

# Public Place Names (Bonner) Determination 2011 (No 1)

**Disallowable instrument DI2011 - 60**

made under the

**Public Place Names Act 1989 — section 3 (Minister to determine names)**

---

I DETERMINE the names of the public places that are Territory land as specified in the attached schedule and as indicated on the associated plan.

Neil Savery  
Delegate of the Minister

19 April 2011

## SCHEDULE

### Public Place Names (Bonner) Determination 2011 (No 1)

#### Division of Bonner: *Indigenous leaders and their supporters*

NAME	ORIGIN	SIGNIFICANCE
<b>Bert Groves Street</b>	Herbert 'Bert' Stanley Groves JP (1907-1970)	Indigenous activist  Bert Groves was concerned with the disadvantages Aboriginal people suffered in housing, education and employment and in 1937 he joined William Ferguson's Aborigines Progressive Association (APA). Bert was a part-time member of the Aborigines Welfare Board during 1950 to 1954 and in 1956 he became the first president of the Aboriginal-Australian Fellowship. In 1958 he was the founding member of the Federal Council for Aboriginal Advancement and served as president from 1963 of the revitalized APA. He was trustee and an executive member of the Aboriginal Children's Advancement Society formed in 1963 and in 1970 he served as Chairman of the Federal Council for the Advancement of Aborigines and Torres Strait Islanders.
<b>Bilin Bilin Street</b>	Bilin Bilin  (c1820-1901)	Indigenous leader  Bilin Bilin was leader of the Yugambeh people and witnessed his country being occupied by white settlers. He was taught to read and write by Pastor Haussmann. In 1875 he was given a 'king plate' which stated that he was 'King of the Logan and Pimpama'. Bilin Bilin was as diplomat who demanded equality of wages for his people and resisted moving from his land to the Aboriginal reserve at Deebong Creek until old age. His descendants credit his strategies in the dangerous and difficult time after the occupation with the survival of identity and culture in his community today.

<b>Danaiyarri Street</b>	<p>Hobbles Danaiyarri (also known as 'Danayarri')</p> <p>(c1925-1988)</p>	<p>Indigenous leader, lawman</p> <p>Hobbles Danaiyarri was among the Aboriginal pastoral workers on Wave Hill Station who went on strike in 1966 demanding land rights and fair wages. He helped found the Yarralin community. He was a senior lawman and ceremony leader and travelled widely in the Northern Territory and the Kimberley on law business. Hobbles is recognised as a deep thinker, a political analyst and philosopher.</p>
<b>Deucem Smith Street</b>	<p>William "Deucem" Smith</p> <p>(1896-1947)</p>	<p>Indigenous, leading shearer, Canberran</p> <p>Bill "Deucem" Smith descended from the Muruwari people of Bourke, NSW. He sheared throughout NSW, the ACT and southern Queensland during 1912 to 1947, spending most of his working life in the shearing sheds around Top Naas, Lanyon, Tuggeranong and Uriarra. Deucem was inducted into the <i>Australian Shearers' Hall of Fame</i> in Hay, NSW in 2005.</p>
<b>Kartinyeri Street</b>	<p>Doreen Kartinyeri</p> <p>(1935-2007)</p>	<p>Indigenous leader, author</p> <p>Dr Doreen Kartinyeri was a senior member of the Ngarrindjeri people. She was prominent in the public campaign in the 1990s to protect South Australia's Hindmarsh Island from the construction of a bridge. Doreen Kartinyeri established the Aboriginal Family History Unit at the South Australian Museum and published several books of genealogy.</p>
<b>Lucy Beeton Crescent</b>	<p>Lucy Beeton</p> <p>(1829-1886)</p>	<p>Indigenous leader, teacher, businesswoman</p> <p>Lucy Beeton was a prominent member of the wider Bass Strait community, regarded by many as the 'Queen of the Isles'. Lucy established the first Aboriginal school on Gun Carriage Island in northeast Tasmania. With her father and others, she was active in the islanders' efforts from the 1850s to gain land, especially mutton-bird rookeries, as compensation for Aboriginal dispossession in Tasmania.</p>

## Pepper Street

Nathaniel Pepper

Aboriginal evangelist, teacher

(c1841-1877)

Nathaniel Pepper was born in the Wimmera district of Victoria, son of Billey a leader of the Wergaia people. He arrived at the Ebenezer mission near the Wimmera River in 1859 and was baptised by the missionary Friedrich Hagenauer in 1860. He was appointed a missionary assistant in 1865. Nathaniel joined Hagenauer in 1869 at Ramahyuck mission in Gippsland and worked as a carpenter and farmer. He was respected among the Kurnai people for his kindness and sympathy towards the sick and his charity and readiness to help.

Louise Pepper-Conolly

Aboriginal nurse, midwife

(c1851-1934)

Louise Pepper-Conolly was born of Kurnai descent. Her mother was killed by squatters and she later settled on the Ramahyuck mission. Louise married Nathaniel Pepper in 1870 and was given charge of children in the mission orphanage house. She remained in charge of the orphanage after his death. In 1886 government assimilation policy forced Louise and her family from Ramahyuck to Stratford. She was on call to many of the people who had been residents at Ramahyuck. A stone monument commemorating Louise Pepper-Conolly has been placed in the main street of Bairnsdale, Victoria.

Phillip Pepper

Aboriginal leader, author

(1907-1985)

Phillip Pepper was of Wergaia descent and a grandson of Nathaniel Pepper. He worked for the preservation of Gippsland Aboriginal sites. Phillip was elected in 1972 to the Victorian Aboriginal Affairs Advisory Council as the representative for East Gippsland and in 1975 he became a foundation member of the Victorian Aboriginal Land Council. He was co-author of two books on the history of the Kurnai peoples and the Ramahyuck and Lake Tyers reserves. In 1986 *The Kurnai of Gippsland, Volume One* was awarded a NSW Premier's Award for Australian literature.

<b>Rangiari Street</b>	Mick Rangiari “Hoppy Mick” (1929-2006)	Indigenous leader  Mick Rangiari was among the Aboriginal pastoral workers on Wave Hill Station who went on strike in 1966 demanding land rights and fair wages. He became the Gurindji nominee on the Aboriginal Consultative Council and served on the Dagaragu Community Council and the Central Land Council.
<b>Yarri Street</b>	Yarri (died 1880)	Indigenous local hero  Yarri rescued 49 people in June 1852 from the flooded Murrumbidgee River in Gundagai using his small bark canoe. The epic rescue took three days and two nights. Another Aboriginal man, known to the locals as 'Jacky Jacky' rescued 20 people during the same flood using a larger bark canoe. The courage and humanity of Yarri is recognised in a number of monuments in Gundagai which honour his heroism.

