

## **Historia ya chimbuko, mila na desturi za kabila la WAGOROWA**

### **Utangulizi**

Wagorowa ni miongoni mwa makabila yanayojulikana kva jina la "Hamitics" katika makundi ya Wairaqw, Waalawa na Waburunge. Makabila haya lugha zao ni katika lugha za watu wanaoishi karibu na Red sea, au Bahari nyekundu, na lugha hiyo ni lugha ya kundi la Wakushi (Kushites) ambao wanapatikana kule Ethiopia, Eritrea na Somalia. Kwa hiyo Wagorowa, Wairaqw, Waalawa na Waburunge wanajulikana kama Wakushite wa Kusini, matamshi ya lugha zao inafanana na inatofautiana sana na lugha za Kibantu. Makabila haya huishi katika Mikoa ya Arusha, Manyara na Dodoma.

### **Asili ya WAGOROWA**

Inavyosemekana Watu hawa walitoka Blue Nile mto unaoanzia Ethiopia. Kutoka hapo Blue Nile walisogea sogea hadi Malangwatay ambayo sasa ni ziwa Eyasi lilipo mpakani mwa Mkoa wa Manyara na Mkoa wa Shinyanga nchini Tanzania.

Kiongozi wa Wagorowa alitwa HAYMU MUHANGA. Jamii hiyo ilitajirika kwa ufugaji na kilimo. Hata wakawa na kiburi, na ndipo walipomwomba kiongozi wao (Haymu) awatafutie vijana wa kupigana vita, kiongozi wao alipokuwa anasita sita wakamtia kijana wake wa pekee nguvuni na kumficha. Hi kijana wake aachiwe kiongozi wao. (Haymu) alienda kukutana na kiongozi wa Wabarbaig, akampa ujumbe huo, kisha kiongozi wa Wabarbaig aliafiki ombi hilo. Ndipo akawaruhusu vijana wake wakapigane vita dhidi ya vijana wa makundi yanayoongozwa na Haymu. Baadaye Wabarbaig wakajikusanya ili kupambana nao kivita, wakiwa na furaha na jamba za kivita hata wakamwachia yule kijana wa pekee wa kiongozi wao Haymu. Huyu kiongozi alipompata kijana wake akaukabidhi uongozi kwa kijana aitwaye Nalaa, ambaye asili yake ni ukoo wa Barbojik kutoka kwa Wabarbaig, akampa wosia kwamba: "ukiona kivuli chako kimesimama katikati ya utosi wa kichwa chako, usimamishie vita kwa fimbo" aliyepewa na Haymu na kutamka neno "Hoyot", yaani neno maalumu la kusema "Basi yatosha" aliambiwa asimame upande wa kaskazini kwenda kusini akinyoosha ile fimbo ya Haymu ambayo ni mti unaoitwa "Baghrmo" huku akisema mara nyingine neno "Hoyot" mpaka walipotulia. Walipotulia akawashauri kwamba vita ile walioiomba sio kupigana bali kuanzia sasa kila mmoja arudi kwao, na watakalofanya ni kuviziana na kunyang'anyana ng'ombe, kwa hiyo watakaoshindwa katika kugombania ng'ombe watatwaliwa mateka, halafu walioshindwa watawakomboa hao mateka kwa ng'ombe. Hii ni namna ya kupata ng'ombe, siyo kwa kupigana, na mtindo huo uliendelea wakawekeana kanuni ya ukombozi kwamba kila mateka atakombolewa kwa ng'ombe jike sita na dume mmoja, wote ni ng'ombe saba. Tabia hii ilikoma pale utawala wa wageni uliposhika nafasi ya . ule utawala wa wenyeji.

Kutoka pale Maangwatay: Vita vya mara kva mara viliwafanya watawanyike kwa makundi, maana walichoshwa na vita vya kunyang'anywa ng'ombe zao na Wabarbaig, ndipo Wairaqw wakaelekea Guse na wakatambika tambiko litwalo "Diibu'umo" kwa kutumia kondoo dume mweusi asiye na ila. Kwa sababu hiyo hawkauandamwa na Wabarbaig tena. Bali kundi la pili linaloitwa Gorowa wakiongozwa na Nalaa lilielekea hadi mlima Hanang'w na halikufanya tambiko kama Wairaqw ili vita vikome.

# Historia Ya Chimbuko Mila Na Desturi Za Kabila La Wagorowa

**Samwel Shanga Mhajida**



## **Historia Ya Chimbuko Mila Na Desturi Za Kabila La Wagorowa:**

The Collapse of a Pastoral Economy Samwel Shanga Mhajida, 2019 This research unravels the economic collapse of the Datoga pastoralists of central and northern Tanzania from the 1830s to the beginning of the 21st century The research builds from the broader literature on continental African pastoralism during the past two centuries Overall the literature suggests that African pastoralism is collapsing due to changing political and environmental factors My dissertation aims to provide a case study adding to the general trends of African pastoralism while emphasizing the topic of competition as not only physical but as something that is ethnically negotiated through historical and collective memories There are two main questions that have guided this project 1 How is ethnic space defined by the Datoga and their neighbours across different historical times And 2 what are the origins of the conflicts and violence and how have they been narrated by the state throughout history Examining archival sources and oral interviews it is clear that the Datoga have struggled through a competitive history of claims on territory against other neighbouring communities The competitive encounters began with the Maasai entering the Serengeti in the 19th century and intensified with the introduction of colonialism in Mbulu and Singida in the late 19th and 20th centuries The fight for control of land and resources resulted in violent clashes with other groups Often the Datoga were painted as murderers and impediments to development Policies like the amalgamation measures of the British colonial administration in Mbulu or Ujamaa in post colonial Tanzania aimed at confronting the Datoga problem but were inadequate in neither addressing the Datoga issues of identity nor providing a solution to their quest for land ownership and control

## Unveiling the Magic of Words: A Report on "**Historia Ya Chimbuko Mila Na Desturi Za Kabila La Wagorowa**"

In a world defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their power to kindle emotions, provoke contemplation, and ignite transformative change is really awe-inspiring. Enter the realm of "**Historia Ya Chimbuko Mila Na Desturi Za Kabila La Wagorowa**," a mesmerizing literary masterpiece penned by way of a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve into the book's central themes, examine its distinctive writing style, and assess its profound impact on the souls of its readers.

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