



· S E N G A N I ·

Sengani are human-like beings, but of colossal size and strength. They are unpredictable and quite dangerous, being victims of murderous and unreasonable rages, and in addition to their own physical power they have the ability to control wild animals, such as lions. Some giants are also natural people-eaters, though others are limited to petty theft.



They are not invincible, however. They suffer from the same weaknesses as people, suffer from hunger and thirst, and can be tricked and poisoned, even killed.

They are closely related to the god Haine, to whom they are often the helpers and who sometimes gives them power over the Hadza, although Haine must often make amends for the misdeeds of his creatures, punishing the giants and bringing justice to the humans.



Sengani is a **HADZA** creature

Current population: 1.300



The Hadza are an indigenous people of Tanzania, living around Lake Eyasi and on the Serengeti plateau. They are a small people, numbering less than 2,000, who have retained their hunter-gatherer way of life.

The origins of the Hadza are unknown, and neither genetics nor linguistics have found any links with any other people in the world, but they certainly predate the Bantu expansion and must have occupied this territory for many thousands of years.

The Hadza live in small groups of 20-30 individuals, with no significant stratification. There are no chiefs or religious authority figures, and decisions are made by consensus after discussion in an assembly. There are no status differences between men and women, although there is a certain sexual division of activities. Conflicts are resolved by

one party moving to another group.

In general, men eat individually, during their own gathering or hunting activities, while women tend to eat in groups. The Hadza diet consists largely of honey from wild beehives, as well as tubers, baobab fruit and occasional meat. They hunt with bows and arrows, to the tips of which they add a paralysing poison, and live in itinerant villages. In the dry season they sleep outdoors under trees, and in the rainy season they build small, circular huts out of branches.

They have no formal religion and it is unclear whether they believe in an afterlife, but their mythology tells of a goddess, represented by the sun and called Ishoko, and her husband Haine, represented by the moon. In some tales they have divine attributes and are credited with creating animals and even humans.

Curiously enough, the Isanzu, a neighbouring real-world Bantu farming people with whom they have very good relations, feature prominently in their mythology. In these tales the Isanzu appear in the role of a mythological hero, helping the Hadza in their tribulations.

It was only in the 19th century that the Hadza came into regular contact with pastoralist and farming populations, such as the Maasai, with whom they had frequent conflicts over control of territory. In these conflicts the Hadza lost much of their population and became a marginalised people in their own land. It was not until after World War I that effective contact with the European colonisers took place. The British then tried to make the Hadza sedentary and agriculturalists, but all attempts failed throughout the 20th century, including

those undertaken by the independent Tanzanian government, or by foreign Christian missionaries.

In 2007 the government leased part of the Hadza's territory to the royal family of the United Arab Emirates for "personal safari games". The Hadza's protests were severely repressed and some were imprisoned, but they succeeded and the lease was broken.

