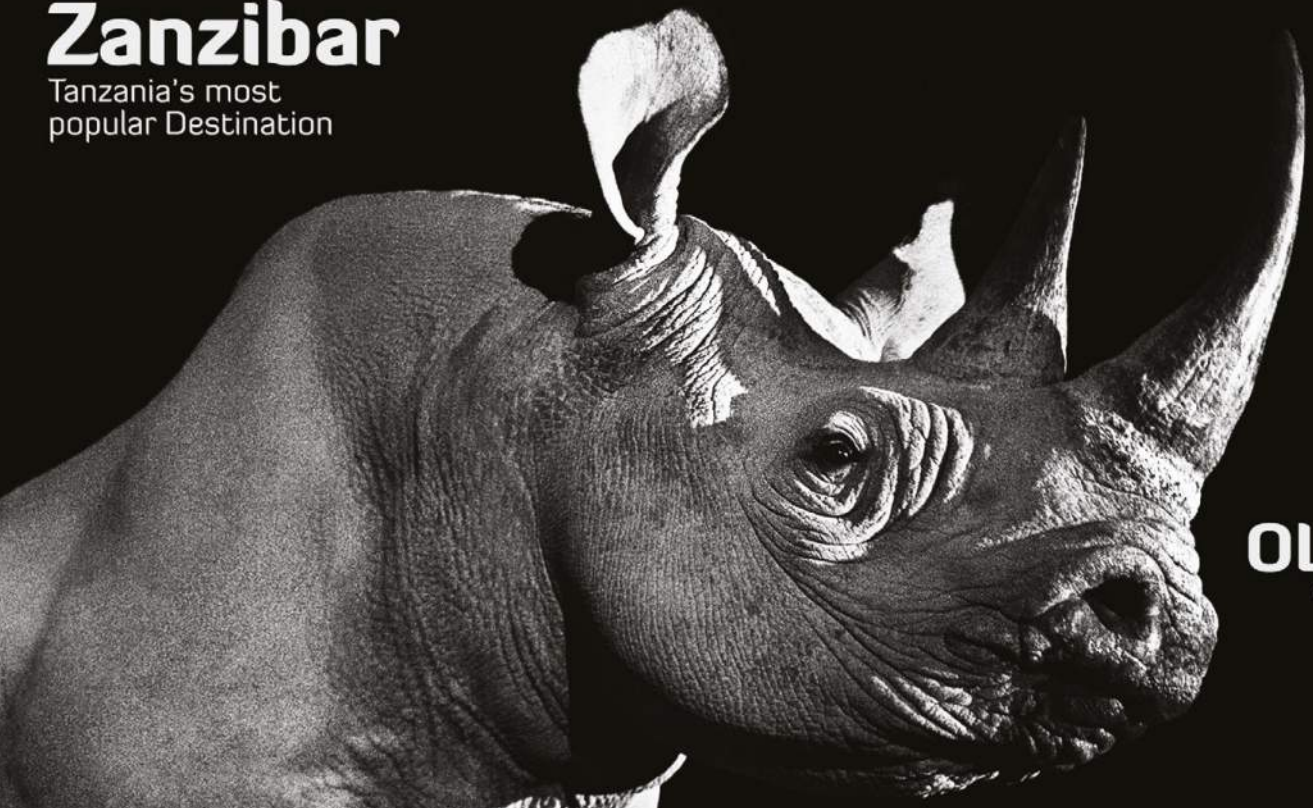
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TANZANIA'S LEADING MATRIACH
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fausta
AN ICON OF CONSERVATION



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CHECK IN

KARIBU TENA

It's with great pleasure once again to welcome all our readers and customers. We are delighted to bring you our March edition. This month we bring you an inside story of FAUSTA, which tops among the oldest female black rhinos in our entire Eastern hemisphere, how she survived by letting so many lives of the rangers endangered and some dead just to protect her life and mark her living as ICON OF CONSERVATION.

We have introduced a **NEW page** that honors the experience, skills, achievements, and devotion of those who pushed the industry to where it is today. We are honored to share the stories of so many hardworking and committed individuals starting from guides, porters, tour operators, hoteliers, chefs and many other individuals who ensured the success of the industry.

We also bring you many news, reports and industry information. Prepare yourself to make more informed decisions.

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They are living a hunter-gatherer existence that is little changed from 10,000 years ago...



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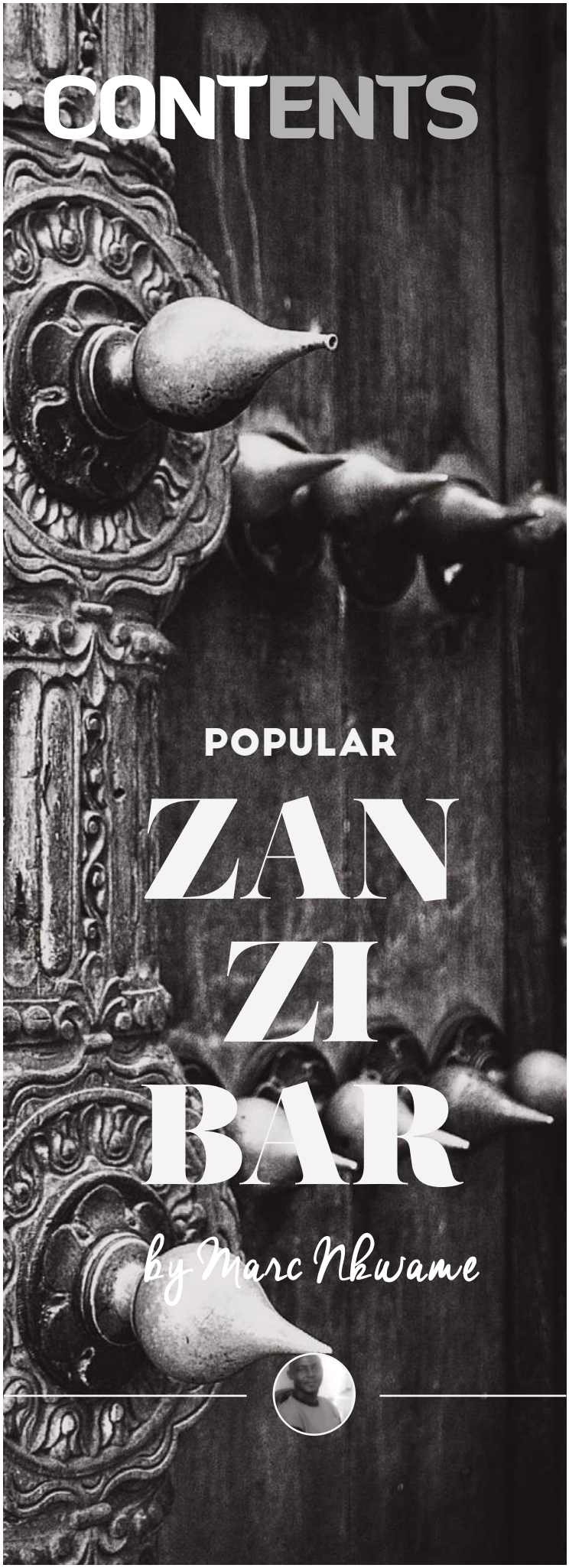
"Dear big five guides, do you even realize how much beauty African wilderness has to offer if you just slow down?"



REBUILDING OLDUVAI

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Establishment of Dr Leakey's Museum will go hand-in-hand with the construction of a new building to house the archaeological findings...



POPULAR

ZANZI BAR

by Marc Nkwame



I have been lucky enough to document a film in The Ngorongoro crater, together with a crew of four camera-persons, with the aim of capturing the oldest black rhino in the crater; FAUSTA.

Ngorongoro Crater is a stunningly beautiful park. A home to an extraordinary concentration of wildlife, including the endangered species of black rhino. It is located in a collapsed volcanic caldera. During the day, black rhinos often lie down to rest and are concealed by vegetation. This makes it difficult to spot a rhino in the crater. Thanks to the park rangers, who are familiar with their habits.

We spotted the first group of rhinos lying on the grass. Unfortunately, Fausta was not among them. The group consisted of a mother and it two calves of different ages, as told by the rangers. The rhino population in the crater has been slowly growing over the years, so seeing calves in this park, made me very happy. Our cameras helped us keep the memories, when we took pictures and videos of this amazing sight. The mother became aware of us, and not knowing our purpose, she stood on her feet and snorted. So we kept our distance. She still made a few mock charges on us, and so we decided to keep our cameras and went away.



fausta

NGORONGORO's OLDEST BLACK RHINO

by Sadock Mugetta
Freelance Safari Guide & Chairperson at Tanzania Tour Guide Association.

the queen

With her decades of experience with tourists, she is no longer intimidated by humans. Rhinos are naturally short-sighted...

We passed another group of adult rhinos. Then finally spotted the queen. The oldest rhino in the crater. Fausta was grazing alone. This was a milestone for me, and could not resist my camera. Old Fausta foraged without being bothered by our presence. With her decades of experience with tourists, she is no longer intimidated by humans. Rhinos are naturally short-sighted, but at her advanced age, Fausta has lost some of her eyesight.

PROTECTING THE BLACK RHINO

Fausta's status as the oldest black rhino in Ngorongoro makes her an icon in the long-standing battle to protect the black rhinos in Tanzania. Its species was once abundant across eastern and southern Africa. Its population at the beginning of the twenty-first century was estimated at about 2,400 individuals. The species recovery has been slow due to a number of factors, including predators, habitat loss, and most importantly, the continuous poaching for their horns.

The increased population along the Ngorngoro Conservation, increases the threat from poachers. It is alleged that the Maasai who live around this area, host poachers and assist them with the logistics. The Ngorongoro conservation area has a dedicated team of rangers. Although they are heavily armed and equipped with sophisticated tracking equipment, meant to save the rhinos from extinction, they also feel like







their lives are in danger, especially from the poachers.

THE TOUR GUIDE'S ROLE

There is generally less poaching activities where tourist activities are likely to take place. . The hundreds of safari vehicles in areas where black rhinos are found, provide both a restraint to poachers and a host of observers who report suspicious activities.
Everyone who goes on safari is helping to provide the funds that underpin wildlife conservation. Without tourism the whole conservation effort would simply fall apart.

A well trained and well informed tour guide can use his or her role as an ambassador to educate visitors about important conservation efforts. Every successful safari, led by an excellent guide, can also support the sustainability of conservation by encouraging more people to take a safari to Tanzania.

Guides can work cooperatively with park rangers, and support conservation efforts by adhering to the rules and regulations that preserve the park ecosystems. Ideally, protecting the black rhinos, is just as important as protecting the white house.

FUTURE OF THE BLACK RHINO

The Ngorongoro Conservation Area reminds OF Africa's long history. Many years ago, humans coexisted with domestic animals and wildlife. This fragile world is heavily stressed by the growing human population and climate change. Due to drought, The Maasai herdsmen have been forced to compete with wild animals for grassland. Impeded by these stresses and challenges, the recovery of black rhino populations has been slow. Conservation of wildlife depends on the preservation of natural habitat, the efforts of rangers and the cooperation of the tourism industry.

This also goes hand in hand with improved living conditions and economic opportunities for Tanzania's people, in particular those who live in or near parks and conservation areas. With the above done, they will not have a reason to poach or cut down trees, thus protection of the wildlife.



tour guide

A well trained and well informed tour guide can use his or her role as an ambassador to educate visitors about important conservation efforts and support the sustainability of conservation by encouraging more people to take a safari to Tanzania.

TANZANIA TOUR GUIDE AWARDS

On Saturday, 27th February 2016, the Tanzania Tour Guide Awards & Tanzania Tour Guide Association (TTGA), launched off with the announcement of the nominees at a luncheon event.
The awards are hosted by the Tanzania Tour Guide Awards Committee. Both of the short listed nominees attended the launch in their respective categories.

Chief Director of Nomination committee and founder at PROTS, Mr. Vedasto Izoba, announced welcomed the nominees present and emphasised the importance of the ambassadors roles played by these people by their category. *"The nominees were out of 757 in three categories, nine where picked for the next and final process of voting. This is an opportunity for our guides, porters and cooks to be acknowledged and shine at national and international level."* he said.

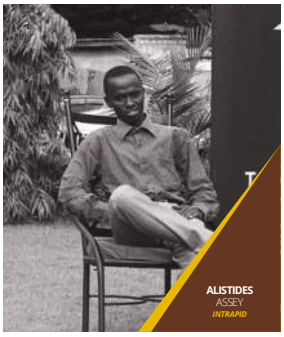
Sadock Mugetta said that it is an honour for him to be able to organise this special platform for these hard working and tourism ambassadors: *"The tour guides, porters and cooks plays a big role in supporting marketing our destination and contribute greatly into Tanzania's leading foreign exchange earner industry"* he said.

The launch was also supported by **Cocacola, TANAPA, Adventure & Leisure Magazine, Kilimanjaro Filming Institute, Zenith Media**, who is a sponsor for this year's Tour Guide Awards.

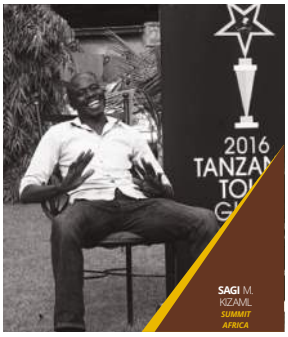
The Awards will also be broadcast on TV in due course.

- The Provincial Tour Guide Awards winner will take place on **28th May 2016** at the venue to be announced.
- All voting Associations members are eligible to vote using both paper and online ballots by our website and will be open till 20 May 2016.
- Visit our website: **www.tourguideawards.org**
- Follow us on Facebook/Twitter (maybe use symbol: **tourguideawards**
- BELOW are the nominees in their respective categories

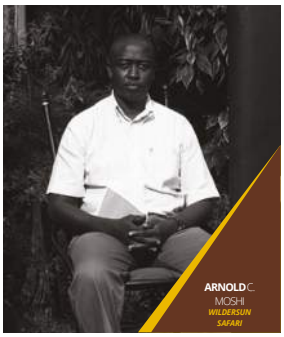
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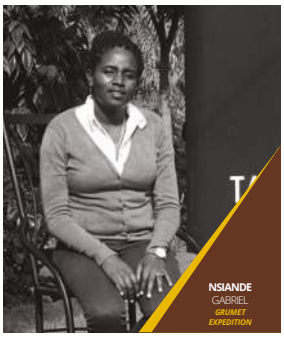

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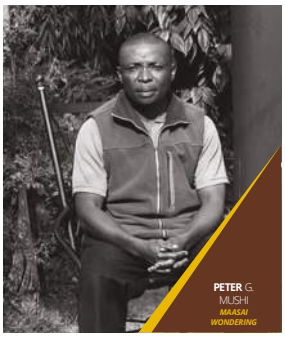

NEHEMIA G. MSABILA *TREK 2 KILI*


SAGI M. KIZAMU *SUMMIT AFRICA*

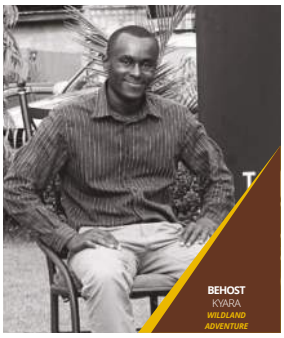
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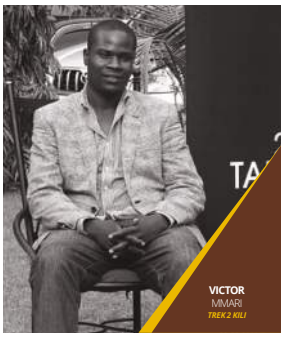

ARNOLD C. MOSHI *WILDERSUN SAFARI*

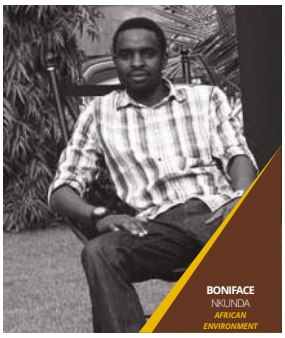

NSIANDE GABRIEL *GRUMET EXPEDITION*


PETER G. MUSHI *MAASAI WONDERING*

MOUNTAIN GUIDES


BEHOST KYARA *WILDLAND ADVENTURE*


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Tanzania now rebuilding Olduvai Gorge site Museum

By Marc Nkwame

The Ngorongoro Conservation Area Authority has kicked off the project to construct a very large and modern human history and archaeological museum at the legendary Olduvai (Oldupai) Gorge.

A recent visit to the site has revealed serious workmen working around the clock to erect the oval shaped structures being built from pure stones, right adjacent to the current Olduvai Museum at the further end of the Conservation Area.

As it happens, the Ngorongoro Conservation Area Authority, which recently took over the running of Oldupai Gorge, the Archaeological and Excavation site where Dr Mary Leakey together with her husband Louis once worked, is in the process of converting the former scientist's residential and working building into Museum.

Engineer Joshua Mwankunde the Manager in-charge of the Cultural Heritage Department at Olduvai Gorge, in Ngorongoro said the establishment of Dr Leakey's Museum will go hand-in-hand with the construction of a new building to house the archaeological findings, artefacts as well as replicas at the current Oldupai site Museum, a project to be funded by the European Union (EU).



In sync with that, Dar is also negotiating with Nairobi over the possibilities for Kenya to either sell or donate to Tanzania, all artefacts, souvenirs, tools and personal belongings of the legendary scientist, Dr Mary Leakey.

Speaking to Journalists at the site, Eng Mwankunde explained that the new developments at the Oldupai ravine Site Museum are aimed at reviving the facility which has been disintegrating after the departure of Dr Mary Leakey, who retired in 1984, before moving to Nairobi where she died on the 9th of December 1996. The NCAA Public Relations Officer, Mr Nickson Nyange said the site museum building has been depilating with age, wind and water erosion as well as other weather elements has taken heavy toll on some remains in and around the deep ravine and even some historical excavation sites mapped on important rocks and soil layers, keep sinking further beneath the ground.

Dr Mary Leakey who was born in 1913 was a British paleoanthropologist who discovered the first fossilised Proconsul skull, an extinct ape now believed to be among the human ancestors.

Dr Leakey also discovered the robust Zinjanthropus skull at Oldupai (Olduvai) Gorge and for much of her career, spanning more than 50 years in Tanzania; she worked alongside her husband, Dr Louis Leakey, at the archaeological site located within Ngorongoro Conservation Area, where they uncovered the tools and fossils of ancient hominines.
She developed a system for classifying the stone tools found at Olduvai. And was the one who discovered the Laetoli footprints. It was at the other Laetoli site, where she again discovered Hominin fossils that were more than 3.75 million years old.

During her 50 years' career in Northern tanzania, Dr Leakey discovered fifteen new species of other animals, and one new genus.
In 1972, after the death of her husband, Leakey became director of excavation at the Olduvai, the site was then under the antique department of the Ministry for Tourism. She helped to establish a Leakey family tradition of palaeoanthropology by field training her son.

The Leakeys started work in Tanzania in 1931. That was after Dr Louis Leakey came across some Olduvai fossils in Berlin Germany and decided that Olduvai Gorge must be holding crucial information on human origins.
He travelled to Ngorongoro via Nairobi in the seven-hour journey and once there he started excavation work. Later Louis and Mary Leakey became the archaeologists responsible for most of the excavations and discoveries of the hominid fossils in Olduvai Gorge.
Their finds, when added to the prior work of Raymond Dart and Robert Broom, were to convince majority of paleoanthropologists worldwide that humans originally evolved in Africa and the first man must have lived in Tanzania.

The Museum will go hand-in-hand with the construction of a new building to house the archaeological findings, artefacts as well as replicas at the current Oldupai site Museum...



Zanzibar

Online searches makes it the most popular destination in Tanzania

BY MARC NKWAME

Ngorongoro Crater, Serengeti National Park and Mount Kilimanjaro may be the top three popular destination for tourists who come to Tanzania, but when it comes to online searches it is **Zanzibar Island which tops the bill**.

That was revealed during the just launched 'Hospitality Report,' for Tanzania as compiled by **'Jovago'**, which is Africa's leading hotel online booking platform.

The report release, tabled in Arusha, is the latest compilation in the study on traveller trends across the country which is visited by an average of 1.2 million tourists annually.

The Jovago Executive, Mr Paul Midy, revealed in the report that Zanzibar, comprising of Unguja and Pemba Isles, accounted for 38 percent of the destination searches by customers, beating Dar-es-salaam with 27 percent and the country's tourism capital Arusha, which recorded 20 percent of total searches, Mwanza getting 10 percent and Bagamoyo, the historical town managing 5 percent.

The number of Tanzanians who are connected to the internet in one way or another has reached 9 million, which is more than 20 percent of the country's population of 45 million, according to the Tanzania Communications Regulatory Authority (TCRA) records.

BEACH TOURISM **POTENTIAL**

HISTORIC STONE **TOWN**

POPULAR ANNUAL **EVENTS**

Still most of the online destination searches may be coming from outside the country, by people who plan to visit Tanzania.

The Jovago Country Manager for Tanzania, Mr Andrea Guzzoni revealed that, the country being a virgin market with lots of potential, may live up to its projected 2017 foreign arrivals expected to clock at 2 million visitors but investors need to ensure that accommodation facilities meet all segments of travellers from cost conscious to luxury oriented ones.

But while Zanzibar tops internet searches, thanks to its beach tourism potential, historic stone town and popular annual events such as 'Sauti za Busara,' concerts and the Zanzibar International Film Festival (ZIFF), the actual number of tourists are still flocking into Ngorongoro Crater, game-driving within Serengeti or busy climbing Kilimanjaro.

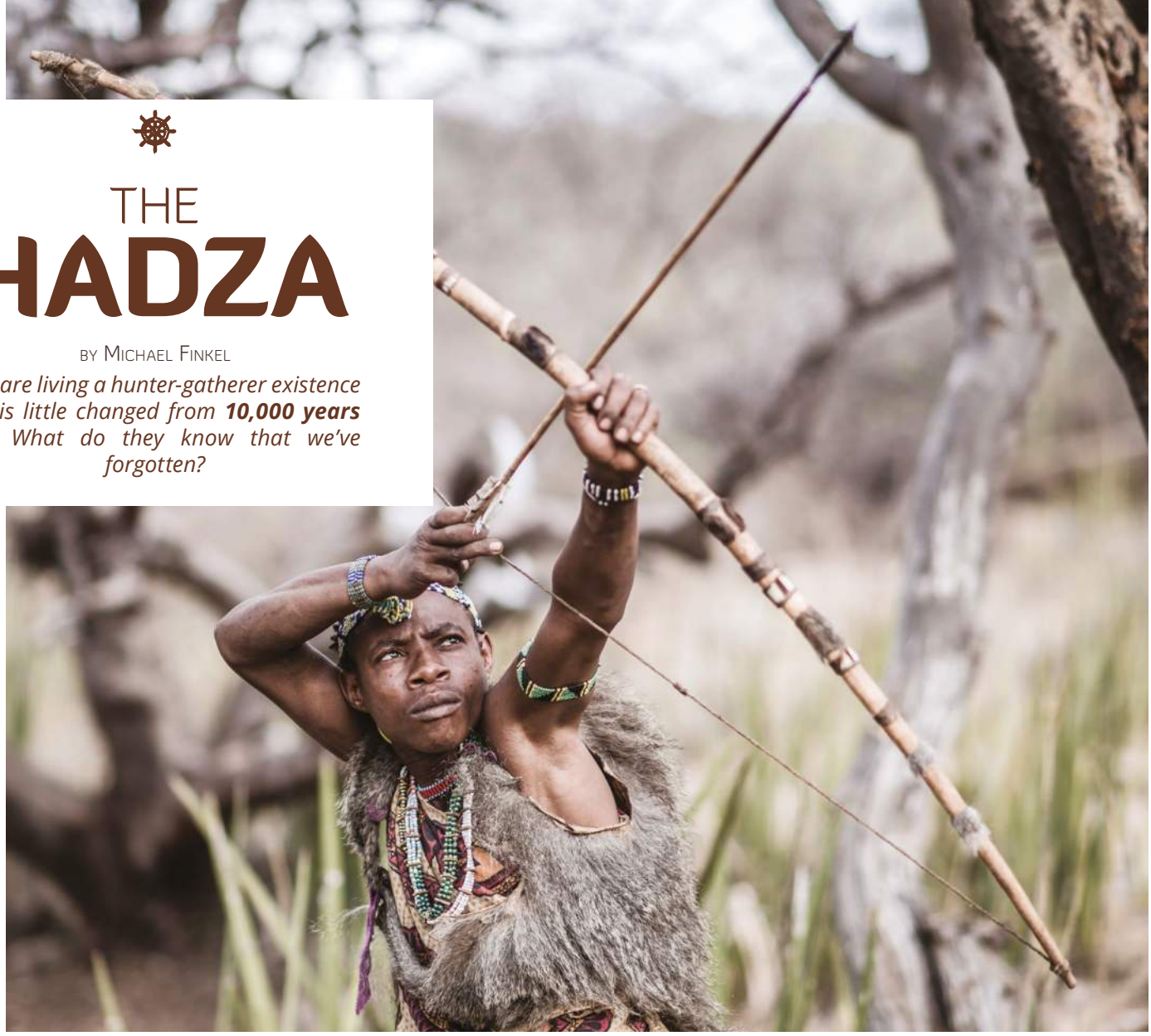
Ngorongoro Crater attracts 600,000 visitors per year, ahead of Serengeti National Park's 350,000 and Mount Kilimanjaro's 100,000 visitors. The Isle gets less than 200,000 documented travellers in a year. This makes the Northern Zone Circuit to remain the most preferred location for leisure travellers while the Isles get more hits from internet surfers.

Dar-es-salaam City, which is hardly mentioned in the country's tourism circles, boasts the highest number of hotel rooms at 4.489, followed by Zanzibar with 3,409, Bagamoyo which has 444, Ngorongoro (258), Serengeti National Park (242) and Kilimanjaro with 109 acceptable hotel rooms.

THE HADZA

BY MICHAEL FINKEL

*They are living a hunter-gatherer existence that is little changed from **10,000 years ago.** What do they know that we've forgotten?*



...CONTINUES

Even the one Hadza who has become the group's de facto spokesperson, a man named Richard Baalow, generally agrees with the government's aims. Baalow, who adopted a non-Hadza first name, was one of the first Hadza to attend school. In the 1960s his family lived in government-built housing—an attempt at settling the Hadza that soon failed. Baalow, 53, speaks excellent English. He wants the Hadza to become politically active, to fight for legal protection of their land, and to seek jobs as hunting guides or park rangers. He encourages Hadza children to attend the regional primary school that provides room and board to Hadza students during the academic year, then escorts them back to the bush when school is out.

The school-age kids I spoke with in Onwas's group all said they had no interest in sitting in a classroom. If they went to school, many told me, they'd never master the skills needed for survival. They'd be outcasts among their own people. And if they tried their luck in the modern world—what then? The women, perhaps, could become maids; the men, menial laborers. It's far better, they said, to be free and fed in the bush than destitute and hungry in the city.

More Hadza have moved to the traditionally Hadza area of Mangola, at the edge of the bush, where, in exchange for money, they demonstrate their hunting skills to tourists. These Hadza have proved that their culture is of significant interest to outsiders and a potential source of income. Yet among the Hadza of Mangola there has also been a surge in alcoholism, an outbreak of tuberculosis, and a distressing rise in domestic violence, including at least one report of a Hadza man who beat his wife to death.

Though the youngsters in Onwas's group show little interest in the outside world, the world is coming to them. After two million years, the age of the hunter-gatherer is over. The Hadza

may hold on to their language; they may demonstrate their abilities to tourists. But it's only a matter of time before there are no more traditional Hadza scrambling in the hills with their bows and arrows, stalking baboons.

Up on the hill Onwas has led us to, clutching my knife, I crouch behind Maduru as the baboon moves along a fin of rock. And then, abruptly, the baboon stops. He swivels his head. He is so close we could reach out to each other and make contact. I stare into his eyes, too frightened to even blink. This lasts maybe a second. Maduru doesn't shoot, possibly because the animal is too close and could attack us if wounded—it's often the poison, not the arrow, that kills. An instant later the baboon leaps away into the bushes.

There is silence for a couple of heartbeats. Then I hear frantic yelping and crashing. It's coming from the far side of the rock, and I can't tell if it is human or baboon. It's both. We thrash through bushes, half-tumbling, half-running, until we reach a clearing amid a copse of acacias.

And there it is: the baboon. On his back, mouth open, limbs splayed. Shot by Giga. A nudge with a toe confirms it—dead. Maduru whistles and shouts, and soon the other hunters arrive. Onwas kneels and pulls the arrow out of the baboon's shoulder and hands it back to Giga. The men stand around the baboon in a circle, examining the kill. There is no ceremony. The Hadza are not big on ritual. There is not much room in their lives, it seems, for mysticism, for spirits, for pondering the unknown. There is no specific belief in an afterlife—every Hadza I spoke with said he had no idea what might happen after he died. There are no Hadza priests or shamans or medicine men. Missionaries have produced few converts. I once asked Onwas to tell me about God, and he said that God was blindingly bright, extremely powerful, and essential for all life. God, he told me, was the sun.

The most important Hadza ritual is the epeme dance, which takes place on moonless nights. Men and women divide into separate groups. The women sing while the men, one at a time, don a feathered headdress and tie bells around their ankles and strut about, stomping their right foot in time with the singing. Supposedly, on epeme nights, ancestors emerge from the bush and join the dancing. One night when I watched the epeme, I spotted a teenage boy, Mataiyo, sneak into the bush with a young woman. Other men fell asleep after their turn dancing. Like almost every aspect of Hadza life, the ceremony was informal, with a strictly individual choice of how deeply to participate.

With the Hadza god not due to rise for several hours, Giga grabs the baboon by a rear paw and drags the animal through the bush back to camp. The baboon is deposited by Onwas's fire, while Giga sits quietly aside with the other men.

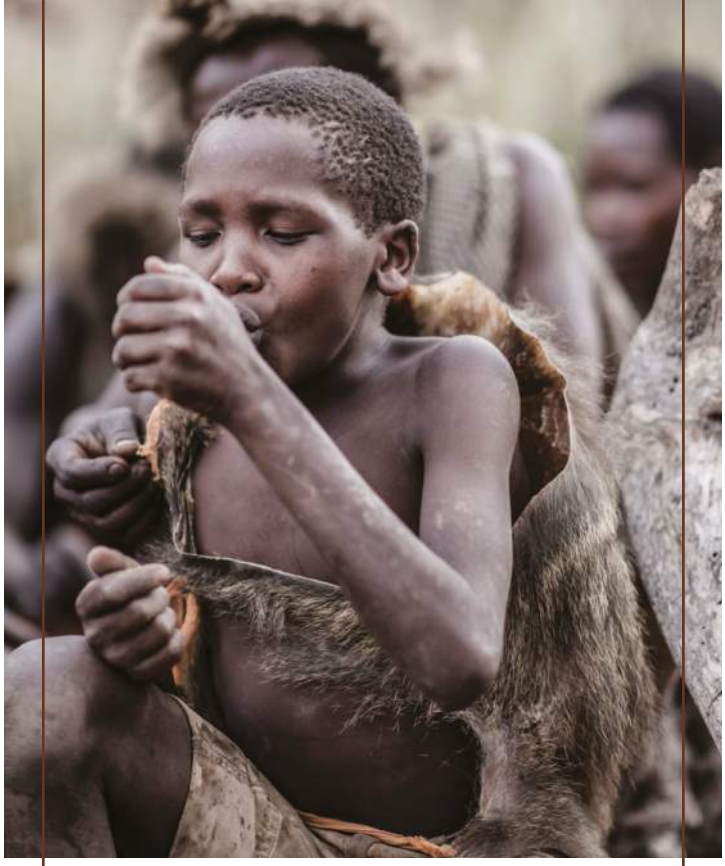
> ***IT IS HADZA CUSTOM THAT THE HUNTER WHO'S MADE THE KILL DOES NOT SHOW OFF. THERE IS A GOOD DEAL OF LUCK IN HUNTING, AND EVEN THE BEST ARCHERS WILL OCCASIONALLY FACE A LONG DRY SPELL. THIS IS WHY THE HADZA SHARE THEIR MEAT COMMUNALLY.***

Onwas's wife, Mille, is the first to wake. She's wearing her only set of clothes, a sleeveless T-shirt and a flower-patterned cloth wrapped about her like a toga. She sees the baboon, and with the merest sign of pleasure, a brief nod of her chin, she stokes the fire. It's time to cook. The rest of camp is soon awake—everyone is hungry—and Ngaola skins the baboon and stakes out the pelt with sharpened twigs. The skin will be dry in a few days and will make a fine sleeping mat. A couple of men butcher the animal, and cuts of meat are distributed. Onwas, as camp elder, is handed the greatest delicacy: the head.

The Hadza cooking style is simple—the meat is placed directly on the fire. No grill, no pan. Hadza mealtime is not an occasion for politeness. Personal space is generally not recognized; no matter how packed it is around a fire, there's always room for one more, even if you end up on someone's lap. Once a cut of



***MORE HADZA** have moved to the traditionally Hadza area of Mangola, at the edge of the bush, where, in exchange for money, they demonstrate their hunting skills to tourists proving that their culture is of significant interest to outsiders and a potential source of income.*



meat has finished cooking, anyone can grab a bite.

And I mean grab. When the meat is ready, knives are unsheathed and the frenzy begins. There is grasping and slicing and chewing and pulling. The idea is to tug at a hunk of meat with your teeth, then use your knife to slice away your share. Elbowing and shoving is standard behavior. Bones are smashed with rocks and the marrow sucked out. Grease is rubbed on the skin as a sort of moisturizer. No one speaks a word, but the smacking of lips and gnashing of teeth is almost comically loud.

I'm ravenous, so I dive into the scrum and snatch up some meat. Baboon steak, I have to say, isn't terrible—a touch gamy, but it's been a few days since I've eaten protein, and I can feel my body perking up with every bite. Pure fat, rather than meat, is what the Hadza crave, though most coveted are the baboon's paw pads. I snag a bit of one and pop it in my mouth, but it's like trying to swallow a pencil eraser. When I spit the gob of paw pad out, a young boy instantly picks it up and swallows it.

Onwas, with the baboon's head, is comfortably above the fray. He sits cross-legged at his fire and eats the cheeks, the eyeballs, the neck meat, and the forehead skin, using the soles of his sandals as a cutting board. He gnaws the skull clean to the bone, then plunges it into the fire and calls me and the hunters over for a smoke.

It is impossible to overstate just how much Onwas—and most Hadza—love to smoke. The four possessions every Hadza man owns are a bow, some arrows, a knife, and a pipe, made from a hollowed-out, soft stone. The smoking material, tobacco or cannabis, is acquired from a neighboring group, usually the Datoga, in exchange for honey. Onwas has a small amount of tobacco, which is tied into a ball inside his shirttail. He retrieves it, stuffs it all into his pipe, and then, holding the pipe vertically, plucks an ember from the fire and places it atop his pipe. Pulsing his cheeks in and out like a bellows, he inhales the greatest quantity of smoke he possibly can. He passes the pipe to Giga.

Then the fun begins. Onwas starts to cough, slowly at first, then rapidly, then uncontrollably with tears bursting from his eyes, then with palms pushing against his head, and then, finally, rolling onto his back, spitting and gasping for air. In themeantime, Giga has begun a similar hacking session and has passed the pipe to Maduru, who then passes the pipe to me. Soon, all of us, the whole circle of men, are hacking and crying and rolling on our backs.

> ***THE SMOKE SESSION ENDS WHEN THE LAST MAN SITS UP, GRINNING, AND BRUSHES THE DIRT FROM HIS HAIR.***

With the baboon skull still in the fire, Onwas rises to his feet and claps his hands and begins to speak. It's a giraffe-hunting story—Onwas's favorite kind. I know this even though Mariamu, my translator, is not next to me. I know because Onwas, like many Hadza, is a story performer. There are no televisions or board games or books in Onwas's camp. But there is entertainment. The women sing songs. And the men tell campfire stories, the Kabuki of the bush.

Onwas elongates his neck and moves around on all fours when he's playing the part of the giraffe. He jumps and ducks and pantomimes shooting a bow when he's illustrating his own role. Arrows whoosh. Beasts roar. Children run to the fire and stand around, listening intently; this is their schooling. The story ends with a dead giraffe—and as a finale, a call and response.

"Am I a man?" asks Onwas, holding out his hands.
"Yes!" shouts the group. "You are a man."
"Am I a man?" asks Onwas again, louder.
"Yes!" shouts the group, their voices also louder. "You are a man!"

Onwas then reaches into the fire and pulls out the skull. He hacks it open, like a coconut, exposing the brains, which have been boiling for a good hour inside the skull. They look like ramen noodles, yellowish white, lightly steaming. He holds the skull out, and the men, including myself, surge forward and stick our fingers inside the skull and scoop up a handful of brains and slurp them down. With this, the night, at last, comes to an end. The baboon hunt, it seems, was something of an initiation for me. The next day, Nyudu hacks down a thick branch from a mutateko tree, then carefully carves a bow for me, long and gracefully curved. Several other men make me arrows. Onwas presents me with a pipe. Nkulu handles my shooting lessons. I begin to carry my bow and arrows and pipe with me wherever I go (along with my water-purification kit, my sunscreen, my bug spray, and my eyeglass-cleaning cloth).

I am also invited to bathe with the men. We walk to a shallow, muddy hole—more of a large puddle, with lumps of cow manure bobbing about—and remove our clothes. Handfuls of mud are rubbed against the skin as an exfoliant, and we splash ourselves clean. While Hadza have a word for body odor, the men tell me that they prefer their women not to bathe—the longer they go between baths, they say, the more attractive they are. Nduku, my Hadza language teacher, said she sometimes waits months between baths, though she can't understand why her husband wants her that way. I also discover, by listening to Mille and Onwas, that bickering with one's spouse is probably a universal human trait. "Isn't it your turn to fetch water?" "Why are you napping instead of hunting?" "Can you explain why the last animal brought to camp was skinned so poorly?" It occurs to me that these same arguments, in this same valley, have been taking place for thousands of years.



There are things I envy about the Hadza—mostly, how free they appear to be. Free from possessions. Free of most social duties. Free from religious strictures. Free of many family responsibilities. Free from schedules, jobs, bosses, bills, traffic, taxes, laws, news, and money. Free from worry. Free to burp and fart without apology, to grab food and smoke and run shirtless through the thorns.

BUT I COULD NEVER *live like the Hadza. Their entire life, it appears to me, is one insanely committed camping trip. It's incredibly risky. Medical help is far away. One bad fall from a tree, one bite from a black mamba snake, one lunge from a lion, and you're dead. Women give birth in the bush, squatting. About a fifth of all babies die within their first year, and nearly half of all children do not make it to age 15. They have to cope with extreme heat and frequent thirst and swarming tsetse flies and malaria-laced mosquitoes.*
The days I spent with the Hadza altered my perception of the world. They instilled in me something I call the "Hadza effect"—they made me feel calmer, more attuned to the moment, more self-sufficient, a little braver, and in less of a constant rush. I don't care if this sounds maudlin: My time with the Hadza made me happier. It made me wish there was some way to prolong the reign of the hunter-gatherers, though I know it's almost certainly too late.
It was my body, more than anything, that let me know it was time to leave the bush. I was bitten and bruised and sunburned and stomach¬achy and exhausted. So, after two weeks, I told everyone in camp I had to go.

There was little reaction. The Hadza are not sentimental like that. They don't do extended goodbyes. Even when one of their own dies, there is not a lot of fuss. They dig a hole and place the body inside. A generation ago, they didn't even do that—they simply left a body out on the ground to be eaten by hyenas. There is still no Hadza grave marker. There is no funeral. There's no service at all, of any sort. This could be a person they had lived with their entire life. Yet they just toss a few dry twigs on top of the grave. And they walk away.

THE END



TANZANIA's LEADING MATRIARCH

VICKY DUNCAN SIMBEYE

By Sadock Mugetta
Freelance Safari Guide & Chairperson at Tanzania Tour Guide Association.

Female safari guides in Tanzania are seldom seen. This makes them exceptional when encountered. There is an urgent need for a new breed of female safari guides to venture boldly into what is often viewed as a male-only territory. Tanzania currently has eight recognized female Safari guides. These ladies forged on with their careers despite the many ups and downs, and finally emerged as guides and rangers in the Tanzanian bush. Back in 2002 there were no female Safari Guides in the whole of Tanzania. Tanzania Tour Guide Association would like to set an example and increase the number of female guides to three times the existing number in the next two years. Regardless of it being viewed as impossible by many. This will not only address the gender imbalance in the industry but also be an uplifting sign in a country where tourism contributes significant revenue. I sat down with Vicky Duncan Simbeye, a pioneering woman safari guide since 2000. Here is what Vicky had to share.



Q What inspired you to be a Safari Guide?

At a very early age I wanted to be close to nature and wanted to meet different people from around the world. I developed such a fondness for the wildlife and people. This made me want to become a safari guide. There is a time I wanted to drop out of secondary school. Reason being those Land Rovers that passed by my school full of white people. I just could not wait to become one of the leading safari guides.

Q How did you start your career?

At first it was a bit difficult, as this area was full of men. Seemed like there was no space for women. The safari guide career was not a popular career in my community. There was no money for me to join a tour guiding school but. After three years in college, pursuing Engineering, Boiling and Mechanical, I decided to leave the job of fixing pipes and follow my true passion. I already had my driving license by then. Life was easy for me, being the only female in class. After three years of being a Kiswahili teacher to some travelers, a restaurant attendant and a kitchen assistant, I started searching for a tour guiding job. There were so many challenges including some questions that I got from companies. Some companies asked if I could change a flat tyre, in case of a breakdown, and some other dodgy questions. After knocking on so many doors, seeking for opportunities to be a tour guide I was finally accepted at Green Footprint Company.

This is whereT I started my guiding career. Within two years, I completed my training in various activities such as, biking, guiding nature walks, night game driving, canoeing, and animal tracking. This was a great exposure and I met so many male guides. They encouraged me to challenge myself by applying and interviewing for a job with 'And Beyond'. And Beyond hired me and I spent 8 years as a resident guide at Ngorongoro Crater Lodge. That is indeed the place I have loved the most over my entire guiding career.

What is the most memorable moment of your career?

When I moved to Ngorongoro Crater, both the ascending and descending roads were very narrow compared to now. My first drive down the crater reminded me of my trainer telling me, "When you encounter an Elephant you must have an escape route." She insisted that I make sure I maintain a distance of two hundred meters to three hundred meters away from an elephant. It was about a month after I started doing daily game drives in the crater, and I was driving the ascending road when the scattered dung of an elephant warned me about a danger not worth anticipating. Within the blink of an eye, a male elephant from bush was rushing towards our vehicle. This was a very scary moment. My six guests went quite without being told. We were in its pathway. Since there was no escape route, I decided to stop the engine. Trumpeting sounds were echoing off the big wall of the ascending road. The elephant's trunk was navigating through my driving window and twining about the steering wheel and turning it for about thirty minutes. At this moment, it was as if no one in the vehicle was breathing, let alone existing. Later, by reversing a little bit I managed to let him get by us and let us leave in one piece. We survived!

What is your favorite part of your guiding job?

I love and enjoy the sounds and tranquility of the bush in the early mornings and evenings. Say nothing, just watch, breath and smell. Appreciating the whole world that nature has to offer.

Describe your personal approach to guiding?

I always like to stay aware of why I am there. It is very important for me to appreciate that my guests are on holiday, and there must have been a good reason why they decided to pay for a trip to Tanzania. In the hospitality industry, it is almost as if we are doctors, and our clients come to seek treatment.

What does a female guiding career mean to you personally?

The future will always be better than the past. It means a lot to me and to my family. I am where I always wanted to be, where my soul and mind find joy. I have made so many friends from all walks of life. From different cultures, to different parts of the world. I have travelled to places I have never thought of.

What is your advice to the women dreaming of becoming safari guides?

You can do it and it is possible. The challenge of becoming a female safari guide has been overcome by our endurance and persistence. People no longer think that it is difficult for a woman to steer the land cruiser and navigate the compass of the national park searching for the lions. Any women out there thinking of becoming a safari guide, should just be ready to work for long hours, they should love nature, and have people skills. For those who do not know where to start, I would recommend them to contact Tanzania Tour Guide Association (TTGA) for assistance and support.

What would you never leave the camp for a game drive without?

I can never leave the camp without binoculars, guide books, camera, star pointer, Swiss army knife and chewing gum. I keep everything I need in my backpack.

If you were not a Safari Guide, what would be your career choice?

It is a secret, do not tell anyone. I would be a language instructor. Almost every African speaks about 3 languages so I would not have struggled to find the job. I am kidding! Apart from safari guiding I would have been a farmer owning a very large ranch as well as supporting the community to escape from poverty.

What would you do if you encountered a poaching activity?

I actually have experienced that. Once I was a resident guide based in the northern Serengeti at the Mara River. This part of the park borders several villages. Many at times, I have come across animals that have been killed with snares or arrows. One day I saw a recently killed elephant with its head cut off. It is not a good site, especially for our guests, and so whenever possible you would try not to show them if they did not spot it before you. It brings an emotional reaction and causes clients to doubt whether the park is doing its job properly. Poaching is real, and the presence of safari guides in the national parks, provide some sense of security for the animals, compared to places where tourists don't go.

Any message to the government concerning tour guides?

Yes, the Tanzanian tour guiding industry is a bit overlooked by the government from the standpoint of policy making, inclusiveness in making decisions, and amending regulations. We also lack a standard contract with a clear directive on minimum wages and other issues affecting our welfare. It is high time that the government and other stakeholders join forces to consider the interests of the tour guides, porters and cooks.

How you can be contacted?

My email is simbeyevicky@gmail.com







Top: Vicky enjoying bush lunch with her clients at serengeti north

Top Right: On a nature walk safari

Right: Tracking chimps at Mahale National Park

Below: Vicky enjoying one of her early mornings



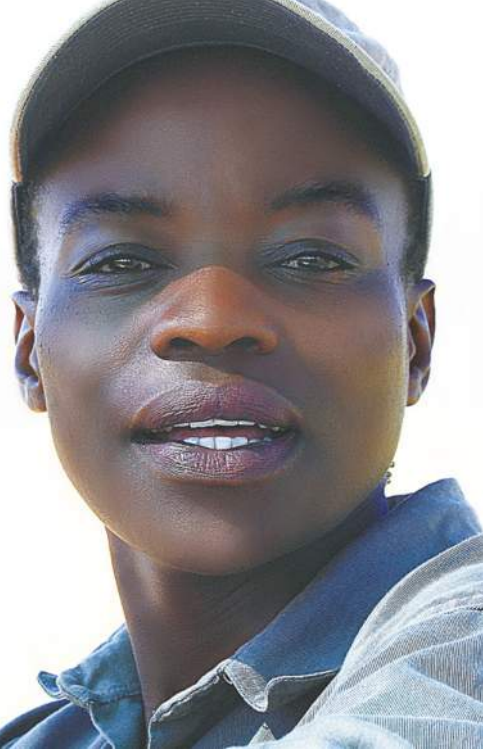
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1 MACHO GUIDES.

Professionally Macho guides consider protecting their clients from the dangerous animals. They appreciate the beauty of their clients more than that of wildlife that they are employed to present.
They never last long in the industry as they prefer the bush life. At times they also miss on the town life but they easily become bored with the outdoor life.

2 PARROT GUIDES.

As the name says, this are the tour guides who will repeat over and over the word they have learnt from other guides. Most of what they know, they learn from the book and not through the time spent observing in the field. They are also called wind up guides. They are like a bus driver who is driving the same route for more than ten years.

"Dear Parrot guides, you were born an original, don't die a copy"

3 THE BIG FIVE.

These are the guides who rush from one sight of the big five to another. They pride themselves in finding the big five in every drive. They keep communicating with fellow safari guides as to what they have seen.

"Dear big five guides, do you even realize how much beauty African wilderness has to offer if you just slow down?

4 ESCAPIST GUIDES.

These are lost souls who seek for jobs in the bush in order to get away from their responsibilities and failures. They often are full of hardluck stories; broken marriages, drinking problems or even those who cannot hold down a job long.

"Dear Escapists, kindly don't run away from trouble, it does not disappear, face it!"





5 GENUINE BUSH LOVER, "ANTI PEOPLE ".

These are the guides who genuinely love and appreciate what wilderness has to offer. This are former wardens, ranger, researchers or museum curators. Therefore, they are exceptionally knowledgeable in certain fields like, plants, birds, animals, butterflies etc. they have also spent most of their lives working on research and protection of the ecosystem.

"Dear guests with similar interest, with the Anti-People type of guides, you will enjoy a lifetime and a memorable experience"

6 PRIMA DONNA GUIDE.

These are tour guides with a lot of "have been" stories in their mouths. The 'have been' stories come in as they were ones in an authoritative field during their heydays. That is a lion research, ornithology, wildlife art, and the likes. They have guided royalties or those in the higher social circle. They have turned into guards due to personal circumstances.
They often find it below them to pour tea for clients or cleaning a safari vehicle and prefer to stay with those clients who command the highest social rank."

DID YOU KNOW TYPES OF tour guides?

Story by Givens Kachero
Adopted from Moses Patrick Njoles
presentation

9 ECCENTRICS "EXTRAORDINARY GUIDES"

They have a handful of strong personalities. They have specialized in birds as 'pet subjects'. They have a specialty in turning their group into keen birders even if they arrive in the safari without the slightest interest in birds.



7 PEOPLES PERSON.

These are tourists who joined the industry because they enjoy the company of their fellow men. They have good communication skills and a relaxed personality. They keep their clients happy with jokes and light hearted jokes. They spend time chatting about all aspects of life.

They will talk about a large variety of topics ranging from wildlife to sports, current affairs, travels and entertainment. They show interest in where the guest is from, their culture work and even family. They will make the tourists laugh, feel at home and even create lifelong friendships. They however don't have in depth knowledge of nature.





8 PEOPLE AND WILDLIFE ENTHUSIAST.

They are the best guides as they take their work professionally and seriously. Their true love has a combination of wild things and people. Many clients return back, seek them and book their services, due to this they make life-long friendship with most of the clients. They also have an in depth knowledge of mammals, rocks art, birds, plants, African history, human skills etc.

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