

Field Work Report

A Comprehensive Overview of Field Activities and Learning

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Content

1.0 Introduction	3
2.0 Daily Activity Report	3
3.0 Recording and Notes	6
4.0 Suggestion for Future Improvements	16
5.0 Challenges Faced and Solutions	17
5.1 Challenges.....	17
5.1.1 Access to the Community.....	17
5.1.2 Cooperation from the Community.....	17
5.1.3 Access to Cultural Information.....	17
5.1.4 Equipment.....	17
5.1.5 Remoteness of the villages.....	17
5.1.6 Rainfall.....	17
5.2 Solutions.....	17
6.0 Lesson learned	19
7.0 Conclusion	19
8.0 Appendices	20
9.0 References	20

1.0 INTRODUCTION

This is a comprehensive overview of field activities and learning report. The report documents the field work conducted by researcher (author). The field was conducted at Same district in Kilimanjaro region from 05th May 2025 to 03rd June, 2025. The report outlining daily activities, recording and notes. Also it explain challenges encountered the field activities and solutions taken, and lesson learned. The purpose is to provide a comprehensive summary for future reference and improvements of the field programs.

2.0 Daily Activities Report

The field work was undertaken in the period of thirty days, from 5th May, 2025 to 3rd June, 2025. It involved nine villages; Njoro, Sabasaba, Ishinde, Majevu, Stesheni, Mhezi, Kwizu, Goma and Mbakweni. The total number of respondents/participants involved were 53, where 30 participants mainly involved in traditional music dancing; 17 respondents were elders who intervened/discussed with them, and 05 participated in preparation and explained traditional foods/drinks (alcohol). Those three group used to give the important required information, related to Wapare cultural practices, through different approaches/techniques.

The following table summarizes the daily activities conducted during the field

Date	Activity	Notes
04/05/2025	Submit permission letter – RAS office	-
05/05/2025	Submit permission letter – DED office	-
06/05/2025	Interview with District (Same) Cultural & Sports officer	Discussed briefly overview of Wapare community cultural practices
08/05/2025	Interview with respondent X1, at Majevu village	Discussions of cultural practices among Wapare; origin of Wapare, weeding ceremonies, leadership and religions - rituals
10/05/2025	Interview with respondent X 2 at Sabasaba village/street	Discussions of Wapare Cultural Practices: traditional dances, communication, circumcision rites, traditional marriage, leadership and traditional religion and rituals
12/05/2025	Interviewed with respondent X3 at Njiro village	Discussions of Wapare traditional marriage, communication, traditional dances and community prohibitions
14/05/2025	Interviewed with respondent X4 at Mhezi village	Discussions of Wapare traditional leadership, songs, marriage ceremonies and dower/bride wealth
16/06/2025	Interviewed with respondent X5, at Kwizu village	Discussions of the origin of Wapare and the meaning of the word “Wapare”
19/05/2025	Focused group discussion (four people) , Respondet; X6, X7, X8 and X9; at Mbakweni village	Discussions of the origin of Wapare, the different between Wapare and Waasu, traditional marriage, qualifications for youth to get

		marriage, community prohibitions, dowers and traditional leadership
20/05/2025	Observation of Wapare traditional dances from “Hodi Mame Traditional Dances Group” at Mbakweni village	Observation on Wapare traditional dances, instruments used, songs and dancing style
20/05/2025	Interviewed with respondent X10, at Msindo village	Discussions of Wapare traditional dances, behaviors/respect - greetings
22/05/2025	Interviewed with respondent X11, at Stesheni village/street	Discussions of Wapare traditional rituals, circumcision/girl’s initiation ceremonies, marriage, foods, traditional instruments, dances and traditional burials
23/05/2025	Focused group discussion (four people) , with respondents X12, X13, X14 and X15, at Kwizu village	Discussions of Wapare traditional rituals, circumcision/girl’s initiation ceremonies and the origin of Wapare
26/05/2025	Observation of traditional dance, at Njoro village, from “ Njoro Traditional Dances Group”	Observation on Wapare traditional dances from “Njoro Traditional Dances Group”
28/05/2025	Observation of traditional foods, i.e <i>makande, kishumba, bada/ibada</i> ; how prepared and their uses, from “Wamama Tushikamane Group” at Kwizu village	Observation on traditional foods; i.e <i>makande, kishumba, bada/ibada</i> ; how prepared and their uses
30/05/2025	Guided Shimulimuli crew at Same town; having interview and recording from respondent X 16	Witnessed/guided interview and recording of different Wapare traditional practices from Shimulimuli crew
31/05/2025	Guided Shimulimuli crew to visit Wapare’s ritual practices center (Malameni) located at Goma village (Mbaga);Visited “Hodi Mame Traditional Dancing Group” at Mbakweni village	Witnessed/guided recording, interviewing and observation of ritual practices at Malemeni (among of Wapare ritual Centre) and traditional dancing from “Hodi Mame

		Traditional Dancing Group” at Mbakweni village from Shimulimuli crew
31/05/2025	Guided Shimulimuli Crew to given explanations, recording, interviewing, and taste traditional foods from “Wamama Tushikamane Groups” at Kwizu village	Witnessed/guide Shimulimuli crew recording, interviewing, taste traditional foods from “Wamama Tushikamane Group” at Kwizu village
01/06/2025	Guided Shimulimuli crew to interviewed and recording, of overview of Same district & Wapare traditional practices from Same District Sports & Traditional officer, at Same town	To witnessed/guided Shimulimuli crew interviewed and recording from Same District Sports & Traditional officer, at Same town
02/06/2025	Interviewed with respondent X 17, at Stesheni village/street	Discussed of youth traditional engagement before marriage among Wapare community

3.0 Recording and Notes

This part presents the recording and notes made during the field work. During the field work I recorded the interviews, discussions, songs and different traditional dances performed by two groups; Njoro Traditional Dancing found at Njoro ward and “Hodi Mame Traditional Dancing Group” found at Mbakweni village – Mshewa ward. From each group I recorded four different traditional songs/dancing presented. Those songs use Kipare language. Also different music – instrument used during presentations.

Apart from dances recording, also some respondents interviewed were recorded, and notes taken from what had explained. Moreover, pictures taken from some events demonstrate/showed, such as traditional foods/alcohol and tools. The total number of respondents from this field work were 53, where 27 were men and 26 women.

3.1 Below is a List of Recordings Made During the Field Work

(i) **Title:** Interview with respondent X1

Date: 08/05/2025

Description: Discussed cultural practices among Wapare; origin of Wapare, weeding ceremonies, leadership and religions

Recordings: The following were the recordings made during the field work; The origin of Wapare; meaning of Wapare, traditional leadership and administration

Notes:

Name of the community: Notes was taken from Respondent X1, he emphasized that Same and Mwanga community is known as *Vaasu/Vaathu*, in Kiswahili Waasu, not Wapare. He added that 'wapare' is a nick-name given by Wachagga "paraa" (verb); "wapare" (noun), during the inter-territory war among them, which in Kichagga means "wapige". He explained that, during the war, Waasu was defeated, so ran away towards Pare mountains (Same and Mwanga). While were running Wachagga shouted "paraaaa, paraaa" means "wapige". So thereafter, through the process of nomination of the verb "paraa" and simplifying pronunciation they known as "Wapare". The name sounded until today. Here I quoted some of his says;

Jamii hii inaitwa Vaasu/Vaathu, kwa Kiswahili hufahamika kama Waasu Na sio Wapare. Wapare ni neno lililotokana na lugha ya Kichaga, "paraa" lenye maana "wapige" kipindi cha vita vya jamii hizi. Jina hili lilipata mashiko sana, hasa kutokana na ukaribu na utani wa jamii hizi mbili

Origin of Waasu/Wapare: The respondent explained that Waasu migrated from Taita – Kenya to a place what today known as Pare mountains (Same and Mwanga).

The meaning of Vasu/Vaathu: Respondant X1 explained that, the meaning of Waasu (in Kipare Vaasu/Vaathu) is "*vareatha*" (wawindaji wanyama- mwitu kwa kutumia mishale), means who (community) use arrows to hunt wild animals. Thereafter, through the process of simplifying pronunciation they known as Vaathu/Vaasu (Waasu). Second hypnoses of the meaning Waasu explained by respondent X1 is that, the name Waasu means the community live surrounding

mountains. He added that in Chasu (language spoken by Waasu), up-hill areas called “vuasu/vuathu”. So the community lived there known as Vaasu/Vaathu; Waasu like to live surrounding mountains, due to war techniques and agricultural activities.

Traditional leadership and administration: Notes were taken from respondent X1 that Waasu had traditional leadership even before the coming of whites. He added that, the top traditional leader was known as “*Mfumwa*” (chief). The chief was assisted by; *Mlao*, *Mnjama* and *Mchili*. The structure of the leadership was;

Mfumwa ----- → *Mlao*----- → *Mjama*----- → *Mchili*

Repondent X1 explained that, there was nine chiefdoms; these were (and their final leaders before the chiefdom abolished by Mwalimu Nyerere in 1962);

- (a) Ugweno – Minja Kukome
- (b) Usangi – William Sabuni
- (c) Same – Kibacha Singo
- (d) Makanya – Heriel Makange
- (e) Hedaru – Chauka Said
- (f) Kihurio/Mamba – Daudi Sekimang’a
- (g) Gonja- ?
- (h) Mbagu/ Kisiwani – Joseph Mapombe
- (i) Suji – Ruben Shazia

(ii) **Title:** Interview with respondent X2

Date: 10/05/2025

Description: Discussed the Traditional leadership: qualifications to someone to became a leader, his payments and the number of chiefdoms found among Wapare community.

Recordings: The following were the recordings made during the field work; traditional leadership, structure of leadership and qualifications for someone to became a leader

Notes:

The respondent explained main three qualifications enabled someone to become a traditional leader; These are; magic, heroism and to have a special talent, for instance, power of solving conflicts. Also the notes were taken from respondent that, the chief was paid by his community from their harvests and livestock.

Respondent X2 had this say;

*Sifa za mtu kuwa chifu ilikuwa ni mtu aliyekuwa
na karama maalumu na ya kipekee, ushajaa,
na kufanya miujiza (magician), kama vile
kuleta mvua, uganga, kuzuia mabaa kama
vile wadudu waharibifu na aliyefahamu
kwa kina mila na desturi zote za jamii.*

(iii) **Title:** Interview with respondent X3

Date: 12/50/2025

Description: Discussion on traditional practices among Wapare community

Recording: The following were the recording made during the field work; Traditional dances, traditional communication and traditional marriage

Notes: Respondents X3 explained on;

Traditional dances: He explained that Wapare had/have four types of traditional dances; *idungu, mwelema, mbosia* and *ijanja*. The different of those dances was/is dancing styles and the participants involved; age/sex.

Traditional communication: notes was taken also about traditional communication, where he explained that the mouth - sound called "*lukunga*" used to notify the emergency state of someone/community. When a member of community herd the sound, he needed to sound back to his neighbor(s), while running to the place where sound come from, with some

traditional weapons, ready for any fighting ie arrows, bush- knife, spears etc. The sound sent and reached far away; covered whole community (ward, division) through neighbour - neighbour mechanism. It conveyed the message of state of emergency such as; thief, fire, death, fighting etc.

Marriage: Respondents explained that before marriages, the youth received special trainings known as “*mshitu*” for boys and “*ieka*” for girls from their elders. He added that, normally youth got married at the age of 20s. Those who didn’t go to “*mshitu*” and “*ieka*” they did not qualified for marriage.

Here I quoted some of his words;

*... kijana wa kiume alitakiwa awe ameingia “mshitu”
kama sifa ya kuweza kupewa mke. Kwa wasichana
ilikuwa ni kucezwa ngoma iliyoitwa “ieka”
ili naye awe na sifa ya kuolewa. Kijana yoyote
aliyekuwa na tabia mbaya kama vile wizi, alipopole
kwa jandoni “mshitu”, aliwawa huko msituni,
na walipotoka waliimba kwa kutaja jina lake kwamba
“mshitu wamija” (msitu umemeza)
mafunzo haya yalikuwa ya siku saba (7)
Msichana aliyekosa mafunzo haya alitwa
“kighiria” (mkengemfu, asiyekubakubalika)*

(iv) **Title:** Interview with respondent X4

Date: 14/05/2025

Description: Discussion on traditional practices among Wapare community.

Notes: Respondents X4 emphasized traditional songs, leadership and administration, dowers and marriage ceremonies. That, Wapare had traditional songs used in every community ceremonies. Also notes taken on Wapare leadership, that Wapare had type of leadership known as “Wafumwa” (chiefs). That were nine chiefdoms; Ugweno, Usangi, Same, Makanya, Hedaru,

makanya, Kihurio/Mamba, Gonja, Mbaga/Kisiwani and Suji. In marriage and dowers; notes taken that, before youth got marriage need to went for special training, called :*mshitu*” for boys and :*ieka*” for girls. The amount of dowers in marriage was four cattle, two goats and alcohol (*dengelua*)

(v) **Title:** Interview with respondent X5

Date: 16/05/2025

Descriptions: Discuss on the meaning and origin of Wapare

Notes:

Respondent explained that, the origin of Wapare was Taveta- Kenya. That, were migrated from Taveta, to the area today known as Pare mountains (Same and Mwanga). He added that, the meaning of Wapare is “people belongs in the same clan/community” that, when Wapare migrated from Taita – Kenya were few in number, so they likely to call themselves “*vambare mmwe*” means the people/community of the same clan/one clan. Thereafter in the process of simplifying pronunciation they named “vampare” then in Kiswahili Wapare. Even today in Kipare language they known as “ Vambare” he added.

The second note was the different or relation between the term Wapare and Waasu. He explained that, the tribe known as Wapare. The term Waasu means people live surrounding mountains. That Wapare preferred to live surrounding mountains due to security purpose, health, and agriculture activities. He disagreed that the term Wapare was originated from Wachagga, in the sense that, even the time arrived to Moshi from Taveta – Kenya was known as Wapare, and spoken their language “Kipare”. He asked, if it was so, how Wachaga said were the one who gave their name; Wapare?

(vi) **Title:** Interview with Respondent X 6

Date: 19/05/2025

Description: Discussed on the meaning of Wapare, traditional marriages, dowers, and leadership

Notes: Respondent X 6 explained that Wapare was originated from Taita – Kenya. In marriage the respondent explained that the traditional marriage of Wapare known as “fwingirwa” and its ceremonies called ‘mlondolo”

Before marriage, youth sent to the special training known as “mshitu” for boys and “ieka” for girls, where were given trainings on how to handle the family. In order for the youth to get married the following behaviors observed;

- (a) Hardworking
- (b) Free from inheritance diseases
- (c) Good behaviors; love, persistence, collaborations etc

He added that, no one was allowed to get a marriage out of his/her tribe (Wapare).

When a boy got a fiancée, he prepared special traditional alcohol (*dengelua*) called “mbuta”, where his parents called meeting to discussed the matter, including the characters of the fiancée and her family, before allowed him, or vice versa. Another note taken was dowers, he explained that the total amount of dowers price was; two goats and four cattle, their names are;

- (i) Ng’ombe wa mama and “izoka”
- (ii) Ng’ombe ya mlinga
- (iii) Fwingirwa/Mbingirwa
- (iv) Isemntu

Apart of those cattle, notes taken from the respondents that there were a different local drinks (*dengelua*) given in different stages of paid dowers. Each event went together with some amount of “*dengelua*”

Had his say;

... mahari ilikuwa ng’ombe wanne;

- (i) *Ng’ombe wa mama –alipewa mama mzaz*
- (ii) *Ng’ombe ya mlinga –alipewa baba mzazi*
- (iii) *Fwingirwa/Mbingirwa – ng’ombe ya kuombea ndoa*
- (iv) *Isemntu – hii ndiyo inayochinjwa siku ya sherehe ya harusi “mlondolo”. Siku ya kuagwa kwa binti hupewa mkono wa ng’ombe huyo aliyechinjwa*

na kwenda naye huko kwao

Another notes taken from respondent X6 was traditional leadership, that Wapare had a chiefdom kind of leadership known as “wafumwa” in singular ‘mfumwa’ .The respondent X6 elaborated that there was four chiefdom; namely (and their leaders up to 1962);

- (a) Mbagu – Josefu Mapombe
- (b) Same (mjini) –Kibacha Singo
- (c) Mamba – ?
- (d) Kihurio – Chauka

(vii) Title: Interview with Respondent X 7

Date: 19/05/2025

Description: Discussion on traditional dances and behaviors (respects)

Notes: Respondent X7 emphasized traditional dances, that were two; “*ijanja, mwelema* and *idungu*” Notes taken from respondent that, *mwelema* was for elders; used strong proverbs and it danced in the style of man to invite woman at the center of the dancing circle and vice versa (sharing). *Idungu* was danced for both elders and youth . *Ijanja* was for youth only.

Notes also taken from that respondent on instruments used in dancing were;

- Ankle bells
- Drums
- Whistle
- *Maleba (special clothes used for dancing/acting)*

Notes also taken on greetings as a part of respects. That, the greetings based on age, sex. Youth needed to give greeting to elders based on sex.

I quoted some says o greetings;

Kijana wa kiume vs mzee wa kike

Kijana: E mcheku

Mzee: E apa

Kijana: washiziaze (umelalaje – kama ni asubuhi)

Mzee: nireshinjia mpoa (nimelala salama/nimeamka salama)

Kijana wa kike vs mzee wa kiume

Kijana: Vava

Mzee: mcheku

Kijana: yeee

Mzee: mwashinjiaze (kama ni asubuhi) – umelalaje/umeamkaje

Kijana: nirewedi/narevuko nezo

(viii) Title: Interview with Respondent X 8

Date: 22/05/2025

Description: Discussion on traditional dances, marriages, foods and funeral services

Notes: Respondent X8 emphasized on;

- **Traditioa dances that,** were in four kind;
 - Idungu
 - Mwelema na
 - Gong’onda
 - Mbosia

Idungu – was for elders

Mwelema – was for eleders also

Gong’onda – was for both girls and boys

Mbosia – was for elders also

- **Feneral services,** notes taken that, those traditional leaders buried by special elders. Youth and women not allowed attending the service. Youth under 30s was not berried by leaders or elders. Elders were buried while their heads appear outside from the grave, to

fear wild animals, were covered by pots. Then, after the whole body rotted the head were taken to kept in special caves/forest for rituals purpose from the given clan.

Here I quoted his say

*wazee walipokufa walizikwa wakiwa wamesimamishwa
vichwa vilitokeza nje, mwili wote ulipooza, vichwa hivyo
vilikatwa na kupelekwa kwenye mapango/msituni
ambapo ukoo huo ulitumia maeneo hayo kutambika
(kuomba mizimu)*

- Disabled child – notes was taken that Wapare had a strong customs; killing every child born with a kind of disability. There were special rocks called “*ikamba la vana*” where those little babies with disabilities thrown there to death. .

He had this say;

*...mila mojawapo ya Waasu ilikuwa kuua watoto vilema,
hususan waliotanguliza kuota meno ya juu ya mbele.
Walipelekwa eneo maalumu kulikokuwa na mwamba mkubwa,
ulioitwa “ikamba la vana” (jiwe/mwaba wa kuulia watoto)
ambapo waliachwa pembezoni, na mwisho kudondokea chini
na kufa. Maeneo haya yalikuwepo kila eneo, mfano
Mkumbavana, Mbaga (Kwizu). Vilevile watoto mapacha nao
waliuawa*

(ix) Title: Interview with Respondent X 9

Date: 23/05/2025

Description: Discussion on traditional religions and rituals, the origin of Wapare and youth trainings.

Notes: Respondent X 9 emphasized on;

Youth trainings – the training for boys known as “mshitu”, used to give boys special trainings before marriage, where stayed in bush for seven days. The raining based on how to handle family and to become confident man. For girl was known as “ieka” Girls who aged 17 above, they gathered at a bush and trainers known as “kungwi” (special women elders), they stayed with them for seven days also, trained for how to became good mothers, to care husband and family at large.

Traditional religions and rituals - notes taken from the respondents that Wapare had traditional religions and rituals. There were special areas used for rituals activities under senior elected elders. That, there was a big rituals and small one. Those big rituals used for a special individual or community resolutions. The different sacrifices given during the prayer was; black sheep, traditional alcohol (*dengelua*) goat and cattle

The origin of Wapare- notes taken also, that the origin of Wapare was Taveta – Kenya.

Respondent had this say;

*..... maeneo yaliyotumika kusalia ni maeneo maalumu msituni,
kila jamii/koo walikuwa na maeneo yao yaliyokuwa karibu.
Kuhusu waliohusika kwenye matambiko walikuwa;
wazee wale tu walioingia mila “mshitu”;
watoto na wanawake hawakuruhusuwa.
Sadaka za matambiko ilikuwa vitu kaa vile;
kondoo mweusi, ng’ombe na pombe*

4.0 Suggestion for Future Improvements

This part presents the suggestions can be taken for future improvements for the field work. The suggestions categorized into six areas;

Training, in the coming field work I suggest improvement of the trainings, especially on how to use ICT technologies in data collection, analyzes and recording. Also more training should be give/improved on how to identify and select samples from the given entire society.

Budget, many respondent, especially traditional dancers claimed money, in the facts that they use their instruments which paid money to buy them, so was difficult to convince them to dance freely. So, I suggest improvement of the budget, particularly in considering of this challenges.

Collaboration from the local leaders, I suggest emphasizes of the strong collaborations from local leaders; Ward Executive officer (WEO), to ensure fully security during data collection process.

Duration. Some community (Same) is much scatted; hence one month is not enough to cover the enough villages, so more days needed.

Coverage of the community, some society divided into more than one district with some importance differences in traditional practices, for instance, Wapare; Same and Mwanga, so I suggest another field work in those/this society, so as to have a full picture of societal traditional practices. For exalampe, Wagweno found in Mwanga (Northern Pare).

Researcher- guide; it will be better in the coming field work if researchers will have a leader, someone who will contact with them to ensure the quality of the field data collection. Because the Shimulimuli crew deals only with recording, not research assistances (data collections).

5.0 Challenges Faced and Solutions

5.1 Challenges

This section presents different challenges experienced by the researcher/Shimulimuli crew during data collection process/recording from Shimulimuli team. These challenges are;

5.1.1 Access to the Community, Same district is among the big district in Tanzania. So due to limitation of fund and time it was difficult to accesses the broad samples. Also some respondents with potential information refuse to be interviewed freely; demanding money.

5.1.2 Cooperation from the Community, some local leaders/famous elders were not collaborative during the process of data collection in the field. Some of them demanded money or the direct benefit of the process.

5.1.3 Access to Cultural Information, some information was hidden; researcher was not allowed to access them, for instance, rituals practices. Also some respondents showed less understanding; low memories on providing cultural information/data

5.1.4 Equipment, my mobile phones has a low capacity to save/send the data; pictures, video, documents and audio.

5.1.5 Remoteness of the villages, some village found in remoteness areas from Same town; with poor road networks. So caused the difficult coverage of the important villages, with the potential data, especially ritual practices and traditional dances

5.1.6 Rainfall, during the time of field work there was a heavy rainfall at Same, which caused the difficult in reached some areas to another, especially those found interior

5.2 Solutions

To ensure quality and enough of data collection, different mechanism taken as a solution to the challenges faced the process, in every situation as fallows;

Access to the Community, in order to ensure the access to the community with potential information I got assistant from a district cultural officer, he directed me to those people/groups possess needed information.

Cooperation from the Community, to ensure cooperation from the community, I explained the importance of the process to them. Some areas I used to pay those elders with potential information, after refused been interviewed freely.

Access to Cultural Information, to ensure the quality and enough information from some cultural practices which were forbidden to access, I interviewed the respondent deeply to get the clear picture of those practices.

Equipment, due to my cell phone has limit of data saving and sending capacity, I used external device to keep the data from filed. .

Remoteness of the villages, solution - was to use motor cycle to reach those places, with extra costs, also to use the appropriate sample to represent other places which were unreachable.

Rainfall, solution of that was to use motor cycle to reach the places with the important information, after vehicle failed to reach those areas due to poor conditions of the roads caused by rainfall

6.0 Lesson learned

Personally I learned the potential of the Wapare cultural practices like traditional religion and rituals, traditional dances and songs. Also behavior/respects especially among youth – elders, youth trainings that were used as a very strong mechanism to maintain; peace, harmony, security, and respect of the society. That the society lived friendly, lovely and collaborative. There was no much evil during that time. Different mechanism used to ensure that, for instance youth who tried to engaged himself in evil was killed during male “mshitu “ For, girls, for example who got pregnant before marriage was kicked from home. These mechanisms among others, resulted youth/people to fear, so forced to keep society ethics

7.0 Conclusion

The data from the field revealed that Wapare had/have good cultural practices and leadership which help to maintain community ethics and harmony. The kind of leadership among Wapare known as “Wafumwa” (chiefdom). Many respondents said that, there were six to nine chiefdom. In general, according to the field data there were nine chiefdom up to 1962, and their leaders

- (i) Ugweno – Minja Kukome
- (ii) Usangi – Sabuni Naguvu
- (iii) Same – Kibacha Singo
- (iv) Chome – Heriel Makange
- (v) Suji – Ruben Shazia
- (vi) Mbaga – Joseph Mapombe
- (vii) Mamba – Daudi Sekimang’a
- (viii) Gonja- Kishono Chuma
- (ix) Hedaru – Chauka Said

In traditional dancing, data from the field revealed that there were four traditional dancing; , *idungu*, *mbosia*, *mwelema* and *ijanja*. Other traditional practices explained by many respondents

are; good behaviors (respect), traditional foods; ie *makande*, *kishumba*, *bada/ibada*, *kibulu* etc. Also Wapare had/have good traditional alcohol called “*dengelua*” used as refreshment during evening time, after a day activities, and in a special events/ceremonies. Other traditional practices revealed was; dowers payment – five cattle, two goats and some amount of alcohol (*dengela*), traditional communication, traditional instruments, burial services for leaders/elders, youth and for women (differs).

Data from the field also revealed that, during globalization, many traditional practices was polluted, resulted to violated social – ethics among Wapare society. Effort needed to ensure that those good cultural practices are maintained.

8.0 Appendices

- (a) Traditional songs
- (b) Traditional dancing video/pictures
- (c) Pictures – researcher with respondents
- (d) Pictures – from ritual cites
- (e) Pictures – traditional foods and different traditional instruments

NB: (*will be submitted during my presentation*)

9.0 References

Semeon, K.F (1977). *Mila na Destri za Wapare*. Vuga Press, Soni, Tanzania