

I men

a leather belt,
p 273-86

All the Hadzapi I met had some garment, ^{usually a piece of ~~american~~ printed calico} with which to cover their nakedness, but ^{these} they were the most civilized members of their tribe. The more ~~from~~ ~~evide~~ Mr Bagehawe mentions meeting ~~these men~~ of the the Hangeya ~~Hadzapi~~ (he calls them Hangeya) men, wearing nothing, but a skin belt, a pouch, & the carelessness of the less sophisticated men I saw ~~men~~ as to where they wore their nags, points to there being late acclimations to their toilet. Leather sandals were often worn, ^{sometimes} a leather band ^{were to be seen} sometimes fastened round ~~on~~ below the knee or on the upper arm. Beads were.

The women all had two or three skin garments corresponding exactly to the clothes of ~~the~~ Bushman ^{two} tribes dwelling in the Kalchani & further south of it, a skin apron, round for the matrons, in tassels for girls, a skin petticoat or back apron ^{likewise hanging from the belt}, and a kaross, or skin cloak hanging from the shoulders, in which ^{the} the baby is carried when and strapped round the waist when a baby is carried in it. The wo

The fact ~~the~~ ^{they could} wear any bead ^{manufactured} - chiefly ^{of European or} of European or Endgan manufacture - chiefly of small beads. I saw no ostrich eggshell beads. Copper bands ^{worn} round neck or arms ^{were} also much in request.

Babies wear no clothes, little boys only a belt & some ornament, little girls a tiny fringe apron, to which a small kaross is added as they grow bigger.

The Peoples of the Happy Valley Part II

F. J. Bageha

shell ~~egg~~ ~~th'e~~ ~~ku~~

shield lsgowa

shinbone

shoes

shoulder

sinew !ungr

sister (my) ~~ungr~~

snake iha to

son akwa

south

spear

spite

stick mu: a

finestick th'e

stone

rock han: a

stripes

sun iso

swamp

tail traho

!hunipi

watla pe

sukumaker

mitsiako mitsi mebe kwe

ra: ko

utumeako

pinckaku

mu: a: ko mu: a pe

th'e th'e be

ha: 'a ko ha: 'a pe

kala ipe

isko

wsko

loaku

Paint is not often used ~~and~~ by the Hadzape, but most of them have small scars on different parts of their faces and bodies. These are the result of an elementary kind of tattooing ^{used} practised as a means of curing illness, (~~in most cases the cuts have been made~~) by the parents or near ^{few} near relatives. A small slit is made in the skin at the spot where the pain has been felt, some ^{"medicine"} ~~powdered herbs~~ ^{is} ~~are~~ rubbed in & the cut is left to heal; The ~~herbs~~ ^{medicine} prevents its healing too quickly & causes the scar to remain. Several people were "cut," while I was among the Hadzape. ^{No ceremony was used.} ~~The leaves used were~~ medicine was prepared by cutting digging up ^{some} part of the root of the maxlalokotree, ~~a~~ ^{some} cutting it up into a pot & boiling it in water; Sometimes leaves of the moosoma are used ~~instead~~, powdered & rubbed into the wound. Occasionally the point of the knife only is used in tattooing, leaving sting dots on the skin, called "mosquito bite." ^{Both men & women had these scars.} ~~Only the oldest man of the group - Bwukobite - had none cuts scars at all, nor had his~~ One man only a younger son Mambo had none ^{These two} seemed more primitive ^{than the rest} ~~than the rest~~ ^{in many ways} ~~had scars~~ Only one man of the group ^{were only to be kept as one man} ~~had scars~~ ^{scars} Makanyang, the medicine man. The accompanying photo shows the number and position of these scars, which ~~do not appear~~ ^{form} no pattern or ^{seem} to be scattered haphazard over the face & body. This man

Heisai ? unguwe ! ungu ! ungu

meat
game

mana

manako

middleaged
person

rakanitzi rakanitzi

no

moon orta

mosquito

mother

kuiko mutlepe.
does not charge

ayaku

aroko

arowaku

amawako

neck ikoti

ikuti

throat

nephew pakwinakwo

night

isifui

tsifipi

koiko?

tsifaiye

nose

ndawe ndawebe

notch (in arrow)

itjiaku

onion

lelako

? ostrich kenangui

path

gekijako

tertle

mirako muape

pipe

kl's masako

Pleiades

gajegapi

potter wapagabri wapagadibi

pot (of clay)

mako

monden

lu: a?

nain

ati

atagi

atebi

waken

rhino

thagate

atevi

river

kanua

riverbed

kelako

Sandawe Sandawe Sandawebe?

skiff (unusu) w'arua

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11 as a boy in his teens
alone had been operated on by medicine
men at a ceremony for the
initiation of new medicine men.
which took place
~~he was then a boy in his teens living~~
at Dondue to the west of Lyase, ^{where his people live}
medicine men visited his people coming
from far north. Five or six All families
living nearby in the vicinity gathered
and five boys were presented for initiation.
They danced every day for three days.
The dancers forming a circle, the medicine
man standing in the centre, wrapped
in a ~~skin~~ cloth; all wore feather head dresses.

They were a kind of Hadzape speaking
a slightly different language. They were
tattooed all over, ^{and wearing} ~~no~~ clothes of
European stuff. Had bows & arrows
& spears & carried a bag of "medicine".
These men stayed three days at Dondue
where all the neighbouring Hadzape, men
& women & children ^{gathered}. Five boys were
presented for initiation as to be made
into dancers forming a circle. In the evening
of the first day two boys were tattooed
& died from the effects. Next day the
performance was repeated & two more
boys were tattooed, these also succumbed.
On the third day they danced again
& Makungang was tattooed. The
men ~~in the~~ in their

hartebeest ^oele ^helepi ^oeleko ^helebe

guinea fowl toha te

toha: ko +

hand

fingers =

ukwapi

ukako (right)

parako (left)

head

tl'sma

hippo watsei

horn

lsako lsape

husband omeya
ome

ie ts'a ko

hut

tl'utt'e ko

hyena udramme

udrammeko

insect kindza

Isanra Shamo Shamobi

jackal kive tleja

kanoss

ll'sako

kernel

tl'sako

knee qurunguiri

sssko

knife

itt'ako itt'atepi?

lamp

lalako

leader kodzija

leather dabai

leg upukwa upukwapi

foot

upukwako upukwape

leopard dzendzai

lion sserme

ssermepi

ssermeya

load muringo

locusts

that of

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the Bantu tribes. Comedies and scented herbs were not much used, increased whenever they had been having much meat. The use of buchu or similar scented herbs did not seem habitual.

Water was carried ^{in stoned} in clay pots or calabashes, both ~~bought from the neighbouring~~ tribes. The art of pottery was not ~~an art~~ practised by the Basuto. It is their only drink beverage, as the preparation of beer of any kind is unknown to them, & milk is unobtainable.

The preparation of food is simple. Meat ^{may be} is either roasted on a ^{long} stick at the stake over the fire, or on short sticks stuck in the ground round it, or else it is cooked in a clay pot with a trifle of water. Liver is apparently eaten raw.

Other Roots & bulbs are generally roasted in the ashes. Hard seeds are pounded with stones then cooked with water in a clay pot ~~like the meal~~ ^{some time} they often obtain from their Tswana neighbours.

All game is eaten. Among game of every sort is their favourite food, ^{the meat of} the ostrich; the giraffe being especial favourites on account of their ^{its} sweetness. But larger animals such as the rhino & hippo are eaten when a chance offers, & all birds save the vulture are welcome. Of reptiles they eat the snake & certain frogs. Fish they won't touch. A number of barbel were caught.

Dancing and singing are part of the daily life of this tribe, at least of the men. Whenever game had been killed, & there was a plentiful supply of meat, the men & boys gathered in the evening, & danced away for several hours to the music of their own voices. They stood in a ring, but did not circle round, merely jumped up and down in their places, sometimes waving arms & wriggling their bodies. Both their dancing & singing ^{and} were much more like those practised by Bantu tribes, than those of the Bushmen. Their voices ^{and} were more musical & the tunes more harmonious. I was able to write down several songs, but found the language of the difficult to understand, as many consonants are changed to more euphonious ones in singing.

The only game I have seen played by the Hadzape was a very elementary form of gambling, called lukudzuko. A hide is laid on the ground, the players sit round it & each one places his stake on the ^{it} hide, a knife, some beads, an arrow, a small skin, in fact any possession they wish to risk. While I was among ^{them} all were eager to get boxes of matches to gamble with.