



President's Report



The end of this pandemic year has approached more rapidly than normal, and I would like to start this newsletter report by recording my thanks to the staff and committee for the extra effort put in during challenging circumstances to keep things running well.

On behalf of the committee, I would like to wish our staff, volunteers and all our members a happy and restful holiday season and look forward to seeing you all in the New Year.

Don't forget to pop into the Museum with any friends and family who may be visiting during the holidays to say hello to the staff and have a look at the major new exhibition just opened on the early history of the Cambridge Volunteer Fire Brigade.



Bruce Hancock
President

Iris Thomas

7 June 1933 – 6 November 2020



We were very fortunate to have Iris Thomas as the Treasurer of the Cambridge Historical Society for over 40 years. She was made a life member in October 2012, and remained on the Committee, retiring in 2014 in her 80th year.

She was a life member of three other organisations – which is tribute to her hard work, friendly nature, intelligence and efficiency.

She was a born and bred Cambridge resident – always keen to share her extensive local knowledge. We shall miss her.

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Museum Manager's Report



Kathryn and Elizabeth addressing the class at Room 15, Cambridge Middle School. The children were able to study toki (adzes), a kaheru (spade), a copy of a cheque from the Maungatautari peeke (bank) along with photographs of the 1912 fire at the National Hotel.

We have been hard at work organising ways for you to entertain your visitors this Christmas season.

Apart from Christmas Day, we are open every weekday 10am to 4pm, and 10am to 2pm on weekends and public holidays.

For the children and young at heart, we have a new "Mysteries in History" quiz, and our "Hoses and Ladders" board game – to complement our new display explaining the lead up to the formation of the Cambridge Volunteer Fire Brigade.

You may also like to take the opportunity, while on your Christmas break, to do a little Cambridge-related family research. Our helpful staff are always happy to guide you through our wealth of research information and resources.

While you're out and about, enjoying retail therapy and the wonderful coffee to be had in Cambridge, we would encourage you to download the Cambridge Museum app. It allows you to explore places in Cambridge, discover stories and artefacts connected with Cambridge, and go for self-guided tours. Scan the appropriate QR code to get your app at the following link: cambridgemuseum.org.nz/town-teasers.

I wish all our staff, members and volunteers a very happy Christmas, and look forward to seeing you again in the New Year.

Kathryn Parsons
Museum Manager





Te Ihingarangi

Part 2 of a history of the Karapiro-Maungatautari area by Te Kaapo Clark and Lyn Tairi 1992. Part 3 next issue.



Turangawaewae Marae

1400

KO NGATI KAHUPUNGAPUNGA

“Tawhao, a descendant of Hoturoa who lived at Whaingaroa, married Punuiatakore and Marutehiakina, who were sisters. Marutehiakina gave birth to a son, Whatihua, just before Punuiatakore gave birth to her son, Turongo. Intense rivalry grew between the brothers, both proclaiming they were tuakana; Whatihua because he was first born and Turongo because he was born to the first wife and elder sister. This rivalry culminated in Whatihua outwitting Turongo to gain the love of Ruaputahanga from Taranaki. Ruaputahanga was the daughter of Hou-tae-po and descendant from Turi, commander of the Aotea Waka.

After Whatihua had won Turongo’s fiancée and married her, Turongo left Whaingaroa. He travelled to Heretaunga (Hawkes Bay) where he fell in love with Mahinarangi, daughter of Tuaka and Te Angiangi and directly descended from both Kupe, of the Matahaura Waka and Paikea, of the Horouta Waka. When Mahinarangi and Turongo were married, Tawhao persuaded Turongo to return to Kawhia. Mahinarangi, who was pregnant, was to follow when Turongo had established a home.

Tawhao gave Turongo all his lands “on the eastern and inland side of the Pirongia and Hauturu ranges with the northern boundary on the Puniu River”¹. Turongo, with some of his people, built a kainga on the banks of the Manga-o-rongo (near Otorohanga) and named his new

house Rangiatea in memory of the homeland in Hawaiki. Mahinarangi started to make her journey to Rangiatea, but stopped at Okoroire (near Matamata) to give birth to her son, Raukawa.

This area was occupied by Ngāti Kahupungapunga; they had penetrated inland from the east coast and established settlements “at least six generations before the Tainui people penetrated inland.”² Ngāti Kahupungapunga had spread north and south from Okoroire; down the Waikato River to the junction with the Waipa River (now Ngaruawahia), and to Otorohanga, Parawera, Atiamuri and Taupo.

Thus Raukawa was born among his mother’s iwi. Raukawa was betrothed to Turongoihi who was probably born at the same time and place. After the birth, Mahinarangi continued her journey. Turongo met his family and took them home to Rangiatea where they lived peacefully with their neighbours, Ngāti Kahupungapunga. Turongo and Mahinarangi are commemorated by the houses that bear their names and stand side by side at Turangawaewae Marae.”

¹ Pei Te Hurinui, *Mahinarangi: A Tainui Saga* (Te Kuiti 1945) p12.

² F.L. Phillips, *Nga Tohu a Tainui: Landmarks of Tainui* (Otorohanga 1989) p22.



On 2 November, students from the NZ School of Tourism in Rotorua checked out tourist attractions in the region. Here they are in front of our beautiful Cambridge Museum.





A Commune in 1970s Cambridge

The Cambridge Christian Community

In December 1976, a commune called the Cambridge Christian Community started in Cambridge. It was in French Pass Road and, after falling on hard times, it received gifts, donations and pledges from Cambridge residents. Despite this, its Trust was liquidated in 1978.

Mike Bannister of the Cambridge Christian Community wrote an item in the *Third NZ Whole Earth Catalogue 1977*, held in our collection (accession no. 3070), extracts of which I have printed here:

“Christian Communities: An Alternative Alternative

“I’m writing this sitting in an old shed, surrounded by a miscellany of people’s stored belongings. We live, seventeen of us (with another three waiting) in a single house, (at present) and our number is comprised of twelve children and eight adults.

“Since moving on to our 107-acre farm in December 1976 we have been faced with all the suspicions and misconceptions that anyone living in a community faces. We are starting to see a softening in attitudes beginning now but it has been a long time coming.

“Our three families, one single guy and a solo mother with two children are basically ordinary people, doing ordinary things. Jim and Paul work as posties. Derek is a Pressy social worker, and me, well I’m a sort of general dogsbody working on the farm, co-ordinating what we decide to do etc.

“Our ladies: Ann who is a writer, Carmel who is still trying to be a mother, Jenny who is into crochet and macrame and is going to endeavour to start an alternative style kindergarten in the near future, (any info on such a project as distinct from a school would be welcome at P.O. Box 407 Cambridge) and last but not least, Nancye who is one of our candlemakers and an artist as well; all still regard themselves as wives and mothers first and foremost and are happy to be in these roles.

“We all have a basic concern with the things that community livers are usually concerned about. Things like pollution, misuse of natural resources, the rip-off of artists in our economic structure, foodless foods, the bureaucratic monster, etc etc etc. And starting with us we are trying to take steps to change from consumer to basic living styles.

However, because of our Christian faith we see a three-fold application to each area rather than just a physical one. We see that the self-destruct mechanism that is being tripped in people’s lives is always exhibited by them either by blowing their bodies, blowing their souls or blowing their minds, and we have an answer which will meet these situations.

“As Christians we have for the last two-and-a-half years tried to find a way to work out in a practical manner the faith that is in us, and believe that we are now doing this by having an open community. By that I mean anyone can come and visit and share what we do and have, and specifically by providing a loving Christian environment for the child victims of inadequate or broken homes. This will mean building family units on the property and having each of the families involved in the community take three or four additional children as totally their own in all respects. This is feasible and a working proposition in many other countries.

The NZ Whole Earth Catalogue is described as “a hippy bible, ahead of its time, with sensible diets, energy saving, sustainable living, generally being cool and not an ahole in relation to the planet. The book was everywhere for a good 10, 15 years, in communes, in cheap flats, in jails.” [thespinoff.co.nz]**

“That’s a little about us, our aims, objectives and beliefs; we hope some of you will come out our way and visit us, as we hope to visit some of you one day. We have been really helped by a lot of the stuff that is out on alternative living especially in the *NZ Whole Earth Catalogues* and *Mushroom*.”

[Mr Bannister goes on to defend Christianity’s place in the commune, offers his views on contraception and adoption agencies, and recommends his commune as a good place to bring up foster children.]

“Lastly could I make the observation that it really is a fallacy that individuals can really do their own thing and get anything changed. The real impact will be made when people with the same bag get together and work out what they believe. Doing this peacefully and in harmony must be the ultimate lifestyle. God’s blessings from the Cambridge Christian Community.”





Fire! Fire! Fire!

Cambridge before the Fire Brigade

We have a new exhibition covering the years from 1879 – when residents voted for a Cambridge Fire Brigade at a public meeting – to 1904 – when the brigade was established.

It all began during lockdown when staff were sorting through research files at home. The “Fire Brigade” file was discovered, the story therein captivated its readers, and a new exhibition is the result.

At first, the idea was to fill a small case with museum artefacts, but after a visit to the Cambridge Fire Station, and a chat with Winston Steen and Don Gerrand, we decided to fill the entire back wall of the Museum gallery. Up until then, we had a Victorian Room display, which has been retired after a successful three year run.

I hope many of you will have read the June 2020 newsletter, which had a feature on the years before the Cambridge Fire Brigade. This new exhibition has been designed along those lines, and includes objects and archives from both the Museum’s collection and that of the Cambridge Fire Brigade.

Thanks to our Museum volunteers

Many people donated their time and expertise to help us with this exhibition:

Winston Steen and Don Gerrand

Winston Steen, who had volunteered for the Fire Brigade for many years, met frequently with Karen this year to identify and explain objects in the Fire Brigade’s collection.

Don Gerrand, Chief Fire Officer, organised the loan of items from the collection to the Cambridge Museum.

Jim Goodman and Godfrey Sadler

Godfrey and Jim used their skills as set designers for the Gaslight Theatre, to transform the walls in the exhibition area.

Brett Rossiter

Brett, our carpentry expert, rustled up three wooden lecterns and a plinth in a very short space of time.

Brenda Stamp

Brenda used her own computer software to repair a digital copy of our 1889 Duke Street fire photograph, before it was enlarged and hung pride of place on the wall.

Mary Brown and Ruby Strawbridge

Our thanks to Mary and her granddaughter Ruby for having the energy to spend an entire morning wallpapering the exhibition area.



Mary Brown and her granddaughter Ruby Strawbridge. Ruby is one of our regular museum volunteers.



Jim Goodman and Godfrey Sadler, working on a set to transform the Gallery’s existing wallpaper into wooden boards.

