



TRILEPIDEA

NEWSLETTER OF THE NEW ZEALAND PLANT CONSERVATION NETWORK

No. 119.

October 2013

Deadline for next issue:
Friday 14 November 2013

SUBMIT AN ARTICLE TO THE NEWSLETTER

Contributions are welcome to the newsletter at any time. The closing date for articles for each issue is approximately the 15th of each month.

Articles may be edited and used in the newsletter and/or on the website news page.

The Network will publish almost any article about plants and plant conservation with a particular focus on the plant life of New Zealand and Oceania.

Please send news items or event information to events@nzpcn.org.nz

Postal address:

P.O. Box 16102,
Wellington 6242,
NEW ZEALAND

PLANT OF THE MONTH, p. 2



President's message

Join us on 6 November for the 2013 AGM and Plant Conservation Awards Ceremony and public talk 'Mackenzie Basin—A Case for Protection' to be given by recent Loder Cup recipient Nicholas Head.

I look forward to seeing you all there, especially to celebrate all our Award winners, and to hear the 2013 Loder Cup recipient, Nicholas Head, speak.

Two recent publications that have a definite "wow" factor are Hugh Wilson's *Plant life on Banks Peninsula* (published by Mānuka Press), packed with information and exquisite drawings; and *Restoration Planting in Taranaki: A guide to the Egmont Ecological District*. The latter publication has been produced by the Taranaki Tree Trust and is the first of a planned series for each of the ecological districts in Taranaki. This is an invaluable guide to planning and implementing ecological restoration planting in Taranaki, one of the best I have seen for anywhere in New Zealand. It is available from the Taranaki Regional Council (contact: Leigh.Honnor@trc.govt.nz).

Enjoy Peter's article below on the use of vernaculars, it is an excellent discussion paper and certainly raises the awareness of the issues to consider when using vernaculars.

Happy botanising out there.

Sarah Beadel
President

New Zealand Plant Conservation Network Annual General Meeting Plant Conservation Awards Ceremony

Public Talk on the Mackenzie Basin

5.30 pm AGM and Network Awards Ceremony

7.00 pm Food and drinks followed by the Public Talk

Venue: Wellington City Council, Committee Room 1, Ground Floor,
101 Wakefield St, Wellington

Download the flyer and circulate to your friends and colleagues:

[AGM flyer 2013](#)

Nicholas Head will present a talk about the opportunities and challenges for protecting the Mackenzie Basin. Nick has been a strong advocate for the conservation of threatened dryland ecosystems of the South Island and will present a case for their protection from the increasing pressures for development. The Mackenzie Basin is a national stronghold for a range of naturally rare ecosystems, which, in turn, host a number of threatened and at risk plant and animal species.

Members and non-members are welcome.

For more information contact us at: info@nzpcn.org.nz

PLANT OF THE MONTH – *PITTOSPORUM CORNIFOLIUM*



Pittosporum cornifolium.
Photo: Andrew Townsend.

The plant of the month for October is *Pittosporum cornifolium*, tawhirikaro. Tawhirikaro is a small shrub found in lowland forest throughout the North Island and the north of the South Island. It's usually epiphytic, growing on larger trees and occasionally rock faces. Small flowers appear in late winter and early spring; coloured pale red to yellow, sometimes striped.

It makes a great pot plant, with very attractive seed pods that split open to reveal a brightly coloured orange red inside. The black seeds are covered with a sticky yellow substance that sticks to birds' feathers aiding the seeds' dispersal.

You can see the Network fact sheet for *Pittosporum cornifolium* at www.nzpcn.org.nz/flora_details.aspx?ID=1132

Post-2014—an update from the Kauri Dieback Leadership Team¹

Erik van Eyndhoven, Kauri Dieback Programme Leadership Team Chair (Erik.VanEyndhoven@mpi.govt.nz)

Readers of the September NZPCN e-newsletter may have felt somewhat alarmed by the article 'Kauri faces uncertain future with no word from Government on future funding.' It gave the impression that funding for the Kauri Dieback Programme will stop in June 2014 and the future of the programme was possibly quite bleak. That is not the case. Back in June, the Kauri Dieback Programme Leadership Team finalised a process for developing a business case to guide the next phase of the programme and since then work has been progressing at a fast pace. Though June 2014 will see the end of the first phase, we're still only at the beginning of what was always intended to be a long-term management programme.

A generous grant from the Tindall Foundation has been used to commission an independent review of the programme and we hope to make this available on the Kauri Dieback Programme website (www.kauridieback.co.nz) soon. In short, the review indicates that the programme is in good shape but says there are also plenty of opportunities to improve it. We anticipate acting on many of the report's recommendations and these have informed the business case options. The Kauri Dieback Leadership Team has discussed the merits of the different options at length and there is an emerging preference for an option based on the current programme but with strengthened programme management, research, engagement and behaviour change.

We still have work to do to confirm a preferred option and secure the funding necessary for the next phase but the programme partners have all committed to funding the programme for the foreseeable future. The process the Kauri Dieback Leadership Team has embarked on is an essential task at the end of this first funding cycle—and is nothing out of the ordinary. As all long term projects and programmes do, we need to reflect on what has been learned and achieved, and use that knowledge to shape the next phase.

We acknowledge there is a degree of uncertainty for supporters of the programme until decisions on the future shape of the programme are made and we intend to provide certainty as soon as we can. We hope to be able to announce the outcome of the business case and our future plans for the programme before the end of the year. In the meantime, please be assured that the Kauri Dieback Programme is in good heart and will definitely continue beyond 2014.

1. Representatives from Ministry for Primary Industries, Department of Conservation, Auckland Council, Waikato Regional Council, Northland Regional Council, Te Roroa and the Tāngata Whenua Roopu for the programme.

Vernaculars—an opinion from one who suffers them as a necessity of life

Peter J. de Lange, Principal Science Advisor, Science and Capability Group, Department of Conservation (pdelange@doc.govt.nz)

Looking back, you have to admit that Carl von Linnaeus (1707–1778) was a rather clever bloke, his development of a systematic approach to naming plants was, after all, the one that finally got adopted by the world. Also, despite the best efforts of the PhyloCode adherents (see, for example, Laurin & Cantino 2007), it has stuck around for the last 260 years and much to their collective chagrin seems likely to continue for many years to come (Nixon et al., 2003).

But to those less versed in Linnaeus’s ‘big idea’ what is the ‘big deal’? Simply put, and for the purposes of this article anyway, the adoption of a formal approach to naming plants, using a dead but widely understood language (Latin) negated the requirement to either learn plant identities by short hand diagnoses that varied from nation to nation or to become conversant with myriad common (vernacular) names. True you can still have issues with the ‘preferred’ scientific name but if I write about *Podocarpus dacrydioides*—it’s still a widely understood name and it won’t take you long to figure out that I am talking about what many now prefer to call *Dacrycarpus dacrydioides*. You see, there is a systematic approach to the names here, a code that governs their use and application (McNeill et al., 2012) and, more significantly, whether you speak Yiddish, Te Reo, Korean or Finnish, you still will understand what I mean by the name *Podocarpus dacrydioides*. Certainly, this name is much better than the alternative of trying to explain by way of vernaculars what white pine, spruce pine or kahikatea is to a Masai tribesman!

That brings me to the point of this comment—‘vernacular’ names. What exactly is a vernacular anyway? Vernacular means ‘the language or dialect spoken by the ordinary people in a particular country or region’ and these days in botany we tend to use the term for those non-formalised plant names used by, shall we say, the ‘common people’. So, for the sake of hammering the point, we have *Metrosideros excelsa*, which is known here mostly by the vernaculars ‘pohutukawa’ and ‘New Zealand Christmas tree’ (but in Sardegna they call it guava rosso!).

I am sure we all understand this. So what then is the reason for offering an opinion piece on vernaculars? Well it relates to an issue raised by a member over how we as a society (i.e., New Zealand Plant Conservation Network) use and/or list vernaculars on our website. Specifically, should the society apply censorship over the usage of particular vernaculars because people may find some offensive? To that I’d add another related issue—should any vernacular have precedence over another? Both issues are, after all, related.

As a biosystematist, beyond acknowledging the obvious ethnobotanical interest of vernacular names, I feel strongly that people are much better to learn the scientific names for plants rather than get caught up in trying to decide which vernacular to use. But, clearly, despite a populace awfully happy to talk about camellias, rhododendrons, freesias, hebes, tecomanthe and petunia—I find people still baulk at the idea of learning other equally easy and internationally understood names such as *Ackama*, *Nestegis*, *Xeronema*, *Leptospermum* and so forth. For some reason, then, though many scientific names are widely used as vernaculars we still strike so much resistance from people to learning others. Still, when one considers the derivation of the genera *Orchis* and *Clitoria*—perhaps putting those names



Discaria toumatou—‘wild Irishman’ more usually called ‘matagouri’ this species was once almost universally known by its derogatory, gender-specific and highly stereotyped reference to the male natives of Ireland. I am not aware of any particular cause to ‘cleanse’ this vernacular from the lineage of our endemic *Discaria*, rather, like some of the examples given in this article, it seems almost to have had its day and died out in favour of ‘matagouri’. Photo: Jane Gosden.



Cannabis sativa—this hallucinogenic has a rich, diverse, ethnobotanically fascinating and certainly colourful list of known vernaculars—yet here NZPCN offers only ‘cannabis, marijuana, kif, and gunja’—none unique to Aotearoa New Zealand. Are we remiss? I rather like ‘electric puha’, ‘hooter’, ‘Te Puke thunder’ and ‘Hokianga heads’—I am sure NZPCN can do better here.

Photo: John Smith-Dodsworth.

into popular parlance (‘orchis’, ‘clitoria’) might be considered unwise if not downright offensive to many people.

This then leaves us (collectively) with the problem of learning a range of vernaculars for the same plant (easy), and then—more of a problem—deciding which one best applies for a particular situation or place (not so easy). I first struck this issue whilst working for the then DSIR Botany Division in 1984 on a botanical survey of the western Waikato reserve network. At that time, I knew *Weinmannia racemosa* as ‘kamahi’ so you can imagine how perplexed I was when Waitomo people kept on telling me all about the ‘tawheo’ trees—a tree I just wasn’t seeing in those reserves in the quantities they were telling me existed. You see I knew the name ‘tawheo’ was used (at least

then) in the western Waikato for *Quintinia serrata*—which is also widely known as ‘tawheowheo’. Around Waitomo, I wasn’t seeing that many *Quintinia* so was left wondering what exactly was this ‘tawheo’? Well, I was quite taken aback when I was finally shown a ‘tawheo’ because it was what I knew as kamahi—i.e., *Weinmannia racemosa*. Needless to say, the farmers were equally surprised too as they had simply never heard of the name ‘kamahi’. In this case, the alternative vernacular then used in Waitomo, ‘tawheo’, has a very narrow geographic usage (even it has its variant, a similar name ‘tawhero’ (or ‘tawherowhero’) is used for *Weinmannia* around the Bay of Plenty (R. McGowan *pers. comm.*)) and it is a name that is now undoubtedly dying out as more and more books and popular literature using the more widely known ‘kamahi’, flood the market, and the old timers who knew of ‘tawheo’ pass on. This, the loss of local vernaculars, is of course a common problem not only in New Zealand but globally as languages homogenise. The loss of local vernaculars in favour of more widely publicised names perhaps worries the academic more than the generalist, though some would argue that with the loss of these more regional vernaculars we are at risk of losing our culture, but this has been going on for years. For example, during my PhD research, I was staggered to discover that ‘mānuka’ was a name that once seemed to mostly apply to what we now call ‘kānuka’ (*Kunzea ericoides* agg.), and that before 1930, *Leptospermum scoparium* was widely (though even then not universally) known as kahikatoa. At some time, especially it seems after 1930, the most widely used name for members of the *Kunzea ericoides* agg., ‘mānuka’ was permanently switched to *Leptospermum scoparium*, and the name kānuka—whose origin still seems unclear (see Gardner, 2010)—was pushed as **the** name for *Kunzea*. Currently, ‘kahikatoa’ is still used for *Leptospermum scoparium* in Northland but even there it is fast dying out as a result of the obvious cash benefits to iwi of leasing out ‘*Leptospermum* wasteland’ to apiarists keen to obtain ‘mānuka honey’, a situation that has been exacerbated by the death of those few kuia and kaumatua who knew ‘kahikatoa’ and its correct application. In several generations time (or less), I suspect that very few people will remember ‘kahikatoa’ and, in any case, even if they did, can you imagine the uproar if those of a politically correct bent tried to get the ‘mānuka honey’ industry to rebrand their product as ‘kahikatoa honey’? It would never work. Still there we have it, we risk losing ‘kahikatoa’—with its rich Polynesian etymological history but, as far as our *Kunzea* are concerned, we have already virtually lost a wonderful endemic iwi record of names—how many people have ever heard of our *Kunzea* species being called (besides ‘mānuka’) ‘kopuka’, ‘maru’, ‘manuoa’, ‘mānuka-rauriki’, ‘makahikatoa’, ‘rawiri’, ‘rawiritoa’, and ‘rawirinui’?

To prevent this on-going loss some people would argue, and with full justification, that no vernacular should have precedence, each must have equal weight and thus all of them should be

cited—collectively. Of course, this removes the obvious bias of pushing say the more widely understood ‘kamahi’ in favour of the narrow endemic alternatives ‘tawheo’ or ‘tawhero’ but it does make for some pointless diatribes if we apply it correctly. Take mistletoes, for example –this view would then mean that every time we wanted to use a vernacular name for *Ileostylus micranthus* we would have to call it: “pikirangi, pirinoa, pirirangi, piritā, green mistletoe, mistletoe, small-flowered mistletoe, and philandering mistletoe”... phew... without showing any preference (which of course I have already done here by citing iwi names first—ummm... to avoid the risk of showing cultural bias perhaps we should cite names alphabetically? Does it really matter anyway?), every time we wanted to talk about the poor plant. This of course is a situation not helped by the fact that five of these names can also apply to our species of *Alepis*, *Peraxilla* and *Tupeia*! Also imagine, if you will, the outcry from popular (as well as academic) media if we were required to use all available vernaculars in their texts to avoid being perceived as having a cultural, vernacular bias?



Aciphylla aurea—‘golden Spaniard’—at one time all the large *Aciphylla* were known as ‘Spaniards’ but now the same species are almost universally known as ‘speargrass’. Again this highlights how vernaculars come and go, and how many of them reflect cultural values and political ideals of the times. Spaniard, at least globally, still seems to be widely favoured as a name for any plant bearing long, harsh, cartilaginous, sharp-tipped leaves. The name alludes (or so I gather) to the Spanish bayonet—still I wonder does its frequent vernacular usage offend the Spanish? Photo: John Barkla.

Iwi, I gather, have already given some thought to this matter, and they prefer that people try to use the Te Reo vernacular that applies to the locality rather than generically (R. McGowan, *pers. comm.*) thus, in the Eastern Bay of Plenty, what most people know as ‘mahoe’ (*Melicytus ramiflorus*) becomes ‘hinahina’. Though this may seem a trivial matter to many, it’s actually not because of the issues surrounding traditional use of such plants as *rongoa*, uses that I gather are affected not so much by the taxon name but by where it grows. Thus its important you know that hinahina is the local name in use for what elsewhere is—apparently—mahoe, because that may affect the medicine you are preparing (R. McGowan, *pers. comm.*). This, if you like, is a form of cultural ‘eco-sourcing’ for a specific, medicinal, cultural purpose. Iwi consider this such a serious matter that they want native plant nurseries to only stock indigenous plants from the immediate area (R. McGowan, *pers. comm.*), fearing that to use, say *Leptospermum scoparium* from the South Island for, perhaps ‘restoration plantings’ on a Hauraki Gulf Island will damage the local genetic reservoirs of the same species, so



Dianthus barbatus—in New Zealand we tend to call it ‘sweet William’ but to the Scottish it’s still widely known as ‘stinking Billy’ in reference to the Butcher of Culloden field, Prince William, Duke of Cumberland. Politics again—but here considering its weedy tendencies and my distant ancestry on the maternal line, I side with the Scots! Photo: John Smith-Dodsworth.

irrevocably altering the medicinal qualities of that species in that area. In this respect, these fears mirror those of many ecologists who recognise that ‘indiscriminate’ eco-sourcing damages local genotypes. This is an issue that makes considerable sense to me but I never realised the level of iwi concern until I was asked to write this opinion piece.

So, returning to vernaculars, as an alternative, do we then ‘decide’ which vernacular should have preference? With respect to iwi names, at least, on a regional basis then apparently so; with respect to other names in use, I am not so sure, though, ironically, the NZPCN has inadvertently done just this because the space allocation available for vernaculars when loading up ‘fact

sheets' is limited. So, to date, we have been tending to use those names most commonly heard, an action which implies an end-user a preference that wasn't necessarily ever intended. It also carries considerable risk, especially when a vernacular is accidentally misapplied or overused.

Consider 'Royal fern'. This moniker applies in New Zealand to both the indigenous *and threatened* *Todea barbara* and the exotic, fully naturalised and aggressive wetland fern *Osmunda regalis*. In 1987, whilst undertaking peat coring for my M.Sc. research at Kopouatai Peat Bog, Hauraki Plains, I was mystified to find *Osmunda* appearing along one of my access tracks. It looked as if it was being planted. Of course, I pulled out and destroyed each and every *Osmunda* encountered but they still kept appearing. Then, one day, I came across the culprits—some Forest & Birders, 'doing good' by saving 'Royal fern' from extinction by planting it at Kopouatai. It took some time to clear this up—you see they had picked up the fact that *Todea* was threatened, learning it in the process as 'Royal fern' and then failed to recognise the differences between indigenous *Todea* and the, admittedly superficially, similar and related naturalised genus *Osmunda*. To prevent further confusion, I left them with a new vernacular for the day—'todea'. Yet, despite this cautionary tale, when writing '*Threatened Plants of New Zealand*' (de Lange et al., 2010), and despite opposition to using vernaculars just like these from the majority of the authors, and the book's referees, we were still **required** to use 'Royal fern' for *Todea*, so potentially perpetuating the situation described above! In this case, we at least won one similar battle with the ditching of the equally stupid and risky 'yellow bladderwort' as a 'preferred' vernacular for the nationally endangered *Utricularia australis*, a species that rarely flowers in New Zealand and, when it does, our race of it has dark yellow-orange flowers. The risk here? Well, the superficially similar *Utricularia gibba*, a *very* serious aquatic weed, flowers in great profusion, and it has... yellow flowers!

Perhaps more concerning is when a widely used name has always been or suddenly becomes 'offensive' (or perhaps 'more offensive'); this often happens with a shift in cultural attitudes. Consider nigger head (*Carex secta*). Personally, I never knew this sedge by that name; I knew it as 'pukio' and the much *less useful*, where *Carex* is concerned, almost universally applied 'cutty grass'. However, once I had learned its scientific name I have tended to use that for my work. Still, when talking with farmers about *Carex secta* you *can be on shaky ground*, so vernaculars are necessary and here I have discovered that 'cutty grass' is (as you'd expect) unhelpful, while 'pukio' gets understandably confused with the very different 'pukeko' (*Porphyrio porphyrio melanotus*). Farmers do, however, know exactly what 'nigger head' is. This I find is especially the case in the southern South Island. Now it can't be denied that 'nigger' is a highly offensive word—it even was when *it was first coined in the 1600s* and, of course, it still is. I also don't doubt for a minute that the name was coined for *Carex secta* in a racist way. But, for whatever reason, the name 'nigger head' became de rigueur for *Carex secta*, and it is still widely used for this species. So, in this case, because of the obvious racial issues, should the NZPCN not record the fact that 'nigger head' exists because it's offensive or should it cite the name but in the process passively educate people by providing alternatives like, perhaps, the bizarre *alternative mentioned to me by one reviewer of this opinion piece* 'ballerina sedge'? Obviously, some reasoned discussion is needed on this name, as well it might be also for such names as 'buggar grass' (*Austrostipa stipoides*), 'shit shrub' (*Coprosma foetidissima*), 'bastard grass' (*Uncinia* spp.), and 'bonking grass' (*Selliera radicans*)—which, in the latter two cases, are not even grasses! All of these vernaculars are used



Carex secta—nigger head, pukio and the wonderfully improbable 'ballerina sedge'—in writing this piece reviewers frequently asked the obvious—why nigger head anyway? Possibly the name refers to the colour of the 'stumps' when burned, whilst others have alluded to the 'wild tangle of foliage'—one wag suggested to me that maybe 'Rasta head' might be more suitable. Photo: Jeremy Rolfe.

to varying degrees throughout the nation and they have origins that I personally found very entertaining researching—but even I can accept that these are names that are offensive to some people. Perhaps one should do as Sue Scheele (Ethnobotanist, Landcare Research) suggested on reviewing this opinion piece: we could follow standard dictionary practice for words not deemed acceptable in polite use. Thus for say ‘nigger head’ one *could* paraphrase it as either ‘taboo’ or ‘offens.’ [offensive], indicating that the vernacular may be regarded as offensive, even if the speaker uses the word without any malicious intention.

But I wonder whether we should even bother to try to censor names? After all, history shows that such well-intentioned actions can sometimes make matters worse. Consider wandering Jew (*Tradescantia fluminensis*) and its ‘politically correct’ replacement name ‘wandering Willie’².

I gather you see, that someone, somewhere, evidently decided that ‘wandering Jew’ was anti-Semitic. But is it really? So I spoke to Rabbi Altschul (*pers. comm.* September 2013) of the Auckland Hebrew Congregation. He said that he, personally, didn’t find it offensive (nor did his receptionist). However, he explained that the name has its basis in a 13th century Christian myth of a Jew who supposedly taunted Jesus on way to his crucifixion, and so was punished to the doom of walking the earth until the second coming. Rabbi Altschul confirmed that in the context of that myth, then yes, strictly speaking, the name is anti-Semitic, but in the context of it being used for a creeping, and thus ‘wandering’ plant he failed to find any way in which it could



Selliera radicans—Max Cryer gave me the name ‘bonking grass’ for this herbaceous dicotyledonous plant. Apparently, it’s the name of choice amongst the surfing community of Piha and Karekare, on the Waitakere Coast, West Auckland. I don’t know about the readers, I was never a surfer anyway, I guess it may work but I value my back! Photo: Jeremy Rolfe.



Austrostipa stipoides—‘coastal immorality grass’—the name is fairly recent in coinage but has gained popularity as the banal ‘fine-stemmed needle grass’ applies to so many stipoid grasses and, as some reviewers suggested, the alternative ‘buggar grass’ is probably offensive depending on where your mind goes. Either way, this alternative is considered very funny, certainly not banal. Photo: John Sawyer.

remotely be construed as ‘offensive’ to Jewish people—even if the plant is a weed here. While we both agreed that what offends one person may not another, Rabbi Altschul could see no reason for one not to use ‘wandering Jew’ because it might be anti-Semitic. What he did find very funny, though, was when I mentioned the politically correct alternative on offer—‘wandering Willie’! Why? Well, ‘willie’ is a common euphemism for penis, thus ‘wandering Willie’ can be taken to mean a ‘wandering penis’ i.e. a philanderer, which is a stereotype that offends many people. Irrespective of what ‘wandering Willie’ may or may not mean, Rabbi Altschul and I both agreed, it is ridiculous that people have seemingly ditched one widely understood, and apparently offensive name—‘wandering Jew’—for another that may

2. I first heard of ‘wandering Willie’ in 1994 when it was being touted as the ‘correct’ name to use for *Tradescantia* by Department of Conservation invasive plant specialists. They told me it was anti-Semitic to use ‘wandering Jew’. At the time, I was under the impression this name was of relatively recent origin. However, John Early (Auckland War Memorial Museum entomologist, *pers. comm.* 2013) told me that ‘wandering Willie’ was the name used for *Tradescantia* in the Christchurch where he grew up in the 1960s. He had never heard of ‘wandering Jew’ until he moved to the North Island in the 1980s. Why ‘Willie’ was used though remains unclear, if any one reading this knows, it would interesting to hear about it.

be just as, if not even more offensive! Perhaps, then, the best way to sort this out is that we should use the scientific name as the vernacular ‘*tradescantia*’ instead! This works for me—but evidently it upsets those people who believe that scientific names are ‘too hard and confusing to learn’.

Anyway, returning to the issue at stake here, the ‘appropriateness’, if you like, of vernaculars. This story illustrates that replacing names that are perceived to be offensive is not only risky but can be potentially just as, if not even more damaging. Obviously, someone, somewhere has made some assumptions about ‘wandering Jew’, assumptions that at least in New Zealand don’t seem to apply. In these sorts of situations, I feel what works much better is passive education. To reject names on the basis that they may or do offend a minority (and I speak as a red-head here³) simply alienates those (the majority) whom this society wishes to educate. Education is after all so simple—just start using alternatives. This has worked so well for the threatened *Dactylanthus taylorii*, which was once universally known as ‘wood rose’—a name that actually applies not to the plant but to the damage it does to its host roots.

Some years ago the Department of Conservation *Dactylanthus* Recovery team decided to change the plant’s name, largely because ‘wood rose’ conjured up in people’s minds the very thing they didn’t want people to do, i.e., the mass collecting of *Dactylanthus*-infected host roots for conversion into curiosities (the ‘wood rose’). As any herbarium curator full well knows, ‘wood roses’ tend to get tossed (often ending up as clandestine nocturnal dumps by the guilty outside herbaria doors) and, all of these ‘wood roses’ represent the death of one or more *Dactylanthus* plants, and probably in some situations the host as well. Whilst various alternative names were bandied about (the one I liked least being ‘bat flower’), I now find many people refer to *Dactylanthus* as ‘dactylanthus’—ironically it has now joined the ranks of other scientific names taken up as vernaculars (see above) by people who seem so hell bent on not learning the scientific names of plants! In this case, despite some hard thinking about an acceptable ‘preferred’ vernacular for *Dactylanthus taylorii*, a switch of names was initiated in a process that happened not by ‘enforcement’ but through passive education via popular literature, public talks and so forth.

While I personally derive great pleasure in understanding the origins of vernaculars—they are part of our cultural history, after all—I do think the pains that some people go to, by way of creating these names, is a bizarre and ultimately futile waste of time⁴. Seriously, I know of people who spend enormous amounts of time that they could spend doing something better, dreaming up vernaculars, offering by way of justification for their efforts the explanation that to do so helps educate the masses who are threatened by the alternative—learning scientific names! This might be true, but I don’t believe it is as big an issue as people might like to think, as the dactylanthus story above illustrates. I also wonder about the clever soul who dreamt up the improbable ‘Abraham-Isaac-Jacob’ for the otherwise very attractive, sparingly naturalised (in New Zealand, that is) *Trachystemon orientalis* (Boraginaceae). I am sure the name is deep and meaningful at some—probably religious—level but whatever that may be it sure escapes me!

So, to conclude this opinion piece, I find that I am not that keen to offer solutions with regard to which vernaculars should be listed by the NZPCN, what to do if such names cause offense, and whether the society should exercise preferences. I do think, however, that the Network needs to debate these issues with its members—sensibly, robustly, and practically—certainly not emotively.

3. There is of course a really big list of tiresome, often boringly unimaginative names that are offensive to many red-heads and yet used daily in this country and indeed worldwide. I mention this because of the irony in relation to this opinion piece and because as yet I have not found a pejorative for those with this recessive gene applied as a vernacular name to a plant.

4. Yes I am being inconsistent: when doing ‘fact sheets’ for the NZPCN for the 11 new species of *Lepidium* described in June 2013 (de Lange et al., 2013), I reluctantly found it necessary to ‘invent’ polite variations on ‘scurvy grass’ because I have been told that NZPCN members want ‘vernaculars’. My suggested creations are unimaginative but then I have already said I can’t see the point of spending too much time ‘inventing’ vernaculars. If others wish to come up with better names, go right ahead, you won’t offend me.

But, until it does, and probably even after, I will continue to use those names that I need to in my role as botanist charged with interpreting our natural history for the people of New Zealand. In the meantime, I will offer the simple suggestion that if you don't like a vernacular, if it offends you, or whatever, then it's your choice whether to use it or not. I'd also suggest that, from an iwi perspective, ethnobotanists urgently need to preserve the local names before they are lost, largely because that knowledge might have future consequences in our quest as a people for alternative medicines and cures. Further, whether one values those beliefs or not, there is a practical value in that knowledge for supporting eco-sourcing, which most would agree is vital if we are truly serious about restoring indigenous habitats. Here, I believe the NZPCN could play an important role if, with a little thought, its databases were modified to accommodate regional Te Reo vernaculars.

Acknowledgements

Writing this opinion piece was never going to be easy. Vernaculars are such touchy subjects! I can't but help feel that I have undoubtedly offended someone, somewhere out there but if so I am in good company. I'd like to thank the people who reviewed myriad drafts of this opinion piece and offered their own little 'gems' and personal insights. I think it's now up to the NZPCN to decide what they want to do, or not do, on the subject. In the meantime I'd like to thank Rabbi Altschul, Rhys Gardner, Ewen Cameron, Jeremy Rolfe, Jesse Bythell, Max Cryer, Graeme Hill, Francis Duff, Josh Salter, John Early, Mike Bradstock, Rob McGowan, Sue Scheele, Geoff Walls and Avi Holzapfel for their considered, thoughtful reviews of this opinion piece, other comments and, of course, the treasured anecdotes they all have shared, stories and ethnobotanical history they have helped gather over the last few years.

References

- de Lange, P.J.; Heenan, P.B.; Norton, D.A.; Rolfe, J.R.; Sawyer, J.W.D. 2010: *Threatened Plants of New Zealand*. Christchurch, Canterbury University Press.
- de Lange, P.J.; Heenan, P.B.; Houlston, G.; Rolfe, J.R.; Mitchell, A.D. 2013: New *Lepidium* (Brassicaceae) from New Zealand. *PhytoKeys* 24: 1–147.
- Gardner, R.O. 2010: New Zealand Māori plant names for tea tree: mānuka (*Leptospermum scoparium*) and kānuka (*Kunzea ericoides*), Myrtaceae, Pp. 12–13 in Bowden, J.; Himmelman, M.P.; Ross M. (eds.) *A journey through Austronesian and Papuan linguistics and cultural space: papers in honour of Andrew K. Pawley*. Australian National University, Canberra 671 pp.
- Laurin, M.; Cantino, P.D. 2007: Second meeting of the International Society for Phylogenetic Nomenclature: a report". *Zoologica Scripta* 36: 109–117.
- McNeill, J.; Barrie, F.R.; Buck, W.R.; Demoulin, V.; Greuter, W.; Hawksworth, D.L.; Herendeen, P.S.; Knapp, S.; Marhold, J.; Prado, W.F.; Prud'Homme van Reine, W.F.; Smith, G.F.; Wiersema, J.H.; Turland, N.J. 2012: International Code of Nomenclature for algae, fungi and plants. *Regnum Vegetabile* 154. Koeltz Scientific Books (<http://www.iapt-taxon.org/nomen/main.php> accessed 2 September 2013).
- Nixon, K.C.; J.M. Carpenter; D.W. Stevenson 2003: The PhyloCode is fatally flawed, and the "Linnaean" system can easily be fixed. *The Botanical Review* 69: 111–120.

Lichen notes 1—*Euopsis granatina*

David Galloway (gallowayd@xtra.co.nz)

In a series of occasional notes on poorly known New Zealand lichens, poorly known to me that is, I would like to share what knowledge I have on some possibly rare or threatened lichens with a wider spectrum of New Zealand plants people, in the hope that more people (meaning more eyes) might find some of these lichens in parts of New Zealand other than those from where they are presently reported. In so doing, it should be possible to build up notes on habitats and associated species, which will add usefully to the often sketchy details that many of our lichens currently have.

Let me begin with an enigmatic lichen that I began seeing occasionally on rocks in subalpine grassland and scrub habitats in southern New Zealand (such as in *The Wilderness* near Lake Te Anau) over 40 years ago. Like many things in my ever-expanding "too hard" basket at the time, I ignored it (and most other crustose lichens as well, if I am to be honest) in favour of other larger

and more obvious lichen groups such as *Pseudocyphellaria*, which itself held enough headaches for many years of study. When I returned to New Zealand at the end of 1994 after a long absence, I was at last free to start looking properly at lichens in southern New Zealand and realised that *Flora of New Zealand Lichens* (Galloway 1985) had lots and lots of gaps, with even quite common to very common lichens missing from its pages, quite apart from the genuine rarities. This was largely a consequence of the herbarium-based approach that had allowed me to prepare a regional lichen flora in a relatively short time as a framework for future study, but which was, in reality, very light on modern fieldwork. Hence all the gaps!

But, to return to my lichen. In due course, I found that its name was *Euopsis granatina*, or to be quite correct, *E. granatina* (Sommerf.) Nyl. *Euopsis* is a genus of two, rather rare, arctic-alpine species included in the family *Lichinaceae* and, unless you are alert to what it is (its small, cushion-like thalli and the red-brown apothecial discs are a giveaway), it is a lichen all too easily missed in the field, especially if it is not very well developed. The late Aino Henssen published a paper in 1987 about *Euopsis* and *Harpidium* (Henssen et al., 1987) and included colour images, but it didn't ring any bells for me at that time. Indeed, it really didn't make sense to me at all until 2007 by which time the second edition of the lichen Flora was published, and the lichen overlooked in New Zealand yet again!

Euopsis granatina was first collected by New Zealand's first home-grown lichenologist, Charles Knight (1808–1891), who also happened to be Auditor-General for the whole of his working life in New Zealand. When Knight retired, aged 70 from his responsible government post in 1878, he was free to explore lichenology seriously. By this time he had accumulated an extensive herbarium of both New Zealand and overseas lichens (now at Te Papa–WELT) and he had begun corresponding with the leading European and Scandinavian lichenologists of the time, to whom he sent suites of New Zealand lichens in exchange for literature and help with naming (see, for example, Galloway 2013). In 1882, he sent a large consignment of his New Zealand lichen duplicates to William Nylander in Paris (Galloway, 2013b). Nylander, at that time, was widely regarded as the world's finest lichen taxonomist and he agreed to identify Knight's collections. One of these duplicates was a small shard of rock that had *Euopsis granatina* growing over a species of *Lecidea*. Knight's specimen (Figure 1) has no indication of place or date of collection (nearly all of Knight's specimens suffer from this defect), but the specimen sent to Nylander has the date 1882 attached to it (H-NYL 42996). Curiously, Knight never mentioned this particular lichen in his later papers on New Zealand lichens (he was principally interested in describing taxa that he felt to be new). It was left to Nylander to record its occurrence in New Zealand in the first page of his extensive listing of New Zealand lichens (Nylander, 1888:7). I overlooked this in both of my lichen floras (Galloway 1985, 2007). It was only when Per Magnus Jørgensen's treatment of the *Lichenaceae* appeared in the *Nordic Lichen Flora* (Jørgensen, 2007), that I recognised the lichen that I had gathered from rocks in grasslands east of Fiordland and on rocks on Dunedin's Flagstaff Hill. The same year, Joseph Hafellner and Helmut Mayrhofer recorded Helmut as having collected it from rocks in Sugarloaf Bush near Cass (Hafellner & Mayrhofer, 2007), during the 1981 IAL Field Trip that I organised.



Figure 1. Charles Knight's specimen of *Euopsis granatina*, Herb. Knight Vol. 1A, p.2 right-hand specimen (WELT). Photo: Leon Perrie.

Euopsis granatina (Figure 2) is characterised by: the saxicolous habit (moist, acid rocks); the dark red-brown, white-spotted, granular, verrucose-areolate thallus; the crowded, often aggregated, adnate apothecia with plane to convex, red-brown, epruinose discs with irregularly swollen margins that are concolorous with the thallus and, like it, white-spotted; both cyanobacterial (*Gloeocapsa sanguinea*) and green algal (*Trebouxia aggregata*) photobionts in the thallus and apothecial margins; 8-spored asci; and simple, colourless, ellipsoidal ascospores, $9\text{--}13 \times 4\text{--}7 \mu\text{m}$. It has no detectable chemistry. It is widely scattered in subalpine-alpine habitats in South Island, where it appears to be both free living as independent thalli, as well as colonising thalli of crustose lichens (often species of *Lecidea* or *Rhizocarpon*). There is a single record from North Island (presumably Wellington). It associates with the lichens *Aspicilia* spp., *Degelia neozelandica*, *Placopsis cribellans*, *Porpidia macrocarpa*, *Stereocaulon corticatulum* and *Xanthoparmelia mougeotina*, but its ecological preferences in New Zealand are not known in much detail yet. A lichen Flora treatment has been written and will appear on the updated online version of *Flora of New Zealand Lichens*.



Figure 2. *Euopsis granatina*, roadside rocks at side of access road, Blue Mountains, Otago.

Photo: Janet Ledingham.

Apart from Knight's collection (presumably from around Wellington) and Helmut Mayrhofer's specimen from Cass, I have seen it and made collections from roadside boulders amongst mānuka and other shrubs on the road into Lake Hauroko; from rocks in *The Wilderness*; from the upper Oreti and upper Von valleys where it is sparse but moderately common on scattered rocks and boulders in grassland, often with species of *Placopsis*; from riverside rocks at Cascade Creek; from shattered rocks on the access road to the Blue Mountains; from near the Poolburn Reservoir; from the Rock & Pillar Range, and from grassland rocks near the summit of Flagstaff above Dunedin. It is one of our bipolar lichens (Galloway, 2008) and New Zealand seems to be its only Southern Hemisphere outlier. *Euopsis granatina* is nowhere common in the Northern Hemisphere where it is presently known from Great Britain, Europe, Scandinavia, Svalbard, Siberia, Greenland, Alaska, northern Canada, and the United States. It would be fascinating to know just what its wider distribution in New Zealand really is. Please start looking!

Acknowledgements

I am grateful to Leon Perrie (Te Papa) and Orvo Vitikainen (Helsinki) for their help in locating the Knight specimens, and to Leon Perrie and Janet Ledingham for the images.

References

- Galloway, D.J. 1985: *Flora of New Zealand Lichens*. Wellington, P.D. Hasselberg, Government Printer.
- Galloway, D.J. 2007: *Flora of New Zealand Lichens*. Revised second edition including lichen-forming and lichenicolous fungi. Lincoln, Manaaki Whenua Press.
- Galloway, D.J. 2008: Godley Review. Austral lichenology: 1690-2008. *New Zealand Journal of Botany* 46: 533-521.
- Galloway, D.J. 2013a: Charles Knight's letters to T.M. Fries (Uppsala) on New Zealand and Australian lichens. *New Zealand Botanical Society Newsletter* 111: 10-19.
- Galloway, D.J. 2013b: Charles Knight's letters to William Nylander (Paris) on New Zealand and Australian lichens (1867-1887). *New Zealand Botanical Society Newsletter* (submitted).
- Hafellner, J.; Mayrhofer, H. 2007: A contribution to the knowledge of lichenicolous fungi and lichens in New Zealand. *Bibliotheca Lichenologica* 95: 225-266.
- Henssen, A.; Büdel, B.; Titze, A. 1987: *Euopsis* and *Harpidium*, genera of the Lichinaceae (Lichenes) with rostrate asci. *Botanica Acta* 100: 49-55.
- Jørgensen, P.M. 2007: *Euopsis* Nyl. *Nordic Lichen Flora* 3: 53-54; 178.
- Nylander, W. 1888: *Lichenes Novae Zealandiae*. Paris, Paul Schmidt.

Tūranga Reserve's development and native reforestation

Anthony R Bellvé, Whitford Estuaries Conservation Society Inc. (bellve@snap.net.nz)

The new Tūranga Reserve runs along the western riparian bank of the Tūranga Creek and Estuary, extending from Whitford Village northward 1.2 km to the end of Wade Road, Broomfield Peninsula, Whitford, Auckland. The reserve comprises a 2.5-metre-wide, gravelled walkway winding and undulating through a 25- to 45-m wide, riparian margin now planted on both flanks with young native trees, shrubs, ferns, grasses and sedges. It can be seen, in part, on looking westward from the adjacent Whitford Village Green (Figure1).

Historical aspects

Whitford's complex tri-estuarine system on the west coast of the Hauraki Gulf Maritime Park consists of the Mangemangeroa, Tūranga and Waikopua estuaries and three estuarine islands. These coastal environments, apart from the northern bank of Mangemangeroa estuary, have been deteriorating through decades of benign neglect. Sediment eroded from intensively farmed and recently subdivided hinterland filled the estuaries with <1.02 metres of clay and silt from 1953 to 2003. In the same period, mangrove (*mānawa*; *Avicennia marina* var. *resinifera*), fortified by the sedimentary layers, have spread 150% in area. Indeed, mangrove has become the dominant estuarine plant. The ferries *Lark*, *Maxwell*, *Hirere* and *Heda*, from 1860 through to 1937, carried freight and cream via the Whitford Village wharf. But, the estuarine creek now is far too narrow and shallow for ferries.

Today, though the coastal mud flats sustain mangrove forest, the neighbouring coastal ecosystems are covered with exotic grasses and noxious weeds. These biologically valuable coastal margins have become infested with blackberry, Chinese privet, gorse, flame tree, hawthorn, Japanese honeysuckle, South American pampas grass and woolly nightshade/kerosene plant. Mostly, the original natural eco-systems are absent, other than on Wade Island. The vested bodies, Auckland Council and Department of Conservation, lack clear mandates and resources for implementing native forest restoration on what otherwise would be valuable coastal, estuarine and wetland eco-systems. Re-establishing native forests on these coastal margins would help restore the numbers and biodiversity of native flora and fauna.

Native tree restoration

The Tūranga Reserve, formed by Mānukau City Council during 2007/2009, was planted with native flora by WECS volunteers and Council staff and contractors in the autumn/winter months of 2009 to 2012. Native flora comprised species designated suitable for stream and estuarine ecosystems and ecotones. Plantings were undertaken on multiple days during each season until completed. Steep slopes were planted by contractors, in part stabilised by using weed-suppressing, coconut matting. La Niña weather in 2010 to 2012, with its much higher late summer rainfall, compared with 2009, was more conducive to plant survival and growth (Figure 2).

Reforestation of Tūranga Reserve was completed on Saturday, 25 August, 2012, by planting pioneer, broadleaf and podocarp species on both sides of the trail in the very southern section, between the pony gateway and Whitford Road. At the same time, native broadleaf and podocarp saplings were planted carefully and selectively in chosen locations throughout the reserve. The sites had been identified previously through consultation with local landowners, for developing singular and mixed groves of trees to enhance nearby view shafts.

Pioneer species: *Carex dissita* (purei, forest sedge); *Carex geminata* (ruatahi, cutty grass); *Carex virgata* (purei, swamp sedge); *Carpodetus serratus* (putaputāwēkā, marble leaf); *Cordyline australis* (tī kouka, cabbage tree); *Cyathea medullaris* (mamaku, black tree fern); *Cyperus ustulatus* (giant umbrella sedge); *Dodonaea viscosa* (akeake); *Entelea arborescens* (whau); *Hedycarya arborea* (porokaiwhiri, pigeon wood); *Leptospermum scoparium* (mānuka, tea tree); *Kunzea ericoides*

(kānuka); *Muehlenbeckia complexa* (pohuehue); *Phormium cookianum* subsp. *hookeri* (harakeke, coastal flax); *P. tenax* (wharariki, swamp flax); *Pittosporum eugenioides* (tarata, lemonwood); *Pseudopanax lessonii* (houpara, coastal five finger,); and *Veronica stricta* (koromiko, *previously Hebe stricta*). These plants were provided by J.D. Scott Associates, Whitford, and Oratia Native Plant Nursery, Oratia, Auckland, and Parks South, Mānukau City/Auckland Council.



Figure 1: Tūranga Reserve was developed by the Whitford Estuaries Conservation Society, Inc., along with Parks South, Mānukau City Council (Auckland Council). Stage 1: Construction, and Stages 2 & 3: Planting locally-sourced, native trees, ferns and grasses appropriate for establishing natural, estuarine eco-systems. (Orange: Tūranga walkway; A: Site of photograph, Figure 2) (Source: J.D. Scott Associates Limited, Auckland).



Figure 2: Tūranga Stream framed by juvenile whau (*Entelea arborescens*), whakariki/coastal flax (*Phormium cookianum* subsp. *hookeri*), tī kouka/cabbage tree (*Cordyline australis*), kānuka (*Kunzea ericoides*) and abundant mānawa/mangrove (*Avicennia marina* var. *resinifera*), as the waterway winds northward to the Whitford embayment. Aged pine trees (*Pinus radiata*) previously occupied the foreground (see: Figure 1, A: for location and direction of photograph) (Photo: Anthony R Bellvé).

Specimen species: *Astroderia fulvida* (toetoe); *Beilschmiedia tarairi* (taraire); *Cordyline australis* (tī kouka, cabbage tree); *Dacrycarpus dacrydioides* (kahikatea, white pine); *Dacrydium cupressinum* (rimu, red pine); *Entelea arborescens* (whau); *Hedycarya arborea* (porokaiwhiri, pigeon wood); *Libocedrus plumosa* (kawaka/kaikawaka, New Zealand cedar), *Phyllocladus trichomanoides* (tanekaha, celery pine); *Podocarpus totara* (tōtara); *Prumnopitys taxifolia* (matai, black pine); *Rhopalostylis sapida* (nikau, New Zealand palm); *Sophora microphylla* (kōwhai); and *Vitex lucens* (puriri). These species were planted in distinct ecotones; for instance, tōtara were planted in groves along drier embankments above the trail, whereas kahikatea were planted in or near freshwater seepages. Infill specimen plants were supplied by Oratia Native Plant Nursery, Oratia, Auckland.

The four reforestation efforts (2009–2012), collectively planting ~25,500 native trees, shrubs, grasses and sedges, have completed the programme for the Tūranga Reserve. Occasional infill planting and general maintenance will be needed during coming years. Recently, three wooden benches, two with memorial epitaphs, and a table with two benches have been installed in the reserve for enjoying the views during those restful moments.

Naming of the Tūranga Reserve

The reserve's name was discussed, chosen and recommended initially by the WECS' committee members and then with a formal review and approval by the local iwi, Umupuia Te Waka Totara Trust, during three consecutive meetings. The name "*Tūranga Reserve: Te Ara Ki Awa*" was forwarded to the Umupuia Trust for ratification at two meetings, approved and then forwarded to Mānukau City Council for consultation. The recommended name was submitted by Council to the Clevedon Community Board, which, after consideration, recommended the name "*Tūranga Reserve—Wade Walkway*". The latter name, on mediation, was adopted and appropriate signs were placed at both entrances to the Tūranga Reserve.

Tūranga Reserve's official opening

Tūranga Reserve was opened officially by His Worship, Len Brown, Mayor of Auckland, on Saturday, 9 April, 2011. The opening comprised a pōwhiritanga and blessing by Kaumātua, and speeches by Len Brown, Mayor; Jan Sinclair, Associate Chair, Franklin Local Board; Dr Anthony R Bellvé, Chairman, and Alan La Roche, Associate Chairman, WECS. The Mayor sang two Waiata, cut the ribbon and unveiled the Foundation Plaque. Those present (~90 people) then walked along the trail.

WECS' administrative costs were provided by a grant from the Whitford Community Charitable Trust, and native plants were provided by Mānukau City Council and others purchased by WECS' from grants awarded by the prior Auckland Regional Council and latterly by Auckland Council. The commemorative, bronze, foundation plaque has been mounted on a boulder selected from the local quarry, and the construction installed under the aged, kowhai tree in the middle of the reserve.

Acknowledgements

The author extends appreciation and gratitude to WECS' co-founders and past committee members, Barry Waterhouse (Associate Chairman), Dr Christina Maslowski (Secretary), Dr Mick Clout, Steven Groenewegen, Timothy Hinton, Dr Dennis Scott, and Primrose and Derek Williamson; other past committee members: Lindsey Britton and Patricia Evans; Present Committee Members: Dr Graham Paterson (Chairman), Alan La Roche (Associate Chairman), Lee O'Leary (Secretary), David Beamish, and Melissa Laver; Park Rangers, *ex officio*, Trudy Rankin and Bobbie Marshall; Patrons: Len Brown, Mayor, Mānukau City Council and latterly Mayor, Auckland Council, and Mike Lee, Chairman, Auckland Regional Council and latterly Councillor, Auckland Council; and WECS' general membership, in particular, Garth and Vivienne Cumberland. The society received the valuable support of Alan Riley (Chairman), Deborah Grant (Secretary), Jim Duckworth, Graham Falla and Bruce Keeley, committee members, Friends of Mangemangeroa; and David Houghton (Chairman), Broomfield Residents' Association (BRA).

UPCOMING EVENTS

If you have important events or news that you would like publicised via this newsletter please email the Network (events@nzpcn.org.nz):

New Zealand Ecological Society and the Ecological Society of Australia

EcoTas13: 5th joint conference of the New Zealand Ecological Society and the Ecological Society of Australia: Celebrating ecology on both sides of the Tasman: diversity and opportunity. Auckland, 24–29 November, 2013.

Contact: Bruce Burns, Chair Local Organising Committee, email: b.burns@auckland.ac.nz or ecotas13@auckland.ac.nz. **More information:** www.ecotas13.org

Auckland Botanical Society

Meeting: Wednesday 6 November at 7.30 p.m. for the Lucy Cranwell Lecture by Jennifer Banister titled 'Botanising in the Miocene'. Venue: Unitec School of Health Sciences, Gate 4, Building 115, Room 2005.

Contact: Ewan Cameron (info@aucklandmuseum.com).

Field trip: Saturday 16 November to Comans Track, Waitakere Ranges.

Leader: Sandra Jones.
Contact: Ewan Cameron (info@aucklandmuseum.com).

Waikato Botanical Society

Meeting: Monday 4 November at 5.30 p.m. for talks by two students, Melissa Jager and Matt Brown, about their research. Venue: Environment Centre, 25 Ward Street, Hamilton.

Contact: Cynthia Roberts, email: croberts@doc.govt.nz.

Field trip: Saturday 16 November for the Threatened Plant Collection working bee. **Meet:** 10.00 a.m. at Waikato University Gate 8, Hillcrest Rd, outside Science and Engineering main entrance (E-F link stairway). Please bring gloves, old clothes and boots for weeding, planting and propagating activities.

Contact: Liz Overdyck, ph: 07 825 9743, email: eg3@waikato.ac.nz.

Field trip: Saturday 30 November to Sunday 1st December to Hauhungatahi, Tongariro National Park (combined Rotorua and Waikato Botanical Society trip).

Details: see below.

Rotorua Botanical Society

Field trip: Saturday 9 November to Lake Arapuni or Lake Maretai. **Meet:** the car park Rotorua at 9.00 a.m. or Lake Atiamuri at 10.00 a.m. This is a boat trip so you must tell the trip leader you are coming. **Grade:** easy. **Cost:** donation for boat fuel.

Leader: Willie Shaw, ph: 07 345 5912 (hm) 021 757 522 (mobile), email: willie.shaw@wildlands.co.nz.

Field trip: Saturday 16 November for a *Pterostylis* hunt to yet-to-be-announced Bay of Plenty wetland. **Meet:** the car park Rotorua at 8:30 a.m. **Grade:** easy booking advisable to transport can be arranged.

Leader: Sarah Beadel, ph: 07 345 5912 (hm) or 021-924-476 (mobile), email: sarah@wildlands.co.nz.

Field trip: Saturday 30 November to Sunday 1 December to Hauhungatahi, Tongariro National Park (combined with Waikato Botanical Society). **Meet:** National Park petrol station 9.00 a.m. on the Saturday. **Grade:** hard (the track is not maintained). **Accommodation:** tents if you want to stay overnight. **Bring:** camping gear for DOC campsite.

Leader: Kerry Jones, ph: 07 855-9700 (hm), 027-747-0733 (mobile), email: km8j1s@gmail.com, please contact if you wish to come on the trip.

Wanganui Museum

Field trip: Sunday 2 November to Bushy Park for weeding. **Meet:** at the Police Station at 9.30 a.m. **Leader:** Esther Williams.
Contact: Colin Ogle (robcol.ogle@xtra.co.nz).

Meeting: Tuesday 5 November for a talk by Colin and Robyn Ogle titled 'Some plant encounters in South Africa: An illustrated talk about plants seen on a trip through South Africa in February 2012. **Venue:** Museum's Davis lecture theatre. **Contact:** Colin Ogle (robcol.ogle@xtra.co.nz).

Field trip: Sunday 1 December to Whenuakura Estuary and coast. **Meet:** at the Police Station at 8.00 a.m., bring lunch and drink. **Leader:** Michael Parsons.
Contact: Colin Ogle (robcol.ogle@xtra.co.nz).

Wellington Botanical Society

Meeting: Monday 21 October at 7.30 p.m. for a talk by Kerry Ford, botanist, Allan Herbarium, Landcare Research, titled 'Grasses in New Zealand'. **Venue:** Lecture Theatre M101, Murphy Building ground floor, west side of Kelburn Parade.

Meeting: Monday 18 November at 7.30 p.m. for school and VUW students' presentations. **Venue:** Lecture Theatre M101, Murphy Building ground floor, west side of Kelburn Parade.

Field trip: Saturday 2 November: to Muri Bush, Pukerua Bay. **Meet:** 9.00 a.m. in Archway Books car park, cnr Teihana Rd & SH1, then travel in convoy to no. 7 SH1; by train: catch 8.14 a.m. Kapiti line train from Wellington as far as Pukerua Bay, then cross SH1 via overbridge. **Co-Leaders:** Ted Coates & Cathy Pearson, ph: 04 239 8241.
Contact: Chris Horne, ph: 04 475 7025.

Field trip: Saturday 16 November to Te Marua Bush for a working bee. **Meet:** 9.30 a.m. at Te Marua Bush (250 m north of Te Marua Store; by train: catch 8.05 a.m. train on Hutt line from Wellington Station; phone leader to arrange to be met at Upper Hutt Station. **Bring:** weeding and planting gear: gloves, kneeler, weed bag, and your favourite weeding and planting tools; e.g. trowel, hand fork, grubber, loppers, pruning saw, jemmy. **Co-Leaders:** Glennis Sheppard, ph: 04 526 7450, and Sue Millar, ph: 04 526 7440.

Field trip: Saturday 30 November to Sunday 1 December to Mt Bruce National Wildlife Sanctuary (Saturday) and Fensham Bush Reserve (Sunday). **Meet:** 10.15 a.m. Mt Bruce car park, c. 30 km north of Masterton on SH2. **Accommodation:** Greytown Campground, Kuratawhiti St, Greytown; \$14 pp; ph: 06 304 9281, limited tent sites booked. **Leader:** Trevor Thompson, ph: 027 3333 243. **Wellington contacts:** Sunita Singh, ph: 04 387 9955, 027 4052 987 (*text only*) and Chris Horne, ph: 04 475 7025.

Field trip: 17—28 January 2014 for the Summer Camp at Te Urewera National Park and Whirinaki Forest Park. **Accommodation:** based 17—24/1/14 at Camp Kaitawa; then 25—28/1/14 at Whirinaki Recreation Camp, Minginui. **Leader and Contact:** Mick Parsons, ph: 04 972 1148, or 06 273 8078 or 027 249 9663, email: mtparsons@paradise.net.nz, booking essential if you intend to go.

Nelson Botanical Society

Field trip: 25-28 October for Labour Weekend camp to Shuckards' Taipare Bay.

Leader: Shannel Courtney,
ph: 03 546 9922

Field trip: Tuesday November 26 to Thursday 28 November to White's Bay, Marlborough.

Leader: Cathy Jones,
ph: 03 546 9499,
email: cathy.jones@xtra.co.nz.

Canterbury Botanical Society

Meeting: Friday 1 November for a talk by Lynley Hayes, Landcare Research titled 'Bio-control'

Venue: Room A5 University of Canterbury.

Field trip: 14-17 November for the annual Show Weekend Camp to 'Island Hills' station, inland from Culverden. **Cost:** \$30/person/night.

Bookings: Gillian Giller,
ph: 03 313 5315,
email: ggillerma1@actrix.gen.nz.

Field trip: Saturday 14 December to **Mt Hutt**. **Meet:** at 8.15 a.m. the Yaldhurst Hotel car park, Yaldhurst Rd, **to carpool from there.**

Contact: Gillian Giller,
ph: 03 313 5315,
e-mail: ggillerma1@actrix.gen.nz.

University of Canterbury summer course: Practical Field Botany

Practical Field Botany (BIOL305): an intensive, short summer course designed to meet the need for training in the collection, preparation and identification of botanical specimens. **Venue:** Mountain Biological Field Station at Cass, Canterbury. **Dates:** 7-15 January 2014.

More information:
Dr Pieter Pelsler, email:
pieter.pelsler@canterbury.ac.nz,
ph: 03 364 2987 ext 45605).

Otago Botanical Society

Field trip: Saturday 5 October to the Johnson's Garden and Styles Creek Bush, Broad Bay. **Meet:** at 9.30 a.m. at the Botany Department car park or 10.00 a.m. at 5 Matariki Street, Broad Bay.

Contact: Robyn Bridges, ph: 03 472 7330, email: robyn.bridges@otago.ac.nz

Meeting: Wednesday 16 October at 5.20 p.m. for talks by Botany Department Colloquium winners. **Venue:** Zoology Benham Building, 346 Great King Street, behind the Zoology car park by the Captain Cook Hotel. Use the main entrance of the Benham Building to get in and go to the Benham Seminar Room, Rm. 215, 2nd floor.

Please: be prompt as we have to hold the door open.

Field trip: 2-3 November weekend trip to Long Point. For more information visit the website: <http://yellow-eyedpenguin.org.nz/our-work/habitats/long-point/>. **Meet:** Botany car park 9.00 a.m.

Contact: Robyn Bridges, ph: 03 472 7330, email: robyn.bridges@otago.ac.nz

Meeting: Wednesday 20 November at 5.20 p.m. for a talk by Dr John Conran, Associate Head, School of Earth and Environmental Sciences, Adelaide, titled 'Variation in pollinators' view of flowers and plants'. **Venue:** Zoology Benham Building, 346 Great King Street, behind the Zoology car park by the Captain Cook Hotel. Use the main entrance of the Benham Building to get in and go to the Benham Seminar Room, Rm. 215, 2nd floor.

Please: be prompt as we have to hold the door open.
