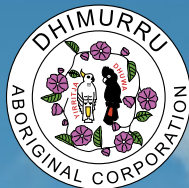





DHIMURRU
ABORIGINAL CORPORATION



VISITOR'S GUIDE

BE FIRM AND STRONG FOR THE LAND,
AND THE STRENGTH OF YOUR SOLIDARITY
WILL SUSTAIN YOU IN YOUR CAUSE.



This book contains images of Yolŋu from North East Arnhem Land. As it can cause offence and be disturbing for Yolŋu to see images of people who have passed away please take care when you are using this book. Seek advice from Dhimurru should you have any questions.

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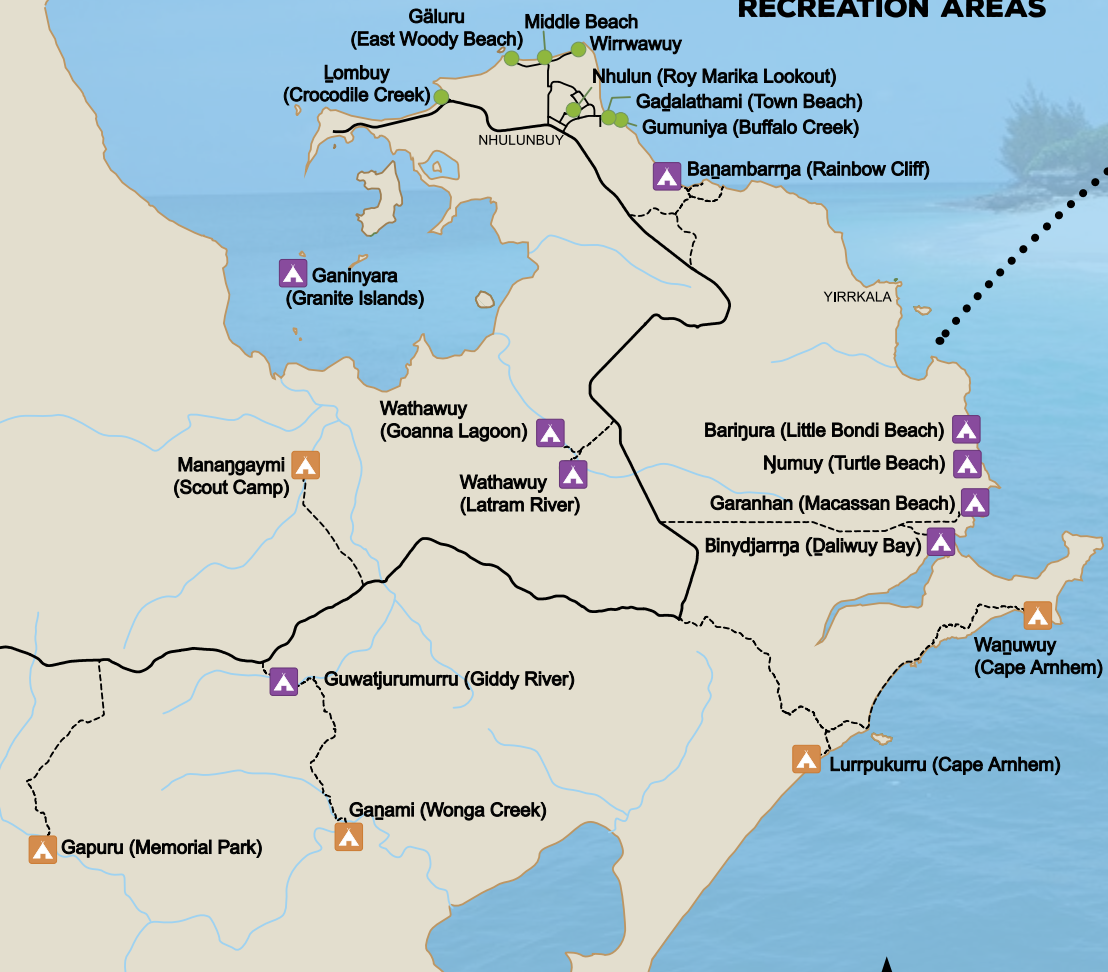


CONTENTS

INTRODUCTION	3
DHIMURRU'S VISION STATEMENT	4
YOLŃU PEOPLE AND THE YOLŃU LANDSCAPE	6
ABOUT DHIMURRU	11
DHIMURRU'S IPA	12
VISITOR ACCESS PERMITS	17
CAMPING PERMITS	17
WURRWURRWUY: MACASSAN STONE PICTURES	27
WALKING TRAIL	28
HUNTING THE YOLŃU WAY	32
CAMPING ONLY AREAS	36
WILDLIFE IN THE DHIMURRU IPA	40
STAY SAFE	42
PLANT LIFE IN THE IPA	44



DHIMURRU RECREATION AREAS



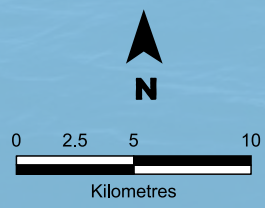
LEGEND

- Day use
- ▲ Camping and day use
- ▲ Access by campers only
- Main road
- - - Access track (4WD only)

A VISITOR ACCESS PERMIT is required to use Dhimurru Recreation Areas.

Campers also need a **CAMPING PERMIT** purchased in advance.

Visit www.dhimurru.com.au to get your permits.



ALL TRAVELLERS MUST FOLLOW DESIGNATED ACCESS TRACKS.



INTRODUCTION

The township of Nhulunbuy and the associated Rio Tinto bauxite mining leases are surrounded by land held under inalienable freehold title by the recognised Yolŋu landowners.

Yolŋu landowners have designated places as recreation areas so that people can access and enjoy their country. They have asked that the Northern Land Council delegate powers to the Dhimurru Aboriginal Corporation (Dhimurru) to help sustainably manage and protect these areas, whilst enabling access.

To facilitate access Dhimurru is responsible for issuing Visitor Access Permits and Camping Permits to designated recreation areas. The map shows the designated recreation areas set aside for the purposes of entering and staying on Yolŋu land.

To access any of the designated recreation areas, a Visitor Access Permit is required. To camp in one of the many designated camp sites a Camping Permit is also required.

More information about recreation areas can be found in this book and permits may be purchased online at www.dhimurru.com.au.

More general information may be located at Nhulunbuy Corporation's Visitor Information Centre.

DHIMURRU'S VISION STATEMENT

Dhimurru's vision statement honours the memory and wisdom of those elders who inspired and founded Dhimurru. Dhimurru continues to be motivated by the commitment and passion of its leaders and elders.

VISION STATEMENT IN ENGLISH

Dhimurru's vision is guided by the wisdom of our elders who founded Dhimurru. They have inspired us in our work. They exhorted us to look after the land for those who will follow, to protect and maintain it. In 1990 on behalf of the elders Roy Daḍayṇa Marika said, "Be firm and strong for the land, and the strength of your solidarity will sustain you in your cause."

"Our country (land and sea) will exist forever. It must be protected so that it will remain the same, so that it can be seen in the same way that the elders saw it in the past. Our vision and hope is that Yolṇu will continue to use our country for all the generations to come."

The elders said, "We the old people hope that Dhuwa and Yirritja country will continue to be looked after through the connection of yothu yindi."

"All our country is Yirritja and Dhuwa. Our songs, our law, our sacred art, our stories are embedded in our country, which is the foundation of our knowledge. That's how we see our country; that is what our Land Rights Act says.

"The decision-makers are the landowners, the clans that are connected through Yothu Yindi and Märi-Gutharra kinship. They have placed certain areas of our land in the hands of the Dhimurru Committee, which authorises the Dhimurru Rangers to manage and preserve, maintain and protect the areas designated for recreation use.

"The landowners put the recreation areas in Dhimurru's hands to manage. They envisage one committee, one voice, and one body under one umbrella, Dhimurru. Only Yolṇu will make decisions for this land, not government officials or any other person who is not a landowner.

"We envisage working together with the Parks and Wildlife Commission and other IPA collaborators; we need their help in making our vision a reality. With respect to the sea country in the IPA, we are committed to work together with all relevant agencies to ensure that our sea country remains healthy, our sites and their stories are protected, and our marine resources are used sustainably. But the only people who make decisions about the land are those who own the law, the people who own the creation stories, the people whose lives are governed by Yolṇu law and belief."



VISION STATEMENT IN YOLŃU MATHA

by the late Roy DadayŃa Marika MBE

From dhawuru dhanu Ńaya yaka wŃŃa ga hundred or more than one hundred years dhanu dhŃruk Ńarru dhŃya wekarram. MŃ nhŃn yaka Ńarru yolŃuyu bŃki, banhayanŃayi generation ga generation ga generation. Ńayi yaka Ńarru dhŃya, mŃ dhanal Ńarru nhŃma banhaya Ńayi, banha yakan nhalpiyan dhanal nyenan ŃŃtjil dilak. Ga nhalpiyan dhanal yakan gatjpu'yuwan ŃŃtjil dilak. Yo - Dhuwa Yirritja, Yothu ga Yindi.

Bukmak Ńayi malanyŃha yaka dhŃya manikaymi, rommi, dhulanmi, dhŃwu'mi. BanhalanŃa ŃayinŃa, dhanalingu nuku djalkiri. Bitjan nhan yaka Ńayim malanya dhŃya ganunha Land RightsŃa dhŃruk bilanya bili. Yo, decision maker nhanbayi yana landowner.

Ńarru nhan Ńarru, ŃarrunŃam goŃmurrum nhumalingurumurru, Parks and Wildlife-kura or Rangerwurumurru, Dhimurruwurumurru. Bukmak Ńayi malanyŃha djŃkawu goŃŃa Dhimurruwura. Yirritja ga Dhuwa Ńarru warkthun dhanal further development bilanya bitjan Conservation ga dhal yun Ńarru protecting nhŃŃuru development-Ńuru.

Ga biyalpul Ńalma Ńarru nhŃma Ńoy gapu banha dhŃya yaka IPA-Ńa, Ńalma Ńarru djŃma rrambanŃi waripu gulkuwu! agencies-wu!, mŃ Ńalmalingu Ńoy gapu Ńarru Ńuwakurru Ńoyya, yaka marimi dhanan dhukan, Ńalmalingu! Ńayi. ŃoyŃa gapunŃa, ga dhŃwu bayikuy Ńayiwuy dhanal IPA ga Ńalma Ńarru djŃka, ga Ńoywuy gapuwuy maypal, miyapunu ga waripu mala banha Ńalma bayin Ńoka.

Dhanu Ńayi yolŃuwu yana, YolŃuyu Ńarru warkthun dhŃruk nhanbayi YolŃuyu yana. Djinakuy Ńayiwu Ńarakawu, yaka Gapmandhu wo bilanŃ yolthuy waripunŃuy Ńayinharryu yolŃuyu. Nhanbayi yana Ńayi-watanŃuyu, rom-watanŃuyu, wanŃarr-watanŃuyu, gamununŃu-watanŃuyu wo maŃdayin-watanŃuyu.

Ńarru dhŃrukma dhanu gunyanda bayikunŃ Ńalapalmiyu banha ŃarrunŃan ga dhanu badak nyena yaka. Ńarru dhŃrukma dhanalingu ga gatjpum badak wŃlŃa. Djinakuy Dhimurruwum self developmentkum, ga self- managementkum.

A photograph of two Yolŋu men in a dry, open landscape. One man is shirtless and wearing dark shorts, gesturing with his hands as if speaking. The other man is also shirtless, wearing a blue and white patterned wrap around his waist, and holding a long, thin stick. The background shows a flat, arid plain under a blue sky with scattered clouds.

YOLŊU PEOPLE AND THE YOLŊU LANDSCAPE

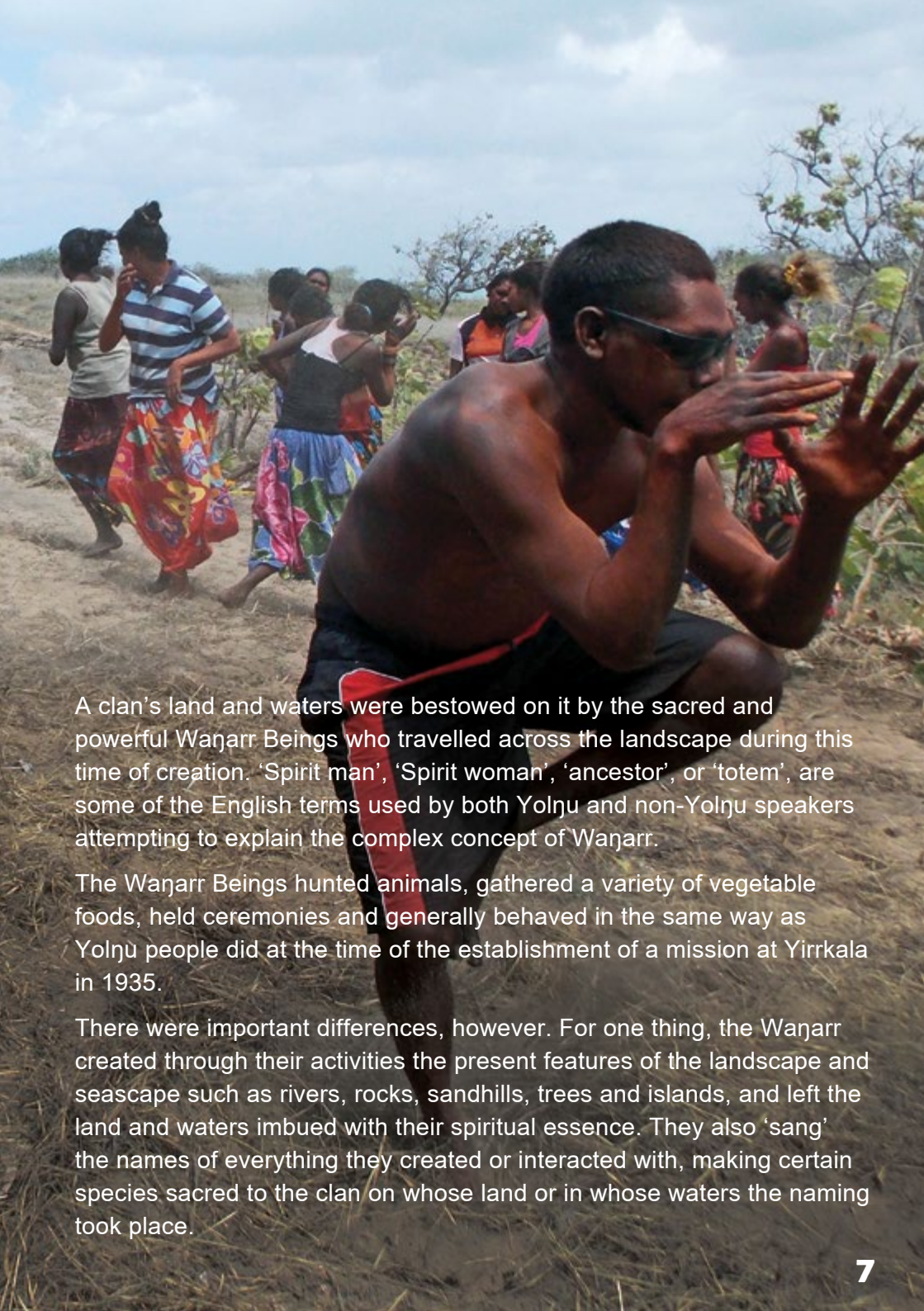
All Yolŋu people in north east Arnhem Land belong to one of two basic divisions, or moieties, called Dhuwa and Yirritja.

Everything in the Yolŋu universe – Spirit Beings, plant and animal species, clan groups, areas of land and water are either Dhuwa or Yirritja. The Djan'kawu Sisters, the morning star, the water goanna, the stringybark tree, and the land in and around Yirrkala are Dhuwa, while such things as the evening star, stingray, cycad palm, and members of the Manjalili clan are all Yirritja.

Within each moiety people belong to smaller groups called clans, and each has its own language. Children belong to their father's clan (and moiety), while their mother belongs to another clan (of the other moiety). In the Gove Peninsula and the surrounding area most Yolŋu belong to one of sixteen clans, of which eight are Dhuwa and eight are Yirritja.

Clan members own areas of land and waters in common. The relationship is, however, much more complex than just 'owning', or even 'caring for', the land. Yolŋu often say that they 'come from' the land, or that they 'are the land'.

The land and waters of each clan were bestowed on the forebears of living clan members long ago in Wanarr Time, which Yolŋu may refer to in English as 'Creation Time'; or sometimes they just say long ago. Some follow the common Australian English practice of using the terms 'Dreamtime' or 'Dreaming'.



A clan's land and waters were bestowed on it by the sacred and powerful Waŋarr Beings who travelled across the landscape during this time of creation. 'Spirit man', 'Spirit woman', 'ancestor', or 'totem', are some of the English terms used by both Yolŋu and non-Yolŋu speakers attempting to explain the complex concept of Waŋarr.

The Waŋarr Beings hunted animals, gathered a variety of vegetable foods, held ceremonies and generally behaved in the same way as Yolŋu people did at the time of the establishment of a mission at Yirrkala in 1935.

There were important differences, however. For one thing, the Waŋarr created through their activities the present features of the landscape and seascape such as rivers, rocks, sandhills, trees and islands, and left the land and waters imbued with their spiritual essence. They also 'sang' the names of everything they created or interacted with, making certain species sacred to the clan on whose land or in whose waters the naming took place.



Additionally, although the Wanjarr were manifested in human form during their creative travels and activities, many are also considered to have had the attributes of a particular species, such as crocodile or shark and eventually, the Wanjarr were transformed into that species. Subsequently, this species became a major 'totem' of the clan associated with the site of such events. Indeed, members of that clan may think of themselves as being, for example, water goanna, while another clan's members may think of themselves as being shark.

As well as the landscape they had created, the Wanjarr also left behind for the clan sacred objects, designs and names that were manifestations of themselves, imbued like the land and water with their spiritual essence and power.

They passed on language, law, paintings, songs, dances, ceremonies and creation stories to the founding members of each clan. Together, the land and waters and this sacred clan property, both tangible and intangible, form a clan member's *djalkiri*, his or her 'foundation', as Yolŋu translate this important concept.

The Yolŋu word for land (or place or camp) is *njirrima*. In everyday speech, *djalkiri* may be used in its literal sense of 'foot' or 'footprint'. In its metaphorical sense it represents the 'footprints' of the Wanjarr as

they travelled across the clan's land and waters, all the signs and traces they left in their tracks: the evidence of their presence and land-shaping activities and transformations in the land itself and in the sacred designs, paintings, songs and ceremonial objects. It is the *djalkiri*, this foundation, that provides each individual with meaning and identity.

Yolŋu individuals belong as much to the *djalkiri* as it does to them. Spiritually they are part of it. Within every clan's land and waters there are one or more areas where 'spirit children', formed of the Waŋarr essence, await their time to be born into the world of the living.

When that time comes, a 'spirit child' enters its mother's womb to animate the foetus. During life, people may continue to absorb Waŋarr power through ritual contact with other manifestations of the Waŋarr; for example, through sacred clan designs painted ceremonially on the body. After death, the individual's spirit returns, with ritual help, to his or her clan land, where it becomes one again with the spirits of the dead and the Waŋarr essence, to be drawn upon by future generations of spirit children and clan members.

The phrase *djalkiri wāŋa* applies to a particularly important and sacred area of a clan's land or waters that is associated with crucial Waŋarr events and spirituality. This is the home or homeland from which clan spirits emanate and to which they return. It is this land and these waters which form the basis of an individual's *djalkiri* and that provide the solid foundation on which his or her identity is built.

Yolŋu relationship to the land and waters does not end here, however. Just as individuals can think of themselves as being a totemic species or say that they are the land, so too can their *nāndi* (mothers), and *māri* (grandmothers), and other kin. An individual, therefore, calls his or her mother's Waŋarr species *nāndi* and refers to her country as *nāndi wāŋa*; in the case of a grandmother's Waŋarr and *wāŋa* the kin term *māri* is used, and so on.

The extreme importance of the widespread network of kinship in Yolŋu society means that most people would know their relationship to a wide number of places in terms of their relationship to the people who own them.



ABOUT DHIMURRU

The primary function of Dhimurru is to act on behalf of the Traditional Owners of the land and sea estates in north east Arnhem Land in order to facilitate management of country in line with cultural practices and support the process of knowledge transfer between generations. Dhimurru uses best practice management and both-ways learning to protect and conserve Yolŋu country with a special emphasis on designated recreation areas.

ORIGINS

For thousands of generations Yolŋu have managed their country in accordance with their lore and culture. Yolŋu management of country achieved a balance that ensured long term, sustainable resource use for Yolŋu.

With the development of the bauxite mine and large in-flux of permanently based non-Yolŋu on the Gove Peninsula, Yolŋu recognised the need to plan and implement sustainable and culturally appropriate management of areas that were regularly visited by non-Yolŋu.

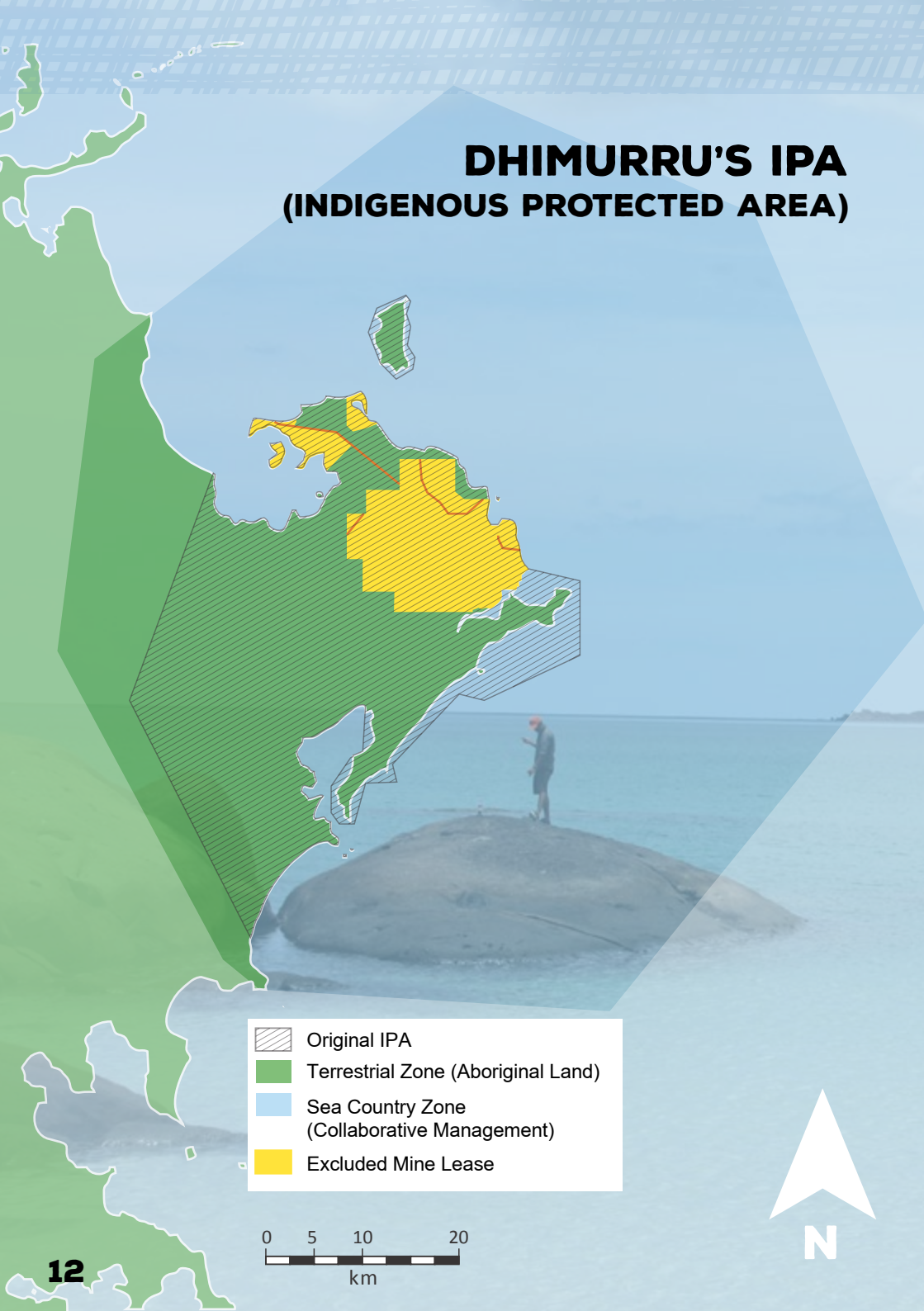
They designated certain areas that were for the specific purpose of enabling residents and visitors to access and recreate on their land and implemented specific management actions to ensure sustainable use and appreciation of those areas.





To facilitate these activities, maintain control and ensure that only Yolŋu made decisions for the land, they formed Dhimurru Land Management Aboriginal Corporation on 8 April, 1992. Today Dhimurru is a registered not for profit under the Office of the Register of Indigenous Corporations (ORIC).

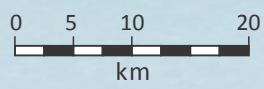
Over 25 years later, Dhimurru Aboriginal Corporation has continued to manage country in line with the Dhimurru Vision, employing local Yolŋu and contributing to the broader community.



DHIMURRU'S IPA (INDIGENOUS PROTECTED AREA)



-  Original IPA
-  Terrestrial Zone (Aboriginal Land)
-  Sea Country Zone (Collaborative Management)
-  Excluded Mine Lease



In 2000 Yolŋu Traditional Owners made a voluntary IPA declaration over approximately 101,000 hectares of their traditional country, which included 92,000 hectares of their land and about 9,000 hectares of their sea country incorporating previously declared registered sacred sites.

The declaration of the Dhimurru IPA was the first in the Northern Territory, and the first in Australia to include land and sea country. In 2006 Dhimurru launched Yolŋuwu Monuk Gapu Wäŋa Waŋaŋu (Traditional Owners) formally dedicated additional areas to their land and sea country to Dhimurru Indigenous Protected Area, increasing Dhimurru IPA to approximately 550,000 hectares and extending the IPA's sea country boundary out to 40 km from the coastline.

This historic announcement was made in honour and recognition of Mr D(J) Yunupingu; friend, mentor and past Dhimurru Senior Cultural Advisor, his many contributions, and his vision of a unified land and sea protected area.

The first Dhimurru IPA Sea Country Management Plan 2013-2015 was launched in May 2013 at the World Indigenous Network Land and Sea Manager' Conference in Darwin. Dhimurru launched its second Plan of Management 2015-2022 at Garma in 2015.

In 2020, after much consultation, Dhimurru Board entered into a twenty-year Agreement with the Northern Land Council and the Land Trust to continue its work managing designated recreation areas, an important component of the plan of management and the Dhimurru Vision. The delegation of powers to Dhimurru to issue permits to access and stay on Yolŋu land and the actions identified in the plan of management provide guidance on day to day activities and set the direction for future work.

“We have great pleasure in honouring our old friend, mentor, leader, and founding member Mr D(J)Yunupingu. On this important and solemn occasion we are dedicating our manbuynga ga rulyapa, our sea country, as part of the Dhimurru Indigenous Protected Area.”

Wurrulnga Marika

APPROACH

Dhimurru is managed by a Yolŋu Board of Directors and employs Traditional Owners as rangers, providing opportunities for formal training in resource management to complement their own traditional ecological and cultural knowledge.

A fundamental objective for Dhimurru is to investigate avenues for incorporating non-indigenous research and resource management practice and link them to traditional ecological knowledge and resource management regimes.

This 'both ways' approach provides a culturally appropriate framework for maintaining the natural and cultural integrity of Yolŋu land and seas.

To support this objective Dhimurru has fostered co-operative working relationships with a range of organisations, including Australian and Northern Territory Governments, philanthropic organisations, other Ranger groups, as well as developing local partnerships.

Collaborative research projects provide productive opportunities for refining Dhimurru's 'both ways' approach to resource management. Priorities include developing awareness and understanding of the potential impact of climate change, working on appropriate responses to feral animals and increasing our understanding of the biodiversity and ecology of the IPA.

This includes surveillance of marine habitats within the Dhimurru sea country and participating in a variety of related activities such as sea grass mapping and marine research projects including water temperature logging and cultural mapping.

Also associated with this research has been an investigation into the impact of marine debris on our shores. Each year at the start of the dry season local beaches experience an influx of marine debris. Initially a substantial proportion was made up of large mesh drift and trawl nets used by foreign fisheries in adjacent international waters.

The presence of these fishing nets often resulted in turtles becoming entangled or stranded. Through regular patrols and surveys, the information collected by the Dhimurru Rangers has assisted other organisations to bring the problem into focus and supported efforts to change fishing practices.

More recently the marine debris issue has become a significant international problem, with Dhimurru shores being inundated with plastic household rubbish from other countries. The north east Arnhem Coast has become a hotspot for the collection of plastic waste washed in on the tides. Dhimurru has worked with numerous partners at a local and national level to bring the issue to light and identify ways of combating it.

In addition to participating in collaborative research, the rangers undertake a variety of land management activities. The activities include monitoring visitor compliance with access permit requirements, planting and track maintenance in designated recreation areas.



Many of the recreation areas are in environmentally sensitive coastal locations and prone to erosion caused by 4WD vehicle traffic. Corduroys have been installed in several locations to reduce the impact of vehicles at Wanuwuy.

Visitors can support continued access to these areas by appropriate use of the infrastructure and by complying with relevant permit conditions and signs.

The rangers also undertake local fauna and flora surveys to provide baseline information for the assessment of future environmental impacts. The land systems, fauna and flora of north east Arnhem Land remain largely intact. However, the increasing prevalence of feral animals and invasive exotic weeds are among a range of factors which may have significant detrimental impacts on the environmental integrity of the region in the future.

Dhimurru staff also facilitate local workshops with landowners on various aspects of traditional resource management and education. These local workshops include participating in traditional burning practices with relevant landowners, sacred site mapping and working with school children from Yirkala as part of the Learning on Country programme.

The rangers' work doesn't stop at the IPA boundary. As ambassadors for Yolŋu country, culture and indigenous land management they have delivered presentations at numerous national and international conferences, participated in collaborative workshops and exchange visits with overseas organisations and provided Yolŋu representation on various NT and Commonwealth advisory groups.

These efforts have been recognised on a national and international level with awards for environmental management, training and indigenous business.



The Story of Wuyal Told by Laḡani Marika

Long time ago, Wuyal the Sugarbag Man was dancing on top of Nhulun.

He was dancing because he had created a special dreaming place. As he was dancing, he became thirsty and decided to go down to Gäluru to mix his guku (bush honey) with fresh water and quench his thirst.

He went to Dhamitjinya (East Woody Island) and mixed his guku with fresh water. After he had had a drink, he went toward the mudflats behind Gäluru (where the quarry is now), and named that place Wandjukpuy. Then off he went along the mudflats towards Lomboy. He named Lomboy. From Lomboy he went toward where Yirrkala Business Enterprises' workshop is now, toward where the red mud ponds are, and hung up his dilly-bag and it turned into a rock. The rock is called Dimbukawuy.

As he headed towards Bukbuk (Wallaby Beach), the Yirritja dog blocked his way, so he came back toward Gäluru, but Wititj the python was already there whipping his tail and flicking his tongue, causing thunder and lightning. He made a big rain and flood and that's how he made the lagoon which is Gayḡaru.

So Wititj the python went to live in the lagoon and Wuyal, the Sugarbag Man turned into a spirit and went all over the place to look for guku.



VISITOR ACCESS PERMITS

Dhimurru and landowners welcome you to their country and request that you respect it. You are guests on Yolŋu land and your permit is your invitation to a unique experience in a stunning part of Australia.

Recreation Areas are 100% Yolŋu owned areas of land under the Aboriginal Land Rights Act. When you visit a Recreation Area you are entering private property, and as with anywhere when you enter another person's property, it is respectful to ask first.

A permit is your invitation to enter.

Permits are necessary to help protect the land, provide appropriate facilities such as toilets, tracks and environmental conservation and to alert residents and visitors to times when there are important ceremonies or activities, they need to be mindful of. Permits do not meet all the costs of running a Ranger program and the management of the recreation areas, they are however an important contribution. The legal power to issue permits has been granted by the Northern Land Council to Dhimurru Aboriginal Corporation.

Visitor Access Permits can be gained online from www.dhimurru.com.au

CAMPING PERMITS

Camping Permits allow users of the designated recreation areas to camp in designated campsites. You are only able to purchase a Camping Permit if you have a Visitor Access Permit. Manangaymi (Scout Camp), Ganami (Wonga Creek), Wanjuyuy (Cape Arnhem) and Gapuru (Memorial Park) can only be accessed for camping and require that visitors have a Visitor Access Permit and Camping Permit before entering.

The table identifies recreation areas that have camp sites.

All Camping Permits can be purchased on line at www.dhimurru.com.au





RECREATION AREA

APPROX. DISTANCE TO NHULUNBUY



VISITOR ACCESS PERMIT REQUIRED



CAMPING AVAILABLE WITH CAMPING PERMIT



4WD ACCESS ONLY



CAMPER TRAILER

NHULUNBUY

Lombuy (Crocodile Creek)	6 km	Y	N	Y	N
Gäluru (East Woody)	3 km	Y	N	2WD	N
Middle Beach	2 km	Y	N	2WD	N
Wirwawuy	3 km	Y	N	2WD	N
Gaḍalathami (Town Beach)	Town	Y	N	2WD	N
Gumuniya (Buffalo Creek)	3 km	Y	N	Y	N
Nhulun	Town	Y	N	2WD	N
Banambarrṅa (Rainbow Cliff)	9 km	Y	Y	Y	Y
Ganinyara (Granite Islands)		Y	Y	BOAT ONLY	N

INLAND

Gapuru (Memorial)	65 km	Y	Y	Y	Y
Ganami (Wonga Creek)	57 km	Y	Y	Y	N
Guwatjorumurru (Giddy River)	51 km	Y	Y	Y	Y
Mananṅaymi (Scout Camp)	48 km	Y	Y	Y	Y
Wathawuy (Goanna Lagoon)	25 km	Y	Y	Y	Y
Wathawuy (Latram River)	25 km	Y	Y	Y	Y

EASTERN COAST

Binydjarrṅa (Ḍaliwuy Bay)	35 km	Y	Y	Y	Y
Garanhan (Macassan Beach)	37 km	Y	Y	Y	Y
Nṅumuy (Turtle Beach)	40 km	Y	Y	Y	N
Bariṅura (Little Bondi Beach)	41 km	Y	Y	Y	N

SOUTHERN COAST

Waṅuwuy (Cape Arnhem)	50 km	Y	Y	Y	N
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**DRIVE
ON
BEACH**



**TOILET
AVAILABLE**



**ALCOHOL
PERMITTED
AREAS.*
NO GLASS.**



**BOAT
LAUNCHING
AREA**



CARAVANS



**UNREGISTERED
MOTORBIKES
OR ATVS
(QUADS)**



**HUNTING
WITH
FIREARMS
INCLUDING
BOW**

UJY REGION

N	N	Y	N	N	N	N
N	N	N	N	N	N	N
N	N	Y	N	N	N	N
N	N	Y	N	N	N	N
N	N	Y	N	N	N	N
N	N	Y	N	N	N	N
N	N	Y	N	N	N	N
N/A	N	N	N/A	N	N	N
N	Y	Y	N	N	N	N
N/A	N	Y	N	N	N	N

AREAS

N/A	Y	Y	N	N	N	N
N/A	N	Y	N	N	N	N
N/A	Y	Y	N	N	N	N
N/A	Y	Y	N	N	N	N
N/A	Y	Y	N	N	N	N
N/A	Y	Y	N	N	N	N

PASTAL AREAS

N	Y	Y	LAUNCH	N	N	N
N	Y	Y	N	N	N	N
N	Y	Y	N	N	N	N
Y	Y	Y	N	N	N	N

PASTAL AREAS

Y	Y	Y	N	N	N	N
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NHULUN AND THE ROY MARIKA LOOKOUT

Nhulun was named by Wuyal (the Sugarbag Man), a Creation Ancestor who travelled through the country naming places, plants and animals. He left his sacred dilly bags in certain places and they became features of the landscape. The name Nhulunbuy, comes from his story.

The Roy Marika Lookout is located at the summit of Nhulun, the hill from which the area takes its name. The lookout tower is named in honour of Dhimurru's founder, a man who was a senior leader of the Yolŋu community for many years and often referred to as "the father of land rights" for his role in the struggle for recognition of land ownership.

Roy Marika's particular struggle culminated in a Supreme Court decision in 1971 and precipitated the Royal Commission that led to passage of the Aboriginal Land Rights (Northern Territory) Act in 1976.

The climb to the top of the lookout gives a spectacular birds-eye view of the township, coastline and surrounding bushland.

LOMBUY (CROCODILE CREEK)

This small inlet is known as Lombuy, or Crocodile Creek. It begins south-west of the mangrove estuary at Gäluru and comes out adjacent to a small stretch of white sandy beach.

Coastal monsoon vine-thicket occurs on the foreshore and produces a variety of fruits at different times of the year. Paperbarks (*Melaleuca* species) and Pandanus are found in the nearby freshwater swamp areas.

GÄLURU (EAST WOODY BEACH)

Gäluru runs eastward from Dhamitjinya to Wirrawuy. A sand dune system runs parallel to the beach and this long sandy stretch is lined with Casuarina trees.

This is a popular spot for locals in the evening, and runners, dog-walkers and families can often be found making the most of the space, breeze and spectacular sunsets.

Fences have been erected to prevent access to the dunes and assist in the rehabilitation of dune vegetation.

DHAMITJINYA (EAST WOODY ISLAND)

Dhamitjinya is a small tidal island located at the western end of Gäluru.

The island is formed of granite boulders littered with pockets of coastal vine thicket. The vegetation is typically dense, with a low canopy often only a few metres in height.

There is access to Gäluru (East Woody Beach) during low tide by walking along the white sand spit beach between the estuary and the sea.

GANINYARA (GRANITE ISLANDS)

These small rocky islands in Wopurrwuy (Melville Bay) are a short boat journey from launching facilities at Perkins Wharf and the Gove Boat Club.

Small boats can be moored on the sandy beach of the largest island, where there is a table facility, BBQ and a shaded campsite above the beach. The coastline is rocky, with thick monsoon forest vegetation providing shade and shelter.

The smaller islands are made of exposed piles of shiny granite boulders, where a range of seabirds roost and fish can be found hiding in the shadows.



WIRRAWUY

Wirrawuy is a cape formed by a sandy ridge and sand dunes, flanked on both sides by wide beaches, extending west to Gäluru and east to Gaḍalathami.

Sand dunes roll from behind Wirrawuy to the edge of Gayṅaru (Town Lagoon) and the coastal monsoon vine-thicket that covers the dunes gives way to paperbarks surrounding the freshwater.

Gayṅaru is rich with bird and animal life and was used extensively for ceremony, hunting and the collection of plant products prior to the establishment of Nhulunbuy Township.

Fences have been erected to assist in the rehabilitation of the dune areas.

GADALATHAMI (TOWN BEACH)

This north facing shady beach is walking distance from town. There are two main access points. At the town pool a small gate leading down an alley across the small foot bridge takes you directly onto the beach. This gate is locked when the pool is closed. You can also access the beach by walking north along Matthew Flinders Way, turn right into Bottlebrush Avenue and left again into Eugenia Avenue. Continue straight ahead at the roundabout until you reach the Surf Club carpark and pedestrian access onto the beach.

Once the sun has dipped, this beach is a popular spot with locals and a regular haunt for dog walkers and strollers.

Fringed by a pocket of coastal monsoon vine forest, a fresh water creek emerges here from nearby Gayṅaru (Town Lagoon). This mixing of fresh and saltwater is a potent symbol in Yolṅu culture.

GUMUNIYA (BUFFALO CREEK)

This tidal creek and small mangrove estuary is located adjacent to Gadalathami, with extensive sand and mudflats.

To reach Gumuniya take a right turn behind the Surf Club and follow the track for approximately 0.5 km.

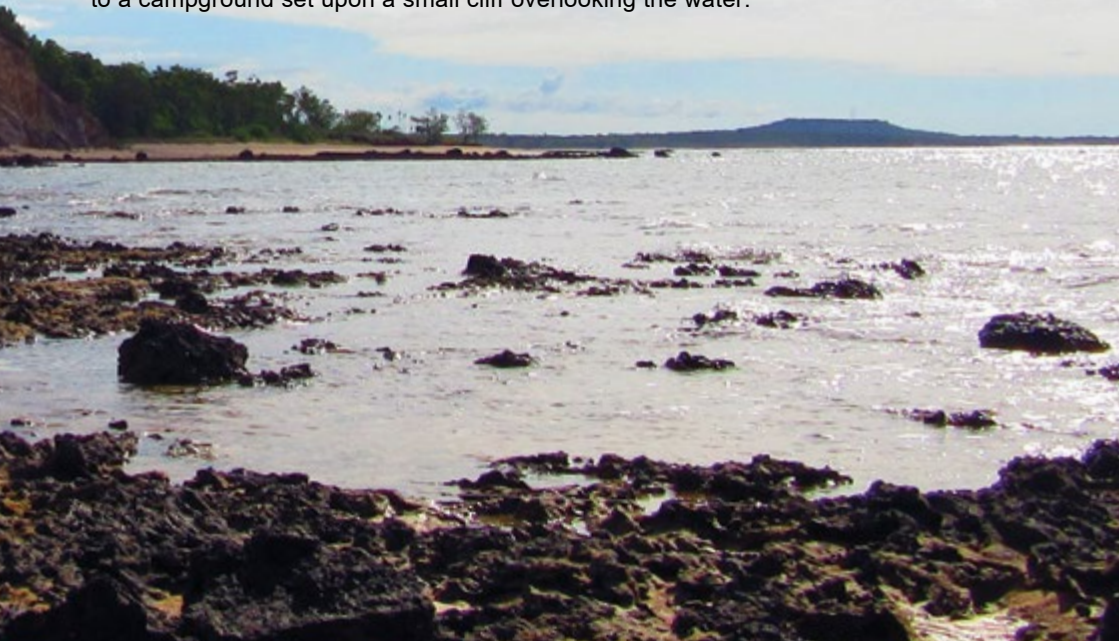
BANAMBARRŊA (RAINBOW CLIFF)

Banambarrŋa is a sheer section of the coastline where the exposed and weathered rock profile produces a colourful effect on the cliff face and a striking formation as it plunges over 40 metres into the sea.

Open forest runs to the top of the cliff and a small tidal creek winds through a mangrove community into the sea at its western end, where there is easy access to a sandy beach. Access to the top of the cliff, which is a Sacred Site, is not permitted.

Follow the road to the eastern side of the cliff to see a spectacular view of the rock face on a laterite shelf adjacent to the cliff base.

Following the access track toward the west until you come to a split in the road. Continuing along the left hand track will take you to a table, where visitors can enjoy the view of the creek and sea whilst relaxing under the trees. The right hand track leads to a campground set upon a small cliff overlooking the water.



BINYDJARRŃA (DALIWUY BAY)

This area can be accessed off the Central Arnhem Highway. Daliwuy is a beautiful mangrove fringed bay and has a boat ramp to enable small to medium sized boat users to access the bay for fishing or travel out to sea. There are also campsites and facilities for day visitors.

On entering the area you will see a thin belt of coastal monsoon rainforest growing on low sandy ridges running parallel to the shoreline and merging with the nearby open eucalypt forest. Mangrove estuaries, mudflats, paperbark trees (*Melaleuca*) and other features of the inter-tidal zone can be found as you explore the shoreline. The mangroves form a dense forest that extend over a large area of tidal mudflats and sand flats. You may even see a crocodile resting in the mangroves, so be watchful and aware as you enjoy your time here.



GARANHAN (MACASSAN BEACH)

A long, wide beach of white sand contrasts with the rough-textured shelves of laterite that run parallel to the general line of the coast.

A narrow, dense strip of monsoon coastal vine forest overlies the rockshelf and a short walk behind the sand hills leads to a paperbark swamp.

There are good shady picnic and camping spots under the casuarinas behind the rockshelf.

South of the sandy beach behind the rocky shelf is Wurrwurrwuy, where a Yolŋu record of the annual visits of the Macassan traders is recorded as stone pictures.

Visitors can walk among the stone pictures and learn a little about the history of Yolŋu contact with Macassans over hundreds of years.

NUMUY (TURTLE BEACH)

The access track winds through a patch of coastal monsoon vine forest to the white sands of this popular beach. The track conditions are sandy and rocky in parts with some sections being quite narrow. Whilst a beautiful beach, caution should be taken as crocodiles inhabit these waters and rips are strong here.

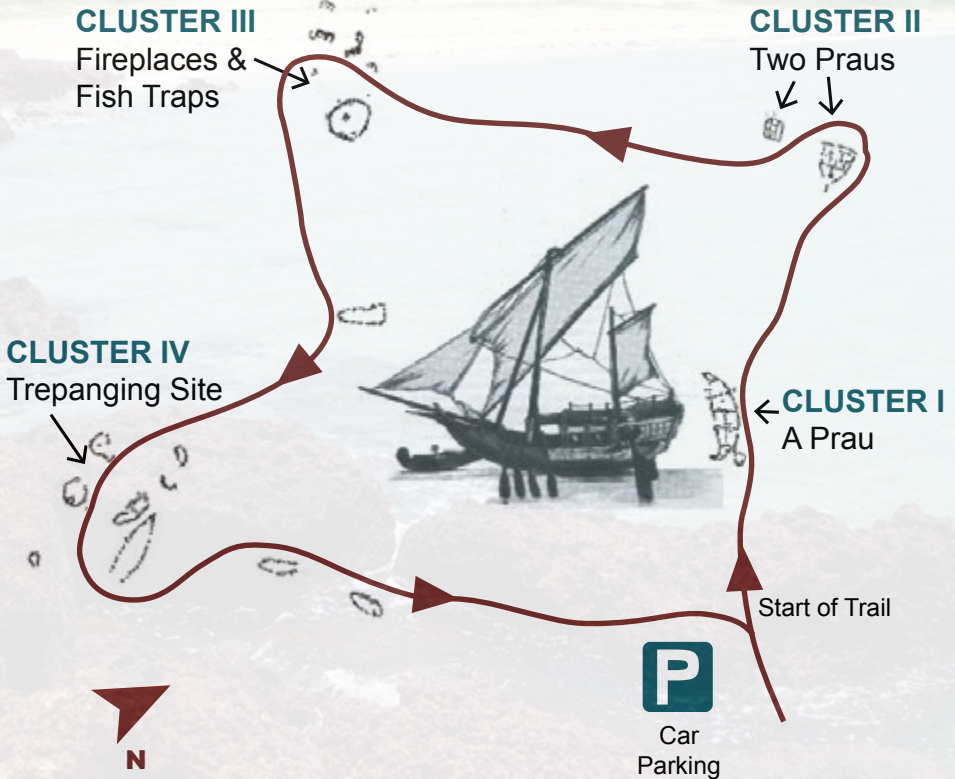
A popular area, for day visitors. Campsites can also be found at this location

BARINURA (LITTLE BONDI BEACH)

Barinura is a stretch of white sand with rolling sand dunes and a popular beach camping spot with both locals and visitors. The last section of this track is sandy and parking in this area is on sand.

WURRWURRWUY: THE STONE PICTURES

A Yolŋu Record of Macassan Traders





WURRWURRWUY: MACASSAN STONE PICTURES

Wurrwurrwuy is the Yolŋu name of the area near Garanhan where there is a unique cluster of stone arrangements behind the rock-shelf.

The area covered by these 'stone pictures' is approximately 70 metres by 80 metres. The outline pictures provide a window into the trade between the Yolŋu of north east Arnhem Land and Indonesians that had existed for several centuries until 1907 when South Australia, which administered the Northern Territory at the time, began using aggressive measures to collect customs duty. The Indonesians, mostly from Macassar in Sulawesi, came annually for trepang (dharripa or sea cucumber), turtle shell, and pearl shell to sell to Chinese traders.

They sailed in their tri-masted praus on the northwest monsoon winds, and returned on the southeast trade winds. The Macassans acknowledged the Yolŋu as owners of the land and the marine resources, and relations between Yolŋu and Macassans were generally business-like and often cordial. Matthew Flinders, on his circumnavigation of Australia, encountered a fleet of Macassans near Cape Wilburforce in 1803 and spoke with Pobasso, the captain. Pobasso told him that two or three Yolŋu sailed each year with the fleet to Macassar and that some had remained there.

The stone pictures were probably constructed by Yolŋu elders toward the end of the nineteenth century, and in the 1960s clan leaders Mungurrawuy Yunupirŋu and Mawalan Marika told Campbell Macknight that the arrangements had been made by older members of their families so that future generations of Yolŋu would know the history of the Macassan visits. Mungurrawuy's father had actually been to Macassar. The photographs indicate that as of 1967 Yolŋu kept the site clear of woody weeds and the stones free of obstruction.

The arrangements can conveniently be viewed in four clusters (I – IV) and interpretive signage will guide you in an anti-clockwise direction around the walking path.

Macknight, C. C. and W. J. Gray, Aboriginal Stone Pictures in Eastern Arnhem Land. Canberra: Australia Institute of Aboriginal Studies, 1970.

WALKING TRAIL

BINYDJARRŃA ► GARANHAN ► NŪMUY ► BARIŃURA



This walking track constructed by Dhimurru runs parallel to the coastline and offers visitors the opportunity to cover land and sea belonging to several clans.

Elders have also provided interpretative material to assist visitors in understanding the rich YolŃu environment, and the variety of resources available.

BINYDJARRŃA TO GARANHAN (3.2 KM)

The trail begins by ascending from the fine white sand beach into a hilly area with scattered rocks called dhumurr.

This is eucalypt open woodland and among the understorey plants are Dhalpi (*Livistonia enermis*, five fingered sand palm) and many other trees, bushes, and vines that Yolŋu use for food, medicine and the manufacture of domestic containers and ritual objects.

The trail crosses a private road leading to a local residence. To the right is an area named Bandalal, a retja (monsoon vine thicket or jungle). The track then meets the road leading to Garanhan and passes a fenced area containing the Macassan stone pictures.

The trail continues on to the beach area at Garanhan.

GARANHAN TO NUMUY (2.5 KM)

The trail leads inland from the beach in a northerly direction, initially up a steep dune.

On both sides of the trail there are patches of large trees including Larrani (*Syzygium suborbiculare*, red bush apple), Ganyawu (*Semecarpus australiensis*, native cashew) and Gunga (*Pandanus spiralis*, pandanus).

The trail follows the edge of a paperbark swamp. This is a lagoon during the wet season and food plants such as Wakwak (*Nymphaea macrosperma*, water lilies) and Räkay (*Eleocharis dulcis*, water chestnuts) are collected.

Inland from the coastal dune and north of the paperbark swamp are areas of monsoonal rainforest that are rich in another popular food plant, Ganguri, or yam.

The trail leaves the forest and follows the edge of the bauxite headland, with views south-east to Daliwuy, and north to Barinjura.

Following the coast the trail then descends the rock face through a patch of rainforest to the camping area near the beach.

NUMUY TO BARIJURA (1.5 KM)

The trail ascends from the beach through an area of dense monsoon vine thicket with abundant birdlife.

The trail then leads into a sparse open forest and onto a laterite shelf with views eastwards to the Gulf of Carpenteria. Isolated sandstone boulders and grey termite mounds are scattered across the shelf.

The strong south-east trade winds that blow across the Gulf during dry season contribute to the pattern of vegetation in these exposed areas. Lateritic outcrops and sandy or shelly beach ridges support small intermittent patches of coastal vine forest. The vegetation along the narrow foreshore is subject to salt-laden abrasive winds and strong wave action, which creates mobile sand dunes and a fragile plant environment.

The trail continues on through a stand of Mawurraki (*Casuarina equisetifolia*, casuarina), and then descends to a relatively sheltered white sand beach at Barinjura.

The story of Guwatjurumurru told by Larrtjan̄a Ganambarr

Mäna (shark) lived at Gayirrpun̄ala a long time ago. Gayirrpun̄ala is a mäna dreaming place near where Ganami flows into Port Bradshaw. But the mäna was annoyed by a leech so it got up and went to live in the lagoon at Yan̄ubi, at the mouth of Guwatjurumurru on Melville Bay.

When a mäna dreaming area such as Guwatjurumurru receives a lot of rain, the rushing waters are called gurrialayala. They have been created by the thrashing backwards and forwards of the dreaming mäna on her creation journey, tossing her head and forming the land and the water. Where we see little creeks and rivers of water, we know that these were places made by mäna. This action of the mäna can still be seen in the dancing of the Yol̄u.

GUWATJURUMURRU (GIDDY RIVER)

Guwatjurumurru (Giddy River) is a river with a number of waterholes and mini-gorges.

Located approximately 40 km from Nhulunbuy, the track provides access to the western side of the river. During the dry season, access to Ganami is available via the same track, but visitors have to cross the river.

Resistant rock has defined the shape of the river channel forming shallow shelves and small waterfalls alongside a number of camping spots.

WATHAWUY (LATRAM RIVER AND GOANNA LAGOON)

Located approximately 20 km from Nhulunbuy, Wathawuy is a stream which winds its way through open Eucalyptus forest.

There are two recreation areas at Wathawuy; Latram River and Goanna Lagoon. Both are popular destinations from Nhulunbuy as they are close to town and both feature shady campsites.

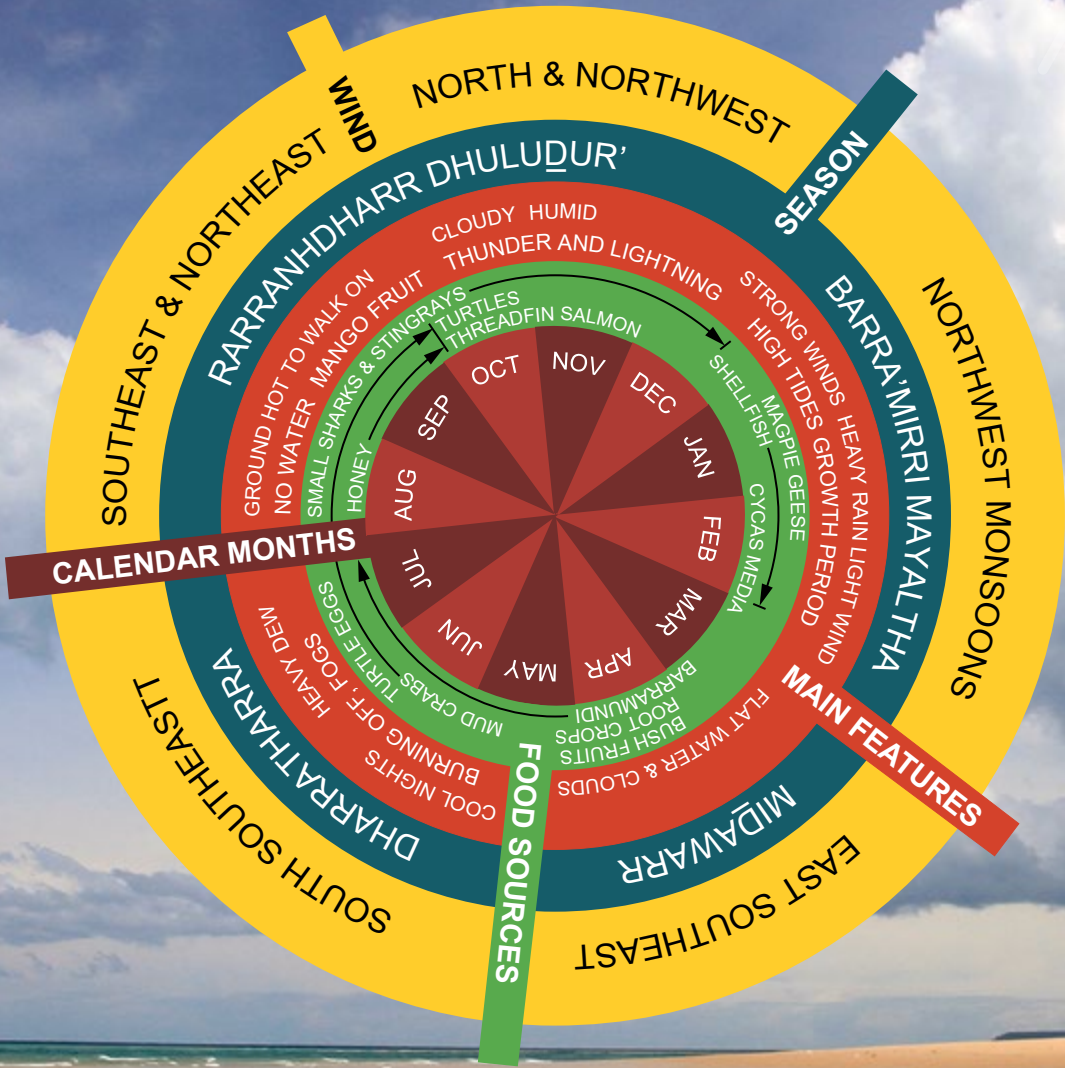
Access is by a single track leading off to the right as you head out of town. There are signs identifying the recreation areas.

The Latram River is a sandy shallow stream popular with families. Goanna Lagoon has an area of shallow water passing through a striking rock gully that picks up pace before flowing into a deep, clear lagoon.



HUNTING THE YOLŪU WAY

In Yolŷu culture the year is split into five seasons, each one dictating the best time for hunting certain foodstuffs.



Rarranhdharr Dhuludur', August to December, is the time to hunt Maranydjalk (stingray) and honey

Story by Yikanatjpi Yunupinju

Gently and quietly walk along the mangroves on the seaward side. Keep your eyes open looking for maranydjalk being careful not to step on the tail barb, the barb is poisonous and can be fatal.

When you see a maranydjalk, quietly sneak closer and then using your galpu (spear thrower) spear it, aiming for the head area.

If you get it, quickly grab the spear and push it hard into the maranydjalk. Then lift the maranydjalk out of the water and take it to the shore. Hit the maranydjalk in the head to kill it and bite off the tail to remove the poison barb. Bury the barb deep in the sand.

Story by Djalinda Ulamari

You must look for the white flowering Eucalyptus, or Gadayka, trees by the side of the road. When the white flowers are blooming it means the honey is ready to be collected.

We chop the tree down to get the honey, so you have to make sure you have the right tree. You have to wait and check that the bees are going in and out before you can chop the tree and collect the lovely honey.

I really look forward to that time. The ladies usually do the work, although sometimes we'll get help chopping down the trees from our nephews and sons. We go out and fill up our billy cans, then come back and share it with everyone else.

Barra'mirria Mayaltha, the time of heavy rain from the end of December to early March, is the time for shellfish, and oysters.

Story by Djalinda Ulamari

The ladies know when it's the right season for maypal, or oysters. Everybody has their favourite place to go and collect the oysters, we know the best rocks to find them on. We go out with a chipping hammer and a billy can. Once we hit the oyster with a hammer, and it's fat and milky inside, we know it's a good time to gather the maypal.

We either fill up the billy can or take the whole shell to cook on the fire... they taste good on the fire. When the billy can, bowl or bucket is full we take them home to share with family, friends and relatives. When they are in season they are so beautiful that all the ladies are out all day, gathering, then sharing them with people who are sick, or people who can't get out to these places.



Midawarr, the time of flat water and clouds, from March until May, is manymak for spearing fish

Story by Mandaka Marika and Thomas Amagula

When we are little, we grow up watching men hunting. Our fathers, uncles. One day, that older person will make his grandson, nephew or sun a spear. One day, there will be a wurrmurra. But first, he himself must learn how to throw.

First he will throw rocks. He is imagining fish, and miyapunu, he practises, practises. Maybe he will make a small spear and hit imaginary things. When he starts hitting things for real, he is ready.

His father, or grandfather, will go into the bush and look for a special kind of tree. There are different spears for hunting fish and hunting kangaroo, it depends on the weight. There are others for ceremony. The wurrmurra is made depending on the length of the arm, from shoulder to fingertip. Then it is shaped with a knife, or a rough file. A point is put on the end and it is wrapped with string or copper wire to make it strong.



There is special tree, and if the young root is burned on a fire it goes sticky and hard. If you put it on top of the string or copper wire it will make the head of the wurrmurra strong, and good for hunting kangaroo.

Being a good hunter depends on how well you see the fish and how accurate you are. You must hit the target, otherwise you go hungry. If you want to feed your children you must be quick for everything. But you mustn't take too much, and if you catch a fish you have to eat it. Don't throw it away, this is the Balanda way.

And you have to have patience. Sometimes you are lucky, sometimes you are not. But there are other ways to feed the family.

In the old times hunting and gathering was for both men and women, but responsibilities were split. There was cooperation, men out to sea and the women out to the bush. Then in the evenings they came together.

Dharratharra, the time of cool nights and heavy dews, from May until July, is a good time for gathering turtle eggs

Miyapunu (sea turtles) make distinctive tracks in the sand where they come ashore to lay their mapu (eggs). The mapu are usually found in a nest high on the beach, near where the tracks end. Yolŋu use a thin, straight stick to probe the sand for the mapu. The round, soft-shelled mapu are often buried in more than half a metre of sand. Depending on the species, there may be more than 100 mapu in a single nest.

The mapu may be eaten raw or boiled in water and are eaten by sucking the warm liquid contents from a small hole pierced in the shell.



CAMPING ONLY AREAS



WANUWUY (CAPE ARNHEM)

Wanuwuy is characterised by broad, long sandy beaches, extensive dune fields and clear seas. In some places the wind-formed dune system rises to 60 metres: the effect is dramatic and the area is visually spectacular.

Visitors can camp at Lurrpukurru (Oyster Beach), and at several other locations along the coastal strip where designated campsites have been created. The journey to the northerly campsites requires a substantial amount of beach driving and Dhimurru recommends that drivers lower their tyre pressure and ensure they leave plenty of time either side of low tide to do the drive.

Adjacent to the beach at Wanuwuy are the giant, majestic limestone outcrops of Gayṇada, or Twin Eagles.

Yolŋu regard the formations as manifestations of ancestral ṅuykal, or trevally fish, which are an important totemic animal for the site.

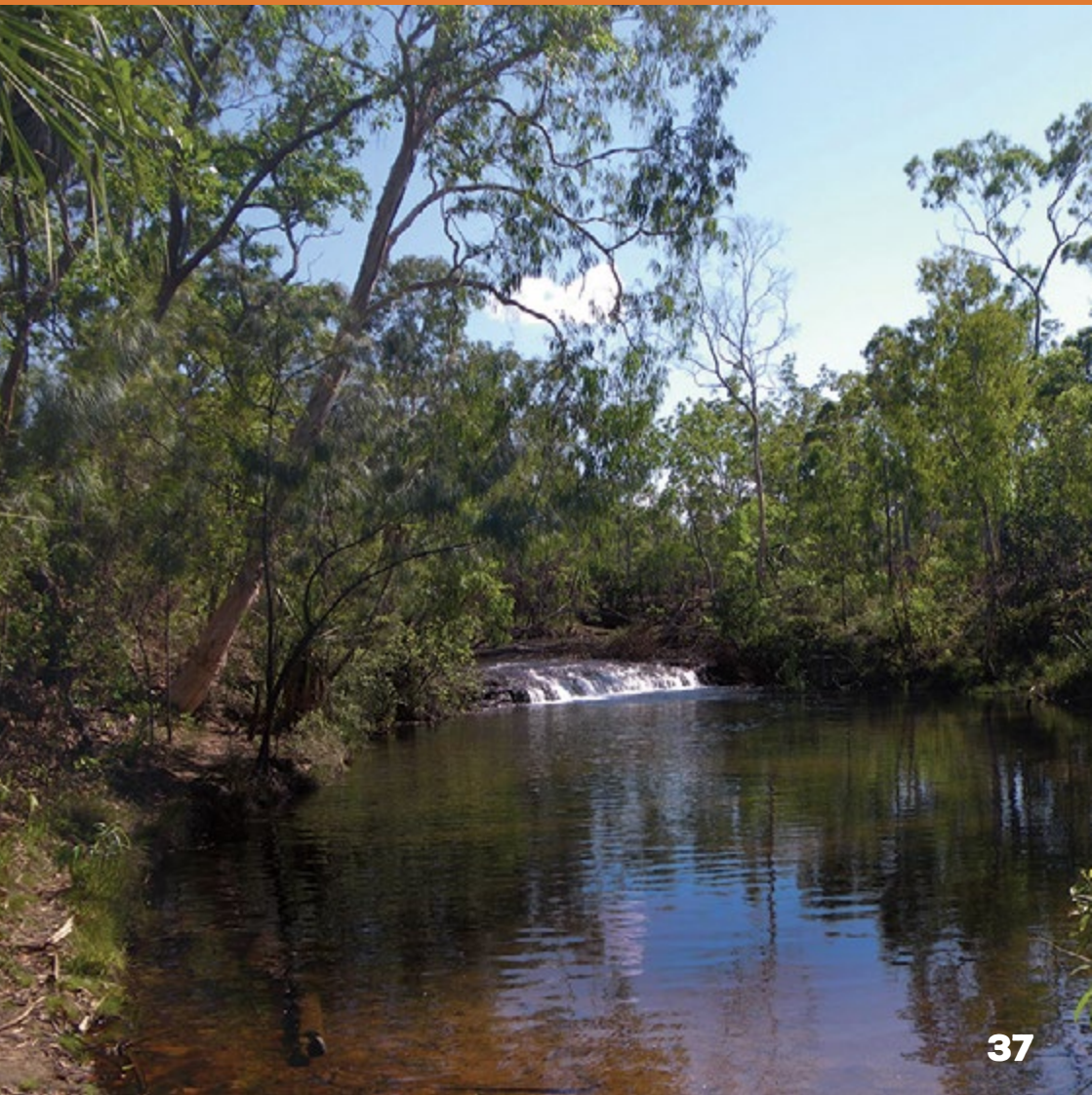
Visitors may walk or drive past this site to get to other camping areas, but because of its significance we ask that visitors do not camp or swim on its southern side. Gayṇada is one of approximately 58 registered Sacred Sites in the vicinity of Wanuwuy.

This area is highly popular with visitors and locals and advance booking is recommended.

MANANGAYMI (SCOUT CAMP)

Manangaymi campground has a number of sites. Located northern side of the Central Arnhem Road. This is a very popular spot for families and groups due to the ease of access, sandy open woodland and shallow freshwater.

The campsites at Manangaymi include some that are suitable for camper trailers, whilst others are more suited to bush camping with BBQ's and tables. This is a popular spot, advanced booking is recommended.



GAPURU (MEMORIAL PARK)

Located in the upper catchment of Gaṅami, Gapuru has a campsite adjacent to numerous freshwater rockpools.

Gapuru is a peaceful and private campsite that has shallow, clear freshwater pools and small running streams. The area is a special area to Yolḷu people with a registered sacred site located in the area. Please follow the signs and stay outside the scared site. Crocodiles do inhabit the waters here and we draw your attention to our crocodile information and safety signs.

This campsite is suitable for a group, family or private romantic getaways. It is a popular campsite and we recommend you check and book online well ahead of your planned visit to ensure you can reserve the site.





GANAMI (WONGA CREEK)

Ganami is a freshwater creek running through open Eucalypt forest. It forms a mangrove estuary at its mouth where it flows into Port Bradshaw.

The camp site is a waterhole with rock pools and flowing water all year round. It is at the upper limits of tidal influence and crocodiles inhabit the area.

This serene and private area is often cut off by wet season rains. For this reason we only open it when there is safe access. The site is suitable for a group, family or couples. Due to it often being closed, it is popular when open. Camper trailers cannot access this site due to the nature of the track in. We recommend you check and book online well ahead of your planned visit to ensure you can reserve the site.

WILDLIFE IN THE DHIMURRU IPA

Bäru in Yolŋu country

by Djawa Yunupiŋu

Yolŋu people have lived with crocodiles for all our lives. We take great caution because there are good sides to it, and bad sides. When we are fishing we are very careful, but this is their territory too. They have been here since time began.

Some clans here have the bäru as their totem. This means the bäru has a deep cultural significance in this area, and only the senior elders can talk about this significance. A lot of the stories are contained in the saltwater bark paintings from this region.

If visitors want to take pictures, that's ok. But we ask that visitors don't tease the bäru, or throw rocks. You must always respect the bäru.





OTHER FAUNA IN THE IPA

Compared with the recent loss of wildlife in most areas in Australia, the wildlife of north east Arnhem Land is notable for its intactness. This is testament to the effectiveness of Yolŋu land management techniques and sustainable use over thousands of years.

Biodiversity surveys have recorded the presence of 13 frog species, 76 reptiles, 207 birds, 35 mammals and 18 threatened species. White-breasted sea eagles, antilopine wallaroos and wild emus are just some of the species you might come across during your time in the IPA.

The sandy beaches of the IPA provide internationally important nesting sites for four of Australia's five marine turtle species. The area is especially important for Green turtles, but Flatback, Hawksbill and Olive Ridley turtles have also been recorded nesting in the IPA.

Our sea country also supports populations of dugong that feed on seagrass meadows inshore.

It is also likely that the Dhimurru IPA supports other "flagship" species including Australian snubfin dolphin, one of the rarest mammals on earth, narrow sawfish and heart urchin, which are abundant on the seafloor and important for nutrient cycling.



STAY SAFE

BE CROCWISE

Saltwater/estuarine crocodiles (bäru) inhabit all waters in this region. Do not swim. Be especially careful when walking or undertaking activities close to any water. If you sight a crocodile in the recreation area, please contact Dhimurru Aboriginal Corporation.

STINGERS AND JELLYFISH

Box Jellyfish and other potentially dangerous jellyfish inhabit coastal waters and tidal river systems. They are particularly common between the months of October and May, but can be encountered at any time of the year.

In the event of being stung flush liberally with vinegar, remove tentacles from skin and use ice pack. Seek medical attention as soon as possible.

ANIMALS

Be aware. This area contains many dangerous marine and terrestrial animals. You may come across snakes, buffaloes, pigs and wild dogs.

Know your exit plan if you happen to run into these animals.

Be extra careful at dawn and dusk, when animals maybe active.

Don't go bush walking alone and make plenty of noise when you are exploring, so that animals can hear you coming. Don't let your dogs chase the wildlife as it may exacerbate the problem.

Some animals such as buffalo have a strong and distinctive odour and you may smell them before you see them. Use noise and if possible, organise your walk so you have the breeze in front of you.

ON THE ROAD

Be prepared. You are travelling in remote locations where you may not see another vehicle or person and/or may not be able to get telephone reception.

Before you leave check your car and boat, pack spare parts, EPIRB and rescue gear, extra fuel, food and water.

Always let someone know when and where you are going and for how long. Report back to them on your safe return.

FISHING AND HUNTING

The Yolŋu land-owners welcome recreational fishers and boaters to north east Arnhem Land. Dhimurru Visitor Access Permits allow for fishing at designated recreation areas within the intertidal zone.

Traditional Owners hope your time on sea country is safe and enjoyable but ask you to be respectful of cultural traditions, resources, and the natural beauty which makes the region so attractive. Things to consider:

Take only what you need

Yolŋu are proud of their tradition of harvesting only what they need and using their catch to the fullest. Remain sensitive to the cultural environment in which marine life is caught and how it is utilised.

Don't dispose of your fish carcasses in areas where there are boat ramps, campsites or where you generally find people. Fish carcasses are known to attract animals, especially crocodiles. By disposing of your carcasses out at sea or by taking them home, you may reduce the risk of crocodile or other animal attacks.

Turtles

If you accidentally hook a marine turtle, take a picture, remove the hook or remove the line as close to the hook as possible, and then release the turtle back into the sea. Report the catch to Dhimurru as soon as possible.

Marine life

Please slow down and reduce your speed over sea grass areas or preferably avoid them altogether. Avoid boat strikes by keeping a keen eye out for grazing dugong or surfacing turtles. Reduce noise where possible and be aware of the effect that motor noise has on marine life.

Anchoring

Do not drop anchor over sea grass or sacred site areas and try to avoid damaging fragile coral beds. If you are not sure where they are contact Dhimurru Aboriginal Corporation for more information.

Damage

Dhimurru Rangers are out patrolling to check access permit compliance and looking after sea country. Feel free to record and report any damage to the environment or suspicious and/or unlawful behaviour to them, the Dhimurru office, Police, or the Northern Land Council.

Please note that hunting is forbidden within the Dhimurru IPA. NLC Transit permits do not allow visitors to fish or hunt on Aboriginal land, and separate applications to carry out these activities must be submitted.

For fishing outside the Dhimurru Recreation Areas, or on 'closed seas', please contact the Northern Land Council and refer to NT Fisheries for possession limit regulations.

PLANT LIFE IN THE IPA

The flora of the area represents a rich and diverse natural resource and is fairly typical for the north east Arnhem Land region.

Available species have a range of potential uses; some are the source of food, some of medicines, and some of material for the manufacture of tools.

A number of species also function as 'bio-indicators', i.e. flowering signals the availability of desirable seasonal resources such as Djinydjalma (Mud Crabs) or Guku (sugarbag, wild honey).

Plants also play an important role in ceremonial and ritual aspects of Yolŋu life. Plant names and uses were bestowed by ancestral creation figures.

VEGETATION SAFETY

A large number of edible native plants and fruits occur locally. However there are also a number of highly toxic plants, and visitors are strongly advised to avoid 'taste testing' unless in the company of knowledgeable Yolŋu who can provide expert advice on selection and preparation.





The prepared leaves of **gunga** (*Pandanus spiralis*, Screw Palm) are used to make dilly bags, mats, ropes and armbands. The centre stalk of the palm may also be pulled out and the white end chewed for the relief of toothache.

Wãrrkarr Onion Lily (*Crinum angustifolium*) is an annual herb with an onion-like bulb which can be seen blooming around lagoons at the beginning of the wet season. When the pink-white flowers appear it is a signal that maranydjalk (stingray) are fat and ready to be hunted.

Nambarra' (*Malaeuca leucadendra*) is the Weeping Paperbark tree. Sheets of bark from this tree are used to make dishes for carrying food and water and were once used to make shelters and canoes.

Dhalpi (*Livistona humilis*, Fan Palm) is a single-stemmed, fan-leaved palm which occurs as a common understorey plant in the forests and woodlands of northern Australia. Ma`wiya (emus) eat the purple fruit of this plant.

Rowu (*Ipomoea pes-carprae*, Goats Foot, Morning Glory, or Purple Beach Convolvulus) is a vigorous creeping plant recognised by its trumpet-shaped purple flower. The leaves of this species are heated for use as a dressing for minor wounds. The heated leaves are also commonly used to treat stingray and jellyfish stings. The plant grows on sand dunes and beach fronts above high tide level. This is the plant that is pictured on the Dhimurru logo.

Ganguri (*Dioscorea transversa*, Long Yam) is a slender climbing plant with an elongated tuber and is a highly valued food much sought after by Yolŋu people.



USEFUL LOCAL CONTACT INFORMATION

Alcohol permits

Nhulunbuy Permit Office
Shop 4/5-19 Westal Street
Nhulunbuy NT 0880
(08) 8987 0451

Nhulunbuy Corporation Limited

Shops 2 and 3 Westal Street
Nhulunbuy NT 0880
Office hours: 8am - 4:30pm Mon. to Fri.
(08) 8939 2200 or office@ncl.net.au

Visitor Information Centre: 1800 512 460

Northern Land Council

Endeavour Square, Nhulunbuy
(08) 8986 8500

Banu Banu

Bremmer Island, NT
(08) 8987 8085
www.banubanu.com

Gove Peninsular Motel

166 Matthew Flinders Way
Nhulunbuy, NT
(08) 8987 0700

Walkabout Lodge

12 Westal St
Nhulunbuy, NT
(08) 8939 2000

Lirriwi Tourism

84 Galpu Road
Yirrkala, NT
(08) 8987 2828

Fisheries NT

dpir.nt.gov.au/fisheries
(08) 8999 2144

Gove Sports Fishing & Diving Charters

(08) 8987 3445

Parks and Wildlife NT

Goyder Centre
25 Chung Wah Terrace
Palmerston, NT
(08) 8999 4555



DHIMURRU ABORIGINAL CORPORATION

PO Box 1551 Nhulunbuy, Northern Territory, Australia 0881
Lot 1620 Arnhem Road, Nhulunbuy (Gove)

Email: permits@dhimurru.com.au

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Dhimurru permit enquiries phone: (08) 8939 2700

For any enquiries regarding transit permits and road conditions to and from
Nhulunbuy please contact the Northern Land Council on (08) 8986 8500

