



Plants, People and Culture in Tafea Province, Vanuatu



Ol Plant, Pipol, mo Kalja blong Tafea



Volume 1

Bryophytes through Angiosperms:
Anthocerotaceae through Euphorbiaceae

Michael J. Balick, Gregory M. Plunkett, Jean-Pascal Wahe,
Presley Dovo, Martial Wahe, Tom A. Ranker,
Dominik M. Ramík, Thomas Doro, and K. David Harrison

With Chanel Sam, Reuben Neriam, Tony Keith, Wina
Nasauman, Wopa Nasauman, Thomas Japanesai Lalep, Ken
Bob Matai, Kevin Kausei, Nadine Ramík, and James Ure



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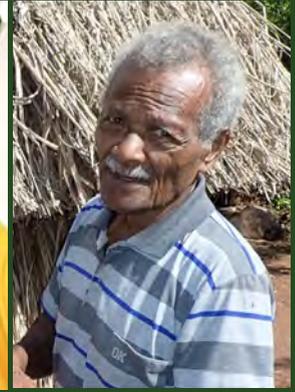
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Narkahau**



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Lalep**



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Ala**



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Keith**



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Kating, Sr.**



**Jacob
Kapere**



**Topy
Namre**



**Jérémy
Nako**



Katmatem

DEDICATION

To the **Elders of Vanuatu**, who have inspired this work and filled its pages with their wisdom and knowledge, we dedicate these volumes.

To the **Children of Vanuatu**, we hope this work will inspire you to cherish this knowledge, keep it alive in your daily lives, and hand it down to your own descendants.

Here, we commemorate and honor a few of the project partners whom we have lost since starting our work together in 2013.

NI-VANUATU ETHNOBOTANICAL CONTRIBUTORS

This project has involved over 200 local partners who have shared their knowledge about plants and their impact on culture. Their names are listed in the Acknowledgments section.

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SUMMARY OVERVIEW OF PLANT COLLECTIONS, INTERVIEWS, LANGUAGES AND TAXONOMIC REPRESENTATION

The information presented in this Manual is based on a total of 2,492 plant specimens collected since the start of the project (most in sets of 6). The collections involved 4,026 interviews involving over 200 local experts. There were 3,320 Initial Interviews and 637 Follow-up Interviews involving 12 language groups, including local dialects. These interviews produced a total of 3,102 different names for the plants in this Manual. Regarding the taxonomic diversity of the collections made to-date, all major groups are present: 160 plant families (83% of all Vanuatu plant families); 531 plant genera (63% of all Vanuatu plant genera) and 852 species (52% of all Vanuatu plant species). These numbers show the remarkable diversity of the flora of Tafea Province as compared to the overall flora of Vanuatu (currently known to comprise 1,652 plant taxa) and supports the contention that this area includes more than 50% of the nation's plant species diversity. Through the continuation of the project, in Tafea Province and throughout Vanuatu, we expect that many more species will be added to the known flora, as well as much information about the uses of plants and their local language names.

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STATEMENT ON INTELLECTUAL PROPERTY RIGHTS

This book provides a compendium of ni-Vanuatu lore and belief, gathered from interviews and the available literature, compiled in an attempt to preserve and codify traditional cultural values and information. The information that is presented in this book remains the property of the local experts who contributed this knowledge, and has been recorded as presented by the persons interviewed. These individuals are listed along with the information they contributed.

Although the information provided in this book has been presented to promote education and scientific research, we realize that elements of this work have the potential for contributing to commercialization. Such endeavors must include a mechanism for returning benefits to the communities that provided the information who, along with their forebears, have developed their precious knowledge through centuries of experimentation and experience. Ethical codes of conduct — and legal codes in many nations — demand nothing less. Interested parties may contact the authors and copyright holders for names and addresses of organizations in Vanuatu that can advise in selecting appropriate means for compensating traditional communities.

DISCLAIMER

While this book reports some uses of plant species for traditional treatment of health care issues, it does not purport to contain, nor is it intended to be used as, any kind of recommendation or self-treatment guide for the use of plants or traditional practices. Some of the species reported as useful are quite toxic or could cause harm when used inappropriately. Even plants that are commonly consumed as food and reported to be generally recognized as safe may have adverse effects, including drug interactions and hypersensitivity in some individuals. The authors have checked with sources believed to be reliable to confirm the accuracy and completeness of the contents of this book; however, the authors, editors, copyright holders, and publisher disclaim all warranties, expressed and implied, to the extent permitted by law, that the contents are in every respect accurate and complete, and they are not responsible for errors, omissions, or any consequences from the application of this book's contents. As new research continues to be released, this publication represents our best efforts at the time this manual was compiled. Nothing in this book should be construed to represent an attempt to diagnose, prescribe, or administer in any manner to any physical ailment or condition, nor should the information in this book be used in place of qualified medical advice and care.

INTRODUCTION

Vanuatu is a South Pacific archipelago, comprising about 83 islands, 65 of which are inhabited, along with another 20 or so small islets, having a total land area of approximately 12,200 km². The archipelago lies between the southern latitudes of 13°00' and 20°30', and the eastern longitudes of 166°30' and 170°15' (Plunkett et al. 2022), situated roughly equidistant from New Caledonia, Fiji, and the Solomon Islands, all of which are included in globally recognized biodiversity hotspots (Conservation International, 2014).

The population of Vanuatu slightly exceeds 300,000 people, over 98% of whom are Indigenous Melanesians, who refer to themselves as ni-Vanuatu. Traditional values are highly honored in Vanuatu, but increasingly threatened. Much of the population, especially in rural areas, relies heavily upon the environment and plants for food, housing, clothing, and medicines, but in many areas, people are confronted with a transition to a Western-style, cash-based economy. As part of this transition, loss of habitats and plant knowledge is accelerating.

The Plants mo Pipol blong Vanuatu (Plants and People of Vanuatu) Program seeks to preserve biocultural knowledge by helping communities preserve this knowledge in practice. This program has been working with local people at all age levels to document plant diversity and plant-based traditional knowledge, helping them to prepare the next generation of leaders in biodiversity and biocultural studies through formal and informal training. Unsustainable land management, climate change, and loss of traditional relationships to the natural world are contributing to the erosion of the rich biocultural heritage that has characterized traditional culture throughout Melanesia. This program is a collaboration of local communities and councils of chiefs with the Vanuatu National Herbarium, the Vanuatu Department of Forests, the Vanuatu Kaljoral Senta, the Tafea Kaljoral Senta, the New York Botanical Garden, and other international partners, including the University of Hawaii, Swarthmore College, California State University–East Bay, and the University of the South Pacific. It is intended to help stem biocultural losses by empowering local people to conserve and use their own biological and cultural heritage to improve their quality of life in a sustainable way.

We have prepared this manual on the useful plants of Tafea Province for the people of Vanuatu, as a summary of the information gathered in that province during the *Plants mo Pipol blong Vanuatu* Program, starting with our first data-gathering expedition in 2014. Since that time, we have worked with local elders and other knowledgeable individuals (hereafter, the “Indigenous experts”) to collect plant specimens and gather “generalist traditional knowledge”, which is shorthand for “local knowledge widely known by the community that people thought should be preserved,” and which they wished to be made available in a book for the general population. Following the directives of our local partners, we have not collected “secret knowledge” (for example, knowledge of a specific plant’s medicinal or spiritual use known to only one person or a small group of people that is not generally intended to be shared more broadly) as

part of these efforts; preservation of such information is the responsibility of its owners and those whom they select to pass it on. As of early 2024, the program has collected 4,132 herbarium collections, most in sets of 6 for distribution and further study, along with associated tissue for molecular phylogenetic studies. These represent 158 vascular plant families of the 188 plant families known to occur in Vanuatu. The collections have been documented with an array of nearly 26,000 field photos of all plants that were collected, a resource that has been instrumental in verifying additional linguistic and use data through follow up visits to field sites.

The *Plants mo Pipol blong Vanuatu* Program has produced a checklist of the flora (Plunkett et al., 2022), along with an online interactive version (<https://checklist.pvnh.net/>), that presents information about the endemic, native, and introduced plants found in the Republic of Vanuatu, which now totals 1,652 species of vascular plants. The biota of this nation establishes it as a global center of biodiversity. The “Vanuatu rain forest” vegetation type is recognized as a distinct terrestrial eco-region (Wikramanayake et al., 2002), with a threat status of Critical/Endangered (CEPF, 2012). An associated website (<https://pvnh.net/>) provides other program-related resources, including the database of the Vanuatu National Herbarium, and links to scientific publications, popular articles, videos, blogs, and a series of Talking Dictionaries (see below).

Tafea Province, the focus of our present study, comprises the southern “stem” of the Y-shaped archipelago, lying between 18° and 21° S. It comprises 5 main islands: the 3 larger, volcanic islands of Erromango, Tanna, and Aneityum, and 2 smaller raised-coral islands, Aniwa and Futuna (Fig. 1). The province is marked by a more seasonal climate than the rest of the archipelago, with cooler temperatures and less rain during the “dry” season (roughly May to October), which contributes to a recognizable floristic difference from the remaining provinces, which all lie north of 18° S latitude (van Balgooy, 1971; Chew, 1975). The *Plants mo Pipol blong Vanuatu* team was able to undertake fieldwork on each of these islands, most extensively on Tanna and Aneityum, beginning with the first trip in 2014. Through the program’s research, we confirmed that around 50% of the vascular flora of Vanuatu can be found in Tafea Province.

In addition to its great plant diversity, Vanuatu is the most language dense country (per capita) in the world, with 138 languages (François et al., 2015). Some of these languages are secure with several thousand speakers, but others on the verge of extinction, with only a handful of speakers. In all cases, however, the languages of Vanuatu are suffering from losses in vocabulary associated with natural history, including names of plants, especially as words from the national creole, Bislama, are increasingly substituted for local vernaculars. Therefore, we have also been gathering the names of plants in the Indigenous languages from Tafea (Tanna, Aneityum, and Aniwa-Futuna), along with those of several other islands (North Pentecost, Vanua Lava, Mota Lava, and Malekula), and recording their pronunciation by native speakers. These are then assembled and made available to the public through a series of *Talking Dictionaries* (see <https://pvnh.net/vanuatu-talking-dictionaries/>).

The **history of botanical exploration** in Vanuatu largely reflects its former status as the jointly governed Anglo-French Condominium of the New Hebrides, where primarily French and British botanists made collections. The earliest botanical collections in Vanuatu were made as part of Captain James Cook's Second Voyage to the Pacific in 1774, by the team of Johann Reinhold Forster and his son, Georg Forster, who collected on Malekula and Tanna Islands (Nicolson and Fosberg, 2003). Cook named this archipelago the "New Hebrides", a name that persisted until the country achieved its independence in 1980, when it adopted the name "Vanuatu" (derived from Melanesian root words meaning "our land" or "country that stands up"). Over the next century and a half, parts of the flora of the New Hebrides were documented by a series of British and French explorers, traders, and missionaries, but the first extensive plant collecting effort was undertaken by S. Frank Kajewski, an Australian collector who was sent to Vanuatu (and the Solomon Islands) by the Arnold Arboretum and the California Botanical Garden (Kajewski, 1930). French botanist André Guillaumin wrote a series of papers describing new species from the archipelago, in large part based on Kajewski's collections, and summarized the knowledge of its flora in his *Compendium de la flore phanérogamique des Nouvelles Hébrides* (Guillaumin, 1948).

In the late 1960s and 1970s, the French overseas research office (ORSTOM, now IRD) began an effort to document pharmacologically important plants, and they remained active in Vanuatu throughout the pre- and post-independence years. The British organized the Royal Society and Percy Sladen Expedition in 1971, and then sent a series of "forest botanists" who made significant contributions to floristic knowledge, especially of forest trees (e.g., *Some Common Trees of the New Hebrides and their Vernacular Names*, by Gowers, 1976; and *Common Trees of Vanuatu*, by Wheatley, 1992).

More recently, program partners Laurence Ramon and Chanel Sam published the *Remarkable Plants of Vanuatu* (Ramon and Sam, 2015), an engaging and beautifully illustrated account of the local flora, in a form that was accessible to a popular audience. The *Plants mo Pipol* program began publishing a series of scientific papers starting with one on the uses of ferns in Tafea (Ranker et al., 2022), followed by a checklist of the flora with a comprehensive discussion of the botanical history of Vanuatu (Plunkett et al., 2022), and ethnobotanical papers on the uses of plants to understand and influence weather (Balick, et al., 2022), plants used as calendars that can direct the trajectory of human activities (Balick et al., 2023), and plants used in conjunction with the palolo worm as a cornerstone of Pacific ecological time-reckoning (Kelso et al., 2023). Much of the information on plants found in those papers is also incorporated into these volumes, in the compendium section. The present volumes summarize all of the information on plant uses that have been gathered from Tafea Province over the past decade.

Plant Collections

During field interviews, we used digital, video, and audio technology to record images, interviews, and language names of plants. For each plant use, herbarium specimens were prepared, in duplicate sets of six whenever possible. Leaf-tissue samples (dried on silica gel) were also collected from each plant, to allow for future comparative studies of their DNA (e.g., for use in phylogenetic studies, but never for commercial applications). The collections were geo-referenced, generally in the field using GPS, but occasionally post-facto from maps. In some cases, we were able to dry specimens directly at field sites, using portable propane-powered dryers, but more generally this approach was not practical. Otherwise, specimens were dried and further processed at the Vanuatu National Herbarium (PVNH) in Port Vila following each field trip. Whenever possible, fresh specimens were sent to PVNH for immediate processing (pressing, drying and sorting), but generally, the time between collecting specimens and drying them was too great, necessitating temporary field preservation of the pressed specimens using 70% ethanol until the plants could be delivered and dried at the herbarium. Notes taken in the field were later transcribed and used to produce labels for each voucher specimen. Included among this information were the names of all Indigenous experts who provided use and/or name information, and these names have been included on the herbarium labels, along with a description of the plant collection, vernacular language name(s) in the local language, and any knowledge of its uses or legends relating to the species. This information was later reviewed and vetted by additional local experts and other members of the collections/interview team, allowing it to be modified or augmented if mistakes or misunderstandings were recorded. Presentations summarizing the collections activity and data gathered were made to the community in the form of trip reports and in-person seminars. A complete set of herbarium specimens was deposited at PVNH and the New York Botanical Garden Herbarium (NY) with duplicates (as available) distributed to other international herbaria holding important collections from Vanuatu or the South Pacific region, as well as to taxonomic specialists at other institutions.



Pressing plants in Iatukwei, Tanna Island. Left to right: Sam Natou, Ervé Sero, Morris Kawas, Philip Wahe, Sam Nauka, Marika Tuiwawa, Philemon Ala, and Greg Plunkett. March 2015. (MB)



Pressing plants in Port Resolution, Tanna Island: Left to right: Presley Dovo, Greg Plunkett (background), Iliesa Koroi, Marika Tuiwawa, and Martial Wahe. Aug 2019. (MB)



Ashley McGuigan and Titiya Lalep laying out plant collections from Aneityum Island, discussing their uses with Netoa Noranyau (left) and Nasauyag Michel (right). December 2016 (MB)

Drying plants under cover in Iatukwei, Tanna Island. March 2015 (MB)



Tony Keith pressing specimens of cultivated food plants in a local garden in Aneityum, July 2017 (MB)



Collecting team, Aneityum Island: Left to right: Michael Balick, Japanesai Lalep, Wopa Nasauman, Dick Matenekea (kneeling), Greg Plunkett, Jean-Pascal Wahe, Thomas Doro. April 2016 (MB)



Ethnobotanical Methodology

Through the interest of Catherine Sparks and the generous support of the Christensen Fund, the project team was able to make two trips to Vanuatu during 2013 for the specific purpose of meeting with governmental and community leaders, as well as other community members and groups, who helped to shape and guide the structure, aims, and goals of the *Plants mo Pipol blong Vanuatu* program, ensuring that it would meet local needs and align with local and national priorities and expectations. These community meetings were initially held on Tanna, Aneityum, and Erromango (although additional work in Erromango did not proceed due to logistical challenges), and later during the project, we were able to also add Futuna and Aniwa. During these meetings, the team explained the overall goals of the program, including that we were seeking to catalog only generalist information, and not information considered proprietary or family secrets (preservation of which would be the responsibility of the individual, family or community).



Representatives of Pongkil, Erromango Island, at a community meeting to discuss project ideas. March 2013. (MB)



Greg Plunkett addressing a community meeting in Futuna Island, discussing project progress. August 2019. (MB)

Once the meetings were completed, interviews were set up with key members of the communities whom the elders recommended as knowledgeable about plant names and uses. Prior to starting our research, a Prior Informed Consent form (developed together with Vanuatu Government partners from Forestry and the Cultural Centre) were read out loud and explained, both in English and Bislama (see *Intellectual Property Rights* section, below, for more detail). Interviews began with a series of questions to obtain background information about each indigenous expert. At the start of the program, the flora of Vanuatu had been very poorly understood, and therefore the preferred approach was to accompany an individual or group of individuals on walks through their forests, while the botanical team collected plants in flower or fruit. The local experts would then report specific plant uses and/or names, as appropriate. Alternatively, some elders preferred that field-collected plants be brought to them in the village for discussion, often in a group setting. The interviewer would ask local participants if there was any information about the plant that that person or group wished to share, avoiding the use of leading questions in which people were asked to state a use. Next, the interviewer would ask the name of the plant in the local language, writing down the spelling of the name, and recording its pronunciation in an audio file. In some instances, photographs of plants collected from one region were used to elicit local names and uses from a different language area. In a small number of cases, photographs of specimens from outside of Tafea Province, or obtained online, were used to elicit information (as long as we could verify the correct scientific name of the plant being illustrated). As the database of plant names and uses grew, draft reports were produced, and we asked groups of knowledgeable individuals to review the information that had been recorded, in order to confirm its correctness, or modify incorrect data, and delete any secret information that had been recorded in error, and to confirm the preferred spelling of the plant name.

Michael Balick
discussing the
project with
community leader
Reuben Neriam on
Aneityum Island.
December 2015
(MB)





Local experts Wopa Nasauman, Tony Kieth, Reuben Neriam, and Wina Nasauman on Aneityum Island discuss plant uses presented in earlier reports from the project, verifying information. November-December 2019. (MB)



Local experts (from left to right) Taya Ninneth, Dan Danifer, Naiwan Sam, Natao Numrukwen, and Kayas Narkahou in Kwaspao, Tanna Island, review previously collected data, verifying the information. December 2018. (MB)

Linguistics

Vanuatu is not only a biodiversity hotspot, but is also a language hotspot, having a higher number of languages per capita (138 for a population of ca. 300,000; see François, 2015) than anywhere else on the planet. One element of this project that added greatly to its impact was the incorporation of a linguistic component into the botanical methodology. For this purpose, professional linguists participated in a number of our botanical expeditions, and provided training to the botanists to collect language data when they could not be present. The linguists helped to document the languages of Futuna and Aniwa (which share a single language, albeit with some dialectic differences), as well as Aneityum (which has a single language) and Tanna (which has no fewer than five, most of which have distinct dialects). From these data, we created online *Talking Dictionaries* for six of these tongues; internet links for these sites can be found at <https://pvnh.net>. Language documentation, like botanical fieldwork, relies on close collaboration with local experts. In recording local

plant names, linguists strive for both accuracy and inclusiveness, which means that sometimes they record alternate spellings and pronunciations, reflecting dialect diversity. Some languages spoken in Tafea have their own established writing systems (orthographies), most of which have been developed by the Summer Institute of Linguistics (SIL). Some others have writing systems that are still in flux or not yet standardized, while still others are not written. Linguist colleagues generally recorded names using the International Phonetic Alphabet (IPA), later transcribing them to local writing systems, where these exist. The linguistics team also obtained informed consent prior to their recordings, respecting the languages as a form of intellectual and cultural property. Any speaker who contributed even a single word was listed as a co-author on the *Talking Dictionary* for that language, and was also credited by name within each individual lexical entry that they had contributed. Our key finding is that all of the Tafean languages are rich in nature-related vocabulary, and especially in names for plant and animal species. This knowledge, however, is vulnerable, even for languages that are otherwise quite secure. Many local experts informed us that significant parts of their languages were being lost as knowledgeable elders from their communities were passing away, taking with them many of the names, and knowledge of uses, from the plants in their areas. Despite this, we were fortunate to work with local experts from Aneityum, Aniwa, Futuna, and Tanna (as well as those residing in Port Vila) who were able to identify, name, and describe the uses of many plants from these islands. This treasure trove of plant names, along with related environmental terms, remains the intellectual property and cultural heritage of the Tafean communities. Outsiders, such as botanists and linguists, are simply reporters and curators of this knowledge. Among other pressures, we discovered that many of the Tafean languages are under increasing pressure from the intrusion of Bislama and English words and grammar, and are thus beginning to enter early stages of “language shift” that could eventually lead to language endangerment and ultimately extinction. By recording the languages, including botanical terms, we have been able to create a first-ever internet presence for these vulnerable vernacular tongues, and to support, in a small way, their vitality and survival.

Local experts Reuben Neriam, Marie Michelle and Ociani Neriam work with David Harrison to record information for the *Aneityum Talking Dictionary*. December 2018 (MB)





Tony Keith and Jimmy Yaheg recording information on cultivar names of crop plants from Aneityum. July-August 2017. (MB)



Members of the Nusemetu nakamal, including Nakapue Sam, Nalin Poita, Daniel Ianares, Pita Lop, Manipen Enauta, Tom Lency, Dick Taputam, and Ken Bob, record the names of plants in the Naka language of North Tanna with Greg Plunkett. June 2020. (Presley Dovo)

Intellectual Property Rights Protocols and Prior Informed Consent

This book contains a great deal of knowledge about the names and uses of plants. It also includes other cultural information, such as legends. To catalog such information, we followed a series of protocols that ensured that permissions were obtained from traditional leaders, National and Provincial officials, village leaders, community groups, and family members. Before each interview, the team members explained the purpose and goal of the study and discussed the type of information that we sought to document. Following this, Prior Informed Consent was obtained. ni-Vanuatu participants who were involved in plant collection and interviews were trained in the early stages of the project, including on the use of the “permission to participate and consent” form. This form specifically instructs signatories that “we are seeking general information on uses of plants as part of this study and do not

wish you to reveal anything that is not intended for general knowledge of the community". People shared the most common knowledge and kept family or clan secrets to themselves. People who participated usually reported that they perceived the major benefit of this program as a step towards stemming the loss of the traditional knowledge, which has proven so important to maintaining the traditional way of life in Vanuatu, along with other objectives, including the preservation of cultural memory relating to plant and language diversity, and conservation goals — benefits shared by all citizens. Following extensive discussions with many parties at the National level, as well as outside consultants specializing in international conventions relating to this type of work, a research agreement was granted by the Government of Vanuatu, signed by the directors of the the Department of Environmental Protection and Conservation, the Forestry Department, and the Vanutau Cultural Centre. In addition, the program's research protocols and methodologies were evaluated by the Institutional Review Board of Swarthmore College. In December 2015, they granted an exemption from further review, due to the nature of our work.

Jude Tabi
and Michael
Balick signing
the research
agreement with
the Vanuatu
Department of
Forests. March
2013. (GMP).



FUTURE WORK AND RESEARCH DIRECTIONS

This book is the result of nine years of data collection in Tafea Province by our program team and local partners, but much more remains to be accomplished, both in Tafea Province and in Vanuatu's other five provinces. In particular, investigations of the diversity, distribution, and natural history of Vanuatu's flora must continue. There are many important study sites where ethnobotanical and biodiversity studies remain to be undertaken. We anticipate

that the information presented here will also be developed into educational materials and programs, in order to integrate local knowledge and practices into environmental education programs. Thus, this book should be considered only the beginning, to be updated with new information as it is collected in Tafea Province. We hope that it will inspire others to carry out future biocultural studies throughout Vanuatu.

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A. The Southwest Pacific region, showing the location of Vanuatu. **B.** Vanuatu and its six provinces. **C.** The five islands that comprise the southernmost Province of Tafea: Erromango, Aniwa, Tanna, Futuna, and Aneityum. Language groups and their approximate boundaries are shown on each island; the area labeled "SW Tanna" represents the full area occupied by a chain of several closely related dialects (from which we worked with speakers of Neuai and Nahual, but other dialects include Nahuat and Nahuar).

PLANTS, PEOPLE AND CULTURE IN TAFEA PROVINCE: AN OVERVIEW

Vanuatu is an archipelago composed of about 104 islands and islets in the South Pacific Ocean (derived from Siméoni, 2009). Its proximity to three other biodiversity hotspots—New Caledonia, Fiji, and the Solomon Islands, as well as its wealth of biota, establishes it as a global center of biodiversity. The species richness of these islands, in combination with their deep held traditional values, fosters a culture that is intrinsically linked to its natural environment. For many people, particularly in rural areas, their traditions and lifestyles are built around using plants for food, medicine, housing, ceremonies, and various other facets of life. But this rich biocultural heritage is vulnerable to environmental degradation through habitat loss, climate change, and unsustainable agricultural practices, and in a biodiversity-dependent culture, threats to the environment often translate to direct threats to traditional knowledge.

A major goal of the *Plants mo Pipol blong Vanuatu* Program is to protect Vanuatu's biocultural heritage through the preservation and restoration of traditional knowledge. This effort begins with the local people of Vanuatu, who hold the history and traditions of their culture. Through their partnership, this program has been documenting the flora and traditional uses of Vanuatu's plants, starting in the southernmost islands of Tafea Province. The program specific to this area is referred to *Plants mo Pipol blong Tafea Provins*. In this region, the livelihoods of many local communities are built around their interactions with the environment. Plant use in Vanuatu involves many facets of daily life, as this book so richly demonstrates. Overall, plant-use knowledge in Vanuatu is an important vehicle that facilitates the sharing of cultural knowledge, which in turn supports the centuries-old sociocultural traditions of this society. As such, the present book serves as a means to preserve at least some of this immense cultural knowledge, especially since oral transmission of information can be easily disrupted within one or two generations. We have experienced the death of many participating elders over the past decade, and after their passing, the survivors always deeply lament the loss of their knowledge. Below we provide an overview of some, but not all, of the major categories of plant use and belief, along with examples from different regions of Tafea Province. More detailed information can be found within the discussions of the plant species in the *Compendium* section, beginning on page 60.

Plants in Stories, Magic and Kastom

Stories that involve plants, passed through many generations, serve as a way for people to relate their history to the environment around them. Plants play a role in creation myths or origin stories in Tafea. For example, all people on Tanna trace their origin to a particular ancestor who was an animated stone-man. These stone-men in ancient times would freely move about, acting as a person, each carrying the essence of some aspect of the natural world, such

as fish, lightning or, in many cases, crops and other plants. The creation myth goes on to say that the stones gave being to real people and to the trees, animals, and natural forces. The stones themselves then remained immobile, but still kept their spirits, which rendered them sacred stones. Particular clans on Tanna who trace their ancestry to an individual stone turn to them to seek the cooperation of the stone's spirit to ensure, for example, a good crop. Thus, for the "Nawuk people", the tree species *Inocarpus fagifer* is held to be their traditional ancestor, and they revere this large tree and use its edible fruits as a food source. Moreover, transmission of cultural knowledge can also be accomplished through the use of plants. On Aneityum, for example, the *neposeri* tree (*Limonia acidissima*) can be used as a "message plant". If a person desires the composition of a new song, he could deliver a branch of this tree to a song writer, who would then be gifted a new song by the spirits. Without using words, certain stories or actions can be called forth by the underlying meanings of the plant life found in Vanuatu.

It is common to use plants in *kastom* rituals and prayers in Vanuatu and people who live their lives closely connected to the natural world have attributed certain powers and energies to plants, which in turn can be used to effect some change, either in the environment, or the behavior or health of themselves or others. The powers that reside in these plants are extracted by making them into potions, smudging them on the skin, or wearing them. On Tanna, *teraung* (Nafe for *Homalanthus nutans*) is a small tree whose fruits are eaten to protect a person when they are suspected of being poisoned. Leaves of this plant can also be placed in a person's pocket to protect against evil magic when walking at night. Knowledge of powerful magical plants is not limited to adults. Children also participate in the cultural uses of plants, which ensures the transmission of these beliefs across generations, and their maintenance as a vital part of life in Vanuatu. As an example, two children wanting to make a wish on Aneityum will pull half of the stem of a local sedge (*Cyperus cyperinus*) until it breaks off, and whichever child gets the bigger half will have their wish fulfilled.

Kastom is a simple Bislama word, but it is used to convey a complex network of world views, cultural beliefs, and traditional practices. It encompasses every aspect of life, including social organization and governance, roles for men, women, and children, human health and healing, agriculture and hunting, orienteering and navigation, and spiritual beliefs. They also serve as a set of unifying practices that bind together individuals, families, and social groups. There are many mechanisms that help ensure the transmission of *kastom* across generations, including a series of ceremonies, rituals, songs and dances, exchanges, and rites of passage (among others) which punctuate the cycles of life whose timelines range from daily, to seasonal and annual, to much longer term. These include daily kava rituals, which allow transmission of knowledge among men and boys from a single *nakamal*, to agricultural ceremonies that mark critical times for planting or harvesting crops, to birth or death rituals that mark key milestones in peoples' lives. Animals (e.g., pigs, turtles) can be important components of these rituals, but Vanuatu has a much richer plant

diversity compared to that of animals, and as a result, many of the traditional practices there involve the use of plants in various ways. Kava drinking is often a daily activity. The roots of the kava plant (*Piper methysticum*) yields the ancestral drink of Vanuatu. It may be prepared and drunk for merely social reasons, but it also has a crucial role in meetings, reconciliation ceremonies, various rites of passage, and many other celebrations. In addition to the kava plant itself, there is an array of other plants used in the cultivation, harvesting, and preparation of the kava drink. For example, in SE Tanna, the trunks of young saplings of *Cordyline fruticosa* are used as spades to dig the kava roots out of the ground. The fibrous leaf sheaths of coconut trees (*Cocos nucifera*), called *niges*, are used to strain and prepare the kava, after which the hard inner shell (endocarp) of the coconut is used as a cup. At a longer scale, circumcision ceremonies represent critical rites of passage for boys in Tafea; elaborate *kastom* rituals ensure that these are not personal events but communal. On Aneityum, the young leaves of *Ficus aspera* (*nauyerop*) are wrapped around meat and baked in an earth oven during the big feasts that take place as part of the circumcision rituals. The bark of this tree also provides the material to make the *kastom* belts that hold up men's traditional loincloths. At the end of life, leaves of *Euodia hortensis* (*inpaunatmas*) are used during the burial ceremonies of chiefs. This plant is regarded as having special status, and people will also wash their hands with its leaves and water as a purification rite after burying the chief. On Tanna, dancing sticks used in the *Nekowiar* ceremony are made from the wood of *neseko* (*Aglaia elaeagnoidea*). This ceremony is part of a larger *kastom* ritual that occurs only irregularly, and no more than once every several years. A similar "exchange" ceremony is the *Niel*, in which tens of thousands of portions of crops (such as taro, yam, or coconuts) are exchanged among villages. These ceremonies require enormous efforts to organize and prepare (often starting a year or more in advance), but they help to cement alliances between different tribes in Tanna.

Preparing kava in the traditional manner of Tanna, at Iatukewei village. Only young boys are allowed to touch the chewed kava, so here, grown men use a stick to help squeeze the chewed root, along with water, into coconut-shell cups. March 2015. (MB)





Nalau Nasep with *kastom* armband made of *Euodia hortensis* tied with *Flagellaria indica* celebrating Chief's Day, Tanna Island. March 2015. (MB)



Kastom ceremonies are key to sustaining culture in Vanuatu, such as this celebration of the installation of a water tank in the village of Inemra in 2016 that will bring fresh water to the community. Community members include Alexis Tupun, Madeleine Manke Kemah, Samuel Herwaen (kneeling), Sam Nauka, Jean-Pascal Wahe, David Kapwia, and Philemon Ala. (GMP)



Another important *kastom* ceremony is the celebration of the circumcision of a community's young boys, such as the one that took place at Iatukwei in August 2018. Here, female family members look on as the young boys are introduced back to the community. (MB)

Kastom Ceremonies and the Cycle of Life on Tanna

In Tanna, there are a series of centuries-old *kastom* ceremonies that represent rites of passage or “grades” in the life of a young boy. Most of these involve the boy’s uncle (*angkel* in Bislama), which in Vanuatu refers specifically to the mother’s brother. The first of these grade ceremonies takes place just after birth, and is summarized by the Bislama phrase “*oli kilim banana*”, which refers to the privilege specific to the family of the boy’s uncle to enter the parents’ garden, without their permission, and harvest any food, remove the biggest stump of kava, and kill any chickens or pigs that they like. In typical Melanesian systems of reciprocity, the uncle’s family is also expected to bring some offerings in return. Later that same day, the uncle will gather together with the extended family in the *nakamal* (the most important area for communal gatherings) to offer a *tamafa*, which involves making a special wish or prayer during the ritualized spitting of kava after drinking the first shell.

During the first month of a child’s life, he and his mother must remain in seclusion inside their house. When this time has been completed, the mother brings her son to the sea for the second grade-making ceremony, which involves touching his feet to the water of the ocean. Afterwards, while they are returning to the village, family members throw the leaves of the *nangaria* plant (*Cordyline fruticosa*) over the boy. That evening, a great feast and another *tamafa* are offered, associated with conferring the boy’s *kastom* name. Later that year, another ceremony occurs as the boy cuts his first tooth, referred to as the “first axe”. This anticipates the ability of the boy to chew kava for his father later in life. When the boy reaches two or three years of age, there is a specific grade associated with his first haircut.

The most important ceremony in a young boy’s life is certainly his circumcision, which generally takes place sometime between his fifth and tenth birthday. The *kastom* ceremonies associated with circumcision are elaborate and lengthy, lasting over one month, and often several boys from the same village will experience this rite together. It begins with the preparation of a secluded area (called *nowanmanaga* in Netwar, and similar words in other Tannese languages), which may be a *nakamal* or other area where seclusion can be enforced (such as a nearby forest patch). There, traditional houses are built where the boys will spend their recuperation; barriers may also be constructed around the *nowanmanaga*, as a sign that women are forbidden to enter during this time. Both the houses and barriers are made from locally sourced plant materials. During the morning of the circumcision itself, only men may be present, some of whom blow *bubu* or *pupu* (conch) shells to prevent the boys’ mothers from hearing the boys’ cries. Afterwards, a variety of leaves with healing properties are used as bandages around the wound. For the next month, as the wound heals, the boys live in seclusion in the purpose-built house. They are not allowed to touch their own food during the first few days, during which they must be fed by their *angkel*, who passes them food using leaves of *Macaranga dioica* (among other species). During the healing

time, one particular uncle (known as the *iausek* in Netwar, and similar names in other Tannese languages), along with other men from the family, impart *kastom* knowledge on the young boys, helping to ensure that traditional knowledge is transmitted to the next generation. After the period of isolation, the boys are marched into a different *nakamal*, where their mothers, aunts, and other womenfolk eagerly await them. Great piles of goods (pigs, yams, taro, sugarcane, bananas, kava, as well as woven mats and baskets) are presented to the family of the *angkel* in exchange for the information he imparted to the small boy. Special kava plants, known as *tupunga*, are prepared as payment to the chief, and these are decorated with leaves from forest plants that are specific to that tribe. Upon completion of this ceremony, a boy is considered to have achieved manhood. Despite this, he is still quite young, and returns to live in his mother and father's house.

To mark full maturity to manhood, another ceremony, the "first shave" is held when the boy completes his adolescence, often around the age of seventeen. With completion of this final grade, the young man may now claim the right to build his own house, to plant his own garden, to drink kava, and to raise pigs, signifying that he is ready to take on the responsibilities of a wife and family.

As with many of the other grades, the boy's *angkel* (maternal uncle) has the duty to organize and conduct the first-shaving ceremony. In ancient times, this was a simple rite that involved the *angkel* plucking the boy's whiskers with the bark of a vine called *nekavai* in the Nafe language (*Epipremnum pinnatum*, or "lif blong pig" in Bislama), or even burning the whiskers using the roots of the same vine. This took place in the *nakamal*, and was also associated with the offering of a kava stump and the head of a pig. In recent years, the first shaving ritual has developed into a more elaborate ceremony. In December 2017, Jean-Pascal Wahe fulfilled his *kastom* duty to usher one of his *smol-angkel* (nephew) into manhood through the shaving ceremony. According to *kastom*, the *angkel* must arrive in the morning of the ceremony to present gifts to his nephew, which in the modern interpretation include a new razor and other shaving equipment, as well as *kaliko* (rolls of cloth), a stump of kava roots, and a chicken. An important elder from the extended family, representing the "doorway" (*tapen* in Netwar, and related words in other Tannese languages) to the *kastom road* (an important concept related to the maintenance of *kastom* relationships within and between family groups), prepares a concoction made from grated coconut and the strong-smelling leaves from two plants, *stinkwood* (*Dysoxylum* sp.) and *nisei* (*Euodia hortensis*), which are roasted in a ground oven (much the way *laplap* is prepared). The "doorway" then uses this fragrant mixture of the coconut and leaves to *swim* (wash) both the nephew and his uncle. The ground coconut, rich in oil, serves as a carrier for the essential oils present in the leaves of the other two plants, allowing their fragrances to adhere to and perfume the body for many more hours than if the leaves had been used alone (this technique of using oily carriers has been developed many times independently, stretching back at least as far as the ancient Egyptians). Following the application of the fragrant mixture,

the uncle then clothes the nephew in new *kaliko*. These acts represent the washing away of the young man's childhood, followed by dressing him for adulthood. Afterwards, the uncle uses the new razor to shave the whiskers from the face of his nephew, and to replace the lost whiskers of manhood, he then paints a moustache on the young man's face using a mixture of charcoal and coconut oil. When the formalities of the ceremony are completed in the *nakamal*, the uncle, his nephew, and other members of the uncle's group make a procession to another area of the village, where a great feast has been prepared. The freshly-shaven and richly decorated young man is then presented back to his mother and grandmother, now as an adult man. The celebratory lunch is then eaten, followed by music and dancing. Later that afternoon, men representing many family groups from throughout the whole area gather in one of the larger *nakamals* to prepare kava. During this time, various elders take turns offering speeches (*toktok*) directed at the young man, providing him with encouragement and the advice of their wisdom. Following the *toktok*, the young man typically takes his first shell of kava, and is ready to marry and start a family.

Concoction of leaves from stinkwood (*Dysoxylum* sp.) and *nisei* (*Euodia hortensis*) roasted in a earth oven with ground coconut. (GMP)

Sam Nauka washes Mila with the concoction of aromatic leaves in ground coconut. (MB)





Jean-Pascal Wahe performs the first shaving ceremony for Mila, his nephew or “smol-angel”. (MB)



Jean-Pascal Wahe decorates his nephew in colorful cloth (*kalico*), feathers, and flower garlands (*salu-salu*). (MB)

Tabu Plants

Taboos are a part of all cultures, and are intended to influence behavior through a set of universally respected rules. In Vanuatu, the concept of taboo, generally spelled *tabu* (or *tapu*), incorporates both “forbidden” (which is how Westerners usually use the word) and “sacred”. There are some *tabus* against certain gestures and actions, and failure to abide by them invoke the wrath of local spirits. Landowners may “block” some set of natural resources (such as a patch of forest or a stretch of marine resource), and generally use plants as markers of such a *tabu*. Breaking a *tabu* can lead to detrimental effects (such as sickness or death), either for the transgressor or some other person (generally a family member).

Tabu plants may be used either to protect or to do harm. For example, within

the forests of SE Tanna, it is *tabu* to cut down *nangaria* trees (*Cordyline fruticosa*, see below); breaking this *tabu* will induce local spirits to “hide the road”, making it easy for the transgressor to get lost. And on Aneityum, the leaves of *Psychotria milnei* (*nijomcan*) can be rubbed together and squeezed over a person’s food in order to commit evil against them. Other *tabu* plants may be used as warnings, such as *Canavalia rosea* (*nahojcei*) on Aneityum, where a piece of this vine is placed on a stick near an area where the construction of a house or garden is prohibited. On Tanna, *Astelia montana* (*natukiuan*) involves a *tabu* practice where this plant is avoided when the weather is good because it is believed that cutting it will bring bad weather.

Overall, the use of *tabu* plants represents a deep collection of traditional knowledge that is passed down the generations within a culture. Knowing what these plants mean and the stories connected to them is a unifying source of knowledge for the people of Vanuatu, especially since they are often unique to specific islands, creating a singular experience for those that belong to a particular community.

Nangaria (Cordyline fruticosa) and its Many Kastom and Tabu Uses

Cordyline fruticosa is a small tree that is known in English as the “ti plant” or “palm lily”, but it is neither a palm nor a lily, and is completely unrelated to tea. Instead, it belongs to the plant family Asparagaceae, which also includes the cultivated asparagus, as well as *Sansevieria* (snake plant), *Agave* (which gives us tequila), and the hyacinths. The Bislama name for this plant is *nangaria*, which is also shared by the genus *Dracaena*, another plant of the same family that can be found in Vanuatu.

Cordyline fruticosa is thought to be native to southeastern Asia and northern Australia. It can be found growing throughout the Pacific Islands, but no one knows for sure whether it is native here, or introduced by the early Pacific settlers, like so many other important plants used by the islanders (the so-called “canoe plants”). If introduced, it has certainly become a naturalized part of Vanuatu’s flora and can frequently be found growing in the forests here, even quite far from any village. In natural populations, *nangaria* is usually an unbranched small tree with uniformly green leaves. To reproduce, the plant generates a huge cluster or “panicle” of many tiny white to pink flowers, which develop into bright red berries following pollination. Inside the fruit, there are shiny black seeds.

Our project partners Jean-Pascal and Martial Wahe, two brothers from South Tanna, explained that the plant is considered sacred in their *kastom*. In the forest, these plants are considered important markers along traditional walking trails, known as “*kastom* roads” (which themselves serve as metaphors for the traditional Tannese way of life). This ancient network of trails circled and traversed the island for many centuries before the arrival of Europeans, and

continue to be used today. Some *kastom* roads connect coastal or lowland villages, traveling through well populated areas. These trails are easy to follow. But other roads cross high mountain passes and are less commonly used these days, perhaps only to visit remote relatives for important rituals, or to visit sacred sites such as Tanna's two tallest mountains, Tukosmera and Malen. Martial Wahe and his cousin Joseph Kahi Narkahau (from the village of Lighthouse, in far south Tanna) both told us the same story about walking along these *kastom* roads. They explained that local people, at the start of a journey, will leave a small gift to the local spirit of the area along the side of the trail, such as a little meat or some *tabak* (locally produced tobacco, braided into cords). Failure to leave such a gift results in the spirit "hiding the road", and as a result, the travelers become lost in the forest. While walking across these remote stretches, people use *nangaria* as an important marker for navigating through the forest, and it is believed that cutting *Cordyline* trees will also induce the spirit to hide the road. So, when we work with local people, we must always be careful to ask whether a plant can be touched, and whether we can take a small sample of its leaves, flowers, and fruits to make a scientific specimen.

Within villages, *Cordyline fruticosa* can be found growing around people's houses, in their gardens, around gathering areas known as *nakamals*, and along the roads as hedges or "living fences". Unlike the wild populations, which have uniformly green leaves, the plants cultivated in the villages are usually brightly colored. Two important color variations are especially common, plants with bright red or purple-red leaves (known as red *nangaria*), and those with pale green or yellowish-green leaves (known as white *nangaria*). Both color morphs often have leaves with striped patterns, in which darker and lighter shades of these colors alternate. Sam Nauka, Sam Natou, and Philip Wahe, all from southeastern Tanna, told us that the stems of the cultivated *nangaria* are important for harvesting kava roots. Traditionally, metal spades have never been used for this purpose, both for the practical reason that they too easily cut the valuable roots, and for the sake of *kastom* (in some areas, this *kastom* is still maintained, but elsewhere it has been eroding). In preparing to dig up kava roots in the traditional manner, local people first cut down a thin stem of a *nangaria* plant, and then use the sharpened end of this stem together with their hands to carefully excavate the long kava roots. In this way, they show respect to the kava plant, which they also consider sacred.

Kastom uses of *nangaria* are not limited to Tanna. One explanation from Martial Wahe and many other local people, including Frazer Alo (a project partner from South Santo), explained that the leaves of the white *nangaria* are widely used to wrap food for cooking, either in a ground oven or in a pot of boiling water. A variety of foods can be cooked this way, ranging from grated yam or manioc to fish. The leaves of this plant are not eaten, but the swollen roots can be. Both Takaronga Kuautonga from Futuna and the late Titiya Lalep from Aneityum explained that the plant can be pulled out of the ground, and then the massive tuberous root can be cooked in a ground oven over an extended

period of time, for at least two days. After cooking, the root of *nangaria* is eaten in a manner similar to sugarcane, by chewing it to obtain the sweet juice and then spitting out the fibrous material. Titya had explained that the cooked root can last for up to six months without spoiling, and therefore it is an excellent “famine food” during times of scarcity brought on by natural disasters, such as cyclones or droughts.

Both *Cordyline fruticosa* and the related species of *Dracaena* are frequently used as material for making grass skirts. There are many ways of doing this, but in Tanna, one of the most prized methods involves bleaching the leaves of their color, either by leaving them in the sun or by “retting” them in salt water. The leaves are then folded accordion-style and boiled, then dried. After this process, the long, strap-like leaves take on an attractive pattern and three-dimensional shape that adds to the beauty of the grass skirt. The plant also has other decorative uses. Frazer Alo reported that it is frequently used to mark grave sites, and also during the *porsusul*, an important *kastom* dance ceremony from South Santo. Many other people reported that this species is a highly prized ornamental plant, grown for its bright colors.

Cordyline fruticosa also has several important uses in traditional health care. In West Tanna, Paulin Kalip and Marian Nalau explained that the “juice” of the leaves can be squeezed into water and be given to a teething baby to reduce excessive salivation (but this treatment can also induce vomiting, so care must be taken). In a related use, Jean-Pascal Wahe explained that the young leaves, which are naturally rolled up like a straw, may be inserted into the mouth and down the throat of a young baby, and then twisted, in order to remove mucous from the baby’s throat. After the leaf is removed, the infant will vomit a little bit, further clearing out his throat, and is then given a little saltwater to drink. In Aneityum, our guide Rosita explained that leaves from white *nangaria* (called *inrowth* in the Anejoñ language) can be mixed with leaves from one of the native *nabanga* or banyan trees and chewed together, then spit onto the forehead of a person suffering a headache caused by a bad spirit. Frazer Alo noted that leaves from this plant (called *gee* in his South Santo language of Mores) are used by local women as a native version of feminine pads during menstruation. Similarly, our partner Tony Keith from Aneityum reported that the leaves can be boiled to make an herbal tonic that helps slow menstrual bleeding. Another local name for the plant in the Anejoñ language is *inrowth amya*, in which “*amya*” refers to menstruation.

Back on Tanna, we first learned from Jack lawia, from the village of Lowkwaria in West Tanna, that the red and white *nangaria* trees represent two Tannese tribes that had long been at war with each other. Today, people plant both color morphs in the same garden to represent the peace that now exists between these two tribes. We asked the Wahe brothers from South Tanna to elaborate on this story, and they provided intriguing insights into the history and culture of their island. In the times before the Europeans arrived, there were tribal wars between two groups of people, who were represented by two ships or canoes. The Kawiameta (also called the “big ship”) came from

the western and northern parts of the island, and were symbolized by the red *nangaria*. The Numruhkwen (called the “small ship”) came from southern and eastern Tanna, and were symbolized by the “white” *nangaria* (which are actually pale green). These two tribes fought many wars in the past. Today, they live together peacefully in every village, but a distinction is maintained in the open-air *nakamals* (or “*nemarem*”, as they are known in the Nafe language of South Tanna). There, people from the two tribes still sit apart in different areas during community meetings or at times of drinking kava. During important *kastom* ceremonies (such as circumcision rituals), a special kava plant known as the *tapunga* is elaborately decorated. The roots are dressed with cord made from coconut fibers, but the stems are decorated with “flags” made from the leaves of either the red or white *nangaria*, depending on the family’s tribal affiliation. The practice of planting these two color varieties together in the same garden, symbolizing the peace that now exists between these formerly warring tribes, is a remarkable gesture of harmony, marked by living plants in the living *kastom* of Vanuatu.

Medicinal Plants

Many species of plants are used for healing, most of which come from local habitats, either cultivated or wild, highlighting the relationship between people and their environment. The knowledge of how to use these plants is passed between and among generations, and this serves both to enhance human health and also to uphold traditional ways of life. Traditional medicine can be especially useful in places where modern healthcare is not readily accessible. In addition, traditional medicine systems can target ailments that may not exist in the western medical system, known as culturally specific illnesses. In Vanuatu, these illnesses are generally considered to result from a mixture of both physical and spiritual problems, and use of traditional remedies often include a spiritual component as well. Nevertheless, the use of certain medicinal plants in healing often has confirmation from Western science. Thus, their use can support self-sufficiency and autonomy of traditional communities while also strengthening their ties to cultural values and understandings. Many plant species also have broad ranges of medicinal uses, ranging (for example) from male and female healthcare to childcare. For many of these useful plants, different parts of the same species can be used for various remedies. On Futuna, the fruits of *Morinda citrifolia* (*nounu*) are used as a medicine for any generalized sickness in the body. The fruits are fermented and the juice is consumed three times a day before meals. The leaves of *nounu*, however, can be heated over a fire and rubbed on a swollen area until the swelling goes down. Ailments that are more commonly addressed in a doctor’s office in Western society are often treated with medicinal plants in Vanuatu. On Aneityum, dengue fever (a viral infection that affects one’s muscles and joints) is treated using a handful of stems of *Physalis angulata* (*namauniprij*), which are boiled in water and then consumed until the fever goes away. Also, on Aneityum, the leaves of *Appendicula reflexa* (*namumuataman*) are squeezed until juice is extracted. The juice is then given

to children when they are feeling weak and is said to make them feel stronger. Other medicinal plants have multiple uses, derived from different parts of the plant. On Tanna, a medicine is made from the bark of *Pipturus argenteus* (*timiun*) that treats stomach aches, while the leaves of the same species are used as a poultice to heal boils and sores. When treating a cut or small wound on Aneityum, people collect a ca. 15 cm piece of the stem of *Ipomoea indica*, and blow on one end, directing the other end to the area of the cut; the sap is said to protect the skin and help with healing.

Tony Keith from Aneityum demonstrates how to heal a cut using the stem of *Ipomoea indica* (MB-4949), blowing on one end and forcing out the white sap on the affected area. July 2017. (MB)



Plants as Calendars

For most of us, calendars rule our lives. They allow us to organize our days, weeks and months, to remind us of future events, appointments, and meetings, to schedule our work and personal activities, and to carve out time to take a break from the frenetic pace of life. Calendars may hang on our walls or sit on our desks, and increasingly, they are stored on our computers or mobile devices, but this modern tool developed and evolved over a long period of human history.

Before the introduction of the Western calendar, ni-Vanuatu reckoned time through their own observations of the natural world. Especially important were certain species of "calendar plants", whose flowering or fruiting provided an indication of the change of seasons and cues for certain activities, such as gardening, hunting, and fishing. As the seasons change, the fruiting of a particular plant can indicate when hunting for a certain species of animal would be most effective or when harvesting a plant or marine creature should take place. The time at which leaves change color tells the people of Vanuatu what

the temperature will be like during the next season. The flowering of another plant may indicate a certain point in the life cycle of an aquatic animal. The use of calendar plants highlights how intertwined a community's life can be with their natural environment as certain activities are dictated by the changes of the plants around them.

The use of calendar plants plays a vital role in traditional life in Vanuatu. For example, during a trip to Yakel village in Tanna, we learned that a small tree known as *nakul* (*Boehmeria platyphylla*) in the Nahual language is used as a calendar plant. When this tree makes tiny white flowers, the local people know that it is time to plant sweet potatoes (*Ipomoea batatas*). This same plant is called *nukuas* in the Neuai language of southwestern Tanna, where its flowering indicates to local farmers that the important crop taro (*Colocasia esculenta*) is ready to harvest. When the leaves of *Plerandra vanuatu* (*nalulu tuan*) fall on Tanna, it serves as an environmental cue indicating that taro is ready to harvest in the garden. In nearby Aneityum, the flowering of another plant (*Gardenia tannaensis*), known as *neroa* in their language, also signifies that taro is ready to be harvested. Due to differences in their phenologies, distributions, and elevations, traditional gardeners must track the flowering and fruiting patterns of many different plant species to order the many yearly activities in their lives. Recognizing patterns in nature in this way requires great attention to detail as well as generations of observational knowledge that has been shared within one's culture.

Marine resources provide another important source of food in Tafea province, and calendar plants can also help local people coordinate the timing of harvesting these animals. Sea turtles are a highly valued source of food, and the appearance of the yellow flowers of the herb *Wollastonia biflora* (called *intoŋasiej* on Aneityum) provides an indication to the local people that sea turtles are very fat and ready to be hunted. This small plant, known in English as the "sea daisy", is commonly found along the beach and other coastal areas, where it is tolerant of the ocean's salt spray. Like many plants in Vanuatu, it also has other traditional uses. Its leaves can be cooked and eaten, or used to wrap fish that will be cooked in an earth oven. *Hedycarya dorstenioides* (*kapuapu* in the Nafe language of Tanna) is another forest plant that serves as a calendar marker for marine life, and its flowers indicate that it is time to harvest sea urchins.

Even the changes of seasons have botanical cues. When the needles of the ubiquitous seaside tree *Casuarina equisetifolia* (*inya* in the Aneityum language and 'she oak' in English) turn brown, it indicates that the hot season has arrived, providing a signal to people that they should not work as hard as during other times of the year, to prevent feeling unwell. Conversely, the flowering of the orchid *Epipogium roseum* (*kuanneteadem* in the Neuai language) is an indication that the cold season is arriving in Southwest Tanna. When the subshrub *Urena lobata* (*namaka* in the Aneityum language) has flowers and fruits, people in Aneityum know that the danger of cyclone season has passed. Some calendar plants act as activity guides for people. For example, hunters

on Aneityum pay attention to the fruiting of *Ochrosia oppositifolia*, or the *nimit* plant. They know that flying foxes feed on the fruit of this tree and once it fruits they know to wait nearby for flying foxes to feast so they can then be easily hunted.

In total we recorded 88 plants that are used as calendar plants in Tafea, corresponding to 124 folk species from eight linguistically and culturally distinct communities (Balick et al., 2023). These are flexible frameworks for a particular kind of time reckoning, which helps make them adaptable to changes in local climate or biota, and thus support community resilience and livelihoods.

Plants as Food

The diversity of plants found on Vanuatu includes food crops—those plants grown to be eaten—as well as food plants that can be foraged from the wild. For example, on Aneityum, the blueberry relative *Vaccinium macgillivray* (*nijinga*) grows in open “whitegrass” areas, where their fruits can be harvested and eaten when ripe. Fruits of the palm tree *Vetchia arecina* (*napuuau*) are eaten on Futuna, but the preparation is more involved. When immature, this palm’s fruits are squeezed until the endosperm (called *napuau somo*) is released and then eaten. The leaves of the same palm can be used to wrap fish and grated vegetables to prepare them in ground ovens. This manner of cooking involves digging a shallow pit, lining it with river stones, and then burning wood to create an intense fire on top of the stones. Once the wood burns down, the stones are superheated. Food is wrapped in the leaves of various species (such as *names*, *Phrynium giganteum*) to protect it from being scorched. Leaves from other species, including *Vetchia arecina*, are then piled on top of the wrapped food packets (and often then buried under soil) in order to retain the heat of the stones and cook the food more evenly and at a higher temperature than could otherwise be obtained.

Covering an earth oven with leaves of ferns and wild gingers, to help retain the heat and distribute it evenly as the food beneath is cooked. August 2018. (MB)



Beyond foods purposefully grown or foraged for, there are plant resources that serve as disaster or famine foods. Vanuatu is prone to many kinds of natural disasters, which has created the need to identify alternative sources of food when food insecurity strikes. The aerial tubers of *Dioscorea bulbifera* are one such famine food. This yam-relative grows wild in the forest, and is generally not eaten when cultivated food is abundant, but it is known to persist and recover very quickly after cyclones, and can therefore provide a reliable source of nutrition. However, unlike its cultivated cousin, the tubers of *Dioscorea bulbifera* are toxic, so it must be prepared properly by putting peeled aerial tubers a conical basket under a bamboo tube filled with water and then allowing the water to drip through the basket for 3–5 days to leach out the poison. The processed tubers are then wrapped in leaves and cooked in an earth oven, after which they can be eaten. On Aneityum, the tap roots of *Curculigo orchioides* are considered an important food during a famine or other disaster. These thick, dry roots are roasted on an open fire and then chewed to extract the nutrients, but the undigestible fibers must be spit out. This species is now somewhat rare on the island, as overharvest and overuse have reduced its supply.



The edible roots of *Curculigo orchioides* (MB-4985) collected on Aneityum. (MB)

David Harrison with a vine of *Dioscorea bulbifera* (MB-4872) from Aneityum Island. The conical basket (made from coconut leaves) is used to wash the peeled fruits to remove toxins. April 2016. (MB)



Slow Food Mamas

People across Vanuatu are grappling with a transition to a Western-style, cash-based economy. As part of that transition, native habitats are being lost throughout the archipelago, and as a result, plant knowledge is also being lost at an alarming rate. At the same time, elders are passing away, but too frequently, the knowledge and skills of these traditional defenders of habitats and stewards of information are not being transmitted to the younger generations. In the attempt to stem these losses, long-term partner and project co-founder Jean-Pascal Wahe, who leads the Tafea Kaljoral Senta, proposed the idea of holding a *Kastom Skul* (Custom School) in South Tanna, with the express purpose to support those ni-Vanuatu who vocally support the preservation of their biocultural heritage and the healthy lifestyle it offers. The core concept is to maintain traditional knowledge and activities *in practice*, rather than as museum pieces, and the *Kastom Skul* provides the means to start accomplishing this goal.

In August 2018, the *Sakerau Kastom Skul* had the motto of “*Blong lanem, rivaevem, promotem, yusum mo gro wetem ol gudfala kastom save* (To learn, revive, promote, use, and grow with our wonderful traditional knowledge)” and was designed as a week-long series of classes and activities with the stated goal of formally conveying traditional plant-based knowledge and practices across generations. Jean-Pascal, serving as its Principal, organized a formal curriculum designed to teach and transfer a variety of important life skills. Instruction was held largely in the Nafe language, the native tongue of South Tanna, to stress the vital link between indigenous languages and traditional knowledge. At the same time, Jean-Pascal and others used modern media to spread the news of the school, and we were astonished to see more than a hundred people of all ages coming to Iatukwei village to participate in this historic event. Many different types of traditional skills were taught to the young students, including building a traditional (cyclone-resistant) house, teaching traditional weaving and carving, making traditional musical instruments, and learning games that teach spatial reasoning and mathematical cognitive skills while also supporting memory skills so vital for maintaining oral history.

Given recent shifts from traditional foodways in favor of more processed foods, which is having profoundly negative effect on nutrition and health, one of the most important classes at the *Kastom Skul* dealt with traditional food preparation. These techniques require more time and greater skill, but all participants enjoyed the results, demonstrating their enduring appeal. Each day, from the ridge above the *nakamal*, the smell of traditionally cooked foods wafted over the entire area. Women from the nearby area of Imaki have organized themselves as a group known as the “Slow Food Mamas”, and each day they demonstrated traditional food-preparation methods, such as how to grind yam, taro, manioc and other root crops with the base of the tree-fern leaf (*Sphaeropteris lunulata*, or *nukwetou*). Once these ingredients were prepared in the traditional way, different customary cooking technologies were demonstrated, such as steaming foods in hollow bamboo stems over a fire, or wrapping foods in a special tree bark and placing them directly on the fire. Experts in local culinary methods such as Numalin Mahana spoke about how traditional foods are grown, prepared and eaten — and why they are more nutritious and satisfying than imported and processed foods. Numalin also led a lively discussion on the “*road blong women inseed long kastom*”, meaning the important role that women play in the traditional life of Tanna. On the final day of the school, they prepared an amazing feast of highly nutritious and delicious foods, demonstrating how enjoyable traditional food can be.

Members of the Slow Food Mamas preparing meals in the traditional way for all members of the *Kastom Skul* to learn from and enjoy. (MB)



Plants in Agriculture

Agricultural plants in Vanuatu range from those used as food crops or crops for animal feed to plants used to maintain these crops, such as fertilizers or even the tools used for planting. The dependence on one's immediate environment for food prioritizes the understanding of how these plants grow, where they will grow best, and when they must be harvested for consumption. The agricultural systems found in Vanuatu's tropical climate are best described as subsistence farming, in which farming activities are used to provide the major source of food for the people of that family and village, rather than for sale in markets. Preparing the soil is an essential part of farming, and on Tanna a mature branch of *Ixora aneityensis* (*netamtam*) is used like a spade to dig holes for planting root crops such as yams, manioc, and kumala. In addition to planted crops, many wild-growing plants are also used as food sources. On Aneityum, for example, *Tacca leontopetaloides* (*masoa*) is harvested; the roots are dug up and processed in order to produce an edible starch. Although subsistence farming makes up most of Vanuatu's agricultural practices, there are a number of cash crops grown on the islands for the specific purpose of selling, such as *Coffea arabica* or *kofi* planted on Tanna. Another notable crop is *Piper methysticum*, one of the most culturally important plants in Vanuatu. The root of the plant is used to make a beverage known as kava, consumed during *kastom* ceremonies and recreationally.



Piper methysticum, or kava, is a “cultural keystone” plant in Vanuatu, meaning that it significantly influences the trajectory of everyday life and culture. This photo shows a special “*tapunga*” kava, reserved for the chief. The main root is wrapped with rope made from coconut fiber, and the smaller roots are wrapped in *Pandanus* leaves. August 2018. (MB)



Kava being sold in a local market in Lenakel, Tanna. October 2013. (MB)

Agrobiodiversity

Just as biological diversity is essential to the proper functioning and long-term viability of an ecosystem, agrobiodiversity, the diversity of plants used for food and agriculture, is essential to the resilience of agricultural systems. Certain varieties of crops that are essential to the diet might become susceptible to the effects of climate change or pathogens, resulting in reduced production or their demise. The resistance of other varieties of the same species helps to ensure that people are able to grow what they need to maintain their livelihoods, despite a changing environment. Our program has only scratched the surface of the amazing variation within crop species, but even so, we have been able to demonstrate the great diversity of cultivated crops in Tafea Province. Traditional gardens in Tafea, and indeed throughout Vanuatu, are complex arrays of a diversity of cultivated plants, most commonly planted as intercropped fields. It is the goal of the *Plants mo Pipol blong Vanuatu* Program to continue to inventory the country's agrobiodiversity to establish a baseline of the cultivated varieties that are currently part of the local agricultural systems. This type of baseline information will allow people to preserve, protect, and promote traditional crop varieties now and into the future. In December 2017, Chief Johnson Noar and Peter Nisian provided the following lists of cultivated crop plants and their local names, as they are used in the Port Resolution area of eastern Tanna. While these lists are not comprehensive, they give a sense of the great variety of crop plants that have traditionally been grown.

Banana [*Musa* spp.]

1. *Naparius* [This variety of banana is eaten ripe.]
2. *Kwankun* [This variety of banana is eaten ripe; children love it because it is very sweet.]
3. *Finger* [This variety is a small banana; very sweet.]
4. *Suka* [This is a regular sized banana; very sweet.]

Breadfruit [*Artocarpus altilis*]

1. *Krefi* [This variety produces a long breadfruit that tastes very good. In addition, the stem of the tree is important for making canoes.]
2. *Makopou* [This variety produces a very round fruit that is good for eating. After roasting it on the fire, it is peeled and tossed into the sea for 2 minutes, and then it can be eaten; failure to toss into the seawater produces a fruit that does not taste very good. The stems of this variety are not useful to make canoes.]
3. *Keusakeusa* [This is a medium-sized breadfruit that is cooked on a low fire and has very soft flesh. Good tasting variety.]
4. *Noawatikerehy* [This variety has small fruits that are more oblong than

round. The stem of this variety is good for making canoes that will last for many years of use.]

5. *Nasemer* [This variety produces a very long stem, the highest of any breadfruit, forming fruits only when it becomes a very tall tree. The wood is too soft to make canoes.]
6. *Karuarewa* [This variety produces small, round fruits with small projections (described as small “needles”) on the outside of the fruit. The tree is very tall.]
7. *Kawasawas* [This variety is similar to *karuarewa*, and has fruits with similar projections, but the fruits are larger than those of *karuarewa*. This wood of this variety is too soft and thus not good for making canoes.]
8. *Manarum* [This variety produces a large fruit with a smooth skin and very sweet flesh. When people eat it, their teeth feel sticky.]

Manioc or Cassava [*Manihot esculenta*]

1. *Mantoapsan* [This is a very productive variety.]
2. *Mantocary* [This variety has yellow flesh—the name means “yellow curry”.]
3. *Blacksan* [The skin of the root of this variety is red.]
4. *Mantopani Robert* [This variety is named after Robert Rwae, a man who went to Port Vila and brought it back to Port Resolution.]
5. *Mantopani Charley* [A man named Charley brought this variety to Port Resolution from Port Vila, and so it is named for him; when the soil is good, this variety produces the largest root.]
6. *Ngata* [This variety produces small roots, but they are ready for harvest only 3 months after planting.]
7. *Mantopani Mariyango* [The root of this variety is good for making *lap-lap* used in certain ceremonies; it was reported to have originated from Port Vila.]
8. *Manto Billy* [This variety produces a tall plant with small roots that are roasted in an earth oven or over a fire.]
9. *Natey* [This variety yields roots in 6 months after planting and can be used to prepare all types of food.]

Coconuts [*Cocos nucifera*]

1. *Nanemenmeta* [Characterized by fruits that are round and have a reddish color at the top.]
2. *Nepeka* [This variety has the largest fruit of any coconut in Tanna, and the fruit is more oblong in shape; fiber from this variety (derived from the

sheath base) is used in *kastom* ceremonies to cover kava when the young boys are coming out from their circumcision houses, and is also wrapped around the middle of a bow to give it strength and help prevent it from cracking; the fiber can also be used to make a sleeping hammock, since it is strong and clean.]

3. *Napuepran* [A “female” coconut that only has one fruit on the panicle of the inflorescence; this variety is used for *kastom* marriage ceremonies, where it is grated with *Euodia hortensis* and *Alpinia purpurata* and rubbed on the bride and groom in order to ensure that the two people will be truthful to their chief, their parents, and their spouse.]
4. *Kuatiapas* [This variety produces the smallest coconut, with an oblong shape; it is said that when children play in the bush, they like to find and eat this coconut (the local name refers to children—small in size, just like a child); it is not considered a good variety for an adult to eat.]
5. *Karengy* [This variety has a medium-sized fruit, and is eaten when still a bit young (when the “coconut water” is still present inside, both the “meat” (flesh) and water are consumed together; the water is said to be the sweetest of any kind of coconut.)]
6. *Kaimeregy* [This variety produces a medium-sized, round fruit, but when a person drinks the water from this fruit, it does not seem very sweet; the local name refers to “expired,” meaning that the fruit has expired and therefore the juice is not very sweet.]

Mango [*Mangifera indica*]

1. *Mango* [This is the regular mango for eating.]
2. *Mangoamramera* [This variety can be eaten when the skin is green.]
3. *Mangoprupu* [The fruit of this variety is round and has a very nice smell.]
4. *Apple Mango* [The fruit of this variety has a thin skin and sweet flesh; it originates from Fiji.]

Cooking Bananas [*Musa* spp.]

1. *Waeniwa* [This variety has large fruits and is good for cooking.]
2. *Nariram* [This variety has medium-sized fruits and is eaten ripe; the fruits are ca. 6 inches long, with green and yellow peels.]
3. *Sarawei* [This variety is a roasting banana, and its fruits have a curved shape.]
4. *Yatir* [This variety is quite small and is used for boiling.]
5. *Taeck iTonga* [This cooking banana originated from Tonga.]
6. *Nakefiji* [This cooking banana originated from Fiji.]
7. *Kawireng* [This cooking banana is especially good for making *lap-lap*.]

Taro [*Colocasia esculenta*; some cultivars called “taro” may be *Xanthosoma sagittifolium* or *Alocacia macrorrhizos*]

1. *Kwankwesi* [This variety is the common taro; it has white flesh and is good for eating.]
2. *Shekermantou* [This variety also has white flesh, and is considered the “mother of all taro” on Tanna.]
3. *Kwanare-Yaku* [This variety has reddish-white flesh; it is good for cooking and making *lap-lap*.]
4. *Nura* [This variety is good for roasting in an earth oven and has a very nice taste.]
5. *Koava* [This variety has reddish-white flesh, similar to a guava fruit, and has a reddish leaf petiole.]
6. *Nukune-Nieck* [This taro might represent one of the other genera; it is roasted or boiled for eating.]
7. *Naiwan* [This variety has yellow flesh and is good for roasting.]
8. *Pentecost* [This variety has white flesh; it grows very tall and makes soft roots that are good for boiling or roasting.]
9. *Nawerec* [This taro might represent one of the other genera; it has yellow flesh and is good for boiling or making *lap-lap*.]
10. *Nihikirie* [This taro might represent one of the other genera; it has dark red flesh and is used to make *lap-lap*.]
11. *Narugas* [This variety has white flesh, and is only used for roasting; the leaf petiole is dark red.]

Yams [*Dioscorea* spp.]

1. *Naraufanua* [This variety produces a tuber with white flesh and red skin; it can grow long and large in good soil, but is not very sweet yam, and starchier than many others; it is easy to grow and because it is one of the original yam varieties grown on Tanna, it is known locally as a “Chief’s Yam” that is given to the chief as a gift.]
2. *Nusua* [This variety produces a tuber with a white flesh and red skin; it is easy to grow and soft when cooked.]
3. *Semanu* [This variety produces a tuber with white flesh that is somewhat smaller in size than most yams, and easy to grow; it is used only for making *lap-lap*.]
4. *Kwankupu* [This variety produces a tuber with reddish flesh that can be up to 2 meters long and very hard inside, taking a long time to boil; during boiling, the water is said first to turn red in color and then changes to whatever the color is of whatever else is being cooked with it; this variety is easy to grow.]

5. *Tesereng* [This variety produces a tuber with white flesh and is said to be the original yam from this place (Port Resolution) on Tanna; it is harder to grow than many other yams; there is a story that an evil spirit stole this yam during the time of the ancestors, taking it from this area to the other side of the volcano, and because the spirit took the best part of the yam, the worst part was left, making it harder to grow.]
6. *Yambys* [This variety produces a tuber with white flesh and is easy to grow; it has a spreading habit in the garden, and the tuber is soft and easy to boil.]
7. *Nameyo* [There are sub-varieties of this that produce tubers with either red or white flesh; these yams are used only for making *lap-lap* for *kastom* ceremonies.]
8. *Nawie* [This variety produces tubers with white flesh that are very sweet; it is easy to grow and very productive with large bundles of tubers; it is said to be good for roasting or frying in oil, and this hard, sweet yam is said to be the best tasting of all varieties.]
9. *Koprative* [This variety produces tubers with white flesh and is fast-growing, producing a large bunch of tubers; it is very sweet and sticks to one's teeth when eaten.]
10. *Mafiji* [This variety produces tubers with white flesh, which is soft and sweet, but only used in soup; this variety is thought have originated in Fiji, and the local name means "from Fiji".]
11. *Kawehae* [This variety produces tubers with red, hard, sweet flesh; it is used for *kastom* ceremonies as it produces large bundles of tubers.]
12. *Waylu* [This variety is thought have come to Vanuatu from Wallis and Futuna, and is considered a "traveling yam" that has gone to many islands; the flesh is somewhat hard and not sweet, and is used to make *lap-lap* to welcome guests and visiting family members.]
13. *Kwanmatwack* [This variety, related to *kawehae*, produces large masses of tubers, which have red flesh and are sweet; the flesh is similar to that of *kawehae*, but the leaves differ in shape; if a person loses some of his yams in the garden due to conditions such as poor soil or disease, these two varieties will always continue to grow because they are very hardy and resilient; *kwanmatwack* originated from *lankahi* (a village to the west of Port Resolution)—that village is now losing this variety, but some people in Port Resolution still grow it.]
14. *Narak* [This variety of yam has tubers with two colors in the same root, both white and red, and is sweet and soft; it is a special yam for paying dowry during engagement ceremonies.]
15. *Kwanapa* [This variety has a round root, with white, soft, sweet flesh; it is used only for making *lap-lap*.]

16. *Yarman* [This variety produces a very large tuber with white flesh that is soft and sweet, and is easy to grow; when grown in good conditions, the tubers are so large that it takes two people to carry them on a pole.]
17. *Tamuni* [There are two types of this variety, one with tubers having red flesh, the other having white flesh; when cooked, children love to eat this variety as it is soft and sweet, as with many yams.]

Plants for Hunting and Fishing

In addition to planting food crops and foraging for other sources of plant foods, hunting is another way the people of Vanuatu provide sustenance for their communities. Plants are used in various ways to facilitate hunting. Stems of certain plant species are especially suited for making hunting implements, such as bows, arrows, and traps. Leaves can be used to create sounds that mimic certain animal calls, and fruiting trees can be indicators that prey is nearby. On Tanna, *Geniostoma rupestre* (*kaukasakur*) is a small tree with a narrow stem that can be carved as a blunt arrow head for shooting pigeons and fowl. On Futuna, the stems of *Pipturus argenteus* (*ronuga*) are placed in the sun to dry, after which the fibers are then woven into fishing line. By contrast, people on Aneityum take leaves of the fern *Schizaea dichotoma*, crush them, and then rub them on their fishing lines in the hope of attracting more fish to the bait. Coconut fibers were traditionally used to make fishing lines and can also be woven into fishing nets. Tracking is also a common practice for capturing prey, and hunters in Vanuatu will study the eating habits of various game, including fruit bats (or “flying foxes”). On Tanna, hunters know that such bats are easy prey when *Ilex vitensis* (*nepiapen*) is in bloom because they are attracted to the flowers.



Nalau Nasep
weaving coconut
fiber rope, Tanna.
August 2018. (MB)

Plants as Tools

Handmade tools are an important component of culture that demonstrate creativity and cleverness. Tools can be used as a means for problem solving as well as a means of displaying the artistry of human beings. These innovations can be made from a range of plant materials to fashion brooms, canoes, building materials, and more. A natural adhesive is made from the fruits of *Cordia dichotoma* (*incatyatou*) on Aneityum. The fruits of *incatyatou* produce a sticky substance when ripe and are sometimes used as glue. The petiole of tree fern leaves, which have short spines along their length, are used as a grater, and they are even more effective when two such petioles are tied together. On Aneityum, the petiole of *Alsophila vieillardii* (*nesjau*) is used to grate rhizomes such as ginger and turmeric, bananas for cooking, and many other foods, including various root crops (yams, manioc, etc.) used to make *lap-lap*. Plants have traditionally also been used as cooking vessels. For example, the bamboo plant (*Bambusa vulgaris*) naturally has large, hollow chambers in its stems. These spaces are used to steam certain foods, such as tubers, fern leaves, rice, and other food items. The segmented stem is cut just below one joint, and then the food is placed within the hollowed space. Leaves of certain plants are used to plug the open end of the stem, and then the bamboo cooking tubes are then placed over an open fire, with the plugged ends directed towards the fire to keep the tubes from burning or exploding when the steam builds up within them.

Stems of bamboo are used in place of pots to cook vegetables and other foods, in Tanna. They are placed carefully on the cooking fire. Sometimes, the steam builds up so much in the plugged stem that they break open. August 2018. (MB)





Two petioles of the tree fern *Sphaeropteris lunulata* are affixed together with a small branch and used as a grater for food (MB#5014). (MB)

Members of the “Imaki Slow Food Mamas” from Tanna grating bananas using spiny leaf bases of tree ferns such as *Sphaeropteris lunulata* (Cyatheaceae). August 2018. (MB)

Plants in Construction

Traditional houses in Vanuatu are constructed from plants, with many different species being used. Houses in rural village areas outside of Port Vila or Luganville differ from their counterparts in the cities. Construction materials used in cities are similar to those found in many other urban areas of the world—concrete blocks, glass windows and metal roofs, and all living areas of the house are found under one roof. By contrast, traditional houses are built with easily accessible components from plants—wooden beams, thatched roofs, and local vines that hold the entire structure together. In traditional villages, there are separate houses for sleeping, cooking, bathing, and eating. They are not necessarily intended to be permanent structures, as is the case with urban construction, but somewhat ephemeral, and can be rebuilt as needed.

Based on the increase of recent cyclone activity in Vanuatu, one advantage of traditional houses is clear—they hold up to high winds and torrential rains much better than block or wooden houses. In fact, some of the traditional houses are referred to as “cyclone houses”, acknowledging that structures, when built using plant materials, have been reliable, safe places to take shelter during the extreme weather events that have always been a part of life in Vanuatu. The basic form of a cyclone house in Tafea Province is an A-frame building, having a triangular shape that provides remarkable strength and stability. In lowland areas, *Hibiscus tiliaceus*, a common coastal tree, can be used to make the roof rafters, and because they are rot resistant, one end can be buried a meter or more into the soil. In upland areas, *Fragraea berteriana* is commonly used for making rafters, and like *Hibiscus tiliaceus*, this species is particularly resistant to rot when sunk into the soil. Both of these species have naturally curved stems, which give the traditional houses their characteristic arched shape. The main parts of the house are lashed together using vines, such as *Flagellaria indica*, *Causonis trifolia*, *Melodinus glaber*, and *Smilax vitensis*, among others. The exact treatment of these vines varies (e.g., some are used whole, others cut longitudinally, and others still skinned), but nearly all are heated over a fire to relax them and make them more pliable. After this heat treatment, they are tied into place, and as they cool, they tighten up and form a very strong bond. Despite the present wide availability of nails and screws for securing house parts, heat-treated vines have distinct advantages in that they are flexible yet very in strong, easily holding structure together even in the face of cyclone-strength winds, compared to nails and screws, which are easily pulled out by such winds. Depending on the area, roof thatching and the walls of these houses can be made from various palm leaves, split bamboo, and grasses (especially *Miscanthus sinensis*). These are again held in place by local vines. Other plants, such as *Alpinia oceanica*, are placed on the roof ridge, to seal that part of the house from rain. With the recent increase in extreme weather events, villagers in rural Vanuatu are relearning the traditional methods of constructing houses to shelter them not only from regular sun and rain, but also from catastrophic storms that threaten their lives.

The frame of a traditional sleeping house being constructed in North Tanna. The rafters, made from the arched trunks of the burao tree (*Hibiscus tiliaceus*) are buried up to two meters into the ground, which makes these houses extremely strong, able to withstand even cyclone-force winds. December 2015. (MB)





Marie Ken Matai and Kating Kew Matai demonstrate the elements of traditional roof design (Nusemetu, North Tanna). (MB)



Lianas used as lashings to hold together the elements of a traditional roof (Nusemetu, North Tanna). (MB)



Interior space of a traditional, cyclone-resistant sleeping house in Anelcauhat, Aneityum. (MB)

Collapse of a building made with modern construction materials, caused by Cyclone Pam (Nusemetu, North Tanna), which struck in March 2015. (GMP)



Ornamental Plants

Ni-Vanuatu seem always to be on the lookout for plants that are showy or unusual, which can be used to adorn people and places during important ceremonies, or just to spice up daily life. The appeal of these ornamental plants is often in their vibrantly colored and/or fragrant leaves, flowers, or fruits. They may be grown passively, but there are also many instances where ornamental plants are grown and harvested for specific purposes. For example, the fragrant flowers and leaves of *Hedychium coronarium* are woven to make garlands, called *kuanari*, or chaplets for the head. Similarly, orchid species of the genus *Dendrobium* called *kwanasanas* in the Nafe language of South Tanna, produces tiny seeds that form a powder and can be used to decorate a person's face during *kastom* ceremonies. On Futuna, *Celosia argentea* (*fakamauma*) is grown as an ornamental around households to decorate the living spaces. Throughout Tafea, many different leaf morphs of *Euodia hortensis* are cultivated for their strong and distinctive scent, and used in a variety of *kastom* ceremonies.

The Colorful Leaves of *Netsetse* (Croton) and Its Significance in Vanuatu's Culture

If you trek through any native forest, nearly every plant you encounter will have green leaves. This color is associated with a plant's ability to make its own food through a process called photosynthesis, which relies on green pigments known as chlorophylls. But in the villages of Vanuatu, like those throughout the Pacific Islands, you will notice that local people love to cultivate certain varieties of plants whose leaves sport highly colorful patterns of red, purple, yellow, orange or white. These colorful leaf patterns, called "variegations", are due to the partial suppression of green chlorophylls in favor of pigments with these other colors. Orange, yellow, and some red colors, for example, are

caused by carotenoid pigments (the same pigments that make carrots orange), while purples and purplish-reds are due mainly to anthocyanin pigments, which make blueberries blue and give the distinctive purple color to eggplants and red cabbage.

One of the most common of these colorful cultivated varieties is a plant called “croton” or “Joseph’s coat” in English. This species belongs to the spurge family (Euphorbiaceae), which also includes rubber trees and poinsettias. The leaves of croton offer an explosion of colors, shapes, and sizes, and this is reflected in the second word (known as the “specific epithet”) of its scientific name (*Codiaeum variegatum*), which is derived from the Latin word *varius*, meaning “varied”. Croton can be found in just about every village in Vanuatu, where it is valued not only because of its beauty, but also for its use as a culturally important species. Yet, lurking in the native forests just outside these villages, you can find its wild progenitor, the croton plant with entirely green leaves. This green “wild type” is native to forests found across the western Pacific islands, stretching from Indonesia to Fiji, and including Vanuatu. The selection



Reuben Neriam discussing the uses of inlopot on Aneityum island with Greg Plunkett. (MB)



Houses in Vanuatu commonly have croton planted around them. (GMP)

of colorful varieties from green progenitors is accomplished through a process of selective breeding, much the same way we generate hundreds of breeds of dogs and cats. No one knows who first selected for the brightly colored crotons, but from the Pacific, they were then carried by humans throughout the world, where they are grown everywhere in the tropics and even in cold climates as house plants.

In Vanuatu, colorful plants like croton are often grown close to the house, either in pots or in the ground, as individual specimens or planted in hedges or “living fences” that mark a person’s yard. In our studies of Vanuatu’s plants, we have interviewed over a dozen people on Tanna, Futuna, and Aneityum about the fascinating cultural uses of this plant. Its importance is reflected in the fact that it has a local name in every Indigenous language we have studied. For example, we have recorded names from all four of the seven languages of Tanna that we have documented to date, where croton is known as *niaput* in the Naka language, *neapar* in Nafe, *reper* in Neuai, and *neapet* in the Natuar language. In nearby Aneityum, it’s called *inlojap* or *inlopot*, and in the Polynesian language of Futuna, it’s known as *nasijau*. Across Vanuatu, the Bislama name for this plant is *netsetse* or *nasasa*.

Traditional or *kastom* life in Vanuatu revolves around the family, the garden, and the village *nakamal*. Croton plays an important role in all three. In family life, the plant is used as an ornamental around the house due to its beautiful coloration. It can be used in traditional cooking, as well. For special occasions, food may be prepared using an earth oven. In this method, a fire is prepared in a shallow pit dug into in the ground, and then stones are placed on top of the flaming firewood. As the flames die down, the rocks absorb and store the heat. Food is wrapped in a packet using clean, non-toxic leaves (such as *Heliconia*) and cooked on these super-heated stones. The leaves of croton are not used to wrap the food because they contain toxic compounds that cannot be eaten, but they may be used as a layer of insulation, to keep the red-hot stones from burning the food packet.

Codiaeum variegatum can also be used as a medicinal plant in Vanuatu, especially for toothaches. In one such use, the latex (a kind of milky-white sap) from its leaves or stems is dripped into the area of the toothache to reduce pain. In another method, the leaves are boiled in seawater, along with a number of other plants, and this liquid is used as a mouthwash three times a day until the pain subsides. Croton is also used medicinally in other Pacific Island nations. In Palau, located in the western Caroline Islands of Micronesia, latex from croton leaves is used to treat skin rashes by breaking the bases of older leaves and dripping the sap directly on the rash. This use seems paradoxical because the plant is rich in compounds known as diterpene esters, which can be quite irritating and even cause eczema. The toxicity of this plant has attracted the attention of some plant breeders, who have attempted to develop non-irritating forms of *Codiaeum variegatum* to help protect people working in commercial nurseries and those who grow this species as a houseplant in their homes.

In the gardens of Vanuatu, croton is often used as a “shelter plant” for crops such as taro, bananas, and yam, planted to protect these tender crops from damage by wind and rain. It can also serve as a fertilizer. When digging a taro patch, for example, the colorful leaves of croton may be placed in the bottom of the hole, and as the croton leaves decompose, they fertilize and promote the growth of the crop plant. The croton leaves also keep the bottom of the young taro rhizome from rotting by keeping it away from the very moist soil until it has a chance to become established. Some of the agricultural uses of *Codiaeum variegatum* also involve cultural beliefs. For example, pigs are often raised within a fenced area, and in setting up this enclosure, ni-Vanuatu will plant a young croton tree in each corner. This traditional practice is thought to keep the pigs from trying to escape and protects them from “bad luck”, which is believed to cause the pigs to suffer and not grow strong enough to reproduce. In Aneityum, if a man sleeps with his wife during her menstrual period, he is said to be affected by a kind of magical curse. Should he look upon a pig in this state, he could harm the animal. The presence of croton in the pig pen provides protection against this bad luck.

The plant has other *kastom* uses as well. Because of the beautiful palate of colors found in croton leaves, they are often rolled up and strung along a thin rope or string to make a neck-garland, known locally as a *salu-salu*. Any visiting dignitary in Vanuatu is likely to be honored by the presentation of such a *salu-salu* by the young ladies of the village. Many different plants can be used for this purpose, including those with pleasant scents or attractive flowers, but croton makes an especially nice option because of its leathery leaves, which allows the garland to maintain its freshness for several days without wilting. That said, the sap can irritate the skin around the neck for some people. In a separate *kastom* use, cuttings of *Codiaeum variegatum* are often brought to decorate new gravesites, along with fresh flowers. It may also be planted and grown around the grave, where its brightly colored leaves serve as a long-lasting marker that this area is a burial site. Croton, like so many of the colorful and ornamental plants throughout the country’s villages, remains important in maintaining culture and *kastom* of Vanuatu.

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COMPENDIUM OF USEFUL PLANTS OF TAFEA PROVINCE

This section presents encyclopedic information on how plants are used in Tafea Province, Vanuatu, along with their scientific and vernacular names. The species are organized into five major groups, Bryophytes, Lycophytes, Ferns, Gymnosperms, and Angiosperms (which are further divided into Monocots and Dicots). Each of these sections is arranged alphabetically by plant families, followed by an alphabetized list of plant genera and species. The Compendium is a collection of information based on fieldwork carried out in Tafea Province since 2014. It contains information from the Initial interviews, as well as information gathered during Follow-up interviews designed to clarify or expand the knowledge of local experts, and by including other experts in the process. Each vernacular name is followed by the language from which it comes, in square brackets, such as [Nafe]. Because this ethnobotanical project was and continues to be specimen-based, the plant-collector's number is listed after the "specimen" heading. As noted previously, these specimens have been deposited at the Vanuatu National Herbarium and the herbarium of the New York Botanical Garden, as well as several other sets of specimens that were distributed to institutions with important Pacific Island holdings or to specialists in particular taxonomic groups. Following the specimen information, the generalist uses are listed as provided by local experts, along with the name of each local person who participated in the interview. A summary of local experts is presented in the acknowledgments section. To facilitate use of this dictionary, the sections begin on the following pages: **Bryophytes** (page 62), **Lycophytes** (page 63), **Ferns** (page 71), **Gymnosperms** (page 136), and **Monocots** (page 141) and **Dicots** (page 257). Indices begin on page 894 and local language-name indices are separated into separate sections for each language. The index of uses begins on page 935 followed by an index of scientific names.

How to Use and Interpret the Compendium Entries: This manual contains plant-use information that the *Plants mo Pipol blong Vanuatu* program has collected between 2014 until 2023, as well as vernacular names and any other information that people wished to share. In some cases, plant-use descriptions are repeated word-for-word across different entries. This is because experts reviewing these materials agreed that different collections of the same plant species had the same uses, resulting in these uses being copied. **Major categories of plant uses** have been **bolded** for the convenience of finding specific applications. Herbarium voucher collections were made for each plant specimen. Local participants who served as sources for plant-use information are listed as "Indigenous experts" at the end of each specimen entry. In a small number of cases, materials (such as photographs of specimens) from plants collected outside of Tafea Province were used to elicit information, and the origin of those specimen have been listed

along with the voucher number. The entries are organized taxonomically (see above), and in presenting use and vernacular-name data, we report the information resulting either from an “Initial interview” (e.g., when the plant specimens were initially collected), or by “Follow-up interviews”, which resulted from subsequent visits to the same areas (or interviews in new areas), using photographs of plants collected earlier. These Follow-up interviews were designed to review the initial statements and sometimes add new information. Because each report of a use and/or name is tied to a specific specimen, this specimen-based approach facilitates species identifications, even in cases when field determinations are uncertain or mistaken, or in the event of subsequent taxonomic changes. Verifying the identity of each plant species can be accomplished by consulting herbarium collections at the Vanuatu National Herbarium (**PVNH**) in the Department of Forests in Port Vila, or the herbarium of the New York Botanical Garden (**NY**). Specimen numbers found within each entry (for example “*GMP-2885*”) refer to the herbarium voucher collections of that plant made by a specific collector on a given date at a particular site (in this example, a specimen of *Garcinia pseudoguttifera* made by Gregory M. Plunkett and other team members, who are listed on the original specimen label, with the collection number 2885). The complete list of initials for the primary collector name of the collections that are listed in this manual are: Ashley A. McGuigan (**AAM**), David Bruy (**DB**), Dominik M. Ramík (**DMR**), Gregory M. Plunkett (**GMP**), Jérôme Munzinger (**JM**), Kate E. Armstrong (**KEA**), Keith E. Clancy (**KEC**), Laurence Ramon (**LR**), Michael J. Balick (**MJB**), R. Sean Thackurdeen (**RST**), and Tom A. Ranker (**TAR**). Finally, we would like to acknowledge the work of the team members who served as photographers, generating the hundreds of photos featured in this text to illustrate the incredible diversity of plants and their uses.

Every attempt has been made to provide accurate information throughout the Compendium, but we realize that some species determinations, Indigenous names, or use information may not be correct. We encourage readers to send suggestions for corrections or improvements to the authors to improve the accuracy of these volumes.

The information in these volumes, together with other project-related documents, are available from the project website at <https://pvnh.net/plants-and-people-of-vanuatu/>.

ANTHOCEROTACEAE

Anthoceros sp.

Initial interview

Vernacular name: *natengateng* [Neuai]

Specimen: GMP-2911, Tanna

Use: This culturally important plant is used as part of a *kastom* ceremony **to harvest taro**. Same as GMP-2857, 2858, 2859, 2870, & 2901.

Indigenous expert(s): David Kapwia, Joseph Dapah, Tupun Alexis



Initial interview

Vernacular name: *natgateg* [Netwar]

Specimen: GMP-2911, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

HYPNACEAE

Ectropothecium perminutum

Broth. ex E.B. Bartram

Initial interview

Vernacular name: *natgamera* [Nafe]

Specimen: GMP-3115, Tanna

Indigenous expert(s): Sam Nauka, Jean-Paolo Nawarao, Samuel Kehma, Tom Rafei, Jean-Pascal Wahe

Initial interview

Vernacular name: *natgateg* [Netwar]

Specimen: GMP-3115, Tanna

Use: Certain birds use this plant to **build their nests**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



HYPNODENDRACEAE

Spiridens sp.

Initial interview

Vernacular name: *nalmupeg*
[Anejoñ]

Specimen: GMP-4103, Aneityum

Indigenous expert(s): Titiya
Lalep, Wopa Nasauman, Thomas
Japanesai

Initial interview

Vernacular name: *natgateg*
[Netwar]

Specimen: GMP-4103, Tanna

Indigenous expert(s): Clément
Kapalu, lahwot, Joe Nasak, Joe
Natuman, Mois Nako, Nadine
Ramík, Pierrot Nako Yeru, Sam
Posen, Tao Metiwai



LYCOPHYTES

LYCOPODIACEAE

Palhinhaea cernua (L.) Vasc. & Franco

Initial interview

Vernacular name: *negrecreipek* or
negrecreipek [Anejoñ]

Specimen: GMP-3600, Aneityum

Use: This plant is used as an
ornament in the hair that can be
worn by anyone.

Indigenous expert(s): Titiya Lalep

Initial interview

Vernacular name: *sikuak* [Nafe]

Specimen: GMP-4653, Tanna

Indigenous expert(s): Taya Ninneth,
Naiwan Sam, Dan Danifer, Kayas
Narko, Allan Rawi

Initial interview

Vernacular name: *kasiap nol* [Naka]



Specimen: GMP-4653, Tanna

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: natgateg iail [Netwar]

Specimen: GMP-4653, Tanna

Note: The name of this plant means the “standing moss”.

Indigenous expert(s): Clément Kapalu, lahwo, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Phlegmariurus carinatus

(Desv. ex Poir.) Ching

Initial interview

Vernacular name: inlepeau

inupotet [Anejoñ]

Specimen: GMP-4823, Aneityum

Indigenous expert(s): Wopa Nasauman

Initial interview

Vernacular name: nont pakaku

[Naka]

Specimen: GMP-4036, Aneityum

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

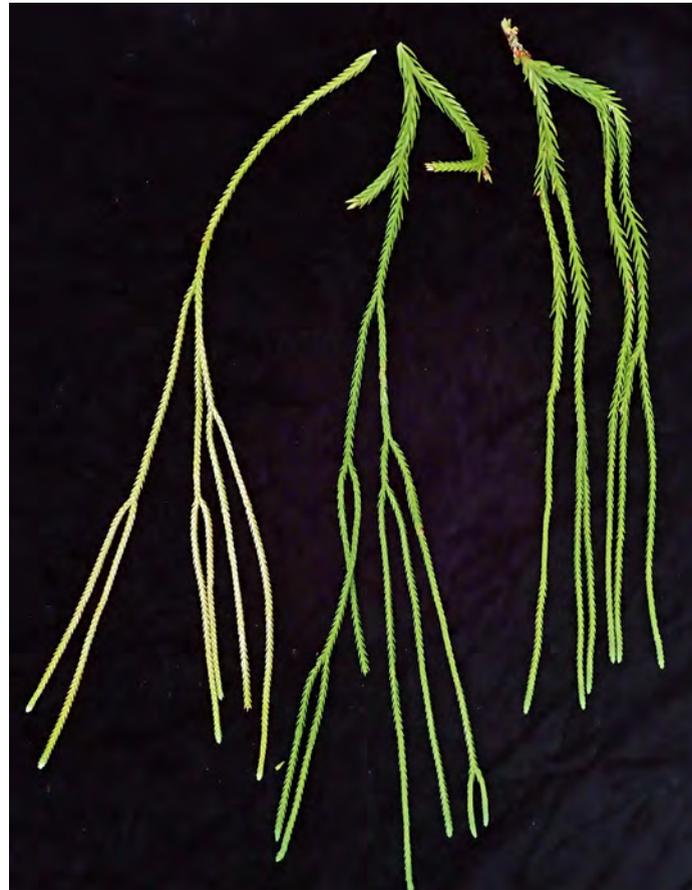
Initial interview

Vernacular name: nakety [Netwar]

Specimen: GMP-4036, Tanna

Use: Women **decorate their grass skirts** with this plant for *kaur* (circumcision ceremony). The thicker parts are boiled in water to make them white, while the thinner parts are left green. They hang pieces of this plant on their grass skirts to embellish them.

Indigenous expert(s): Clément Kapalu, lahwo, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



Phlegmariurus oceanianus (Herter) A.R. Field & Bostock

Initial interview

Vernacular name: *nakety* [Netwar]

Specimen: *GMP-4036*, Tanna

Use: Women **decorate their grass skirts** with this plant for *kaur* (circumcision ceremony). The thicker parts are boiled in water to make them white, while the thinner parts are left green. They hang pieces of this plant on their grass skirts to embellish them.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Phlegmariurus phlegmaria (L.) Holub

Initial interview

Vernacular name: *inlepei u inpoded* [Anejoñ]

Specimen: *GMP-3664*, Aneityum

Use: This plant is considered to be the **grass skirt of the spirits**; you can hear these spirits, but you cannot see them. This plant is also used to make a **head garland**. However, if one is going hunting or fishing, they should not put this on their head as they will not be successful in their quest.

Indigenous expert(s): Titiya Lalep, Wina Nasauman, Reuben Neriam

Initial interview

Vernacular name: *inlepei u inpoded atamaiñ* [Anejoñ]

Specimen: *GMP-4104*, Aneityum

Use: This plant is considered to be **bad luck** when hunting or fishing. When doing these activities, one should not decorate their hair with this plant. This plant is used to weave the sheath portion of

nambas. First, the stems are retted. Then the inner portion of the plant is removed. Once removed, the sheath is woven with the blanched fiber. This is considered the male version of this plant. See *GMP-4105* (*Phlegmarius squarrosus*) for the female version.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai



Initial interview

Vernacular name: *inlepeau inupotet* [Anejoñ]

Specimen: GMP-4807, Aneityum

Use: This plant is wrapped around a person's head as a **decoration**.

Indigenous expert(s): Wopa Nasauman, Martial Wahe

Initial interview

Vernacular name: *nontap* [Naka]

Specimen: TAR-2223, Tanna

Use: This plant is culturally important as it is used to make **ceremonial grass skirts** for women of any age. Many plants are sewn and draped to form the body of the skirt.

Indigenous expert(s): Johnny Nakabue, Marie Kating Kew, Willie Nalin Nadikas, Kating Kew Enauta, Numake Tom Kapalu, Kuwau Tom Keuai, Nausan Kamsak

Initial interview

Vernacular name: *naturena* [Nafe]

Specimen: GMP-3023, Tanna

Use: This plant has an **ornamental** use. After one week of being sun-dried, men will place this plant in their armband during *kastom* ceremonies.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak, Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu

Initial interview

Vernacular name: *naturauna* [Nafe]

Specimen: GMP-4603, Tanna

Use: The vine is dried in the sun, and wrapped around a person's head and on their arms as a **decoration** during *kastom* ceremonies.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko, Rawi Amos

Initial interview

Vernacular name: *mankutu* [Neuai]

Specimen: GMP-2883, Tanna

Use: This plant is part of **ceremonial dresses** for men and women. It is worn over grass skirts for women and worn around the arm for men. The plant is dried until it is bleached white by exposure to the sun, or by boiling in fresh or sea water.

Indigenous expert(s): David Kapawia, Joseph Dapuah, Tupun Alexis

Initial interview

Vernacular name: *nakety* [Netwar]

Specimen: GMP-2837, Tanna

Use: Women **decorate their grass skirts** with this plant for *kaur*

(circumcision ceremony). The thicker parts are boiled in water to make them white, while the thinner parts are left green. They hang pieces of this plant on their grass skirts to embellish them.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Phlegmariurus phyllanthus

(Hook. & Arn.) R.D. Dixit

Initial interview

Vernacular name: *namatanugi*
[Futuna-Aniwa]

Specimen: GMP-5113, Futuna

Note: The name of this plant means "wind".

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: *natureuna*
[Nafe]

Specimen: GMP-5199, Tanna

Indigenous expert(s): Thomas Kamisak, Johnny Rawi, Robert Rawi, Komi Kamisak, Bob Nako, Daniel Kamisak

Initial interview

Vernacular name: *nakety* [Netwar]

Specimen: GMP-5113, Tanna

Use: Women **decorate their grass skirts** with this plant for *kaur* (circumcision ceremony). The thicker parts are boiled in water to make them white, while the thinner parts are left green. They hang pieces of this plant on their grass skirts to embellish them.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



Phlegmariurus squarrosus (G. Forst) Á. Löve & D. Löve

Initial interview

Vernacular name: *inlepei u inpoded atahaeg* [Anejoñ]

Specimen: GMP-4105, Aneityum

Use: This plant is considered **bad luck** when hunting or fishing. When doing these activities, do not decorate your hair with them. This plant is used to weave the sheath portion of *nambas*. First the stems are retted,

then the inner portion of the plant removed. Once removed, the sheath is woven with the blanched fiber. This is considered the female version of this plant. See *GMP-4104, Phlegmarius phlegmaria*, for the male version.
Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Initial interview

Vernacular name: *nontap* [Naka]

Specimen: *GMP-4105*, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nakety* [Netwar]

Specimen: *GMP-4060*, Tanna

Use: Women **decorate their grass skirts** with this plant for *kaur* (circumcision ceremony). The thicker parts are boiled in water to make them white, while the thinner parts are left green. They hang pieces of this plant on their grass skirts to embellish them.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

SELAGINELLACEAE

Selaginella distans Warb.

Initial interview

Vernacular name: *necemas* [Anejoñ]

Specimen: *MJB-4919*, Aneityum

Use: This is a **message plant** that signifies there has been a **death**. A person would hold a dried leaf or put it on their head, and then go to the house of the person to whom they wish to convey the message. They would then hand over the dried leaf, without saying anything, and the recipient would know that someone has died. The person receiving the message would then ask “who” and be told the deceased person’s name.

Indigenous expert(s): Wopa Nasauman, Thomas Japanesai, Dick Matenekea

Initial interview

Vernacular name: *kaskasik* [Naka]

Specimen: *MJB-4919*, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *natgateg* [Netwar]

Specimen: *MJB-4919*, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Selaginella firmula A. Br. ex Kuhn

Initial interview

Vernacular name: *necemas moso* [Anejoñ]

Specimen: *GMP-3483*, Aneityum

Use: This is a **message plant** that signifies there has been a **death**. A person would hold a dried leaf or put it on their head, and then go to the house of the person to whom they wish to convey the message. They would then hand over the dried leaf, without saying anything, and the recipient would know that someone has died. The person receiving the message would then ask “who” and be told the deceased person’s name.

Indigenous expert(s): Titiya Lalep

Initial interview

Vernacular name: *kaskasik* [Naka]

Specimen: *GMP-3483*, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etao Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *natgateg* [Netwar]

Specimen: *GMP-3413*, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Selaginella firmuloides Warb.

Initial interview

Vernacular name: *nimtameuta* [Nafe]

Specimen: *GMP-4555*, Tanna

Use: This plant is wrapped around the head of males and females as a **chaplet for the head** during *kastom* ceremonies.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko



Selaginella plana (Desv.) Hieron.

Initial interview

Vernacular name: *necemas* [Anejoñ]

Specimen: GMP-3509, Aneityum

Use: This is a **message plant** that signifies there has been a **death**. A person would hold a dried leaf or put it on their head, and then go to the house of the person to whom they wish to convey the message. They would then hand over the dried leaf, without saying anything, and the recipient would know that someone has died. The person receiving the message would then ask “who” and be told the deceased person’s name.

Indigenous expert(s): Titiya Lalep

Initial interview

Vernacular name: *kaskasik* [Naka]

Specimen: GMP-3509, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Selaginella rechingeri (Desv.) Hieron.

Initial interview

Vernacular name: *makaka*
[Futuna-Aniwa]

Specimen: TAR-2525, Futuna

Indigenous expert(s): Takaronga
Kuaoutonga

Initial interview

Vernacular name: *namtameuta*
[Nafe]

Specimen: GMP-5182, Tanna

Use: This plant is used when a person gets a **burn from a fire**. People chew the stem of this plant and spit it on the area of the burn to help in healing.

Indigenous expert(s): Thomas Kamisak, Johnny Rawi, Robert Rawi, Komi Kamisak, Bob Nako, Daniel Kamisak

Initial interview

Vernacular name: *neok messia*
[Neuai]

Specimen: GMP-2876, Tanna



Note: *Neok* means “yam”. *Messia* means “dry”.

Use: This is a **calendar plant**. When this plant is in a dry state, people burn the brush in the garden and plant yams. See *GMP-2873* (*Melastoma denticulatum*).

Indigenous expert(s): David Kapawia, Joseph Dapuah, Tupun Alexis

Initial interview

Vernacular name: *natgateg* [Netwar]

Specimen: *GMP-2801*, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Selaginella* sp.**

Initial interview

Vernacular name: *makaka* [Futuna-Aniwa]

Specimen: *MJB-5204*, Futuna

Indigenous expert(s): Naumeta Rose, Paul Fatapa

FERNS

ASPLENIACEAE

***Asplenium affine* Sw.**

Initial interview

Vernacular name: *manamei* [Naka]

Specimen: *GMP-4046*, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nemei, iélken apen* [Netwar]

Specimen: *GMP-4046*, Tanna

Note: The name *iélken apen* means “black leg”.

Use: “Family” of *iélken apen*, a **message plant** sent from the *nakamal* to women in the village during each of the *temahwas* of the circumcision. Women will hang this plant on their symbolic *nases* tree.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Asplenium amboinense Willd.

Initial interview

Vernacular name: *kata rihrikui*
[Futuna-Aniwa]

Specimen: GMP-5046, Futuna
Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: *napluatu akaku*
[Naka]

Specimen: TAR-2230, Tanna
Note: There is no known use.
Name known only by the elders.
Indigenous expert(s): Johnny Nakabue, Marie Kating Kew, Willie Nalin Nadikas Kating Kew Enauta, Numake Tom Kapalu, Kuwau Tom Keuai, Nausan Kamsak

Initial interview

Vernacular name: *kakurei akuurei*
[Nafe]

Specimen: GMP-5192, Tanna
Indigenous expert(s): Thomas Kamisak, Johnny Rawi, Robert Rawi, Komi Kamisak, Bob Nako, Daniel Kamisak

Initial interview

Vernacular name: *narami tamsimas* [Nafe]

Specimen: GMP-5192, Tanna
Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *nemop luatu, tepakowa* [Netwar]

Specimen: GMP-5046, Tanna

Note: The name *tepakowa* means the “belly of a baby”. The name *nemop luatu* means you “see the *luatu* wind”.

Use: Used to cast the *luatu* **wind**. Many **medicinal** uses for children’s health.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



Asplenium australasicum (J. Sm.) Hook.

Initial interview

Vernacular name: *nejecjec* [Anejoñ]

Specimen: GMP-3650, Aneityum

Use: The younger, soft leaves are used to **wrap local foods**, for example bananas. To prepare a type of "local cheese" that is made from either fermented breadfruit or fermented banana, mix a bit of coconut milk and wrap these two fruits (breadfruit and banana) in the *nejecjec* leaves and cook underground. The process of fermenting the food was not explained.

Indigenous expert(s): Titiya Lalep

Initial interview

Vernacular name: *matawekar* [Neuai]

Specimen: GMP-2899, Tanna

Use: Chickens **lay eggs on this plant** and sometimes eggs from these plants are collected.

Indigenous expert(s): David Kapawia, Joseph Dapuah, Tupun Alexis

Initial interview

Vernacular name: *napluatu pia* [Naka]

Specimen: GMP-3650, Aneityum

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nemop luatu, tepakowa* [Netwar]

Specimen: GMP-3650, Tanna

Note: The name *nemop luatu* means you "see the *luatu* wind".

Use: It is used to cast the *luatu* **wind**. Many **medicinal** uses are related to children's health.

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Asplenium bipinnatifidum Baker

Initial interview

Vernacular name: *napanopotan* [Anejoñ]

Specimen: GMP-4089, Aneityum

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Initial interview

Vernacular name: *kuarun apen* [Neuai]

Specimen: GMP-2864, Tanna

Note: *Kuarun* means "teeth". *Apen* means "black". This plant is considered

a younger version of *GMP-2863* (*Asplenium laserpitiifolium*). See also *GMP-2879* (*Pneumatopteris costata*).

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat Jerome Neru

Initial interview

Vernacular name: *manamei* [Naka]

Specimen: *GMP-4089*, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *manamei nol* (vine-forming variant) [Naka]

Specimen: *GMP-4089*, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nemamipekas* [Netwar]

Specimen: *GMP-5274*, Tanna

Note: This name means the "hair of a pig".

Use: Medicine for "red eye" (conjunctivitis or eye irritation). Crush a handful of the leaves in your hand and squeeze the liquid directly into the eye. Repeat as needed until the symptoms pass.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Asplenium brachycarpum Kuhn

Initial interview

Vernacular name: *manamei* [Naka]

Specimen: Online photo

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Asplenium caudatum G. Forst.

Initial interview

Vernacular name: *toumauru* [Futuna-Aniwa]

Specimen: *GMP-5057*, Futuna

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: *nekeskes-apran* [Nafe]

Specimen: GMP-3121, Tanna

Indigenous expert(s): Sam Nauka, Jean-Paolo Nawarao, Samuel Kehma, Tom Rafei, Jean-Pascal Wahe

Initial interview

Vernacular name: *metak metak* [Neuai]

Specimen: GMP-2862, Tanna

Note: This plant has the same name as small or young prawns. Same name as GMP-2861 (*Tmesipteris vanuatensis*). This plant gets dried and hung up with banana leaves to **decorate the house** in which recently circumcised boys are secluded while at the *nakamal*.

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat Jerome Neru



Initial interview

Vernacular name: *siksik* [Nahual]

Note: This is the general name an entire group of similar ferns.

Specimen: GMP-5862, Tanna

Indigenous expert(s): Sam Posen, Charlie Kway, Nipro Thomas

Initial interview

Vernacular name: *narmi nāmāi* [Naka]

Specimen: TAR-2617, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *namalinu* [Netwar]

Specimen: GMP-5057, Tanna

Note: This name means "peace".

Use: Used to **usher peace** in nature, diminish strong wind, or calm rough sea.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Asplenium gibberosum

(G. Forst.) Mett.

Initial interview

Vernacular name: *tomauru*

[Futuna-Aniwa]

Specimen: GMP-5061, Futuna

Indigenous expert(s): Naumeta

Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: *manman* [Naka]

Specimen: KEA-600, Tanna

Use: This is a **calendar plant**. If this plant is found to be growing along a river on an embankment, this suggests that prawns are nearby.

Indigenous expert(s): Samson

Numake Nakabue

Initial interview

Vernacular name: *nəmāi asol*

[Naka]

Specimen: TAR-2296, Tanna

Indigenous expert(s): Jimmy

Nakapue Asim, Yesua Nakapue

Initial interview

Vernacular name: *nəmāi asol* [Naka]

Specimen: TAR-2311, Tanna

Indigenous expert(s): Jimmy Nakapue Asim, Yesua Nakapue, Tom Johnson, Chessie Church, Samson Jimmy Nakapue, Greg Matai

Initial interview

Vernacular name: *nimayuei* [Nafe]

Specimen: GMP-5193, Tanna

Use: This is a **medicinal plant** for an unspecified use. Take the leaves and mix with other leaves. Then squeeze all of the leaves together in cold water and pour into a cup. Drink in the morning for two days.

Indigenous expert(s): Thomas Kamisak, Johnny Rawi, Robert Rawi, Komi Kamisak, Bob Nako, Daniel Kamisak

Initial interview

Vernacular name: *nahnep* [Netwar]

Specimen: GMP-2802, Tanna

Use: During the first menstruation ceremony for a girl, she will attach this plant to her **grass skirt**. Its leaves are used as the first layer outside the *nemew* (*Heliconia indica*) leaves on *laplap* and cooked within the oven



so that the **fire doesn't burn the laplap**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Asplenium laserpitiifolium Lam.

Initial interview

Vernacular name: *manameh* [Naka]

Specimen: TAR-2222, Tanna

Indigenous expert(s): Johnny Nakabue, Marie Kating Kew, Willie Nalin Nadikas Kating Kew Enauta, Numake Tom Kapalu, Kuwau Tom Keuai, Nausan Kamsak

Initial interview

Vernacular name: *kuarun apen* [Neuai]

Specimen: GMP-2863, Tanna

Use: *Kuarun* means "teeth" and *apen* means "black". This plant is a type of food and is used as an exterior leaf for **wrapping laplap**.

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat Jerome Neru

Initial interview

Vernacular name: *naməlinu* [Naka]

Specimen: TAR-2222, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nemei, namei, naméiaméi* [Netwar]

Specimen: GMP-2863, Tanna

Use: "Family" of *iélken apen*, a **message plant** sent from the *nakamal* to women in the village during each of the *temahwas* of the circumcision. Women hang this on their *nases* tree until it is burned during the *nases* ceremony at the end. It is also a **spiritual grass skirt** worn by *kapwit merek* (a gecko, *Gehyra oceanica*).

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



***Asplenium nidus* L.**

Initial interview

Vernacular name: *kauta* [Futuna-Aniwa]

Specimen: TAR-2527, Futuna

Indigenous expert(s): Takaronga Kuautonga

Initial interview

Vernacular name: *napluatu asol* [Naka]

Specimen: TAR-2527, Futuna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

***Asplenium polyodon* G. Forst**

Initial interview

Vernacular name: *siksik* [Naka]

Specimen: TAR-2534, Futuna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

***Asplenium cf. polyodon* G. Forst.**

Initial interview

Vernacular name: *parapara* [Futuna-Aniwa]

Specimen: DMR-104, Aniwa

Indigenous expert(s): Kalmon Poita, Nasweiu Rota

Initial interview

Vernacular name: *parapara* [Futuna-Aniwa]

Specimen: DMR-122, Aniwa

Indigenous expert(s): Kalmon Poita, Nasweiu Rota

***Hymenasplenium excisum* (C. Presl) S. Linds.**

Initial interview

Vernacular name: *natengateng* [Neuai]

Specimen: GMP-2901, Tanna

Use: This plant is culturally important as it is used as part of a *kastom* ceremony to **harvest taro**. Same as GMP-2857, 2858, 2859, 2870 & 2911.

Indigenous expert(s): David Kapawia, Joseph Dapuah, Tupun Alexis

Initial interview

Vernacular name: *siksik akaku* [Naka]

Specimen: TAR-2337, Tanna

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etao Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *iélken apen aswas, iélken apen* [Netwar]

Specimen: GMP-2901, Tanna

Use: Leaves of this plant are chewed to **relieve toothache**. A **message plant** sent during the circumcision from *nakamal* to women in the village when a *temahwa* for changing the leaves of the circumcised boys happens. Women hang this on their *nases* tree until it is burned during the *nases* ceremony at the end.

Indigenous expert(s): Clément Kapalu, lahwo, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



ATHYRIACEAE

Diplazium harpeodes T. Moore

Initial interview

Vernacular name: *iaulin apin* [Naka]

Specimen: TAR-2218, Tanna

Use: This plant is a **food**. Once cooked, the young tips are eaten. This plant is commonly prepared as a soup and not consumed raw.

Indigenous expert(s): Johnny Nakabue, Marie Kating Kew, Willie Nalin Nadikas, Kating Kew Enauta, Numake Tom Kapalu, Kuwau Tom Keuai, Nausan Kamsak

Initial interview

Vernacular name: *manam manam* [Neuai]

Specimen: GMP-2927, Tanna

Use: The young, top leaves are eaten as **food** by cooking with coconut

milk in a saucepan.

Indigenous expert(s): David Kapwia, Joseph Dapah, Tupun Alexis

Initial interview

Vernacular name: *nahnep, nawirek, naruato* [Netwar]

Specimen: GMP-2927, Tanna

Use: The soft parts of its leaves are **edible**, while the harder base of the leaf is used to **make a band** to hold long hair in place.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Diplazium melanocaulon Brack.

Initial interview

Vernacular name: *namna hum* [Nafe]

Specimen: MJB-5155, Tanna

Indigenous expert(s): Johnson Noar, Peter Nisian

Initial interview

Vernacular name: *makanuag* [Naka]

Specimen: MJB-5155, Tanna

Use: Used for **wrapping laplap**.

Indigenous expert(s): Enauta Johnson, Isaiah Nakamos, Narua Nakamos, Namasa Matai, Kai Jack, Lesly Matai, Andrea Matai, Naomie Kamoe, Rose Kating, Greg Matai, Naloma Matai, Sirima Matai, Sondra Enauta, Ken Bob, Tupas Matai

Initial interview

Vernacular name: *narmi iəulin apin* [Naka]

Specimen: TAR-2607, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *iélken apen, numa namhamh, numa namhamh, iawra* [Netwar]

Specimen: GMP-4047, Tanna

Note: The first name (*iélken apen*) means “black leg”. The second name (*numa namhamh*) means “leaf of food”, and *iawra* means “I share”, and both names refer to gardening and sharing the food.

Use: Used by *tupunus* to **make food** in the garden plentiful, hence its name (which means “leaf of food, I share”).

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Diplazium oblongifolium (Hook.) Jermy

Initial interview

Vernacular name: *inpain* [Anejoñ]

Specimen: GMP-4086, Aneityum

Note: The name describes a sea bird (*Egretta saccha*), whose long legs are similar in shape to the stipe of this fern.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Initial interview

Vernacular name: *nakanaug* [Naka]

Specimen: GMP-5255, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jeki Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nemlékwéi* [Netwar]

Specimen: GMP-5255, Tanna

Use: The leaves of this plant are used as the first layer outside the *nemew* (*Heliconia indica*) leaves on a **laplap** and **cooked** with it in the oven so that the fire doesn't burn the *laplap*.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Diplazium proliferum (Lam.) Kaulf.

Initial interview

Specimen: GMP-4868, Aneityum

Use: When a person wants to grow many small shoots of **taro** from a single plant and then plant them elsewhere in the garden, he takes a leaf of this fern and puts it in the planting hole. Then, he puts the taro in the hole and covers it.

Indigenous expert(s): Wopa Nasauman, Martial Wahe

Initial interview

Vernacular name: *kai kai* [Naka]

Specimen: GMP-4868, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jeki Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau



Initial interview

Vernacular name: *nahnep, nawirag, narare kel* [Netwar]

Specimen: GMP-4868, Tanna

Note: The name *narare kel* means the “offspring of the flying fox”.

Use: This is the name of the “family” of this plant. It has a specific name that couldn’t be remembered. During the first menstruation **ceremony** of a girl, she will attach this to her grass skirt. When making the *kati* ceremony (first making of *laplap* from a new crop), this plant is planted on the covered hole where the scraps from making *kati* were buried, along with *nyawia* (*Crinum asiaticum*), to ensure that people never lack food.

Indigenous expert(s): Clément Kapalu, lahwo, Joe Nasak, Joe Natuman, Moïs Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Diplazium sylvaticum (Bory) Sw.

Initial interview

Vernacular name: *kai kai* [Naka]

Specimen: Online photo

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

BLECHNACEAE

Austroblechnum melanocaulon (Brack.) Gasper & V.A.O. Dittrich

Initial interview

Vernacular name: *natokian* [Neuai]

Specimen: GMP-2865, Tanna

Note: *Natokian* means “cloudy”.

One should not touch this **weather plant** if they intend to travel to the mountains as touching this plant will lower clouds and hinder sight distance. Same use as GMP-2843 (*Calanthe ventilabrum*).

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat Jerome Neru, Kataua Kati

Initial interview

Vernacular name: *mal koag asol* [Naka]

Specimen: GMP-2865, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew,



Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *tapen taha tekerkhak, taniu luatu* [Netwar]

Specimen: GMP-2865, Tanna

Note: This name means the “door of the collared petrel”.

Use: When *tekerkhak* (the collared petrel, *Pterodroma brevipes*) digs its burrow in the mountain, hanging leaves of this plant act as his door, covering the entrance. Used to **cast** the *luatu* wind.

Indigenous expert(s): Clément Kapalu, lahwtot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Blechnopsis orientalis (L.) C. Presl

Initial interview

Vernacular name: *numujged* [Anejoñ]

Specimen: MJB-4983, Aneityum

Use: Used in **hunting**. First, two of the inrolled fronds (croziers) are joined together at the part where the frond is opening, such that the leaves are held together by their unfolding growing tips. Next, place this arrangement along a path that is frequented by wild pigs. When a pig passes these two leaves and is chased by a hunter's dogs, these leaves in this formation are said to sap some of the pig's energy and thus allow the dogs to catch up. This phenomenon was explained as a sort of **magical power** possessed by this type of fern.



Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: *napartapamus* [Nafe]

Specimen: MJB-4983, Aneityum

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *nawitag mélekem, napnu apom* [Netwar]

Note: The *nawitag* of the peregrine falcon (*Falco peregrinus*). The name (*napnu apom*) means the "long *napnu*".

Specimen: GMP-4983, Tanna

Indigenous expert(s): Clément Kapalu, lahwo, Joe Nasak, Joe Natuman, Moïs Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Cranfillia sp.

Initial interview

Vernacular name: *nomojced* [Anejoñ]

Specimen: GMP-3285, Aneityum

Indigenous expert(s): Wopa Nasauman, Lalep Thomas Japanesei

Initial interview

Vernacular name: *taniu luatu, nuwul* [Netwar]

Specimen: GMP-3285, Tanna

Note: This name means "grass skirt of the *luatu* wind".

Use: Used to **cast** the *luatu* wind.

Indigenous expert(s): Clément Kapalu, lahwo, Joe Nasak, Joe Natuman, Moïs Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Oceanopteris gibba

(Labill.) Gasper & Salino

Initial interview

Vernacular name: *nampowei*

[Anejoñ]

Specimen: GMP-3644, Aneityum

Indigenous expert(s): Titiya Lalep

Initial interview

Vernacular name: *nausaima* [Naka]

Specimen: GMP-3644, Aneityum

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau



Initial interview

Vernacular name: *nelkuselkus* [Netwar]

Specimen: GMP-3644, Tanna

Use: When this plant is found growing in the bush, people know that it is a village of spirits called *ierames*, who plant them over the holes with buried remains of the *kati* ceremony in the same way as men would plant *narare kel* (*Diplazium proliferum*).

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Parablechnum milnei
(Carruth.) Gasper & Salino

Initial interview

Vernacular name: *noukwiuri* [Nafe]

Specimen: GMP-4611, Tanna

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *tarouur* [Nafe]

Specimen: GMP-4616, Tanna

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko



CYATHEACEAE

Alsophila vieillardii (Mett.) Tryon

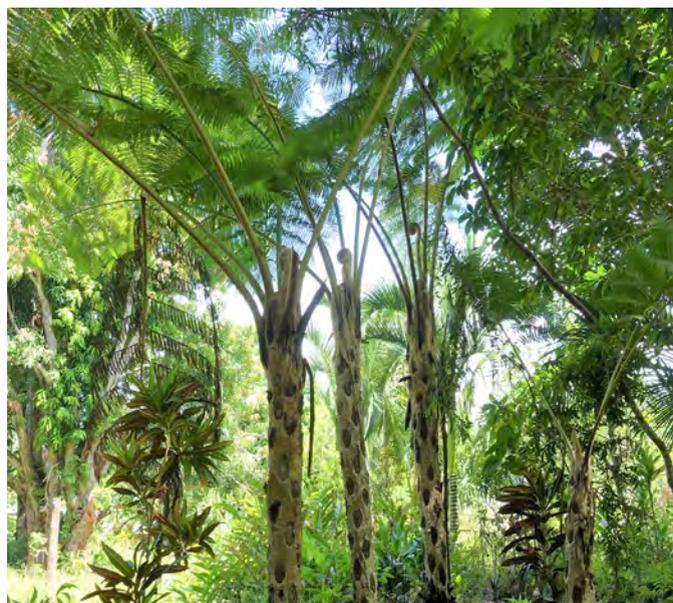
Initial interview

Vernacular name: *nesjau* [Anejoñ]

Specimen: GMP-3693, Aneityum

Use: The petiole of the frond is cut and tied with 1–2 others to make a **tool to grate bananas** and other foods; the spines act as the grater. The young fronds at the top of the plant are edible; boil them in water for 5 minutes until they are soft, after which they can be eaten as a **vegetable**. The brown scales on the fronds are collected and stuffed in cloth bags to make pillows. It is said that ancient people ate the inner white part of the stem as a survival food, but the process used to prepare the food was not specified.

Indigenous expert(s): Wina Nasauman, Reuben Neriam



Follow-up interview:

Vernacular name: *nesjau* [Anejoñ]

Specimen: GMP-3693, Aneityum

Use: This plant is **consumed** and said to have a very sweet taste. Take the young plants (about the height of a man), remove all the fronds and leave it for three months until the trunk swells. Then cut the trunk and harvest the inner soft parts to bake in an earth oven.

Indigenous expert(s): Wopa Nasauman, Lalep Thomas Japanesei

Initial interview

Vernacular name: *nuto* [Netwar]

Specimen: GMP-3693, Tanna

Use: The pith from inside of the trunk of this tree fern is used to cut soccer balls. The plant is also used in making sharp **arrowheads**; the dark, rod-like, and sturdy supporting structures (sclerenchyma) found inside the trunk are sharpened with pig teeth into an arrow shape with a point and several barbs further along its body. Usually, two or three of such arrowheads would be inserted together into a single stem of *nuig* (*Miscanthus floridulus*) which had been straightened by heating it over fire. A thin string made from coconut husk fibers is fastened around the end of the stem where arrowheads are inserted to prevent the stem from splitting. Sap from *napek* (*Ficus prolixa*) is mixed with charcoal into a sticky paste and generously poured over the string and the end of the stem to further glue it together and make the joint more resistant. Such arrows could be used to **hunt** flying foxes, large pigeons, and fish, and were also used against humans in ancient times. As a **disaster food**, the top of the plant is harvested and its inside left to ferment for several weeks. Then it is cut into pieces with the outer skin removed and cooked in an earth oven. Petioles are used to **scratch or grate tubers** for *laplap*.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïs Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Cyathea cf. affinis (G. Forst.) Sw.

Initial interview

Vernacular name: *narmi nuto* [Naka]

Specimen: GMP-3007, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *iélken apen, nepi apen* [Netwar]

Specimen: GMP-3007, Tanna

Note: This name means the "black *nep*".

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïs Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Cyathea decurrens (Hook.) Copel.

Initial interview

Vernacular name: *nithwunitei* [Anejoñ]

Specimen: GMP-4100, Aneityum

Note: There are several kinds of this plant. This is considered the black one. See GMP-4102 (*Cyathea* sp.), which is considered the white one.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesei

Initial interview

Vernacular name: *noguai* [Neuai]

Specimen: GMP-4100, Aneityum

Use: Used to **grate** bananas and taro.

Indigenous expert(s): Kalo Napan, Madlen Nakuramu, Noella Tupun, Alexis Tupun, Matthew Kema, Ramaula Jack, Samuel Hernaen, Sam Iakar, Jean-Pascal Wahe, Kevin Kaujei

***Cyathea* sp.**

Initial interview

Vernacular name: *natemehas* [Anejoñ]

Specimen: GMP-3269, Aneityum

Indigenous expert(s): Wopa Nasauman, Lalep Thomas Japanesei

Initial interview

Vernacular name: *nuto* [Netwar]

Specimen: GMP-5293, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Cyathea* sp.**

Initial interview

Vernacular name: *nithwunitei* [Anejoñ]

Specimen: GMP-4102, Aneityum

Note: There are several kinds of this plant. This is considered the white one. See GMP-4100 (*Cyathea decurrens*), which is considered the black one.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesei

Sphaeropteris lunulata (G. Frost.) Tyron

Initial interview

Vernacular name: *nimto* [Narak]

Specimen: TAR-2248, Tanna

Use: This plant can be used as a **tool**. The rachis is used to **scratch or grate taro, manioc, and yam**. Adults use two rachises, whilst children use one. In construction, the exudate from the rachis is used for **light-duty gluing**, such as paper to a wall. The outer stem is used to make

furniture or **floor covering**. The entire frond is used to **wrap laplap** and is eaten. The inner pith of the stem is used to make a soft **soccer ball**.

Indigenous expert(s): Kapyul Ben Nambo

Initial interview

Vernacular name: nukwetau [Nafe]

Specimen: MJB-5086, Tanna

Indigenous expert(s): Johnson Noar, Peter Nisian

Initial interview

Vernacular name: nusjau [Anejoñ]

Specimen: MJB-5014, Aneityum

Use: The trunk of this plant is used to make **food**. Cut the stem in 2-3 foot long pieces and then peel the outer stem. Then, put the peeled stems in an earth oven to cook for the afternoon through the night - about 12 hours. It will be ready the next day. One should

peel off any remaining fibrous tissue, slice the stems, and then eat. They are said to taste like sweet potato. Another way to prepare this plant is by boiling the young fronds for 5 minutes, and then adding coconut milk. It is important to collect only the inrolled fronds (croziers) that have not yet fully opened. The fronds are also used to make **temporary houses** when camping in the bush as they can be used to make a roof. To make a **cassava grater**, one can use 2-3 pieces of the frond stipe (lower part of leaf). They would be connected together by piercing them on the sides with a piece of bamboo or any stick, such that they are held together in parallel fashion. This structure is used to grate uncooked cassava to make **laplap**, as well as to grate banana or any food that needs to be processed in this way. The thorny part of the stipe grates the food.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: nukwetuou [Nafe]

Specimen: MJB-5197, Tanna

Use: The base of the stipe is used to **grate bananas** and other foods, such as carrots. The fiber from the leaves, as well as inrolled leaves (croziers), is collected and used to **stuff pillows**. The stems are used to make the floor of a house.

Indigenous expert(s): Johnson Noar, Peter Nisian



Initial interview

Vernacular name: *narmi nuto* [Naka]

Specimen: GMP-2900, Tanna

Note: This specific plant is referred to as the “small white one with not many nails”.

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Follow-up interview

Vernacular name: *nuto* [Naka]

Specimen: MJB-5086, Tanna

Note: This specific plant is referred to as “blak pam” (Bislama name).

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nuto* [Netwar]

Specimen: GMP-2900, Tanna

Use: Leaves of this plant fall on its trunk when dry without detaching, creating a dry “skirt” around the trunk. If they catch fire, they destroy the entire plant. This is a nature-based **parable** of a man who heaps bad deeds upon himself and breaks taboos, but one day his bad deeds will destroy him just as the dry leaves of this *nuto* catch fire and destroy the plant.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

DAVALLIACEAE

Davallia pentaphylla Blume

Initial interview

Vernacular name: *nikukip akaku* [Naka]

Specimen: KEA-603, Tanna

Use: This plant is used as a **medicine** as it **facilitates the birth of a baby**. When labor cannot be induced at the hospital, 10 cm of rhizome is squeezed into one cup of water. This concoction is consumed once a day for two days. The baby is then delivered with “oil”. Before this treatment there is less “oil”, which prevents birth.

Indigenous expert(s): Samson Numake Nakabue



Initial interview

Vernacular name: *nukuk* [Nafe]

Specimen: GMP-3138, Tanna

Use: This plant has an unspecified **medical use**.

Indigenous expert(s): Sam Natou, Sam Nauka, Philip Wahe

Initial interview

Vernacular name: *nukuk* [Neuai]

Specimen: GMP-2869, Tanna

Use: This plant is a **medicine** and is used for **male sexual health**. The large diameter rhizome (2 cm in length) is split and scraped into a green *nukura* (*Macaranga dioica*) leaf. Some water is added and then the mixture is consumed. Males drink this after intercourse with a menstruating female. This drink is consumed before the first urination following intercourse. Also, there are two types of *nukuk*. See GMP-2847. This *nukuk* is used for medicine, GMP-2847 (*Goniophlebium persicifolium*) is not.

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat Jerome Neru

Initial interview

Vernacular name: *nekuk*, *neky menek* [Netwar]

Specimen: GMP-2869, Tanna

Note: This name means "armpit of a bird".

Use: When a baby has a sickness called *menek ramiwuk* (lit. "a bird flew over", a condition when a child shakes uncontrollably, has seizures, or cries a lot and cannot sleep), one chews a bit of the trunk and spits on the baby to **cast the sickness away**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Davallia pusilla (Mett.) Carruth.

Initial interview

Vernacular name: *napaicei*
[Anejoñ]

Specimen: GMP-4097, Aneityum

Note: The name means "wood cover," alluding to the habit of this plant. It only grows on the bark of trees.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai



Initial interview

Vernacular name: *nanmhi kiusuwas* [Nafe]

Specimen: GMP-4695, Tanna

Indigenous expert(s): Joseph Kahi Narkahou, Tarpu Rawi, James Rawi Karpa, Johnny Jack, Titus Johnny, Andrew Danife

Initial interview

Vernacular name: *nikukip akaku* [Naka]

Specimen: GMP-5307, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etou Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *neku, neky menek* [Netwar]

Specimen: GMP-3014, Tanna

Note: This name (*neky menek*) means "armpit of a bird".

Use: When a baby has a sickness called *menek ramiwuk* (lit. "a bird flew over", a condition when a child shakes uncontrollably, has seizures, or cries a lot and cannot sleep), one chews a bit of the trunk and spits on the baby to **cast the sickness away**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Davallia solida (G. Forst.) Sw.

Initial interview

Vernacular name: *nikukip* [Naka]

Specimen: TAR-2529, Futuna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etou Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

DENNSTAEDTIACEAE

Dennstaedtia flaccida (G. Frost.) Bernh.

Initial interview

Vernacular name: *nanip* [Naka]

Specimen: KEA-580, Tanna

Use: This plant is **worn ceremonially** by mothers as part of the circumcision process. When worn, mothers indicate awareness that the boys have "gone to the river". All mothers wear the leaves at the same time.

Indigenous expert(s): Samson Numake Nakabue

Initial interview

Vernacular name: *mananup* [Neuai]

Specimen: GMP-2905, Tanna

Use: The leaves are used as a **toilet paper** and as a **sleeping mat** in the bush.

Indigenous expert(s): David Kapwia, Joseph Dapah, Tupun Alexis

Initial interview

Vernacular name: *mananib* [Neuai]

Specimen: GMP-2937, Tanna

Use: This plant is a **food wrap**. The fronds of this plant are used to cover *laplap* as it is being prepared in a ground oven. The cover provided by this plant traps the steam and allows it to cook the food more efficiently.

Indigenous expert(s): John Pasua, Samuel Herwaen Kemah, Joseph Kema, Benjamin Tom

Initial interview

Vernacular name: *nahnep* [Netwar]

Specimen: GMP-2905, Tanna

Use: A **message plant** sent during the circumcision from *nakamal* to women in the village when a *temahwa* for changing the leaves of the circumcised boys happens. Women hang this on their *nases* tree until it is burned during the *nases* ceremony at the end. Also used as the outermost layer for wrapping *laplap* to prevent it from getting burned.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Dennstaedtia samoensis (Brack.) T. Moore

Initial interview

Vernacular name: *narvatou* [Neuai]

Specimen: GMP-2923, Tanna

Use: The young, top leaves are **eaten** and cooked with coconut milk in a *saucepan*.

Indigenous expert(s): David Kapwia, Joseph Dapah, Tupun Alexis

Initial interview

Vernacular name: *narwatam* [Naka]

Specimen: TAR-2237, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *naruato* [Netwar]

Specimen: GMP-2923, Tanna

Use: Soft parts of its leaves are **edible**, and the harder base of the leaf is used to **make a band** to hold long hair in place.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Histiopteris incisa (Thunb.) J. Sm.

Initial interview

Vernacular name: *nelka* [Anejoñ]

Specimen: TAR-2486, Aneityum

Indigenous expert(s): Titiya

Lalep, Wopa Nasauman, Thomas
Japanesai

Initial interview

Vernacular name: *waswas* [Naka]

Specimen: TAR-2280, Tanna

Indigenous expert(s): Manapen
lauko, Tom Johnson, Tupas Kew,
Johnson Natau, Etau Natau, Kew
Kating (Sr.), Jepi Tupa, Natali
Samuel, Tupas Matai, Ben Tarawia,
Johnson Enauta, Kating Matai Kew
(Jr.), Johnson Matai, Sul Kamoe,
Kating Ruan, Suata Naling, Dick
Narau



Hypolepis elegans Carruth.

Initial interview

Vernacular name: *kaunkuhakuha* [Neuai]

Specimen: GMP-2842, Tanna

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat
Jerome Neru

Initial interview

Vernacular name: *kaunkuhakuha* [Neuai]

Specimen: GMP-2850, Tanna

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat
Jerome Neru

Initial interview

Vernacular name: *waswas* [Naka]

Specimen: GMP-2842, Tanna

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew,
Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel,
Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.),
Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nawirek* [Netwar]

Specimen: GMP-2842, Tanna

Use: Very young shoots are **cooked** and consumed.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Microlepia speluncae (L.) T. Moore

Vernacular name: *nanip* [Naka]

Specimen: GMP-4563, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nahnep* [Netwar]

Specimen: GMP-4563, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



Pteridium esculentum (G. Frost.) Cockayne

Initial interview

Vernacular name: *netjeñ, netjeg* [Anejoñ]

Specimen: GMP-3592, Aneityum

Indigenous expert(s): Titiya Lalep

Initial interview

Vernacular name: *nawirek, lekak* [Netwar]

Specimen: GMP-3592, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

DICKSONIACEAE

Dicksonia brackenridgei Mett.

Initial interview

Vernacular name: *nakeaphuen* [Nafe]

Specimen: GMP-4609, Tanna

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: nahnep

[Netwar]

Specimen: GMP-4609, Tanna

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



DIPLAZIOPSIDACEAE

Diplaziosis javanica (Blume) C. Chr.

Initial interview

Vernacular name: narmi nakanaug [Naka]

Specimen: Online photo

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

DRYOPTERIDACEAE

Bolbitis quoyana (Gaud.) Ching

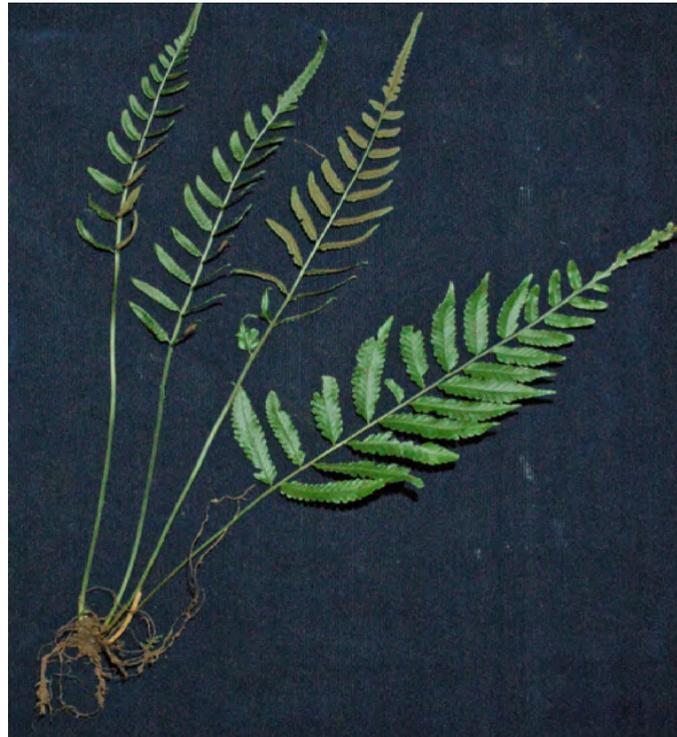
Initial interview

Vernacular name: kakeakei [Nafe]

Specimen: GMP-3253, Tanna

Use: This plant is used as a medicine to **treat children who cannot walk**. Smashed leaves are rubbed on the knee of a child and it is said that "he will walk". For a child who is about 1 year old, one would rub the leaves on the knee and underside of the foot. This will make the child walk "easily and quickly" and will make the leg "lighter".

Indigenous expert(s): Rawi Amos, Kaias Yauiko Nerkahoro, Kasu Janet



Initial interview

Vernacular name: *nawitag, napnu apom merek* [Netwar]

Specimen: *GMP-2924*, Tanna

Note: This name means the “long soft *napnu*”.

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Dryopteris hasseltii (Blume) C. Chr.

Initial interview

Vernacular name: *natakuiuan*
[Nafe]

Specimen: *GMP-4610*, Tanna

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *rukwuak* [Nafe]

Specimen: *GMP-4696*, Tanna

Indigenous expert(s): Natao Numruken

Initial interview

Vernacular name: *nahnep*
[Netwar]

Specimen: *GMP-4610*, Tanna

Use: Hair from the base of the leaves is used to **fill pillows**.

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



***Elaphoglossum* sp. 4**

(sensu Nakamura & Matsumoto, 2008), cf. *E. sordidum* Christ

Initial interview

Vernacular name: *napluatu akaku agin* [Naka]

Specimen: *GMP-2996*, Tanna

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *numan kuku, nekuk* [Netwar]

Specimen: GMP-2996, Tanna

Note: This name means leaves of little boys.

Use: The name of this plant is part of a legend: In ancient times a group of small boys was watching (from a hidden place) the “stone-men” performing their *nekowiar* ceremony while the *tekeskisek* (Grey fantail, *Rhipidura albiscapa*) performed a dance. At one point, the *tekeskisek* made a wrong movement, which scared the stones and made them run away. The young boys were frightened of being discovered so they climbed up the trees and were transformed into *numan kuku*.

Indigenous expert(s): Clément Kapalu, lahwtot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

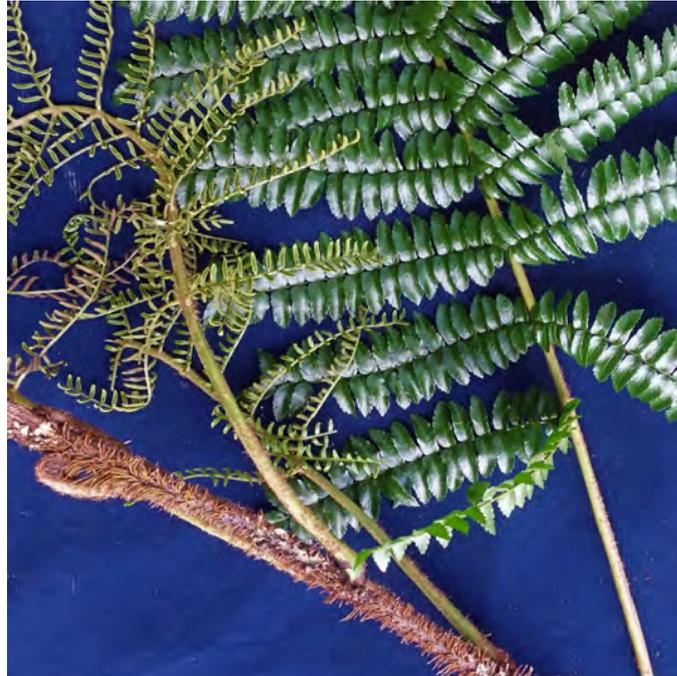
***Lomagramma polyphylla* Brack.**

Initial interview

Vernacular name: *namarinu* [Naka]

Specimen: TAR-2297, Tanna

Use: This plant is culturally important as it is used to indicate reaching the **circumcision healing stage**. When the sores of young boys who have undergone this ritual show signs of healing, their mothers are told that their sons are “becoming better”. This fern is then worn by the mothers to show their children’s status to the village. Kava, pigs, and taro are then prepared when every young boy is ready.



Indigenous expert(s): Jimmy Nakapue Asim, Yesua Nakapue

Initial interview

Vernacular name: *kasip kasip* [Naka]

Specimen: TAR-2361, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jeps Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *namalinu* [Netwar]

Specimen: GMP-3649, Tanna

Use: Used to usher peace in nature, diminish strong winds or calm the rough sea.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

EQUISETACEAE

Equisetum ramosissimum Desf.

Initial interview

Vernacular name: *inyiriñwei*, *inyirigwei* [Anejoñ]

Specimen: GMP-3642, Aneityum

Use: This plant is used to make a **toothbrush**. One would take two pieces of stems, bend them and then use it to brush their teeth with water. This plant acts like sandpaper to clean the teeth. One can also use a handful of the leaves to **wash pots**.

Indigenous expert(s): Titiya Lalep, Rosalina Nijae



GLEICHENIACEAE

Dicranopteris linearis

(Burm. f.) Underw.

Initial interview

Vernacular name: *nawirek*, *lekak perawen* [Netwar]

Specimen: GMP-3501, Tanna

Note: This plant is the female *lekak*.

Use: Many leaves of this plant are **woven together** into a **hat** to protect from the strong sun.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



Initial interview

Vernacular name: *nelka* [Anejoñ]

Specimen: GMP-3501, Aneityum

Use: These ferns can **cause injury** during the dry season as they can stick into a person. So, they are intentionally burned to avoid this.

Indigenous expert(s): Titiya Lalep

Initial interview

Vernacular name: *kasiap* [Naka]

Specimen: TAR-2247, Tanna

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Sticherus milnei (Baker in Hook. & Baker) Ching

Initial interview

Vernacular name: *kasiap* [Naka]

Specimen: TAR-2491, Aneityum

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Sticherus oceanicus (Kuhn) Ching

Initial interview

Vernacular name: *niteinituei* [Nafe]

Specimen: GMP-4665, Tanna

Indigenous expert(s): Taya Ninneth, Naiwan Sam, Dan Danifer, Kayas Narko, Allan Rawi

Initial interview

Vernacular name: *kasəip* [Naka]

Specimen: GMP-4665, Tanna

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau



Initial interview

Vernacular name: *lekak ierman* [Netwar]

Specimen: GMP-4665, Tanna

Note: This name means the "male *lekak*".

Use: Many leaves of this plant are **woven together** into a **hat** to protect from the strong sun.

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

HYMENOPHYLLACEAE

Abrodictyum dentatum (Bosch) Ebihara & K. Iwats.

Initial interview

Vernacular name: natgateg [Netwar]

Specimen: GMP-4223, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Callistopteris apiifolia (C. Presl) Copel.

Initial interview

Vernacular name: nithwunitei

[Anejoñ]

Specimen: GMP-3268, Aneityum

Note: There are different kinds of *nithwunitei*. This is considered **the black one**. See GMP-4102 (*Cyathea* sp.), which is considered the white one.

Indigenous expert(s): Wopa Nasauman

Initial interview

Vernacular name: nařat, napwat

[Anejoñ]

Specimen: GMP-4099, Aneityum

Note: The name of this plant means “cloud”. The plant is usually found on high ridges in very moist areas.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Initial interview

Vernacular name: kwarwiasuru

[Nafe]

Specimen: GMP-4590, Tanna

Use: This plant is said to **bring rain** when touched.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko, Rawi Amos

Initial interview

Vernacular name: nahnep, napnu apom merek [Netwar]

Specimen: GMP-5277, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



Cephalomanes atrovirens C. Presl

Initial interview

Vernacular name: *ruwan ruwan* [Neuai]

Specimen: GMP-2887, Tanna

Note: The name refers to “prawns”.

Indigenous expert(s): David Kapwia, Joseph Dapah, Tupun Alexis



Initial interview

Vernacular name: *ielken apen tuan* [Netwar]

Specimen: GMP-5275, Tanna

Note: The name of this plant means the “white” (*tuan*) “black leg” (*ielken apen*) (the latter term referring to a group of ferns).

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Crepidomanes bipunctatum (Poir.) Copel.

Initial interview

Vernacular name: *natengateng* [Neuai]

Specimen: GMP-2858, Tanna

Use: This plant is culturally important as it is used as part of a **kastom ceremony to harvest taro**. Same use as GMP-2857, 2859, 2870 & 2911.

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat Jerome Neru

Initial interview

Vernacular name: *natgateg* [Netwar]

Specimen: GMP-2858, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Crepidomanes saxifragoides (C. Presl) P.S. Green

Initial interview

Vernacular name: *natengateng* [Neuai]

Specimen: GMP-2859, Tanna

Use: This plant is culturally important as it is used as part of a **kastom ceremony to harvest taro**. Same as GMP-2857, 2858, 2870 & 2911.

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat Jerome Neru

Initial interview

Vernacular name: *nematalege kahau, natgateg* [Netwar]

Specimen: GMP-3118, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïso Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwa

Didymoglossum tahitense (Nadeaud)
Ebihara & K. Iwats.

Initial interview

Vernacular name: natenateng
[Neuai]

Specimen: GMP-2945, Tanna

Use: This plant is culturally important as the leaves are used by school children to **create island maps**.

Indigenous expert(s): John Pasua, Samuel Herwaen Kemah, Joseph Kema, Benjamin Tom

Initial interview

Vernacular name: natgateg
[Netwar]

Specimen: GMP-2945, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïso Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwa



Hymenophyllum feejeense Brack.

Initial interview

Vernacular name: natnangamerua [Nafe]

Specimen: GMP-4668, Tanna

Indigenous expert(s): Taya Ninneth, Naiwan Sam, Dan Danifer, Kayas Narko, Allan Rawi

Initial interview

Vernacular name: natgateg [Netwar]

Specimen: GMP-4668, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïso Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwa

Hymenophyllum flabellatum Labill.

Initial interview

Specimen: TAR-2251, Tanna

Note: This plant is thought to be a *Davalia*, known locally as *kiui kiui*.

Indigenous expert(s): Kapyul Ben Nambo



Hymenophyllum macgillivrayi (Baker) Copel.

Initial interview

Vernacular name: natengateng [Neuai]

Specimen: GMP-2857, Tanna

Use: This plant is culturally important as it is used as part of a **kastom ceremony to harvest taro**. Same use as GMP# 2858, 2859, 2870 & 2911.

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat Jerome Neru

Initial interview

Vernacular name: natgateg [Netwar]

Specimen: GMP-2857, Tanna

Use: Leaves of this plant are used by school children as **page markers** in books.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Hymenophyllum polyanthos (Sw.) Sw.

Initial interview

Vernacular name: natganieura [Nafe]

Specimen: GMP-4615, Tanna

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko



Hymenophyllum serrulatum (C. Presl) C. Chr.

Initial interview

Vernacular name: napanopotan [Anejoñ]

Specimen: GMP-4098, Aneityum

Note: The name means "ground cover." It usually grows on the forest floor.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesei

Initial interview

Vernacular name: natgateg [Netwar]

Specimen: GMP-4098, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Vandenboschia maxima (Blume) Copel.

Initial interview

Vernacular name: noukmuura [Nafe]

Specimen: GMP-4693, Tanna
Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *nāmei akaku* [Naka]

Specimen: GMP-4693, Tanna
Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *naméiaméi* [Netwar]

Specimen: GMP-4693, Tanna
Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



LINDSAEACEAE

Lindsaea cf. chrysolepis K.U. Kramer

Initial interview

Vernacular name: *nalki patamil* [Naka]

Specimen: GMP-4042, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *ielken apen aswas* [Netwar]

Specimen: GMP-4042, Tanna

Note: The name of this plant means the “small black leg”.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Lindsaea harveyi Carruth. ex Seem.

Initial interview

Vernacular name: *natimi has* [Anejoñ]

Specimen: GMP-4095, Aneityum

Note: The name means “cruel or unhappy person.”

Use: This is a **message plant**. If someone fastens this plant around their head as a **decorative garland**, it means that this person is **not happy**. They do not want to talk or communicate with anyone. The use is no longer common, and now many people do not know the significance.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai



Initial interview

Vernacular name: *nalki pätamil* [Naka]

Specimen: GMP-4095, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *ielken apen aswas* [Netwar]

Specimen: GMP-4095, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Lindsaea pacifica K.U. Kramer

Initial interview

Vernacular name: *noukmuia* [Nafe]

Specimen: GMP-4587, Tanna

Use: When a person is planting yams, they must **not touch** this plant as it will cause all of **the yams they have planted to rot**.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko, Rawi Amos

Initial interview

Vernacular name: *nalki pätamil* [Naka]



Specimen: GMP-5298, Aneityum

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: namalinu [Netwar]

Specimen: GMP-5298, Tanna

Note: This name means "peace".

Use: Used to usher **peace in nature**, diminishes strong wind and calms the rough sea.

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Lindsaea pulchra (Brack.) Carruth. ex Seem.

Initial interview

Vernacular name: narmi nalki patamil [Naka]

Specimen: TAR-2250, Tanna

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

***Lindsaea* sp.**

Initial interview

Vernacular name: siksik [Nahual]

Note: This is the general name an entire group of similar ferns.

Specimen: GMP-5867, Tanna

Indigenous expert(s): Sam Posen, Charlie Kway, Nipro Thomas

Tapeinidium denhamii (Hook.) C. Chr.

Initial interview

Vernacular name: nejoñuti
[Anejoñ]

Specimen: GMP-3716, Aneityum

Use: The leaves of this plant, along with other leaves, are used to make an unspecified **traditional medicine**.

Indigenous expert(s): Titiya Lalep

Initial interview

Vernacular name: nahnep
[Netwar]



Specimen: GMP-3716, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïso Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

LYGODIACEAE

Lygodium reticulatum Schkuhr

Initial interview

Vernacular name: nareth [Anejoñ]

Specimen: GMP-4090, Aneityum

Use: The rachis of an old plant is braided as a **rope** to tie sugarcane, house posts, and fences. The rachis is used when green. As it dries where it is tied, it remains functional and lasts for a long time.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Initial interview

Vernacular name: nared, nareth [Anejoñ]

Specimen: MJB-4930, Aneityum

Use: Take a handful of the vine, twist it into **rope** with many stems of the vine, and use it to **tie bundles of sugarcane**. It can also be used to tie wild canes to the **roof** of the house.

Indigenous expert(s): Wopa Nasauman, Thomas Japanesai, Dick Matenekea

Initial interview

Vernacular name: nimolis [Naka]

Specimen: KEA-598, Tanna

Use: This plant has a **religious** purpose. It is used as an **ornamental crown** to resemble the Crown of Thorns. It can also be used as **rope** as the stem is stripped and used to tie objects. Chew for **toothaches**.

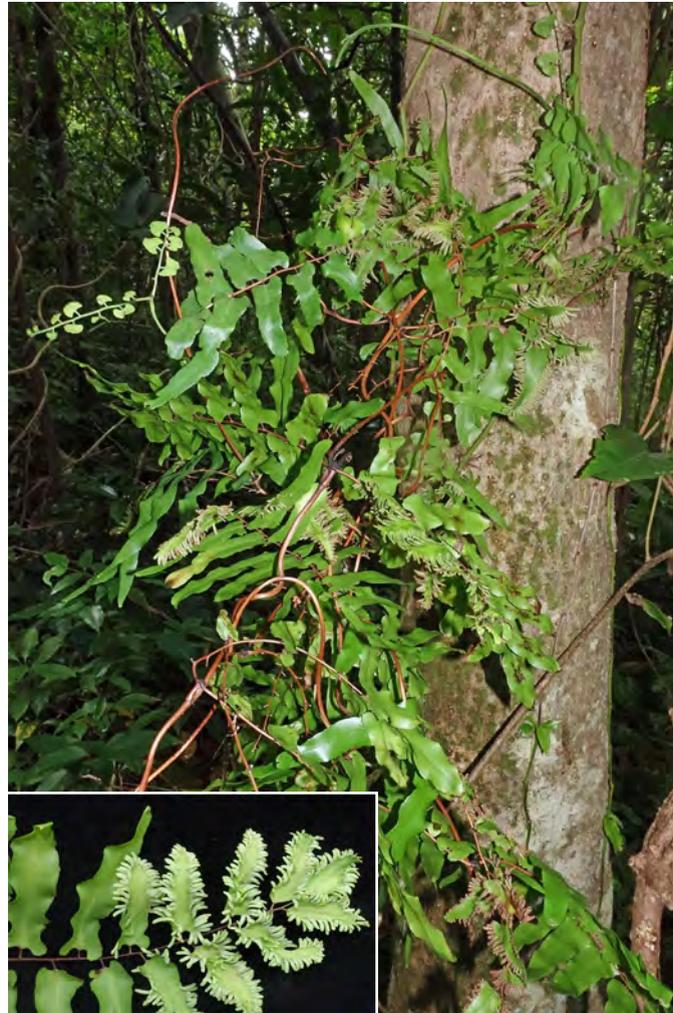
Indigenous expert(s): Samson Numake Nakabue

Initial interview

Vernacular name: kuanuares [Nafe]

Specimen: GMP-3034, Tanna

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak,



Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu

Initial interview

Vernacular name: *kwanuwaras* [Nafe]

Specimen: GMP-3116, Tanna

Use: The stem of this plant is used for **rope**. One would heat the stem over a fire, hang it outside to dry, and then use it to **tie objects together** – for example, sugarcane. The rope fashioned from this plant is said to last longer than metal wire.

Indigenous expert(s): Sam Nauka, Jean-Paolo Nawarao, Samuel Kehma, Tom Rafei, Jean-Pascal Wahe

Initial interview

Vernacular name: *kwanuwaruas* [Nafe]

Specimen: GMP-4580, Tanna

Use: This plant is used for **tying materials together**. One should not heat up the plant, and rather cut 6–7 meter long pieces and then tie it directly. It can be used to tie the sugarcane in the garden around the sugarcane that is growing. One can also tie bunches of cane that are already cut. This plant can also be used to tie house posts and other parts of a house—such as the crossbar and house thatch. It is also used to tie a fence, like a pig and cow fence, by wrapping it around the post and crossbar of the fence.

Indigenous expert(s): Natao Numruken, Rawi Amos, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer

Initial interview

Vernacular name: *kwanuwaruas* [Nafe]

Specimen: GMP-5188, Tanna

Use: People use this as a local **rope** to tie house posts, rafters and for tying stems of sugarcane together.

Indigenous expert(s): Thomas Kamisak, Johnny Rawi, Robert Rawi, Komi Kamisak, Bob Nako, Daniel Kamisak

Initial interview

Vernacular name: *nareusi* [Futuna-Aniwa]

Specimen: MJB-5223, Futuna

Use: This plant is used to make a **head decoration** for *kastom* ceremonies.

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: *noras, nuaras* [Netwar]

Specimen: GMP-5188, Tanna

Use: Stalks provide very strong **cords** for tying elements of houses, pig fences and other. They are very durable. Can be used to clean pipe stems.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

MARATTIACEAE

Angiopteris evecta (G. Forst.) Hoffm.

Initial interview

Vernacular name: nekeatimi

[Anejoñ]

Specimen: AAM-28, Aneityum

Use: This plant is used to cure the condition in which the anus falls out (**rectal prolapse**). Pound together one branch worth of *inpalcapnesgin* (*Hibiscus cooperi*) leaves and *inloptiri* (*Codiaeum variegatum*). Also take the inner bark of *nekeatimi* (*Angiopteris evecta*) and *nakhe* (*Ptisana smithii*). Put this into your hand or another leaf and give it to the person to use. This should be applied to the anus whenever the anus comes out. In the past, one would use a clam shell to extract the bark but this does not happen anymore.

Indigenous expert(s): Nijae Natahenpok and Rosita



Initial interview

Vernacular name: nekeiatimi [Anejoñ]

Specimen: GMP-3654, Aneityum

Use: The leaf is wrapped around the head as an **adornment** by both men and women. Also, if a person gets **burned by a fire**, scrape the petiole of this plant and squeeze juice on the wound to cool and heal it. Use as long as needed. The ancestors are said to have cooked the stump of this plant in an earth oven for 23 nights and then ate it. It is said to have no taste but was more of a **famine food** during periods of drought.

Indigenous expert(s): Titiya Lalep

Initial interview

Vernacular name: nakwe [Naka]

Specimen: TAR-2502, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.),

Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nakel* [Netwar]

Specimen: GMP-3397, Tanna

Use: Young leaves of this plant are **edible**.

Indigenous expert(s): Clément Kapalu, lahwo, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Ptisana smithii (Mett. ex Kuhn)
Murdock

Initial interview

Vernacular name: *nakhe* [Anejoñ]

Specimen: AAM-29, Aneityum

Use: This plant is used to cure the condition in which the anus falls out (**rectal prolapse**). Pound together one branch worth of *inpalcapnesgin* (*Hibiscus cooperi*) leaves and *inloptiri* (*Codiaeum variegatum*). Also take the inner bark of *nekeaitimi* (*Angioperis evecta*) and *nakhe* (*Pisania smithii*). Put this into your hand or another leaf, and give it to the person to use it. This should be applied to the anus whenever the anus comes out. In the past, one would use a clam shell to extract the bark but this does not happen anymore.

Indigenous expert(s): Niyagae and Rosita



Initial interview

Vernacular name: *nakhe* [Anejoñ]

Specimen: GMP-3712, Aneityum

Use: The very young leaves of this plant are **edible**.

Indigenous expert(s): Titiya Lalep

Initial interview

Vernacular name: *nekuia* [Anejoñ]

Specimen: TAR-2487, Aneityum

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Initial interview

Vernacular name: *nakuoi* [Futuna-Aniwa]

Specimen: GMP-5110, Futuna

Use: The leaves of this plant are mixed with other leaves of various types and taken to the reef. They are placed under a rock to **attract mangrove**

fish to the reef so that people can catch them. This leaf, in combination with others, can also be used to **attract ocean fish** such as tuna, barracuda, yellowfish, and wahoo, though not the bottom-dwelling fish such as trout, cod, poulet, and snapper.

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: *nakil* [Naka]

Specimen: TAR-2231, Tanna

Use: Leaves are **eaten**.

Indigenous expert(s): Kating Kew, Willie Nalin

Initial interview

Vernacular name: *nakir* [Nafe]

Specimen: GMP-3027, Tanna

Use: This plant is a **food** and the young leaves are eaten when cooked.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak, Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu

Initial interview

Vernacular name: *manaker* [Neuai]

Specimen: GMP-2922, Tanna

Use: The young, top leaves are **eaten** and are cooked with coconut milk in a saucepan. See GMP-2921 (*Pavetta opulina*) & 2923 (*Dennstaedtia samoensis*).

Indigenous expert(s): David Kapwia, Joseph Dapah, Tupun Alexis

Initial interview

Vernacular name: *nakel* [Netwar]

Specimen: GMP-3712, Tanna

Use: Young leaves are **cooked** and consumed.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

NEPHROLEPIDACEAE

Nephrolepis biserrata (Sw.) Schott

Initial interview

Vernacular name: *natcei* [Anejoñ]

Specimen: GMP-4096, Aneityum

Note: The name of this plant means the "border between two lands", or a "landmark".

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai



Initial interview

Vernacular name: *puku fakatuu* [Futuna-Aniwa]

Specimen: TAR-2521, Futuna

Indigenous expert(s): Takaronga Kuautonga

Initial interview

Vernacular name: *siksik* [Naka]

Specimen: TAR-2308, Tanna

Indigenous expert(s): Jimmy Nakapue Asim, Yesua Nakapue, Tom Johnson, Chessie Church, Samson Jimmy Nakapue, Greg Matai

Initial interview

Vernacular name: *kakurei awiuaha* [Nafe]

Specimen: GMP-4577, Tanna

Use: This plant can be used to make a baby **learn to walk** sooner and faster. Take the leaf of this plant, warm it in a fire, and wrap it around the ankle of the baby by securing the leaf with a string.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *siksik* [Netwar]

Specimen: MJB-5127, Tanna

Use: A **message plant** sent from *nakamal* to women in the village during each of the *temahwas* of the circumcision. Women will hang it on their symbolic *nases* tree. A message plant sent during the circumcision from *nakamal* to women in the village when a *temahwa* for changing the leaves of the circumcised boys happens. Women hang this on their *nases* tree until it is burned during the *nases* ceremony at the end. Used as **hair decoration** in the form of a band tied around the head.

Indigenous expert(s): Clément Kapalu, lahwo, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Nephrolepis cordifolia* (L.) C. Presl**

Initial interview

Vernacular name: *kaiao kaiao* [Nafe]

Specimen: GMP-4608, Tanna

Use: This plant is used as a **decoration** for *kastom* ceremonies. Put the fern frond in a person's hair, like a local feather, to decorate the hair. This was the original decoration for the hair before people began to use feathers. This was only used for



kastom ceremony dancing and was used by men. Sometimes men still use it today for this purpose.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *sik sik akaku* [Naka]

Specimen: GMP-4608, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *siksik, siksik aswas* [Netwar]

Specimen: GMP-3299, Tanna

Note: The name of this plant means the "small *siksik*".

Use: A **message plant** sent from the *nakamal* to women in the village during each of the *temahwas* of the circumcision. Women will hang it on their symbolic *nases* tree. A message plant sent during the circumcision from the *nakamal* to women in the village when a *temahwa* for changing the leaves of the circumcised boys happens. Women hang this on their *nases* tree until it is burned during the *nases* ceremony at the end. Used as **hair decoration** in the form of a band tied around the head.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Nephrolepis cordifolia* var. *pseudolauterbachii Hovenkamp & Miyam.

Initial interview

Vernacular name: *siki siki* [Naka]

Specimen: GMP-3299, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Nephrolepis hirsutula (G. Forst.) C. Presl

Initial interview

Vernacular name: *puku fakatuu* [Futuna-Aniwa]

Specimen: TAR-2522, Futuna

Indigenous expert(s): Takaronga Kuautonga

Initial interview

Vernacular name: *sik sik* [Naka]

Specimen: TAR-2522, Futuna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew,

Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

OLEANDRACEAE

Oleandra neriiformis Cav.

Initial interview

Vernacular name: *lanugo* [Futuna-Aniwa]

Specimen: GMP-5116, Futuna

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: *nitei neteiu piran* [Nafe]

Specimen: GMP-4652, Tanna

Indigenous expert(s): Taya Ninneth, Naiwan Sam, Dan Danifer, Kayas Narko, Allan Rawi



Initial interview

Vernacular name: *kuanow kuanow* [Neuai]

Specimen: GMP-2867, Tanna

Note: *Kuanow* means "spear".

Use: When leaves are dry/brown, one should be careful to avoid stepping on it as it will **prick you**.

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat Jerome Neru

OPHIOGLOSSACEAE

Ophioderma pendulum (L.) C. Presl

Initial interview

Vernacular name: *nahed u paralelecei* [Anejoñ]

Specimen: GMP-3657, Aneityum

Note: *Paralelecei* is the word for the "male spirit". *Nahed* refers to his "rasta".

Use: It is **taboo for women** to wear this plant in their hair. If they do so, the male spirit will follow them and bother them.

Indigenous expert(s): Titiya Lalep, Wina Nasauman, Reuben Neriam

Initial interview

Vernacular name: *hgavavabakausi* [Futuna-Aniwa]

Specimen: GMP-5115, Futuna

Note: The name of this plant means "gut of a pig".

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: nisenau pekha [Neuai]

Specimen: GMP-2868, Tanna

Indigenous expert(s): Kataua Kati

Initial interview

Vernacular name: nakety [Netwar]

Specimen: GMP-5283, Tanna

Use: Women hang these on their grass skirts to **decorate** them for the *kaur* (circumcision) ceremony.

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



POLYPODIACEAE

Ctenopterella pacifica Parris

Initial interview

Vernacular name: narijo [Anejoñ]

Specimen: GMP-4088, Aneityum

Note: When this plant grows in good soil, it takes the form of *Prosaptia contigua* which is also called *narijo*. And so, this plant is considered *narijo* as well.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Initial interview

Vernacular name: iélken apen iawota [Netwar]

Specimen: GMP-4088, Tanna

Note: This name means “black leg that sits close to the ground”.

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Drynaria rigidula (Sw.) Bedd.

Initial interview

Vernacular name: neky menek, nyahwa [Netwar]

Specimen: GMP-3494, Tanna

Note: This name (*neky menek*) means “armpit of a bird”.

Use: When a rooster calls at night and a baby cannot sleep because of it or because of a sickness, a person will **chew leaves** of this plant and

spit on the baby so it sleeps well. When leaves of this plant get dry, this is the sign that yams are ready in gardens. When new leaves sprout, it is the **time when yam vines sprout** in the garden.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



Initial interview

Vernacular name: *nañudve* [Anejoñ]

Specimen: GMP-3494, Aneityum

Use: When a dog is poisoned by **ciguatera** from eating a fish, the root of this species is collected, cleaned and a handful is boiled in 1-2 cups of water. This mixture is then given to the dog to drink. This treatment should be done three times daily (in the morning, around noon and during the evening meal) for as long as the dog is sick. Used to treat humans as well.

Indigenous expert(s): Titiya Lalep

Initial interview

Vernacular name: *matanugi* [Futuna-Aniwa]

Specimen: TAR-2526, Futuna

Indigenous expert(s): Takaronga Kuautonga

Initial interview

Vernacular name: *niku mānig* [Naka]

Specimen: GMP-5166, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *neuka* [Nafe]

Specimen: GMP-5166, Tanna

Use: When a person gets a **sore from which a lizard emerges**, this rhizome is used to treat the sore. Grate the rhizome into a *Macaranga* leaf. Next, wrap it up and heat it over a fire. Then, squeeze the juice of the rhizome on the sore (twice daily in the morning and evening time) for two days. This treatment will kill the lizard and heal the sore. The rhizome grows underneath the stem of the leaf, just like the lizard. When a person has a **toothache**, the rhizome is heated and placed in the mouth while it is hot. The person then spits it out when it becomes cold.

Indigenous expert(s): Thomas Kamisak, Johnny Rawi, Robert Rawi, Komi Kamisak, Bob Nako, Daniel Kamisak

Initial interview

Vernacular name: *neky menek, nyahwa* [Netwar]

Specimen: GMP-5166, Tanna

Note: This name (*neky menek*) means “armpit of a bird”.

Use: When its leaves get dry, it is time to harvest yams. When its new leaves sprout, people should plant new yams. When a baby has got a **sickness** called *menek ramiwuk* (lit. “a bird flew over”, a condition when a child shakes uncontrollably, has seizures or cries a lot and cannot sleep), one chews a bit of the trunk and spits on the baby to cast the sickness away.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Goniophlebium persicifolium (Desv.)
Bedd.

Initial interview

Vernacular name: *nukuk* [Neuai]

Specimen: GMP-2847, Tanna

Note: There are two types of *nukuk*. See GMP-2869 (*Davillia pentaphylla*) for the one that has a use. This *nukuk* does not have a use.

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat Jerome Neru

Initial interview

Vernacular name: *nyahwa aswas* [Netwar]

Specimen: GMP-2847, Tanna

Note: The name of this plant means the “small nyahwa”.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



Lepisorus spicatus (L. f.) Li Wang

Initial interview

Vernacular name: *nukuk-arman* [Nafe]

Specimen: GMP-3128, Tanna

Use: This plant has an unspecified **medical use**.

Indigenous expert(s): Sam Nauka, Jean-Paolo Nawarao, Samuel Kehma, Tom Rafei, Jean-Pascal Wahe

Initial interview

Vernacular name: *numan kuku*, *neku iawota* [Netwar]

Specimen: GMP-3128, Tanna

Note: *neku* which sits down (does not spread or creep)

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



***Microsorium papuanum* (Baker) Parris**

Initial interview

Vernacular name: *nukuku* [Narak]

Specimen: TAR-2255, Tanna

Indigenous expert(s): Kapyul Ben Nambo

Initial interview

Vernacular name: *tarur* [Neuai]

Specimen: GMP-2893, Tanna

Note: When this plant is seen growing on a tree, that tree is considered to be growing in a healthy manner.

Indigenous expert(s): David Kapwia, Joseph Dapah, Tupun Alexis

Initial interview

Vernacular name: *mal koag* [Naka]

Specimen: GMP-2893, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *koag*, *tul koag*, *kauroag* [Netwar]

Specimen: GMP-2893, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Microsorium scolopendria (Burm. f.)
Copel.

Initial interview

Vernacular name: *nititidei* [Anejoñ]

Specimen: GMP-3658, Aneityum

Indigenous expert(s): Titiya Lalep,
Wina Nasauman, Reuben Neriam

Initial interview

Vernacular name: *maire* [Futuna-
Aniwa]

Specimen: TAR-2524, Futuna

Indigenous expert(s): Takaronga
Kuatonga

Initial interview

Vernacular name: *nasar* [Nafe]

Specimen: MJB-5111, Tanna

Indigenous expert(s): Johnson
Noar, Peter Nisian

Initial interview

Vernacular name: *nasar* [Nafe]

Specimen: MJB-5126, Tanna

Indigenous expert(s): Johnson Noar, Peter Nisian

Initial interview

Vernacular name: *mal koag* [Naka]

Specimen: GMP-4043, Aneityum

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew,
Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel,
Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.),
Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *koag, kauroag aswas* [Netwar]

Specimen: GMP-3385, Tanna

Note: The name of this plant means the "small *kauroag*".

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman,
Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



***Microsorium* sp.**

Initial interview

Vernacular name: *parapara* [Futuna-Aniwa]

Specimen: DMR-103, Aniwa

Indigenous expert(s): Kalmon Poita, Nasweiu Rota

Prosaptia contigua (G. Forst.) C. Presl

Initial interview

Vernacular name: *narijo* [Anejoñ]

Specimen: GMP-4087, Aneityum

Note: The name refers to a crustacean and also to the spines of bamboo.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Initial interview

Vernacular name: *kaiao kaiuao* [Nafe]

Specimen: GMP-4689, Tanna

Use: People use this fern to put in their hair during **kastom** ceremonies and dances. It was used more often before people began to use chicken feathers. Men and women who live in *kastom* villages still use this in their hair.

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko



Initial interview

Vernacular name: *siksik, namalinu* [Netwar]

Specimen: GMP-4485, Tanna

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Pyrrosia confluens (R. Br.) Ching

Initial interview

Vernacular name: *naparap* [Anejoñ]

Specimen: GMP-3504, Aneityum

Use: This is a medicine to **treat fresh cuts and stop bleeding**. Take the leaf of this species, macerate it and add 1 tablespoon of water. Wrap this in a *Macaranga* leaf and then heat it on a fire. After heating, puncture the side of the *Macaranga* leaf and drop the hot juice on the fresh cut. This is said to be good before going to see the dispensary or if you do not have access to a healthcare professional.

Indigenous expert(s): Titiya Lalep

Initial interview

Vernacular name: *nukuk* [Nafe]

Specimen: *GMP-3073*, Tanna

Use: People use this to **treat skin sores** by boiling a handful of leaves in a small amount of water and washing the sores with this. Wash 2-3 times, daily until the sore is better. It may take 3-4 weeks to heal the sore.

Indigenous expert(s): Sam Nauka

Initial interview

Vernacular name: *numan kuku, nekuk* [Netwar]

Specimen: *GMP-3504*, Tanna

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Pyrrrosia longifolia (Burm. f.) C.V. Morton

Initial interview

Vernacular name: *noukouuk* [Nafe]

Specimen: *GMP-5197*, Tanna

Use: When a person has a **burn**, the leaves are chewed, along with the root and stem. This mixture is then spit on the burn and skin once daily until the burn heals.

Indigenous expert(s): Thomas Kamisak, Johnny Rawi, Robert Rawi, Komi Kamisak, Bob Nako, Daniel Kamisak



Initial interview

Vernacular name: *nukuk* [Nafe]

Specimen: *MJB-5064*, Tanna

Indigenous expert(s): Johnson Noar, Peter Nisian

Initial interview

Vernacular name: *nukuk* [Nafe]

Specimen: *MJB-5176*, Tanna

Use: **To treat a burn** on a person's body, take 5-6 tips of the youngest leaves. Chew these leaves and spit on the burn. This is said to help ensure that the burn will not erupt through the skin and help it heal. Then take more leaves following the same steps and chew and apply it to the burn. Wrap a cloth around the area to secure it. Change each day and do this treatment for a week.

Indigenous expert(s): Johnson Noar, Peter Nisian

Initial interview

Vernacular name: *numan kuku, nekuk* [Netwar]

Specimen: GMP-4785, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Pyrrhosia cf. longifolia (Burm. f.) C.V. Morton

Initial interview

Vernacular name: *nukuk* [Nahual]

Note: This is the general name for an entire group of similar ferns.

Specimen: GMP-5869, Tanna

Indigenous expert(s): Sam Posen, Charlie Kway, Nipro Thomas

Selliguea feeoides Copel

Initial interview

Vernacular name: *nepjenepjen*
[Anejoñ]

Specimen: GMP-4850, Aneityum

Indigenous expert(s): Wopa Nasauman, Martial Wahe

Initial interview

Vernacular name: *tuaruarua* [Nafe]

Specimen: GMP-4660, Tanna

Indigenous expert(s): Taya Ninneth, Naiwan Sam, Dan Danifer, Kayas Narko, Allan Rawi

Initial interview

Vernacular name: *nukuk* [Nahual]
Note: This is the general name for an entire group of similar ferns.

Specimen: GMP-5863, Tanna

Indigenous expert(s): Sam Posen, Charlie Kway, Nipro Thomas

Initial interview

Vernacular name: *numan kuku, nekuk* [Netwar]

Specimen: GMP-3015, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Selliguea plantaginea Brack.

Initial interview

Vernacular name: *nepjenepjen* [Anejoñ]

Specimen: GMP-4091, Aneityum



Use: For a child is between 1 month and 1 year, if the father begins too soon in resuming sexual relations with the mother, the child can become sick. When the child gets sick, the green leaves are collected. When the child gets this **sickness**, the green leaves are collected and are then burned. The baby is then washed with the ash, rubbing it all over the body. People prefer to pick the dry leaves from plants growing on the ground, rather than climbing on trees. If the plants are collected from the trees, the children will always like to climb trees which is dangerous and could result in them being hurt. After visitors leave one's house, one must not hurry to return to their gardens. One waits a few days and then swims with the rachis of this fern tied about their waist. If this practice is not followed, it is believed that the plants in one's gardens will grow weak.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai



Initial interview

Vernacular name: *numan kuku, neku ausekausek* [Netwar]

Specimen: GMP-3308, Tanna

Note: This name (*neku ausekausek*) means the "hard *neku*".

Use: Leaves are a very strong **medicine** (use unspecified).

Indigenous expert(s): Clément Kapalu, lahwtot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

PSILOTACEAE

Psilotum complanatum Sw.

Initial interview

Vernacular name: *inrokdanía* [Anejoñ]

Specimen: GMP-4093, Aneityum

Use: When a man has intercourse with a woman during her menstrual cycle, he can become sick. The leaves are squeezed, along with others, to produce an **extract**. The dose and duration varies according to the degree of the symptoms. Further information about the preparation and administration was not provided.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai



Initial interview

Vernacular name: toataufu [Futuna-Aniwa]

Specimen: GMP-5128, Futuna

Note: This is considered a nice bush flower, but no use is known for it.

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: neku [Netwar]

Specimen: GMP-4093, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Tmesipteris vanuatuensis A.F. Braithw.

Initial interview

Vernacular name: metak metak [Neuai]

Specimen: GMP-2861, Tanna

Use: This plant has the same name as small or young prawn.

Asplenium caudatum (GMP-2862) is also referred to by this local name.

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat Jerome Neru



Initial interview

Vernacular name: neku [Netwar]

Specimen: GMP-2861, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

PTERIDACEAE

Acrostichum speciosum Willd.

Initial interview

Vernacular name: seuura [Futuna-Aniwa]

Specimen: GMP-5083, Futuna

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Adiantum diaphanum Blume

Initial interview

Vernacular name: nalki kasim [Naka]

Specimen: KEA-601, Tanna

Use: This plant is used as medicine for **muscle or abdominal pain**. Take



a leaf and squeeze it with a bit of water into a chickens' mouth. Then, place the leaf on the corresponding part of chickens' body. When the chicken scratches the dirt, the action is thought to remove the pain. The leaf itself resembles a chicken foot.

Indigenous expert(s): Samson Numake Nakabue



Initial interview

Vernacular name: *nusumanu* [Nafe]

Specimen: *MJB-5142*, Tanna

Use: Children collect the young leaves to **decorate** their exercise books in school. Also before drinking kava, if a person does not want to get too drunk, they will chew 3 leaves before drinking. They will then spit out the remains while swallowing the juice. This plant has the power to **reduce the effects of kava**.

Indigenous expert(s): Johnson Noar

Initial interview

Vernacular name: *nemremak* [Neuai]

Specimen: *GMP-2870*, Tanna

Use: This plant is culturally important as it is part of a *kastom* ceremony to **harvest taro**. Same use as *GMP-2857, 2858, 2859, 2901 & 2911*.

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat Jerome Neru

Initial interview

Vernacular name: *natengateng* [Neuai]

Specimen: *GMP-2870*, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *ielken apen aswas* [Netwar]

Specimen: *GMP-3428*, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Adiantum hispidulum* Sw.**

Initial interview

Vernacular name: *natimihās* [Anejoñ]

Specimen: GMP-4780, Aneityum

Note: The name refers to a person who is very bad.

Indigenous expert(s): Wopa Nasauman, Wina Nasauman, Tony Keith, Reuben Neriam, Marie Michelle



Initial interview

Vernacular name: *karareng feimanu* [Nafe]

Specimen: MJB-5073, Tanna

Indigenous expert(s): Johnson Noar, Peter Nisian

Initial interview

Vernacular name: *ielken apen* [Netwar]

Specimen: GMP-2787, Tanna

Indigenous expert(s): Jean-Pascal Wahe and Joshua Andrew

Initial interview

Vernacular name: *nalki kasim* [Naka]

Specimen: MJB-5073, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *ielken apen aswas* [Netwar]

Specimen: GMP-2787, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Antrophyum plantagineum* (Cav.) Kaulf.**

Initial interview

Vernacular name: *takiula* [Futuna-Aniwa]

Specimen: GMP-5023, Futuna

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: *nuku-apran* [Nafe]

Specimen: GMP-5023, Futuna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin

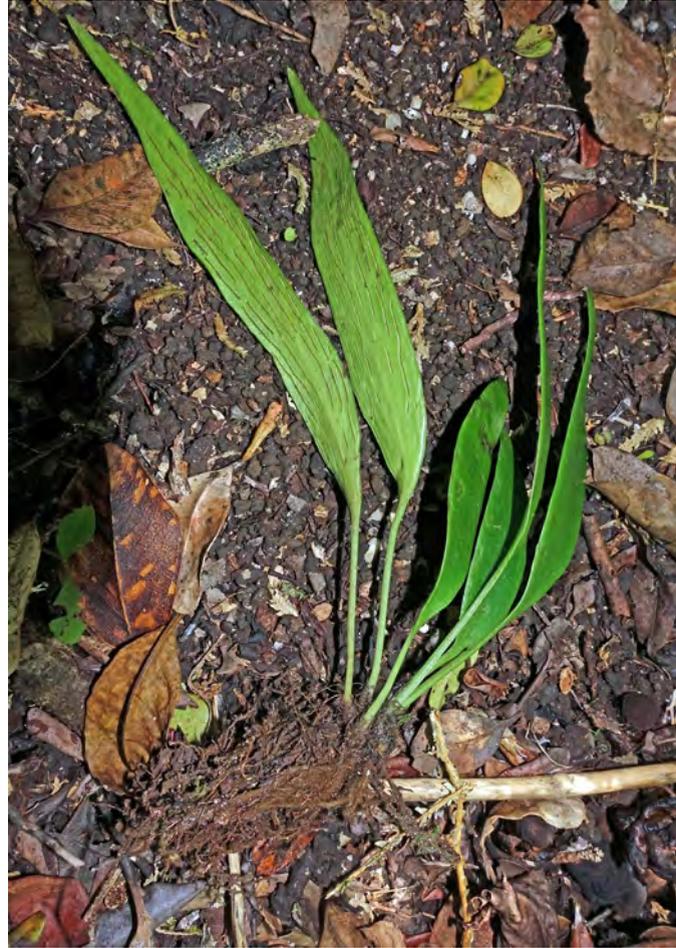
Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *mānap luatu* [Naka]

Specimen: TAR-2234, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau



Initial interview

Vernacular name: *napekakapekak* [Netwar]

Specimen: GMP-2785, Tanna

Note: This plant is called so because its leaves resemble a *napekak* - a sprouting coconut.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Haplopteris elongata* (Sw.) E.H. Crane**

Initial interview

Vernacular name: *nukuk* [Naka]

Specimen: TAR-2219, Tanna

Note: This plant is thought of as a young *nukukap*. See TR-2216 (*Phreatia* sp.)

Indigenous expert(s): Johnny Nakabue, Marie Kating Kew, Willie Nalin Nadikas, Kating Kew Enauta, Numake Tom Kapalu, Kuwau Tom Keuai, Nausan Kamsak



Initial interview

Vernacular name: nukuk-apran [Nafe]

Specimen: GMP-3120, Tanna

Indigenous expert(s): Sam Nauka, Jean-Paolo Nawarao, Samuel Kehma, Tom Rafei, Jean-Pascal Wahe

Initial interview

Vernacular name: nukuk [Nahual]

Note: This is the general name an entire group of similar ferns.

Specimen: GMP-5870, Tanna

Indigenous expert(s): Sam Posen, Charlie Kway, Nipro Thomas

Initial interview

Vernacular name: numan kuku, nekuk [Netwar]

Specimen: GMP-3120, Tanna

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Pteris comans G. Forst.

Initial interview

Specimen: GMP-3659, Aneityum

Use: Put several leaves of this species together to **wrap food**, especially taro. It can also be used to carry plants of taro and kava by holding the leaves over one's shoulder to carry these crops.

Indigenous expert(s): Titiya Lalep



Initial interview

Vernacular name: nasal [Naka]

Specimen: KEA-578, Tanna

Use: Young leaves are **edible**. Methods of preparation include boiling and frying.

Indigenous expert(s): Samson Numake Nakabue

Initial interview

Vernacular name: manasar [Neuai]

Specimen: GMP-2892, Tanna

Use: This plant is culturally important. The leaf of this plant is used as an **exterior wrapper** when chewed kava has to be transported to another *nakamal*. This exterior wrapping guards against the female spirit present in the villages. This spirit/energy would otherwise decrease the potency of the kava.

Indigenous expert(s): David Kapwia, Joseph Dapah, Tupun Alexis

Initial interview

Vernacular name: *nasal* [Netwar]

Specimen: KEA-578, Tanna

Use: During the preparation of the *nekowiar* ceremony and the ceremony itself, the men who are *tabu* (sacred, have kastom restrictions on not touching women or anything women prepared) and who will perform dances, mark their heads with this leaf so women know they should respect them. A **message plant** sent during the circumcision from the *nakamal* to women in the village when a *temahwa* for changing the leaves of the circumcised boys happens. Women hang this on their *nases* tree until it is burned during the *nases* ceremony at the end.

Indigenous expert(s): Clément Kapalu, lahwoť, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Indetermined Pteridaceae

Initial interview

Vernacular name: *parapara* [Futuna-Aniwa]

Specimen: DMR-105, Aniwa

Indigenous expert(s): Kalmon Poita, Nasweiu Rota

SCHIZAEACEAE

Schizaea dichotoma (L.) J. Sm.

Initial interview

Vernacular name: *niridunumu* [Anejoť]

Specimen: GMP-3284, Aneityum

Use: If a **poacher goes into a protected area** and takes any fish inside this area, the spirits will cause an accident that will result in a person having a wound. To **treat the wound**, mix this plant with leaves of GMP-3272 (*Tapeinosperma kajewskii*) and squeeze the juice into the wound.

Doing this will let others know that you have been poaching in a protected area.

Indigenous expert(s): Wopa Nasauman, Lalep Thomas Japanesei



Initial interview

Vernacular name: *niridunumu* [Anejoť]

Specimen: GMP-3482, Aneityum

Note: The local name means "fish gill".

Use: People who go fishing take this plant along with other unspecified leaves, crush them and rub them on the fishing line that is being used.

This is said to attract more fish to the bait. It is also a **message plant** to be put in a person's hat when they come back from fishing so that people know that they caught fish.

Indigenous expert(s): Titiya Lalep

Initial interview

Vernacular name: *niridunumu* [Anejoñ]

Specimen: GMP-3614, Aneityum

Indigenous expert(s): Titiya Lalep

Initial interview

Vernacular name: *niridunumu* [Anejoñ]

Specimen: GMP-4121, Aneityum

Use: When one acquires a **culture-bound illness**, caused by possession of the sea devil, this plant is used to prepare a remedy. Further information about the illness and remedy was not provided.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Initial interview

Vernacular name: *niridunumu* [Anejoñ]

Specimen: GMP-4799, Aneityum

Indigenous expert(s): Wopa Nasauman, Martial Wahe

Initial interview

Vernacular name: *nusu tikitkuak* [Nafe]

Specimen: GMP-4601, Tanna

Use: When a **baby is crying** and will not stop, chew the stem of this fern and spit it on the baby's head. This will make them stop crying.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko, Rawi Amos

TECTARIACEAE

Tectaria crenata Cav.

Initial interview

Vernacular name: *necñanpaiñ* [Anejoñ]

Specimen: GMP-4094, Aneityum

Note: The name describes a shorebird (*Egreta sacra*), whose long legs are similar in shape to the stipe of this fern.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai



Tectaria latifolia Copel.

Initial interview

Vernacular name: *nakeaben* [Nafe]

Specimen: GMP-3162, Tanna

Use: When a person is hunting for **land crabs** and catches them, wrap the leaves of this species around the crab. This prevents the crab from getting away. Use "local rope" to tie up the crab in the leaf.

Indigenous expert(s): Sam Natou, Sam Nauka, Philip Wahe

Initial interview

Vernacular name: *iaul'in apin itāhai* [Naka]

Specimen: GMP-3162, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etāu Natau, Kew Kating (Sr.), Jēpi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *ielken apen asul* [Netwar]

Specimen: GMP-3162, Tanna

Note: This name means "large black leg".

Use: A **message plant** sent from *nakamal* to women in the village during each of the *temahwas* of the circumcision. Women will hang it on their symbolic *nases* tree.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Tectaria melanocaulos (Blume) Copel.

Initial interview

Vernacular name: *nasar* [Nafe]

Specimen: MJB-5074, Tanna

Use: This plant is used for **food**. Boil the leaves for 15-20 min, fry them, or put them in the earth oven to eat. They taste very good.

Indigenous expert(s): Johnson Noar, Peter Nisian

Initial interview

Vernacular name: *iaul'in apin* [Naka]

Specimen: MJB-5074, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etāu Natau, Kew Kating (Sr.), Jēpi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *ielken apen asul* [Netwar]

Specimen: MJB-5074, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

THELYPTERIDACEAE

Christella dentata (Forssk.) Brownsey & Jermy

Initial interview

Vernacular name: nititan cei [Anejoñ]

Specimen: GMP-3631, Aneityum

Indigenous expert(s): Titiya Lalep

Initial interview

Vernacular name: noetag [Naka]

Specimen: KEA-583, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etou Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: nawitag merek [Netwar]

Specimen: GMP-3631, Tanna

Note: The name of this plant means the "soft *nawitag*".

Use: A **message plant** sent from *nakamal* to women in the village during each of the *temahwas* of the circumcision. Women will hang it on their symbolic *nases* tree. Women fill leaves of this plant into traditional baskets to slap on them during the *napenapen* dance, part of the *nekowiar* ceremony.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



Christella harveyi (Mett.) Holttum

Initial interview

Vernacular name: niseni maruu [Futuna-Aniwa]

Specimen: TAR-2523, Futuna

Indigenous expert(s): Takaronga Kuautonga

Initial interview

Vernacular name: nemreken [Nafe]

Specimen: MJB-5018, Tanna

Indigenous expert(s): Johnson Noar, Peter Nisian



Initial interview

Vernacular name: *noetag* [Naka]

Specimen: *MJB-5018*, Tanna

Use: Leaves of this plant are used to make a **grass skirt** that young girls wear when they begin their menstrual cycle.

Indigenous expert(s): Enauta Johnson, Isaiah Nakamos, Narua Nakamos, Namasa Matai, Kaio Jack, Lesly Matai, Andrea Matai, Naomie Kamoe, Rose Kating, Greg Matai, Naloma Matai, Sirima Matai, Sondra Enauta, Ken Bob, Tupas Matai

Initial interview

Vernacular name: *noetag* [Naka]

Specimen: *MJB-5018*, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etao Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nawitag merek* [Netwar]

Specimen: *MJB-5018*, Tanna

Use: A **message plant** sent from the *nakamal* to women in the village during each of the *temahwas* of the circumcision. Women will hang it on their symbolic *nases* tree.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Menisciopsis rubinerve (Mett.) S.E. Fawc. & A.R. Sm.

Initial interview

Vernacular name: *namnu* [Naka]

Specimen: *TAR-2228*, Tanna

Use: The leaves of this species are used as a **secondary wrapper** for cooking *laplap*.

Indigenous expert(s): Johnny Nakabue, Marie Kating Kew, Willie Nalin Nadikas, Kating Kew Enauta, Numake Tom Kapalu, Kuwau Tom Keuai, Nausan Kamsak

Initial interview

Vernacular name: *naupiñiña* [Anejoñ]

Specimen: *GMP-3656*, Aneityum

Use: Put several leaves of this species together to **wrap food**, especially the fresh water eel. This plant can also be used to carry taro and kava plants by holding the leaves over one's shoulder to carry these crops.

Indigenous expert(s): Titiya Lalep, Wina Nasauman, Reuben Neriam

Initial interview

Vernacular name: *manaper-apen* [Neuai]

Specimen: TAR-2330, Tanna

Use: This plant is used for cooking. A frond of this plant is used as a **wrapping** when cooking *laplap*. Before the *laplap* is placed in a ground oven to cook, it is first wrapped in another leaf. This leaf is then placed over the first wrapping as the external wrapper.

Indigenous expert(s): John Pasua, Alexis Tupun, Alick Nauka, Samuel Herwaen Kemah, Albert Andre

Initial interview

Vernacular name: *manaper-abum* [Neuai]

Specimen: TAR-2330, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Pneumatopteris costata (Brack.)
Holttum

Initial interview

Vernacular name: *nititan* [Anejoñ]

Specimen: MJB-4972, Aneityum

Use: The fronds of this fern are used to **wrap stingray and shark meat** which have a great deal of moisture in them. This is done in preparation for cooking on the earth oven. Wrap the fronds around the meat and tie with a *Pandanus* sp. string. The leaves of this species are not thick and broad, but rather have many places in them where water can drain out during the cooking process. It is said that these leaves



are much better for preparing these two types of fish, as well as any other meat that contains a great deal of moisture. For cooking on the earth oven, put these wrapped foods on top of any other leaves so that they do not touch the hot stones directly. Then, cover with other leaves and place the hot stones on top of these wrapped meats.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: *niseuni* [Futuna-Aniwa]

Specimen: MJB-5208, Futuna

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: *kwarun apen* [Neuai]

Specimen: GMP-2879, Tanna

Note: The name *kwarun* means “teeth” and *apen* means “black”.

Use: This plant is a **food** that is used as an exterior leaf for wrapping *laplap*. See GMP-2863 (*Asplenium laserpitiifolium*) & 2864 (*Asplenium bipinnatifidum*).

Indigenous expert(s): David Kapwia, Joseph Dapah, Tupun Alexis

Initial interview

Vernacular name: *manəmnu* [Naka]

Specimen: TAR-2609, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nəmnu* [Naka]

Specimen: GMP-2879, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nawitag mélekem, napnu apom apen* [Netwar]

Specimen: MJB-4972, Tanna

Note: This name means the “long black *napnu*”.

Use: A **message plant** sent from the *nakamal* to women in the village during each of the *temahwas* of the circumcision. Women will hang it on their symbolic *nases* tree. Its name means *nawitag* of Peregrine falcon (*Falco peregrinus*).

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Pneumatopteris cf. costata* (Brack.) Holttum**

Initial interview

Vernacular name: *parapara* [Futuna-Aniwa]

Specimen: DMR-65, Aniwa

Indigenous expert(s): Kalmon Poita, Chief Matu

Initial interview

Vernacular name: *parapara* [Futuna-Aniwa]

Specimen: DMR-121, Aniwa

Indigenous expert(s): Kalmon Poita, Nasweiu Rota

Pneumatopteris glandulifera (Brack.) Holttum

Initial interview

Vernacular name: *naprapamus* [Naka]

Specimen: TAR-2229, Tanna

Use: This plant species is used as a secondary cover to **wrap food** for cooking. It has been noted to be similar to *namnu*, TAR-2228 (*Menisciopsis rubrinervis*). However, the larger leaves of TAR-2228 are preferred for wrapping *laplap*.

Indigenous expert(s): Johnny Nakabue, Marie Kating Kew, Willie Nalin Nadikas, Kating Kew Enauta, Numake Tom Kapalu, Kuwau Tom Keuai, Nausan Kamsak

Initial interview

Vernacular name: *manamnu* [Naka]

Specimen: TAR-2229, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jeki Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Strophocaulon invisum (G. Forst.) S.E. Fawc. & A.R. Smith

Initial interview

Vernacular name: *niseuni* [Futuna-Aniwa]

Specimen: TAR-2520, Futuna

Indigenous expert(s): Takaronga Kuautonga

Initial interview

Vernacular name: *noetag pia* [Naka]

Specimen: TAR-2520, Futuna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jeki Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

GYMNOSPERMS

ARAUCARIACEAE

Agathis macrophylla (Lindl.) Mast.

Initial interview

Vernacular name: *nejev* [Anejoñ]

Specimen: GMP-3214, Aneityum

Use: This tree makes good **wood** for canoes, as well as timbers for

building houses. The leaves from this plant are used to make a **garland** that is placed around the head known as *salu-salu*. If you wear it, people know you are from Aneityum. In the early 1950's–1960's, Aneityum was one of the main places for logging this species. It is now rare and in need of replanting. A project from New Zealand planted pine trees in some places where this species was found, and these plantations have displaced native *Agathis* stands. In the same way, once abundant sandalwood trees were also formerly overharvested and are now rare.

Indigenous expert(s): Reuben Neriam, Keith Yaiyaho

Initial interview

Vernacular name: *nejev* [Anejoñ]

Specimen: GMP-3214, Aneityum

Use: This is a good **timber**

tree. The wood is **full of resin**, which makes it useful for **starting fires** (especially the branches, as they have high amounts of the resin). It is a common *kastom* in Aneityum to make a head **garland** from the leaves when a person walks through the bush and finds a young tree (sapling), as a sign to others that they have just come back from the bush.

Indigenous expert(s): Wina Nasauman, Tony Keith, Marie Michelle

Initial interview

Vernacular name: *nejev* [Anejoñ]

Specimen: GMP-3722, Aneityum

Use: The small stems of this plant are used to **hold the outrigger** to the canoe. The larger wood is good for sawn **timber**.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *nejev* [Anejoñ]

Specimen: GMP-3722, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *kauri* [Naka]

Specimen: GMP-3722, Aneityum



Note: The Naka name is derived through Bislama from the Māori word for this plant (*kauri*).

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *kauri* [Netwar]

Specimen: GMP-3722, Tanna

Note: The Netwar name is derived through Bislama from the Māori word for this plant (*kauri*).

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

CYCADACEAE

Cycas seemanii A. Braun

Initial interview

Vernacular name: *nomoj* [Anejoñ]

Specimen: MJB-5010, Aneityum

Use: In the past, there were no toys for the children, so people made **toys from the seeds** of this plant. They peeled off the outer layer and then removed the inside layers, after which they punched one hole on each side, put a string through each of the holes and twisted the string to spin the seed such that it would make a whistling sound as the seed spun faster and faster. People use this leaf in **church services** on Palm Sunday. People plant this cycad around their homes and use it as an **ornamental**. Some people believe that having this plant around their homes will **keep bad spirits away**.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: *namar* [Nafe]

Specimen: MJB-4729, Tanna

Use: The leaf is used for a **kastom medicine**.

Indigenous expert(s): Teresa Wahe, Samuel Kehma, Jean-Paolo Nawarao, Philip Wahe



Follow-up interview

Vernacular name: namhur [Nafe]

Specimen: MJB-4729, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: naməl [Naka]

Specimen: MJB-5010, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jeki Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: namel [Netwar]

Specimen: MJB-4729, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: kaukou [Futuna-Aniwa]

Specimen: DMR-60, Aniwa

Indigenous expert(s): Kalmon Poita, Chief Matu

PINACEAE

Pinus caribaea Morelet

Initial interview

Vernacular name: pine, piune [Anejoñ]

Specimen: MJB-4976, Aneityum

Use: This tree was introduced as a source of **timber** and has been widely planted across the island. The cone is thrown on fires since the smoke it generates will help **keep away mosquitoes**.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman



PODOCARPACEAE

Dacrycarpus imbricatus (Blume) de Laub.

Initial interview

Vernacular name: naero [Anejoñ]

Specimen: GMP-3451, Aneityum

Use: The wood from this tree is used for **sawn timber** boards.

Indigenous expert(s): Titiya Lalep



Follow-up interview

Vernacular name: naero

[Anejoñ]

Specimen: GMP-3451, Aneityum

Use: This is a timber tree and is used to make **sawn timber**. The young stems are used to make **fishing spears**, in which a person would clean off the bark, heat the stem, and affix sharp arrow tip on the end.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: naero [Anejoñ]

Specimen: GMP-4106, Aneityum

Use: The sapling wood is used to make **fishing spears**. A straight sapling is first heated in the fire to render it pliable. The sapling is further straightened and then decorticated. Once cooled, the wire can be added as a prong to the end of the spear.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Follow-up interview

Vernacular name: naero [Anejoñ]

Specimen: GMP-4106, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

Podocarpus vanuatuensis de Laub.

Initial interview

Vernacular name: nudto [Anejoñ]

Specimen: GMP-3452, Aneityum

Use: The stem of this plant is used to **make a spear**, as it is always straight and very strong. It is a small growing plant and is just the right length of a spear.

Indigenous expert(s): Titiya Lalep



Follow-up interview

Vernacular name: *nudto* (this is the name of a fish) [Anejoñ]

Specimen: *GMP-3452*, Aneityum

Use: The stems of this plant are used to make **fishing spears**. One would peel off the bark, heat the stem and affix a sharp point to the end. The stems are also used to make **roof rafters**.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *napuis* [Nafe]

Specimen: *GMP-5184*, Tanna

Use: The trunk of this plant is used to make a **bows for shooting arrows**. The stem is used to make **ax or hammer handles**.

Indigenous expert(s): Thomas Kamisak, Johnny Rawi, Robert Rawi, Komi Kamisak, Bob Nako, Daniel Kamisak

MONOCOTS

AMARYLLIDACEAE

Crinum asiaticum L.

Initial interview

Vernacular name: *naha* [Anejoñ]

Specimen: *MJB-5003*, Aneityum

Use: The leaves are used to **wrap fish** for cooking in an open fire. If you eat a bad fish and begin to feel the effects of it a few hours later, such as with **ciguatera illness** (or *sik blong fis* in Bislama), cut the base of the stem of this plant, then let the sap drip into a half coconut shell containing coconut water and drink the mixture in the shell; this will make the person **vomit the food that made them sick**. This mixture does not taste good, but is very effective in making a person vomit because it contains several toxic compounds.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman



Initial interview

Vernacular name: *niauia akaku* [Naka]

Specimen: *MJB-5003*, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: nyawia [Netwar]

Specimen: MJB-5003, Tanna

Use: This species is sometimes planted on **tombs** to **warding off evil spirits** and to “seal” the tomb, so the dead person does not disturb the living. Leaves are sometimes used to improve the tops of roofs.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: neawia [Neuai]

Specimen: MJB-5003, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: nawiwia [Futuna-Aniwa]

Specimen: DMR-97, Aniwa

Use: White pieces of base of the leaf are folded in a specific way and used on hooks as **bait for fishing** *matafu* and *tota* (because the plant looks like a squid). Sometimes, entire leaves are used to **repair holes in roofs**.

Indigenous expert(s): Kalmon Poita, Nasweiu Rota

Proiphys amboinensis (L.) Herb.

Initial interview

Vernacular name: tarofuruea [Futuna-Aniwa]

Specimen: GMP-5126, Futuna

Use: This plant produces a nice “bush flower” (wildflower), so it is sometimes brought to the house for use as a **decoration**.

Indigenous expert(s): Naumeta Rose, Paul Fatapa



Initial interview

Vernacular name: nimli pikas [Naka]

Specimen: GMP-5126, Futuna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: nawitalegen kepas [Netwar]

Specimen: GMP-5126, Tanna

Use: Leaves are **fed to pigs** so they will grow larger.

Note: This name means “ears of a pig”.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

ARACEAE

Alocasia cucullata (Lour.) G. Don.

Initial interview

Vernacular name: neure [Nafe]

Specimen: MJB-5200, Tanna

Use: This is a **message plant**. It is also an **ornamental plant** that is used to indicate the boundaries of a person's property or house.

Indigenous expert(s): Johnson Noar, Peter Nisian

Initial interview

Vernacular name: naneme neté, nuia [Netwar]

Specimen: MJB-5200, Tanna

Use: Used as a **decoration** around houses.

Note: The name of this plant means the “spirit/likeness of taro”.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



Alocasia macrorrhiza (L.) G. Don.

Initial interview

Vernacular name: niuia [Naka]

Specimen: Picture from *Remarkable Plants of Vanuatu* book

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Amorphophallus paeoniifolius (Dennst.) Nicolson

Initial interview

Vernacular name: nonig pātan [Naka]

Specimen: Picture from *Remarkable Plants of Vanuatu* book

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Caladium bicolor (Aiton) Vent.

Initial interview

Specimen: KEA-564, Tanna

Use: [Netwar area] This plant is associated with folklore. Its leaves are traditionally considered to represent the “**map**” of Vanuatu.

A god from Tanna known as *Kalpapen* lives on the island’s highest mountain, Tukosmera, and he used this map to travel all over the island.

Indigenous expert(s): lawia Jack



Follow-up interview

Vernacular name: *teipasi yarema* [Nafe]

Specimen: KEA-564, Tanna

Use: This leaf is a **symbol** representing the map of Tanna Island. Despite being introduced, people consider this plant a “native” species to Tanna, and hold it as special because the coloring in the leaf resembles the map shape.

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *nite raha nuakonap* [Naka]

Specimen: KEA-564, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *neté ituga, naneme neté léwlew* [Netwar]

Specimen: KEA-564, Tanna

Note: The name *neté ituga* means the “foreign taro”; *naneme neté léwlew* means “red spirit of the taro”.

Use: Planted in villages as **decoration**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Colocasia esculenta (L.) Schott

Initial interview

Vernacular name: *makip* [Naka]

Specimen: GMP-5452, Tanna

Use: This taro does not make a large tuber, but is grown for its leaves, which are cooked and **eaten**.
Indigenous expert(s): Kating Matai

Initial interview

Vernacular name: *nite* [Naka]
Specimen: GMP-5452, Tanna
Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau



Initial interview

Vernacular name: *neté, kep* [Netwar]
Specimen: GMP-5452, Tanna
Note: This particular kind of taro (the general term for which is *neté* in Netwar) is planted in wet creeks. It doesn't produce large tubers and is not planted for tubers, but for its tender and flavorful leaves which are boiled and consumed.

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Dieffenbachia seguine* (Jacq.) Schott**

Initial interview

Vernacular name: *mapiləgpiləg* [Naka]
Specimen: Online photo
Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

***Epipremnum pinnatum* (L.) Engl.**

Initial interview

Vernacular name: *nilec* [Anejoñ]
Specimen: AAM-1, Aneityum
Use: This plant **makes a women's menstrual period normal again**. Take three young leaves from the very tops of the plant, then pound and squeeze out the juice from these leaves. Next, mix this liquid with a small amount of water to help the juice come out. The person should drink

this 3 times a day for 3 days.
Indigenous expert(s): Serelyn

Follow-up interview

Vernacular name: *nilec*

[Anejoñ]

Specimen: AAM-1, Aneityum

Use: The leaves of this plant are used as **pig food**. They are also used in **cooking, to wrap** around the tubers of the giant swamp taro (*Cyrtosperma merkusii*) while cooking the tubers in an earth oven; this type of taro requires a lot of cooking, so the leaves of *nilec* are very useful because they are “watery” and thereby protect the taro tuber from burning or becoming too dry; after a few days, the taro will be soft, but it must be tasted three times during the cooking process, until the stinging caused by the calcium oxalate crystals in the tubers can no longer be tasted; after that, it should be both soft

and good to eat. Fish can be cooked directly on the fire when wrapped in this leaf. The leaf can also be used to **cover the earth oven**.

Indigenous expert(s): Wina Nasauman, Tony Keith, Marie Michelle



Initial interview

Vernacular name: *morokuau* [Futuna-Aniwa]

Specimen: GMP-5130, Futuna

Use: The leaves of this plant are used to **feed pigs**. They are also used to place on top of hot rocks in the earth oven, beneath the food (which is wrapped in other leaves).

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: *nekavai* [Nafe]

Specimen: GMP-3009, Tanna

Use: The green leaves of this plant are used to **feed pigs**. The inner part of the long dry rhizome is woven to create a **pigeon trap**.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak, Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu

Follow-up interview

Vernacular name: nekafai [Nafe]

Specimen: GMP-3009, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: nekafai [Nafe]

Specimen: GMP-3241, Tanna

Use: The leaves, fruits and stems of this plant are used as **pig food**. The leaves are used to **wrap laplap**. The leaves are also used to **cover the ridge of a house's roof**.

Indigenous expert(s): Rawi Amos, Kaias Yauiko Nerkahoro, Kasu Janet

Follow-up interview

Vernacular name: nekau kew [Nafe]

Specimen: GMP-3241, Tanna

Indigenous expert(s): Rawi Amos

Initial interview

Vernacular name: nekafae [Nafe]

Specimen: MJB-5046, Tanna

Use: The top parts of this plant are used to **feed pigs**. To make a **strap used by men in the toka dance**, the aerial roots are pounded and dried; the roots are woven into a design that signifies the rank, such as a chief.

Indigenous expert(s): Johnson Noar

Follow-up interview

Vernacular name: nekafae [Nafe]

Specimen: MJB-5046, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: kafek [Naka]

Specimen: GMP-3241, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etao Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: makaukau (for form with large, divided leaves); nimalkavik (for form with smaller divided leaves); kamnum (for form with small, entire leaves) [Nanuneta]

Specimen: GMP-5801, Tanna

Indigenous expert(s): Yauko Nimisa, Isaiah Lonolus

Initial interview

Vernacular name: *tul kawkaw* [Netwar]

Specimen: GMP-2968, Tanna

Use: The leaves of this plant are used to **feed pigs and cattle**. It is also used in cooking in an earth oven, where its leaves are laid down first, after which a layer of banana leaves are added on top. *Nesekel*, a **trap for small birds or sea creatures**, in the form of a basket with a single entrance, is made from peeled stems of this vine which, when dry, are quite durable.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *nekawai* [Neuai]

Specimen: GMP-3009, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

***Rhaphidophora spuria* (Schott) Nicolson**

Initial interview

Vernacular name: *narmi kafek*
[Naka]

Specimen: GMP-3745, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau



***Rhaphidophora* sp.**

Initial interview

Vernacular name: *nkavhuai* [Nafe]

Specimen: GMP-4678, Tanna

Use: The leaves and stem of this plant are used to **feed pigs**.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko

***Xanthosoma sagittifolium* (L.) Schott**

Initial interview

Vernacular name: *kīpia* [Naka]

Specimen: Picture from *Remarkable Plants of Vanuatu* book

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

ARECACEAE

Carpoxyton macrospermum

H. Wendl. & Drude

Initial interview

Vernacular name: *nahoj* [Anejoñ]

Specimen: GMP-5361, Aneityum

Use: The sheath of the leaves of this palm are used to prepare kava, in a **kastom ceremony** that is meant to ensure success of the next kava harvest.

Indigenous expert(s): Wopa Nasauman, Lalep Thomas Japanesei

Initial interview

Vernacular name: *nahoj* [Anejoñ]

Specimen: MJB-4913, Aneityum

Indigenous expert(s): Wopa Nasauman, Thomas Japanesei

Initial interview

Vernacular name: *nikuar* [Nafe]

Specimen: GMP-4456, Tanna

Use: The infructescence branches (which are shaped like a large, claw-like hand), are used to **touch tabu stones during kastom rituals** that a *tupanas* does not wish to touch directly with his own hand.

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *nikuai* [Neuai]

Specimen: GMP-4456, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex



Initial interview

Vernacular name: *niue* [Naka]

Specimen: GMP-4456, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jeki Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nikur* [Neuai]

Specimen: GMP-5361, Aneityum

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

***Caryota ophiopellis* Dowe**

Initial interview

Vernacular name: *nipitauri* [Nafe]

Specimen: GMP-4558, Tanna

Use: During times of disaster time (such as during a famine or after a cyclone), this plant can be used as an **emergency food**. To do so, cut the stem and open it up, then scrape out the white starchy center and pound it with a rock to release a starchy white water. Next, put all of the pounded starch through a coconut fiber filter to extract the white liquid, collect the liquid, and place it in the sun for 24 hours. Once dry, it yields a flour that can be mixed with grated coconut and wrapped in *Cordyline fruticosa* or *Ficus granatum* leaves, which is then tied with *Pandanus* roots and placed on a fire or stone oven, and then baked for 1 hour. The result is a sweet, tasty food that will last for 3–4 weeks when stored properly. This technique was used during cyclone Uma in 1987. This palm grows in both Tanna and Aneityum.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko



Initial interview

Vernacular name: *nip* [Naka]

Specimen: GMP-4558, Tanna

Use: This plant is used as **disaster food** following a cyclone.

Indigenous expert(s): Enauta Johnson, Isaiah Nakamos, Narua Nakamos, Namasa Matai, Kaio Jack, Lesly Matai, Andrea Matai, Naomie Kamoe, Rose Kating, Greg Matai, Naloma Matai, Sirima Matai, Sondra Enauta, Ken Bob, Tupas Matai

Initial interview

Vernacular name: *nip* [Naka]

Specimen: GMP-4558, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nip* [Nanuneta]

Specimen: GMP-5807, Tanna

Indigenous expert(s): Yauko Nimisa, Isaiah Lonolus

Initial interview

Vernacular name: *niwé, nip* [Netwar]

Specimen: GMP-3374, Tanna

Use: This plant provides a source of **disaster food**. Its trunk is cut open and the fiber inside is crushed; the liquid is then drained, strained, and dried to produce a starchy, flour-like product, which can then be mixed with sea water and made into a kind of *laplap* or pancakes.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *niptar* [Neuai]

Specimen: GMP-4558, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

***Clinostigma harlandii* Becc.**

Initial interview

Vernacular name: kwanapwak [Neuai]

Specimen: GMP-5635, Vanua Lava

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Cocos nucifera L.

Initial interview

Vernacular name: *ineañ del* [Anejoñ]

Specimen: MJB-4950, Aneityum
Notes: The local name means “young seedling”.

Use: The young seedlings are removed from the coconuts and **fed to pigs**. Children like to eat the apical meristems of the **sprouts**, peeling off the harder, outer leaves and eating the soft white part. The endosperm of the sprouted coconut is eaten as a **food**.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman



Initial interview

Vernacular name: *napuai* (tree) [Nafe]

Specimen: MJB-4950, Aneityum

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *niwera* (fruit) [Nafe]

Specimen: MJB-4950, Aneityum

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *nekian* (tree) [Neuai]

Specimen: MJB-4950, Aneityum

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *nepak* (fruit) [Neuai]

Specimen: MJB-4950, Aneityum

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel,

Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *nian* [Naka]

Specimen: MJB-4950, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jeps Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nién* [Netwar]

Specimen: MJB-4950, Tanna

Use: All parts of the plant are useful. Its leaves are used to **weave** roofs and to make **torch lights**. Its trunks are sometimes used as second-grade **building material** (but are not very durable). Its inflorescence, called *nekowisel*, can be used as a **broom** when well branched. The *nekowisel* can also be burned to obtain an ash called *laén*, which is **applied to hair** in the morning and then washed with lemon juice in the evening to make it appear longer and less curly. **Cups for kava** are made from halves of dry coconut shells, especially from varieties producing large coconuts, like *nién iéru*. The fibrous leaf sheaths are used to make **niges, filters used in the preparation of kava**. Coconut fruits have different names in Netwar, depending on their degree of ripeness: *nowatahwa* (young coconut without flesh, not used for drinking), *nauselu* (ready for **drinking**, but still without flesh or with only a thin jelly-like layer), *nauselu iakes* (similar to *nauselu*, but with its flesh more developed), *nién ulek* (ready for drinking, with flesh well formed), *nién mera* (green coconut with flesh getting harder), *nién mer* (a dry coconut which has not yet germinated and which has white, well formed flesh), *nién nepum* (not yet germinating, but already developing an oily layer behind the flesh), *napekak* (a germinating coconut).

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïs Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Metroxylon warburgii (Heimerl) Becc.

Initial interview

Vernacular name: *nuput* [Anejoñ]

Specimen: GMP-3609, Aneityum

Use: The leaves of this palm are used to **thatch roofs**: Collect the older leaves, break off the pinnae and remove the midrib, then weave onto a piece of *Bambusa vulgaris*, split the stem and dry in the sun. People also make **local brooms** from the midribs (as well as from the midribs of coconut leaves).

Indigenous expert(s): Titiya Lalep, Tony Keith

Follow-up interview

Vernacular name: *nuput* [Anejoñ]

Specimen: GMP-3609, Aneityum

Use: The leaves are used to **thatch roofs**. To **make walls** for a local house, the trunks are split and the pieces are used as timber. The midribs of the leaf pinnae are stripped off, wrapped in a bundle, and used as a **broom** for sweeping. The dried fruits are carved for **handicrafts**.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *niepi* [Nafe]

Specimen: GMP-3609, Aneityum

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *nip* [Neuai]

Specimen: GMP-3609, Aneityum

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *kiparkə* [Naka]

Specimen: GMP-3609, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *kipaketa, kerara* [Netwar]

Specimen: GMP-3609, Tanna

Use: The leaflets of this species are used as more durable **roof thatching** than coconut leaves, but the plant does not grow much on Tanna, so it is rarely used there. Bases of petioles are used for **grating tubers and bananas** to prepare *laplap*.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Veitchia arecina Becc.

Initial interview

Vernacular name: *napuuau*
[Futuna-Aniwa]

Specimen: GMP-4201, Futuna

Use: The **fruits are edible** and consumed while immature; the young fruits are squeezed and the liquid endosperm that comes out is then consumed. This is referred to as *napuau somo*. The leaves can be used to **wrap fish and grated vegetables for cooking** in ground ovens (the first choice for this task would be *Cordyline fruticosa*, because the leaves of *Veitchia arecina* are thinner and may result in the food cooking too quickly). The stem can be used to **construct traditional houses**; stumps 6-inches in diameter can be split and used as rafters or vertical stays for the roofs of traditional houses. Ripe fruits can also be used to make the bowl of a **smoking pipe**. The top of the fruit is removed, after which a small piece of bamboo is then inserted; the bamboo serves as the mouthpiece and must be sturdy enough to support the weight of the entire pipe.

Indigenous expert(s): Takaronga Kuautonga



Initial interview

Vernacular name: *konapungam* [Nafe]

Specimen: MJB-5104, Tanna

Use: This plant **can be eaten** by breaking the endocarp with a knife. Children eat the young green seeds. The mature endocarp can also be cleaned and used to **play marbles**. The stem can be split and used to make **floorboards** in a house. The leaflets (pinnae) are used to **wrap cassava for roasting** in a ground oven or dried on a fire. The young seedlings can be pulled up and the meristem eaten as **food**, as can the **palm heart** of a young tree.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *napugao* [Nafe]

Specimen: MJB-5104, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *napuok* [Netwar]

Specimen: *MJB-4707*, Tanna

Use: The trunk of this palm can be split into 2 or 3 pieces and used to make **floorboards in a traditional house**; sleeping mats are then placed directly on this floor. This source of wood is considered very strong and can last a long time. The endosperm of the young fruit is **edible**. According to local legend, the fruit of this palm is eaten by a spirit called *laramus*.

Indigenous expert(s): lawia Jack

Initial interview

Vernacular name: *napuok* [Netwar]

Specimen: *GMP-4201*, Tanna

Use: This palm's fruit is sometimes **consumed** raw by people. **Kalwas (spirits) also eat them** because these smaller fruits represent their coconuts. The wood is used to **construct parts of a traditional house** (*nima le ten*). Its leaves are used to **wrap kawutkawut** (small elongated *laplaps*).

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Veitchia spiralis H. Wendl.

Initial interview

Vernacular name: *nakwei*

[Anejoñ]

Specimen: *GMP-4080*, Aneityum

Use: Children eat the "nuts" of the ripe fruits. When tied together two at a time, the leaf bases can be used to **create a bowl** from which to drink. In the past, the trunks were used to fashion a **hunting spear** used in tribal warfare.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Follow-up interview

Vernacular name: *nakwuei*

[Anejoñ]

Specimen: *GMP-4080*, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith



Initial interview

Vernacular name: *napuag* [Naka]

Specimen: GMP-4080, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jeps Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *napuok* [Netwar]

Specimen: GMP-4080, Tanna

Use: The **wood** is used to **construct parts of a traditional house** (*nima le ten*). Its leaves are used to **wrap kawutkawut** (small elongated *laplaps*).

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *kwanapuk* [Neuai]

Specimen: GMP-4201, Futuna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

ASPARAGACEAE

Cordyline fruticosa (L.) A. Chev.

Initial interview

Vernacular name: *narwiu* [Netwar]

Specimen: MJB-4819, Tanna

Use: The leaves are used to **wrap laplap** for cooking. The treelet is used to as a **traditional marker** of a *tabu* stone or other feature that reflects the origin of a person's tribe. Once planted, this species is never transplanted to another site.

Indigenous expert(s): Lui Noamel, Joe Natuman, David Tao, Jack Iawiah, Natua Harry

Initial interview

Vernacular name: *inrowod* [Anejom̃]

Specimen: AAM-15, Aneityum

Use: This plant is used to **cure headaches** caused by a bad spirit. A healer takes some of the leaves



growing at the tip of the branch from *nelmaha* (*Ficus septica*) and one from *inrowod*, then combines and chew these, after which the quid is spit out and applied to the sick person's forehead.

Indigenous expert(s): Rosita

Follow-up interview

Vernacular name: *inrowod* [Anejoñ]

Specimen: AAM-15, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Marie Michelle

Initial interview

Vernacular name: *inrowod* [Anejoñ]

Specimen: GMP-3526, Aneityum

Use: People use the **leaves for cooking** any ground up food that is cooked on a fire (such as manioc or bananas), and for cooking foods that are roasted or boiled in water (fish can be cooked this way). The plant has large roots that are good to eat; they are cooked in an earth oven for 2 days, similar to the way yams are cooked (but for a longer time). When ready, it is chewed like a piece of sugarcane, swallowing the nutritious juice, but spitting out the fiber. The roots, once cooked, taste sweet like honey and can be stored for 6 months. In ancient times, they were eaten when no other food was available (as **famine food**). This food is said to be able to sustain a person for one day, and if eaten in the morning, the person will not be hungry until sunset. Today, people eat this plant less as a famine food and more during **festivals**.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *inrowod* [Anejoñ]

Specimen: GMP-3526, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *naupiju*, *inrowod* [Anejoñ]

Specimen: GMP-3622, Aneityum

Use: People use this **leaf to wrap and tie** over grated banana, taro or other foods when they are cooked in an earth oven or boiling in a pot. The root of this species is **edible**; it is cooked for 2–3 nights in an earth oven and then chewed, squeezing the juice into one's mouth but spitting out the fiber. It is a **famine food**.

Indigenous expert(s): Titiya Lalep, Rosalina Nijae

Follow-up interview

Vernacular name: *naupitju* [Anejoñ]

Specimen: GMP-3622, Aneityum

Use: The leaves of this plant are used to **wrap grated cassava**, after which the package is baked or boiled for 15 minutes, and then the

cassava is ready to eat.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *inrowod entehkes* [Anejoñ]

Specimen: GMP-4085, Aneityum

Use: The green leaves of this plant are used to **cover fish** when cooking them in a fire.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesei

Follow-up interview

Vernacular name: *inrowod entehkes* [Anejoñ]

Specimen: GMP-4085, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

Initial interview

Specimen: GMP-4180, Futuna

Use: [Futuna-Aniwa area] The below ground portion of the stem is baked in an earth oven and **eaten**; it has a sugary taste.

Indigenous expert(s): Takaronga Kuautonga

Initial interview

Vernacular name: *ji* [Futuna-Aniwa]

Specimen: MJB-5232, Futuna

Use: The leaves of this plant are used to **wrap fish** for cooking. It is excellent for wrapping *laplap*, bananas, and manioc.

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: *natioh* [Naka]

Specimen: TAR-2314, Tanna

Use: This plant has an **ornamental** use. In the past, the swollen roots of this plant were consumed. However, it is now solely planted with yams as an ornamental garden feature.

Indigenous expert(s): Jimmy Nakapue Asim, Yesua Nakapue, Tom Johnson, Chessie Church, Samson Jimmy Nakapue, Greg Matai

Initial interview

Vernacular name: *tukraus* [Nafe]

Specimen: GMP-3139, Tanna

Use: A sharpened stem of this species is used as a spade when **planting kava**, even if a metal spade is available (to show respect to the kava). The leaf is used to make *laplap* (a food made from taro or yam with coconut and other foods added), in which a leaf from *tukraus* is used to **wrap the laplap**, after which the package is roasted on the fire or cooked in a pot of water.

Indigenous expert(s): Sam Natou, Sam Nauka, Philip Wahe

Follow-up interview

Vernacular name: *tukraus* [Nafe]

Specimen: GMP-3139, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

Initial interview

Vernacular name: *tekrauus* [Nafe]

Specimen: MJB-5198, Tanna

Use: The leaves are used for **cooking laplap** made from cassava and banana in an earth oven. The leaves are used to make **grass skirts** for kastom dances; fold pieces of the leaves, accordion style, and boil them, then place the leaves in the sun for two days, peel the fibers, and use these to make the skirt.

Indigenous expert(s): Johnson Noar, Peter Nisian

Initial interview

Vernacular name: *narwiu, nangkarea* [Netwar]

Specimen: RST-11, Tanna

Note: The name *nangkarea* was adopted from Bislama for the same plant. The Bislama term itself originates in north Vanuatu languages' name for *Cordyline*.

Use: When a baby of about 3 months old salivates too much, this plant can be used to dry the baby's mouth, **stopping excess saliva production**. Add half a handful of leaves of this plant to the *navenu* (*Macaranga dioica*) leaf, then squeeze this into one cup of water and consume; this often induces the baby to vomit. The leaves are also used to **wrap laplap** for cooking in an earth oven.

Indigenous expert(s): Paulin Kalip, Marian Nalau

Initial interview

Vernacular name: *inrowod amya* [Anejoñ]

Specimen: MJB-4978, Aneityum

Note: The local name *amya* means "menstruation".

Use: The leaves of this species can be used as **medicine** to treat women with **excessive menstrual bleeding**. Two leaves are cut and boiled in 2 liters of water, after which the solution is allowed to cool; for treatment, drink 1 cup daily for 3 days, and this is said to slow menstrual bleeding. The leaves are used to **wrap fish or laplap** for cooking in an earth oven.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: *tik-rawuas* [Nafe]

Specimen: MJB-5198, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *kauiameta* [Nafe]

Specimen: *MJB-5198*, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *natio* (green form) [Naka]

Specimen: *GMP-4426*, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *kawiameta* (red form) [Naka]

Specimen: *MJB-4978*, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *narwiu afil* (spotted *narwiu*), *narwiu perawen* (female *narwiu*) [Netwar]

Specimen: *MJB-4978*, Tanna

Use: Leaves of this plant are used to **wrap laplap** of certain kinds. It is often planted around gravesites because this long-living **plant symbolizes** everlasting life.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *matekrawe* [Neuai]

Specimen: *GMP-4426*, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *matekraw* [Nahuar]

Specimen: *GMP-4426*, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

***Dracaena* sp. nov.**

Initial interview

Vernacular name: *nispeheñ* [Anejoñ]

Specimen: GMP-3628, Aneityum

Use: This plant is used to make a **grass skirt** for women. Two different methods were described. First, the leaves are collected and 1/2 of the leaf is torn off. The halves are pleated and then dried in the sun by hanging them from the midrib. After they are dry, they are woven into a skirt. In the second method, a full leaf is torn



down the center, discarding the midrib. The remaining soft part is used to make the skirt by holding a piece of twine (usually made from the bark of *inhao*) between your toes and under your armpit, weaving the length of the twine with the leaf. Then the pieces are dried in the sun for 2–3 days. The skirt can be placed in the sea (retted) before drying to make it white. Retted strips of leaves, later sun dried, can also be used to make pillows. When dogs or humans have **ciguatera fish poisoning**, this plant can help. Take 2 leaves and pound them and mix with 1/4 cup of water. No further instructions were given. Another treatment for ciguatera poisoning in dogs is to take 10 leaves, pound them in a stone or wooden vessel. Then add 1 cup of water and pour this into the dog's mouth directly. They do not like the taste so they will have to be forced to drink this, once daily for 3 days. There is also a belief that you can use the whole stem of this plant as a **digging spade** to plant sugarcane so the sugarcane will be soft and sweet.

Indigenous expert(s): Titiya Lalep, Rosalina Nijae, and Tony Keith

Follow-up interview

Vernacular name: *nispeheñ* [Anejoñ]

Specimen: GMP-3628, Aneityum

Use: The leaves of this plant are used to treat those with **ciguatera poisoning**; chew one entire leaf, then swallow the juice and spit out the fiber. Alternatively, extract the juice into a cup and drink one time. For a dog that has ciguatera poisoning, extract the juice and add it to water. Then give it to the dog to drink. The leaves are also used to make **grass skirts**. Tear off both sides of the leaves, fold them accordion-style, dry them in the sun, place in salt water, and then allow the leaves to ret (soften) for 5 days; dry the leaves in the sun once again and then use them to weave the grass skirt.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *tukraus* [Nafe]

Specimen: GMP-3153, Tanna

Use: The leaves of this plant are used by women to make **grass skirts**; the leaves are sliced lengthwise, folded or rolled up, and then dried in the sun until they become white, after which they are ready for making grass skirts.

Indigenous expert(s): Sam Natou, Sam Nauka, Philip Wahe

Initial interview

Vernacular name: *narwiu perawen* [Netwar]

Specimen: GMP-3153, Tanna

Note: This plant is the female (*perawen*) counterpart to *Cordyline fruticosa* (*narwiu*).

Use: Leaves are used to make a particular **grass skirt** for women.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *manəhniöh* [Naka]

Specimen: GMP-4869, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *matekrawe* [Neuai]

Specimen: GMP-4869, Aneityum

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *matekraw* [Nahuar]

Specimen: GMP-4869, Aneityum

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Furcraea foetida (L.) Haw.

Initial interview

Vernacular name: *naha* [Anejoñ]

Specimen: AAM-3, Aneityum

Use: This plant is used to produce a washing liquid to cure the **sea snake curse** that causes a woman to have **missed menstrual periods**.

This ritual is performed by men on a woman who suffers the symptoms. First, the husband must combine four young leaves of *incispev* (*Sophora tomentosa*) and four young leaves of *nafanu* (*Guettarda speciosa*); the coastal *nafanu* is important because it makes a connection to the sea. The leaves should then be mashed and the juice squeezed into a small bamboo vessel. Leaves of wild cane (*Miscanthus floridulus*) should be used to cover the bamboo, ensuring it is closed. Then go to the sick person and symbolically unwrap the snake from her. Start from the top and let the woman drink a small part of the potion. Then wash her with the mixture, making sure to wash head, elbows, knees, feet, and belly. Then take a leaf of *naha* and break it over the woman's navel (*nambuton* in Bislama) to break the snake off. The bamboo vessel is then smashed to pieces, and the woman is left in place until the washing liquid dries on her, which takes one whole day; during this time, she must not eat. The final ceremony takes place during the evening, which allows the women to sleep afterwards. This plant can also be used for **muscle aches and stiffness**; leaves are harvested and placed on a fire until hot, and then applied to the painful muscles.

Indigenous expert(s): Serelyn

Follow-up interview

Vernacular name: *naha* [Anejoñ]

Specimen: AAM-3, Aneityum

Use: This plant is used to **wrap fish** for cooking on a fire, and is tied closed with strips of *Pandanus* or any bush vine. It can also be used to bake giant taro (*Cyrtosperma merkusii*) because it has thick, watery leaves that protect the taro tuber from the fire. The leaves of this plant are wrapped around the taro tubers and the package is then cooked in an earth oven. This type of taro requires long cooking times, and this leaf is very useful because it is so “watery”, serving to protect the taro from becoming too dry or burned. After a few days, the taro will be soft, but it must be tasted three times during the cooking process—until the stinging from the calcium oxalate crystals contained in the tubers can no longer be tasted. Following this prolonged cooking, the giant taro should be soft and good to eat. Fish can be **wrapped in this leaf and cooked** directly on a fire, and the leaf can be used to cover an earth oven. This plant is also used as **medicine** for a person who has been **burned by a fire**. First, cut the leaf and drip the sap on the burn to cool it. This will **stop the burning feeling**. If a person's joints (elbow, wrist, knee, ankle) feel so cold that they are painful, then the leaf can be heated on both sides and placed on the painful area, which will take the cold and pain away.

Indigenous expert(s): Wina Nasauman, Tony Keith, Marie Michelle

Initial interview

Vernacular name: *korari* [Anejoñ]

Specimen: MJB-4974, Aneityum

Use: Place the leaf in seawater for two months in order to ret the fibers, then collect the fibrous strings to dry in the sun and use them for **weaving**. In the past, this plant fiber was used to make **rope**, but this use has not persisted in the present times.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: *ropian* [Netwar]

Specimen: MJB-4974, Aneityum

Use: The leaves of this plant are durable and are sometimes used to cover the top of the **roof**, placed between the beams and the roof in order to prevent the rain coming into the house.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

ASPHODELACEAE

Dianella ensifolia (L.) Redouté

Initial interview

Vernacular name: *naipomyiv* [Anejoñ]

Specimen: GMP-3498, Aneityum

Use: Children take a shoot of this plant and make a **whistle** from it, but they are told not to do this because it will attract rain, or a snake will hear the noise and come to the person. The base of the shoot of this plant is chewed and applied to fresh cuts as a **styptic**.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *naipoñyiv* [Anejoñ]

Specimen: GMP-3498, Aneityum

Note: The local name means "balls or heaps of snakes", referring to the attraction of snakes to the plant.

Use: The ancestors used this as a **whistle** to **attract snakes** for eating; they would pull off the top growth of this plant before it had flowered and blow on it, but this plant is no longer used this way.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam .



Initial interview

Specimen: GMP-4771, Aneityum

Use: Children collect the young leaves, roll them and blow through the hole to make a **whistle**. For **helping a wound heal**, people chew the leaves and place the macerated leaves on a wound as a **styptic** to stop bleeding and help the wound heal.

Indigenous expert(s): Wopa Nasauman, Wina Nasauman, Tony Keith, Reuben Neriam, Marie Michelle

Initial interview

Vernacular name: fakatangigata [Futuna-Aniwa]

Specimen: MJB-5228, Futuna

Use: This plant can "**call the snake**". When the leaf is held between 2 fingers and pulled down along its length, it makes a sound that resembles that of a snake, causing the snake to come.

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Geitonoplesium cymosum (R. Br.) A. Cunn. ex Hook.

Initial interview

Vernacular name: nijwou [Anejoñ]

Specimen: GMP-3588, Aneityum

Use: To build a **cyclone house**, the vines of this species are used to tie or lash house pieces together. This vine is naturally hard and must be heated to a high temperature to make it soft. To prepare the vine for use as a **rope**

or lash, many feet of it are collected, rolled in a figure 8, and then placed in a fire until it softens; the person preparing this must use gloves to tie it onto the house posts and rafters while it is still warm. After it cools, it is very strong, and will last a long time (perhaps 10–15 years). It can also be used in making regular houses. However, it is not as strong as GMP-3589 (*Melodinus glaber*).

Indigenous expert(s): Titiya Lalep



Follow-up interview

Vernacular name: nijwou [Anejoñ]

Specimen: GMP-3588, Aneityum

Use: For men who want to **have rastas in their hair**, they first take the open leaves and dry them, then burn them with some other unspecified plants, and rub on area where they wish to make the rastas. This will keep the hair healthy and prevent it from splitting.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *romo romo* [Anejoñ]

Specimen: *MJB-4906*, Aneityum

Indigenous expert(s): Wopa Nasauman, Thomas Japanesei

Initial interview

Vernacular name: *napil maig* [Naka]

Specimen: *TAR-2309*, Tanna

Use: This plant increases **male fertility**. It is used as part of a concoction to increase male sperm to have a child. The apical stem of young growth is consumed in the early morning, every morning for one month, before breakfast.

Indigenous expert(s): Jimmy Nakapue Asim, Yesua Nakapue, Tom Johnson, Chessie Church, Samson Jimmy Nakapue, Greg Matai

Initial interview

Vernacular name: *napil matig* [Naka]

Specimen: *JM-7508*, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jeki Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *napwil merek* [Netwar]

Specimen: *GMP-5331*, Tanna

Note: The name of this plant means "soft *napwil*".

Use: To use as a **rope**, its stem is heated over a fire to soften it and then used in construction of houses, and to bind the sugarcane in the garden (to prevent the wind from breaking them).

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *kwanpir pia* [Neuai]

Specimen: *GMP-5331*, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

ASTELIACEAE

Astelia montana Seem.

Initial interview

Vernacular name: *namua* [Anejoñ]

Specimen: *GMP-3278*, Aneityum

Indigenous expert(s): Wopa Nasauman, Lalep Thomas Japanesei

Follow-up interview

Vernacular name: *intesyanañā*

[Anejoñ]

Specimen: GMP-3278,

Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Marie Michelle



Initial interview

Vernacular name: *farataufu* [Futuna-Aniwa]

Specimen: GMP-5051, Futuna

Use: In the past, people used the leaves of this plant for **tying their hair, rasta style**.

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: *naipomñiv*

Specimen: GMP-5119, Futuna

Use: [Futuna-Aniwa area] The leaves of this plant are tied into a circle and worn as a **garland on the head** for **decoration**.

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: *natukiuan* [Nafe]

Specimen: GMP-4221, Tanna

Use: It is considered **tabu** (or **tapu**) to cut this plant during good weather. If one does do so, bad weather is expected to follow.

Indigenous expert(s): Kuanu Jack, Namaka Thierry, Sakrai Nanpe, Namry Elci, Leu Sustin, Kalei Thomas, Kiapen Willie Dan

Initial interview

Vernacular name: *natakwiuan* [Nafe]

Specimen: GMP-4661, Tanna

Use: This plant can **cause rainfall**. If a person is in the mountains and touches this plant, the clouds will move in and make the fruit dark and the rains will come.

Indigenous expert(s): Taya Ninneth, Naiwan Sam, Dan Danifer, Kayas Narko, Allan Rawi

Initial interview

Vernacular name: *netokeng* [Neuai]

Specimen: GMP-4661, Tanna

Use: This plant can **cause rainfall**.

Indigenous expert(s): Kalo Napan, Madlen Nakuramu, Noella Tupun, Alexis Tupun, Matthew Kema, Ramaula Jack, Samuel Hernaen, Sam Iakar, Jean-Pascal Wahe, Kevin Kaujei

Initial interview

Vernacular name: *niu rahai* [Naka]

Specimen: GMP-4661, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etou Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *napwil iakes* [Netwar]

Specimen: GMP-3278, Tanna

Note: This name means the "hard *napwil*".

Use: The skin of this plant is used to **weave handbands** (*kaukasé*).

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *natokian* [Neuai]

Specimen: GMP-5051,

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

BURMANNIACEAE

***Burmannia* sp. nov.**

Initial interview

Vernacular name: *kapo kapo*
[Naka]

Specimen: GMP-5688, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etou Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau



CANNACEAE

Canna indica L.

Initial interview

Vernacular name: *nagereta*
[Anejoñ]

Specimen: MJB-4952, Aneityum

Use: The **tubers are edible** when peeled and boiled in water for one hour. Alternatively, they can be peeled, soaked in water for 30 minutes, and then ground to make *laplap*.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: *taopir-taopir*
[Nafe]

Specimen: GMP-3250, Tanna

Use: Children shoot the small hard seeds through a bamboo tube at lizards and butterflies, as a type of **game**.

Indigenous expert(s): Rawi Amos, Kaias Yauiko Nerkahoro, Kasu Janet



Follow-up interview

Vernacular name: *taopar taopar* [Nafe]

Specimen: GMP-3250, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *taupar taupar* [Nafe]

Specimen: MJB-5098, Tanna

Use: The leaves of this plant are used to **cover laplap** and wrap and boil in a pot. Kids use papaya petioles to shoot seeds of this species as a **game** of hide-and-seek called *chung*.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *taopar taopar* [Nafe]

Specimen: MJB-5098, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *topwuar* [Nafe]

Specimen: MJB-5193, Tanna

Use: The leaf is used to make a **kind of laplap** with cassava and meat in an earth oven. Boys take seeds and shoot them through a papaya petiole at each other during a hide-and-seek type of **game**.

Indigenous expert(s): Johnson Noar, Peter Nisian

Initial interview

Vernacular name: *naruaa* [Futuna-Aniwa]

Specimen: MJB-5266, Futuna

Use: This species is grown as an **ornamental** around households.

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: *kuarara* or *kuwarara* [Neuai]

Specimen: MJB-4952, Aneityum

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *kararut apin* [Naka]

Specimen: GMP-4748, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *napilépilé* [Netwar]

Specimen: GMP-3254, Tanna

Note: The name of this plant means "small drops of water".

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *ararut apen* [Neuai]

Specimen: GMP-5004, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

COLCHICACEAE

Gloriosa superba L.

Initial interview

Vernacular name: *noḻoi* [Anejoḻ]

Specimen: GMP-3215, Aneityum

Use: The flower of this plant is used for **decoration**, in particular for Christmas. If one is trying to attract a mate, one puts this flower in one's hair.

Indigenous expert(s): Reuben Neriam, Keith Yaiyaho

Follow-up interview

Vernacular name: *noḻoi* [Anejoḻ]

Specimen: GMP-3215, Aneityum

Note: This plant is introduced, but is named after wild relatives.

Use: The flowers are used as **decoration** for the hair, in homes, and in church.

Indigenous expert(s): Wina Nasauman, Tony Keith, Marie Michelle



COMMELINACEAE

Commelina benghalensis L.

Initial interview

Vernacular name: *vir-viri* [Nafe]

Specimen: GMP-3252, Tanna

Indigenous expert(s): Rawi Amos, Kaias Yauiko Nerkahoro, Kasu Janet

Follow-up interview

Vernacular name: *naprapirei* [Nafe]

Specimen: GMP-3252, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *nalian alian* [Naka]

Specimen: GMP-3252, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew,

Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nalién* [Netwar]

Specimen: GMP-3252, Tanna

Note: The name of this plant means “the water drop”.

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *nausuruk ausuruk* [Neuai]

Specimen: GMP-3252, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Commelina diffusa Burm. f.

Initial interview

Vernacular name: *kirepine* [Nafe]

Specimen: MJB-5161, Tanna

Use: The leaf is mixed with an orchid species (*Malaxis* sp.) to **treat broken bones**. In order to **treat conjunctivitis**, drip juice from the stem into the eye twice a day for three days. To cleanse the womb, squeeze the juice from the stem of this plant into a bottle with water and drink 1 liter per day, for four days to **get pregnant**.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *kirepiune* [Nafe]

Specimen: MJB-5161, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *nalian alian* [Naka]

Specimen: MJB-5161, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nausuruk ausuruk* [Neuai]

Specimen: MJB-5161, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei,

***Commelina* sp.**

Initial interview

Vernacular name: *pirei pirei* [Nafe]

Specimen: GMP-3254, Tanna

Use: This plant is used in an unspecified way for pregnant women to ensure **their baby will grow well**. It is used in an unspecified way to control the weather.

Indigenous expert(s): Rawi Amos, Kaias Yauiko Nerkahoro, Kasu Janet

Follow-up interview

Vernacular name: *pirei pirei* [Nafe]

Specimen: GMP-3254, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko



***Pollia secundiflora* (Blume) Bakh. f.**

Initial interview

Vernacular name: *nonemen naviren* [Neuai]

Specimen: GMP-2926, Tanna

Use: It is used by the *tupunus* during the time of planting and the time of harvest. This is a "real use" as opposed to the "spirit use" of GMP-2925 (*Crepidium* sp.).

Indigenous expert(s): David Kapwia, Joseph Dapah, Tupun Alexis



Initial interview

Vernacular name: *nalian alian asol* [Naka]

Specimen: GMP-3394, Tanna

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nauselu* [Netwar]

Specimen: GMP-2926, Tanna

Note: *Nauselu* is the term for a green coconut which is ready for drinking but has not yet developed its flesh.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Tradescantia spathacea* Sw.**

Initial interview

Specimen: GMP-5151, Futuna

Note: This plant is said to be introduced by an outsider.

Indigenous expert(s): Paul Fatapa



***Tradescantia zebrina* Bosse**

Initial interview

Vernacular name: *nalian alian apin* [Naka]

Specimen: Online photo

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

COSTACEAE

***Hellenia speciosa* (J. Koenig) S.R. Dutta**

Initial interview

Vernacular name: *waiwai* [Naka]

Specimen: Picture from *Remarkable Plants of Vanuatu*

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau



***Tapeinochilos* sp. nov.**

Initial interview

Vernacular name: *mapiwhuan* [Nafe]

Specimen: GMP-4670, Tanna

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *iauniwan* [Netwar]

Specimen: GMP-4670, Tanna

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



Initial interview

Vernacular name: *naim raha kalwas* [Naka]

Specimen: Online photo

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

CYPERACEAE

Carex cf. cruciata Wahlenb.

Initial interview

Vernacular name: *koiakoia* [Naka]

Specimen: GMP-4848, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau



Cladium mariscus (L.) Pohl

Initial interview

Vernacular name: *koiakoia* [Naka]

Specimen: Online photo

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Cyperus cyperinus (Retz.) Valck. Sur.

Initial interview

Specimen: GMP-3594, Aneityum

Use: [Anejom area] This species is considered a **magical plant** with which children play to make a wish. They break off a 20-cm piece of stem from this plant, split it halfway through the middle, and then each child pulls one of the two ends — and whoever gets the bigger half has their wish granted.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Specimen: GMP-3594, Aneityum

Use: [Anejom area] This plant is used to help **guess the sex of a baby** when the mother is pregnant. They split the stem lengthwise and pull on it from opposite ends. If the resulting strands take the shape of an N, the baby will be male; if they take the shape of a W, the baby will be female.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *narmi koiakoia* [Naka]

Specimen: GMP-3594, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nysys* [Netwar]

Specimen: GMP-4670, Tanna

Use: **Crabs** can be found at this plant's roots and so this plant is used to help find and catch the crabs.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Cyperus flabelliformis Rottb.

Initial interview

Vernacular name: *nawalha itoga* [Anejoñ]

Specimen: GMP-3610, Aneityum

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *nawalha itoga* [Anejoñ]

Specimen: GMP-3610, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Cyperus javanicus Houtt.

Initial interview

Specimen: GMP-3678, Aneityum

Note: This plant is considered a **bad weed** in the sacred taro swamps.

Indigenous expert(s): Rosalina Nijae

Initial interview

Vernacular name: koiakoia [Naka]

Specimen: GMP-5001, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau



Cyperus mindorensis (Steud.) Huygh

Initial interview

Vernacular name: nyhal taha kepas [Netwar]

Specimen: GMP-5539, Tanna

Note: This name means "grass for a pig".

Use: **Pigs** like to dig up its roots and **eat them**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Cyperus sp.

Initial interview

Vernacular name: nasiapu-a-nasiapu [Nafe]

Specimen: GMP-3168, Tanna

Use: This plant can be used to **tell the sex of an unborn baby**. Two people hold the stem and tear it. If three threads from the corners of the stem come off, the baby will be a boy. If all four corners of the stem come off, the baby will be a girl.

Indigenous expert(s): Sam Natou, Sam Nauka, Philip Wahe



Follow-up interview

Vernacular name: *nasiapu asiapu* [Nafe]

Specimen: GMP-3168, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

Initial interview

Vernacular name: *nyhal* [Netwar]

Specimen: GMP-3168, Tanna

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Cyperus sp.

Initial interview

Vernacular name: *nashiapou* [Nafe]

Specimen: MJB-5081, Tanna

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *nasiapou* [Nafe]

Specimen: MJB-5081, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Cyperus sp.

Initial interview

Specimen: TAR-2349, Tanna

Use: [Neuai area] This plant is **culturally important**. When a woman is pregnant and she desires to **know the sex of her child**, this plant is consulted. Two people will split the end of the green stem of this plant and pull apart. If the seams pull apart completely, the child is said to be a male. If it does not come apart, the child is said to be a female.

Indigenous expert(s): John Pasua, Alexis Tupun, Alick Nauka, Samuel Herwaen Kemah, Albert Andre

Cyperus sp.

Initial interview

Vernacular name: *taituna* [Futuna-Aniwa]

Specimen: DMR-56, Aniwa

Use: When one has a **sick belly**, take leaves and stalks, rub them together inside a dish with some sea water, drink one cup at once; it will induce diarrhea and **cleanse one's body**.

Indigenous expert(s): Kalmon Poita, Chief Matu

Fimbristylis complanata (Retz.) Link

Initial interview

Vernacular name: *koiakoia akaku* [Naka]

Specimen: Online photo

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Fimbristylis cymosa R. Br.

Initial interview

Vernacular name: *gaferi nosomo ita fatu* [Futuna-Aniwa]

Specimen: DMR-86, Aniwa

Note: The name means "grass growing only on stone".

Indigenous expert(s): Kalmon Poita, Chief Matu

Initial interview

Vernacular name: *gaferi segi* [Futuna-Aniwa]

Specimen: DMR-134, Aniwa

Note: The word *gaferi* means "grass".

Indigenous expert(s): Kalmon Poita, Chief John Lory, Nasweiu Rota



cf. *Fimbristylis* sp.

Initial interview

Specimen: GMP-2803, Tanna

Use: [Netwar area] This species is planted around the house to **make a lawn**. It is good to sit on when it grows into a large clump or to sleep on it outdoors, like a mattress. You can rest on it during the day or night.

Indigenous expert(s): Jean-Pascal Wahe, Joshua Andrew

Initial interview

Vernacular name: *nausién* [Netwar]

Specimen: GMP-2803, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Gahnia aspera (R. Br.) Spreng.

Initial interview

Vernacular name: *incetcanalañ*
[Anejoñ]

Specimen: GMP-3496, Aneityum

Use: Children pull out the young shoots of this plant and play with them as a **spear** to throw.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *incetcanalañ*
[Anejoñ]

Specimen: GMP-3496,
Aneityum

Use: Children pull off the tops of the young stems (the flowering part) and chew them as they have a **sweet taste**.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam



Initial interview

Specimen: GMP-4759, Aneityum

Use: [Anejoñ area] Children pull off the tops of the young stems and chew them as they have a **sweet taste**.

Indigenous expert(s): Wopa Nasauman, Wina Nasauman, Tony Keith, Reuben Neriam, Marie Michelle

Initial interview

Vernacular name: *incetganalin, incetcanalaig, incetceianalañ* [Anejoñ]

Specimen: MJB-4883, Aneityum

Use: Children pull up the new young shoots and **eat** them. You eat the white soft part at the base of the part that comes off when you pull it.

Indigenous expert(s): Wopa Nasauman, Rene Theimu

Initial interview

Vernacular name: *nausién* [Netwar]

Specimen: GMP-3496, Tanna

Indigenous expert(s): Clément Kapalu, lahwtot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Schoenoplectus tabernaemontani
(C.C. Gmel.) Palla

Initial interview

Vernacular name: *nawou* [Anejoñ]

Specimen: *GMP-3593*, Aneityum

Indigenous expert(s): Titiya Lalep



Follow-up interview

Vernacular name: *nawou*
[Anejoñ]

Specimen: *GMP-3593*, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *nawuou* [Anejoñ]

Specimen: *MJB-4975*, Aneityum

Use: Split the stem of this plant on one side, open up the entire stem, and make a roll of the stem fiber. This is then used to **weave baskets**.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: *matipitam* [Naka]

Specimen: *GMP-3593*, Aneityum

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nia* [Netwar]

Specimen: *GMP-3593*, Tanna

Use: Leaves of this plant are strung together and used to cover the **roof ridge** on a **traditional house** to protect it from the rain.

Indigenous expert(s): Clément Kapalu, lahwo, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Indetermined Cyperaceae

Initial interview

Vernacular name: *gaferi palo* [Futuna-Aniwa]

Specimen: *DMR-28*, Aniwa

Note: The name means "long grass".

Indigenous expert(s): Kalmon Poita, Chief Matu

Initial interview

Vernacular name: *gaferi palo* [Futuna-Aniwa]

Specimen: *DMR-37*, Aniwa

Note: The name means “long grass”.

Indigenous expert(s): Kalmon Poita, Chief Matu

DIOSCOREACEAE

Dioscorea alata L.

Initial interview

Vernacular name: *noyeiwow* [Anejoñ]

Specimen: MJB-5013, Aneityum

Use: This is a cultivated, **edible** tuber. The vines of this type of *Dioscorea* are very strong. If a cyclone comes and blows the vines, the tuber will still be intact and survive to produce food (unlike normal yam vines, which tear in high winds and then die, not making food). Thus, *noyeiwow* is well suited for cultivation in places susceptible to strong winds and storms.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: *noon* [Naka]

Specimen: MJB-5013, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nuw* [Netwar]

Specimen: MJB-5013, Tanna

Note: The name of this plant means “yam”.

Use: One of the most important **crops**, its planting is subject to many taboos. In the entire area speaking Netwar, different localities recognize their own *kastom* varieties of yams and keep their legends and their sacred stones. This particular kind is called *nouiaim*.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Dioscorea bulbifera L.

Initial interview

Vernacular name: *nahoacen*
[Anejoñ]

Specimen: MJB-4872, Aneityum

Use: Normally, the aerial bulbs are considered **poisonous**, but people have learned to peel off the skin of these bulbs, put them in a conical basket, and place them in a bamboo tube that has water dripping over it, washing the



contents of the basket for 3–5 days, which leaches out the poison. The end result is a substance similar in consistency to cheese, which is then wrapped with leaves and put in an earth oven to cook. This plant is eaten as **starvation or emergency food** only, consumed in times of drought and famine.

Indigenous expert(s): Reuben Neriam, Wopa Nasauman, Charlie Nafarniyng

Initial interview

Vernacular name: *namu avuia* [Nafe]

Specimen: GMP-4685, Tanna

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *nonahug* [Naka]

Specimen: GMP-5282, Aneityum

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etao Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nowanawug* [Netwar]

Specimen: GMP-4685, Tanna

Use: Tubers of this plant are cooked and **consumed**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *kaire* [Futuna-Aniwa]

Specimen: DMR-40, Aniwa

Use: It has tubers, but they are not consumed because they are too **bitter**.

Indigenous expert(s): Kalmon Poita, Chief Matu

***Dioscorea pentaphylla* L.**

Initial interview

Vernacular name: *nomodejwou* [Anejom̃]

Specimen: MJB-4946, Aneityum

Use: This is a **root crop**. It is harvested between April and June. The leaves turn yellow and indicate that the crop is ready to harvest. If planted in the old days, the roots would get much larger. It is a good **cyclone disaster food**. This plant grows wild now. The tubers are boiled in freshwater, to which a bit of sea water is added to give it a salty taste. Once cooked, the starchy root is chewed, but the fibrous parts are spit out. Another variety is similar to a sweet potato and a person can eat the entire root without

spitting out the fiber. This food can also be mixed with coconut milk and eaten.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman

Initial interview

Vernacular name: *nəpiək* [Naka]

Specimen: MJB-4946, Aneityum

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *napwiak* [Netwar]

Specimen: MJB-4946, Tanna

Use: The tubers can grow very large; they can be cooked and consumed, but are usually more fibrous and less tasty than “real” yams. Usually only consumed out of necessity as a **disaster food**.

Indigenous expert(s): Clément Kapalu, lahwoť, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Tacca leontopetaloides (L.) Kuntze

Initial interview

Vernacular name: *masoa* [Anejoñ]

Specimen: MJB-4915, Aneityum

Use: This plant was said to have been brought in by the early missionaries, who used it to **starch their clothes**; it was grown as a crop for export to England. It can also be used as a **food crop**, by mashing and drying the root in the sun, after which it can be stored until needed. To process, put the roots in a bowl and add water and soak for one day and night, then pour off the water and keep the starch. Prepare this food like *laplap* and cook it in a pan on a fire.

Indigenous expert(s): Wopa Nasauman, Thomas Japanesai, Dick Matenekea



Initial interview

Vernacular name: *konakaka* [Nafe]

Specimen: MJB-5117, Tanna

Use: The hollow stalk of the flowers (inflorescence peduncle) is cut at both ends and used as a **trumpet by children**. The root of this type is **poisonous**, whereas other types are used as food.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *konakaka* [Nafe]

Specimen: *MJB-5117*, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Follow-up interview

Vernacular name: *masoa* [Anejoñ]

Specimen: *GMP-3438*, Aneityum

Use: The tuber is used as a **starchy food**. Grate the fresh tuber into a dish and wash with water. When the starch settles, pour off the water and leave the starch. Then dry the starch in the sun, pound it, and cook with coconut milk and eat.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *nonig iarman* [Naka]

Specimen: *MJB-5117*, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etao Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *wiwouwiwou* [Netwar]

Specimen: *GMP-3438*, Tanna

Note: This name originates from the word *wiwou*, meaning "skin boil", or "small skin boil".

Use: Its tubers are **edible** after special treatment during which they are first cooked in *nowanuman* (an earth oven), cut in small pieces, and placed in fresh water or sea water overnight; the following morning, they are ready to be eaten.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *kiwow kiwow* [Neuai]

Specimen: *GMP-5642*, Vanua Lava

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

FLAGELLARIACEAE

Flagellaria indica L.

Initial interview

Specimen: GMP-4167, Futuna

Use: [Futuna-Aniwa area] This vine is used as a **rope**. Prepare by peeling off the outer bark, washing the vine, and then tie it directly to hold **thatch on a roof**.

Indigenous expert(s): Takaronga Kuautonga



Initial interview

Vernacular name: varouki [Futuna-Aniwa]

Specimen: MJB-5236, Futuna

Use: The vine is cut for use as **rope**. Remove the leaves and use the stem to **tie parts of the house together**. This was what local people used before metal nails were available.

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: konpir [Nafe]

Specimen: GMP-3087, Tanna

Use: The fiber from the stem is used to make a **local rope** and is used to tie thatch on the house. It is also used to make an **armband**, used to hold the *nisei* (*Euodia hortensis*) leaves onto one's arm.

Indigenous expert(s): Sam Nauka

Initial interview

Vernacular name: napwil [Nanuneta]

Specimen: GMP-5820, Tanna

Indigenous expert(s): Yauko Nimisa, Isaiah Lonolus

Initial interview

Vernacular name: kwanpir [Neuai]

Specimen: GMP-3087, Tanna

Use: Same as above.

Indigenous expert(s): Kalo Napan, Madlen Nakuramu, Noella Tupun, Alexis Tupun, Matthew Kema, Ramaula Jack, Samuel Hernaen, Sam Iakar, Jean-Pascal Wahe, Kevin Kausei

Follow-up interview

Vernacular name: kwanpir [Nafe]

Specimen: GMP-3087, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

Initial interview

Vernacular name: *konpir* [Nafe]

Specimen: MJB-5136, Tanna

Use: This plant can be used to **tie the wall of a house** by stripping off the leaves and tying it fresh to the house.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *konpuir* [Nafe]

Specimen: MJB-5136, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *keonbil* [Nahual]

Specimen: MJB-4701, Tanna

Use: This plant has fiber. It is the best source of **rope** and for making a specific **house parts**. Cut the leaves off the stem, split the stem with a knife, and use the green part to tie the rafters of the roof.

Indigenous expert(s): Jimmy lauimam, Toata Rupii, Toata Nalpalep

Initial interview

Vernacular name: *napwil* [Netwar]

Specimen: GMP-2835, Tanna

Use: Used as **cordage** or **rope** to tie coconut leaves together when making a **traditional roof**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

HELICONIACEAE

Heliconia indica Lam.

Initial interview

Vernacular name: *inmehei* [Anejoñ]

Specimen: MJB-4986, Aneityum

Note: The local name means "spin".

Use: People use the leaves of this plant to **wrap laplap** for cooking on the earth oven or when boiling foods. The leaves can also be used as serving plates and to cover the stones on the earth oven.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: *tauparsiur* [Nafe]

Specimen: GMP-3071, Tanna

Use: People use the leaves of this plant to **cover or wrap** banana and cassava prior to cooking in a boiling pot. When the food is cooked, the

leaf is discarded. The flowers are used for **decoration**.

Indigenous expert(s): Sam Nauka

Initial interview

Vernacular name: *topwuar* [Nafe]

Specimen: MJB-5190, Tanna

Use: The leaves of this plant are used to **wrap laplap**.

Indigenous expert(s): Johnson Noar, Peter Nisian

Initial interview

Vernacular name: *nepen* [Netwar]

Specimen: RST-14, Tanna

Use: This plant has many uses:

The rotten leaf bases can be removed and used **to treat burns** from fire, oil or boiling water (remove the rotten leaf base, place it over the burn, and then wrap it with leaves of *navenu*, *Macaranga* sp.). The younger leaves can be used to **wrap laplap**.

The fruits are **edible**. The leaf

sheath is used in **female coming of age ceremonies** (it is used to strike or touch the participants in this ceremony, in an unspecified way; during this same ceremony, mashed aerial roots of *Pandanus tectorius* (RST-13) are used).

Indigenous expert(s): Paulin Kalip, Marian Nalau

Initial interview

Vernacular name: *nalil akaku* [Naka]

Specimen: GMP-4747, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jeki Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nemew* [Netwar]

Specimen: GMP-3071, Tanna

Use: Large leaves are used to **wrap laplap**. This particular kind is called *nousyl* (beak of parrot).

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



Initial interview

Vernacular name: *kwanpir* [Neuai]

Specimen: GMP-4747, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Heliconia rostrata Ruiz & Pav.

Initial interview

Vernacular name: *toupar toupar* [Nafe]

Specimen: MJB-5132, Tanna

Use: The flower is used as a **decoration**, such as for a marriage ceremony, Church, or opening of a new building — like a dispensary. Ancient people, when they needed **water**, took the stem and mashed 4–6 pieces. They then squeezed it into a coconut shell and drank it. A wooden stick was used to mash the stems along their entire length before squeezing. This can be used to collect water today when a person is in the forest and thirsty. The leaves are also used to **wrap banana *laplap***. Put in a saucepan and boil for 20 minutes. Then toss out water, take the leaf off and eat *laplap*. The leaf is folded over the *laplap* but not tied. People say this plant is native to Vanuatu.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *toupar toupar* [Nafe]

Specimen: MJB-5132, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *makomas* [Naka]

Specimen: GMP-5356, Aneityum

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etao Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nemew ituga* [Netwar]

Specimen: GMP-5356, Tanna

Note: This name means the “*nemew* that is foreign (*ituga*)”, because this species comes from elsewhere.

Use: Large leaves can be used to **wrap *laplap***.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

HYPOXIDACEAE

Curculigo orchioides Gaertn.

Initial interview

Vernacular name: *naligaj* [Anejoñ]

Specimen: *MJB-4985*, Aneityum

Use: This plant is a very important **food** during famines. People dig up the roots and roast them on the embers of a fire for 25 minutes. They then check the root to get out the starchy material and spit out the fiber. There is said to be little taste as this is a bland food that a person only eats to survive. People on Aneityum have harvested it for a very long time so there is not as much of a supply left as in the past.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

JOINVILLEACEAE

Joinvillea plicata (Hook. f.) Newell & B.C. Stone

Initial interview

Vernacular name: *namñiañia* [Anejoñ]

Specimen: *GMP-3453*, Aneityum

Use: The leaves of this plant are used to **wrap** manioc, fish, banana, and other vegetables when cooking them in an earth oven or open fire.

Indigenous expert(s): Titiya Lalep



Follow-up interview

Vernacular name: *namñiañia* [Anejoñ]

Specimen: *GMP-3453*, Aneityum

Use: The leaf of this plant is used to **wrap food**.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *namñiañia* [Anejoñ]

Specimen: *GMP-4057*, Aneityum

Note: This plant is named in relation to a winged fish. The leaves are rough and resemble the body of the fish.

Use: The leaves of this plant are used to **wrap** grated taro or manioc. After it is wrapped, it is fastened with rope and boiled or baked.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Follow-up interview

Vernacular name: *namñiañia* [Anejoñ]

Specimen: GMP-4057, Aneityum
Indigenous expert(s): Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *namñiañia* [Anejoñ]

Specimen: GMP-4861, Aneityum

Use: This leaf is **wrapped** around manioc and the tubers are put in the stone oven.

Indigenous expert(s): Wopa Nasauman, Martial Wahe

Initial interview

Vernacular name: *namñiañia*, *naññiañia* [Anejoñ]

Specimen: MJB-4905, Aneityum

Use: The leaves are used to **wrap** around cassava that is being baked in the earth oven.

Indigenous expert(s): Wopa Nasauman, Thomas Japanesai

Initial interview

Vernacular name: *metmet* [Netwar]

Specimen: GMP-3453, Tanna

Note: This name originates from the word “sun”, meaning little sun.

Use: Used to **cast sunny weather**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

MARANTACEAE

Donax canniformis (G. Forst.) K. Schum.

Initial interview

Vernacular name: *naljjua* [Anejoñ]

Specimen: GMP-4867, Aneityum

Use: The leaves of this plant are used to **wrap** bananas or root crops (such as taro, manioc, and yam, after the outer skins have been removed), to protect them while roasting in a fire.

Indigenous expert(s): Wopa Nasauman, Martial Wahe

Initial interview

Vernacular name: *nidvel* [Anejoñ]

Specimen: MJB-4967, Aneityum

Use: Peel the outer stem of this plant and weave two pieces together to make an **armband** to hold fragrant leaves during *kastom* ceremonies.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: *naruakiri* [Nafe]

Specimen: GMP-3082, Tanna

Use: This stem of this plant is dried and the fibers are removed and

woven into a strap or **armband** used to hold the **ornamental nisei** (*Euodia hortensis*) onto a person's arm. The following **legend** is told about this plant, concerning the **origin of wings on fruit bats**: One day, a rat and a fox stole a banana from a devil's garden. The devil caught the fox and told him not to return. The rat said, "Let's go back to the garden," but the fox refused. The rat then said, "Go and take the leaves of *naruakiri*, and tie them with coconut fiber." He then told the fox to lie down, after which he sewed the leaves onto the fox's back. Later, the rat and fox went back to steal more bananas, and the devil said, "You again? Today I will kill you!" The rat was able to run away and the fox could now fly away, using the wings the rat made for him. Later, when they met, the "flying fox" thanked the rat for giving him wings. The rat then said, "If you ever drop fruit from a tree one day, it's for me". And from that time forward, if a flying fox should drop fruit onto the ground, he does not go to pick it up, but leaves it for the rat, out of gratitude for his wings.

Indigenous expert(s): Sam Nauka

Follow-up interview

Vernacular name: *narna kiri* [Nafe]

Specimen: GMP-3082, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *manalua* [Naka]

Specimen: GMP-4867, Aneityum

Note: This plant is referred to as "the white one"



Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nalua kéikéi* [Netwar]

Specimen: GMP-3082, Tanna

Note: This name means the “beloved *nalua*”.

Use: Stems used for **weaving armbands** (*kaukasé*).

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Phrynium giganteum* Scheff.**

Initial interview

Vernacular name: *manalua apin* [Naka]

Specimen: GMP-5358, Aneityum

Note: This plant is referred to as “the black one”.

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nalua* [Netwar]

Specimen: GMP-5357, Tanna

Use: Individual portions of *kakéwan laplap* (a small kind of *laplap*) are **wrapped in this leaf**, then a bunch of these units are wrapped in *nemew* (*Heliconia indica*) and *kamer* leaves and cooked in an earth oven.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



MUSACEAE

Musa spp.

Initial interview

Vernacular name: *navik* [Nafe]

Specimen: GMP-5170A, Tanna

Note: This word refers only to this variety of banana, having blood-red stems and purple sap.

Use: One drop of the purple sap is added to a cup of cold water and then drunk. This makes a man **strong** enough to kill a devil. This name and use dates back to “old Nafe,” spoken by the short people called *nawan nawan* who were regarded as heroes.

Indigenous expert(s): Thomas Kamisak

Initial interview

Vernacular name: *narik* [Naka]

Specimen: GMP-5170A, Tanna

Note: This word refers only to this variety of banana, having blood-red stems and purple sap.

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nepen* [Netwar]

Specimen: GMP-5170A, Tanna

Note: The info here was elicited using a photograph of GMP-5170A (with red stems and purple sap), but name and use details apply to the wider group of all bananas.

Use: Many different kinds of bananas are recognized, each with its own name and preferred use, most used for their **edible fruits**, which are eaten raw or cooked. At night, when banana inflorescences are growing, one can hear the plant making noises as a dull series of “bangs”.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



Musa spp.

Initial interview

Vernacular name: *nipin* [Naka]

Specimen: Online photo

Note: This word refers to any kind of banana.

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

ORCHIDACEAE

Appendicula polystachya Schltr.

Initial interview

Vernacular name: *niwip* [Naka]

Specimen: GMP-5289, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *niu taha kalwas* [Netwar]

Specimen: GMP-5289, Aneityum

Note: This name means "grass skirt of *kalwas* spirits".

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Appendicula reflexa Blume

Initial interview

Vernacular name:

namumuataman [Anejoñ]

Specimen: GMP-3474, Aneityum

Use: When **children feel weak**, this is a good **medicine** for them. One should squeeze the leaves and give the child one teaspoon of the juice. It is said to make him strong again.

Indigenous expert(s): Titiya Lalep

Initial interview

Vernacular name: *nuw mer* [Netwar]

Specimen: GMP-3474, Tanna

Use: When yam is planted and growing in gardens (roughly August–April), **only men can touch this plant**, but for women or children, it is



awsim (*tabu* or sacred) and they should never touch or manipulate this plant during this season, or else the growing yam plants will dry and the crop will fail. After the *kamaru nuw* (new yam blessing ceremony, usually in April), it is safe again to touch this plant, since the crop has already been secured. All *nuw mer* plants show bulges (fruits) that dry at some point, symbolizing the drying yams.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Blepharoglossum condylobulbon (Rchb. f.) L. Li

Initial interview

Vernacular name: *nemrapep* [Nafe]

Specimen: GMP-2991, Tanna

Use: **Flying foxes** are attracted to this plant for their flowers. As a result, hunters gather around this plant when they desire to hunt the flying fox.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak, Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu

Initial interview

Vernacular name: *naepomyiv* [Anejoñ]

Specimen: GMP-4113, Aneityum

Use: Children often take the leaves of this plant and blow across the surface of a taut leaf to make a whistle sound. Older folks say this

blowing invited the rain and was used as needed.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Follow-up interview

Vernacular name: *naepomyiv* [Anejoñ]

Specimen: GMP-4113, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *tarofuruea* [Futuna-Aniwa]

Specimen: GMP-5077, Futuna

Note: This species is said to be the "real one".

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: *nusoumo* [Futuna-Aniwa]

Specimen: GMP-5109, Futuna

Note: This is said to be a "bush flower".

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

***Bulbophyllum* sp.**

Initial interview

Vernacular name: *kwanasanas* [Nafe]

Specimen: GMP-3021, Tanna

Use: This plant has an **ornamental Use:** The tiny seeds, appearing as a powder, are used to decorate one's face during *kastom* ceremonies. The seeds are harvested from the plant's fruit when it is yellow.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak, Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu

***Bulbophyllum* sp.**

Initial interview

Specimen: GMP-3137, Tanna

Use: [Nafe area] This plant is used for **decoration**.

Indigenous expert(s): Sam Natou, Sam Nauka, Philip Wahe

***Bulbophyllum* sp.**

Initial interview

Vernacular name: *kuananha*
[Neuai]

Specimen: GMP-2959, Tanna

Use: This plant has a **decorative** use. The tiny seeds, appearing as a powder, are used by children to decorate their faces when playing.

Indigenous expert(s): John Pasua, Samuel Herwaen Kemah, Joseph Kema, Benjamin Tom



cf. *Bulbophyllum* sp.

Initial interview

Vernacular name: *kanasanuas* [Nafe]

Specimen: GMP-4606, Tanna

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko, Rawi Amos

Calanthe triplicata (Willemet) Ames

Initial interview

Vernacular name: *tarofuruea*
[Futuna-Aniwa]

Specimen: GMP-5054, Futuna

Note: This is the general name for any **orchid plant**.

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

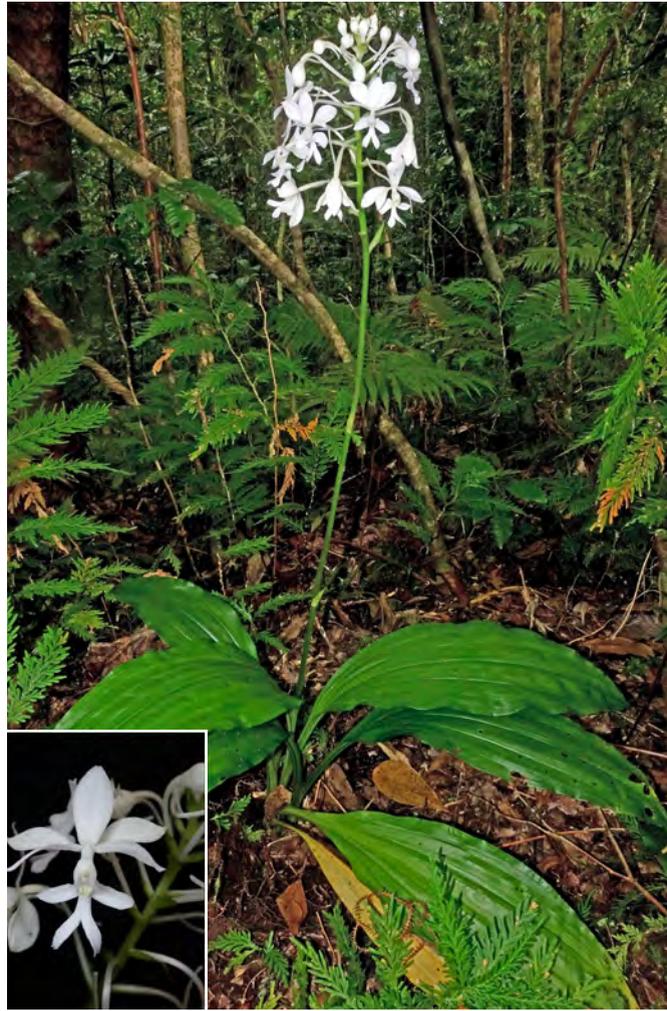
Vernacular name: *nuw mer*
[Netwar]

Specimen: GMP-4803, Tanna

Note: The name of this plant means the “dried yam plant”.

Use: It is **tabu** to touch this plant during *nian wi* (the season starting from yam planting and ending with yam harvesting); failure to uphold this *tabu* will cause the yam vines to dry.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



Ceratostylis subulata Blume

Initial interview

Vernacular name: *kwanmasiwiru*
[Nafe]

Specimen: GMP-5168, Tanna

Use: This plant is a **medicinal** plant for unspecified *kastom* use.

Indigenous expert(s): Thomas Kamisak, Johnny Rawi, Robert Rawi, Komi Kamisak, Bob Nako, Daniel Kamisak



Follow-up interview

Vernacular name: *wapou* [Nafe]

Specimen: GMP-3064, Tanna

Indigenous expert(s): Rawi Amos

Initial interview

Vernacular name: *koruapwei* [Nafe]

Specimen: GMP-3025, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Coelogyne macdonaldii F. Muell. & Kraenzl.

Initial interview

Vernacular name: *intowosjei*

[Anejoñ]

Specimen: GMP-4110, Aneityum

Indigenous expert(s): Titiya

Lalep, Wopa Nasauman, Thomas Japanesei



Follow-up interview

Vernacular name: *intowosjuei*

[Anejoñ]

Specimen: GMP-4110, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *nusoumo* [Futuna-Aniwa]

Specimen: GMP-5114, Futuna

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: *kenas enuas* [Nafe]

Specimen: GMP-4691, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *nuw mer* [Netwar]

Specimen: GMP-4691, Tanna

Use: **One should not touch this plant** during the time when yams are in the ground (from the planting until the yam blessing ceremony). One should not bring this plant into any garden either. Breaking the *tabu* would result in the yam plants drying and a bad crop.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Corymborkis veratrifolia (Reinw.)
Blume

Initial interview

Vernacular name: *varoki tafuu*
[Futuna-Aniwa]

Specimen: GMP-5050, Futuna

Indigenous expert(s): Naumeta
Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: *nanmi niphieur*
[Nafe]

Specimen: GMP-4686, Tanna

Indigenous expert(s): Natao
Numruken, Taya Ninneth, Naiwan
Sam, Johnny Karpa, Dan Danifer,
Kayas Narko

Initial interview

Vernacular name: *nuwmer*
[Netwar]

Specimen: KEA-567, Tanna

Use: This plant is considered
magical. During yam planting
season, people should never
touch this plant because the result
will be that one's yams will remain
small rather than growing large.

Indigenous expert(s): lawia Jack

Initial interview

Vernacular name: *nanmi niapur* [Nafe]

Specimen: GMP-4686, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, C  l  stin
Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel,
Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras,
Kahi Joseph, Iata Alex



Crepidium cf. xanthochilum (Schltr.) Szlach.

Initial interview

Vernacular name: *tarofuruea* [Futuna-Aniwa]

Specimen: GMP-5079, Futuna

Note: This species is said not to be the "real one".

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: nusoumo [Futuna-Aniwa]

Specimen: GMP-5132, Futuna

Indigenous expert(s): Naumeta Rose, Paul Fatapa

***Crepidium* sp.**

Initial interview

Vernacular name: nekapuka [Neuai]

Specimen: GMP-2925, Tanna

Use: This plant is used by the *tupunus* and during the times of **planting** and the times of **harvest**. This plant is the one that has the "spirit use" (as opposed to the "real use"; see *Pollia secundiflora*, GMP-2926).

Indigenous expert(s): David Kapwia, Joseph Dapah, Tupun Alexis



***Crepidium* sp.**

Follow-up interview

Vernacular name: kanasanas [Nafe]

Specimen: GMP-3135, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

***Dendrobium austrocaledonicum* Schltr.**

Initial interview

Vernacular name: kuaru-sur [Neuai]

Specimen: TAR-2350, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

***Dendrobium biflorum* (G. Forst.) Sw.**

Initial interview

Vernacular name: niwip [Naka]

Specimen: GMP-5354, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nekuk merek* [Netwar]

Specimen: GMP-5354, Tanna

Note: The name of this plant means the “soft *nekuk*”.

Indigenous expert(s): Clément Kapalu, lahwo, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Dendrobium cf. erosum (Blume) Lindl.

Initial interview

Vernacular name: *niwip* [Naka]

Specimen: GMP-4804, Aneityum

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau



Dendrobium involutum Lindl.

Initial interview

Vernacular name: *netemu, nidwumnumu* [Anejoñ]

Specimen: GMP-3648, Aneityum

Note: The name of this plant means “fish skeleton”.

Use: This is an **ornamental** plant but requires a lot of watering.

Indigenous expert(s): Titiya Lalep, Wina Nasauman

Follow-up interview

Vernacular name: *netemu, nuidwumnumu* [Anejoñ]

Specimen: GMP-3648, Aneityum

Note: The name of this plant means “pile of fish”.

Use: To **protect and restock a marine area**, a pile of stems from this plant is collected and placed in a pool of water, using stones on top of the pile to keep them submerged. The fish will be attracted to this plant and come to breed in the area, leading to greater populations of fish. This use refers to fish in general and is not specific to a single species.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Dendrobium cf. involutum Lindl.

Initial interview

Vernacular name: *netemu* [Anejoñ]

Specimen: GMP-4109, Aneityum

Note: The name refers to the rope that is used to transport fish.

Use: A **rope** made from this plant is used to string and **transport fish** after they are caught.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesei

Follow-up interview

Vernacular name: *netemu* [Anejoñ]

Specimen: GMP-4109, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

Dendrobium macranthum A. Rich.

Initial interview

Vernacular name: *kuanasenash* [Nafe]

Specimen: MJB-5166, Tanna

Use: This plant has a **decorative** use as a yellow face paint during *kastom* ceremonies. Cut open the ripe fruit and paint directly with the material inside (tiny seeds). Prior to artificial colors, people used this plant for yellow color and *Bixa orellana* for red color, to paint faces and skin.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *kanasanas* [Nafe]

Specimen: MJB-5166, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Dendrobium mohlianum Rchb. f.

Initial interview

Vernacular name: *nuwoyac* [Anejoñ]

Specimen: GMP-3267, Aneityum

Use: When the flowers open, the birds are said to be fat and good for **hunting**.

Indigenous expert(s): Wopa Nasauman, Lalep Thomas Japanesei

Follow-up interview

Vernacular name: *nadenahao* [Anejoñ]

Specimen: GMP-3267, Aneityum

Use: This plant is used to make a **head garland**.

Indigenous expert(s): Wina Nasauman, Tony Keith, Marie Michelle



Initial interview

Vernacular name: korwisiwhëru [Nafe]

Specimen: GMP-4614, Tanna

Use: When a man carries or wears a stem with a flower of this plant, it signifies that he has been in the **high elevation forest**. This **message plant** is conveyed visually to any who see him.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: kuaru siwir [Neuai]

Specimen: GMP-2872, Tanna

Use: This plant is used as a **medicine**. It is part of an herbal mixture to treat *man ramaua iran* or "chicken step on it" illness (symptoms of this illness are characteristic of "shock"). Twelve plants in total are used in this mixture to treat the sickness. This plant is said to have three different flower colors. See also GMP-2848 (*Phreatia* sp.) & GMP-2915 (*Ficus obliqua*).

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat Jerome Neru

Dendrobium mooreanum Lindl.

Initial interview

Vernacular name: kanasauas [Nafe]

Specimen: GMP-4666, Tanna

Indigenous expert(s): Taya Ninneth, Naiwan Sam, Dan Danifer, Kayas Narko, Allan Rawi



Dendrobium purpureum Roxb.

Initial interview

Vernacular name: namatanugi [Futuna-Aniwa]

Specimen: GMP-5032, Futuna

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru



Dendrobium rarum Schltr.

Initial interview

Vernacular name: namama [Anejoñ]

Specimen: GMP-4058, Aneityum

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Follow-up interview

Vernacular name: *namama*

[Anejoñ]

Specimen: *GMP-4058*,

Aneityum

Indigenous expert(s): Wina

Nasauman, Tony Keith

Initial interview

Vernacular name: *nohosunegreui*

[Anejoñ]

Specimen: *GMP-4809*, Aneityum

Indigenous expert(s): Wopa

Nasauman, Martial Wahe

Initial interview

Vernacular name: *tare namu* [Nafe]

Specimen: *GMP-4809*, Aneityum

Indigenous expert(s): Kevin Kausei,

Sam Iakar, Francis Wahe, Céléstin

Sero, Riwai Manu, Ruben Matak,

Jean-Pascal Wahe, Bernard Daniel,

Jeffry Nauras, Jacop Waiwai, Alan

Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex



Initial interview

Vernacular name: *nuw mer* [Netwar]

Specimen: *GMP-4058*, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman,

Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Dendrobium* sp.**

Initial interview

Vernacular name: *nohos ma* [Anejoñ]

Specimen: *GMP-4119*, Aneityum

Note: The name means "ripe banana".

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Follow-up interview

Vernacular name: *nohos uma* [Anejoñ]

Specimen: *GMP-4119*, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

***Dendrobium* sp.**

Initial interview

Vernacular name: *kenasenuas* [Nafe]

Specimen: GMP-4222, Tanna

Use: The yellow seeds are used **to paint faces**. The use is currently practiced by children and thought to be an archaic use.

Indigenous expert(s): Kuanu Jack, Namaka Thierry, Sakrai Nanpe, Namry Elci, Leu Sustin, Kalei Thomas, Kiapen Willie Dan

***Dendrobium* sp.**

Initial interview

Vernacular name: *netehmu* [Anejoñ]

Specimen: GMP-4808, Aneityum

Use: The name of this plant means "fish bundle".

Indigenous expert(s): Wopa Nasauman, Martial Wahe

***Dendrobium* sp.**

Initial interview

Vernacular name: *kwasanas* [Nafe]

Specimen: GMP-2977, Tanna

Use: This plant has a **decorative** use. The tiny seeds, appearing as a powder, are used to decorate one's face during *kastom* ceremonies. The plant is used when the fruit is yellow.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak, Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu



Follow-up interview

Vernacular name: *kanasanas* [Nafe]

Specimen: GMP-2977, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

***Dendrobium* sp.**

Follow-up interview

Vernacular name: *tarenamou* [Nafe]

Specimen: GMP-2982, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko



***Dendrobium* sp.**

Initial interview

Vernacular name: *kwanasanas* [Nafe]

Specimen: GMP-3020, Tanna

Use: This plant has a **decorative** use. The tiny seeds, appearing as a powder, are used to decorate one's face during *kastom* ceremonies. The plant is used when the fruit is yellow.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak, Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu

Follow-up interview

Vernacular name: *kanas anas* [Nafe]

Specimen: GMP-3020, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

***Dendrobium* sp.**

Initial interview

Vernacular name: *kwanasanas* [Nafe]

Specimen: GMP-3022, Tanna

Use: This plant has an **ornamental** use. The tiny seeds, appearing as a powder, are used to decorate one's face during *kastom* ceremonies. The plant is used when the fruit is yellow.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak, Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu

Follow-up interview

Vernacular name: *kanas anas* [Nafe]

Specimen: GMP-3022, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

***Dendrobium* sp.**

Initial interview

Vernacular name: *kwanasanas* [Nafe]

Specimen: GMP-3045, Tanna

Use: This plant has an **ornamental** use. The tiny seeds, appearing as a powder, are used to decorate one's face during *kastom* ceremonies. The plant is used when the fruit is yellow.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak, Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu

Follow-up interview

Vernacular name: kenasenas [Nafe]

Specimen: GMP-3045, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

***Dendrobium* sp.**

Initial interview

Vernacular name: kwaruisiur [Nafe]

Specimen: GMP-3047, Tanna

Use: This plant is **ornamental**.

The flowers are used to decorate houses.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak, Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu



Follow-up interview

Vernacular name: kwaruisiur [Nafe]

Specimen: GMP-3047, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

***Dendrobium* sp.**

Initial interview

Vernacular name: kenasenuas [Nafe]

Specimen: GMP-4219, Tanna

Use: The yellow seeds have a **decorative** use for painting faces. The use is currently practiced by children and is thought to be an archaic use.

Indigenous expert(s): Kuanu Jack, Namaka Thierry, Sakrai Nanpe, Namry Elci, Leu Sustin, Kalei Thomas, Kiapen Willie Dan

***Dendrobium* sp.**

Initial interview

Vernacular name: kuarusiur [Neuai]

Specimen: GMP-2950, Tanna

Use: This plant has an **ornamental** use. The branches of this plant are used to decorate structures in the village.

Indigenous expert(s): John Pasua, Samuel Herwaen Kemah, Joseph Kema, Benjamin Tom

***Dendrobium* sp.**

Initial interview

Vernacular name: *kuarusiur* [Neuai]

Specimen: GMP-2952, Tanna

Use: This plant has an **ornamental** use. The branches of this plant are used to decorate structures in the village.

Indigenous expert(s): John Pasua, Samuel Herwaen Kemah, Joseph Kema, Benjamin Tom

***Dendrobium* sp.**

Initial interview

Vernacular name: *nekakre-kamam* [Neuai]

Specimen: TAR-2348, Tanna

Indigenous expert(s): John Pasua, Alexis Tupun, Alick Nauka, Samuel Herwaen Kemah, Albert Andre

***Dendrobium* sp.**

Initial interview

Vernacular name: *kuarusiur* [Neuai]

Specimen: TAR-2350, Tanna

Use: This plant has an **ornamental** use. The branches of this plant are used to decorate structures in the village.

Indigenous expert(s): John Pasua, Alexis Tupun, Alick Nauka, Samuel Herwaen Kemah, Albert Andre

***Dipodium punctatum* var.**

squamatum (G. Forst.) Finet ex Guillaumin

Initial interview

Vernacular name: *nigitiniti*
[Anejoñ]

Specimen: GMP-3625, Aneityum

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *nigitiniti*
[Anejoñ]

Specimen: GMP-3625,
Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam



Earina valida Rchb. f.

Follow-up interview

Vernacular name: nasiapwa
siapou [Nafe]

Specimen: GMP-3008, Tanna
Indigenous expert(s): Taya
Ninneth, Johnny Karpa, Dan
Danifer, Kayas Narko



Epipogium roseum (D. Don) Lindl.

Initial interview

Vernacular name: kuanneteadem
[Neuai]

Specimen: GMP-2970, Tanna

Use: This **calendar plant** has an
agricultural use. When in flower,
the cold season is said to be
impending.

Indigenous expert(s): John Pasua,
Samuel Herwaen Kemah, Joseph
Kema, Benjamin Tom



Liparis gibbosa Finet

Initial interview

Vernacular name: matau totonuu
[Futuna-Aniwa]

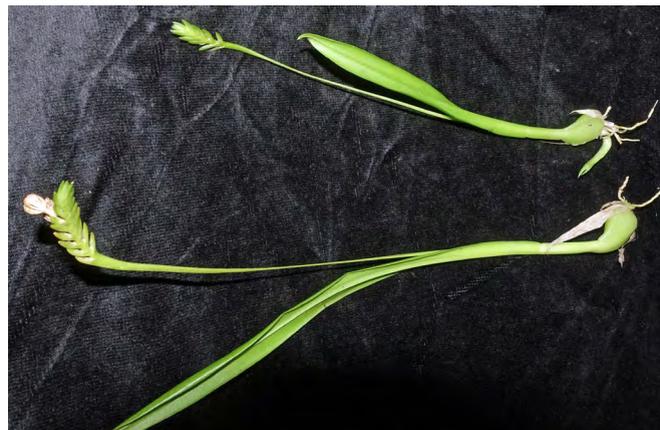
Specimen: GMP-5021, Futuna

Indigenous expert(s): Naumeta
Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: nuw mer
[Netwar]

Specimen: GMP-4819, Tanna



Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïso Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

cf. *Liparis* sp.

Initial interview

Vernacular name: *kenasenuas* [Nafe]

Specimen: GMP-4605, Tanna

Use: The dust-like seeds of this plant have a **decorative** use to paint the face.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko, Rawi Amos

***Macodes sandariana* (Kraenzl.) Rolfe**

Initial interview

Vernacular name: *inhamesei*
[Anejoñ]

Specimen: GMP-4805, Aneityum

Indigenous expert(s): Wopa Nasauman, Martial Wahe

Initial interview

Vernacular name: *nimri maurk*
[Nafe]

Specimen: GMP-4700, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko



Initial interview

Vernacular name: *nalién apen*, *nalién afil* [Netwar]

Specimen: GMP-4116, Aneityum

Note: The name *nalién afil* means the “spotted drop of water”.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïso Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Moerenhoutia grandiflora* (Schltr.) Schltr.**

Initial interview

Vernacular name: *tarofuruea* [Futuna-Aniwa]

Specimen: GMP-5055, Futuna

Note: This is the general name for any orchid plant.

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Nervilia aragoana Gaudich.

Follow-up interview

Vernacular name: *nifreng freng yasuk* [Nafe]

Specimen: *GMP-3030*, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *nifrengi iausouk* [Nafe]

Specimen: *GMP-4688*, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko



Oberonia titania Lindl.

Initial interview

Vernacular name: *naunafi ikau* [Futuna-Aniwa]

Specimen: *GMP-5101*, Futuna

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru



***Peristylus* sp.**

Initial interview

Vernacular name: *kwanpir tana* [Nafe]

Specimen: *MJB-5140*, Tanna

Use: The fresh plant is put in **armbands** for *kastom* dance. The stem is used to tie a **trap** made to catch wild chickens.

Indigenous expert(s): Johnson Noar

Follow-up interview

Vernacular name: *kwanpir tanua* [Nafe]

Specimen: *MJB-5140*, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

***Peristylus* sp.**

Initial interview

Vernacular name: *naekakapekak* [Netwar]

Specimen: GMP-4481, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Pholidota imbricata* Hook.**

Initial interview

Vernacular name: *kenasenuas*
[Nafe]

Specimen: GMP-4682, Tanna

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko



Initial interview

Vernacular name: *nuw mer* [Netwar]

Specimen: GMP-3062, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Phreatia hypsorrhynchos* Schltr.**

Initial interview

Vernacular name: *inhujac*
[Anejoñ]

Specimen: GMP-3661, Aneityum

Indigenous expert(s): Wina Nasauman, Reuben Neriam

Follow-up interview

Vernacular name: *inhujac*
[Anejoñ]

Specimen: GMP-3661,
Aneityum

Indigenous expert(s): Reuben Neriam, Wina Nasauman, Tony Keith



Initial interview

Vernacular name: *nuw mer* [Netwar]

Specimen: GMP-3661, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Phreatia matthewsii Rchb. f.

Initial interview

Vernacular name: matau totonuu
[Futuna-Aniwa]

Specimen: GMP-5029, Futuna
Indigenous expert(s): Naumeta
Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: matau totonuu
[Futuna-Aniwa]

Specimen: GMP-5103, Futuna
Indigenous expert(s): Naumeta
Rose, Paul Fatapa, Samuel Seru



Phreatia paleata (Rchb. f.) Rchb. f.

Initial interview

Vernacular name: kenasenuas
[Nafe]

Specimen: GMP-4659, Tanna
Indigenous expert(s): Taya Ninneth,
Naiwan Sam, Dan Danifer, Kayas
Narko, Allan Rawi



Phreatia sp.

Initial interview

Vernacular name: nukukap [Naka]

Specimen: TAR-2216, Tanna

Use: To **relieve headaches**, squeeze two handfuls of young leaves into one cup of cold water and drink 3 times.

Indigenous expert(s): Johnny Nakabue, Marie Kating Kew, Willie Nalin Nadikas, Kating Kew Enauta, Numake Tom Kapalu, Kuwau Tom Keuai, Nausan Kamsak

Phreatia sp.

Initial interview

Vernacular name: yukning [Naka]

Specimen: TAR-2320, Tanna

Indigenous expert(s): Jimmy Nakapue Asim, Yesua Nakapue, Tom Johnson, Chessie Church, Samson Jimmy Nakapue, Greg Matai

Phreatia sp.

Initial interview

Vernacular name: kuaru sur, koanana [Neuai]

Specimen: GMP-2848, Tanna

Use: The insides (small seeds) of the yellow fruits are used by children for **face painting** and does not require additives. This plant is a type of **medicine** used as part of an herbal mixture used to treat *man ramaua iran* or "chicken step on it" illness (symptoms of which are characteristic of "shock", including staccato body movements). Twelve plants in total are used in this mixture to treat the sickness. See GMP-2872 (*Dendrobium mohlianum*) and GMP-2915 (*Ficus obliqua*) for other elements of the mixture.

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat Jerome Neru

Phreatia sp.

Initial interview

Vernacular name: kananha [Neuai]

Specimen: TAR-2351, Tanna

Note: There are two types of this plant known. One type is small in form, the other is large.

Indigenous expert(s): John Pasua, Alexis Tupun, Alick Nauka, Samuel Herwaen Kemah, Albert Andre

Phreatia sp.

Follow-up interview

Vernacular name: tuaruarua [Nafe]

Specimen: GMP-2981, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Pristiglottis montana (Schltr.) Cretz.
& J.J. Sm.

Initial interview

Vernacular name: intesyapotan
[Anejoñ]

Specimen: GMP-3281, Aneityum

Indigenous expert(s): Wopa
Nasauman, Lalep Thomas
Japanesei

Initial interview

Vernacular name: nanumi nikafae
[Nafe]

Specimen: MJB-5154, Tanna

Use: This plant is used to **treat**

broken bones. One would combine two handfuls of *Commelina diffusa* and two handfuls of this whole orchid. Then, take half of that and rub on the area of the broken bone. The *kastom* doctor will then make a cut with a sharp piece of bamboo along the break. The bone is then wrapped with the leaf of this

orchid. Then take the other half of the mixture, mash in 1.5 liters of water, and give it to the person to drink. This treatment will help join the bone back together.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: nanumi nikaufae [Nafe]

Specimen: MJB-5154, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa



***Pseudovanilla* sp.**

Initial interview

Vernacular name: kasi-kasiu [Nafe]

Specimen: GMP-4583, Tanna

Use: This is a plant that **spoils crops**. This plant is not good to touch when a person goes to their garden as when they touch a legume pod, it

will become rotten and will not be good to eat.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko, Rawi Amos

***Pseudovanilla* sp.**

Initial interview

Vernacular name: *kashi kashiu*
[Nafe]

Specimen: GMP-4645, Tanna

Use: This plant **spoils crops**. This plant is not good to touch when a person goes to their garden as when they touch a legume pod, it will become rotten and not good to eat.

Indigenous expert(s): Taya Ninneth, Naiwan Sam, Dan Danifer, Kayas Narko, Allan Rawi



***Spathoglottis pacifica* Rchb. f.**

Initial interview

Vernacular name: *intalecha*
[Anejoñ]

Specimen: GMP-3523, Aneityum

Use: The is a **message plant**; if a person puts the flower behind his ear (or, alternatively, leaves it on a table) and then stares at you or tosses the flower to you, that is a message to follow him. If a man wears this as a message to another man, it is an invitation to share activities such as to drinking kava or swimming, but if he uses as a message to a woman, it is a romantic invitation.

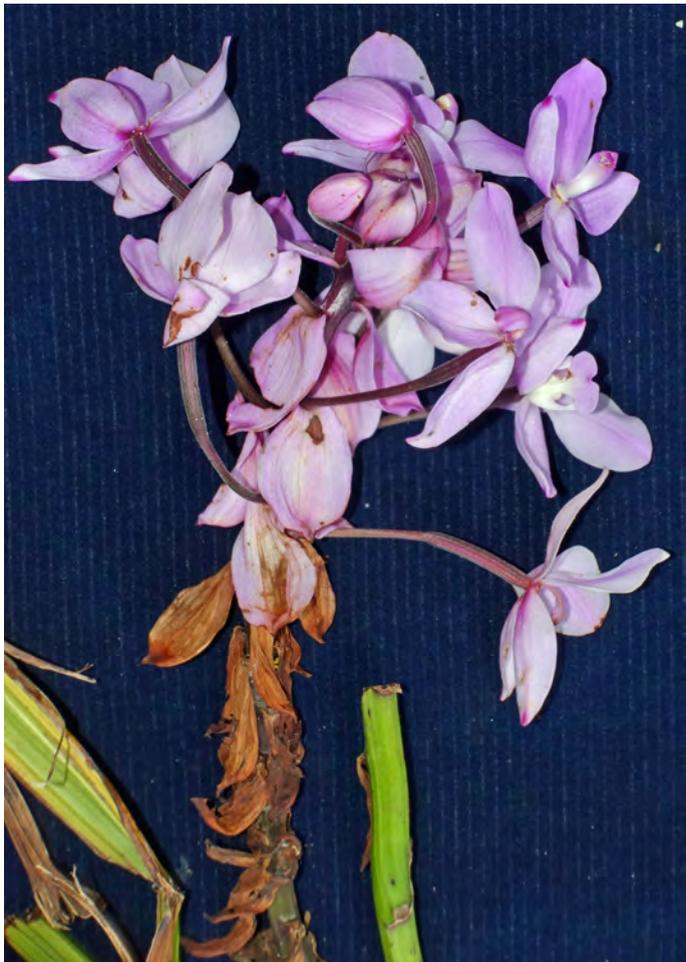
Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *intelecha*
[Anejoñ]

Specimen: GMP-3523, Aneityum

Use: The flowers are used as a **decoration** in the hair or placed on a table. The plant is



grown around the house and yard as an **ornamental**. The leaves are also used to **wrap food**.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Spathoglottis petri Rchb. f.

Initial interview

Vernacular name: *intalecha*

[Anejoñ]

Specimen: GMP-3480, Aneityum

Use: This is a **message plant**. If a person puts its flower behind his ear or in his hat, or lays it on a table, and then looks at another man, this is an invitation to join him in the *nakamal* (e.g., to drink kava). Alternatively, if he uses this flower with a woman, it is a romantic invitation.

Indigenous expert(s): Titiya Lalep

Initial interview

Vernacular name: *ruerau* [Nafe]

Specimen: GMP-2987, Tanna

Use: This flower has an **ornamental** use. The tiny seeds, appearing as a powder, are used as a decoration. The plant is used when the fruit is yellow.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak, Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu

Follow-up interview

Vernacular name: *ruerau* [Nafe]

Specimen: GMP-2987, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *nanmhi nuau* [Nafe]

Specimen: GMP-4654, Tanna

Use: The fruits of this plant are **edible**.

Indigenous expert(s): Taya Ninneth, Naiwan Sam, Dan Danifer, Kayas Narko, Allan Rawi



Styloglossum ventilabrum (Rchb. f.) T. Yukawa & P.J. Cribb

Initial interview

Vernacular name: *intowosjei* [Anejoñ]

Specimen: GMP-3288, Aneityum

Use: When the flowers of this plant appear and turn yellow, it is thought that schools of tuna or pelagic ocean fish that eat phytoplankton are very abundant, and are followed by birds. One particular bird is **hunted by people**; the nestlings nest in the mountains in holes, and when the plant flowers, the small birds are fat and good to hunt and eat.

Indigenous expert(s): Wopa Nasauman, Lalep Thomas Japanesei

Follow-up interview

Vernacular name: *nalak u nije* [Anejoñ]

Specimen: GMP-3288, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Marie Michelle

Initial interview

Vernacular name: *intowosjei* [Anejoñ]

Specimen: GMP-3708, Aneityum

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *intowosjei* [Anejoñ]

Specimen: GMP-3708, Aneityum

Indigenous expert(s): Reuben Neriam, Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *licolico* [Anejoñ]

Specimen: GMP-4112, Aneityum

Note: The name means “white hair”, but reason is not known.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Follow-up interview

Vernacular name: *licoliuco* [Anejoñ]

Specimen: GMP-4112, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *tarur* [Nafe]

Specimen: GMP-3035, Tanna

Use: This plant has an **ornamental** use. The flowers are used to decorate houses.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak, Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu

Follow-up interview

Vernacular name: *tarur* [Nafe]

Specimen: GMP-3035, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *kuananah* [Neuai]

Specimen: GMP-2843, Tanna

Use: *Natokian* means “cloudy”. One should not touch this plant if one intends to **travel to the mountain** as touching this plant will lower clouds and hinder sight distance. Same as with GMP-2865 (*Austroblechnum melanocaulon*).

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat Jerome Neru, Kataua Kati

Orchidaceae, general terms

Initial interview

Vernacular name: *iəhtnig* [Naka]

Note: This is a general term for any epiphytic orchid species.

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nuw mer* [Netwar]

Note: The name literally means ‘dry yam’ and is a general term for many (but not all) different epiphytic orchid species. When yams are planted and growing in gardens (roughly August–April, the time traditionally called *nian wi*), only men can touch this plant, but it is *awsim* (sacred, *taboo*) for women or children and they should never touch or manipulate this plant during that time, or else the growing yam plants will dry and the crop will fail. After *kamaru nuw* (new yam blessing ceremony, usually in April) it is safe to touch this plant again as the crop is already secured. All *nuw mer* plants show bulges (fruits) that dry at some point, symbolizing the drying yams. The orchids identified with this vernacular name belong to the genera of *Appendicula*, *Blepharoglossum*, *Bulbophyllum*, *Calanthe*, *Cestichis*, *Coelogyne*, *Corymborkis*, *Crepidium*, *Dendrobium*, *Didymoplexis*, *Diteilis*, *Glomera*, *Liparis*, *Mediocalcar*, *Octarrhena*, *Pholidota*, *Phreatia*, *Spathoglottis* and *Styloglossum*.

Indigenous expert(s): Iahwot, Joe Natuman, Tao Metiwai, Clément Kapalu, Sam Posen

PANDANACEAE

Freycinetia impavida (Homb. & Jacquinot ex Decne.) B.C. Stone

Initial interview

Vernacular name: *nameh cetho* [Anejoñ]

Specimen: GMP-4023, Aneityum

Use: The roots of this plant are used to make *nopoy*, a **traditional trap** used to catch fish and lobster. The outer bark of the roots is removed and sun-dried. The roots are then split into several pieces and they are woven in an open fashion, similar to a *noporapora* (a type of market basket fashioned from coconut leaflets).

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai



Follow-up interview

Vernacular name: *nameh cedou* [Anejoñ]

Specimen: GMP-4023, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *farataufu* [Futuna-Aniwa]

Specimen: GMP-5120, Futuna

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: *farfaura* [Nafe]

Specimen: GMP-4586, Tanna

Use: The fruits of this plant are **edible** when they turn **red-ripe**. People suck on the fruits to get the sweetness out. This plant is also a **calendar plant**. The flying fox likes to eat these fruits; hunters know this and stand by it to hunt.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko, Rawi Amos

Initial interview

Vernacular name: *maimuai* [Nafe]

Specimen: GMP-5198, Tanna

Use: The **ripe fruits** are eaten.

Indigenous expert(s): Thomas Kamisak, Johnny Rawi, Robert Rawi, Komi Kamisak, Bob Nako, Daniel Kamisak

Initial interview

Vernacular name: *namiŋ akaku* [Naka]

Specimen: GMP-4586, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Freycinetia microdonta Martelli

Initial interview

Vernacular name: *nameh cedo*
[Anejoñ]

Specimen: GMP-4078, Aneityum

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai



Follow-up interview

Vernacular name: *nameh cedo*
[Anejoñ]

Specimen: GMP-4078, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *naleusi* [Futuna-Aniwa]

Specimen: GMP-5030, Futuna

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: *fharfaura* [Nafe]

Specimen: GMP-4613, Tanna

Use: This is the small *fharfara*. The fruits of this plant are **edible** when they turn **red-ripe**. People suck on the fruits to get the sweetness out. This plant is also a **calendar plant**. The flying fox likes to eat these fruits; hunters know this and stand by it to hunt.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *nuirok* [Neuai]

Specimen: GMP-2946, Tanna

Use: This plant is associated with **weather lore**. When the leaves of this plant are touched, it is believed that cloud cover will soon appear overhead.

Indigenous expert(s): John Pasua, Samuel Herwaen Kemah, Joseph Kema, Benjamin Tom

Initial interview

Vernacular name: *narmi namil* [Naka]

Specimen: GMP-4613, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

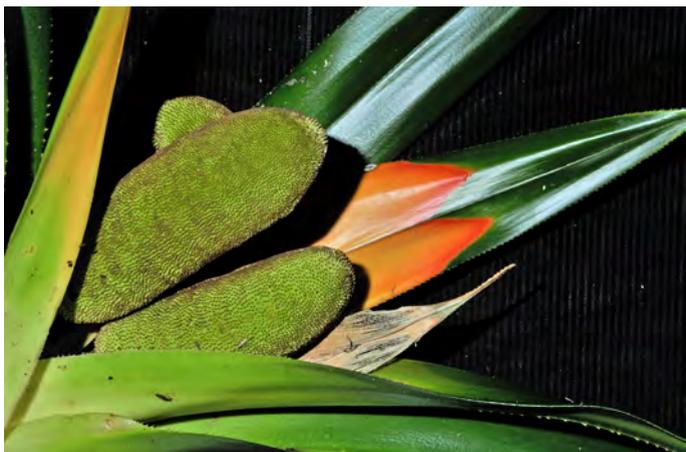
Freycinetia reineckei Warb.

Initial interview

Vernacular name: *nameh* [Anejoñ]

Specimen: GMP-4029, Aneityum

Use: The roots of this plant are used to make *nopoy*, a **traditional trap** used to catch fish and lobster. The outer bark of the roots is removed and sun-dried. The roots are then split into several pieces and they are woven in an open fashion, similar to a *noporapora* (a type of market basket fashioned from coconut leaflets).



Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesei

Follow-up interview

Vernacular name: *namueh* [Anejoñ]

Specimen: GMP-4029, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *namil asol* [Naka]

Specimen: GMP-4029, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nyiow iakwia* [Netwar]

Specimen: GMP-4029, Tanna

Note: This name means "pandanus that creeps".

Use: This is the "pandanus" of the *ierames* spirits, who use it to weave their **mats and baskets** (people do not use this plant for weaving).

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Freycinetia* sp.**

Initial interview

Vernacular name: *napodve*
[Anejoñ]

Specimen: GMP-4831, Aneityum

Use: When a few leaves from this liana are carried, they are said to **give a person strength** when walking in the forest.

Indigenous expert(s): Wopa
Nasauman, Martial Wahe



***Pandanus cominsii* Hemsl.**

Initial interview

Vernacular name: *nanmhi kuswuas*
[Nafe]

Specimen: GMP-4699, Tanna

Use: The aerial roots of this plant are used as a **tool**. People cut a 1-meter long section of the root, split it in half at one end, and use it to make **tongs** to hold hot rocks and put food on the fire. The **ground dove nests** in the leaves of this plant and hunters know this.

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko



***Pandanus dubius* Spreng.**

Initial interview

Vernacular name: *nui rāu* [Naka]

Specimen: Online photo

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

***Pandanus halleorum* B.C. Stone**

Initial interview

Vernacular name: *farataufu* [Futuna-Aniwa]

Specimen: GMP-5053, Futuna

Use: This plant, found at the top of Futuna's flat-topped mountain, was used as a **test of a person's strength**. In ancient times, people training for fighting would put a banana on the fire. They then ran up the mountain with a fighting stick, and hit the stem of this *Pandanus* species, in an attempt to break its stem in one strike. Once successful, they would then

run down the mountain. If the banana had already been burnt, on the fire, then the elapsed time was too great, and the person would fail the fighting test and be considered unfit for the task. If two (or more) people were training, then two (or more) bananas would be put on the fire.
Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: farataufu
[Futuna-Aniwa]

Specimen: GMP-5080, Futuna

Use: This plant, found only at the top of Futuna's flat-topped mountain, was used as a **test of a person's strength**. In ancient times, people training for fighting would put a banana on the fire. They then ran up the mountain with a fighting stick, and hit the stem of this *Pandanus* species, in an attempt to break its stem in

one strike. Once successful, they would then run down the mountain. If the banana had already been burnt, on the fire, then the elapsed time was too great, and the person would fail the fighting test and be considered unfit for the task. If two (or more) people were training, then two (or more) bananas would be put on the fire.

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru



one strike. Once successful, they would then run down the mountain. If the banana had already been burnt, on the fire, then the elapsed time was too great, and the person would fail the fighting test and be considered unfit for the task. If two (or more) people were training, then two (or more) bananas would be put on the fire.

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

***Pandanus macrocarpus* Vieill.**

Initial interview

Vernacular name: nefararota [Nafe]

Specimen: GMP-3097, Tanna

Use: The leaves are **woven** to make mats, hats, baskets, fans. It is also a **calendar plant**, and when pollen is released from its staminate flowers, fish in the sea should be healthy. The roots are used for **tying things**, by pounding pieces of root, stripping them off, and weaving the strips into a **rope**. Ropes made from this plant can also be used to tie various leaves that are used to **cover laplap**. The leaves can be harvested, the fiber removed and woven into rope. The roots can also be cut in a way that makes a **brush** to **paint grass skirts** and other objects.

Indigenous expert(s): Sam Nakura

Follow-up interview

Vernacular name: nefararota
[Nafe]

Specimen: GMP-3097, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer



Initial interview

Vernacular name: niu itahai [Naka]

Specimen: GMP-4726, Tanna

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

***Pandanus tectorius* Parkinson**

Initial interview

Vernacular name: nemankiu
[Netwar]

Specimen: RST-13, Tanna

Use: This can be used as a **fish poison** for catching fish. One would mash aerial roots and squeeze it into one cup of cold water. Add this to the water where the fish are swimming. The dried leaves used for weaving **mats**. Green leaves are sun dried for one



week or boiled and then dried for one day.

Rope made from aerial roots is used **to tie laplap**. The seeds are **eaten as food**. Mashed aerial roots are used in **female coming of age ceremonies**.

Indigenous expert(s): Paulin Kalip, Marian Nalau

Initial interview

Vernacular name: intopcat [Anejoñ]

Specimen: GMP-3095, Tanna

Use: This plant is used to **make mats**.

Indigenous expert(s): Sam Nakua, Sam Natou

Follow-up interview

Vernacular name: *nefara* [Nafe]

Specimen: GMP-3095, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

Initial interview

Vernacular name: *runara* [Nafe]

Specimen: GMP-4726, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *niu rāhāi* [Naka]

Specimen: TAR-2279, Tanna

Note: This name applies to the older, larger trees, which have leaves that are too short to be useful for weaving.

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *maniu* [Naka]

Specimen: Verbal description

Use: This name applies to younger, shorter plants, when their leaves are very long and harvested for **weaving** (older, larger trees have leaves that are much shorter and no longer useful for weaving).

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nyiou, numan kiu* [Netwar]

Specimen: GMP-4726, Tanna

Note: This name means "double leaf".

Use: When leaves are long, they are used for **weaving**. During the **coming of age ceremony** of a young women, roots of this plant are hammered to release their fiber and make a kind of whip used to whip the women undertaking this step. The roots are also used to make the *nesekele traps* used to catch the *ilaté* lobsters; inside the trap, a *kelkel* (small sea snail) is attached with a string made from *nyo* (*Hibiscus tiliaceus*) fibers serving as a bait. Aerial roots called *nekusiow* are used as **cordage** to tie together **laplap** before putting it into the earth oven.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

POACEAE

Bambusa vulgaris Schrad. ex J.C. Wendl.

Initial interview

Vernacular name: nau [Anejoñ]

Specimen: AAM-25, Aneityum

Use: This plant is used to produce a washing liquid to cure the **sea snake curse** that causes a woman to have **missed menstrual periods**. This ritual is performed by a husband on his wife if she suffers the symptoms. First, the husband must combine four young leaves of *incispev* (*Sophora tomentosa*) and four young leaves of *nafanu* (*Guettarda speciosa*); the coastal *nafanu* is important because it makes a connection to the sea. The leaves should then be mashed and the juice squeezed into a small bamboo vessel. Leaves of wild cane (*Miscanthus floridulus*) should be used to cover the bamboo, ensuring it is closed. Then go to the sick person and symbolically unwrap the snake from her. Start from the top and let the woman drink a small part of the potion. Then wash her with the mixture, making sure to wash head, elbows, knees, feet, and belly. Then take a leaf of *naha* and break it over the woman's navel (*nambuton* in Bislama) to break the snake off. The bamboo vessel is then smashed to pieces, and the woman is left in place until the washing liquid dries on her, which takes one whole day; during this time, she must not eat. The final ceremony takes place during the evening, which allows the women to sleep afterwards.

Indigenous expert(s): Serelyn

Follow-up interview

Vernacular name: nau hos [Anejoñ]

Specimen: AAM-25, Aneityum

Use: To make **walls of a house**, cut to the desired length of bamboo, cut it open, and flatten it to break the stems into strips, which are then woven to make the walls. The natural chambers of the stems are used to **cook foods** as a kind of **local pot**, placing the food inside the



spaces and putting these on the fire in a special way. The stems are used to make **containers** for carrying water. The tips of the branches can be tied together to **make a torch** to go fishing on the reef. Walking with this type of torch on the reef is current practice on the east side of Aneityum. The stem can be cut into pieces about 1 foot long and sharpened for use, for example as a *knife* to remove skin from green bananas. A small segment can be cut and used for **carrying traditional medicine** to a patient (for example, when preparing various remedies including medicines for sea snake bites, it would be carried in this **container**). These stem segments can also be used to carry seeds, such those for corn, cucumbers, or beans; cover the top with coconut fiber and put it near the fire in a place where it is dry, so that the smoke from the fire will keep insects from eating the seeds.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam, Marie Michelle

Initial interview

Vernacular name: nau hos [Anejoñ]

Specimen: MJB-4940, Aneityum

Use: This plant is used to the **build walls** of local houses. The outer skin is stripped off and the stems are cut in half. It is then smashed flat, the inside is stripped clean, and it is woven into walls. The cut pieces of entire stems can be filled and used for **cooking food**; cover both ends with leaves and cook. If a person has skin that becomes infected, use the sharpened stem of bamboo as a local knife to **remove the infected area of skin**. This plant can also be used as a local **water pipe** to move water from one place to another, either splitting the stem in half or punching the nodes out throughout the entire tube for use as a pipe.

Indigenous expert(s): Wopa Nasauman, Thomas Japanesai, Dick Matenekea

Initial interview

Vernacular name: kaumagirasu [Futuna-Aniwa]

Specimen: MJB-5218, Futuna

Use: The thin stems of this plant are used to make a **fishing rod**.

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: tikinau hasori [Nafe]

Specimen: MJB-5124, Tanna

Use: This plant is used for the **construction** of many things including walls for houses and benches.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: tikinau hasuori [Nafe]

Specimen: MJB-5124, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *manuri* [Nafe]

Specimen: MJB-5125, Tanna

Use: This plant is used for the **construction** of fishing poles, house walls, and fences for chickens.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *manuury* [Nafe]

Specimen: MJB-5125, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *bambu* [Naka]

Specimen: MJB-5125, Tanna

Note: The vernacular name was adopted from Bislama.

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nau ikinuhum* [Netwar]

Specimen: GMP-3384, Tanna

Use: Stems hammered and flattened are weaved together to make **walls** of houses.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Cenchrus echinatus* L.**

Initial interview

Vernacular name: *nil gras* [Naka]

Specimen: MJB-5125, Tanna

Note: The vernacular name was adopted from Bislama.

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nyhal* [Netwar]

Specimen: GMP-5393, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïso Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *gaferi pirpiri* [Futuna-Aniwa]

Specimen: DMR-110, Aniwa

Note: The name means "sticky grass".

Use: This plant is to be avoided because its fruits will stick to your clothes.

Indigenous expert(s): Kalmon Poita, Nasweiu Rota

Centotheca lappacea (L.) Desv.

Initial interview

Vernacular name: *naung met* [Nanuneta]

Specimen: GMP-5817, Tanna

Indigenous expert(s): Yauko Nimisa, Isaiah Lonolus

Chloris barbata Sw.

Initial interview

Vernacular name: *gaferi tefil* [Futuna-Aniwa]

Specimen: DMR-59, Aniwa

Note: The name means "grass of the (air)field".

Use: Said to be introduced to Aniwa from the airfield.

Indigenous expert(s): Kalmon Poita, Chief Matu

Chrysopogon aciculatus (Retz.) Trin.

Initial interview

Vernacular name: *rumrum*
[Anejoñ]

Specimen: MJB-4935, Aneityum

Use: This grass is planted to **protect a person's farm** from being affected by evil spirits.

Indigenous expert(s): Wopa Nasauman, Thomas Japanesai, Dick Matenekea



Initial interview

Vernacular name: *nau nau* [Naka]

Specimen: MJB-4935, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *naunau* [Netwar]

Specimen: MJB-4935, Tanna

Note: The name of this plant means the “small bamboo”.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Coix lacryma-jobi L.

Initial interview

Vernacular name: *nadej* [Anejoñ]

Specimen: GMP-4797, Aneityum

Use: Women make **necklaces** from the dried seeds of this plant.

Indigenous expert(s): Wopa Nasauman, Wina Nasauman, Tony Keith, Reuben Neriam, Marie Michelle

Initial interview

Vernacular name: *nadej* [Anejoñ]

Specimen: MJB-4894, Aneityum

Use: Women pick the ripe, grey-white seeds to make decorative items such as **necklaces**.

Indigenous expert(s): Wopa Nasauman, Rene Theimu

Initial interview

Vernacular name: *notipiahal* [Naka]

Specimen: KEA-577, Tanna

Use: This plant is used as a

medicine. At the onset of **urinary tract pain** following coitus with a menstruating woman, a male will chew the inner stem of a young plant to alleviate pain. It can be used by either men or women when they are experiencing urinary tract pain. It should be consumed once a day, for up to three days. The seeds can also be used to make a **necklace**.

Indigenous expert(s): Samson Numake Nakabue

Initial interview

Vernacular name: *kwankamun* [Nafe]

Specimen: GMP-3002, Tanna

Use: This plant has an **ornamental** use. The white fruits of this plant are used as **pendants** to fashion a necklace for a man, woman, or child.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak, Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu



Follow-up interview

Vernacular name: kwankamwin [Nafe]

Specimen: GMP-3002, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: notip iahal [Naka]

Specimen: KEA-577, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: kamen [Netwar]

Specimen: GMP-3347, Tanna

Use: Dry fruits are strung together to make **decorations** and **necklaces**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Cymbopogon citratus (DC.) Stapf.

Initial interview

Vernacular name: neyo [Anejoñ]

Specimen: MJB-4958, Aneityum

Use: The leaves and stems are boiled in water to make **tea**. The leaf bases are used to cook foods that have a strong odor, such as goat or shark; the base is sliced and put in the soup, which helps to keep the smell of the goat or shark from infusing through the rest of the food and making it less palatable. In some areas of Aneityum, such as in cassava fields, there is a fungus that kills the crops; this species is interplanted with the crops to **kill that fungus** and protect the crop plants.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: matukpien [Neuai]

Specimen: MJB-4958, Aneityum

Use: The leaves are boiled in water to make **tea**.

Indigenous expert(s): Kalo Napan, Madlen Nakuramu, Noella Tupun, Alexis Tupun, Matthew Kema, Ramaula Jack, Samuel Hernaen, Sam Iakar, Jean-Pascal Wahe, Kevin Kaujei

Initial interview

Vernacular name: natip pian [Naka]

Specimen: MJB-4958, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew,

Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *naru pién* [Netwar]

Specimen: MJB-4958, Tanna

Note: This name means “fragrant leaves of sugarcane”.

Use: Infusion of the leaves is sometimes consumed as a **tea** for a calming effect.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Cyrtococcum oxyphyllum (Hochst. ex Steud.) Stapf

Initial interview

Vernacular name: *naprapiruei* [Nafe]

Specimen: GMP-4662, Tanna

Use: **Cows** like to eat this grass.

Indigenous expert(s): Taya Ninneth, Naiwan Sam, Dan Danifer, Kayas Narko, Allan Rawi

Initial interview

Vernacular name: *nougemet* [Netwar]

Specimen: GMP-4662, Tanna

Use: This plant is used when one is late for an event. Sticking a stem with an inflorescence of this plant in one’s hair or behind one’s ear while walking will **make the sun stop on its journey** through the sky and thus **stops time from passing**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



***Digitaria* sp.**

Initial interview

Vernacular name: *napjau* [Anejoñ]

Specimen: AAM-35, Aneityum

Indigenous expert(s): Rosita

Follow-up interview

Vernacular name: *napjau* [Anejoñ]

Specimen: AAM-35, Aneityum

Use: This plant is part of a bath mixture to **help babies become healthy and walk faster**. Mix one handful of this leaf with one handful of *Microsorium scolopendria* (GMP-3658), as well as one handful of the grass *Lepturus repens* (MJB-4945). Put all of these leaves in a kettle full of water and wash the child with this.

Indigenous expert(s): Wina Nasauman, Tony Keith

Eleusine indica (L.) Gaertn.

Initial interview

Vernacular name: *sukuiuka*

[Futuna-Aniwa]

Specimen: GMP-5148, Futuna

Note: This word means "fish tail".

Indigenous expert(s): Paul Fatapa

Initial interview

Vernacular name: *nuri-nanipuka*

[Nafe]

Specimen: GMP-3169, Tanna

Use: This plant is used by dogs who have an **upset stomach**. After eating this grass, their stomachs feel better. Pigs also feed on this grass.

Indigenous expert(s): Sam Natou, Sam Nauka, Philip Wahe

Follow-up interview

Vernacular name: *nuri nampuka, vir viry* [Nafe]

Specimen: GMP-3169, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

Initial interview

Vernacular name: *nalkosik* [Naka]

Specimen: GMP-5148, Futuna

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nul kasek* [Netwar]

Specimen: GMP-3169, Tanna

Note: Named after the real *nul kasek*, which is a spiny liana (*Guilandina bonduc*).

Indigenous expert(s): Clément Kapalu, lahwo, Joe Nasak, Joe Natuman, Moïs Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



Initial interview

Vernacular name: *gaferi fatu* [Futuna-Aniwa]

Specimen: DMR-58, Aniwa

Note: The name means "grass like stone".

Indigenous expert(s): Kalmon Poita, Chief Matu

Imperata conferta (J. Presl) Ohwi

Initial interview

Vernacular name: *mania* [Naka]

Specimen: GMP-5476, Tanna

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *maprum* [Anejoñ]

Specimen: GMP-3440, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam



Follow-up interview

Vernacular name: *nia* [Netwar]

Specimen: GMP-3440, Aneityum

Use: Its leaves are strung together and used to **cover roof ridges** of **traditional houses** to protect them from the rain.

Indigenous expert(s): Clément Kapalu, lahwo, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *niri* [Anejoñ]

Specimen: MJB-4973, Aneityum

Use: This grass is used to **thatch** the roof of a traditional house; tie bunches of the grass on a stick that is about 2 meters long by using strings from *Pandanus* or other vines, then lay these on the roof and tie these sticks with grass on crossbars to secure them. The flowers of this grass are harvested and put in bags to make **pillows**; the flowers are soft and easy to gather and make a nice pillow.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Isachne comata Munro ex Hack.

Initial interview

Vernacular name: nautahos
[Anejoñ]

Specimen: GMP-3280, Aneityum

Note: The name of this plant means “flowers on the ground”.

Use: This is a **message plant**, used since ancient times for communication. If you give this plant to a person who composes songs, he will know to **compose a song** for you.

Indigenous expert(s): Wopa Nasauman, Lalep Thomas Japanesei

Follow-up interview

Vernacular name: nautahos
[Anejoñ]

Specimen: GMP-3280, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Marie Michelle

Initial interview

Vernacular name: nougemet
[Netwar]

Specimen: GMP-3112, Tanna

Use: This plant is used when one is late for an event. Sticking a stem with an inflorescence of this plant in one’s hair or behind one’s ear while walking will **make the sun stop on its journey** through the sky and thus **stops time from passing**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Isachne vitiensis Rendle

Follow-up interview

Vernacular name: naprapirei [Nafe]

Specimen: GMP-3112, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer



Ischaemum muticum L.

Follow-up interview

Vernacular name: natiñpece
[Anejoñ]

Specimen: GMP-3607,
Aneityum

Indigenous expert(s): Wina
Nasauman, Tony Keith, Reuben
Neriam



Initial interview

Vernacular name: nyhal [Netwar]

Specimen: GMP-5142, Tanna

Indigenous expert(s): Clément
Kapalu, lahwot, Joe Nasak, Joe
Natuman, Mois Nako, Nadine
Ramík, Pierrot Nako Yeru, Sam
Posen, Tao Metiwai

Lepturus repens (G. Forst.) R. Br.

Initial interview

Vernacular name: nathutathut
[Anejoñ]

Specimen: MJB-4945, Aneityum

Use: This plant is used to **make a baby strong**. Burn the leaves and rhizomes, then take the ashes and rub it on the baby's arms, knees, and legs. This makes them strong, healthy, and able to walk. This can be used on 1–4-year-olds and is applied every day after bathing.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman



Miscanthus floridulus (Labill.) Warb. ex K. Schum. & Lauterb.

Initial interview

Vernacular name: nieg [Anejoñ]

Specimen: GMP-4071, Aneityum

Use: The dried leaves are used to make **thatched roofs** on traditional houses. The same leaves are woven to make the walls of traditional houses. When light is required at night, many dried stems are bundled to form a large **burning torch**. The leaves of this plant are used to **demarcate tabu areas**. Further information about the practice was withheld.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Follow-up interview

Vernacular name: ning [Nafe]

Specimen: GMP-3104, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

Initial interview

Vernacular name: nieg [Anejoñ]

Specimen: MJB-4885, Aneityum

Use: Cut this grass in the morning and let it dry for two days, then use it to weave the **roof** of a house. This is thicker and heavier than coconut leaf. It is also used for **traditional sleeping houses** (also known as **cyclone houses**). When a person wants to let others know that something is **tabu**, or not to be touched or to stay away, tie the leaf of this plant and place it on an object, such as ripe bananas. People will know it is **tabu** and will not take these items from the place where they are growing.

Indigenous expert(s): Wopa Nasauman, Rene Theimu

Initial interview

Vernacular name: nuig [Naka]

Specimen: MJB-4885, Aneityum

Use: Same use as above.

Indigenous expert(s): Enauta Johnson, Isaiah Nakamos, Narua Nakamos, Namasa Matai, Kaio Jack, Lesly Matai, Andrea Matai, Naomie Kamoe, Rose Kating, Greg Matai, Naloma Matai, Sirima Matai, Sondra Enauta, Ken Bob, Tupas Matai

Initial interview

Vernacular name: nuig [Naka (Iakahan dialect)]

Specimen: GMP-5829, Tanna

Use: The dried culms and leaves of this plant are used to make **roof thatching** for a traditional house, and the dried culms alone are used to **make the walls** of the house. When this grass makes its flowers, it is **time to pray over yams**.

Indigenous expert(s): Koden Dick, Peter Dick



Initial interview

Vernacular name: *gausuau* [Futuna-Aniwa]

Specimen: MJB-5226, Futuna

Use: The stems of this grass are tied together and woven to make the **wall of a traditional house**.

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: *ning* [Nafe]

Specimen: GMP-3104, Tanna

Use: When **thatching** a house, put the coconut leaves on the crossbars. Then push the stem of this plant into the coconut leaves and bend them over to hold the coconut leaves. Use the stems of this plant as a **support** for **yam vines**. Use the stem to make **arrows**.

Indigenous expert(s): Sam Nauka

Initial interview

Vernacular name: *neimeiraer* [Nafe]

Specimen: MJB-5088, Tanna

Use: The leaf is used to **thatch** houses. The based of the stem is sweet, and it can be **chewed** like sugarcane.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *nimeraia* [Nafe]

Specimen: MJB-5088, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *nuig* [Naka]

Specimen: GMP-5679, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etao Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nuig* [Netwar]

Specimen: GMP-3104, Tanna

Use: It has many uses as a building material for **walls** and **roofs**. This is an *awsim* (sacred, *tabu*) plant for **warding off evil spirits**. It can be used as a **message plant**; when a man comes to the *nakamal* but has no kava of his own, he can plant a short stalk with leaves of *nuig* by the *kastom* fire where he will drink kava, and the boys chewing the kava will know they need to prepare a portion for him.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman,

Initial interview

Vernacular name: *gasau* [Futuna-Aniwa]

Specimen: DMR-92, Aniwa

Use: This plant has many uses. The stalks are used to make **walls of houses** and inner divisions, as well as the **supporting structures for yam vines**. Sharp bits are used to tear pandanus leaves when weaving. **Roof segments** are made from the stalks of this grass along with coconut leaflets tied to them. The stalks are used to make the **arrow shafts**. The back of girls may be cut with its sharp bits during **coming-of-age ceremony** and the stalks can also be used to **whip** the girls at that time.

Indigenous expert(s): Kalmon Poita, Nasweiu Rota

Initial interview

Vernacular name: *wild cane* [Anejoñ]

Specimen: AAM-12, Aneityum

Note: The vernacular name was adopted from Bislama.

Use: This plant is used to produce a washing liquid to cure the **sea snake curse** that causes a woman to have **missed menstrual periods**. This ritual is performed by a husband on his wife if she suffers the symptoms. First, the husband must combine four young leaves of *incispev* (*Sophora tomentosa*) and four young leaves of *nafanu* (*Guettarda speciosa*); the coastal *nafanu* is important because it makes a connection to the sea. The leaves should then be mashed and the juice squeezed into a small bamboo vessel. Leaves of wild cane (*Miscanthus floridulus*) should be used to cover the bamboo, ensuring it is closed. Then go to the sick person and symbolically unwrap the snake from her. Start from the top and let the woman drink a small part of the potion. Then wash her with the mixture, making sure to wash head, elbows, knees, feet, and belly. Then take a leaf of *naha* and break it over the woman's navel (*nambuton* in Bislama) to break the snake off. The bamboo vessel is then smashed to pieces, and the woman is left in place until the washing liquid dries on her, which takes one whole day; during this time, she must not eat. The final ceremony takes place during the evening, which allows the women to sleep afterwards.

Indigenous expert(s): Serelyn

Follow-up interview

Vernacular name: *nieg* [Anejoñ]

Specimen: AAM-12, Aneityum

Use: This is the main plant to **thatch** roofs of houses. It can also be used to **weave** the walls of the house. Women clean the leaves off the stems and use the hard part of the stem to strip *Pandanus* leaves for weaving a basket; they cut the wild cane in half, sharpen the end, and use this sharp part to cut the dried *Pandanus* leaves into small strips. For use as a **torch** at night, collect the dry stems, tie them

together, and use it to provide light when walking on the trails, on the reef, or for fishing. To **catch crabs** just before sunset, burn the torch and shake the ashes on the rocks of the reef. Come back an hour or so later to collect the crabs that are attracted to the ashes. This is also a **message plant**; take one cane and tie the leaves together, then tie this on a tree to indicate that it is *tabu* (for example, if it is tied around a citrus tree that will ripen soon, people will know that they cannot pick the fruits). Another **message plant** for the **transport of kava**; tie the leaves into a knot and put the stem on a kava stump that has been harvested; this sends the message that “this kava goes express” or “don’t stop!”, so the carrier of the kava goes to one border of a village and passes it on to another person who knows that it cannot stop in their village; it is then carried to the next village and passed along in this way until it gets to its destination.

Indigenous expert(s): Wina Nasauman, Tony Keith, Marie Michelle

Oplismenus compositus (L.) P. Beauv.

Initial interview

Vernacular name: *gaferi palo* [Futuna-Aniwa]

Specimen: DMR-35, Aniwa

Note: The name means “long grass”.

Indigenous expert(s): Kalmon Poita, Chief Matu

Paspalum conjugatum P.J. Bergius

Initial interview

Vernacular name: *nasjiramnem* [Anejoñ]

Specimen: MJB-4970, Aneityum

Use: This plant is used as a **styptic**, a medicine that stops bleeding. Squeeze a handful of leaves together and apply the leaves as a poultice to the wound. Or, drip the juice on the wound when it does not seem wise to put pressure on the bleeding. This will stop the blood from flowing from the wound, but is only to be used on a small wound.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: *mista wil* [Naka]

Specimen: MJB-4970, Aneityum

Indigenous expert(s): Manapen



Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nul kasek* [Netwar]

Specimen: *MJB-4970*, Tanna

Note: Named after the real *nul kasek*, a spiny liana (*Guilandina bonduc*).

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Pogonatherum crinitum (Thunb.) Kunth

Initial interview

Vernacular name: *tikinao* [Nafe]

Specimen: *GMP-3113*, Tanna

Indigenous expert(s): Sam Natou, Sam Nauka, Philip Wahe

Follow-up interview

Vernacular name: *nuri* [Nafe]

Specimen: *GMP-3113*, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

Initial interview

Vernacular name: *mi nuri* [Nafe]

Specimen: *GMP-3113*, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *nul kasek* [Netwar]

Specimen: *GMP-3113*, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

cf. *Pogonatherum* sp.

Initial interview

Vernacular name: *gaferi tai* [Futuna-Aniwa]

Specimen: *DMR-77*, Aniwa

Note: The name means "grass of the sea(side)".

Indigenous expert(s): Kalmon Poita, Chief Matu

Saccharum x edule Hassk.

Initial interview

Vernacular name: *natip* [Naka]

Specimen: Online photo

Use: The flower clusters of this species are **cooked** in bamboo over fire and eaten.

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Stenotaphrum secundatum (Walter) Kuntze

Initial interview

Vernacular name: *gaferi* [Futuna-Aniwa]

Specimen: DMR-49, Aniwa

Note: The name means "grass".

Indigenous expert(s): Kalmon Poita, Chief Matu

Thuarea involuta (G.Forst.) Roem. & Schult.

Initial interview

Vernacular name: *gaferi mata eika* [Futuna-Aniwa]

Specimen: DMR-80, Aniwa

Note: The name means "grass of fish's eye".

Use: Hung with *sematoto* (a vine) on *burao* sticks. This attracts flying fish during kastom fishing so they can be used as bait for *woru kago* (kind of fish).

Indigenous expert(s): Kalmon Poita, Chief Matu

Zea mays L.

Initial interview

Vernacular name: *nokon* [Naka]

Specimen: Online photo

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

SMILACACEAE

Smilax vitiensis (Seem.) A. DC.

Initial interview

Specimen: GMP-3615, Aneityum

Use: [Anejoñ area] This vine is used to make **rope**. Collect the stem, roll it in a figure 8, heat it on a fire, and use it to tie house parts while the vine is still hot.

Indigenous expert(s): Titiya Lalep

Initial interview

Vernacular name: *nowhou*

[Anejoñ]

Specimen: GMP-4016, Aneityum

Use: The vine is used to **lash roof rafters to house posts**. The vine is collected from the forest and coiled in a figure 8 pattern. It is then heated over a fire before fastening the rafter to the post. One minute of heat is sufficient, and then immediately use the vine as a rope.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai



Follow-up interview

Vernacular name: *nowhou*

[Anejoñ]

Specimen: GMP-4016, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *kilah* [Naka]

Specimen: TAR-2227, Tanna

Use: This plant is used in **construction**. The stem is used as a strong **rope** for tying timber together during house construction.

Indigenous expert(s): Johnny Nakabue, Marie Kating Kew, Willie Nalin Nadikas, Kating Kew Enauta, Numake Tom Kapalu, Kuwau Tom Keuai, Nausan Kamsak

Initial interview

Vernacular name: *kwankukeibu* [Nafe]

Specimen: GMP-3092, Tanna

Use: The vine of this plant is used to tie an **outrigger onto a canoe**. Heat up the stem and peel off the outer bark. While it is still warm, use it to tie an outrigger to the canoe. When the stem cools, it becomes very hard. It is also used to **tie sugarcane**.

Indigenous expert(s): Sam Nauka

Initial interview

Vernacular name: *kwanpukeibuu* [Nafe]

Specimen: GMP-4560, Tanna

Use: The vine is used to **tie house posts** to the parts of the house. Collect 7–8 meters of this vine for each use, curl it and heat in a fire, then use it

for lashing while still hot. After it cools, it will be very strong and resilient.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *kwanpukeibuu* [Nafe]

Specimen: GMP-4684, Tanna

Use: The vine is used to **tie house posts** to the parts of the house. Collect 7–8 meters of this vine for each use, curl it and heat in a fire, then use it for lashing while still hot. After it cools, it will be very strong and resilient.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *kwankoukeipuou* [Nafe]

Specimen: GMP-5185, Tanna

Use: People use this as a local **rope** to tie house posts, rafters and the stems of sugarcane together.

Indigenous expert(s): Thomas Kamisak, Johnny Rawi, Robert Rawi, Komi Kamisak, Bob Nako, Daniel Kamisak

Initial interview

Vernacular name: *kilah* [Naka]

Specimen: TAR-2227, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *tul kel* [Netwar]

Specimen: GMP-3092, Tanna

Note: The name of this plant is the “vine of the flying fox”.

Use: Strong **rope** or **cordage** for tying together parts of houses and sugarcane stalks as they grow.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

ZINGIBERACEAE

Alpinia novae-pommeraniae K. Schum.

Initial interview

Vernacular name: *nare* [Nafe]

Specimen: MJB-4724, Tanna

Use: This plant is used to make a **head garland** (*kuanari*) used to welcome visitors. It is also used as an **ornamental** around local houses.

Indigenous expert(s): Sam Natou

Follow-up interview

Vernacular name: *nare* [Nafe]

Specimen: MJB-4724, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *nare* [Nafe]

Specimen: MJB-5039, Tanna

Use: This is the female kind of *nare* (the male kind is *Etilingera elatior*, MJB-5037). The leaf is used to cover the **top ridge of a roof** on a house, where it can last five or more years. The plant is also used to make a woman's **grass skirts**; twist leaves and tie them in a line, then dry them in the sun and use them to make the skirt. The leaves have a nice **fragrance**.

Indigenous expert(s): Johnson Noar

Initial interview

Vernacular name: *nare sanet* [Neuai]

Specimen: GMP-2936, Tanna

Use: This plant is used for **construction**, as the first layer of a thatch roof. The small branches of this plant are laid across roof members, followed by wild cane.

Indigenous expert(s): John Pasua, Samuel Herwaen Kemah, Joseph Kema, Benjamin Tom

Initial interview

Vernacular name: *naleh* [Nahual]

Specimen: MJB-4689, Tanna

Use: This plant is used for **thatch**. Put the leaves on the ridge line of traditional houses to seal the roof from rain.

Indigenous expert(s): Jimmy Iauimam, Toata Rupii, Toata Nalpalep

Initial interview

Vernacular name: *nalé, numan awas* [Netwar]

Specimen: MJB-4724, Tanna

Note: The name *numan awas* means "old leaves".

Use: It has a decorative use in making **fragrant garlands** (for both the neck and head) out of its leaves. Its leaves can also be used to make a **leg decoration** called *nakepen* (similar to *kaukasé*, but worn around the legs during the dances of *nekowiar* and during the final ceremony of *kaur* or circumcision rituals).

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïs Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *naleh* [Neuai]

Specimen: MJB-4689, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Alpinia purpurata (Vieill.) K. Schum.

Initial interview

Vernacular name: *namelveiwou* [Anejoñ]

Specimen: GMP-4866, Aneityum

Use: This plant is used as an **ornamental** plant to grow around the house.

Indigenous expert(s): Wopa Nasauman, Martial Wahe

Initial interview

Vernacular name: *namelveiwou* [Anejoñ]

Specimen: MJB-4921, Aneityum

Use: This plant is an introduced species and it is used as an **ornamental**, and is planted near houses and along roads. The flowers are also used for **decorating** people's hair.

Indigenous expert(s): Wopa Nasauman, Thomas Japanesai, Dick Matenekea

Initial interview

Vernacular name: *nare* [Nafe]

Specimen: MJB-5169, Tanna

Use: This plant is used during first **shaving ceremonies**. The leaves are mixed with *Euodia* and mashed coconut. The mixture is used to oil the body of both the young man being shaved and the person leading the man through the ceremony. The stems, when mashed, are very fragrant and are also tied around the head. During the ceremony for a **young lady who has her first menstruation**, she first goes away with her family, and when she comes back, they cover her with the same mixture of plants that gives off a very nice **aroma**. Ancient people, when in need of **water**, would mash the stem along its entire length with wooden posts, into 4–6 pieces. The mashed stems would then be squeezed into a coconut shell and drunk. This method can be used to collect water today when a person is in the forest and thirsty.

Indigenous expert(s): Johnson Noar, Peter Nisian



Follow-up interview

Vernacular name: *naure* [Nafe]

Specimen: MJB-5169, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *nale* [Naka]

Specimen: MJB-5169, Tanna

Use: This plant is used for **weaving** grass skirts.

Indigenous expert(s): Enauta Johnson, Isaiah Nakamos, Narua Nakamos, Namasa Matai, Kaio Jack, Lesly Matai, Andrea Matai, Naomie Kamoe, Rose Kating, Greg Matai, Naloma Matai, Sirima Matai, Sondra Enauta, Ken Bob, Tupas Matai

Initial interview

Vernacular name: *nale akaku* [Naka]

Specimen: MJB-5169, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etao Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nepilpas ituga* [Netwar]

Specimen: GMP-4866, Tanna

Note: This name means the "*nepilpas* which is foreign (*ituga*)", because it comes from elsewhere.

Use: The leaves of this plant have a **decorative** use in making fragrant **garlands** (for the neck and head).

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *naleh* [Neuai]

Specimen: TAR-2350, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Alpinia zerumbet (Pers.) B.L. Burtt & R.M. Sm.

Initial interview

Vernacular name: *incowos* [Anejoñ]

Specimen: MJB-4989, Aneityum

Use: The leaves of this plant are used to finish the **roof ridge of a traditional house**. The leaves are placed horizontally on top of the roof and the sides of the roof are thatched with palms or grass, then

ten leaves are layered on top of each other to enable this part of the roof to last for a long time, up to six years. If this is used on the top of a roof where there is a fire burning, such as a kitchen, the leaves will be exposed to a great deal of smoke, which act to preserve them even longer, perhaps ten years or more.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: *nare-apuruman* [Nafe]

Specimen: GMP-3229, Tanna

Use: When performing the *kastom* ceremony **toka dance**, the leaves are wrapped in a band and **tied on the head** of dancers.

Indigenous expert(s): Rawi Amos, Kaias Yauiko Nerkahoro, Kasu Janet



Follow-up interview

Vernacular name: *nareagai* [Nafe]

Specimen: GMP-3229, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

Initial interview

Vernacular name: *sanit* [Neuai]

Specimen: MJB-4758, Tanna

Use: The leaves are used for **medicine** to treat **bad dreams**. Squeeze the leaf and drink 1.5 liters in the morning after you have a bad dream and continue to drink it throughout the day, for four days straight. This treatment is effective for a long time, especially for anxiety-based dreams, such as walking on a cliff, seeing a devil, etc. The flowers are used to **decorate** an area for a big event, such as a wedding or church. The leaf is also used to **thatch traditional houses** on the top of the ridge, in between the coconut leaves.

Indigenous expert(s): Jean Iaruwaing, Kang Mariros, Easter Samuel, Sula Nako

Initial interview

Vernacular name: *nale* [Naka]

Specimen: MJB-4758, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel,

Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nepilpas aken* [Netwar]

Specimen: GMP-3229, Tanna

Note: The name of this plant signifies that this is the “real *nepilpas*”.

Use: The leaves have a **decorative** use in making fragrant **garlands** for the neck and head.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïs Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Alpinia* sp.**

Initial interview

Vernacular name: *nare asouri* [Nafe]

Specimen: GMP-4559, Tanna

Use: This is an **ornamental** plant that is used around the house. The leaves can also be used in constructing the **roof ridge** of a local thatched house to block the rain from coming in, acting like a “ridge cap”.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko

***Curcuma longa* L.**

Initial interview

Vernacular name: *neamik* [Naka]

Specimen: Online photo

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

***Etilingera elatior* (Jack) R.M. Sm.**

Initial interview

Vernacular name: *nare* [Nafe]

Specimen: MJB-5037, Tanna

Use: This is a *kastom* **medicine** that is used to **treat male impotence**.

Take six 3-inch pieces of the young inflorescence before it opens. Chop it and mix with a double handful of leaves from MJB-5047 (*Alternanthera brasiliana*), and then add water and squeeze it into a cup. The patient drinks two bottles per day for one week. It is important that the patient avoids kava, alcohol (such as whiskey and rum), and tobacco, and he should stay away from his wife or partner. After a week passes with this treatment, the man is much more potent.

Indigenous expert(s): Johnson Noar

Follow-up interview

Vernacular name: *nare angen*
[Nafe]

Specimen: *MJB-5037*, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa



Initial interview

Vernacular name: *nale asol* [Naka]

Specimen: *MJB-5073*, Tanna

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nalé asul* [Netwar]

Specimen: *MJB-5037*, Tanna

Note: This name means the “large nalé”.

Indigenous expert(s): Clément Kapalu, lahwtot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Hedychium coronarium* J. Koenig**

Initial interview

Vernacular name: *incowos ates*
[Anejoñ]

Specimen: *GMP-3676*, Aneityum

Use: This plant is used for ensuring that a person’s **pig does not run away**. Take a 6-inch piece of stem and hold the pig over it, then break the stem while holding it under the pig’s foot. This ensures that the pig will not go too far.

Indigenous expert(s): Wina Nasauman, Reuben Neriam



Follow-up interview

Vernacular name: *incowos ates*
[Anejoñ]

Specimen: *GMP-3676*, Aneityum

Indigenous expert(s): Reuben Neriam, Wina Nasauman, Tony Keith

Initial interview

Vernacular name: nare [Nafe]

Specimen: MJB-4722, Tanna

Use: This plant is used to **welcome people** by weaving the leaves and the fragrant flowers into a **head garland**, locally known as a *kuanari*. If there are no flowers, people weave the leaves and use these to welcome visitors. This species is becoming **invasive** in the area.

Indigenous expert(s): Sam Natou

Follow-up interview

Vernacular name: nare sanhet [Nafe]

Specimen: MJB-4722, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: masanit [Naka]

Specimen: MJB-4722, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: nalé iaugen tuan [Netwar]

Specimen: GMP-3676, Tanna

Note: This name means the “nalé plant that has white flowers”.

Use: During the final day of the ceremony for a girl’s **first menstrual period**, she attaches this to her grass skirt for **decoration**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïs Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Hornstedtia scottiana (F. Muell.) K. Schum.

Initial interview

Vernacular name: nale pia [Naka]

Specimen: GMP-3695, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: nepilpas [Netwar]

Specimen: GMP-3695, Tanna

Use: This plant is very fragrant and its leaves are used to make **garlands** (for the head and neck).

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Zingiber zerumbet (L.) Roscoe ex Sm.

Initial interview

Vernacular name: mari-mari [Nafe]

Specimen: GMP-3060, Tanna

Use: This plant was used as a source of **fiber** in older times. A person would mash the stems, dry them in the sun, and then use them to weave **grass skirts**.

Indigenous expert(s): John Pasua, Alexis Tupun, Alick Nauka, Samuel Herwaen Kemah, Albert Andre

Follow-up interview

Vernacular name: mwarimwari [Nafe]

Specimen: GMP-3060, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: meri meri [Nafe]

Specimen: GMP-3230, Tanna

Use: When a person touches the red fruiting base, it can cause **itching**.

Indigenous expert(s): Rawi Amos, Kaias Yauiko Nerkahoro, Kasu Janet

Follow-up interview

Vernacular name: mhari mhari [Nafe]

Specimen: GMP-3230, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

Initial interview

Vernacular name: mary mary [Nafe]

Specimen: MJB-5078, Tanna

Use: This plant is used to **treat indigestion**. Take five roots from five different plants, then clean and grate them into a 600 mL bottle of water, and drink one bottle twice daily. There is also **weather lore** associated with this plant. In Tanna, people use this plant to **make rain, thunder, or to stop the rain**. To make rain, take a big pile of this plant's leaves, tie them in a bundle with a rope, and put it into the sea. When the leaves



start rotting, usually after one week, the rain will come.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *mary mary* [Nafe]

Specimen: MJB-5078, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *nijisei* [Anejoñ]

Specimen: MJB-4912, Aneityum

Use: This plant is used to **treat high blood pressure** (for example, when it is diagnosed in the clinic). Take a half liter of water, mix in a handful of roots, boil, and drink one cup 3 times daily while still warm, for three days. This plant is also used in making **grass skirts**; the leaves are dried in the sun and then woven into the skirts.

Indigenous expert(s): Wopa Nasauman, Thomas Japanesai

Initial interview

Vernacular name: *nehaul* [Naka]

Specimen: MJB-5078, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etao Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nemamel* [Netwar]

Specimen: GMP-5654, Tanna

Use: During the final day of the **ceremony** marking a girl's **first menstrual period**, she will attach this to her grass skirt.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

ACANTHACEAE

Acanthus ilicifolius L.

Initial interview

Vernacular name: nemdaj [Anejoñ]

Specimen: GMP-3724, Aneityum

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: nemthuj
[Anejoñ]

Specimen: GMP-3724,
Aneityum

Indigenous expert(s): Wina
Nasauman, Tony Keith



Avicennia marina (Forssk.) Vierh.

Initial interview

Vernacular name: mangrove [Nafe]

Specimen: MJB-5151, Tanna

Use: This plant is used for **house posts**. The bark is cut into strips and used to tie rafters to the roof during **thatching**.

Indigenous expert(s): Johnson
Noar

Follow-up interview

Vernacular name: mangrouve
[Nafe]

Specimen: MJB-5151, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer,
Kayas Narko, Taya Ninneth, Johnny Karpa



Graptophyllum pictum (L.) Griff.

Initial interview

Vernacular name: napé [Neuail]

Specimen: MJB-4779, Tanna

Use: This is planted as an **ornamental** species around dwellings.

Indigenous expert(s): Jean
laruwaing, Kang Mariros, Easter
Samuel, Sula Nako



Initial interview

Vernacular name: nafe [Naka]

Specimen: GMP-3728, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: napé tuan [Netwar]

Specimen: GMP-3728, Tanna

Note: The name of this plant means the “white napé”.

Use: During the final day of a girl’s **first menstruation ceremony**, she will attach this plant to her grass skirt.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Pseuderanthemum aubertii Benoist

Initial interview

Vernacular name: nepel [Anejoñ]

Specimen: GMP-4816, Aneityum

Use: This is a **medicinal plant** with an unspecified use.

Indigenous expert(s): Wopa Nasauman, Martial Wahe

Follow-up interview

Vernacular name: napei [Nafe]

Specimen: GMP-3380, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: iemaha kuau [Netwar]

Specimen: MJB-4801, Tanna

Use: This is a medicine for **headaches**. Another person should chew a handful of leaves and then spit it on the forehead of the person who has the headache, and this treatment is said to reduce pain.

Indigenous expert(s): Lui Noamel, Joe Natuman, David Tao, Jack Iawiah, Natua Harry



Initial interview

Vernacular name: *kilaplapin apin* [Naka]

Specimen: GMP-4816, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Pseuderanthemum carruthersii

(Seem.) Guillaumin

Initial interview

Vernacular name: *nape apen* [Netwar]

Specimen: MJB-4800, Tanna

Use: This is a remedy for **headaches**. Another person should chew a handful of leaves and then spit it on the forehead of the person who has the headache, and this treatment is said to reduce pain.

Indigenous expert(s): Lui Noamel, Joe Natuman, David Tao, Jack Iawiah, Natua Harry

Initial interview

Vernacular name: *napuas* [Naka]

Specimen: GMP-5428, Pentecost

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nawes* [Neuai]

Specimen: GMP-5428, Pentecost

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Pseuderanthemum longifolium (G. Forst.) Guillaumin

Initial interview

Vernacular name: *nepel* [Anejoñ]

Specimen: GMP-3616, Aneityum



Note: Many plants resemble this species and are called by this same name.

Indigenous expert(s): Rosalina Nijae

Follow-up interview

Vernacular name: *intaeñtaeñ atamaeñ* [Anejoñ]

Specimen: GMP-3616, Aneityum

Use: This is a remedy for **babies who cry frequently**. Take a handful of leaves, rub them in one's hands to break them, and then put the leaves in the bowl where the babies will bathe, which will help stop their crying. This plant is also cultivated as an **ornamental** around the house.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *narmín nāfe* [Naka]

Specimen: GMP-5360, Aneityum

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nesésé nawuk* [Netwar]

Specimen: GMP-3616, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Pseuderanthemum repandum* subsp. *tuberculatum* (Hook.f.) Heine**

Initial interview

Vernacular name: *kilāplāpīn ruan* [Naka]

Specimen: GMP-4750, Aneityum

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau



Initial interview

Vernacular name: *kléplepen tuan* [Netwar]

Specimen: GMP-4750, Tanna

Note: The name of this plant means the “white little bird”.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Ruellia prostrata Poir.

Initial interview

Vernacular name: *pakopauko* [Futuna-Aniwa]

Specimen: MJB-5256, Futuna

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Strobilanthes alternata (Burm. f.) E. Moylan ex J.R.I. Wood

Initial interview

Vernacular name: *tanapuen* [Nafe]

Specimen: MJB-5188, Tanna

Use: This species is used to make a **local tattoo**. Take a piece of tire and burn it until it is “dust”, then squeeze the juice of many leaves of this plant into the dust and mix it thoroughly. Then take a clean needle, dip it into the mixture, and poke it into the skin to apply the tattoo design.

Indigenous expert(s): Johnson Noar, Peter Nisian



Initial interview

Vernacular name: *tanapen* [Nafe]

Specimen: MJB-5188, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *natatan apen* [Netwar]

Specimen: GMP-5521, Tanna

Note: This name means “black ground”.

Use: The juice from its leaves is used as a **medicine** to treat **heart disorders**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *tannapen* [Neuai]

Specimen: GMP-5521, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei,

Strobilanthes reptans (G. Forst.)
Moylan ex Y.F. Deng & J.R.I. Wood

Initial interview

Vernacular name: *naupitcat*

[Anejoñ]

Specimen: GMP-3674, Aneityum

Use: This is a plant for **magic**.

People say it can **remove the power of a love potion**. It can also be used to **tame a baby wild pig**;

when a person catches the baby pig, this plant is burned and the ashes are collected and then rubbed all over the pig's body to tame it. It can also be used for **pig food**; take a handful of leaves and squeeze the juice into a handful of grated coconut; feeding this to pigs will help make them fat.

Indigenous expert(s): Rosalina Nijae, Wina Nasauman, Reuben Neriam



Follow-up interview

Vernacular name: *naupicat* [Anejoñ]

Specimen: GMP-3674, Aneityum

Indigenous expert(s): Reuben Neriam, Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *taringakimoua* [Futuna-Aniwa]

Specimen: GMP-5146, Futuna

Indigenous expert(s): Paul Fatapa

Initial interview

Vernacular name: *narua* [Naka]

Specimen: TAR-2233, Tanna

Indigenous expert(s): Johnny Nakabue, Marie Kating Kew, Willie Nalin Nadikas, Kating Kew Enauta, Numake Tom Kapalu, Kuwau Tom Keuai, Nausan Kamsak

Initial interview

Vernacular name: *kimtameta, tanpiteu* [Nafe]

Specimen: GMP-3259, Tanna

Use: This plant can be used in a remedy to treat **diarrhea with blood**. Squeeze the juice from its leaves into a cup of water, then give this mixture to the person who is ill. Young children should have one teaspoon and adults should have one full cup in the morning, each day, until fully cured.

Indigenous expert(s): Rawi Amos, Kaias Yauiko Nerkahoro, Kasu Janet

Initial interview

Vernacular name: *tannapen* [Neuai]

Specimen: GMP-2967, Tanna

Indigenous expert(s): John Pasua, Samuel Herwaen Kemah, Joseph Kema, Benjamin Tom

Initial interview

Vernacular name: *naruanarua* [Naka]

Specimen: TAR-2233, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jeki Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *tenapen perawen* [Netwar]

Specimen: GMP-3412, Tanna

Note: The name *tenapen* means "black ground".

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *pirpiri* [Futuna-Aniwa]

Specimen: DMR-36, Aniwa

Note: The name means "it sticks".

Indigenous expert(s): Kalmon Poita, Chief Matu

ADOXACEAE

Sambucus javanica Blume

Initial interview

Specimen: GMP-5478, Tanna

Use: [Nafe area] The berries of this plant are used as a **decoration** for **face and body paint**.

Indigenous expert(s): Sam Nauka, Jean-Pascal Wahe

Initial interview

Specimen: MJB-5119, Tanna

Use: [Nafe area] People **decorate** their churches and the areas for their festivals with the flowers.

Indigenous expert(s): Johnson Noar, Peter Nisian



Initial interview

Vernacular name: *saparua* [Nahual]

Specimen: GMP-5872, Tanna

Use: The fruits of this shrub are **eaten** and used to **make a juice**.

Indigenous expert(s): Sam Posen, Charlie Kway, Nipro Thomas

AIZOACEAE

Sesuvium portulacastrum (L.) L.

Initial interview

Vernacular name: *nalāmala* [Naka]

Specimen: GMP-5144, Futuna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau



AMARANTHACEAE

Achyranthes aspera L.

Initial interview

Vernacular name: *napujada* [Anejoñ]

Specimen: MJB-5011, Aneityum

Use: People use this for an unspecified **medicine**.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: *motango tanugo* [Futuna-Aniwa]

Specimen: GMP-5145, Futuna

Indigenous expert(s): Paul Fatapa



Initial interview

Vernacular name: *karaiafinapek* [Nafe]

Specimen: MJB-5028, Tanna

Use: This plant is used to **reduce the pain of labor**. The juice from a double handful of leaves are squeezed into one cup of cool water and given to the mother to drink.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: nikariteng [Nafe]

Specimen: MJB-5028, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: kaepaepae kequahu [Nafe]

Specimen: MJB-5108, Tanna

Use: When a woman still has her **menstrual period for 2–3 months and is pregnant**, people say that the “lizard could eat the baby”. To avoid this, boil a handful of stem shavings in half a cup of water for 6 minutes and give this drink to the woman, twice a day for 5 days, and then the bleeding will stop. There are also dietary restrictions when taking this remedy, excluding coconut, oil, salt, and curry from the diet. The woman also must not swim in the sea for 5 days. The baby will be healthy if these instructions are followed.

Indigenous expert(s): Johnson Noar, Peter Nisian

Initial interview

Vernacular name: yakistil [Nanuneta]

Specimen: GMP-5821, Tanna

Indigenous expert(s): Yauko Nimisa, Isaiah Lonolus

Initial interview

Vernacular name: iakestil [Netwar]

Specimen: MJB-4827, Tanna

Use: When a person has “low blood” in their body and it needs restoration, squeeze large handfuls of the leaves of this plant into cups of water and drink 1–2 times daily over a 2-day period, and this will **restore the blood**. In order to **make a dog angry** and have that dog protect the house, squeeze the leaves around the dog’s nose, which will make it more aggressive; use one handful of leaves, one time.

Indigenous expert(s): Lui Noamel, Joe Natuman, David Tao, Jack Iawiah, Natua Harry

Follow-up interview

Vernacular name: karai napjek [Nafe]

Specimen: GMP-3360, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: kakil [Naka]

Specimen: GMP-4703, Tanna

Use: Drink the liquid squeezed from the leaf to treat excessive **heat in your body**.

Indigenous expert(s): Enauta Johnson, Isaiah Nakamos, Narua Nakamos, Namasa Matai, Kai Jack, Lesly Matai, Andrea Matai, Naomie Kamoe, Rose Kating, Greg Matai, Naloma Matai, Sirima Matai, Sondra Enauta, Ken Bob, Tupas Matai

Initial interview

Vernacular name: *karainapek* [Nafe]

Specimen: GMP-4703, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *narisaris* [Naka]

Specimen: GMP-4703, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *iakestil apen* [Netwar]

Specimen: GMP-3360, Tanna

Note: This name refers to the “black form” (*apen*) of the “I bite you”, plant referring to its spiny fruits.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *yakistir* [Neuai]

Specimen: GMP-5318, Aneityum

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *semagtago matatara* [Futuna-Aniwa]

Specimen: DMR-34, Aniwa

Indigenous expert(s): Kalmon Poita, Chief Matu

***Alternanthera brasiliana* (L.) Kuntze**

Initial interview

Vernacular name: *tannapen* [Nafe]

Specimen: MJB-5047, Tanna

Use: In order to **increase milk flow** in a nursing mother, take a double

handful of leaves and put them in 1 liter of water. Drink one bottle, twice a day and for three days.

Indigenous expert(s): Johnson Noar

Follow-up interview

Vernacular name: *tannapuen* [Nafe]

Specimen: *MJB-5047*, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa



***Amaranthus spinosus* L.**

Initial interview

Vernacular name: *nimaut maut* [Naka]

Specimen: *GMP-4623*, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nemawur* [Netwar]

Specimen: *GMP-4623*, Tanna

Use: Leaves cooked and **eaten**.

Note: The name of this plant means "shake in surprise".

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



***Celosia argentea* L.**

Initial interview

Vernacular name: *fakamauma* [Futuna-Aniwa]

Specimen: *MJB-5268*, Futuna

Use: This plant is grown as an **ornamental** around households.
Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: *nanumen naieu* [Neuai]

Specimen: *MJB-5268*, Futuna

Use: Children use this plant to make face **paint**.

Indigenous expert(s): Kalo Napan, Madlen Nakuramu, Noella Tupun, Alexis Tupun, Matthew Kema, Ramaula Jack, Samuel Hernaen, Sam Iakar, Jean-Pascal Wahe, Kevin Kaujei



Initial interview

Vernacular name: *rahn malo manig* [Naka]

Specimen: *MJB-5268*, Futuna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Cyathula prostrata (L.) Blume

Initial interview

Vernacular name: *kaipaip sei kuekau* [Nafe]

Specimen: *GMP-3237*, Tanna

Use: Children take the inflorescence of this plant and use it to **find and poke lizards** hiding in the bush. For treatment of an **unspecified spiritual sickness**, two 2-inch pieces of the stem are chewed and then this material is spat on the hair and body of an ill person to get rid of the sickness; use only one time.

Indigenous expert(s): Rawi Amos, Kaias Yauiko Nerkahoro, Kasu Janet



Follow-up interview

Vernacular name: *kaipap se kuekau, kamtameta* [Nafe]

Specimen: GMP-3237, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

Initial interview

Specimen: GMP-5475, Tanna [Nafe area]

Use: Poke the inflorescence into a hole in order to **entice a lizard** to come out. Also, the leaves can be used to **stop the bleeding** of an open cut; heat the leaves over a fire and then squeeze out the juice onto an open cut, repeat twice a day for two days.

Indigenous expert(s): Theresia Wahe, Sam Nauka, Philip Wahe, Jean-Pascal Wahe

Initial interview

Vernacular name: *keipata kuekau* [Nafe]

Specimen: GMP-3237, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *narm̄n narisaris* [Naka]

Specimen: GMP-5475, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nametameta* [Netwar]

Specimen: GMP-3237, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *nanuman yakistir* [Neuai]

Specimen: GMP-5371, Aneityum

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *rero moko* [Futuna-Aniwa]

Specimen: DMR-52, Aniwa

Note: The name means “tongue of lizard”.

Use: This plant has a **cultural use related to clans**. People from the clan of *moko* (lizard) can hold this plant, but those of other bloodlines should avoid touching it as it will make them seriously sick.

Indigenous expert(s): Kalmon Poita, Chief Matu

Gomphrena globosa L.

Initial interview

Vernacular name: *nema lé nesé*
[Netwar]

Specimen: MJB-4816, Tanna

Indigenous expert(s): Lui Noamel,
Joe Natuman, David Tao, Jack
lawiah, Natua Harry



ANACARDIACEAE

Dracontomelon vitiense Engl.

Initial interview

Vernacular name: *tavaruau*
[Futuna-Aniwa]

Specimen: GMP-4198, Futuna

Use: The ripe fruits are **edible**. Local pigeons, known in Bislama as *nawimba* (*Ducula pacifica*), consume the ripe fruits. This plant is also used as a **source of timber** to construct doors in western-style houses. Children often **chew the leaves**, sucking the juice and discarding the rest.

Indigenous expert(s): Takaronga
Kuaautonga

Initial interview

Vernacular name: *kon kory* (fruit)
[Nafe]

Specimen: MJB-5099, Tanna

Use: The fruits are **edible** and sold in the market to earn money.

Indigenous expert(s): Johnson Noar, Peter Nisian



Follow-up interview

Vernacular name: *noukory* [Nafe]

Specimen: MJB-5099, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer,
Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: nuwul [Netwar]

Specimen: MJB-4712, Tanna

Use: This plant is a source of **food**. Children eat the skin of this fruit, but if it is not ripe, it will cause a stomach ache. The ripe fruits are good to eat and are often consumed with salt. If you eat the outside of the fruit (not the seed), it can act as a **purgative**; eating 10–15 fruits is usually enough to purge your system. As a **calendar plant**, **fruit bats also eat the fruit** and hunters use this signal as a cue for good hunting season.

Indigenous expert(s): lawia Jack

Initial interview

Vernacular name: niwul [Naka]

Specimen: GMP-4198, Futuna

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: nuwul [Netwar]

Specimen: GMP-4198, Tanna

Use: **Fruits** consumed raw.

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: konkor [Neuai]

Specimen: GMP-4198, Futuna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

***Mangifera indica* L.**

Initial interview

Vernacular name: mako amyin [Anejoñ]

Specimen: MJB-4979, Aneityum

Note: The vernacular name was adopted from Bislama. *Use:* The **fruits** are edible and ripen during November–December. The leaves can be boiled as a **medicine**; if a person has a **hoarse voice**, boil 4 (or a few more) leaves in 1 liter of water; cool the mixture and drink



once daily until the voice returns to normal. The trunk of this tree is good for **timber**, as it has very hard wood, but a productive tree making lots of fruits is generally not cut for timber; instead, only trees with wild mangos that have flowers and small fruits that fail to ripen are cut for timber. One particular variety, known as *amgie*, bears fruit with a great deal of fiber, and so the name reflects its uses as the “mango that you drink” (*amgie* means “drink” in Anejoñ). There is another variety of mango, called *cig*, which means the “mango that you eat” because it has good fleshy fruits only a small amount of fiber; this variety was introduced from outside of Aneityum.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: *manko* [Netwar]

Specimen: MJB-4818, Tanna

Note: The vernacular name was adopted from Bislama.

Use: The fruits are widely **eaten** and the wood can be burned in a **fire**.

Indigenous expert(s): Lui Noamel, Joe Natuman, David Tao, Jack lawiah, Natua Harry

Initial interview

Vernacular name: *manko* [Nafe]

Specimen: MJB-4979, Aneityum

Note: The vernacular name was adopted from Bislama.

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *mago* [Naka]

Specimen: MJB-4818, Tanna

Note: This name is an adaptation of the English word “mango”.

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *mago* [Netwar]

Specimen: GMP-4818, Tanna

Note: This name is an adaptation of the English word “mango”.

Use: The **fruits may be consumed** raw.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Pleiogynium timoriense (DC.) Leenh.

Initial interview

Vernacular name: naetuau
[Anejoñ]

Specimen: GMP-4766, Aneityum

Use: The stem of this tree is used to make **timber** as it is a hard wood. It is also one of the traditional **medicines for babies** who are weak and not healthy; the leaves are used with other unspecified leaves to **wash the babies**.

Indigenous expert(s): Wopa

Nasauman, Wina Nasauman, Tony Keith, Reuben Neriam, Marie Michelle



Initial interview

Vernacular name: nuwul [Netwar]

Specimen: GMP-4766, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Semecarpus tannaensis Guillaumin

Initial interview

Vernacular name: neglad [Anejoñ]

Specimen: GMP-4129, Aneityum

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai



Follow-up interview

Vernacular name: neglad
[Anejoñ]

Specimen: GMP-4129,
Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

Initial interview

Vernacular name: niras [Nafe]

Specimen: MJB-5087, Tanna

Use: The plant has very **poisonous** sap and leaves. When in fruit, the flying foxes (fruit bats) eat this and afterwards they **cannot fly well**. They fall down and can be harvested for eating.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *niras* [Nafe]

Specimen: *MJB-5087*, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *niras* [Neuai]

Specimen: *TAR-2340*, Tanna

Use: The gray exudate of this plant is a known **irritant** and it should be avoided.

Indigenous expert(s): John Pasua, Alexis Tupun, Alick Nauka, Samuel Herwaen Kemah, Albert Andre

Initial interview

Vernacular name: *niləh* [Naka]

Specimen: *GMP-4129*, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nilha* [Netwar]

Specimen: *GMP-3375*, Tanna

Use: The **sap** of this plant is severely **irritating to the skin**, causing blisters. To prevent this from happening upon contact, one should face the tree and pronounce the name-changing phrase "*io nilha, ik N*", which means "I am *nilha*, and you are N" (where N is the name of the speaker), which should save him from the irritation. Larvae known as *prisin* of an insect called *kelepes* (*Olethrius tyrannus*) may be found in the dead trunks of this tree, and they seem to have a preference for this wood; eating these larvae may cause a **skin reaction** in certain people.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Semecarpus vitiensis (A. Gray) Engl.

Initial interview

Vernacular name: *niras* [Neuai]

Specimen: *LR-279*, Vanuatu

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Spondias dulcis Parkinson

Initial interview

Vernacular name: *naus* [Naka]

Specimen: Picture from *Remarkable Plants of Vanuatu*

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *naus* [Neuai]

Specimen: Online photo

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

ANNONACEAE

Annona glabra L.

Initial interview

Specimen: GMP-3520, Aneityum

Note: This is an introduced species, so there is no local name.

Use: [Anejom̃ area] Children sometimes **eat this fruit** but it smells bad; adults do not eat it.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *custard apple* [English]

Specimen: GMP-3520, Aneityum

Use: The fruits of this tree are **edible** and eaten when ripe.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *nimeitoga* [Naka]

Specimen: GMP-3520, Aneityum

Use: The fruits of this plant are used to make a **beverage**.

Indigenous expert(s): Enauta Johnson, Isaiah Nakamos, Narua Nakamos, Namasa Matai, Kaio Jack, Lesly Matai, Andrea Matai, Naomie Kamoe, Rose Kating, Greg Matai, Naloma Matai, Sirima Matai, Sondra Enauta, Ken Bob, Tupas Matai



Initial interview

Vernacular name: *nimeh toga pia* [Naka]

Specimen: GMP-4148, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nem ituga* [Netwar]

Specimen: GMP-4148, Tanna

Note: This name means the “breadfruit which is foreign (*ituga*)”, as it comes from elsewhere.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Annona muricata* L.**

Initial interview

Vernacular name: *sinsoup* [Nafe]

Specimen: MJB-5040, Tanna

Use: The fruits of this plant are **edible**. People consuming kava may eat the fruit after drinking because it is said that it makes the **effect of kava stronger**. The leaves of this plant can also be used as a **medicine** to cure a person with a strong **cough**; the leaves are boiled with *Euodia hortensis*—take a double handful of each plant in 1 liter of water and boil for 20 minutes; the person washes themselves with the warm liquid and drinks one cup (at room temperature) in the evening for 4 days.

Indigenous expert(s): Johnson Noar



Follow-up interview

Vernacular name: *pankor nemer tonga* [Nafe]

Specimen: MJB-5040, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *sabsab, karasol* [Netwar]

Specimen: RST-2, Tanna

Note: The vernacular name was adopted from English (soursop) and French (corossol).

Indigenous expert(s): Paulin Kalip, Marian Nalau

Initial interview

Vernacular name: pang kor [Nafe]

Specimen: MJB-5040, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: nimeh toga [Naka]

Specimen: RST-2, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jeki Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: sapsap [Netwar]

Specimen: GMP-5040, Tanna

Note: This name is an adaptation of the English word "soursop".

Use: Its **fruits** are consumed raw. As a **medicine**, an infusion of leaves from this plant is used as a treatment to wash children with **measles**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: numaritunga [Neuai]

Specimen: MJB-5040, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Huberantha nitidissima (Dunal)
Chaowasku

Initial interview

Vernacular name: nisasi [Anejoñ]

Specimen: GMP-3627, Aneityum

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: nisasi
[Anejoñ]



Specimen: GMP-3627, Aneityum

Use: The stems of this tree are used for **house rafters**.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *nisausi* [Anejoñ]

Specimen: GMP-4760, Aneityum

Use: The stems of this tree are used for **house rafters**.

Indigenous expert(s): Wopa Nasauman, Wina Nasauman, Tony Keith, Reuben Neriam, Marie Michelle

Initial interview

Vernacular name: *nəpuəs* [Naka]

Specimen: GMP-4760, Aneityum

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

APIACEAE

Centella asiatica (L.) Urb.

Initial interview

Vernacular name: *intjgancedo* [Anejoñ]

Specimen: GMP-3207, Aneityum

Note: This plant is named after a "rat's ear".

Use: Eat four fresh leaves every morning to **clear the brain** and help remember things. This plant is an **indicator of rich soil**, and thus a good place for growing vegetables.

Indigenous expert(s): Reuben Neriam, Keith Yaiyaho



Follow-up interview

Vernacular name: *intjgancedo* [Anejoñ]

Specimen: GMP-3207, Aneityum

Note: This plant is named after a "rat's ear".

Use: This is a very useful plant for **food** and **medicine**. For **medicine**, take five plants (including the base), wrap them in leaves of *Cordyline fruticosa* and cook for 15 minutes; then remove the wrapped leaves when hot (being careful not to burn them), and squeeze out one tablespoon of juice; give this juice to a baby to drink once in the morning for five days to **treat the flu**.

Indigenous expert(s): Wina Nasauman, Tony Keith, Marie Michelle

Initial interview

Vernacular name: kahap kahap inasol [Naka]

Specimen: GMP-5000, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: matarngyahak [Neuai]

Specimen: GMP-5000, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: matarngyahuk [Nahuar]

Specimen: GMP-5000, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: nematalege kahau [Netwar]

Specimen: GMP-3207, Tanna

Note: This name means "ears of a rat".

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Eryngium foetidum* L.**

Initial interview

Vernacular name: nifrengi iausouk [Nafe]

Specimen: GMP-4669, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko



APOCYNACEAE

***Alstonia costata* (G. Forst.) R. Br.**

Initial interview

Vernacular name: netcetec [Anejoñ]

Specimen: GMP-3473, Aneityum

Use: This species is excellent for **firewood** as it gives off less smoke than other types of wood. The wood is also good for making **roof rafters** on

which to tie thatch for traditional houses.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: netcetec [Anejoñ]

Specimen: GMP-3473, Aneityum

Use: The stem of this plant is cut and sharpened for use as a **spade** or **digging stick** for taro, sugarcane, and kava.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam .

Initial interview

Vernacular name: netcetec [Anejoñ]

Specimen: GMP-4084, Aneityum

Note: The name means "explosion".

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Follow-up interview

Vernacular name: netcetec [Anejoñ]

Specimen: GMP-4084, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

Initial interview

Vernacular name: netcetec [Anejoñ]

Specimen: MJB-4909, Aneityum

Use: The stems of this plant make a good **spade** or **digging stick** for **planting kava**; kava planted with this digging stick have a **stronger effect** on the drinker.

Indigenous expert(s): Wopa Nasauman, Thomas Japanesai

Alyxia stellata (J.R. Forst. & G. Forst.) Roem. & Schult.

Initial interview

Vernacular name: nepelvanwou [Anejoñ]

Specimen: GMP-3457, Aneityum

Use: The young stems are macerated, the outer "skin" is removed to release the odor of the stem, and then it is woven into a head **garland**.

Indigenous expert(s): Titiya Lalep



Follow-up interview

Vernacular name: *nepelvanwou* [Anejoñ]

Specimen: GMP-3457, Aneityum

Note: This species is considered the “man” version of this plant (another species is considered the “woman” version).

Use: The ancestors used both “man” and “women” versions of this plant, wrapped together, to make a **head garland**. It is used by a human man to attract a woman whom he likes. Thus, the man wearing this head garland must be careful when passing other women because this garland may have the unintended affect of attracting her. Instead, the man wearing this head garland must not speak to other women and focus solely on the one he to whom he is attracted.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *nepelvanwou ataman* [Anejoñ]

Specimen: GMP-4074, Aneityum

Use: The outer stem is used to make an **ornament** called *intyecrec*. When one returns from the bush, you use this as a **message plant** to indicate that you have made a trip to the forest. Other plants are sometimes also included in the ornament, each having their own significance.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Follow-up interview

Vernacular name: *nepelvanwouu ataman* [Anejoñ]

Specimen: GMP-4074, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *wowofiune* [Futuna-Aniwa]

Specimen: MJB-5244, Futuna

Use: Ancient people were said to use this vine to **decorate** their heads during *kastom* dancing. Today, it serves as a form of **island identity** since people will know that anyone wearing this decoration is from Futuna. It is said to have originated from *Machikchiki*, an important demi-god in the traditional beliefs of Futuna.

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Specimen: GMP-3233, Tanna [Nafe area]

Use: The fruit of this plant resembles the nest of the fish (the egg mass), and people rub the string that they use for fishing with the leaves of this species to **attract fish**.

Indigenous expert(s): Rawi Amos, Kaias Yauiko Nerkahoro, Kasu Janet

Alyxia sp.

Initial interview

Specimen: GMP-4159, Futuna

Use: This plant is **traded** with people from Tanna and Aniwa as it has a sweet smell. It is put around the head and neck as a **decoration** for **dancing**.

Indigenous expert(s): Takaronga Kuautonga

Alyxia sp.

Initial interview

Vernacular name: wawuau

[Futuna-Aniwa]

Specimen: GMP-5097, Futuna

Use: This plant is wrapped around the head, used as a **decoration** by men and women for Futunese dance.

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru



Initial interview

Vernacular name: nikeryakei [Neuai]

Specimen: GMP-5097, Futuna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Asclepias curassavica L.

Initial interview

Vernacular name: naremenfalg [Naka (Iakahan dialect)]

Specimen: GMP-5836, Tanna

Indigenous expert(s): Koden Dick, Peter Dick

Cascabela thevetia (L.) Lippold

Initial interview

Vernacular name: nulangli [Nafe]

Specimen: MJB-5139, Tanna

Use: This introduced **ornamental** plant is known to be **poisonous**.

Indigenous expert(s): Johnson Noar, Peter Nisian



Follow-up interview

Vernacular name: nulanguly [Nafe]

Specimen: MJB-5139, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: mouri [Futuna-Aniwa]

Specimen: MJB-5238, Futuna

Use: This plant is used to treat a **stomach ache** caused from eating spoiled food. The sap from the bark of this tree is collected, squeezed into a hole in the rocks in the sea, highly diluted with salt water, and then added to the juice of a coconut. This mixture is drunk, and acts as a **purgative** (or strong laxative) to flush out the digestive system. Because of the toxic nature of this species, its use cannot be recommended.

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: nikariag [Naka]

Specimen: MJB-5139, Tanna

Use: An unspecified form of this plant is drunk as a **purgative** to “clean” one’s body. Because of the toxic nature of this species, its use cannot be recommended.

Indigenous expert(s): Enauta Johnson, Isaiah Nakamos, Narua Nakamos, Namasa Matai, Kaio Jack, Lesly Matai, Andrea Matai, Naomie Kamoe, Rose Kating, Greg Matai, Naloma Matai, Sirima Matai, Sondra Enauta, Ken Bob, Tupas Matai

Initial interview

Vernacular name: nurangri [Nafe]

Specimen: MJB-5139, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: se ne ferfero [Futuna-Aniwa]

Specimen: DMR-9, Aniwa

Note: The name means “yellow flower”.

Use: The flowers are used for **body decorations** during festivals. Large moths are often observed drinking the nectar.

Indigenous expert(s): Kalmon Poita, Chief Matu

***Cerbera manghas* L.**

Initial interview

Vernacular name: nekaritang [Nafe]

Specimen: GMP-3107, Tanna

Use: This plant is used to **trap birds**. Cut the stem of this plant and collect the sap, then take a small vine, locally known as *nanupi*, and roll the vine into a ball. Infuse this ball with the sticky white latex, which turns brown as it oxidizes. Place this latex-infused ball into a papaya or banana tree, and when a bird comes to feed on the fruit of those trees, it gets stuck to the ball, making it easy to catch. This method is good especially for harvesting small birds that are eaten.

Indigenous expert(s): Sam Nauka



Follow-up interview

Vernacular name: *nikanting* [Nafe]

Specimen: GMP-3107, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

Initial interview

Vernacular name: *nikariteung* [Nafe]

Specimen: MJB-5179, Tanna

Use: The fruit is **poisonous**. This plant can be used to **treat toothache**: a double handful of the inner bark is collected, scraped into one cup of water, and used to wash the mouth (but do not swallow this mixture); the pain is said to stop. Because of the toxic nature of this species, its use cannot be recommended.

Indigenous expert(s): Peter Nisian, Sampson Kwanpiken

Initial interview

Vernacular name: *nekariag, posen tri* [Netwar]

Specimen: RST-10, Tanna

Note: The name *posen tri* was adopted from Bislama, meaning 'poison tree'.

Use: This plant is used as a **medicine** to treat an **upset stomach**, by **inducing diarrhea** to rid the body of sickness. Scratch the bark and then place it on a leaf of a *navenu* (*Macaranga dioica*). Add a spoon of the latex into one cup of water and drink the mixture. In Aneityum, this plant can also be used to **dry a baby's mouth**, stopping excess saliva. For this remedy, add a handful of leaves to a leaf of *navenu*. Squeeze the leaves into one cup of water and consume. This often induces the baby to **vomit**. Because of the toxic nature of this species, its use cannot be recommended.

Indigenous expert(s): Paulin Kalip, Marian Nalau

Initial interview

Vernacular name: *nakariang aben* [Neuai]

Specimen: MJB-5179, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *nikariag* [Naka]

Specimen: MJB-5179, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nekariag tuan* [Netwar]

Specimen: GMP-3107, Tanna

Note: The name of this plant means the "white *nekariag*".

Use: This **poisonous plant** bears the same name as the banded snake eel (*Myrichthys colubrinus*). Fruit of *nekariag* figures in the **legend** of a hero called *Kasawar* (Buff-banded rail, *Hypotaenidia philippensis*), who first finds it, and afterwards a spirit-woman appears out of this fruit, making a house out of *nuig* (*Miscanthus*) for him and bringing him a wealth of garden crops.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *mori* [Futuna-Aniwa]

Specimen: DMR-87, Aniwa

Indigenous expert(s): Kalmon Poita, Chief Matu

***Cerbera odollam* Gaertn.**

Initial interview

Vernacular name: *kaliteg* [Anejoñ]

Specimen: GMP-3497, Aneityum

Use: The milky sap of this plant is **poisonous**. If children accidentally consume this sap, it causes them to vomit and they must drink water to recover.

Indigenous expert(s): Titiya Lalep



Follow-up interview

Vernacular name: kaliteg [Anejoñ]

Specimen: GMP-3497, Aneityum

Use: This is a **poisonous** species and the fruits are very toxic. The leaves are a part of an **unspecified spiritual medicine**. Because of the toxic nature of this species, its use cannot be recommended.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: kaliteg [Anejoñ]

Specimen: GMP-4772, Aneityum

Use: The white, sticky latex of this plant's stems is used to **catch small birds**. The latex is collected and applied to small sticks, which are then heated over a fire and inserted into a papaya fruit. Small birds come to feed on the papaya, perching on the latex-covered sticks, and get trapped. The wood of this tree is black and good for **carving**.

Indigenous expert(s): Wopa Nasauman, Wina Nasauman, Tony Keith, Reuben Neriam, Marie Michelle

Initial interview

Vernacular name: nikariteng [Nafe]

Specimen: MJB-5029, Tanna

Use: This plant is used to make a **bird trap**. Bleed the white latex from a cut on the stem of this tree, allowing it to fall onto fibers from a fern (*Pneumatopteris* sp.). The fern fibers are rolled into a ball in order to soak up the latex, and then they are removed and discarded once the ball of latex is formed. The latex ball is then wrapped around the forked section of a Y-shaped stick and heated near a small fire, turning the latex brown and making it stickier. The handle of the forked stick is then put into a papaya fruit that has already been partially eaten by birds, and when they return to eat some more, they roost on the stick and get stuck by the sticky latex. People then come and harvest the birds for use as food.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: nemer [Nafe]

Specimen: MJB-5029, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: nukariag [Neuai]

Specimen: MJB-4778, Tanna

Use: The wood of this tree is strong and is used to make **house posts**. This species is also used by children to **catch birds**. To do so, they take the white latex from the stem and cover the entirety of a stick that is about 20 cm long, covering it with several layers of the latex until the

stick is nearly covered with this adhesive. Then they insert the stick into a ripe banana or papaya on a tree, and when a bird perches on the stick to feed on the fruit, it will get stuck and cannot fly away. The children then climb the tree and grab the bird.

Indigenous expert(s): Jean Iaruwaing, Kang Mariros, Easter Samuel, Sula Nako

Initial interview

Vernacular name: *nakariang awen* [Neuai]

Specimen: MJB-4778, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *nekariag tuan* [Netwar]

Specimen: GMP-4772, Tanna

Use: This **poisonous plant** bears the same name as the banded snake eel (*Myrichthys colubrinus*). Fruit of *nekariag* figures in the **legend** of a hero called *Kasawar* (Buff-banded rail, *Hypotaenidia philippensis*), who first finds it, and afterwards a spirit-woman appears out of this fruit, making a house out of *nuig* (*Miscanthus*) for him and bringing him a wealth of garden crops.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Dischidia hirsuta (Blume.) Decne.

Initial interview

Vernacular name: *tarenaumu* [Nafe]

Specimen: MJB-5186, Tanna

Use: This plant is used to **call fish**. A person in the community who looks after the *tabu* stone for fish will rub the leaves of this plant onto the *tabu* stone and then, in the evening, he goes to the *nakamal* and calls the fish, who are said to come to the fishing areas in great schools and can be easily caught. This is also a **calendar plant**, also involving the *tabu* stone for fish. The stone is rubbed with leaves during the season for planting yams in one's garden; when the yams are harvested in April, it is a time to catch many fish. The stem and flowers of this vine are used in making a **head garland** for *kastom* dancing.

Indigenous expert(s): Johnson Noar, Peter Nisian



Initial interview

Vernacular name: *tarenamu* [Nafe]

Specimen: *MJB-5186*, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *rahip rahip* [Naka]

Specimen: *MJB-5186*, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *turmeta* [Neuai]

Specimen: *MJB-5186*, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *namewamew* [Netwar]

Specimen: *MJB-5186*, Tanna

Use: As a **medicine** to **treat boils**, the juice from this plant's crushed leaves are rubbed on the erupted skin of a boil to help healing. Because of the toxic nature of this species, its use cannot be recommended.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Hoya australis R. Br. ex J. Traill

Initial interview

Vernacular name: *napalhat* [Anejoñ]

Specimen: *GMP-3690*, Aneityum

Use: The flower is used as a **decoration** behind the ear. When there are rough seas because

someone has **trespassed in a tabu area**, you can take twelve leaves from the *napalhat* and put them in a pond for about one week until they start to stink; then use the leaves from the *nahoj opdak* (*Vigna marina*) and drown those leaves, either in a freshwater pond or in salty water; or, one can take an armful of *napalhat* and place them on top of a stone in the *tabu* area, with a smaller stone on top of the *napalhat* (the stone must



be a large permanent stone). This plant also **protects against evil spirits and black magic**; one should take four leaves, fold them up, and put them in their bag or basket, and this will protect them. This plant is used as a **medicine to treat toothache**. The latex from this vine is put into the tooth as soon as the person feels pain; it is used three times a day until the pain has subsided. Many people also say that toothaches can be treated just by putting the leaf directly on the tooth. People who are sensitive to latex in general may have an allergic reaction to this plant.
Indigenous expert(s): Titiya Lalep, Rosalina Nijae, Wina Nasauman, Reuben Neriam

Follow-up interview

Vernacular name: *napalhat* [Anejoñ]

Specimen: GMP-3690, Aneityum

Indigenous expert(s): Reuben Neriam, Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *nameramer* [Nafe]

Specimen: GMP-3041, Tanna

Use: This plant is used in **construction**. The vine of this tree is used as **rope** to fasten members of a house or bundles of sugarcane, but it is not considered a strong rope.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak, Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu

Follow-up interview

Vernacular name: *namaramar* [Nafe]

Specimen: GMP-3041, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *nehmagum, laval nimugim* [Naka]

Specimen: KEA-584, Tanna

Use: This plant is used as a **medicine to treat sores**; one should squeeze the latex from one yellow leaf directly onto the sore and repeat until healed. It can also be used if there is a **hole in the teeth**; cut one green leaf into pieces, squeeze the latex and mix with half teaspoon sea water, and then apply this mixture to the hole before eating, once daily for two days. People who are sensitive to latex in general may have an allergic reaction to this plant.

Indigenous expert(s): Samson Numake Nakabue

Initial interview

Vernacular name: *nolialipin* [Naka]

Specimen: KEA-584, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *turmeta* [Neuai]

Specimen: GMP-3776, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *nul laulihiau* [Netwar]

Specimen: GMP-3041, Tanna

Use: The vine is used to make durable **rope** or **cordage**, used to tie parts of canoes together; it is resistant to seawater. These vines are also used for tying house parts and fences.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Hoya tannaensis T. Green & Kloppenburg

Initial interview

Vernacular name: *turmetau* [Neuai]

Specimen: GMP-2841, Tanna

Use: This plant is used in **construction**. Before the availability of nails, **ropes** or **cordage** made from vines were used to fasten posts. Vines with diameters of one-half to one inch were scorched in a fire for one minute. The outer stem was then peeled away and the remaining inner stem was used. This plant is also used as a **medicine** to treat **sores**. A handful of yellow leaves are rubbed together and squeezed on the red abscess, twice daily, for four to five days. This should be discontinued when the sore subsides. People who are sensitive to latex in general may have an allergic reaction to this plant.

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat Jerome Neru, Henri Sapéa

Initial interview

Vernacular name: *noliālipin* [Naka]

Specimen: GMP-2841, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *namauameu* [Neuai]

Specimen: GMP-2841, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *turmeta* [Nahuar]

Specimen: GMP-2841, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *nauloulipen apen* (black "nauloulipen") [Netwar]

Specimen: GMP-2841, Tanna

Note: This name means the "black *nauloulipen*".

Use: The flowers of this plant have a pleasant **fragrance**. Its stems are used as **ropes** or **cordage** to tie parts of a house together.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Hoya sp.

Initial interview

Vernacular name: *namalamal* [Neuai]

Specimen: GMP-3055, Tanna

Use: The vine of this plant is used as a traditional **rope**. Cut as much vine as needed and heat it over the fire (making sure just to heat it, and not to burn it). The outer stem then falls off or can be peeled off. The stem is rolled up and used for house construction. One can also use it to tie the pole and rafters together in order to tie the outrigger to a canoe, such as that made from bamboo. This vine is still used widely. It is particularly useful for making a **cyclone proof house**, the kind where the roof touches the ground in a triangular shape.

Indigenous expert(s): John Pasua, Alexis Tupun, Alick Nauka, Samuel Herwaen Kemah, Albert Andre

Follow-up interview

Vernacular name: *namaramar* [Nafe]

Specimen: GMP-3055, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *nemeramer* [Nafe]

Specimen: GMP-3055, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Hoya sp.

Initial interview

Vernacular name: napalhat [Anejoñ]

Specimen: GMP-5455, Aneityum

Indigenous expert(s): Wopa Nasauman

Hoya sp.

Initial interview

Vernacular name: namrafiuga [Futuna-Aniwa]

Specimen: GMP-5086, Futuna

Use: To **treat a sore** on the skin, mash up a yellow leaf and drip the latex on the sore once daily for 3–4 days, until it is healed.

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Hoya sp.

Initial interview

Vernacular name: namauamuau [Nafe]

Specimen: GMP-4217, Tanna

Use: The stem is used as a **rope to fasten rafters** in traditional houses. After the vine is harvested, the stems are warmed over a fire to render them pliable, and then quickly tied and left to cool in place.

Indigenous expert(s): Kuanu Jack, Namaka Thierry, Sakrai Nanpe, Namry Elci, Leu Sustin, Kalei Thomas, Kiapen Willie Dan

Hoya sp.

Initial interview

Specimen: GMP-4427, Tanna

Use: [Nafe area] This plant is used as a **rope** or lashing for making a **traditional house**.

Indigenous expert(s): Sam Nauka

Hoya sp.

Initial interview

Vernacular name: namaramuar [Nafe]

Specimen: GMP-4676, Tanna

Use: The stem is used as a **rope** to tie house posts, crossbars, and other parts of the house. Heat the stem on a fire until it is soft and then use it to tie the parts.

Indigenous expert(s): Rawi Amos, Natao Numruken, Naiwan Sam

Initial interview

Vernacular name: namaramar [Nafe]

Specimen: GMP-4676, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Hoya sp.

Initial interview

Vernacular name: nameuamel [Nanuneta]

Specimen: GMP-5812, Tanna

Indigenous expert(s): Yauko Nimisa, Isaiah Lonolus

Melodinus glaber Turrill

Initial interview

Specimen: GMP-3589, Aneityum

Use: The stem is used as a **rope** to tie house posts, crossbars, and other parts of a **traditional house**. To prepare this vine for use as rope, collect many feet of it, roll it in a figure 8, place it in a fire to soften it (this vine is hard and needs to be heated/treated at a high temperature to make it soft). Once it has been heated, the person using this rope must wear gloves to tie it to the posts and rafters while it is still warm. As it cools, it becomes very strong. Rope made from this vine will last a long time, perhaps 10–15 years. If the vine has dried up, then it can be softened by soaking in seawater for 3–4 days. When it dries in the sun, it is very strong.

Indigenous expert(s): Titiya Lalep



Follow-up interview

Vernacular name: nuei [Anejoñ]

Specimen: GMP-3589, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: nuei [Anejoñ]

Specimen: GMP-3620, Aneityum

Use: This plant is used for local **rope**. Coil it in a figure 8 and heat it on a fire. When it is soft, use it for tying poles on a house. After it cools and dried out, it becomes very strong.

Indigenous expert(s): Titiya Lalep, Rosalina Nijae

Follow-up interview

Vernacular name: *nuei* [Anejoñ]

Specimen: GMP-3620, Aneityum

Use: This is a vine used for tying **house posts**. Heat the vine and then tie the posts while still warm; when it cools, it will be strong.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *nuei* [Anejoñ]

Specimen: GMP-3675, Aneityum

Use: To use as a **rope** to **tie posts**, this vine is collected, rolled in a figure 8, and then place on a fire to soften it (it does not burn on the fire, it only becomes softer). The rope is used while it is still warm and flexible. When it cools, it becomes very strong ("like wire"). It is said to be excellent for the construction of **traditional sleeping houses** ("**cyclone houses**") because as the vine shrinks with cooling, it becomes very strong.

Indigenous expert(s): Titiya Lalep, Rosalina Nijae, Wina Nasauman, Reuben Neriam

Follow-up interview

Vernacular name: *nuei* [Anejoñ]

Specimen: GMP-3675, Aneityum

Indigenous expert(s): Reuben Neriam, Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *nuei* [Anejoñ]

Specimen: GMP-4056, Aneityum

Use: The stems are used as a traditional **rope** to fasten **house posts**.

A length of stem is coiled into a figure 8, and then heated to render it pliable. After heating for several minutes, it is used immediately to fasten the posts. When cool, it is set and inflexible and can last up to 20 years.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Follow-up interview

Vernacular name: *nuei* [Anejoñ]

Specimen: GMP-4056, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *nuei* [Anejoñ]

Specimen: GMP-4762, Aneityum

Use: People use this vine as a local **rope** for tying. Collect the vine, heat it over a fire to make it flexible, and use when warm. Another way of preparation for use as rope is to collect the vines and place them in seawater for 3–5 days, at which point the outer bark will fall off and the inner portion of the vine will become flexible. At that point, use it to tie parts of the house together, and as the sun dries it, it becomes strong and bleached to a white color. The rope can also be prepared in the same way to lash together parts of a canoe.

Indigenous expert(s): Wopa Nasauman, Wina Nasauman, Tony Keith, Reuben Neriam, Marie Michelle

Initial interview

Vernacular name: *nuei* [Anejoñ]

Specimen: *MJB-4939*, Aneityum

Use: This plant is used to make **rope**. Cut the vine and heat over a low fire. When it is still warm and flexible, tie posts of the house. The heat makes the cord flexible and tying it in that condition makes it really strong after it cools.

Indigenous expert(s): Wopa Nasauman, Thomas Japanesai, Dick Matenekea

Melodinus sp.

Initial interview

Vernacular name: *fauga* [Futuna-Aniwa]

Specimen: *GMP-5064*, Futuna

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Nerium oleander L.

Initial interview

Vernacular name: *mori mouri*
[Futuna-Aniwa]

Specimen: *MJB-5267*, Futuna

Use: This species is grown as an **ornamental** around households.

Indigenous expert(s): Naumeta Rose, Paul Fatapa



Ochrosia elliptica Labill.

Initial interview

Vernacular name: murimuri [Anejoñ]

Specimen: GMP-3539, Aneityum

Use: The fruit of this species is **poisonous**. In ancient times the ancestors used a “forked” branch of this wood to **catch lobsters** between the two parts of a hooked stem [shaped like a checkmark, ✓]. The Y-shaped part of a branched stem is sometimes used to make a longer **slingshot**, for which the bottom end is put into the ground to stabilize it, allowing the user to shoot farther.

Indigenous expert(s): Titiya Lalep



Follow-up interview

Vernacular name: murimuri [Anejoñ]

Specimen: GMP-3539, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: muri-muri [Anejoñ]

Specimen: MJB-4924, Aneityum

Use: This tree is a good source of **firewood**. Children use the Y-shaped part of a branched stem to make **slingshots** for hunting birds and flying foxes.

Indigenous expert(s): Wopa Nasauman, Thomas Japanesai, Dick Matenekea

Initial interview

Vernacular name: nīklake imet [Naka]

Specimen: GMP-3539, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jeki Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: mori fine [Futuna-Aniwa]

Specimen: DMR-125, Aniwa

Note: The name means female *mori*.

Indigenous expert(s): Kalmon Poita, Chief John Lory, Nasweiu Rota

Ochrosia aff. elliptica Labill.

Initial interview

Vernacular name: *murimuri* [Anejoñ]

Specimen: GMP-3461, Aneityum

Use: The fruit of this species is **poisonous**. In ancient times, the ancestors used the Y-shaped “fork” of a branched stem from this tree to catch lobsters between the two branches.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *murimuri* [Anejoñ]

Specimen: GMP-3461, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Ochrosia oppositifolia (Lam.) K. Schum.

Initial interview

Vernacular name: *nimit* [Anejoñ]

Specimen: GMP-3208, Aneityum

Use: This plant is a **calendar plant**; when this tree sets fruit, flying foxes feed on its fruits; knowing this, hunters using the tree as a cue for the best time and place to hunt the animals. When the fruits are ripe, the **seeds are edible**; children cut off the outside of the fruit and eat the nut. The leaves of this tree can also be used to wrap fish for cooking it on top of a fire (it is said to impart a good taste). **House posts** are made from the trunk of the tree, which grows in coastal areas.

Indigenous expert(s): Reuben Neriam, Keith Yaiyaho



Follow-up interview

Vernacular name: *nimit* [Anejoñ]

Specimen: GMP-3208, Aneityum

Use: This plant is good for **firewood**. When there are no *laplap* leaves available, this leaf can be used to cover or wrap fish for cooking. The **edible seed**, inside the hard “nut” inside the fruit, can be eaten raw.

Indigenous expert(s): Wina Nasauman, Tony Keith, Marie Michelle

Initial interview

Vernacular name: *kwanuirou* [Nafe]

Specimen: MJB-5137, Tanna

Use: The stem of this plant is used to build **house posts**. **Pipe stems** are made from smaller branches of this tree. When the plant has ripe fruits,

one can remove the **seeds** and **eat** them.
Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *kwanuiruou* [Nafe]

Specimen: MJB-5137, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *niklake* [Naka]

Specimen: GMP-4995, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etao Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nekiénnekién* [Netwar]

Specimen: GMP-3208, Tanna

Use: **Pipe stems** are made from smaller branches of this tree. Its **seed** is **consumed** raw.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Tabernaemontana pandacaqui Poir.

Initial interview

Vernacular name: *inmadidi*
[Anejoñ]

Specimen: GMP-3499, Aneityum

Use: This plant has an unspecified medical use. Children make **slingshots** out of the fork of the stem of this tree.

Indigenous expert(s): Titiya Lalep

Vernacular name: *inmadidi*
[Anejoñ]

Specimen: GMP-3499, Aneityum

Use: This plant is used to determine if certain **fish are safe to eat** and that they do not contain ciguatera toxin. People collect a branch from this tree, peel the outer bark, and put the stick into the meat of the fish. Then the fish is cooked as normal with the stick still in the meat. When the fish is fully cooked, the stick is pulled out and examined. If it is black or brown in color, the fish is contaminated with toxins and not safe to eat. Alternatively, if it is white in color, then it is safe to eat without fear of being poisonous. The forked stem of this tree is used to make a **slingshot**



to shoot stones for hunting birds.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *inmadidi* [Anejoñ]

Specimen: GMP-4768, Aneityum

Use: This plant is used to determine if certain **fish are safe to eat** and that they do not contain ciguatera toxin. People collect a branch from this tree, peel the outer bark, and put the stick into the meat of the fish. Then the fish is cooked as normal with the stick still in the meat. When the fish is fully cooked, the stick is pulled out and examined. If it is black or brown in color, the fish is contaminated with toxins and not safe to eat. Alternatively, if it is white in color, then it is safe to eat without fear of being poisonous. The forked stem of this tree is used to make a **slingshot** to shoot stones for hunting birds.

Indigenous expert(s): Wopa Nasauman, Wina Nasauman, Tony Keith, Reuben Neriam, Marie Michelle

Initial interview

Vernacular name: *inmadidi* [Anejoñ]

Specimen: MJB-4855, Aneityum

Use: This plant can be used to **treat flu** that produces a runny nose with yellow mucus. Latex from this tree is collected and 2–3 drops are drunk directly. It is said to taste very sour, and should be used only once (avoid taking too much of it or too often!). Within 3–4 days, the latex breaks up the mucus in the stuffy nose and it can be expelled. This plant can also be used to treat a **new cut** that will not stop bleeding. Place the sticky latex on the cut to form a seal that helps the bleeding to stop. Similarly, the latex can be used to **stop the bleeding and oozing sore** that can result from a burn. A layer of the latex can be applied to a sore on one's body, and this protective layer will ensure that the sore does not get larger from infection, flies, etc., but remain the original size as it heals. In addition, to determine if a fish you have caught is **poisonous** (for example, with ciguatera), take an 8-inch piece of small branch from this tree, peel the bark, and put it inside the fish before you cook it on an earth oven; if the stick turns black, then you know that the fish is not good to eat—it has a poison and should be thrown away. This plant is also used for unspecified **spiritual practices**.

Indigenous expert(s): Reuben Neriam, Wopa Nasauman, Charlie Nafarniyng

Initial interview

Specimen: GMP-4153, Futuna

Use: [Futuna-Aniwa area] Any Y-branch on this tree is used to make a **slingshot**. It is also used to make an **arrowhead** for an arrow used to hunt birds.

Indigenous expert(s): Takaronga Kuautonga

Initial interview

Vernacular name: *natehi* [Nafe]

Specimen: GMP-3125, Tanna

Use: Children from Tanna and throughout Vanuatu use this plant to make a **slingshot**. It can also be used to **protect gardens**; when chickens are ruining your garden, cultivate this plant to chase them away.

Indigenous expert(s): Sam Nauka, Jean-Paolo Nawarao, Samuel Kehma, Tom Rafei, Jean-Pascal Wahe

Follow-up interview

Vernacular name: *natehi* [Nafe]

Specimen: GMP-3125, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

Initial interview

Vernacular name: *natehi* [Nafe]

Specimen: MJB-4732, Tanna

Use: The tree is planted as a **living fence** around the garden to keep out chickens. Stems with Y-shaped branches are used to make **slingshots**.

Indigenous expert(s): Teresa Wahe, Samuel Kehma, Jean-Paolo Nawarao, Philip Wahe

Follow-up interview

Vernacular name: *natahi* [Nafe]

Specimen: MJB-4732, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *natehi* [Nafe]

Specimen: MJB-5019, Tanna

Use: This plant is used as a **styptic** to stop bleeding. Scrape the stem, put the scrapings in a *Macaranga* leaf, and add some salt water. Then heat this in a fire and squeeze the warmed juice through the leaf directly onto the cut. This will stop bleeding and **help the cut heal faster**. Forked branches are also used to make **slingshots** and also to **catch birds** (as mentioned in MJB-5018).

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *natahi* [Nafe]

Specimen: MJB-5019, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *natauhe* [Nafe]

Specimen: MJB-5180, Tanna

Use: The wood of larger trees is used for **house posts**. To **treat stomach aches**, take two 1-inch pieces of the small stems and chew these; swallow the liquid, but take the remaining fiber out of the mouth, and use that to rub the stomach; the person will then vomit and feel better. To **treat knee strain** from overuse, heat the leaves and rub them on the knees; do this once in the morning and once at noon, for 2 days. This same remedy can also be used on other areas that are hurting from **strains**, such as the **back** and **shoulder**.

Indigenous expert(s): Peter Nisian, Sampson Kwanpiken

Initial interview

Vernacular name: *naté* [Netwar]

Specimen: MJB-4794, Tanna

Use: This dry wood should **never be used as firewood**; if a person does that, his yams will not climb the support, nor will they grow properly. When this plant is used for firewood, it is said that it "send the yam out of its bed". The wood is used to make **arrows** for shooting birds. It can also be used to make a **slingshot** for shooting birds, if you find a good piece with a Y-shaped crotch.

Indigenous expert(s): Lui Noamel, Joe Natuman, David Tao, Jack Iawiah, Natua Harry

Initial interview

Vernacular name: *nasarahi* [Narak]

Specimen: MJB-4833, Tanna

Use: The stem of this tree is sharpened and used to **remove coconut husks**. A Y-shaped branch of the stem is used to make a **slingshot**. The **fruits are eaten by birds**.

Indigenous expert(s): Numalin Mahana, Moses Mahana

Initial interview

Vernacular name: *nasinrahai* [Naka]

Specimen: GMP-5005, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nateh* [Neuai]

Specimen: GMP-5005, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *naté* [Netwar]

Specimen: GMP-2805, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *potnohu* [Futuna-Aniwa]

Specimen: DMR-24, Aniwa

Indigenous expert(s): Kalmon Poita, Chief Matu

Vincetoxicum biglandulosum (Endl.)
Kuntze

Initial interview

Vernacular name: *inwouasan*
[Anejoñ]

Specimen: GMP-4079, Aneityum

Indigenous expert(s): Titiya
Lalep, Wopa Nasauman, Thomas
Japanesai

Follow-up interview

Vernacular name:

inwouasuan [Anejoñ]

Specimen: GMP-4079,
Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

Follow-up interview

Vernacular name: *keyap keyap* [Nafe]

Specimen: GMP-3127, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan
Danifer

Initial interview

Vernacular name: *nolpalap* [Naka]

Specimen: GMP-4079, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew,
Johnson Natau, Etau Natau, Kew Kating (Sr.), Jeki Tupa, Natali Samuel,
Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.),
Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *tul lauléhiau* [Netwar]

Specimen: GMP-3127, Tanna

Use: Durable **rope** or **cordage** can be made from this plant and used to



tie canoe parts together, as well as **house parts** and **fences**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïs Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

AQUIFOLIACEAE

Ilex vitiensis A. Gray

Initial interview

Specimen: GMP-4157, Futuna

Use: [Futuna-Aniwa area] The stems are used for **firewood**, as it is hard and burns well. It is used in **roasting** taro, yams, and other foods.

Indigenous expert(s): Takaronga Kuautonga

Initial interview

Vernacular name: *neiusa* [Nafe]

Specimen: GMP-4649, Tanna

Use: The wood of this plant is used to make a bow for shooting arrows, as it is considered strong. This plant is also used as a **calendar plant**. When the fruits are ripe with a black color, birds eat them and hunters know this, so they will then **hunt** near the tree.

Indigenous expert(s): Taya Ninneth, Naiwan Sam, Dan Danifer, Kayas Narko, Allan Rawi

Initial interview

Vernacular name: *nepiapen* [Neuai]

Specimen: GMP-2853, Tanna

Note: This name means the "black *nep*".

Use: This is a **calendar plant**. Fruit bats and flying foxes are hunted when the tree is in flower, as they are attracted to the tree's flowers. The trunk of an old tree is used in the **construction** of the main body and outrigger of a **traditional canoe**.

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat Jerome Neru

Initial interview

Vernacular name: *navsa* [Nafe]

Specimen: GMP-4840, Aneityum

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel,



Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *nauvsa* [Nafe]

Specimen: GMP-4840, Aneityum

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *məpəl* [Naka]

Specimen: GMP-4649, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

ARALIACEAE

Meryta neobudica (Guillaumin)
Harms

Initial interview

Vernacular name: *nesveahajom*
[Anejoñ]

Specimen: GMP-3687, Aneityum

Use: This tree is a source of sawn **timber** and the young stems are used to make **house rafters**.

Indigenous expert(s): Wina Nasauman, Reuben Neriam

Follow-up interview

Vernacular name:
nesveahajom [Anejoñ]

Specimen: GMP-3687,
Aneityum

Indigenous expert(s): Reuben Neriam, Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *nesveahajom* [Anejoñ]

Specimen: GMP-4836, Aneityum

Indigenous expert(s): Wopa Nasauman, Martial Wahe



Initial interview

Specimen: GMP-4163, Futuna

Use: [Futuna-Aniwa area] The leaves of this plant are used to cover the **final upper layer** of stones on an **earth oven**.

Indigenous expert(s): Takaronga Kuautonga

Initial interview

Specimen: GMP-4164, Futuna

Use: [Futuna-Aniwa area] The leaves are put on top of an **earth oven** when making **laplap**.

Indigenous expert(s): Takaronga Kuautonga

Initial interview

Vernacular name: *kalualua* [Naka]

Specimen: TAR-2301, Tanna

Note: The name of this plant means "thunder".

Use: This plant is used to **facilitate the delivery of a baby** when the child is "not coming". A handful of bark is scratched into one cup of cold water and the expectant mother should drink this mixture three times over a single day.

Indigenous expert(s): Jimmy Nakapue Asim, Yesua Nakapue

Initial interview

Vernacular name: *karuarua* [Nafe]

Specimen: GMP-3044, Tanna

Use: There is a **ceremonial** use of this plant. During a large *kastom* ceremony, a branch of this plant is used to "brush" or sweep the *nakamal* before the *toka* dance.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak, Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu

Follow-up interview

Vernacular name: *karuarua* [Nafe]

Specimen: GMP-3044, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *karuarua* [Nafe]

Specimen: MJB-5143, Tanna

Use: This plant is used to **influence the weather**, specifically to **stop the rain**. Take four tips of the plant's branch and place them in a cross formation. With the tips pointing in each of the cardinal directions (north, south, west, and east), wash them in sea water, then call for the rain to stop, and hang these tips in a tree with rope for five days. The stem of this plant can also be used to **weave a roof rafter** and to attach coconut

fronds to a stick used in thatching. Also, when young men who are hunting with slingshots run out of stones, they use young fruits of this plant to **hunt birds**.

Indigenous expert(s): Johnson Noar

Follow-up interview

Vernacular name: *karuaruua* [Nafe]

Specimen: MJB-5143, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *kararua* [Neuai]

Specimen: TAR-2339, Tanna

Use: There is a **cultural** use of this plant. Before the *toka* dance, the hosting *nakamal* is ceremonially “brushed” or swept with a branch of this tree.

Indigenous expert(s): John Pasua, Alexis Tupun, Alick Nauka, Samuel Herwaen Kemah, Albert Andre

Initial interview

Vernacular name: *kalualua* [Naka]

Specimen: TAR-2301, Tanna

Note: The name of this plant means “thunder”.

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etao Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *kalualua* [Netwar]

Specimen: GMP-3044, Tanna

Note: The name of this plant means “thunder”.

Use: This plant can be used to **influence the weather**, specifically to **create the thunder** in rain-making.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Plerandra actinostigma (A.C. Sm. & B.C. Stone) G.M. Plunkett, Lowry & Frodin

Initial interview

Vernacular name: *necñanman* [Anejoñ]

Specimen: GMP-3449, Aneityum

Use: The wood is used to make



roof rafters. The leaves of this plant can be used to **cover an earth oven** while baking food.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *necñanman* [Anejoñ]

Specimen: GMP-3449, Aneityum

Note: The name of this plant means "footprint of a bird".

Use: The stems of this plant are used to make **house rafters**.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Follow-up interview

Vernacular name: *nalulu ikpat* [Netwar]

Specimen: GMP-3449, Aneityum

Note: This name means the "*nalulu* of Middle Bush" (a region in central Tanna).

Use: This **calendar plant** signals the time to start making a new garden when it loses its leaves. At that time, it is said that rats gnaw at the petioles of the leaf causing the leaves to fall off. Another use as a **calendar plant** involves the fruits of this plant; when they are ripe and very black, it is **time to harvest yam**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *necñanman* [Anejoñ]

Specimen: GMP-4026, Aneityum

Note: The name of this plant means "birdfoot".

Use: Portions of this plant are used in an unspecified way when a fire is smoky, to **abate the smoke**.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Follow-up interview

Vernacular name: *necñanman* [Anejoñ]

Specimen: GMP-4026, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *necñanman* [Anejoñ]

Specimen: GMP-4798, Aneityum

Use: The young branches are used to make **house rafters**. It can also be used as a **calendar plant** since birds eat the fruits when they are ripe, and hunters know this.

Indigenous expert(s): Wopa Nasauman, Martial Wahe

Initial interview

Vernacular name: *necñanman* [Anejoñ]

Specimen: MJB-4901, Aneityum

Indigenous expert(s): Wopa Nasauman, Thomas Japanesai

Initial interview

Vernacular name: *kurukuuru* [Futuna-Aniwa]

Specimen: GMP-5033, Futuna

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: *nalielu* [Naka]

Specimen: GMP-5033, Futuna

Use: This plant is used as **pig feed**.

Indigenous expert(s): Enauta Johnson, Isaiah Nakamos, Narua Nakamos, Namasa Matai, Kaio Jack, Lesly Matai, Andrea Matai, Naomie Kamoe, Rose Kating, Greg Matai, Naloma Matai, Sirima Matai, Sondra Enauta, Ken Bob, Tupas Matai

Plerandra tannae (A.C. Sm. & B.C. Stone) G.M. Plunkett, Lowry & Frodin

Initial interview

Vernacular name: *nalielu* [Naka]

Specimen: GMP-3336, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nalulu* [Nahual]

Specimen: GMP-5858, Tanna

Use: When dry, the wood of this tree is strong and useful for making **house posts and rafters**.

Indigenous expert(s): Sam Posen, Charlie Kway, Nipro Thomas

Initial interview

Vernacular name: *naruru* [Neuai]

Specimen: GMP-3336, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *nalulu* [Netwar]

Specimen: GMP-3336, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Plerandra vanuatu (Lowry) Lowry,
G.M. Plunkett & Frodin

Initial interview

Vernacular name: *incemtan nid*
[Anejoñ]

Specimen: GMP-4855, Aneityum

Indigenous expert(s): Wopa
Nasauman, Martial Wahe



Initial interview

Vernacular name: *nalulu tuan*
[Netwar]

Specimen: GMP-4855, Aneityum

Note: The name of this plant
means the "white *nalulu*".

Use: As a **calendar plant**, when
the leaves of this plant fall, it indicates that the **taro is ready to harvest in the garden**. Birds that feed on this fruit are easy to **hunt** when the tree is fruiting. Its wood is sometimes used as **firewood**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman,
Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Polyscias cissodendron (C. Moore & F. Muell.) Harms

Initial interview

Vernacular name: *nañojev* [Anejoñ]

Specimen: GMP-3651, Aneityum

Use: Poles made from this plant are used as **house rafters** and also
burned as firewood. To plant taro in a swampy area, collect the leaves
of this species, put them in the hole where the taro is to be planted, and
then mix them with a bit of soil, after which the taro is planted on top;
the leaves serve as a type of **fertilizer**. When baking with the **earth oven**,
hot stones cover the food, and then the leaves that are still attached to
the branches of this plant are used to cover the stones.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *nañojev* [Anejoñ]

Specimen: GMP-3651, Aneityum

Use: When **cooking goat meat** on a hot stone or in an earth oven,
wrap the leaves of this plant around the meat; this takes away the
strong smell of the goat meat.

Indigenous expert(s): Reuben Neriam, Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *nañojev* [Anejoñ]

Specimen: GMP-4054, Aneityum

Use: The branches of these leaves are used to cover and insulate **earth ovens**.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesei

Follow-up interview

Vernacular name: *nañojev* [Anejoñ]

Specimen: GMP-4054, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *nañojev* [Anejoñ]

Specimen: MJB-4889, Aneityum

Use: The leaves are used to **cover meat** when baking it in a stone oven; this will soften the meat and keep it moist. This plant is used when other, more commonly cultivated species of this genus are not available (for example, if you are in the bush).

Indigenous expert(s): Wopa Nasauman, Rene Theimu

Initial interview

Vernacular name: *napati* [Nafe]

Specimen: GMP-3040, Tanna

Use: This plant can be used as an **indicator** of a **food source**; edible pupae are often found inside, eating the dead wood.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak, Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu

Follow-up interview

Vernacular name: *napaji* [Nafe]

Specimen: GMP-3040, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *napai* [Nafe]

Specimen: GMP-4241, Tanna

Use: **Edible grubs** known as *kuanapaji* live in the dry dead wood. At times, trees are cut and the dead wood is exposed to promote the growth of these grubs.

Indigenous expert(s): Kuanu Jack, Namaka Thierry, Sakrai Nanpe, Namry Elci, Leu Sustin, Kalei Thomas, Kiapen Willie Dan

Initial interview

Vernacular name: *nepeti* [Nafe]

Specimen: GMP-3040, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel,

Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: 'nasinrahai [Naka]

Specimen: GMP-5005, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: napət [Naka]

Specimen: GMP-2917, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: napət [Naka]

Specimen: GMP-2917, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: napat [Naka (Iakahan dialect)]

Specimen: GMP-5841, Tanna

Use: Juice from the leaves of this plant are squeezed and mixed with coconut, then **applied to a women's hair** to make it grow "big".

Indigenous expert(s): Johny Nakapue, Nalin Tarwei, Sam Nilenu

Initial interview

Vernacular name: nepet [Neuai]

Specimen: GMP-2917, Tanna

Note: Nepet refers to insects.

Use: **Edible grubs** grow inside dead trees; they are obtained by splitting the dead trees with an ax and collecting the insects, which are eaten raw, often with taro. This is mostly harvested by the older generation.

Indigenous expert(s): David Kapwia, Joseph Dapah, Tupun Alexis

Initial interview

Vernacular name: napet [Netwar]

Specimen: GMP-4855, Tanna

Use: A **calendar plant**, used to signal that **taro is ready in the garden**

when the leaves of *napet* fall. Also, birds that feed on this fruit are easy to **hunt** when the tree is fruiting. Its wood is sometimes used as **firewood**.
Indigenous expert(s): Clément Kapalu, lahwo, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwa

Polyscias cumingiana (C. Presl.)
Fern.-Vill.

Initial interview

Vernacular name: *nawait* [Nafe]
Specimen: GMP-3080, Tanna
Use: The plant is used to **make living fences**. Its young leaves are **edible**; boil them in water and eat them as food. It is said to be good to eat with fish.
Indigenous expert(s): Sam Nauka

Follow-up interview

Vernacular name: *nawait* [Nafe]
Specimen: GMP-3080, Tanna
Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *nipirei* [Nafe]
Specimen: MJB-5017, Tanna
Use: Collect young leaves and boil in water or fry, then eat as a cabbage. Also, to **cover fish for cooking**, take petioles with many leaflets and bend them to cover fish and place this bundle in a saucepan. When cooked, eat both the fish and leaves.
Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *nakour* [Nafe]
Specimen: MJB-5017, Tanna
Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *noiamis ruān* [Naka]
Specimen: GMP-3080, Tanna
Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jeki Tupa, Natali Samuel,



Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *laslas* [Naka]

Specimen: Picture from *Remarkable Plants of Vanuatu*

Note: The vernacular name was adopted from Bislama term for this plant – *nalaslas*, which originates from north Vanuatu languages.

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *manpirang* [Neuai]

Specimen: MJB-5017, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *manawait* [Neuai]

Specimen: GMP-3080, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *nowahit* [Netwar]

Specimen: GMP-3080, Tanna

Use: The leaves of this plant are cooked and **eaten**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *tantani* [Futuna-Aniwa]

Specimen: DMR-46, Aniwa

Use: Leaves boiled as food, planted to form hedges.

Indigenous expert(s): Kalmon Poita, Chief Matu

***Polyscias fruticosa* (L.) Harms**

Initial interview

Vernacular name: *nipiry* [Nafe]

Specimen: MJB-5102, Tanna

Use: The young leaves are **edible**; cook them in water for five minutes and then eat.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *nipiry, nawait* [Nafe]

Specimen: *MJB-5102*, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *numanawitag, nalalalas* [Netwar]

Specimen: *RST-3*, Tanna

Note: The name *nalalalas* was adopted from Bislama name for the same plant. The term *nalalalas* originates from north Vanuatu languages.

Use: This plant is eaten as **food**. Young leaves are cooked to make soup.

Indigenous expert(s): Paulin Kalip, Marian Nalau

Initial interview

Vernacular name: *nipirei* [Nafe]

Specimen: *MJB-5102*, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *noiamis* [Naka]

Specimen: *GMP-1878*, Fiji

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *manawait* [Neuai]

Specimen: *MJB-5102*, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *nepleg* [Netwar]

Specimen: *GMP-5546*, Tanna

Use: Young leaves of this plant are cooked and **eaten**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïs Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Polyscias guilfoylei (W. Bull) L.H. Bailey

Initial interview

Vernacular name: nawa [Anejoñ]

Specimen: AAM-7, Aneityum

Use: As **medicine**, heat the leaves and then place them on any **sore muscles**.

Indigenous expert(s): Serelyn

Follow-up interview

Vernacular name: nawa [Anejoñ]

Specimen: AAM-7, Aneityum

Use: This is an **edible** plant. The young leaves are cooked until soft and then are eaten as a vegetable or with any food. It can also be heated on the fire and put on a painful part of the body to **heal pain**. It is also a **message plant**, used to convey messages about when **a reef is being "blocked" or protected**, in order to conserve it and to attract more fish; cut the stem of the whole plant and put it in the reef in several places. This way, people will know that this area is under protection and respect it by not fishing or gathering there.

Indigenous expert(s): Wina Nasauman, Tony Keith, Marie Michelle

Initial interview

Vernacular name: *nipil apil* [Naka]

Specimen: GMP-1866, Efate

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jeki Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *manpirang* [Neuai]

Specimen: GMP-1866, Efate

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Polyscias samoensis (A. Gray) Harms

Initial interview

Vernacular name: naurawa [Anejoñ]

Specimen: GMP-5992, Aneityum

Use: A young trunk with leaves tufted at the end is cut down and planted at the seafront as a tabu area marker, signifying an area where people cannot fish (allowing the reef time to regenerate). The leaves can also be used to wrap around fish or pig while cooking, and then all the ingredients are eaten together.

Indigenous expert(s): Kuwai Anthony, Periko Maurikani, Tony Keith, Wopa Nasauman

Initial interview

Vernacular name: *nipil agatgat* [Naka]

Specimen: GMP-5326, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jeki Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nepleg akhar* [Netwar]

Specimen: GMP-5326, Tanna

Use: Leaves of this plant are cooked and **eaten**.

Note: This name means the *nepleng* plant which speaks.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïso Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Polyscias schmidii Lowry

Initial interview

Vernacular name: *naḷojev* [Anejoḿ]

Specimen: GMP-3477, Aneityum

Use: The leaves of this plant are used in **cooking**, particularly with an **earth oven**. Use a fire to heat stones, and when the fire burns down and the stones are hot, pile these leaves on top of the hot stones, then place the food to be cooked (taro, fish, pig, cassava, banana or other foods) on top of the leaves; next, pile more of these leaves on top of the food and place additional hot stones on top of that pile; while the food is cooking (each type of food takes a different amount of time), the leaves give off a very nice smell and help to **flavor the food**.

Indigenous expert(s): Titiya Lalep



Follow-up interview

Vernacular name: *naḷojev* [Anejoḿ]

Specimen: GMP-3477, Aneityum

Use: When **cooking goat meat** in a hot stone or earth oven, wrap the leaves of this plant around the meat to take away the strong smell of the goat meat.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *naḷojev* [Anejoḿ]

Specimen: GMP-3493, Aneityum

Use: The leaves of this plant are used in **cooking**, particularly with an

earth oven. Use a fire to heat stones, and when the fire burns down and the stones are hot, pile these leaves on top of the hot stones, then place the food to be cooked (taro, fish, pig, cassava, banana or other foods) on top of the leaves; next, pile more of these leaves on top of the food and place additional hot stones on top of that pile; while the food is cooking (each type of food takes a different amount of time), the leaves give off a very nice smell and help to **flavor the food**.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *naŋojev* [Anejoñ]

Specimen: GMP-3493, Aneityum

Use: When **cooking goat meat** in a hot stone or earth oven, wrap the leaves of this plant around the meat to take away the strong smell of the goat meat.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam .

Initial interview

Vernacular name: *nimliduin* [Anejoñ]

Specimen: GMP-4776, Aneityum

Use: When cooking a smelly meat, such as goat, people wrap the leaves around the meat and bake it. This is done to **get rid of the strong smell**. It can also be used to cook wild animals, including wild pigs, to make the meat taste better. The stem is used to **carve paddles** for canoes.

Indigenous expert(s): Wopa Nasauman, Wina Nasauman, Tony Keith, Reuben Neriam, Marie Michelle

Initial interview

Vernacular name: *napathy* [Nafe]

Specimen: MJB-5068, Tanna

Use: The stems are used to make a part of a roof called a **strap**; this is the part of the roof to which the rafter with thatch are attached. The leaves can be used to **treat soreness in the body** that may come from working too hard; take a double handful of leaves, then grate a double handful of stem, and mix these with 1.5 cups of water; drink once per day for 7 days to treat this condition.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *nabaji* [Nafe]

Specimen: MJB-5068, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *napethi* [Nafe]

Specimen: MJB-5156, Tanna

Note: People in the Nafe-speaking region recognize two types of this species; this collection (*MJB-5156*) represents the “woman” kind, while *MJB-5068* represents the “man” kind.

Use: This plant can be used as a **medicine** to treat **diarrhea** with blood. Take a double handful of leaves and mash them in 2 liters of water, then boil and drink one warm cup of this mixture three times per day, until the condition goes away. The stem is used for **roofing**, attaching to the rafters so thatching and leaves can then be attached.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *napaji* [Nafe]

Specimen: *MJB-5156*, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *napat* [Naka]

Specimen: *GMP-5334*, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etou Natau, Kew Kating (Sr.), Jeki Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *napat* [Netwar]

Specimen: *GMP-3477*, Tanna

Use: Leaves of this plant are cooked and **eaten**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Polyscias scutellaria (Burm. f.)
Fosberg

Initial interview

Vernacular name: *napauri*
[Futuna-Aniwa]

Specimen: *GMP-4190*, Futuna

Indigenous expert(s): Takaronga
Kuatonga

Initial interview

Vernacular name: *napauri*
[Futuna-Aniwa]

Specimen: *MJB-5263*, Futuna

Use: The leaves of this species are boiled in water until soft, then removed from the water, salted, and **eaten**.

Indigenous expert(s): Naumeta Rose, Paul Fatapa



Initial interview

Vernacular name: *manpili* [Narak]

Specimen: MJB-4846, Tanna

Notes: This is the “women” type of this species.

Use: The young leaves are eaten as a **cabbage** and can survive in the environment of falling volcanic ashes. Boil it for 10–15 minutes and then eat the leaves. Then, as a **medicine**, use the water as a liquid to help mothers **produce more breast milk**. One should drink one cup, 2–3 times daily until the milk flows. When women are pregnant, they like to eat the cooked leaves because they help the baby to grow strong. This shrub is planted to divide and **demarcate boundaries** between properties as it does not take up a great deal of space.

Indigenous expert(s): Numalin Mahana, Moses Mahana

Initial interview

Vernacular name: *nakur* [Nafe]

Specimen: GMP-3088, Tanna

Use: This plant is used as a **medicine** for **sore throat**. Take two 2-inch pieces of the leaf, then chew and swallow the juice, spitting out the fibers. Do this 3 times daily, for as long as the throat hurts.

Indigenous expert(s): Sam Nauka

Follow-up interview

Vernacular name: *nakour* [Nafe]

Specimen: GMP-3088, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

Initial interview

Vernacular name: *nipil* [Naka]

Specimen: GMP-4190, Futuna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *manpirang* [Neuai]

Specimen: GMP-4190, Futuna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *nepleg* [Netwar]

Specimen: GMP-3088, Tanna

Use: Leaves of this plant are cooked and **eaten**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïso Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Schefflera neobudica Guillaumin

Initial interview

Vernacular name: *necnanman*
[Anejoñ]

Specimen: GMP-4050, Aneityum

Indigenous expert(s): Titiya
Lalep, Wopa Nasauman, Thomas
Japanesai

Follow-up interview

Vernacular name: *necnanman*
[Anejoñ]

Specimen: GMP-4050,
Aneityum

Indigenous expert(s): Wina
Nasauman, Tony Keith

Initial interview

Vernacular name: *tapugaomanuu*
[Futuna-Aniwa]

Specimen: GMP-5047, Futuna

Indigenous expert(s): Naumeta
Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: *tapunga manuu* [Futuna-Aniwa]

Specimen: GMP-5108, Futuna

Note: This is said to be a "bush flower".

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: *maris-maris* [Nafe]

Specimen: GMP-3133, Tanna

Use: People use this plant to **hunt for flying foxes**. Sticks made from the stems of this plant are thrown at the flying foxes to tear their wings, rendering them incapable of flying and easily caught.

Indigenous expert(s): Sam Natou, Sam Nauka, Philip Wahe

Follow-up interview

Vernacular name: *tikis marhis* [Nafe]

Specimen: GMP-3133, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer



Initial interview

Vernacular name: *tikismarues* [Nafe]

Specimen: GMP-4208, Tanna

Indigenous expert(s): Kuanu Jack, Namaka Thierry, Sakrai Nanpe, Namry Elci, Leu Sustin, Kalei Thomas, Kiapen Willie Dan

Initial interview

Vernacular name: *shiksmaris* [Neuai]

Specimen: GMP-2940, Tanna

Use: This plant is a **medicine** used as a **purgative** to treat **stomach pain**. Six to eight green leaves are mixed in one liter of water. One liter is consumed daily for 3 to 4 days, depending on the severity of the stomach pain.

Indigenous expert(s): John Pasua, Samuel Herwaen Kemah, Joseph Kema, Benjamin Tom

Follow-up interview

Vernacular name: *tikismeris* [Nafe]

Specimen: GMP-3000, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *nig raha kalwas* [Naka]

Specimen: GMP-4208, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *siksmalas* [Netwar]

Specimen: GMP-2827, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

ARISTOLOCHIACEAE

Aristolochia littoralis Parodi

Initial interview

Vernacular name: *iamnalip* [Naka]

Specimen: KEA-571, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *kai kuli* [Futuna-Aniwa]

Specimen: DMR-66, Aniwa

Note: The name means "eat dog".

Indigenous expert(s): Kalmon Poita, Chief Matu

***Aristolochia vitiensis* A.C. Sm.**

Initial interview

Vernacular name: *kurpuou* [Nafe]

Specimen: GMP-4701, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *iemnalip* [Naka]

Specimen: GMP-4701, Tanna

Use: The leaves of this plant are used as **medicine** and given to someone with a **cough**.

Indigenous expert(s): Enauta Johnson, Isaiah Nakamos, Narua Nakamos, Namasa Matai, Kaio Jack, Lesly Matai, Andrea Matai, Naomie Kamoe, Rose Kating, Greg Matai, Naloma Matai, Sirima Matai, Sondra Enauta, Ken Bob, Tupas Matai



ASTERACEAE

***Ageratum conyzoides* L.**

Initial interview

Vernacular name: *naurakiti* [Anejoñ]

Specimen: AAM-8, Aneityum

Use: This plant is used as **medicine** to treat **cervical pain** and to return it to normal size. Get a handful of *naurakiti* and boil it in a pot of water. This can also be done by rubbing the handful of leaves together and squeezing out the juice into the boiling water. It is important that the leaves do not go inside. Sit in this for two hours or until cold. Do this once a day, for a week.

Indigenous expert(s): Serelyn



Follow-up interview

Vernacular name: *naurakiti* [Anejoñ]

Specimen: AAM-8, Aneityum

Use: This is a **medicinal plant** for a number of purposes. The fresh leaf juice is put on cuts as a **styptic** to stop bleeding. For a **stomach ache or headache**, take one handful of leaves. Smash these and put in a cup and add water. Drink this once daily. For women whose **menstruation will not stop**, take one handful of leaves and squeeze these into a cup of water. Drink once daily for 3 days. If a person's **joints are sore**, take a handful of leaves, crush them, and rub onto the sore joints. Some people don't like to use this plant internally as it can make some people sick, especially small children. Others say it is fine to use internally.

Indigenous expert(s): Wina Nasauman, Tony Keith, Marie Michelle

Initial interview

Vernacular name: *naurakiti* [Anejoñ]

Specimen: GMP-3601, Aneityum

Use: This is a **calendar plant**. In winter months, if a person sees this plant in flower, it is confirmation that the **sea turtle has plenty of grease or fat** and is good to eat. As a **medicine for a cut**, collect some leaves, mash them and squeeze the juice on a cut or sore on the body. Do this treatment three times daily, until the sore dries up or the cut heals.

Indigenous expert(s): Titiya Lalep

Initial interview

Vernacular name: *muriuri* [Futuna-Aniwa]

Specimen: MJB-5261, Futuna

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: *nakannakan* [Nafe]

Specimen: GMP-3069, Tanna

Use: People use this to **treat boils** on the skin. Squeeze the "juice" of the leaf on the boil and it will soften it so that the liquid inside the boil comes out. If you chew an amount of leaves first, then they will cover and stick to the boil so it will heal faster.

Indigenous expert(s): Sam Nauka

Follow-up interview

Vernacular name: *nakannakan* [Nafe]

Specimen: GMP-3069, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *nakeritsi* [Nafe]

Specimen: GMP-4518, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *nikitip* [Naka]

Specimen: GMP-4518, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *maniarked* [Neuai]

Specimen: GMP-4518, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *neketen* [Netwar]

Specimen: GMP-3069, Tanna

Use: The juice from its leaves is drunk in case of **fever**, either on its own or mixed with the juice of leaves of *ioharir* (*Bidens pilosa*).

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Bidens pilosa* L.**

Initial interview

Vernacular name: *nilpudou* [Anejoñ]

Specimen: AAM-2, Aneityum

Use: As **medicine**, take a handful of young leaves from the middle of the branch and rub until soft. Squeeze the leaves into a cup to get the juice. This will help any woman with a **stomach ache**, but especially a woman who has eaten something poisonous. To **stop a baby that is crying**, take eight fresh leaves and squeeze into warm water.

Indigenous expert(s): Serelyn and Rosita

Follow-up interview

Vernacular name: *nilpuodou* [Anejoñ]

Specimen: AAM-2, Aneityum

Use: This plant is used as a **medicine** for flu, headache, or stomach

ache. Wash the plant and take either the leaves or the whole plant (one handful). Then boil it in one liter of water for a few minutes. Let the water cool and drink one cup once a day, for 3 days. This plant is found in agricultural areas and it is considered a weed.

Indigenous expert(s): Wina Nasauman, Tony Keith, Marie Michelle

Initial interview

Vernacular name: nilpuodou [Anejoñ]

Specimen: GMP-3599, Aneityum

Use: This plant is used for a **medicinal tea** to give energy to a person who is not feeling well. Collect a handful of young stem apices and boil in 2-3 cups of water. Drink this warm to help the body be strong and healthy. This plant is also good for **treating diarrhea**. When a person feels well again, stop this treatment. Still, they can also drink this once daily, once before breakfast or before lunch, as a healthful tea.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: nilpuodou [Anejoñ]

Specimen: GMP-3599, Aneityum

Use: This plant is used as a **medicine** for **flu, headache, or stomach ache**. Wash the plant and take either the leaves or the whole plant (one handful). Then boil it in one liter of water for a few minutes. Let the water cool and drink one cup once a day, for 3 days. This plant is found in agricultural areas and it is considered a weed.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: nilpuodou [Anejoñ]

Specimen: MJB-4944, Aneityum

Use: This plant is used as a **tonic medicine**. Collect a full handful of leaves, boil in one liter of water until fully cooked, and then drink one cup, three times daily and warm. It is used to treat a person who has worked too much, who is tired, to help their stomach, and to help make them strong. This plant is used for children and adults. A child's dose is



half a cup, three times daily, until the child feels stronger.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman

Initial interview

Vernacular name: *nilpuodou* [Anejoñ]

Specimen: MJB-4998, Aneityum

Use: As a **medicine**, to treat a **headache**, especially from the **flu**, boil a handful of leaves in one liter of water for a few minutes. Then let it cool and drink one cup of liquid per day. Also, one can treat this type of headache by using the plant in a steam bath. Boil four handfuls of leaves in a pot of water, covering the head with a towel, and breathing in the steam from the pot.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Specimen: MJB-4842, Tanna

Use: [Narak area] As a **medicine**, for **stomach aches or coughing**, boil a lot of leaves in a kettle and take one cup, three times daily, for 2-3 days or until pain stops.

Indigenous expert(s): Numalin Mahana, Moses Mahana

Initial interview

Vernacular name: *iaremha* [Nafe]

Specimen: GMP-3084, Tanna

Use: This plant is used as a **medicine** to treat **diarrhea in a baby** who is 1-6 months old. The mother takes four 1-inch pieces and chews them, spitting it into the baby's mouth. This is done twice daily, once in the morning and once in the afternoon until the diarrhea stops. Sometimes if the baby is sick from a spirit, such as a yam, taro or sea spirit, the mother takes two 1-inch pieces of stem and two 1-inch pieces of *neknapus* (*Acalypha wilkesiana*) petiole. Then she chews the two species together and spits on the affected baby, telling the spirit to "go away and leave the baby alone".

Indigenous expert(s): Sam Nauka

Initial interview

Vernacular name: *iaremaha* [Nafe]

Specimen: MJB-5020, Tanna

Note: The common name of the plant refers to a bad spirit.

Use: As a **medicine** to treat the **flu**, take a handful of leaves and squeeze them into a cup. Then add water and give it to the sick person to drink. Take this mixture once in the morning and once in the afternoon for two to three days to treat the flu. One can also take four pieces of the stem, about 2-3 inches long, chew, and spit the juice onto the sick person's whole body. Take one cup in the morning and one cup in the afternoon. Use this for 2-3 days to treat the flu. Also, one can take four pieces of stem that is 2-3 inches long, chew, and spit on the whole body

of the sick person. One should do this for 2-3 days, in the morning and afternoon. The spit helps to **chase evil spirits** out of the body.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *yarema yarema* [Nafe]

Specimen: MJB-5020, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *logaloga* [Naka]

Specimen: GMP-3352, Tanna

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etao Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *kuarumrum* [Neuai]

Specimen: GMP-5524, Efate

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *ioharir* [Netwar]

Specimen: GMP-3352, Tanna

Use: Drinking the juice from crushed leaves is a **medicine** that helps to diminish **fever**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïs Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Blumea milnei Seem.

Initial interview

Vernacular name: *manamrekeh* [Neuai]

Specimen: GMP-2903, Tanna

Use: This plant is used to make **traditional dreadlocks** for a *toka* ceremony or *kastom* ceremony. One handful of green leaves are rubbed and squeezed into one cup of coconut milk. The mixture is then applied to the hair and left



alone. No touching or rinsing is required.

Indigenous expert(s): David Kapwia, Joseph Dapah, Tupun Alexis

Initial interview

Vernacular name: nougeplén [Netwar]

Specimen: GMP-2903, Tanna

Note: This weed is said to have come to Tanna from seedlings falling from an airplane. The name means the flower from the airplane.

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Centratherum punctatum Cass.

Initial interview

Specimen: MJB-4963, Aneityum

Use: [Anejoñ area] This plant is cultivated for its **ornamental** value. This is an introduced species.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: ikinpaggpag [Netwar]

Specimen: KEC-6660, Tanna

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



Initial interview

Vernacular name: sina pai fine [Futuna-Aniwa]

Specimen: DMR-99, Aniwa

Note: *Shina* means the light of the Moon. *Fine* means female, referring to the local male-female duality in plants.

Use: The fragrant leaves are boiled in soups.

Indigenous expert(s): Kalmon Poita, Nasweiu Rota

Crassocephalum crepidioides (Benth.) S. Moore

Initial interview

Vernacular name: inti plen [Anejoñ]

Specimen: GMP-3605, Aneityum

Note: The name of this plant means “aircraft mess”. This is an invasive weed that was brought to Aneityum by aircraft.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *inti plen*

[Anejoñ]

Specimen: GMP-3605,

Aneityum

Note: The name of this plant means “airplane’s waste”, referring to the contrails behind planes as they fly. This plant produces a great deal of white seeds that fly.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam



Initial interview

Vernacular name: *ikigauag* [Narak]

Specimen: MJB-4839, Tanna

Use: When a person is **sick** and has **lost the taste for food**, take a pile of these leaves and put them in a kettle and boil. Then drink one hot cup, twice daily for 3-5 days. This reduces the swelling in the throat and a person can taste food again. Steam cook the leaves and add them to manioc.

Indigenous expert(s): Numalin Mahana, Moses Mahana

Initial interview

Vernacular name: *plenplen* [Naka]

Specimen: MJB-4839, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jeki Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nisiplen* [Neuai]

Specimen: GMP-5486, Efate

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *nougeplén* [Netwar]

Specimen: GMP-3605, Tanna

Note: This weed is said to have come to Tanna from seedlings falling from an airplane.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Cyanthillium cinereum (L.) Less.

Initial interview

Vernacular name: *netopdekrañ* [Anejoñ]

Specimen: MJB-4888, Aneityum

Use: The name of this plant means "division". If someone wants to help destroy your business or home, they put this plant in front of your business or your home and this will help to scatter out your family from where they are living.

Indigenous expert(s): Wopa Nasauman, Rene Theimu

Initial interview

Vernacular name: *faupa* [Futuna-Aniwa]

Specimen: MJB-5254, Futuna

Indigenous expert(s): Naumeta Rose, Paul Fatapa



Follow-up interview

Vernacular name: *nurkiji* [Nafe]

Specimen: GMP-3167, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

Initial interview

Vernacular name: *tagi* [Futuna-Aniwa]

Specimen: DMR-25, Aniwa

Indigenous expert(s): Kalmon Poita, Chief Matu

Eclipta prostrata (L.) L.

Initial interview

Specimen: GMP-3558, Aneityum

Use: [Anejoñ area] Girls use these flowers to make a **head garland**.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Specimen: GMP-3558, Aneityum

Note: This is an introduced species.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Emilia sonchifolia (L.) DC.

Initial interview

Vernacular name: netopdekrañ [Anejoñ]

Specimen: GMP-3568, Aneityum
Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: netopdekrañ [Anejoñ]

Specimen: GMP-3568, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam



Initial interview

Vernacular name: kwareren-akwang [Nafe]

Specimen: GMP-3117, Tanna

Use: People use this plant as a

medicine to treat **heartburn** and when they get **indigestion**. Take the leaf and wrap it with *Ficus* leaves. Then chew them together and swallow the juice until the pain goes away.

Indigenous expert(s): Sam Nauka, Jean-Paolo Nawarao, Samuel Kehma, Tom Rafei, Jean-Pascal Wahe

Initial interview

Vernacular name: reren akwanug awihi [Nafe]

Specimen: GMP-5473, Tanna

Use: The leaves can be eaten to **treat asthma** or **heartburn**. The leaves can be chewed, after which the resulting water is swallowed but the rest is spit out.

Indigenous expert(s): Theresia Wahe, Sam Nauka, Philip Wahe, Jean-Pascal Wahe

Initial interview

Vernacular name: rerinitakuang [Nafe]

Specimen: MJB-5026, Tanna

Use: This plant is used to wipe yams for **good luck when planting**. Take leaves and wipe the yam tuber. Once this tuber is planted, it will grow better due to the blessing.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: napkapki [Nafe]

Specimen: MJB-5026, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *osarawihi* [Nafe]

Specimen: GMP-4710, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *nikinpag* [Naka]

Specimen: GMP-5473, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *iarkhel nuw* [Netwar]

Specimen: GMP-3117, Tanna

Note: This plant often grows as a weed on top of yam "tow" (mound), making its surface crackled, hence its name. This name means I break yams.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *roimata* [Futuna-Aniwa]

Specimen: DMR-61, Aniwa

Indigenous expert(s): Kalmon Poita, Chief Matu

Melanthera lifuana (Hochr.) W.L. Wagner & H. Rob.

Initial interview

Vernacular name: *intoḗasyejora* [Anejoñ]

Specimen: GMP-3561, Aneityum

Use: In the past, the ancestors learned to cook the **leaves** of this species with fish in an earth oven. Then they would eat the leaves,

as well as the fish. Today, fish are wrapped with small leaves and then covered with *laplap* leaf and cooked in an earth oven.

Indigenous expert(s): Titiya Lalep



Follow-up interview

Vernacular name: intořasyejora ura [Anejoř]

Specimen: GMP-3561, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Mikania micrantha Kunth

Initial interview

Vernacular name: tue iowiaren [Netwar]

Specimen: GMP-2786, Tanna

Use: This plant is a type of **medicine**. It is a **styptic** so it is used for bleeding wounds. Take the leaves, crush them in your hands, and then put directly on the cut to stop bleeding. It is said to burn a bit, but then it is an effective way to stop the bleeding.

Indigenous expert(s): Jean-Pascal Wahe and Joshua Andrew



Initial interview

Vernacular name: tue iowiaren [Netwar]

Specimen: RST-7, Tanna

Use: This plant is a type of **medicine** and is used for **cuts**. Squeeze a handful of leaves over the cut when bleeding. Then fashion a **poultice** with used leaves. For large cuts, add leaves to a large leaf of the *Navenu* tree. Heat briefly over a fire, add a spoon of water, and then squeeze over the cut. Fashion the used leaves for a poultice.

Indigenous expert(s): Paulin Kalip, Marian Nalau

Initial interview

Vernacular name: mael [Naka]

Specimen: GMP-2786, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: yaiaren [Neuai]

Specimen: GMP-5492, Efate

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Pseudelephantopus spicatus (Juss. ex Aubl.) C.F. Baker

Initial interview

Vernacular name: *pirpiri tane* [Futuna-Aniwa]

Specimen: DMR-96, Aniwa

Note: *Pirpiri* means it sticks, *tane* means male, referring to the male-female duality in plants.

Use: Pest plant infesting gardens.

Indigenous expert(s): Kalmon Poita, Nasweiu Rota

Sigesbeckia orientalis L.

Initial interview

Vernacular name: *mering pangpang* [Neuai]

Specimen: LR-292, Tanna

Use: The flower is used to **decorate the eyes**.

Indigenous expert(s): A group of women and particularly Josephine.



Initial interview

Vernacular name: *tapenimir kapkar* [Neuai]

Specimen: LR-292, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Sonchus oleraceus L.

Initial interview

Vernacular name: *rerenakuang* [Nafe]

Specimen: GMP-3166, Tanna

Use: Children are said to **chew the branches** of this plant to give them a "**bigger voice**".

Indigenous expert(s): Sam Natou, Sam Nauka, Philip Wahe



Follow-up interview

Vernacular name: *rerenakwang* [Nafe]

Specimen: GMP-3166, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

Initial interview

Vernacular name: *iarkhel nuw* [Netwar]

Specimen: *GMP-3166*, Tanna

Note: This plant often grows as a weed on top of yam “tow” (mound), making its surface crackled, hence its name. The name means I break yams.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Sphagneticola trilobata* (L.) Pruski**

Initial interview

Vernacular name: *sapsap* [Futuna-Aniwa]

Specimen: *DMR-31*, Aniwa

Indigenous expert(s): Kalmon Poita, Chief Matu

***Synedrella nodiflora* (L.) Gaertn.**

Initial interview

Vernacular name: *intopasyej itohou* [Anejoñ]

Specimen: *MJB-4947*, Aneityum

Use: This plant can be used as a **medicine** to treat **toothache**. Collect the uppermost young leaves, rub them in your hand, and put a mass of crushed leaves into the area of the toothache to lessen the pain. Do this as needed until the pain goes away. Keep it in your mouth for 10 minutes then spit out. Then add a new one and keep going as needed.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman



Initial interview

Vernacular name: *sap sap (Bislama)* [Nafe]

Specimen: *GMP-3146*, Tanna

Use: For **medicine**, the leaves of this plant are used as a **styptic**—to reduce blood flow from a wound and promote faster healing of a sore. If a person has a sore or fresh cut that is oozing, the leaves are mashed and their “juice” is put directly on the affected area. This is done twice daily until the wound is healed.

Indigenous expert(s): Sam Natou, Sam Nauka, Philip Wahe

Follow-up interview

Vernacular name: *sap sap* [Nafe]

Specimen: *GMP-3146*, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

Follow-up interview

Vernacular name: sap sap [Nafe]

Specimen: MJB-5093, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: sapsap [Nafe]

Specimen: MJB-5093, Tanna

Use: This plant is used to **treat an earache**. Take a double handful of leaves, mash, and squeeze in your ear.

Indigenous expert(s): Johnson Noar, Peter Nisian

Initial interview

Vernacular name: kaul kaul [Naka]

Specimen: GMP-5147, Futuna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: takapa amisi [Naka]

Specimen: GMP-5449, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: kaurkaur [Neuai]

Specimen: GMP-5147, Futuna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: nesi hos [Netwar]

Specimen: GMP-4947, Tanna

Note: This name means the excrement of a horse.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: sapsap [Futuna-Aniwa]

Specimen: DMR-38, Aniwa

Indigenous expert(s): Kalmon Poita, Chief Matu

***Tagetes erecta* L.**

Initial interview

Vernacular name: *se ne ferfero* [Futuna-Aniwa]

Specimen: DMR-63, Aniwa

Note: The name means “yellow flower”.

Indigenous expert(s): Kalmon Poita, Chief Matu

***Tagetes minuta* L.**

Initial interview

Vernacular name: *rumrum*

[Anejoñ]

Specimen: GMP-5449, Aneityum

Indigenous expert(s): Wopa

Nasauman

Initial interview

Vernacular name: *naiasukun*

[Neuai]

Specimen: GMP-5449, Aneityum

Indigenous expert(s): Kalo Napan,

Samuel Herwaen Kemah, Sam

Naprei, Jack Koniamak, Nicolas

Kema, Romeo Rosikan, Alexis

Tupun, Sylvestre Matthew, Leong

Pasua



Initial interview

Vernacular name: *tansuksuk ierames* [Netwar]

Specimen: GMP-4947, Tanna

Note: The shape of the leaves looks similar to a kind of yam that bears the same name. The name of this plant means the spear of a spirit.

Use: The leaves of this vine are used to obtain a **good crop of yams**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Tithonia diversifolia* (Hemsl.) A. Gray**

Initial interview

Specimen: MJB-4993, Aneityum

Note: This is an introduced species.

Use: [Anejoñ area] The flowers are used for **decoration** in the house or for the yard. The young leaves can be boiled for 15 minutes, and **eaten** as a vegetable with cassava



or any other food. It is said to taste very good.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: manasin [Neuai]

Specimen: MJB-4993, Aneityum

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: sapsap tamake [Futuna-Aniwa]

Specimen: DMR-91, Aniwa

Use: Used as a **decoration**, but only for one day as it fades quickly.

Indigenous expert(s): Kalmon Poita, Nasweiu Rota

Tridax procumbens L.

Initial interview

Specimen: MJB-5249, Futuna

Note: This species is said to have been introduced to the island four years ago.

Indigenous expert(s): Naumeta Rose, Paul Fatapa



Wollastonia biflora (L.) DC.

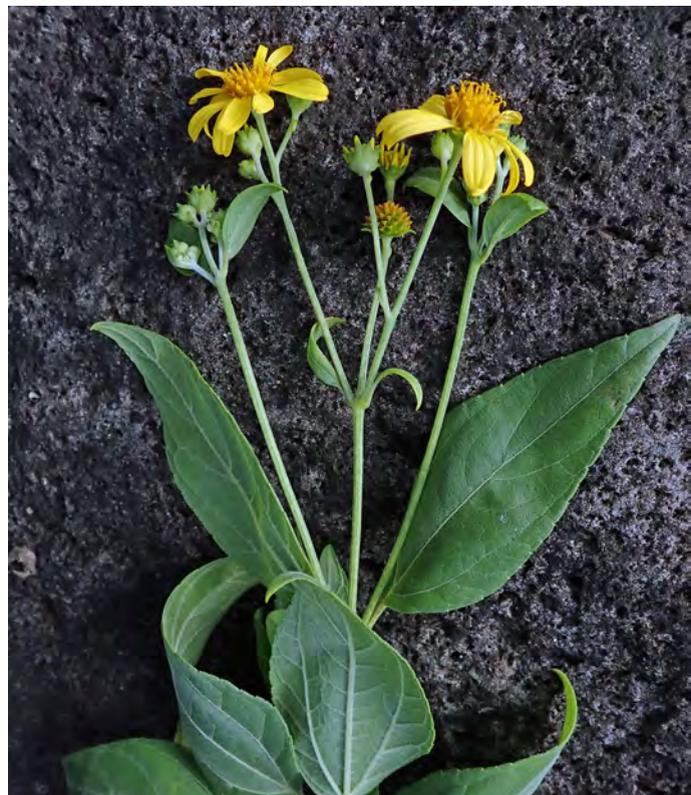
Initial interview

Vernacular name: intopasiej [Anejoñ]

Specimen: AAM-18, Aneityum

Use: This plant is used as a **medicine** to treat **painful urination**. The first way to prepare this is to take four big leaves and pound them with some water to get out the juice and squeeze this into a cup to drink. This can also be given to babies and children. The second way is to take two small leaf tips and two that are slightly larger tips. Chew these leaves and try to swallow all of it. If you can't swallow the leaves, then spit out the fibers and only drink the juice.

Indigenous expert(s): Rosita



Follow-up interview

Vernacular name: *intoñasiej* [Anejoñ]

Specimen: AAM-18, Aneityum

Use: This is a **calendar plant**. When it flowers, people know that the **sea turtle** will have a lot of fat. Hang the turtle to dry and as the fat melts, people can collect and eat it. This would be done in the past and is no longer practiced today. The young parts of the leaves can be cooked as a cabbage with coconut milk. This plant is used to wrap fish, especially those from the sea. First, take a *laplap* (*Heliconia*) leaf. Then layer it with the leaves from this plant and wrap the fish in it. Tie the bundle with *Pandanus* fiber and cook on the charcoal of a fire. Then eat this leaf with the fish. It is the reef fish that can be cooked directly on the charcoal. As a **medicine**, take the tips of the leaves and remove the old ones. In order to treat **diarrhea**, babies should chew one of the tips and adults should chew 2-3. One should swallow the juice and spit out the fiber. Do this treatment once a day, for three days. To ensure that **a baby is talkative**, take the unrolled leaf tips and put this in their mouth. It should be on the tongue for a few seconds, and then it should be pulled out. The belief is that this will make the baby talkative. Use this treatment when the baby is 1-2 days old and only do it once.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *intopasiej* [Anejoñ]

Specimen: GMP-3221, Aneityum

Use: This plant is used as a wild cabbage. The leaves are used to cover fish when baking in an earth oven and then these leaves are eaten. This is another **calendar plant** of Aneityum. When this plant flowers, it means that **turtles are very fat**. This is an indication that it's time to go fishing for turtles. This plant also is a **message plant**. If a person wishes to break an agreement, then the person puts the top leaves of this plant on another individual's doorstep to indicate that the **agreement is broken**.

Indigenous expert(s): Reuben Neriam, Keith Yaiyaho

Follow-up interview

Vernacular name: *intoñasiej* [Anejoñ]

Specimen: GMP-3221, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Marie Michelle

Initial interview

Vernacular name: *intopasiej* [Anejoñ]

Specimen: GMP-3562, Aneityum

Use: In the past, the ancestors learned to cook the leaves of this species with fish in an earth oven and then eat the leaves, as well as the fish. Today, fish are **wrapped** with small leaves and then covered with *laplap* leaf and cooked in an earth oven. This plant is also a **calendar plant**.

When you see this plant flower, you know that **sea turtles are getting fat** and ready to harvest. As a **message plant**, if a person puts this flower behind their ear or in their hat and looks at another person, it is an invitation to that person to go with them to the *nakamal* for *kava*. This can also be used when a man invites a woman to go somewhere with him.
Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *intořasiej* [Anejoř]

Specimen: GMP-3562, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Follow-up interview

Vernacular name: *intořasiej* [Anejoř]

Specimen: GMP-3446, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *intopasiej j* [Anejoř]

Specimen: MJB-4959, Aneityum

Use: The young leaves are boiled for 15 minutes and coconut milk is added to the warm leaves. This combination is eaten and the coconut milk is said to make the leaves taste better. New mothers are given this food as it helps them to **produce more milk** for their babies. This plant can be used as a **medicine** for when a baby that is old enough to swallow water has **diarrhea**. Take the young shoots and peel the outer skin off of these. Then macerate a 3-inch piece of young stem in a small amount of water. Take out the fiber, put the juice in a tablespoon, and feed it to a baby that is old enough to swallow water. This remedy is used for babies up to one year of age and it should be taken once daily, for 2-3 days. For older babies that have diarrhea, peel the young 3-inch stems and give it to the child to chew. Have them drink a small amount of water after chewing. This treatment is given once daily, for 2-3 days until the diarrhea stops. For adults, take 4 young stems that are about 3-inches long and chew them and swallow the juice. This should be done twice daily and used until the diarrhea stops. This plant is also a **calendar plant**. When this plant is in flower, hunters know that the **turtle has more fat** and can be harvested.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: *kohkoufe* [Futuna-Aniwa]

Specimen: MJB-5214, Futuna

Use: The leaves of this plant are good for soup, as a **local cabbage**. It should be cooked with other vegetables or foods. People consider this to be the best native cabbage for eating in Futuna.

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: *manuman* [Naka]

Specimen: GMP-5316, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *manasin* [Neuai]

Specimen: GMP-5014, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *numan* [Netwar]

Specimen: GMP-3221, Tanna

Use: Its **leaves can be consumed** cooked, replacing the *nuhua* (*Abelmoschus manihot*). The flower is used to **decorate kava** by certain people of the Middle-bush during the ceremony of *kaur* (circumcision).

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Youngia japonica* (L.) DC.**

Initial interview

Vernacular name: *kwareren akuang* [Nafe]

Specimen: GMP-3114, Tanna

Note: The local name of this plant means "inside out". The stem of this plant is a hollow tube.

Use: When a person sings a *kastom* song, they chew the stem and it is said to give the person a **"big" voice**. It is also said to help a person shout and sing loudly as it helps to **clear the throat**.

Indigenous expert(s): Sam Nauka, Jean-Paolo Nawarao, Samuel Kehma, Tom Rafei, Jean-Pascal Wahe



Follow-up interview

Vernacular name: *kwareren akwang* [Nafe]

Specimen: GMP-3114, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

BALANOPACEAE

Balanops pedicellata Hjelmq.

Initial interview

Vernacular name: nangarukwesui awahi [Nafe]

Specimen: GMP-4646, Tanna

Use: This is a **calendar plant**.

Birds eat the fruit of this tree and **hunters** know this. The wood is also used to make **ax handles**.

Indigenous expert(s): Taya Ninneth, Naiwan Sam, Dan Danifer, Kayas Narko, Allan Rawi



Initial interview

Vernacular name: naipen [Neuai]

Specimen: GMP-2888, Tanna

Use: This plant is used to help make a **tool** and the hardwood is used as **handles for axes**.

Indigenous expert(s): David Kapwia, Joseph Dapah, Tupun Alexis

Initial interview

Vernacular name: nesgamtaniau [Anejoñ]

Specimen: GMP-4589

Use: This is a **calendar plant** that indicates the time when **whales are migrating**.

Indigenous expert(s): Wopa Nasauman, Lalep Thomas Japanesei

Initial interview

Vernacular name: n̄puəs [Naka]

Specimen: GMP-4646, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

BALANOPHORACEAE

Balanophora fungosa J.R. Forst. & G. Forst.

Initial interview

Vernacular name: paiotafoura [Futuna-Aniwa]

Specimen: GMP-5024, Futuna

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: *kwanpes setam* [Neuai]

Specimen: GMP-5024, Futuna

Use: This is a **calendar plant** used to indicate the **cold season**. If it is growing that means it will be cold.

Indigenous expert(s): Kalo Napan, Madlen Nakuramu, Noella Tupun, Alexis Tupun, Matthew Kema, Ramaula Jack, Samuel Hernaen, Sam Iakar, Jean-Pascal Wahe, Kevin Kausei



Initial interview

Vernacular name: *noanosiarim* [Naka]

Specimen: GMP-4993, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etou Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *kwanaruru* [Neuai]

Specimen: GMP-5024, Futuna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *nasiatem* [Netwar]

Specimen: GMP-4469, Tanna

Use: As a **calendar plant**, when this emerges from the ground it indicates the coming of the **cold season**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

BIGNONIACEAE

Pyrostegia venusta (Ker Gawl.) Miers

Initial interview

Vernacular name: *inwou itogau* [Anejoñ]

Specimen: GMP-4758, Aneityum

Use: People use this vine as a local **rope** for tying. Collect the vine and heat it over a fire to make it flexible. Tie it when warm. Another way of preparation for use as rope is to take the vine and place it in seawater for 3–5 days. At this point the outer bark will fall off and the inner portion

of the vine will become flexible, and can be used to tie parts of the house together and the sun will dry it and bleach it a white color. The rope can also be prepared in the same way to lash together parts of a canoe. The flowers of this vine are beautiful and the plant was brought to the island by missionaries or traders as an **ornamental**. Local people repurposed it for use as rope.



Indigenous expert(s): Wopa Nasauman, Wina Nasauman, Tony Keith, Reuben Neriam, Marie Michelle

Spathodea campanulata P. Beauv.

Initial interview

Vernacular name: *twelef tri* [Naka]

Specimen: GMP-4625, Tanna

Note: The vernacular name was adopted from Bislama, where it means literally *twelve tree*.

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau



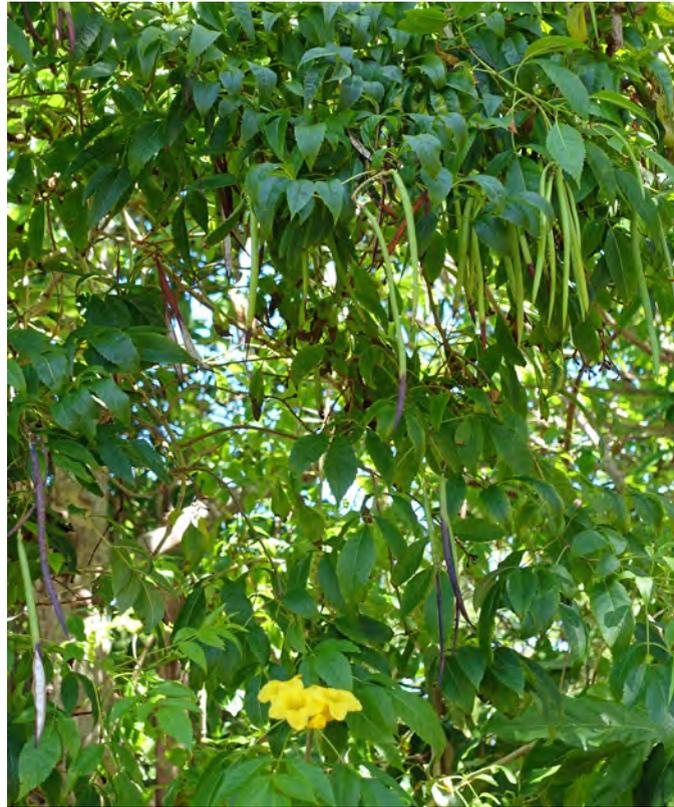
Tecoma stans (L.) Juss. ex Kunth

Initial interview

Specimen: MJB-4964, Aneityum

Use: [Anejoñ area] This plant has been cultivated as an **ornamental** plant. It is an introduced species.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman



BIXACEAE

Bixa orellana L.

Initial interview

Vernacular name: konikumun [Nafe]

Specimen: MJB-5149, Tanna

Use: This plant was used as a **decoration** to **paint faces** for a *kastom* ceremony. This was before other colors were available from the store—this is considered an original color.

Indigenous expert(s): Johnson Noar



Follow-up interview

Vernacular name: konikumun [Nafe]

Specimen: MJB-5149, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: nisipin toga [Naka]

Specimen: MJB-5149, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: kwanekum [Neuai]

Specimen: MJB-5149, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: nekiasa [Netwar]

Specimen: MJB-5149, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwa

BURSERACEAE

Canarium harveyi Seem.

Initial interview

Vernacular name: nagai hos [Anejoñ]

Specimen: GMP-3710, Aneityum

Use: The seed of this tree is **edible**. Crack open the fruit and eat the seed raw. It can also be used to **plug holes in a canoe**.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: nagai hos [Anejoñ]

Specimen: GMP-3710, Aneityum

Indigenous expert(s): Reuben Neriam, Wina Nasauman, Tony Keith

Initial interview

Vernacular name: nag [Naka]

Specimen: GMP-3710, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: kwajihäu [Neuai]

Specimen: GMP-5465, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *nagai* [Netwar]

Specimen: GMP-5465, Tanna

Use: **Seeds** consumed raw.

Note: A name borrowed from the Bislama *nagai*.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Canarium harveyi* Seem. var. *harveyi

Initial interview

Vernacular name: *nangai* [Nafe]

Specimen: GMP-3141, Tanna

Use: The fruits have **edible** seeds. To prepare, sun-dry the fruits. Then break the kernel and roast or boil the seed inside. It is a common food plant. The wood also makes good **timber**. The latex can be collected, put in a tin, and then heated over a fire. It turns black and can be used as **black paint**. It also smells nice when heated.

Indigenous expert(s): Sam Natou, Sam Nauka, Philip Wahe

Follow-up interview

Vernacular name: *kojiawhu*, (*nagai*) [Nafe]

Specimen: GMP-3141, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer



Initial interview

Vernacular name: *nanugi* [Nafe]

Specimen: GMP-5465, Tanna

Use: This plant can be used for **decoration** as a **body** and **face paint** in *kastom* ceremonies. First dry and then the white latex is collected from the trunk. It is then burned in a tin can over a fire, which turns it black. This is used as the paint.

Indigenous expert(s): Sam Nauka

***Canarium indicum* L.**

Initial interview

Vernacular name: *nag* [Naka]

Specimen: GMP-5651, Vanua Lava

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: nangai [Neuai]

Specimen: GMP-5651, Vanua Lava

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: nagai [Netwar]

Specimen: GMP-5651, Tanna

Note: A name borrowed from the Bislama *nagai*.

Use: **Seeds consumed** raw.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

CALOPHYLLACEAE

Calophyllum inophyllum L.

Initial interview

Vernacular name: inpece [Anejoñ]

Specimen: MJB-4918, Aneityum

Use: The fruits of this tree are collected, mixed with ground coconut, boiled in water, and then the oil collected. The resulting oil is used **medicinally**. It is put on the skin for any condition to promote **healing**. Apply once a day until the condition resolves. Also, it can be used to **treat head lice**. Add the oil mixture to the hair. Massage it in and keep the hair dry for a day. Then wash it. This should be used once daily, for 3 days.

Indigenous expert(s): Wopa Nasauman, Thomas Japanesai, Dick Matenekea, Wina Nasauman and Tony Keith

Initial interview

Vernacular name: nipar [Nafe]

Specimen: MJB-5082, Tanna

Use: The wood is very hard and good for making a **canoe**. The wood is also good for building a house. The seeds can also be used to **treat head lice**. Take seeds from dried fruit, break them open, boil in water, and collect the oil that rises to the top. Rub oil from dried seeds in the hair to kill the lice. This oil can be used as **massage oil**.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: nipar [Nafe]

Specimen: MJB-5082, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: nepar [Nafe]

Specimen: MJB-5082, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: nifatao [Naka]

Specimen: GMP-5328, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etao Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: nepar [Neuai]

Specimen: GMP-5328, Aneityum

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Calophyllum neobudicum

Guillaumin

Initial interview

Specimen: GMP-3286, Aneityum

Use: [Anejoñ area] The stem of this plant is used to make a **fishing spear**. Peel off the bark and put a wire tip on the end of the spear.

Indigenous expert(s): Wopa Nasauman, Lalep Thomas Japanesei



Follow-up interview

Vernacular name: inpece lelcei [Anejoñ]

Specimen: GMP-3286, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Marie Michelle

Initial interview

Vernacular name: inpece lelcei [Anejoñ]

Specimen: GMP-3584, Aneityum

Use: The young stems of this tree are very light, and used to **make spears** for fishing—they float. The stems are used to make the poles that connect the **outrigger to the canoe**.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *inpece lelcei* [Anejoñ]

Specimen: GMP-3584, Aneityum

Use: The wood of this tree is good to make a **fishing spear** and for timber. The leaf is used as **medicine** to treat a sick woman who is made ill from the male spirit known as *Paralelcei*. The leaves of this plant, mixed with other unspecified leaves, are tied together with a string and pounded until the juice is released. The juice is put in a bamboo tube, and the top of the tube is covered with wild cane leaf. Take this to the sick woman before sunset, and give it to her to drink. But before that, wave the bamboo around her, open it and pour a bit on her head. Then give her a bit to drink and wash her face with the rest of the juice. Then break the bamboo and discard it before sunset. This tells the **spirit to go away**. The symptoms of this condition include miscarriage, continued period, dreams that involve the male spirit, or dreams that involve snakes from the forest.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *nitamhaunu* [Nafe]

Specimen: GMP-4595, Tanna

Use: The wood of this tree is light and used to **make canoes**. The canoe made from this wood will last a long time. The young stems of the tree are used to make **fishing spears**. The stems are used to make **house posts**.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko, Rawi Amos

Initial interview

Vernacular name: *nikiiau* [Naka]

Specimen: GMP-4595, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *natamanu* [Neuai]

Specimen: GMP-2948, Tanna

Use: This plant is important for **construction**. The timber of this plant is used as an **outrigger** in canoe construction. It is also used as roof

members in the construction of traditional grass-roof houses.

Indigenous expert(s): John Pasua, Samuel Herwaen Kemah, Joseph Kema, Benjamin Tom

Initial interview

Vernacular name: *nisep* [Netwar]

Specimen: GMP-3286, Tanna

Use: Hard wood from trunks is used to cut traditional **combs**.

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Moïs Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

CANNABACEAE

Trema andersonii (Planch.) Byng & Christenh.

Initial interview

Vernacular name: *ring* [Nafe]

Specimen: GMP-2992, Tanna

Use: This plant is used for fuel as the dry portions of this plant are used as **firewood**. This is also a **calendar plant**. Pigeons are known to eat the fruit of this plant. As a result, **hunters** will cluster about these trees to hunt this

animal. This plant is also important for **construction** as the timber of the plant is used to make **roof members** of local houses.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak, Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu

Initial interview

Vernacular name: *rihing-keu* [Nafe]

Specimen: GMP-3154, Tanna

Use: This tree is **poisonous** to goats and cattle—if they eat it they will die. The wood is used to make rafters for houses, as well as burned as **firewood**.

Indigenous expert(s): Sam Natou, Sam Nauka, Philip Wahe

Initial interview

Vernacular name: *nitig pia* [Naka]

Specimen: GMP-4547, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau



Initial interview

Vernacular name: *rirang* apeng [Neuai]

Specimen: MJB-4768, Tanna

Use: The fruits of this tree are eaten by birds. **Hunters** know this and hunt near the tree when the fruits are ripe. Branches are used for the center beam in a roof of a **traditional house**, as well as for rafters. When a person finds this tree in their garden, people do not cut it as the leaves fall and **fertilize** the soil. It is considered good for cultivated plants as it provides them with nutrition. One can also cut stems, put them on the **outer parts of a laplap packet as a support**, tie the *laplap* with local rope and put it in the oven to cook—the sticks will help keep the *laplap* package together.

Indigenous expert(s): Jean Iaruwaing, Kang Mariros, Easter Samuel, Sula Nako

Initial interview

Vernacular name: *neteg* [Netwar]

Specimen: MJB-4796, Tanna

Use: To ensure that a person's **yams will grow fat**, cut a 6-inch stick from this tree and put it in the yam to be planted. When a man is **shaving**, squeeze the leaves of this plant and rub in the face. The leaf is perfumed and also helps to **prevent irritation and heal the skin**.

Indigenous expert(s): Lui Noamel, Joe Natuman, David Tao, Jack Iawiah, Natua Harry

Initial interview

Vernacular name: *neteg* [Netwar]

Specimen: GMP-2826, Tanna

Use: It is used as the horizontal pieces of wood in **traditional houses** *nima le ten*, where it is quite durable. It should not touch the ground though as it rots fast. There is a **kastom story** explaining the shape of this plant. *Nowialag* (*Homalanthus nutans*) and *neteg* (*Trema* sp.) once stole a pig from an old woman. She followed the tracks of the pig into the bush, finding the two on the road. She asked them if they took her pig, but they lied that they did not. The old woman asked them if she can sing a song of her pig. The two got wary and said: "No, this place is *awsim* (sacred), you shall not sing here because you would break the taboo". But the old woman insisted that she would sing only a little. The two finally consented and she sang the song "*Pukas-a, pukas-a ..*". Suddenly, her pig answered her from the earth oven where he already was. The old woman got angry, saying: "You lied that you did not steal my pig, but here it is!" So, she got very angry and hit the hard *nowialag* on his head splitting it in two. This is why its branches always bifurcate. She then pierced *neteg* with her spear, which is why this tree often has many depressions in its trunk.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Trema cf. andersonii (Planch.) Byng & Christenh.

Initial interview

Vernacular name: *lilang* [Nahual]

Specimen: GMP-5865, Tanna

Use: The wood of this tree is good for making **house-ridges**, and as **firewood** (because it is long-lasting).

Indigenous expert(s): Sam Posen, Charlie Kway, Nipro Thomas

Trema cannabina Lour.

Initial interview

Vernacular name: *intoutau*
[Anejoñ]

Specimen: AAM-5, Aneityum

Use: This plant is used to **cure spirit sickness** of the *niteitau*. One can also use plants that end with 'au': *niditau* (*Ficus adenosperma*), *intoutau*, *naoyerop* (*Ficus aspera*). Select the top of the plant to get the soft leaves and the bark of these particular plants. The person making the medicine should be holding these leaves with a piece of *nelmaha* (*Ficus septica*). *Nelmaha* means go away. The sick person chews the leaves and bark and swallows the juice, while spitting out the fiber into the *nelmaha* that the medicine maker is holding. The medicine person then takes the fiber that was spit out in the *nelmaha* leaf and throws it into the sea in front of the village.

Indigenous expert(s): Serelyn



Initial interview

Vernacular name: *lilang-klep* [Nahual]

Specimen: MJB-4690, Tanna

Use: The plants are used to make a **cooking pan**. The bark is used to make a type of local saucepan by lining it with banana leaves and covering the inside. Then cassava is put inside this and put on a cooking fire.

Indigenous expert(s): Jimmy Iauimam, Toata Rupii, Toata Nalpalep

Initial interview

Vernacular name: *nihtig* [Narak]

Specimen: MJB-4830, Tanna

Use: The bark is used to wrap **laplap** for cooking and it is all tied with wild cane. The wood is used for building houses. The stems can be cut down and should be nailed immediately—if you leave it for a few days the stem will become crooked so it must be used immediately. As **medicine**, if a person has **pain in their chest**, take the inner bark of this tree, wrap it in a *Macaranga* leaf, put it in a kettle full of water, and boil for a few minutes.

Drink one cup three times daily for 2-3 days.

Indigenous expert(s): Numalin Mahana, Moses Mahana

Initial interview

Vernacular name: ring [Nafe]

Specimen: GMP-3239, Tanna

Use: This is a **toxic** plant for cows. The leaves are not toxic to people, only cows. When they eat it, they die. But the bark can be used to **cover food** for cooking. One can cover taro, cassava, and other tubers with the leaves when they are being cooked on the fire.

Indigenous expert(s): Rawi Amos, Kaias Yauiko Nerkahoro, Kasu Janet

Initial interview

Vernacular name: ring [Nafe]

Specimen: MJB-5022, Tanna

Use: The hard stem is used for **house posts**. To protect food in the earth oven from burning, use the peeled bark in large pieces to either **wrap around banana leaves** or as an extra layer.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: ring [Nafe]

Specimen: MJB-5022, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *nitig agina* [Naka]

Specimen: GMP-5776, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: neteg [Netwar]

Specimen: GMP-3239, Tanna

Use: Large sheets of bark are used to **wrap specific kinds of laplap**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

CAPPARACEAE

Crateva religiosa G. Forst.

Initial interview

Vernacular name: namnuk [Nafe]

Specimen: GMP-3152, Tanna

Indigenous expert(s): Sam Natou, Sam Nauka, Philip Wahe

Follow-up interview

Vernacular name: *namnak* [Nafe]

Specimen: GMP-3152, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer



Initial interview

Vernacular name: *namnak* [Nafe]

Specimen: GMP-3261, Tanna

Use: Bury these fruits all around the garden to **protect from spirits** that could make the taro or other crops grow small or die. *Nisiapu* is the sickness of the garden that this plant protects against.

Indigenous expert(s): Rawi Amos, Kaias Yauiko Nerkahoro, Kasu Janet

Initial interview

Vernacular name: *namnak* [Naka]

Specimen: GMP-4500, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etou Natau, Kew Kating (Sr.), Jeki Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *namnak* [Netwar]

Specimen: GMP-3261, Tanna

Use: A plant that represents the people of Létakeren, who also use it to **decorate the kava** during ceremonies.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

CARICACEAE

Carica papaya L.

Initial interview

Vernacular name: *nese, nese atahey (male plant), nese atamwan (female plant)* [Anejomñ]

Specimen: MJB-4871, Aneityum

Use: As **medicine**, a handful of flower buds are collected and put into water with 1-2 pieces of papaya roots. Heat the water and drink it hot for the treatment of **hypertension** (and other vein problems) or to promote circulation in overweight people. Do this treatment once a month. The white sap is collected and used to **soften octopus flesh** for eating. Put

sap, fruits, and chopped leaves in a bowl. Then add the octopus, allowing for it to remain in the bowl for an hour—this will soften the flesh of the animal. The sap can be used to wash the skin of tough beef or wild pig—it helps to “burn” off the skin. When **cooking tough meat**, take young fruits of this tree and cut them up. Then put them in the pot with the meat, boil it to soften the meat and then be cooked.

Indigenous expert(s): Reuben Neriam, Wopa Nasauman, Charlie Nafarniyng

Initial interview

Vernacular name: kesy [Nafe]

Specimen: MJB-5101, Tanna

Use: This plant is used as a **medicine** to treat **ciguatera poisoning**. First boil a double handful of the male flower in two liters water, for 10–15 minutes. Drink all at once while it is warm. Drink one pot daily, for 2 days. The leaves and flowers are used to **feed pigs**. The fruits are **edible**. One can slice the green fruit and boil it to make soup or they can fry it in oil and make a salad. A ripe fruit is used to make jam.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: keusy [Nafe]

Specimen: MJB-5101, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: 1) kesi 2) bawbaw [1) Netwar 2) Bislama]

Specimen: RST-9, Tanna

Use: This plant is used as **medicine** for **dengue symptoms**. Boil about three flowers per cup of water. Consume this 2–3 times per day. This is also a type of **food** as the ripe fruits are eaten.

Indigenous expert(s): Paulin Kalip, Marian Nalau

Initial interview

Vernacular name: nese [Anejoñ]

Specimen: MJB-4977, Aneityum

Use: The fruits are edible and eaten when ripe. To **soften beef or octopus**, or other meat that is tough, chop green fruit and put in a bowl



with meat/fish. Then add some water. Allow this to sit for 30 minutes or if the food needs to be softer, then leave it in longer. The leaves are used to **feed lobsters** that are being kept in cages underwater, following their harvest. The leaves are used to **cover stones on the earth oven**. As **medicine** to treat a person with **ciguatera poisoning**, wash many very green fruits of papaya (the smallest ones that form at the top) and eat these to help relieve symptoms.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: *norasi* [Naka]

Specimen: MJB-4977, Aneityum

Use: Fruits are **eaten**. As **medicine**, when someone is sick from **fish poisoning** they are given boiled leaves.

Indigenous expert(s): Enauta Johnson, Isaiah Nakamos, Narua Nakamos, Namasa Matai, Kaio Jack, Lesly Matai, Andrea Matai, Naomie Kamoe, Rose Kating, Greg Matai, Naloma Matai, Sirima Matai, Sondra Enauta, Ken Bob, Tupas Matai

Initial interview

Vernacular name: *kesy* [Nafe]

Specimen: MJB-4977, Aneityum

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *noaresi* [Naka]

Specimen: MJB-4977, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *kesi* [Neuai]

Specimen: MJB-4871, Aneityum

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *kési* [Netwar]

Specimen: MJB-4871, Tanna

Use: Its **fruits** are consumed raw. This particular stage is called *kési asia* (literally, papaya which gives light) as it is young and does not give any

fruit yet, but has many white flowers (likely this refers to the male tree)..
Drinking an infusion made from its flowers helps treat **fever**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïso Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

CASUARINACEAE

Casuarina equisetifolia L.

Initial interview

Vernacular name: *inya* [Anejoñ]

Specimen: GMP-3222, Aneityum

Use: As a **child's game**, sometimes children put the segments of the needles together to see who can make the largest one. This is a **calendar plant**—when the needles are brown, it is an indication that **people should not work hard**. Rather, they should rest or they will not feel well. If they try to work, they will feel sleepy—an indication of the season of higher heat. The wood is used as **firewood**.

Indigenous expert(s): Reuben Neriam, Keith Yaiyaho



Follow-up interview

Vernacular name: *inya* [Anejoñ]

Specimen: GMP-3222, Aneityum

Use: This tree is good for **firewood**. The inner bark is good, used as a **medicine** to help treat **ciguatera poisoning**. Scratch the inner bark from the tree, squeeze the juice into a cup of water, and give it to the sick person to drink. Scrape from the largest and most mature part of the stem of the tree. It is an effective remedy.

Indigenous expert(s): Wina Nasauman, Tony Keith, Marie Michelle

Initial interview

Vernacular name: *niar* [Nafe]

Specimen: MJB-4738, Tanna

Use: The **wood is strong** and good to make houses with (particularly **house posts**). Also, the plant is good for **firewood**.

Indigenous expert(s): Teresa Wahe, Samuel Kehma, Jean-Paolo Nawarao, Philip Wahe

Follow-up interview

Vernacular name: *niar* [Nafe]

Specimen: MJB-4738, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *niar* [Nafe]

Specimen: MJB-5092, Tanna

Use: The wood is hard so it is good for making **house posts**. The stem is used to make the **bow for hunting** birds and fruit bats.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *niuar* [Nafe]

Specimen: MJB-5092, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *nial* [Naka]

Specimen: MJB-5092, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etao Natau, Kew Kating (Sr.), Jeps Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *near* [Neuai]

Specimen: GMP-5225, Aneityum

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *niél* [Netwar]

Specimen: GMP-3222, Tanna

Note: The name of this tree is homonymous with *niél* (brother-in-law), the *niél* as the traditional offering and the *niél* ceremony.

Use: All of these ceremonies involve **killing a pig**. The wood of this tree serves to make large **clubs** used to kill pigs for one's brother-in-law or during other traditional ceremonies.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *to* [Futuna-Aniwa]

Specimen: DMR-108, Aniwa

Use: Planted as a **windbreak**. Strong wood for **house construction** and a good **firewood**. Smaller plants used as **decoration**. Branches used as Christmas trees and decorations are hung on them. **Clubs** for killing pigs are made of its branches. People like its appearance and the noise that the wind makes blowing through its branches. Figures in a story where a

turtle saved a rat from drowning and the rat promised to bring a yam as thanks, but ran away without fulfilling that promise. The angry turtle took the straight leaf of *to* and threw it as a spear at the rat, spearing the rat in its ass, the *to* tree leaf becoming rat's tail.

Indigenous expert(s): Kalmon Poita, Nasweiu Rota

Initial interview

Vernacular name: *inya ataumñ* [Anejoñ]

Specimen: GMP-5219, Aneityum

Use: The sapling is used for making **spears** and old trunks are used for **house posts**.

Indigenous expert(s): Wopa Nasauman

CELASTRACEAE

Salacia aneityense Guillaumin

Initial interview

Vernacular name: *nakus nani umanu* [Nafe]

Specimen: GMP-4602, Tanna

Use: This vine is used as a **rope**. Collect 7-8 meters of the vine and heat it in the fire for a few minutes.

Then, while it is still warm, it is used to tie **house posts** and several other parts of the house.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko, Rawi Amos



Initial interview

Vernacular name: *naus* [Naka]

Specimen: TAR-2313, Tanna

Use: This plant is used as a **rope** to fasten wooden members of a house, as well as bullock.

Indigenous expert(s): Jimmy Nakapue Asim, Yesua Nakapue, Tom Johnson, Chessie Church, Samson Jimmy Nakapue, Greg Matai

Initial interview

Specimen: GMP-4429, Tanna

Use: [Nafe area] This plant is used as **lashing** for making a traditional house.

Indigenous expert(s): Johnson Noar, Peter Nisian

Initial interview

Vernacular name: *nagus nanikiri* [Nafe]

Specimen: LR-326, Tanna

Indigenous expert(s): Tom Ravai, Samuel Herwaen Kemah

Initial interview

Vernacular name: *nakus nani manu* [Nafe]

Specimen: GMP-4602, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *nous* [Naka]

Specimen: TAR-2313, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nakus naikirawun* [Neuai]

Specimen: GMP-3414, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *nakus nekirawun* [Nahuar]

Specimen: GMP-3414, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *nul nekekel* [Netwar]

Specimen: GMP-4602, Tanna

Note: The name of this vine is "for flying foxes to eat".

Use: Its **fruit** is consumed by flying foxes, and during the fruiting period the tree becomes a good place to **hunt** for them either by throwing sticks or by hanging hooks on a string around.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

CHLORANTHACEAE

Ascarina diffusa A.C. Sm.

Initial interview

Vernacular name: pitopiuto

[Futuna-Aniwa]

Specimen: GMP-5048, Futuna

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru



Initial interview

Specimen: GMP-4227, Tanna

Use: [Nafe area] The stem is used as a **post** for western-style houses.

Indigenous expert(s): Kuanu Jack, Namaka Thierry, Sakrai Nanpe, Namry Elci, Leu Sustin, Kalei Thomas, Kiapen Willie Dan

Initial interview

Vernacular name: naialualua [Nahual]

Specimen: GMP-5853, Tanna

Use: Wood from this tree can be used in making **ridge-posts** for traditional houses.

Indigenous expert(s): Sam Posen, Charlie Kway, Nipro Thomas

Initial interview

Vernacular name: namtahulip [Naka]

Specimen: GMP-4477, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: nek auhia [Netwar]

Specimen: GMP-4477, Tanna

Note: The name of this plant means the yellow tree.

Use: Its wood is used for **constructing houses**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

CHRYSOBALANACEAE

Chrysobalanus icaco L.

Initial interview

Specimen: GMP-3532, Aneityum

Note: This is a foreign tree and is rare on Aneityum.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name:

nupsinhodaen̄ [Anejoñ]

Specimen: GMP-3532,
Aneityum

Indigenous expert(s): Wina
Nasauman, Tony Keith, Reuben
Neriam



Initial interview

Vernacular name: *niuik#n#n* [Naka]

Specimen: GMP-3532, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew,
Johnson Natau, Etau Natau, Kew Kating (Sr.), Jeki Tupa, Natali Samuel,
Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.),
Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

CLUSIACEAE

Garcinia platyphylla A.C. Sm.

Initial interview

Vernacular name: *inmoporhuat*
[Anejoñ]

Specimen: GMP-4841, Aneityum

Use: The stems of this tree are
used to make a **fishing spear**.

They are also used to make rafters
for **houses**. Birds and flying foxes
feed on the **fruits** when they are
dark black.

Indigenous expert(s): Wopa
Nasauman, Martial Wahe

Initial interview

Vernacular name: *mhapuar* [Nafe]

Specimen: GMP-4599, Tanna

Use: The young stems are used to
make a **fishing spear**.

Indigenous expert(s): Natao
Numruken, Taya Ninneth, Naiwan
Sam, Johnny Karpa, Dan Danifer,
Kayas Narko, Rawi Amos



Initial interview

Vernacular name: *nikiliakei* [Nahual]

Specimen: GMP-5856, Tanna

Use: The fruits are sweet and therefore either **chewed or eaten**. The

wood makes good **house posts and rafters**.

Indigenous expert(s): Sam Posen, Charlie Kway, Nipro Thomas

Initial interview

Vernacular name: *kuotmoper* [Neuai]

Specimen: GMP-2890, Tanna

Note: *Kuot* refers to “intestines”, while *moper* refers to a fish whose habitat is close to the coral reef.

Use: This plant is occasionally used in **construction**. The hardwood is rarely used as it grows high up in mountains.

Indigenous expert(s): David Kapwia, Joseph Dapah, Tupun Alexis

Initial interview

Vernacular name: *nhapuar* [Nafe]

Specimen: GMP-4841, Aneityum

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *nisep* [Netwar]

Specimen: GMP-3740, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Garcinia pseudoguttifera Seem.

Initial interview

Vernacular name: *nahoj* [Anejoñ]

Specimen: GMP-3646, Aneityum

Use: The ripe **fruits** of this species smell very nice and people eat the inside part, which tastes similar to a banana. When fruit is ripe, the outside is yellow and the inside is purple. The wood can be used for poles to make **house rafters**.

When kids go fishing for **shrimp**, they use the fruit to catch the shrimp by throwing the fruit into the water which attracts the shrimp.

Indigenous expert(s): Titiya Lalep, Rosalina Nijae

Follow-up interview

Vernacular name: *nahoj* [Anejoñ]

Specimen: GMP-3646, Aneityum

Use: The fruits of this tree are **edible** when ripe. It is also used for



sawn **timber** and rafters for houses.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *nahoj* [Anejoñ]

Specimen: GMP-4083, Aneityum

Use: The ripe **fruits** are eaten. It is considered very sweet. Young saplings are used to fashion a **digging stick** to plant *kava* and taro.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Follow-up interview

Vernacular name: *nahoj* [Anejoñ]

Specimen: GMP-4083, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *nikel yakai* [Narak]

Specimen: TAR-2261, Tanna

Use: This is a type of **food** as the ripe fruits are eaten. This plant can also be used as a tool as the latex is a source for **gluing paper**.

Indigenous expert(s): Kapyul Ben Nambo

Initial interview

Vernacular name: *nikriakei* [Nafe]

Specimen: GMP-3019, Tanna

Use: This plant is a type of **food** as the ripe fruits are consumed. Also, the yellow exudate of this plant is used as a **light-duty glue**.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak, Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu

Follow-up interview

Vernacular name: *nikriakei* [Nafe]

Specimen: GMP-3019, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *nepar nepar* [Nafe]

Specimen: GMP-3029, Tanna

Use: This plant can be used for **firewood**. It is also used to construct **posts** for houses. The wood is used to fashion handles for **axes**. It is also used for **hunting** as the wood is used to make the limbs of a bow. It is not considered the most suitable wood for this purpose.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak,

Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu

Initial interview

Vernacular name: *kuankiriageu* [Nafe]

Specimen: GMP-4245, Tanna

Use: The **fruits** are chewed for their **juice** and the remainder is spit out. Local people refer to this as drinking the fruit. The wood of the tree can be used as a **post or rafter** in either western-style or traditional style homes. This is also a **calendar plant**. When the plant is in flower, it is considered an appropriate time to clear a garden path for planting. When there are fruits, it is time to plant yams in one's garden.

Indigenous expert(s): Kuanu Jack, Namaka Thierry, Sakrai Nanpe, Namry Elci, Leu Sustin, Kalei Thomas, Kiapen Willie Dan

Initial interview

Specimen: GMP-4561, Tanna

Use: [Nafe area] One would cut a lot of this tree to eat it. It only grows in the Nafe area and is considered an endemic species. It's fruits are a sweet and tasty **food**. When harvested, it will last for three weeks or a month.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *nikriakuei* [Nafe]

Specimen: GMP-5186, Tanna

Use: The main stem of this tree is good for making **house posts**. The fruit is **edible** when it turns yellow.

Indigenous expert(s): Thomas Kamisak, Johnny Rawi, Robert Rawi, Komi Kamisak, Bob Nako, Daniel Kamisak

Initial interview

Vernacular name: *konkriakey* [Nafe]

Specimen: LR-320, Tanna

Indigenous expert(s): Tom Ravai, Samuel Herwaen Kemah

Initial interview

Vernacular name: *konkriakey* [Nafe]

Specimen: LR-321, Tanna

Indigenous expert(s): Tom Ravai, Samuel Herwaen Kemah

Initial interview

Vernacular name: *kuankiriage* [Neuai]

Specimen: GMP-2885, Tanna

Use: This plant is used as **medicine**. The exudate from the lower trunk is used as a paste to **fill cuts and sores**. The dried white exudate is used as

a **chewing gum**. This is also a **food** as the fruits are eaten.

Indigenous expert(s): David Kapwia, Joseph Dapah, Tupun Alexis

Initial interview

Vernacular name: *niklake* [Naka]

Specimen: GMP-4445, Tanna

Use: Fruits are **edible**.

Indigenous expert(s): Enauta Johnson, Isaiah Nakamos, Narua Nakamos, Namasa Matai, Kaio Jack, Lesly Matai, Andrea Matai, Naomie Kamoe, Rose Kating, Greg Matai, Naloma Matai, Sirima Matai, Sondra Enauta, Ken Bob, Tupas Matai

Initial interview

Vernacular name: *kuankriagei* (fruit) [Nafe]

Specimen: GMP-4445, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *nekriakei* (tree) [Nafe]

Specimen: GMP-4445, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *niklake* [Naka]

Specimen: GMP-4561, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nekléakéi* [Netwar]

Specimen: GMP-2812, Tanna

Use: Fruits are consumed raw.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Garcinia cf. vitiensis (A. Gray) Seem.

Initial interview

Specimen: GMP-5159, Tanna

Use: [Nafe area] This is a **calendar plant**. The fruits turn purple when they are ripe. People then would know that the flesh of the flying fox, which eats this fruit, is not greasy. When the fruits are ripe, it is also time to make a garden from the forest to grow any crop. The stems are used to make **house posts** and rafters for the roof.
Indigenous expert(s): Thomas Kamisak, Johnny Rawi, Robert Rawi, Komi Kamisak, Bob Nako, Daniel Kamisak



COMBRETACEAE

Lumnitzera racemosa Willd.

Initial interview

Vernacular name: *togo tane* [Futuna-Aniwa]

Specimen: DMR-129, Aniwa

Note: The name means male *togo*.

Use: Vertical house **roof parts**, strong and very **durable wood** resistant to rot.

Indigenous expert(s): Kalmon Poita, Chief John Lory, Nasweiu Rota

Terminalia catappa L.

Initial interview

Vernacular name: *intejed* [Anejoñ]

Specimen: AAM-22, Aneityum

Indigenous expert(s): Serelyn and Rosita

Follow-up interview

Vernacular name: *intejed* [Anejoñ]

Specimen: AAM-22, Aneityum

Use: This is used as a **medicine** to treat **conjunctivitis**. One takes five young tips of this plant, boils them in three cups of water, and treats the eyes by letting the boiled steam go to the eyes. This treatment is done one time only. The wood is good **timber** for building houses as it is very hard and long-lasting. The fruits yield **edible nuts**; they can be eaten fresh after cracking the seed open. This is also a **calendar plant**. When the leaves of this tree turn red and are about ready to fall off from the tree, people know that the **lobsters are ready to be harvested**. This is the best time for harvest as the lobsters have firm, tasty meat.



This was a traditional population management strategy to ensure that lobsters were not harvested year around but only during the 1.5 months or so from October-November. This has changed now and lobsters are not as abundant.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *kuankuanae* [Nafe]

Specimen: MJB-5085, Tanna

Use: This is used as sawn **timber**. Also, one can open ripe seeds with a stone or hammer and then **eat the seed** inside.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *noukouanei* [Nafe]

Specimen: MJB-5085, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *tare* [Neuai]

Specimen: MJB-4775, Tanna

Use: The seeds are **edible** and eaten raw. The wood is hard and used to make planks for the house, as well as house posts and rafters. The good wood is used for **firewood**.

Indigenous expert(s): Jean Iaruwaing, Kang Mariros, Easter Samuel, Sula Nako

Initial interview

Vernacular name: *tel* [Netwar]

Specimen: MJB-4716, Tanna

Use: This is a hardwood species that is used to make all parts of the **house**. The plant is also a **food** as the fruits have edible seeds that are sold in the market.

Indigenous expert(s): Iawia Jack

Initial interview

Vernacular name: *tel* [Netwar]

Specimen: MJB-4826, Tanna

Use: The wood is used for **timber**. The bark can be burned into ashes, mixed with water, and rubbed into the hair to **bleach** it. This is used on the young boys during the **circumcision ceremony**. One can also use the bark as a **medicine** to treat a **toothache**. One would add *namilo* (*Glochidion ramiflorum*) bark and *Lantana* leaves to this bark, boil them in water, and gargle to heal the toothache. The **seed** of this tree is **edible**.

Indigenous expert(s): Lui Noamel, Joe Natuman, David Tao, Jack Iawiah, Natua Harry

Initial interview

Vernacular name: *nitalah* [Naka]

Specimen: *MJB-5085*, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *tel* [Netwar]

Specimen: *GMP-4736*, Tanna

Use: **Seeds** are consumed raw.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Terminalia samoensis Rech.

Initial interview

Vernacular name: *tare* [Neuai]

Specimen: *GMP-5553*, Mota Lava

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *terie fine* [Futuna-Aniwa]

Specimen: *DMR-127*, Aniwa

Note: The name means female *terie*.

Use: The **fruit** is consumed. This is a strong wood for **timber**.

Indigenous expert(s): Kalmon Poita, Chief John Lory, Nasweiu Rota

Terminalia cf. samoensis Rech.

Initial interview

Vernacular name: *terie nui* [Futuna-Aniwa]

Specimen: *DMR-70*, Aniwa

Use: Its bark is burnt in the fire, the ashes are mixed in water and **put on hair** for one or two days, then washed and renewed. This makes hair discolored; boys do this during the circumcision ceremony.

Indigenous expert(s): Kalmon Poita, Chief Matu

Terminalia sepicana Diels

Initial interview

Vernacular name: *intejethgal* [Anejoñ]

Specimen: *GMP-3640*, Aneityum

Use: The seeds of this species are **eaten**. The fruits are cracked open and the seeds removed. However, perhaps of ten fruits, maybe only three

have seeds for eating. The flowers are known to have a very pleasant **fragrance**.

Indigenous expert(s): Titiya Lalep, Rosalina Nijae

Follow-up interview

Vernacular name: *intejethgal* [Anejoñ]

Specimen: GMP-3640, Aneityum

Use: The seed inside the fruit is **edible**; break the hard shell open and eat the seed raw.

The tree is a source of **timber** and **firewood**.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam



Initial interview

Vernacular name: *kitip* [Naka]

Specimen: GMP-3640, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *tel ket* [Netwar]

Specimen: GMP-3640, Tanna

Use: Used for **timber**. Its seeds are edible but not commonly consumed.

Note: This means a grown-up *tel*.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

CONNARACEAE

Rourea minor (Gaertn.) Alston

Initial interview

Vernacular name: *nolapkamam* [Naka]

Specimen: TAR-2291, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

CONVOLVULACEAE

Decalobanthus peltatus (L.) A.R. Simões & Staples

Initial interview

Vernacular name: *nol malu* [Naka]

Specimen: Picture from Remarkable Plants of Vanuatu [as *Merremia peltata* (L.) Merr.]

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Ipomoea aquatica Forssk.

Follow-up interview

Vernacular name: *inhaghag* [Anejoñ]

Specimen: GMP-3596, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Ipomoea cairica (L.) Sweet

Initial interview

Vernacular name: *tul akmenek* [Netwar]

Specimen: GMP-3777, Tanna

Use: Drinking the juice from the crushed leaves **cleanses the stomach.**

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai



Ipomoea campanulata L.

Initial interview

Vernacular name: *inwouse* [Anejoñ]

Specimen: GMP-3575, Aneityum

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *inwouse* [Anejoñ]

Specimen: GMP-3575, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *kapapua* [Naka]

Specimen: GMP-3575, Aneityum

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *tul apupua* [Netwar]

Specimen: GMP-3575, Aneityum

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Ipomoea hederifolia L.

Initial interview

Vernacular name: *navaiuka* [Futuna-Aniwa]

Specimen: GMP-5133, Futuna

Use: This is used as a bush **rope**.

Indigenous expert(s): Paul Fatapa

Ipomoea indica (Burm.) Merr.

Initial interview

Vernacular name: *inmowad*
[Anejoñ]

Specimen: MJB-4949, Aneityum

Use: This plant is used as a **medicine** to heal **cuts**. One would select a piece of the larger part of the stem. Then, cut a six-inch piece and blow on one end. The sap comes out on the other end and this can be used to cover the wound. As a **pig feed**, people collect the stems and leaves and feed these to the pigs.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

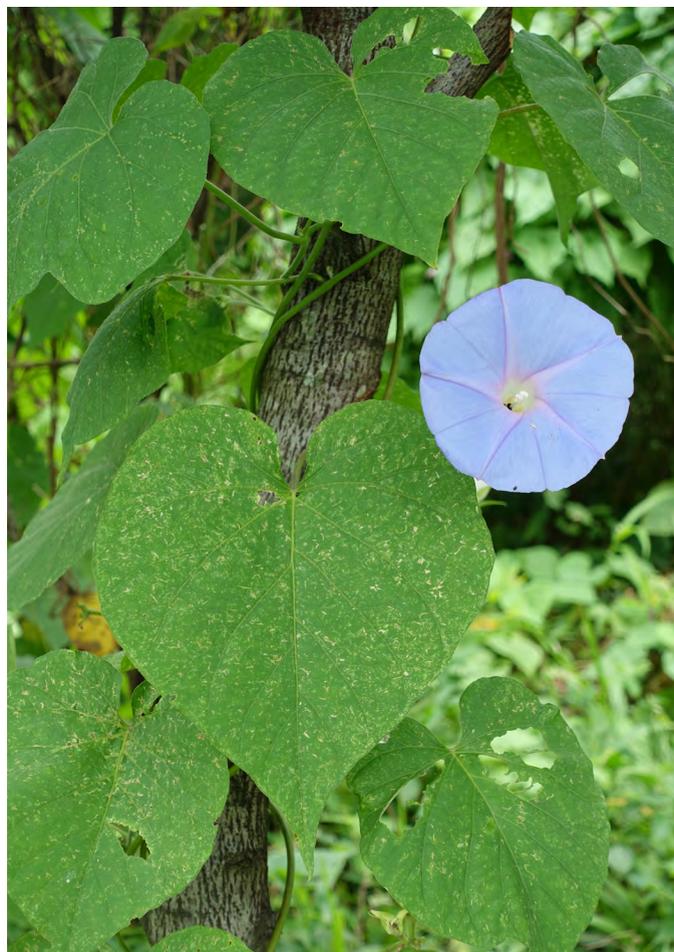
Initial interview

Vernacular name: *kapuapua*
[Naka]

Specimen: TAR-2236, Tanna

Use: This plant is a **food**; 2-3 young leaves are used to wrap small portions of meat *laplap*. This preparation is then placed inside a piece of green bamboo and later placed on the fire to cook.

Indigenous expert(s): Johnny Nakabue, Marie Kating Kew, Willie Nalin



Nadikas, Kating Kew Enauta, Numake Tom Kapalu, Kuwau Tom Keuai, Nausan Kamsak

Initial interview

Vernacular name: *nuak* [Nafe]

Specimen: GMP-3242, Tanna

Use: When women go to the garden and have a backpack or basket, they tie it up with this vine—the vine makes an excellent **rope** overall. When a person **catches a bird**, climb into a tree and put sap from this vine in its eye to blind him so he does not fly away. Apply this to small chicks in their nest. Birds then will grow to eating size and not fly away. When children have an **ear infection** that yields pus, chew the young leaves of this plant, and spit into their ear to stop the pus that is coming out. If a person wants to drink from a pool of dirty water, put the vine in it to help **purify the water**.

Indigenous expert(s): Rawi Amos, Kaias Yauiko Nerkahoro, Kasu Janet

Follow-up interview

Vernacular name: *nuwak* [Nafe]

Specimen: GMP-3242, Tanna

Use: The stem of this plant is used to **tie laplap** for cooking. This is also a **medicinal** plant that is used to **treat stomach ache**. Take a double handful of leaves, mix with a liter of seawater, and grind up the leaves. Then drink the water with infused leaves, all at once, to clean out the stomach and bowels.

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *nuack* [Nafe]

Specimen: MJB-5094, Tanna

Use: The leaves are gathered to **feed pigs**.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *nuack* [Nafe]

Specimen: MJB-5094, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *nuuak* [Nafe]

Specimen: MJB-5191, Tanna

Use: When one wants to treat a strong **cough**, take two roots and chop these up. Then put it in a pot with one liter of water and boil for 15-20 minutes. Then drink a warm bottle each day, for three days to a week. After this, the cough is said to go away. The leaves and stems are

harvested to **feed pigs**.

Indigenous expert(s): Johnson Noar, Peter Nisian

Initial interview

Vernacular name: 'nol ialak [Naka]

Specimen: MJB-5094, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jeki Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: nul au [Netwar]

Specimen: GMP-3242, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: nakusakh [Neuai]

Specimen: GMP-3242, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Ipomoea cf. indica (Burm.) Merr.

Initial interview

Vernacular name: sematoto [Futuna-Aniwa]

Specimen: DMR-55, Aniwa

Indigenous expert(s): Kalmon Poita, Chief Matu

Ipomoea pes-caprae (L.) Ooststr.

Initial interview

Vernacular name: nohou [Anejoñ]

Specimen: GMP-4793, Aneityum

Use: This plant is used to **cleanse the urinary system**. An example

would be when a man drinks a great deal of *kava* and has a hard time urinating. He knows that the next day he needs to clean the body. If women have painful urination, they can also do this. People collect the yellow leaves,

put them in a small pot, and add water up to the level of the leaves.

Then, they boil the water until it turns yellow. Then they would drink a cup when it is warm, not hot. This will act as a cleanse.



Indigenous expert(s): Wopa Nasauman, Wina Nasauman, Tony Keith, Reuben Neriam, Marie Michelle

Initial interview

Vernacular name: *nua popo* [Nafe]

Specimen: MJB-5158, Tanna

Use: When a person is stung by a **jellyfish**, take 5-6 leaves and whip the sore for 5-10 minutes. This will **reduce the soreness of the wound**.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *nuapupu* [Nafe]

Specimen: MJB-5158, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *nolu* [Naka]

Specimen: GMP-4739, Aneityum

Use: The **leaves** of this plant are placed in the sea when people want the waters to be rough.

Indigenous expert(s): Enauta Johnson, Isaiah Nakamos, Narua Nakamos, Namasa Matai, Kaio Jack, Lesly Matai, Andrea Matai, Naomie Kamoe, Rose Kating, Greg Matai, Naloma Matai, Sirima Matai, Sondra Enauta, Ken Bob, Tupas Matai

Initial interview

Vernacular name: *manolu* [Naka]

Specimen: GMP-4793, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nolu, nolu merek* [Netwar]

Specimen: GMP-3771, Tanna

Note: The name (*nolu merek*) of this plant means the soft *nolu*.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *nuapup* [Neuai]

Specimen: GMP-4708, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *sematoto* [Futuna-Aniwa]

Specimen: DMR-76, Aniwa

Use: Used in a **kastom fishing practice**. A branch of burao (*Hibiscus tiliaceus*) is split at its top, this vine is put into the split and the stick planted at seashore. It makes *woru kago* (an important kind of fish) to come and let itself be caught, *gaferi mata eika* (a kind of grass) is also hung on the same stick to attract flying fish.

Indigenous expert(s): Kalmon Poita, Chief Matu

***Operculina turpethum* (L.) Silva**
Manso

Initial interview

Vernacular name: *inmowad itouga* [Anejoñ]

Specimen: GMP-3524, Aneityum

Note: The word *itouga* means from a different country or place outside of Aneityum. The plant was introduced by the first missionaries who came to Port Patrick. There are no known uses.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *inmowad itouga* [Anejoñ]

Specimen: GMP-3524, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam



Initial interview

Vernacular name: *inmowad upikad* [Anejoñ]

Specimen: MJB-5009, Aneityum

Use: People collect this vine and **feed it to pigs**. This plant also has an **unspecified medicinal use**. The vine of this plant forms a thick canopy so some people plant it around the house near trees that do not give much shade. This is done in order to **reduce the intensity of the sun** on the house and thus keep the temperature lower. The vine grows quickly into the trees.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: nuwapoupou uyaruman [Nafe]

Specimen: GMP-5200, Tanna

Use: People mix this leaf with grated coconut “meat” and feed it to **pigs** to make them have a lot of fat.

Indigenous expert(s): Thomas Kamisak, Johnny Rawi, Robert Rawi, Komi Kamisak, Bob Nako, Daniel Kamisak

Initial interview

Vernacular name: nol panpan [Naka]

Specimen: GMP-5200, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Stictocardia tiliifolia (Desr.) Hallier f.

Initial interview

Vernacular name: kapapua ruən [Naka]

Specimen: GMP-4992, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: tul apupua [Netwar]

Specimen: GMP-4992, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

CORDIACEAE

Cordia alliodora (Ruiz & Pav.) Oken

Initial interview

Vernacular name: kotia [Netwar]

Specimen: GMP-5479, Tanna

Use: Its wood is used for **timber**.

Note: This name is an adaptation of *Cordia*.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Cordia dichotoma G. Forst.

Initial interview

Vernacular name: incatyatou incayatou [Anejoñ]

Specimen: AAM-24, Aneityum

Use: When a person is experiencing **vomiting and uneasiness**, remove the bark of a stem and take the inner bark. Smash the white bark with about 150 mL of cold water and drink it. The bark can also be boiled and cooled down to drink cold. The belief is that when a person vomits a lot, this will restore their body and give them energy again. It should be taken after vomiting but one can use this treatment even when not sick. When a person is experiencing **stomach aches**, this can be prepared and taken in a similar way. This same treatment is good for **painful urination** as well.
Indigenous expert(s): Rosita



Follow-up interview

Vernacular name: *incatyatou* [Anejoñ]

Specimen: AAM-24, Aneityum

Use: The contents of the fruits are sticky and used as a **local glue**. Collect them when they are ripe and hold the outside of the fruit. Then put the end of the fruit that has sticky sap on a piece of paper, or anything else that needs to be stuck together. In ancient times, this sticky glue helped join the strings together when making a long line for fishing. During the heat of the day, in the hot season, take the inner bark from one branch of this tree. Scrape it into one liter of water and drink all day to help **prevent a urinary tract infection** (that comes as painful urination resulting from being in the hot sun too long). For **fever** associated with a **flu**, take one handful of leaves. Pound them and squeeze into a one-liter bottle of water and drink this completely. Drink this for three days. Sometimes the leaves are boiled in one cup of water and taken, though either way can be used. This treatment can also be used for **acid reflux**. This plant is also considered **magical** for fishing. Put the leaves of this plant in a bag with your fishing spear and it will help catch a lot of fish. It also has other powers. Cut 1-2 meters long branches and place these in each of 4 corners of the garden (usually in the shape of a rectangle). Cross the branches in an "x" at each corner of the garden. This will **cleans** people who have not been cleansed and are coming into the garden. A person is considered not "cleansed" if they have not fasted from certain foods. Thus, the crops will not bear good fruits or roots. So when gardening, people believe that it is best not to eat coconut, shellfish, fish, fermented foods (such as bananas or breadfruit), and to abstain from sex. Women should not enter the garden when menstruating. After a woman finishes her period, she needs to stay

out of the garden for 10 days. And if you have a visitor to your home who stays overnight, then you need to cleanse yourself before going back to the garden. These beliefs are particular to kava, water taro, sugarcane and yam. For other crops such as cassava, sweet potato and taro Fiji, this does not apply. There are different *kastoms* for the Northern, Southern, Eastern, and Western people on Aneityum. This *kastom* is for people living in the South and East of the Island.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam, Marie Michelle

Initial interview

Vernacular name: *narikuai* [Futuna-Aniwa]

Specimen: GMP-4192, Futuna

Use: The exudate from ripe fruits are used by children as a light-duty glue. This is also a **calendar plant**. The ripe fruits are an indicator that **flying foxes** can be **hunted**, as they gather near the tree to eat the fruit. Also dried pieces of wood can be rubbed together as a **fire starter**.

Indigenous expert(s): Takaronga Kuautonga

Initial interview

Vernacular name: *kwanarai* [Nafe]

Specimen: GMP-3101, Tanna

Use: People use this plant as a medicine to **treat bad knees**. Peel the bark, take one handful, and put it in a cup of water until the water becomes black. Drink this three times daily, as needed, until the knee pain disappears and the knee heals. Children use the seeds as a **glue** in school work.

Indigenous expert(s): Sam Nauka

Follow-up interview

Vernacular name: *kwanarai* [Nafe]

Specimen: GMP-3101, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

Initial interview

Vernacular name: *kuanarae* [Nafe]

Specimen: MJB-5147, Tanna

Use: The ripe fruits are applied to paper and used as **glue**.

Indigenous expert(s): Johnson Noar

Follow-up interview

Vernacular name: *narai* [Nafe]

Specimen: MJB-5147, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *kuanarai kanaray* [Neuai]

Specimen: GMP-2965, Tanna

Use: The ripe fruits of this plant possess a sticky exudate, which is used as a **light-duty glue**. This plant is also a **medicine** as it can be used as a **purgative**. The outer bark of a portion branch is removed. The inner portion is then boiled for one-half hour in one liter of water. The one-liter mixture is then consumed once per day, for days, in the morning.

Indigenous expert(s): John Pasua, Samuel Herwaen Kemah, Joseph Kema, Benjamin Tom

Initial interview

Vernacular name: *nik* [Netwar]

Specimen: MJB-4714, Tanna

Use: This plant is a **medicine** and can be used to **treat headaches, stomach aches, and diarrhea**. Remove the bark from the tree, crush it, and squeeze the sap. Drink it to relieve the pain similar to what panadol is used for. There are two ways to prepare the bark. The first one was mentioned above, resulting in a fresh squeezed sap. The other method is to take a handful of bark and boil it in five cups of water or soak the bark in water for a longer period without boiling. Then drink a cup or less, as needed, when you feel poorly. There is also a black-wooded type of *nik* that is used for unspecified **magical** purposes. It is said that this type is hard to find.

Indigenous expert(s): lawia Jack

Initial interview

Vernacular name: *nik* [Netwar]

Specimen: MJB-4817, Tanna

Use: This tree can be used to make a type of **local glue** by squeezing the seeds and using the sap for its sticky properties. If a person is in danger of **dying**, squeeze one handful of leaves held in a *Macaranga* leaf. Squeeze this onto a tablespoon and give this once to **resuscitate the person**. This plant can be used to **start a fire** by taking a small stick against a larger one to heat up some dry material and start a fire.

Indigenous expert(s): Lui Noamel, Joe Natuman, David Tao, Jack lawiah, Natua Harry

Initial interview

Vernacular name: *napuik apuik* [Naka]

Specimen: LR-340, Tanna

Indigenous expert(s): Tom Johnson and Mary Ken

Initial interview

Vernacular name: *neg* [Naka]

Specimen: GMP-5013, Tanna

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew,

Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nik* [Netwar]

Specimen: GMP-5479, Tanna

Use: This is a **calendar plant**. When **fruits** of this plant are ripe, it is time to go **fishing** for *kelél* (edible marine mollusks from the *Chitonidae* family) as it is plentiful in the sea. During the period of *nian awas* (approximately the cold season, when yams are harvested, April–July) this plant gives fruit, and flying foxes come to eat it. This is when they are easy to **hunt**. The tree produces small sticky fruit often eaten by pigeons and flying foxes. In the fruiting season these trees provide a good hunting place. Its bark is boiled or is infused in water and drunk to ease **headaches, stomach aches** and **diarrhea**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *nirikai* [Futuna-Aniwa]

Specimen: DMR-90, Aniwa

Use: Fruits are used as **glue** for paper. This is a **food** of pigeons. Leaves are hung in houses as **protection against local evil spirits**.

Indigenous expert(s): Kalmon Poita, Nasweiu Rota

***Cordia subcordata* Lam.**

Initial interview

Vernacular name: *inpakahas* [Anejoñ]

Specimen: GMP-3554, Aneityum

Use: The stems are used for **house posts** as they are very strong.

Indigenous expert(s): Titiya Lalep



Follow-up interview

Vernacular name: *inpakahas* [Anejoñ]

Specimen: GMP-3554, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *nekamako* [Nafe]

Specimen: MJB-5162, Tanna

Use: The fruits are edible. When ripe, break open the fruit with a hammer and eat the **seeds** fresh. The stems are used for **house posts** and for **carving**.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *nekamauko* [Nafe]

Specimen: *MJB-5162*, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *napiap* [Naka]

Specimen: *GMP-4985*, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etao Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *namak* [Netwar]

Specimen: *GMP-3554*, Aneityum

Use: Its strong wood is used for **timber**. Its fruits are consumed raw.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *mako* [Futuna-Aniwa]

Specimen: *DMR-135*, Aniwa

Use: The flowers are used for **decorating houses and one's body**, and to make **garlands**. The tree is a good source of **firewood**.

Indigenous expert(s): Kalmon Poita, Chief John Lory, Nasweiu Rota

Cordia aff. aspera G. Forst.

Initial interview

Vernacular name: *nek té iau* [Netwar]

Specimen: *GMP-5668*, Tanna

Note: The name of this plant means tree of the turtle.

Use: A tree associated with **turtles** due to its large leaves that look like its carapace (upper shell). Its wood is used to make **sticks to hit turtles** when catching them for *kastom* ceremonies to offer to *ieramara* chiefs. Its wood is also used to make **combs**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

CORNACEAE

Alangium vitiense (A. Gray) Baill. ex Harms

Initial interview

Vernacular name: *inceimohos* [Anejoñ]

Specimen: MJB-4896, Aneityum

Use: The young stems of this tree are used to make **spears**, either by sharpening the end or attaching several wires to the tip.

Indigenous expert(s): Wopa Nasauman, Thomas Japanesai



CORYNOCARPACEAE

Corynocarpus similis Hemsl.

Initial interview

Vernacular name: *kwankuuwa* [Nafe]

Specimen: GMP-4620, Tanna

Use: When one has to **chase away a pig** that is defecating around the house, one would throw the fruit of this plant at the pig. After this, the pig will run to the forest to defecate.

Indigenous expert(s): Natao

Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko



Initial interview

Vernacular name: *kuakua* [Neuai]

Specimen: TAR-2345, Tanna

Use: This plant has important cultural use. The ripe fruits of this tree are used as a **deterrent against pigs**. Pigs are pelted with these fruits so that they learn to keep out of desired areas.

Indigenous expert(s): John Pasua, Alexis Tupun, Alick Nauka, Samuel Herwaen Kemah, Albert Andre

CRASSULACEAE

Kalanchoe pinnata (Lam.) Pers.

Initial interview

Vernacular name: *matoru* [Futuna-Aniwa]

Specimen: MJB-5237, Futuna

Use: This is an **ornamental** plant introduced by the missionaries.

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: makarparip [Naka]

Specimen: MJB-5237, Futuna

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau



CUCURBITACEAE

Diplocyclos palmatus subsp. *affinis* (Endl.) P.S. Green

Initial interview

Vernacular name: tangarua taungarua [Nafe]

Specimen: GMP-4667, Tanna

Indigenous expert(s): Taya Ninneth, Naiwan Sam, Dan Danifer, Kayas Narko, Allan Rawi



Initial interview

Vernacular name: tangarua [Neuai]

Specimen: LR-296, Tanna

Use: One would drink the juice extract from leaves if bit by the marine **colubrine sea krait**, a highly venomous sea snake.

Indigenous expert(s): A group of women and particularly Josephine

Initial interview

Vernacular name: tul pukelpukel [Netwar]

Specimen: GMP-4667, Tanna

Indigenous expert(s): Clément Kapalu, lahwt, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Luffa aegyptiaca Mill.

Initial interview

Vernacular name: kuankamuum [Nafe]

Specimen: GMP-5153, Tanna

Use: The leaf is used as **medicine** for **healing broken bones or sprains**. The liquid from a handful of leaves is squeezed into about 1.5 liters of cold water. This is drunk once per day, for four days. After this, the flesh

in the swollen area is cut open to release the “rubbish blood”.

Indigenous expert(s): Johnson Noar, Peter Nisian

Initial interview

Vernacular name: *poukouri* [Nafe]

Specimen: GMP-3231, Tanna

Use: In order to **chase away pigs** that invade a person’s garden, wrap leaves of this species around a stick. Hit the pig with it and the pig will not return to the garden to eat the crops.

Indigenous expert(s): Rawi Amos, Kaias Yauiko Nerkahoro, Kasu Janet

Follow-up interview

Vernacular name: *poukouri* [Nafe]

Specimen: GMP-3231, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer



Initial interview

Vernacular name: *keiwakeake* [Nahual]

Specimen: MJB-4700, Tanna

Use: This plant produces a type of **fiber**. Scrape the stem and inside there will be a white fiber. That is used to tie the **hair**. The fiber is very strong and it is used in hair for **ceremonial dance**.

Indigenous expert(s): Jimmy Iauimam, Toata Rupii, Toata Nalpalep

Initial interview

Vernacular name: *pukuri* [Nafe]

Specimen: GMP-3231, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *naiwaiu* [Netwar]

Specimen: GMP-3231, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *kaiwakéaké* [Netwar]

Specimen: GMP-5153, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *neiwaiunaiwaiu* [Netwar]

Specimen: MJB-4700, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Vernacular name: *kuker* [Neuai]

Specimen: MJB-4700, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

***Momordica charantia* L.**

Initial interview

Vernacular name: *karorat* [Nafe]

Specimen: MJB-5134, Tanna

Use: Cut open ripe **fruit** and put red seeds in the mouth. Then chew them and spit out the hard inner part of the seeds that are left. Ancients used to **eat the seeds** in this way and certain people still like it.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *karoruat* [Nafe]

Specimen: MJB-5134, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *koralat* [Naka]

Specimen: MJB-5134, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etao Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau



Initial interview

Vernacular name: *nowakeres, kolalat* [Netwar]

Specimen: *GMP-5529*, Efate

Use: Its **fruit** is consumed raw.

Indigenous expert(s): Clément Kapalu, lahwo, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *melegi ja kimo* [Futuna-Aniwa]

Specimen: *DMR-138*, Aniwa

Note: The name means "(water)melon of rat".

Use: **Rats are said to consume it** as their watermelons.

Indigenous expert(s): Kalmon Poita, Chief John Lory, Nasweiu Rota

***Neosalsmitra clavigera* (Wall.) Hutch.**

Initial interview

Vernacular name: *nolepmanig* [Naka]

Specimen: *TAR-2232*, Tanna

Indigenous expert(s): Johnny Nakabue, Marie Kating Kew, Willie Nalin Nadikas, Kating Kew Enauta, Numake Tom Kapalu, Kuwau Tom Keuai, Nausan Kamsak

Initial interview

Vernacular name: *nol aumis* [Naka]

Specimen: *TAR-2232*, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau



***Trichosanthes cucumerina* L.**

Initial interview

Specimen: *MJB-5001*, Aneityum

Note: This is an introduced species.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: *snék pin* [Netwar]

Specimen: *MJB-5001*, Aneityum

Note: This name is an adaptation of the English words "snake bean".



Use: Its **fruits** are cooked and **consumed**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïso Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Zehneria baueriana Endl.

Initial interview

Vernacular name: *pakuli* [Narak]

Specimen: TAR-2259, Tanna

Use: This is a **rope** used as a shoulder strap for locally woven bags.

Indigenous expert(s): Kapyul Ben Nambo



Indetermined Cucurbitaceae

Initial interview

Vernacular name: *grandra* [Nafe]

Specimen: MJB-4725, Tanna

Use: This plant is used as a **medicine** to treat **measles**. People take a handful of leaves in water and boil it with leaves of *Annona muricata* until the color comes out of the leaves. Use this treatment warm, not hot, to wash a baby three times daily, until the measles sores are gone.

Indigenous expert(s): Sam Natou

Follow-up interview

Vernacular name: *karandara* [Nafe]

Specimen: MJB-4725, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *karandara* [Nafe]

Specimen: MJB-4725, Tanna

Use: This plant is used to make **juice**.

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *prantatéla* [Netwar]

Specimen: MJB-4725, Tanna

Note: This name is adapted from a foreign name of unknown origin.

Use: Its **fruit** is consumed raw.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïso Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

CUNONIACEAE

Geissois denhamii Seem.

Initial interview

Vernacular name: *nekro* [Anejoñ]

Specimen: GMP-3522, Aneityum

Use: This is a **calendar plant**.

When it flowers, people know that the **taro is ready to harvest**.

It does not grow in the forest, but only along the coast in grassy areas. Use the wood as **posts** for the roof of a house.

Indigenous expert(s): Titiya Lalep



Follow-up interview

Vernacular name: *nekro* [Anejoñ]

Specimen: GMP-3522, Aneityum

Use: This is a **calendar plant**. The people who live along the coast and see this plant in flower know that it is time to go into their gardens to **harvest taro** or make new **gardens**. This tree is also used for **firewood**.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *nekro* [Anejoñ]

Specimen: GMP-3667, Aneityum

Use: Children suck the nectar from the young flowers just as they open. Wood from this plant is used for poles for rafters, as well as for **firewood**. Flying foxes drink juice from the flowers. This is a **calendar plant**. When it flowers, people know that the **taro is ready to harvest**. Use wood as posts for the **roof of a house**.

Indigenous expert(s): Titiya Lalep, Rosalina Nijae, Wina Nasauman, Reuben Neriam

Follow-up interview

Vernacular name: *nekro* [Anejoñ]

Specimen: GMP-3667, Aneityum

Indigenous expert(s): Reuben Neriam, Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *nekro* [Anejoñ]

Specimen: MJB-4916, Aneityum

Use: Boil the inner bark in seawater to **treat scabies** (a skin condition caused by mites). Take one handful of bark and put in one liter of water. Wash the affected area once daily for a week.

Indigenous expert(s): Wopa Nasauman, Thomas Japanesai, Dick Matenekea

Initial interview

Vernacular name: *tapitokitafuu* [Futuna-Aniwa]

Specimen: GMP-5044, Futuna

Use: The stem of this tree was used in previous times to make **canoes**.

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: *nahuli* [Futuna-Aniwa]

Specimen: GMP-5117, Futuna

Use: The stem of this tree is good for making **house posts** and timber for the roof as it is very **hard wood**.

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: *nakaip* [Naka]

Specimen: TAR-2319, Tanna

Use: This plant is used as **fertilizer**. The leaves of this plant are used with the fruits of a banana to make an unspecified tree grow large. This is referred to as "plant medicine".

Indigenous expert(s): Jimmy Nakapue Asim, Yesua Nakapue, Tom Johnson, Chessie Church, Samson Jimmy Nakapue, Greg Matai

Initial interview

Vernacular name: *nakaip* [Naka (Iakahan dialect)]

Specimen: GMP-5823, Tanna

Use: When this tree makes flowers, it is a **good place to hunt flying foxes**, which feed on the flowers. The wood produces an intense fire that lasts a long time, which is good for **making earth ovens**.

Indigenous expert(s): Koden Dick, Peter Dick

Initial interview

Vernacular name: *nageruk* [Nafe]

Specimen: GMP-3024, Tanna

Use: This is a **calendar plant**. Flying foxes are attracted to this plant for their flowers. As a result, **hunters** gather around this plant when they desire to hunt the flying fox. This plant is also used for **firewood**.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak, Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu

Initial interview

Vernacular name: *nangheruk* [Nafe]

Specimen: GMP-3131, Tanna

Use: This is a **calendar plant**. When it flowers, people **hunt the flying fox** as they like to chew on this flower. Also, when one sees it in flower, people know that **taro is ready to be harvested**.

Indigenous expert(s): Sam Natou, Sam Nauka, Philip Wahe

Follow-up interview

Vernacular name: nangheruk [Nafe]

Specimen: GMP-3131, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

Initial interview

Vernacular name: nagheruuk [Nafe]

Specimen: GMP-4216, Tanna

Use: This is a **calendar plant**. When in flower, **flying foxes are considered ready to hunt**.

Indigenous expert(s): Kuanu Jack, Namaka Thierry, Sakrai Nanpe, Namry Elci, Leu Sustin, Kalei Thomas, Kiapen Willie Dan

Initial interview

Vernacular name: nakaiu [Neuai]

Specimen: GMP-2854, Tanna

Use: This is a **calendar plant**. Fruit bats and flying foxes eat the red flowers of this tree and are **hunted** when the tree is in flower. This tree grows above the village, at higher elevations. When a person looks at the forest and sees that it is covered with red flowers, it is time to go to the mountain to hunt the bats. Also, when the tree or mountain is red, it is time to **harvest the yams** in the garden.

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat Jerome Neru

Initial interview

Vernacular name: nakaip [Naka]

Specimen: TAR-2319, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: napo or nekeikai [Netwar]

Specimen: GMP-3131, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: nakaiy [Netwar]

Specimen: GMP-5117, Futuna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Pterophylla denhamii (Seem.) Pillon
& H.C. Hopkins

Initial interview

Vernacular name: *nomropoñ*
[Anejoñ]

Specimen: GMP-3673, Aneityum

Use: The wood from this species is used to make the main crossbar of a **roof**, and also for **house posts**. It is considered a good **firewood**.

Indigenous expert(s): Titiya Lalep, Wina Nasauman, Reuben Neriam

Follow-up interview

Vernacular name: *nomropoñ*
[Anejoñ]

Specimen: GMP-3673,
Aneityum

Indigenous expert(s): Reuben Neriam, Wina Nasauman, Tony Keith



Initial interview

Vernacular name: *meremouuku*
[Futuna-Aniwa]

Specimen: GMP-5025, Futuna

Note: This is one of the groups of plants at the top of the mountain in Futuna that are poorly known. When people stopped making gardens on top of the mountain in the 1990's, they have forgotten the names and uses of the plants.

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: *nurabup* [Nafe]

Specimen: GMP-3054, Tanna

Use: When this tree grows with straight stems, it is used for **house posts**.

Indigenous expert(s): John Pasua, Alexis Tupun, Alick Nauka, Samuel Herwaen Kemah, Albert Andre

Follow-up interview

Vernacular name: *nimrapip* [Nafe]

Specimen: GMP-3054, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *nemrapouep* [Nafe]

Specimen: GMP-4240, Tanna

Use: A locally revered kestrel, known as *tikurkak*, makes its **nest** with the leaves.

Indigenous expert(s): Kuanu Jack, Namaka Thierry, Sakrai Nanpe, Namry Elci, Leu Sustin, Kalei Thomas, Kiapen Willie Dan

Initial interview

Vernacular name: *nemlapop* [Netwar]

Specimen: GMP-2825, Tanna

Use: This plant has hard wood that does not rot easily and can be used to **build houses**.

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Vernacular name: *nurapup* [Neuai]

Specimen: GMP-3298, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *nimlapup* [Nahual]

Specimen: GMP-5846, Tanna

Use: The leaves of this tree are used to **decorate kava in the circumcision ceremony** (specific to Nahaul area). The wood from this tree is good for making **houseposts**.

Indigenous expert(s): Sam Posen, Charlie Kway, Nipro Thomas

Pterophylla macgillivrayi (Seem.)

Pillon & H.C. Hopkins

Initial interview

Vernacular name: *nomroḷoḿ*

[Anejoḿ]

Specimen: GMP-3582, Aneityum

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *nomroḷoḿ*

[Anejoḿ]

Specimen: GMP-3582,

Aneityum

Use: This plant is good for **firewood** and **timber**, and is good for making **bush houses**. This is a calender **plant**. When it is in flower, the old people know that it is time to **harvest root crops** such as yams and



other vines, including unspecified plants that grow in the wild—local names include *inyac*, *nomodej tal*, *nomodej wou*, *nou lelcei*, etc.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *nomroḗoḗ* [Anejoḗ]

Specimen: MJB-4874, Aneityum

Use: This plant is an **indicator of rich soil**, especially up on the hills from the coast. Therefore, this is where people choose to do their **gardens**.

This particular specimen was collected on red soil, which was not rich so it does not grow tall. But in the mountains, it does grow tall and that is where **gardens are planted**. The wood from the tree is used for **carving**.

Indigenous expert(s): Wopa Nasauman, Rene Theimu

Spiraeanthemum macgillivrayi Seem.

Initial interview

Vernacular name: *nekrolas*
[Anejoḗ]

Specimen: GMP-3264, Aneityum

Use: This tree is used for **firewood** and to make **roof rafters**.

Indigenous expert(s): Wopa Nasauman



Initial interview

Vernacular name: *nekrolas*
[Anejoḗ]

Specimen: GMP-4126, Aneityum

Use: The wood of this tree can be used as **posts** and **rafters** in **traditional houses**.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Follow-up interview

Vernacular name: *nekrolas* [Anejoḗ]

Specimen: GMP-4126, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *nagherkwesiu* [Nafe]

Specimen: GMP-4237, Tanna

Use: The stem is used as a **post** for **Western-style houses**. A type of **mushroom**, known as *karareg pean*, grows on the dead wood and is **edible**.

Indigenous expert(s): Kuanu Jack, Namaka Thierry, Sakrai Nanpe, Namry Elci, Leu Sustin, Kalei Thomas, Kiapen Willie Dan

Initial interview

Vernacular name: *nangerukwesui* [Nafe]

Specimen: GMP-4592, Tanna

Use: When this tree falls and dries up, white-brown **fungi** grow on it and people collect these for **eating**.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko, Rawi Amos

Initial interview

Vernacular name: *nawarkus* [Neuai]

Specimen: GMP-2849, Tanna

Use: This is a type of **mushroom tree**. One can cut down an old tree and leave it for one year. Then, save the decaying wood with any branch with leaves. One week later, **edible mushrooms** will sprout.

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat Jerome Neru

Initial interview

Vernacular name: *nagherukwesiu* [Nafe]

Specimen: GMP-4592, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *nakaimal* [Naka (Iakahan dialect)]

Specimen: GMP-5828, Tanna

Indigenous expert(s): Koden Dick, Peter Dick

Initial interview

Vernacular name: *naiarkués* [Netwar]

Specimen: GMP-4592, Tanna

Use: On dead wood of this plant an **edible fungus grows** called *kaléleg pién* (literally, fragrant mushroom). It can be collected and prepared as a filling in a **laplap**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïs Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

DILLENACEAE

Dillenia biflora (A. Gray) Martelli ex Guill.

Initial interview

Vernacular name: *nijcel* [Anejoñ]

Specimen: GMP-3587, Aneityum

Use: If the preferred banana leaves are not available to **wrap food** for

cooking, then use young leaves of this species to tie taro and fish for cooking.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: nijcel

[Anejoñ]

Specimen: GMP-3587,

Aneityum

Use: The leaves of this plant are used to **wrap freshwater prawns** and **freshwater fish** to cook on the charcoal. Use the leaves as a cup by making a **funnel** and drinking from this cup.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam



Initial interview

Vernacular name: nijcel [Anejoñ]

Specimen: GMP-3655, Aneityum

Use: If the preferred banana leaves are not available to wrap food for cooking, then use young leaves of this species to **tie taro and fish** for cooking. Take 4-5 leaves and wrap the food with the leaves. Tie a **rope** around the food and tie them all together using any strong vine. They can then be cooked over an open fire.

Indigenous expert(s): Titiya Lalep, Rosalina Nijae

Follow-up interview

Vernacular name: nijcel [Anejoñ]

Specimen: GMP-3655, Aneityum

Indigenous expert(s): Reuben Neriam, Wina Nasauman, Tony Keith

Initial interview

Vernacular name: nijcel [Anejoñ]

Specimen: GMP-4061, Aneityum

Use: When cooking *naura* (freshwater prawns), the leaves are used to **wrap** them before they are roasted in a fire. When making **laplap**, and the *laplap* leaf is unavailable, use the large leaf of this species to **wrap the taro**.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Follow-up interview

Vernacular name: nijcel [Anejoñ]

Specimen: GMP-4061, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *nijcel* [Anejoñ]

Specimen: *MJB-4902*, Aneityum

Use: The leaves are used to **wrap freshwater fish** before roasting it on the fire.

Indigenous expert(s): Wopa Nasauman, Thomas Japanesai

Initial interview

Vernacular name: *masarupe tuafu* [Futuna-Aniwa]

Specimen: *GMP-5045*, Futuna

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: *duea* [Nafe]

Specimen: *GMP-3091*, Tanna

Use: The leaf can be used to **wrap food** for carrying—for example, wrapping up crabs.

Indigenous expert(s): Sam Nauka

Follow-up interview

Vernacular name: *tuwei* [Nafe]

Specimen: *GMP-3091*, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

Initial interview

Vernacular name: *touwhuei* [Nafe]

Specimen: *GMP-4619*, Tanna

Use: The leaves of this plant are used to **cook meat**. First, take the leaf of this plant and then put a *laplap* leaf on top of it. Then wrap it around the meat and tie with a *Pandanus* string.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *touwuei* [Nafe]

Specimen: *GMP-5176*, Tanna

Use: The leaves of this plant are used as a **local plate** for holding the chewed kava. The leaves are also used for wrapping around **laplap** when making that food.

Indigenous expert(s): Thomas Kamisak, Johnny Rawi, Robert Rawi, Komi Kamisak, Bob Nako, Daniel Kamisak

Initial interview

Vernacular name: *tuei* [Nafe]

Specimen: *GMP-4619*, Tanna

Use: The leaves are used to **cover or wrap food** cooking in an earth oven.

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *nake* [Naka]

Specimen: GMP-4619, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nareké* [Netwar]

Specimen: GMP-3091, Tanna

Use: After being cooked and peeled, *nowanawug* (*Dioscorea bulbifera*) pieces are put in the sea or fresh water for a day to lose their bitterness. Leaf of this plant is then used as a **plate** to wrap and consume the *nowanawug* pieces. The leaf itself is not consumed.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Vernacular name: *tuei* [Neuai]

Specimen: GMP-4619, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

EBENACEAE

Diospyros ferrea (Willd.) Bakh.

Initial interview

Vernacular name: *nakweiwuei* [Anejom]

Specimen: GMP-4863, Aneityum

Indigenous expert(s): Wopa Nasauman, Martial Wahe

Initial interview

Vernacular name: *kokouuri* [Futuna-Aniwa]

Specimen: GMP-5042, Futuna

Use: This plant is used for **firewood**.

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru



Initial interview

Vernacular name: *kokouuri* [Futuna-Aniwa]

Specimen: MJB-5241, Futuna

Use: This is planted as an **ornamental** and is used for shade.

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: *nipinap* [Naka (Iakahan dialect)]

Specimen: GMP-5845, Tanna

Use: Good source of **firewood**. **Fruits eaten** by birds (good for hunting), as well as by people.

Indigenous expert(s): Johny Nakapue, Nalin Tarwei, Sam Nilenu

Diospyros cf. ferrea (Willd.) Bakh.

Initial interview

Vernacular name: *nakweiwuei* [Anejoñ]

Specimen: GMP-4845, Aneityum

Use: The young stems of this tree are used to make a **fishing spear**.

Indigenous expert(s): Wopa Nasauman, Martial Wahe

Initial interview

Vernacular name: *nekiléw* [Netwar]

Specimen: GMP-4845, Aneityum

Note: Family of *nekiléw*, this name means its inside is red.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Diospyros sp.

Initial interview

Vernacular name: *nisep* [Netwar]

Specimen: GMP-5420, Pentecost

Use: A **strong wood**, its trunk or large branches are used to carve traditional **combs**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

ELAEOCARPACEAE

Aceratium oppositifolium DC.

Initial interview

Vernacular name: *intoutau* [Anejoñ]

Specimen: GMP-3586, Aneityum

Use: To **make a fire**, take a 1/2 to 3/4-inch diameter stick. Then, sharpen it and rub it against a larger piece, about 2.5 inches in diameter. As a person rubs, the stick will start smoking and one will be able to start a fire, especially if there are a few small slivers of stem on the stick that can

catch fire. People use other types of sticks to rub against the larger piece as well, and this will make a fire. This plant is used for **spiritual cleansing**. People collect the leaves and mix these with other leaves that are unspecified. Then, extract the juice from the leaves and rub all over the body. This is said to get **rid of bad spirits** that are making a person weak and have a **headache**. This treatment is said to “return the body back to normal”.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman

Initial interview

Vernacular name: *intoutau* [Anejoñ]

Specimen: GMP-3635, Aneityum

Use: The wood from this tree is used for **house posts**. It is used **to heal bad spirits, headaches, fever**, or any other kind of illness

that modern medicine cannot fix. It must be taken and performed in the evening before the sun sets. Take four leaves from the top of the *intoutau*, *netethae* (*Melastoma denticulatum*), *nelmaha* (*Ficus septica*), and *inrowod* (*Cordyline fruticosa*) plants. Combine them with 1/4 cup of water and squeeze the juice out of the leaves and pour into a piece of bamboo. Give the mixture to the sick person to drink. The woman must drink half of the mixture and use the other half of the mixture to wash their body. The person then has to stay away from other people except for those who helped with the washing. Then you must smash the bamboo that contained the mixture when the sun sets.

Indigenous expert(s): Titiya Lalep, Rosalina Nijae

Follow-up interview

Vernacular name: *intoutau* [Anejoñ]

Specimen: GMP-3635, Aneityum

Use: To **make a fire**, take a 1-2 cm diameter stick. Then sharpen it and rub it against a larger piece, 6 cm in diameter. As a person rubs, the stick will start smoking and one will be able to start a fire, especially if there are a few small slivers of stem on the stick that can catch fire. People use other types of sticks to rub against the larger piece as well, and this will make a fire. This plant is used for **spiritual cleansing**. People collect the leaves and mix these with other leaves



that are unspecified. Then, extract the juice from the leaves and rub all over the body. This is said to get **rid of bad spirits** that are making a person weak and causing them to have a **headache**. This treatment is said to “return the body back to normal”.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *nohoi* [Naka]

Specimen: KEA-576, Tanna

Use: The juice of squeezed bark is consumed in a glass of water to **prevent having children**. The drink can be consumed by either a man or woman. Fruits are **thrown at pigs** to keep them from messing up the house.

Indigenous expert(s): Samson Numake Nakabue

Initial interview

Vernacular name: *nawe* [Nanuneta]

Specimen: GMP-5808, Tanna

Indigenous expert(s): Yauko Nimisa, Isaiah Lonolus

Initial interview

Vernacular name: *kuanbabira* [Neuai]

Specimen: GMP-2934, Tanna

Use: This plant is used in games. The ripe and unripe fruits of this tree are used to play a **game of marbles**.

Indigenous expert(s): John Pasua, Samuel Herwaen Kemah, Joseph Kema, Benjamin Tom

Follow-up interview

Vernacular name: *nipapira* [Nafe]

Specimen: GMP-3381, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *nohoe* [Naka]

Specimen: KEA-576, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etao Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nowéi* [Netwar]

Specimen: GMP-2934, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Elaeocarpus angustifolius* Blume**

Initial interview

Vernacular name: *nawod* [Anejoñ]

Specimen: *GMP-3641*, Aneityum

Use: The wood of this tree is used to **make temporary** houses—for example, when making a garden by the river. The wood can be sawn into **timber**.

Indigenous expert(s): Titiya Lalep, Rosalina Nijae

Follow-up interview

Vernacular name: *nawod* [Anejoñ]

Specimen: *GMP-3641*, Aneityum

Use: The leaf of this plant is used ritually by a person who wants to **make their argument stronger** when discussing a

difficult issue that involves conflict or great difference of opinion. A red leaf is collected and put under the person's tongue. That person is said to be able to be more powerful in their arguments.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam



Initial interview

Vernacular name: *numasur* [Nafe]

Specimen: *GMP-3142*, Tanna

Use: The wood from this tree makes a very good **timber**. Hunters know that the flying fox and pigeons like to eat the ripe fruits from this tree. So, they **hunt near them** when it is ripe.

Indigenous expert(s): Sam Natou, Sam Nauka, Philip Wahe

Follow-up interview

Vernacular name: *masiwhir* [Nafe]

Specimen: *GMP-3142*, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

Initial interview

Vernacular name: *nimasiuur* [Nafe]

Specimen: *GMP-4220*, Tanna

Use: Flying foxes, pigeons, and rats consume the **fruits**. The wood is used as commercial **timber**.

Indigenous expert(s): Kuanu Jack, Namaka Thierry, Sakrai Nanpe, Namry Elci, Leu Sustin, Kalei Thomas, Kiapen Willie Dan

Initial interview

Vernacular name: *masihur* [Neuai]

Specimen: GMP-2907, Tanna

Use: The hardwood planks are used for house **construction**. It is the most popular timber choice. This is also a **calendar plant** as fruit bats or flying foxes are **hunted** when this tree is in flower, as they are attracted to the tree's flowers.

Indigenous expert(s): David Kapwia, Joseph Dapah, Tupun Alexis

Initial interview

Vernacular name: *masihur* [Neuai]

Specimen: TAR-2342, Tanna

Use: The wood of this tree is used as a softwood **timber**.

Indigenous expert(s): John Pasua, Alexis Tupun, Alick Nauka, Samuel Herwaen Kemah, Albert Andre

Initial interview

Vernacular name: *namlieul* [Nahual]

Specimen: MJB-4703, Tanna

Use: This plant is used as timber. This is a soft wood that is used to make **canoes**. This is also a **calendar plant**. Birds love to eat this fruit and **hunters** know this and stay near the trees when they hunt. The flying fox also loves this fruit and eats from the tree.

Indigenous expert(s): Jimmy Iauimam, Toata Rupii, Toata Nalpalap

Initial interview

Vernacular name: *namlieul* [Nahuar]

Specimen: MJB-4703, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *nəmiafił* [Naka]

Specimen: TAR-2342, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *namihéwel* [Netwar]

Specimen: GMP-5577, Vanua Lava

Use: A hard **wood**, used for making boards.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Elaeocarpus floridanus Hemsl.

Initial interview

Vernacular name: *tapi toki*

[Futuna-Aniwa]

Specimen: MJB-5052, Futuna

Use: This plant is used as **firewood**—the green wood will light and is good for earth ovens. The stems are used to make **house posts**.

Indigenous expert(s): Clenson Lewani, Molly Seru



Follow-up interview

Vernacular name: *tapi touki* [Nafe]

Specimen: MJB-5052, Futuna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *nisirukwuan* [Nafe]

Specimen: GMP-4643, Tanna

Indigenous expert(s): Taya Ninneth, Naiwan Sam, Dan Danifer, Kayas Narko, Allan Rawi

Initial interview

Vernacular name: *kuasmeu* [Neuai]

Specimen: GMP-2908, Tanna

Indigenous expert(s): Katua Kati

Initial interview

Vernacular name: *tapi tuki* [Nafe]

Specimen: GMP-4643, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *nigat* [Naka]

Specimen: GMP-4643, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: tel ket [Netwar]

Specimen: MJB-5052, Futuna

Note: This means a grown-up tel.

Indigenous expert(s): Clément Kapalu, lahwo, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

ERICACEAE

Styphelia cymbulae Spreng.

Initial interview

Vernacular name: naerek [Anejoñ]

Specimen: GMP-3492, Aneityum

Use: This plant is used to make a **local broom**. Collect a number of branches, let them dry in the sun—the leaves will fall off—then tie the branches together with a piece of pandanus leaf or any other vine that is handy.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: naerek [Anejoñ]

Specimen: GMP-3492, Aneityum

Use: This plant is used for **firewood**. The whole plant is used to make a **broom** for sweeping by tying the small branches together. As a **local belief** the very topmost leaves are used when planting kava.

Hold the leaf between your large and second toes when tamping the earth down for a kava plant. This is said to give power to the earth so that the **kava grows well**.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: narek [Anejoñ]

Specimen: MJB-4875, Aneityum

Use: To make a **local broom**, gather a group of branches of this plant. Tie them together, burn off the leaves when they are dry, and then use them to sweep.

Indigenous expert(s): Wopa Nasauman, Rene Theimu



Initial interview

Vernacular name: *naerek* [Anejoñ]

Specimen: *GMP-4844*, Aneityum

Use: People cut the branches to be about 3 1/4 feet long and tie them together to make a **broom**.

Indigenous expert(s): Wopa Nasauman, Martial Wahe

Initial interview

Vernacular name: *nemeim kalwas* [Naka]

Specimen: *GMP-4844*, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

***Vaccinium macgillivrayi* Seem.**

Initial interview

Vernacular name: *nijinga* [Anejoñ]

Specimen: *GMP-3591*, Aneityum

Use: The fruits of this species are **edible** when ripe and very sweet. It grows in the white grass area in the open. It is "nambawan" (the best) fruit. If a person eats a lot of these, it turns their tongue reddish-purple.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *nijinga* [Anejoñ]

Specimen: *GMP-3591*, Aneityum

Use: The fruits of this plant, when ripened to black, are **edible**.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *nijinga* [Anejoñ]

Specimen: *MJB-4878*, Aneityum

Use: A stem of this shrub is sharpened and used to **dig a hole** for planting kava. When a person plants kava in a hole made from this stick, there is the belief that it will make kava root stems strong and large. The fruits are **edible** when ripe and are said to be sweet.

Indigenous expert(s): Wopa Nasauman, Rene Theimu



EUPHORBIACEAE

Acalypha caturus Blume

Initial interview

Vernacular name: *nikinapus muarmarou* [Nafe]

Specimen: GMP-5204, Tanna

Use: This is a plant used as a **medicine** to treat **measles**. This is done by mixing the plant with *Ficus granatum* in boiling water and washing with this mix.

Indigenous expert(s): Thomas Kamisak, Johnny Rawi, Robert Rawi, Komi Kamisak, Bob Nako, Daniel Kamisak

Initial interview

Vernacular name: *naropa awewan* [Naka]

Specimen: GMP-5204, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *naknau awiwan* [Netwar]

Specimen: GMP-5204, Tanna

Use: The leaves are used as **toilet paper**. Also, the first stool of newborns is kept wrapped in those leaves till the *temahwa* is done and the newborn is presented to the village, after which they are disposed of.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Acalypha grandis Benth.

Initial interview

Vernacular name: *necñopod* [Anejoñ]

Specimen: GMP-3443, Aneityum

Indigenous expert(s): Titiya Lalep, Tony Keith

Follow-up interview

Vernacular name: *necñopod* [Anejoñ]

Specimen: GMP-3443, Aneityum

Use: The wood is used to **make a spear** for playing games, as well as hunting. Sharpen the end for use. It can also be used as a **planting stick** for kava and to make **house rafters**.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam



Initial interview

Vernacular name: *necñopod* [Anejoñ]

Specimen: GMP-3512, Aneityum

Use: This plant is used as **fertilizer** to place at the bottom of the taro patch in the same way as GMP-3456 (*Scaevola cylindrica*)—to help “feed the ground” for next year. The leaves are used to **wrap food**. When a person is chewing kava, pile the chewed kava roots on the young leaves of this species. Also, there is an unspecified medicinal use.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *necñopod* [Anejoñ]

Specimen: GMP-3512, Aneityum

Use: The wood is used to make a **spear** for playing games, as well as hunting. Sharpen the end for use. It can also be used as a **planting stick** for kava and to make **house rafters**.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *necñopod* [Anejoñ]

Specimen: GMP-4783, Aneityum

Use: The wood is used to make a **spear** for playing games, as well as hunting. Sharpen the end for use. It can also be used as a **planting stick** for kava and to make **house rafters**.

Indigenous expert(s): Wopa Nasauman, Wina Nasauman, Tony Keith, Reuben Neriam, Marie Michelle

Initial interview

Vernacular name: *necñopod* [Anejoñ]

Specimen: MJB-4856, Aneityum

Use: When a person gets **burned** by a fire, this plant is used as a **medicine**. Take the leaves and squeeze sap on the burn. Then rub a handful of leaves on the burn and use a larger amount of leaves if the person has a larger burn. Apply it directly after the person is burned. This treatment will stop the burn from blistering. Use this once. When a 1 month to 2-year-old baby has **redness or sores on their tongue**, cannot eat properly, and saliva is coming out from their mouth, take the sap of the crushed leaves in a spoon and give it to the baby. Take one teaspoon for a 1-5-month-old child and a tablespoon for a 6-24-month-old. Give the baby this treatment once a day for 2 days. This treatment **cleanses** out the reddish sores. If a person has a sore that is persistent and stays red and sore for a week or more, take four pieces of this plant, chew and spit this on the sore to help it heal. Use this once in the morning and the next day in the afternoon. Use this treatment only twice. If a person is walking in the bush and concerned about **evil spirits**, put a small branch behind the ear to be safe. Also, to treat **hot chest pain**, dizziness, shortage of breath, and if a person has a hot pain that does not go away

after taking panadol, take eight leaves and squeeze into a glass of water. Do this until the water turns reddish and drink it once a day for 3 days. This is said to make the pain go away.

Indigenous expert(s): Reuben Neriam, Wopa Nasauman, Charlie Nafarniyng

Initial interview

Vernacular name: *karapuusi* [Futuna-Aniwa]

Specimen: GMP-5084, Futuna

Use: The stem of this plant is used to make a bow.

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: *karapuusi* [Futuna-Aniwa]

Specimen: GMP-5127, Futuna

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: *nikinapus* [Nafe]

Specimen: GMP-3258, Tanna

Use: A sharpened stick made from this plant is used to **take the husk off of coconuts**. The wood of this plant is used to make a child's **bow**—carve the bark off and bend it with a string made from the banyan tree to both ends of the bow.

Indigenous expert(s): Rawi Amos, Kaias Yauiko Nerkahoro, Kasu Janet

Initial interview

Vernacular name: *nikinapesh* [Nafe]

Specimen: MJB-5032, Tanna

Use: To treat **anemia**, known as low blood, take a double handful of leaves and squeeze into 1 cup water. Drink this one cup daily for 5 days. The leaves are also fed to pigs to help them grow faster.

Indigenous expert(s): Johnson Noar

Follow-up interview

Vernacular name: *noukwesy* [Nafe]

Specimen: MJB-5032, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *nekenhap* [Neuai]

Specimen: MJB-4765, Tanna

Use: The stems of this shrub are used for rafters in the roof of a **traditional house**. They are also used to fold coconut leaves over to make a **thatch**. The stems are used to **make bows** for hunting. Peel the bark off and bend the bow. Put *Ficus* aerial roots on it for the string. Young boys

make a **toy spear** from this stem—split the ends on one side and sharpen the end on the other. This is used to practice hunting for when they get older as it sharpens their aim and skills. To **harvest kava**, take the stem, sharpen one end, and use it to dig up the roots. This is considered the “white” leaf variety and *MJB-4777* is considered the “black” leaf variety.

Indigenous expert(s): Jean Iaruwaing, Kang Mariros, Easter Samuel, Sula Nako

Initial interview

Vernacular name: *nekenhap* [Neuai]

Specimen: *MJB-4777*, Tanna

Use: The stems of this shrub are used for rafters in the roof of a **traditional house**. They are also used to fold coconut leaves over to make a **thatch**. The stems are used to **make bows** for hunting. Peel the bark off and bend the bow. Put *Ficus* aerial roots on it for the string. Young boys make a **toy spear** from this stem—split the ends on one side and sharpen the end on the other. This is used to practice hunting for when they get older as it sharpens their aim and skills. To **harvest kava**, take the stem, sharpen one end, and use it to dig up the roots. This is considered the “white” leaf variety and *MJB-4765* is considered the “black” leaf variety.

Indigenous expert(s): Jean Iaruwaing, Kang Mariros, Easter Samuel, Sula Nako

Initial interview

Vernacular name: *naknau* [Netwar]

Specimen: *MJB-4792*, Tanna

Use: If a person has a **cut on their body**, take a mouthful of these leaves and chew. Then wrap in *Macaranga* leaves and put it on the fire to heat it. Then squeeze the juice that comes out on the cut four times daily or for as long as needed to heal the wound. The stems of this plant are cut to 2-foot long pieces, sharpened, and used to **throw at flying foxes** to knock them out of the air for **hunting**. To **harvest kava**, sharpen a 2-inch long stem and scrape soil away from the kava. It won't disturb the roots of the kava like a shovel does. So, one should use this sharpened stick to harvest this root. Use stems of this plant to make into **bows**. This species yields a good **firewood**.

Indigenous expert(s): Lui Noamel, Joe Natuman, David Tao, Jack Iawiah, Natua Harry

Initial interview

Vernacular name: *nemanowarek* [Netwar]

Specimen: *RST-16*, Tanna

Use: This plant is used as **medicine**. It is used for the treatment of **urinary pain** affecting males and females, known locally as *namitiktik*. Break a section of the apical stem. Strip outside, chew, and extract juice. Then spit out *makas* (fibers) and chew twice per day for four days.

Indigenous expert(s): Pauin Kalip, Kavahak Mary

Initial interview

Vernacular name: *necñopod* [Anejoñ]

Specimen: AAM-30, Aneityum

Indigenous expert(s): Nijae Natahenpok and Rosita

Follow-up interview

Vernacular name: *necñopod* [Anejoñ]

Specimen: AAM-30, Aneityum

Use: The wood is used to make a **spear** for playing games, as well as hunting. Sharpen the end for use. It can also be used as a **planting stick** for kava and to make **house rafters**.

Indigenous expert(s): Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *naropa agin* [Naka]

Specimen: GMP-4783, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *naknau* [Netwar]

Specimen: GMP-3258, Tanna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Acalypha cf. grandis Benth.

Initial interview

Vernacular name: *karapusi* [Futuna-Aniwa]

Specimen: DMR-39, Aniwa

Use: Branches cut ca. 50 cm long are used to throw at flying foxes to hunt them.

Indigenous expert(s): Kalmon Poita, Chief Matu

Acalypha cf. repanda Müll. Arg.

Initial interview

Vernacular name: *niknapus* [Nafe]

Specimen: GMP-3067, Tanna

Use: Young boys make **bows** from the stems of this plant and use them for hunting. This is because the wood is hard and strong. If a boy needs to make a bow to urgently hunt, he can use this.

Indigenous expert(s): Sam Nauka

Follow-up interview

Vernacular name: *niknapus* [Nafe]

Specimen: GMP-3067, Tanna

Use: The leaves of this plant are warmed over a fire and put, while warm, on the legs of a person who is **cold** or has a **headache** (such as from a fever that comes with the flu). See GMP-3076 (*Breynia disticha*) for additional comments on this technique. Someone else chews the leaf of this plant and spits the chewed leaf on the specific part of the person where the pain is found. The herb should stick to that part of the body and be applied once in the morning and once in the afternoon, leaving the plant on the person as long as it stays.

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *naknau pwia* [Netwar]

Specimen: GMP-3067, Tanna

Note: The name of this plant means the smooth *naknau*.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *naknau* [Netwar]

Specimen: GMP-4145, Aneityum

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Acalypha wilkesiana Müll. Arg.

Initial interview

Vernacular name: *intijganeno* [Anejoñ]

Specimen: AAM-33, Aneityum

Use: To treat **rashes**, boil four leaves in water and wait until it cools. Wash in this once a day until the rash goes away.

Indigenous expert(s): Rosita

Follow-up interview

Vernacular name: *intijganeno* (means *stonefish ears*) [Anejoñ]

Specimen: AAM-33, Aneityum

Use: To treat **stonefish sting**, this is considered a very powerful medicinal plant. Take one handful of leaves and mix it with some coconut water from the green coconut. Then make a cut in the wound from the stonefish to enlarge it and pour this juice into the wound. In 5-10 minutes, it is said that the pain will stop. Do this treatment only once; it is very powerful. Also, if a person preparing the stonefish for food, such as a mother, touches a child without washing her hands first, this can infect the child. The child will get sores. If this happens, take a small branch of this plant and boil it in water. Wash the baby with it to make the pain go away. Stone fish is a

much-appreciated food in Aneityum that must be prepared carefully by holding the fish by the mouth and not touching the body. Then one boils the fish to inactivate the poison and prepares it as normal for cooking. Poison is found in the top spines of the fish.

Indigenous expert(s): Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *necñopod apeñ* [Anejoñ]

Specimen: GMP-4791, Aneityum

Use: When a person has a **swollen tongue with sores**, people collect the top leaves and squeeze the leaves into their mouth. Then they hold it in for 1-2 minutes and spit it out. This treatment is used before eating in the morning and before dinner. The swollen sores on the tongue are called *incap* which means fire.

Indigenous expert(s): Wopa Nasauman, Wina Nasauman, Tony Keith, Reuben Neriam, Marie Michelle

Initial interview

Vernacular name: *niknapus* [Nafe]

Specimen: GMP-3078, Tanna

Indigenous expert(s): Sam Nauka

Initial interview

Vernacular name: *neknapus* [Nafe]

Specimen: GMP-3081, Tanna

Use: The leaves of this plant are warmed over a fire and put warm on the legs of a person who is **cold or has a headache** (such as from a fever that comes with the flu). Someone else chews the leaf of this plant and spits the chewed leaf on the specific part of the person where the pain is found. The herb should stick to that part of the body and be applied once in the morning and once in the afternoon. One should leave the plant on the person for as long as it stays.

Indigenous expert(s): Sam Nauka

Initial interview

Vernacular name: *naropa apin* [Naka]

Specimen: GMP-4791, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *naknau apen* [Netwar]

Specimen: GMP-3078, Tanna

Note: This name means the black *naknau*.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Acalypha* sp.**

Initial interview

Vernacular name: *nacyanja* [Anejoñ]

Specimen: MJB-4862, Aneityum

Use: The common name of this plant refers to the footprint of a chicken. Mix the dried leaves of this plant with pieces of coconut and **feed to chickens**. They are said to really like it. Plant the shrub near the place where chickens are kept. This feed will make the chickens produce more eggs and also increase the number of healthy chickens.

Indigenous expert(s): Reuben Neriam, Wopa Nasauman, Charlie Nafarniyng

***Acalypha* sp.**

Initial interview

Vernacular name: *naknau* [Netwar]

Specimen: GMP-5319, Aneityum

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Acalypha* sp.**

Initial interview

Vernacular name: *nap apen* [Netwar]

Specimen: MJB-4799, Tanna

Use: If a person has a **cut on their body**, take a mouthful of these leaves and chew. Then wrap in *Macaranga* leaves and put it on the fire to heat it. Then squeeze the juice that comes out on the cut four times daily or for as long as needed to heal the wound. The stems of this plant are cut to 2-foot long pieces, sharpened, and used to throw at flying foxes to knock them out of the air. To **harvest kava**, sharpen a 2-foot long long stem and scrape soil away from the kava. It won't disturb the roots of the kava like a shovel does. So, one should use this sharpened stick to harvest this root. Use stems of this plant to make into **bows**. This species yields good firewood.

Indigenous expert(s): Lui Noamel, Joe Natuman, David Tao, Jack Iawiah, Natua Harry

***Aleurites moluccanus* (L.) Willd.**

Initial interview

Vernacular name: *inhuaj* [Anejoñ]

Specimen: MJB-4991, Aneityum

Use: The young trees are a good source of **lumber** as they are straight and can be used as **poles** or **sawn timber**. This tree is also a source of

firewood and is known to be easy to light and burns well. The fruits are a source of **oil**. Collect the ripe fruits, remove the seeds from the shell, macerate the seeds to release the white endosperm inside, place this in a pot without water, and heat it. The brown-yellow oil will come out from the crushed fruits. It is good for using **on the body** though it is not edible. It is a good **massage oil** and can be used to lubricate the skin or **to heal small wounds**. For the latter, drop some oil on the wound once daily until the wound heals.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman



Initial interview

Vernacular name: *tuitui* [Netwar]

Specimen: GMP-5368, Aneityum

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Claoxylon gillisonii Airy Shaw

Initial interview

Vernacular name: *tipurpai* [Nafe]

Specimen: GMP-2980, Tanna

Use: This plant is used in **construction**. The timber of this plant is used as a **hardwood** for any part of the house. It is considered a **strong wood**.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak, Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu



Follow-up interview

Vernacular name: *tipirpwei* [Nafe]

Specimen: GMP-2980, Tanna

Use: There is an unspecified **medicinal** use.

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *tipripuei* [Nafe]

Specimen: GMP-4549, Tanna

Use: The trunk of this tree is used as **house posts** for local houses.
Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *teprepwé* [Netwar]

Specimen: GMP-4068, Aneityum

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Claoxylon cf. neoebudicum

(Guillaumin) Airy Shaw

Initial interview

Vernacular name: *tuprepai* [Nafe]

Specimen: GMP-3143, Tanna

Use: The wood of this tree makes good **house posts** and is also used as **firewood**.

Indigenous expert(s): Sam Natou, Sam Nauka, Philip Wahe



Follow-up interview

Vernacular name: *tuprepai* [Nafe]

Specimen: GMP-3143, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

Initial interview

Vernacular name: *naluk* [Naka]

Specimen: GMP-3143, Tanna

Note: This name means it is light (i.e. not heavy).

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jeki Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *napwér, teprepwé* [Netwar]

Specimen: GMP-3143, Tanna

Use: Its wood is **resistant to fire**. Before metal was used, its curved branches were used to **hang saucepans** over the fire.

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *tikerpei* [Neuai]

Specimen: GMP-3143, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *tuprurpei* [Nahuar]

Specimen: GMP-3143, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Claoxylon psilogyne Airy Shaw

Initial interview

Vernacular name: *tapitoki taufu*
[Futuna-Aniwa]

Specimen: GMP-5121, Futuna

Use: The trunk of this tree is good for making the main hull of a **canoe** as it is strong, as well as light.

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: *teprapai* [Nafe]

Specimen: GMP-5167, Tanna

Use: The young stem is used for **rafters** in the house. It is **not used to make house posts** as it rots quickly.

Indigenous expert(s): Thomas Kamisak, Johnny Rawi, Robert Rawi, Komi Kamisak, Bob Nako, Daniel Kamisak

Initial interview

Vernacular name: *teklipai* [Nanuneta]

Specimen: GMP-5818, Tanna

Indigenous expert(s): Yauko Nimisa, Isaiah Lonolus

Initial interview

Vernacular name: *teklepwé* [Netwar]

Specimen: GMP-4068, Tanna

Indigenous expert(s): Clément Kapalu, lahwt, Joe Nasak, Joe Natuman, Moïs Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Claoxylon cf. psilogyne Airy Shaw

Initial interview

Vernacular name: *namausi* [Futuna-Aniwa]

Specimen: GMP-5060, Futuna



Use: The young leaves of this plant are **edible**. One can cook them with coconut milk and eat. Older leaves are used to **line the stone oven** when cooking pig. Lay the leaves on top of a layer of banana leaves and then put the pig on top of these leaves. Then cover with banana leaves, placing hot stones on top of those leaves.

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: *tepurpuae* [Nafe]

Specimen: GMP-5155, Tanna

Indigenous expert(s): Johnson Noar, Peter Nisian

Initial interview

Vernacular name: *tiklupe* [Naka]

Specimen: TAR-2239, Tanna

Use: This plant is important for **ceremonial and agricultural practices**. Many leaves were used by elders to offer the taro stone. A bunch of leaves were squeezed over the stone and then placed on the stone before planting the taro. The Chief would perform the ritual.

Indigenous expert(s): Johnny Nakabue, Marie Kating Kew, Willie Nalin Nadikas, Kating Kew Enauta, Numake Tom Kapalu, Kuwau Tom Keuai, Nausan Kamsak

Initial interview

Vernacular name: *teperpei* [Nafe]

Specimen: GMP-3227, Tanna

Use: This plant has an unspecified **medicinal** use.

Indigenous expert(s): Rawi Amos, Kaias Yauiko Nerkahoro, Kasu Janet

Initial interview

Vernacular name: *tuburbei* [Nafe]

Specimen: LR-330, Tanna

Indigenous expert(s): Tom Ravai, Samuel Herwaen Kemah

Initial interview

Vernacular name: *tiprepei* [Neuai]

Specimen: MJB-4764, Tanna

Use: The wood of this tree is used for **house posts** as it is very strong. This is also a **calendar plant**. The fruits are eaten by birds. Hunters know this and **hunt** near this tree when the fruits are ripe.

Indigenous expert(s): Jean Iaruwaing, Kang Mariros, Easter Samuel, Sula Nako

Initial interview

Vernacular name: *teklepwé* or *teprepwé tuan* [Netwar]

Specimen: GMP-2836, Tanna

Note: The name of this plant means the white *teprepwé*.

Use: Vertical parts of construction of traditional houses which touch the ground can be made from this **wood** as it does not rot easily.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Cleidion neoebudicum Airy Shaw

Initial interview

Vernacular name: *nigirid* [Anejoñ]

Specimen: GMP-3503, Aneityum

Use: The leaves of this plant are used in **cooking**, particularly with the **earth oven**. Use a fire to heat stones. Then when the fire burns down and the stones are hot, pile these leaves on top of the hot stones and then place the food being cooked—taro, fish, pig, cassava, banana or other foods—on top of the leaves. Then pile more of these leaves on top of the food and then place additional hot stones on top of that pile of leaves. While the food is cooking—each type of food takes a different amount of time—the leaves give off a very nice smell and help **flavor the food**.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *nigirid* [Anejoñ]

Specimen: GMP-3503, Aneityum

Use: During a big feast when women are making a large earth oven known as *Inñanoum*, they cut many branches of this plant and use it to **cover the top of the earth oven** before putting the earth on top of it.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *nigirid* [Anejoñ]

Specimen: GMP-3623, Aneityum

Use: People use the leaf of this plant to layer on the bottom of the **earth oven**, and then pile food such as manioc or taro on it. They then pile leaves of this species on top of that. This will help **insulate the food** from the high heat of the earth oven and allow it to cook better. It is used especially in feasts like weddings. Women usually collect this leaf and use it to **cover very large earth ovens**.

Indigenous expert(s): Titiya Lalep, Rosalina Nijae

Follow-up interview

Vernacular name: *nigirid* [Anejoñ]

Specimen: GMP-3623, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *nigirid* [Anejoñ]

Specimen: MJB-4936, Aneityum

Use: The leaves are used to **cover earth ovens** when cooking big fish or taro.

Indigenous expert(s): Wopa Nasauman, Thomas Japanesai, Dick Matenekea

Initial interview

Vernacular name: *niapit* [Naka]

Specimen: GMP-5732, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *reper* [Neuai]

Specimen: GMP-3623, Aneityum

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Cleidion vieillardii Baill.

Initial interview

Vernacular name: *nigirid* [Anejoñ]

Specimen: GMP-3479, Aneityum

Use: The leaves of this plant are used in cooking, particularly with the **earth oven**. Use a fire to heat stones. Then when the fire burns down and the stones are hot, pile these leaves on top of the hot stones and then place the food being cooked—taro, fish, pig, cassava, banana or other foods—on top of the leaves. Then pile more of these leaves on top of the food and then place additional hot stones on top of that pile of leaves. While the food is cooking—each type of food takes a different amount of time—the leaves give off a very nice smell and help **flavor the food**. The young stems of this plant are used in **home construction**. But as they are small and thin, they are not used for posts.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: *nigirid* [Anejoñ]

Specimen: GMP-3479, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *reper* [Neuai]

Specimen: GMP-3479, Aneityum

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Cleidion sp. nov. ?

Initial interview

Vernacular name: teklepwé [Netwar]

Specimen: GMP-5026, Futuna

Indigenous expert(s): Clément Kapalu, lahwo, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Codiaeum variegatum (L.) A. Juss.

Initial interview

Vernacular name: inloptiri

[Anejoñ]

Specimen: AAM-32, Aneityum

Use: This plant is used as a cure for when the anus falls out (**rectal prolapse**). Pound together one branch worth of *inpalcapnesgin* leaves and *inloptiri*. Also take the inner bark of *nekeitimi* and *nakhe*. In the past this was scraped with a clam shell but not so anymore. Put this into your hand or another leaf and give it to the person to use it. This should be applied to the anus whenever the rectum protrudes out.

Indigenous expert(s): Niyagae and Rosita

Follow-up interview

Vernacular name: inloptiri

[Anejoñ]

Specimen: AAM-32, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith



Initial interview

Vernacular name: kidi [Anejoñ]

Specimen: GMP-3205, Aneityum

Use: Plant this tree at each of the four corners of a fence **to keep your pigs in** and protect against a type of **bad luck**. If a man sleeps with his wife who is having her period, and then the man goes to see the pig, the pig will suffer and not grow strong and not have many piglets. So, the presence of this plant controls against bad luck that others can bring to your pig farm. This species is also planted around the house to add color and is very decorative in general.

Indigenous expert(s): Reuben Neriam, Keith Yaiyaho

Follow-up interview

Vernacular name: *kidi* [Anejoñ]

Specimen: GMP-3205, Aneityum

Use: This is an **ornamental** plant around the house. Branches (“sticks”) are planted around the garden for **protection for the crops** and to keep them healthy. This will also **prevent people who are not “cleansed” from coming in**. As **fertilizer** when planting taro, put the leaves in the holes before planting. For **baking** taro and water taro, lay the leaves flat on the surface of the charcoal. Then lay the food—taro, cassava, and other types of food—on the leaves and cover the food with another layer. Then add hot stones and cook the food. The leaves are **fed to pigs and goats**.

Indigenous expert(s): Wina Nasauman, Tony Keith, Marie Michelle

Initial interview

Vernacular name: *inloṗot* [Anejoñ]

Specimen: GMP-3621, Aneityum

Use: This plant is good for **covering** *laplap* or a stone oven. Remove hot stones and then put the leaves down. Then place the food and then hot stones. Lastly, put the leaves down again to cover everything.

Indigenous expert(s): Rosalina Nijae

Follow-up interview

Vernacular name: *inlopot*[Anejoñ]

Specimen: GMP-3621, Aneityum

Use: The leaves of this plant are used to **cover earth ovens**, especially at feasts. Then, cover the pile of leaves with earth.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Vernacular name: *inloṗot* [Anejoñ]

Specimen: GMP-4070, Aneityum

Use: Branches of this plant are used to insulate and cover earth ovens.

Indigenous expert(s): Titiya Lalep, Wopa Nasauman, Thomas Japanesai

Follow-up interview

Vernacular name: *inloṗot* [Anejoñ]

Specimen: GMP-4070, Aneityum

Indigenous expert(s): Wina Nasauman, Tony Keith

Initial interview

Vernacular name: *inloṗot* [Anejoñ]

Specimen: MJB-4951, Aneityum

Use: The young leaves are used to **protect food** as it is being cooked in an earth oven. To prepare the oven, pile hot stones. Then put a layer of leaves on the stones and place hot stones on top of the leaves. To make a hot oven, the stones are lined in a pit. A fire is lit and more stones are placed

on firewood, allowing the top layer of stones to get very hot. Then, remove the stones from the top of the wood and cook food on the bottom layer of stones. Then add a layer of leaves, place the food on top of this, cover with a layer of leaves, and then pile the rest of the hot stones on top of the leaves.
Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: *rapouji* [Futuna-Aniwa]

Specimen: GMP-4207, Futuna

Use: The leaves are used to **insulate ground ovens**. They are added on top of hot stones, as they will not ignite.

Indigenous expert(s): Takaronga Kuautonga

Initial interview

Vernacular name: *raposi gamuotu* [Futuna-Aniwa]

Specimen: GMP-5078, Futuna

Indigenous expert(s): Naumeta Rose, Paul Fatapa, Samuel Seru

Initial interview

Vernacular name: *rapouji* [Futuna-Aniwa]

Specimen: MJB-5275, Futuna

Use: This type of *rapouji* is the one with the thin leaf. It is grown as an **ornamental** around households.

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: *rapouji* [Futuna-Aniwa]

Specimen: MJB-5276, Futuna

Use: This type of *rapouji* is the one with the wide leaf. It is grown as an **ornamental** around households.

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: *niapit* [Naka]

Specimen: TAR-2306, Tanna

Use: This is called a **companion plant**. It is used as a **shelter crop** for garden plants. Food crops are planted first and then this plant is sowed afterward.

Indigenous expert(s): Jimmy Nakapue Asim, Yesua Nakapue, Tom Johnson, Chessie Church, Samson Jimmy Nakapue, Greg Matai

Initial interview

Vernacular name: *neapar* [Nafe]

Specimen: GMP-3083, Tanna

Use: This plant is used as an **ornamental** and is important to plant on **graves**. The color signifies a grave.

Indigenous expert(s): Sam Nauka

Follow-up interview

Vernacular name: *niapir* [Nafe]

Specimen: GMP-3083, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *niepuir* [Nafe]

Specimen: GMP-5183, Tanna

Indigenous expert(s): Thomas Kamisak, Johnny Rawi, Robert Rawi, Komi Kamisak, Bob Nako, Daniel Kamisak

Initial interview

Vernacular name: *reper aparū* [Neuai]

Specimen: MJB-4780, Tanna

Use: This is planted as an **ornamental** species around dwellings.

Indigenous expert(s): Jean Iaruwaing, Kang Mariros, Easter Samuel, Sula Nako

Initial interview

Vernacular name: *niapur* [Netwar]

Specimen: MJB-4806, Tanna

Use: If a person has a **toothache**, break off the leaf and drip the sap into the area of the toothache to stop the pain. Use 4x daily until the pain is gone. Also, one should use 1-2 leaves for each treatment. When a woman is in **labor**, squeeze one handful of *Macaranga* leaves into 1/2 cup of water and give it to the woman to drink one time. This will **make the labor easier**.

Indigenous expert(s): Lui Noamel, Joe Natuman, David Tao, Jack Iawiah, Natua Harry

Initial interview

Vernacular name: *inloṗot* [Anejoṃ]

Specimen: MJB-4866, Aneityum

Use: When making a taro patch and removing soil, add the leaves of this plant to the soil to **fertilize the taro**. This prevents the bottom part of the taro from rotting. Put a layer of leaves on the bottom of the patch before planting taro and covering with soil.

Indigenous expert(s): Reuben Neriam, Wopa Nasauman, Charlie Nafarniyng.

Initial interview

Vernacular name: *inloṗot* [Anejoṃ]

Specimen: MJB-4897, Aneityum

Use: The leaves are used for **compost** in the taro patch. Dig a hole, line it with the leaves of this species, cover with earth, and plant the taro. The leaves of this species are used to **cover earth ovens**.

Indigenous expert(s): Wopa Nasauman, Thomas Japanesai

Initial interview

Vernacular name: *niapir* [Nafe]

Specimen: GMP-5078, Futuna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *niaper*, *niaper amimera*, *niaper iatipen* [Netwar]

Specimen: MJB-4866, Aneityum

Note: This name (*niaper amimera*) means the green *niaper*. The name (*niaper iatipen*) means the wild *niaper*.

Use: This plant is used for **decoration** around houses and as hedges.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *niaper*, *niaper numalkauhié*, *niaper meta* [Netwar]

Specimen: GMP-3083, Tanna

Note: This name means the *niaper* plant with leaves of *kauhié*.

Use: This plant is used for **decoration** around houses and as hedges. It is also used as a “**flag**” for a yam kind called *kauhié*; the leaf is attached to this kind of yam for **kastom ceremonies**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *niaper afil*, *niaper numaltapatapa*, *niaper tapatapa*, *niaper réutin* [Netwar]

Specimen: GMP-3205, Aneityum

Note: This is the *niaper* plant of the Caledonian mitten lobster (*Parribacus caledonicus*).

Use: This plant is used for **decoration** around houses and as hedges.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *rapoji* [Futuna-Aniwa]

Specimen: DMR-45, Aniwa

Indigenous expert(s): Kalmon Poita, Chief Matu

Croton insularis Baill.

Initial interview

Vernacular name: *namrad* [Anejoñ]

Specimen: GMP-4752, Aneityum

Use: This is a **message plant**. When men, women, or children are walking

on a path, they take the top of the leaves and put it in their hair or behind their ear to make the journey shorter. When people see a person with this leaf in their hair or behind their ear, they know that this person comes from the **Western side of the island.**

Indigenous expert(s): Wopa Nasauman, Wina Nasauman, Tony Keith, Reuben Neriam, Marie Michelle



Initial interview

Vernacular name: *namrad* [Anejoñ]

Specimen: *MJB-4876*, Aneityum

Use: When a person is walking a long way, put pieces of the branches in your basket to **make the journey** shorter. Leaves used for unspecified traditional **medicine.**

Indigenous expert(s): Wopa Nasauman, Rene Theimu

Initial interview

Vernacular name: *nimer atar* [Nafe]

Specimen: *GMP-4752*, Aneityum

Use: This plant is used for medicine. Boil the leaves and use to treat a **skin infection.**

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *nikiao* [Naka]

Specimen: *GMP-4752*, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *neseko* [Netwar]

Specimen: *GMP-4752*, Aneityum

Use: Its very strong wood is used to carve **sticks for men to dance with** during the *nekowiar* ceremony.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Croton levatii Guillaumin

Initial interview

Specimen: GMP-4160, Futuna

Use: [Futuna-Aniwa area] This plant is used for **firewood** though when it is cut green, it will burn quite easily. This plant can also be used to make **rafters**. However, it cannot be used as a housepost in the ground, as it will not last long at all.

Indigenous expert(s): Takaronga Kuautonga

Endospermum medullosum L.S. Sm.

Initial interview

Vernacular name: waitwud [Netwar]

Specimen: GMP-5540, Espiritu Santo

Note: This name is an adaptation of the Bislama name *waetwud* (whitewood in English).

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Euphorbia atoto G. Forst.

Initial interview

Specimen: GMP-3550, Aneityum

Use: [Anejoñ area] The sap of this plant is used to **make a design on the skin**. Drop the sap on the skin and paint it into a design or write a person's name on your skin. Then cover it with sand for a few seconds. Then spill off the sand to remove the excess sap and the design will last a few days if it is not washed off.

Indigenous expert(s): Titiya Lalep



Initial interview

Specimen: GMP-3552, Aneityum

Use: [Anejoñ area] The sap of this plant is used to make a design on the skin. Drop the sap on the skin and paint it into a design or write a person's name on your skin. Then cover it with sand for a few seconds. Then spill off the sand to remove the excess sap and the design will last a few days if it is not washed off.

Indigenous expert(s): Titiya Lalep

Initial interview

Vernacular name: *iaku iaku* [Nafe]

Specimen: MJB-5159, Tanna

Use: This plant is used to **attract fish in the sea**. Take the branches and mix it with mashed coconut endosperm. Then put it in the sea and use a line and hook to catch reef fish there.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *yaku yauku* [Nafe]

Specimen: MJB-5159, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *nesikuwou* [Netwar]

Specimen: GMP-3550, Aneityum

Use: Its sap can be applied to small wounds to **promote healing**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Euphorbia cf. atoto G. Forst.

Initial interview

Vernacular name: *ifiufi* [Futuna-Aniwa]

Specimen: GMP-5141, Futuna

Indigenous expert(s): Paul Fatapa

Initial interview

Vernacular name: *nesikuwou* [Netwar]

Specimen: GMP-5141, Futuna

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Euphorbia heterophylla L.

Initial interview

Specimen: GMP-3211, Aneityum

Use: [Anejoñ area] This plant is used for **decorations** in the Church or for a marriage ceremony.

Indigenous expert(s): Reuben Neriam, Keith Yaiyaho

Follow-up interview

Specimen: GMP-3211, Aneityum

Use: [Anejoñ area] This is an **introduced plant**. The seeds are used to **treat stomach ache**. Chew and swallow them as needed.

Indigenous expert(s): Wina Nasauman, Tony Keith, Marie Michelle

Initial interview

Specimen: GMP-3559, Aneityum

Use: [Anejoñ area] The young leaves of this plant are **fed to pigs**. People eat the small fruits of this plant to **clear a bad stomach**.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Specimen: GMP-3559, Aneityum

Use: [Anejoñ area] The fruits used to **treat a headache**. One should eat three green ones, chew, and swallow them and the headache will go away.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Euphorbia hirta L.

Initial interview

Vernacular name: *iakuiaku* [Nafe]

Specimen: MJB-5107, Tanna

Use: In order to **treat asthma**, take one handful of shaved stems with 1/2 liter of water. Then boil everything in a pot for 5-10 minutes. One should drink one warm cup two times a day for one week.

Indigenous expert(s): Johnson Noar, Peter Nisian



Follow-up interview

Vernacular name: *iakuiaku* [Nafe]

Specimen: MJB-5107, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *nesikuwou* [Netwar]

Specimen: GMP-5487, Efate

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *nontawa riwi* [Futuna-Aniwa]

Specimen: DMR-69, Aniwa

Indigenous expert(s): Kalmon Poita, Chief Matu

***Euphorbia hyssopifolia* L.**

Initial interview

Vernacular name: *takamuriraiu*
[Futuna-Aniwa]

Specimen: *MJB-5262*, Futuna
Indigenous expert(s): Naumeta
Rose, Paul Fatapa



Initial interview

Vernacular name: *nesikuwou*
[Netwar]

Specimen: *GMP-5444*, Pentecost
Indigenous expert(s): Clément
Kapalu, lahwot, Joe Nasak, Joe
Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao
Metiwai

***Euphorbia cf. prostrata* Aiton**

Initial interview

Vernacular name: *tapotu fokou ragai* [Futuna-Aniwa]

Specimen: *DMR-136*, Aniwa

Note: *Tapotu* means bed.

Indigenous expert(s): Kalmon Poita, Chief John Lory, Nasweiu Rota

***Euphorbia pulcherrima* Willd. ex
Klotzsch**

Initial interview

Vernacular name: *narasi
nipjin necsei nupu Afrika,
narasinipjiunecei nupu Afrika*
[Anejoñ]

Specimen: *MJB-4995*, Aneityum

Use: The flowers are cut and
used in the house and the plant is
grown as an **ornamental** around
the house.



Indigenous expert(s): Tony Keith,
Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: *nemaiak ituga* [Netwar]

Specimen: *MJB-4995*, Aneityum

Note: This name means the foreign manioc.

Use: It is planted around houses as a **decoration**.

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman,
Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Euphorbia tithymaloides L.

Initial interview

Vernacular name: rakau matoruu [Futuna-Aniwa]

Specimen: GMP-5134, Futuna

Use: This plant is used to **decorate** the road.

Indigenous expert(s): Paul Fatapa

Initial interview

Vernacular name: jaik waia [Naka]

Specimen: GMP-5134, Futuna

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: naramohua afil [Netwar]

Specimen: GMP-5134, Futuna

Note: The name of this plant means the spotted *naramouhua*.

Indigenous expert(s): Clément Kapalu, lahwo, Joe Nasak, Joe Natuman, Moï Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Excoecaria agallocha L.

Initial interview

Vernacular name: netet [Anejoñ]

Specimen: GMP-4792, Aneityum

Use: This is a **calendar plant**.

When it flowers, people know that the **sea shell called nipjinumu** is fat and **ready to harvest**. This plant will **treat the sore or wound** when a person stands on the shell and it punctures the skin. Take the green leaves of this plant and burn them to ash and put the ash on the sore or wound on the person's foot. It will reduce the pain.

Use this twice daily, in the morning and late afternoon, until the wound is healed. Otherwise, it will hurt and make it hard for the person to walk as the sore will not heal. The white sap of this plant can be used in the same way to treat the **wound from stepping on the shell**. When a person eats a fish that has **ciguatera toxin**, they can collect the sap, put it in water, and drink it to vomit out the poison.

Indigenous expert(s): Wopa Nasauman, Wina Nasauman, Tony Keith, Reuben Neriam, Marie Michelle



Initial interview

Vernacular name: *tirah* [Naka]

Specimen: GMP-4730, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *tera* [Netwar]

Specimen: GMP-3766, Tanna

Use: When one walks in the night on the reef and hurts his feet, he may collect two large handfuls of leaves of this plant, heat them in the fire and stand on piles of them for a while to **relieve the pain**. Its latex is put on sores and cuts from corals and sea urchins to **help healing**. *Tera* is also a plant that can give **signs for garden work**. Sometimes one may opt to make a small secondary garden following *tera* flowering, which will result in later sowing and also later harvest, but should the main garden fail due to bad weather, this second garden might still provide a backup. Yams planted following *tera* won't be very long, but will be numerous and nice, with a well flat surface. As a **calendar plant**, sowing of yams begins when *tera* makes its flowers (October-November).

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *teara* [Nafe]

Specimen: MJB-5116, Tanna

Use: If a person gets cut while on reef, take the leaves and burn them to an ash. Put this powder on the sore for one day to dry and **heal the cut**. In order to **treat constipation**, take one handful of bark, mash it, and put it in coconut water (one coconut's worth), and drink a cup once. Don't do other activities. This is so powerful that it will clear the bowel within a day.

Indigenous expert(s): Peter Nisian, Johnson Noar

Follow-up interview

Vernacular name: *terra* [Nafe]

Specimen: MJB-5116, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *tera* [Neuai]

Specimen: GMP-4792, Aneityum

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Homalanthus nutans (G. Forst.) Guill.

Initial interview

Vernacular name: terag [Nafe]

Specimen: GMP-3003, Tanna

Use: This plant is a type of medicine as it is used to **relieve itchiness**. The green leaves are rubbed on an area to reduce the sensation.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak, Jack Nakweren, Sam

Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu



Follow-up interview

Vernacular name: terag, tehrana [Nafe]

Specimen: GMP-3003, Tanna

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: teraung [Nafe]

Specimen: GMP-4574, Tanna

Use: This is a medicinal plant that is used to **treat toothache and headache**. One should boil 10-15 leaves in a small one-liter pan. Then use it as a rinse while warm for tooth pain two times daily, in the morning and afternoon, and continue this treatment until the pain goes away. For headaches, take 20 leaves and put in a pot of water. Then heat it up and bathe with the water to treat the headache. One should do this only one time.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: teraung [Nafe]

Specimen: GMP-4675, Tanna

Use: To **treat a toothache**, collect a lot of leaves and the outer part of the stem. Put them in a one-liter saucepan with water. Let it boil on the fire and then let it get warm but not cool. Rinse the teeth with this liquid when they ache. To treat **headaches**, take a branch with leaves and heat it on the fire for one minute. Then press it against the head to treat the headache, holding it there. When a person has a **general sickness** in their body, eat 2-3 of these fruits. When walking through the forest at night or any place where there may be a **devil spirit**, hold a bunch of branches of this plant and the devil spirit will not bother you. This is also a **calendar plant**. Birds eat the ripe fruits and hunters know this so they **hunt** near

the plant when the fruits are ripe.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *teraung* [Nafe]

Specimen: GMP-5165, Tanna

Use: This plant is used as a medicine to **treat boils**. Heat the leaf over a fire for 3-4 seconds until it is wilted. Then spit on the leaf and place it on the boil to draw out the fluid. The fruits and leaves can be eaten to treat cold or flu. The fruits are eaten to protect a person from **black magic** or food that is **poisoned**. In addition, to protect against black magic when **walking at night** in the dark, put leaves in one's pocket.

Indigenous expert(s): Thomas Kamisak, Johnny Rawi, Robert Rawi, Komi Kamisak, Bob Nako, Daniel Kamisak

Initial interview

Vernacular name: *tereng* [Nafe]

Specimen: MJB-5152, Tanna

Use: The leaf is used to **cover boils** on skin. Mash the leaf slightly and cover the boil. The leaf pulls out liquid from the boil. Use this for three days, changing the leaf twice daily. Young plants are used for **toothaches** to reduce pain. Boil in water and wash any painful area. Use as needed, until the pain subsides. Also, one can collect **insects in dried stems** and use these to **feed chickens**.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *teruen* [Nafe]

Specimen: MJB-5152, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *nukuiarang* [Neuai]

Specimen: GMP-2851, Tanna

Use: This plant is used as medicine as it is used to **treat boils** before puss extrudes. Young top leaves are heated briefly in the fire. The leaves are then rolled in hand and saliva is applied on the top side. Afterwards, the leaves are placed on the surface of the boil, using the saliva side to adhere it to the skin.

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat Jerome Neru

Initial interview

Specimen: MJB-4697, Tanna

Use: [Nafe are] This plant is used as medicine to **treat boils**. One should

heat the leaf over fire, spit on the leaf to make it stick on the boil, and it will be healed. In order to make **chicken feed**, take apical 4-5 leaves and stem. Then mix with pieces of crushed coconut endosperm and feed to chickens. The seeds are said to be **poisonous**.

Indigenous expert(s): Jimmy lauimam, Toata Rupii, Toata Nalpalep

Initial interview

Vernacular name: *tereng* [Nafe]

Specimen: MJB-5152, Tanna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *naiahalag* [Naka]

Specimen: GMP-4740, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nowialag* [Netwar]

Specimen: GMP-2851, Tanna

Use: The juice of its leaves is drunk in to treat a **sickness** which is caused by the *ierames* spirits when one is walking outside during the night.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *nowialag* [Netwar]

Specimen: GMP-4574, Tanna

Use: There is a **kastom story** explaining the shape of this plant. *Nowialag* (*Homalanthus nutans*) and *neteg* (*Trema* genus) once stole a pig from an old woman. She followed the track of the pig into the bush, finding the two on the road. She asked them if they took her pig, but they lied that they did not. The old woman asked them if she can sing a song of her pig. The two got wary and said: "No, this place is *awsim* (sacred), you shall not sing here because you would break the tabu". But the old woman insisted that she would sing only a little. The two finally consented and she sang the song "*Pukas-a, pukas-a ..*". Suddenly her pig answered her from the earth oven where he already was. The old woman got angry, saying: "You lied that you did not steal my pig, but here it is!" So, she got very angry and hit *nowialag* hard on his head, splitting it in two. This is why its branches always bifurcate. She then pierced *neteg* with her spear, which is why this tree often has many depressions in its trunk.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Jatropha curcas L.

Initial interview

Vernacular name: *napuk* [Futuna-Aniwa]

Specimen: MJB-5050, Futuna

Use: This is used to build **fences** or pens around houses.

Indigenous expert(s): Clenson Lewani, Molly Seru

Follow-up interview

Vernacular name: *napuuk* [Nafe]

Specimen: MJB-5050, Futuna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *copa* [Nafe]

Specimen: MJB-5050, Futuna

Use: The wood is used as **fencing** for pigs and cattle.

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Seró, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *koupa* [Netwar]

Specimen: MJB-5050, Futuna

Use: Its trunk and larger branches are used for **durable fences**. When making a new fence for a pig, plant the fruit of this tree by every pole. When they grow, they will form a long-lasting living fence for the pig, reinforcing the existing poles.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Jatropha integerrima Jacq.

Initial interview

Vernacular name: *mori mouri* [Futuna-Aniwa]

Specimen: GMP-5135, Futuna

Use: This plant is used for **decoration**.

Indigenous expert(s): Paul Fatapa

Initial interview

Vernacular name: *nisiþin toga* [Naka]



Specimen: GMP-5135, Futuna

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Macaranga dioica (G. Forst.) Müll. Arg.

Initial interview

Vernacular name: nihvañ añye [Anejoñ]

Specimen: GMP-3213, Aneityum

Use: When a person has a **headache** from being out in the sun too long, scrape the outer bark off of the stem of this tree. Take scrapings of the inner bark, wrap with a leaf of breadfruit, and put in a fire for 15–20 minutes—not directly on a hot fire, but only in the flame. Squeeze the water out of the bark when it is warm and rub all over the forehead and face to help the headache go away. Use the stems of this tree as a stick to **carry taro** from the field—as the stick is strong but not too heavy. The taro is tied to each end to balance on a person’s shoulders.



Indigenous expert(s): Reuben Neriam, Keith Yaiyaho

Follow-up interview

Vernacular name: nihvañ añye [Anejoñ]

Specimen: GMP-3213, Aneityum

Use: The leaf of this tree is used for **wrapping local medicines**. This is the best leaf for medicines. It is commonly put on hot charcoal of a fire to heat what is inside, before it is to be squeezed. This tree is a good source of **firewood**.

Indigenous expert(s): Wina Nasauman, Tony Keith, Marie Michelle

Initial interview

Vernacular name: nihivañ [Anejoñ]

Specimen: GMP-3510, Aneityum

Use: The leaves of the young plant are used to **wrap food** for cooking on a fire. The wood is used for temporary houses, and especially for making **rafters** that are said to last a long time.

Indigenous expert(s): Titiya Lalep

Follow-up interview

Vernacular name: nihvañ añye [Anejoñ]

Specimen: GMP-3510, Aneityum

Use: The leaf of this tree is used for **wrapping local medicines**. This is the best leaf for medicines. It is commonly put on hot charcoal of a fire to heat what is inside, before it is to be squeezed. This tree is a good source of **firewood**.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam

Initial interview

Specimen: GMP-4178, Futuna

Use: [Futuna-Aniwa area] This is a source of **house posts** for temporary houses. The young sticks split in half are used to grasp hot stones in an earth oven.

Indigenous expert(s): Takaronga Kuautonga

Initial interview

Vernacular name: feimauma [Futuna-Aniwa]

Specimen: MJB-5207, Futuna

Use: This is a good plant for **firewood** and also for **house posts** as it is strong and does not decay.

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: naula aueug [Narak]

Specimen: MJB-4828, Tanna

Use: The leaves used as **plates** to hold food. The roots and bark for medicine to treat **hepatitis**. Take one handful and wrap in this same leaf. Put a hole in it and place in boiling water as if it were a tea bag. If the hepatitis is bad, use many leaves of this plant filled with bark and roots in one kettle of water. Boil everything for a short time. One should drink one cup three times daily as a warm tea, for 5 days. This is done if a person is really sick but if a person gets better, use less.

Indigenous expert(s): Numalin Mahana, Moses Mahana

Initial interview

Vernacular name: naula aueug [Narak]

Specimen: MJB-4829, Tanna

Use: The leaves are used as **plates** to hold food. The roots and bark are used for medicine to treat **hepatitis**. Take one handful and wrap in this same leaf. Put a hole in it and place in boiling water as if it were a tea bag. If the hepatitis is bad, use many leaves of this plant filled with bark and roots in one kettle of water. Boil everything for a short time. One should drink one cup three times daily as a warm tea, for 5 days. This is done if a person is really sick but if a person gets better, use less.

Indigenous expert(s): Numalin Mahana, Moses Mahana

Initial interview

Vernacular name: *naoula* [Naka]

Specimen: *MJB-4746*, Tanna

Use: This plant is used for **house construction**. To build a wall of a house, split the stem into 5–6 pieces and build the wall. Also, these split stems can be used for the rafters of the house. The small stems can be split into small pieces and will make a fire when ignited even in the rain. In older times, people used the bigger leaves of this species as a **plate** to serve food. Today, when people go to the bush, they still use this leaf to serve food such as rice. Sometimes when the seeds ripen and fall to the ground they can produce a leaf similar to island cabbage, used to make *laplap*. This is a sort of **legend** or belief—a curious tree whose fruit can change into other plants such as the island cabbage in a mystical sort of way. It is also believed that the ground can change color under the trees when these seeds grow. One explanation given for this is that birds drop other seeds. It is also possible that the soil's seed bank produces other species that start to grow and are felt to be part of this plant.

Indigenous expert(s): Kating Ken Matai, Marie Ken Matai, Ken Bob Matai, Naloma Ken Matai

Initial interview

Vernacular name: *nawula egoig* [Naka (Iakahan dialect)]

Specimen: *GMP-5827*, Tanna

Use: Leaves are used when eating, to **avoid touching food** with one's hands (eating with one's hands is only done by children).

Indigenous expert(s): Koden Dick, Peter Dick

Initial interview

Vernacular name: *nefeg* [Nafe]

Specimen: *GMP-2985*, Tanna

Use: Dry portions of this plant are used as **firewood**. Also, the **timber** of this plant is used to create roof members of local houses. It is not considered a strong wood.

Indigenous expert(s): Jony Konapo, Nufunu Sakama, George Turiak, Jack Nakweren, Sam Nauka, Alick Rayris, Tom Kahi, Johnson Kamkari, Kasumartin, Moses Kahu

Follow-up interview

Vernacular name: *nifeng* [Nafe]

Specimen: *GMP-2985*, Tanna

Use: The wood of this tree is used for **building houses**. When a person has a **large cut**, chew the young leaves of this plant until it is soft. Then roll it up into some of the same leaf, heat on the fire for 5 minutes, put the heated leaves directly on the wound, and secure this with a cloth. To **treat diarrhea** in small children, parents chew the leaves and give the juice that extrudes to the kids—1 teaspoon, twice

daily for 2 days or until the condition goes away.

Indigenous expert(s): Taya Ninneth, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *nefweng* [Nafe]

Specimen: GMP-3234, Tanna

Use: The wood of this tree is used for **building houses**. When a person has a **large cut**, chew the young leaves of this plant until it is soft. Then roll it up into some of the same leaf, heat on the fire for 5 minutes, put the heated leaves directly on the wound, and secure this with a cloth. To treat **diarrhea** in small children, parents chew the leaves and give the juice that extrudes to the kids—1 teaspoon, twice daily for 2 days or until the condition goes away.

Indigenous expert(s): Rawi Amos, Kaias Yauiko Nerkahoro, Kasu Janet

Initial interview

Vernacular name: *nefweng* [Nafe]

Specimen: GMP-3247, Tanna

Use: The wood of this tree is used for **building houses**. When a person has a **large cut**, chew the young leaves of this plant until it is soft. Then roll it up into some of the same leaf, heat on the fire for 5 minutes, put the heated leaves directly on the wound, and secure this with a cloth. To treat **diarrhea** in small children, parents chew the leaves and give the juice that extrudes to the kids—1 teaspoon, twice daily for 2 days or until the condition goes away.

Indigenous expert(s): Rawi Amos, Kaias Yauiko Nerkahoro, Kasu Janet

Initial interview

Vernacular name: *nifeuag* [Nafe]

Specimen: GMP-4247, Tanna

Use: This is a **calendar plant**. Pigeons eat the fruits and **hunters** know this. As a **calendar plant**, when it flowers the **kava** is considered weak and not disturbed. After flowering passes, the kava stems are considered strong again.

Indigenous expert(s): Kuanu Jack, Namaka Thierry, Sakrai Nanpe, Namry Elci, Leu Sustin, Kalei Thomas, Kiapen Willie Dan

Initial interview

Vernacular name: *nifeung* [Nafe]

Specimen: GMP-4572, Tanna

Use: The stem of this tree is used as **timber** for house posts. The leaves of this tree are used to make **plates** for traditional food.

Indigenous expert(s): Natao Numruken, Taya Ninneth, Naiwan Sam, Johnny Karpa, Dan Danifer, Kayas Narko

Initial interview

Vernacular name: *nefeng* [Nafe]

Specimen: MJB-5067, Tanna

Use: The stem is used to make **house posts**. Also, people put the fruits in with sweet potato when planting to enable the **sweet potato** to **yield a good crop**.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *nifeng* [Nafe]

Specimen: MJB-5067, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *nafeung* [Nafe]

Specimen: MJB-5173, Tanna

Use: The trunk is used to make **house posts**. This is considered the “light one” as the wood of this type is not heavy. This is also a **calendar plant**. When this tree is in flower, it is time to **plant the branches of kava**, using pieces with four nodes.

Indigenous expert(s): Johnson Noar, Peter Nisian

Initial interview

Vernacular name: *nukura* [Neuai]

Specimen: GMP-2914, Tanna

Note: People of the neighboring ridge to this area are called *nukura mene*, referring to this plant.

Use: All **medicinal mixtures** when squeezed using a separate leaf, are squeezed in young leaves of this plant.

Indigenous expert(s): David Kapwia, Joseph Dapah, Tupun Alexis

Initial interview

Vernacular name: *nukura* [Neuai]

Specimen: MJB-4767, Tanna

Use: The leaves of this tree are used for a *kastom* **Toka dance**—fill a basket with the leaves and women clap the basket for the Toka dance. This plant is also used as a **filter for medicinal barks**—fill a bunch of 5 or so folded leaf with bark. Then add water, squeeze the leaf and the watery sap or juice of the bark comes out and can be applied to the person’s body.

Indigenous expert(s): Kang Mariros, Easter Samuel, Sula Nako

Initial interview

Vernacular name: *nawula ialek* [Netwar]

Specimen: MJB-4803, Tanna

Use: The leaves are used to make a **local plate** or as paper in a **bush**

toilet. In a circumcision ceremony, the young boys cannot touch their food. And so, they hold this leaf as a plate and eat off of the leaf. All **squeezing of medicine** on Tanna is to be done using this leaf. Use 6-7 leaves so it does not burn in the fire when the leaves and the medicinal plants they contain are heated before being administered.

Indigenous expert(s): Joe Natuman, David Tao, Jack lawiah, Natua Harry

Initial interview

Vernacular name: *nawula* [Naka]

Specimen: MJB-4767, Tanna

Indigenous expert(s): Manapen lauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nawula lukaluk apen* [Netwar]

Specimen: DB-1585, Aneityum

Note: This name means the light black *nawula*.

Use: Its leaves are used as **plates** to serve food and to handle food by grown-up men in the *nakamal* instead of touching it with bare hands.

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *nawula lukaluk tuan* [Netwar]

Specimen: GMP-2914, Tanna

Note: This name means the light black *nawula*

Use: Its leaves are used as **plates** to serve food and to handle food by grown-up men in the *nakamal* instead of touching it with bare hands.

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *nawula lukalul, nawula lukaluk* [Netwar]

Specimen: GMP-3213, Aneityum

Note: This name means the light *nawula*.

Use: Its leaves are used as **plates** to serve food and to handle food by grown-up men in the *nakamal* instead of touching it with bare hands.

Indigenous expert(s): Clément Kapalu, lahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramík, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Macaranga megacarpa Airy Shaw

Initial interview

Vernacular name: *noukrewha tuakuwar* [Nafe]

Specimen: GMP-4657, Tanna

Use: The wood of this tree is strong and used to make the **crossbars** of houses. **Birds eat the fruits** when ripe.

Indigenous expert(s): Taya Ninneth, Naiwan Sam, Dan Danifer, Kayas Narko, Allan Rawi

Initial interview

Vernacular name: *nukura wer* [Neuai]

Specimen: GMP-2839, Tanna

Note: There are two types of *nukura*. According to folk taxonomy, one is from the sea and another is from the mountain.

Indigenous expert(s): Tupun Alexis, Nasuar Madeline Tacknik, Iarapat Jerome Neru



Initial interview

Vernacular name: *naula iamāho* [Naka]

Specimen: GMP-4657, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nawula pekam* [Netwar]

Specimen: GMP-2839, Tanna

Use: Its leaves are used to **put chewed kava on** during preparation. It should not be mixed up and put on the leaves of *nawula lukalul* (*Macaranga dioica*) as the kava would then lose its strength.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

***Macaranga tanarius* (L.) Müll. Arg.**

Initial interview

Vernacular name: *nihivaeñ ãaã* [Anejoñ]

Specimen: GMP-3517, Aneityum

Use: The leaves of the young plant are used to **wrap food** for cooking on a fire. The wood is used for **temporary houses** and for making **rafters** that are said to last a long time. The wood is strong and is used to carve **canoe paddles**. It is also grown and used for **firewood**. This is a **calendar plant**. When the tree is in flower it is a sign that the eels have a lot of fat so it is a good time to **hunt the eel**.

Indigenous expert(s): Titiya Lalep, Tony Keith

Follow-up interview

Vernacular name: *nihivaeñ p̃ap̃* [Anejoñ]

Specimen: GMP-3517, Aneityum

Use: This plant is used on the west side of the Island to **help a baby talk**. Take an old coconut, fill it with fresh water, and put a leaf of this tree into the hole on the end. Then, give it to a baby to drink and after they drink it it will help them talk. This plant is also used for **firewood**.

Indigenous expert(s): Wina Nasauman, Tony Keith, Reuben Neriam



Initial interview

Vernacular name: *nihivaeñ p̃ap̃* [Anejoñ]

Specimen: GMP-4779, Aneityum

Use: This is a **calendar plant**. When the plant flowers, it means that the eel is fat and it is time to **hunt for eels**. This tree is symbolic of the Chief of Anelcauhat and people know that where it grows, the chiefly tribe's bloodline is living. This plant is believed to bring back **fertility to the soil**. The bark peels and the leaves fall, all helping to fertilize the soil in a garden. The leaves are used to make the **outer cover of the earth oven** before the earth is put on top of the oven.

Indigenous expert(s): Wopa Nasauman, Wina Nasauman, Tony Keith, Reuben Neriam, Marie Michelle

Initial interview

Vernacular name: *kouka* [Futuna-Aniwa]

Specimen: MJB-5231, Futuna

Use: The stem of this tree is good for making **house posts**, as well as used for firewood. The leaves are also used as **plates** for holding food.

Indigenous expert(s): Naumeta Rose, Paul Fatapa

Initial interview

Vernacular name: *nukuarangfam* [Nafe]

Specimen: MJB-5133, Tanna

Use: The stem is used for **house building**. Young leaves are very strong and used as **plates** during large *kastom* ceremonies. The sap can be used to **cover sores** from flies in order to protect it. The stem is good for **firewood** as it does not give much smoke and it does not bother the eyes as much as other wood.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *nukuarangfaum* [Nafe]

Specimen: MJB-5133, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *nukureuva* [Nafe]

Specimen: MJB-5231, Futuna

Indigenous expert(s): Kevin Kausei, Sam Iakar, Francis Wahe, Céléstin Sero, Riwai Manu, Ruben Matak, Jean-Pascal Wahe, Bernard Daniel, Jeffry Nauras, Jacop Waiwai, Alan Rawi, Joseph Narkahau, Kahi Nauras, Kahi Joseph, Iata Alex

Initial interview

Vernacular name: *naula iamāho* [Naka]

Specimen: GMP-4779, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etai Natau, Kew Kating (Sr.), Jeki Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *nawula pekam* [Netwar]

Specimen: GMP-2809, Tanna

Note: This name means the heavy *nawula*.

Use: Its leaves are used to **put chewed kava on** during preparation. It should not be mixed up and put on the leaves of *nawula lukalul* as the kava would then lose its strength.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Moïse Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *nukura wer* [Neuai]

Specimen: GMP-4779, Aneityum

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Manihot esculenta Crantz

Initial interview

Vernacular name: *nowayag* [Anejoñ]

Specimen: MJB-4955, Aneityum

Use: The tubers of this variety are sweet, not bitter, and are **eaten after cooking**. The young leaves are **eaten** after they are boiled in water and are soft. They are either eaten plain or cooked in soup. It is important to only harvest and prepare the young leaves in this way, as the older leaves

will not get soft even after cooking. The young leaves are used to cover the top layer of the **earth oven**, on top of the stones that comprise the upper layer of the earth oven.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: *maniota* [Naka]

Specimen: MJB-4955, Aneityum

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Japi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *manianto* [Neuai]

Specimen: Online photo

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Ricinus communis L.

Initial interview

Vernacular name: *tui tui* [Narak]

Specimen: MJB-4832, Tanna

Use: The leaf is used to **cover laplap** for cooking. The seeds are used for **illumination** as a torch, but note that they are **poisonous**. Also, when a person is growing crops in a volcanic area, where there is so much ash coming down from the sky, plant



vegetables under this herb to use as **protection against the ash**. Children make a **flute** or wood pipe from the stems of this herb to make sounds. To make a **local candle**, stick a coconut midrib into one seed and light the seed and use in the house if there are no lamps.

Indigenous expert(s): Numalin Mahana, Moses Mahana

Initial interview

Vernacular name: *tui-tui* [Nafe]

Specimen: GMP-3085, Tanna

Use: The leaves of this plant are used to **cover the hot stone ovens** when cooking *laplap*. The ripe fruit is used to burn as a **lamp** or **torch**. One should take the seeds, impale on the fiber in the middle of a coconut leaf pinnae, and light holding the slender stick, lighting a person's way.

Indigenous expert(s): Sam Nauka

Follow-up interview

Vernacular name: *tiwi tiwi* [Nafe]

Specimen: GMP-3085, Tanna

Indigenous expert(s): Necky Malto, Kakurai Pita, Kapiri Joseph, Dan Danifer

Initial interview

Vernacular name: *twe twe* [Nafe]

Specimen: MJB-5090, Tanna

Use: Take a coconut leaf, take out the midribs so it becomes a sharp spine, impale the seeds on this, and light them for use as a **torch**. The leaf is used to cover the earth oven and can be put between the stones. The **wrapped cooking leaves** are used in order to keep the food clean. Children play with the seeds as **marbles**.

Indigenous expert(s): Johnson Noar, Peter Nisian

Follow-up interview

Vernacular name: *tuwi tuwi* [Nafe]

Specimen: MJB-5090, Tanna

Indigenous expert(s): Natao Numruken, Naiwan Sam, Dan Danifer, Kayas Narko, Taya Ninneth, Johnny Karpa

Initial interview

Vernacular name: *tuwituwi* [Netwar]

Specimen: MJB-4825, Tanna

Use: Take the dried seeds and tie them together with a piece of vine. Burn at night to make a **torch** in order to produce light from the flame to see around you.

Indigenous expert(s): Lui Noamel, Joe Natuman, David Tao, Jack lawiah, Natua Harry

Initial interview

Vernacular name: *nelkasau* [Anejoñ]

Specimen: MJB-4987, Aneityum

Use: This leaf is used as the **upper layer of leaves on the earth oven**. If the leaves of MJB- 4986 (*Heliconia indica*) are in short supply, people cover the first layer of stones in the **earth oven** with these. The stems of this plant are used as **tinder** to light fires. The seeds are **poisonous**.

Indigenous expert(s): Tony Keith, Wopa Nasauman, Wina Nasauman

Initial interview

Vernacular name: *tīwi tīwi* [Naka]

Specimen: MJB-5090, Tanna

Indigenous expert(s): Manapen Iauko, Tom Johnson, Tupas Kew, Johnson Natau, Etau Natau, Kew Kating (Sr.), Jepi Tupa, Natali Samuel, Tupas Matai, Ben Tarawia, Johnson Enauta, Kating Matai Kew (Jr.), Johnson Matai, Sul Kamoe, Kating Ruan, Suata Naling, Dick Narau

Initial interview

Vernacular name: *tuitui* [Netwar]

Specimen: GMP-2811, Tanna

Use: Its **leaves are used as the last layer for laplap** or other food baked in an earth oven. Its seeds are sometimes impaled on twigs from coconut leaflets and burned as a **torch**.

Indigenous expert(s): Clément Kapalu, Iahwot, Joe Nasak, Joe Natuman, Mois Nako, Nadine Ramik, Pierrot Nako Yeru, Sam Posen, Tao Metiwai

Initial interview

Vernacular name: *tuitui* [Neuai]

Specimen: GMP-3085, Tanna

Indigenous expert(s): Kalo Napan, Samuel Herwaen Kemah, Sam Naprei, Jack Koniamak, Nicolas Kema, Romeo Rosikan, Alexis Tupun, Sylvestre Matthew, Leong Pasua

Initial interview

Vernacular name: *napakla* [Futuna-Aniwa]

Specimen: DMR-102, Aniwa

Use: Large leaves used to the **cover earth oven** for cooking and as **toilet paper**.

Indigenous expert(s): Kalmon Poita, Nasweiu Rota

**See Volume 2 for remaining Dicot families
(Fabaceae to Violaceae)**

Ol Plant, Pipol, mo Kalja blong Tafea, Vanuatu: A partnership for sustaining biological and cultural diversity

Indigenous cultures care for nearly one-quarter of the earth's terrestrial surface, but face challenges ranging from natural disasters, to environmental degradation, to loss of cultures and languages. Vanuatu, a biodiversity and language hotspot, is one of the few remaining countries on earth that maintains strong customary stewardship of its biodiversity resources and nature-dependent culture. These volumes are the fruit of a decade of field studies and strong partnerships with governmental agencies, communities and international participants in Tafea Province, Vanuatu, a project known locally as Ol Plant, Pipol, mo Kalja blong Tafea. They contain the scientific names, local language names and/or uses of 852 plants, based on nearly 4,000 interviews involving over 200 local experts carried out from 2013-2024. The project team worked to document and conserve biodiversity, preserve cultural knowledge, practices and languages in order to enhance traditional livelihoods, support social and environmental resilience, contribute to a sustainable, regenerative lifestyle, and serve local communities. We hope this work serves as a foundation for continued studies of this very special nation and its remarkable people.



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