Paruku IPA Rangers, Land Management Unit Officers and other authorized officers have the right to revoke forthwith and without refund visitors' permit upon reasonable suspicion of a breach of the above permit conditions or federal and state laws.