



HADZABEE
YAMUAETA, UTAMADUNIETA, HISTORIAKOETA A MIAZAMOETA.

WATU WAANZILISHI

ARDHI, UTAMADUNI, HISTORIA & MAJALIWA

ORIGINAL PEOPLE

LAND, CULTURE, HISTORY & DESTINY

ZOEZI LA WAHADZABE KUPIMA RAMANI ZA UTAMADUNI
THE HADZABE CULTURAL MAPPING PROJECT



UTANGULIZI

Jamii ya WaHadzabe katika bonde la Yaida Chini waliomba shirika la UCRT kuwasaidia katika kufanikisha zoezi la ramani za utamaduni. Zaidi ya WaHadzabe 200 wakiwemo vijana na wazee, wanaume na wanawake, walishiriki katika zoezi hilo miezi ya Oktoba 2004 na Oktoba 2006. Malengo makuu ya zoezi hilo yalikuwa pamoja na: a) wazee wapatie nafasi kueleza kwa vijana uwiano kati ya ardhi na utamaduni kwa kuwaonyesha na kusimulia hadithi na historia ya maeneo maalum; b) kuonyesha wazi kwa watu wa nje na viongozi wa Serikali haki ya umilikaji wa ardhi inayotokana na historia na ujuzi wa ndani wa maeneo; na kwa njia hiyo c) kuongeza utetezi kwa haki yao ya ardhi na matumizi ya mali asili.

Introduction

The Hadzabe community of the Yaida Valley requested UCRT to assist them to undertake a cultural mapping exercise. More than 200 Hadzabe, young and old, men and women, participated in this exercise during the months of October 2004 and October 2006. The goals of this exercise were among the following: a) to enable elders to impart to young people the deep connection between land & culture through identifying and relating the stories of special sites; b) to show to outsiders & Government leaders an ownership of land that only comes through a long historical relationship and a deep knowledge of the land; and c) in this vein to garner support for their rights to land and use of natural resources.



HADZABEE

YAMUAETA, UTAMADUNIETA, HISTORIAKOETA A MIAZAMOETA.

- Obee Hadzabee ukwaga rekodi kama hatse historia tinaya jediniko. Nkoloko, tegemeaopee seme a gachenga hama kuramo Haine checha ka isa vilibi, //obabee, baalako, manako a seme isa kongolobi, ozdoshibi, ngulabee, slukayeeba, a seme ichemakaka Hamacha ishina tayeena, yamuya a mazingiraya chichi kiyeye ukunama tlekee.
- Obee abesa-ota koto a kwao ^{seme} ikiche ikiche a mahitaji ikiche ikiche cha isa ghadaeta highobee a lelewobee; nubeyamo kweya emeda ichemakaka akaberachana kweya yamua ona. Obee chokwa tepee nkoloko tsilko amani niko, akwaota slatee ishe, !sumechana a emeda hama kwaga chiya yamua ona, obee maghima ota emeda nena abesa. Akwaota a tasle a fugachana, emeda icha a palca pambisa Serikaliko tataipii yamuya obee ukwama ia a akwabita a akitomina kaziko. Akwapi tataeche yamuya obee a mazingiraya kwato akitomi-mima kaziko. Matokeo, kwapi muakabi 50 fet!icha, lakaa 90% Yamuaneona. Yamua palcapaa kwaga chiya nana emeda, mazingirana tlikiyamo - Yamua boka wowa.
- Bebeena a lamicha yamuabee a mazingirana tsiehe kweya mahitajiona kekemeene, lakachama ardhi athiriteya utamaduniya a ulubee pambanachanebee a dunia hamaishone.
- Mahitajiya obee elimune a huduma tsie isa hospitaliko, takwaka !oo kuzpee yamuabee a mazingiranina tsie.
- Matumainiya obee Hazabee, hako kitabunakwi kwiiyetako ubabeya Watanania bee masalako tetachaniko a heshimuechana uhusiano ya bekee kweya ardhi (yamuaabee) a kweya mazingira.

ARDHI, UTAMADUNI, HISTORIA & MAJALIWA

Sisi WaHadzabe hatuna rekodi ya njaa katika historia yetu ya jadi. Sababu ni mategemeo ya vyakula na vitu vya asili kama matunda, mizizi, mibuyu, asali na wanyama pori. Kwa kuishi hivyo ardhi na mazingira yetu yanahifadhiwa bila maathara.

Lakini, kwa sababu tunahama kufuata vyakula mbali mbali pamoja na mahitaji mengine kama sumu ya mishale na mawe pekee ya kunolea imekuwa rahisi kwa jirani zetu kuhamia na hatimaye kuchukua ardhi yetu. Pia, sisi ni jamii ya amani, yaani hatupendi ugomvi, hivyo badala ya kupigana na wavamizi, tabia yetu imekuwa ya kuhama penginepo na kuwakwepa. Kwa sababu hatulimi wala kufuga, watu wengi pamoja na viongozi wa Serikali wanafikiri ardhi yetu ni tupu na haitumiki. Wakulima na Wafugaji wanadhani kuwa Ardhi iko tupu bila watu ndipo hujenga makazi yao kwa ajili ya mifugo na kilimo. Na ndipo huanza kuharibika mazingira mazuri yenye hewa nzuri, chemchem na kuharibu mabonde mazuri yenye kuvutia kwa ajili ya kilimo na kusababisha ukame. Hawaelewi jinsi tunavyotumia na kutegemea ardhi yetu na mazingira yaliotimamu. Matokeo ni ya kwamba katika miaka hamsini iliyopita, tumepoteza asili mia tisini (90%) ya ardhi yetu. Pia kwa sehemu kubwa ardhi iliyovamiwa na kuchukuliwa na majirani imeathirika vibaya kimazingira - ardhi ni mgonjwa sana.

Pamoja na kutegemea ardhi na mazingira mazuri kwa mahitaji ya kila siku, kupotea kwake inaathiri utamaduni wa jamii yetu na uwezo wa

kupambana na dunia ya leo kwa heshima. Mahitaji yetu ya elimu na huduma ya afya ya kisasa hayapaswi kuingilia zaidi tegemeo letu kubwa ya ardhi na mazingira bora.

Matumaini yetu kama jamii ya WaHadzabe ni kuwa kijitabu hiki kitawezesha WaTanzania wenzetu kuelewa na kuheshimu uhusiano wetu muhimu na ardhi na mazingira na kuungana nasi tukitetea haki yetu ya ardhi iliyobaki na haki ya kutumia mali asili yaliyomo.

Land, Culture, History & Destiny

We Hadzabe have no record of famine in our oral history. The reason is that we depend on natural products of the environment such as berries, tubers, baobab fruits, honey and many wild animals for food. By living in this way, the environment we depend on is not damaged and remains healthy.

But, because we move in search of seasonal food and other necessary natural products such as arrow poison, special stone for sharpening tools and for our smoking pipes, it has been easy for neighboring people to move into and take our land. We also are a peaceful people who do not like confrontation so that rather than fight people who invade we have always moved away. Also, because we do not plant crops or herd livestock, most people including government leaders, consider our lands to be empty and unused. They don't understand how we use and depend on the land and a healthy environment. The result is that



we have lost 90% of our land within the last 50 years. And the land that has been lost to others is seriously degraded environmentally - it is very sick.

Not only do we depend on the land and a healthy environment for our daily needs, loss of land also deprives us of our cultural identity and the means to move with dignity into the future world. Our right to modern education and health care must be based on a foundation of land and a healthy environment. We hope that this booklet helps others to understand and respect our need for and deep connection with the land and to support us in our quest for land & natural resource rights.

CHIMBUKO

Utafitima atama a DNA kwamo chiya emedane waima kweya dunia, Obee Hadzabee emeda gelane hamaniina dunia. Hamaaa t'je t'jetenama Ziwa Eyasi (Eleyasi) mwakabii 100,000 a zaidina. Nganokoona tlozomlya yako, Mtemi Ilambada Kintentemi Kasetamo Hadzabee sherehetina paka paako. Hadzabee kwimiyame (Chikimiyame) gada kweya dalanica kame mikisisi bane, habee kwame tlae kame tsatsa. Ichebee kame Sanzateche, Did Dilodadatebee, a Anau

- Habii kikundi samakabii akasumibii kami elaiha matawibii bakahibii a hamaisho - Siponganebee, Dunduinebee, Kh'iilkanebee, Mwasimwasikanebee a Mangolanebee.
- Kwami habii kikundi bakat'sat'sa, shamobee kame gasowanlya nena hatse betete. Ili seakwe mikisisi, shamobee fulunebee t'lat'lame Hadzabitina kame a sekeme semeeta Hadzabee.
- Kame hukukuunee, kame shamobee tlokozo Hadzabee bakat'sa-t'saame Ukerewe hani lamako, bolkotokwa Shamobea hiki!e akwe Hadzabee.

CHIMBUKO

Utafiti wa damu na DNA ilivyolinganisha makabila na watu kote duniani, inathahirisha ya kuwa sisi WaHadzabe ni jamii moja wapo waanzilishi. Huenda tumeishi kati maeneo ya bonde la Ufa ya Ziwa Eyasi kwa miaka 100,000 au hata zaidi. Hadithi yetu ya kihistoria inaeleza jinsi MnyiSanzu Temi Kintentemi alivyoalika WaHadzabe kwa karamu kubwa. WaHadzabe walipewa sumu na wengi walikufa. Waliobaki wakasambaa Mashariki - ANAU; Magharibi - DILODABEE; na Kaskazini - SANZATEBEE. Makundi haya matatu makubwa ndiyo yakazalisha matawi yaliyopo hadi leo hii yaani - Siponganebee, Dunduinebee, Kh'iikanabee, Mwasimwasikanebee & Mangolanebee

Baada ya Makundi haya kutokea, njaa kali iliwakumba Jamii ya WanyiSanzu. Ilikuokoa maisha, wengi wao walikimbilia kwa WaHadzabe na kutegemea vyakula vya porini vinavyostahimili ukame kuliko mazao. Pia waka oana na ndipo chanzo cha historia ya chimbuko la WaHadzabe kuwa Ukerewe ukapatikana maana WanyiSanzu walitokea huko lakini siyo WaHadzabe.

Orgins

Research based on blood samples and DNA comparisons of people all over the world, indicate that we Hadzabe are one of the original peoples. We have probably lived in the Eyasi basin and surrounding areas for at least 100,000 years, if not more. Our more recent origin story relates that the Isanzu Chief Kintentemi long ago invited the Hadzabe to a big feast. At that feast many Hadzabe were poisoned. The survivors moved to the East - ANAU; to the west - DILODABEE; and to the North - SANZATEBEE. These three main groups of recent origin gave rise to all the geographic subgroups of Hadzabe found today - the Siponganebee, Dunduinebee, Kh'iikanabee, Mwasimwasikanebee & Mangolanebee.

After this peopling of the Hadzabe, there was a very difficult Isanzu famine. In order to survive, many Isanzu moved to live with the Hadzabe and benefit from the bush foods which are not affected by drought like the planted foods are. This movement led to intermarriage and also to the historically incorrect story that the Hadza originated from Ukerewe to the West, which is where the Isanzu but not the Hadza came from.



ARDHI YA WAHADZABE – zamani na leo
THE LAND OF HADZABE – past & present

Mipaka ya ardhi iliyomilikiwa na kutumika miaka 50 iliyopita

Boundary of land control 50 years ago

Ardhi inayomilikiwa leo

Present day land control

Ardhi na mali asili iliyoingiliwa na mazingira kuharibiwa lakini bado inatumika

Access to degraded land resources but no land control

Ardhi na mali asili iliyobaki hali nzuri na kutumika kwa masharti ya Idara ya

Wanyama Pori bila umilikaji

Restricted access to intact land and natural resources but with no land control

or tenure

Ardhi isiyolingia katika vipengele hivi imepotea moja kwa moja kwa jamii ya

WaHadzabe tangu miaka 50 iliyopita

Access to land and natural resources outside of designated categories has

been totally lost to Hadzabe within the last 50 years.

CHANJAIKO
 - Huko kesatiyako kwakwa ishinokewa kaamiya kwamo so chanjai kahitita popoko punasa // obako, bahatimbyana kakwa popoko isha kwako kasitiko, boko tsiti a kesatiko kame kwimiya akanabee "Chanjaiko."

MAMBUU
 - Kwamo hupee huunana hanama Uhuru mwakabii 1950s, paanakwete Bode a akwama Maloba, hamami Mambutu setabii fulunibii. Ukwemo emeda bamuusha a kalimo asoemo. Bamuusha michoweta Ikanawangube kenebee habee kwete a ikika isa tsokwanabee // akazaamo mutana.

!UTLEMA GELATU.
 - Punama !utlema Gelatu beena ota a tambikieho. Ts!iye matambi ko kwota a !sha Haine, slaatiota iyo kwimiya ati, iso marad hi akwe !!oo ubitina, iyo maghima adui a seme skabite so sloo. Paanakwete ya Kizali a okoko Lumbiko kwete a hama Panakwebe. Dalanka // obabite, kembakubii. a kelaguko, baalako a bo manako- ma emeda hi!echapopotina, kwainina, komatinina a kwakotsokwana ko, bamiya gashenga kwati a elasukwa kwaya matambiko.



1 CHANJAIKO

A natural baobab water cistern used as a water source for centuries, Chanjaiko gets its name from the leopard. "In the time of our grandfathers, a leopard killed an impala and took it up the baobab tree. By accident, the leopard dropped the impala in the water cistern leading to the name leopard for this baobab cistern".

Hicho kisima cha asili katika mti wa mbuyu kimepata jina lake Chanjaiko kutoka kwa chui. "Wakati wa MaBabu, chui aliwa swala pala na kumpeleka juu ya mbuyu. Kwa bahati mbaya swala aliangukia kwenye kisima na ndipo mti na kisima hicho vikapewa jina Chanjaiko maana yake chui".



2 MAMBUU MICHORO YA MAWE - ROCK PAINTINGS

After he was married but before Independence (1950s) Mzee Bode and Maroba's grandfather lived at Mambutu for many months. At that time there were no people, the area was full of wildlife and the ikanawangupee kenebee paintings of those early people who stood like giraffe were clearly visible.

Baada ya kuoa lakini kabla ya Uhuru (miaka ya 1950s) Mzee Bode na Babu yake Maroba waliishi Mambutu kwa miezi mingi. Wakati ule watu hawakuwepo na wanyama pori walikuwa wengi. Pia wakati ule michoro ya ikanawangupee kenebee, wale watu wa zamani waliosimama kama twiga, ilionekana vizuri.



3 MLIMA GELATU

The top of Gelatu mountain is a special site for prayers. Prayers are addressed to Haine for rain, eliminating disease, escaping enemies and for provision of abundant food sources – berries, tubers, baobab, honey and wildlife. The earliest remembered mediators for making sacrifices on behalf of the community were Mzee Kizali and his wife Lumbi who lived nearby at Panakwebe. Baobab flour, ostrich feathers (kembakubii), plant parts such as from the sedge kelaguko, honey and special parts of gazelle, warthog, eland and giraffe are used for sacrifice.

Kileleni mwa mlima wa Gelatu ni mahali maalum kwa sala na matambiko. Sala hua zinapelekwa kwa Haine kwa kuombea mvua, kukinga maradhi, kukwepa uadui na kupata vyakula vingi vya porini. Wazee wa zamani waliokuwa wanatambikia kwa niaba ya jamii ni Mzee Kizali na Mkewe Lumbi walioishi Panakwebe. Unga wa matunda ya mibuyu, manyoya ya mbuni (kembakubii), mti uitwayo kelaguko, asali na sehemu maalum ya nyama ya swala tomi, ngiri, pofu na twiga hua zinatumiwa kwa kutambikia.



GADO GADO:

- Hama keketetehaya. "Kwana qumiehe, hamanaa Gado Gado kura asepta beqauko, komatiko a popoko. Hamarshona gashenga kh! akazaeto batipesa ofrsiko a kanisako a mogondabee hagubi-tebee. Emada fulune, tlokozoweya hama maendeleowa, Ono yaasita, 'Olanakweona akuwa kweso sama?'" Moi.

TONGOKOWICHA NUMBILIBII

- Isitibee a //obabee fuluneppe beena kwaota a hakamaslae. Tongokowicha numbilibii, //obabee onekwabee fuluneppe.



4 GADO GADO

Gado Gado is one of many vantage points used by hunters to locate wildlife. This one high on the hill, was famous for its long views. "When I was a young man, I would sit up here and see elephant, impala and eland. Now all we see are the tin roofs of our village office, churches and stunted maize fields. Most people call this development but my question is what will our children eat?" Moi

Gado Gado ni sehemu moja wapo kati ya nyingi ambayo wawindaji wanakaa na kutafuta wanyama. Hii kwa sababu ya uwezekano wa kuona mbali ilikuwa inatumika sana. "Nilipokuwa kijana nilikaa hapa na kuona tembo, pofu na swala. Sasa inachoonekana ni bati za ofisi na makanisa pamoja na mashamba ya mahindi duni. Wengi wanaita maendeleo lakini swali langu ni 'watoto wetu watakula nini?' " Moi



5 TONGOKOWICHA NUMBILIBII

While baobab trees and fruit are found throughout our land, especially good tasting ones (onekwa) are found in this area. 'Baobab fruit is one of the plant foods that we rely on for most of the year'.

Miti na matunda ya mibuyu yanapatikana kote sehemu tunazoishi lakini hapa Tongokowicha Numbilibii kuna matunda na mibuyu matamu sana - ile tunayoita onekwa. 'Matunda ya mibuyu ni moja wapo wa chakula tunachotegemea sana'.



HALLAKA.

- Hadzabee slaatreepee hamachana kupanaicha ha!abi isa Halaka. Hama ereo seme fuluneya fapeana a atushana isa fexwabi, //’obabee, baalako a manako. Halakana bahiyako lomooko kwape a shashamo Hadzabee atibii fachanibii a luwakachoni bi.

KWILIKWILIKOMA ENDALABAO.

- Kwilikwikoma Endalabao nubiyako salamedatina. Tlozomjya kwaa akwe chichikya, paanakwete Hashi Mandago k!upiyamo salamedatina, kwamo bama tikitlia, hani seseme kenenamo gushika kupanama. Seseme chiyamo kwamo so paana kwete titlia. Hekaena, habee kwilikwili chiyame nena emeday tokosleyame a mogandabee a fugachana. "Paanakwete Mkuyu."

SAYKOBÉ.

- Saykobe bahiko +’je +’je tenasa g- kelako Indandayegako hamaete Hadzabee kwame fulunee tsitibee ondoshinebee a kalimo fapeana fuluneeamo. Kamwa ko a habee kwakwa kwimya, Awakibee, atitsyako paanakwete Siagi, bebeena kwa chikya Indandayegatina. Athumani f!att!ashukwya shambabee kwapee tlikita ondoshi nena t!oocha.

6 HALLAKA

Most favorite settlement areas are found near rocks like on the hill of Hallaka. This one has the added advantage of a rock cistern that provides a seasonal water supply right near camp. Wild foods, plant, animal and honey are seasonally abundant in this area.

Makazi ya WaHadzabe huwa yanapendelewa karibu na mawe au vilima kama hii ya Hallaka. Maeneo haya yanapatikana vyakula vingi kwa misimu kama matunda, mizizi, mibuyu, asali na wanyama. Pia kuna kisima cha maji jirani kwenye mawe.



7 CHEMCHÉM ENDALABAO

"Endalabao was, even in our lifetime, an important place for dry season hunting from blinds (salameda). Before our time, Mzee Hashi Mandago fell asleep in his blind to be awoken by a lion's breathing. Both Hashi and the lion (who ran off) were startled. Now this whole area has been taken over by our neighbors, their fields and their livestock". Mzee Mkuyu.

"Hata kwa maisha yetu, chemchem ya Endalabao ilikuwa sehemu muhimu ya kuwindia wanyama kwa kujificha kwenye vichaka (salameda). Tumelezwa ya kuwa kabla ya kuzaliwa kwetu, Mzee Hashi Mandago alisinzia katika salameda na kustuia kusikia pumzi ya simba karibu mno. Bahati yake simba akakimbia kwa mshtuko. Sasa hivi maeneo haya yote yame-shachukuliwa na majirani, mashamba yao na mifugo yao." Mzee Mkuyu



8 SAYKOBÉ

Saykobe on the floodplain of the Indandayega river was an important settlement area due to the large groves of Cordia sinensis (Undushupii) berry trees and the dry season concentration of wildlife. Kan'gwa nicknamed Awakii who is Mzee Siagi's sister and who was born here, relates the take over of land by outside peoples during her lifetime.

Athumani Magandula shows the direct loss of Undushupii berry trees to maize and millet fields.

Saykobe iliyopo pembeni mwa mto Indandayega, ilikuwa sehemu muhimu sana kwa makazi kwa sababu ya misitu ya miti ya matunda aina ya midabi na pia wanyama walipatikana hasa wakati wa kiangazi. Kang'wa anayeitwa Awakii kwa jina la utani ni dada yake Mzee Siagi na alizaliwa humo. Hapa anaelezea jinsi ardhi ilivyovamiwa na watu wa nje katika maisha yake. Athumani Magandula anaonyesha wazi madhara ya mashamba yalivyosababisha kukatwa kwa miti ya midabi.



UGULU - !OKEISAWA.

— Hama Isawaha kwaeto a hama paanakwete Mahela asoma Siagi gelana.

QADONAKWETE.

— Gudandiko, asukoma paanakwete Siagi a paanakwibiti Shushu a Sella, hamaiti Qadonakwete. Hama yamua wainama chiyamo wakoma nena Tlenbele.

//'ATAKANO.

— Hako lomoowako. Gelana kwame Hadzabee shashamo atibii, tighiixame nena !unguwe kame t!at!a purama ha!a, !unguwe chetamo kamo tetekeeta nena utumeko kweya isawa.

9 UGULU HILL - !OKE ISAWA

The rock shelters that Mzee Mahela father of Siagi, used to live in.

Hili ni pango la mawe ambalo Baba yake Siagi Mzee Mahela aliishi zamani.

10 QADONAKWETE MICHORO YA MAWE-ROCK PAINTINGS

Gudandi, Siagi's mother and elders Shushu & Sella used to live in this area now taken over by Iraqw.

Gudandi, Mama yake Siagi pamoja na wazee Shushu & Sella waliishi maeneo haya ambayo sasa yote yamechukuliwa na Walraqw.

11 // 'ATAKANO

Generations ago, Hadzabe were surprised by Maasai while drawing water from the deep rock well of // 'atanakano. They ran for shelter in the rocks but were speared and killed in the nearby crevice.

Katika enzi za MaBabu, WaHadzabe walish-tuliwa na WaMaasai walipokuwa wanachota maji kutoka kisima cha mawe cha // 'atanakano. Walikimbilia juu ya mawe lakini WaMaasai wakawakamata na kuwachoma mikuki kwenye pango.



MPAKAICHA KITONGOJIBI MONGO WA MONO A ENDAJACH.

- Hamana paanakwete Richard Baallow a Athuman Maganzeya chechekaniamaji emeda kuhusu a rangi //'obatina. Ishirokwani tlozo - Petlae faanya emeda hamaheya baminina sehemu a teseha faanya Hifadhi.

!UTLEMA DAMBIA A KWILIKWILIBEE.

- Atitsima paanakwete Amaslaa, Totayi hamaeto !utlema Dambia. Kwape kwilikwilibee, bazame salamedabee. Hamaisho kwilikwilibitina fakachyako achekakoma tlembela a kalimo ukueamo hamaisho.

ATINAKWIKO (KWILIKWILIBEE)

- Amaslaa atitsima Totayi hamaeto beena kaki a t!at!a nena yekakosa salamedako. Paanakwebee tlozoepa, panjuko fuluniakwa. Atinakwiko !apeyakwa nena fakachochasa achekakoma Tlembela 2003. Tlembela hamaishona +'fukweya gishimobú kato a shashamo a fititachana achekako.



12 MONGO WA MONO & ENDAJACH MPAKA WA VITONGOJI

Richard Baallow & Athumani Magandula explain village land use demarcations. The red indicates a conservation zone and the white a residential, agricultural and pastoral zone. The demarcation and implementation of these land use zones has given us hope for safeguarding some areas with a healthy environment.

Hapa Richard Baallow na Athumani Magandula wanaelezea maana ya rangi kwenye mbuyu kwa upande wa utengaji wa maeneo kati ka mipango wa matumizi bora ya ardhi. Rangi nyekundu inamaanisha Hifadhi na rangi nyeupe Makazi. Utengaji wa matumizi mbali mbali wa maeneo umetupa matumaini ya kuwa na sehemu zenye mazingira mazuri.

13 MLIMA WA DAMBIA & CHEMCHAM YA KWILIKWILIBE

The older brother of Mzee Amaslaa, Totayi used to live in the Dambia area and hunt wildlife from a blind at the Kwilikwilibe Spring. Now it is only used by the Iraqw to water their livestock.

Kaka ya Mzee Totayi aliishi maeneo ya mlima Dambia na kuwinda kutoka Salameda pale kwenye chemchem ya Kwilikwilibe. Sasa chemchem inatumika kunyeshea mifugo ya Walraqw na hakuna wanyama pori.

14 CHEMCHAM ATINAKWIKO

Amaslaa the older brother of Totayi lived in this area and hunted from blinds (salameda) at the spring. The women remember this area for it's abundant tubers Panjuko.. Due to too many cattle and poor land use, the spring dried up in 2003. At present, Iraqw dig wells to water their livestock.

Amaslaa, kakake Totayi aliishi humo na kuwinda kwa Salameda. Wakina Mama wanasimulia sifa ya maeneo haya kwa uwingi wa mizizi aina Panjuko. Kutokana na mifugo wengi na uharibifu wa mazingira, chemchem ilikauka mwaka 2003 na Walraqw sasa wanachimba visima kunyeshea mifugo.



1'ASHALEKO

- Mpakaicha Kitongojibii, Mongowa Mono a Mohederer.
1'ashaleko // abako chokwatiko kesatiko purasa.

PUKUPUKU.

- Isawa kwaiti a hamaa paanakwete Dambulay a paanakwete Dundu. Pukupukunina baheya michoro ngalate a hamasho kh'azaeheya. Habii paanakwi t!at!aiti kaiti a bihaicha]!unguwibii Isawanina.

HATSUMEBEE - KELAKO SETAKO.

- Hamana fakachoeta kalimo. Achekako a Tlembelebichiko a Tatogabichiko hamashona fakachoyako Setako. Paanakwibii Munguyda a Sanga hamaiti Setako kahito a t!at!a manako.



15 I'ASHALEKO

I'shaleko has a baobab cistern used for dry season drinking water on the border between the subvillages of Mongo wa Mono and Mohederer.

Mpakani mwa vitongoji vya Mongo wa Mono na Mohederer, I'shaleko inayo kisima cha asili kwenye mti wa mbuyu.



16 PUKUPUKU MICHORO YA MAWE - ROCK PAINTINGS

Mzee Dambulay and to a lesser extent Mzee Dundu lived in this rock painting cave in order to hide from the Maasai. The mane head dresses (ngalako) worn by Hadzabe as seen in pictures of Mzee Sigwazi of old, are still clearly visible in the rock paintings.

Mzee Dambulay na pia Mzee Dundu waliishi katika pango hili la michoro ilikujuficha wasionekana na WaMaasai. Mapambo ya WaHadzabe yanayovaliwa kichwani na shingoni (ngalako) bado yanaonekana wazi katika michoro.

17 HATSUMEBE - MTO SETAKO

This river valley which was an important drinking source for wildlife is now run over by Iraqw & Datoga livestock. Elders Munguyda & Sanga in particular regularly used this valley for hunting.

Bonde hili lilikuwa sehemu muhimu sana kwa wanyama pori kunywa maji mtoni Setako. Sasa limevamiwa na mifugo ya Walraqw na WaDatoga. Wazee Munguyda & Sanga hasa waliishi katika maeneo haya na kuyawindia.



!'SOKOSOWEBEE.

— Grelana, Hadzabee kwaete a bibikiya nena ɔ!unguwe, tlatlaete /'sokosowebitina. Hadzabee fulunebee k!uwiɣame nena ɔ!unguwe, ichebee kwame gosacha (tlae) paanakwibii Dundu, Dambulay, Kwanioto, Bungaya a paanakwiko Laydako hama woowame beena /'sokosowebee. /'sokosowebitina qadabee fuluneppee.

!'OKE ISAWA.

— Kwaeto kalimo a tukuwastaa gelana fakachochana atibii, slemebii bikihaiti salamedatina lamisama. Hamaishona kalimo t'loamo, Hadzabee huhu pepee hakaeppee !'oka Isawa chetachana panjube. Tlokozowami paanakwibii, hamanamo !'okeisawa nina paanakwete Washema t!'saqwiya nena duɖuqe (Tsimangana) kwami lakanena ubabima paanakwete Bagayo a Sigwazi kwami tlatlachaohe. Kwamo t!'saqwiya nena Tsimangana, paanakwete Washema hi!etamo i#ako kamo liisima kh!ambabii kamo Tsimangana taf!i.

18 I'SOKOSOWEBEE

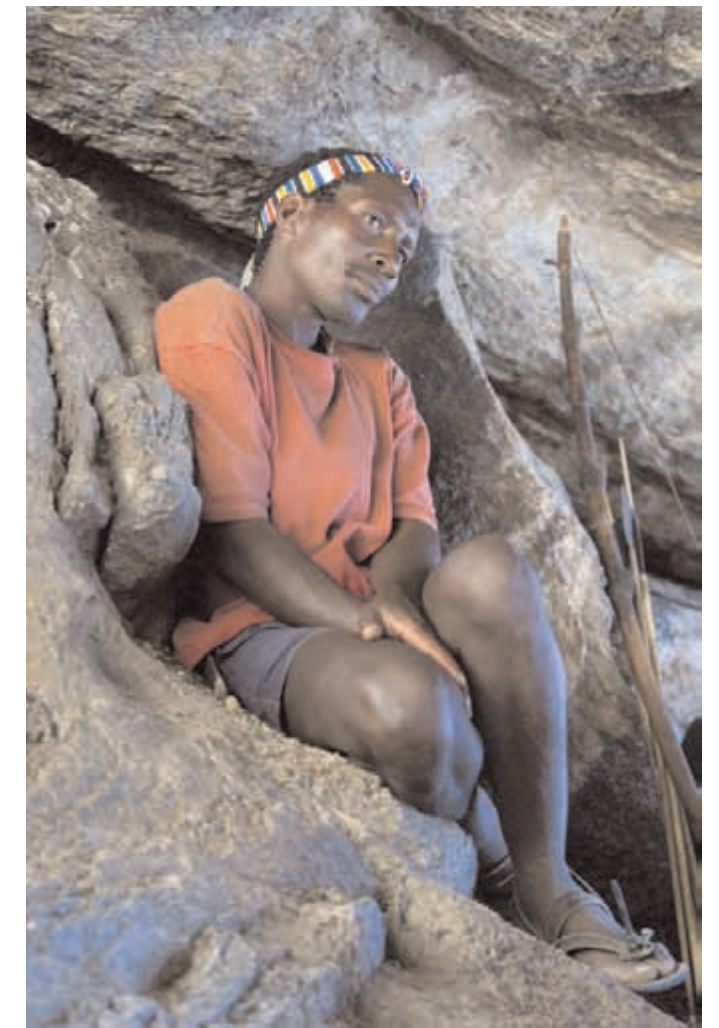
Many Hadzabe fled to the rocks of I'sokosowebee to hide from Maasai pursuit. The Maasai caught them there and many were killed. Wazee Dundu, Dambulay, Kwanioto & Bungaya and Mama Laydako escaped and lived in this area for many years. The area is particularly well known for abundant arrow poison (qadabee – Strophanthus sp.)

Enzi za zamani, WaHadzabe wengi walikimbilia mawe ya I'sokosowebee walipokuwa wakifukuzwa na WaMaasai. Wengi waliuwawa lakini kati ya waliopona ni Wazee Dundu, Dambulay, Kwanioto & Bungaya na Mama Laydako. Hawa waliishi katika maeneo haya kwa muda mrefu sana. Maeneo haya yanasifiwa kwa ajili ya upatakanaji wa miti ya sumu ya mishale – qadabee au kwa kitaalam Strophanthus sp.

19 I'OKEISAWA

A famous location historically for hunting from blinds as animals came to drink at the river, I'okeisawa is still visited by Hadzabe in search of the abundant arrow poison of panjube (Adenium obesum). It is the site of the story of Washema who, when he got separated from his hunting companions Bagayo & Sigwazi, was swallowed by the GIANT T'simangana. Washema cut himself out of the giants stomach with his knife and thus killed T'simangana and escaped.

Maeneo haya yalijulikana zamani kwa sababu ya ubora wa uwindaji kwa njia ya salameda wakati wanyama waliteremka mtoni kunywa maji. Ingawa wanyama wamekwisha, WaHadzabe bado wanatembelea I'okeisawa kufuata uwingi wa sumu ya mishale inayoitwa Panjube (Adenium obesum). Kwa hadithi ni hapa Mzee Washema alimezwa na Jitu lililoitwa T'simangana baada ya kupotea kwa wenzake Bagayo na Sigwazi wakiwinda. Bada ya kumezwa, Washema alitoa kisu chake na kumkata Jitu tumboni ili atoroke na ndi- vyo alivyowawa T'simangana.



KELAKOMA ENGELAO.

- Gelana, kelakoma Engelas bokorako hako kwaeto a kalimo a fakacho atibii, Ika hamaisho kelakoma Engelas chiyakwa nena emeda achekate.

UMBEYA.

- Umbeya, yamua hama kwaete a t'ai Hadzabee gelanebee a hamashonebee tlatlakaihepee.

20 MTO ENGALAO

Formerly and important water source for wildlife, the Engalao river has been taken over for livestock use.

Miaka ya awali, mto Engalao ilitumika sana na wanyama pori kwa kunywa maji lakini sasa imechukuliwa na jamii ya wafugaji.

21 UMBEYA

Umbeya is a well used site for temporary bush camps both historically and at present.

Umbeya ni sehemu maalum ya makazi miaka ya zamani hadi sasa.



DUNDUBII

— Dundubii, hamanaiti paanakwibii a t!osha Haine. Bahapee ha!a-bee samakabee akasumebbee habee kuete qwaseta se tlakaa. Habitina ha!a, baheya asoeta a ookoko a akwikoeta. Kila ha!ako a f!uqwakosa. Mwaka 2004 kwame fakake, kwame na!icha Dundubii, kaka t!u asoeta kaka emeda t!at!a tuma kai icheya aku kwamo t!unata hani ha!a hama kwamo t!u a isleeko kota !oomata emeda. Emeda akwamo nali kwakwa chiya ko isleeko kicha haka atonena si paanakwibii kicha t!osho. Kwami bahana t!oshocha, kicha atonena kaama emeda yamo zaza, kwamo ta zazake yame kopandana ha!a kwamo t!u f!aana kamo haf!akaa f!oobii wainaicha. Beenamo unu tetao, hani ha!aa hama kwaya t!u akweya ichee gashenga. Paanakwibii kinibii habii kwami hama Dundubichina baamo paanakwete Dambulay, Endeko a paanakwete Mange. Habii pii paanakwe habii kwaiti a hama Dundobichina tlekkakakee.

22 DUNDUBII

Dundubii is one of the most important prayer and sacrificial sites for the Hadza. There are three musical gong rocks, one man, one woman and one child, recognized as such by size and timbre of sound. In 2004, when the first cultural mapping team approached, the male gong rock dislodged and split in several pieces with an explosive noise. Following this, special prayer and sacrifice was undertaken by the elders before anyone could visit Dundubii.

Early elders who lived at Dundubii were Dambulay, Endeko & Mange.

Dundubii ni sehemu muhimu mno kwa sala na matambiko. Kuna mawe matatu makubwa yanayoimba yakigongwa na mawe. Katika mawe haya, moja ni Baba, nyingine ni Mama na ya tatu ni mtoto. Yanajulikana hivyo kwa sababu ya ukubwa pamoja na sauti zinazotoa. Mwaka 2004, wakati timu ya kwanza ya utamaduni iliposogea Dundubii, jiwe la Baba likapasuka kwa mlio kama bomu na watu wote wakakimbia mbali. Watu hawakusogea tena Dundubii hadi Wazee wakafanya sala na matambiko.

Wazee wa zamani walioishi Dundubii wanaojulikana ni Dambulay, Endeko & Mange.



MUKELENGEKO.

- Hakobokowako ubakuwicha Dundubii. Mukelengetina hamaeto Washema a sitibima Mogesa a Kabilondo a olankwiicha. Paanakwete Buluku hamanamo misi #!utlema Alabao. Buluku asuwayicha paanakwibi Washema, Sigwazi, Sanola a paana - kwete Tabashi.

HUKUMAKO.

- Hukumako #a #akaepee a Miziu. Kh!ena chokwatyako kwilikwili pakaapee a ondoshi kh!ena Miziu. Gelana hamaeto kalimo kaki a fakacho a Hadzabee kete t!ai a sheshamo atibi Hukumatina. Hamarsho hebichina mwaka achekashinako hilecha Karatu a yamua wainama a emada k'inyamo Hukumatina kato a fitita achekako. Hukumako beenamo misi a paanakwete Sanola punasa keta t!eta akanabee keta Sanolae.

23 MUKELENGEKO

Another important sacrificial site with musical gong rocks, Mukelengeko is associated with the late elder Washema, and his parents in law Mogesa & Kabilondo. Elder Buluku died on the nearby hill of Alabao. Buluku is the father of the well known late elders Washema, Sigwazi & Sanola. These sites are critical for reconciliation among us, with God and the land.

Sehemu nyingine muhimu kwa matambiko ambayo nayo inayo mawe ya muziki ni Mukelengeko. Washema pamoja na wakwe wake Mogesa & Kabilondo waliishi maeneo haya. Mzee Buluku naye alifariki kwenye mlima jirani wa Alabao. Buluku alikuwa Baba yake wazee mahususi wanaojulikana Washema, Sigwazi & Sanola. Maeneo hayo ni muhimu sana kwa upatanisho kati ya watu, mungu na mazingira.

24 CHEMCHEM YA HUKUMAKO

Hukumako and adjacent Miziu are the largest and most important springs used by people and wildlife in this area. In recent years, many live-stock from Karatu District have begun to water at the springs which leads to frequent conflict. Sanola is also near here, named after elder Sanola who died there.

Hukumako na Miziu ni sehemu ya chemchem na mto mkubwa kuliko yote maeneo haya. Miaka ya awali maji yalitumika na watu na wanyama pori lakini siku hizi ng'ombe wengi kutoka Wilaya Karatu hunyeshwa maji hapa na mara kwa mara eneo hili huleta ugomvi. Makazi ya Sanola pia ni jirani, jina likapatikana baada ya Mzee Sanola kufariki pale kwenye eneo liitwalo Sanola.



NSUNGWIKO

- Gelana, hamanaete a t!ai Hadzabee habitina #!utle. Hamanaite a t!okobo kalimo kwamo yamuae. Hamanaite a t!ai paanakwibii Nange atitsima paanakwete Mwapo a paanakwete Matulu asoma Mahiya. Hamanani misieha habitina #!utle Asowa seme nakwe hama kwaete a sekeme hamana isa maghalitako a #!ekwabi. Paanakwete Mwapo a Mahiya ikapii aanenamaicha #!utlebil kwape mogondabee habee kwape t!ikieta slaabee kwaiti a t!at!a gelana.

MOKATO.

- Hamaishona Mwangeza. Hama yamua wainama Hadzabiteya hama kwaete a t!ai kete a !okobo kalimo a seme nakwe slaabite isa badate a baalako. Hamaishona, yamua hama wailcoma, nakuwiyamo nana emeda totoste hakacha Shamo, Ilambeda a Dunduwi.



25 MILIMA YA NSUNGWIKO

In the past, Hadzabe lived in these hills which were full of wildlife and especially good for tubers such as makalitako and //ekwabi. Nange, brother of Mzee Mwapo, Mzee Matulu and Mahiya's father all died here. Elders Mwapo & Mahia stand in front of the hills and now barren land that they hunted when they were young men.

Miaka ya awali, WaHadzabe waliishi katika vilima hivyo. Wakati ule wanyama pori walikuwa wengi na mizizi kama maghalitako na //ekwabi ili-patikana kwa wingi. Nange, ndugu yake Mzee Mwapo, Mzee Matulu baba yake Mahiya wote walifariki katika vilima hivi. Wazee Mwapo na Mahiya wanasimama mbele ya vilima katika mashamba yaliyomaliza pori waliokuwa wanawindia wakati wa ujana wao.

26 MOKATO

The area of Mokato, now known as the town of Mwangeza was all formerly Hadzabe land for hunting and foraging. Now all the land has been taken by Isanzu & Iramba agriculturalists and Sukuma pastoralists.

Mokato sasa inajulikana kwa jina la Mwangeza. Maeneo yote haya yalikuwa ya WaHadzabe kwa uwindaji na ukusanyaji wa mazao ya porini. Sasa ardhi yote imechukuliwa na wahamiaji Wanylsanzu, WanyIramba na WaSukuma.



MUNGULI.

- Habee akana Mungulinebee, #!utleyako hako kwaeto a hamaa Paanakwete Tabashi. Hamanakwa Serikaliko gubilingeta Hadzabee keta t!ai kweya ichame yamua (kijiji) a akasumibima yamua Munguline bamuusha paanakwete ya Goto a paanakwete Dawi. Serikaliko koto maeta ketsabee mwaka 1966 a shuleko a hospitaliko se Hadzabee hama tsiyeena. Bami yamua m wainama takayame Hadzabee kato #!akweana so Ilambeda, Shamo a Dunduwi.

KIPAMBA.

- Kitongojiye qumi bahee kweya kijijima Munguli. Hamabamiya Kitongoji chokwaete Hadzabee Mkoa wainama Singidane.



27 MUNGULI

Munguli is named after a nearby hill where elder Tabashi lived. The Government built houses for the Hadza in 1966 as part of a settlement scheme. During that time elders Dawi & Goto lived here. After a short time the Hadza moved in search of food and the Iramba & Isanzu moved into the area.

Munguli limepewa jina kutokana na mlima wa jirani ambapo mzee Tabashi aliishi. Serikali iliwa-jengea nyumba WaHadzabe mwaka 1966 ili wapatiwe huduma ya shule na hospitali. Wakati ule Wazee Dawi & Goto waliishi hapa. Baada ya muda wa miezi michache, WaHadzabe wengi waliiondoka kutafuta vyakula vya porini na hatimaye Wanylramba na Wanylsanzu wakahamia na kuchukua maeneo pamoja na nyumba walizojengewa WaHadzabe.



28 KIPAMBA

Kipamba is the only small subvillage of Munguli that the Hadzabe retain today in all of Singida Region.

Kipamba ni kitongoji kidogo cha kijiji cha Munguli. Ndiyo kitongoji pekee kilichobaki cha WaHadzabe katika Mkoa mzima wa Singida.



DOMANGA.

— Kitongojiama Kijiji Mongo wa Mono.

MONGO WA MONO.

— Kijijia chokwaicha Kitongoji bii botenobii; Domanga, Mohedese, Mongo wa Mono, Mashinoda a Endajach.

GIDERU.

— Hamanina #!utle, Hadzabee bahepee nsokoko semenakue slaabite fuluneya. Gidem, #!utleya ichinanema tlaeto Hadzabite.

MANGOLA.

— Hadzabee Mangolanebee uluwayeta yamua. Kenenamo chilya wainama nena emeda achekate a totosle.



29 DOMANGA

Village center of Domanga, subvillage of Mongo wa Mono village.

Makao ya Domanga, kitongoji cha Mongo wa Mono.

30 MONGO WA MONO

Center of the subvillage of Mongo wa Mono, village of Mongo wa Mono headquarters.

Makao ya Kijiji cha Mongo wa Mono.

31 GIDERU

Gideru peak and surrounding area is an important settlement area with an abundance of plant and animal foods and honey seasonally. It is a prominent central beacon for the land still held by the Hadzabe.

Maeneo ya mlima wa Gideru ni sehemu muhimu kwa makazi maana vyakula vyote vya porini vinapatikana. Ni mlima kati ya maeneo yaliyobaki na kumilikiwa na WaHadzabe.

32 MANGOLA

We have lost almost all of our land in the Mangola area.

Tumepoteza karibu ardhi yote katika maeneo ya Mangola.





UJAMAA COMMUNITY RESOURCE TRUST (UCRT)

Shirika la “Ujamaa Community Resource Trust” (UCRT) liliundwa mara ya kwanza mwaka 1998. Shirika hilo liliundwa kwa nia ya kuwaimarisha jamii za asili zinazoishi kaskazini mwa Tanzania, ambao ni pamoja na Wamasai, Wadatoga, Waakie (Wadorobo), Wahadzabe na Wasonjo, ili waweze kutunza na kudhibiti rasilimali za asili zinazopatikana kwenye mazingira yao. Rasilimali hizo ambazo jamii hizo zinazitegemea moja kwa moja kwa ustawi na uhai wao zimekuwa zikihujumiwa na wahamiaji. Mwanya huo umejitokeza kutokana na jamii hizo kubaguliwa kisiasa na kunyimwa fursa za elimu.

Lengo kuu la UCRT kwa jamii hizo ni kuboresha hali za jamii hizo katika sehemu wanazoishi kuanzia ngazi za kifamilia ili waweze kusimamia ardhi na mazingira yao.

Maono/Njozi

Njozi za shirika la UCRT ni kutetea haki za kijamii na uendeleu wa mazingira kwa njia ya kuboresha mbinu za utunzaji wa ardhi na mazingira.

Kusudi kuu

Kusudi kuu la Shirika ni kuboresha maisha na mazingira ya jamii zinazoishi Kaskazini mwa Tanzania kwa njia ya kujenga uendeleu wa utunzaji wa maliasili na kutetea uimarishaji wa jamii ili kuweza kuwajengea uwezo wa kumilika rasilimali hizo.



THE UJAMAA COMMUNITY RESOURCE TRUST (UCRT)

The Ujamaa-Community Resource Trust (UCRT) was formed in 1998 in order to strengthen the capacity of local ethnic minorities in northern Tanzania, principally pastoralists and hunter-gatherers such as the Maasai, Datoga, Akie (Dorobo), Sonjo and Hadza, to better control, manage and benefit from their lands and natural resources. The livelihoods of these communities are threatened by exploitation of land & resources by outsiders, political marginalization, and limited access to information. The CRT’s ultimate goal is to improve local community and household welfare through improved land and natural resource management.

Vision

We envisage the promotion of social justice and environmental sustainability through improved local land and natural resource rights & management practices.

Mission

To improve local livelihoods and environmental management for local communities of northern Tanzania through promotion of sustainable natural resource management processes and to advocate for empowerment of local communities for increased control over their resources.

Mashirika Tanayoifadhili UCRT: UCRT is supported by:

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