A COMPARATIVE ETHNOBOTANY OF THE MBUTI AND EFE HUNTER-GATHERERS IN THE ITURI FOREST, DEMOCRATIC REPUBLIC OF CONGO

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ABSTRACT Ethnobotanical research conducted among four groups of the Mbuti and Efe hunter-gatherers in the Ituri Forest of the Republic of Congo (former Zaïre) has revealed their extensive acquaintance with the plant world. A comparison of the plant vernacular names and use shows a cultural diversity and inter-group differences in the knowledge of plants among the groups, although they share a similar overall use pattern and the knowledge of certain important species. The factors affecting such similarities and differences in plant use are discussed in relation to the natural and social conditions.

Key Words: Hunter-gatherers; Plant use; Ethnobotany; Tropical rain forest; Cultural diversity.

INTRODUCTION

I. Intellectual Heritage of the Forest People

The Mbuti Pygmies who live in the Ituri Forest of the Democratic Republic of Congo (former Zaïre) are one of the best known hunter-gatherers in Africa by the works of Paul Schebesta (1933) and Colin Turnbull (1961, 1965). While these "classical" studies provided us with detailed information as well as some insights into the religious and social life of the Ituri hunter-gatherers, they mentioned little about their ecology. We could not know much from those studies how they actually use the forest and its resources. In the middle of 1970s, after Turnbull's last visit to the Ituri forest, we started a research on the Mbuti Pygmies by an ecological method in its broad sense. We investigated, in particular, their natural environment, subsistence activities (Harako, 1976; Tanno, 1976; Terashima, 1983; Ichikawa, 1983), diet (Ichikawa, 1986, 1993), social organization (Ichikawa, 1978; Terashima, 1985), and ethno-scientific knowledge concerning plants and animals (Tanno, 1981; Ichikawa, 1987a, 1998; Terashima, *et al*., 1988, Terashima, 2001). There are also works by American ecologists John and Terese Hart (Hart, J., 1978; Hart, T., 1985; Hart & Hart, 1986), who started research in the first half of 1970s, about the same time with us. From the end of 1970s to early 1980s, Bailey (1985) and his colleagues from Harvard University launched a long-term anthropological research project in the northern part of the Ituri Forest. Through these studies, the ecology of the Ituri Forest and its peoples has been much better documented during the last two decades.

One of the problems emerging from these studies is that we have yet to know more about how these forest people recognize and utilize the forest and its resources. Travelling with the Pygmies in the forest, we were really impressed by their surprisingly extensive and accurate knowledge of the forest animals and plants. We feel it necessary to document and preserve in some way their unique culture based on such knowledge of the forest environment.

While the forest people have multiple relationships with the forest, one of the best ways to illustrate the relationship between man and forest is to examine the use of forest plants. During our research on the ecology of the Pygmies, we collected more than a thousand plant specimens, and recorded their vernacular names, use, and other ethnobotanical information.

The plants are in fact used in various ways. First, the plants are used for food; while a considerable part of their present diet is comprised of cassava, plantain banana and other agricultural crops obtained from the agricultural villagers (Ichikawa, 1986), each Pgymy group still uses dozens of wild plant species for food. Some of them are highly prized. These include various nuts with high lipid contents, starchy food like wild yams which are an energy source, sweet and sour fruits which are a source of vitamins and refreshment, and narcotics like cola nuts. Some are even sold for cash at a local market. Many plants are used as medicine for curing diseases, or as poisons for hunting and fishing. More than 200 species have so far been recorded from the Ituri Forest for such medicinal and poisonous uses. Also important is the use of plants for material culture. Traditional material culture among the forest people is quite simple, consisting of less than 100 items in total, including, for example, small hemispherical huts, simple beds of logs, leaf mats, chairs, baskets, equipment for hunting, gathering, transporting, cooking and dining, and material for decoration. Of the 83 items recorded in the material culture of a camp, more than 80 percent (69 items) were made, either totally or in part, of plant material, whereas those with animal or metal components were as few as 14 and 12 items, respectively (Tanno, 1981).

Many plants are used in multiple ways. Raffia palm is a good example. The sap is used for palm wine, leaflet ribs for arrow shafts, midribs for making stools, beds and other furniture. When the sap is exhausted, the dry wood accommodates the larvae of elephant beetles that are highly prized by the hunter-gatherers as well as the farmers. The large leaves of *Megaphrynium macrostachyum* of Marantaceae family provide another example. Beside the seeds that are eaten roasted, the stems are used for binding and the leaves for thatching, wrapping, making sleeping mats, and so on. One of the common local recipes is *liboke*, in which fish, insects or other food are wrapped with the Marantaceae leaves with palm oil, salt and red pepper, and cooked in the hot ashes. The food is thus added with an excellent flavor of the leaves.

In addition to those plants directly used, hundreds of plants are useful in indirect ways, as a nectar source and as the food of animals that are hunted, fished and collected by the hunter-gatherers. For example, they ambush animals approaching plants to feed in their fruiting seasons. Many tall trees are important sources of honey which is one of their most favorite food. Pygmies also like to eat various insects and their larvae which feed on the forest plants.

Some plants have symbolic meanings. Among the Bantu-speaking Pygmies, they believe that the forest is imbued with a supernatural being called *apakumandura*, literally

meaning the "master of forest," who controls all the life in the forest. They attribute continued failures in hunting to *apakumandura*, saying that he has made the forest "cool" or "closed." There is a plant species called *akobisi* (*Uvariopsis congolana*, Annonaceae), which is one of the visible agents of *apakumandura*, and it is strictly forbidden to cut or break this tree. If someone carelessly cuts it, they must sing and dance on the spot, beating a buttress root in place of a drum, in order to appease the anger of *apakumandura*.

We also appreciate their sense of humor exhibited in the use of plants. An Efe (a subgroup of Ituri Pygmies, see below) man at Nduye told us one day, that they sometimes smear the pounded leaves of a certain plant around the mouth, when they eat rice and other highly prized food. When he explained us the reason for this, we could not help but laugh. While rice is their most favorite starchy food, sharing is one of the most important social norms in their everyday life. They would find no other way than to share, if they were demanded. How happy they would be, therefore, if there were no one who would demand a share. The use of a plant for avoiding others might be a solution to this. While the effectiveness of such a plant is of course dubious, this example provides us with a clue to understanding their social norm and the sentiment about the accepted norm, as well as their sense of humor in dealing with the problem.

In this way, the diversity of plant use as a whole is considered to make up the cultural potential of the forest. Their deep and extensive knowledge and praxis about the plants represents in itself human intellectual and cultural heritage accumulated over many centuries. It is quite necessary to preserve such knowlege before it will be lost during the course of contemporary social changing. It will also help us to understand the diverse potential of the tropical rain forest of Africa as a human habitat.

II. AFlora Project

Since 1980s we have been engaged in the AFlora project which aims at compiling a database of traditional plant use in tropical Africa. For each plant specimen collected in Africa, botanical as well as ethnographic information is recorded in a systematic way, and put into a database system, using the AFlora information format (AFCOM, 1988). We have incorporated the ethnobotanical research in the Ituri Forest into a wider framwork of this AFlora project.

A distinctive feature of AFlora database is that it covers quite a wide range of plant use information. Not only the information on material use such as for food and medicine, but also that on non-material use for ritual and other spiritual purposes are included. Also stored in this database are plant use in oral tradition, including songs and proverbs, indirect plant use such as bee plants and fodder plants, and even negative value of plants as persistent weeds, or of plants unsuited for some specific purposes. That is to say, AFlora covers a whole range of man-plant relationships that are the product of careful observation and experiences of the African peoples.

The unit of information in AFlora database is a "record" which is distinguished by a unique ID number. Each record corresponds, in principle, to a set of data about one (or a few in some cases) plant specimen collected by a researcher during a specific research period among a specific ethnic group. Included in a record are scientific name, life form, habitat, frequency and other botanical information, and ethnographic information such as

the vernacular name, etymology, use, and other ethnobotanical information. When fully documented, a record consists of a total of 27 information fields (AFCOM, 1988). The data is specimen-based rather than taxon-based. We aim at avoiding the mixing of information from different sources, because inter- or intra-cultural comparison is one of our major research interests. In other words, we are as much interested in cultural variability and diversity in plant use as in the material bases (nutritional values, bio-active substances, etc.) of the plants used. Such an interest in cultural diversity forms the basis for our present study which provides a comparative description of the use by different groups.

While full data are stored in the AFlora database, we present the data here in an abridged form, owing largely to the limitation of the space, and for avoiding redundancy and repetition of the information.

III. The Data Collecting Method

We collected ethnobotanical data such as vernacular names and uses from informants on site while collecting plant specimens. This is because informants usually recognize the plants in their living state, although they can often identify them even by a piece of bark, wood or leaves. Information was later supplemented by questioning the informants showing dried botanical specimens. Specimens were later identified for their scientific names at the herbaria of the Center of Natural Sciences Research (CNRS, former IRSAC) in the Kivu Region, the University of Kinshasa, the National Botanic Garden of Belgium, and at the Royal Museum of Central Africa, Belgium.

While there seem to be differences in the frequencies with which the plants are actually used, it is rather difficult to quantify the plant use. We distinguish, however, the actually observed use which is indicated by "Obs" in the parentheses at the end of the use description from the information obtained from interviews alone that is indicated by "Ifm." This distinction seems to be useful because there is often a discrepancy between what is orally informed and what is observed actually.

As in all fieldwork errors can occur. Informants may mistake one plant for another and give a wrong vernacular name, which can lead to inaccurate information about the plant use. In addition, scientific identification becomes increasingly difficult when fertile specimens (with flowers or fruit) are not available. Consequently, specimens of the same scientific species may have been identified as different species, or those of different species as the same species. Although we excluded evidently wrong information and incorporated new identification results as long as possible, some errors might still be present. When two specimens with the same vernacular name, and similar appearance and use were identified as different scientific species, we described them as different species (i.e. by giving different ID numbers).

IV. Ituri Forest

The Ituri Forest is situated on the northeastern edge of the Guineo-Congolian rain forest, between 600 and 1500 meters in altitude (Fig. 1). The mature (so-called primary) forest in Ituri is characterized by the high trees of Caesalpinioideae, subfamily of Leguminosae. It includes single species dominant forest of *Gilbertiodendron dewevrei*, which occurs in blocks of 10 km^2 or more in some place and of only a few hectares in another, and mixed forest of *Cynometra alexandri* and *Julbernardia seretii* with other high trees (T. Hart, 1985; T. Hart, *et al*., 1996). The *Gilbertiodendron dewevrei* forest areas are localized in the southern, western and central parts of Ituri Forest mainly in the lower altitudes. It does not occur in the northern part of the forest where the data for the Efe groups were collected.

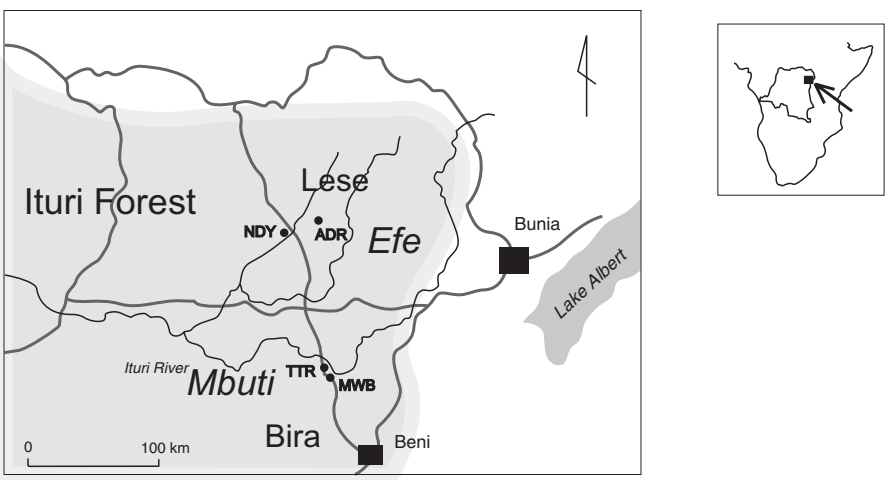

Fig. 1. Ituri Forest and Research Sites.

Other than these forests, there are also specialized vegetation types in the Ituri forest. Swamp forests are mainly found along the Ituri River and its tributaries, although they do not develop much in the study area. Secondary forests develop mainly along the major roads which penetrate the forest from west to east, and from north to south. When these roads were constructed from the 1920s to 1950s, the villages which had been scattered throughout the forest were concentrated to these roads. Since then, the forest belts along the roads have been gradually converted to secondary forests by farming activities of the villagers. Apart from these, secondary forests are also found in scattered patches in the high forests. These indicate habitation and farming activities of the villagers in former days. A number of smaller patches of secondary vegetation are also scattered throughout the forest, and these show the re-growth of vegetation on abandoned camps of hunter-gatherers, honey collecting sites, and gaps generated by natural as well as human-induced tree falls. As was emphasized elsewhere (Hart & Hart, 1986; Ichikawa, 1996), these secondary forests provide important habitat of food plants for the forest foragers.

V. Peoples and Their Culture

The hunter-gatherers in the Ituri Forest are generally called Mbuti. However, they are divided into two subgroups according to their languages. The Mbuti in a narrow sense (hereafter "Mbuti") speak Bantu languages. The Efe are Sudanic language speakers. Mbuti are primarily net hunters, although they also use bows for shooting arboreal monkeys, and spears for hunting bush pigs, buffaloes and other big game. They live in a close relationship with the Bantu-speaking farmers, such as Bira, Ndaka and Budu peoples in the southern and western parts of the Ituri Forest. Efe are predominantly archers and also use spears but no nets. They are associated with the Sudanic-speaking Lese or Mamvu farmers in the northeastern part of the Ituri Forest (Harako, 1976; Terashima, 1983; Bailey, 1985).

This study includes the data collected in four residential groups; two are Mbuti (Teturi and Mawambo groups) and two are Efe (Andiri and Nduye groups). TTR, MWB, ADR and NDY designate those groups, respectively. For the locations of these four groups, see Fig. 1 and the descriptions mentioned below.

Intermarriage between Mbuti and Efe is rare, except in areas where the two groups border one another. Between the neighboring Mbuti groups, that is, TTR and MWB, there were several cases of intermarriage. By contrast, there was no intermarriage between the two Efe groups, ADR and NDY, living some 20 kilometers apart, although both groups know each other.

Mbuti net hunter groups have been involved in commercial meat trading since the early 1950s (Hart, 1978). They obtain agricultural food either in exchange for meat with traders or villagers, or in exchange for cultivation and related manual labor in the village. Mbuti and villagers have formed interdependent relationships based on pseudo-kinship, in which exchanges traditionally take place in a form of gift-giving. The importance of such traditional relationships has, however, been declining in these areas (Ichikawa, 1991). The Efe have not systematically traded meat with outside traders. They maintain traditional relationships with the villagers more closely than the Mbuti. Efe still depend heavily on agricultural food obtained from the associated villagers (Terashima, 1986; Bailey, 1985; Hewlett, 1996).

VI. The Data Included

The details for the data sources used in the present study are as follows:

1. Andiri (ADR) The Efe Pygmies and the BaLese farmers in the Ituri forest of northeastern part of the Democratic Republic of Congo, around Andiri village (N 1° 55′, E 29° 10′, alt. c. 800-1000 m), Zone de Mambasa, Région de Haut-Congo; collected by H. Terashima, M. Ichikawa and M. Sawada in 1985 (Terashima, *et al*., 1988), and again by Terashima in 1990.
2. Nduye (NDY) The Efe Pygmies in Ituri forest of the Democratic Republic of Congo, around Nduye village (N 1° 45′, E 29° 0′, alt. c. 800-1000 m), Zone de Mambasa, Région de Haut-Congo; collected by M. Ichikawa, in 1989 and 1990.

3. Teturi (TTR) The Mbuti Pygmies and the Bira villagers in the Ituri forest of northeastern part of the Democratic Republic of Congo, around Teturi village (N 1° 0′, E 29° 10′, alt. c. 600-1000 m), Zone de Mambasa, Région de Haut-Congo; collected by T. Tanno, in 1973 and 1976 (Tanno, 1981).
4. Mawambo (MWB) The Mbuti Pygmies in the Ituri forest of the Democratic Republic of Congo, around Katala and Mawambo villages (N 1° 0′, E 29° 10′, alt. c. 600 -1000 m), Zone de Mambasa, Région de Haut-Congo; collected by M. Ichikawa, in 1987.

SUMMARY OF THE RESULTS

I. Comparison of Vernacular Names

We collected a total of about 1,300 voucher specimens in the Ituri Forest. Excluding those records apparently misidentified, or overlapping with other records, there were 1,143 records in total. Of these, 771 were identified at species level and 946 at genus level. The number of records with specimens identified at species, genus and family levels are listed for each of the four groups (Table 1).

Table 1. Numbers of Records Collected in Each Group.

	ADR	NDY	TTR	MWB	Total
No. of records	363	281	231	268	1,143
No. of records with species identified at:					
family level	308	246	200	262	1,016
genus level	265	225	199	257	946
species level	199	168	187	217	771

First, a comparison is made on the vernacular names for the species collected in the four groups. We consider the groups share the vernacular names when the names are exactly the same, or clearly derived from a common origin. Such shared vernacular names are expected to reflect groups common linguistic background. Our data actually confirm this. The two Bantu-speaking Mbuti groups, TTR and MWB, share vernacular names of as many as 98 species (94%) out of the 104 species collected commonly in the two groups. Between ADR and NDY, the Sudanic-speaking Efe groups, the common names account for 87% of the common species recorded, although they live about 20 km away from each other (Table 2). The relatively lower similarity between the two Efe groups is probably due to the different history of migration of the two groups to the present places; ADR moved from the area bordering northeastern savanna, whereas NDY from northern edge of the forest, each with a different group of Lese-speaking farmers.

As would be expected, the plant names vary considerably between the Mbuti and Efe; shared names range from 24 to 29% (Table 2). The relationship between a plant and its name is generally thought to be arbitrary. Therefore, even this relatively low coincidence of shared names between different language groups is noteworthy. These common names may be taken as evidences for a language probably spoken by the common ancestors of

Table 2. Coincidence Rate* of Vernacular Names.

	NDY	TTR	MWB
ADR	0.87(77/89)	0.29(23/79)	0.24(24/101)
NDY		0.27(21/79)	0.26(25/95)
TTR			0.94(98/104)

* Coincidence rate is calculated as the number of plant species with common vernacular names divided by the number of common species collected in the two groups.

Mbuti and Efe before they had been separated into different groups by the contact with different farmer groups. Otherwise, they may simply be the results of linguistic borrowing from one group by the other. Further studies are necessary to decide which of the two cases is more likely to have occurred.

II. Similarities in the Use Pattern

In order to have an overview of the plant use patterns, the ratio of species allocated to each of the major four use categories (food, material culture, medicine and ritual) is compared among the four groups. This shows a rather similar use pattern among all groups, although, as shown below, the actual composition of species used for each of the four categories differs from one group to another. Namely, of the total number of species recorded for each group, 20-25% are used for food, and 40-56%, 15-34% and 12-35% for material culture, medicine and rituals, respectivly (Fig. 2).

This in turn shows that each group exhibits a similar interest in choosing plants from the given environment for specific uses. Such an interest indicates the common culture concerning the plant use in the Ituri region. It is different from the use patterns in other areas of Africa. For example, among the Suiei Dorobo in East Africa, more than 40% of the total species were used for medicine, which reflects their role as specialists of herbal medicine in the regional society (Ichikawa, 1987b).

III. Differences in the Species Composition of the Used Plants

While there is a similar pattern in the proportion of species allocated to each of the major use category, considerable differences are observed among the compositions of plant species used by the four groups. The similarity in the species composition between the groups varies from one use category to another. Let us have a brief look at the major use categories. The similarity index between any two groups compared is calculated by dividing the number of species shared between the two groups by the total number of species recorded for the two groups. The results are:

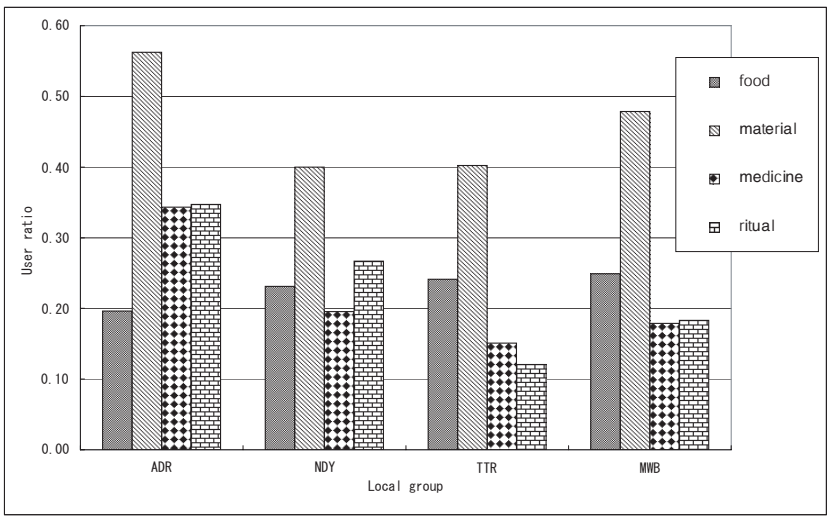

Fig. 2. Comparison of Use Patterns among the four Groups.
(The figures show the ratio of the species used for food, material culture and medicine to the total number of species. Only records of plants identified at least at genus level are used.)

(1) The similarity indices for food plants between the groups are comparatively high; 0.52 between TTR and MWB and 0.44 between NDY and MWB. Even the lowest index (0.34) between TTR and ADR show that about a half of the food species collected in a group are common to the other group.
(2) The similarity index for medicinal plants are very low; the range is from 0.11 to 0.26.
(3) For material culture, the indices are also low, ranging from 0.16 between TTR and ADR to 0.21 between MWN and NDY, and TTR and NDY without significant difference between the language groups.

The similarity index is higher in the food species, and lower in the species used for material culture and medicine; this probably reflect the material basis of the plant use, as discussed later. It is also noted that the comparison of species composition among different groups demonstrates unexpectedly large cultural diversity in the plant use.

IV. Characteristics of the Commonly Used Plants

In spite of the difference in the overall species composition of the plants used by the four groups in the Ituri Forest, similarity is more striking than the difference to our first impression. This may result primarily from common use of some of the important plant species. Let us then examine the characteristics of these commonly used plants.

Of the food plants, all four groups use the following genera: nuts of high lipid composition, such as *Irvingia*, *Treculia*, *Antrocaryon*, *Tetracarpidium*; fruit or root as energy

Table 3. Similarity Indices* of Food (above), Material Culture (middle) and Medicine (below) between the Groups.

	NDY	TTR	MWB
ADR	0.43	0.34	0.40
	0.20	0.16	0.19
	0.15	0.11	0.21
NDY		0.36	0.44
		0.21	0.21
		0.15	0.19
TTR			0.52
			0.20
			0.26

* *Similarity Index* = $\frac{N(ab)}{N(a)+N(b)-N(ab)}$
$N(a)$ and $N(b)$ represent the number of species used in groups *a* and *b*, and $N(ab)$ the number of species used in both groups. Only records of plants identified at the species level are used.

sources, such as *Canarium* and *Dioscorea*; tasty fruit and vitamin sources, such as *Anonidium*, *Landolphia*, and other Apocynaceae fruits; stimulants such as cola nuts. Most of them, except cola nuts, comprise a major source of wild plant food in their seasons. Of the several dozens of plant species used as food by the Mbuti, 8 species provide more than 80% of all the wild plant food consumed at a forest camp (Ichikawa, 1993). Most of these major food plants are common among all the four groups. It is therefore not surprising that the similarities are more conspicuous than the differences in the food plants.

Besides the food plants, several other plant species are used similarly among the four groups particularly for material culture. *Aidia micrantha* is used for making bows. *Rothmannia whitfieldii* provides fruit that is used for a black dye. *Eremospatha haullevilleana* is used for binding and construction. *Parquetina nigrescens* is used for making an arrow-poison, and *Tephrosia vogelii* for a fish-poison. *Manniophyton fulvum* is used for strings and hunting nets. Various species of large Marantaceae leaves are used for thatching, wrapping, scooping, and other household work. These plants are used frequently by all the groups. Like the commonly used food plants, common use of these plants is based on their natural attributes. Other commonly used plants include *Musanga cecropioides*, *Croton haumanianus*, *Cynometra alexandri*, and *Julbernardia seretii*. All these plants have some particular wood characteristics or importance as nectar sources, and are abundant in the forest.

One non-utilitarian plant receives common, outstanding treatment within the Ituri Forest. All four groups participate in the ritual protection of *Uvariopsis congolana* of the Annonaceae family as mentioned before. An outsider finds this small tree nothing extraordinary, except for its elongated cauriflory on the stem and its distribution confined to the dense closed forest (Le Thomas, 1969). No similar ritual protection of this tree has been reported from other areas of the Congo Basin. Its ritual value, therefore, derives from cultural beliefs. This clearly shows the existence of a common cultural practice in the Ituri Forest.

DISCUSSION: FACTORS FOR A VARIATION IN PLANT USE

I. Diversity of the Plant World

Most of the plant species with common usage among the groups have important roles in the Mbuti and Efe culture. They are either major food resources, or raw material from which essential objects are made, or important species for religious beliefs. These plants and their use represent the basic plant culture of the Mbuti and Efe hunter-gatherers in the Ituri Forest.

However, considerable differences do exist in the plant species used by these groups. In part, such cultural diversity in plant use reflects characteristics of the botanical environment which exhibits great diversity. The flora of African tropical rain forests is said to be less diversified than that of Southeast Asia or South America, but it still contains 2,000 to 3,000 species in a large region (Richards, 1964; Jacobs, 1981). In the mixed-species forest of Ituri, there are as many as 80-90 species of trees larger than 2.5 cm DBH per hectare (T. Hart, 1985). As a consequence of such species diversity, individual plants of each species are rather limited, which leads to a biased sampling of plant specimens in a limited area. In other words, species composition in a small study area is likely to differ from place to place, even if the general environment is similar throughout the forest. This is partly exemplified by the difference in the species composition obtained from the four groups. The similarity indices between the plant species collected in the four groups are not high, ranging from 0.26 to 0.35 (Table 4), which means only a third to a half of the species were collected commonly between the groups. Also it is not significantly different between any pairs of the four groups. These facts probably reflect the high floral diversity inherent in the tropical rain forest, which gives each group a wide selection of plants to choose.

Table 4. Similarity Indices* of the Species Composition Between the Groups.

	NDY	TTR	MWB
ADR	89(0.32)	79(0.26)	101(0.32)
NDY		79(0.29)	95(0.33)
TTR			104(0.35)

* For similarity index, see Table 3.

However, such diversity of species is not sufficient to account for all plant use differences among the Ituri Pygmies. The four groups often use the same plants in different ways. Despite such differences, the general use pattern, i.e., the proportion of species allocated to each use category, remains simlilar. This suggests a common cultural practice, a common focus, among them, if we suppose that the number of plants allocated to each use category reflects the degree of interest, or importance, in that category.

II. Natural and Cultural Factors for Plant Use

In any plant use, two factors are generally involved. One is the natural attributes of the plant, such as nutritional value, chemical substances, and texture of the wood. For instance, any individual would eat tasty fruit rich in calories. Likewise, anyone would think of using trees with strong, straight stems for bows. In such cases, the use is largely dependent on natural attributes, and inter-group differences are usually small.

The other factor involves culture. Cultural selections of plants are arbitrary when plants' physical attributes are not taken into account. Some conspicuous natural attributes of plants such as shape, color, and taste often attract human attention and are incorporated into culture. This occurs in plant use based on metaphorical associations. For example, the Efe use *Citropsis articulata*, which has sharp spines on the stem, for curing a disease due to eating catfish, because these spines resemble those of catfish.

Any actual plant use is influenced by both factors. The use generally varies according to the factor that plays more important role. Among the four Pygmy groups, the food plants show the highest similarity in species composition. Plants used for material culture show less similarity than food, but more than medicine. The plants used for ritual and medicine vary largely from group to group. This supports the idea that natural factors are more important for food plants than for other uses. Medicinal plants show unexpectedly low similarity between the groups. This category may be more culture-dependent than is usually assumed, although some medicinal plants are widely used in the Ituri, such as *Picralima nitida* and *Alstonia boonei* because they were once intensively collected in the past for selling to the white people.

These examples show that the common use of plant species most conspicuously differs between groups in cases where the usage is least dependent on either natural or cultural constraints. The natural constraint is the adaptability of the plant's material attributes to the use. The cultural constraint is the social force to maintain ethnic integrity and uniformity through common cultural practices concerning the plants. Use varies most with plants that can readily by replaced with other plant species. The cultural diversity is most prominent in the use of plants which are only loosely connected with both natural and cultural constraints.

III. Cultural Constraints Against Generating Variations

When the use of a plant is independent of natural attributes, the relationship of a plant to its use seems analogous to that of the signifying (*signifiant*) to the signified (*signifié*) in human languages. Both relationships are arbitrary. The resemblance is, however, superficial. In a language system, communication is a necessity. Once the relationship of the signifying with the signified is formed, it must be fixed to serve as a common code within the same language group of people. Otherwise, the language would not serve as a communication media. In other words, a language is strictly controlled by a strong cultural force. This enables people to share the language code. Such a cultural force is also obvious in plant vernacular names, which actually bear high similarity between the groups of the same language.

In contrast, people are not always required to agree with how to use a plant. Neither do they communicate with each other about the plants nor use plants as a communication media. Inter-group or inter-individual differences in plant use are often left as they are. No attempt is made to unify them into a tight system of knowledge as is made for language. In a language, correct speech or proper use of names is indispensable to communication. People correct errors or inappropriate uses. However, in plant use, such an educational or socializing procedure does not always take place.

Let us draw further analogy from a language system. The issue is similar to the linguistic drift that occurs in small, isolated language groups. As there is no close communication with each other, the language of each group follows its own course of change, and eventually becomes unintelligible to each other. A similar process could have taken place in plant use in the Ituri Forest. Mutual communication is not closely maintained between the various groups of Mbuti and Efe, even within the same language group. The residential group that is conventionally called as band is the largest socio-politically autonomous group. The people in such a group keep a closer relationship with nearby villagers than with other groups in distant places (Ichikawa, 1978). With such a non-centralized social organization, it would be a difficult task to establish a consistent knowledge system. At least there is no cultural force for integrating the scattered groups through unifying the knowledge system.

When first encountering a plant, a person examines its structure, fruits and seeds to determine how it can be used. Even a plant that is used for a communal ritual, must appeal its usefulness on a personal level first. However, at the individual stage, the knowledge of plants is not consistent but shows a degree of variation. Individual knowledge will be incorporated later into the communal knowledge and then transmitted from generation to generation as the shared knowledge. In this way, so-called ethnoscience is established, but such shared knowledge requires close communication and a certain level of social integration.

The Mbuti and Efe do not have a centralized social organization and their social integration is still at a low level. There is no strong motivation for reinforcing cultural homogeneity. The experiences of individuals are of course talked about. For example, people talk in the evening around fires, and share their experiences with other members of the group. In particular, practical information on the use of a material is quickly transmitted. On the other hand, some knowledge such as medicine and ritual is apt to remain more or less at an individual level. For example, individuals have often different knowledge of the plants that are used for some diseases or bringing a hunting luck.

Even when the members of the group share some knowledge, they are unlikely to transmit it to other groups in distant places. Plant use, therefore, remains diverse as long as the groups maintain non-centralized social structure. There is no intellectual authority, no rigid ritual procedure, no strong cultural or social forces for unification, which would otherwise have worked to establish a consistent system of knowledge.

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Appendix 1. A Comparative Description of Plant Names and Uses Among the Four Hunter-Gatherer Groups of the Ituri Forest

‡ Arrangement of the Records:

The records are first grouped into those of Spermatophytes specimens and those of Pteridophytes. Within those groups, they are arranged according to the alphabetical order of the family names, and genus and species names. The records of unidentified specimens are listed in the last part of each group. A distinct serial number is given to each record, or set of records which are thought to belong to the same scientific species. The records of specimens which are not confirmed to belong to the same scientific species are given different serial numbers, even if they share common usage and/or common vernacular names. In this way, a total of 1,143 records are described under the serial numbers from 1 to 780, including those of scientifically unidentified specimens.

‡ Arrangement of the Description in Each Record:

The information is given according to the following order:

1. Scientific name.
2. Vernacular name(s) and specimen ID number(s).
3. Botanical information: Life form, frequency, habitat, and other botanical information of the plant. When necessary, information is quoted from literature:
   • FWTA: *Flora of West Tropical Africa* (ed. 2) vol. 1-3, edited by R. W. J. Keay and F. N. Hepper, Crown Agents for Oversea Governments and Administrations, London, 1954-1972.
   • FCBRU: *Flore du Congo Belge et du Ruanda-Urundi* vol. 1-10, Comité exécutif de la Flore du Congo et le Jardin Botanique de l'Etat, Publications de I.N.E.A.C., Bruxelles, 1948-1963.
   • UPWTA1: *Useful Plants of West Tropical Africa*, by J. M. Dalziel, Crown Agents for the Colonies, London, 1937.
   • UPWTA2: *Useful Plants of West Tropical Africa* (ed. 2) vol. 1-5, by H. M. Burkill, Royal Botanic Gardens, Kew, London, 1985-2000.
4. Use: Usage description for each local group. To facilitate a comparative work and quick search for necessary information, we put a use type code before each description. The use type code is made of the combination of a letter which represents use category and a number which represents used part (see next page). When several parts are used for a purpose, or the use covers several purposes an abbreviation with "/" is used. For example, when leaves and roots of a plant are both used for fever, the use type is written as (A3/5). And when the use is considered both as medicine and ritual, the use type is written as (A/D3).

   Each usage description is, as far as possible, followed by either OBS or IFM mark which denotes the information was obtained from direct observation or interview, respectively. For information from Andiri group, the information level is further subdivided depending on the frequency of the observation or information (AFCOM, 1988).

Classification of Use Categories and the Used Parts.

Use categories		Used parts	
A:	Medical	0:	Whole, or unspecified
B:	Food and drink	1:	Fruit, seed
C:	Material culture	2:	Flower, bud
D:	Ritual and magical	3:	Leaf
E:	Poison	4:	Stem (herb), stalk
F:	Narcotics, seasoning	5:	Root, tuber
G:	Oral tradition, indicator	6:	Bark, skin
H:	Used by men in indirect ways	7:	Vine-stem, liana
I:	Used by wild animals	8:	Sap, juice, resin, gum
J:	Other information	9:	Trunk, wood, pith
		x:	Other parts

5. Etymology: The meaning of vernacular names is given.
6. Notes: Other useful information is given.

‡ Notes on Phonetic Descriptions and Orthography:

- Tone information of the plant vernacular names is ignored.
- For vowels, the description is based on the five-vowel sytem.
- Some sounds such as implosive consonants are ignored.
- The *kp* and *gb* mean double stop consonants.
- The sound of *k* often disappears in pronounciation, and so does *n* when it comes at the head of words.
- The distiction between *l* and *r* is not clearly recognized.

SPERMATOPHYTES

Acanthaceae

#1
Acanthus sp.
bangobango (ADR0186, ADR0626)
◇ A prickly herb to 1 m high of open habitats; pinkish flowers in a terminal spike about 10 cm long.
• Andiri (A3) The leaves are cooked with groundnuts and taken for a heart disease called *ondebulukeki* (IFM). (Dx) The soles of a newborn baby are prickled with the spiny leaf expecting that it will start to walk soon (IFM).

#2
Acanthus sp.
sheshei (NDY0143)
◇ A common prickly herb of the forest understorey.
• Nduye (J3) When the Efe infants reach to the age of walking, they are put on the spiny leaves of this plants, so that they may start bipedalism quickly (IFM).
• Notes This plant is called *kuakua* by the Bira-speaking Mbuti.

#3
Adhatoda cf. *bolomboensis* (De Wild.) Heine
pwepwe (NDY0294)
◇ A small tree.
• Nduye (A3) The leaves are rubbed in hands and applied to a sore (IFM).
• Synonym *Duvernoya bolomboensis* De Wild.

#4
Anisosepalum humbertii (Mildbr.) A. Hossain
isuba (ADR0747)
◇ A shrub.
• Andiri (D0) The plant is said to be used as an aphrodisiac.
• Etymology *Isuba* is a name generally applied to the plants used as an aphrodisiac.

#5
Duvernoya bruneelii De Wild.
ondekutuaru (NDY0341)
◇ A small tree.
• Nduye (A3) The purple colored leaves are cut into small pieces and soaked in water, and the decoction is drunk as medicine for serious diarrhea with blood (IFM).
• Etymology *Onde-kutu-aru* means "a medicine for dysentery".

#6
Elytraria marginata Vahl
dume (ADR0648)
ondese (NDY0099)
◇ A shrub to 2 m high.
• Andiri (C0) The flowers are worn by Efe women on the hair as an ornament.
• Nduye (A0) The powder prepared in a similar way as the following prescription is used for toothache (IFM). (D0) The whole plant is slightly burnt and powdered, and mixed with burnt powder of porcupine's spines and bones, then rubbed into the incisions made on the hands, so that the hunter may be successful in the hunt of porcupines (IFM).
• Etymology *Onde* means disease, *use* means the tooth, thus meaning disease of the teeth.
• Synonym *Elytraria acaulis* (L. f.) Lindau

#7
Filetia africana Lindau
machuchu (NDY0311)
◇ A shrub.
• Nduye (A5) The root is slightly burnt and the powdered charcoal is rubbed into the incisions made on the forehead as medicine for headache (IFM). (C0) The green twig is put around the waist of Efe girls when they dance (IFM).
• Etymology *Machuchu* is a general name for

the leaves put on the girl's waist when they dance.

#8
Lankesteria elegans (P. Beauv.) T. Anders.
masili (TTR0140)
◇ A shrub up to 1.2 m high, of forest undergrowth.
• Teturi (D0) The plant is said to keep strangers away from the village (details unknown.)

#9
Phaulopsis imbricata (Forsk.) Sweet
bukongo, modelumodelu (ADR0073)
◇ A shrub of forest understorey.
• Andiri (C9) The stems are hollow inside and used for drinking local beer (IFM2).

#10
Pseuderanthemum ludovicianum (Büttner) Lindau
pepepe (TTR0141)
◇ An undershrub, up to 3-4 m high, narrow tubular flowers, white or purplish-tinged.
• Teturi (I3) The leaves are browsed by wild animals.

#11
Thomandersia butayei De Wild.
koha (MWB0081)
◇ A small tree.
• Mawambo (C9) The stem is used for making arrow-shafts, specially for those with iron tips *appi* (OBS).

#12
unidentified (Acanthaceae)
amamambamamba (MWB0050)
◇ A small tree of the primary forest. It is said that this plant likes hilly places.
• Mawambo (D9) The stem is used for making a small whistle called angbe. The edge of the stem is hollowed out so that it makes sounds when brown. The whistle is specially used to drive away the rain (IFM).
• Etymology *Mamba* is a hilly place. *Amamamba-mamba* means "a plant which grows on a hill".

#13
unidentified (Acanthaceae)
isuba (ADR0082)
◇ A herb of open places.
• Andiri (D5) Men apply the root-ash over scarifications on the legs, the hands, the chest, the forehead, and so on as an aphrodisiac (IFM).
• Etymology *Isuba* is generally applied to the plants used as an aphrodisiac.

#14
unidentified (Acanthaceae)
machuchu (ADR0040, ADR0669, ADR0696)
◇ A herb to 1–1.5 m high, of open places, particularly occurring in damp places or rocky places.
• Andiri (A3) The pounded leaves may be taken as an emetic. (C3) Women adorn the body with the leaves. (C/D3) The girls of initiation ceremony called *ima* wear the leaves on their waist in dance.

#15
unidentified (Acanthaceae)
odigusu (ADR0705)
◇ A herb to 20–30 cm high; leaves opposite; white flowers in a spike.
• Andiri (E0) The whole plant is pounded, mixed with other plants, and the juice is squeezed to make an arrow-poison.

#16
unidentified (Acanthaceae)
ondekufesekpa (ADR0268)
◇ A small to medium-sized tree of the primary forest.
• Andiri (A/C/D9) The plant is used for a disease known as *ondekufese* which is characterized by tiny swells at the female genitals. The ash of the wood is rubbed into scarifications (IFM2). A wood charm, called *biko*, made of

the plant, is attached to the string worn around the waist as a treatment for that disease (IFM2). (D0) The plant is used as magic to protect crops from theft; it is believed that if a woman steals something from a field where this plant is set, she will get *ondekufese*, and if a man steals, he will get something like *ondekufese* around the anus (IFM). (D/G0) It is considered bad to cut this tree, even a twig; if a man does that, his wife will get *ondekufese* (IFM).
• Etymology *Onde-kufese-kpa* means "the plant of *onde-kufese* (a disease of the female genitals)".

Agavaceae

#17
Dracaena reflexa Lam.
efufe, *bukukume* (TTR0169)
• Teturi (D3) The thin leaves are twined together with the threads of *Manniophyton fulvum* and woven into nets as a charm to assure success in hunting.

#18
Dracaena sp.
apioso (ADR0213, ADR0709)
apitoso (NDY0150)
◇ A shrub to 2 m high of forest floor.
• Andiri (D0) The plant is held to have magical power to increase the number of arrows; if you have this plant and ask someone else for arrows, he will not be able to refuse that.
• Nduye (D9) The stem is cut into the same size of an arrow and kept in a quiver, in the hope that the number of arrows in the quiver may increase (OBS).
• Etymology *Api-oso* means "to increase *api*".

#19
Sansevieria sp.
ringa (NDY0286)
◇ A fleshy herb, found commonly on rocky hills.
• Nduye (E5) The root is pounded with other plants to make arrow poison (IFM).

Alangiaceae

#20
Alangium chinense (L. f.) Redher
efetobokombu (ADR0702)
◇ A small to medium-sized tree of secondary growth and forest edges.
• Andiri (C9) The wood is used as firewood.
• Mawambo (H3) The edible caterpillars (*basoko*) which feed on the leaves of this tree are roasted or boiled and eaten (OBS). (I3) Black and white colobuses feed on the leaves (IFM).
• Notes Although the bark and root are highly toxic (UPWTA2 1:41), medical use is not confirmed in the Ituri forest.

Amaranthaceae

#21
Amaranthus dubius Mart. ex Thell.
atete (TTR0033)
◇ A herb.
• Teturi (B3) The leaves are eaten as a vegetable.

#22
Amaranthus hybridus L.
kpedekpede (MWB0205)
◇ A common herb or weed in cultivated land.
• Mawambo (B3) The leaves are boiled and eaten as a vegetable (OBS).
• Etymology *Kpede* means "soft".

#23
Amaranthus tricolor L.
kpedekpede (TTR0034)
◇ A herb.
• Teturi (B3) The leaves are eaten as a vegetable.
• Notes This plant and the above may be the same species, although they are differently identified.

#24
Cyathula prostrata (L.) Blume
kabongbolo (ADR0111, ADR0628)

◇ A herb to 1.5 m high of open habitats; long axillary and terminal spikes of flowers.
• Andiri (A2) The spikes of the flowers are roasted and pounded into powder which is applied to large scabies called *ondemanatebe*. (C/D4) A pipe for sorcery is reportedly made of the wood; if the pipe is blown the victim will lose the weight to die (IFM). (D9) The plant is believed to protect people from sorcery; the wood pieces are buried in the earth in front of the entrance or at the four corners of a house (IFM). (G0) The plant is said to grow well where an elephant passed out excrement.
• Etymology *Kabo-ngbolo* means "the nee (*ngbolo*) of a chiken (*kabo*)". The nodes swell like a chicken's knee.

Amaryllidaceae

#25
Haemanthus sp.
kangi (MWB0211)
◇ A common forest undergrowth herb with large leaves and red, grape-like fruit erecting in the center of the plant.
• Mawambo (E1) The fruit is pounded with other plants and made into an arrow poison (OBS).

Anacardiaceae

#26
Antrocaryon nannanii De Wild.
kango (ADR0288)
kango (NDY0279)
esenge, *esengeli* (TTR0202)
esenge (MWB0041)
◇ A tall tree to 20–40 m high, of dense forests; plum-like fruit 4–5 cm in diameter.
• Andiri (B/F1) The white fatty kernels in round hard shells (c. 5 cm across) are eaten raw, or cooked with other food to give it a special taste; available from August to November (OBS1).
• Nduye (B1) The kernels of the fruit are taken out with a wooden pick and eaten raw. The sour pericarp is not eaten in this region. (OBS).
• Teturi (B1) The kernels are eaten.
• Mawambo (B1) The kernels are eaten. They are picked out by a small wooden pick from a drupe which is cracked by a machette. Fruit available from August through October. The fruit is said to be edible tasting sour, but not eaten frequently. (OBS).

#27
Lannea welwitschii (Hiern) Engl.
kolu (MWB0284)
◇ A large-sized tree of the primary forest.
• Mawambo (C9) One of the commercial timber tree species in the area.

#28
Pseudospondias microcarpa (A. Rich.) Engl.
pela (ADR0724)
sana (TTR0086)
sana (MWB0039)
◇ A large-sized tree with medium height. The fruit is 2cm long and blackish when ripe.
• Andiri (A3/6) A leaf-infusion is taken for *ondekutu* (dysentery); or, bark scrapings called *makamvu* are put in a funnel into which water is poured, then the liquid is taken for it.
• Teturi (A6) Some informants say that a bark-decoction is used as an enema for stomach disorders (IFM). (A/D0) The plant is used as a medicine for *kuweri*, a disease believed to be caused by the violation of food taboo. (B1) The fruit are eaten raw.
• Mawambo (A6) Some informants say the bark is cut into small pieces and boiled, and the decoction is used as an enema to a patient who is suffering from stomach disorder (IFM). (B1) The olive-shaped fruit is 2 cm long and blackish when ripe and are eaten raw (OBS).

#29
Sorindeia sp.
kei (TTR0206)
kei (MWB0155)

◇ A tree.
• Teturi (J0) No use reported.
• Mawambo (H2) The flowers are visited by honey-bees for nectar.

#30
unidentified (Anacardiaceae)
mu'lu, mukulu(NDY0135)
◇ A large-sized tree common in the forest.
• Nduye (A6) The bark powder is also applied to human children's nostrils as medicine for strength. (IFM). (C6) The bark is cut into small pieces and rubbed in hands in water to produce foam, then used as a substitute of soap (IFM). (C6) The bark is used as medicine for a dog to smell well the scent of animals in the forest. The powdered bark is rubbed into the dog's nostrils. (IFM).

Annonaceae

#31
Anonidium mannii (Oliv.) Engl. & Diels
taku (ADR0024)
taku (NDY0231)
ebambu (TTR0036)
ebambu (MWB0019)
mbombi (Swahili)
◇ A medium-sized tree, occurring locally abundantly in secondary as well as primary forests; pineapple shaped fruit, to 30 cm long and 20 cm in diameter, with many flat seeds buried in soft yellow pulp; available from August to October.
• Andiri (A5) A root-decoction of the young plant is taken for diarrhea (IFM). (A6) The bark is said to have been used as a medicine for smallpox (*dui*); the patients were given a wash with a decoction of the bark and sugarcane leaves; (IFM2). (B1) The yellowish sweet-sour pulp of the fruit is eaten raw (OBS1). (B1) Alcoholic drink is made from the fruit (IFM). (C/D5) The ash of the young roots is rubbed into shallow scarifications at the dog's nose to improve its ability to scent (IFM). (C/D9) The plant is used to support a banana bunch to pray for good harvest; when bananas begin to mature in a clearing of primary forest, called *susu*, the first bunch is supported with a stick of this plant, and the second with that of another plant called *bukotopu* (IFM).
• Nduye (B1) The sweet and sour pulp around the seeds is eaten raw. Available from August through October (OBS). (C9) The wood is cut into 15 cm long and 1.5 cm in diameter, hollowed out, and used for making a honey whistle *bada*. When they find out a good beehive in the forest, they inform their colleagues by blowing it.
• Teturi (B1) The fruit becomes ripe and edible in the heavy rainy season.
• Mawambo (B1) A large pineapple-like fruit is eaten raw. Yellow-colored pulp around the seeds is eaten. Available from August through October (OBS). (E6) The bark is ground and mixed with other plants, then pounded for making an arrow poison (OBS).

#32
Artabotrys cf. *stenopetalus* Engl. & Diels
kotekote (ADR0729)
ndelandela (NDY0093)
◇ A common scrambling shrub.
• Andiri (C3) The soft leaves smell good and Efe women like to put them on the hip; the smell becomes stronger when dried.
• Nduye (D0) The green vine with the leaves are put around the waist as ritual medicine so that the hunter may be successful in the hunt, particularly in the catch of chevrotains (IFM).

#33
Cleistopholis glauca Pierre ex Engl. & Diels
medieakpi (NDY0220)
ekpokombi (TTR0037)
ekpokombi (MWB0161)
◇ A medium-sized tree.
• Nduye (F3) The leaves are dried and smoked as a substitute for tobacco (IFM).
• Teturi (E0) The plant is used for making an arrow-poison.

• Mawambo (F3) The leaves are dried and used as a substitute for marijuana (IFM).

#34
Enantia cf. *affinis* Exell.
bowanga (MWB0094)
◇ A small to medium-sized tree; conspicuously yellow-colored wood.
• Mawambo (A6) The inner side of the bark is bright yellow-colored and used as medicine for various diseases. It is soaked in water and the decoction is dropped into eyes. It is ground in powder, which is applied to a wound (OBS). (E6) The yellow bark powder is also used for making arrow poison, mixed with other plants (IFM).
• Notes Tanno (1981) has given a name *Isolona congolana* (De Wild. & Th. Dur.) Engl. to a specimen which has the same vernacular name as this plant. Further research is needed.

#35
Friesodielsia enghiana (Diels) Verdc.
ndendela (NDY0221)
amapapasia (TTR0041)
amapapasia (MWB0163)
◇ A small tree or liane.
• Nduye (A3) Warmed leaves are applied to the painful knees and legs (IFM). (D3) Ritual medicine for hunting, in particular for elephant hunting. The twig with green leaves is put around the waist, or the smoke of a green twig is applied to the hunter (IFM). (C3) The backside of the leaves is white, but turns into green color when warmed by a fire, leaving the parts covered with sticks or stems white. The white-and-green leaves designed in this way are put around the waist when dancing (OBS).
• Teturi (D0) Holding the branches of this tree in the hand, people dance during a ceremony conducted when twins (*baleu*) are born.
• Mawambo (D3) The leaves are burnt and the charcoals are powdered and applied to the forehead or to the face. Ritual medicine for net hunting (IFM). Also, the plant is used by the Bira to protect crops from theft.
• Synonym *Oxymitra grandiflora* Boutique

#36
Hexalobus crispiflorus A. Rich.
kosakosa (ADR0168)
◇ A medium-sized tree.
• Andiri (C9) The wood is used in joinery, for making chairs and so on, because it splits straight (IFM2).

#37
Isolona congolana (De Wild. & Th. Dur.) Engl. & Diels
boanga, *simbie* (TTR0038)
◇ A tree.
• Teturi (A6) The tawny inner bark is chipped and soaked in water to make an infusion used as an eye-wash. (C8) The sap is used for dyeing barkcloth.
• Notes See also *Enantia* cf. *affinis* Exell.

#38
Monodora tenuifolia Benth.
bunjahukumu (TTR0039)
◇ A small tree.
• Teturi (C6) The bast fiber is made into waistbands.

#39
Polyalthia suaveolens Engl. & Diels
mulanga, *ketu* (ADR0055, ADR0726)
ketu (NDY0239)
eta (TTR0040)
emole, *eta* (MWB0043)
mangalala (Swahili)
◇ A small to medium-sized tree to 10–15 m high.
• Andiri (C9) The wood is burnt for illumination (OBS1). (C9) The wood is used for various things such as houses and fishing-rods (OBS1). (C/D9) The wood is made into a pole on the top of which attached a bunch of the leaves of *nzanza* (*Leptaspis cochleata*) and stood at the center of the village as a sym-

bol of the girls' initiation ceremony known as *ima*, or that of the boys, known as *kumbi* (OBS1).
• Nduye (C9) The wood is split into thin pieces and used for making torches (OBS). (I1) The fruit is eaten by monkeys.
• Teturi (C9) The wood burns brightly and is used as an illuminant called *emole*.
• Mawambo (C9) The wood is split into thin flat pieces and used as torch. Also, the wood is burnt in termite collecting for attracting winged termites which fly out of the nest for mating flight (OBS). (E6) The inner side of the bark is ground and pounded together with other plants to make arrow poison (IFM). (H9) On the rotten wood, grow the mushroom called mbuti-yo-eta (mushroom of eta tree), which are cooked and eaten (OBS).
• Notes The specimen of Andiri (ADR0055) was originally identified as *Monodora angolensis* Welw.

#40
Uvariopsis congensis Robyns & Ghesq.
api (ADR0047)
◇ A medium-sized forest tree, up to 8 m high (UPWTA2 1:128), not so common in the Ituri Forest.
• Andiri (C/D6) Girls engaging in the initiation ceremony called *ima* draw decorative figures on the body with the bark-ash mixed with palm-oil (OBS1). (C/D9) Special necklaces for the initiated girls are made of the wood. The necklace is said to promote the girls to put on weight (OBS1). (C/D9) When *imakanja*, the heroine of the *ima* ceremony, goes out for toilet, a special pipe made of the wood is blown by her age-mate girls called *fei*. It is said that anyone who dares to see the *imakanja* will be killed by the magical power of the pipe (OBS).

#41
Uvariopsis congolana (De Wild.) R. E. Fr.
akobisi (ADR0501)
takobisi (NDY0051, NDY0281)
akobisi (TTR0042)
akobisi (MWB0404)
◇ A small tree of the dense forest; flowers directly attached to the trunk; a rare species in the Ituri Forest.
• Andiri (D0) It is prohibited doing any harm to the tree; people say that it must be remained as it is (OBS2).
• Nduye (D0) It is a taboo to cut or damage this tree. If damaged, all the people in the camp must sing and dance around the fire in which the twig of this tree is put standing.
• Teturi (D0) It is prohibited to cut down this tree; if someone cuts it, the forest will become deadly still and hunters will be able to obtain no catch.
• Mawambo (D0) The whole plant is sacred, and ritually protected as the tree of *apakumandura* (master of the forest). If someone carelessly cut it, they must dance on the spot, beating the butress roots in place of a drum to appease the anger of the *apakumandura* (OBS).

#42
Xylopia aethiopica (Dunal) A. Rich.
mediako, *mediakpe* (NDY0097)
sange (MWB0172)
◇ A common tree.
• Nduye (F3) The leaves are dried and mixed with the tobacco leaves and smoked as a substitute for marijuana (IFM).
• Mawambo (C1) The oil is extracted from the seeds, and used as cosmetics. (C9) The small tree wood is used for making a bow and arrow shafts (IFM). (E5) The root is pounded with other plants to make an arrow poison *mutali* (IFM).

#43
Xylopia chrysophylla Louis ex Boutique
aleke (TTR0043)
◇ A medium-sized tree.
• Teturi (F3) The leaves are used as a substitute for marijuana.

#44

Xylopia cf. *villosa* Chipp
sekpa (ADR0654)
sanga (NDY0087)
bakoki (MWB0159)
◇ A tree; the petioles contain a white latex.
• Andiri (A/D3) The leaves are used to rub the body of *imakanja*, the heroin of girls' initiation ceremony called *ima*, when she loses weight.
• Nduye (A3) A leaf-decoction is sprinkled over the head, eyes and nose of a baby so that it will grow well. (C9) The wood is used for arrow-shafts.
• Mawambo (A/D3) The green twigs are put in a fire and the smoke is applied to children who suffer from *kuweri* (IFM). (C9) The green twigs are also used for making smoking tubes to fumigate bees for honey collection (IFM). (C0) Fragrant mushrooms growing on this tree are pounded and mixed with palm-oil as a cosmetic (IFM).

Apocynaceae

#45
Alafia grandis Stapf
paputa (TTR0123)
◇ A woody scrambling shrub.
• Teturi (E0) The plant is used for making an arrow-poison.

#46
Alafia sp.
ondekaro (ADR0141, ADR0692)
◇ A woody climber of the forest; the plant yields a white latex.
• Andiri (A5) A root-scraping is sniffed for toothache called *ondese*. The treatment causes terrible pains at the nose and the head. (C6) The raw bark is ground into paste and is rubbed into scarifications on the dog's nose to make it a good tracker (IFM). (E5) The root is used for making an arrow-poison.
• Etymology *Onde-karo* means "the disease of Karo". The Karo is a subgroup of the Lese people, which lives mainly around Nduye including Andiri Village.
• Notes The specimen of ADR0141 was originally identified only as a plant of Rubiaceae.

#47
Alstonia boonei De Wild.
ode, mokpo (ADR0080)
akima, mukpo (NDY0117)
ekimo (TTR0124)
ekima, ekimo (MWB0034)
mutondo (Swahili)
alstonia (E); pattern-wood (E); stool-wood (E); emien (F)
◇ A tall tree up to 40 m high, by 3 m girth, commonly occurring in the primary forest; light whitish wood.
• Andiri (A6) A bitter infusion of the bark is taken for diarrhea and nausea (IFM). (A6/8) Bark-ash mixed with the sap is applied to snakebites (IFM). (C3) The leaves are held to increase the production of palm-wine. So the plant is called "the medicine for palm-wine", *dawa ya libondo* in Swahili (IFM). (C9) The wood is used for small bells, called *lele*, which are hang around the neck of hunting-dogs for collective bow and arrow hunting known as *mota*. The sounds indicate to the hunters the movement and the position of the dogs in the forest (OBS1).
• Nduye (A6) Sap from the trunk is taken as a medicine for stomach disorder and for diarrhea. Also the sap is used as an enema.
• Teturi (A8) The white sap is used for wounds. (C9) Bells for hunting-dogs, honey containers, canoes, drums and so on are made of the wood.
• Mawambo (A6/8) A bark-decoction is taken for stomach disorder, stomachache and malaria. The sap is also taken for stomachache (IFM). (C9) The soft wood provide a good material for a canoe (IFM).

#48
Anthoclitandra robustior (K. Schum.) Pichon
mangocha, makpodu (ADR0043)
◇ A climbing shrub, reaching 20 m long by 50 cm in girth (UPWTA2 1:142), found locally

common in the primary forest; the stem produces a white latex; the fruit available from September to January.
• Andiri (B1) The soft tissue around the seeds is a bit sour-sweet and eaten raw; people swallow the seeds with the tissue and taste them (Obs). (C8) The plant produces a white latex which is made into rubber balls or rubber bands used for shooting birds with stones (Obs).
• Etymology Several species of Apocynaceae plants which produce edible fruits are known by this name.

#49
Baissea axillaris (Benth.) Hua
tekateka (Adr0644)
medikuti, medikanza (Ndy0083)
abiesulu, biesuli (Ttr0125)
◇ A prickly woody climber.
• Andiri (J0) No use recorded.
• Nduye (A5) The powdered root is mixed with *saamunane* and inserted into the nostrils of hunting dogs to improve their ability to scent.
• Teturi (C/D5) The root-sap is dripped into the nostrils of hunting dogs to improve their ability to scent.

#50
Baissea leonensis Benth.
amadungudungu (Mwb0150)
◇ A woody climber of secondary growth.
• Mawambo (C7) The vine is used for binding. This strong vine is also used for snares called *bado* (Ifm).
• Etymology "The plant of the secondary forest". It is mainly found in the secondary forest called *dungu*.
• Synonym *Baissea brachyantha* Stapf

#51
Dictyophleba lucida (K. Schum.) Pierre
mangocha'aei (Adr0265)
gbado'aei (Ndy0177)
malondo (Ttr0126)
malondo (Mwb0114)
makpa (Swahili)
◇ A woody climber of the forest; fruits available from December to January; the stem yields a white latex.
• Andiri (B1) White soft tissue around the seeds, tasting sweet-sour, is swallowed together with the seeds.
• Nduye (B1) The fruit is eaten raw (Obs).
• Teturi (B1) The fruit is eaten raw.
• Mawambo (B1) The sour-sweet white flesh around the seeds is eaten (Obs). (C8) The white latex is used for making a rubber catapult (Obs).
• Etymology *Mangocha'aei* or *gbado'aei* means "the *mangocha* or *gbado* of the year", because this plant produces fruits around New Year's Day. *Malondo* is a traditional bell the shape of which resembles the fruit.

#52
Dictyophleba ochracea (K. Schum. ex Hallier f.) Pichon
ato (Adr0207)
aato (Ndy0159)
pembilibiti (Mwb0401)
◇ A woody climber, commonly found in the forest and forest fringes; the hairy stem yields a white latex; the fruit grows up to about 15 cm in diameter, the largest one among the related species in the area; fruits available from April to November, especially from August to October.
• Andiri (B1) The seeds covered with sweet-sour white tissue are swallowed (Obs2).
• Nduye (B1) The sweet-sour white flesh around the stones are swallowed (Obs).
• Mawambo (B1) The pulp of the fruit is swallowed with stones (Obs).

#53
Hunteria congolana Pichon
nekidocho (Adr0250)
◇ A rare medium-sized tree.
• Andiri (A1/6) A bitter decoction or infusion of the bark is taken for killing in-

testinal worms (ascarids?), relieving stomachache, fever, stopping diarrhea, etc. Sometimes the seeds are licked or swallowed like pills, thus called *kinini ya pori* ("pills of the forest") (Obs1). (C9) The wood is made into combs (Obs2). (E0) The plant is used for an arrow-poison (Ifm).

#54
Landolphia jumellei (Pierre ex Jumelle) Pichon
akuko, ngamo (Ttr0129, Ttr0220)
ngamo (Mwb0014)
◇ A locally common woody climber; large fruits 10–12 cm in diameter, available form August through October.
• Teturi (C6) The bark sap is used to dye barkcloth red. (B1) The fruits are said to be eaten.
• Mawambo (B1) The white pulp around the seeds is swallowed together with the seeds, tasting sweet and sour.

#55
Landolphia owariensis P. Beauv.
ndene, makpodu (Adr0251)
ndene (Ndy0026)
buma, abuma (Ttr0127)
buma, abuma (Mwb0046)
mapa (Swahili)
◇ A liane commonly found in the primary forest; fruits, 4–8 cm in diameter, with a thick peel, ripe from June to October; the plant produces a white latex from the stem.
• Andiri (B1) The soft sweet-sour pulp around the seeds are swallowed with the seeds (Obs).
• Nduye (B1) The white flesh is swallowed with the seeds, tasting sweet and sour (Obs). (C8) The white latex is said to have been used for making rubber (Ifm).
• Teturi (B1) The fruit is eaten. (C8) The white latex called *buma* or *mupila* (Swahili) changes into elastic gum, from which boys make a rubber ball to play football game.
• Mawambo (B1) The sweet and sour white flesh around the seeds is eaten (Obs). (C8) The latex extracted from the cut on the vine is used for making a catapult (Obs). In the early colonial times, and during the Second Wolrd War, the latex was intensively collected, sometimes with forced labor. One of the important sources of "red rubber" in the area. The time is often referred to by old men as "wakati ya mpila" (the time of rubber collecting).

#56
Landolphia sp.
amedede (Ttr0128)
amedede (Mwb0047)
◇ A liane; the stem produces a white latex.
• Teturi (B1) The fruit is eaten raw.
• Mawambo (B1) The reddish flesh is swallowed together with the seeds (Ifm). The latex is not suitable for making rubber.

#57
Malouetia bequaertiana Woodson
lungu, alungu (Ttr0130)
◇ A liane.
• Teturi (C8) The stem produces a white latex called *buma* or *mupila* that sets quickly and changes into elastic gum from which boys make a ball to play football game.

#58
Motandra lujae De Wild. & Th. Dur.
angenda (Ndy0136)
◇ A common liane.
• Nduye (A6) The bark-sap is taken for cough called *bacha* (Ifm). (C7) The strong stem is used for making snares and as binding material (Ifm).

#59
Oncinotis hirta Oliv.
salanyama (Ttr0131)
◇ A woody climber.
• Teturi (A0) The plant is used for babies (details unknown).

#60
Orthopichonia lacourtiana (De Wild.) Pichon

makalasei (NDY0004)
akale (TTR0132)
akare (MWB0044)
mangocha, *mapa* (Swahili)
◇ A liane of the forest, especially found in the forest edges; the fruit 5–6 cm in diameter; the flesh inside is white and the skin of the fruit turns yellow when ripe.
• Nduye (B1) The white flesh is swallowed with the seeds (OBS). (C8) The white latex from the bark is used for making rubber, mixed with lemon juice (IFM).
• Teturi (B1) The fruit is eaten.
• Mawambo (B1) The sweet and sour white flesh around the seeds is swallowed (OBS). (J7) The latex of this species is said to be useless.

#61
Orthopichonia sp.
andikole (NDY0086)
◇ A common liane of the forest; the petioles yield a white latex.
• Nduye (D8) The whitish latex is applied to the nails of a baby to assure its health (IFM).

#62
Picralima nitida (Stapf) Th. & H. Dur.
menje (NDY0060, NDY0352)
ekeke (MWB0082)
◇ A tree up to 25 m of the primary forest.
• Nduye (A6) A bark-decoction is taken for cough called *bacho* and for diarrhea *mafo*. It was sought by traders in the past. (E6) The bark is used for an arrow-poison.
• Mawambo (A6) The bark is soaked or boiled in water and the decoction is drunk as medicine for stomachache. Also, the fresh bark is licked, tasting very bitter. One of the frequently used herbal medicine (OBS). (E6) The inner side of the bark is used for an arrow-poison (OBS).
• Notes Tanno (1981) has given a different scientific name for the specimen with the same vernacular name.

#63
Rauvolfia mannii Stapf
mbori (NDY0016)
◇ A common small tree of the primary forest.
• Nduye (E5) The root is used for an arrow-poison (IFM).

#64
Rauvolfia obscura K. Schum.
kalala (MWB0055)
swizzle-stick (E)
◇ A common shrub of the forest; white, sweet-scented flowers and bright red fruits.
• Mawambo (E6) The root is used for an arrow-poison (IFM).
• Notes The root and bark are widely used in Africa.

#65
Rauvolfia vomitoria Afzel.
kimakima (ADR0003, ADR0616)
kimakima, *kokukoku* (NDY0118, NDY0359)
bakati-ya-bamiki, *masisi* (TTR0133, TTR0215)
mbakati-ya-bamiki, *masisi*, *kwetak-weta* (MWB0055, MWB0112, MWB0187, MWB0217)
◇ A small tree to 5 m high; small white to greenish flowers in verticillate cymes; red small fruits.
• Andiri (A5) The powdered root is applied to wounds and pustules generally called *upele* in Swahili. The root is said to have had commercial value in the past (IFM2). (E5) The root is used as an ingredient of arrow-poison (IFM2). (I1) Birds eat the fruits.
• Nduye (A5) The root-macerate is applied to rashes (IFM). (A6) The powdered bark is applied to wounds (IFM). (E5/6) The root or bark is used for an arrow-poison (OBS).
• Teturi (A5) The decoction of the root bark is taken for gastrointestinal pains. It is said that white men used to buy it for making some medicines. (E0) The plant is used for arrow-poison.
• Mawambo (A6) A bark-infusion is taken

for stomach disorders (IFM). (E5/6) The root and the bark are used for making an arrow-poison (OBS).

• Etymology *Bakati-ya-bamiki* means "benches (*bakati*) of children (*bamiki*)". *Kwetakweta* means "to cut and cut".

• Notes The specimen of ADR0003 was originally identified as *Psychotria walikalensis* of Rubiaceae.

#66

Rauvolfia sp.

achakate (ADR0725)

◇ A shrub to 1 m high of forest floor; heart-shaped red fruits.

• Andiri (C3/5/9) The root, branches and leaves are used for an arrow-poison.

#67

Saba florida (Benth.) Bullock

matakufepo (NDY0001)

ebeiye (MWB0045)

mangocha, *mapa* (Swahili)

◇ A woody climber, commonly found in the forest and forest edges; fruits available from October through November.

• Nduye (B1) The reddish flesh of the fruit is swallowed with the seeds (OBS).

• Mawambo (B1) The pinkish red flesh around the seeds are eaten (OBS). (C8) Latex is extracted from the stem and used for making rubber bands for shooting birds (OBS).

#68

Strophanthus sp.

maperanga, *moli*, *chachuka* (MWB0066)

◇ A rare woody climber of the primary forest.

• Mawambo (A5) According to some informants, a root-decoction is dripped into eyes for headache (IFM). (A/C5) A root-decoction is dripped into nostrils of hunting dogs to improve their ability to scent (IFM). (D9) The wood is used for making a small whistle *angbe*, a charm for good hunting (IFM). (E5) The root is used for making an arrow-poison (IFM).

• Etymology *Maperanga* and *moli* mean the "leopard", probably because of the strong poisonous quality.

#69

Tabernaemontana cf. *crassa* Benth.

kudu (ADR0736)

◇ A small tree.

• Andiri (D5) The root-ash is rubbed into scarifications as a ritual medicine for hunting elephants. (G0) It is said that elephants avoid this plant and do no harm against even very small ones.

#70

Tabernaemontana eglandulosa Stapf

mbori (NDY0003)

◇ A common woody climber.

• Nduye (A8) The sap is mixed with water and dropped into the eyes for headache (IFM). (E5) The root is pounded with other plants for an arrow-poison (IFM).

#71

Voacanga africana Stapf

ou (NDY0178)

rungu (MWB0221)

◇ A medium-sized tree; the fruits grow in pairs.

• Nduye (D1/3) The fruits and the green leaves are hung over a house-door to keep away witches. The fruit is considered to be poisonous (IFM). (G0) If an elephant destroys this tree, it is believed to die (IFM).

• Mawambo (C8) White latex from the trunk is used for making a ball for play (IFM). (C9) The wood is used for making *ndoom*, a musical instrument like the guitar (IFM). (E6) The bark is used for an arrow-poison (IFM).

#72

Voacanga bracteata Stapf

uupo (NDY0237)

◇ A large-sized tree, occurring often on river-banks.

• Nduye (B1) The fruit is eaten raw; available

in the rainy season (IFM).

#73
unidentified (Apocynaceae)
anjo (NDY0163)
◇ A common dwarf tree.
• Nduye (D5) Powdered charcoal of the root is rubbed into an incision at the backside of a hand, between the thumb and the first finger, to ensure success in hunting (IFM).

#74
unidentified (Apocynaceae)
bukutofu (NDY0165)
◇ A common small tree.
• Nduye (D6) Powdered charcoal of the root is rubbed into an incision on a hand in order to be loved by girls. (E5) The root is pounded with other plants for an arrow-poison.

#75
unidentified (Apocynaceae)
bungukpa (NDY0298)
◇ A liane; the stem produce a white latex.
• Nduye (A5) A root-decoction is dripped into eyes for headache and toothache (*ondese*) (IFM). (A/C5) Root-powder is blown into the nostrils of hunting-dogs as a medicine to improve their ability to scent. (E5) The root is used for making an arrow-poison, mixed with other plants (IFM).

#76
unidentified (Apocynaceae)
maliba (ADR0253)
◇ A climbing shrub; round fruits with thick peel, about 5–7 cm in diameter, ripe from around July to October.
• Andiri (B1) The seeds, with the soft sweet-sour pulp around them, are swallowed. The fruits are fermented in a vessel with some water to make an alcoholic drink. It takes two days (OBS2).

#77
unidentified (Apocynaceae)
mebakofi (ADR0242)
◇ A shrub or small tree, commonly found in the forest.
• Andiri (C3) The large leaves are used for roofing a house when *ngilipi* (*Megaphrynium macrostachyum*) leaves are not available (IFM).
• Etymology *Meba-kofi* means “the stick (*kofi*) of the baboon (*meba*)”.

Araceae

#78
Amorphophallus sp.
apfopaembi (NDY0243)
◇ A common herb of the forest; enlarged root.
• Nduye (D3) The pounded green leaves are put in the ear in order to improve the ability to hear the buzzing of honeybees for locating their nests (IFM). (E3) The leaves are used for making an arrow-poison (IFM).

#79
Anchomanes difformis (Blume) Engl.
sikili, asikpi (TTR0163)
sikpi (MWB0176)
◇ A herb with a speckled stem.
• Teturi (E0) The plant is used for arrow-poison.
• Mawambo (E5) The root is pounded with other plants to make an arrow-poison (OBS).

#80
Anchomanes giganteus Engl.
alipambua, alipamvua (TTR0164)
alipambua, alipamvua (MWB0230)
◇ A herb found commonly near water.
• Teturi (A5) The plant is used to increase women’s milk; bananas or cassavas are cooked together with the root of the plant and eaten with the soup. (D0) It is believed that the plant brings rain if it is cut and soaked in water.
• Mawambo (D0) It is said that if this plant is cut or damaged, heavy rainfall will result (IFM). People usually avoid to cut this plants.

• Etymology The vernaculars derive from rain (*mbua* or *mvua*) meaning the plant of rain.

#81
Anubias bequaertii De Wild.
sese, *gbesatune* (NDY0304)
◇ A herb of the forest floor.
• Nduye (C3) Young leaves are used for cleaning a *masengo*, a bamboo flute, so that it may become fragrant and make good sound (IFM).

#82
Cercestis congensis Engl.
tawa (TTR0165)
◇ A liane.
• Teturi (D0) The plant is used for making a ritual medicine for net hunting.

#83
Culcasia angolensis Welw. ex Schott
mbali (MWB0065)
◇ A large-leafed liana rounding a large tree.
• Mawambo (E3/5) The leaves or root are pounded with other plants to make an arrow-poison (IFM).

#84
Culcasia sp.
rasugba, *dasugba* (NDY0355)
◇ A liane.
• Nduye (A5) The root powder is burnt and the charcoal is rubbed into incisions on the waist to relieve pains (IFM).

#85
Raphidophora africana N. E. Br.
anjelenjelekpi (ADR0088, ADR0662)
anjelenjelekpi (NDY0127)
◇ A climber. It sticks to the host tree with many aerial roots from the stem.
• Andiri (A0) The plant is used for a children's disease called *eke*. (D3) The plant is said to help a man cut down a tree quickly. Leaves are worn on the body, or the body is rubbed with them before the work (IFM2).
• Nduye (D3) The leaves are rubbed over and inserted into a cutting made on the trunk of a hard tree such as *Cynometra alexandrii* so that it may be cut easily (IFM). (E3) According to some people the leaves are used for making an arrow-poison (IFM).
• Etymology *Anjelenjelekpi* means "the leaf of *anjelenjele* (a large centipede)". Many short internodal roots adhering to tree trunks recall the legs of the centipede.

#86
Raphidophora sp.
ondekasibo (NDY0343)
◇ A herb of the forest floor.
• Nduye (A5) The root-charcoal is rubbed into scarifications on the abdomen for a disease called *kasibo* which causes hard and swollen abdomen (IFM).
• Etymology *Onde-kasibo* means "the disease of *kasibo*".

#87
unidentified (Araceae)
ondekalyango (ADR0728)
◇ A herb to 50 cm high of the forest floor; leaves solitary, elliptic, dark green surfaces with paler spots.
• Andiri (D3/5) The root-ash is rubbed over scarifications or a leaf-decoction is given as a wash for preventing *eke*, a children's disease. *Kalyango*, a kind of guinea fowl, is believed to bring *eke* if infants or their parents eat it.
• Etymology *Onde-kalyango* means "the disease of *kalyango*". The spotted leaves recall the feathers of the guinea fowls.

Asclepiadaceae

#88
unidentified (Asclepiadaceae)
mulendo (ADR0636)
◇ A climbing herb.
• Andiri (A5) The sweet-scented root is chewed as a sexual stimulant. (F5) It is said that women and children also like to chew it.

Balanitaceae

#89
Balanites wilsoniana Dawe & Sprague
ekele (TTR0064)
ekele (MWB0103)
◇ A large-sized tree commonly found in the primary forest.
• Teturi (B1) The egg-shaped nuts about 6 cm long are eaten. They are boiled, cut thin and soaked in a stream to remove the bitterness. Then they are ground in a mortar into stiff porridge.
• Mawambo (B1) The kernels are eaten after detoxicating. The fruit is picked up from the ground and cut with a machette to take out the kernels. The kernels are first boiled in water, then sliced into thin pieces and again boiled with the ashes. After soaked in cold water, it is finally eaten (OBS). (E5) The inner side of the bark is powdered and used with other plants for making arrow poison (IFM).

Balanophoraceae

#90
Thonningia sanguinea Vahl
vernacular unrecorded (TTR0032)
◇ A parasitic herb.
• Teturi (D2) The flower head is put on a miniature hut called *endekele* which is built at the entrance way of a camp, dedicated to the forest spirits.

Balsaminaceae

#91
Impatiens sp.
amedongodongo, jinanbenje (MWB0104);
jinanbenje, tinakoko (MWB0210)
◇ A herb or dwarf shrub with red flower found in the forest undergrowth.
• Mawambo (A1/2) The flowers and fruits are pounded into a paste that is applied to skin diseases (IFM). (G2) The name of this plant is avoided when women are present, since it refers to a female sexual organ.
• Etymology *Jinanbenje* derives from the shape of the flower which looks like the sex organ (*jina*) of a female child (*benje*).

#92
Impatiens sp.
boribori (ADR0068, ADR0607)
boboli (NDY0142)
◇ An erect herb of the forest floor, found often in wet places.
• Andiri (B3) The leaves are cooked and eaten; they are soft and reported good just like *Amaranthus tricolor* (kpedekpede) (IFM). (C3) The leaves are used as *dawa ya libondo*, "a medicine for palm-wine", because it is believed to increase the sap production of the raffia palm (IFM). (D3) The plant is said to keep palm-wine from going bad. It is held that if a woman in menstruation or her husband touches palm-wine, it will taste too sour. (D4) A pipe for sorcery is made of the stem which is hollow and has swollen nodes. The victim's maggots may swell like those nodes. (D5) The root-ash is rubbed over scarifications on the wrists, arms, and other places to assure good luck in trap hunting (IFM).
• Nduye (D3) The leaves are fastened to the top of a raffia palm as a magical medicine for getting good palm-wine in quantities (IFM).

#93
Impatiens sp.
njonjo, jojo, jojobata (ADR0087, ADR0652)
◇ An erect herb, particularly found in damp places.
• Andiri (A3) When a woman has too much menstruation blood, a leaf-infusion is used to wash the genitals. (A3/5) The plant is used to treat a large itching abscess called *ondem-anatebe*. A leaf-decoction is given as a wash or the root-ash mixed with palm-oil is applied to the abscess. *Manatebe* is a kind of toad, and its urine is held to cause *ondem-anatebe* (IFM). (C3) The leaves are used to wash clothes (OBS). (D0) In the course of the

girls' initiation ceremony known as *ima*, the guardian called *samba* hits the body of the heroin named *imakanja* with the plant soaked in water after her bathing in order to assure her health. (I0) The giant forest hog, *balike*, is said to like this plant (IFM).
• Etymology *Jojo-bata* means "*jojo* on the ground". *Bata* means "below".

Begoniaceae

#94
Begonia eminii Warb.
amabanjiko (TTR0108)
◇ A branched, scrambling epiphyte; rooting at nodes; flowers pinkish or red; fruit scarlet, rarely white.
• Teturi (A1) The small red fruit is wrapped with a leaf of *Ataenidia conferta* and put over a fire, then applied to eczema.

#95
Begonia sp.
mutamu (NDY0110)
◇ A herb found usually in the secondary undergrowth.
• Nduye (D2) Young men put the sap from the red calyx into the eye as an aphrodisiac (IFM).

Bignoniaceae

#96
Kigelia africana (Lam.) Benth.
munjimunji (ADR0188)
ondekomu (NDY0047);
munjimunji (NDY0335)
etaba, *makambakamba* (TTR0138)
sausage-tree (E); saucissonnier (F); faux baobab (F)
◇ A medium-sized tree to 7–8 m, commonly found in the secondary forest.
• Andiri (A6) The bark-ash mixed with palm-oil is applied to a swell called *tabo* which grows at the armpits or the crotch (IFM). (D1) The plant is said to protect crops in fields or palm-wine, *libondo*, from theft. The fruit is tied on the rope stretched around a field or a palm tree. It is held that the thief's scrotum becomes longer like the fruit (IFM2).
• Nduye (A6) Powdered bark is rubbed into incisions on the waist to cure swollen testicles (IFM). (D0) If someone cuts this tree, it will cause the disease of testicles.
• Teturi (I1/3) The fruits and leaves are eaten by elephants.
• Etymology *Onde-komu* means "the disease of the testicle (*komu*)". *Munji* means the testicle, too.
• Notes The specimen NDY0335 was originally identified as *Kigelia aethiopium* (Fenzl.) Dandy.

#97
Spathodea campanulata P. Beauv.
alipa (ADR0029, ADR0738)
akuaku (NDY0134)
njolo (TTR0139)
njolo (MWB0085)
African tulip tree (E)
◇ A medium-sized tree to 15 m high, found mainly in fringing forests; conspicuous flaming inflorescences, flowers scarlet or orange-red with yellow margin.
• Andiri (A2) A squeeze of the flower, added some water, is dripped into sore eyes due to conjunctivitis and so on (IFM). (A6) A slightly heated bark-infusion is used as an enema for intestinal disorders called *ondekoke*. It is held that this treatment is applied only to women and children, and never to men (IFM). (C/D3) The inner walls of pots for making alcoholic drink are rubbed over with the leaves to strengthen the alcohol (IFM).
• Nduye (A2) The juice squeezed from the buds is dropped in the eyes for some troubles (IFM). (A6) A bark-decoction is used for an enema called *alipa*. A bark-infusion is taken for increasing blood and strength (IFM).
• Teturi (A6) A bark-decoction is used for pains in the waist.
• Mawambo (A6) A bark-decoction is taken for stomachache. Bark-powder is applied to

wounds (IFM) and powdered bark-charcoal is applied to skin rashes (IFM).

#98
unidentified (Bignoniaceae)
mawawa (NDY0022)
◇ A climber.
• Nduye (C3) The leaves are rubbed in hands to make a black dye that is mainly used to dye barkcloth and to paint the lips black (OBS).
• Notes Called *badawa* by the Bira-speaking Mbuti. This specimen was originally identified as *Kigelia africana* (Lam.) Benth. var. *ellipitica*.

Bixaceae

#99
Bixa orellana L.
manango (ADR0066)
arnatto (E); annatto-tree (E); rocouyer (F)
◇ A shrub or small tree found mainly in open places, such as secondary forests; sometimes cultivated.
• Andiri (C1/8) The red color substance squeezed from the seeds is used to draw red lines on the face, on barkcloth, etc. (OBS2).

Bombacaceae

#100
Ceiba pentandra (L.) Gaertn.
ngbako (MWB0275)
◇ A large-sized tree.
• Mawambo (C9) The timber is commercially valued.

Boraginaceae

#101
Cordia africana Lam.
anga (ADR0034)
anga (NDY0319)
ekpa (MWB0231)
ngomangoma (Swahili)
Sudan teak (E); sebestier d'Afrique (F)
◇ A medium- to large-sized tree found in the secondary as well as the primary forest.
• Andiri (A3/7) The sap of young leaves are dripped into the eyes of a child who is attacked by *eke* disease. The treatment is said painless and seems fairly popular (OBS2). (C1/8) The fruit contains adhesive liquid (IFM). (C9) The wood is used to make various important instruments such as a drum *kuche*, a slit gong *koko*, a vessel for liquor fermentation *liko*, etc. Thus the plant is mentioned as "a tree of many profits" (OBS1).
• Nduye (C1) The sticky substance (*ando*) from the pericarp of the fruit is used as a glue. (C9) The wood is soft and used for making drums (OBS).
• Mawambo (C1) The sticky substance around the fruit is used as an adhesive (OBS). (C9) The wood is used to make drums and so on (OBS).

Burseraceae

#102
Aucoumea klaineana Pierre
sesemu-la-baketi (MWB0051)
◇ A small tree to 5–6 m, found rather rarely in the forest.
• Mawambo (D3) The green leaves are put on a fire and the smoke is applied to hunting nets in order to ensure many game (OBS). (D3) Also hunters put the leaf-ash on the forehead praying for good luck in the hunting (IFM).
• Etymology *Sesemu-la-baketi* means "*sesemu* of *baketi* (the supernatural beings)". The fruit of this plant looks like that of edible *sesemu* (*Chytranthus mortehanii*) nuts but actually is not consumable.

#103
Canarium schweinfurthii Engl.
opi (ADR0131)
opi (NDY0021)
mbe (TTR0073)
mbe (MWB0258)

kasuku (Swahili)

African elemi (E); incense-tree (E); bush candle-tree (E); elemier (F)

◇ A large tree, up to 40 m high, sometimes even to 50 m (UPWTA2 1:302), found in the dense forests and often in the old secondary forests; oval-shaped fruit rich in oil, with a large hard stone, dark purple when ripe; there seems to be two fruit types; one is larger (3.0–3.5 cm long) and the other is smaller (2.0–2.5 cm long); available from September through October.

• Andiri (B1) The fatty fruits are slightly boiled and eaten. The Efe men eagerly seek them in the season, which make one of the major wild plants eaten by the Efe. The Lese also like them, eating together with cooked plantains or cassava. Comestible oil that is used for cooking food is sometimes extracted from pounded fruits (OBS1). (C1) The fruit stones are used for playing a board game called *mbao* in Swahili (OBS1). (C8) The resin from the bark is a traditional ingredient for candles (IFM1).

• Nduye (B1) The fruits are soaked in warm water and the pericarps are eaten. One of the major wild plant foods of the Efe (OBS). (C8) White resin called *angala* is used for making a torch. (H/I1) The Efe men make a platform on this tree to stand on it and shoot the animals approaching to feed the fruits fallen on the ground.

• Teturi (B1) The fatty fruits are slightly boiled and eaten. (C8) The resin is used for candles.

• Mawambo (B1) The fruits are soaked in hot water and eaten. One of the most important wild plant foods of the Mbuti (OBS). (C8) The resin is used for candles (OBS). (G0) The place where a big tree of *Canarium* is found in the forest is said to be an old, abandoned human settlement. (I1) Fruits are frequently eaten by monkeys.

#104

unidentified (Burseraceae)

bwenbe, *gbei* (NDY0062)

◇ A small to medium-sized tree of the secondary growth.

• Nduye (H/I1) The fruits are eaten by various animals. The Efe men make a platform called *keki* on this tree to stand on it and shoot the animals approaching to feed the fruits fallen on the ground.

#105

unidentified (Burseraceae)

mbilobilo, *mangumba* (NDY0042)

◇ A medium- to large-sized tree.

• Nduye (H0, I1) The Efe men make a platform on this tree to wait on it and shoot the animals approaching to feed the fruits fallen on the ground.

• Notes This specimen was originally identified as *Dacryodes edulis* (G. Don) H. J. Lam.

Capparidaceae

#106

Maerua sp.

dosikpi (ADR0665)

◇ A scrambling herb of primary as well as secondary growth; trilobate leaves, lobe elliptic, 8×18 cm, with long petioles.

• Andiri (A3) The leaf-ash is rubbed over infections called *dosi* and into scarifications made around them.

• Etymology *Dosi-kpi* means “the plant for *dosi*”.

Celastraceae

#107

Hippocratea paniculata Vahl

teka (ADR0235, ADR0646)

◇ A woody climber with sharp spines of 5 cm long.

• Andiri (D0) It is said that this plant is used by sorcerers.

• Etymology *Teka* is also the name of a spiny worm eaten by the Efe.

#108
Hippocratea sp.
angbangele (ADR0182, ADR0699)
◇ A woody climber.
• Andiri (C7) The lianes are used as a binding material in construction of huts. They are also used to climb a tree for collecting honey (OBS).
• Notes The specimen of ADR0182 was originally unidentified.

#109
Hippocratea sp.
ukuleki (NDY0144)
◇ A woody climber.
• Nduye (A5/6) The root or bark is pounded, mixed with water and given to a pregnant woman, or, crumpled leaves are put into the nostrils to induce abortion.

#110
Maytenus sp.
mangbalako (ADR0714)
◇ A shrub or small tree to 4 m high, with very sharp prickles on the branches, found in open habitats.
• Andiri (G0) People of a clan named Andisengi are said that they are used to hide the spiny branches by the roads for preventing crop-thieves; then those branches are sometimes called *Andisengi-kolo*, meaning "Andisengi's arrows".

#111
Salacia debilis (G. Don) Walp.
mulake (TTR0087)
◇ A climber of the forest; flowers green or yellow (FWTA2 1:633).
• Teturi (C7) The liane is used as a rope.

#112
Salacia pyriformioides Loes.
amambunombuno (TTR0088)
◇ A forest liane with stout green twigs and dense clusters of flowers (FWTA2, 1:632).
• Teturi (B1) People eat the fruits.

#113
Salacia cf. *tshopoensis* De Wild.
abi (ADR0072)
◇ A common climbing shrub.
• Andiri (A3/8) A leaf-infusion is taken for diarrhea. The sap expressed from the young leaves are applied to wounds (IFM2). (C3) A black dye from the leaves is used for barkcloth, rope, and so on. The material is boiled with the leaves then soaked into mud by small streams. The rope is said to become strong (IFM2).

#114
Salacia sp.
anbilinjo (MWB0152)
◇ A woody climber.
• Mawambo (C7) The lianes are made into cordage, snares called *bado*, a special cord called *nupe*, for climbing a tree, and so on. (OBS).

#115
Salacia sp.
ofauofau, *boaoro* (ADR0134)
◇ A medium-sized tree, found mainly in the secondary forest.
• Andiri (A1/8) The fruit-sap is held to make a man healthy, called "a medicine for good health"; applied over the body (IFM2). (E0) The plant is used for an arrow-poison (IFM). (G1/8) The fruit-sap, if dripped into the eyes, causes a lot of water coming out of the eyes. Women use it to cry a lot in funerals (IFM).
• Notes A specimen with the same vernacular name (*ofauofau*) was collected in Andiri (ADR0642) and was identified as *Turraea vogelioides* (Meliaceae).

#116
Simirestis welwitschii (Oliv.) Hallé
badawa, *edawa* (TTR0089)
◇ A liane.
• Teturi (C3) A black dye from the leaves is used for barkcloth and as a cosmetic color for

women.

#117
unidentified (Celastraceae)
kingwange (MWB0184)
◇ A woody climber.
• Mawambo (D5/7) Root and stem-decoction is poured over hunting nets to endure good luck in hunting (IFM).

Combretaceae

#118
Combretum paniculatum Vent.
embi (NDY0261)
◇ A woody climber of the secondary forest.
• Nduye (C3/8) The leaves and branches are boiled in water for a black dye which is used for barkcloth and body painting.

#119
Combretum rhodanthrum Engl. & Diels
ebi (NDY0071)
◇ A woody climber.
• Nduye (C3) The leaves are boiled with barkcloth, then soaked in muddy water to dye the cloth into greyish black.
• Notes This specimen may be the same species as the previous one.

#120
Combretum smeathmannii G. Don
kuta (TTR0110)
◇ A scandent shrub; fruits pale pink when young (FWTA2 1:272).
• Teturi (A3) Leaf-sap is applied to wounds and a leaf-infusion is used as an enema for children.

#121
Combretum sp.
oroanja (NDY0297)
◇ A small tree.
• Nduye (E5) The root is pounded to make an arrow-poison (*oro*).
• Etymology *Oro* means an “arrow-poison”.

#122
Quisqualis falcata Welw. ex Hiern var. *mussaendiflora* (Engl. & Diels) Liben
kouta (MWB0111)
◇ A woody climber.
• Mawambo (A3) The leaves are pounded or crumpled and applied to wounds. A leaf-decoction is used as an enema and a purgative (IFM). (H2) The flowers produce nectar for honey.

#123
unidentified (Combretaceae)
njia (NDY0154)
◇ A large-sized tree.
• Nduye (A3) When a person feels very tired, the young leaves are rubbed in hands and applied to the body so that one may feel well.

Commelinaceae

#124
Coleotrype laurentii K. Schum.
pepepe (TTR0166)
◇ A straggling herb with stems to about 2 m long and 1.2 m high, often stoloniferous, with compact clusters of white flowers and green bracts.
• Teturi (I3) Game animals eat the leaves.

#125
Commelina sp.
firifiri (ADR0621)
◇ A decumbent herb of the secondary growth, damp and rocky places; flowers purple to blue.
• Andiri (A0/3) A leaf-decoction is given as a wash to children who suffer from *eke* disease.

#126
Commelina sp.
telutelu (ADR0609)
◇ A decumbent tomentose herb with yellow flowers.
• Andiri (A/D0) The ash of the plant is rubbed into scarifications at the waist of a pregnant

woman for easy delivery. (C2) Women wear the flower to the head as an ornament.

#127
Floscopa africana (P. Beauv.) C. B. Cl.
pepepe (Mwb0091)
◇ A herb occurring particularly in forest edges and secondary growth.
• Mawambo (D0) The charcoal is mixed with the marrow of animal bones, and made into a medicine for good hunting called *sisa* (Ifm). (E0) The plant is said to be used for arrow-poison. (I0) The plant is said to be the favorite food of bush-pigs and giant forest hogs. They are so absorbed in eating it that they cannot notice a hunter approaching to them (Ifm).
• Etymology Several other plants are called by the same vernacular *pepepe*, and considered to be the favorite food of game animals, particularly forest pigs.

#128
Palisota ambigua (P. Beauv.) C. B. Cl.
nkangi, *kangi*, *ekokou* (fruit) (Adr0122);
kangitobo (Adr0718)
◇ A robust herb to 1–2 m high, found quite commonly in the floor of primary forest.
• Andiri (C3) The leaf is so durable that it is used to keep the liquid of arrow-poison (Obs2). (D3) Leaves are set around the field to protect crops from theft. If a person violates it, he or she will get rashes called *upele* (Obs1). (D3) The smoke of the plant is held to stop rain (Obs).

#129
Palisota hirsuta (Thunb.) K. Schum.
kangiako, *kangiakpi* (Adr0050);
kangiako (Adr0695)
mbimbitu (Mwb0067)
◇ A robust herb to about 3 m high or more, commonly forming primary forest undergrowth; stems branched; inflorescences, 10–15 cm long, of purple flowers; about ten leaves are roundly arranged around the inflorescence; small purple berries.
• Andiri (C3) Women put the leaves on the waist when they dance (Ifm). (C4) The stem is used to apply *manga*, a ritual medicine for good luck in hunting, into scarifications on the arms, the face, and so on (Ifm). (D1) Small purple berries are cooked with ground-nuts, and the oil on the surface of the boiling water is taken by draught and rubbed over the body to assure success in love. The berries may be thrown to the back of a woman (Ifm). (D3) The leaves are used to cover traps (Ifm). (D8) Hunters apply the stem-sap to the hands before leaving for hunting to ensure good luck in the hunt (Ifm).
• Mawambo (D4) On a marriage ceremony, the bride tries to point out her husband's father's brothers *bamukwe*, and throws at them the stem of this plant like a spear (Ifm). (E5) The root is used for arrow-poison according to some Mbuti (Ifm).
• Etymology *Nkangi-ako* or *nkangi-akpi* means "male *nkangi*". The plant is similar to another *nkangi* (*Palisota ambigua*), but has a stem and longer leaves.

#130
Pollia condensata C. B. Cl.
kangi, *endikiuekeki* (Ndy0371)
pepepe (Ttr0167)
◇ A stout herb or shrub; stems often decumbent at base or stolons and these rooting freely from the nodes; blue-colored fruit.
• Nduye (I1) The forest mice *endiki* feed on the fruits.
• Teturi (I3) The leaves serve as food for game animals.
• Etymology *Endiki-uekeki* means "the eyelids (*uekeki*) of a forest mouse (*endiki*)".

#131
unidentified (Commelinaceae)
abotalu (Ndy0146)
◇ A herb of the forest.
• Nduye (E0) The stem and leaves are pounded to make an arrow-poison (Ifm).

#132
unidentified (Commelinaceae)
endikekilele (ADR0152)
◇ A herb found particularly in wet places by streams.
• Andiri (C3) Before collecting honey, the hands and arms are rubbed with the leaves which serve as a honey-bee repellent (OBS).

#133
unidentified (Commelinaceae)
kebupi (ADR0175)
◇ A rather rare herb found in open places or near water.
• Andiri (A3) The leaves slightly heated are applied to the abscesses called *kebu*. Or a leaf-decoction is used in baths to treat them (IFM2). (D4) A person spits into the stem which is hollow inside then closes the openings to ensure good health (IFM). (E1) The fruits are used for an arrow-poison called *mutali* (IFM2).
• Etymology *Kebu-pi* means "the herb for *kebu*".

#134
unidentified (Commelinaceae)
kebuyoi (ADR0683)
◇ A herb to 30 cm high of forest floor; round inflorescences of small white flowers.
• Andiri (D0) A person spits into the leaves which is not yet opened in full scale for avoiding a kind of tumor called *kebu*.

#135
unidentified (Commelinaceae)
ondetobi (ADR0681)
◇ A herb to 30 cm high with small white flowers.
• Andiri (A3) A leaf-decoction is used as a wash for children who suffer from a disease called *ondetobi* which is held to be caused by the bird named *tobi*. It is prohibited for children to pass where the bird kicked the ground or to eat it.
• Etymology *Onde-tobi* means the "disease of *tobi*".

Compositae

#136
Ageratum conyzoides L.
kufenguna (ADR0608)
amesimosimo (MWB0233)
◇ An erect herb to 1 m of open habitats; inflorescence of purple small flowers (3–4 mm across).
• Andiri (A3) A leaf-decoction is given as a wash to children who suffer from fever. (G0) It is said that places where this plant grows are fertile.
• Mawambo (J0) No use recorded.
• Etymology *Ame-simo-simo* means "a plant of abandoned fields (*simo*)".

#137
Bidens pilosa L.
kpele (ADR0098, ADR0605)
maniti (Swahili)
◇ A herb to 1.5 m with flowers 1 cm across, white petals and yellow inside.
• Andiri (B/F2) A flower-decoction is taken as tea. (C5) The dried root is made into a brush for painting white clay called *kei* or *pemba* in Swahili on the walls of a house (OBS). (D2) A man who is going to have a difficult talk with men of authority, such as village chiefs, juridical persons, or police men, rubs the mouth with the flower before meeting them to prevent troubles which may be caused by the slip of the tongue. The same usage as the leaf of *utietu*, *Stephania abyssinica* (IFM).

#138
Crassocephalum bumbense S. Moore
angelichu (ADR0615)
esiidi (MWB0206)
◇ An erect herb to 1.5 m high of secondary bush; yellow flowers about 1 cm long, 5–8 mm in diameter.
• Andiri (B3) Soft leaves are eaten as a vegetable. (G0) The plant is said to be the first

plant which grows after the forest is cleared.
• Mawambo (B3) The leaves are boiled and eaten as a relish (IFM).

#139
Crassocephalum vitellinum (Benth.) S. Moore
chalala (ADR0618)
◇ An erect herb to 1 m high with yellowish flowers, 1.5–2 cm across.
• Andiri (B3) The leaves are cooked with fish or dried meat, but not with raw meat.

#140
Dichrocephala integrifolia (L. f.) O. Ktze.
kabotakabota (ADR0685)
◇ A herb to 0.5–1 m high of open habitats, particularly found in fields.
• Andiri (A0) The plant wet with night dew is used to hit the body of a patient for curing malaria. (A3) Sap squeezed from the leaves is dripped into the eyes for headache. (C3) Leaves are put into the chicken's anus for a disease called *songo*.

#141
Emilia humbertii Robyns
kebuyoi (ADR0602)
◇ A herb with yellow flowers, 1 cm across, occurring in secondary growth.
• Andiri (A0) The plant is used for a kind of tumor called *kebu*. (A3) The leaves are also applied to the wounds at the anus, called *ondeeri*, which is held to be caused by eating too many termites called *eri*.

#142
Erigeron floribundus (H. B. & K.) Sch. Bip.
sipitasipita (ADR0165, ADR0614)
amabangibangi (MWB0250)
◇ An erect herb to 2.5 m high of open habitat; inflorescence in cymes 1 m long.
• Andiri (A3/8) Sap extracted from the leaves is dripped into the eyes for headache. (A3) Leaf-sap is applied to aching spots caused by witch craft. (C0) The plant is used as toilet paper.
• Mawambo (J0) No use recorded.
• Etymology *Ama-bangi-bangi* derives from the pattern of leaves which resembles that of *bangi* (*Canabis sativa*).

#143
Erlangea spissa S. Moore
kotekote (ADR0680)
◇ A decumbent or scrambling herb to 1.5 m high of open habitats; inflorescence of small purple flowers; leaves smell good.
• Andiri (C3) The soft leaves are used as toilet paper.

#144
Guizotia sp.
randasima (ADR0133, ADR0633)
◇ A herb to 1 m high, occurring in open habitats; small yellow flowers at axils, about 4 mm in diameter.
• Andiri (D5) The root-ash is rubbed into scarifications as an aphrodisiac. Or the oil extracted from the plant is applied to the hands before going to seduce a woman (IFM). It is said that the plant is indigenous but the usage and the vernacular name came from the Babudu.
• Etymology The vernacular was reported to be Lingala language origine.

#145
Melanthera scandens (Schum. & Thonn.) Roberty
yaya (ADR0650)
◇ A climbing herb occurring in open habitats; yellow flowers from the axils, about 1.5 cm across.
• Andiri (A) It is used for a disease of the anus known as *mulombo*. Details unknown.

#146
Microglossa pyrifolia (Lam.) O. Ktze.
techangefa (ADR0645)
◇ A scrambling shrub or herb to 3 m high.
• Andiri (C3) The inner wall of a pot used for

fermenting beer is rubbed with the leaves in order to make the beer strong.

#147
Mikania microptera DC.
munoka (ADR0688)
◇ A climbing herb of open habitats or near water in the forest; yellow flowers.
• Andiri (A3/8) The leaf-sap is put into the eyes for the fever of malaria. (A/D3) The leaves are heated and squeezed with the plant called *danielu* and the sap is dripped into the eyes as an antidote for the poison of sorcery.

#148
Mikania sp.
yaya (ADR0110, ADR0679)
◇ A climbing herb.
• Andiri (A4/8) The ash of the stem is rubbed into scarifications at several spots on the body for fever. The treatment is said to cause severe pains. Or the sap from the stem is dripped into the eyes, that is said to be very painful (IFM).

#149
Pluchea ovalis (Pers.) DC.
chibebe, chubebe (ADR0635)
◇ A herb to 1 m high of open habitats and damp places; white flowers, about 5 mm across.
• Andiri (A/D3) The plant is used for mental disorders. The forehead of the patient is rubbed with the leaves, then the leaves are attached to the tree called *kisiki* with the strings of *dulu* (*Malantochloa congensis*). If someone passes by that *kisiki* tree, he or she will get the disease.

#150
Vernonia ampla O. Hoffm.
mbala, punga (MWB0140)
• Mawambo (A8) The water comes out when the bark is stripped off, and it is used for curing skin rashes (IFM).
• Etymology There is another tree species called *punga*, which is identified as *Chlorophora excelsa* (Welw.) Benth.

#151
Vernonia amygdalina Del.
pida (ADR0030)
pida (TTR0230)
mpida (MWB0133)
◇ A small tree or shrub of about 3 m high, occurring mainly in secondary forest.
• Andiri (A3) The leaves are crumpled and heated a little and applied to pustules generally called *upele* in Swahili. The treatment is said to cause severe pains (IFM). (E3) The leaves are used to make a fish-poison (IFM).
• Teturi (E0) The plant is used as a fish-poison.
• Mawambo (E6) The bark is pounded to make an arrow-poison (OBS).

#152
unidentified (Compositae)
isuba (ADR0261)
◇ A herb commonly found in moist places.
• Andiri (D2) The flowers are chewed by a man to assure success in love. He spits on the ground facing to the woman approaching to him (IFM).
• Etymology *Isuba* is a general name of plants used as an aphrodisiac.

#153
unidentified (Compositae)
kutupi (ADR0223)
◇ A shrub or small tree occurring rather rarely in the primary forest.
• Andiri (A3) A red-colored decoction or infusion of the crushed leaves is taken for diarrhea with blood called *ondekutu* (IFM2).
• Etymology *Kutu-pi* means "the tree of blood (*kutu*)".

Connaraceae

#154
Agelaea lescrauwaetii De Wild.
ekundyakoda (TTR0045)

◇ A shrub or small liane.
• Teturi (C6) Bark sap is used as a yellow dye.

#155
Agelaea sp.
gbenje (NDY0049)
◇ A small woody climber.
• Nduye (D0) The green stem with leaves is worn on the head during hunting or when an elephant is killed.

#156
Agelaea sp.
merikutu (ADR0053)
merikutu (NDY0053)
◇ A small tree of the primary forest.
• Andiri (D3) Travelers wear the leaves on the waist which is said to help men walk faster in the forest (IFM).
• Nduye (D3/9) People who are lost in the forest wear the green branches and leaves on the waist to find the way easily.
• Etymology *Meri-kutu* means "forest short cut". *Kutu* is "short".
• Notes The specimen of ADR0053 was originally unidentified.

#157
Agelaea sp.
ondetobilichi (ADR0208, ADR0727)
ondetobilichi (NDY0017, NDY0316)
◇ A small tree or liane of the forest; leaves trilobate, long petioles with brown hairs. The specimen of NDY0017 has conspicuous brown hairs on the stem.
• Andiri (A5) The ash of the root added a bit of salt is licked for irritating throat called *ondetobilichi* which causes persistent coughs.
• Nduye (A5) The root is slightly burnt and pounded, mixed with salt, then licked for *ondetobilichi*, cough or irritating throat.
• Etymology *Onde-tobilichi* means "the disease of *tobilichi*". *Tobilichi* is a kind of worms whose hairs cause severe skin-irritation.
• Notes The specimen of ADR0208 was originally unable to be identified. The specimen of NDY0017 was originally identified as *Byrsocarpus* sp. and the specimen of NDY0316 was identified as *Connarus* sp.

#158
Cnestis sp.
mapopopo (MWB0178)
◇ A woody climber.
• Mawambo (H2) Honey bees visit the flowers for nectar.

#159
Roureopsis obliquifoliolata (Gilg) Schellenb.
alumai (ADR0046)
alumai, *ndindina* (NDY0048)
ndindimyo (TTR0046)
ndindimia, *ndindimio* (MWB0049)
◇ A scandent or climbing shrub.
• Andiri (A5) The root-powder is applied to wounds (IFM). (D0/3) Hunters apply the smoke of the leaves to the hands and the legs to ensure success in the hunt. Sometimes the plant is stood on the ground before the hunt. Efe men often wear the leaves on the waist in a hunting or fishing effort (OBS). (D3) When a person has to walk long distance in the forest, he/she puts the leaves on the waist so as to be able to walk faster and thus avoid the risk of being caught by evils dwelling in the forest (IFM).
• Nduye (A5) The root-powder is applied to wounds. (C0) Dancers and hunters wear the green stem with leaves on the waist. (D0) The green stem with leaves is put on the waist as ritual medicine when going out for hunting.
• Teturi (A5/6) The root bark is crushed and applied to wounds.
• Mawambo (A5/6) The bark and root are ground and applied to wounds, especially used in the boys' circumcision ceremony called *nkumbi* (OBS). (E5) The root is pounded for an arrow-poison (IFM).

#160
unidentified (Connaraceae)
bakongombu (ADR0243)

◇ A climbing shrub, occurring locally in the primary forest.
• Andiri (A5/8) The sap expressed from the root is dripped into the eyes to relieve headaches. It gives severe pains to the eyes (IFM). (C7) The stem is used to make a spring trap called *ota*.

#161
unidentified (Connaraceae)
malombu (MWB0143)
◇ A woody climber.
• Mawambo (E5) The root stretching in water is cut and pounded for a fish-poison (IFM).

#162
unidentified (Connaraceae)
okuaru (ADR0731)
◇ A small woody climber; the stem trails on the ground.
• Andiri (A5) The root-ash is rubbed into scarifications when a pregnant woman comes near to the delivery. Some informants mention that the pattern of the cross section of the root recalls the female sex organ.

Convolvulaceae

#163
Ipomoea sp.
matelemba (ADR0674)
◇ A climbing herb of open habitats.
• Andiri (A3) The leaves are used for wrapping the wound of circumcision. It is said that the leaves pull out all the pus.

Cucurbitaceae

#164
Momordica foetida Schumach.
boo (NDY0353)
njombo (TTR0150)
njombo (MWB0004)
◇ A herbaceous climber occurring mainly in the forest margins and secondary growth; orange-colored hairy egg-sized fruit .
• Nduye (B3) The leaves are cooked and eaten.
• Teturi (B3) The leaves are eaten as a vegetable.
• Mawambo (B3) The leaves are boiled and eaten as a vegetable (IFM). (C3) The leaves produce a lot of foam when they are crumpled, and traditionally used for washing clothes (IFM). (C/H/I1) The fruits are eagerly eaten by bulbuls and used as bait for trapping birds (IFM).
• Etymology *Njombo* is a name of man and also applied to the yellow-whiskered bulbul. No reason was obtained for that.

#165
Momordica sp.
batewe (MWB0227)
◇ A climbing herb of the secondary bush.
• Mawambo (B5) The swollen root is of a children's fist size, and is cooked and eaten (IFM).

#166
Momordica sp.
koo, *kou* (ADR0037, ADR0627)
◇ A climbing herb of open habitats, with tendrils and white flowers, 3 cm across; fruits 3 cm long, tomentose.
• Andiri (A3) Leaf-powder is applied to burns and wounds (IFM). (B1) The fruits are eaten roasted or boiled. (B3) The leaves are eaten roasted or cooked, like *cakucaku*, *Solanum* sp. (IFM). (C0) Women decorate their neck and chest with the plant (OBS).

#167
Telfairia occidentalis Hook. f.
njee (TTR0225)
njee (MWB0257)
◇ A woody climber with large ridged fruit of 20 cm long and 10 cm in diameter, of the primary forest; a rare species.
• Teturi (B1) The seeds or nuts are eaten.
• Mawambo (B1) The flat seeds are pounded in a mortar, then cooked and eaten (OBS). (D1)

The seeds are said to be *kuweri*, a dangerous food to small children which may cause them crying all the time.

#168
unidentified (Cucurbitaceae)
robuaru (ADR0742)
◇ A climbing herb occurring in open habitats; trumpet-like purple flowers are about 6 cm long and 4 cm across.
• Andiri (A0) The plant is used for *sasi*, probably tuberculosis or pneumonia.
• Etymology *Robu-aru* means "the medicine for *robu*". *Robu* is a children's disease which is caused by the adultery of their fathers.

Cyperaceae

#169
Cyperus papyrus L.
amabasielesiele (TTR0155)
◇ A herb up to 5 m high with conspicuous mop-like inflorescences.
• Teturi (Cx) The tufty spike with stalk is used to flap or drive away flies.

#170
Cyperus sp.
endelyakibogo (MWB0218)
◇ A herb occurring in secondary bush or roadsides.
• Mawambo (J0) No use recorded.
• Etymology *Ende-lya-kibogo* means "the moustache (*ende*) of the hippopotamus (*kibogo*)".

#171
Cyperus sp.
sodo (ADR0240)
◇ A herb of the secondary forest.
• Andiri (D4/6/8) The plant is held to make termites (*mako* and *echu* species) come out of the nests quickly. Three methods have been reported: (1) the stem is chewed and the sap is spit on the termite nests; (2) the stem is stood by the nest then it is beaten with the stem; (3) the bark-powder is blown into the nest through the small holes on the nest (IFM2).

#172
Scleria sp.
befekeke (ADR0129)
◇ A herb occurring in open places, particularly near water.
• Andiri (C/G3) The sharp edged leaf is called the "razor of *befe*" who is the Efe's legendary ancestor, having actually no use (IFM2).
• Etymology *Befe-keke* means "*befe*'s razor (*keke*)".

Dichapetalaceae

#173
Dichapetalum sp.
ametuhetuhe (MWB0216)
◇ A medium-sized tree of the primary forest.
• Mawambo (I1) The fruits are eaten by birds.

#174
Dichapetalum sp.
mokiloasinamboka (ADR0199)
◇ A medium-sized tree of the primary forest.
• Andiri (D3) The leaves are crumpled and put by or over traps so that game will be caught soon. (IFM2).
• Etymology *Mokilo-asina-mboka* is said to mean "my brother-in-law is in the village" in Lingala. So there is a great necessity to obtain animal meat and give it to him.

Dilleniaceae

#175
Tetracera potatoria Afzel. ex G. Don
okukuko (ADR0169, ADR0689)
okukuko (NDY0330); *mambi* (NDY0338)
ngouto (MWB0181)
◇ A liana of the forest; leaves and stems have rough surfaces.
• Andiri (A8) The stem-sap is taken as a tonic. (D8) The stem-sap is sprinkled over a newborn baby to assure its health. An informant

says it should not be done on the head (IFM2). (C7) Children scratch the face from the forehead to the nose with the stem for drawing figures like tatoo. (G0) The stem is so coarse and durable that people were sometimes wounded with it.

• Nduye (A6) The bark of *mambi* is soaked in water and the decoction is drunk as medicine for throat, particularly when one cannot emit voice well. (D5) Powdered charcoal of the root of *okukuko* is rubbed into incisions made on the body of an infant who suffers from *eke* of pangolins. (G0) The pangolins are often found on *okukuko*. (I3) The elephants feed on *mambi*.

• Mawambo (A/B8) The stem contains a lot of water, which is drunk in the forest when no water is available for drink. The sap is also used as a medicine for stomach disorders (OBS).

• Etymology *Oku-kuko* means "the liane of the tree pangolin (*oku*)".

Dioscoreaceae

#176

Dioscorea bulbifera L.

te'e (ADR0008)
tewe (NDY0310)
konjo (TTR0171)
konjo (MWB0002)

potato yam, aerial yam, bulbil yam, air potato (E)

◇ A herbaceous climber occurring commonly in secondary growth, abandoned fields and forest margins; not spiny, twining left-handed, reaching to about 6 m high with aerial axillary bulbils.

• Andiri (Ax) The raw slices of the tuber are applied to a kind of ringworm called *odeasoa-sou* (IFM). (B5/x) The bulbils and the tubers are cooked with ashes then sliced and soaked in water for two days to remove the bitterness and eaten (OBS1).

• Nduye (Bx) The bulbils are boiled in water, skinned and sliced into thin pieces, soaked in water for a couple of days until they become edible (OBS).

• Teturi (B5/x) The tubers and bulbils are boiled with ashes and soaked in a stream to remove the bitterness.

• Mawambo (Bx) The bitter bulbils are first boiled in water, peeled and cut into thin slices, and boiled again with the ashes. Then, the thin slices are soaked in cold running water. After these complicated processing the bulbils are eaten (OBS). One of the major wild plant foods used by the Mbuti.

#177

Dioscorea dumetorum (Kunth) Pax

ekesya-bangoya (MWB0003)
bitter yam (E)

◇ A herbaceous climber occurring in forest margins and secondary forest. Altough looking like *aduaka* (*Dioscorea praehensilis*,) this plant lacks spines on the stem.

• Mawambo (J0) The tubers are said to be poisonous and not eaten by the Mbuti. The shape of this plant looks like *aduaka* (*Dioscorea praehensilis*,) but lacks spines on the stem. Even a small child is taught about the difference between the two species.

• Etymology *Ekesya-bangoya* means "the mustache of bush-pigs", because of the similarity of the string-like flowers to the mustache of the bush-pigs (*bangoya*).

#178

Dioscorea mangenotiana J. Miège

toba (ADR0283)
tumba (NDY0174)
tumba (TTR0170)
tumba (MWB0053)
wild yam (E)

◇ A climbing herb with short spines on the stems.

• Andiri (B5) The tubers are eaten cooked and very appreciated (OBS).

• Nduye (B5) The tubers are eaten roasted (IFM).

• Teturi (B5) The tubers are eaten but so fi-

brous that the Mbuti only chew them and spit out the fibers.
• Mawambo (B5) The tubers are boiled and eaten (Obs). (D5) The tubers are *ekoni* and avoided by pregnant women and initiates (Ifm) in the fear of abnormal delivery or retard of the wound of circumcision.
• Notes The specimen of Ttr0170 was originally identified as *Dioscorea baya* De Wild.

#179
Dioscorea minutiflora Engl.
buki (Ndy0121)
endika (Mwb0006)
bihama (Swahili)
yam (E)
◇ A spiny climbing herb, usually cultivated, and often found in the secondary forest.
• Nduye (B5) The tubers are eaten either roasted or boiled.
• Mawambo (B5) The tubers are boiled or roasted and eaten. The Mbuti frequent abandoned fields and collect them in case they fail to obtain cassava or plantain banana from farmers.

#180
Dioscorea praehensilis Benth.
kango (Adr0279)
kango (Ndy0068)
aduaka (Ttr0172)
aduaka, *amengese* (Mwb0001)
wild yam (E)
◇ A hervaceous climber occurring especially on rocky hills; twining right-handed with small spines around the stem.
• Andiri (B5) The tubers are eaten cooked or roasted. This plant is not so bitter and very important wild food chiefly in the dry season, from December to March (Obs1).
• Nduye (B5) The tubers are roasted or boiled and eaten.
• Teturi (B5) The tubers are eaten roasted; a very appreciated tuber by the Mbuti.
• Mawambo (B5) The tuber is cooked (usually boiled) and eaten. It is not eaten raw, because the raw tuber makes the mouth itchy. One of the most important wild yam species in the area (Obs). (D5) The initiates to circumcision rite (*baganja*) are expected to avoid eating the tuber, because it is one of the *ekoni* foods (restricted food species for initiates and pregnant women and their husbands), which may retard the cure of the wound of circumcision (Ifm).
• Notes The specimen of Ttr0172 was originally identified as *Dioscorea* cf. *sagittifolia* Pax.

#181
Dioscorea preussii Pax
amambaka (Mwb0107)
yam (E)
◇ A herbaceous climber, usually cultivated.
• Mawambo (B5) The tubers are cooked and eaten. Cultivated species, but not common in the Teturi Region (Obs).

#182
Dioscorea smilacifolia De Wild.
apa (Adr0171)
akpa (Ndy0043)
etaba (Ttr0175)
etaba (Mwb0015)
◇ A spiny hervaceous climber, occurring in wet places and secondary forest; producing tubers of a fist size near the ground surface; tubers yellowish-brown and fibrous.
• Andiri (B5) The Efe eat the tubers very much.
• Nduye (B5) The root is roasted and eaten as a snack in the forest (Obs).
• Teturi (B5) The tubers are eaten roasted and very appreciated by the Mbuti.
• Mawambo (B5) Small tubers found near the ground surface are roasted and eaten (Obs). (C7) The Bira use the stems for making baskets (Ifm).

#183
Dioscorea sp.
amakalukpe (Ttr0176)

amakalupe (MWB0054)
◇ A climbing herb of the forest floor.
• Teturi (B5) The tubers are eaten.
• Mawambo (B5) The tubers are roasted and eaten (IFM).

#184
Dioscorea sp.
datu (ADR0009, ADR0677)
datu (NDY0204)
endika (MWB0254)
◇ A climbing herb, found locally abundantly in open places; the tubers are yellowish inside and with numerous hairy long roots outside; with a composite leaf with three leaflets.
• Andiri (B5) The cooked tuber slices are soaked for three days in water, then eaten. The Lese as well as the Efe gathered and ate them frequently in 1985, when they ran short of staples (OBS1).
• Nduye (B5) The yellowish tubers are eaten. They are boiled, peeled and sliced into thin pieces, then soaked in running water for 2–3 days for detoxicating (OBS).
• Mawambo (B5) The tubers are boiled and eaten (OBS).

#185
Dioscorea sp.
inga (NDY0213)
◇ A herbaceous climber, usually cultivated but sometimes found in secondary forest.
• Nduye (B5) The tubers are eaten boiled or roasted.

#186
unidentified (Dioscoreaceae)
berekuku, diya (ADR0160)
◇ A climbing herb found locally commonly in the secondary forest.
• Andiri (B5) The edible tubers are called "wild yam", *bihama-ya-pori* in Swahili, tasting not bitter, as good as *apa* (*Dioscorea smilacifolia*) (IFM2).

#187
unidentified (Dioscoreaceae)
donde (ADR0120)
◇ A climbing herb found in open places.
• Andiri (B5) The tubers are not so much bitter, and eaten cooked (IFM2).

Ebenaceae

#188
Diospyros alboflavescens (Gürke) F. White
mbene (TTR0116)
◇ A small or medium-sized tree up to about 20 m high.
• Teturi (J0) No use recorded.

#189
Diospyros bipindensis Gürke
mbilili (NDY0171)
◇ A medium-sized tree.
• Nduye (C3) The leaves are used as cosmetics. They are chewed until they turn to black and applied to the lips for coloring. (H0 I1) The fruit is eaten by various animals. The Efe make a platform (*keki*) on this tree to shoot animals approaching to feed on the fruit.

#190
Diospyros boala De Wild.
amelili (TTR0117)
◇ A medium-sized tree.
• Teturi (C9) Forked branches are used for axe-handles.
• Notes This plant may be the same as the previous one.

#191
Diospyros deltoidea F. White
mambilikichocho (TTR0118)
◇ A tree.
• Teturi (C9) Forked branches are used for axe-handles.

#192
Diospyros sp.
tinikisa, tiriisa (ADR0041)
tinikisa (NDY0323)

◇ A common small tree of the primary forest.
• Andiri (A6) Several broken pieces of the bark are inserted into the anus for a disease called *ondeutapo* or *songo* that causes waistaches, fever, constipation, dizziness and so on (IFM2). (C9) The forked part of the branch is used as axe-handles, especially for the axe called *saki* used for collecting honey. The handles of small knives called *sapi* are also made of the wood (OBS1). (D3) The leaves are burnt with those of *Palisota ambigua* (*nkangi*) so as to drive away the rain.
• Nduye (H2) Honey bees visit the flowers for nectar.

#193
Diospyros sp.
tumbo (TTR0119)
◇ A tree.
• Teturi (C9) The wood finds use as bows and spear-shafts.

Euphorbiaceae

#194
Acalypha ciliata Forsk.
amambalieboko (MWB0247)
◇ A herb or weed of fields.
• Mawambo (G0) It is said that if this plant rounds a banana plant, the banana will bear good fruit.
• Etymology *Ama-mbali-eboko* means a "climbing plant".

#195
Acalypha neptunica Müll. Arg.
achoko (NDY0362)
bembu (TTR0077)
◇ A shrub.
• Nduye (C9) The soft wood is used for making a honey flute called *mureka*.
• Teturi (C9) The twigs are used as arrow-shafts.
• Notes FWTA2 1:410.

#196
Acalypha ornata Hochst. ex A. Rich.
mbembu (MWB0097)
◇ A small to medium-sized tree of the secondary forest and forest edges.
• Mawambo (C9) The stem is used for making the arrow-shaft of an iron-tipped arrow (IFM). (E6) Some informants say the inner bark is powdered and pounded to make an arrow-poison (IFM).

#197
Alchornea cordifolia (Schum. & Thonn.) Müll. Arg.
bunji (ADR0033, ADR0687)
kunjikakpa (NDY0074)
◇ A woody climbing herb of open habitats and damp places; the plant contains a black color substance.
• Andiri (A3) The soft leaves are applied to the wounds of circumcision. A leaf-decoction is used as a wash for feverish body (OBS), and filariasis known as *nenbili* (IFM). Such a plant as the bark of *upfo* (*Nauclea vanderguchitii*) is also used with this plant. (C3) The leaves are used to dye cords of such plant as *enji* (*Eremospatha haullevilleana*), which are boiled together with the leaves then put in mud near a stream for a while (IFM). (C4) The stems are used for house construction (OBS).
• Nduye (D0) It is believed that one can not be injured when clearing the fields in the forest, if he cuts the bush holding this plant with the left hand (IFM).
• Etymology *Kunji* means a place closed with thick bush.
• Notes The specimen of ADR0033 was originally unidentified.

#198
Alchornea floribunda Müll. Arg.
popo (ADR0022)
popo (NDY0273)
epese (TTR0078)
epese (MWB0062)
◇ A small to medium-sized tree, 4–20 m high (FCBRU 8:192), occurring particularly in the secondary growth.

• Andiri (C3) Young girls wear the leaves on the waist and the hip particularly when they dance in the initiation ceremony for girls called *ima* (Obs2). (C9) The thin sticks are used to make the framework of round huts, called *chuukuu* (Obs1). (F5) The root-scrapings are smoked as a substitute for tobacco (Ifm2).
• Nduye (F3) The leaves are dried and smoked as a substitute for tobacco. (D3/9) Hunters wear the green twig with leaves around the waist as a ritual medicine, called *rianga*, to ensure success in the hunt.
• Teturi (J0) No use recorded.
• Mawambo (A3) The decoction of young leaves are taken for diarrhea (Ifm). (A5) A root-decoction is taken for stomach disorders (Ifm). (E5) The root is pounded together with other plants to make an arrow-poison. This information is not confirmed by other Mbutis, however. (Ifm).

#199
Alchornea sp.
akpolabwa (Mwb0224)
◇ A small tree.
• Mawambo (D9) The green twig is put on the fire and the smoke is applied to hunting nets to ensure success in the hunt (Obs).

#200
Bridelia atroviridis Müll. Arg.
ambu (Adr0109)
◇ A small tree to 3–15 m high (Fcbru 8:35) of the secondary forest.
• Andiri (A3/8) A squeeze of soft leaves is dripped into the eyes to treat or prevent a disease known as *eke* (Ifm). (C9) The hard wood is used in construction of a house (Ifm).

#201
Bridelia bridelifolia (Pax) Fedde
gorongoro (Adr0659)
◇ A small tree of the secondary forest; many small fruits, about 0.5 cm in diameter.
• Andiri (C1) The small round fruits are used as bullets of toy guns. (C9) Thin stems are used in construction of a house. (H1) Birds eat the fruits.

#202
Bridelia micrantha (Hochst.) Baill.
munjaku (Adr0001)
munzaku (Ndy0229)
enjeku (Ttr0079)
enjeku (Mwb0116, Mwb0252)
◇ A medium-sized tree to 1–8 m, sometimes reaching 10–20 m high (Fcbru 8:46), commonly found in secondary forest; the wild silkworms (*Anaphe* sp.) feed on the leaves, making a pouch-like nest with the cocoons in a united mass from August through October.
• Andiri (A6) A bark-decoction is drunk for sore-throat *kumbukumbu* or for cough *timba* (Ifm2). (H3) The tree serves as food for a kind of edible wild silkworm, *Anaphe* sp., called *munjaku* (Obs1).
• Nduye (H0) Caterpillars (also called *munzaku*) which feed on the leaves are eaten boiled or roasted.
• Teturi (H0) Edible caterpillars called *enjeku* grows abundantly on the tree.
• Mawambo (A6) The red-brownish decoction of the bark is used as an enema and a purgative to cure stomach disorders (Ifm). (E6) According to some Mbuti, the inner side of the bark is used for making an arrow-poison (Obs). (H0) The caterpillars (also called *enjeku*) which feed on the leaves are eaten roasted (Obs).
• Etymology Usually the name of the plant and that of the worms which feed on that tree are same.
• Notes The silkworm may be *Anaphe infracta* (Upwta1:138).

#203
Bridelia scleroneura Müll. Arg.
enjeku (Mwb0252)
◇ A medium-sized tree in secondary forest.
• Mawambo (H0) One of the several tree species which accommodate edible caterpil-

lars of moth species called *enjeku* (Obs).

204
Croton haumanianus J. Léonard
acutengitalu (Adr0124)
sumbe, bilo'o (Ndy0217)
tengwe (Ttr0235)
tengwe (Mwb0125)
◇ A tree to 5–15 m, sometimes up to 20–30 m high (Fcbru 8:61ff.), occurring in the secondary forest; the fruit grayish-brown, 2 cm in diameter with leathery skin.
• Andiri (A6) A bark-decoction is taken for gonorrhea (Ifm).
• Nduye (A/D6) The powder of the roasted bark is rubbed into scarifications on the body for a disease called *eke* brought by the black and white colobus and the Mona monkey. (H1) Monkeys eat the fruits.
• Teturi (A0) The plant is used for *kuweri*, illness caused by the violation of food taboo.
• Mawambo (A/D:1/3/9) The smoke of the leaves is applied to the patients or powdered-charcoal of the fruit is rubbed into scarifications on the body of the patients for a disease caused by eating animals known as *kuweri*. (C/D9) The wood is used for making *langbe-la-bakuweri*, a small wooden piece worn by children to protect them from the badness of *kuweri* animals. (E6) The bark is used for making an arrow-poison (Ifm). (I1) The fruit is eaten by wild animals, especially by duikers (Ifm).

205
Dichostemma glaucescens Pierre
ndoda, tola (Adr0127)
◇ A medium-sized tree to 10 m high (Fwta 1:416), commonly found in the secondary forest.
• Andiri (C6) The bark-powder smells bad and used to drive away the reddish army ants called *ti'i* (*siafu* in Swahili) that bite men badly. Sometimes it is put into the nest (Ifm). (C9) The wood is used in house construction (Ifm).

206
Drypetes dinklagei (Pax) Hutch.
etalala (Ttr0080)
◇ A tree.
• Teturi (J0) No use recorded.

207
Drypetes sp.
puobu (Mwb0179)
◇ A large tree.
• Mawambo (D6) A ritual medicine. A bark-decoction is drunk to remove the witch from the body (Ifm).

208
Elaeophorbia drupifera (Thonn.) Stapf
mundiukpo (Ndy0126)
amataisongo (Ttr0081)
◇ A tree with fleshy leaves and spined stems; the woody stem and fleshy branches contain very caustic white latex abundantly.
• Nduye (A3) A leaf-decoction is used for washing the body of a man suffering from leprosy known as *ondekomba*. (E3) The leaves are used for making an arrow-poison (Ifm).
• Teturi (C3) The leaves are smashed to make a fishing-poison.
• Notes The specimen of Nduye (Ndy0126) was originally identified as *Euphorbia dawei* N. E. Br. Also called *mataisongo* in Mwambo and used for an arrow-poison.

209
Grossera multinervis J. Léonard
etela (Mwb0072)
◇ A tree of the forest, not so common.
• Mawambo (H3) Information is rather confused about this plant. Some people say that the larva called *kanya* feeding on this tree are collected and eaten either boiled or roasted (Obs). But, according other sources, the caterpillars on this tree are not eaten and those called *kanya* feed on the leaves of *poyo* (*Entandrophragma* sp.) (Ifm).

#210
Macaranga congolensis Müll. Arg.
ikimagonde (ADR0703)
◇ A shrub of the forest, with spines on the stem.
• Andiri (C3) Leaves are used as toilet paper. (G0) The spiny stem is very dangerous, so people have to use a hooked branch (called *makpo*) to pull the stem for cutting.

#211
Macaranga saccifera Pax
prokokpo (ADR0074)
◇ A medium-sized tree with very large leaves, commonly found in wet places.
• Andiri (C/D3) The leaves are used to wrap tobacco and marijuana leaves, seeds of crops and so on because the plant is held to keep their strength (OBS). (C/D3) The plant is also held to increase the sap production of the raffia palm as "a medicine for palm-wine" (IFM2). (D3) The leaves are said to have a magical power to prevent rain (IFM).

#212
Macaranga spinosa Müll. Arg.
kobokobo (ADR0697)
◇ A medium-sized tree of the secondary growth; many spines on the stems and branches.
• Andiri (C9) Only used as firewood.

#213
Macaranga sp.
amboku (MWB0240)
◇ A tree with soft wood of the secondary forest.
• Mawambo (C9) The wood is used in house construction.

#214
Maesobotrya floribunda Benth. var. *hirtella* (Pax) Pax & K. Hoffm.
sangatoto (ADR0091)
◇ A medium-sized tree.
• Andiri (C9) A large spoon for serving meals called *tuba* is made of the wood (IFM2).

#215
Manniophyton fulvum Müll. Arg.
sudi (ADR0004), (ADR0641)
sudi (NDY0125)
kusa (TTR0082)
kusa (MWB0028)
◇ A crawling woody herb or liane occurring in the primary and secondary forest; irritating hairs on the leaves and stems, and irritating latex.
• Andiri (A8) Red sap from the vine is taken for dysentery called *ondekutu*. (C3) The leaves are used as "a medicine for palm-wine". (C6) The bast of the stem is used to make threads which are used for binding and making hunting and fishing nets. Hunting nets are not usually used among the Efe who hunt with bows and arrows, or spears, but they are extremely popular among the Mbuti living in the south-central parts of the Ituri forest (OBS2).
• Nduye (C6) The inner bark is dried and used for making cord which is very strong and used for various purposes such as binding, making fishing lines and nets (OBS). Important plants for their material culture.
• Teturi (C6) Twisted strings are made of the stem fiber and used for weaving hunting nets, and other things. Girls play at cat's cradle called *mangelengele* with the string.
• Mawambo (C6) The bast (inner bark) is very strong and used for making various things such as hunting nets (*kuya*), scooping nets for fishing (*sibo*), flat fishing nets (*tala*), rope for snares and fishing lines. The bast is collected during hunting and gathering, and dried at the camp, then twisted into a long cord (OBS).

#216
Microdesmis pierlotiana J. Léonard
gepfi (ADR0721)
tepikomvu, *efingenji* (NDY0106)
esemue (MWB0118), *ekuma* (MWB0171)

◇ A small tree to 3 m high.
• Andiri (C9) The stem is used as fishing rod. (D/G0) It is said that if you put this plant near the nest of termites, they cannot fly out of the nest. It is also said that if you cut this tree, you cannot get termites at all.
• Nduye (C/D9) The wood is used for making a part of a snare, for a stick *ota kpa* planted in the ground with a cord or wire attached to it.
• Mawambo [Mwb0171]. (A3) The leaves are dried and powdered, and applied to a wound; also applied to the cut of a circumcision rite (Ifm). [Mwb0118] (A5/9) The wood (with bark) is burnt and powdered, then rubbed into an incision made on the side of the body. Medicine for rib pain (Ifm).
• Etymology *Tepikomvu* means "you cannot return empty-handed (without an animal)".

#217
Neoboutonia canescens Pax
ndindiripaba, *dudupaba* (Adr0190)
◇ A medium-sized tree with large leaves, commonly found in the secondary forest and near water.
• Andiri (A5) The bitter root is chewed together with sugarcane for gonorrhea, which causes diarrhea and frequent urination (Ifm). (C3) The large leaves are used to wrap tobacco leaves, to cover the pots of palm-wine and so on (Ifm).

#218
Neoboutonia sp.
bolobo (Ndy0158)
◇ A medium to large-sized tree, omnipresent in the forest.
• Nduye (C9) The wood provides good firewood.

#219
Phyllanthus discoideus (Baill.) Müll. Arg.
kele (Ttr0083)
◇ A tree.
• Teturi (J0) No use recorded.

#220
Phyllanthus sp.
onde'etizikpa (Adr0284)
◇ A shrub.
• Andiri (A3) The forehead is rubbed with the leaves for headache and dizziness called *onde'etizi*. It itches badly, but the illness goes away (Ifm).
• Etymology *Onde-etizi-kpa* means "plant for the disease of *etizi* (a kind of small rodent)".

#221
Phyllanthus sp.
tisetise, *ti'iseti'se* (Adr0104, Adr0660)
◇ A scrambling shrub with many short spines on the stems.
• Andiri (C/D3) The plant is said to help the production of palm-wine, called "a medicine for palm-wine" (Ifm). (D9) The flute made of this wood is said to call the red army ants called *ti'i* in Lese or *siafu* in Swahili to the village.

#222
Ricinodendron heudelotii (Baill.) Pierre ex Heckel
areki (Adr0178)
songo (Ttr0084)
songo (Mwb0037)
◇ A tall tree to 10–40 m high (Fcbru 8:116), with soft wood, found in the secondary forest; leaves palm-like, fruit 4–5 cm long and 2–2.5 cm in diameter, containing two kernels.
• Andiri (A/D6) The bark-ash, added some palm-oil, are rubbed into scarifications on the body of a child for health (Ifm). (C9) The wood is soft, easy to shape and shows good sonority, so provides a good material for various instruments such as talking drums or slit gongs (*koko*) and dugout canoes (*gboro*) (Obs1). (C9) A stick about 1.2 m long for planting banana shoots is made of the wood (Ifm). (C/D9) A stick called *apabiki*, about 50 cm long and 7–10 cm in diameter, with the surface charred and decorated with geometric patterns, is made of the wood. Girls of the

initiation ceremony known as *ima* dance with it at the final stage (Obs1). (C/D9) A small piece of the wood, called *biko*, is attached to the string tied around the waist of a child to protect it against *eke* disease (Obs2). (H0) A kind of edible caterpillar, called *ati*, feeds on the tree.
• Teturi (B1) The seeds are eaten. (C9) A canoe is made of the wood.
• Mawambo (B1) The kernels in the seeds are eaten raw; available from September through November (Obs). (H3) The caterpillars called *basoko songo* feeding on the leaves of this tree are either roasted or boiled and eaten. (Ifm).
• Notes The Andiri specimen was identified as *Ricinodendron heudelotii* subsp. *africanum* J. Léonard.

223
Ricinus communis L.
jele (Ttr0204)
njele (Mwb0134)
◇ A shrub of open habitats and abondoned fields; often cultivated.
• Teturi (C1) The oil squeezed from the seeds is rubbed on the body as a cosmetic after bathing.
• Mawambo (A3) The leaves are soaked in water and pounded, and the dark decoction is taken by a woman in labor so that the delivery may become easy (Ifm).

224
Sapium ellipticum (Hochst. ex Krauss) Pax
kele (Mwb0294)
◇ A large tree.
• Mawambo (C9) The wood is used for timber; a commercial timber tree.
• Notes The specimen of Ttr0083 which has the same vernacular name was identified as *Phyllanthus discoideus* (Baill.) Müll. Arg.

225
Securinega virosa (Roxb. ex Willd.) Baill.
njima (Ttr0227)
njima (Mwb0099)
◇ A medium-sized tree or woody climber occurring on roadsides, forest edges and the secondary forest.
• Teturi (A0) The plant is used for wounds (details unknown).
• Mawambo (A3) The leaves are pounded and mixed with *ngbako* (*Solanum* sp.) fruits then applied to the wound of circumcision (Ifm). This information is, however, unconfirmed by others.

226
Tetracarpidium conophorum (Müll. Arg.) Hutch. & Dalz.
angeti, *eti* (Adr0150, Adr0691)
angeti (Ndy0149)
tobye (Ttr0236)
tobye (Mwb0005)
ngaso (Swahili)
◇ A woody climber found in the secondary forest; the fruits have pentagonal shells, 8–10 cm in size and contain 4 to 5 edible oval seeds of 2–3 cm in size, available from July to October.
• Andiri (B1) The fatty large seeds are eaten roasted and called "wild groundnuts" (Obs1). (E/G3) The leaves are said to cause a death to goats and elephants when eaten but not to the other animals.
• Nduye (B1) The seeds are eaten boiled or roasted.
• Teturi (B1) The seeds are eaten.
• Mawambo (B1) The kernels are eaten roasted or boiled, but not raw (Obs). Available from July through September. (H0) Spiny caterpillars called *basoko-tobye* or *amatobyelitobye* feed on this plant and are eaten either cooked or roasted. They are available from August through October.

227
Tetrorchidium didymostemon (Baill.) Pax & K. Hoffm.
esweswe (Ttr0085)
esuesue (Mwb0137)
◇ A shrub or a tree occurring mainly in the

secondary forest.
• Teturi (A0) The plant is used as a purgative (details unknown).
• Mawambo (A6) The sap coming out from the wood is used as an enema, or it is taken orally as a purgative. (A6) If a child suffers from constipation the sap is applied to the mother's breast (IFM).

#228
Tragia sp.
kabochindele (ADR0123, ADR0668)
◇ A climbing herb of open habitats.
• Andiri (A0/2/5) The flowers are applied to the forehead or wood-ashes are rubbed into scarifications on the forehead to relieve pains in the forehead called *ondekatenji* and dizziness (IFM). (C/D0) Blocks of the plant are put at the corners of a house, then the rats that run around inside the house hit their nose against the blocks and die (IFM). (D0) A sorcerer puts the plant on the ground and curse so that a man who will pass over it will suffer a severe itching (IFM). (D0) The plant is used to ensure good luck in hunting.

#229
Uapaca kirkiana Müll. Arg.
au (NDY0028)
◇ A common medium-sized tree, often found near water.
• Nduye (C9) The wood is used for making a bench. This tree has aerial roots (stilt root) reaching to 1–2 m from the ground surface, which is in good shape for making a bench with the roots.

#230
unidentified (Euphorbiaceae)
kochu (NDY0103)
◇ A climbing plant of the secondary forest.
• Nduye (B3) The leaves are pounded with the leaves of *ola*, then cooked (boiled) with plantain to eat. This is specially used for a diseased man to facilitate smooth action of bowels (IFM).

Flacourtiaceae

#231
Buchnerodendron speciosum Gürke
au (ADR0195)
◇ A common medium-sized tree with aerial roots, occurring in the secondary forest.
• Andiri (C9) The plant is used for making charcoal for blacksmith (OBS2). (C9) The aerial roots are made into bed legs (IFM).

#232
Caloncoba glauca (P. Beauv.) Gilg
tambe (TTR0106)
tambe (MWB0119)
◇ A small to medium-sized tree.
• Teturi (C1) The seed-oil is rubbed on the body as a cosmetic after bathing.
• Mawambo (D6) Bark-powder is blown into the nest of honey-bees so that they may not become aggressive (IFM).
• Notes FWTA 1:189, App.47.

#233
Calancoba welwitschii (Oliv.) Gilg
mukunza (MWB0121)
◇ A small to medium-sized tree. The fruit has long spines, and black seeds in orange-colored pulp.
• Mawambo (H1) The reddish-orange colored flesh in the spiny fruit is used as bait for hook fishing (OBS).

#234
Dissomeria glanduligera Sleumer
musarama (ADR0255)
◇ A medium-sized tree of the primary forest.
• Andiri (C9) The wood is strong and used in house construction (OBS).

#235
Oncoba spinosa Forssk.
perekesekpa (ADR0166)
◇ A small tree of the primary forest; fruits with hard shells, about 5–8 cm in diameter.

• Andiri (C1) The hard shells are used to make musical instruments like the maracas, called *perekese*. Small stones or seeds of some plants are put inside the shells. Usually two shells are tied with a string of some 15 cm long and people play them holding one shell in the palm and beating another shell against it. Especially women play them when singing (OBS1). (Cx) The thorns are used to set bait, such as termites, on bird traps called *mgbamgbalaku* (IFM).
• Etymology *Perekese-kpa* means "the tree of *perekese*".

Gramineae

#236
Bambusa sp.
luma (MWB0217)
◇ A bamboo of the secondary growth.
• Mawambo (C4) The stem is used for making a pipe and a bamboo flute called *luma* (OBS).
• Etymology *Luma* means the plant as well as the flute made of that. Also it is a generic name for the stem with a hollow.

#237
Coix lacryma-jobi L.
sapele (ADR0067)
manganga (TTR0316)
◇ A grass to 1–1.5 m high, yielding greyish-white false fruits, sometimes cultivated.
• Andiri (C/D0) A medicine called *loda* is made of this plant and rubbed into the scarifications on the nose of a dog to make it fearless in the hunt (IFM). (C1) The seeds are made into necklaces (OBS).
• Teturi (C1) The seeds are used as beads for necklaces.

#238
Cynodon dactylon (L.) Pers.
deledeleako (ADR0671)
◇ A short grass to 0.5 m high.
• Andiri (D3) The leaves are tied around the leg of a child to ensure its health. There are several *deledele*, but the others are not suitable for that.
• Etymology *Deledele-ako* means "male *deledele*".

#239
Echinochloa pyramidalis (Lam.) Hitchc. & Chase
manganga (MWB0236)
◇ A grass of roadsides.
• Mawambo (J0) No use recorded.

#240
Eleusine indica (L.) Gaertn.
deledele, dilidili (ADR0230)
◇ A common weed of open places such as roadsides, fields and village sites.
• Andiri (C0) The plant is used to adorn the human body for dancing (OBS). (D4) When a child cries so much after its father's or mother's death, this plant is put in the hair of the child or the stalk is tied around the ankles to stop crying (IFM2). (D4) A piece of the stalk is cut into two parts and tied again, then put in a pocket to protect a person from misfortune. The similar usage as *utietu* (*Stephania abyssinica*) (IFM).

#241
Eragrostis tenuifolia (A. Rich.) Hochst. ex Steud.
deledele (ADR0672)
◇ A grass.
• Andiri (I0) Small birds such as *makulele* (black and white manikin) use the plant for their nests.

#242
Hyparrhenia sp.
gbaki, elipi (ADR0228)
gbaki (NDY0170, NDY0381)
◇ A common grass to about 2 m high occurring in open places such as roadsides, especially abundant in savanna areas around the forest.

• Andiri (C4) The stems are used for arrow-shafts. They are said to be good next to raphia-palm rachis. The arrows, called by the same name, are usually used for shooting birds. They are used without arrow-poison (Obs2).
• Nduye (C4) The hard stem is used for arrows for shooting birds and small animals such as squirrels (Obs).
• Notes The specimen of Ndy0170 was originally identified as *H. diplandra* (Hack.) Stapf, and Ndy0381 as *H. collina* (Pilger) Stapf.

243
Leptaspis cochleata Thwaites
nzanza (Adr0023, Adr0722)
njanja (Ndy0036); *zanza* (Ndy0242)
sanesane (Ttr0151); *sasane* (Ttr0234)
sanesane, *sasane* (Mwb0144)
◇ A grass up to 1 m high of forest undergrowth, especially found in moist places.
• Andiri (C3) The bunch of leaves softened over a fire is inserted into the nest of the stingless bees called *ifa* to take the honey out of the nest (Obs). (C3) The leaves are used for showing the ownership of the honey of *ifa*. When a man finds the nest he breaks a few small trees nearby and put the *nzanza* leaves on their tops. For the nest of the honey-bees, the leaves of *ngefe* (*Ataenidia conferta*) are used (Obs). (C3) Huts are roofed with this grass when *ngilipi* (*Megaphrynium macrostachyum*) leaves are unavailable (Obs). (C/D3) When the initiation ceremony of girls called *ima* or that of boys called *kumbi* is proceeding in the village, a pole with *nzanza* leaves on the top is stood in the village as its symbol (Obs1). (D3) The leaves are put on a log on a path under which people have to crawl through, in the idea that the plant protects people from waist-ache called *ondekomvu* (Obs). (D5) the plant is used to protect a child from the attack of *eke* disease, especially that caused by the chevrotain (*befe*). Root-ash is rubbed into scarifications at several spots on the body of a child and the parents (Ifm2).
• Nduye (C0) The whole plant is used for thatching, when Marantaceae leaves are not available. (D0) The ash of the plant is applied to the face as a fetish to ensure success in the hunt. Or hunters wear the whole plant around the waist. (D0) The whole plant is put standing in a river for calling rainfall (Ifm).
• Teturi (A3) The leaves are burnt with the root of *Setaria megaphylla* into charcoal, then applied to snakebites.
• Mawambo (D0) The ash of the whole plant is applied to a hunter's forehead as a ritual medicine (*sisa*) for success in net hunting (Obs).
• Notes The specimen of Ttr0234 was originally unidentified.

244
Olyra latifolia L.
ngbere, *mbere* (Adr0128)
gbele, *luma* (Ndy0079)
bangbile (Ttr0152)
panbile (Mwb0154)
◇ A tall cane-like grass up to 3 m high.
• Andiri (A1) A couple of seeds are swallowed at once for stopping severe coughs called *tiba* (Ifm2).
• Nduye (A1) The seeds are swallowed as a medicine for cough and fever (Ifm).
• Teturi (C4) The stem is used for giving a baby an enema when it is costive. (Cx) A pipe for smoking and a pipe called *luma* for playing music are made of the stem.
• Mawambo (C4) The hollow stem is used to administrate an enema for small children (Ifm).
• Notes The specimen of Adr0128 was originally unidentified.

245
Oplismenus hirtellus (L.) P. Beauv.
uetimba (Ndy0120)
◇ A grass occurring particularly near water.
• Nduye (D3) A ritual medicine for fishing. The leaves are fastened to a fishing line so that

it may hook a plenty of fish (IFM).

#246
Oxytenanthera cf. *abyssinica* (A. Rich.) Munro
ruma (ADR0193)
bamboo (E)
◇ A several species of bamboo including this one exist in the Ituri Forest, which are commonly called *ruma*. The largest type may be *Bambusa* sp., occurring in gregarious patches in wet places near water.
• Andiri (C4) The culms are used for various objects, such as smoking pipes, water containers, pipes for distillation. Also they are used in house construction (OBS1).

#247
Panicum sp.
bobo (ADR0610); *gbogbo* (ADR0234)
◇ A grass to 3–4 m high, commonly found in open places such as abandoned village sites.
• Andiri (C0) The plant is used to make a toy umbrella. (C4) The stems are woven into sleeping mats, or made into arrow-shafts. (OBS). (G0) This plant is believed to indicate a place where the soil is fertile. (I0/3) Canerats *taru* eat the plants (IFM).
• Notes The specimen of ADR0234 was originally unidentified.

#248
Paspalum conjugatum Berg.
deledele (ADR0643)
manganga (MWB0235)
◇ A grass to 60–70 cm high; usually two ears, and rarely three.
• Andiri (C0) The plant is used as "a medicine for palm-wine". (C0) The plant with three ears is used to know the mind of a woman. A man gives it to her, and if she returns it cutting one ear and leaving two, that means she likes you. (C0) Sometimes it is used as an ornament.
• Mawambo (J0) No use recorded.

#249
Paspalum sp.
deledele (ADR0670)
◇ A grass to 1 m high.
• Andiri (H0) It is said that cattle like this plant very much. (Usually people do not have cattle in the Ituri Forest.)

#250
Pennisetum polystachion (L.) Schult.
matete (MWB0234)
◇ A grass of roadsides.
• Mawambo (C4) The stem is used for construction, in particular for thatching and building a fence at a village base camp.
• Etymology The vernacular name is derived from Swahili.

#251
Pennisetum purpureum Schumach.
tuko (ADR0631)
ngala (TTR0153)
◇ A robust grass to 5 m high or more, occurring locally abundantly in open habitats.
• Andiri (C4) The stems are used to make walls and roofs in house construction. (D0) The plant is used for guarding crops against theft. It will bring *kebukebu*, a kind of disease, to the thieves.
• Teturi (C4) The culms are used to make music pipes known as *luma*.

#252
Pennisetum trachyphyllum Pilger
njumbu (MWB0237)
◇ A grass occurring abundantly on roadsides.
• Mawambo (J0) No use recorded.

#253
Setaria chevalieri Stapf
ngenge'e, *gege'e* (ADR0011, ADR0604)
◇ A common grass of open habitats.
• Andiri (A3) A leaf-infusion is taken for constipation in children. It is believed that children may suffer from constipation if the parents eat the meat of the civet *chamu*. The con-

stipation is then called *ondechamu* "the disease of the civet". The civet is said to like this plant (IFM2). (D0/3) The plant is ascribed a magical property to protect a man from evils. Some evils may attach to a man if he walks out at night (this implies adultery), and possibly destroy his wife's pregnancy. Then before entering his house at night, he puts the plant just above the entrance to prevent the evils from entering the house with him. It is also good to carry the leaves when walking out at night (IFM2). (D3) The leaf-ash is rubbed into scarifications on the body of a woman in labor so that the coming baby's eyes will open sooner after the birth (IFM).

#254
Setaria megaphylla (Steud.) Th. Dur. & Schinz
ngangalu (TTR0154)
◇ A perennial grass up to 3 m high; marshy places in forest (FWTA2 3:424).
• Teturi (A5) The root is roasted with the leaves of *sasane* (*Leptaspis cochleata*) into charcoal, then applied to snake bites.

#255
Streptogyna crinita P. Beauv.
sida, *kole* (NDY0076)
◇ A grass.
• Nduye (A5) The root is slightly burnt and the charcoal is powdered, mixed with that of *dasokpa* root, then rubbed into an incision made on the painful part. Considered as the medicine for *musipa*, disease of the nervous system or the vein.

#256
unidentified (Gramineae)
deledele (ADR0673)
◇ A grass.
• Andiri (C0) Small birds use the plant for making their nests.

#257
unidentified (Gramineae)
gbaka (ADR0239)
◇ A common tall grass in open places.
• Andiri (C4) The plant is used for making walls and roofs of a house (OBS).

#258
unidentified (Gramineae)
ngilengilei, *gelagilei* (ADR0241)
◇ A grass.
• Andiri (C0) The plant is used for roofing a house when *ngilipi* (*Megaphrynium macrostachyum*) leaves are unavailable (IFM).

#259
unidentified (Gramineae)
tupisoku (ADR0710)
◇ A short grass; leaves narrow, 50 cm long.
• Andiri (C0) The grass is planted as an ornament around the house. (G/I0) Buffaloes are said to sleep on this plant and eat it.
• Etymology *Tupi* means the buffalo.

Guttiferae

#260
Garcinia ovalifolia Oliv.
bitode (TTR0102)
◇ A shrub or tree to 10 m high; flowers white; fruit yellow; occurring in forest fringes.
• Teturi (C9) Arrow-shafts are made of the plant.

#261
Garcinia punctata Oliv.
oro (ADR0113)
oro (NDY0039)
◇ A medium-sized tree occurring in the primary forest; red fruit available from July through August.
• Andiri (A1) The fruits are chewed for sore throat and coughs (IFM). (B1) The fruits are eaten raw (IFM). (C9) The wood is hard and used in house construction (IFM).
• Nduye (H0, I1) The Efe hunters make a platform on this tree to ambush animals approaching the tree to eat the fruits (IFM).

262
Garcinia smeathmannii (Planch. & Triana) Oliv.
banjotiki, *banjorusi* (NDY0299)
◇ A medium-sized tree containing a white latex.
• Nduye (C3) The leaves are used for arrow-feathers.
• Etymology *Banjo* means arrow-feathers.

263
Garcinia sp.
banjo, *banjomuto*, *taba* (NDY0038, NDY0367)
◇ A medium-sized tree containing a white latex.
• Nduye (C3) The leaves are cut into triangular and used as arrow-feathers (OBS). (C8) The white latex is used to set arrow-tips or spearheads into shafts.
• Etymology *Banjo* means arrow-feathers.
• Notes Among the Bira-speaking Mbuti the same plant is called *ekukwa-mbengi* (MWB0162, identified as *Chrysophyllum vermoesenii*) or *ekukumbengi* (TTR0113, identified as *Bequaertiodendron longipedicellata*). The specimen of NDY0038 was identified as *Garcinia volkensii* Bak. and NDY0367 as *Garcinia polyantha* Oliv. Further research needed.

264
Harungana madagascariensis Lam. ex Poir.
amangonji (TTR0103)
amangonji (MWB0123)
damudamu (Swahili)
◇ A tree or shrub, with orange sap, tomentose; flowers whitish, fragrant, dotted with black glands.
• Teturi (A6) The bark is used for abdominal disease and eczema or rash.
• Mawambo (A6) A bark-decoction which turns to reddish-yellow, is used as an enema for yellow-fever called *matoli* (IFM). A bark-decoction is also used for stomach disorders (IFM).

265
Mammea africana Sabine
bulungu (MWB0281)
◇ A large-sized tree.
• Mawambo (C9) The timber is commercially valued.

Icacinaceae

266
Iodes klaineana Pierre
kebukaro (ADR0212, ADR0723)
ekakwa-balemba (MWB0194)
◇ A woody climber of the forest floor.
• Andiri (A3) A leaf-infusion is used in baths to treat abscesses called *kebu*. The leaves are applied to them directly, too. Sometimes the leaf is rubbed into scarifications or leaf-sap is dripped into the eyes (IFM2). (D0) A sorcerer lays the plant on a road saying "kill so-and-so when passing over you!" (IFM).
• Mawambo (A9) Powdered charcoal is rubbed into incisions made on the side of the body to relieve pains (IFM). (D9) The branch is burnt on a fire to drive the rain away from the vicinity of a camp (IFM).
• Etymology *Kebu-karo* means "Karo's *kebu*". Karo is a sub-tribe of the Lese, living around Nduye and Andiri. *Ekakwa-balemba* means "the palm of witches".

267
Iodes seretii (De Wild.) Boutique
kebukuko (ADR0655)
◇ A woody climber with the stem twisted at each axile.
• Andiri (A7) The stem-ash is licked or rubbed into scarifications for treating a disease known as *kebu*. (C0) The ash of the plant is put on the tongue of a newborn baby to make it cry.
• Etymology *Kebu-kuko* means "a liane for *kebu*".

268
Leptaulus daphnoides Benth.

ngipfi (Adr0114)
◇ A small tree up to 12 m high (Fcbru 9:261), occurring rather rarely in the primary forest.
• Andiri (D9) The sticks or twigs of this plant are inserted into the nest of termites to prevent them from flying away before people are ready to catch them. An informant says this is effective only for the savanna species (Ifm).

#269
Polycephalium poggei Pierre
oengamba, *ondechachapi* (Adr0105, Adr0690)
◇ A climbing herb of the secondary forest.
• Andiri (A3) The leaves are used for a disease called *ondetetsa* or *odechacha* that causes pains at the sides of the chest. Aching parts are rubbed with the leaves that causes itching very much. One informant claimed that the treatment must be done at night secretly, but not accepted by others (Ifm2). (C3) Efe men often put the leaves on the head for amusement, thus Lese call them Efe's hats (Obs2). (C/D3) The plant is used as "a medicine for palm-wine" (Ifm).
• Etymology *Onde-chacha-pi* means "the plant for the disease of *chacha* (the chest and the ribs)".

#270
unidentified (Icacinaceae)
tetimbo (Adr0200, Adr0735)
◇ A woody climber of the secondary forest; the stem has good smell.
• Andiri (C3) The plant is used as "a medicine for palm-wine" (Ifm2). Sometimes the leaves are put in the pot for receiving palm-wine in order to make it strong. (C7) The stem is made into cord for binding in house construction. It is sometimes used for supporting human body during honey collection up on a tree (Ifm2).

Irvingiaceae

#271
Irvingia gabonensis (Aubry-Lecomte ex O'Rorke) Baill.
ambele (Adr0248)
ambele (Ndy0031)
esele (Ttr0065)
essele (Mwb0261)
◇ A tall tree up to 30 m high (Fcbru, 7:112ff.) of the primary forest; fruits with edible fatty kernels of 4–5 cm long, 3–3.5 cm broad, oval shaped, in oval and flat shells of about 6 cm long; the kernels inside the hard shells can be eaten for a long period from the latter half of the rainy season to the dry season, about from July until January.
• Andiri (B1) The fatty kernels are eagerly searched and eaten raw or roasted. They are called "wild groundnuts" (Obs1).
• Nduye (B1) The flat kernels are eaten roasted. Sometimes the roasted kernels are pounded and eaten (Obs). The pulp is not eaten by the Efe, who think the pulp as chimpanzees' and elephants' food. (I1) The fruit is eaten by elephants.
• Teturi (B1) The kernels are eaten after slightly toasted on a fire. They are called "peanuts of the forest".
• Mawambo (B1) The flat kernels are roasted and eaten (Obs). One of the important food of the Mbuti.

#272
Irvingia robur Mildbr.
bute (Adr0289)
bute (Ndy0023)
ebute (Ttr0066)
ebute (Mwb0223)
◇ A tall tree of the primary forest; fruits flattened and large with edible fatty kernels, flat and round-shaped, about 4 cm in diameter, located in oval hard shells about 7–8 cm in size. The kernels inside the hard shells can be eaten for a long period from the latter half of the rainy season to the dry season, mainly from September to January or February. The largest of all the Irvingia species in the area.
• Andiri (B1) The fatty white kernels are very delicious and eaten raw or roasted (Obs).

• Nduye (B1) The flat kernels are eaten roasted (D6) The bark-powder is sprinkled on the head of a baby so that its head may become harder (IFM).
• Teturi (B1) The kernels are eaten after slightly toasted on a fire. They are called "peanuts of the forest".
• Mawambo (B1) The flat kernels are roasted and eaten; one of the most favorite food of the Mbuti (OBS).

#273
Irvingia wombulu Vermoesen
toutou (ADR0101)
toutou (NDY0009)
tou, *tubi*, *eholo* (TTR0237)
tou (MWB0402)
◇ A tall tree to about 25 m high (FCBRU, 7: 116) of the primary forest; producing oval fruits with edible fatty kernels of 3–3.5 cm long and 2.5 cm wide in shells of 5–8 cm in size; available mainly from June to November.
• Andiri (B1) The fatty kernels are very tasty and eaten eagerly, called "wild groundnuts of the forest" (OBS1).
• Nduye (B1) The kernels are sun-dried and/or roasted, and eaten. They are sometimes threaded by a cord and dried for preservation. (H0 I1) Efe hunters make a platform (*keki*) on this tree and wait there for the antelopes which come to eat the fruits fallen on the ground.
• Teturi (B1) The kernels are eaten.
• Mawambo (B1) The kernels are eaten roasted (OBS).

#274
Klainedoxa gabonensis Pierre ex Engl.
ndau, *dau* (ADR0185)
ndau, *kubu-kubu*, *akpama* (NDY0032, NDY0169)
kpama (MWB0124)
◇ A tall tree up to 40 m high (FCBRU, 7: 110), occurring rather rarely in the primary forest; fruits green and round, 3–4 cm in diameter, with 4 small kernels inside the woody pulp.
• Andiri (A1) The fruit are applied to a kind of swells called *otu* that grow often on the waist (IFM). (A3/8) A thick sap expressed from the leaves, added a bit of salt, is licked for children's coughs (IFM). (C1) Children play with the seeds which are called *kugbukugbu*, handing them from one person to the next one by turns (IFM).
• Nduye (B1) The small kernels in the fruit is picked out and eaten raw (OBS). (H0 I1) Efe men make a platform on this tree to shoot the animals approaching it to eat the fruits fallen on the ground (IFM).
• Mawambo (B1) The kernels were eaten in the forest during the Basimba Rebellion from 1964 to 1965. They are, however, rarely utilized now (IFM). (H2) The flowers provide nectar for honey-bees.
• Notes The specimen of ADR0185 is identified as *K. gabonensis* var. *oblongifolia* Engl. ex De Wild.

Labiatae

#275
Achyrospermum micranthum Perkins
kalukokpo (NDY0331)
◇ A small tree.
• Nduye (D3) A ritual medicine. The pounded leaves are rubbed to the entrance of the nest of stingless bees called *ifa* so that they produce a plenty of honey.

#276
Coleus sp.
kochikochiakpa (ADR0684)
◇ A crawling herb occurring particularly on rocks; leaves have good smell like soap.
• Andiri (C0) Efe girls wear the plant on the waist as an ornament.
• Etymology *Kochikochi-akpa* means "*Kochikochi* on the rocks (*akpa*)". *Kochikochi* is a plant of Labiatae family.

#277
Hoslundia opposita Vahl

muchele-ngana (NDY0366)
◇ A shrub of the secondary forest.
• Nduye (D5) Rice is the most favorite starchy food of the Efe, and as such they find difficulty in eating rice without sharing it with others who have no rice. If they use some medicine, they may be able to avoid fellow Efes approaching to them while eating rice. This plant is used for such a purpose. The root is burnt and powdered, then rubbed into incisions made around the mouth or on the upper abdomen (IFM). (H2) The flowers yield nectar for honey-bees.
• Etymology *Muchele* means rice.

#278
unidentified (Labiatae)
kochikochi (ADR0010)
◇ A common herb occurring in the secondary forest.
• Andiri (A3) A leaf-decoction is used as a wash to reduce fever (IFM).

Lecythidaceae

#279
Petersianthus macrocarpus (P. Beauv.) Liben
hoyo (MWB0022)
◇ A large tree found both in the primary and the secondary forest.
• Mawambo (C9) One of the minor timber tree in the area. (H3) Edible caterpillars feed on the leaves of this tree. They are eaten either roasted or boiled (OBS). (E6) The inner side of the bark is ground and pounded for making an arrow-poison (IFM).

Leeaceae

#280
Leea guineensis G. Don
gbabala (ADR0629)
esaesa (NDY0122)
mokumakoko (MWB0036)
◇ A shrub to 3 m high of the forest and open places; many small fruits about 5 mm in diameter in clusters.
• Andiri (A1) Several fruits are taken as an antidote when a person has eaten food poisoned by somebody else. (D1) The fruit is thrown to somebody as an aphrodisiac called *isuba*.
• Nduye (D9) A ritual medicine. A stick made of this tree is used for stirring a pot boiling oil-palm fruits in order to obtain more oil.
• Mawambo (A1/3) A decoction of the leaves and fruits is used as an enema to cure *amanbeeko*, a disease characterized by stomach swelling due to eating too many foods (IFM). (D3) The leaves are set on a cut end of a raffia-palm expecting that it will produce a lot of palm-wine (IFM).
• Etymology *Moku-ma-koko* literally means "the knee (*moku*) of chicken (*koko*), which probably derived from the fruit morphology".

Leguminosae (Caesalpinioideae)

#281
Amphimas pterocarpoides Harms
kanya (MWB0273)
◇ A large-sized tree.
• Mawambo (C9) The timbers are commercially valued.

#282
Anthonotha acuminata (De Wild.) J. Léonard
kileme (MWB0201)
◇ A large-sized tree.
• Mawambo (C3) The leaves tasting sour are pounded and mixed with a latex of Apocynaceae plants so that the latex will become soft and strong. The latex is used for making a catapult, etc. (IFM).

#283
Brachystegia laurentii (De Wild.) Louis ex Hoyle
mukulu (ADR0018)
◇ A tall tree to 30–45 m high (FCBRU 3: 461) of the primary forest.
• Andiri (A6) Powdered bark is blown into the

nostrils of a child suffering from coughs of *eke* (IFM). (A/D6) Powdered bark is used for awaking girls who have fallen into trance during the enthusiasm of the dance of initiation ceremony called *ima* (OBS). (C6) Bark pieces are crumpled well in water to produce foam which helps to clean clothes (OBS2). (C/D6) A squeeze of the macerated bark pieces is rubbed into scarifications on the nose of hunting dogs to make them brave and aggressive trackers (IFM).

284

Cynometra alexandri C. H. Wright
ato (ADR0058, ADR0734)
ato (NDY0044, NDY0214, NDY0205)
tembu (TTR0048)
tembu (MWB0027, MWB0263)
tuna (Swahili)

◇ A tall tree, 25–50 m high (FCBRU 3:316), occurring quite commonly in the primary forest.

• Andiri (A6) The powdered bark is applied to wounds. It is painful (IFM). (C9) The wood is used as firewood (OBS1) and for charcoal (IFM). (H2) The tree provides nests and nectar for the honey-bees (OBS1). (I1) Monkeys are said to eat the beans (IFM).

• Nduye (H2) The honey-bees frequent the flowers for nectar. (C9) The wood makes a good firewood and charcoal (OBS).

• Teturi (C6) A band for carrying a large basket on the back is made of the bark. (H2) The honey-bees collect the nectar from the flowers.

• Mawambo (C9) The wood serves as materials of charcoal for forging iron; also considered as the best firewood (OBS). (E6) The bark is used for making an arrow-poison (IFM). (H1) The pods are eaten by monkeys and duikers, but not by man. (H2) The flowers are one of the major nectar sources for the honey-bees from March to May (OBS). (H/I3) The caterpillars feeding on the leaves are called *gulu* and used as a bait for fishing.

285

Dialium corbisieri Stanner
kalanga (MWB0270)

◇ A large-sized tree.

• Mawambo (C9) The wood makes good timbers; a commercial timber tree. (H2) A nectar tree.

286

Erythrophleum guineense G. Don
anzafa, *ajoafa* (ADR0209)
anjoafa (NDY0219)
tafa (TTR0049)
taha, *tafa* (MWB0080)
akoba (Swahili)

◇ A medium to large-sized tree.

• Andiri (C1) The seeds are used for playing a game (IFM). (C9) The wood is good for timbers and charcoal (IFM). (C9) Wood pieces are boiled in a new earthen pot before it is used for cooking to strengthen it. Or the decoction is sprinkled over a heated pot (IFM).

• Nduye (A6) A medicine for *eke*. The bark is ground and mixed with other bark powder, *sumbe* (*Croton haumanianus*, Euphorbiaceae) and put into the nostrils of the child suffering from *eke* (IFM). (C9) The wood is used for charcoal burning (OBS). (E6) The bark is used for making an arrow-poison together with other plants (IFM).

• Teturi (A/D0) The plant is used for *kuweri*, a kind of illness caused by violating food taboo. (D5) A decoction of root-bark is used to divine a socerer. (C1) Men play a game called *maale* with the black seeds. (E5) The sap of root-bark is used for arrow-poison.

• Mawambo (C9) The hard wood provides the best material for charcoal which is used for forging iron (OBS). (E6) The inner side of the bark is used for making arrow-poison called *mutali* (OBS). The bark is pounded together with the bark of *sakpa* (*Turraeanthus africanus*) and used as a fish-poison (OBS).

• Notes According to Verdcourt & Trump (1969), the bark of this tree is very poisonous and was formerly widely employed throughout Africa for poison oracle. The specimen

of Mwb0080 was originally identified as *Erythrophleum ivorense* (A. Chev.) J. Léonard.

287
Gilbertiodendron dewevrei (De Wild.) J. Léonard
mbau (Ttr0050)
mbau (Mwb0026)
mambau (Swahili)
◇ A large-sized tree attaining sometimes 30–40 m high, often forming a pure stand in the southern part of the Ituri Forest. In the northern areas, there are few.
• Teturi (A3) The leaf-ashes are rubbed into little incisions on aching knees. (B1) The seeds are eaten grilled, or they are boiled and ground into a stiff porridge. (C6) A band for carrying a basket is made of the bark. (H2) Honey bees collect the nectar.
• Mawambo (C6) The inner bark is used for binding and carrying a basket (Obs). (B1) The seeds are cooked in various ways and eaten. Beside simply boiled in water, they are pounded and grated and made into porridge. On the other hand, the soft seeds fermented in water are called *ametofya* and pounded in a mortar or on a stone, wrapped with the leaves of *Megaphrynium macrostachyum*, then baked in hot ashes (Obs). (C3) The leaves are used for thatching semi-spherical huts in a forest camp (Obs). (H2) The Mbuti say that the flowers are often visited by honeybees for nectar, although Hart and Hart (1986) mention that this species does produce much pollen but not nectar (Ifm). (J9) The wood is not good as firewood.

288
Julbernardia seretii (De Wild.) Troupin
rofo (Adr0062, Adr0733)
rofo (Ndy0102), (Ndy0344)
eko (Ttr0047)
eko (Mwb0056)
alumbi (Swahili)
◇ A large-sized tree up to 40 m high (Fcbru, 3: 400), occurring quite commonly in the primary forest; little whitish flowers from May through August; one of the most common large-sized trees in the Ituri forest.
• Andiri (C6) The bark is used to make sandals, ropes and cords (Obs2). (C9) The wood is used for firewood (Obs1). (H2) The plant produces a huge number of little white flowers in May and June which serve as the main nectar source for honey-bees (Obs1). (H9) Edible whitish mushrooms, called *ikyango*, grow on the fallen trunks. They are frequently collected and eaten by both the Lese and the Efe. One of the main forest products that the Efe give to the Lese (Obs1).
• Nduye (C9) The wood is good for firewood. (C6) The bark is used for making sandals in the former days (Ifm). (H2) The most important nectar source in the forest.
• Mawambo (C6) The Mubti as well as the Bira use the bark which is easily stripped off the wood for making aqueduct for concentrating dust gold (Obs) The tree stripped off the bark will die. (C9) Good firewood. A Commercial timber tree. (H2) The flowers yield a nectar for honey production (Obs). (H9) From the fallen log of this tree grow mushrooms called *isamba* which the Mbuti and the Bira like to eat very much (Obs). (I1) The wild animals especially monkeys and duikers feed on the fruits (Obs).
• Teturi (C6) A head for carrying a basket on the back is made of the bark. (H2) The honeybees visit the flowers for nectar.
• Notes A specimen of Ttr0047 was originally identified as *Brachystegia laurentii*.

289
Tessmannia africana Harms
ebaka (Mwb0272)
◇ A large-sized tree.
• Mawambo (C9) The wood is commercially used for timber.

Leguminosae (Mimosoideae)

290
Acacia sp.

aako, *sile-etoje* (NDY0078)
◇ A medium-sized tree.
• Nduye (D3) The branches and leaves are worn around the waist to collect many land snails called *begbe* or *ligba*.
• Etymology *Etoje* is a kind of forest rats and *sile* means to eat.
• Notes Called *tolo* by the Bira-speaking Mbuti.

291
Albizia adianthifolia (Schum.) W. F. Wight
kangba (NDY0156)
◇ A large-sized tree.
• Nduye (C9) The wood is good for firewood. (I1) The fruits are eaten by various animals, but not by men.

292
Albizia coriaria Welw. ex Oliv.
kangba (MWB0301)
◇ A large-sized tree.
• Mawambo (C9) A timber tree.

293
Albizia ferruginea (Guill. & Perr.) Benth.
kangba (ADR0180)
mombo (TTR0218)
mombo (MWB0302)
◇ A tall tree of the primary forest.
• Andiri (C3) Men, especially young or aged men, wear the leaves on the hip when dancing to entertain the audience (OBS).
• Teturi (J0) No use recorded.
• Mawambo (C9) A timber tree.

294
Albizia gummifera (J. F. Gmel.) C. A. Sm. var. *ealaensis* (De Wild.) Brenan
kangba (NDY0246)
kangba (MWB0130)
◇ A large-sized tree.
• Nduye (A/D6) The bark is used for getting strength, particularly the sexual power.
• Mawambo (C9) A timber tree. (E6) The bark is used for making an arrow-poison (IFM). (H2) The flowers are visited by honey-bees for nectar.

295
Albizia zygia (DC.) J. F. Macbr.
kangba (TTR0051)
◇ A tree.
• Teturi (H2) The honey-bees visit the flowers and collect the nectar.

296
Albizia sp.
kangba (ADR0640)
◇ A tall tree of the primary as well as secondary forest.
• Andiri (C3) A twig with many small leaves is worn at the waist as an ornament when dancing.

297
Cathormion altissimum (Hook. f.) Hutch. & Dandy
ako (ADR0013)
◇ A common tall tree to 30 m high (FWTA 1:504) of the primary forest.
• Andiri (D0) It is thought wrong to cut down this tree without wearing traditional dress, and women are not allowed to cut it (IFM2). (G0) The dead body of a man in a religious group named *beru* was said to be laid on the foot of the tree to go rotten there (IFM).

298
Dichrostachys cinerea (L.) Wight & Arn. subsp. *platycarpa* (Welw. ex Bull.) Brenan & Br.
kokina, *gede* (ADR0015)
ekanya-kangba (TTR0052)
ekanya (MWB0084)
kanya (Swahili)
◇ A small tree to 10 m high of the secondary forest, commonly found in hilly places.
• Andiri (A5/6) A decoction of the bark or root-skin is drunk to induce abortion (IFM2). (C9) The wood is so hard that it is good for house construction (IFM).

• Teturi (A6) A bark-decoction is a medicine for bellyaches, venereal diseases, and used for abortion.
• Mawambo (A6) A bark-decoction is used as an enema to induce abortion or to clean and cure stomach disorders (IFM). (A6) According to other Mbuti, the powdered bark is rubbed into the incisions made on the sides of the waist in order to relieve pains. Also some informants report that the powdered bark is applied to a boil (IFM).

#299
Entada gigas (L.) Fawc. & Rendle
chembe (NDY0133)
njamba (TTR0053)
◇ A woody climber of the forest, with very large pods, sometimes as long as 1 m, and seeds are about 5 cm, or more, in diameter.
• Nduye (B3) The leaves are boiled with other plant leaves and eaten as a relish. (C6) The inner bark is used for a rope which is very strong.
• Teturi (C7) The thick and flexible stem is used as a rope to play a tug of war called *kanga* between men and women.

#300
Mimosa pudica L.
kufa (MWB0219)
◇ A herb to dwarf shrub occurring on roadsides.
• Mawambo (J0) No use recorded.
• Etymology *Kufa* means "to die" in Swahili. It is called so because the leaves close leaflets as if they are dead when touched.

#301
Pentaclethra macrophylla Benth.
afo (NDY0180)
gbeka (MWB0068)
◇ A tree.
• Nduye (B1) The seeds are said to be eaten. (C1) The dried pods are used in children's play as a toy sword.
• Mawambo (B1) The seeds are cooked and eaten after long preparation. First, the seeds are boiled, removed the skin and sliced into thin pieces. Then, they are boiled again with ashes and washed in cold water. Finally they are smashed in a mortar and wrapped with Marantaceae leaves and baked in hot ashes.(OBS).

#302
Pentaclethra sp.
mombo (MWB0243)
◇ A tree.
• Mawambo (C6) When the bark is pounded in water, it produces a lot of foam, which is used as a substitute for soap. Called "soap of the forest" (IFM).

#303
Piptadeniastrum africanum (Hook. f.) Brenan
aako (NDY0244)
yako (TTR0054)
yako (MWB0129)
◇ A large-sized tree.
• Nduye (A/D9) The twigs are chewed as a stimulant, or as a medicine for sexual strength.
• Teturi (A6) A bark-decoction is used as an enema. (D5) The root of young tree is chewed as an aphrodisiac. (E5) The root-sap is mixed with *mutali* (*Parquentina nigrescens*) to make arrow-poison.
• Mawambo (A6) The bitter root of a young tree is chewed to make a person sexually active (IFM). (C9) The wood is used for timber exluding the Mbuti (IFM). (E5) The root is powdered and pounded with other plants to make an arrow-poison (IFM).

#304
Tetrapleura tetraptera (Schum. & Thonn.) Taub.
ondetokumakpa (ADR0741)
sekeseke, *checheche* (TTR0055)
sekeseke (MWB0031)
◇ A medium to large-sized tree, occurring locally commonly near rivers; seeds in a gigan-

tic pod.
• Andiri (D1) The pod called *kilete* is put in a field for protecting the crops. The thief will lose strength in the arms, which is called *ondetokumakpa* meaning the disease of *tokumakpa*. The seed-ash is rubbed into scarifications made on the shoulder.
• Teturi (D1) The dried legumes are burnt to fumigate the nets so that they will catch game well. (E1) The legume is used to make fish poison.
• Mawambo (E1) The seeds are pounded and used as a fish-poison in the dry season when the water recedes (Obs).

#305
unidentified (Leguminosae Mimosoideae)
koukobo (Adr0649)
◇ A liane with tendrils; it is said to become as thick as human thigh.
• Andiri (B3) Young leaves are eaten as a vegetable. If mixed with cassava leaves (*sombe*), they give a good smell like that of meat to *sombe*. (C7) The stem which is very durable is used for binding in house construction.
• Notes This plant was originally identified as *Fillaeopsis discophora* Harms. Specimen error may have been occurred.

Leguminosae (Papilionoideae)

#306
Abrus precatorius L. subsp. *africanus* Verdc.
amembule (Mwb0128)
◇ A herb of the secondary growth.
• Mawambo (C1) The red and black-colored seeds are thrown in the camp, then sought out and picked up for a play. This play is called *makamembule*, literally meaning "to throw *amembule*" (Ifm).

#307
Angylocalyx boutiqueanus Toussaint
baruwa (Ttr0056)
◇ A tree.
• Teturi (D0) It is believed that if the branches of this tree are burnt, it will rain.

#308
Dalbergia sp.
njambi (Mwb0241)
◇ A woody climber of the secondary forest.
• Mawambo (C6) The stem-bark is used for making a bag called *njombi* (Ifm). (F3) The young leaves are cooked with cassava leaves and eaten as a vegetable. The leaves add a good taste for the cassava leaves (Ifm).

#309
Dalhousiea africana S. Moore
ndelandela, *deladela* (Adr0048)
◇ A climbing shrub occurring in the primary forest.
• Andiri (A3) The leaves are heated on a fire and applied to the body in cases of fever (Ifm). (D0) Wood pieces are tied to the cords stretched around a field to protect crops against theft (Ifm2). (D3) The leaves, sometimes together with those of *alumai* (*Roureopsis obliquifoliolata*), are burnt to ensure success in the hunt. (Adr0046). The ash is often put to the face of hunters (Ifm).

#310
Desmodium adscendens (Sw.) DC.
kalangakalanga, *ilagailaga* (Adr0086, Adr0647)
amakalangakalanga (Ttr0057)
amakalangakalanga (Mwb0131)
◇ A common herb to 1 m high occurring in open places, with leaves similar to those of the groundnut.
• Andiri (A3) The leaves are cooked with groundnuts and eaten, or a decoction is taken for gonorrhea (Ifm2). (D0) It is said that the plant increases the harvest of the groudnuts if planted together (Ifm2).
• Teturi (A3) The leaf-sap is rubbed into scarifications to relieve chest-aches and bellyaches. That is also used for children's coughs and venereal diseases.
• Mawambo (A3/5) The leaves are pounded,

mixed with salt and the gravy is drunk three time a day for gonorrhea, which causes a quantity of urination (IFM) (A3/5) Some Mbuti say that the leaves and root is roasted and powdered and rubbed into an scarifications on the stomach for stomachache (IFM).
• Etymology The vernaculars derive from *kalanga* which means the groundnut in Swahili.

#311
Desmodium repandum (Vahl) DC.
medingufe (ADR0197)
medingufe (NDY0370)
◇ A liane.
• Andiri (C7) The very strong stems are made into traps (IFM2).
• Nduye (D0) The charcoal of the plant is rubbed into scarifications on the hands to ensure good luck in bow-and-arrow hunting. (D5) A ritual medicine. The root-ash is rubbed into incisions on the forehead or in the pit of the stomach for seducing a woman.
• Etymology *Medi-ng-ufe* means that "the blue-duiker cannot cut". *Medi* is the blue-duiker and *ufe* is "to cut".

#312
Erythrina tholloniana Hua
akuaku (ADR0076)
◇ A tall tree of the primary forest.
• Andiri (C/D9) A small drum-like instrument called *ukele* is made of the wood. *Ukele* is beaten when an elephant trap is set; a hunter beats it saying "oh!, elephants, come hear under my trap and die there!" (IFM).

#313
Millettia drastica Welw. ex Bak.
amalusia (TTR0058)
◇ A small tree or shrub.
• Teturi (J0) No use recorded.

#314
Millettia eetveldeana (Micheli) Hauman
kileme (TTR0059)
◇ A tree.
• Teturi (C0) This plant is used for play but details unknown.

#315
Millettia stenopetala Hauman
mutubanga (NDY0040)
mutubanga (MWB0195)
◇ A liane.
• Nduye (G0) The Efe avoid to touch or even approach this plant. They think the fruit of *opi* (*Canarium schweinfurthii*) would not ripe well if they pass under this liane.
• Mawambo (D0) It is a taboo (*nba*) to touch this plant with the bloody hands after butchering animals. That will spoil the net hunting (IFM). (E6) According to some informants, the bark is used for making an arrow-poison (IFM).

#316
Mucuna flagellipes T. Vogel ex Hook. f.
efufe (TTR0060)
◇ A liane.
• Teturi (C3) The leaves yield a black dye.

#317
Mucuna pruriens (L.) DC. var. *utilis* (Wall. ex Wight) Bak. ex Burck
bukesombongo (MWB0253)
◇ A liane of secondary growth.
• Mawambo (C3) The leaves yield a black dye which is used for dying vines for baskets (IFM).
• Etymology "The elephant's eye". According to the Mbuti, the seed resembles the elephant's eye.

#318
Pterocarpus soyauxii Taub.
ndo (TTR0061)
◇ A tall tree.
• Teturi (C9) The red powder of the wood is used as a dye for barkcloth, and as a cosmetic color to draw figures on the face or on the body in ritual ceremonies.

#319
Tephrosia vogelii Hook. f.
ruru (ADR0083)
ruru (NDY0386)
bappi (TTR0062)
bappi, *ruru* (MWB0076)
fish-poison bean (E)
◇ A shrub in secondary forest and perifpheral of the fields; usually cultivated in the kitchen gardens.
• Andiri (E3) The leaves are pounded together with those plants such as *pilipili* (the red pepper), *kimakima* (*Rauvolfia vomitoria*), etc., and put into small rivers as a fish-poison (OBS1).
• Nduye (E6) The leaves are pounded and put into a pool of water to poison the fish in the dry season when the water recedes (OBS).
• Teturi (E3) The leaves are used to make a fish-poison.
• Mawambo (E3) The pounded leaves are put in a stream as a fish-poison. The leaves are also used for making an arrow-poison (*mutali*) (OBS).
• Etymology The plants that are used as a fish-poison are generally called *ruru*.

#320
unidentified (Leguminosae Papilionoideae)
ebutede (ADR0216)
ebutede, *ondeaka* (NDY0166)
◇ A medium-sized tree occurring rather rarely in the primary forest.
• Andiri (A6) A bark-decoction is drunk to vomit the dirty things in the chest that causes the coughs (IFM). (I1) Some animals eat the fruits (IFM).
• Nduye (H0, I1) A platform called *keki* on which a hunter ambushes animals approaching this tree for eating fruits fallen on the ground is made on this tree. (D6) The bark-ash, added a bit of salt, is licked for a disease called *ondeaka*, a disease of *eke* caused by a certain carnivore species (hyaena?).
• Etymology *Ebu-tede* means "the penis (*tede*) of the dog (*ebu*)", due to the shape of the fruit. *Onde-aka* means "the disease of the wild cat (*aka*)".

Liliaceae

#321
Scilla sp.
elianga (TTR0168)
◇ A small herb.
• Teturi (D0) The herb is rubbed on the hunting nets in order to ensure good catch in the hunting.

Linaceae

#322
Ochthocosmus africanus Hook. f.
masse (TTR0067)
◇ A small tree or shrub.
• Teturi (J0) No use recorded.

Loganiaceae

#323
Anthocleista grandiflora Gilg
mukpou (NDY0041)
◇ A small tree.
• Nduye (E3/5/6) The leaves, bark, or root are pounded to make an arrow-poison.

#324
Mostuea batesii Bak.
vernacular unrecorded (TTR0121)
◇ A shrub or undershrub of the secondary or primary forest.
• Teturi (A0) The plant is said to be used as a tonic for men, but details unknown.

#325
Mostuea brunonis Didr. var. *brunonis* Leeuwenberg
isuba (NDY0247)
◇ A small tree of the primary forest; dark blue fruits.

• Nduye (D5) Boys rub root-powder into incisions made on the forehead in order to assure success in love with girls.
• Etymology *Isuba* is a general name of aphrodisiacs.

#326
Strychnos longicaudata Gilg
chabi (ADR0095)
koha (TTR0122)
◇ A liane of the primary forest.
• Andiri (C9) Arrow-shafts, handles of machetes and so on are made of the wood (OBS).
• Teturi (C9) The wood is used to make the handle of a knife or a machete, and also used to make arrow-shafts.

#327
Strychnos malchairi De Wild.
chabi (NDY0300)
◇ A liane of the primary forest.
• Nduye (C9) The stem is used for making *api-kpa*, an arrow-shaft with an iron tip (OBS). (E6) The bark is pounded for making an arrow-poison.
• Etymology *Chabi* is a general name of some plant species used for making arrow-shafts.

#328
Strychnos mitis S. Moore
tafa (ADR0060)
tafa (NDY0284)
tafa (MWB0180)
◇ A small to medium-sized tree occurring rather rarely in the primary forest.
• Andiri (E5/9) Poisonous liquid is extracted from the wood and the roots and used to make an arrow-poison called *mutali*. In ancient times an infusion was given to accused persons in the trial (IFM2).
• Nduye (E5) The root is used to make an arrow-poison (OBS). (D5) It is also used for the trial of witchcraft. The powdered root is given to a suspected sorcerer called *unda*. If he/she is really a sorcerer he/she must die. Otherwise, the suspected person is not a sorcerer (IFM).
• Mawambo (E5) The root is an ingredient of arrow-poison (OBS).
• Notes There are several plants named *tafa* such as *Erythrophleum guineense*, all of which are used as a poison.

#329
Strychnos usambarensis Gilg
sapere (NDY0332); *sungba* (NDY0280)
◇ A small tree.
• Nduye (B1) Some informants report that the fruit is edible in the dry season (December to March) (IFM), although some others deny. (C5) The powdered root is added a bit of water then applied to the nostrils of hunting dogs to improve their ability to scent (IFM). (C9) The wood is used for house construction.
• Notes A specimen with the same vernacular name was collected in Nduye (NDY0291) and identified as *Morinda* sp. of Rubiaceae.

#330
Strychnos sp.
abiesulu (MWB0160)
◇ A liane.
• Mawambo (C5) The powdered root is put into the nostrils of hunting dogs to improve their ability to scent (IFM). (E5) The root which has a peculiar smell is used for making an arrow-poison (IFM).

#331
Strychnos sp.
kpele (ADR0145)
kpele (NDY0046)
◇ A small tree of the primary forest (ADR0145) or a medium sized tree (NDY0046).
• Andiri (B3) The plant is said to serve as emergency food in the forest. Some informants claim that the leaves were eaten even raw as a vegetable (IFM).
• Nduye (C9) The strong wood is used for making a pick to take out the kernels of *kango* (*Antrocaryon nananii*). The wood is also used for a stick to roast meat on fire.

• Notes The specimen of NDY0046 may be *Memecylon membranifolium* which is called *apalele* by the Bira-speaking Mbuti.

#332
Strychnos sp.
saamunane (NDY0081)
◇ A small tree.
• Nduye (C5) The powdered root is put into the nostrils of a dog to improve its ability to scent .
• Etymology *Saa-muname* means "two o'clock" in Swahili.

#333
unidentified (Loganiaceae)
chabichabi (ADR0720)
◇ A liane of the primary forest.
• Andiri (C9) Straight branches are used for the arrow-shafts of poisoned arrows called *manji*. For the arrow-shafts of iron-tipped arrows, a plant called *chabi* (ADR0095, *Strychnos longicaudata*), which is different from *chabichabi* and more durable, is used

#334
unidentified (Loganiaceae)
kpenza (ADR0220)
◇ A liane of the primary forest.
• Andiri (C9) The wood is used to make the handle of a machete, called *apapau*, which has a blade of about 30 cm long, 5–7 cm broad, bending somewhat like "S". The handles of other large knives are also made of the wood (IFM2).

Malvaceae

#335
Abutilon mauritianum (Jacq.) Medic.
kanupi, kanokano (ADR0138)
kanokano (NDY0161)
◇ A shrub occurring commonly in open habitats.
• Andiri (C3) The leaves are used as toilet paper (IFM2). (C6) Cords and ropes are made of the bark. They are said as strong as those of *enji* (*Eremospatha haullevilleana*) and used for various purposes (IFM2).
• Nduye (C3) The leaves are used for toilet.
• Notes Called *kanupi* by the Bira-speaking Mbuti.

#336
Hibiscus acetosella Welw. ex Hiern
damudamu (MWB0024)
◇ A shrub usually planted in the village yards; introduced recently.
• Mawambo (B3) The leaves are boiled in water, and the red decoction is drunk, added with sugar. Recently introduced plants (IFM).
• Etymology A leaf-decoction turns into bloody red, hence it is called *damu* ("'blood") in Swahili.

#337
Sida rhombifolia L.
sutu (ADR0100, ADR0611)
amediadia, lisutu (MWB0232)
◇ An erect herb to 1 m high occurring abundantly in open habitats; yellowish flowers, 1 cm across; tomentose.
• Andiri (C0) The plant is used for a broom to clean around a house. (C/D0) Candidates for the boys' initiation ceremony called *kumbi* are hit with this plant.
• Mawambo (C0) The plant is used for a twig besom or a broom (OBS).
• Etymology *Ame-diadia* means "the plant of a broom (*edia*)".

Marantaceae

#338
Ataenidia conferta (Benth.) Milne-Redh.
gefe, ngefe (ADR0035)
gefe (NDY0207)
bulu (TTR0180)
bulu (MWB0089)
◇ A herb to about 1 m high, occurring abundantly in any type of forest; leaves oval, up to 40 cm long, 20 cm broad, papery but durable.

• Andiri (C3) The leaves are commonest material for wrapping things to keep, to carry, and to cook. Many kinds of food, e.g. game meat, fish, mushrooms, caterpillars, etc. are wrapped with them and put on a fire. Perhaps before getting metal pots, it might be the commonest way of cooking among the Efe (Obs1). (C3) They are used for making sleeping mats (*modi*), as roofing material when *Megaphrynium macrostachyum* are unavailable, for making smoke-making-tubes for honey collecting, which are made of several pieces of small firebrands wrapped with the leaves of *alelau* (*Pancovia harmsiana*) and *ngefe* leaves. The smoke is blown into the nests of the honey-bees to reduce their aggressiveness (Obs1). (C3) When people walk through the forest, they often take the leaves and puts them on the ground with the whitish surfaces upside, to show the way to their fellows (Obs1). (C3) A person who find the nest of honey-bees breaks small trees nearby and puts *ngefe* leaves on them to show the ownership. No other people are allowed to collect the honey given such mark without the owner's permission. Often only trees are broken without being put leaves on them (Ifm). (C/D3) The Efe are said that they wrapped a dead person's body with the leaves. Nowadays, however, they seem to use white cloth instead of the leaves as long as it is available, following the Lese's instructions (Ifm). (C/D3) The plant is used as a "a medicine for palm-wine" (Ifm). (D3) The leaves are tied to ropes stretched around the fields to protect the crops (Obs1).

• Nduye (C0/3) The leaves and stems are used for thatching and wrapping things and other miscellaneous purposes (Obs). (C3/4) The stem with a tip of a leaf left on the end is used for fishing freshwater crabs. When a crab pinches the tip, it is pulled out from the water. (G3) The leaves are left on the path as a marker (*tepi*) to inform the followers of the route taken by the forerunners.

• Teturi (C3) The leaves are used to show footpaths that people take to their fellows. They are also used for making honey containers, weaving mats, fire brands and so on.

• Mawambo (C0/3) The plant is used for various purpose such as wrapping things, thatching a hut, making sleeping mats and so on. The leaves are made into *ekonbi*, marks which are left on the forest paths to show that someone has passed there. The plant is also used as a substitute for *asuba*, a protector of the wrist from the bow-string (Obs). (D0) The stem is used for *mbenda*, a disease of the joints caused by some poisonous substances in the honey stored by the stingless bees. The stem is tied to the wrists, ankles and knees. Or a ring is made of the stem, in which the patient sits down up to recover (Ifm).

• Notes The specimen of Ndy0207 was clearly distinguished by Efe from *tepiomba* (Ndy0019) and *sini* (Ndy0013), but they were all together identified to be the same species. The specimen of Ndy0207 is probably the typical *Ataenidia conferta*.

339

Ataenidia conferta (Benth.) Milne-Redh.
sini (Ndy0013)
dulu (Swahili)

◇ A herbaceous plant commonly found in the forest.

• Nduye (C0/3) The leaves are used for various purposes, for wrapping things, carrying, and for leaving on a forest path as a mark (called *achamodiipo*) which shows someone has passed before (Obs).

• Notes The specimen was identified as *Ataenidia conferta* (Benth.) Milne-Redh., but clearly distinguished by Efe from *gefe* (Ndy0207) and *tepikomba* (Ndy0019).

340

Ataenidia conferta (Benth.) Milne-Redh.
tepikomba (Ndy0019)

• Nduye (C0/3) The leaves are used for various purposes, for wrapping things to carry or to steam in the fire, etc. It is also left on a for-

est path with the backside up as a marker of a passage (OBS).
• Etymology *Tepi* means a leaf marker left on the forest path to show the route of the forerunners.
• Notes The specimen was identified as *Ataenidia conferta* (Benth.) Milne-Redh., but clearly distinguished by Efe from *gefe* (NDY0207) and *sini* (NDY0013).

#341
Haumania danckelmaniana (J. Braun & K. Schum.) Milne-Redh.
tupingoli (NDY0111)
◇ A robust herb of the forest floor.
• Nduye (C4) The herbaceous stem is split and used for making a mat (IFM).

#342
Hypselodelphys poggeana (K. Schum.) Milne-Redh.
kaluafefe, *utipugowwi* (ADR0092)
apefifyango (MWB0147)
◇ A rare or locally common herb of the forest, occurring especially near water; with tall blackish stalks.
• Andiri (C4) Girls wear a piece of the leafstalk in the hole opened above the upper lip as an ornament; it is said that the leafstalk does not slip into the mouth, where the Efe name, *utipu-gowwi*, "it does not slip into the mouth", comes (IFM). (C4) The blackish stems are split longitudinally, used to weave mats, hats and so on (OBS1).
• Mawambo (C4) The stem is used for making a fish trap (IFM).
• Etymology *Utipu-g-owwi* means "it does not slip into the mouth (*utipu*)".

#343
Hypselodelphys scandens Louis & Mullend.
rumaruma (ADR0194)
kpele (MWB0142)
◇ A bamboo-like climber commonly found in wet places; the fruits have spiny hard shells.
• Andiri (Cx) The shells of the fruits, having many hard teeth on the surface, can be used as a comb only as a plaything, showing no practical values (OBS).
• Mawambo (C4) The stem is used for making fish traps, mostly by the Bira farmers (IFM).
• Etymology *Ruma* is a kind of bamboo commonly seen in the area, and the *rumaruma* means a plant that is similar to *ruma* but not the same.
• Notes FWTA 3:89.

#344
Hypselodelphys sp.
tupibefe (ADR0634)
◇ A robust herb to 3–4 m high or more, with alternate large leaves, oblong, 40 by 20 cm.
• Andiri (A5) A pregnant woman takes a root-decoction by draught or washes the body with it when she does not feel good (IFM).

#345
Marantochloa congensis (K. Schum.) Léonard & Mullend.
keru (ADR0005)
kelu (NDY0012)
toto (TTR0181)
toto (MWB0086)
dulu (Swahili)
◇ A tall herb to 2–4 m high, growing particularly in moist places.
• Andiri (C6) The leafstalks which split longitudinally are scraped free of pith and used for weaving baskets, sleeping mats, etc. and as binding material. The Efe uses them for binding in the construction of huts. (C6) The thin strips of the skin are used to make a bracelet named *siyo* which is worn on the arms or the legs for decoration particularly during dances (OBS2).
• Nduye (C6) The green skin is removed from the stem and split, and used for making mats (*suku*) and baskets (*kou*). It is frequently used for binding, too (OBS).
• Teturi (C4) The stalk is used for binding, weaving baskets and bands for carrying a

basket on the back.
• Mawambo (C6) The Mbuti use the stem for weaving mats or making carrying baskets (*soo*). The stem is also used for binding (Obs). (C/D4) The stem is used to measure the size of a pit into which a dead person is buried (Obs). (D4) The plant is inserted in the nest of the red army ants (*banjaku*) so that they may move away (Ifm).

#346
Marantochloa holostachya (Bak.) Hutch.
igbunbwegbungbwe, ibubebube (Adr0042, Adr0748)
ndimamukou (Ndy0113, Ndy0218)
◇ A herb occurring in the primary forest.
• Andiri (D0) The plant is planted in a field with other crops, such as beans and rice, for increasing their harvest. Those plants named *madelendela* and *manga* are also said useful for the same purpose (Ifm).
• Nduye (A3) Powder of dried leaves is rubbed into scarifications made on the berry of a woman to facilitate pregnancy (Ifm). (C0) Worms called *anjo* and *keikei* is tied to the midrib of the leaf and used for fishing freshwater crabs (Obs).
• Etymology *Kou* means freshwater crabs and *ndima-mu-kou* or *njima-mu-kou* means "to fish freshwater crabs".

#347
Marantochloa purpurea (Ridl.) Milne-Redh.
anjelenjele (Ndy0124)
mbaya (Ttr0182)
mbaya (Mwb0093)
◇ A herb to 1.5–3 m high growing in swampy forest.
• Nduye (A5) The powdered root is applied to the bites of centipedes. Also, the leaves are crumpled in hands and applied to them (Ifm).
• Teturi (J0) No use recorded.
• Mawambo (C0/3) The leaves and stems are used in many ways, for wrapping, roofing, making sleeping mats and so on (Obs).
• Etymology *Anjelenjele* is a large dangerous centipede.

#348
Marantochloa sp.
abepfalolo (Ndy0114)
◇ A herb of the forest floor.
• Nduye (C4) The stem is used for making a fish trap called *akpa'au* or *kakumba* in Swahili.

#349
Marantochloa sp.
apabubua-banbuku (Mwb0168)
◇ A herb of the forest floor.
• Mawambo (D3) The end of the leaves are cut in a V-shape and used as *konja*, the leaves tied to a pole stuck on the deposit of the leaves which were used for wrapping honey (Obs). They put *konja* leaves so that they may get a quantity of honey in that season.
• Etymology *Apabubu-a-banbuku* literally means "the top (*apabubu*) of the blue duikers (*banbuku*)".

#350
Megaphrynium macrostachyum (Benth.) Milne-Redh.
ngilipi, gilipi (Adr0036)
ngilipi, ilipi (Ndy0206)
mangungu (Swahili)
Yoruba soft cane (E)
◇ A herb growing locally abundantly in the forest undergrowth; a very long straight petiole with a large oval or heart-shaped leaf, up to 50–70 cm long and 30–40 cm broad; the fruits are round and red skin with white pulp and black-colored kernel inside.
• Andiri (A5) The ashes of the root are applied to common pustules called *upele* in Swahili (Ifm). (C3) The large thin papery leaves are very durable and commonly used for wrapping (Obs1). The leaves are used to make baskets for containing honey collected on a tree. They are made when the necessity comes and discarded once used (Obs1). The leaves are regarded as the best material for

roofing. The Efe provide the Lese with bunches of the leaves for repairing the roofs according to their request (Obs1). (C4) The long petiole is very durable and used for binding. People draw it vigorously back and forth several times on a tree stem to change it into flat flexible cord (Obs1).
• Nduye (B1) The seeds are eaten roasted, tasting like maize (Ifm). (C0/3) The leaves and stems are used for thatching, wrapping things, binding and various other purposes (Obs).

#351
Sarcophrynium prionogonium (K. Schum.) K. Schum.
tuna (Ttr0183)
tuna (Mwb0101)
◇ A herb with large leaves, elliptic, acuminate, rounded at the base, 30–47 cm long, 12–19 cm broad; similar to *Ataenidia conferta*, but this plant has hairs on the leaf-back.
• Teturi (J0) No use recorded.
• Mawambo (C0/3) The leaves and stems are used in various ways, for wrapping, thatching, making sleeping mats and so on. But it is said that ticks are often found on the leaves (Obs).

#352
Sarcophrynium prionogonium (K. Schum.) K. Schum. var. *prionogonium*
amekongakonga (Mwb0092)
◇ A herb of forest undergrowth. The leaves are more elongated than those of related species.
• Mawambo (C0/3) The leaves and stems are used in various ways like those of *bulu* (*Ataenidia conferta*), for wrapping, thatching, making mats and so on (Obs).
• Etymology The vernacular name derives from the shape of the leaf which looks like a spear (*ekonga*).
• Notes Tanno (1981) gives *Sarcophrynium schweinfurthianum* (O. Ktze) Milne-Redh. to the plant with the same vernacular name.

#353
Sarcophrynium schweinfurthianum (O. Ktze) Milne-Redh.
mbalamukuku (Ndy0208)
amekongakonga (Ttr0184)
◇ A herb of forest undergrowth; with a green petiole and a large, rather elongated leaf.
• Nduye (C0/3/4) The leaves and stems are used for thatching, wrapping and for other purposes (Obs).
• Teturi (J0) No use recorded.

#354
Thaumatococcus daniellii (Benn.) Benth.
ngongo (Ttr0185)
ngongo (Mwb0100)
mangungu (Swahili)
◇ A tall herb of forest undergrowth with a large leaf on the top the stem up to 40–50 cm by 30 cm.
• Teturi (B1) The fruit are eaten. (C3) The leaves are used for making honey containers and thatching huts. (C4) The stalk is used as a binding material and making a band for carrying a basket on the back.
• Mawambo (B1) The fruits taste very sweet and licked by children (Obs). (C0/3) The leaves are used in various ways, for thatching, wrapping, etc., especially valued as thatching material (Obs).
• Notes Those specimens might be *Megaphrynium macrostachyum*.

#355
Trachyphrynium braunianum (K. Schum.) Bak.
apehihiango, padudu (Ttr0186)
◇ A straggling herb forming a tangle; flowers white; leaves oblong-elliptic, 7–14 cm by 3.5–6.5 cm.
• Teturi (J0) No use recorded.

Melastomataceae

#356
Dissotis trothae Gilg

torebonbon (NDY0179)
◇ A small tree of the secondary forest.
• Nduye (D1) The unripe fruit is soaked in water and the decoction is used for washing a baby so that it may become strong (IFM). (J1) The fruits are said to be eaten by Efe's ancestors and other spirits in the forest, generally called *tore*, most important supernatural being, including ancestral spirits, among the Efe.
• Etymology *Tore-bonbon* means "the candy of *tore*".

#357
Dissotis sp.
ondekutukpa (ADR0606)
◇ An erect herb to 1–2 m high; flowers light purple.
• Andiri (B1) Fruits are eaten like "candies". (D0) The plants are put on the cut end of a raffia palm to get good palm-wine. Otherwise the palm-wine would go red and bad if a woman in menstruation drink it. (D0) It is used to protect crops against thieves, thus called "a medicine for fields". It is held that it will bring dysentery (*ondekutu*) to them.
• Etymology *Onde-kutu-kpa* means "the plant of dysentery".

#358
Memecylon bequaertii De Wild.
gbele (NDY0372)
◇ A small tree with very hard and strong wood.
• Nduye (C9) The hard wood is made into toothpicks which are used for extracting the kernels of *kango* (*Antrocaryon nannanii*) from the shells (OBS). (D3) The green leaves are burnt in a hunting fire before setting out for a hunt (OBS).

#359
Memecylon membranifolium Hook. f.
apalele (TTR0111)
apalele (MWB0164)
◇ A shrub or small tree to 3–4 m high, occurring rather rarely in the forest, calyx-tube blue-violet, lobes red-violet, petals and filaments vivid blue; fruits deep blue (FWTA 1:263).
• Teturi (C9) Small bells to hang around the neck of hunting-dogs are made of the wood.
• Mawambo (C9) The wood is very strong and used for bows (IFM).

#360
Memecylon sp.
apamema (MWB0166)
◇ A liane of the primary forest.
• Mawambo (A/D0) It is said that the plant serves as a medicine for curing and preventing the disease due to *kuweri* animals which are believed to bring a disease to man who eats them (IFM). (C7) The straight stem is used for making arrow-shafts (IFM). (E5) The root is used to make arrow-poison (IFM).
• Etymology The vernacular means "(a tree) with the heart (*mema*)", because there is a soft puply substance in the wood.

#361
Memecylon sp.
kua, tafa (NDY0033)
◇ A small tree.
• Nduye (D5) The root is ground and the powder is mixed with water, and the decoction is given to a suspected witch. If the suspected person dies, he/she is judged as a witch (IFM).

#362
unidentified (Melastomataceae)
kutukpa (ADR0226)
◇ A herb of the secondary forest.
• Andiri (C/D9) The wood is said to be made into a pipe which is used for sorcery. If blown the pipe will bring bloody diarrhea (*ondekutu*) to the cursed person (IFM). (D3) The plant is set in fields to protect crops against theft; if a person dares to steal something from the field, he/she will get bloody diarrhea called *ondekutu* (IFM). (D/E3) If a person eat food in which a sorcerer put this leaf secretly, he/she

will suffer from bloody diarrhea (IFM).
• Etymology *Kutu-kpa* means "the leaf of the blood".

#363
unidentified (Melastomataceae)
mafumambe (NDY0094)
◇ A small tree.
• Nduye (A5) The powder of root-charcoal is rubbed into scarifications made on the various parts of the body when a person feels bad due to some chronic disease such as malaria (IFM).

#364
unidentified (Melastomataceae)
ondekalyango (ADR0693)
◇ A herb to 30–70 cm found in open habitats with pinkish flowers.
• Andiri (A3) A leaf-decoction is given as a wash, or root-ash is rubbed over scarifications for a children's disease called *eke*.
• Etymology *Onde-kalyango* means "the disease of Guinea fowls".

Meliaceae

#365
Carapa procera DC.
mbolu, *boru* (ADR0167)
◇ A tall tree up to 30 m (FCBRU 7:197) commonly found in the primary forest, especially near streams.
• Andiri (A6) The powdered bark is sniffed by children who are attacked by *eke*, an acute disease peculiar to children (IFM). (B1) The ripe fruits are sweet and eaten raw, available from November to December (IFM2). (D3) A decoction or infusion of the leaves, together with such plant as *mungulu* and *sungbe*, is given as a wash to a newborn baby everyday for 2–3 weeks after the birth to protect it from evils and to ensure its healthy growth (OBS2). (I1) The great blue turaco and some monkeys eat the fruits (IFM2).

#366
Ekebergia capensis Sparman
ruru (ADR0202)
◇ A tall tree up to 30 m high (FCBRU 7:208) of the primary forest.
• Andiri (E6) The bark is pounded together with other plants such as the cultivated *ruru* (*Tephrosia vogelii*), the red pepper, etc., and put into small streams as a fish-poison. Sometimes it is called the "wild *ruru*" in contrast to the cultivated one (IFM2).
• Etymology The plants used as a fish-poison are generally called *ruru*.

#367
Entandrophragma angolense (Welw.) C. DC.
etobo (MWB0265)
◇ A large-sized tree of the primary forest.
• Mawambo (C9) One of the best grade commercial timber, but not much used by local people.

#368
Entandrophragma cylindricum (Sprague) Sprague
ati (NDY0037)
poyo (MWB0021)
African pear (E); bush butter (E); safoutier (F)
◇ A large-sized tree up to 20–30 m high.
• Nduye (H/I0) The caterpillars feeding on this plant, black-colored and with soft red spines, are eaten boiled or roasted (OBS).
• Mawambo (C9) The wood is used for timbers, mortars, and dugout canoes which are durable (OBS). (E6) The bark is ground and mixed with other plans, then pounded for making an arrow-poison (OBS). (H/I3) The caterpillars feeding on this tree are called *poyo* or *bapoyo* (pl.), and eaten either boiled or roasted (OBS). (E6) The powdered bark is used for arrow-poisons (OBS2).
• Etymology The caterpillar feeding on this tree is called by the same name as this plant.
• Notes A specimen from Andiri (ADR0206) which has the same vernacular name as that of NDY0037 was identified as *Rothmannia* sp., of Rubiaceae. A specimen with the same

vernacular name as Mwb0021 (*poyo*) was collected in Teturi (Ttr0090) and identified as *Deinbollia laurentii* De Wild.

#369
Entandrophragma utile (Dawe & Sprague) Sprague
koswapo (Mwb0266)
◇ A large-sized tree.
• Mawambo (C9) One of the best grade commercial timber, but not much used by local people.

#370
Guarea cedrata (A. Chev.) Pellegr.
ngongongo (Mwb0277)
◇ A large-sized tree.
• Mawambo (C9) A commercial timber, but not used by local people.

#371
Khaya anthotheca (Welw.) C. DC.
ngina (Ttr0074)
ngina (Mwb0115)
linjo (Swahili)
◇ A large-sized forest tree with ashy-brown, grey or almost white, smooth bark.
• Teturi (J0) No use recorded.
• Mawambo (C9) The wood is used for making canoes which are very durable (Ifm). The timber has commercial value. (E4) According to some Mbuti, the leaves are used for making an arrow-poison (Ifm).

#372
Khaya grandifoliola C. DC.
mukulu (Adr0740)
◇ A tall tree.
• Andiri (C5) The bark is used for washing cloth.
• Notes A specimen from Andiri (Adr0018) which has the same vernacular name as Adr0740 was identified as *Brachystegia laurentii*.

#373
Lovoa trichilioides Harms
mukulu (Ndy0322)
mabangebange (Mwb0278)
◇ A large-sized tree.
• Nduye (C6) The bark give a lather in water and is used as a substitute for soap (Ifm).
• Mawambo (C9) The wood is commercially used for timbers, but not used by local people.
• Notes A specimen form Nduye (Ndy0135) which has the same vernacular name as Ndy0322 was identified as *Brachystegia laurentii*.

#374
Trichilia dregeana Sond.
ti'i (Adr0249)
ti'i (Ndy0119)
◇ A tall tree occurring in the forest.
• Andiri (C9) The wood is made into mortars, called *kei*, planks and so on (Obs). (H0) Edible caterpillars called *ti'i* feed on the tree. The caterpillars are available from September to October.
• Nduye (H0) Caterpillars called *ti'i* feeding on this tree are eaten boiled or roasted.
• Etymology The name of tree is the same as that of the edible caterpillars living on that tree.

#375
Trichilia gilgiana Harms
runzo, *rujo* (Adr0189)
◇ A common tall tree, about 30 m high (Fcbru 7:116), of the primary forest.
• Andiri (A3) A squeeze of young leaves are applied only to the wounds of circumcision, and not to other wounds (Ifm2).

#376
Trichilia gilletii De Wild.
bobo, *gbongbo* (Adr0132)
◇ A common medium-sized tree up to 25 m high (Fcbru 7:167) of the primary forest.
• Andiri (C3) The leaves are laid on the ground for sleeping in the forest (Ifm2).

#377
Trichilia rubescens Oliv.
gbomgbo (NDY0092, NDY0265)
ehamba, mbombo (TTR0075)
ehamba, gbomgbo (MWB0151, MWB0215)
◇ A small to medium-sized tree, occurring in understorey of rain forest; calyx brown, corolla yellow; leaves drying reddish brown (FWTA2 1:704).
• Nduye (C9) The wood is used for making clappers called *koko* used in association with singing and dancing (OBS).
• Teturi (C9) Split clappers and *makata* sticks which are used in the initiation ritual are made of the plant. (D0) The plant is not used as fuels because bad quarrels might arise.
• Mawambo (A1) The fruit juice is given to children for hunger during the time of food shortage (IFM). (A6) A bark-decoction is drunk for dizziness (*eute*), sexual impotence, stomachache and diarrhea (IFM). (C9) The wood is used for axe-shafts (IFM). (E6) The bark is used for making an arrow-poison (IFM).
• Notes The specimen of MWB0215 was originally identified as *Trichilia welwitschii* C. DC.

#378
Turraea vogelioides Bagshawe & Bak. f.
lungbalungba, ofauofau (ADR0642)
dumbadumba (NDY0109);
rumgbarumgba (NDY0354)
myablengo, amelengole (TTR0076)
◇ A woody climber. Orange-colored fruits about 3 cm in diameter (ADR0642). A liane with purple flowers (NDY0354).
• Andiri (C1/8) The fruits contain water called *lungbalungba* which is used as a cosmetic. (C1/8) The water is put under the eyes to disguise like tear.
• Nduye (D2) Children are beaten with the flowers to assure their health (IFM).
• Teturi (D1/8) The water from crushed fruits is sprinkled over a baby so that it may grow big and healthy.

#379
Turraeanthus africanus (Welw. ex C. DC.) Pellegr.
sakpa (TTR0233)
sakpa (MWB0074, MWB0295)
◇ A large-sized tree of the forest; a rather rare species.
• Teturi (E0) The plant is used to make a fish-poison.
• Mawambo (C9) The wood is used for timbers which are commercially valued. (E6) The pounded bark is put in water as a fish-poison particularly in the dry season when the water level is low (OBS). Also the bark is an ingredient of arrow-poison (OBS).

#380
unidentified (Meliaceae)
tii (NDY0119)
◇ A large tree in forest; rare species.
• Nduye (H0) The caterpillars feeding on this tree (also called *tii*) are boiled or roasted and eaten.
• Etymology The catetrpillars feeding on this tree are called by the same name.

Menispermaceae

#381
Cissampelos mucronata A. Rich.
amangulo (MWB0138)
◇ A woody climber of the secondary forest.
• Mawambo (C0) The stem is used for a play imitating the net hunting. It is set like a hunting net toward which children drive an elder boy who plays an animal (OBS). (D2) One part of the pounded flowers are rubbed into scarifications on the knees of a crawling child (*mikilimakalungo*) and the remaining part is thrown toward the sunset direction. This is a rite for making the child begin to walk soon (IFM).

#382
Dioscoreophyllum cumminsii (Stapf) Diels

kisombi, *kisombi-ngolongolo* (ADR0121, ADR0678)
kisombi (NDY0212)
kisombi (TTR0135)
kisombi (MWB0016)
◇ A climbing herb of the forest understorey; yielding edible tubers and very sweet red berries; flowers yellowish; the stem tomentose.
• Andiri (B1) The sweet berries are eaten raw (OBS2). (B5) The tubers are eaten cooked (OBS). (C7) The trailing stems are called *ngolongolo* which girls wear on the limbs when dancing (OBS).
• Nduye (B1) The fruits are extremely sweet and licked by children. (B5) The tubers are eaten roasted or boiled.
• Teturi (B5) The tubers are eaten.
• Mawambo (B1) The red-colored grape like fruit tastes extremely sweet when taken with water (OBS). (B5) The elongated white tubers are roasted and eaten. (D5) Pregnant women and initiates avoid the tuber because it is thought to be *ekoni* (IFM).
• Notes The specimen from Teturi (TTR0135) was originally identified as *Ipomoea chrisochaetia* Hall. (Convolvulaceae).

#383
Jateorhiza macrantha (Hook. f.) Exell & Mendonça
kisombi-kisombi (ADR0661)
◇ A climbing woody herb; soft blackish hairs on the stem.
• Andiri (C3) The plant is called "a medicine for palm-wine" being used to "pull the sap of the raffia palm".

#384
Penianthus longifolius Miers
alocho (NDY0035)
apalutu (TTR0035)
apalutu (MWB0061)
◇ A shrub or small tree of the forest, with leathery leaves.
• Nduye (C3) The leathery leaves are used as arrow-feathers (OBS).
• Teturi (C3) The leaves are used to make arrow-feathers (*efofo*).
• Mawambo (C3) The leaves are used as arrow-feathers called *efofo* (OBS). (E5) The root is incorporated into an arrow-poison (IFM).

#385
Stephania abyssinica (Dill. & Rich.) Walp.
utietu (ADR0085, ADR0715)
◇ A climbing herb of open habitats and damp places.
• Andiri (D3) The leaf is said to have a magical power to prevent a slip of the tongue and avoid troubles. For example, when a man is to have some difficult talks with a chief, a police, somebody in a court and so on, he rubs the mouth with the leaf beforehand, and keeps it in a pocket so that he can get by (IFM2).
• Etymology *Uti-etu* means "to cool (*ietu*) the mouth (*uti*)".

#386
Stephania sp.
isuba (ADR0676)
◇ A climbing herb with leaves peltate; inflorescences pending from branches.
• Andiri (D3) It is held that if a man dance with the stem tied around his head, he can attract women.
• Etymology Plants used as an aphrodisiac are called generally *isuba*.

#387
Stephania sp.
mafo (NDY0105)
◇ A liane of the secondary forest.
• Nduye (D0) The green stem is tied around the waist for stopping diarrhea (IFM).

#388
Tinospora sp.
nzaro (NDY0225)
◇ A common herbaceous vine of secondary forest.

• Nduye (B3) The leaves are cut into small pieces and boiled, then eaten as relish. Often cooked with cassava or plantain banana (IFM).

#389
Triclisia cf. *dictyophylla* Diels
rianga (ADR0097)
◇ A climbing shrub rarely found in the primary forest.
• Andiri (D1) The fruits are used to make a ritual medicine for elephant hunting (IFM). (E0) Poisonous substances are extracted from the plant for arrow-poison (IFM).
• Etymology The name is given to plants used as a "medicine for elephant hunting".

Moraceae

#390
Antiaris welwitschii Engl.
chonge (ADR0170)
chonge, *sopa* (NDY0091, NDY0307)
supa (TTR0008)
supa (MWB0090, MWB0306)
◇ A large-seized tree.
• Andiri (C6) The bark is used for barkcloth (IFM2).
• Nduye (B1) The large fruit is eaten raw. Also, the seeds are eaten roasted (IFM). Available in rainy season (IFM). (C6) The bark is made into barkcloth.
• Teturi (C6) barkcloth is made of the bark. (C9) A handle of machete is made of the wood.
• Mawambo (C6) barkcloth called *pongo* is made of the bark (IFM). (C9) The timbers are commercially used, but not by Mbuti. (I1) The fruits are eaten by animals (IFM).
• Notes The specimen of ADR0170 was originally identified as *Pteleopsis hylodendron* Mildbr.

#391
Bosqueia angolensis Ficalho
kumbu (ADR0176)
bumbu (TTR0009)
◇ A medium-sized tree, occurring rather rarely in the primary forest.
• Andiri (C8) The sap is used as a brown dye for barkcloth, particularly for blackish one (IFM).
• Teturi (A8) The sap changes its color quickly from white to black and is applied to the wound of circumcision. (B1) The seeds or nuts are eaten.

#392
Bosqueia congolensis S. Moore
pumbu, *kpumgbu* (TTR0232)
kpumbu (MWB0058)
◇ A medium-sized tree, occurring rather rarely in the primary forest.
• Teturi (A8) The sap changes its color quickly from white to black and is applied to the wound of circumcision. (B1) The seeds or nuts are eaten.
• Mawambo (B1) The kernels of the fruits are eaten roasted (IFM). (E6) The powdered bark is used for making an arrow-poison (IFM). (H2) The flowers yield nectar for honey (IFM).

#393
Chlorophora excelsa (Welw.) Benth.
epunga (TTR0010)
mbala, *punga* (MWB0140);
punga (MWB0267)
mbala (Swahili)
◇ A large-sized tree.
• Teturi (A8) The sap is used as an ointment for eczema. (C8) The sap is used as a dye for barkcloth.
• Mawambo (A8) The water coming out from the stem when the bark is stripped off is used for rashes (IFM). (C9) The wood is used for timbers.

#394
Chlorophora regia A. Chev.
chenje (TTR0015)
chenje (MWB0297)
senje (Swahili)
◇ A large-sized tree.

• Teturi (I1) The fruits serve as food for beasts and birds.
• Mawambo (C9) The wood is commercially used for timbers. (H1) The fruits are eaten by animals, particularly by elephants.

#395
Chlorophora sp.
ale (NDY0065)
◇ A large-sized tree.
• Nduye (C6) The bark is used for barkcloth.

#396
Dorstenia convexa De Wild.
amambiase, *mambise* (MWB0209)
◇ A herb of the forest, occurring rather rarely.
• Mawambo (F5) The enlarged root is dried, powdered, and mixed with tobacco to make the taste of tobacco stronger (IFM).

#397
Ficus arcuatonervata De Wild.
esele (MWB0242)
◇ A tree or woody climber of the secondary forest.
• Mawambo (C6) The bark is used for barkcloth (*pongo*) (IFM).

#398
Ficus asperifolia Miq.
achakara (ADR0136, ADR0630)
chakala (NDY0356); *tofutofu* (NDY0070)
◇ A common medium-sized tree occurring in the secondary forest; orange-colored fruits, 2 cm in diameter, on the stems.
• Andiri (A1/8) A squeeze of the fruits is rubbed into scarifications on the back and the waist for fever. It is also applied to abscesses containing pus to maturate them (IFM). (C1) Children play with the fruits called *tofutofu*. (C3) The leave are used as "a medicine for palm-wine". (J3) The leaves are not so durable and unsuitable as sandpaper.
• Nduye (A1/8) The white latex from the fruit is rubbed into incisions made on the head or any other aching parts for fever and pains (IFM).

#399
Ficus brachypoda Hutch.
masakumu (MWB0183)
◇ A tree found mainly in the secondary forest.
• Mawambo (C6) The bark is made into barkcloth (IFM).

#400
Ficus exasperata Vahl
awasa (ADR0071)
masawa (NDY0138)
masawa, *kawa* (TTR0011)
masawa (MWB0189)
◇ A common small to medium-sized tree occurring in the primary and secondary forests; the leaf surface is very coarse like sandpaper.
• Andiri (C1) Occasionally the seeds called *tofutofu* are used for play. The aged people put the seeds on the head and have them crushed by children just like lice. Playing with children gives special pleasure to the elderly people (IFM). (C3) The coarse leaves are used as sandpaper to smooth the surfaces of various instruments such as bows, spear-shafts, chairs and so on (OBS).
• Nduye (C3) The coarse leaves are used for polishing bows and cooking pots (OBS).
• Teturi (C3) The very coarse leaves are used for polishing things.
• Mawambo (C3) The coarse leaves are used for polishing wood and cooking-pots (OBS). (E6) The bark is used for making an arrow-poison (IFM).

#401
Ficus gnaphalocarpa (Miq.) Steud. ex A. Rich.
tuba, *njei* (NDY0278)
◇ A medium to large-sized tree of the secondary forest.
• Nduye (C6) The bark is used for making barkcloth.

#402

Ficus ingens (Miq.) Miq. var. *ingens*
pongopongo, *bumbau* (Mwb0087)
◇ A woody climber.
• Mawambo (C6) The bark is used for making barkcloth which is colored using *ebembe* (*Rothmannia whitfieldii*) for black, palm-oil for yellow, and Camwood or Barwood called *ndo* (*Bahia nitida* and *Pterocarpus* sp.) for red (Obs). (I1) The fruit is eaten only by monkeys and birds (Ifm).
• Etymology *Pongo-pongo* derives from its use as barkcloth called *pongo*.

#403
Ficus leprieuri Miq.
ipisaki (Adr0162, Adr0651)
ipikalikoko (Ndy0139)
tembu (Ttr0012)
sebya (Mwb0098)
◇ A tree or woody climber; when this plant becomes thick, it kills the host tree; leaves triangular; the stems produce a white latex.
• Andiri (C6) The inner bark is used for barkcloth.
• Nduye (C6) The bark is made into barkcloth (Ifm).
• Teturi (C6) The bark is beaten into barkcloth.
• Mawambo (C6) The bark is used for making barkcloth (Ifm).
• Etymology *Ipi-saki* means "the leaf of the honey axe (*saki*)". The triangular leaves are evocative of one type of axe-blade called *saki* which is used for honey collecting. *Ipi-kalikoko* means "the leaf of the Great Blue Turaco (*kalikoko*)" due to the resemblance of the leaf shape with the tail of the bird. *Sebya* also derives from the shape of the leaf which looks like a cut (*sebya*).
• Notes The specimens of Ndy0139, Ttr0012 and Mwb0098 were originally identified as *Ficus natalensis* Hochst. According to Tanno (1981), the plant that has the vernacular name *sebya* is identified as *F. rubropunctata* De Wild.

#404
Ficus natalensis Hochst.
tiba, *tibatiba* (Ttr0019); *esele* (Ttr0020)
◇ A fig tree.
• Teturi (C6) The bark is made into barkcloth.

#405
Ficus oreodryadum Mildbr. & Burrett
eteuwa (Ndy0271)
sisombo (Mwb0212)
◇ A fig tree which entangles a tree to kill it.
• Nduye (C6) The bark is used for making barkcloth called *kuse*. (H1) The fruit is eaten by monkeys.
• Mawambo (C6) The bark is used for making barkcloth (Ifm).

#406
Ficus ottoniifolia (Miq.) Miq.
bambembe (Ttr0013);
malukionji (Ttr0014); *sisombo* (Ttr0016)
◇ A tree.
• Teturi (C6) The bark is made into barkcloth.

#407
Ficus preussii Warb.
bumbau (Ttr0017)
◇ A shrub or tree.
• Teturi (C6) The bark is made into barkcloth.

#408
Ficus rubropunctata De Wild.
sebia (Ttr0018)
◇ A fig tree.
• Teturi (C6) The bark is made into barkcloth.

#409
Ficus subacuminata (De Wild.) Lebrun
uuse (Ttr0021)
◇ A fig tree.
• Teturi (C6) The bark is made into barkcloth.

#410
Ficus sycomorus L.
tuba; *njei* (Ndy0278)
◇ A common fig tree in secondary forest.

• Nduye (C6) The bark is soaked in water for 2–3 days, then beaten with an ivory hammer to make barkcloth (IFM).

#411
Ficus vallis-choudae Del.
nduba, *tuba* (ADR0070);
tuba'akpele (ADR0698)
bungulu (TTR0022)
bungulu (MWB0191)
◇ A small to medium-sized tree of the secondary growth; yielding a white latex; young stems are very soft.
• Andiri (C6) barkcloth called *plagbo* or *mulumba* (Swahili) is made of the fibrous bast (IFM2). (C/D6) An instrument named *barikaka* or *torekaro*, or *isumba* is made of the bark. It makes sounds like the voice of the leopard and is used at a ritual ceremony held to commemorate the dead people (IFM). (C/D9) A pipe called *singbe* which is used in sorcery to curse people is made of the wood (IFM). (I1) Monkeys eat the fruit (IFM).
• Teturi (C6) The bark is made into barkcloth.
• Mawambo (C6) The bark is made into barkcloth (IFM).

#412
Ficus variifolia Warb.
fobo, *pfobo* (ADR0119)
amasokasoka (MWB0149)
◇ A climbing shrub or tree.
• Andiri (C6) The inner bark is made into reddish barkcloth (IFM2).
• Mawambo (C1) The fruit is used by children for a "delousing" play. The fruit is smashed on the head, and the seeds are scattered in the hair. Children try to pick up these seeds just like lice (OBS). (D1) The charcoal of the wood is rubbed into incisions made on the body as a ritual medicine for hunting, *sisa* (IFM).

#413
Ficus sp.
akoko, *akuko* (TTR0023)
◇ A tree.
• Teturi (C6) The bark is made into barkcloth.

#414
Ficus sp.
amaswakumu, *amatalimbo* (TTR0024)
◇ A tree.
• Teturi (C6) barkcloth is made of the bark.

#415
Ficus sp.
asimba (ADR0126)
◇ A tall tree of the primary forest.
• Andiri (C6) Barkcloth is made of the bast (IFM2). (C9) The wood is good for timbers (IFM2). (J1) A small flying mosquito-like insect called *tonji* which sucks human blood and causes bad itching lives inside the fruit (OBS).
• Notes The specimen of ADR0126 was originally unidentified.

#416
Ficus sp.
eko (TTR0025)
◇ A tree.
• Teturi (C6) The bark is made into barkcloth.

#417
Ficus sp.
epo'o (TTR0026)
◇ A tree.
• Teturi (C6) The bark is made into barkcloth.

#418
Ficus sp.
je'ei (NDY0268)
◇ A large fig tree of the secondary forest.
• Nduye (C/D6) The bark is used for making a trumpet played on a rite of *tore*, the spirits of ancestors (IFM).

#419
Ficus sp.
nzaruyama, *zaruyama* (ADR0139)
◇ A climbing herb commonly occurring in the

secondary forest.
• Andiri (A3) The leaves are used for sore throat and hoarse voice which is called *ondeyama*. *Onde-yama* means "the disease of the tree hyrax (*yama*)" because it cries always in a husky voice at night (IFM). (B3) The young leaves are cooked with bananas and eaten together. Some people said that they occasionally ate them even raw (IFM2). (I3) The tree hyrax is said to eat the leaves (IFM).
• Etymology *Zaru-yama* means "*zaru* of the tree hyrax (*yama*)" because the plant looks like *nzaru* (*Urera repens*) and is considered to serve as food for the tree hyrax.

#420
Morus mesozygia Stapf
ngote (MWB0280)
◇ A large tree.
• Mawambo (C9) The wood is used for making timbers (IFM).

#421
Musanga cecropioides R. Br.
kele (ADR0059)
kele (NDY0123)
kombo (TTR0027)
kombo (MWB0083)
kombokombo (Swahili)
corkwood (E); umbrella-tree (E); parasolier (F)
◇ A medium to large-sized tree, up to 20–30 m (FCBRU 1:88), occurring locally abundantly in clearings, often forms a pure stand. Aerial roots develop in a wet place.
• Andiri (A8) The watery sap is taken from the aerial roots and given to women before or after giving childbirth in order to increase lactation (OBS2). (C9) The soft wood is used to make a vessel called *liko* used for fermentation of wine (OBS). (I1) The blue monkey *asaba* and the great blue turaco *kalikoko* are said to like the fruits very much (IFM).
• Nduye (C9) As the wood is soft and easy to work, it is used for making various wooden things such as doors, beds, chairs, toys and canoes (OBS). (D3) The leaves are used as a ritual medicine for producing palm-oil (IFM).
• Teturi (C9) The trunk is used to make a canoe.
• Mawambo (C9) The soft wood is used for making a canoe. (C9) The wood is sliced into thin pieces and used for roof-thatching, and for making doors (OBS). (I2) The fruits are said to be eaten by monkeys (OBS).

#422
Myrianthus arboreus P. Beauv.
akawa, *akawakawa* (ADR0125)
awaawa, *kawakawa* (NDY0030)
mbombo (TTR0030)
mbombo (MWB0017)
komu (Swahili)
◇ A medium to large-sized tree; the fruits are yellowish or orange-colored, about 10 cm in diameter, available from May to September.
• Andiri (B1) The fruit are sweet and eaten raw, sometimes called "wild candies" (IFM2). (C/D5) The root-ashes mixed with the excrement of the bush-pig, duikers, etc., are rubbed into scarifications made on the nose of hunting dogs to make them brave and aggressive (IFM). (D0) The plant is believed to increase the harvest of the groundnuts if planted in the same field (IFM).
• Nduye (A6) The bark is roasted, pounded and mixed with salt, then licked by a person suffering from hiccup known as *chikide*. (B1) The fruits are eaten raw (IFM).
• Teturi (B1) The fruits are eagerly eaten.
• Mawambo (B1) The fruits are eaten raw (IFM).

#423
Myrianthus holstii Engl.
akawafefe (ADR0051, ADR0713)
kawakawa (NDY0007)
bembekenye (TTR0028)
mbwembwe (MWB0018)
komu (Swahili)
◇ A common small to medium-sized tree, 8–12 m high (FCBRU 1:84), occurring in the sec-

ondary forest; yielding small yellow fruits from April to September.
• Andiri (A3/8) A squeeze of the leaves is dropped into pink eyes to relieve pains (IFM). (B1) The sweet fruits are eaten raw (IFM2).
• Nduye (A6) The roasted bark-powder, mixed with salt, is licked for stopping hiccup (*chikide*) (IFM). (B1) The small fruits are eaten raw.
• Teturi (B1) The fruits are eagerly eaten.
• Mawambo (B1) The orange-yellow colored fruit is eaten raw (OBS). (E6) The bark is pounded to an arrow-poison (IFM).

424
Myrianthus preussii Engl.
akpekpe, *embwembwe* (TTR0029)
◇ A shrub or small tree, up to 20 ft. high (FWTA 1:616).
• Teturi (B1) The fruits are eagerly eaten.

425
Treculia africana Decne.
nduku (ADR0063)
nduku (NDY0008)
pusia (TTR0031)
pusia, *pusio* (MWB0023)
African breadfruit (E); arbre-á-pain (F)
◇ A tall tree, to 20–30 m in height, occurring in the primary forest; large heavy fruits up to 30–40 cm in diameter, with many small oval seeds, about 1.5 cm long, buried in spongy whitish pulp, available mainly from August to November.
• Andiri (B1) The seeds are eaten roasted. They are called "groundnuts of the forest" because they are rich in fat and so tasty. They were much consumed on August and September in 1985, at Efe's camps deep in the forest (OBS1). (C/D9) The wood is said to be made into a pipe which is blown for cursing a person (IFM2). (G1) It is said that the fruit drops down on the earth when someone dies, or when a large animal such as an elephant is killed by a trap (IFM2).
• Nduye (B1) The seeds are roasted to eat, called "peanuts of the forest" (OBS).
• Teturi (B1) The seeds are eaten.
• Mawambo (B1) The seeds are eaten roasted (OBS).

Myristicaceae

426
Coelocaryon preussii Warb.
manga (ADR0184)
◇ A medium to large-sized tree, reaching 35 m (FCBRU 2:397), of the primary forest.
• Andiri (D3) The smoke of the leaves is applied to the hands and the legs of hunters or fishermen to ensure success in hunting and particularly in fishing (IFM).
• Etymology Ritual plants used for good luck in hunting and fishing are generally referred by this name.

427
Pycnanthus angolensis (Welw.) Warb.
kpangbalu, *kolu* (TTR0044)
mbunimbongo (MWB0274)
◇ A large-sized tree.
• Teturi (I1/3) The fruits and leaves are eaten by elephants.
• Mawambo (C9) The wood is used for timbers (IFM).

428
Staudtia stipitata Warb.
mambi (NDY0275)
◇ A medium to large-sized tree.
• Nduye (I1/3) The leaves and fruits are eaten by elephants. The okapis feed on the leaves as well.

429
unidentified (Moraceae)
akpi (NDY0378)
◇ A medium-sized forest tree.
• Nduye (C/D9) The wood is cut into small pieces which are threaded and worn on the shoulder of girls when they dance in the *ima* ceremony. Also the ashes are applied to their

face (OBS). (C/D9) The thin wood is made into a whip which is used for beating the initiated girls in the puberty ceremony (OBS).

Myrsinaceae

#430
Afrardisia staudtii (Gilg) Mez
popokpi (NDY0308)
motimoso (TTR0112)
◇ A shrub to small tree with pink petioles; flowers in small clusters, purple or reddish; fruits bright red (FWTA 2:31).
• Nduye (D3) The petioles are broken in front of the eyes to induce good sleep (IFM).
• Teturi (D0) The plant is used for making a ritual medicine for net hunting.

#431
Afrardisia sp.
roborobo (NDY0112)
◇ A rather rare small tree of the primary forest.
• Nduye (D3) When a child does not fall into asleep easily, the leaves are put on the forehead and broken there to make cracking sounds, which make the child fall asleep soon (IFM).

Myrtaceae

#432
Psidium guajava L.
mapela (ADR0016)
mapela (TTR0330)
guava (E)
◇ A medium-sized tree, yielding tasty fruit, sometimes found in old clearings or secondary forest; an introduced plant.
• Andiri (A3) A leaf-infusion or decoction is drunk for stomachache or bloody diarrhea called *ondekutu* (IFM). (B1) The ripe fruits are eaten raw (OBS1).
• Teturi (B1) The fruit is eaten raw.

#433
Syzygium guineense (Willd.) DC.
eliba'eliba (ADR0737)
◇ A medium-sized tree of open habitats.
• Andiri (J0) No usage recorded.

Ochnaceae

#434
Ochna afzelii R. Br. ex Oliv.
papieturi (MWB0249)
◇ A shrub occurring in forest edges.
• Mawambo (J0) No use recorded.

#435
Ouratea brunneopurpurea Gul.
mari (NDY0234)
◇ A medium to large-sized tree.
• Nduye (B1) The fruit is eaten raw, availble in the rainy season (IFM).

#436
Ouratea elongata (Oliv.) Engl.
lufe (NDY0089); *manga* (NDY0248)
mapelanga, moli (TTR0101)
kasamoli (MWB0199)
◇ A Sparingly branched shrub or small tree.
• Nduye (D3) A green leaf is beaten against the ground. From the number of the broken pieces of the leaf the Efe foretell the number of animals to be caught in the hunt. Also, the green branch is stood by a fire to which offerings are made. Then hunters spit on them to ensure success in the hunt (IFM). (D3/9) The leaves and root are roasted and powdered, then rubbed into incisions on the hunter's hands. In elephant hunting, the twig is stood on the footprint of the elephant, so that the elephant may loose the strength quickly (IFM).
• Teturi (D9) The Mbuti keep a piece of the branch wood at the string around the waist to avoid the attack of the leopard (*moli*.) (E0) The plant is used to make an arrow-poison.
• Mawambo (D9) The green branch is kept standing in a camp to keep the leopard away from the camp (IFM). (D9) The charcoal of

twig is applied to the face of hunters to ensure success in the hunting. The smoke of green twigs is applied to hunting nets (OBS).
• Etymology *Manga* is a general name applied to plants used as a ritual medicine for hunting or fishing. *Kasa-moli* means "the leaf of the leopard".

#437
Ouratea floribunda De Wild.
angoli'angoli (ADR0732)
laba (NDY0232)
◇ A medium-sized tree; crumpled leaves emit stinging smell.
• Andiri (C9) The wood is used for the spring of traps called *otakaru*, house construction, and building a dam in a stream for catching fish.
• Nduye (B1) The fruit is eaten raw (IFM).

#438
Ouratea sp.
ukakakpakakpa (ADR0266, ADR0667)
◇ A small tree particularly found in rocky places; flowers with red thick petals; black fruits.
• Andiri (C9) The wood is strong and used in house construction (IFM2).
• Etymology *Uka-kakpa-kakpa* means "a tree on the place of rocks (*kakpa*)".

Olacaceae

#439
Heisteria parvifolia Smith
amelili (MWB0059)
manbi (NDY0152)
◇ A shrub or small tree of the evergreen forest. Red-colored resin from a cut on the bark.
• Nduye (A8) The red-colored resin is licked as medicine for coughing (IFM).
• Mawambo (A6) The bark is ground and applied to the anus for a disease called *amakombu* in Bira (IFM). (E6) The powdered bark is used as an ingredient of arrow-poison (IFM).

#440
Olax subscorpioidea Oliv.
kulanda-sima (NDY0309)
◇ A small tree of the secondary forest.
• Nduye (D5) The pounded root is rubbed into scarfications as an afrodisiac. The powder is also rubbed on the waist of a woman to induce pregnancy (IFM).

#441
Olax sp.
mepu (MWB0193)
◇ A small tree of the forest; not so common.
• Mawambo (D9) A small piece of wood is fastened to the hunting net as a charm for good hunting (IFM). (E6) According to some Mbuti, the root is used for making an arrow-poison (IFM).

#442
Strombosia scheffleri Engl.
atongu (NDY0172); *gbongomu* (NDY0374)
ngenge (MWB0069); *ekanjo* (MWB0165)
◇ A medium to large-sized tree.
• Nduye [*atongu*] (C1) The fruits are used for trapping small mammals such as *bula* (a squirrel?) (IFM). (C6) The chipped bark is boiled with water in a ceramic pot to strengthen it (IFM). [*gbongomu*](C6) The bark powder, added water, is applied to the junction of the spearhead and the shaft to fix them tightly (OBS).
• Mawambo (C9) The wood is used for house construction (IFM). [*ekanjo*] (H2) Honey bees visit the flowers for nectar.

#443
Strombosia sp.
kene (NDY0228)
◇ A large tree.
• Ndy (B1) The pericarp is eaten raw. The kernels are also eaten (IFM). (H0) The grub feeding on the dry wood is eaten (IFM).

#444
unidentified (Olacaceae)

lianga (NDY0082)
◇ A small tree.
• Nduye (A1/5) The root is powdered, roasted and rubbed into incisions made on the side of the body to improve a hunter's ability to run fast in the forest. The fruit is licked for the same purpose (IFM).
• Etymology *Lianga* or *rianga* is a general name for the plants used for hunting and fishing success.

Oleaceae

#445
Jasminum pauciflorum Benth.
pamema (TTR0120)
◇ A slender scandent shrub; flowers pure white, fragrant; fruits black.
• Teturi (C9) Handles of the knife and the machete are made of the wood.

#446
Schrebera arborea A. Chev.
bumani (MWB0292)
bumani, *etela* (Swahili)
◇ A large-sized tree.
• Mawambo (C9) The wood is used for timbers (IFM).

Orchidaceae

#447
Eulophia sp.
torepi (ADR0682)
◇ A small erect herb to 30 cm high of the forest floor.
• Andiri (A0) A decoction of the plant is used as a wash for mental disorders known as *odehehetolu*.
• Etymology *Tore-pi* means "the plant of the Efe's ancestors (*tore*)".

#448
unidentified (Orchidaceae)
aka, *ondeaka* (NDY0098)
◇ A herb of the forest.
• Nduye (D0) The whole plant is used for curing and preventing *eke* disease due to the guinea-fowl (IFM).
• Etymology *Aka* means a kind of guinea-fowl. It is derived from the resemblance of the leaves to the plumages of the guinea-fowl.
• Notes In Andiri, a plant named *ondekalyango* (ADR0728: Araceae) is used for the *eke* of the guinea-fowl.

#449
unidentified (Orchidaceae)
yongai (TTR0187)
◇ An erect herb of the forest; flowers white or greenish (FWTA 3:211).
• Teturi (A0) The plant is used as a medicine for *kuweri*, a disease related to food taboos. (E0) The plant is used for making an arrow-poison.

Palmae

#450
Ancistrophyllum secundiflorum (P. Beauv.) Wendl.
keko (ADR0276)
keko (NDY0301)
koko (TTR0156)
◇ A scrambling palm (a kind of rattan), occurring commonly in the primary forest; leaves with many prickles.
• Andiri (C7) The stem is split longitudinally and trimmed into cords which are used for various things such as fish traps (*beti*), maraca-like musical instruments, chair-backs, and particularly bow-strings (OBS1).
• Nduye (C7) The stem is used for bow-strings (OBS).
• Teturi (C7) Bow-strings and ropes are made of the stem. (C7) Children use the stem for tree climbing, swing riding, rope skipping, tug of war and so on.

#451
Ancistrophyllum sp.
akpekpe, *lekwe* (TTR0157)

◇ A rattan-like plant.
• Teturi (C7) Children use the stem for tree climbing, swing riding, rope skipping, tug of war and so on.

#452
Calamus deërratus Mann & Wendl.
ekpekpe (ADR0039)
ekpekpe (NDY0096);
ndundunkpe (NDY0287, NDY0360)
lekwe (MWB0007)
moga (Swahili)
◇ A liane of swampy forest; the stem (leaf sheath) has numerous long sharp spines.
• Andiri (C4) The stems are used to make sticks (*kilofe*), musical flutes (*rote*) and so on (OBS). (C7) Strong cords are made of the stems and used for weaving chair-backs (OBS2).
• Nduye (C7) The stem is used for making bow-strings, chairs, baskets and so on (OBS).
• Mawambo (C7) The stem is used for bow-strings (OBS), baskets (*soo*), fish-traps (*mbeti*) and so on (IFM). (B8) The Bira was reported to drink the sap (IFM).

#453
Calamus sp.
asuku (MWB0008)
◇ A climbing palm found mainly in relatively drier places; the stem has sharp spines.
• Mawambo (C7) The stem is used for bow-strings and baskets (*soo*) (OBS). (J8) The sap is said to be bitter and not drunk.

#454
Elaeis guineensis Jacq.
isa (NDY0302)
oil-palm (E)
◇ A cultivated palm, often seen in the secondary forests, abandoned fields and old villages.
• Nduye (B1) The fruit is eaten boiled or roasted. (B1) Edible oil is extracted from the pulp. The kernels are also edible and used for oil (OBS). (B9) The sap coming out from the cut made on the tip of inflorescence is drunk as palm-wine (OBS). (C3/9) The leaves are useful for thatching and the hard rachis are used for construction and making various instruments and furniture (OBS). (H0) The rotten wood accommodates the larvae of elephant beetles which are very favored.
• Notes Specimen was collected only in Nduye, but this plant is found everywhere throughout the Ituri forest, with almost the same uses. It is called *ngasi* by Bira-speaking people.

#455
Eremospatha haullevilleana De Wild.
enji (ADR0045)
enji (NDY0055)
mbopi (TTR0158)
mbopi (MWB0009)
njilani (Swahili)
◇ A climbing palm occurring commonly in the primary forest; the stem has no spines while the leaf-edge has them.
• Andiri (C7) The stem is split and trimmed into cords which are very strong and used to make various instruments such as baskets, chairs, traps and so on (OBS1). (C7) Softened stem is said to be used as a toothbrush (IFM).
• Nduye (C7) The stem is used for binding and making baskets (OBS).
• Teturi (C7) The flexible stem is made into a rope which is used for tree climbing or swings and as a skipping rope in children's play. An important material for basketry. Occasionally an ornamental spear sheath is woven from the strips of the stem.
• Mawambo (C7) The stem is used for binding, making carrying basket (*soo*) (OBS), and snares (*eleki*) for porcupines. The stem is sold or bartered in local communities. (G0) The plant is said to grow from a certain dead insect called *kanya* which feed on *etela* leaves.

#456
Eremospatha yangambiensis Louis & Mul.
keko (NDY0024)

asuku (TTR0159)
◇ A climbing palm.
• Nduye (C7) The liane is used for making bow-strings and fish traps called *apakau* (IFM).
• Teturi (C7) Strings and ropes are made of the stem. Children use the stem for tree climbing, swing riding, rope skipping, tug of war and so on.
• Notes The specimen of NDY0024 was originally identified as *Eremospatha wendlandiana* Dammer ex Becc.

#457
Phoenix reclinata Jacq.
lukindu (TTR0160)
◇ A tufted palm, often forming clumps.
• Teturi (C3) Young leaflets of undeveloped fronds are woven into mats called *kilako* in Swahili.

#458
Raphia sp.
tifa (ADR0278)
tifa (NDY0276)
libondo (TTR0323)
libondo (MWB0403)
◇ A common palm found in open places, often planted or protected in village sites and fields.
• Common uses (B8) The sap turns into palm-wine called *mabondo*. The stem is cut at the top from which the sap comes out and is collected in a pot set just beneath the cut. It continues for several weeks, and finally the stem is fallen down and the sap remained in the stem is extracted (OBS). (C3) The young soft leaves are woven into mats (OBS). (C9) The petioles and leaf rachis are used in joinery, such as to make beds, doors, houses and so on (OBS). (C9) A musical instrument called *bombo*, shaped like a bow with a string, is made of the petiole. A person plays it by holding one end in the mouth and plucking the string (OBS). (C9) The leaf rachis is used to make arrows applied a poison, which are challed *sua* among the Mbuti and the Bira, and *mutali* among the Efe and the Lese (OBS). (Cx) Strong strings called *kinga* in Swahili are taken from the rachis, which are used for *bombo* (see above) and traps before the string of metal or nylon has become available (OBS). (H9) Large fatty worms, larvae of the elephant beetle (Curclionidae) called *anjoku* among the Efe and the Lese and *sholewa* among the Mbuti and the Bira, nest in the rotten trunks cut down after getting palm-wine. The worms are eaten cooked or roasted (OBS).
• Notes The usage is almost the same throughout the Ituri area.

#459
Raphia sp.
tundu (TTR0161)
◇ A palm occurring particularly swampy places.
• Teturi (B1) The sap is made into palm-wine. (C9) The leaf rachis is used for arrow shafts.

#460
Sclerosperma mannii Wendl.
ngubo (TTR0162)
◇ A slender palm forming clumps occurring in swampy places of the forest.
• Teturi (C3) The fronds are used to thatch huts in the *Gilbertiodendron* forest where Marantaceae herbs are very few.

Pandaceae

#461
Panda oleosa Pierre
ekanjo (TTR0063)
◇ A small to medium tree.
• Teturi (J0) No use mentioned.
• Notes A plant with the same vernacular name was collected in Mawambo (MWB0165) but identified as *Strombosia scheffleri* Engl.

Passifloraceae

#462
Adenia rumicifolia Engl. & Harms

ringa (NDY0257)
◇ A fleshy herb occurring particularly on rocky mountains.
• Andiri (E5) The powdered root is mixed with other plants to make arrow-poison (OBS).

#463
Barteria fistulosa Mast.
tonjakpa (ADR0603)
tunza (NDY0148)
echunja (TTR0107)
echunja, *esonja* (MWB0109)
◇ A small to medium-sized tree of the secondary forest; flowers in January to February; the branches are hollow inside where stinging ants inhabit.
• Andiri (C/D9) A pipe for cursing is made of the branch. (H0) The eggs of the ants known as *tonja* which live in the branches are used as bait for fishing. (G0) It is said that no plant grows under the shade of this tree.
• Nduye (D0) The branches are put near the fishing traps to attract fish (IFM). (H0) The black ants named *bembe* inhabiting the hollow branches are used as the bait for fishing (IFM).
• Teturi (A5) The powdered root is taken as a tonic for men. (A6) The bark sap is applied to wounds.
• Mawambo (A6) The inner side of the bark is powdered and mixed with the kernels of oil palm, then taken as a tonic, particularly for men (IFM). (D3) The twigs and leaves are soaked in water and the decoction is given as a wash to the initiates of the circumcision rite known as *kumbi* (IFM). (E6) The powdered bark is used for making an arrow-poison (OBS). (H9) The ants in the branches are used as bait for fishing (OBS).
• Etymology *Tonja-kpa* means "the plant of *tonja* ants".

#464
unidentified (Passifloraceae)
efelembo (ADR0675)
◇ A climbing herb occurring in the forest undergrowth; the stem has good smell.
• Andiri (C7) The stem is used as a waist string on which loin cloth is attached. (C7) The stem is used as the strap of a basket for honey collection.

Periplocaceae

#465
Parquetina nigrescens (Afzel.) Bullock
mutalikuko, *kolokuko* (ADR0151)
kolokuko (NDY0132, NDY0260)
mutali (TTR0134)
mutali (MWB0120)
◇ A climbing shrub, particularly found on rocky hills or mountains.
• Andiri (E6) The plant is used as the main material of arrow-poison called *mutali* or *kolo*. The bast is cut into fragments and pounded with several other plants, then poisonous liquid is squeezed from the macerated chips. The poisonous liquid is applied to the tips of arrows and dried on a fire. The process is repeated several times to strengthen the poison (OBS1).
• Nduye (E6) The inner bark of the stem is used to make an arrow-poison (OBS).
• Teturi (E6) The bark sap is the main element of arrow-poison called *mutali*.
• Mawambo (E6) The inner bark is used to make an arrow-poison. Among many plants used for making an arrow-poison, this vine is considered to be the most effective and the others are used just to strengthen the effect of this plant (OBS).
• Etymology *Mutali-kuko* or *kolo-kuko* means "poison's vine".

Phytolaccaceae

#466
Hilleria latifolia (Lam.) H. Walter
mulondipi (ADR0663)
asede (MWB0030)
◇ A herb to 1–2 m high of the secondary growth.

• Andiri (B3) The leaves are eaten as a vegetable. (D3) When a person wants to eat *dagala* (dried small fish) after the death of a relative, the leaves of this plant should be cooked with them. Otherwise the person will get swellings or scabies all over the body.
• Mawambo (B3) The soft leaves are boiled, with salt and palm-oil, and eaten as a relish (IFM).

#467
Phytolacca dodecandra L'Hérit.
atoedikuko, *aferudikuko* (ADR0002)
◇ A shrubby climber, sometimes commonly found in the secondary forest.
• Andiri (A3/9) The leaf or a piece of macerated wood is applied to a kind of swelling or eruption called *atoedi* (IFM). (A9) The ash of the wood is rubbed into scarifications for pains at the joints, or to recover strength when a person feels so weary (IFM). (C/D3) The leaves are put on the cut end of the raffia palm stem to increase yielding of palm-wine, called "a medicine for palm-wine" (IFM).
• Etymology *Atoedi-kuko* means "the vine of *atoedi*".

Piperaceae

#468
Piper guineense Schum. & Thonn.
beka (ADR0158, ADR0746)
mbeka (NDY0011)
abeka (TTR0003)
abeka (MWB0078)
kechu (Swahili)
◇ A climbing herb occurring mainly in the secondary forest.
• Andiri (A3) The ash of the dried leaves, added a bit of salt, is licked for sore throat called *kumbukumbu* (IFM). (A5) The powdered or tipped root is inserted into the anus for *songo*, a disease of the anus or the rectum that causes waist-aches, constipation, dizziness, etc. It is said that if a man work too hard in fields he will get the disease, particularly for planting from January to February (IFM). (C0) Women and young men wear the plant on the body for decoration when they dance in the initiation ceremonies of girls called *ima* and boys called *kumbi*. It is held that among others only hunters who killed elephants are allowed to decorate themselves with the plants (OBS1). (F1) The dried seeds are ground to powder and used to give a special taste to food (IFM2).
• Nduye (B1) The fruit is cooked with meat as a condiment. In former days the fruit was sold to traders (OBS). (C0) Efe girls wear the green stem with leaves on their head and body when dancing (OBS).
• Teturi (F1) Small fruits are sometimes used in cooking as a spice.
• Mawambo (A/F1) The fruit is cooked with meat as a condiment. The fruits are pounded with cola nuts and *Solanum* fruits to make a bitter drink called *abonbolia* or *libo liko* (a cola drink) which is taken for refreshment and for curing backache (OBS).

#469
Piper umbellatum L.
kombukombu (ADR0012)
kobukobu (NDY0145)
budokomu (TTR0004)
budokomu (MWB0077)
◇ A common shrub to 1.5–2 m high in the secondary growth.
• Andiri (A3) The leaves are crumpled and softened, and put on the belly of a woman in labor for easy delivery (IFM). (C3) The leaves are used as toilet paper for children but they are too soft for adults (IFM).
• Nduye (C/D3) The leaves are used to cover a pot of cooking oil-palm nuts so that good quality of oil may be obtained (IFM).
• Teturi (D0) The plant is used as a ritual medicine for hunting called *sisa*.
• Mawambo (C8) The leaf-sap is applied to the cord of *Manniophyton fulvum* which is used to fix tightly a spear-head to the spear-shaft (IFM). (D0) The Bira said that the plant

is a medicine employed by witches but it was not confirmed by the Mbuti (IFM).

#470
unidentified (Piperaceae)
ondesongopi (ADR0225)
◇ A herb occurring in wet places.
• Andiri (A3) Pounded leaves are wrapped with the leaves of Marantaceae plants and heated on a fire, then eaten with plantain for a disease of the anus or the rectum called *songo* (IFM2). (B3) The leaves are eaten as a vegetable. It is pounded and cooked with the seeds of a vegetable called *mbukeu* (Lese, Efe) or *kokoliko* (Swahili) (IFM2).
• Etymology *Onde-songo-pi* means "the leaf for the disease of *songo*".

Polygalaceae

#471
Carpolobia sp.
likukanza (NDY0066)
◇ A medium-sized tree of the primary forest.
• Nduye (A5) The root powder is applied to wounds, particularly to the wound of circumcision (IFM). (D3) The leaves are chewed or pounded, and the sap is dropped into the eyes of a baby so that it may not be attacked by *eke* disease (IFM).
• Etymology *Liku-kanza* means "the powder of circumcision (*liku*)".

Rhamnaceae

#472
Gouania longispicata Engl.
angeti'angeti(ADR0658)
ekundyakoda (TTR0093)
ngoliobakpetu (MWB0207)
◇ A woody climber.
• Andiri (B8) The sap of the stem is taken by draught. (C3) The leaves are used like soap for washing clothes
• Teturi (D8) People give the sap from the cut end of the thick stem to young children so that they will become strong.
• Mawambo (D8) The sap from the stem is poured on a baby just after the birth to ensure its health (IFM).
• Etymology *Ekundyakoda* is from *ekunduya-akoda* that means "the intestines of *akoda* (a larger squirrel)", and *ngoli-o-bakpetu* means "the liane of *bakpetu* (a smaller squirrel)".

#473
Maesopsis eminii Engl.
malingi (MWB0293)
◇ A large-sized tree.
• Mawambo (C9) The wood is used for timbers (IFM).

Rosaceae

#474
Parinari curatellifolia Planch. ex Benth.
njinji (NDY0168)
◇ A medium-sized tree.
• Nduye (D3) The leaves are fastened to fish traps so that it may attract a lot of fish (IFM).

#475
Parinari excelsa Sabine
njinji(MWB0286)
pilipili (Swahili)
◇ A large-sized tree.
• Mawambo (C9) The wood is used for timbers (IFM).

#476
Rubus apetalus Poir.
kuamangongo (MWB0177)
◇ A shrub of the secondary growth.
• Mawambo (B1) The berries are eaten raw (OBS).
• Etymology *Kua-mangongo* means "the bone (*kua*) of centipedes (*mangongo*)". The spiny stems look like centipedes.

#477
Rubus pinnatus Willd. var. *afrotropicus*

(Engl.) C. E. Gust.
uangubegube (ADR0075)
South African blackberry (E)
◇ A thorny climbing shrub commonly found in moist soil near streams.
• Andiri (B1) The red sweet berries are called "wild candies" and eaten raw from July to October (IFM).
• Etymology *Ua-ng-ube-g-ube* means "snakes (*ua*) cannot cut (*ube*)" due to the numerous thorns on the stems.

Rubiaceae

#478
Aidia micrantha (K. Schum.) F. White
karu (ADR0021)
kalu (NDY0288)
tiba (TTR0142)
etiiba (MWB0052)
◇ A medium tree of the primary forest, not so commonly found.
• Andiri (A6) An infusion or decoction of the bark is given to dogs for stomach troubles called *ondekoke* (IFM2). (C9) The wood is hard and excellent for the shafts of bows and spears (OBS1).
• Nduye (C9) The wood is used for making a bow called *siiba* (OBS). (H1) The fruit is eaten by monkeys.
• Teturi (C9) The wood is appreciated as an excellent material for bow and spear shafts.
• Mawambo (A5) A root-decoction is drunk for stomach disorders (IFM). (C9) The wood is very strong and used for mmaking a bow (OBS).

#479
Bertiera racemosa (G. Don) K. Schum.
buleke (NDY0130)
◇ A woody climber.
• Nduye (C1) The fruit is mixed with the fruit of *tato* (*Rothmannia whitfieldii*) and used for body painting or painting barkcloth (OBS).
• Notes A specimen with the same vernacular name was collected in Andiri (ADR0706) and identified as *Canthium* sp.

#480
Canthium zanzibaricum Klotszch
biko (NDY0377)
◇ A shrub.
• Nduye (C6) The powdered bark is wrapped with a Marantaceae leaf, a little water added, and heated. The resulting red water is used for coloring barkcloth (OBS). (E6) The bark is also used for arrow poison.

#481
Canthium sp.
agbakasingbe, *befesingbe* (ADR0708)
◇ A small tree; hairs on the stem; the stem swells a little at the nodes and is hollow inside.
• Andiri (D0) Hunters beat the bush with the plant to hunt the water chevrotains. (D5) The root ashes are rubbed into scarifications for a disease known as *ondebefe* which is believed to be caused by the water chevrotain called *befe* or *agbaka*. A baby and its mother should have this treatment for prevention.
• Etymology *Befe-singbe* or *agbaka-singbe* means "a water chevrotain's flute (*singbe*)".

#482
Canthium sp.
bureki (ADR0706)
◇ A scrambling shrub or a small tree; leaves opposite, pinnate.
• Andiri (C1) The fruit is chewed, heated and mixed with the soot on the bottom of cooking pots to make a black dye with which women decorate their faces and bodies.
• Notes A specimen with the same vernacular name was collected in Nduye (NDY0130) and identified as *Bertiera racemosa* (G. Don) K. Schum.

#483
Canthium sp.
paputa (MWB0169)
◇ A liane.

• Mawambo (E6) The powdered bark is mixed into arrow-poison (IFM).
• Etymology *Paputa* means "to gargle".

#484
Canthium sp.
tulua (MWB0192)
◇ A liane.
• Mawambo (C1) The fruit turns into black when pounded, and used for painting (IFM).
• Notes A specimen with the same vernacular name was collected in Teturi (TTR0143) and identified as *Coffea afzelii* Hiern.

#485
Chassalia subochreata (De Wild.) Robyns
alocho (NDY0305)
◇ A small tree.
• Nduye (C3) The leaves are used as arrow-feathers (OBS).

#486
Chazaliella sp.
isiro, osiro (ADR0173)
◇ A climbing herb rather rarely occurring in the primary forest.
• Andiri (D0/7) If a person crosses the plant laid on a road by a sorcerer, he will die. A sorcerer shoots a person on the back with a mimic arrow of the stem in order to kill the person (IFM2).

#487
Chazaliella sp.
ondetau (ADR0275)
◇ A small tree rather rarely occurring in the primary forest.
• Andiri (C/D9) A small wood piece is tied on a string stretched around the child's waist as a charm for *ondetau* (IFM2). (D5) The plant is used to protect a child from *ondetau*, a disease believed to be caused by the Gabon duiker (*tau*). It is considered as a kind of *eke* disease, and believed to be very serious, sometimes fatal to children. The ashes of the root are rubbed into scarifications on the body of the child and the parents, or a root-decoction is used in baths as a preventive (IFM2).
• Etymology *Onde-tau* means "the Gabon duiker's disease".

#488
Coffea afzelii Hiern
tulua (TTR0143)
◇ A forest liane; flowers white, very fragrant; leaves shining (FWTA2,2:156).
• Teturi (C0) The plant yields a black dye.
• Notes A specimen with the same vernacular name was collected in Mawambo (MWB0192) and identified as *Canthium* sp.

#489
Dictyandra arborescens Welw. ex Hook. f.
gbeletu (MWB0088)
◇ A small tree found rather rarely in the forest.
• Mawambo (D1) Medicine for dogs. The fruit is smashed and put into the nostrils of hunting dogs so that the dog may become sensitive to smells (IFM). (D3) The leaf-ash is rubbed into incisions made on the back of the right hand around the second finger so that the hunter can throw a spear well, called "a medicine for spear hunting" (IFM).

#490
Diodia sarmentosa Sw.
chelele (ADR0617)
◇ A herb with many small whitish trumpet-like flowers.
• Andiri (D0) The feet of infants are rubbed with the leaves to help them to start to walk sooner.

#491
Geophila sp.
anbuo'lamakekongo (MWB0073)
◇ A dwarf shrub rather rarely found in the forest.
• Mawambo (A1) The red fruit is pounded and the juice is applied to the incisions on the ribs and the back for relieving pain (IFM).

• Etymology *Anbu* means medicine, *nkongo*, the back.

#492
Ixora odorata Hook. f.
ekeke (TTR0144)
◇ A shrub or small tree.
• Teturi (A6) A bark-decoction is used for bellyaches. (C9) Hammers for beating bark-cloth, pestles and combs are made of the wood. (E5) The sap of root-bark is used to make an arrow-poison.

#493
Massularia acuminata (G. Don) Bullock ex Hoyle
kperekedu (ADR0179)
kpelekedu (NDY0108)
◇ A small to medium-sized tree with hard wood of the primary forest.
• Andiri (C9) The wood is very hard and tough, then used to make spear-shafts when *karu* (*Aidia micrantha*) is unavailable (IFM2). The bark, leaves and fruits are used for a fish-poison.
• Nduye (C1) The fruits are threaded and put as a necklace (IFM). (C9) The wood is heavy and used as the weight of a falling spear trap called *ififo* for killing elephants in former days (IFM).

#494
Morinda morindoides (Bak.) Milne-Redh.
karuperupe (MWB0110)
◇ A liane of the bush.
• Mawambo (A3) A yellowish leaf-decoction is drunk for stomach disorders (IFM).

#495
Morinda sp.
mukpou (NDY0137)
◇ A common medium-sized tree.
• Nduye (D3) The leaves are beaten against the ground in order to drive a witch away from the camp. Even if the witch approaches to the camp, he or she will suffer from heavy diarrhea and loose the power (IFM). (D3) The leaves are tied to the top of a raffia palm, as "a medicine for palm-wine" (IFM).

#496
Morinda sp.
sapele (NDY0291)
◇ A small to medium-sized tree.
• Nduye (A3/6) The bark or leaves are pounded and soaked in water, and the decoction is drunk for stomachache (IFM). (A/D3) The leaves are pounded and applied to the nose of a dog to improve its ability of scent (IFM).
• Notes A specimen with the same vernacular name was collected in Nduye (NDY0332) and identified as *Strychnos usambarensis* Gilg.

#497
Mussaenda arcuata Lam. ex Poir.
dumedume (ADR0657)
◇ A scrambling shrub to 4–5 m high, many hairly fruits and red flowers.
• Andiri (C2) Efe women adorn their head with the red flowers.

#498
Mussaenda sp.
ondekabobo (NDY0101)
◇ A medium-sized tree of the secondary forest.
• Nduye (D3) The leaves are fastened around the waist as a medicine for *eke* disease caused by the chicken eggs. Pregnant women are particularly said to be vulnerable to that disease (IFM).
• Etymology *Onde-kabobo* means "the disease of chicken eggs (*kabobo*)".

#499
Mussaenda sp.
orokanza (NDY0306)
◇ A small tree.
• Nduye (E5) The powdered root is used for making an arrow-poison (IFM).
• Etymology *Oro-kanza* means "the powder

of arrow-poison (*oro*)".

#500
Nauclea diderrichii (De Wild. & Th. Dur.) Merrill
madamu (Mwb0279)
manjano (Swahili)
◇ A large-sized tree.
• Mawambo (C9) The wood is used for timbers by the villagers (Ifm).

#501
Nauclea vanderguchtii (De Wild.) Petit
upfo (Adr0093)
◇ A tall tree occurring in moist places.
• Andiri (A/D6) The patient of *nembili* (filariasis?) takes a bath with a bark-decoction at a crossroads. The patient will get well while someone who passes there afterward will get the disease in turn (Ifm). (A/D6) A bark-decoction is taken to vomit in order to remove the dirty shot into the body by sorcery (Ifm).

#502
Oxyanthus sp.
lilikpa (Adr0246)
◇ A medium-sized tree of the primary forest.
• Andiri (D3) The leaves are attached to sticks stood on the field borders, or to cords stretched around the fields to protect the crops from theft. They are sometimes set along the roads connecting villages, on both sides of which usually extend fields. It is said that the thieves will get madness (*lili*). In 1983 when people ran short of food and many crop thefts appeared people practiced this magic very much (Obs1). (C/D9) A pipe for cursing a person, called *singbe*, is made of the wood. If an ill-minded man blows it calling another person's name, the person will fall into mad (Ifm2).
• Etymology *Lili-kpa* means "the tree of madness (*lili*)".

#503
Pavetta sp.
dawa-ya-libondo (Adr0028)
◇ A liane found in the secondary forest.
• Andiri (C/D3) The leaves are put on the cut end of a raffia palm stem so as to get a lot of palm-wine and also make it stronger (Ifm).
• Etymology The name is Kingwana (a dialect of Swahili) meaning "a medicine for palm-wine". Many plants which are used for palm-wine are called by this name.

#504
Pavetta sp.
peleni (Adr0148)
perenyi (Ndy0274)
◇ A small tree of the primary forest.
• Andiri (D1/5) Several fruits are swallowed or the root-ash is rubbed into scarifications to improve the ability of hunters to kill elephants. This is one of *rianga*, the ritual medicines for hunting (Ifm).
• Nduye (D1) The fruit is licked or swallowed as a ritual medicine for hunting (*rianga*) when going out for elephant hunting (Ifm). (F3) The leaves are smoked as a substitute for tobacco (Ifm).
• Notes The specimen of Adr0148 was originally identified only as a Rubiaceae plant.

#505
Pentas sp.
munoka (Mwb0239)
◇ A shrub or medium-sized tree of the secondary forest.
• Mawambo (A3) The juice squeezed from the leaves is dropped into the eyes for curing headache. But this usage is known only by a few Mbuti (Ifm).

#506
Psychotria sp.
amandobanidobani (Mwb0200)
◇ Woody vine or shrub with hook-like spines on the stem.
• Mawambo (A3) The decoction of young leaves is drunk as medicine for cough. The leaf infusion is dropped into the eyes as

medicine for headache (IFM). (E3) The young leaves are pounded with other plants to make arrow poison (IFM). (D3) The leaf infusion is also used for preventing or curing the disease caused by *kuweri* animals (IFM).
• Etymology The vernacular derives from its spines resembling a fishing hook *dobani*.

#507
Psychotria sp.
mungu (ADR0107)
◇ A small or medium-sized tree found commonly in secondary forest; maybe yielding a latex.
• Andiri (C/D3) The plant is said to increase the palm-wine, called "a medicine for palm-wine" (IFM). (C8) The plant is said to have been used for rubber in the past (IFM).

#508
Psychotria sp.
tibokpa, *barua* (ADR0081, ADR0712)
◇ A small tree or shrub found locally commonly in the forest floor; leaves opposite, elliptic, 10 × 15–20 cm, petioles long; a cluster of small blue fruits.
• Andiri (A5) The ashes of the roots is rubbed into scarifications made near the snakebites (IFM). (C0) Duikers are said to frequent the tree to eat the fruits fallen on the ground. So hunters build a foothold called *baba* on a branch to ambush the animals coming to eat the fruits (IFM). (D5) The root-ash is rubbed on scarifications made on the limbs for keeping snakes away, but it is unsuitable as a snake antidote. (D/G0) It is believed that it will rain if a twig or even a leaf of the plant is broken. On the contrary, the twig is also said to be used to avoid damages caused by a heavy rain. It is stood on the foot of the main pole of a house or sometimes a house is ritually purified with it (IFM). (I1) The fruits are eaten by duikers (IFM).
• Etymology *Tibo-kpa* means "the tree of rain (*tibo*)".

#509
Rothmannia lateriflora (K. Schum.) Keay
kauba (TTR0145)
• Teturi (G0) The plant is said to have some profit to people.

#510
Rothmannia urcelliformis (Hiern) Bullock ex Robyns
gbeletu (TTR0146)
◇ A shrub or small tree.
• Teturi (D1) A hunter rubs the chopped fruit on his net, or fastens the fruit to the waist-string for getting a lot of game. (C/D1) The sap of the smashed fruit and other plants is poured into the dog's nose to make it a good tracker.

#511
Rothmannia whitfieldii (Lindl.) Dandy
tato (ADR0054)
tato (NDY0057)
ebembe, *ebimbele* (TTR0147)
ebembe, *ebimbele* (MWB0102)
◇ A small to medium-sized tree found particularly on rocky hills; a fist-size ridged fruit yielding an inky black dye; flowers are large and white.
• Andiri (C1) The fruit yields a black dye. The soft pulp in the fruit is heated on a fire, then crashed and squeezed. The black liquid mixed up with charcoal powder is used to draw figures on barkcloth or on human body for decoration (OBS1). (D3) The plant is said to have a magical power to drive away small birds that come to eat rice seeds. Rice ears damaged by the birds are wrapped with the leaves and burnt. The birds become black and heavy in the heart and unable to come and eat the rice again (IFM).
• Nduye (C1) The whitish pulp is peeled and cut into small pieces which turn into black. Human body and barkcloth are painted with the black sap (OBS).
• Teturi (C1) The seed sap is used as a black dye for painting barkcloth and for making up

the face of Mbuti women.
• Mawambo (C1) The fruit is cut into pieces, mixed with charcoal powder, and used for decorating the face and the body of girls and women, and for decorating barkcloth (Obs).

#512
Rothmannia sp.
ati (Adr0206)
atikasi (Ndy0224)
◇ A tall tree occurring in the primary forest.
• Andiri (A6) A bark-decoction is used in baths for abscesses called *kebu* (Ifm). (H3) Edible caterpillars called *ati* feed on the leaves. People gather and eat them from July to October (Obs2).
• Nduye (H0) The blackish catepillars with short reddish spines feeding on this plant leaves are gathered and eaten (Obs).
• Etymology The plant is called by the same name as the edible worms living on it.
• Notes The specimen of Ndy0224 was originally unidentified.

#513
Rothmannia sp.
meabanjaku (Mwb0157)
◇ A woody climber.
• Mawambo (D9) The stem is stuck on the nest of army ants so that they will move elsewhere (Ifm). (G0) It is said that in the root live small ants called *amalikoliko*.
• Etymology *Me-a-banjaku* means "the tree of army ants (*banjaku*)".

#514
Rytigynia bagshawei (S. Moore) Robyns var. *lebrunii* (Robyns) Verdc.
mbangalabakali (Ttr0148)
◇ A small tree.
• Teturi (D6) The charcoal of chipped bark is rubbed into small incisions at the inside of the thighs to win women's affections quickly.
• Etymology *Mbanga-la-bakali* means "a slender tree (*mbanga*) of women (*bakali*)".

#515
Rytigynia sp.
kawa (Mwb0197)
◇ A small tree.
• Mawambo (F1) A seed-decoction is taken as a coffee-like drink (Ifm).
• Etymology The vernacular derives from the similarity with the coffee tree called *kahawa* in Swahili.

#516
Sabicea johnstonii K. Schum. ex Wernham
bobobobo (Adr0704)
◇ A climbing herb; 3 to 5 trumpet-like white flowers (5 mm across, 2.5 cm long) at the end of the long rachis.
• Andiri (D7) After making a knot with the stem, a person addresses the name of a woman he likes to the knot, then he lays it on the ground. If the woman passes over it, she will be caught by the magic.

#517
Sherbournia bignoniiflora (Welw.) Hua
tepe'eba, *tepeuebubu* (Adr0106)
◇ A common climbing shrub in secondary forest.
• Andiri (B1) The ripe berries are sweet and eaten raw particularly by children. They are called "wild candies", available from August to September (Ifm2).

#518
Sherbournia calycina (G. Don) Hua
bokakoro (Adr0707)
ekakwasiko (Mwb0040);
mulaki (Mwb0186)
◇ A woody climber with trumpet-like flowers, 3 cm in opening, and 5 cm long; inside purple; 5 stamens attached to the corolla tube; edible fruits available around September.
• Andiri (B1) Sour-sweet fruits are eaten raw. (C9) Straight branches are used for arrow-shafts called *sako*.
• Mawambo (B1) The fruits of the size of a quail's egg is eaten raw, although some Mbuti

say they do not eat it (OBS). (C7) The stem is used for binding and climbing a large tree (IFM). (H2) The flowers are visited by honeybees.

• Etymology *Ekakwa-siko* literally means "the palm (*ekakwa*) of a chimpanzee (*siko*)" because the fruit has lines like the palm print of the chimpanzee.

#519

Tricalysia cf. *coriacea* (Benth.) Hiern
kawa (TTR0149)

◇ A shrub with white fragrant flowers white, fragrant found in the forest undergrowth and swampy places.

• Teturi (J0) No use mentioned.

#520

Tricalysia crepiniana De Wild. & Th. Dur.
songa (ADR0052)

◇ A common small to medium-sized tree of the primary forest.

• Andiri (C9) The straight and flexible stems are used for the framework of huts and the spring of traps (IFM2).

#521

Uncaria sp.
dokpondokpo, *dubanidubani* (ADR0192, ADR0653)
dokpondokpo (NDY0064)

◇ A woody climber of the forest; leaves opposite; prickles of 1 cm, bent downward at the axils, which look like a fishing hook; stems quadrangular.

• Andiri (A3) A leaf-infusion, added some salt, is drunk for gonorrhea. The treatment is said to cause frequent urination (IFM). (A/D8) The *imakanja*, the heroine of the girls' initiation ceremony called *ima*, drinks the sap from the stem for putting on weight. (C/D3) The plant is used to increase palm-wine production called "a medicine for palm-wine" (IFM). (D4/5/8) The plant is used for divination, called *ndibo*, which is done to find a sorcerer or a thief. The ash or powdered root is rubbed into scarifications or the sap of the stem is drunk. Such treatments are said to make the human nose as keen as that of the dog (IFM).

• Nduye (A5/6) The powdered root or bark is mixed with the powdered bone of catfish (*feke*), then rubbed into incisions for pains in the side, which are thought to be caused by the catfish (IFM).

• Etymology *Dokpo-n-dokpo* means "something that pulls backward", and *dubani-dubani* means "fishing hooks" due to the curved spines.

#522

unidentified (Rubiaceae)
afina (ADR0102)

◇ A common climbing shrub in secondary forest; red flowers.

• Andiri (A2/8) The flower-sap is dripped into sore-eyes for conjunctivitis (IFM).

#523

unidentified (Rubiaceae)
ekunduakoda (MWB0141)

◇ A small tree.

• Mawambo (C3) The leaves are pounded and boiled with the stem of *mbopi* (*Eremospatha haullevilleana*) or *wakutu* belt, or otherthings to dye. Also used as a brown dye for barkcloth (IFM).

• Etymology *Ekundu-akoda* literally means "the intestines (*ekundu*) of a striped squirrel (*akoda*)".

#524

unidentified (Rubiaceae)
ifapi (NDY0160)

◇ A small tree of the forest undergrowth.

• Nduye (D3) The leaves are rubbed in hands and put into a natural beehive of the stingless bees known as *ifa* for expecting more honey (IFM).

• Etymology *Ifa-pi* means "the tree of the stingless bees (*ifa*)".

#525
unidentified (Rubiaceae)
itu (ADR0044)
◇ A common climbing shrub of the primary forest.
• Andiri (A7/8) The whitish sap of the stem is taken for diarrhea (IFM). (C7) The stem is used as a rope for trapping the buffalo or other large game. The stem is boiled with *abi* (*Salacia* cf. *tshopoensis*), then put into mud to be dyed black in order to make it strong (IFM). (I1) The fruit is eaten only by monkeys (IFM).

#526
unidentified (Rubiaceae)
kawa (ADR0205)
◇ A small tree of the primary forest.
• Andiri (F1) The seeds are used to make a coffee-like drink, available from November to December (IFM2).
• Etymology *Kawa* has derived from *kahawa*, a Swahili word for coffee.

#527
unidentified (Rubiaceae)
kutukuko (ADR0142)
◇ A climbing shrub or small tree of the primary forest.
• Andiri (A6) A bark-decoction is drunk for diarrhea with blood called *ondekutu* (IFM2).
• Etymology *Kutu-kuko* means "a liane for blood (*kutu*)".

#528
unidentified (Rubiaceae)
ngodingodi (NDY0080)
◇ A small tree.
• Nduye (D9) The small piece of hollowed-out branch is fastened on the waist of a man who wants to expel his wife (IFM).

#529
unidentified (Rubiaceae)
pepeepe (MWB0033)
◇ A common herb occurring on forest margins and secondary forest.
• Mawambo (D0) The whole plant is put on the cut end of raffia palm so that it may produce quantity of palm-wine, called "a medicine for palm-wine" (IFM). (I0) The plant is eaten by various animals, particularly bush-pigs and antelopes (IFM).
• Etymology Many plants eaten frequently by wild game, such as antelopes and bush-pigs, are generally called by this name.

#530
unidentified (Rubiaceae)
rianga (ADR0153)
◇ A liane of the primary forest.
• Andiri (D3/5) A leaf-infusion is taken or the root is eaten by hunters who go for elephant hunting. The plant causes vomiting or diarrhea. He becomes fearless and vigorous after vomiting several times and also loses weight to run faster than ever (IFM2).
• Etymology Plants which are used for elephant hunting are generally called by this name.

#531
unidentified (Rubiaceae)
taukanza (NDY0084)
◇ A rarely occurring small tree in the primary forest.
• Nduye (D3) A leaf-decoction is sprinkled on the head, the eyes and the nose for *eke* disease of the Gabon duiker (IFM).
• Etymology *Tau-kanza* means "the powder of the Gabon duiker".

Rutaceae

#532
Citropsis articulata (Willd. ex Spreng.) Swingle & Kellerman
fekekpa (ADR0117, ADR0745)
adekindelindu, fekekpa (NDY0241)
amesalosalo (TTR0068)
amesalosalo (MWB0146)
African cherry orange (E)
◇ A small tree up to 3 m high of the primary

forest, with long prickles on the stems.
• Andiri (A/D,3/9) If parents eat a kind of common catfish called *feke*, their child may get a disease called *ondefeke* characterized by hard breaths with the chest moving up and down which is evocative of the movement of the gill covers of the fish. That disease is considered as a kind of *eke* and the wood ash is rubbed into scarifications in the sides of the child's chest, or a wash of leaf-decoction is given to treat or prevent that disease (IFM2). (C/D9) The wood is made into a small charm (*biko*) and attached to the string tied around the child's waist for the disease of *feke* (IFM2).
• Nduye (B1) The fruit is eaten raw (OBS). (A3) A leaf-decoction is drunk for pains in the ribs. Leaf paste is also rubbed into the aching parts of the body (IFM).
• Teturi (A3) The leaf-sap is a medicine for abdominal diseases of babies. (A5) The root is used for making a tonic for men (for sexual strength).
• Mawambo (B1) The fruit is eaten raw (IFM). (D3) It is said that if a pregnant woman, without knowing that she is pregnant, touches a baby of another woman, that baby will become ill. The leaves are used for preventing and curing such a disease. The leaves are pounded and mixed with salt, then given to the baby (IFM). (E5) The root is used to make an arrow-poison (IFM). (J1) The fruit is referred as *ndimo-la-baketi*, meaning "the lemon of the super natural spirits (*baketi*) in the forest" (IFM).
• Etymology *Feke-kpa* means "the tree of *feke*". The long spines are evocative of the barbels of a catfish called *feke*. *Am-esalo-salo* derives from the form of the leaf comprising of three (*esalo*) leaflets.

#533
Citrus sp.
limokocha, *ndimokocha* (ADR0264)
◇ A medium-sized tree yielding lemon-like fruit, found commonly in the secondary forest.
• Andiri (B1) The lemon-like fruits are eaten raw, tasting like cultivated lemons, called "a wild lemon" (IFM).
• Etymology *Ndimo* or *limo* means the lemon tree and the lemon fruit in Swahili.

#534
Clausena anisata (Willd.) Hook. f. ex Benth.
sisa (TTR0069)
◇ A shrub or small tree.
• Teturi (D0) The plant is used for making a ritual medicine for net hunting.
• Etymology *Sisa* is a name of a ritual medicine used for net hunting.

#535
Fagara lemairei De Wild.
sia (NDY0167)
sikili (TTR0071)
kooru (MWB0032)
◇ A large-sized tree of the primary forest.
• Nduye (C9) A whistle (*aache*) is made of the wood, which is used for calling other people to the place where an elephant is killed (IFM). (J0) There is another species with the same vernacular in this area, but unlike the other one, this is not used for extracting cosmetic oil.
• Teturi (J0) No use mentioned.
• Mawambo (C1) Cotton-like soft material is obtained from the fruit, which is used for making a pillow (IFM). (C9) The wood is used for making a dug-out canoe (IFM). (D6) The bark-charcoal is applied on the forehead as a ritual medicine (*sisa*) for net hunting (IFM).

#536
Fagara macrophylla Engl.
sia (ADR0181)
siya (TTR0070)
sia (MWB0148)
◇ A large-sized tree of the primary forest, with many large prickles on the trunk.
• Andiri (C1/2/8) Sweet-smelling liquid is expressed from the crushed seeds and flowers, which used as toilet water (IFM2). (C9) The

wood is used to make a pipe about 20 cm long, called *masengo* or *chei*, which is blown for giving a signal in hunting or when cutting down the trees (IFM2). (Cx) The large prickle on the trunk is shaped into a stamp or ring as a play-thing (IFM2).
• Teturi (C1) The oil squeezed from the seeds is rubbed on the body after bathing as a cosmetic.
• Mawambo (C1) The fruit is pounded in a mortar, then mixed with a little water and boiled, then fragrant oil is extracted from the seeds which is used as a cosmetic (IFM). (E6) The bark is used for a fish-poison and an arrow-poison (OBS). (H/G2) Honey bees visit the flowers for nectar. Those honey-bees are said to be extremely aggressive.
• Notes The specimen of ADR0181 was identified originally as *Fagara gilletii* De Wild. Waterman associate *F. macrophylla* and *F. gilletii* in the sole species *Zanthoxylon gilletii* (De Wild.) Waterman. The specimen of TTR0070 was originally identified as *Fagara dinklagei* Engl., but probabley not correct.

#537
Fagara sp.
ondekifeke, *ondegaacha* (NDY0290)
◇ A large-sized tree.
• Nduye (A1/5) The fruit and root are roasted and pounded, and applied to the chest, or rubbed into an incision made on the chest for relieving pains (IFM). (I1) The fruits are eaten by chimpanzees and monkeys.
• Etymology *Onde-kifeke* or *onde-gaacha* means “a disease of the chest (*kifeke* or *gaacha*)”.

#538
Vepris louisii G. Gilbert
munduruka (ADR0112)
munduruka (NDY0054)
mutuluka (TTR0072)
mutuluka (MWB0029)
◇ A medium-sized tree, 20–30 m high (FCBRU 7: 103), of the primary forest, with very hard wood.
• Andiri (C9) The hard wood is used for bows, spear-shafts, etc. (OBS1).
• Nduye (C9) The wood is strong and used for bow-shafts (OBS).
• Teturi (C9) Bows and spear shafts are made of the wood.
• Mawambo (C9) Because the wood is very strong, it is used for making a bow (OBS).

#539
Zanthoxylum sp.
sia (NDY0115)
◇ A tree in the forest.
• Nduye (B/C1) The seeds are dried and pounded, and squeezed to obtain oil, which is used as cosmetics and also for cooking (IFM).

Sapindaceae

#540
Allophylus africanus P. Beauv.
ondeakpiaru, *ondeakoaru* (ADR0719)
◇ A shrub or small tree.
• Andiri (A5) The root-ash is rubbed on the scarifications at the crotch and lower parts of the abdomen for *ondeako*, a kind of hernia.
• Etymology *Onde-ako-aru* or *onde-akpi-aru* means “the medicine for the disease of men”.

#541
Allophylus lastoursvillensis Pellegr.
kuku (NDY0258)
◇ A small tree occurring on rocky hills.
• Nduye (A1) The fruit is given to chickens so that they may grow bigger, and for curing chicken’s diseases (IFM).
• Etymology *Kuku* is the word for the chicken in Swahili.

#542
Blighia sp.
sori (ADR0103)
soli (NDY0141); *sholi* (NDY0364)
soli, *kokolo* (MWB0190)
◇ A large-sized tree of the primary forest.

• Andiri (E1) The fruits are used to make a fish-poison which is stronger than that of *ruru* (*Tephrosia vogelii*) (IFM). (C9) The wood is hard and used for house building (IFM). (I1) Some small animals eat the fruits (IFM).
• Nduye (E1) A quantity of the fruits is pounded and poured in the water as a fish-poison (IFM). (H0) A platform called *keki* is made on the tree to ambush animals approaching the tree to feed on the fruits fallen on the ground (OBS).
• Mawambo (E1) The fruit is used for fish-poisoning, often used with the bark of Fagara spcies in a shallow water in the dry seasons (IFM).
• Notes Called *kei* by the Bira-speaking Mbuti.

#543
Chytranthus mortehanii (De Wild.) De Vold. ex Hauman
surusuru (ADR0116)
surusuru (NDY0029)
sesemu (TTR0092)
sesemu (MWB0070)
◇ A small to medium-sized tree of the primary forest; the fruit looks a fist in size, contains several comestible brown chestnut-shaped seeds of about 5 cm in size, available from May to October.
• Andiri (B1) The seeds are cooked and eaten. They taste good and called "wild pumpkin" by the Efe (OBS1).
• Nduye (B1) The seeds are taken out from the fruits and boiled in water and eaten. They taste like chestnuts (OBS).
• Teturi (B1) The seeds are eaten.
• Mawambo (B1) The seeds in the fruit are boiled and eaten, tasting like chestnuts (OBS).

#544
Deinbollia laurentii De Wild.
poyo (TTR0090)
◇ A shrub or small tree.
• Teturi (C9) Mortars are made of the wood.
• Notes A specimen with the same vernacular name was collected in Mawambo (MWB0021) and identified as *Entandrophragma cylindricum*.

#545
Eriocoelum sp.
kokolo, soli (MWB0126, MWB0190)
◇ A large-sized tree.
• Mawambo (C1) The pounded fruits lather in water and are used for laundering clothes (IFM). (E1/6) The fruit is used for a fish-poison. The bark and fruit are also used for making an arrow-poison (IFM).

#546
Ganophyllum giganteum (A. Chev.) Hauman
vernacular unrecorded (MWB0291)
savuni (Swahili)
◇ A large-sized tree.
• Mawambo (C9) The wood is used for timbers by the villagers (IFM).

#547
Laccodiscus pseudostipularis Radlk.
ngongongo (NDY0153)
◇ A large-sized tree.
• Nduye (H0) A platform called *keki* is made on the tree to ambush the animals approaching the tree to feed the fruits fallen on the ground (IFM). (I1) The fruits are eaten by wild animals.

#548
Pancovia harmsiana Gilg
alelau (ADR0025)
alelau, tama (NDY0005)
engango (TTR0091)
engango (MWB0048)
◇ A small to medium-sized tree commonly found in primary forest; edible fruits, available from February through April.
• Andiri (C3) The plant is used to make a smoke-producing-tube which is used in honey collecting. Small pieces of firebrands are wrapped first by the leaves of this species, then by those of *ngefe* (*Ataenidia conferta*).

The smoke is blown into the nest of honeybees for reducing their aggressiveness (Obs2). (C9) The wood is so hard that it is used for various implements, such as axe-handles, pestles and so on (Obs1).
• Nduye (B1) The fruits are eaten raw (Ifm). (C9) The hard and strong wood is used for axe-handles and pestles (Obs).
• Teturi (B1) The seeds are eaten. (C9) Spear-shafts and pestles are made of the wood.
• Mawambo (B1) The fruit is eaten raw (Ifm). (C9) The wood is very strong and used for spear-shafts and axe-handles (Obs). (E6) The inner side of the bark is used to make an arrow-poison (Ifm).
• Notes The specimen of Andiri was originally identified as *Pancovia laurentii* (De Wild.) Gilg ex De Wild.

#549
Pancobia sp.
etembe (Mwb0229)
◇ Common in secondary forest.
• Mawambo (C3) The leaves are used for toilet purposes, wiping off the dirts of various kinds; to clean cooking pots and (Obs).

#550
unidentified (Sapindaceae)
mukpokporo (Adr0252)
◇ A small to medium-sized tree of the primary forest.
• Andiri (D/G0) The plant is small but help you to escape from the lion. When you are run after by a lion, you should climb up this tree. On this tree you can be safe, but on another tree you will fall down if the lion urinates at the bottom of the tree because the lion's urine causes bad itching all over your body (Ifm2).

Sapotaceae

#551
Autranella congolensis (De Wild.) A. Chev.
mbanda (Ndy0018)
mbanda (Ttr0197)
mbanda (Mwb0256)
◇ A large-sized tree of the primary forest with hard reddish wood.
• Nduye (A/D6) The bark is boiled and the decoction is used for washing a baby to ensure its health and growth (Ifm). (I1) The fruits are eaten by wild animals, particularly bush-pigs and antelopes.
• Teturi (B1) The fruit called *bukambanda* are said to be edible.
• Mawambo (B1) Edible oil is extracted from the seeds (Ifm). (C9) The hard wood is used fro making a durable canoe and puddles by the villagers (Obs).
• Notes The specimen of Ttr0197 was originally unidentified.

#552
Bequaertiodendron congolense De Wild.
dandipi (Adr0020)
◇ A medium-sized tree, found locally commonly.
• Andiri (C3) The leaf is trimmed into a sharp triangle which is inserted into a slit at the end part of the arrow-shaft as an arrow-feather (Obs1).

#553
Bequaertiodendron longipedicellata De Wild.
ekukunbengi (Ttr0113)
• Teturi (C9) The leaf is shaped into a triangle and used as an arrow-feather.

#554
Chrysophyllum vermoesenii De Wild.
ekukwambengi (Mwb0162)
◇ A small tree.
• Mawambo (C3) The leaves are used for arrow-feathers (Obs).
• Etymology *Ekukwa-mbengi* means "the side of the Mona monkey", since the whitish back side of the leaf recalls the side of the body of the monkey.
• Synonym *Englerophytum vermoeseni* (De Wild.) Aubr. & Pellegr.

#555
Chrysophyllum sp.
basapi (TTR0194)
basapi (MWB0260)
◇ A tree.
• Teturi (C1) Sometimes clapping seed shells are attached to the nets at intervals as *sisa*, a ritual medicine for hunting. The flat seeds are so hard that they clatter very well when they hit against each other.
• Mawambo (C/D1) The seeds are threaded and fastened to hunting nets for making a noise when an animal is entangled with the net. It may bring a good hunting return as *sisa*, a ritual medicine for hunting (OBS).

#556
Gambeya africana (Don ex Bak.) Pierre
malinda (ADR0061)
malinda (NDY0020)
elinda (TTR0201)
elinda (MWB0117)
◇ A medium to large-sized tree of the primary forest; the reddish fruit is 6–8 cm in diameter, with several flat and long seeds inside, available from August to November.
• Andiri (B1) The sweet part around the seeds is eaten, but the rest of the pulp is bitter (IFM).
• Nduye (B1) The pulp around the seeds is eaten (OBS).
• Teturi (B1) The fruit is eaten.
• Mawambo (B1) The soft pulp around the seeds is eaten (OBS). (C1) The seeds are cut and the contents are extracted, then the seed-shells are fastened to the hunting net like *basapi* (*Chrysophyllum* sp.) seeds. They are used as *sisa*, a ritual medicine for hunting, making noise when an animal is entangled with the net (OBS).
• Synonym *Chrysophyllum delevoyi* De Wild.

#557
Gambeya lacourtiana (De Wild.) Aubr. & Pellegr.
kilofe (ADR0254)
kilofe (NDY0173)
sosi (MWB0299)
◇ A medium to large-sized tree of the primary forest; edible sweet fruits, available from March to April.
• Andiri (B1) The ripe berries taste extremely sweet and everything becomes sweet, even the lemon, after licking them (OBS).
• Nduye (B1) The fruit is eaten raw (OBS).
• Mawambo (B1) The fruit is eaten raw (IFM). (C9) The wood is used for making timbers by the villagers (IFM).
• Synonym *Chrysophyllum lacourtianum* De Wild.

#558
Pachystela bequaertii De Wild.
apengenge (TTR0115)
◇ A tall tree; flowers from the axils of fallen leaves, but sometimes also occurring on the stem.
• Teturi (H0) Honey-bees often make their nests on this tree.

#559
Synsepalum sp.
banjobanjo, *bazo* (ADR0270)
◇ A medium-sized tree occurring in the primary forest.
• Andiri (C3) The leaves are shaped into sharp triangle and used as arrow-feathers. They are used when *dandipi* (*Bequaertiodendron congolense*) leaves are unavailable (OBS).

#560
Tieghemella africana Pierre
ifou (ADR0290)
lifou (NDY0056)
hou (TTR0203)
fou (MWB0170)
◇ A large-sized tree; the fruit is fist-sized, about 10 cm long, available from August through September; the seeds are about 5 cm long, 2–3 cm in diameter.
• Andiri (B1) The pale yellowish pulp of the fruit is eaten raw, a bit of sweetness (OBS).

• Nduye (B1) The pulp around the seed is eaten raw (OBS). The seeds are pounded, soaked, washed and boiled to get edible oil which comes to the surface (IFM). (E5) The seeds are pounded and poured into the water as a fish-poison (IFM).
• Teturi (B1) The seeds are eaten.
• Mawambo (B1) The pulp (fruit) is eaten raw (IFM). The kernels are pounded and boiled to extract oil which is used for cooking and also applied to the body as a cosmetic (IFM).
• Synonym *Baillonella toxisperma* Pierre

#561
Tieghemella heckelii Pierre ex A. Chev.
mbalambala (TTR0114)
mbalambala (MWB0064)
◇ A medium or large-sized tree of the primary forest.
• Teturi (B1) The seeds are eaten.
• Mawambo (B1) The pulp around the seed is eaten raw (OBS). (C1) The seed shells are attached to the hunting net so that they may make a noise when an animal is entangled with the net (IFM). (D3) The leaves are slightly burnt and the powdered charcoal is applied to the nets, or on the face of hunters as (*sisa*), a ritual medicine for good hunting (IFM).

#562
unidentified (Sapotaceae)
kilofekilofe-bombi (NDY0326)
◇ A large-sized tree.
• Nduye (H1) The fruits are eaten only by monkeys but not by men, unlike its relatives *kilofe* (*Gambeya lacourtiana*).
• Etymology *Kilofekilofe-bombi* means "another *kilofekilofe*".

#563
unidentified (Sapotaceae)
matalebo (ADR0263)
mataligbo (NDY0293)
◇ A liane (of the secondary forest).
• Andiri (C6) The plant is used for reddish barkcloth which is said to smell good like a girl (IFM2). (I1) The fruits serve as food for the great blue turaco *kalikoko* and monkeys, but not for men (IFM).
• Nduye (C3) Girls put the green stem with leaves around the waist when they dance (OBS).
• Etymology *Mata-lebo* means "the smell (*lebo, ligbo*) of a girl (*mata*)".
• Notes The specimen of NDY0293 was originally unidentified at all.

Simaroubaceae

#564
Hannoa klaineana Pierre & Engl.
mboloto (MWB0289)
◇ A large-sized tree.
• Mawambo (C9) The timber is valued for commercial use (IFM).

#565
Harrisonia sp.
apalusema, sikili (MWB0175)
◇ A large-sized tree.
• Mawambo (A3) When a child suffers from a disease caused by *kuweri* animals, it is exposed to the smoke of the green leaves of this plant (IFM). (C1) The oil is extracted from the kernels and is applied to the body as a cosmetic (IFM). (E6) The bark is used to make an arrow-poison (IFM). (G1) The fruits are said to be eaten by various *kuweri* animals (IFM).

Smilacaceae

#566
Smilax kraussiana Meisn.
marokpe (ADR0078)
amekiki (MWB0075)
◇ A common climbing herb or shrub of the primary and secondary forest; the stems have many sharp spines.
• Andiri (C7) A ring is made of the vine-stem from which removed leaves and hooks, to play a game named *ikpi*. A person throws up the ring in the air, then another person throws

a wood piece aiming into the ring (IFM2).
• Mawambo (J0) Although the general appearance is similar to *Dioscorea smilacifolia* (*etaba*) of which the root is eaten, this plant is not edible (IFM).

Solanaceae

#567
Capsicum cerasiferum Willd.
pilipilianduandu (ADR0231)
◇ A common herb occurring in open habitats.
• Andiri (H/I1) The fruits are eagerly eaten by some small birds such as *akpupele* (the yellow-vented bulbul) and *ndetu* (the little greenbul), then used as a bait for trapping them (IFM).

#568
Datura sp.
lusambasa (MWB0035)
◇ A shrub with large and purple flowers, spiny fruits of 3–4 cm in diameter; commonly found in the hinterland of the village.
• Mawambo (D/E3) The leaves are cooked with chicken or some meat and given as an ordeal medicine to a person accused for witchcraft. If he or she is truly a witch, he or she will die (IFM). (E1) The fruit is used to make an arrow-poison (*mutali*) (OBS).
• Etymology *Lusambasa* is a Swahili name derived from *kusambalisha* which literally means to disperse.

#569
Discopodium penninervium Hochst.
ngoua (MWB0105)
◇ A shrub commonly found in the hinterland of the village.
• Mawambo (B3) The leaves are cooked with palm oil and eaten as relish (OBS).

#570
Physalis angulata L.
tatangoua (MWB0248)
◇ A herb occurring in clearings.
• Mawambo (J0) No use recorded.
• Etymology *Tata-ngoua* means "the grandparents of *ngoua* (*Solanum nigrum* L.)". *Nguoa* (TTR0137) is eaten as a vegetable, but this one is not eaten.

#571
Physalis minima L.
tunutunu (ADR0164)
◇ An erect herb to 1–1.5 m high, occurring in open places; round fruits of 1–1.5 cm in diameter; each fruit is enclosed by a thin pouch, available throughout the year.
• Andiri (A3) Crumpled leaves are applied to the wound of *mupira*, a vertical cut from the top of the nose to the forehead for tattooing (IFM). (B1) The ripe fruits are sweet and eaten raw, called wild candies" (OBS2).

#572
Solanum incanum L.
ngbako (NDY0358)
◇ A shrub of open habitats.
• Nduye (F1) The fruit is pounded with cola nuts and rede pepper, and decocted into bitter drink known as *bomboria* (OBS).
• Notes There are several Solanum species called *ngbako* used for making this type of drink.

#573
Solanum indicum L.
ngbako (TTR0136)
ngbako (MWB0203)
◇ A coarse tomentose, unarmed undershrub up to 1.5 m high, of open habitats; red fruits about 1 cm in diameter.
• Teturi (F1) The fruits are smashed and boiled together with cola nuts to make tea drink.
• Mawambo (A1) The pounded fruit is applied to wounds (OBS). (F1) The fruit is mixed with cola nuts (*liko*) and infused into a bitter drink called *bomboria* (OBS).
• Notes The Mawambo specimen (MWB0203) was originally identified as

S. indicum subsp. *distichum* (Thonn.) Bitter

#574
Solanum nigrum L.
changachanga, *oru'utu* (ADR0006, ADR0686)
ngoua (TTR0137)
ngoua (MWB0105)
chakuchaku (Swahili)
◇ A herb to 0.5–1 m high of open habitats particularly in clearings; small round fruits, 5 mm in diameter; flowers white.
• Andiri (A4) The bottom part of the stem is chewed for snake-bites and for the bites by red ants named *ibo* (IFM). (A5) The ashes of the root are rubbed into scarifications on the lower loins of a woman in labor for making delivery easier (IFM). (B3) The soft leaves are eaten as a vegetable. (D5) The powder of dried root is mixed with other plants and rubbed into scarification for good luck in hunting.
• Teturi (B3) The leaves are cooked and eaten.
• Mawambo (B3) The young leaves are cooked with palm-oil and salt and eaten as a relish (OBS).
• Notes The specimens of ADR006, ADR0686, MWB0105 were originally identified only as *Solanum* sp.

#575
Solanum torvum SW.
ngbaku, *ba'o* (ADR0032)
◇ A common shrub in open habitats with fruits about 1 cm in diameter.
• Andiri (A1) Pasted fruit is applied to wounds caused by a kind of hairy caterpillar called *afidi*. If a man steps on it, the sharp hairs enter into the sole and cause inflammation there (IFM). (F1) The fruits are bitter and used to give special taste for food and drink. They are crushed and decocted with *eme* (*Cola acuminata*) for tea drink. Sometimes sweet potatoes or bananas are cooked with the fruits (OBS1).

#576
Solanum sp.
gugu (ADR0619)
◇ A herb; flowers light purple, trumpet-like, 3 cm across; spines on the stalks and veins; fruits about 3 cm in diameter.
• Andiri (C1) The flesh of the fruit is applied to the nose of a dog in order to improve the sense of smell. (G0) The plant is said to grow where elephants passed out excrement.

#577
Solanum sp.
ngbakuanduandu (ADR0031)
◇ A shrub or small tree, to about 3 m high, commonly found in open habitats.
• Andiri (C/I1) Some small birds eat the ripe berries, so they are used as a bait of bird-traps called *ndeti* (IFM).

Sterculiaceae

#578
Cola acuminata (P. Beauv.) Schott & Endl.
eme (ADR0064)
eme (NDY0095)
liko, *sombou* (TTR0095)
liko, *sombou*, *moko* (MWB0038)
cola, kola (E)
◇ A medium-sized tree, up to 20 m high, found in the primary forest; large oval fruits about 20 cm long and 7–8 cm thick, containing about 10 chestnut-shaped pinkish seeds in two rows.
• Andiri (F1/6) The crushed seeds or sometimes the bark is decocted into tea. The seeds are often chewed as a tonic, which taste very bitter (OBS1).
• Nduye (F1) The pinkish-colored nuts in the pods are eaten raw as a stimulant (OBS), and pounded with *Solanum* fruits and red pepper to make very bitter drink (IFM)
• Teturi (F1) The seeds are squashed with *Solanum indicum* fruits and red pepper, to make tea. The seed is chewed to enjoy its stimulus. (G1) The nuts or the tea of the plant

are said to tell hunters where are game or beehives.
• Mawambo (F1) The seeds are chewed raw as a stimulant. They are pounded together with *ngbako* (*Solanum indicum*) fruits and red pepper, mixed with hot water, then drunk as a bitter tonic known as *libo liko* or *bomboria* (Obs).

#579
Cola lateritia K. Schum.
toko (Adr0694)
ndoko (Ndy0034, Ndy0283)
toko (Ttr0096)
toko (Mwb0020)
◇ A medium to large-sized tree.
• Andiri (A/D6) The powdered bark is used for giving a wash to babies to ensure their health. (C9) Young stems are used for house construction. (H/I0) Edible caterpillars named *anzo* feed on this plant.
• Nduye (H0) Caterpillars also called *ndoko* feeding on this plant are eaten roasted. They make a collective nest on the branches abundantly from August to October (Obs).
• Teturi (B1) The fruits are eaten.
• Mawambo (H0) The caterpillars called *batoko*, similar to *munzaku* (*Anaphe* sp.), feed on this tree. They are eaten roasted or boiled (Obs).

#580
Cola sciaphila Louis ex R. Germ.
janjalinja (Ttr0097)
◇ A tree.
• Teturi (C9) Spear shafts are made of the wood. The forked branches are used for axe-handles. The trunk is used for a pole.

#581
Dombeya bagshawei Bak. f.
aripa, *kobu* (Adr0183)
◇ A shrub or small tree of the secondary forest.
• Andiri (C6) The bark is made into cords which are used to support a basket on the back for carrying (Obs).
• Notes An Efe informant says that *kobu* is the name of the rope, and the plant itself is *aripa*.

#582
Leptonychia batangensis (C. H. Wright) Burret
mbulebe (Ttr0098)
◇ A small forest tree.
• Teturi (J0) No use mentioned.

#583
Pterygota bequaertii De Wild.
egba (Ttr0099)
ekpa (Mwb0132)
ngomangoma (Swahili)
◇ A large-sized forest tree; white flowers and sticky fruits.
• Teturi (C9) Various things are made of the wood, such as bells for hunting dogs, honey containers, canoes, drums, finger pianos and so on.
• Mawambo (C1) The sticky fruit is used as an adhesive paste (Obs). (C9) The soft and light wood is easy to cut and carve, hence used for making canoes, drums, bells for hunting dogs and so on. (D6) A decoction of the pounded bark is drunk to drive a witch out of the stomach (Ifm).
• Notes A specimen with the same vernacular name as Mwb0132 was collected also in Mawambo (Mwb0231) but identified as *Cordia abyssinica*.

#584
Scaphopetalum thonneri De Wild. & Th. Dur.
mbaka (Adr0019)
mbaka (Ndy0085, Ndy0272)
mbaka (Ttr0100)
mbaka (Mwb0196)
◇ A small to medium-sized tree of the primary as well as secondary forest.
• Andiri (C9) The thin stems are used for house construction, fishing rods and so on (Obs). (D0/3) The leaves and sticks are set

around a field to protect the crops from theft. If a man steals something from the field, he will get leprosy (OBS). (D0/3) A sorcerer hits the footprints of a person with the stick of this plant to make the person affected by leprosy (IFM).
• Nduye (C9) The wood is used for making various instrument such as fishing rods, fish fences called *chembe*, music sticks called *banja* and so on (OBS). The wood is also important for construction. (D9) The slender stem is also used to make a whip for the initiates of the circumcision rite called *kumbi* (IMF).
• Teturi (J0) No use mentioned.
• Mawambo (C9) The straight stem is used for house construction and fishing rods. A larger tree is used for making *banja* sticks, a musical instrument (OBS). (D9) The slender stem is used for making a whip for beating the initiates during the circumcision rite called *kumbi*, and also for whipping the youths at the funeral ceremony of an old man who circumcised them (OBS).
• Notes The specimen of NDY0085 was originally identified as *Scaphopetalum dewevrei* De Wild. & Th.

#585
Sterculia sp.
ubu (NDY0157)
◇ A common large-sized tree.
• Nduye (D6) The powder of bark-charcoal is mixed with oil and applied to the knees of a baby so that it may begin to walk sooner. Or, applied to the body so that it may grow well (IFM).
• Notes Called *kamgba* by the Bira-speaking Mbuti.

#586
unidentified (Sterculiaceae)
kakpakakpa (ADR0730)
◇ A small tree to 4–5 m high, 5 cm by girth, found particularly on rocky places.
• Andiri (C9) Thin stems provide good material for house construction, and used for traps (*otakaru*).
• Etymology *Kakpa* means a rock.

#587
unidentified (Sterculiaceae)
kuka (MWB0042)
◇ A small tree found in the forest floor, bearing red finger-shaped fruits, available from August through October.
• Mawambo (B1) After removed the red pod-like cover, the white pulp around the seeds is eaten, tasting a little sweet (OBS). (C3) Some informant says that the leaf-macerate and the leaf-decoction is mixed with a latex from Apocynaceae plants in order to coagulate the latex for making rubber band (IFM).

Thymelaeaceae

#588
Dicranolepis disticha Planch.
satu (TTR0109)
◇ A shrub or small tree.
• Teturi (C6) The bark is used to make a band for carrying a basket on the back and waist strings.

#589
Dicranolepis buchholzii Engl. & Gilg
satu (MWB0063)
◇ A small tree.
• Mawambo (C/D9) The wood is used for making a small whistle called *angbe*, which is fastened on the end of a hunting net so that many animals may be caught in it. A drop og honey is put in the whistle made of this plant, and it is blown so that honey-bees may make their nest nearby (IFM). (E5) According to one informant, the root is used to make an arrow-poison (IFM).

#590
Dicranolepis sp.
anjoafa (NDY0088)
◇ A large-sized tree.

• Nduye (C5) Dried powdered root is put into the nostrils of hunting dogs in order to improve their ability to scent (IFM). (C1) The fruits are used for children's play called *nguluma* or *mali* (IFM). (C9) The wood is good for charcoal (IFM).
• Notes A specimen with the same vernacular name (NDY0219) was identified as *Erythrophleum guineense*.

Tiliaceae

#591
Desplatsia dewevrei (De Wild. & Th. Dur.) Burret
chombi, *okutaji* (ADR0244)
chumbi (NDY0067, NDY0253)
esuli (TTR0094)
esuli (MWB0025)
buroso (Swahili)
◇ A small to medium-sized understorey tree, with large fruits, 10–15 cm in diameter, containing slippery juice.
• Andiri (C1) Fruit-paste is applied to the body as a toiletry for making the skin smooth and nice (IFM2). (C1/x) A brush for rubbing the body is made of the stuff inside of the fruit (IFM2). (C9) Chairs and combs are made of the wood (OBS). (G1) It is said that the python, *osa*, takes the slippery fruit-sap before swallowing large animals (IFM).
• Nduye (C1) The fruit is soaked in water until it will become very soft, then the skin and the seeds are removed and the remaining fibrous fruit is used as a brush (IFM). (C1) Children pierce the fruit with a toy spear for fun (OBS). (C6) The bark is cut into small pieces and as soap used for laundering clothes (IFM).
• Teturi (B1) The seeds are eaten. (C1) A brush for rubbing the body is made of the dried fruit. (C6) A band for carrying a basket on the back is made of the bark.
• Mawambo (B1) The seeds are extracted and sun dried, sometimes lightly roasted, then eaten like the seeds of *kokoliko* (a kind of cucurbits of which the seeds are eaten) (IFM). (C1) After removing the seeds, the fibrous fruit is dried and made into a brush for body-polishing (OBS). (C6) The inner bark is used for binding and for carrying luggage (OBS).
• Etymology *Oku-taji* means "the elephant (*oku*) chews (*taji*)".

#592
Glyphaea brevis (Spreng.) Monachino
kidikidi (ADR0079)
kidikidi (NDY0090)
amedokodoko (MWB0122)
◇ A small tree of the secondary forest.
• Andiri (A1) The powder of burnt seeds, added a bit of salt, is licked for coughs, and for a disease called *odeubete* that causes pains at the throat and makes swallowing food difficult (IFM).
• Nduye (A1) The fruit is roasted and pounded, and mixed with salt, then licked for wounds or pains in the tongue and throat (IFM).
• Mawambo (A1) The fruit is roasted and pounded, mixed with salt, then licked as medicine for a heart disease. Also, applied to aching teeth (IFM). (C9) The wood is used for making a wooden spoon called *muiko* (OBS).
• Etymology *Ame-doko-doko* derives from the shape of the fruit resembling a knife called *edoko*.

#593
Grewia sp.
banda, *mureka* (NDY0357)
◇ A small to medium-sized tree with soft wood.
• Nduye (C9) The wood is used for making a whistle called *mureka* which is blown for informing other people the location of honey in the forest (IFM). (D9) The plant is left on the traces of the leopard so that it can not attack man. Also the green twig is stood by a hunted animal so that the leopard can not approach it (IFM).
• Notes *Mureka* is a general name for the plants of which the small hunting whistle is.

#594
Grewia sp.
bulebe (MWB0145, MWB0222)
◇ A small tree.
• Mawambo (A6) The bark decoction is used as enema for a woman just after delivery, when she suffers from the pain of the lower abdomen (IFM). (H2) The flowers provide nectar for honey-bees.

#595
Triumfetta pilosa Roth. var. *nyassana* Sprague & Hutch.
esimba (NDY0328)
◇ A tree of the secondary growth.
• Nduye (C6) The bark is used for barkcloth (IFM). (I1) The fruits are eaten only by animals.

#596
Triumfetta sp.
kanokano, *kanupi* (ADR0620)
◇ An erect herb or shrub to 1–2 m high of open habitats.
• Andiri (C3) The leaves are used as toilet paper. (C4) The fiber is used to make ropes.

#597
unidentified (Tiliaceae)
isuba (ADR0222)
◇ A small to medium-sized tree of the primary forest.
• Andiri (D6) Powdered root is rubbed into scarifications on the arms as an aphrodisiac to attract a woman (IFM).
• Etymology The name is generally given to the plants used as an aphrodisiac.

Ulmaceae

#598
Celtis adolphi-friderici Engl.
arubese (ADR0174)
kene (TTR0005)
kene (MWB0071)
◇ A tall tree of the primary forest.
• Andiri (A/D6) A bark-decoction is taken as an emetic to remove the poison brought into human body by sorcery (IFM). (D6) Powdered dried bark is blown into the nostrils of children to protect them from *eke*, particularly for the *eke* caused by *bululu* (the Abyssinian black-and-white colobus) (IFM2). (H3) Edible caterpillars called *ati* feeds on the leaves (IFM2). (I1) The Abyssinian black-and-white colobus (*Colobus abyssinicus*) like the fruits (IFM2).
• Teturi (B1) The seeds are eaten. (H/I9) Some kind of coleopteron grubs called *bapele*, which are collected and eaten, live in the dead trunks.
• Mawambo (B1) The white kernels of the seeds are eaten, either raw or roasted, and the pericarp around the seed is also eaten (OBS). (H/I9) In the dried wood of this plant live larva of beetles, called *bapele*, which are gathered and eaten roasted (OBS).

#599
Celtis africana Burm. f.
egbe (NDY0318)
◇ A large-sized tree.
• Nduye (C5) The bark is used to make barkcloth (IFM).
• Notes Another specimen from Nduye with the same vernacular name (NDY0025) was identified as *Celtis dubia* De Wild.
• Synonym *Celtis kraussiana* Benth.

#600
Celtis brownii Rendle
etukumbe (TTR0006)
◇ A medium-sized tree.
• Teturi (J0) No use mentioned.

#601
Celtis dubia De Wild.
egbe (NDY0025)
buo (MWB0173)
◇ A medium to large-sized tree.
• Nduye (C6) The bark is used for barkcloth

(IFM).
• Mawambo (D6) The smoke of the bark is applied to a hunter and a hunting net before net hunting (IFM). (H2) The flowers yield nectar for honey-bees.
• Notes In Nduye another specimen with the same vernacular name (NDY0318) was identified as *Celtis africana* Burm. f.

#602
Celtis gomphophylla Bak.
arubese (NDY0155)
◇ A medium to large-sized tree.
• Nduye (H0) The caterpillars feeding on this tree are called *ati* or *basoko* and eaten boiled or roasted (IFM). (C9) The tree provides good firewood.

#603
Celtis mildbraedii Engl.
buruwe (ADR0065)
engia (TTR0007)
buo, kolongo (MWB0296)
kolongo (Swahili)
◇ A medium or large-sized tree, reaching to 45 m high (FCBRU 1:45), of the primary forest.
• Andiri (A6) The powdered bark is sniffed by a child when it is attacked by a disease called *eke*. After sneezing repeatedly, the child gets well (IFM2). (C9) The wood is so hard that it is used for making axe-handles, house frameworks and so on (IFM). (H2) The flowers provide nectar source for honey-bees (IFM).
• Teturi (H2) Honey-bees collect the nectar from the flowers.
• Mawambo (C9) The wood is used for timbers by the villagers (IFM).
• Synonym *Celtis soyauxii* Engl.

#604
Celtis philippensis Blanco
lubese (NDY0226)
◇ A medium to large-sized tree.
• Nduye (H0) The caterpillars feeding on this tree are called *ati* or *basoko* and eaten boiled or roasted (IFM).

#605
Celtis sp.
alokobasoli (MWB0188)
◇ A medium-sized tree.
• Mawambo (A/D3) When a child suffers from a disease caused by *kuweri*, the juice squeezed from the young leaves is poured into the nostrils, which makes the child sneeze (OBS). (E6) The root is powdered and used to make an arrow-poison (IFM).
• Etymology *Aloko-basoli* literally means "a sneezing medicine (*aloko*) of the bongoes (*basoli*)".

#606
Holoptelea grandis (Hutch.) Mildbr.
lima (MWB0282)
lima (Swahili)
orange-barked terminalia (E)
◇ A large-sized tree.
• Mawambo (C9) This plant is a commercial timber tree.

#607
Trema guineensis (Schum. & Thonn.) Ficalho
kudukudu (ADR0108)
ekenge (MWB0202)
◇ A small tree to 4–5 m commonly seen in the secondary forest.
• Andiri (A3) A leaf infusion is taken for gonorrhea (IFM). (D3) The leaf-sap is dripped into the eyes of children to prevent a disease called *eke* (IFM). (C9) The plant is used in house construction (IFM2).
• Mawambo (A3) The young leaves are rubbed on the side of the body for relieving pains (IFM). (G0) Harmful *bahidi* caterpillars inhabit this tree. If a person steps on this caterpillar, the foot will swell.

Urticaceae

#608
Boehmeria platyphylla D. Don
arukebukebu (ADR0625)

◇ A shrub to 2.5 m high of damp places; leaves opposite, oblanceolate, 25 cm long and 10 cm broad; inflorescence of many spikes of 10–20 cm long.
• Andiri (A3) A leaf-decoction is given as a wash for leprosy called *kebukebu* in the morning.
• Etymology *Aru-kebukebu* means "a medicine for leprosy".

#609
Boehmeria sp.
nzaro (NDY0337)
◇ A herbaceous shrub of the open habitats.
• Nduye (B3) The leaves are cooked with salt and palm-oil and eaten (IFM).
• Etymology *Nzaro* is a general name for certain kinds of plants of which the leaves are cooked and eaten.

#610
Fleurya mooreana (Hiern) Rendle
apoi, *apfoi* (ADR0137)
afoi (NDY0131)
◇ A common herb of open habitats.
• Andiri (B3) The young leaves are cooked with bananas to eat. The thick soup is said tasty (IFM).
• Nduye (B3) The leaves are boiled and eaten as a relish (IFM).
• Synonym *Laportea mooreana* (Hiern) Chew. The specimen NDY0131 was originally identified as *Laportea alatipes* Hook. f.

#611
Fleurya ovalifolia (Schum. & Thonn.) Dandy
barumeme (ADR0664)
alumeme (MWB0204)
◇ A herb often found in cultivated fields.
• Andiri (B3) The leaves are cooked with plantain as a vegetable.
• Mawambo (B3) The leaves are boiled and eaten as a relish (IFM).
• Synonym *F. podocarpa* Wedd.

#612
Pilea sp.
bukebukebu (ADR0639)
◇ A trailing herb; axillary inflorescences of small flowers.
• Andiri (A0) The ash of the plant is mixed with oil and applied to wounds.

#613
Pilea sp.
kochu (NDY0365)
◇ A herb.
• Nduye (B3) The leaves are cooked and eaten (IFM). (A/D5) The powdered root is rubbed into incisions made on the waist and the abdomen of a woman in labor so that the baby may come out smoothly (IFM).

#614
Pouzolzia denudata De Wild. & Th. Dur.
ndelia (MWB0136)
songola (Swahili)
◇ A liane of the secondary forest.
• Mawambo (B3) The leaves are boiled and eaten as a relish (IFM).
• Etymology The vernacular name derives from the sticky nature (*ndelia*) of the plant.

#615
Urera cameroonensis Wedd.
rusu (ADR0638)
teka (MWB0182)
◇ A woody climber; it is said to grow up to the thickness of the human leg; leaves alternate, elliptic, apiculate, 10×13 cm.
• Andiri (A/B8) The thick stem contains a lot of water and is taken for sore throat called *ondeyama*. The water is also taken to quench thirsty. (C7) The stem is used as a rope for climbing up a tree.
• Mawambo (A/B8) The sap from the stem is drunk in the forest when clear water is not available. It is also used as a medicine for stomach disorders (OBS).

#616
Urera repens (Wedd.) Rendle

nzaru, zaru (ADR0118, ADR0632)
ola (NDY0104)
◇ A creeping herb of thinly woody stem occurring in the forest, with spines on the stem.
• Andiri (B3) The leaves are cooked with bananas or cassava roots to eat as a vegetable. They are called "wild cassava leaves" (*sombe-ya-pori*). Among the Lese cooked *sombe* is the most common side-dish eaten with staples such as bananas and cassavas (IFM2). (I1) Birds eat the fruits. (I3) The tree hyrax (*yama*) is said to like the plant very much (IFM2).
• Nduye (B3) The leaves are pounded and boiled to eat. Often the leaves of *ochu* (*Pilea* sp.) as well as cassava and plantain are cooked together (IFM).

#617
Urtica dioica L.
alumu, kalele (MWB0096)
◇ A common herb occurring in the secondary forest with irritating hairs.
• Mawambo (B3) The leaves are boiled and eaten as a relish (IFM). (E3) The plant has many hairs very irritating to human skin. The Mbuti consider the plant has some toxic substances and use it to make an arrow-poison (IFM).

Verbenaceae

#618
Clerodendrum bukobense Gürke
ondeutapo (NDY0329)
◇ A small liane.
• Nduye (A5) The paste of powdered root is put into the anus of infants for *ondeutapo*, a kind of disease with diarrhea (IFM).
• Etymology *Onde-utapo* means "the disease of *utapo*".

#619
Clerodendrum fuscum Gürke
badawa (MWB0213)
◇ A small liane.
• Mawambo (C3) The young leaves are pounded until they become dark-colored, then applied to the lips for coloring them to black (OBS). (D/G0) It is a taboo to eat meat with the lips colored with this plant or to touch meat with the hands colored with it.

#620
Clerodendrum johnstonii Oliv.
mundelu'mundelu (NDY0361)
◇ A shrub of the secondary forest.
• Nduye (D5) The powdered root-charcoal is rubbed into incisions made on the ankles of infants so that they may begin walking sooner (IFM).

#621
Clerodendrum sp.
aikundakpa, aikundapi (ADR0739)
◇ A woody climber; leaves alternate, elliptic 8 × 15 cm; spines of about 2 cm on the branches; inflorescence of spikes.
• Andiri (D3) The plant is used to protect the body from bad things called *baiko* which sorcerers try to shoot into someone's body. When an Efe comes from a camp to villages of the farmers, the body is rubbed with the leaves before stepping into there. The leaves are also put on the entrance of a hut to prevent evils from coming from outside (IFM).
• Etymology *Aikunda-kpa* or *aikunda-pi* means "the plant of a sorcerer (*aikunda*)". Several plants which are considered effective to sorcery are called by this name.

#622
Clerodendrum sp.
chabi (NDY0052)
◇ A woody liana common in the forest.
• Nduye (C3) The wood is used for a handle of traditional type of machette called *mundo*. The thin stems are also used for making arrow shaft (OBS).
• Etymology Several species of the small trees used for making arrow shafts are generally called *chabi*.

#623
Clerodendrum sp.
ebebo (NDY0162)
◇ A small liane.
• Nduye (J0) Stinging ants live in the hollow stem.

#624
Clerodendrum sp.
fofe (MWB0156)
◇ A woody climber.
• Mawambo (C7) The vine is used for binding (OBS).

#625
Clerodendrum sp.
mundelu (NDY0140)
◇ A small tree of the forest; the spiny stems are hollow inside
• Nduye (C9) The hollow stems are used for drinking water from the cavity of a tree. In the village it is used for drinking local beer (IFM).

#626
Clerodendrum sp.
mundelu (NDY0263)
◇ A small tree of the forest; elongated whitish flowers in the purple-colored calyx directly on the stem.
• Nduye (B2) Children sip the nectar from the flowers (OBS).
• Notes Maybe the same species as the previous one.

#627
Clerodendrum sp.
onde'ese (NDY0072)
◇ A woody climber of the secondary forest.
• Nduye (A3) The leaves are rubbed in the hands and snuffed as a medicine for toothache (IFM).
• Etymology *Onde-ese* derived from *onde-use* which means "the disease of the tooth (*use*)".

#628
Clerodendrum sp.
sekpe (MWB0095)
◇ A small tree of the forest; stems are hollow inside.
• Mawambo (C4) The hollow stem is used as a straw to sip water from the cavity of a tree. In the village it is used for drinking local beer (IFM).

#629
Lantana camara L.
mandima (ADR0099, ADR0601)
amakurumbe (MWB0251)
◇ A shrub to herb of open places, particularly found around human habitations and abandoned fields; birds distribute the seeds.
• Andiri (C0) The plant is grown as a hedge. (C/I1) Birds like the fruit, so they are used as the bait of bird-traps called *ndeti* (IFM). (Gx) It is said that the spines cause rush called *upele*.
• Mawambo (C/I1) The fruits are eaten by birds, particularly by greenbuls, and used as baits for trapping them (OBS).

#630
Stachytarpheta angustifolia (Mill.) Vahl
vernacular unrecorded (ADR0613)
◇ A scrambling herb planted around the village; spikes of purple, trumpet-like flowers, 1 cm across.
• Andiri (C0) The plant is grown as a decorative hedge.

#631
Vitex doniana Sweet
enjekwe, meabenjekwe (MWB0220)
◇ A forest liane.
• Mawambo (D0) In the hollow stems of this vine live red ants which sting humans badly. In the circumcision rite of the Mbuti boys, the red ants are sprinkled over the initiates to induce them as a trial to stand with the pain(IFM).

#632
Vitex sp.

balendu (NDY0151)
◇ A medium-sized tree.
• Nduye (H0) A platform is made on the tree to ambush animals approaching the tree to eat the fruits fallen on the ground (IFM).

#633
Vitex sp.
tadekpa (ADR0666)
◇ A robust herb; leaves opposite, 5-lobed, 30 cm across; stems quadrangular.
• Andiri (A4) The ash of the stem is licked or rubbed into the scarifications made on the pit of the stomach to stop vomiting.
• Etymology *Tade-kpa* means "the plant for vomiting (*tade*)".

#634
unidentified (Verbenaceae)
aikundapi (ADR0285)
◇ A climbing herb or shrub commonly found in open places.
• Andiri (C6) The bark is used for barkcloth (IFM). (D3) The body is rubbed with the leaves to protect a person from bad things that sorcerers try to shoot to the person. It is said that some Efe do that before entering farmers' villages (IFM).
• Etymology *Aikunda-pi* means "a plant for sorcerers (*aikunda*)".

Violaceae

#635
Rinorea oblongifolia (C. H. Wright) Marquand ex Chipp
amatondohou (TTR0105)
◇ A small tree with yellowish petals.
• Teturi (C9) Spoons and sticks for cooking are made of the wood.

#636
Rinorea umbricola Engl.
etela (TTR0104)
◇ A small tree.
• Teturi (J0) No use mentioned.

#637
Rinorea sp.
kakpakakpa (NDY0075)
◇ A medium-sized tree particularly occurring on rocky hills and slopes.
• Nduye (D0) The leaves are tied to the vine of *kango* (*Dioscorea praehensilis*), so that its edible tubers mat not become tough nor bitter (IFM).
• Etymology *Kakpa* means a rock hill.

Vitaceae

#638
Cissus adenocaulis Steud. ex A. Rich.
mbanda (MWB0139)
◇ A woody climber of the secondary forest.
• Mawambo (A5) The root-paste is applied to boils. After a few days a lot of pus comes out and the the boil is cured (IFM).

#639
Cissus aralioides (Welw. ex Bak.) Planch.
amasongosongo (MWB0174)
◇ A small to medium-sized tree.
• Mawambo (A6) The bark is powdered and applied to a pile (*amakombo*). Also a bark-decoction is put into the ear so that earwax may come out (IFM). (E5) The root is used for making an arrow-poison (IFM).
• Etymology *Ama-songo-songo* derives from the leaf-pattern which resembles that of *songo* (*Ricinodendron heudelotii*).

#640
Cissus sp.
rori (ADR0069, ADR0637)
rore (NDY0147)
◇ A climbing herb with tendrils; leaves alternate, 5 lobes; commonly found in the bush around villages.
• Andiri (B3) The leaves are cooked with meat and eaten as a vegetable (IFM). (C3) The leaves are used to remove the dirt of banana's sap, which is very tough, perfectly from the hands. The dirty hands are rubbed with the

crumpled leaves then put on a fire to heat a bit. The dirt is said to be removed perfectly (IFM). (C/D3) Women wear the leaves on the head and the chest in a funeral ceremony (OBS).

• Nduye (A3) The leaves are chewed when the teeth are on edge after eating very sour fruits (IFM). (D0) A woman wear the green stem with leaves on the head when her relative died (IFM).

Zingiberaceae

#641

Aframomum latifolium (Afzel.) K. Schum.

amesisiale (MWB0013)

◇ A tall herb up to 2–3 m high, with red-colored fruits and fragrant leaves.

• Mawambo (C0) The stems and leaves are used for construction materials, especially for thatching and laying on the floor of the hemispherical huts (OBS).

#642

Aframomum laurentii (De Wild. & Th. Dur.) K. Schum.

amekpi (MWB0010)

matungulu (Swahili)

◇ A tall herb up to 2–3 m high occurring particularly on the forest margins; the red fruit is longer than that of *A. sanguineum*.

• Mawambo (B1) The white juicy part around the seeds called *tundu* is eaten raw (OBS). (C0) The stems and leaves are used for beds or mats on the floor because they are soft and fragrant, and also used for construction (OBS).

#643

Aframomum sanguineum (K. Schum.) K. Schum.

mbembe, bebe (ADR0026)

mbembe (NDY0216)

ngemoa (MWB0011)

matungulu, bitungulu (Swahili)

◇ A tall herb sometimes reaching up to 3 m high, bearing red fruits on the ground; the fruit is more round than that of *A. laureutii*, available almost throughout the year. In Andiri two fruit types are distinguished: one with shallow grooves on the surface, called *gocha* or *ola*, and another with the smooth surface, called *kubele*.

• Andiri (B1) The red fruits called *gocha* or *ola* are eaten raw, tasting a bit sour but refreshing (OBS1). (C4) The softened stems, split longitudinally, are used to fix the Marantaceae plants such as *ngilipi* (*Megaphrynium macrostachyum*), to the framework of the roof (OBS1).

• Nduye (B1) The red fruit is eaten (OBS). (C0) The whole plant is used for construction and bed-making (OBS).

• Mawambo (B1) White juicy part of the red fruits called *tundu* is eaten raw, tasting sour and sweet (OBS). (C0) The plants are cut and laid on the bed or floor because they are soft and fragrant, and also used for construction of Mbuti's hemispherical huts (OBS).

#644

Aframomum stipulatum (Gagnep.) K. Schum.

ngemoa (TTR0177)

• Teturi (B1) The fruit is eaten.

#645

Aframomum sp.

kola (NDY0015)

• Nduye (B1) The red fruit is eaten (OBS). (C0) The whole plant is used for construction and bed-making (OBS).

#646

Costus afer Ker-Gawl.

mukakamukaka (ADR0094, ADR0700, ADR0701)

andi'auodiodi (NDY0128)

mbimbitu (TTR0179)

tutuku (MWB0244)

◇ A robust perennial herb up to 3–4 m high, found commonly in moist soil near streams and forest understorey; flowers white and yellow with pink tip in succulent terminal inflorescences (FWTA2 3:78).

• Andiri (A1) A decoction of the fruit is given as a wash to babies to ensure their health. It is repeated three times a day until they become about one year old. (A/D4) The candidates of the boys' circumcision ceremony called *kumbi* eat or chew the stem before the operation to reduce fear and pains (IFM2). (C3) The leaves are used in roofing (IFM). (C9) The woody stem is used for house construction as *pito*.
• Nduye (D3/4) The stem and leaves are smoked with fire and the smoke is applied to the face, and the eyes in particular, or rubbed in hands, so that the hunter may see the animals better in the forest, or skillful in shooting them (OBS).
• Teturi (A0) A tepid infusion is given to children as a bath.
• Mawambo (B2) The nectar of the flowers is sucked by children (OBS). (H2) Nectar source.
• Notes For the specimen of TTR0179, either the vernacular name or the scientific name is wrong. The specimen with the same vernacular name as Ttr0179 from Mawambo (MWB0067) was identified as *Palisota hirsuta*.

#647
Renealmia africana (K. Schum.) Benth. ex Hook. f.
ekoko (TTR0178)
◇ A perennial rhizomatous herb with leafy stems 1–1.5 m high; inflorescences with reddish axis up to 0.3 m long, arising from the rhizome; flowers white (FWTA 3:70).
• Teturi (B1) The fruits are eaten raw.

#648
Renealmia congolana De Wild. & Th. Dur.
tangutangu (ADR0096)
tangutangu (NDY0164)
bakou (MWB0012)
◇ A common herb up to 2 m high, occurring in moist soil near water; many yellow-orange colored fruits 1 cm in diameter.
• Andiri (C0) The plant smells good and the leaves are laid on the ground for sleeping (IFM). (C3) Women wear the fragrant leaves on the waist when they walk in the forest (OBS). (C3) The bunch of the leaves is inserted into the nest of the stingless bees called *ifa* to take out the honey (OBS).
• Nduye (C3) The fragrant leaves are used for thatching and making beds (OBS). They are also used for taking honey out of the beehive, particularly that of stingless bees.
• Mawambo (C0) The fragrant stems and leaves are cut and laid on the bed or floor (OBS). They are also used for thatching the roofs and the walls of a hemispherical Mbuti huts (OBS).

#649
unidentified (Zinziberaceae)
kochikochi (NDY0363)
◇ A herb of the forest.
• Nduye (C3) The large leaves are used for taking out *ifa* the honey of the stingless bees from the nest (IFM)

Unidentified Species (Spermatophytes)

#650
aboigitade (TTR0188)
◇ A liane.
• Teturi (E0) The plant is used to make an arrow-poison.

#651
adeoriketu (ADR0287)
◇ A small tree.
• Andiri (C9) The wood burns so brightly that it is used for illumination (IFM).
• Etymology *Adeori-ketu* means "an infant's torch (*ketu*)".

#652
aikundakpa, aikundapi (ADR0163, ADR0286)
◇ A herb or shrub.
• Andiri (D3) When an Efe man comes from

the camp to a farmers' village, he rubs the body with the leaves before stepping into the village for protecting his body from the attack of sorcerers. Sometimes the leaves are put above the entrance of a hut to prevent evils from entering it (IFM). Also this plant is used to prevents sorceres from shooting bad things into the human body.
• Etymology *Aikunda-kpa* means "a plant for sorcerers (*aikunda*)". Plants used for anti-sorcery are generally called by this name.

#653
akpamakpama (ADR0177)
◇ A herb of forest understorey, particularly found near water.
• Andiri (D5) The ash of the root is rubbed into the scarifications on the wrists or on the insides of the thighs as an aphrodisiac to seduce women (IFM2).

#654
akpayaka (NDY0282)
◇ A small tree.
• Nduye (B1) The fruit is eaten raw (IFM).

#655
akpekuko (ADR0140)
◇ A climbing shrub found commonly in secondary forest; the plant gives serious itching to men.
• Andiri (D0) The plant is used to protect field crops against theft. If a thief violate this, the person will gets a kind of bad pustules called *akpe* which causes terrible itching and leads to death (IFM2).
• Etymology *Akpe-kuko* means "the liane of *akpe*".

#656
akpi (NDY0313)
◇ A medium-sized tree.
• Nduye (D5) Girls apply the powdered charcoal of the root to the face and arms, so that they can sing and dance powerfully at the girl's initiation rite called *ima*(IFM).
• Notes A specimen with the same vernacular name was collected in Andiri (ADR0047) and identified as *Uvariopsis congensis*.

#657
ale (NDY0385)
◇ A medium to large-sized tree.
• Nduye (C6) The bark is used for barkcloth (IFM).

#658
alumeikalukeke (ADR0274)
◇ A small tree occurring in the primary forest.
• Andiri (E3/6) The leaves and root are used for making an arrow-poison (IFM). (D/G1) It is held that the red berries thrown to someone else will bring a misfortune to that person. *Alumai*, a chameleon, is itself ascribed with a magical power (IFM). (D/G3) The leaves are said to cause rain if they are burnt with the leaves of *tibokpa* (*Psychotria* sp.). It is considered that the chameleons have close relationships with rain (IFM).
• Etymology *Alumai-kalukeke* means "the chameleon's claw (*kalukeke*)".

#659
amanjiapi (TTR0189)
◇ A climbing herb.
• Teturi (B5) The tubers are eaten.

#660
amapayeiye (TTR0190)
◇ A climbing herb.
• Teturi (B5) The tubers are eaten.

#661
amatuduhou (MWB0158)
◇ A medium-sized tree.
• Mawambo (C9) The wood is used for construction (OBS). (H2) The flowers produce nectar for honey-bees.

#662
ambato, ando (ADR0271)

◇ A small to medium-sized tree found commonly in the primary forest.
• Andiri (C8) The adhesive resin taken from the plant is used to attach metal arrow-heads, called *api*, to arrow-shafts, and spearheads, called *tepi*, to spear-shafts (Obs2). (C9) The wood is used in house construction (Ifm). (I1) The fruits are eaten by monkeys (Ifm).

#663
andasi (Ndy0368)
◇ A medium-sized tree.
• Nduye (C3) The leaves are used for arrow-feathers (Ifm).

#664
angirorunvu, aiiroruvu (Adr0245)
◇ A climbing herb found commonly in secondary forest.
• Andiri (D7) The stem is tied around the waist of a child in order to ensure its health. It is sometimes called *dawa-ya-afia* ("a medicine for health") in Swahili. No other things are allowed to be attached to that string (Ifm).

#665
angoli'angoli (Adr0267)
◇ A common medium-sized tree of the primary forest.
• Andiri (A6) The bark-powder is sniffed for coughs (Ifm). (A6) A bark-decoction is taken to induce abortion (Ifm). (C9) The wood is strong and used in house building (Ifm2).

#666
anzo (Adr0217)
◇ A medium-sized tree of the primary forest.
• Andiri (D3/9) The ashes of the wood or the leaves, sometimes with *rianga* plants (the plants regarded effective for hunting), are rubbed into scarifications on the arms to improve the skill of handling hunting tools such as bows and arrows or spears. But it is said that it is useless for trapping (Ifm2).

#667
apangurerekpa (Adr0221)
◇ A medium-sized tree of the secondary growth.
• Andiri (C3) The large leaves are used for roofing the houses when *ngilipi* leaves (*Megaphrynium macrostachyum*) are unavailable (Ifm2). (H0) Edible caterpillars called *apangurere* feed on the tree (Ifm2).
• Etymology *Apangurere-kpa* means "the tree of *apangurere*".

#668
apeleonjo (Ttr0191)
◇ A woody climber.
• Teturi (E0) The plant is used to make an arrow-poison.

#669
apurubebe (Adr0211)
◇ A small to medium-sized tree of the primary forest.
• Andiri (A3) Leaf-ash is rubbed into scarifications at the abdomen of a woman in labor for making the delivery easier. Sometimes the leaf smoke is blown to her. The giant rat called *apuru* is itself regarded a bad thing for delivery because it lives deep in a hole and evocative of difficult birth (Ifm). (D3) The parents of a newborn baby are allowed to eat the giant rat only after giving a leaf-infusion to the baby by a wash. Or else the baby will be attacked by *eke*, an acute disease peculiar to children (Ifm). (C3/9) The leaf or wood smoke is blown into the nest of the giant rat to hunt it (Ifm).
• Etymology *Apuru-bebe* means "the giant rat's *bebe* (the onomatopoeia of the sound emitted by the giant rat when it is smoked by hunters)".

#670
arikoko (Adr0161)
◇ A herb or climbing herb, about 2-3 m high, with tube-like stems, found mainly in the primary forest.
• Andiri (D4) When a man wants to curse

someone he blows the piece of the stem which is hollow inside, saying “Die! So-and-so!”. Then the spell will injure the victim like black stinging ants called *tonja* which travel frequently to and fro in the forest in the group of large number (IFM2).

#671
aru (ADR0224)
◇ A tall tree of the primary forest.
• Andiri (C9) The wood is used to make drums called *kuche* and talking drums (slit gongs) called *koko* (OBS2).
• Etymology *Aru* means “medicine”.

#672
aruorutiteba (ADR0237)
◇ A common climbing herb or shrub of open habitats.
• Andiri (A3/5) The crumpled leaves, sometimes slightly heated, are applied to abscesses called *orutite* which usually grow at the loins, containing pus, causing pains at the glands of the groin, or a leaf-decoction is used in baths to treat them. The root-ash is also rubbed into scarifications by the abscesses (IFM).
• Etymology *Aru-orutite-ba* means “a medicine for *orutite*”.

#673
asede, *alaka* (TTR0192)
◇ A herb.
• Teturi (B3) It is said that the leaves are eaten.

#674
autu (TTR0193)
◇ A woody climber.
• Teturi (A3) The leaf-paste is applied to wounds.

#675
bajoka (NDY0340); *banjaka* (NDY0317)
◇ A small tree or liane.
• Nduye (F3) The leaves are smoked as a substitute for tobacco or marijuana (IFM).

#676
banda (NDY0285)
◇ A small to medium-sized tree with soft wood.
• Nduye (D9) The plant is left on the traces of the leopard so that it can not attack man. Also the green twig is stood by a hunted animal so that the leopard can not approach it (IFM).

#677
bangelesu, *ngilese* (TTR0224)
◇ A tree.
• Teturi (B1) The seeds or nuts are eaten.

#678
bangokuko (NDY0116)
◇ A liane.
• Nduye (A3/5) The leaves are warmed and rubbed in the hands and applied to boils. Also the root is chewed for curing them (IFM).
• Etymology *Bango-kuko* means a liane “The liane of boils (*bango*)”.

#679
barua (NDY0324)
◇ A medium to large-sized tree.
• Nduye (H1) The fruit is eaten by animals.

#680
bekisikomukeki (NDY0296)
◇ A liane.
• Nduye (A3/6) The charcoal of leaves and root are rubbed over a swollen testicle called *ondekomu* (IFM).
• Etymology *Bekisi-komukeki* means “the testicles (*komukeki*) of the *bekisi* (a squirrel)”.

#681
bekuku (TTR0195)
◇ A climbing herb.
• Teturi (B5) The tubers are said to be edible.

#682
boloso (TTR0196)
• Teturi (E0) The plant is used to make an arrow-poison.

#683
botoro, *gbera* (ADR0215)
◇ A small tree of the primary forest.
• Andiri (A/D3) A leaf-infusion is given to children as a wash for health (IFM). (D6) A piece of string made of the bark is tied around the waist of a new-born baby to confer health to it (IFM). (D6/9) A sorcerer wearing the bark strip around the wrist, or holding the plant by the hand, to curse a man. The victim's abdomen will swell like a pregnant woman, the condition being called *esibo*, or the eyes of the victim will go rot (IFM).

#684
bukebukakulu (TTR0238)
• Teturi (C9) The forked stem is used for axe-handles.

#685
bukotopu (ADR0269)
◇ A small to medium-sized tree.
• Andiri (C/D9) When the bananas start to ripen in *susu*, a field newly cleared in the primary forest, the first banana bunch is supported by the stick made of *taku* (*Anonidium mannii*), then the second one by the stick of this plant in order to pray for fast and good harvest of the bananas. No such practice is done for the bananas planted in *kisokolo*, a field cleared in the secondary forest (IFM).

#686
bukutu (TTR0198)
◇ A tree.
• Teturi (E3) The smashed leaves are used to make a fish-poison.

#687
buliti (NDY0373)
◇ A large-sized tree with round fruits.
• Nduye (B1) The pulp around the seeds is eaten raw (IFM).

#688
bulumbbu (NDY0307)
• Nduye (B1) The pulp of large fruits is eaten raw. Also, the seeds are eaten roasted; available in the rainy season (IFM).
• Notes The specimen of NDY0307 was originally identified as *Antiaris welwitschii* Engl.

#689
bureki (NDY0320)
◇ A scrambling shrub or a small tree.
• Nduye (C1) The fruit makes a black dye when it is chewed a little and mixed with saliva; it is used with powdered charcoal of *Cynometra alexandrii* (*ato*) (OBS).

#690
busele, *lubese* (MWB0057)
◇ A medium to large-sized tree.
• Mawambo (H0) The caterpillars called *basoko* which feed on the leaves of this tree are gathered and eaten roasted or boiled (OBS). (I3) The black and white colobuses feed on the leaves (IFM).
• Notes The specimens (MWB0057) was originally identified as *Alangium chinense* (L. f.) Redh.

#691
danielu (ADR0258)
◇ A small tree of the primary forest.
• Andiri (D9) The ash of the wood is rubbed into scarifications on the body in order to make a man strong for fighting. The plant and that usage are said to have been brought into Andiri area from the Babudu-land (IFM). (D9) A sorcerer, having rubbed the ash of the wood into scarifications on the body, throws something to a person to make the person sick (IFM).

#692
ebaka, *ebala* (TTR0199)
◇ A tree.
• Teturi (A8) The resin powder is mixed with hard porridge made of cassava flour, called *ugali*, for bellyaches. (C8) The resin is used

as a binding agent to fix iron blades to shafts, and also used to make an illuminant.

#693
eke, *ekpa* (NDY0303)
◇ A liane.
• Nduye (D8) The resin from the base of petioles is put into the tips of baby's finger nails so that it will drink milk well (IFM).

#694
ekakwagbolya (TTR0200)
◇ A tree.
• Teturi (H2) The honey-bees visit the flowers.

#695
gbei (NDY0238)
◇ A large tree with hard wood.
• Nduye (B1) The fruit is eaten raw, available in the rainy season (IFM).

#696
gbenje (NDY0339)
◇ A liane.
• Nduye (D0) When an elephant is killed, the hunters put this vine around the head; it is called the plant of elephants (IFM).

#697
imbe (ADR0229)
◇ A medium-sized tree of the primary forest, yielding round fruits, about 10–15 cm in diameter, available from July or August to September.
• Andiri (B1) The juicy sweet whitish pulp of the fruit is eaten raw (OBS2).

#698
ipiareki (ADR0143)
◇ A small tree of the primary forest.
• Andiri (A5) Small pieces of the root are put into the anus as a remedy for a kind of anus disease called *songo* that causes waist-aches, dizziness, etc. (OBS). (A5) The plant is also used to treat *ondeupi*, something bad in the ear producing pus. Root pieces wrapped with leaves and added a bit of water are heated a little, then the liquid is dripped into the ear (IFM).
• Etymology *Ipi-areki* means "the leaf of *areki*", because its leaf resemble that of *areki* (*Ricinodendron heudelotii*).

#699
isuba (ADR0260)
◇ A liane of the primary forest.
• Andiri (D3) A man who wants to get love of a woman rubs his forehead with the hairy midribs of the leaves (IFM).
• Etymology Many plants used as an aphrodisiac are called by this name.

#700
kabotakabota (ADR0155)
◇ A herb to about 1 m high, found in open places.
• Andiri (A3/8) The sap expressed from the leaves is applied to wounds particularly those of circumcision. Such medical treatment, applying some liquid to wounds, is called *etabo* (IFM2). (A3) Crushed leaves are put into the anus of the a disease called *songo* that makes the fowl inactive to die (IFM2).
• Etymology *Kabo* means the chiken.

#701
kakaseke (TTR0205)
◇ A tree.
• Teturi (E0) The plant is used to make an arrow-poison.

#702
kalewalewa (MWB0185)
◇ A woody climber.
• Mawambo (A5) A root-decoction is used for stomach disorders according to some Mbuti (IFM). It is drunk to vomit the witch substance staying in the body (IFM). (E5) The root is used to make an arrow-poison (IFM).
• Etymology *Lewa* means "to be intoxicated". A root-decoction sometimes makes a person

sick and vomit.

703
kanupikanupi (ADR0238)
◇ A shrub of open places such as roadsides or abandoned fields.
• Andiri (C3) The plant is used as toilet paper (IFM2). (D3) The leaves are set at the borders of fields to protect the crops from theft. It is said that if a person steals something from those fields, the thief will get leprosy, called *kebukebu* (IFM).
• Etymology The plant looks like *kanupi* (*Abutilon mauritianum*) but differ from it, then called *kanupi-kanupi*.

704
kebuti (ADR0089)
◇ A climbing shrub of the primary and secondary forest.
• Andiri (A/D0) The plant is used to treat bad abscesses called *kebu*. The patient exposes oneself to the smoke of the plant or the ash of the plant is rubbed into scarifications on the body (IFM2). (D9) When a person has to see another person with whom he/she has been in a quarrel, it is necessary to rub the ash of this plant into incisions on the body, unless he/she will get *kebu* (IFM). (D9) The ash is put into the mouth or applied to the body of a newborn baby to ensure its health (IFM).
• Etymology *Kebu-ti* means "the tree of *kebu*".

705
kecepikecepi (ADR0135)
◇ A herb found chiefly in the secondary growth.
• Andiri (A5) Powdered root is applied to wounds (IFM). (A5) Root-ash is rubbed into scarifications on the legs to relax leg muscles when they have strained after a long walk (IFM).
• Etymology *Keche-pi* means "the plant for muscles (*keche*)".

706
keikei'iyaiya (ADR0077)
◇ A climbing herb particularly found in wet places near streams.
• Andiri (A3/4) The ash of the stems or leaves is used as suppository for high fever (of malaria) (IFM).
• Etymology The plant looks like a plant called *keikei* (uncollected) but slightly differs from it.

707
kileli (ADR0227)
◇ A climbing herb particularly found in secondary forest.
• Andiri (B3) The leaves are cooked with pounded groundnuts and eaten (IFM).

708
kilofekilofe (ADR0282)
◇ A medium-sized tree of the primary forest.
• Andiri (I1) Monkeys eat the fruits (IFM2).
• Etymology The plant looks like *kilofe* (*Gambeya lacourtiana*) but differs from it, so called *kilofe-kilofe*.

709
kokokosingbe (ADR0257)
◇ A small tree of the primary forest.
• Andiri (C/D9) The small and black ants, frequently living in village sites, called *kokoko*, make a hollow at the top end of the stem. It is said that a sorcerer uses the hollow part of the stem as a pipe for cursing (IFM2).
• Etymology "The pipe (*singbe*) of *kokoko*".

710
korofiyo (NDY0346)
◇ A tree of the scondary forest.
• Nduye (A6) The powdered bark is mixed with water and put into the anus for curing *ondeutapo*, serious diarrhea of children (IFM).

711
kororinga (ADR0259)
◇ A monocotyledon plant, sometimes culti-

vated.
• Andiri (E3) The plant is used for an arrow-poison (IFM2).
• Etymology *Koro* means an arrow-poison.

#712
kpekpe (ADR0146)
◇ A small tree of the primary forest.
• Andiri (C/D6) Root-ash is rubbed into scarifications on the dog's nose for making it brave and aggressive tracker (IFM). (D9) When the footprints of the leopards are found near the village, the twigs are thrust into them, then the leopards will never come to the village (IFM2).

#713
kpera (ADR0147)
◇ A small tree of the primary forest.
• Andiri (A6) A decoction of the inside of the bark is taken for a bloody diarrhea called *ondekutu* (IFM).

#714
kuda, *ora* (ADR0196)
◇ A liane commonly seen in the primary and secondary forest.
• Andiri (A7/9) A piece of the cord of this plant is sought somewhere in a house and burnt, then the ash, mixed with a bit of salt, is licked for a throat-ache called *kumbukumbu* (IFM). (C7) The stem is used for binding in house construction (OBS1).

#715
kulu (TTR0207)
• Teturi (E0) The plant is used to make an arrow-poison.

#716
kutu (TTR0208)
◇ A shrub.
• Teturi (C6) The bast fiber is used to make a waist string.

#717
lasukpa (ADR0149)
◇ A climbing shrub of the primary forest.
• Andiri (A5) Root-ash is rubbed into scarifications made near the fractured spot (IFM2).
• Etymology "The tree for fracture (*lasu*)".

#718
lengbe (TTR0210)
◇ A tree.
• Teturi (C6) The bark is made into barkcloth.

#719
lokobasoli (TTR0211)
◇ A small tree.
• Teturi (A3/6) The plant is used as a medicine for *kuweri* of the bongo called *soli*. The bark chips or leaves are applied to the nose of those who violate the food taboo of the bongo to cure or prevent the illness due to it.

#720
makobakoba (TTR0212)
◇ A woody climber.
• Teturi (A5) Two spoons of the sap of crushed root is taken for bellyaches. It is held that the sick person get well after two-days laxity.

#721
malombo (TTR0213)
◇ A woody climber.
• Teturi (E0) The plant is used to make a fish-poison.

#722
manga (ADR0049, ADR0156, ADR0203)
manga (NDY0380, NDY0384);
manga, *mulenga* (NDY0312)
◇ A small tree of undergrowth of the primary forest (ADR0049, ADR0203). A climbing herb sometimes commonly found in open places (ADR0156). A small tree (NDY0312, NDY0380, NDY0384).
• Andiri (C/D9) A pipe made of the wood is blown for good luck in fishing (IFM). (D0/9) In order to ensure success in hunting, the twig is set on the ground when hunters leave for a hunt. Sometimes the smoke is applied to

the hands and the legs, or powdered wood or ash is rubbed into scarifications with a stick of *kangiako* (*Palisota hirsuta*) (IFM).
• Nduye (D3) The green leaves of this tree are put in *chembe*, a fishing dam, as a ritual medicine to attract a plenty of fish (IFM). (D3/6) The charcoal of leaves and bark is rubbed into incisions made on the hands so that a person may catch a plenty of fish (IFM).
• Etymology *Manga* means a medicine for hunting or fishing, especially for elephant hunting. A variety of plants used as hunting medicine among the Efe are called by this name.

#723
mangbedungbedu (TTR0214)
◇ A shrub.
• Teturi (A3) The leaf-sap is given to a baby to stop crying.

#724
mapengu (NDY0350)
◇ A small tree.
• Nduye (D5) The root-ash is rubbed into incisions on the legs and the chest so that a hunter may become powerful in hunting (IFM).

#725
matangelai, *matatebogelai* (ADR0219)
◇ A herb of the forest floor; maybe a kind of Arisema.
• Andiri (C3) The leaves are worn on the hip for decoration by women when they dance (IFM).
• Etymology *Mata-ng-elai* or *matatebo-ng-elai* literally means "my daughter (*mata*) or my daughter's husband (*matatebo*) cannot cut (*elai*)".

#726
mawawa (ADR0247)
◇ A liane found locally commonly in the primary forest; leaves containing blackish liquid matter.
• Andiri (C3/8) The black liquid expressed from the leaves is used to paint the teeth, the face, the body and so on (IFM2).

#727
mbado (TTR0216)
◇ A woody climber.
• Teturi (C7) The stem is used as a rope.

#728
mbamba, *mudomu* (ADR0159)
◇ A climbing herb, found locally commonly in the secondary forest.
• Andiri (D7) A man who wants to catch a woman wear the stem around his head (IFM). (J0) The plant is said to give damages to the banana trees by winding around the stems (IFM).

#729
mbi (TTR0217)
◇ A tree.
• Teturi (E0) The plant is used to make a fish-poison.

#730
mbori (ADR0187)
mbori (NDY0321)
◇ A common herb occurring in moist soil near streams.
• Andiri (A3/8) A squeeze of the leaves is dripped into the eyes to treat the attacks of *eke*, an acute disease peculiar to children. The liquid is said to give severe pains (IFM). (D3) The person who is thought to be bewitched by someone drips the squeeze of the leaves into the eyes. Then with serious pains the name of the sorcerer comes from the mouth unconsciously (IFM2).
• Nduye (A8) The resin from the axil of the leaves is applied to the eyes for headache (IFM). (A5) The powdered charcoal of the root is rubbed into incisions on the arms so that one may not feel cold (IFM).
• Notes Specimens with the same vernacular name were identified as *Rauvolfia mannii* (NDY0016) and *Tabernamemontana eglandu-*

losa (NDY0003)

731
medikutu (ADR0144)
◇ A climbing shrub of the primary forest, yielding red or orange colored bark-sap.
• Andiri (C6) The bast is used for barkcloth (IFM2). (C6) Cords and ropes are made of the bark (IFM).
• Etymology *Medi-kutu* means "the blue duiker's blood", due to the reddish bark-sap.

732
medingufe (NDY0251)
◇ A small tree of dense forest.
• Nduye (F3) The leaves are dried and smoked as a substitute for marijuana (IFM).
• Notes A specimen with the same vernacular name (NDY0370) was identified as *Desmodium repandum*.
• Etymology *Medi-ng-ufe* means that "the blue-duiker cannot cut". *Medi* and *ufe* mean "the blue-duiker" and "to cut" respectively.

733
mukongusu (NDY0349)
◇ A liane.
• Nduye (E3) The leaves are used to make an arrow-poison (IFM).

734
mureka (NDY0100)
◇ A small to medium-sized tree with soft wood.
• Nduye (C9) The wood is used for making a whistle called *mureka* which is blown for informing other people the location of honey in the forest (IFM). (D9) The plant is left on the traces of the leopard so that it can not attack man. Also the green twig is stood by a hunted animal so that the leopard can not approach it (IFM).
• Notes *Mureka* is a general name for the plants of which the small hunting whistle is made.

735
musafi (ADR0172)
◇ A liane of the primary forest.
• Andiri (G2) It is said that if a dog passes under the flowers of this plant, it will get a kind of madness called *bebe*. It sneezes badly crying *be! be!*, and goes somewhere to die. A heated axe is put on its forehead to cure it (IFM2).

736
ndeti (TTR0219)
ndeti (MWB0153)
◇ A climber.
• Teturi (C7) The stem is used as a string.
• Mawambo (C7) The stem is used for binding and for making *bado* (the cord of snares) and so on (OBS).

737
ngele (TTR0221)
◇ A tree.
• Teturi (C6) The bark is used for barkcloth.

738
ngenge (MWB0069)
◇ A medium to large-sized tree.
• Mawambo (E6) According to one informant, the inner side of the bark is used for making an arrow-poison (IFM). (H/I1) The fruit is said to be favorite food of squirrels and porcupines so the villagers often set traps under this tree (IFM).

739
ngibo (TTR0222)
◇ A tree.
• Teturi (C6) The bark is used for barkcloth.

740
ngilangila (TTR0223)
◇ A tree.
• Teturi (C6) The bark is used for barkcloth.

741
ngimamagusu (NDY0376)

◇ A small tree of the forest undergrowth.
• Nduye (E5) The root is used to make an arrow-poison (IFM).
• Etymology *Ngima-ma-gusu* means that "the red-tailed monkey (*ngima*) cannot do anything".

#742
ngocha (ADR0232)
◇ A tall tree of the primary forest.
• Andiri (A8) The sap of the plant is applied to the eyelid to kill the worm named *tapa* or *bango* that enters the human eyes and causes sore-eyes and dazzling. Or a squeeze of the tobacco leaf is dripped into the eyes (IFM). (A8) The sap is licked for coughs (IFM).

#743
ngongongo (NDY0336)
◇ A medium-sized tree.
• Nduye (C9) The wood is used for making axe-handles (IFM).

#744
njele (TTR0226)
• Teturi (E0) The plant is used to make an arrow-poison.

#745
nzarukokoko (ADR0191)
◇ A herb occurring commonly in the secondary forest, particularly in moist soil near streams; the plant is said to cause itching to the human skin.
• Andiri (B3) The leaves are cooked with bananas and eaten like the leaves of *nzaru* (*Urera repens*) (IFM).

#746
oioi (NDY0245)
◇ A medium-sized tree.
• Nduye (B1) The fruit is eaten raw (IFM). It is said to be a "brother" of *malinda* (*Gambeya africana*, Sapotaceae).

#747
ondekalikoko (NDY0292)
◇ A small tree.
• Nduye (A3) A leaf-infusion is used for washing a baby so that it may become strong (IFM). (D3) It is also used as a ritual medicine for a disease known as *eke* of the great blue turaco (*kalikoko*).
• Etymology *Onde-kalikoko* means "the disease of the great blue turaco".

#748
ondekegba (NDY0333)
◇ A woody climber.
• Nduye (A3) The leaves are rubbed and applied to boils (IFM).
• Etymology *Onde-kegba* means "the disease of the skin (*kegba*)".

#749
orofilo (NDY0315)
◇ A small to medium-sized tree.
• Nduye (A5) The root powder is put into the anus for diarrhea called *mopfo* or hemorrhoids called *ato* (IFM).

#750
pango (TTR0228)
◇ A tree.
• Teturi (C/D3) The sap extracted from the leaves and other plants is poured into the dog's nose to make it brave in hunting.

#751
patuba, *patubo* (TTR0229)
◇ A tree.
• Teturi (C6) The bark is used for barkcloth.

#752
pokopoko (TTR0231)
◇ A tree.
• Teturi (J0) No use mentioned.

#753
robupi (ADR0154)
◇ A herb to about 1 m high, usually found in open places.

• Andiri (A3) A squeeze of the soft leaves is dripped into the eyes to treat children who is attacked by *eke*, a kind of acute disease peculiar to children (IFM). (A/D3) The plant is used to protect a child from a disease caused by evils due to his father's adultery. If a man takes his child by the arms after having done an adultery, the child will fall into sickness. A squeeze of the soft leaves is dripped into the child's eyes, or a wash of a decoction of the leaves is given to him (IFM2).
• Etymology *Robu-pi* means "the plant of adultery (*robu*)".

754
robupi (ADR0214)
◇ A small tree of the primary forest.
• Andiri (D3) The sap expressed from the leaves is dripped into the eyes to improve the ability to search for elephants' tusks in the forest (IFM). (D3) The plant is used to protect a child from evil spirits due to adultery of its parents. A squeeze of the leaves is applied to the child's fingers when its father or mother did adultery (IFM).
• Etymology *Robu-pi* means "the plant of adultery (*robu*)".

755
ruru (NDY0256)
◇ A medium-sized tree.
• Nduye (E5) The root is pounded and put in streams as a fish-poison (IFM).
• Etymology Fish-poisons are generally called *ruru*.
• Notes *Ekebergia capensis* Sparman is called *ruru* in Andiri and used for fish-poison. Maybe the same species.

756
sangi (ADR0273)
◇ A small to medium-sized tree of the primary forest.
• Andiri (C9) The plant is used to make arrow-shafts (OBS2).

757
sikpa (ADR0218)
sikpa (NDY0369)
◇ A large-sized tree.
• Andiri (H0) The honey-bees often make large nests in the trunks of this species, so the trees are good targets in honey searching (IFM2).
• Nduye (A5) The root is roasted and powdered and rubbed into snakebite. Also the root is chewed for that. (A5) The root is chewed as a tonic for men. The charcoal is also rubbed into incisions on the waist for to improve sexual ability (IFM).

758
tabukpa (NDY0269)
◇ A medium-sized tree of the primary and secondary forest.
• Nduye (D0) It is used as a medicine called *isuba* for attracting girls (IFM). (H2) Honey-bees visit the flowers for nectar.

759
tepetechaku, *tepechachabi* (ADR0157)
◇ A herb, about 1.5 m high, found locally commonly in open places.
• Andiri (C3) The leaves are used as "a medicine for palm-wine" (IFM). (C3) The inner wall of a pot for beer fermentation is rubbed with the leaves for making alcohol drink stronger. The leaves are put in the pot and boiled together with the brewed material for distillation (IFM).

760
tibonbulu (ADR0014)
◇ A small tree of the secondary forest.
• Andiri (A4) The bottom of the plant is ground into powder which is rubbed into scarifications for relieving stomachache (IFM). (D4) A stick of this plant is stood in front of a house of a woman with a newborn baby for preventing evils from entering the house to bring diseases, particularly a lung disease to the baby (IFM2).

#761
tilifa (ADR0084)
◇ A medium-sized tree found locally commonly in secondary forest; the plant contains red resin.
• Andiri (A6/8) The bark-sap is a remedy for burns and pustules (IFM). (C9) The wood is good for planks, with which doors, chairs, and so on are made (OBS). (H2) The flowers provide good nectar for honey-bees (IFM).

#762
tibageladi (ADR0198)
◇ A small tree of the primary forest.
• Andiri (D0) It is prohibited to cut down this tree. If a person dares to do so, he will get swells all over the body (IFM).
• Etymology *Tiba-ge-ladi* literally means "the moon (*tiba*) does not pass (*eladi*)".

#763
timbi (NDY0351)
◇ A large-sized tree.
• Nduye (A6) Powdered bark is applied to the cut of circumcision (IFM).

#764
tongetonge (ADR0201)
◇ A shrub or small tree.
• Andiri (D9) On the harvest of *kokoliko*, a kind of common vegetable, a branch of this plant is stood in the field then ripe *kokoliko* are gathered around it as a rite to increase the harvest (IFM). (D9) The branch is stood by a river to ensure success in fishing (IFM). (D9) Pieces of the branch are thrown into a stream before a person crosses it to keep away hippopotamus and crocodiles (IFM).

#765
torekanza (ADR0256)
◇ A medium-sized tree of the primary forest.
• Andiri (D6) The bark-powder is sniffed for curing a disease caused by seeing the *tore*, spiritual beings or Efe's ancestors dwelling in the forest (IFM). (D6) After sniffing the bark-powder Efe call *tore* from the forest to the camp at night around 9 or 10 o'clock to ensure success in hunting or just for entertainment. An Efe informant reported that the Efe call *tore* after drinking the stem-sap of *luo* (a certain uncollected plant) to improve their hunting skills (IFM).
• Etymology *Tore-kanza* means "*tore*'s powder (*kanza*)".

#766
tumbo (MWB0167)
◇ A medium-sized tree.
• Mawambo (C9) The wood is strong and used for spear-shafts (IFM).

#767
uekpakpa (ADR0236)
◇ A common herb in secondary forest; the fruit look like Japanese bladder cherries.
• Andiri (C1) People enjoy the cracking sounds that the seeds emit when they are crushed on the forehead (IFM2).
• Etymology *Ue* means "the eye", and *kpakpa* is the onomatopoeia of cracking sounds.

#768
ufemeli (NDY0348)
◇ A liane.
• Nduye (D6) The powdered bark is mixed with that of *sapele* (*Coix lacryma-jobi*) and other plants and wrapped with the leaves of Marantaceae plants, warmed on a fire, then applied to the nose of the dog to improve its ability to detect animals' scent (IFM).

PTERIDOPHYTES

Aspleniaceae

#769
Asplenium africanum Desv.
konva (ADR0622)
◇ A long fern growing on the stems of oil-palms and other trees.
• Andiri (D3) Leaf-ashes are rubbed into scarifications as "a medicine for hunting".
• Etymology Several ferns are called by this vernacular name.

#770
Asplenium theciferum H. B. & K.
konva (ADR0612)
◇ A common fern deeply serrate, growing on the trunks of trees.
• Andiri (D0) The plant is used as a medicine for elephant hunting.
• Etymology Several ferns are called by this vernacular name.

#771
Asplenium sp.
azuwa (ADR0624)
◇ A common fern deeply serrate.
• Andiri (D5) Root-ash is rubbed into scarifications as a medicine known as *rianga* for hunting, particularly for trapping small game.

#772
Asplenium sp.
konva (ADR0204)
◇ A fern.
• Andiri (D7) When women do *senga*, a fishing method by draining off a part of a small stream, they wear the vines around the arms (IFM).
• Etymology Several ferns are called by this vernacular name.

Lomariopsidaceae

#773
Lomariopsis guineensis (Underw.) Alst.
mbali (TTR0001)
◇ A fern.
• Teturi (A3) The leaf-ash is rubbed into scarifications made at the painful areas in the chest or belly.

Marattiaceae

#774
Marattia fraxinea J. Smith
manga (NDY0289)
◇ A fern.
• Nduye (D5) The powdered charcoal of the root is rubbed into incisions on the chest as a ritual medicine for elephant hunting (IFM).
• Etymology *Manga* is a general name of the plants used for a hunting medicine.

Oleandraceae

#775
Nephrolepis biserrata (Sw.) Schott
azuwa (ADR0623)
◇ A fern which grows on the oil-palm tree; it is said that this does not grow on other trees.
• Andiri (D5) The root-ash is rubbed into scarifications as *rianga*, "a medicine for hunting", particularly for trapping small game.

Polypodiaceae

#776
Platycerium angolense Welw. ex Hk.
afafufya (TTR0002)
◇ An epiphytic fern.
• Teturi (D0) The fern is burnt and slapped on the nets in a rite praying for good hunting. Such plant is called *sisa*.

Selaginellaceae

#777
Selaginella sp.
apongoliaru (ADR0743)
◇ A small fern to 20–30 cm high of open habitats.
• Andiri (A0) A kind of skin disease called *apongoli* is rubbed with the leaves.
• Etymology *Apongoli-aru* means "*apongoli*'s medicine".

Unidentified Species (Pteridophytes)

#778
anjo (NDY0050, NDY0069)
◇ A climbing fern.
• Nduye (D0) The whole plant or the root is roasted and the charcoal is rubbed into an incision made on the back of a hand so that the hunter will be blessed with good luck in hunting (IFM).
• Notes Called *ndele* by the Bira-speaking Mbuti.

#779
burere (ADR0090, ADR0717)
◇ A fern to 1 m high of forest floor, particularly found in damp places near water.
• Andiri (C0) The plants are laid on the ground to sleep on them. They are used when *ngefe* (*Ataenidia conferta*) leaves are unavailable (IFM2).

#780
pipi (ADR0711, ADR0716)
◇ A fern to 1–1.5 m high; leaflet 20–30 cm long.
• Andiri (C3) A pot in which fish are stored is covered with the leaves for preventing the fish from jumping out of it. (C4) The stem is used to tie fish when a person fishes with a line and fishing-rod.

Appendix 2. Index to Scientific Names.

Scientific name	Family	Plant no.
Abrus precatorius L. subsp. *africanus* Verdc.	Leguminosae	#306
Abutilon mauritianum (Jacq.) Medic.	Malvaceae	#335
Acacia sp.	Leguminosae	#290
Acalypha ciliata Forsk.	Euphorbiaceae	#194
Acalypha neptunica Müll. Arg.	Euphorbiaceae	#195
Acalypha ornata Hochst. ex A. Rich.	Euphorbiaceae	#196
Acanthus sp.	Acanthaceae	#1, #2
Achyrospermum micranthum Perkins	Labiatae	#275
Adenia rumicifolia Engl. & Harms	Passifloraceae	#462
Adhatoda cf. *bolomboensis* (De Wild.) Heine	Acanthaceae	#3
Aframomum latifolium (Afzel.) K. Schum.	Zingiberaceae	#641
Aframomum laurentii (De Wild. & Th. Dur.) K. Schum.	Zingiberaceae	#642
Aframomum sanguineum (K. Schum.) K. Schum.	Zingiberaceae	#643
Aframomum stipulatum (Gagnep.) K. Schum.	Zingiberaceae	#644
Aframomum sp.	Zingiberaceae	#645
Afrardisia staudtii (Gilg) Mez	Myrsinaceae	#430
Afrardisia sp.	Myrsinaceae	#431
Agelaea lescrauwaetii De Wild.	Connaraceae	#154
Agelaea sp.	Connaraceae	#155, #156, #157
Ageratum conyzoides L.	Compositae	#136
Aidia micrantha (K. Schum.) F. White	Rubiaceae	#478
Alafia grandis Stapf	Apocynaceae	#45
Alafia sp.	Apocynaceae	#46
Alangium chinense (L. f.) Redher	Alangiaceae	#20
Albizia adianthifolia (Schum.) W. F. Wight	Leguminosae	#291
Albizia coriaria Welw. ex Oliv.	Leguminosae	#292
Albizia ferruginea (Guill. & Perr.) Benth.	Leguminosae	#293
Albizia gummifera (J. F. Gmel.) C. A. Sm. var. *ealaensis* (De Wild.) Brenan	Leguminosae	#294
Albizia zygia (DC.) J. F. Macbr.	Leguminosae	#295
Albizia sp.	Leguminosae	#296
Alchornea cordifolia (Schum. & Thonn.) Müll. Arg.	Euphorbiaceae	#197
Alchornea floribunda Müll. Arg.	Euphorbiaceae	#198
Alchornea sp.	Euphorbiaceae	#199
Allophylus africanus P. Beauv.	Sapindaceae	#540
Allophylus lastoursvillensis Pellegr.	Sapindaceae	#541
Alstonia boonei De Wild.	Apocynaceae	#47
Amaranthus dubius Mart. ex Thell.	Amaranthaceae	#21
Amaranthus hybridus L.	Amaranthaceae	#22
Amaranthus tricolor L.	Amaranthaceae	#23
Amorphophallus sp.	Araceae	#78
Amphimas pterocarpoides Harms	Leguminosae	#281
Anchomanes difformis (Blume) Engl.	Araceae	#79
Anchomanes giganteus Engl.	Araceae	#80

Ancistrophyllum secundiflorum (P. Beauv.) Wendl.	Palmae	#450
Ancistrophyllum sp.	Palmae	#451
Angylocalyx boutiqueanus Toussaint	Leguminosae	#307
Anisosepalum humbertii (Mildbr.) A. Hossain	Acanthaceae	#4
Anonidium mannii (Oliv.) Engl. & Diels	Annonaceae	#31
Anthocleista grandiflora Gilg	Loganiaceae	#323
Anthoclitandra robustior (K. Schum.) Pichon	Apocynaceae	#48
Anthonotha acuminata (De Wild.) J. Léonard	Leguminosae	#282
Antiaris welwitschii Engl.	Moraceae	#390
Antrocaryon nannanii De Wild.	Anacardiaceae	#26
Anubias bequaertii De Wild.	Araceae	#81
Artabotrys cf. *stenopetalus* Engl. & Diels	Annonaceae	#32
Asplenium africanum Desv.	Aspleniaceae	#769
Asplenium theciferum H. B. & K.	Aspleniaceae	#770
Asplenium sp.	Aspleniaceae	#771, #772
Ataenidia conferta (Benth.) Milne-Redh.	Marantaceae	#338, #339, #340
Aucoumea klaineana Pierre	Burseraceae	#102
Autranella congolensis (De Wild.) A. Chev.	Sapotaceae	#551
Baissea axillaris (Benth.) Hua	Apocynaceae	#49
Baissea leonensis Benth.	Apocynaceae	#50
Balanites wilsoniana Dawe & Sprague	Balanitaceae	#89
Bambusa sp.	Gramineae	#236
Barteria fistulosa Mast.	Passifloraceae	#463
Begonia eminii Warb.	Begoniaceae	#94
Begonia sp.	Begoniaceae	#95
Bequaertiodendron congolense De Wild.	Sapotaceae	#552
Bequaertiodendron longipedicellata De Wild.	Sapotaceae	#553
Bertiera racemosa (G. Don) K. Schum.	Rubiaceae	#479
Bidens pilosa L.	Compositae	#137
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