South Coast History Society Inc.
RecollectionS
Issue 49 — December 2024

The 'Hive"

The Wreck of the 'Hive'

If you've ever wondered why Wreck Bay, just south of Jervis Bay, got its name, have a look at the box below that lists the vessels that were wrecked in or very near the bay between 1805 and 1922. There were 16 of them!

The Wreck Bay coast, quite simply, was a trap for ships sailing too close to the shore. Once inside the bay, ships had no room to manoeuvre and, therefore, were frequently driven ashore.

This was certainly the case for the '*Hive*', which ran aground on 10th December 1835 – becoming the only ship that was carrying convicts to be wrecked on the Australian mainland.

Two other convict transports had been wrecked off Tasmania earlier in 1835: on the 12th March 1835, the '*George III*' was wrecked in the D'Entrecasteaux Channel, near the mouth of the Derwent River, and 134 of the 294 on board lost their lives. 128 of those who lost their lives were convicts; and on 13th May 1835 the '*Neva*' was wrecked on the north coast of King Island in Bass Strait. It had 239 on board at the time – mostly women convicts and children – of whom 224 died.

The '*Hive*' had, in 1834, transported 250 male prisoners to Port Jackson. That voyage lasted 123 days and, at times, the temperature below deck reached over 38°C (100°F) prompting the humane ship's Surgeon to arrange for 60 prisoners to sleep on deck, changing shifts every four hours.

The '*Hive*'s' second, ill-fated, voyage was transporting 252 Irish male prisoners that had been collected from Dublin

Fantastic Reads

and Cork. It was also carrying £10,000 of coins for the government in Sydney.

108 days into that voyage, without having made landfall since leaving Ireland, the ship was heading up the NSW South Coast. At the time, the coastline was largely unsurveyed.

The Chief Officer evidently expressed his concern to the Captain that the ship was too close to land, but the Captain then brought the vessel even closer to shore and is reported to have told the Ship's crew that 'one person is sufficient to navigate the ship!'

The Captain then retired to bed (some reports indicating he was drunk), leaving orders that the ship should continue under full sail on the course he had charted.

A *Sydney Morning Herald* report, a few days later, picks up the story:

During the whole of Thursday [10th December, 1835], *the 'Hive', it appears, kept within sight of land; in the night it blew pretty fresh, and a dense fog came on. Our informants here leave us in the dark, as well as the ship, and we next hear of the vessel being stranded on the Coast near the Pigeon House, within 10 miles of Cape George. All hands were immediately called up, and the boats lowered, one of which was stove in the attempt, and the persons capsized, one of whom reached the land, by whose exertions a hawser from the ship was made fast ashore. This enabled the Captain and crew to lower the rest of the ship's boats, lines being made fast stem and stern, when as soon as one boat was filled with the persons on board, those on shore dragged the boat towards them, and they were landed. By this means the whole of the men, women, and children,* [there were 8 women and 11 children on board] *were discharged from the ship, which was done with but the least confusion.*

On the morning of Friday, Ensign Kelly, of the 17th Regiment [the prison guards], *by the assistance of some blacks, found his way to the station of John Lamb, Esq., to whom he reported the circumstance. From this place Ensign Kelly travelled to the estate of Alexander Berry, Esq., a few miles* [a 12 hours walk] *further on, and from whence a messenger was despatched to Wollongong; the Police Magistrate there being requested to forward the account of the accident with all despatch to headquarters.*

The people belonging to the ship were, during this time, engaged in getting the luggage and stores from the ship, and the prisoners ashore forming bowers for resting places at night. Mr. Berry, in the most prompt manner, as soon as he heard of the circumstance, sent his schooner to the 'Hive' well manned, but her assistance was not required, the weather being fine and the vessel close in upon the land. One accident happened during the night, the boatswain in attempting to save the life of a lad belonging to the ship, was unfortunately drowned, the boy being washed ashore by the surf.

On Sunday the revenue cutter 'Prince George' started for the 'Hive', and took charge of the specie [the shipment of coins], *all of which was saved. Shortly after the 'Prince George', the 'Zebra', a brig of war, and the steam packet 'Tamar', reached Jervis Bay; and, as soon as practicable, Dr. Donoghoe, Surgeon Superintendent of the 'Hive', Mr. Lugard, of the Royal Engineers, part of the guard, and 100 of the prisoners, were forwarded in the steamer to Sydney. The 'Zebra' also took charge of the specie, all the mails, and 100 prisoners, the rest being ordered to remain near the ship to render assistance in getting her off the beach, if possible. The 'Zebra' is expected in port to-day, with the mails, etc…*

The '*Hive*' could not be refloated and eventually broke up on the beach in Wreck Bay.

But, as with all good stories, there was an unexpected twist.

A small government schooner, the '*Blackbird*', was subsequently sent to Wreck Bay to salvage stores from the '*Hive*'. Aboard was Captain Nutting, the Captain of the '*Hive*'.

On January 15th, on its first day in the area, a southerly gale blew up and the '*Blackbird*'s' anchors were unable to hold her. '*With howling winds, rain and lightning, the little vessel was thrown towards the broken water on the beach. Salvaged cargo was jettisoned to lighten the load. A decision was made to raise all sail and run the vessel onto the beach*'. So, she too became a total loss. And Captain Nutting, thereby, was wrecked on the same beach in Wreck Bay for a second time! He walked back to Sydney to summons help.

[Captain Nutting had been described by the Surgeon on the '*Hive*' as '*an unfit man to command, due to his repeated mistakes on the voyage.*' Nutting next became Captain of the '*Avon*' that transported whale oil from NSW to London. In May 1836, whilst returning the England, he steered the '*Avon*' into sea ice where it became stuck in the Southern Ocean off Antarctica for over a week.]

Wrecks in Wreck Bay 1805—1922

It was once said that coastal shipping in NSW was 'a scheme for manufacturing widows and orphans'…

1805 – Sloop 'Nancy' ran aground at Steamers Beach. Survivors took eleven days to walk to Sydney.
1835 – Convict ship 'Hive' driven ashore Bherwerre Beach.
1836 – Schooner 'Blackbird' wrecked while attempting to salvage stores from 'Hive' at Wreck Bay.
1850 – Barque 'Juniper' wrecked (carrying wine to Sydney) at St Georges Head.
1865 – P.S. 'Mynora' wrecked at Steamers Beach.
1867 – Barque 'Julie Heyn' lost south of Jervis Bay.
1870 – Clipper 'Walter Hood' struck a reef in a storm north of Bendalong.
1870 – Barque 'Summer Cloud' stranded at Wreck Bay and wrecked.
1874 – Schooner 'Mary' driven ashore at Wreck Bay by a gale. Mary Bay is named after this vessel.
1874 – The brig 'Rose of Australia' ran aground at Wreck Bay.
1886 – The passenger steamship 'S.S. Corangamite' lost at St Georges Head.
1908 – Scow 'Hilda' ran aground at Wreck Bay loaded with timber.
1909 – The 'Naudura' grounded at Sussex Inlet.
1911 – 'S.S. Tilba' ran aground on rocks at Wreck Bay.
1915 – Schooner 'Advance' driven ashore at Wreck Bay.
1922 – The coastal trader 'Mokau' beached for repairs at Wreck Bay and destroyed in rough weather.

Mary Harriet Bate

Mary Harriet Bate was a noted collector of botanical specimens for Australian botanists in the 1880s. Her significant contributions to Australian botany are perpetuated and recognisable in the names of several species that she first gathered from the Bermagui River-Mt Dromedary-Tilba area.

Mary was born in Sydney in October 1855. She was one of nine children born to Henry Jefferson Bate and Elizabeth Kendall Bate. From the age of 14 until she married at the age of 30, Mary lived on the family property "Mountain View" at Tilba Tilba.

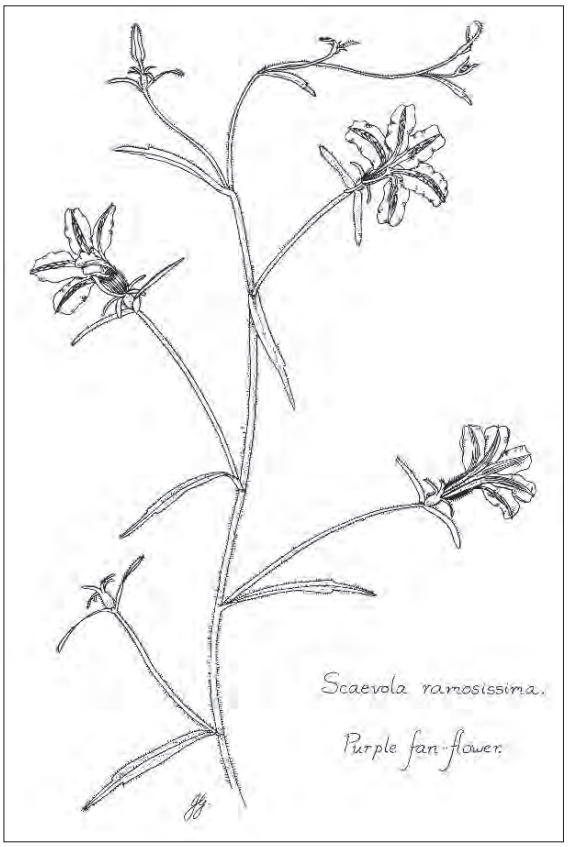
Between 1881 and 1886 she collected specimens of flowering plants, algae, fungi and mosses from the local area. Most of the plants she posted to the German-Australian Frederick von Mueller, the Victorian Government Botanist, who identified and catalogued them. The algae, fungi and mosses were frequently sent to other botanists.

Mueller had recruited 225 women and girls, the youngest of whom was six years of age, to gather plant specimens from all around Australia. Bate was one of the more prolific of them.

The two wrote to each other regularly, and he encouraged her by writing '*You are one of the very few Ladies in all Australia, who have any taste for botanic science, in contrast to what is observed in all Europe and North America*'. And when naming *Myoporum batae* to honour her, he wrote '*I hope this acknowledgment will encourage you to continue your searches as doubtless a whole host of rare plants and some new ones remain there yet to be discovered.*' The National Herbarium of Victoria and the Melbourne Botanic Gardens still have 361 of Mary Bate's plant specimens in their collections.

(Mueller, himself, is very interesting. As well as being the Victorian Government Botanist, he was the Director of the Royal Botanic Gardens in Melbourne and he founded the National Herbarium of Victoria. He also took a leading part in promoting Australian exploration, especially by championing the Burke and Wills expedition which became the first to cross the continent, and he played a significant role in the various attempts to unravel the mystery of the disappearance of the explorer and his fellow countryman, Ludwig Leichhardt. In 1882 he published a '*Systematic census of Australian plants*' which described 8,464 species. In 1889 an updated edition of his census was published which included details of 8,839 species of flora – including those collected by Mary Bate from around the Tilba area.)

In September 1886, Mary Bate married John Griffiths, a shopkeeper from Bombala. They were to have five children. In 1921 the family moved to a Jersey stud farm at Kyogle on the NSW North Coast. Mary died there 30 years later.



Above left: *Ricinocarpos pinifolius*, commonly called Wedding Bush, collected by Mary Bate from near the Bermagui River in 1881. Right: *Scaevola ramosissima*, commonly known as the Purple Fan-flower, collected by Mary Bate near Mt Dromedary, December 1881. Illustrations by Joyce Green.

Sarah Maddock

Sarah Porter was born near Wolumla in October 1860, was raised on her parent's dairy farm, and was educated locally. A childhood accident had left her blind in one eye but, nevertheless, she became a competent horsewoman.

In 1886, she married Ernest Alfred Maddock, a solicitor's clerk. By 1890 they had a son and three daughters.

Encouraged by her husband, who had begun cycling in England before migrating to Australia, Sarah Maddock began riding a bicycle in 1893. This was at a time when women riding bicycles was still contentious (with common claims, for example, that cycling would harm reproductive organs, embolden sexual permissiveness and lead to the destruction of the family), and women's dress of the day was not entirely suited to cycling.

Sarah was to markedly change attitudes in Australia to women's cycling, and she has been credited with having created 'a radically new understanding of femininity'.

FROM SYDNEY TO MELBOURNE
Mrs E.A. Maddock was the first lady to ride from Sydney to Melbourne on a bicycle.
Weekly Times, Saturday 15 December 1894

In 1893 Sarah and Ernest rode 300-miles (483 km) from Sydney to Bega, averaging 60 miles (97 km) a day. This trip was reported to have been the first long-distance cycle ride by an Australian woman.

The next year, Sarah became the first woman to ride from Sydney to Melbourne, a distance of 924 km. The trip took nine days and was monitored by local cycling clubs along the route. Sarah was escorted into Melbourne by members of the Melbourne Bicycle Club and she was given honorary membership of the Club – a club that did not normally accept women members.

Then Sarah completed a 1,575 km round trip from Sydney to Brisbane in 1895, riding an imported bicycle that she collected the day before leaving on the ride. On returning to Sydney, she was presented with a gold medal by the Sydney Bicycle Club. That same year, she became Captain of the newly formed Sydney Ladies' Bicycle Club.

Inspired by Sarah Maddock's example, many women in Victoria and New South Wales took up bicycle riding. By 1896 there were an estimated 1,000 women cyclists in New South Wales.

Sarah was an active advocate for equality in women's sport. However, to reassure those who worried about the effect of riding on women, she took great care to conform to then-acceptable ideas about middle-class femininity. For example, she suggested the most suitable cycling costume for a woman was a skirt which would 'fall gracefully into place after each stroke of the knee', thereby never exposing the rider's leg.

Sarah (4th from the right) alongside her husband Ernest, with the Sydney Ladies' Bicycle Club in 1895

Sarah died in 1955. R

You've Come a Long Way, Babe

Over recent months, I've been giving a lot of talks to community groups about significant South Coast women. Some of the constraints – legal and social – that women encountered in times past were mentioned, with some of these absolutely astounding some of those who attended the talks: examples being teacher Bridget Ryan being expected to resign when she married to become Mrs Johnston, or Emily Wintle being left with 11 children to raise (with no government support) when her husband of 14 years died, or Dagmar Berne not being able to finish her medical degree at Sydney University simply because the Dean of the faculty did not want his faculty to have women graduates.

After one talk, a (woman) attendee suggested that it would be appropriate for an article to be included in *Recollections* on how opportunities for women have evolved. What a great suggestion. So, without attempting to produce an exhaustive history, these are just a few observations:

Up until the 1960s in Australia, education, our patterns of paid employment, religion and social attitudes all reinforced the principle that a woman's place was in the home. Her role was to be a good wife, a good mother and a good housekeeper. From birth onwards, family, school, church, popular magazines and television shows such as *Father Knows Best* trained girls to unquestioningly accept this view.

Wedding vows traditionally had the female partner promising 'to love, honour and obey' her husband, while he promised only to 'love and honour' his wife. And, in many respects, upon her marriage a woman was considered to become the 'property' of her husband, and she simply became (as examples) Mrs. Smith or Mrs. Jones, taking her husband's surname of Smith or Jones.

The law also reinforced women's subservient role within marriage and within society by assuming a women required a male to look after her interests. Yet it provided little protection to women against males who failed to do so. In New South Wales, for example, rape within marriage did not become a criminal offence until 1981.

A Married Woman's Right to Own Property

The law of coverture (a British legal principle dating back to the mid to late Middle Ages) basically meant that, once a woman married, her legal identity was merged with her husband's, and her husband became the ruler and custodian of their property. So, she no longer had the right to own property, retain whatever wages she earned, be able to sue (or be sued), or be able to have legal custody of her children. She also had no voting rights.

From the mid-1880s to the early-1900s (1901 in NSW), *Married Women's Property Acts* became law in Australian States. These Acts then allowed married women to own property - a major advance for women.

But it was many decades later (in NSW in 1977, when sex discrimination legislation was enacted) before Australian banks allowed married women to open a bank account or establish a line of credit without the consent of their husband.

A Woman's Right to Vote

In 1894, women in South Australia became the first in the world to be granted equal suffrage (the right to vote) with men and the right to stand for election to Parliament. In 1902 the *Commonwealth Franchise Act 1902* enabled non-Indigenous women in all states to vote and stand as candidates in federal elections. (Indigenous women were not granted the same rights until 1962.)

It was then some time before women were actually elected as Parliamentarians. The first woman elected to the NSW State Parliament was Millicent Preston Stanley in 1925, the first women elected to the South Australian Parliament were only elected in 1959, and the first women elected to the Australian Parliament were Dame Dorothy Tagney and Dame Enid Lyons in 1943.

Currently, women remain underrepresented in seven of Australia's nine parliaments. (Up until recent elections, votes still being counted as we meet our production deadline), only in the ACT were there more women than men: 14 to 11. Victoria has exact gender parity, with 64 men and 64 women. In the Queensland Parliament, women were outnumbered more than two to one. In NSW 43% of Parliamentarians are women.

Would you like a drink?

In the late 1800s and early 1900s, Temperance Movements were a powerful force both in Australia and overseas. These were strongly supported by the Protestant Churches and women's groups. One of the influences they had was to make it socially unacceptable for respectable women to frequent hotels.

By the 1920s most hotels provided a lounge catering to both male and female patrons (a necessity because many hotels also provided accommodation, especially to travellers) but 'ladies parlours' were then frowned upon lest they 'encourage a certain type of woman to 'hang around' hotels.'

During World War II, the number of women drinkers increased to the point where, post-war, almost every hotel had a ladies-only lounge beside the general lounge.

From the mid-1960s women's rights activists began to publicly challenge

Members of the Women's Electoral Lobby invade a public bar in 1974.

sexual segregation, liquor licensing laws were relaxed (up until the late 1960s or early 1970s publicans were prohibited from serving a woman in a public bar), and anti-discrimination legislation was introduced. Women, once again, were able to drink in public bars without causing outrage and without being stigmatised.

A Married Woman's Right to Work

Historically, most women stayed in the formal labour force until they got married, then never returned to a paid job.

In fact, before 1966, married women could not work in the Commonwealth public service. And, broadly, these restrictions were replicated in the practices of State public services.

This so called 'marriage bar' was less likely to be encountered in the private sector but certainly applied to some occupations. For example, in 1962, 53% of resignations of air hostesses from airline TAA were due to compulsory retirement upon marriage…when, incidentally, the average length of service for an air hostess was just 2 years and 1 month, and when air hostesses compulsorily had to retire once they turned 35 years of age.

This trend began to change in the 1970s. From the 1950s there had been a push to remove the 'marriage bar' from the public service – and, perhaps seemingly strangely, it was the issue of women's right to drink in the public bars of hotels (together with Prime Minister Robert Menzies retirement in January 1966 – he did not support the notion of providing paid employment to married women) that provided the impetus for the 'marriage bar' to finally be removed.

Thereafter, women still left the workforce when they had children, but many more were to return as their children grew older.

A 1902 Commonwealth Public Service Act and its regulations had provided that women were to be excluded from most occupations and every form of advancement. In a series of self-fulfilling prophesies it was assumed that women were 'physiologically unfitted to carry responsibility at an age when men are improving and developing their capacity', so women were not permitted to take the competitive entrance examination that led to permanent public service career paths; and it was assumed that, when they became

married, women would leave the service, and so married women were made ineligible for permanent appointment, and every female public servant was automatically 'deemed to have retired from the Commonwealth service upon her marriage'.

The typing pool

The rationale advanced for having this 'marriage bar' was that it prevented women from 'stealing' men's jobs, it would result in an increase in the birth rate, and it would provide employment opportunities to single, younger women, particularly in times of high unemployment. And additionally, after all, married women were also less reliable and less flexible than were younger women!

The convoluted 'logic' of employment practices and employment laws (which, at that time, were widely accepted) was, of course, much more complex than this. For example, married women could be employed as temporary staff, but temporary staff could not be promoted to supervisory positions (and, simultaneously, it was widely believed that it was inappropriate for women to supervise men), they could not accumulate superannuation, and they were the first to be made redundant when downsizing occurred. Females were also considered more adaptable to performing monotonous work than men (so their employment doing such work was justifiable!) – working, of course, at comparatively lower salaries. And typists, whose work was regarded as unsuitable for men, were allowed to return as temporary staff members after marriage…until they fell pregnant.

But exceptions were always possible - for example, women delivering services to women (such as being infant health providers) could be employed. And, during World War I and World War II, it was acceptable (indeed, necessary) for women to 'temporarily' take over work that was usually considered 'men's work'.

So, for some women, concealing their marital status from their employer was the only way they could continue in paid work after marriage.

The laws, the practices reflected a prevailing type of public morality attitude that home duties were the only appropriate occupation for married women and that, by accepting employment, a married women would be evading her domestic responsibilities (these being regularly outlined in articles such as the 1955 *Good Wife's Guide* - see below). Interestingly, the Unions were one of the strongest supporters of maintenance of the 'marriage bar'.

The lifting of the 'marriage bar' was a big change, but it still remained legal to discriminate against women when it came to employment. It would take another two decades before that became illegal.

Importantly, the lifting of the 'marriage bar', though, led to many other women's issues becoming significant public policy considerations – parental leave, childcare, equal pay, more flexible working hours and, more recently, the right to work from home being among them.

The dramatic increase in female workforce participation following the lifting of the 'marriage ban' is illustrated in the following figures: **i**n 1984 the employment rate for partnered mothers whose youngest child was under five years of age was 30%. By 2019 this had more than doubled to 63%. For single mothers with a youngest child of the same age, it increased from 19% to 39% over the same period.

Education of Women

Compulsory education for both males and females was introduced in NSW in 1880, with a requirement that children attend school for at least 140 days per year from age 6 to 14.

The permissible leaving age from schools was raised to 15 around 1943, and to 17 years of age (or the completion of Year 10) in 1990.

Up until the 1960s, schooling of girls typically focussed on traditional female skills such as sewing and cooking, and did little to recognise any technical and academic talent. The generally accepted view of the time was that higher levels of education were wasted on girls, who would only be in the workforce for a short time. So, boys strongly outnumbered girls in the senior years in high schools and at universities. This created barriers to women ever achieving their potentials, and limited the types of jobs for which they could ultimately train.

In 1961, women made up just 21 per cent of the workforce (and these predominantly were young, unmarried women), who most commonly worked in areas where their 'caring instincts' were needed: in domestic service, in teaching, in nursing. Others worked as clerical assistants, as sales staff, in secretarial positions and in other areas (such as in factories) that required low levels of skills.

In the 30 years from 1950 to 1980 the percentage of women enrolling for a bachelor's degree at university more than doubled from 18.3% to 43.9%. Women postgraduate enrolments in the same period quadrupled from 6.9% to 28%. And the percentage of women academics has risen dramatically from 11.9% in 1961 to 16.2% per cent in 1980, to 37.5% in 2001, to 48.1% in 2021.

In all university faculties the female proportion of students has risen since 1950. In medicine the increase was from 12.4% in 1950, to 39% in 1980, to 55% today. In law it has risen from 5% in 1950, to 34.7% in 1980, to over 60% today.

Because there are strong correlations between levels of education and rates of pay, and between the nature of employment and rates of pay, women's greater access to higher education and to traditionally male vocations have had significant impacts on closing the gender pay gap in Australia.

The Pill and Women's Lib.

In January 1961 the oral contraceptive pill became available in Australia, giving women more control over their lives and their careers…even if, when it first arrived, it was only available to married women, it could not be advertised, and it attracted a hefty (27%) sales tax. (Gough Whitlam, astutely, removed that sales tax and added The Pill to the PBS in the first two weeks after his election in 1972 – along with ending National Service, freeing draft evaders, ordering negotiations to establish full diplomatic relations with the People's Republic of China, re-opening an equal pay case, and directing the Australian delegation to the United Nations to vote in favour of sanctions on apartheid South Africa and Rhodesia.)

The Pill became an important tool in the liberation of women. And not just sexually, because it also allowed women to become economically independent, and its availability gave women a means to level many a playing field with men.

It spurred (or at least coincided with) a wave of feminist activity that focussed broadly on issues of equality and discrimination – ultimately resulting in legislative change that criminalised rape in marriage, decriminalised abortion (a State matter, the first state to decriminalise abortion doing so in 1969, the last in 2023), introduced no-fault divorce (1975 – 'a liberating change for unhappily married women, but also introducing the economic realities of being a divorced woman'), and made it illegal to pay a woman less for doing the same job as a man (1972). Women also gained access to paid maternity leave, childcare and refuges.

But perhaps its biggest legacy was a powerful, irreversible shift in societal expectations of women: marriage was no longer seen as a 'must' (in the post-World War II years there were 9.3 marriages per 1,000 of population; this dropped to 7.0 by 1970, and then to 5.3 by 2001…and it continues to decline); the median age of marriage has risen substantially; birthrates have declined (in 1986 54.8% of women age 45 to 49 had 3 or more children; in 2001 only 33.6% of women of the same age had 3 or more children); women were no longer expected to eventually become 'stay-at-home mums'; a greater proportion of women have joined the workforce (in 1983 44.8% of women were employed [and 31.8% of these were employed part time]; in 2004 55.9% of women were employed [and 42.5% of these had part-time jobs]); banks allowed women to be given loans without requiring a male guarantor; the prefix Ms. emerged; and even women's fashions dramatically changed!

Peter Lacey

A Good Wife Always Knows Her Place

In May 1955 Housekeeping Monthly published an article entitled The Good Wife's Guide, detailing how a wife should act, and how best she could partner her husband and be a mother to her children:

1. Have dinner ready. Plan ahead, even the night before, to have a delicious meal ready, on time for his return. This is a way of letting him know that you have been thinking about him and are concerned about his needs.

2. Most men are hungry when they come home and the prospect of a good meal (especially his favourite dish) is part of the warm welcome needed.

3. Prepare yourself. Take 15 minutes to rest so you'll be refreshed when he arrives. Touch up your makeup, put a ribbon in your hair and be fresh-looking. He has just been with a lot of work-weary people.

4. Be a little gay and a little more interesting for him. His boring day may need a lift and one of your duties is to provide it.

5. Clear away the clutter. Make one last trip through the main part of the house just before your husband arrives. Gather up schoolbooks, toys, paper, etc. and then run a dust cloth over the tables.

6. Over the cooler months of the year you should prepare and light a fire for him to unwind by. Your husband will feel he has reached a haven of rest and order, and it will give you a lift too. After all, catering for his comfort will

provide you with immense personal satisfaction.

7. Prepare the children. Take a few minutes to wash the children's hands and faces (if they are small), comb their hair and, if necessary, change their clothes.

8. Children are little treasures and he would like to see them playing the part. Minimize all noise. At the time of his arrival, eliminate all noise of the washer, dryer or vacuum. Try to encourage the children to be quiet.

9. Be happy to see him. Free him with a warm smile and show sincerity in your desire to please him. Listen to him.

10. You may have a dozen important things to tell him, but the moment of his arrival is not the time. Let him talk first — remember, his topics of conversation are more important than yours.

11. Make the evening his. Never complain if he comes home late or goes out to dinner, or other places of entertainment without you. Instead, try to understand his world of strain and pressure and his very real need to be at home and relax.

12. Your goal: Try to make sure your home is a place of peace, order and tranquility where your husband can renew himself in body and spirit.

13. Don't greet him with complaints and problems.

14. Don't complain if he's late home for dinner or even if he stays out all night. Count this as minor compared to what he might have gone through that day.

15. Make him comfortable. Have him lean back in a comfortable chair or have him lie down in the bedroom. Have a cool or warm drink ready for him.

16. Arrange his pillow and offer to take off his shoes. Speak in a low, soothing and pleasant voice.

17. Don't ask him questions about his actions or question his judgment or integrity. Remember, he is the master of the house and as such will always exercise his will with fairness and truthfulness. You have no right to question him.

18. A good wife always knows her place. R

What's Wrong with "Granny"?

by Kate Burridge, Professor of Linguistics, Monash University, and Catherine Barrett, Director, Celebrate Ageing Ltd, La Trobe University. Published in '*The Conversation*', September 20th, 2024

From its debut in the early 1600s, "granny" has been more than an affectionate term for grandma — and a cursory glance at its history tells a depressingly familiar story.

First, the instability and decline of words associated with women. "Granny" joins a long list of words, particularly for older women, that that have acquired negative meanings — spinsters were originally spinners; sluts were untidy people; slags and shrews were rogues; scolds were poets; bimbos were men, and so on. Many started life referring to men, but quickly narrowed to female application — and with this sexual specification came further decline.

Right from the start, grannies were also people engaged in trivial (often self-serving) chatter; in other words, grannies were gossips, tell-tales and nosy parkers. In the 1700s, more negative meanings piled on — grannies became fussy, indecisive or unenterprising persons, and in many places stupid as well.

The online crowdsourced Urban Dictionary now has a flourishing of additional disparaging senses for "granny" that have yet to make it into more mainstream collections.

In sport, grannies refer to those who perform poorly, or they're a kind of dead leg injury (which leaves you "hobbling around like an old granny for the rest of the day").

"Don't be a granny"!

Tellingly, the negative uses of granny have never been restricted to women — one 19th-century dictionary defines "granny" as "a simpleton: used of both sexes". It's another telling asymmetry in our lexicon. Terms for women are insulting when used of men ("Dad, don't be such a granny"), but terms designating men when used of women have little or no affront. If you were to call a women a grampa or an old man, there's really no abuse — it just seems odd.

'Granny', like so many terms used specifically for women, quickly also became a term of abuse.

Unflattering "granny" compounds are plentiful in English: a "granny knot" is one that's inexpertly tied, while "granny gear" is an extremely low first gear. New ones are arriving all the time: "granny weed" is low-quality marijuana that is old or dried out; "granny shot" is said of a basketballer with little skill; "granny mode" in video games is a slower speed than normal, "granny pants" (like other "granny-like" items) are naff "old lady" styles (in the fashion world, the phrase 'not your granny's' describes edgy or trendy clothes — not fashion choices made or worn by grandmothers). The Oxford English Dictionary gives 29 "granny" compounds, but provides not a single compound with "grandpa", "grampa" or "gramps".

These terms for one's grandfather have also been remarkably stable over time. This dictionary gives a single definition: "One's grandfather. Also used as a familiar form of address to one's grandfather or to an elderly man". Even Urban Dictionary, not known for its politeness, has little in the way of slangy senses for "grandpa" or "gramps" — the closest are playful entries referring to older men or grandfathers. You might compare "codger" or "geezer" — sure, they're not exactly flattering, but they don't pack anywhere near same punch as do "crone", "hag", "battle-axe", "old bat", "old bag" and so on. R

South Coast Historic Buildings

Continuing our journey north, highlighting some of the more interesting buildings in the area:

BEGA: Kings Theatre, 104–108 Carp Street

Surviving Art Deco style theatres in NSW are rare, and Bega's King's Theatre probably deserves to be fully restored and be given State Heritage significance.

It was designed by Kaberry and Chard, an Australian architectural firm that specialised in the design of theatres and halls in the 1920s and 1930s, and which designed the well-known Empire (later Her Majesty's), Valhalla and Enmore Theatres in Sydney.

Bega's Kings Theatre was built in 1935 for Violet Mary Bardsley, who owned the Valhalla Theatre in Glebe in Sydney and had an interest in the School of Arts in Narooma, in the fashionable art deco style of the time. It cost £12,000 and was constructed by the Stafford Building Company. The interior displayed (indeed, still displays, because most of the interior of the theatre is intact – so, please, do go inside and have a look around) Mayan motif decoration. It seated 900 people.

Early on, the theatre stopped taking advance bookings for Saturday night screenings (because this disadvantaged those who needed to travel from out of town), so on Saturday evenings a queue would extend from the front of the theatre into Clark Lane and around to the back of the theatre – men in their tuxedos and women wearing the latest fashions. The first eight rows of the stalls (downstairs) were always full of Aboriginals – possibly because they were forced to sit there, possibly because these were the cheapest seats – and the Mayor and other dignitaries would be seated in the back row of the dress circle.

The theatre functioned until the 1980s when television and then videos led to the demise of many cinemas. In the early 1980s all the downstairs stalls seats were removed and a roller-skating rink was installed – but movies continued to be screened with theatre patrons being seated upstairs.

Eventually, in 1993, the theatre closed and the downstairs area was converted into shops.

BERMAGUI: The Beach House, 2–6 Lamont Street

The Beach House c. 1910. Image: nla. obj-140293613

The Beach House in Bermagui is historically significant because it is one of the oldest continuously operating commercial buildings in Bermagui, even though much of the detail of the earlier building has been over-clad. Because of its prominent position it has also been a long-time, major feature of this town's seaside streetscape.

The original building on this site was erected in 1888 by William Windsor, a miner and Moruya publican. He was unsuccessful in obtaining a liquor licence (possibly because Bermagui already had a hotel – the Royal Hotel), so it became The Good Templars Hotel, simply offering facilities to those in need of a rest or a holiday by the seaside. (The Independent Order of Good Templars was a total abstinence temperance organization. From its inception, the group accepted men and women equally as members. The temperance movement in the late nineteenth and early twentieth centuries was closely aligned with the women's suffrage movement – see 'You've Come a Long Way, Babe', above.)

In the 1880s, Bermagui's emerging tourism industry was dependent on attracting visitors from Sydney, and they had to travel to the area on steamers. A *Sydney Morning Herald* article from that time reported that the Illawarra Steam Navigation Company vessels called to Bermagui twice a week, but that the company was, in effect, price gouging in charging £2 – the equivalent of about 6 week's wages for most – for the journey from Sydney of just 160 miles.

In 1902 a Mr Trewnick bought the property, paying near to £1,000 for it, and then added a second storey to it. In 1904 a Mrs Walledom was operating the Seaview Coffee Palace from the building.

In 1908 new owners changed the name to Beach House. It was described at the time as 'the premier guest house of the south coast of N.S.W'.

In 1918 it again changed hands and was renovated. The property was then advertised as having 23 rooms and good stabling with prime horse feed.

In 1928, the Illawarra and South Coast Steam Navigation Company ceased carrying passengers, resulting in a downturn in patronage of the Beach House.

In the early 1940`s, the building was sold again and was again renamed. It became Sorento Lodge.

A second two-storey building was erected behind the main building in 1951 to increase the amount of accommodation.

The building is currently called Bermagui Beach House and its café, Bermagui Beachside Café.

The photographs below illustrate some of the changes that have been made to the building over time.

Top: An aerial photo of Bermagui from 1937 when Bermagui had a steamer wharf. The Beach House was prominent.

Above: The building was renovated and altered in the 1940s and 1959s. Arches were addes at the front and side and the verandah was enclosed on the top level.

(Our thanks to Bermagui Historical Society for assistance in providing the above information.)

COBARGO: The Roman Catholic group of buildings, Wandella Road

The Roman Catholic Convent building in Cobargo. The school is to the left of the photograph, the Church (not included in the photograph) is to the right.

Several Roman Catholic buildings are prominently and distinctively located on the crest of a hill on the outskirts of Cobargo village – a Roman Catholic Church and Presbytery, a Roman Catholic School and a Roman Catholic Convent. Together they form an impressive streetscape, whilst also demonstrating the strength and nature of Catholic practice in the Cobargo region during the early twentieth century.

Cobargo village was established during the 1860s at the junction of Narira and Bredbatoura Creeks. It was initially called The Junction, then Wattle Town or Wattleton, reflecting the wattle bark industry that operated in the area until the mid-1960s.

The presbytery was built in 1892 at a cost of £837 and it was first occupied in 1893. The contract included provision of fencing, a coach-house and a stable.

The church was designed by the Sydney firm of Sheerin and Hennessy and was built by the Bega-based firm of Underhill and Thatcher in 1896. It cost £817. Local bricks were used, made from clay from the 'Woodburn' property behind the Church. The beautiful stained glass sanctuary windows in the church were manufactured in London by John Hardman and Sons at a cost of £110, and some of the original varnished cedar pews are still in use in the church today.

Apparently a school had operated on the site of the Roman Catholic School (now a house) from around 1870. Construction of the surviving Roman Catholic school building started in September 1917 and was completed in December of that year. The contract price was £574 and the builder was R.W. Thatcher of Bega. The school's one acre of land was donated by prominent local resident, Mr James Tarlinton. The Sisters of St Joseph opened the school on 28th January 1918 with an intake of 55 pupils. The school operated until the end of the 1969 school year.

The adjacent convent was also built in 1917 by R.W. Thatcher to accommodate the Josephine nuns who ran the school and to provide boarding accommodation for pupils at the school. The school and the church were blessed on 14th September 1919. In 1969 both were sold to the Dominican Fathers who later on-sold them to private owners.

Cobargo's Roman Catholic Church with the Presbytery to the right.

TILBA TILBA: Glen Luna, Princes Highway

'Mountain Valley' is one of the most fertile farms in the Tilba area. It was an amalgamation by John Young, a Tilba area selector (a settler who took out a licence to farm small holdings in response to the Land Acts of 1860s that allowed freehold occupation of up to 320 acres), of two holdings – the first, of 320 acres which he purchased in 1876 for £1,320, and the second of 150 acres which he acquired in 1895.

As was often the case on South Coast dairy farms, a cheese factory was built on the 'Mountain Valley' property. And then, in 1900, a creamery was built on the property for the NSW Creamery Butter Company that also has butter factories in Bega, Mogilla and Cobargo. John Young subsequently bought the Tilba plant and equipment and turned it into his farm factory. It operated until 1911 after which the milk from the farm was supplied to the nearby ABC Cheese factory.

When John Young died in 1903, the property was divided between two of his sons – Jim taking 'Ocean View' and John acquiring 'Mountain Valley'. New houses were built on both properties the following year – 'Glen Luna' being the homestead on 'Mountain Valley'.

The Glen Luna residence therefore has historic significance for having been associated with the Tilba Tilba dairying industries and for its links to early land selection in the Tilba area. Today, 'Mountain Valley' is home to the Jersey herd that supplies the milk to Tilba Milk.

NAROOMA: Lynch's Hotel, 135 Wagonga Street

Lynch's Hotel, Narooma

The size and prominent location on a corner make Lynch's Hotel a landmark in Narooma. And it contributes significantly to a group of heritage structures that present a section of streetscape with impressive historic character.

The hotel was built in 1895 by William Joseph Lynch. William and his wife Jane originally opened a sawmill in Forster's Bay on Wagonga Inlet in 1884 before, ten years later, buying land higher up in town from one George Fishburn. Here they built a large home, a store, a butcher's shop, a bakery…and a dance hall!

Narooma was changing significantly at that time because, in 1894, a ferry service began operating across the inlet

and a Moruya to Bega mail service has been established. The town soon thereafter developed into a popular tourist destination.

Lynch's Hotel started life as a single storey building. When it received its liquor license in 1903, it was called the Coronation Hotel, probably as a nod to the coronation of King Edward VII in 1902.

At some stage a second storey was added to the hotel.

William and Jane's daughter, Imelda, inherited the property around 1936, following the death of her father and then her mother. At that time, unmarried women were unable to hold a hotel license, so her brother Ned and her cousin Sylvester acted as licensees until the law changed in 1946 and Imelda was to become the second only unmarried woman licensee in the State.

The Forster's Bay sawmill, believed to have been run by William and Jane Lynch and William's brothers Daniel, James and Michael, c. 1884 – 1895. Image: nla.obj-140321578

Lynch's Hotel, under the management of Imelda, had a reputation of being very well run. And Imelda would not tolerate swearing.

In the late 1940s, the hotel was completely refurbished with, for example, a sink and running water being installed in every guest room.

Imelda retired in 1963. She then leased the hotel, before finally selling the freehold in 1974.

BODALLA: The Bodalla Arms Hotel, 73–77 Princes Highway

The original Bodalla Arms Hotel (then called Widget Inn) was built in the mid-1870's down on Widget Plain near the Tuross River. Nothing of that building has survived. It was demolished to make way for the new hotel designed by Cyril Blacket (the son of the famous architect Edmund Blacket who designed St Andrew's Cathedral in Sydney and also Bodalla's All Saints Anglican Church, across the road from the Bodalla Arms) and was built by John Noble and Son of Sydney. John Noble was related to Mr Leonard, the Widget Inn publican at the time.

An accommodation building, adjacent to the hotel, was built between 1886 and 1891. It was demolished c1970 because its maintenance was becoming too demanding. A concrete block store room replaced it.

The Bodalla Arms was licensed in 1878 and was rebuilt in 1910.

From 1952 to 2016 the hotel, then known as McConkey's Bodalla Hotel, was run by Bill McConkey and his wife Jean. During that period a regular visitor to the hotel was the well-known Australian author, John O'Grady (perhaps better known as Nino Culotta) who mentioned the pub extensively in his popular book '*Gone Fishin*'.

The Bodalla Arms was (and still is!) a centre for the community, so Bodalla's War Memorial was erected beside it after the 1914 – 1918 War. This was later relocated across the road, beside the Bodalla Hall, without the 'trophy' gun that originally was positioned beside it. Similarly, a sundial given to the people of Bodalla by George Fairfowl McArthur (the first Rector of St Marks, Darling Point in Sydney, the Headmaster for many years of The King's School in Parramatta, a great friend of T S Mort, and for several years the Rector of All Saints Anglican Church, Bodalla) also once stood beside the Bodalla Arms, but was removed in the 1970s and was placed in the Anglican church grounds.

An impressive collection of historic photographs of the Bodalla area is now on display in the hotel. R

We'll continue our journey north, looking at more historically-important South Coast buildings, in a future issue of *'Recollections'*.

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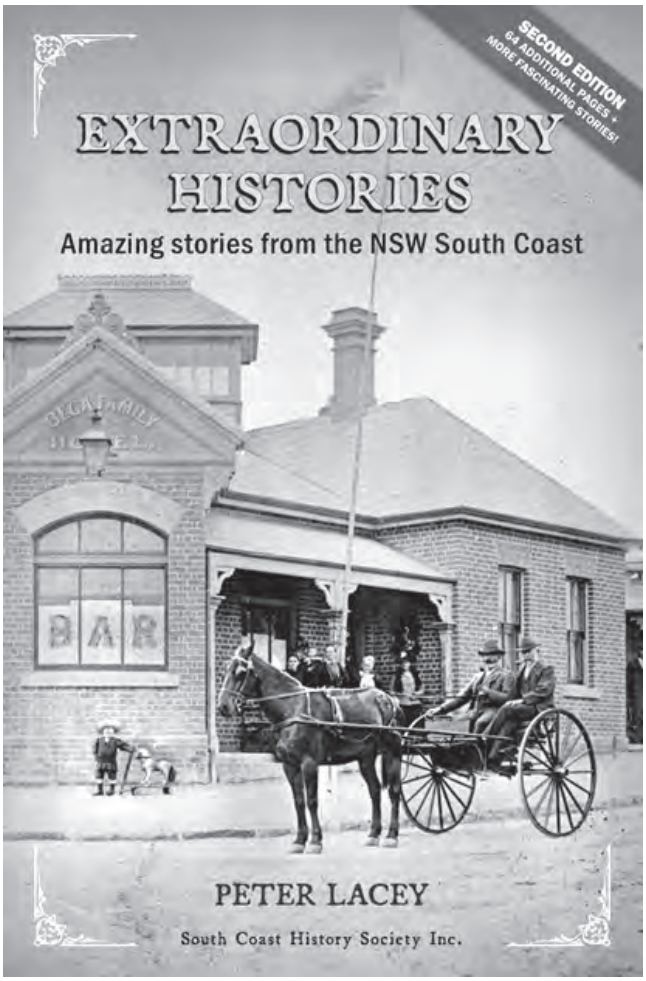

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