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Duncan White  
Planner  
Paterson Pitts (Wanaka)  
PO Box 283  
**WANAKA 9343**

Tēnā koe Duncan

**Preliminary Statement – Proposed Plan Change: Three Parks North, Ballantyne Road, Wanaka**

Thank you for the opportunity to provide a preliminary cultural statement on the proposed Three Parks North plan change promoted by Ballantyne Investments Ltd.

We have prepared this statement on behalf of Te Rūnanga o Ōtākou and Kāti Huirapa Rūnanga ki Puketeraki, whose takiwa includes the application site. However, please note that inland Otago is an area of shared interest for Rūnanga from both Murihiku (Southland) and Otago.

**1.0 Introduction**

We have reviewed the following information supplied to date:

- An archaeological assessment for the adjoining Three Parks subzone;<sup>1</sup>
- Cultural Values Report for the Three Parks Project; and
- Report to the Queenstown Lakes District Council Strategy Committee,<sup>2</sup>

**1.1 Description of the Proposal**

A Growth Management Strategy for the Queenstown Lakes District was adopted in 2007. The strategy affirmed the need to contain growth within the boundaries identified by the Wanaka Structure Plan and to release land for development in a staged manner.

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<sup>1</sup> Jill Hamel (2010). Archaeological Assessment of Willowridge (Three Parks) Sections, Wanaka

<sup>2</sup> Potential Plan Change for Three Parks North, Wanaka (9 February 2010)

Ballantyne Investments Ltd have approached the Queenstown Lakes District Council regarding a proposed change in the zoning of their land from Rural General to residential and visitor accommodation zoning reflecting the proposed zoning in the Wanaka Structure Plan. The Ballantyne Investments land is located between the recently approved Three Parks subzone and the golf course.

## **2.0 Cultural Association with Inland Otago and Wanaka**

### **2.1 Introduction**

The Central Otago lakes district was typical of the whole of the interior of Te Wai Pounamu in the sense that it had some permanent settlements but the area was largely used as a seasonal resource for highly mobile coastal communities. The area was accessed by a network of ara tawhito (trails) that connected the coastal settlements with the inland lakes, Te Koroka (Dart River), and with Tai Poutini (West Coast).

Wanaka is one of the lakes referred to in the tradition of “Nga Puna Wai Karikari o Rakaihautu” which tells how the principal lakes of Te Wai Pounamu were dug by the rangatira (chief) Rakaihautu. Rakaihautu was the captain of the canoe, Uruao, which brought the tribe, Waitaha, to New Zealand.

The name “Wanaka” is considered to be a South Island variant of the word “wananga” which refers to the ancient schools of learning. In these schools Ngāi Tahu tohunga (men of learning) would be taught whakapapa (genealogies) and karakia (incantations).

Wanaka was traditionally noted as a rich tuna (eel) fishery, with many thousands of the fish once being caught, preserved and transported back to the kainga nohoanga (settlements) of coastal Otago.

A pre-European village/pa was located at the south end of Lake Wanaka, at or near the site of present-day Wanaka. It is recorded on the Tairaroa (1879) map as Takekarara. The exact location of the pa is unknown. The most probable locations for Takekarara are:

- The southern end of Lake Wanaka (at or near the present township location); or
- The river terrace overlooking the Cardrona River; or
- The crest or flanks of Mt Iron.

2.2 Cultural Values of Lake Wanaka and the Cardrona River

The Ballantyne Investments land is equidistant from Lake Wanaka and the Cardrona River. The Kāi Tahu values associated with Lake Wanaka and the Cardrona River, as summarized in the Regional Plan Water for Otago<sup>3</sup>, are:

<b>Cultural Values, Beliefs and Uses</b>	<b>Lake Wanaka</b>	<b>Cardrona River</b>
<u>Kaitiakitanga</u> : The exercise of guardianship by Kāi Tahu in accordance with tikanga Māori.	•	•
<u>Mauri</u> : Life Force	•	•
<u>Wāhi Tapu</u> : Sacred places; sites, areas and values associated with water bodies that hold spiritual values of importance to Kāi Tahu.	•	•
<u>Wāhi Taoka</u> : Treasured resources that reinforce and strengthen the special relationship Kāi Tahu have with inland Otago.	•	•
<u>Mahika Kai</u> : places where food or resources are procured, including eels, whitebait, kanakana (lamprey), kokopu (galaxiid species), koura (fresh water crayfish), fresh water mussels, indigenous waterfowl, watercress and raupo.	•	•
<u>Kohanga</u> : Important nursery/spawning areas for native fisheries and/or breeding grounds for birds.	•	•
<u>Trails</u> : Sites and water bodies that formed part of traditional routes, including tauranga waka (landing place for mōkihi).	•	•
<u>Cultural materials</u> : Water bodies that are sources of traditional weaving materials (such as raupo and paru) and rongoa (medicines).	•	•

<sup>3</sup> Otago Regional Council (2003). Regional Plan Water for Otago, Schedule 1D.

### **3.0 Statutory Framework**

#### **3.1 Ngāi Tahu Claims Settlement Act 1998**

The Ngāi Tahu Claims Settlement Act included as cultural redress a number of mechanisms to recognise and give practical effect to Ngāi Tahu mana over taonga resources and areas of land. These include Statutory Acknowledgements, Topuni, Nohoanga and place name changes.

The aim of statutory acknowledgments is to improve the effectiveness of Ngāi Tahu participation under the Resource Management Act in decisions affecting taonga species and acknowledged areas. The statutory acknowledgements for Taonga Species and Lake Wanaka are relevant to the proposed plan change. These statutory acknowledgments are set out in Appendix 2.

#### **3.2 Kāi Tahu ki Otago Natural Resource Management Plans 1995 and 2005**

The Kāi Tahu ki Otago Natural Resource Management Plans 1995 and 2005 are the principal resource management planning documents for Kāi Tahu ki Otago. The kaupapa of the plans is 'Ki Uta ki Tai' (Mountains to the Sea), which reflects the Kāi Tahu ki Otago philosophy of resource management.

These Plans express Kāi Tahu ki Otago values, knowledge and perspectives on natural resource and environmental management issues. The plans are an expression of kaitiakitanga. While the plans are first and foremost planning documents to assist Kāi Tahu ki Otago in carrying out their kaitiaki roles and responsibilities, they are also intended to assist others in understanding tangata whenua values and policy.

The 2005 Natural Resource Management Plan (NRMP) is divided into catchments, with specific provisions for the whole Otago area and each catchment. The proposed site falls within the Clutha/Mata-au catchment.

The 2005 NRMP plan contains objectives and policies for Wai Māori, Wāhi Tapu, Mahika Kai and Biodiversity, and Cultural Landscapes that are relevant to the proposed plan change, respectively:

Wai Māori: Objectives and Policies<sup>4</sup>

- The waters of the Otago Catchment are healthy and support Kāi Tahu ki Otago customs;
- Contaminants being discharged directly or indirectly to water are reduced;
- There is no discharge of human waste directly to water;
- To require reticulated community sewerage schemes that have the capacity to accommodate future population growth;
- To encourage the treatment of all stormwater before being discharged.

Wāhi Tapu: Objectives and Policies<sup>5</sup>

- To promote the use of Accidental Discovery Protocols for any earth disturbance work.

Mahika Kai and Biodiversity: Objectives and Policies<sup>6</sup>

- Habitats and the wider needs of mahika kai, taoka species and other species of importance to Kāi Tahu ki Otago are protected;
- Mahika kai resources are healthy and abundant within the Otago Region;
- Indigenous plant and animal communities and the ecological processes that ensure their survival are recognised and protected to restore and improve indigenous biodiversity;
- To restore and enhance biodiversity with particular attention to fruiting trees so as to facilitate and encourage sustainable native bird populations;
- To promote the use of locally sourced genetic plants for landscaping, regeneration and restoration.
- To create a network of linked ecosystems for the retention of and sustainable utilisation by native flora and fauna;
- To protect and enhance existing wetlands and to support the reinstatement of wetlands.

Cultural Landscapes: Objectives and Policies<sup>7</sup>

- The cultural landscape that reflects the long association of Kāi Tahu ki Otago resource use within the Otago region is maintained and enhanced;
- The relationship that Kāi Tahu ki Otago have with land is recognised in all resource management activities and decisions;

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<sup>4</sup> 5.3.3, 5.3.4, 10.2.3.

<sup>5</sup> 5.4.3, 5.4.4, 10.3.3.

<sup>6</sup> 5.5.3, 5.5.4, 10.4.3

<sup>7</sup> 5.6.3, 5.6.4, 10.5.3.

- The protection of significant cultural landscapes from inappropriate use and development;
- To encourage and promote the importance of traditional place names;
- To promote the use of traditional place names through official name changes.
- To discourage subdivisions and building in culturally significant and highly visible landscapes.
- To encourage a holistic planning approach to subdivisions between the Local Government Agencies that takes into account the following:
  - Protection of Kāi Tahu ki Otago cultural values.
  - Visual amenity.
  - Water requirements.
  - Wastewater and storm water treatment and disposal.
  - Landscaping.
  - Location of building platforms.

#### **4.0 Preliminary Comments**

Te Rūnanga o Ōtākou and Kāti Huirapa Rūnanga ki Puketeraki requests that the following matters be addressed through the plan change:

##### Wai Māori

- i. That best practice methods are adopted to minimize the risk of sedimentation and contaminants entering waterbodies during earthworks;
- ii. That reticulated wastewater services be installed that have the capacity to accommodate future population growth within the Zone;
- iii. That best practice management of water and stormwater should be an integral part of the structure plan for the development. In particular, the use of rain gardens, storm water planters, swales, and wetlands to treat stormwater is encouraged.

##### Wāhi Tapu

- iv. The plan change should incorporate an accidental discovery protocol for any earth disturbance work. There are no artefact find-spots recorded on the Ballantyne Investments land.<sup>8</sup> However, culturally significant spot-finds may be uncovered during earthworks, especially during site preparation and topsoil stripping. An accidental discovery protocol is attached as Appendix 1.

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<sup>8</sup> New Zealand Archaeological Association database

Mahika Kai and Biodiversity

- v. That the plan change promotes the restoration and enhancement of biodiversity with particular attention to fruiting species to facilitate and encourage the breeding of native birds;
- vi. That locally sourced genetic plants be used for landscaping, regeneration and restoration;
- vii. That a network of linked ecosystems be created within the Zone for the retention of and sustainable utilisation by native flora and fauna.

Cultural Landscapes

- viii. That the plan change recognises the long association of tangata whenua with the Wanaka area.

Thank you for seeking our feedback at this early stage. We encourage on-going consultation throughout the development of this plan change. In particular, we request further consultation if there are significant changes to the form of the Three Parks North subzone.

Nahaku noa  
na



**Chris Rosenbrock**  
Manager

CC Te Rūnanga o Ōtākou and Kāti Huirapa Rūnanga ki Puketeraki

**Appendix 1: Accidental Discovery Protocol**

## **Appendix 1: Accidental Discovery Protocol**

### **1. Introduction**

This protocol records those procedures that should be followed in the event that koiwi, taoka, wāhi tapu, or archaeological sites, are unearthed or discovered.

### **2. Definitions**

In this Protocol the following terms are used:

Archaeological Sites – as defined by the Historic Places Act 1993 (as amended).

“Koiwi takata” means human skeletal remains.

“Taoka” means cultural artefacts such as implements, weapons or decorations traditionally and historically utilised by tangata whenua and include parts or the remains thereof.

“Wāhi tapu” means any site of religious, cultural or spiritual significance for takata whenua.

### **3. Accidental Discovery Protocol**

The following procedure shall be adopted in the event that koiwi takata, taoka or wāhi tapu are unearthed or discovered, or are reasonably suspected to have been unearthed or discovered.

- a. If koiwi takata (human skeletal remains), taoka or a wāhi tapu site are uncovered during development all activity in the immediate vicinity of the site shall cease.
- b. The Project Manager shall be immediately advised of the occurrence.
- c. The Project Manager shall take steps immediately to secure the area in a way that ensures that the discovery remains untouched so far as possible in the circumstances.
- d. The Project Manager shall, dependent on the nature of the discovery, notify the New Zealand Police and the Public Health Unit (in the event of a koiwi takata discovery); the New Zealand Historic Places Trust; and the Rūnanga.
- e. The Project Manager shall ensure that assistance is made available to guide, the Police, New Zealand Historic Places Trust staff, and kaumatua (as applicable) to the site, assisting with any requests that they may make.

- f. The Project Manager shall ensure that kaumatua are given the opportunity to undertake karakia and such other religious or cultural ceremonies and activities at the site as may be considered appropriate in accordance with tikanga Māori (Māori custom and protocol).
- g. Where the koiwi takata, taoka or wāhi tapu are of Māori origin, any materials discovered shall be handled and removed by the kaumatua who are responsible for the tikanga (custom) appropriate to their removal or preservation.
- h. All parties involved shall endeavour to ensure that these matters are dealt with as expeditiously as possible.

**Nominated Runanga Representatives**

Kāti Huirapa Rūnanga ki Puketeraki

C/O Post Office

**KARITANE 9471**

**(03) 465 7300**

Te Rūnanga o Ōtākou

Tamatea Rd

RD 2

Ōtākou

**DUNEDIN 9077**

**(03) 478 0352**

KTKO Ltd

PO Box 446

**DUNEDIN 9054**

Phone Number: (03) 477 0071

**Practice Note**

It is recommended that the Project Manager, plant operators and where practicable contractors who undertake activities as part of this development should have attended a wānanga on the identification of archaeological sites and materials.

**Appendix 2: Statutory Acknowledgements**

## **Ngāi Tahu Claims Settlement Act Schedule 36**

### **Statutory Acknowledgement for Lake Wanaka**

#### **Specific Area**

The statutory area to which this statutory acknowledgement applies is Lake Wanaka. The Crown, pursuant to Section 206, acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Lake Wanaka as set out below.

#### **Ngāi Tahu Association with Lake Wanaka**

Wanaka is one of the lakes referred to in the tradition of "Nga Puna Wai Karikari o Rakaihautu" which tells how the principal lakes of Te Wai Pounamu were dug by the rangatira (chief) Rakaihautu. Rakaihautu was the captain of the canoe, Uruao, which brought the tribe, Waitaha, to New Zealand. Rakaihautu beached his canoe at Whakatu (Nelson). From Whakatu, Rakaihautu divided the new arrivals in two, with his son taking one party to explore the coastline southwards and Rakaihautu taking another southwards by an inland route. On his inland journey southward Rakaihautu used his famous ko (a tool similar to a spade) to dig the principal lakes of Te Wai Pounamu, including Wanaka.

For Ngāi Tahu, traditions such as this represent the links between the cosmological world of the gods and present generations; these histories reinforce tribal identity and solidarity, and continuity between generations, and document the events which shaped the environment of Te Wai Pounamu and Ngāi Tahu as an iwi.

The name "Wanaka" is considered by some to be a South Island variant of the word "wananga" which refers to the ancient schools of learning. In these schools Ngāi Tahu tohunga (men of learning) would be taught whakapapa (genealogies) which stretched back to over a hundred generations and karakia incantations) for innumerable situations. All of this learning they would be required to commit to memory.

Wanaka was traditionally noted as a rich tuna (eel) fishery, with many thousands of the fish once being caught, preserved and transported back to the kainga nohoanga (settlements) of coastal Otago.

The tupuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of Wanaka, the relationship of people with the lake and their dependence on it, and tikanga

for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

In 1836 an eeling party was attacked by Te Puoho, a rangatira (chief) of the North Island Ngati Tama iwi. Te Puoho had plans of conquering Te Wai Pounamu, beginning his campaign at the southern end of the island. He compared his strategy to boning an eel which is started at the tail end of the fish. Having travelled down Te Tai Poutini (the West Coast) to Jackson Bay, Te Puoho crossed Haast Past into Wanaka and Lake Hawea where he found a Ngāi Tahu eeling party which he captured at Makarora. Two infant girls were captured and eaten. Te Puoho suspected this family was an outpost and so he gave instructions for two guards to follow a young teenager called Pukuharuru who was ordered to show them where the main camp was. However, Pukuharuru managed to escape after dark and alert his father, Te Raki. Te Raki killed the two guards, who were lost without their guide, and the Wanaka families managed to escape the region.

Te Puoho continued his campaign at Tukurau where there were other families fishing. However, some of the people managed to escape to Tiwai Point near Bluff where they lit a warning fire. This fire alerted the southern forces and, under the leadership of Tuhawaiki, Ngāi Tahu prepared to meet Te Puoho at Tukurau. After discussing the situation with the tohunga, Ngāi Tahu were assured of victory. While the priests chanted their karakia to the gods of war, the heart of the enemy chief appeared before Ngāi Tahu in the firelight, carried by the wings of a bird. With this omen that the gods of war were on the side of Ngāi Tahu, they attacked Te Puoho the next morning.

Te Puoho was shot by a young Ngāi Tahu called Topi and his army was taken captive. The head of Te Puoho was cut from his body and stuck on a pole facing his home in the north. Wanaka is therefore noted in history for its part in what was to be the last battle between North and South Island tribes.

The mauri of Wanaka represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force, and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāi Tahu Whanui with the lake.

**Ngāi Tahu Claims Settlement Act - Schedule 97**  
**Statutory Acknowledgement for Taonga Species**

The Crown acknowledges the cultural, spiritual, historic, and traditional association of Ngāi Tahu with the taonga species

<b>Birds</b>		
<b>Name in Māori</b>	<b>Name in English</b>	<b>Scientific Name</b>
Hoiho	Yellow-eyed penguin	<i>Megadyptes antipodes</i>
Kāhu	Australasian harrier	<i>Circus approximans</i>
Kākā	South Island kākā	<i>Nestor meridionalis meridionalis</i>
Kākāpō	Kākāpō	<i>Strigops habroptilus</i>
Kākāriki	New Zealand parakeet	<i>Cyanoramphus spp.</i>
Kakaruai	South Island robin	<i>Petroica australis australis</i>
Kaki	Black stilt	<i>Himantopus novaeseelandiae</i>
Kāmana	Crested grebe	<i>Podiceps cristatus</i>
Kārearea	New Zealand falcon	<i>Falco novaeseelandiae</i>
Karoro	Black backed gull	<i>Larus dominicanus</i>
Kea	Kea	<i>Nestor notabilis</i>
Kōau	Black shag	<i>Phalacrocorax carbo</i>
	Pied shag	<i>Phalacrocorax varius varius</i>
	Little shag	<i>Phalacrocorax melanoleucos brevirostris</i>
Koekoeā	Long-tailed cuckoo	<i>Eudynamys taitensis</i>
Kōparapara or Korimako	Bellbird	<i>Anthornis melanura melanura</i>
Kororā	Blue penguin	<i>Eudyptula minor</i>
Kōtare	Kingfisher	<i>Halcyon sancta</i>
Kōtuku	White heron	<i>Egretta alba</i>
Kōwhiowhio	Blue duck	<i>Hymenolaimus malacorhynchos</i>
		<i>Limosa lapponica</i>
Kūaka	Bar-tailed godwit	<i>Limosa lapponica</i>
Kūkupa/Kererū	New Zealand wood pigeon	<i>Hemiphaga novaeseelandiae</i>

<b>Name in Māori</b>	<b>Name in English</b>	<b>Scientific Name</b>
Kuruwhengu/Kuruwhengi	New Zealand shoveller	<i>Anas rhynchotis</i>
Mātā	Fernbird	<i>Bowdleria punctata</i> <i>punctata</i> and <i>Bowdleria punctata</i> <i>stewartiana</i> and <i>Bowdleria punctata</i> <i>wilsoni</i> and <i>Bowdleria punctata</i> <i>candata</i>
Matuku moana	Reef heron	<i>Egretta sacra</i>
Miromiro	South Island tomtit	<i>Petroica macrocephala</i> <i>macrocephala</i>
Miromiro	Snares Island tomtit	<i>Petroica macrocephala</i> <i>dannefaerdi</i>
Mohua	Yellowhead	<i>Mohoua ochrocephala</i>
Pākura/Pūkeko	Swamp hen/Pūkeko	<i>Porphyrio porphyrio</i>
Pārera	Grey duck	<i>Anas superciliosa</i>
Pateke	Brown teal	<i>Anas aucklandica</i>
Pīhoihoi	New Zealand pipit	<i>Anthus novaeseelandiae</i>
Pīpīwharau	Shining cuckoo	<i>Chrysococcyx lucidus</i>
Pīwakawaka	South Island fantail	<i>Rhipidura fuliginosa</i> <i>fuliginosa</i>
Poaka	Pied stilt	<i>Himantopus himantopus</i>
Pokotiwha	Snares crested penguin	<i>Eudyptes robustus</i>
Pūtakitaki	Paradise shelduck	<i>Tadorna variegata</i>
Riroriro	Grey warbler	<i>Gerygone igata</i>
Roroa	Great spotted kiwi	<i>Apteryx haastii</i>
Rowi	Ōkārīto brown kiwi	<i>Apteryx mantelli</i>
Ruru koukou	Morepork	<i>Ninox</i> <i>novaeseelandiae</i>
Tākāhe	Tākāhe	<i>Porphyrio mantelli</i>
Tara	Terns	<i>Sterna spp.</i>
Tawaki	Fiordland crested penguin	<i>Eudyptes</i> <i>pachyrhynchus</i>
Tete	Grey teal	<i>Anas gracilis</i>
Tieke	South Island saddleback	<i>Philesturnus</i> <i>carunculatus</i> <i>carunculatus</i>

<b>Name in Māori</b>	<b>Name in English</b>	<b>Scientific Name</b>
Titi	Sooty shearwater/ Muttonbird/Hutton's shearwater Common diving petrel South Georgian diving petrel Westland petrel Fairy prion Broad billed prion White-faced storm petrel  Cook's petrel Mottled petrel	<i>Puffinus griseus and</i> <i>Puffinus huttoni and</i> <i>Pelecanoides urinatrix</i> <i>and</i> <i>Pelecanoides georgicus</i> <i>and</i> <i>Procellaria westlandica</i> <i>and</i> <i>Pachyptila turtur and</i> <i>Pachyptila vittata and</i> <i>Pelagodroma marina</i> <i>and</i> <i>Pterodroma cookii and</i> <i>Pterodroma inexpectata</i>
Tititipounamu	South Island rifleman	<i>Acanthisitta chloris</i> <i>chloris</i>
Tokoeka	South Island brown kiwi	<i>Apteryx australis</i>
Toroa	Albatrosses and Mollymawks	<i>Diomedea spp.</i>
Toutouwai	Stewart Island robin	<i>Petroica australis rakiura</i>
Tūi	Tūi	<i>Prothemadera</i> <i>novaeseelandiae</i>
Tutukiwi	Snares Island snipe	<i>Coenocorypha</i> <i>aucklandica huegeli</i>
Weka	Western weka	<i>Gallirallus australis</i> <i>australis</i>
Weka	Stewart Island weka	<i>Gallirallus australis</i> <i>scotti</i>
Weka	Buff weka	<i>Gallirallus australis</i> <i>hectori</i>

<b>Plants</b>		
<b>Name in Māori</b>	<b>Name in English</b>	<b>Scientific Name</b>
Akatorotoro	White Rata	<i>Metrosideros perforata</i>
Aruhe	Fernroot (bracken)	<i>Pteridium aquilinum var. esculentum</i>
Harakeke	Flax	<i>Phormium tenax</i>
Horoeka	Lancewood	<i>Pseudopanax crassifolius</i>
Houhi	Mountain ribbonwood	<i>Hoheria lyalli and H glabata</i>
Kahikatea	Kahikatea / White pine	<i>Dacrycarpus dacrydioides</i>
Kāmahi	Kāmahi	<i>Weinmannia racemosa</i>
Kānuka	Kānuka	<i>Kunzia ericoides</i>
Kāpuka	Broadleaf	<i>Griselinia littoralis</i>
Karaeopirita	Supplejack	<i>Ripogonum scandens</i>
Karaka	New Zealand laurel/Karaka	<i>Corynocarpus laevigata</i>
Karamū	Coprosma	<i>Coprosma robusta,</i> <i>Coprosma lucida,</i> <i>Coprosma foetidissima</i>
Kātote	Tree fern	<i>Cyathea smithii</i>
Kiekie	Kiekie	<i>Freycinetia baueriana</i> <i>subsp. banksii</i>
Kōhia	NZ Passionfruit	<i>Passiflora tetrandra</i>
Korokio	Korokio Wirenetting bush	<i>Corokia cotoneaster</i>
Koromiko/Kōkōmuka	Koromiko	<i>Hebe salicifolia</i>
Kōtukutuku	Tree fuchsia	<i>Fuchsia excorticata</i>
Kōwahi Kōhai	Kōwahi	<i>Kowhai Sophora microphylla</i>
Mamaku	Tree fern	<i>Cyathea medullaris</i>
Mānia	Sedge	<i>Carex flagellifera</i>
Mānuka Kahikātoa	Tea-tree	<i>Leptospermum scoparium</i>
Māpou	Red Matipo	<i>Myrsine australis</i>
Mataī	Mataī / Black Pine	<i>Prumnopitys taxifolia</i>
Miro	Miro/Brown pine	<i>Podocarpus ferrugineus</i>
Ngaio	Ngaio	<i>Myoporum laetum</i>
Nīkau	New Zealand palm	<i>Rhopalostylis sapida</i>
Pānako	(Species of fern)	<i>Asplenium obtusatum</i>

<b>Name in Māori</b>	<b>Name in English</b>	<b>Scientific Name</b>
Pānako	(Species of fern)	<i>Botrychium australe</i> and <i>B. biforme</i>
Pātōtara	Dwarf mingimingi	<i>Leucopogon fraseri</i>
Pīngao	Pīngao	<i>Desmoschoenus spiralis</i>
Pōkākā	Pōkākā	<i>Elaeocarpus hookerianus</i>
Ponga/Poka	Tree fern	<i>Cyathea dealbata</i>
Rātā	Southern rātā	<i>Metrosideros umbellata</i>
Raupō	Bulrush	<i>Typha angustifolia</i>
Rautāwhiri/Kōhūhū	Black matipo/Māpou	<i>Pittosporum tenuifolium</i>
Rimu	Rimu/Red pine	<i>Dacrydium cypressinum</i>
Rimurapa	Bull kelp	<i>Durvillaea antarctica</i>
Taramea	Speargrass, spaniard	<i>Aciphylla</i> spp.
Tarata	Lemonwood	<i>Pittosporum eugenioides</i>
Tawai	Beech	<i>Nothofagus</i> spp.
Tētēaweka	Muttonbird scrub	<i>Olearia angustifolia</i>
Ti rākau/Ti Kōuka	Cabbage tree	<i>Cordyline australis</i>
Tikumū	Mountain daisy	<i>Celmisia spectabilis</i> and <i>C. semicordata</i>
Titoki	New Zealand ash	<i>Alectryon excelsus</i>
Toatoa	Mountain Toatoa, Celery pine	<i>Phyllocladus alpinus</i>
Toetoe	Toetoe	<i>Cortaderia richardii</i>
Tōtara	Tōtara	<i>Podocarpus totara</i>
Tutu	Tutu	<i>Coriaria</i> spp.
Wharariki	Mountain flax	<i>Phormium cookianum</i>
Whīnau	Hīnau	<i>Elaeocarpus dentatus</i>
Wī	Silver tussock	<i>Poa cita</i>
Wīwī	Rushes	<i>Juncus</i> all indigenous <i>Juncus</i> spp. and <i>J. maritimus</i>