

DERRIMUT (c1810-1864)

Derrimut by Benjamin Dutereau



Derrimut (aka Deremut, Deremot, Derremot, Derrimart, Derri-mert, Derah Mat, Terrimoot, Derremart, Derrimot Derrahmart, Deremaroke, King Derrimut) was born about 1810 and became an Arweet (head man) of the Yalukit-Willam clan of the Boonwurrung (Bunurong) tribe of the Kulin Nation in Melbourne.

The Yalukit-willam (or Yalukit Weelam) country was the coastal area at the head of Port Phillip Bay, from the Werribee River in the west and including Williamstown, then east to Port Melbourne, and around the bay to St Kilda and Prahran. They were one of six Boonwurrung clans. Derrimut's main domain would have been the Yalukit-willam country of his father, but he also had links with the Woiwurrung north of the Yarra River through his mother who had Wurundjeri-willam heritage. Many inter-tribal gatherings between the Boonwurrung, Woiwurrung and Daungwurrung occurred along the banks of the Yarra River where Melbourne is now situated.

Little is known about Derrimut's family of origin. His father's name is lost to history, but he would have been a Yalukit-willam elder and probably an Arweet. William Barak was a nephew.

Derrimut's mother was Dindo (aka Dindoo, Dindow, Dindu, Dendru) who was a Wurundjeri woman. Little is known about her. George Robinson makes a passing reference to her in 1840:

*"Saw Deremart's mother and other women eating tadpoles. They had a large heap of them and was roasting and eating them. They laid them on grass and put hot coals on the top of them."*¹

Dindo died by 1847 and was buried near Brighton in a 'careless grave'.²

Derrimut's younger brother was Ninggeranow (aka Ningernow, Ningeranowl, War-de-len-ne-yoke, Wool-delaruck, Ingreanowl). He was married with two sons. In 1839 Ningerranow was described as:

*"... a fine Aborigine and his wife and two boys aged about nine and eleven visited Thomas on the banks of the Yarra and demonstrated throwing a boomerang. The woman was dressed 'comfortable' wearing a fine opossum skin cloak and appeared very different to the naked wretches Thomas had seen at Sydney."*³

The Boonwurrung were amongst the first of the First Nations peoples of Port Phillip to have contact with British colonists. Lieutenant-Colonel David Collins arrived at Port Phillip Bay in 1803 with 300 convicts and 50 marines and established a settlement on the Mornington peninsula on Boonwurrung country. The passengers included convict William Buckley and a young John Pascoe Fawkner accompanying his mother, sister and his convict father, who was being transported for receiving stolen goods.⁴ Both Buckley and young Fawkner would have significant interactions with Derrimut in the 1830s. The site was not suitable for settlement due to lack of wood and fresh water, and Collins abandoned the colony in 1804.

In the 1830s the Yalukit-willam probably numbered at least 40 people and the two clan leaders were Derrimut and Ningerranaro. Derrimut had married Nan.der.goroke, who was his first wife. They had a daughter (Gin-Dock) and were expecting another child when a major tragedy happened. In 1833, Nan.der.goroke was one of eight Boonwurrung women and girls who were kidnapped at Point Nepean by sealers who took them as slave labour for sealing stations in Bass Strait.⁵ Several of these women were prominent within the community, being the wives of distinguished Boonwurrung men. The other husbands included Big Benbow, Betbenjee and Budgery Tom. The other women included

¹ Yalukit_William_by_M_Eidelson.pdf

² https://www.spiffa.org.au/uploads/2/6/7/5/2675656/i_succeeded_once.pdf

³ https://www.spiffa.org.au/uploads/2/6/7/5/2675656/i_succeeded_once.pdf

⁴ Indigenous History of Stonnington.pdf

⁵ Indigenous History of Stonnington.pdf

Doog.by.er.um.boroke, Nan.nert.goroke, Nay.nar.gorote, Nan.nat.gooruk, Kar.ding.goroke, Tout.kun.in.grook, and Toolom.⁶

Derrimut tried to deal with Melbourne officials to get his wife back, but the identity of her abductors and their location were unknown.

John Fawkner by William Strutt



In 1835 John Fawkner came across from Tasmania to take up land in Port Phillip in competition with John Batman. Derrimut met Fawkner and worked for him in the late 1830s. They became friends and Derrimut may have lived with Fawkner's family for a while. Derrimut, warned Fawkner on two occasions of an impending Aboriginal attack by "up-country people" on Fawkner's party. The first was a general warning of intention in October and the second was in December. Derrimut was not acting alone in this matter. William Thomas noted that the need for action had been discussed between Derrimut, Ningerranaro, Billibellary, and Baitbainger, and thus the warnings had been sanctioned by the leading Yalukit-willam and Wurundjeri-baluk clan-heads. One conjecture for this is that they were honoring their obligations for the safety of visitors related to the tanderrum agreement they had established earlier with John Batman.

John Fawkner later retold the story how Derrimut and Baitbainger had formed a friendship with one of his party, young William Watkins, and 'a much excited' Derrimut told Watkins of the plan to murder the whole party. Watkins could not understand what was being said so William Buckley was asked to interpret:

"... he at once declared that the aborigines had agreed to murder all the white people by getting two or more of their fighting men alongside of each of our people, and upon a given signal each of us were to be cut down by blows on the head with their stone tomahawks ... I at once called the whole of the men from work, and armed them quite quietly; and upon examining the aborigines, it was found that they had sent out of sight their women and children, and were all armed with their stone tomahawks, hidden under the skin rugs that they wore as cloaks; and each one we found had a spear with him, some had the spear hidden in the long grass near the hut, and were dragging it along with their toes. ... To show them that they were within our reach, I loaded one of my muskets with buckshot, and levelling to strike the boughs of one of the trees they were debating under, I fired into the head of the tree, and when they heard the shot rattle, and found the pieces of wood falling about their heads, they ran away uttering loud cries. I kept my people under arms all that day; and on the next day, I with Hy. Batman's help got Buckley to tell these murderous blacks that they must quit our huts and cross the Yarra ... We destroyed all their bark canoes that we could find, and out of gratitude to Derrimut gave him clothes and food, not only then, but have continued so to do until the present time."⁷

An interesting sideline to this story is that William Buckley, the 'wild white man', was angry that Derrimut had disclosed the murder plot and "the half savage Buckley declared that if he had his will he would spear Derrimut for giving the information."⁸ This sideline received some traction in the press and even one of the German newspapers in Adelaide ran the snippet from Fawkner's lecture:

"Die Eingebornen waren nach Fawkner's Aussage doppelt lästig wegen der Intriguen Batman's und seiner Partei, und sie hatten einmal den Plan alle Weißen zu ermorden, was von Derimut, welcher mit einem jungen Weißen Freundschaft geschlossen hatte, verrathen wurde. Von Buckley, dem weißen Manne, welcher unter den Schwarzen lebend gefunden wurde, meint Fawkner, daß er ihm gefährlicher geschienen als diese."⁹

One of the people 'rescued' by Derrimut's timely intervention was Henry Batman, John Batman's brother, who sadly did not reciprocate this 'thou shalt not kill' philosophy – was it ignorance or arrogance? In 1836 Henry Batman was involved in one of the first massacres of Kulin people in Victoria

⁶ <https://nepeanhistoricalsociety.asn.au/history/pre-history/>

⁷ The Age 7 June 1862 p5

⁸ Indigenous History of Stonnington.pdf

⁹ Süd Australische Zeitung (Tanunda and Adelaide) South Australia 12 July 1862 p2

at Mount Cottrell, when a group of white men organised revenge killings. One estimate by Newcastle University is that ten Wathawurrung people were killed.¹⁰ According to Aboriginal oral history accounts, there were 35 victims of this massacre, including men, women and children.¹¹

In 1836 William Thomas estimated there were 350 Woiwurrung and Boonwurrung peoples in Melbourne, and in 1839 enumerated 207.¹² The population had declined by about 40 percent in three years, indicating an annual decline of about 13 percent. This would have been mainly caused by the European diseases to which the locals had no natural immunity, and the falling birthrate.

In 1836 some of Melbourne's colonists tried on behalf of Derrimut to rescue his wife and the other kidnapped women but were unsuccessful. Apparently Eurernowel and Derrimut, with his younger brother War-de-len-ne-yoke and sister's son Dal-ler-gal-deth, were interviewed about their kidnapped wives, but 'Buckley and Batman' dissuaded them from joining a rescue expedition.¹³ Derrimut must have persevered as in October 1836 he and Betbenjee went with Fawkner to Hobart to inform Protector George Augustus Robinson that sealers had abducted their wives who were now living with the sealers in the straits.¹⁴ This meeting must have had an impact, because the Port Phillip Association wrote to Lieutenant Governor Arthur about the abduction of Aboriginal women:

"... some native women, I believe four in number, who have been forcibly taken from their husbands and families, from the southern coast of New Holland, by some men employed in sealing, and who frequent the islands in Bass Strait, and to request that His Excellency will be pleased to give the necessary instructions to the Commandant of Flinders Island to take measures for restoring these women to their families. Two of the native men who have been deprived of their wives are known to the Association, and others who have become residents at Port Phillip are on terms of friendly intercourse with them. Indeed one of them [Derrimut] has been civilized by Mr Fawkner, in whose family he has resided for several months past, and is at this time on a visit to this place."¹⁵

George Robinson did subsequently visit the islands attempting to trace and bring back kidnapped women, but it was a lengthy and complex venture, including, it seems, some sociopolitical overtones; e.g. the well-connected John Batman had stolen an Aboriginal boy on the mainland and used him as a servant but refused to return him to his mother. Derrimut was never reunited with his wife.



Aboriginal Campsite by William Thomas, State Library of Victoria

¹⁰ https://en.wikipedia.org/wiki/Mount_Cottrell_massacre. The Koorie Heritage Trust has produced a Massacre Map of Victoria showing 68 known sites where massacres occurred between 1836 and 1853, accounting for thousands of deaths. <https://kooiweb.org/foley/images/history/pre50s/masmap.html>

¹¹ David Moloney, *Shire of Melton Heritage Studt Stage Two: Environmental History*, 2007, p16.

¹² Barwick 1971 p30.

¹³ Aboriginal history article082.pdf

¹⁴ https://www.spiffa.org.au/uploads/2/6/7/5/2675656/i_succeeded_once.pdf

¹⁵ J H Wedge quoted in Indigenous History of Stonnington.pdf

In 1837 the Melbourne authorities established the Yarra Aboriginal Village Mission under the control of the missionary George Langhorne. The site on Yalukit-willam country was known as Tromgin in what is now the Royal Botanic Gardens. Its aim was to 'civilise' the Aboriginal peoples into forgoing tribal life and customs for a European lifestyle, including religion, education, and work. Those who lived at the mission received rations for their labour. Children were given rations when they attended school.

By April 1838, there were only a few Boonwurrung residents there and the others were of the Woiwurrung tribe. The mission closed down in the following year.¹⁶

In 1839 there was an influenza epidemic that struck Melbourne and brought death to many:

*"An old Bonurong woman named Dindo and her two sons Derremot and Ningerranow with their families were the first people to come in to the protectors presenting with the symptoms of influenza, which was to sweep through the blacks. Thomas consulted Assistant Protector Sievwright who had some medical knowledge as a consequence of his army service, and between their efforts and those of Mrs Thomas who sent a quart of tea plus bread to them every morning, they nursed this particular family back to health. Thomas was usually the bearer of the bread and tea, and he took his children with him, specifically 'in order to bring them into sympathy with these poor people'."*¹⁷

According to William Barak, during the mid-1830s the Boonwurrung people of Port Phillip were involved in a long-running dispute with the Kurnai people from Gippsland which resulted in heavy casualties being suffered by the Boonwurrung. During 1833–34, about 70 Boonwurrung people may have been killed when they were camped to the north of Carrum Carrum Swamp. The Yowengerra clan (along the Tarwin River) had been almost completely annihilated by 1836.¹⁸ By 1839, the Boonwurrung tribe had been reduced to about 80-90 people from a probable pre-contact population of greater than 500 people. By 1850, it was estimated that just 28 Boonwurrung people were living on Bunurong country.¹⁹

The indifference of fate can be callous, and for Derrimut it came from Wybalenna in 1839. When George Augustus Robinson, the colony's new Protector of Aborigines, brought his entourage to Port Phillip, one of his assistants was Matilda, the Tasmanian woman who had helped kidnap Derrimut's wife. Matilda (or Pytterriner) was an Aboriginal woman who confirmed to Robinson that in 1833 she had been used as a decoy by George Meredith to entice several Boon Wurrung women into the hands of sealers:

*"She pointed out the spot a few miles down the harbor at Point Nepean where she said George Meredith and his crew of sealers stole the native women ... That there was a tribe of Natives on the Point hunting kangaroo, that they the Sealer's Men went on Shore in their Boats and enticed the Natives, and told her to do the same. After fixing upon the best looking women and Girls did upon a preconceived time seize upon them and tie them with cords, and then conveyed them on board the Schooner."*²⁰



Yonki Yomka by H Hainsselin

There is no documentation that Derrimut met Matilda or knew that she had been involved in his wife's kidnapping. He could not have guessed that she would turn up in Westernport and in the early 1840s be lauded by some as a freedom fighter.

In June 1841 the abduction details of Derrimut's wife were further confirmed when Yonki Yonka, the son of Yalukit Willam leader Benbow, returned to Port Phillip after seven years' absence. He was abducted as a child from Port Phillip in 1833 with eight Boon Wurrung women, and they were taken to Preservation Island, Bass Strait. Years later, he managed to get away and travelled by ship to Swan River where he worked before travelling to Adelaide and eventually came back to Port Phillip, a handsome man, speaking perfect English and dressed well in European clothes. Towards the end of 1841 Yonki Yonka rescued the European colonists William Johnson and Joseph

¹⁶ Aborigines - indigenous-history-full-report.pdf

¹⁷ https://www.spiffa.org.au/uploads/2/6/7/5/2675656/i_succeeded_once.pdf

¹⁸ <https://en.wikipedia.org/wiki/Boonwurrung>

¹⁹ <https://en.wikipedia.org/wiki/Boonwurrung>

²⁰ Yalukit_William_by_M._Eidelson.pdf

https://www.spiffa.org.au/uploads/2/6/7/5/2675656/i_succeeded_once.pdf

Harper who were lost in the bush outside Melbourne. In February 1842 Yonki Yonka was one of twenty-three men who joined the Native Police Corps.²¹ He died in 1846.

Derrimut had remarried by October 1845, to Maywerer (Maria), a Wathawurrung woman from Geelong.

William Thomas had been appointed assistant protector and guardian of Aboriginals in Port Phillip. In February 1849, the Yalukit-willam came to Thomas and pleaded for "a country to locate themselves upon". In 1852 Thomas secured a reserve for the Boonwurrung at Mordialloc, their favoured camping place, where the Mordialloc Creek meets the sea. Thomas had made a bargain with La Trobe who wanted the clan removed from Melbourne. There was only minimal support as Thomas was authorised to issue 'occasional' supplies of food and clothing to the aged and ill. In December 1852 there were only 33 men and 26 women remaining of the Woiwurrung and Boonwurrung peoples in the Melbourne district.

The gold rushes of the 1850s brought lots of people to the district and the new industry of preserving fish started encroaching on the Boonwurrung's reserve. The demand for salted fish grew with the influx of new migrants. At Mordialloc a canvas town mushroomed when up to 50 boats fished the schnapper grounds. The industry employed over a hundred people who were soon encroaching on the reserve for living and working space. In 1857 Thomas stated there were only about ten Boonwurrungs left on the reserve, but the Yarra tribe often visited and at times he preached to between fifty and sixty people. He concluded that soon they would be extinct.

In 1858, the new Mordialloc settlers approached the Board of Land and Works to sell the reserve as a public township site so that the fishermen could build homes.²² A Victorian government Select Committee enquiring into the condition of the Aboriginal people of Victoria was told of Derrimut's despair as the immigrants built homes on his land. The Boonwurrung had buried their dead at 'Mordy Yallock' for many years and were horrified that their burial grounds were being encroached on and could be desecrated:

"On 4 November Derrimut met with the Aboriginal Guardian, William Thomas at Mordialloc to demand why 'white man take away Mordialloc where black fellows always sit down'. Thomas protested strongly to the Government about 'ploughs furrowing up the bones of their ancestors' but was ignored. He informed the Boon Wurrung who were deeply upset: 'they complain of country taken from them & no good white man – no good Governor – I try to pacify them – poor creatures they think Marminarta (white father) can do all for them I tell them Board bigger than Marminarta & Governor more big than Board – they said no more Blackfellows have country.'"²³

Thomas fought every move to interfere with the Boonwurrung camp, but to no avail, as the sale of the Mordialloc reserve was announced in July 1863. The Boonwurrung members near Mordialloc and Cranbourne now comprised of just nine old men and women. They were moved to the Coranderrk Mission station, near Healesville, to settle together with other Aboriginal communities who were also dispossessed of tribal lands. There must have been only a handful of Boonwurrung who moved there, as there are only three members of the Boonwurrung-Western Port tribes buried in the cemetery there.

When sober, Derrimut was 'a noble specimen of the Aboriginal' but he had problems with alcohol and would sometimes get violent. He once threw a spear at a local police magistrate, William Hull, for entering a sacred ceremony, but Derrimut's clansmen held him down and Hull decided not to charge him. At times Derrimut was brought before the Melbourne court and locked up for being drunk. Perhaps he was driven to despair knowing that his people were disappearing off the face of the earth and there was little he could do about it. In 1858, Derrimut met William Hull in Swanston Street, pointed to the Bank of Victoria and said: "*You see, Mr Hull, Bank of Victoria, all this mine, all along here Derimut's once; no matter now, me soon tumble down. ... Why me have lubra? Why me have picanniny? You have all this place, no good have children, no good have lubra, me tumble down and die very soon now.*"²⁴

²¹ <https://ia.anu.edu.au/biography/yonki-yonka-31119>

²² *Aborigines - indigenous-history-full-report.pdf*

²³ *Yalukit_William_by_M._Eidelson.pdf*

²⁴ Ian Clark & Laura Kostanski, *An Indigenous History of the City of Stonnington*, University of Ballarat, 2006, p196

When Derrimut was born in 1810, the First Nations peoples of Port Phillip probably numbered about 23,000 but had been declining due mainly to the high death rates caused by introduced diseases. When Derrimut rescued the Melbourne colonists in 1835, the original people numbered about 11,500 which meant that half the population had died within 25 years. In 1863 there were an estimated 1,920 Aboriginal people left in the colony, which was a decline of 92 percent since 1810 – Derrimut had witnessed nine out of ten of his people die over his lifetime. In comparison, in 1863 the European colonists in Port Phillip (now Victoria) numbered over 540,000.²⁵

Derrimut suffered many ailments in the early 1860s and it's been said that his health declined with the loss of the last of his country. He was treated for partial blindness and a paralysed arm at Melbourne Hospital in 1863 and 1864. Records show his health deteriorated quickly and his lungs were very weak. He was moved to the Benevolent Asylum in March 1864. The Asylum, in Victoria Street, North Melbourne, was not a mental health institution, but a place for people who were primarily 'aged and incurable paupers'.

John Fawkner visited Derrimut at the asylum on the day before he died. It was said that Derrimut's last days "were rendered so far as was possible comfortable" thanks to the attention of Fawkner.²⁶

William Thomas the aboriginal protector, also visited and took Derrimut's brother and other members of the Western Port clan "to see the old chief, and an affecting scene occurred, one of the men, a brother of the sick chief, falling on his neck and weeping bitterly."

Derrimut died in the Benevolent Asylum at 4 o'clock, 26 April 1864, at age 54 years:

"Old Derimut, King of the Yarra Yarra tribe, died at the Benevolent Asylum on Wednesday last. The poor old fellow had been for a long time previous to his decease, suffering severely from rheumatism. Derimut was the last chief of those tribes, who were encamped on the banks of the Yarra when Mr. Eawkner and his associates arrived in Victoria, then a portion of New South Wales. It was to the information and assistance rendered to our countrymen by Derimut that the party owed their lives, he having given them warning of the proposed massacre which his countrymen contemplated. For some years past Derimut lived in the neighbour-hood of St. Kilda, and might frequently be seen wandering about the streets accompanied with his wives—the old gentleman rejoiced in two wives—and a small troupe of hungry-looking mangy hounds. He was a fine specimen of the now rapidly decreasing aboriginal. The small remnants of his tribe who accompanied him seemed at all times to treat him with respect and when any food was given to the party the choicest morsels were handed over to Derimut. At times he used to visit his old friend Mr. Fawkner, but could never be induced to stay more than a day at a time, he seemed always uneasy when under a roof, and pined to get away again into the bush."²⁷



Derrimut's body was buried in the Melbourne General Cemetery on Wednesday 24 August 1864, almost four-months after his death. Several of Melbourne's leaders arranged for the burial and erected a tombstone acknowledging his importance in history:

"This stone was erected by a few colonists to commemorate the noble act of the native chief DERRIMUT who by timely information given Oct 1835 to the first colonists Messrs Fawkner, Lancey Evans, Henry Batman and their dependents saved them from massacre planned by some of the up-country tribes of aborigines DERRIMUT closed his mortal career in the Benevolent Asylum 28th May 1864 age about 54 yrs."

Derrimut was buried, but it is not clear if he was allowed to rest in peace. In August 1864, Robert Brough Smyth²⁸, an infamous skull collector, asked William Thomas to get

²⁵ Megan Goulding and Mary Menis, Moreland Post-Contact Aboriginal Heritage Study, April 2006, p58

²⁶ The Telegraph, St Kilda, 30 April 1864 p2

²⁷ The Telegraph, St Kilda, 30 April 1864 p2

²⁸ At one stage Robert Brough Smyth was the Secretary to the Aborigines Protection Board in Port Phillip and forced the Kulin people off the good land at Acheron onto poor land at Mohican, which had to be abandoned.

the skull and pelvis of Derrimut. For some unknown reason, Thomas the Aboriginal Protector and supposed friend and supporter of Derrimut, wrote to the Melbourne Cemetery trustees in October 1864 stating that the body parts “would be photographed and careful measurements will be taken, after that they will be restored to the grave.”²⁹ The trustees appear to have deliberately prevaricated at first, and it seems the request was ultimately refused.

Nandergoroke aka Elizabeth Maynard



However, Derrimut’s story did not finish with his passing. It turns out that his missing first wife, Nandergoroke, outlived him by nearly two decades. Nandergoroke (aka Nan.Der.Gor.Oke, Nan Der Gor Oke, Betty, Elizabeth) was a Boonwurrung woman who was born in 1811. She married the Boonwurrung head clansman, Derrimut, and they had one child. In 1833 Nandergoroke was pregnant with their second child when she was with a group of women who were abducted by sealers at Point Nepean beach and taken to Cape Barren Island in Bass Strait. One story is that the group was at a sacred women’s birthing place, another version is that they were hunting with a group of men and became separated. A Tasmanian woman Pytterriner (aka Matilda) later stated that she had been used as a decoy by George Meredith and his crew of sealers who abducted the native women. These captured women were used as consorts and slave labourers, and were often traded or sold between the various sealer groups in islands in the straits. What

happened to Nandergoroke immediately after the abduction is not known, nor what happened to her first child, Gin-Dock, or her unborn baby. Presumably she would have worked for George Meredith.

Nandergoroke married the sealer Henry Richard Maynard in the late 1830s and became known as Elizabeth Maynard. They raised eleven children, three daughters and eight sons, between 1840 and 1862. It must have been a period of some stability as Nandergoroke and Maynard were together for about forty years. Henry Maynard died in 1871 at age 79. Nandergoroke died in 1882 at age 71 and was buried on Cape Barren Island in Bass Strait under the name of Elizabeth Maynard.³⁰

Derrimut’s family is still remembered in Melbourne and the western region.

In 1846 the Parish of Derrimut was mentioned in the Port Phillip Gazette and Settler’s Journal when land was being offered for sale. The Suburb of Derrimut is now located within the City of Brimbank.

In 1928 Melbourne University registrar and historian Alfred Wooley Greig (1873-1944) wrote “How Derrimut Saved Melbourne” and the article was published in the Argus (10 March 1928 p6).

In 1947 Councilor Frank Hayden at Braybrook told the story of Chief Derrimut and how he saved early colonists. It’s possible he wanted to rename the Shire of Braybrook as the City of Derrimut:

“A lot of local territory is in the Parish of Derrimut, and there is a Mount Derrimut out Deer Park way, and a Hotel Derrimut at Sunshine. The origin of the name has perplexed many people, including Cr. Frank Hayden, and after some research into historical records, he supplied the information at the meeting of the Braybrook Council on Monday evening last. Cr. Hayden said that ‘Derrimut’ was a native chief, who by timely information given in October,1835, saved the lives of the first colonists ... Cr. Hayden’s remarks coincided with a discussion at the meeting on a suitable name for the Shire of Braybrook when it is raised to the status of a City. He received no support to his motion that the origin of other district names, such as Braybrook, Maribymong and Maidstone, be obtained before the final selection is made.”³¹

In 2015 during NAIDOC celebrations the CSIRO at Clayton named a Nandergoroke Room at their Ian Wark Laboratories in her honour.

²⁹ Indigenous History of Stonnington.pdf

³⁰ <https://csiropedia.csiro.au/nandergoroke/>

³¹ Sunshine Advocate 23 May 1947 p1. Braybrook Shire was proclaimed a city in 1951 and named Sunshine City.

The Sunshine and District Historical Society has an article about Derrimut on its website.

Two of Nandergoroke's descendants are Aunty Dyan Summers and Nanette Shaw, who are respected Boonwurrung elders living in Melbourne,³² so the Boonwurrung heritage lives on.

Saltwater River 1880s



³² https://en.wikipedia.org/wiki/Boon_wurrung