



Dzanga Sangha Protected Areas

ECOTOURISM ACTIVITIES



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DESCRIPTION OF ECOTOURISM ACTIVITIES

A) BAAKA COMMUNITY ACTIVITIES

B) BILO COMMUNITY ACTIVITIES

C) WILDLIFE OBSERVATION ACTIVITIES IN THE DZANGA PARK



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GENERAL INFORMATION

The Dzanga-Sangha Protected Areas (APDS) offers high quality tourism products based on exceptional natural and cultural resources. In addition to the observation of key wildlife species such as forest elephants, lowland gorillas, chimpanzees, bongos, buffaloes, hogs, bushpigs to name a few, Dzanga Sangha offers its visitors the opportunity to interact with local indigenous communities, including the Ba'Aka and the Sangha-Sangha through a range of community activities based on their traditional way of life.

Indeed, living with the Ba'Aka is an exceptional experience. The Ba'Aka are the only people in the Congo Basin who are dependent on the forest: they hunt with nets, spears and crossbows; they harvest the much coveted honey by climbing trees with lianas; they collect roots, bark, leaves, fruits and seeds of various plants for food, medicine, housing and other uses.

Dzanga Sangha therefore offers its visitors the opportunity to experience a traditional culture that has been able to withstand outside influences and to share experiences.

In general, the proposed community activities take place over half a day: hunting with nets or crossbow, cooking by Ba'Aka women, honey harvest, raffia wine harvest, building huts are morning activities. The dugout canoe on the Sangha River, Ba'Aka dance and singing, Bilo - meaning bantu in Ba'Aka language - singing, water drumming are afternoon activities.

The raffia wine harvest, if it can be combined with the expedition on the Sangha river as well as the collection of medicinal plants, can be done either in the morning or in the afternoon.

Except for the tour on the Sangha river or the raffia wine harvest, where the starting point by dugout canoe is the port of Doli Lodge, all these activities, including elephant visit and gorilla tracking, mangabeys tracking, and the saline tour, require a vehicle. The idea is to go to the forest 5 or 36 km from Bayanga depending on the program and from there to walk in the forest.

A) BAAKA COMMUNITY ACTIVITIES

Hunting with nets or crossbow



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Hunting with nets or *gbanda* in the BA'Aka language mobilizes a lot of people: men, women and children go on foot in the forest. Each family brings their own net, made from the fibers of a liana found in the forest (known locally as "kusa"). The women carry their belongings in traditional raffia baskets called "ikwa" which they carry on their backs. They carry small children with the help of a loincloth that they wrap around their waist. The men bring their nets and spears. Depending on the season, net hunting can take place daily around the villages, but also sometimes much further away, for several months. To do this, they set up temporary camps. The start of the hunt is often preceded by a long discussion during which they choose an area

and the members of the expedition. Everyone's opinion is considered in the decision-making process. At the time of the departure for the hunt, the women sing their melodic and polyphonic songs.

For tourists, the activity starts in the morning. A vehicle transporting visitors leaves the Tourist Welcome Center or Doli Lodge for either Yandoumbé or Mossapoula village. This trip, which lasts about ten minutes, allows to pick up the Ba'Aka hunters retained previously by the Tourist Guides to do the activity. Once the Ba'Aka Hunters are on board, the vehicle continues its route towards the Kongana sector for the hunters of the Yandoumbé village or towards the sector of Saint François for the hunter of Mossapoula village. During this trip, which lasts between fifteen and twenty minutes depending on the sector selected for hunting, the hunters will sing songs to invoke the benevolence of the spirits.

Once in the forest, the families disperse in a semi-circle by tying their nets to bushes. While continuing to form this semi-circle, the hunters start to shout and hit the ground with tree branches, thus making the antelopes and porcupines flee towards their nets. When the animal is captured, it is killed with a blow to the head and deposited in the family basket. On the way home, the women collect different kinds of leaves and hazelnuts to make a sauce to accompany the meat. The game is then shared between the different families. The one who caught the animal gets a larger portion.

The group, the Ba'Aka hunters dispose of all their hunting instruments (nets, crossbows, assegais, spears, etc.) at the foot of a large tree. With the branches in hand, they make impositions aimed at chasing away evil spirits and at the same time invoke the kindness of the Forest Spirit for a fruitful hunt.



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Like other cultural activities, hunting with nets or crossbow is only carried out in the Dzanga-Sangha Special Dense Forest Reserve, a special area reserved for community hunting. For

visitors, this is an exceptional opportunity to explore the wildlife and the rainforest, to better understand the impact of hunting on the Reserve, to learn about the hunting ritual, to observe the tracking and hunting techniques of the Ba'Aka, and to discover the Ba'Aka traditional medicine.

Collecting medicinal plants with the Ba'Aka women

For tourist, this activity may take place either in the morning or in the afternoon according to the established program. It takes place either at 6 KM at the northern exit of the Special Reserve with the Ba'Aka of Mossapoula or at 7 KM at the southern exit of the Special Reserve with the Ba'Aka of Yandoumbé.



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The activity of collecting medicinal plants can last up to an hour, providing the Dzanga Sangha visitors the opportunity to discover traditional Ba'Aka medicine. For the Ba'Aka people, the forest is not only the natural supermarket where they get all the food need for survival, but also the pharmacy from which pharmaceutical products made from bark, root leaves, plant sap, etc. from the forest are obtained. Going into the forest with the Ba'Aka women therefore allows visitors to experience a deep and honest tropical forest for themselves.

Traditional knowledge about medicinal plants is mainly passed on to women. Older women are particularly consulted in this area. Through their sense of observation, their dexterity and the fine handling of the

machete, women demonstrate exceptional skills when harvesting plants in the forest. This activity showcases the Ba'Aka's vast knowledge of forest uses.

The honey harvest



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Honey or *boyi* (in the Aka language) is an essential consumable in the life of the Ba'Aka. It is a particularly appreciated food and is part of the dowry that the future husband must offer to his in-laws. A Ba'Aka couple may separate if the husband is unable to provide honey to his wife. Most Aka families still go into the forest for weeks or even months in search of honey, which is usually harvested in the dry season but is sought

throughout the year. Some hives are spotted but exploited one or two years later. The Ba'Aka locate hives hidden in the tops or hollows of trees by the sound of bees flying around the hive or by dead bees that have fallen to the ground, or consumed in anthills.



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To harvest honey the Ba Akas use two methods. The first is to cut down trees with an axe or djombi (in the Aka language), especially those that are too big and overgrown, or those that do not bear lianas. The second is that they use solid lianas to climb the trees. While one person prepares the liana ladder made out of rope, the other person makes the fire and quickly makes a basket made of raffia, the inside of which is lined with amaranthacea or ngongo leaves.

Once this initial work has been completed, one person, after tying the end of the rope to his waist, climbs the tree using the liana ladder. The other climbs up embers wrapped in amaranthaceous leaves and tied to the other end of the rope. This one blows smoke into the nest to asphyxiate the bees. Once this is done, he enlarges the opening with an axe and plunges his hand into the hive to extract the combs which he deposits in the basket also attached at the waist. The bravery and courage of the BaAka man is measured by his ability to resist the unbearable pain caused by bee's stings. It is customary for the father to teach their sons to climb up there and teach them how to do it. This ability to withstand the pain of the bees is the result of a long initiation process by which the father hands down his knowledge to his son.

Honey is consumed as it is or with wild yams. It can also be diluted in water to obtain a high calorie food called *ndjambu* in the Aka language. With honey as their only food, Ba'Aka can live in the forest for days.

Fishing by scooping



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Bait fishing is carried out in the dry season during the period of flooding, particularly in swamps and marigots. It can also be done in all seasons at forest camps set up near endless streams. Exclusively reserved for women, it is practiced by both Bilos (Bantu) and Ba'Aka women who organize themselves in small groups and often by household.

Equipped with the containers that take the place of scoops and knives, these women fishermen leave the villages in the morning to converge on the swampy waters of the Sangha River or Mossapoula stream. There, each group inspects and locates an area deemed to be full of fish. A water dam perimeter is then quickly defined and with clay mud, branches or trees leaves, they build a circular dam showing a water reservoir which will then be fished out with the containers. Once the reservoir is empty, the women can happily collect fish and shrimps from the marigots or swamps.



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The second method of fishing by scooping practiced by women is to build two dams high enough to divert water from its bed at a specific location. The women proceed by building a first dam as a lower and a second a few metres downstream from the first. The water retained between these two dams is scooped up, allowing the women to collect fish, shrimps and other crustaceans. The harvesting of the waters is accompanied by songs whose echoes reverberate through the silent forest.

Accompanying Ba'Aka women in their fishing activity by scooping, which can last from 2 to 3 hours depending on the size of the river, allows the Dzanga Sangha visitors to appreciate other types of forest ecosystems characteristic of the Congo Basin and to discover from outside the products of hunting and gathering, the Ba'Aka also live off fish products available mostly on dry season. The walk takes about fifteen minutes for the women of Mossapoula and between forty and fifty minutes for the women of Yandoumbé.



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The water drumming

The idea here is to accompany Ba'Aka girls or young women to the Kenyen or Mossapoula river for their daily afternoon bath. After the first dives in the refreshing water, these young women use the flowing water as a real percussion instrument, especially a drum with which they play with the palms of both hands.



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they play with the palms of both hands.

It all starts with the first instrumentalist who, immersed in the water up to her waist, will proceed to open the melody by striking the water with both hands producing a first note, followed by a second woman who will produce the second note again with both

hands, followed by other women who will produce other sounds whose ensemble will produce a consonance rhythmmed by curved bare torsos that wiggle and produce jets of water. This intermittent musical genre, whose duration depends on the will of the visitors, is not followed by the vocal sound. For this activity, visitors leave the Tourist Reception Center or Doli Lodge in a vehicle that takes them to one of the above-mentioned courses



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Huts construction

The Ba Akas are semi nomadic peoples who move according to the seasons and food needs. For this, they live in huts that are more conveniently built with forest materials that are bio-



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degradable such as tree stems and leaves to protect themselves from rain and sun. The leaves mostly used are megaphrinium leaves called "Engongo or ngongo" in Aka language because they are waterproof. This work is exclusively reserved for women. Men rarely build them and this when they are only among themselves.

For the construction of the round or square huts, the Ba'Aka women are divided into groups of three to four people: some of them cut and produce the wooden sticks, while the others provide the larger and better quality ngongo leaves. Once these materials are gathered, the women proceed to build the huts by constructing the scaffolds in a round or square shape, which are then covered with the ngongo leaves that are split in the middle to the base of the limb to make a hook. These split leaves are then placed two by two on the frame with the split petioles and folded around the rods. In case of marital conflict, only women have the right to destroy the huts..



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Accompanying women in the forest allows visitors to discover how Ba'Aka women traditionally build these huts, and they may even assist to the construction of huts made of wooden stems and tree leaves. It also offers the opportunity to discover other uses of ngongo leaves. These leaves are used as a cassava dryer, a plate or as a means of preserving and protecting food. It is the perfect packaging for forest products (caterpillars, mushrooms, meat, etc...). Some mats are woven with spirally twisted engo stems. The sheet can be used as a container to draw water, folded into a cone or fan to fan the fire. They can be used as cigarette paper or to cook food. Finally, Ba'Aka women trade packages of ngongo leaves for cassava or sell them at the market.

Just like other collection or hunting activities, visitors in their rental vehicle leave the Tourist Welcome Center or Doli Lodge for one of the two villages, namely Yandoumbé located 3 kilometers at the southern exit of Bayanga town or Mossapoula located 5 kilometers at the northern exit of downtown Bayanga.. This construction activity takes between 2 and 3 hours of time.

The forest campsite



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This activity Dzanga-Sangha offers its visitors the possibility to camp in the forest for a deep encounter with the Ba'Aka culture. It is not a question of going to see the Ba'Aka but to stay with them, to spend one or more days in the forest in their company without sleeping in their huts made of tree stems and leaves. Dzanga Sangha proposes to go with the Ba'Aka in their hunting with nets, crossbow or spear; to accompany the Ba'Aka women in their gathering in the forest, to learn the techniques of building huts, to make ropes, hoods, to cook, to climb trees, to collect honey, to fish by scooping, to track in the forest since the Ba'Aka are the only trackers in the forest: going to the Dzanga saltworks to observe elephants or other saltworks or particular

sites, tracking gorillas, following mangabeys, so many activities that cannot be done without being accompanied by one or more Ba'Aka trackers.

Generally speaking, it is a question of asking the Ba'Aka to show their know-how in the forest, their intimate knowledge of the forest environment and this is a real experience even for the most experienced travelers. Dzanga Sangha's rule is to develop tourism that respects the physical and cultural integrity of the local populations, so it is less a question of a show than of a meeting. It is not a proposed Ba'Aka show that encloses the people in their traditions, transforms their festival into trade, but it is always possible to organize a dance with this or that village.

The forest camp is made with about twenty or forty Ba'Aka of all ages. It is a group of several families who enthusiastically mobilize to share their knowledge and know-how with the outside world. The sector of Kongana located at 12 Km at the southern exit of the Special Reserve and the sector Saint François located at 10 KM at the northern exit of the Special Reserve are the sites chosen to shelter these forest camps. Everything starts when the vehicle, after a fifteen minutes' drive, drops off the group at the starting point of a fifteen minutes hike. From there, the eldest of the group leads the way followed by women, men, children loaded with food (cassava, condiments, etc.) and other effects for the stay singing songs whose echoes are supposed to keep the evil spirits the ferocious beasts at bay.



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Once on the site chosen according to certain criteria (position of large trees, proximity to a watercourse, etc.) the activities begin. For instance, the women go to fetch the wooden sticks and leaves of the ngongo (megaphrinium) with which they will build the huts. Once the huts are built and the tents are set up, a hunting and gathering party is organized, the products of which will be used to prepare dinner.

After dinner, the evening will be enlivened by dances and songs that can end the Boyobe ritual, which is a special dance in which the world of the living through the old consult and receive

answers from the spirits of the forest on the topics of the hour. The following day will therefore be devoted to the other activities mentioned above and the second evening will be marked by Ba'Aka tales and legends.

Ba'Aka singing and dancing



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Two Ba'Aka villages are chosen for the organization of Ba'Aka dances and songs. They are Mossopoula which is located five (5) kilometers from the northern exit of Dzanga Sangha and Yandoumbé located three (3) kilometers from the southern exit of the Reserve. The show takes place in the public square where sometimes the whole village (men, women, youth, children, old people etc.) mobilizes to welcome and express their sense of hospitality to visitors through this.

Indeed, Ba'Aka dancing and singing are organized in the afternoon because, after a morning devoted either to visiting elephants, tracking gorillas, or other community tourist activities, visitors have the opportunity to relax and unwind for an hour or at most by attending or participating in the thematic dance or song through which the Ba'Aka communicate with the gods, spirits and ancestors. Dressed in traditional clothing and using any sound instrument, Ba'Aka

B) BILO COMMUNITY ACTIVITIES

Canoe trip on the Sangha river



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This activity which lasts 1 hour 30 minutes to 2 hours is the prerogative of the Bilos (name that the Ba'Aka give to the Bantu). The Sangha is the main river that drains Dzanga-Sangha before flowing into the Congo River whose mouth is 700 KM from Bayanga. It is the junction in Nola of the Kadéï river which has its source in Cameroon and the Mbaéré river in Bouar. The river excursions therefore take place on the Sangha or its tributary Mossapoula whose junction is about 100 meters from Doli-Lodge. They are done with local boats, especially rowing canoes cut from the trunks of different forest species, particularly Limba (*Terminalia superba*), sapelli (*Entendrophragma cylindricum*), Sipo (*Entendrophragma utile*), kossipo (*Entendrophragma candollei*) and even parasol (*Musanga cercropioides*).



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The 500 m wide Sangha River drive, from which one can see the vegetative barrier that the forest builds along the streams, offers visitors a different perspective of the forest as it contrasts and complements the dense forest experiences provided by other activities and contributes to a more diverse experience. Being a moment of relaxation and respite, the walk on the Sangha River offers the opportunity to observe a rich and picturesque birdlife especially in the dry season, to occasionally spot a few rare hippos and never the crocodiles hiding in the small ponds, to borrow one of its tributaries to see its floodable swampy forests and seasonal strips of sand and to experience the harvesting of raffia wine, which is one of the cardinal economic activities of Dzanga-Sangha. They also allow you to discover the very active Sangha-Sangha fishermen on the river or its tributaries as well as the numerous fishing camps that line the innumerable islets and both banks.



© Fernando Arranz

The raffia wine harvest

The raffia wine (*raffia vinifera*) locally called Molengue is a natural alcoholic drink with 4% alcohol from the sap of the raffia, especially from the terminal bud of the very young inflorescence. This wine is obtained by cutting out the young inflorescence and then making a vertical cut in the heart of the palm tree in order to extract and drain the sap into a container placed on a petiole and covered with leaves to keep insects away. To maintain the extraction of the sap, the heart of the palm must be pruned every day (about one or two centimeters). Once the sap is extracted, the fermentation process starts immediately, reducing the sugar content and producing carbon dioxide. The final product is a very pleasant drink that looks strangely like a young white wine. Its degree of alcohol changes with the age of the palm tree, the ambient temperature and the spacing between harvests.



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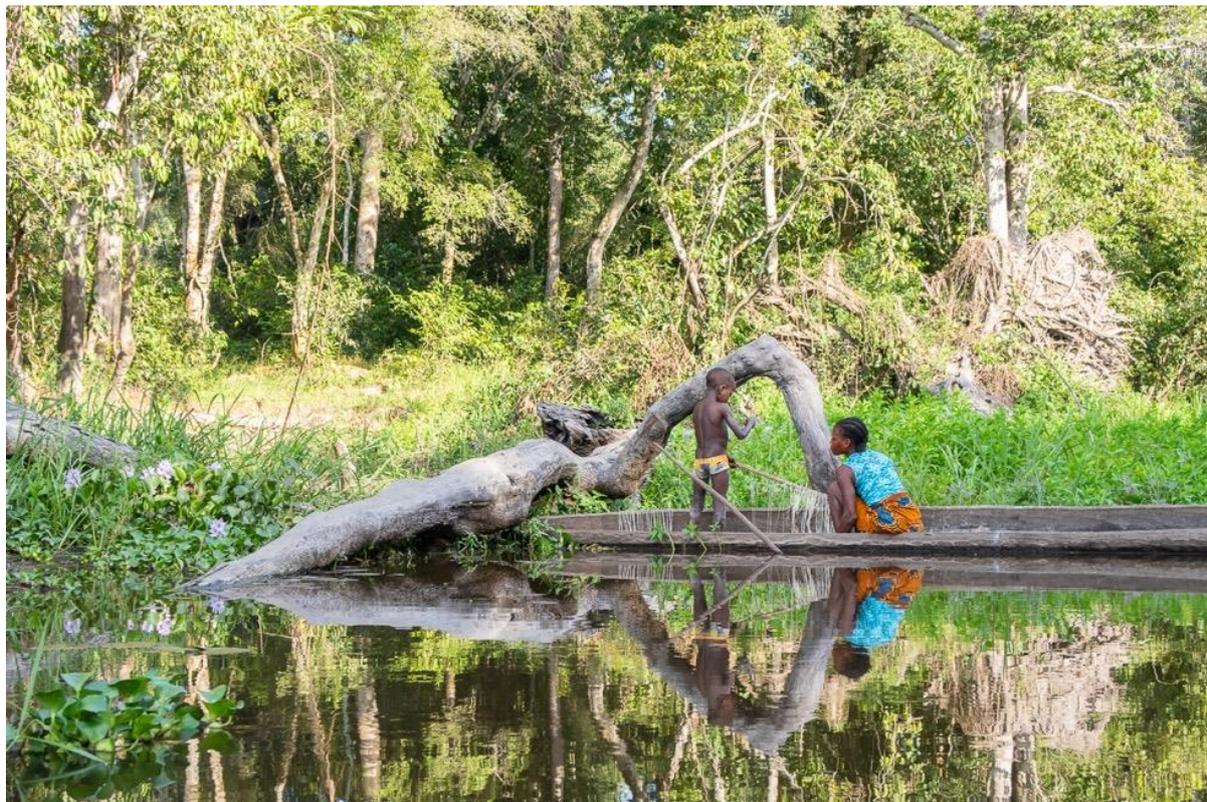
The raffia wine is harvested once or twice a day. The harvester climbs the palm tree using a Chinese bamboo ladder attached to the palm tree. Once at the top, the harvester consumes the scum and then fills the canisters by filtering the wine with plant fibers. One palm tree plant produces between 20 and 60 liters of wine.



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Usually, the sale of raffia wine goes to the wife of the harvester and this under a straw hut set up for this purpose or under the shade of a tree. The raffia wine can only be kept for 48 hours. It is a production sector that contributes enormously to the local economy.

Just like the Sangha River drive, the raffia wine harvest offers visitors to Dzanga-Sangha the opportunity to discover this part of the rainforest characterized by a swampy ecosystem with a predominance of raffia. The raffia wine harvest is always accompanied by a drive on the Sangha river before going up the meanders of one of its tributaries, in particular the Mossopoula river whose mouth is 100 meters from Doli Lodge. The ride aboard the pirogues designed to wade into the smallest streams offers visitors a great opportunity to explore the Sangha and Congo River watersheds, the influence of the Sangha River on the human settlements of the region, the riparian environments of the tropical forest, the river's wildlife and above all to discover the techniques of raffia wine production, to taste this natural drink which is highly prized locally and even beyond and which constitutes one of the most important economic activities of the locality..



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The harvest of raffia wine is an activity that lasts 1 hour 25 minutes: one hour of time for the pirogue ride or 30 minutes for the outward journey and 30 minutes for the return. The



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demonstration of the wine extraction, according to the choice of the visitors, lasts between 20 and 25 minutes. In the dry season, visitors can get out of the pirogue and stand under the raffia to watch the demonstration of wine harvesting. In the rainy season with the floods, visitors attend the demonstration of wine harvesting sitting in the dugout canoe.

Forest walks

One of the best ways to discover wet forest ecosystems is on foot. To this end, Dzanga-Sangha has developed a formal five (5) kilometer trail starting from the Tourist Welcome Centre and leading to the village of Mossapoula. The guided walk of at least one hour in this part of the rainforest leads visitors to discover some of the five hundred (500) species of forest species characteristic of the rainforest dominated by vast stands of *Limbalis* scientifically named *Gilbertio Dendron Devewerei* and *Azobé* or *Lophira Alata* to which other tree species interfere, thus giving them an evergreen character.

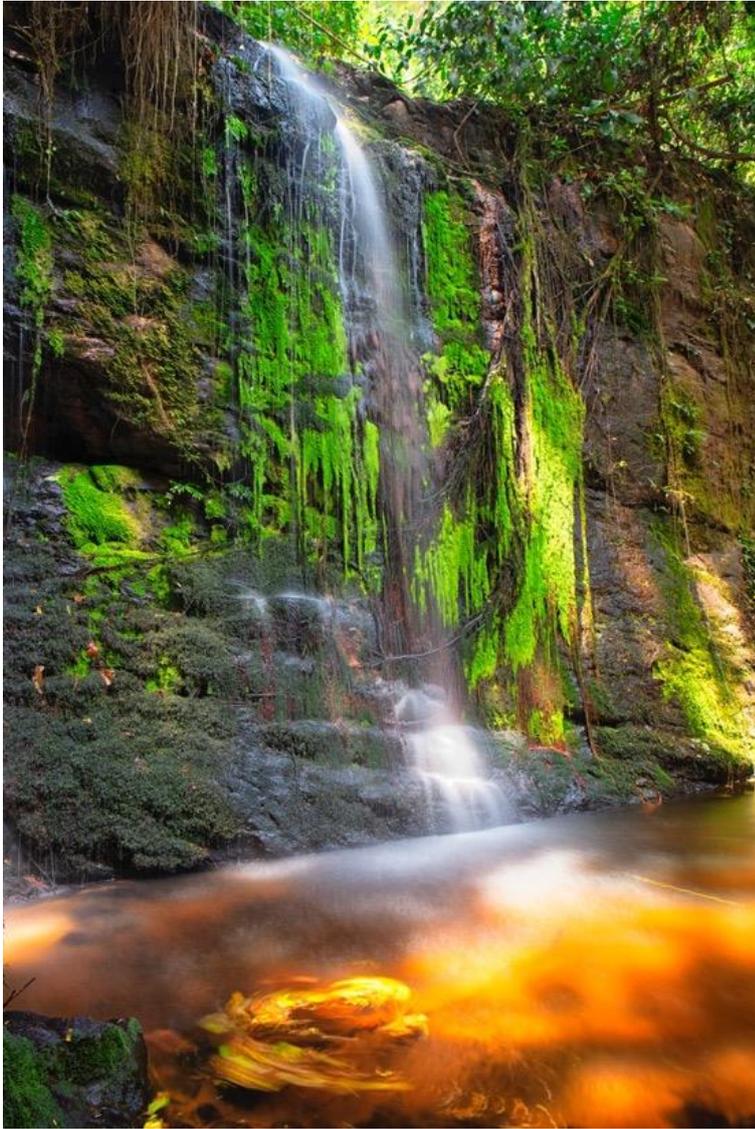


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All the species along this trail bear notice indicating the scientific, trading and indigenous names of each. The notice also indicate the family, species and genus of each species. This less strenuous and guided hike also offers the opportunity to observe the existing fauna or imprints of fauna as well as other ecological values that make up this region that guides and trackers can read.

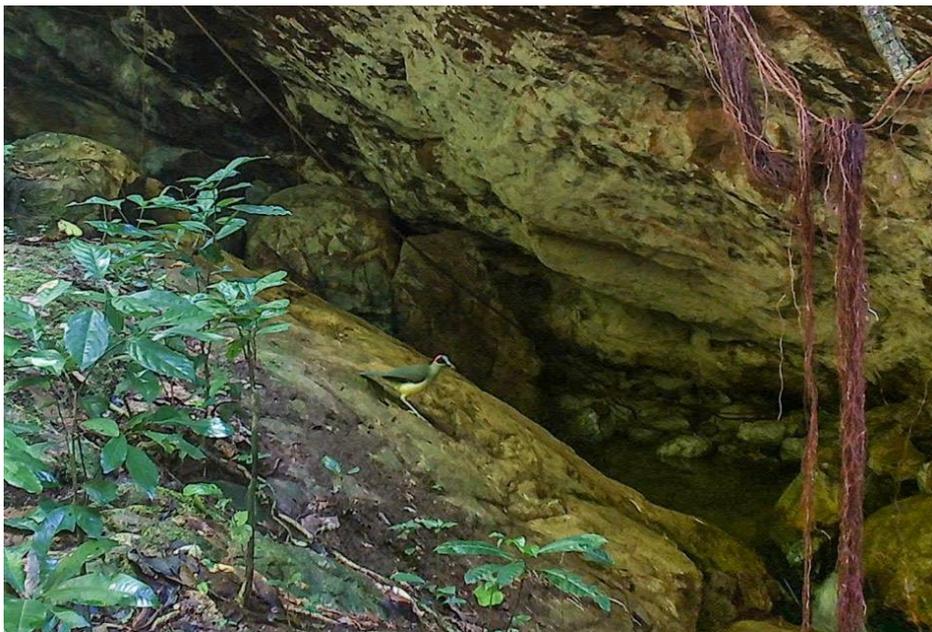
Visits to the Mabeya Falls

Lamba Falls are located on the northern periphery of the Dzanga-Sangha Special Dense Forest Reserve, about 30 kilometers from Doli Lodge. The visit of these falls is accompanied by other activities such as a 30 minute speedboat ride on the Sangha River followed by a short 25 to 30 minute forest and mountain hike.



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Indeed, by visiting the Lamba Falls, Dzanga Sangha offers its visitors the opportunity to savor the freshness of the Sangha River, the humid forest of the Congo Basin and the falls that stretch over several dozen meters on the mountainous rocks, to discover a picturesque landscape marked by a chain of tropical mountainous forest still virgin, to climb the slopes of Mount Yadé with the possibility of observing the avifauna including the famous picatharte, a rare species living in the caves from where the falls take their source, to observe the numerous campsites of fishermen Bilo (Bantu in Aka language) all along the Sangha.



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The Lamba Falls site is also the ideal place to get some fresh air while enjoying a well-deserved picnic and a gentle bath if you feel like it.



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C) WILDLIFE OBSERVATION ACTIVITIES IN THE DZANGA PARK

Visit to Dzanga Bai

The salt marshes (Baï in BaAka) are natural clearings maintained by the animals which excavate the ground there in search of earth rich in mineral salts. The large saltworks of Dzanga (Dzanga Bai) is a unique site where elephants gather at all hours. Depending on the time of the year, 30 to 150 elephants and most other large mammals other than monkeys can be observed there in the afternoon. The numerous saltpans of Dzanga Sangha are of all sizes, shapes and aspects (with or without vegetation, herbaceous, caves, trees, rivers etc.).



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Dzanga Bai is therefore the largest of its openings measuring 500 meters long and 250 meters wide within the northern sector of the Dzanga-Ndoki National Park. It is a 40 minute drive to the parking lot and a 40-45 minute walk across a creek and into the rainforest.

The safe observation of forest elephants and other large mammals such as bongo, dwarf buffalo, sitatunga, and numerous birds from the viewpoint is currently the most distinctive tourist opportunity available at Dzanga Sangha. This activity offers a good opportunity to get a glimpse of the Dzanga Sangha Park, the general ecology of the Central African rainforest. In addition, it offers the opportunity to discover the main trees and plant species of the rainforest, to learn more about elephant behaviour and the geology/ecology of the bays and the harmonious relationships between bay species.



Night visit to Dzanga Bai

The sensory experience of a night visit to Dzanga Bai is radically different from the daytime experience. Animals are more difficult to see at night, the smells and sounds of a night visit offer visitor an important opportunity to discover wildlife from a different perspective. Dzanga-Sangha offers its visitors the opportunity to spend dusk, night and dawn in a bay to observe changes in wildlife activity.



Gorilla tracking in Bai Hokou and Mongambé

We have three (3) groups of habituated gorillas in two (2) logging camps in Mongambé and Bai Hokou located respectively one hour and one hour and a half drive from the Dzanga-Sangha headquarters in Bayanga. In Mongambé, we have a single habituated group consisting of 10 individuals, namely 01 dominant male (Mayélé silverback), 04 females, 02 juveniles, 01 child and 01 sub-adult. We have two (2) other groups in Bai Hokou, namely the old Makumba group composed of 7 individuals including the dominant male (Makumba silverback Makumba 38 years old), 02 females, 02 juveniles (twins), 01 sub-adult and 01 child. And finally the young Mata habituated group composed of 10 individuals: 01 dominant male (Mata silverback), 04 females, 03 juveniles, 02 sub-adults, 01 child.



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Seeing the gorillas is also one of the great attractions. This is the lowland gorilla, a different subspecies from the mountain gorilla of Rwanda. More than just seeing them, it's about tracking them and having a 100% chance to see them.



© David Santiago

Seeing habituated gorillas is also an unforgettable experience because gorillas normally are unfamiliar to humans and are either shy or intimidating. Tracking gorillas with the Ba'Aka is also an experience in itself where one discovers wildlife tracking techniques in an exuberant, captivating nature and learn about the natural history of the lowland gorillas.

Monitoring of Mangabeys (Agile Cercocoebes)

Mangabeys or Agile Cercocoebes (Esadu in Ba'Aka language) are very active and spend most of their time on the ground or at less than 10 meters high. It is easy to spot them by noise than visually, because they are constantly making noise while searching for their food while moving in the forest. Adult males have a vocal sac that allows them to produce a cry called a "roar of joy" that is probably used to signal their position and can be heard from over a kilometer away.



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Thanks to their powerful teeth and jaws, Agile Cercocoebes can swallow different types of food. The pockets in their cheeks allow them to store food for later consumption.



© Miguel Bellosta

The varied food includes different types of fruit, buds, seeds, roots, leaves, mushrooms, insect eggs, crustaceans and even some mammals. In Bai Hokou we even saw males killing young antelopes.

The group of Agile Cercocoeba at Bai Hokou is of exceptional size. The cercocoeba monkeys form a group usually of 20 to 30 individuals, usually led by a single dominant male. This group consists of 300 individuals composed of males, females and pups. However, the group may split into sub-groups during the day.

Bai's tour



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This activity generally accompanies the monitoring of Mangabeys. The opportunity to visit the many open kisses, or salt flats, which are frequented by wildlife is the most interesting tourist activity in Dzanga-Sangha. The forest camp of Bai Hokou located one hour and a half drive from the headquarters of Bayanga is the site from which this activity takes place. The drive to these salt works passes through some of the most diverse and intact forests in the region. There is also a high level of use of the bais by a variety of wildlife including elephants, bongos, forest buffaloes and even gorillas.

The open salt works and wildlife viewing opportunities make them the "crown jewels" of Dzanga-Sangha as a guided tour should be part of every visitor's experience. They offer visitors a good opportunity to explore the geology/ecology of the bais, the relationships of species to the bais.



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