



VOLUME 1

THE SACRED PLANT MEDICINE OF AOTEAROA

Holistic healing
with New Zealand
native flower, fern,
tree, seed and
plant essences

Franchelle Ofsoské-Wyber



THE SACRED PLANT MEDICINE OF AOTEAROA

VOLUME I

*The definitive reference book for working
with New Zealand native flower, fern, tree,
seed and plant essences*



By Franchelle Ofsoské-Wyber



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THE SACRED PLANT MEDICINE OF AOTEAROA


VOLUME I

A ground breaking book on the ancient
ethnomedicine of Aotearoa, fully re-contextualised
to meet 21st century healing requirements.

This definitive ethnobotanical reference book restores
the ancient teachings of indigenous medicine that are
the basis of the sacred plant medicine of Aotearoa.

It includes information on working with
New Zealand native flower, fern, tree, seed and plant
essences and is the key text that describes 84 sacred
native essences of Aotearoa and their spiritual and
psychological applications.




These applications are the basis of a totally integrated
and comprehensive natural non- intrusive holistic
therapy that restores the traditional indigenous way
of working with nature in Aotearoa.

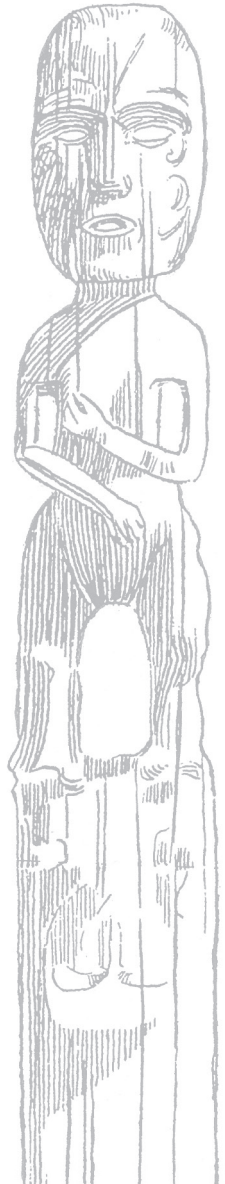




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CHAPTER TWO

THE FIRST LIGHT FLOWER ESSENCES OF NEW ZEALAND STORY

'In nature you will learn everything that you need to know'

Medicine Man Rolling Thunder

First Light is the personal story of its co-creators Franchelle Ofsoské-Wyber and her husband Anthony Wyber. Franchelle writes the following...

The First Light story is one of total co-operation with plant intelligence, nature power, the spiritual forces of the land of Aotearoa and the devic kingdom.

The word 'deva' comes from Sanskrit and means 'shining one'. It conveys a similar meaning to the English word 'angel'. To truly hear and understand the First Light story you need to listen to and hear it with your heart as well as your head.

This is the story of the first range of native flower essences made in New Zealand: a unique, divinely inspired range of native flower essences

made from the ancient flora of New Zealand – also known as Aotearoa by Maori.

New Zealand has long been recognised for its unique flora and pristine energy; its native flora is some of the most ancient on the planet and it has some of the oldest forests on earth.

My own story, which is inseparable from the First Light journey, is one of treading the ancient path of working in co-operation with nature rather than the modern trend of using nature solely for our own purposes.

The journey has been a magical one of loving intelligent co-operation with the plant kingdom, the ancient earth guardians of the land and the spiritual forces of Aotearoa.

The story began when I was child. A New Zealander of Russian and Native American descent, I had the ‘old ways’ in my blood long before I was born.

On my father’s side, I come from a long line of Cherokee medicine men and women and on my mother’s side I come from a lineage of Russian healers and shamans. I was born with second-sight and natural healing abilities that come from being linked to a line of healers and medicine people who worked in the old ways with the healing energies of plants.

I am described by Maori elder and the last traditional *tohuna* or wisdom keeper Dr Pere as the unique type of individual known in Maoridom as *he matakite* which translates as ‘the all seeing face ... the face that sees ... the one who sees with the healing eye ... the one who links directly into the 12th plane’.

The 12th plane is the highest spiritual plane accessible by humans and is the dimension where the *Kura Huna*, the Maori mystery school is located.

The ability to access this level indicates very specific capacities and abilities. This is the true shaman. A shaman is another name for medicine man or woman and comes from the Tungusian language of Siberia. It indicates someone with special healing and magical powers who can influence spirits and access the spirit worlds.

I am also, according to Dr Pere, a genuine *matatuhi* which translates as ‘one who can read what is written in the big book ... one who can read what is written in the wind as if she had written it herself ... a prophet’ and a learner teacher *tohuna*, a keeper of the ancient secrets.

My ability and right to directly access the *Kura Huna* and to communicate directly with the *atua* or gods and goddesses of Aotearoa has been publicly and fully acknowledged by Dr Pere.

My ability to receive information from the ancient earth guardians of the land and the ancestors – including the great Maori prophet Te Kooti – resulted in my being directly given specific sacred protocols, magical seed syllables or vibrations and ancient chants for the making of the sacred plant medicine from the native flora of New Zealand.

I was born with highly developed clairvoyant, clairsentient and clairaudient abilities and, as a consequence, my childhood was quite unique and different from that of other children.

As a child I lived next door to a Maori family and was recognised as having special abilities by the elders. It was then that I started to learn about *Rongoa Maori* or natural Maori plant medicine. Even then, I knew I had a calling to work in a healing capacity with New Zealand’s native plants and flowers.

From a very young age I was aware of the uniqueness of New Zealand’s devic kingdom and could communicate with devas, nature spirits, plant intelligence and the *Patupaiarehe*: the mysterious fairy people of Aotearoa. I understood that that some of the fairies I was seeing in my New Zealand garden differed greatly from those I had seen illustrated in my storybooks.

Many of the New Zealand nature spirits that I saw almost daily were not only visually different from their Northern European counterparts portrayed in children’s literature, but were also different energetically. To me the New Zealand nature spirits were ‘fairies with attitude’ that needed to be approached in a special way.

My introduction to the world of flower essences occurred two days prior to my seventh birthday. I was sitting on the front porch of my

home. It had been raining the night before and I was watching the early morning sun shining on the raindrops upon the flowers. My attention was suddenly drawn to a flower that stood out from its companions. The flower was in an overgrown area of the garden and I saw a halo-like fluorescence around it.

I knew from experience that flower fairies were busy working with that flower. I saw and felt a linkage of light arc out and make a connection between me and the flower. I had seen flower fairies work in this way before, however the bridge of light that came to me from the flower was a new experience.

My natural curiosity overrode any apprehension and I went over to the flower. The moisture created by the dew from the previous night was still on the plants. To my clairvoyant vision one of the leaves on the plant stood out. In the hollow at the centre of the leaf was a perfect jewel like pool of dew – the size of a sixpence or small coin.

With my clairaudient hearing I heard the voice of the great flower deva speaking to me and telling me it had a gift it would like to give me. I knew I was being offered a great and priceless gift. I sat down on the damp ground tilted the leaf and drank the fresh dew – a flower essence made by nature and tended by the flower fairies and plant devas.

That single experience changed my life forever. Energetic linkages and connections were formed that day with the devic world and the plant kingdom that have stayed with me for the rest of my life. From that point on I knew I had a calling to work in a healing capacity with New Zealand native plants and flowers. Dreams and visions that came in the subsequent years continued to provide detailed insights into my future life and the role native flower essences would play in it.

After a dramatic and pivotal shamanic experience in my mid-teens, I made a conscious and irrevocable decision to dedicate my life and my healing gifts to serve others as a healer in the sacred tradition of my spiritual lineage.

This decision meant that my life was consciously and totally given over to the direction of spirit. In 1975 I embarked upon a formal in-depth study

of esoteric and metaphysical pathways including astrology and the further development of my super sensory abilities.

In 1975 I also began working with the Bach flower remedies developed in England in the 1930s by Dr Edward Bach, a medical doctor, homeopath and highly skilled empath with super sensory abilities.

Dr Bach's 38 flower remedies were made with plants and flowers from the English countryside. These flower remedies were made to address specific negative emotional and mental states that Dr Bach understood were the underlying cause of all dis-ease.

I found that my clients responded very well to the remedies and it was soon exceedingly clear to me how pivotal a role flower remedies or flower essences as could play in an individual's healing journey.

In my work with New Zealand native plants, it soon became evident to me that certain New Zealand native flowers had a similar individual healing vibration, healing energetic resonance or vibrational signature to some of the individual English plants.

I was equally aware that the New Zealand native plants had a stronger, more powerful healing vibration and were much more multi-faceted in their healing complexity. Unlike plants growing in other parts of the world whose plant song comprised of one element i.e. melody, I discovered a certain order of New Zealand native plants that had three elements making up their plant song: melody, harmony and rhythm.

I was also able to clearly identify specific additional healing qualities that were quite unique to our native flowers.

Researching and identifying the healing vibrational signatures or energetic blueprints of our native flowers, ferns, trees, seeds and plants became a work in progress.

By 1985 I was also studying herbal medicine. At this time I received direct guidance and instruction from Spirit to proactively communicate and work more deeply and intensively with the devic realm of Aotearoa.

This shift in focus resulted in the retrieving of the ancient chants and sacred vibrations necessary to make sacred plant medicine. This process also led me to work co-operatively with select native plant devas

beginning with Pohutukawa. I then began to extensively research and make my own New Zealand native flower essences, using them with clients in my spiritual counselling and healing practice.

I initially concentrated on the healing properties of our native flowers. As my work progressed, I was made increasingly aware through direct personal experience of the enormous spiritual power associated with New Zealand's native flora. I was instructed by the ancient guardians of Aotearoa to extend my essence making to embrace the remarkable plant songs or vibrational signatures of our native ferns, trees, seeds and plants.

The sacred plant medicine of Aotearoa was slowly revealing its mysteries to me and taking me deeper and deeper into the realms of nature and the sacred path of the healer.

In 1995 I reconnected with long-standing friend, esteemed associate and highly respected Maori elder Dr Pere.

Our initial meeting was unforgettable. I looked up into the sunlight and saw an amazing figure standing in the doorway with the sun streaming in behind her. She was a very noble Maori elder whose regal bearing and demeanour indicated she was a woman of great majesty and *mana*.

Dressed in bold colours of red and purple with a turban wound round her head, she carried a tall staff of carved native wood in her right hand. She wore a large and very striking whalebone carving around her neck. She was flanked by two slightly smaller Maori women or *kuia* who were present in spirit and who walked a little way behind her.

I looked at this woman and she looked at me and in that split second we connected. From that moment our ancient, deep and abiding friendship based on mutual respect, trust, co-operation and our respective healing work was re-kindled.

Rose was to tell me many times over the following years that when we first met she saw particularly significant traditional symbols in my energy field. This clearly indicated to her that while we were both wearing different cultural cloaks in this lifetime, we had a powerful connection that went back over 10,000 years and that we had much work to do together in this life.

My work with Dr Pere in the following years enhanced and honed my ability to work with native plants. I experienced various initiatory shamanic experiences and demonstrated to Dr Pere my ability to link directly into the *Kura Huna* the mystery school of the Maori.

Dr Pere explains: The *Kura Huna* is located on the 12th plane and is the place of the ancient ones, of all the *tohuna* who have been before. It is where all the secrets are held.

The *Kura Huna* holds the knowledge of everything we need to know. The *Kura Huna* has no school on the earth plane, consequently access to it is not available through conventional training procedures. A *tohuna* links directly into the 12th plane and to the *Kura Huna*. This ability is not something that can be taught. It is an ability which you are either born with or you are not.

My ongoing work with Rose was to lay the spiritual groundwork required for the deeper more challenging side of working with the sacred plant medicine of Aotearoa.

INITIATIONS

I was required to pass through many very challenging initiatory shamanic experiences in the following years. In the shamanic tradition, in order to acquire an enhanced magical capacity a person has to pass through various magical and spiritual tests and challenges. As each test is met and successfully completed, the shaman's or medicine man or woman's capacity to heal, work at a magical level or make sacred plant medicine is substantially increased.

There are 36 essential initiatory experiences or rites of passage to pass through before a person can become a master of the shamanic arts.

In accordance with ancient tradition, I was set various tasks that required me not only to demonstrate my ability to link directly into the *Kura Huna* but also to link directly into the various *atua* of Aotearoa as well as the earth, sky, sea, wind, sun, moon, plants, animals, fish and insects: with all things across all galaxies and universes.

I learned to work more effectively in the ancient shamanic way and directly access long forgotten knowledge of the ancient shamanic secrets

of healing. This included the traditional way of how to work with the spirit or '*wairua*' of a person and how to ensure that the spirit of a plant could work with a person for a healing outcome.

I was also required to learn the very ancient, sacred and traditional methods for preparing native plants for the creation of *Rongoa Maori* – the traditional herbal and plant medicines of the Maori.

This meant that I had to be able to select appropriate plants that would provide the optimum curative potency. Much of what I learnt was of a magical or metaphysical nature: the shaman is a repository of magical knowledge and much of what the shaman accomplishes is only bought about only through the magical skills or knowledge of the shaman.

This aspect of my training was a necessary requirement. I was also required to be able to identify and be able to tune into and recognise sacred sites, no matter how ancient they were. I also had to know how to approach and enter them by observing the correct protocols, particularly if this involved collecting flowers and plants to make sacred plant medicine.

This aspect of making sacred plant medicine is vitally important to ensure the plant releases or freely gives its full healing gifts for the purpose of making flower essences or remedies.

I soon discovered that by working in the ancient shamanic way, I could directly access the deepest levels of knowledge of ancient shamanic secrets of healing. This included the traditional way of how to work with the spirit of a plant and how the spirit of a plant can work co-operatively with the spirit of a person for a healing outcome.

My training also included being able to determine what sacred places to collect plants from and what places were *tapu* or restricted.

For instance, it is not permitted to collect plants at any time a shadow is cast on them from a mountain. Inevitably, when collecting flowers and plants for making essences, certain very strict spiritual protocols had to be respected.

While flowers and plants for making the essences were selected from all over New Zealand, certain ley lines or energy pathways that criss-cross

New Zealand were not conducive to healing and therefore flowers or plants could not be picked from these locations.

Ley lines are telluric currents of energy that travel through the earth and carry particular types of energies. They are sometimes referred to as 'dragon lines' or 'dragon paths'.

I was provided, through direct instruction from the *Kura Huna*, with the exact details as to when, where and how to make the flower essences. I was provided with instruction on energy medicine and vibrational healing formulations and all the aspects involving the production of a legitimate range of native flower essences.

Because of this all of the First Light Flower Essences of New Zealand are made with the full co-operation of the ancient spiritual guardians of this magical land *Hawaiiki Tautau* – the ancient pulse – and in total accordance with the protocols outlined and required by them.

When making sacred plant medicine I discovered that it was also essential to honour the natural companion planting system that already exists in nature. This is like a natural family or *whanau* of individual plants that grow, belong or enjoy being together. There is a natural correspondence or relationship between these plants at a healing level and, in order to make certain essences, it was necessary to track or find them in the location where all the plants were growing together.

It was particularly important to take this into account when working with some of the plants and to make the essences in groups that mirrored these natural pre-existing relationships.

For instance when King Fern essence No 37 was made it was created at the same time and place as Kahikatea essence No 44 and Broadleaf essence No 52. There is a natural healing correspondence between these three plants.

King Fern corresponds to the physical/etheric layer of the aura; Kahikatea corresponds to the base chakra. The physical/etheric layer of the aura and the base chakra have a natural synergistic association. Broadleaf corresponds to the aspect or layer of DNA that also has a synergistic association with the physical/ etheric layer of the aura and the base chakra.

I also learned to be able to work as a spirit among other spirits including the sprits of the plants and in fact all of *Papatuanuku's* progeny. I learnt to work in co-operation with the *atua* of the land, mountains, forests, waterways and the sea ... in fact, all living things. I was also required to move into 'divine ego' at will and to be able to perpetually transmit and radiate a constant unbroken stream of a particular divine energy that impacts on the land and all who dwell in or on it as a spiritual blessing.

'Divine ego' is a state of awareness or capacity in consciousness that enables us to move into and function at a superconscious level at will. This state is a form of enlightenment that produces a clear channel for spiritual or divine power to flow through into the physical world. I also learnt how to work with the powerful cosmic and universal energies that are directly associated with plants, the earth and healing.

During this time I also received additional very potent long-lost magical sacred chants from the ancestors and earth guardians of Aotearoa. These are the chants in the ancient mother language that first developed in Hawaiiki or Lemuria.

It is the ancient language that the forces of nature quickly respond to and easily recognise. These are the primordial sounds and vibrations – the magical keys for and of creation. At the same time I was also provided with ancient seed syllables or empowered sacred vibrations directly from the *Kura Huna* and from Dr Pere that were to be used to further empower the New Zealand native essences.

Specific information was also forthcoming on ancient techniques of energy medicine and the precise conditions required for the traditional shamanic way of working with the spirit of any plant for healing purposes. Information was provided on all aspects, involving the production of a groundbreaking new range of native flower essences.

When I met my future husband Tony we discovered that we had experienced an almost identical parallel and complementary spiritual development that was to prove critical for working together.

As I was receiving instruction in 1985 to work more deeply and intensively with the devic realm of Aotearoa, Tony was at the Findhorn

Foundation in Scotland enhancing his awareness of devic life and the role and work of the nature spirits in healing. He was building an extra dimension of learning upon his existing extensive horticultural knowledge base. His work in the field of metaphysics had already established him as a recognised authority in the area of vibrational or energy medicine.

Another pivotal year was 1999 in the creation of the new range of native essences that were to embody radically different qualities to any previous or existing ranges of flower essences.

In July 1999 Dr Pere invited Tony and me to a unique televised dawn ceremony at her home, the Kopu-Ariki Mission at Lake Waikaremoana on the east coast of the North Island of New Zealand.

The special ceremony conducted by Dr Pere was held to officially welcome in and honour the beginning of the new millennium or the Aquarian Age. This age known to Maori elders as the “Age of Cherishing Waters”, or the ‘Age of the Mother energy’ – *Te Wa O Nga Waiahuruhuru*. To the Native American it is known as ‘The Age of Floral Waters’, an age where humankind will once again remember that we are all one and how to work in dynamic harmonious co-operation with nature.

In the old tradition of both Maori and European cultures, it is customary for new beginnings to be blessed at dawn or first light.

At this powerful First Light dawn ceremony, a sacred call was sent out asking the *atua*, the gods and goddesses, the nature power of Aotearoa to provide the people of the world, the world community, with the healing necessary for the many physical, emotional, mental and spiritual challenges and difficulties to be faced by them and the planet in the 21st century.

In the ancient shamanic tradition of call and response, the call must be sent out and the answer must be clearly received. The powerful spiritual forces of Aotearoa answered this call and the work Tony and I were doing was blessed.

Specific instructions were received direct from spirit as to the next steps to be taken and spiritual protocols to be observed. My supersensory capacities enable me to hear what spirit says just as easily as I can hear a

person standing next to me speaking so there was no difficulty associated with my receiving the instructions.

Over this time deeper and even more potent magical and spiritual linkages to the land of Aotearoa were formed.

The ancient protective spirit beacon fires around the coastline of Aotearoa that had gone out were rekindled with the work Dr Pere and I had done. The land of ‘ever-shining light’ was once again ringed with the protective spirit fires that signalled the return of the mother energy.

The ancient earth guardians of the land pledged their ongoing support and total protection to the future work of bringing the sacred plant medicine of Aotearoa to the world community.

It was also made clear that ongoing instruction would be provided by the ancient earth guardians ensuring that all aspects of the work as it unfolded in the physical plane conformed to the specific requirements of the *atua*, the goddesses and gods of Aotearoa and the required magical/spiritual protocols that govern all work with the nature power of Aotearoa.

After the ceremony at Lake Waikaremoana, specific information was then forthcoming as to what precise conditions needed to be in place in order for the native flower essences to be formally introduced to the world or how they were to be welcomed onto the *marae* of this part of *Papatuanuku* – Aotearoa, and how this was to occur within the strict protocols outlined by the spiritual guardians of Aotearoa.

These flower essences were to be the first fully integrated range of flower, fern, tree, seed and plant essences that were a comprehensive therapeutic system and that were to be relevant for the 21st century.

In a totally unprecedented move Dr Pere, in agreement with her own spiritual guardians and in her capacity as traditional *tohuna*, chose to unconditionally embody the role of Official and Spiritual Guardian and Protector for First Light Flower Essences of New Zealand – a role that Dr Pere says embodies and represents the sacred role of Protector and Guardian in Perpetuity.

This is a destined responsibility that she says ‘states her unconditional spiritual and temporal support and allegiance to the objectives and the

work which makes a vital and important contribution towards holistic wellbeing for humankind.’

SACRED NAMES OF POWER

As a further mark of the level of close co-operation, trust, love, respect and special relationship of our work, Dr Pere also responded to our request to create original sacred salutations.

These sacred salutations in Maori and English honour and invoke each individual native essence, honouring its unique role as part of the native flower essence range.

The end result of this co-operative endeavour is the creation of a range of native flower essences that is totally unique.

The whole range carries the energy of the new millennium and the spirit of intelligent co-operation with the angelic and devic kingdom is ensouled into every essence.

Each native essence is a result of powerful and clear connections with the *atua* and the spiritual forces of Aotearoa, with *Papatuanuku* our Earth Mother, and with the plant intelligence of this spiritually majestic land.

Each essence is a living embodiment of the spirit of Aotearoa: the land of the ever-shining light.

Each First Light essence represents a facet of a multi-faceted jewel through which the pristine light and the awe-inspiring nature power of New Zealand shines.

Each First Light essence is the result of loving co-operation by the ancient earth guardians and the forces of Aotearoa, ancient *Hawaiiki Tautau*, with humanity.

The objective of this is to bring much needed healing that not only meets all the requirements of 21st-century life, but can also be used successfully by the medicine woman or man within each of us, the professional health care provider and the layperson alike, far into the future.

In 2002, after years of independent research and development and the pooling of collective experience, New Zealand’s first range of native flower essences was officially launched and formally introduced to the world.

It is our understanding that as a result of this level of co-operation with the spiritual forces of the land, each of the native flower essences or remedies in the range is the living embodiment of the energy of the new millennium.

In 2008, over 35 years of work was recognised when the New Zealand Health Industry formally presented me with the Research and Development Distinguished Service Award ‘for pioneering, developing and establishing New Zealand native flower and plant essences for holistic healing’.

The work now continues with researching additional native essences.

Education is another vitally important component of our work. By introducing people to a more respectful way of working with the plant kingdom, our *whanau* or extended family, we can help to ensure a more positive outcome for both the land and for the people.

It is the story of what we believe to be the first fully empowered range of native flower essences made in the Age of Cherishing Waters, in the first country in the world to see the light. A range made to facilitate a healing outcome in true Aquarian universal expression, not just for those in the country of origin, but to spread the healing light around the world.

Forever and forever and forever may this collective wisdom and light shine as we stand together as one with nature and move forward together with our plant relations, in fact with all our relations, into a co-operative and co-creative future of infinite healing possibilities.

THE SACRED PLANT MEDICINE OF AOTEAROA

V O L U M E 1



Medicine woman, shaman, healer ... Franchelle Ofsoské-Wyber began her extraordinary life work when she was just seven years old.

Born into an ancient lineage of seers, and medicine men and women, as a young child Franchelle's clairvoyant, clairaudient and clairsentient abilities were already well developed.

Franchelle is known as a *matakite* (one who sees with the healing eye) a genuine *matatuhi* (prophet) and a learner/teacher *tohuna* (keeper of the ancient secrets) in Maori culture. She has been fully initiated into the *Kura Huna*, the mystery school of the Maori.

Two days before her seventh birthday she had a pivotal experience with a plant deva that heralded the path her life was to take.

After a further shamanic initiation as a teenager, Franchelle was called by the ancient spiritual guardians of *Aotearoa*, New Zealand, 'to bring back the healing waters and to create a range of flower essences from the plants of this magical land.'

Internationally recognised as a shaman and modern day medicine woman, she has appeared on a number of international television programs and documentaries on New Zealand native flower essences, sacred plant medicine, divination, shamanism and natural healing. Considered a world authority on the sacred plant medicine of *Aotearoa*, Franchelle has pioneered the development of essences made from ancient species of native flowers, ferns, trees, seeds and plants from deep within the magical forests of New Zealand.

Plant essences are an ancient form of ethno-medicine that has been used in indigenous healing for thousands of years and recognises the powerful spiritual link between plants, humankind and wellbeing.

In 2008 Franchelle was awarded the New Zealand Health Industry Research and Development Distinguished Service Award in recognition for pioneering, developing and establishing New Zealand native flower essences to facilitate holistic healing.

'This book is a *waka* – a canoe of sacred knowledge. It is a *taonga* – a treasure, a priceless legacy for future generations. It is now time for this information to go out to the world community.'

Dr Rangimarie Turuki Arikirangi Rose Pere C.B.E C.M



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