

MALAWI heritage

15th October 2021

Vol. 2 No. 4



CULTURE
HISTORY
NATURE



RECAP EDITION



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ABOUT PUBLISHER

Malawi Heritage Magazine is published by Infinity Media Group, a media firm based in Zomba. The magazine covers cultural, natural and historical issues of Malawi. It aims at promoting the conservation of Malawian cultural and natural heritage.

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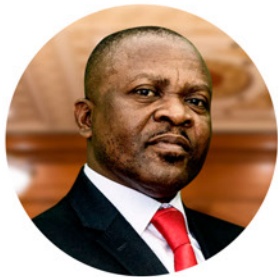
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I am impressed with the work plus innovative ideas being done to portray culture as a component of tourism in enhancing the economic development of Malawi. Such efforts as Infinity Media Group's establishment of Heritage Magazine.

In trying to sell ourselves internationally, culture is a very good place to start. We will market culture as a product of tourism.

Dr Micheal Usi (Minister of Tourism , Culture and Wildlife)
(15 Oct, 2020)

If we can in union keep away from large groupings, maintain social distance, frequently wash our hands with hand sanitizer, wear face masks and constantly look out for covid-19 symptoms in us and in others, we will rise above this pandemic and emerge victorious as we always have.

Timothy Mtambo (Minister of Civic Education and National Unity)
(15 Jan, 2021)



The magazine has fascinating articles and stories centered on Malawi's culture, history, and nature, all of which fit neatly with this magazine's objectives. As we continue to experience an increased global flow of cultural influences, local cultures are threatened and susceptible to being undermined or even lost. Hence, this magazine intends to help preserve our cultural heritage and the essence of who we are.

Ruth Veida Mandala (Lecturer, University of Malawi)
(15 July, 2021)



EDITOR'S NOTE

B.Ed (Mw); M.Ed(Mw); Msc(UK); MPA-ID (UK)

Welcome to the Malawi heritage magazine, join us as we explore many interesting facts about our beautiful country, popularly known as the Warm Heart of Africa.

This issue seeks to enlighten people on the historical, natural and cultural heritage of Malawi.

As a gift to Malawian mothers, we have prepared a recap edition. This issue is a special one because it has stories from the previous editions. It has been developed as a recap for readers who missed out the previous editions.

The articles in this magazine express the past, present and future of our heritage. Our team is happy to share them with you. Be on the look out for upcoming issues as we will continue to share fascinating stories of Malawi as a country. Be part of our commitment to promote Malawi's heritage.

Thank you.

Paul Chiwaya



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Arts & Culture



- **Does Mother's Day Include Women with Barrenness?**
- **Welcoming a Newborn Child**
- **Art**
- **Literary Corner**
- **Fireside Wisdom**





DOES MOTHER'S DAY INCLUDE WOMEN WITH BARRENNESS?

To understand who a mother is, define it subjectively

By Esther Teneth

In 2019, I listened to Jill's spoken word poem entitled "The Cry of a Barren Woman." I shed tears as I listened to it for the very first time. I was so touched and empathized with what these women go through. Like Hannah in the Bible, they face ill-treatment from the society. They are mocked, sidelined and usually on psychological lockdown when they have weaker adaptive mechanisms and social support.

Mother's day brings its own expectations and usually these expectations involve children doing something for their mothers.

This concept of children doing something for their mothers have raised my curiosity to think about those women who are barren. What constitutes motherhood? Is mother's day only those women who know labour pains? Does it include women with barrenness? Well, there are many questions that pops up in my head about the raised topic which I have no answers for.

In search for answers to erase my curiosity, I went ahead on asking some friends of their opinions concerning the issue under discussion. Some said, motherhood is defined by fertility and the ability to give birth, so if a woman is incapable of doing that, then mother's day isn't her thing. Some said, being a wife and giving birth are two different things, so if a woman is unable to conceive, she is just a mere woman not a mother. Some said, a woman who is unable to give birth is qualified to be a mother either through adoption or raising children of their relatives,

so mother's day includes them too. Some said, a mother is defined in relation to care and warmth that she offers to others, so even if a woman can be barren but as long as she have these traits that keeps other people close to her, she is capable of celebrating mother's day. Some said, motherhood is socially constructed, so it's debatable if women with barrenness should celebrate mother's day. My question is; what's your view on this?

There's no universal definition of a mother. If you define it in biological terms, think of situations where mothers die during labour process or when their kids are young and their children get attached to other people. What constitutes a mother is subjective, so there's no crime filed against women

with barrenness when found celebrating mother's day. In fact, we need to change our perceptions toward them. We need to celebrate with them, shower them some gifts and be with them to chase sullenness.

Remember, these women are people with their mothers, mother's in-laws and other people who look up to them, so before you sideline them in your thinking, think of them in a broader picture.

Welcoming a newborn child: Beliefs and myths

By Lucia Nkhoma

Tradition constitutes of customs or beliefs that are transmitted from generation to generation. It could also mean routine ways of behaviour passed on from one generation to another. Tradition will always be an integral part to who we are. Its impact on us will not wane because it is simply part of our foundation in human existence.

Fast forward to the main discussion, I would like to draw your attention to some familiar things we usually see happening in our surroundings and mostly do not have full knowledge on how they came about but probably we can easily guess why they exist. Here are some customs that are still being passed on from one generation to the other like protecting babies from evil attacks using a baby's own residual umbilical chord. You would agree with me that mostly when we go into villages, we find babies tied a string around their necks and to it hanging a tiny pillow-like thing. Here is how the apparatus comes about..

When a baby is born and discharged from the hospital, in a Malawian setting, the baby stays indoors (Chikuta/Chilowelo) until the residual umbilical chord wilts and drops from the tummy. The wilted umbilical chord is then soaked in water and it is this water that is used to wash the baby. Thereafter, the soaked wilted umbilical chord is wrapped on a piece of cloth and sewn together with a string, reasonably long and tough enough, to fit a baby's neck and not to break before it rots and drops on its own. Usually the sewn piece of cloth inhabiting the dropped umbilical

chord takes shape of a pillow. This process is mostly undertaken by the new mother's grandmother, mother or a knowledgeable older female guardian.

It is believed that when the wilted umbilical chord get into the wrong hands can be used for rituals to hurt the newborn and or make ritualistic riches. Therefore, careful and hideous disposal is a must. Others dispose it off at a confluence (where rivers cross), in cases where rivers are not available, it is buried on a dumpy ground- you would quickly conclude that for easy and faster decomposition. well, maybe you are right but according to the sources I enquired from said that " we all know water is life therefore desposing the chord on a dry land means inhibit the growth of the newborn and that the baby may not live long" . Desposing it off at a dumpy place means more life and growth for the newborn.

In my opinion the whole point is to ensure that the chord is disposed off safely. For the most times humans do not trust each other therefore tightening it to a string around a baby is to make sure it decomposes and that at the time it drops, it is useless for rituals or any evil activities and witchcraft.



"Martin Luther king"
Pencil portrait

Darlo Girls Foundation Boarding School



NAMES OF 2020 FORM 4 STUDENTS WHO MADE IT TO UNIVERSITIES

A. Public Universities

STUDENT NAME	PROGRAM OF STUDY	UNIVERSITY
Somanje Bridget	Bachelor of science in forestry	Luanar
Nyirenda Brenda	Ba (History and heritage)	Mzuni
Mdoka Wongani	BaEd Arts	Mzuni
Mpumira Patience	BSc (Tourism)	Mzuni
Magombo Martha	Ba Communication and Cultural Studies	Unima
Malewezi Lombani	Ba Media for Development	Unima
Kamlangira Grace	BSc in Biological Sciences	Unima
Kalonga Mabel	Ba in Social and Economic History	Unima

B. Private Universities

STUDENT NAME	PROGRAM OF STUDY	UNIVERSITY
Mwakikunga Wezi	Bachelor in business administration	DMI Mangochi campus
Mapulanga Chimwemwe	Bachelor of accounting	DMI Mangochi campus
Sawasawa Isha	Bachelor of social work	DMI Lilongwe campus
Bvulumende Sheron	Bachelor of social work	DMI Lilongwe campus
Chipofya Ellina	Bachelor of social work	DMI Lilongwe campus
Banda Bupe	Bachelor of business administration	DMI Lilongwe campus
Kamwaza Ashley	Bachelor of community development	CU
Mphita Barbra	Bachelor of arts in education (History)	CU
Mwafulirwa Eleanor	Bachelor of arts in education	CU
Tunthuwa Hilda	Bachelor of education in geography	LU
Ng'ambi PascaLINE	Bachelor of education in history	LU
Nkhoma Shirrah	Program not known yet	LU

KEY

UNIMA: University of Malawi CU: Catholic University

LU: Livingstonia University

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Lobola - Does It Amount to buying of a wife?

By Chestone Kapotie

The ultimate object of contracting marriages might be similar across different sectors but the antecedents and modalities defining a well contracted marriage under different cultures are obviously not common. While a number of minor similarities and differences exist in the rites and formalities for contraction of marriages among most tribes in Malawi, one notorious feature that contrasts marriages of the Northern part of Malawi from the Central and Southern regions save Nsanje District is the practice of paying Lobola.

Lobola, substantively referred to as bride price in other parts of the world is where the groom's family presents either money, cattle or any similar goods to the bride's family as a gesture signifying a ripened intention to marry the lady in pursuit.

Under the patrilineal system in the Northern parts of the country, the woman forsakes their homes to join and become part of her husband's family. The family of the husband gains not only a daughter in the name of the wife but also custody of children in the marriage. It should however be pointed out that none of these happen on a silver platter for nature abhors sweet without sweat. We will revert to this point latter. In a sharp contrast to matters noted above and certainly with minor recent variations, a grown-up

man in the central and southern parts of the country leaves their fathers and mothers home and join themselves to their wife's. The matrimonial home under matrilineal system is at wife's village. Ideally all children belong to the wife's line under the watch a maternal uncle called Mwinimbumba who paradoxically operates remotely from his wife's village.

The Payment of Lobola is not a mere puff in the north for it goes down to the very root of the definition of a properly instituted marriage. A marriage without payment of Lobola or without proper arrangement of its payment amounts to a huge irregularity. This irregularity is under most tribes in the north incurable. Marriage in the north as practiced by the Tumbuka, Ngoni, Tonga, Ngonde just to mention a few begin with an agreement of marriage between a boy and a girl. Latter the boy and the girl exchange information regarding the identity of their parents and other members of family.

A go between also referred to as Thenga institutes formal negotiations with the girl's father and where a proposal is accepted, negotiations are concluded as to the amount and time of Lobola payment. Without belabouring the point, lobola simply constitutes an important element in the process of arriving at a proper customary marriage and consequences of negating the same can be quite unpleasant as will be seen hereafter.

The practice of paying lobola is a serious one such that under customary practices, where lobola has been paid, a refund of the same could reasonably be seen to be claimed upon the dissolution of the civil union especially where the lady is faulted. On the other hand, where in the unfortunate event that the wife dies before such payment, members of the family from male side and female side could be seen fighting on the modalities of burial of the deceased with the latter demanding from the former payment before further steps are undertaken.

Notwithstanding above discussion, the crucial question is whether Lobola amounts to the purchase of a wife. Section



22 of the Republic of Malawi Constitution recognizes various marriages including customary marriages. The law only adds some formalities to contraction of different marriages without outlawing some customary practices such as lobola. Bearing in mind that whatever has not be excluded by the law is tacitly included, it can be substantially argued that the laws of Malawi allow and cherish the payment of lobola.

Without losing track of our discussion, the crucial questions are whether the law could be acquiescing the buying and selling of a wife in the event that lobola amounts to a purchase of a wife? Could the law allow the purchase of a fully grown-up person for the purposes of a marriage? Would that be in consistent with not only morality but also international obligations unto which Malawi is voluntarily bound? One crucial stage under this cultural practice is when it comes to consideration of charges. In 2012 my secondary school classmate failed to marry his love of life because he was charged close to a million. How many average Malawians can bring forth a million Malawi Kwacha??, this is perhaps a bare or “maloto achumba” as used in our local language. Lucky enough in 2018 after 6 years the two were magically re-united in circumstances that no one can comprehend. Perhaps love indeed originates from other planets otherwise our minds fail to elucidate why the alleged great Samson of the Bible was conned. Factors in determining charges include but not limited to level of education, whether the lady already has a child or not, whether or not one has been married before and of course the splendor of the materials of wife themselves. My only appeal to those who set the payment is to implore them to be considerate and not allow irrelevant matters of wealth clog the subject matter of marriage and love. Important to recognize that, lobola makes it hard for a married woman to escape a toxic civil union for fear of the demand to repay lobola.

The practice should really have been intended for matured and loving men who could not raise an arm towards their wives for it is said parties to marriage constitute a single body. Nobody should be forced to remain in a toxic relationship in the name of honoring some cultural practice that adds no significant values to their lives.

Despite some negatives, according to Ansell N (2001) Lobola has many positives. Among others, it is a way of thanking a girl’s parents for her upbringing. Not only that lobola serves to demonstrate a man’s love for his wife and his commitment to fend for her once uprooted from her parents’ home. Lobola furthermore helps to streamline lineage under patrilineal system as the married women virtually becomes part of her husband family. Lobola makes a man grow. It cements the relationship between male and female family counterparts. The

practice reminds a man of his responsibilities towards his wife and his family. Gone are the days where men could marry and leave a trail of children believing the maternal uncle is responsible for their upbringing. All men should under all cultures borrow and embrace the attitude of taking care of their responsibilities in caring for their families and especially caring for their children without expecting a miracle from someone.

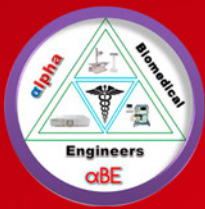
In the Ugandan case of *Mifumi v AG* (2012), the question of whether bride price or lobola amounts to a purchase of a woman was considered. The court while recognizing the practice as proper and be allowed to flourish, abhorred the practice of demanding repayment of lobola under any circumstances.

Repayment depicts women as objects of trade and this cannot be

acceptable even under the current Malawian legal regime. To such extent, and considering

positives associated with the practice and without exhausting the subject matter, this paper

suggests that lobola remains a fit and proper customary law practice.



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Literary corner



ENGLISH

Person A: How are you?

Person B: I am fine. How are you?

Person A: I am also fine. How much are you selling the tomatoes for?

Person B: 100 kwacha and 200 kwacha.

Person A: I'll buy tomatoes worth 200 kwacha..

CHICHEWA

Person A: Muli bwanji ?

Person B: Ndili bwino kaya inu.

Person A: Ndili bwinonso. Tomato mukupanga bwanji?

Person B: 100 kwacha ndi 200 kwacha.

Person A: Ndigula wa 200 kwacha.

CHIYAO

Person A: Ali uli ?

Person B: Ndili chenene kwali wajo?

Person A: Ndili chenene. Tomato mbiya zilingwa?

Person B: 100 kwacha ndi 200 kwacha.

Person A: Chisume ja 200 kwacha.

CHILHOMWE

Person A: Mokhalha phama?

Person B: Nokhalha phama khaya nyuwano?

Person A: Nokhalha phama. Munamwerha bwanji bwanji mathimathi olha?

Person B: 1 handede kwacha na 2 handede kwacha

Person A: Kinamukulhe a 2 handede kwacha

CHITUMBUKA

Person A: Muli uli?

Person B: Nili makola, kwali mwanyithu.

Person A: Nili makola, Mapuno mukugulitsa ndalama zilinga?

Person B: Ili pa mtengo wa k 100 unyake uli pa k200.

Person A: Nigulenge wa k200.

CHITONGA

Person A: Mweuli?

Person B: Teumapha, kwali imwi?

Person A: Nani ndeumapha, Ndizilinga tomato?

Person B: Uwu weyapa ndigulisa k 100 unyakiwo wo wa k 200.

Person A: Ndipaseniku wo wa k200.

CHILAMBYA

Person A: Muli akiza?

Person B: Ndakiza, kali umwe?

Person A: Ndakiza, U tomato mukughuza zilinga'

Person B: Yumo tukughuza k 100 yumo k200.

Person A: Tingule uwa k200.

CHISENA

Person A: Muli pyadidi?

Person B: Ndilipysadidi, penumbo imwe?

Person A: Matimati mukuchita tanitani?

Person B: 100 kwach na 200 kwacha.

Person A: Ndinakwata wa 200 kwacha.

MOTHER

By Innocent Nyondo'

Mother,
The walk that you took,
Long and threatening, love was the hook,
That held you and me,
That sustained me,

Mother,
Today is like any day,
But today is about many a day,
When young and fragile all I knew was your voice,
Sweet, tender, caring not by choice,
Because you represented a uniqueness,
That has given humanity its happiness,

Mother,
Smile today,
It is your day,
Here, let me take care of that pot!
For a moment let your life be free of this fire
that is so blazing and hot,
Today is the day I will say it all,
Some think I have always been great, huh!
Remember mum when I was small,

Mother,
For your love and care I will forever be in debt,
But Today, I will pay half of it I bet!

LET IT DIE TO LIVE

By Joseph Misoma

I got out of bed this morning
First thing I heard was not birds singing
Even before the sun signed in
The hustle and bustle was on-going

Music in the night
Vehicles through the night
People live the night
Life has conquered it

The day is for making hay
The fresh grass is where the others lay
Took my sickle and rope and went into the fray
Felt like a stranger on a road my hands made

I am more than assured
There has to be more cars than us walking by
I look into the sky
They must be closer to God sitting atop those towers

I see much I left unnoticed
How much change there sure must have been
How impersonal everyone is
How much less unity is in the commune

I 'requiemed' the ever applauded warm heart demeanor
It surely must have taken a more suitable form
I imagined the collage of distinct cultures
Now not unlike the ruins, pyramids and Coliseums

All that is left of the old is pillars of stone
The very definitions of the past that die slow
Mere meat-less heritage is all there is to show
I doubt there is a point at having another go
It is easier to carry just the treasure chest than the whole sinking boat

ENVIRONMENT SPEAK

By Esther Teneth

If only you were in my shoes,
You would understand this pain.
If only you were like me,
You would empathise with my feeling.
If only you knew what I know,
You would stop your raised axe.
If only you knew my reaction,
You would quit your destructive actions.
You abuse me,
Yet you depend on me.
You abase me,
Yet without me you can't survive.
I stripe you naked,
Yet when dressed up you forget it all.
You spread your wings,
Yet this whole earth is mine.
If only you had known,
I pity you a lot.
You are vulnerable,
Yet you are still bossing.
I won't repeat my words; leave your
unmerited one side benefits and take care of
me your master!

THE GULE WAMKULU

by Felix Masina

They say they are animals
We comprehend they are humans

They call them spirits
Yet, our naked eyes behold them

They claim to be fished
But our eyes agree of their emergence from the bushes

As fierce as they look and act
Yet their dance is filled with elegance

The pride in getting their bodies dirty
Crafts the beauty of it

The secrets behind the energetic exhibition
Should receive no questions

Say not the name behind the mask and regalia
Lest you provoke the anger of the spirits

As onlookers
Just enjoy the dance

THE KACHERE TREE

By Frank Phiri Manere

On that beautiful afternoon, we all gathered at Chief Zinthuli's compound, waiting to snoop from his mouth full of wisdom that he has exceptionally proved over the past four decades since he was installed as the chief of our village. It was the case between Old Makupe 'the Namkungwi' (initiation ceremonies head advisor) and the parallels of Abrahamic Faith over the cancellation of the initiation ceremonies in our area. This was so because our area was HIV/AIDS infested and the Church in the wake of post-Christian era argued that this was so due to the anamkungwi and their cultural advocacies.

As per argument, the church through their spokesperson, Mr. Liphuka, claimed that kulowa kufa, kusasa fumbi, chokolo, fisi, chitelera and other cultural practices are the chief reasons behind the ever increasing prevalence of the disease. He formally pointed fingers at Old Makupe as the sole culprit, arguing that his initiation ceremonies encourage the HIV/AIDS related deaths invading innocent homes in our area. He even said that Old Makupe will have to answer to God on the Day of Judgment personally on the deaths of such people. Rumors, though, have been speculating over the years that Makupe and Liphuka, who were age mates, have been adversaries even during the days of their youth. They attended the same zoma (initiation camp), same school where they were shown the exit door because of their frequent fist exchanges. Even during their hunting days, they would quarrel for unknown reasons. Their parents, as we are told, have tried to bring their boys together to work out their rancor but all efforts proved futile. After they grew up, they eventually took their different destinies, one a Namkungwi while the other got interested in religious undertakings and became one of the decision makers in the only church of the area.

We thought that from what Mr Liphuka said, it was a straightforward win of the case. The church said that formal schools should be the only way for our children and nothing else. He said that, "I would recommend that our children should only be shown two doors, the church door and the school door. The other door you are taking them to, is killing them, is teaching them obscenity, inculcating the rudeness and sexual immorality. How would you tell a 10 year boy or girl about kusasa fumbi?" What do we have to do with chokolo these days? Kulowa kufa, these are heathen and will lead us to desolation and doom." He continued, "In those days, Makupe here will concur with me, children were not initiated, it was only big boys, at least 17 or 18 or above, not as they are doing with kids today. How would you tell a 12 year old about sex? How?" God is not happy with such and therefore I call upon the end of the ceremonies in this area." His over-wrinkled face proved how furious he

was after saying this.

Chief Zinthuli looked at the crowd, then at Old Makupe whose turn it was to say his mind on the accusation levelled against him. He cleared his throat and made a few coughs. He licked his lips which were so dry and smiled uneasily. Judging from appearance, one would assume that he had nothing to say but here he went. "Here, I do not intend to sound so impolite but if in any way I sound so, forgive me because I'm just a human. We cannot run away from the fact that HIV is a thorn in our flesh nowadays. What I don't know is whether this so called HIV is caused by the cultural traditions you have listed. At least, what I know is that we have known these traditions since we were born and none about HIV. I will politely comment nothing about your faith. About initiating kids, you have said that we are teaching kids obscenity, but trust me, obscenity is fiercely taught in your schools even with illustrations, and as if that is not enough, they label them accordingly. A standard five pupil, who in most cases is just 10 years old, is taught the nakedness of her parents in pictures, notes, and even forced to memorize, and as if that is not enough again, she is encouraged to remember because she will be examined. If she fails the exam, she is forced to repeat that class so that she should thoroughly memorize reproduction, dangerous sexual contents, relationships and ways in which she can protect herself from unsafe sex as you put it. You are destroying our kids in video shows as well since they are exposed to pornography. When they are coming to Simba they are already equipped with obscenity and immorality." He continued, "And at the end, you point your five fingers at my initiation camp. So well, so you can go on with your closing endeavors, I have no problem with that because one thing I know for sure is that the disease you are talking about will not come to an end with the closure of my Simba if people are not abstaining, or being faithful or using condoms." Maybe I am still the Namkungwi today, just as a cultural custodian, maybe just to keep the ways of our forefathers, maybe so that after us, the old guards die, our children should still remember who their fathers were, where they came from and what they used to do. Maybe."

As soon as he sat down, people didn't know whether to clap hands or to laugh or to ululate or to smile at him, because of how he managed to defend our culture. Chief Zinthuli was mouth agog, not knowing what to say. Every one of us dispersed one by one after we saw that no one was saying anything. We are hoping to gather again at the famous Kachere tree for another case. This tree is believed to disappear at night as the accounts of some people have it and people say that some have tried to cut it down but when they cut it, the next morning they find it there.

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How to make Lambya drums

By Davie Moses Simengwa



The cow skin is used to make the drum membrane, this is also known as i-chikwela. The skin is chosen for its durability which is dependent on its thickness. Some Lambya drums are made of antelope or goat skin so that they can produce a loud, projected sound. Before fixing it on the drum frame, the skin is left to dry for some days, usually a week, to make it sturdy.

It is then soaked in a well or a large basin for one night to soften it and make it pliable. Afterwards, it is left in the sun for a reasonable time to allow the water to evaporate completely.

The drum maker then cuts off a section of the skin that is slightly bigger than the drum head and fixes it on to the drum frame using wooden pegs. This time the drum frame is partially dipped in the ground and supported by a number of stones.

The sculptor then removes the fur on the section of the skin that will form the drum membrane using a knife or razor blade. When an antelope skin rather than a cow skin is used, the fur is not scraped off by a knife; the drummers' hands naturally remove the fur in the process of playing – in this case, the older the drum the better its performance. The two-common types of the drum found in Lambya society are cylindrical and double headed drums. Most Lambya cylindrical drums have tar (phula) fixed in the centre of the drum head.

The phula is made from special tree sap or honey comb. The purpose of the tar is to make the drum head heavier for desired resonance. The drum maker then tunes the drum by passing it above fire flames several times.

In the process, he keeps checking whether the drum is properly tuned by beating it at intervals. The tuned drum is sometimes smeared with castor oil for preservation. Therefore, this is how the Lambyas make their drums.

Did You Know ?

Mother's day was initially celebrated on monday of second week of October. It was changed to 15 october by the late president Dr Bingu wa Munthalika so that it coincides with International Day of Rural Women





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Malawi in History



- **Plane Crash in Chiradzulo
on Sunday 19 October 1958**
- **Once Upon a Time**
- **The Legend**
- **October in History**



Plane crash in Chiradzulu on Sunday 19 October 1958

By Paliani Gomani Chinguwo

Barely three months after Dr. Kamuzu Banda landed at Chileka Airport in Blantyre, on his mission to lead the struggle for independence of Nyasaland after spending 40 years abroad, air tragedy occurred in Nyasaland on Sunday, the 19th October 1958, in Chiradzulu district.

All the six people on board were killed when the two-engine French Air Force plane called Douglas crashed into the slopes of Chiradzulu Mountain (5,000 ft high), near the top, a few minutes after departing Chileka Airport in Blantyre.

The Douglas had flown from Paris. At 8:30AM on Sunday, the 19th October 1958, it left Chileka Airport taking the eastward direction towards Arivonimamo Airport in Madagascar, about 1,342 km away. It was in contact with the control tower at Chileka Airport after take-off. A few minutes later, communication with the Douglas from the control tower was suddenly lost.

The pilot of the crashed Douglas was Lieut. Jacques Laguibre and his navigator was Capt. Georges Mercier. The other four on board were Georges Moraud, Bernard Mereau, Louis Coundray and Georges Babyle.

The first people to arrive at the site of the crash were the French Consul to Nyasaland Major. M. Bobilier and Assistant Commissioner of Nyasaland Police Mr. Peter Long who collaborated to organise and supervise the rescue mission.

The rescue mission comprised of the police, hospital staff, government clerks, forestry workers, and inhabitants of the surrounding villages. The crashed plane was split open and lodged in a large tree on the





edge of a 100 feet drop. The dead bodies were found lying below and scattered 100 ft down the cliff.

The efforts by the rescue mission were heavily hampered by the drenching rains and the slippery slopes. They had nothing to hold on to and no firm foothold. This put the rescuers themselves at a huge risk as they were slipping and sliding along while hauling the dead bodies to the mountain top and then down the slopes on stretchers.

The bodies of the deceased were flown out of the country to Madagascar on the Tuesday, the 21st October 1958, after conducting a memorial service at Chileka Airport officiated by a Catholic priest followed by a guard of

honour by military officers from the King African Rifles (KAR).

The plane carrying the dead bodies was another French Air Force Douglas that had earlier on landed at Chileka Airport from Madagascar with French officers who were dispatched to conduct an inquiry into the crash.

Present at the memorial service were representatives of French Consulate in Southern Rhodesia and French Consul in Nyasaland Major M. Bobilier, Mayor of Blantyre/Limbe Mr. A. Conn and the Provincial Commissioner (South) Major P. Nicholson who represented the Governor of Nyasaland, Sir Robert Armitage.

The scrap material from the plane were sold to a company called Northern Scrap Metal & Co.

Once Upon a Time



1

1. Zomba Bata building next to Metro in May 1962



2

2. Zomba Bata building next to Metro in July 2020



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LEGEND

Dr. Rachel Chimwemwe Sibande

Science is mostly considered as a male-dominated field. According to United Nations data, less than 30% of scientists worldwide are women. The case is much worse here in Malawi. For the few women who are in science, there are even fewer who are interested in ICT and technology. According to European Parliament, there are only 9% of women who are developers and only 19% of women who are in management positions in ICT sector.

However, despite challenges of gender discrimination and lack of support in the scientific community, Dr. Rachel Chimwemwe Sibande is an inspiration to both women and men in Malawi and beyond in ICT field. Dr. Sibande has made historic contributions towards science and her achievements have helped this country and beyond. Indeed, Dr. Sibande really worked hard for the betterment of this country, hence she is considered as one of the Malawian Legends. The following is an account of Dr. Sibande in respect to her contributions and achievements in science.

1. Born on 9th January, 1986.
2. She attended Our Lady of Wisdom Secondary School.
3. In 2006, she graduated with a credit from University of Malawi, Chancellor College, studying for a Bachelor's degree in science, majoring in Computer Science.
4. After graduating from Chancellor College, she worked with Globe Computer Systems then she joined Kamuzu Academy as a teacher in ICT.
5. She obtained a certificate in Financial Accounting from Public Accountants Examination Council of Malawi in 2006.
6. In 2007, she went to study for Masters of Science in Information Theory, Coding and Cryptography at Mzuzu University and graduated with a distinction in 2010.
7. While studying at Mzuzu University, she taught Statistics as an Adjunct lecturer in the Department of Mathematics.
8. She obtained a certificate in Wireless Networking from International Centre for Theoretical Physics (ICTP) Italy in 2008.
9. She has a certificate in Wireless Networking from Abdus Salam International Centre for Theoretical Physics (ICTP) which she acquired in 2008.
10. In 2010, she got a fully funded PhD scholarship from Institute of Markets Technologies (IMT Lucca), but had to forego the opportunity as it coincided with the birth of her first child.
11. She is Alumna of President Obama's Young African Leaders Initiative (2012)
12. In 2014, she worked as technology expert at Malawi Electoral Commission during 2014 general election.
13. In 2015, she obtained her PhD at Rhodes University in South Africa .
14. In 2015, she received the Anita Borg Scholarship from Google, now called the TechWomen Scholarship programme.
15. In 2015, she offered technical support on ICT for the Tanzanian general elections.
16. She founded Malawi's first technology hub, mHub.
17. In 2016, she was Malawi's Ambassador of the Next Einstein Forum Initiative which promotes science, technology, engineering and mathematics (STEM).
18. In 2016, she became the first local licensee for TEDx in Malawi.
19. In 2016, she was named as one of Africa's 30 most promising entrepreneurs under the age of 30 by Forbes Magazine.
20. In 2016, she was listed as one of the top 40 innovators under 40 in Africa.
21. She has a certificate of Entrepreneurship for Scientists and Engineers obtained from International Centre for Theoretical Physics (ICTP) Italy in 2016
22. In 2017, she was named among 100 most positively inspiring youths by Positive Youth Africa (PYA)
23. In 2018, she won K18 million for pitching innovative ideas at the Next Einstein Forum (NEF) Global Gathering in Rwanda.
24. Currently she is working as Program Director, Data for Development, DIAL at the United Nations Foundation



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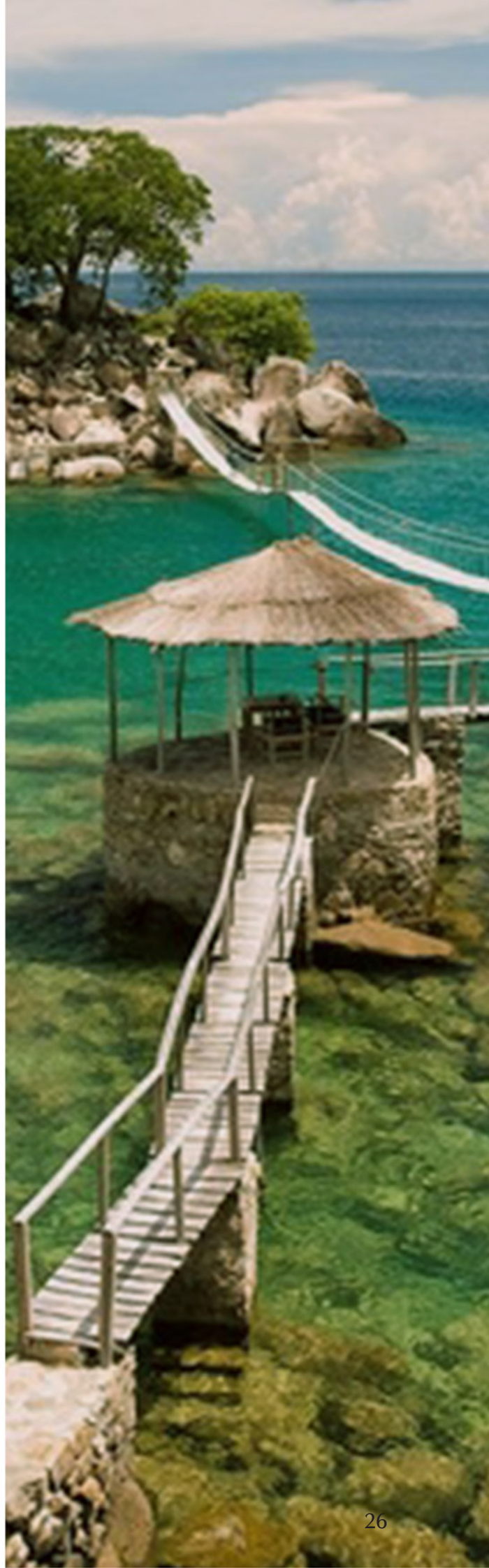
October in History...With Earnest Chapotera

- 01. October 1943:** James Frederick Sangala took the unprecedented step of issuing a "circular letter to all African residents in Nyasaland" through two Nyasaland newspapers, The Nyasaland Times and the South African magazine (Bantu Mirror). The letter stated that "experience has taught that unity is strength . . . the time is ripe now for the Africans in this country to strive for unity so as to obtain the greater development of the people and country of Nyasaland. Sangala pleaded and appealed to "all Africans and leaders of this country to give their support so that our race should have a place among the civilized.
- 02. October 1944:** W.V Rose, the agricultural officer, based at Masambanjati in Thyolo listed over 50 Malawians whom he recommended to D.C for tougher punishment, considering that his department had been teaching them how to make ridges for more than 5 years but they were failing to make ridges.
- 03. October 1944:** Nyasaland African Congress (NAC) held its first meeting in Blantyre and Levi Mumba was elected as its first President.
- 04. October 1953:** Three Malawian demonstrators were killed in the fight (Known as Nkhondo ya thomusoni) that broke out between local settlers and colonial state officials at the Domasi sub district, about sixteen kilometers from the former colonial capital of Zomba, Malawi. Several other demonstrators and colonial state employees were wounded in the ensuing fight.
- 05. October 1958:** Dr. H.K Banda had an inconclusive meeting with the secretary for African affairs, John Ingham followed by a very cordial discussion with Armitage at which Dr. Banda indicated to the governor that he was prepared to make some concessions in the demand for universal suffrage
- 06. October 1964:** Masauko Chipembere left Malindi and went to hide himself with a party of seven in the mountains. Parliament was about to debate a constitutional amendment to permit detention without trial and Chipembere suspected that he would be the first to be detained
- 07. October 1965:** As a direct result of the challenge in power presented in Cabinet Crisis of 1964, MCP hold convention which adopted a constitution which made Malawi a one-party state.
- 08. October 1967:** Rose Chiwambo took refuge in Zambia after Dr H.K Banda suspended her from cabinet.
- 09. October 1967:** Yatuta Chisiza and band of supporters attempted a coup d'etat (known as Mwanza War). He wanted to overthrow Dr. H.K Banda as the president of Malawi. It was during this 'war' that Yatuta Chisiza and his lieutenant Lutengano Mwahimba were shot dead while 5 of their compatriots escaped successfully to Zambia as one committed suicide when 9 had been captured alive, later tried at the high and supreme courts in Blantyre, hanged (except one among them who became a state witness) and finally buried in unmarked graves in Zomba in 1969
- 10. October 1975:** Fern Najere Sadyalunda was appointed as the first female cabinet minister on Community Development and Social Welfare.

Country Tour



- **The Barely Palpable Elephant Rock**
- **District in Brief**
- **Lake Malawi in Pictures**





The Barely Palpable Elephant Rock

By Madalitso Kachingwe

The fact that Malawi nurtures a diversification of natural resources cannot be undermined. It has resources ranging from lakes, parks, lagoons, mountains, hills to natural pools and the list is endless. It has been from time immemorial to the present luring tourists from all corners of the planet to experience the gravity of country's natural powerhouse. This infers that Malawi's tourism sector collects a fat revenue from these tourists annually. Some natural resources are well known both domestically and internationally while others are just known within Malawi. However, there are still other intriguing features that are potential crowd pullers but they are overlooked to the backseat and lack proper management and publicity to realize the said potential. One of such vibrant natural blessings but seems to be masked is Elephant Rock.

Its view is so captivating at the very first glance. Its figure triggers your brain to start visualizing. The mind switches on to the zoo or to the game reserve to visualize an animal. This changes the whole affair to look like a nightmare. The rock seems to turn into a living thing (wild animal). For a moment the inner self asks a question? "Which animal does it resemble?" Then, boom, "an elephant" becomes the sole answer. It is not that it accommodates many elephants but it bought the name due to its shape as it resembles a gigantic elephant hence dubbed Elephant Rock. Situated in Chikangawa forest, along M1 road in Mzimba district, Northern Malawi, the rock gives a delightful experience to the individual who happens to have a maiden travel along this route. It is a mini hill though it is usually addressed as the rock since the most outstanding part of the hill is this fascinating rock.

For hikers, this is where the whole lot of excitement resides. Though it is small as compared to other mountain-like structures, it has a reasonable height to give an extensive view of the areas below it and its rare shape adds value as well more especially when you climb the section that is perceived as its head, for it is the highest point of the rock. Everything about this rock is just out of this world since it is unique.


Geographically, when we trace its formation process, it falls under the same category as that of Mulanje Mountain, Zomba and other mountains in the country, in terms of its make. It is classified as a "Residual Mountain". Residual Mountains are formed as a result of erosion of an existing elevated area. So, the soft section of the area gets washed away while the hard part withstands the pressure and remains behind as a mountain. So, the same course is believed to have the hand in the creation of this eye-catching natural feature.

However, necessary measures need to be taken into account to recognize the presence of features like these and manage them to realize their full potential and in the long run there will be a vibrant tourism base in Malawi due to the presence of many tourist attraction centres.



~District in Brief~ **MANGOCHI**

By Matthews Phiri C.O



If you love the feel of sand under your feet, the exciting sound of waves and the comfort of fresh air, Mangochi is the place you ought to visit. Probably one of the most exciting places to be in Malawi, Mangochi, formerly known as Fort Johnston town, is one of the 28 districts of Malawi. Natural beauty is what sets this district apart. The district is located in south-central Malawi, on the Shire River below its efflux from Lake Malawi. Many things are special about Mangochi, talk of fishing, diving, boat riding, mingling with local fishers, the ambience of nature; who would not want to experience this? Many hotels and cottages line the scenic bays of the lakeshore to serve local and international tourists attracted to the area.

The greatest concentration of lodges and hotels are also located on lakeshore between Mangochi and Monkey Bay. Along this stretch are half a dozen or so hotels, some with adjacent camping sites. They vary from sophisticated properties, with golf course and airstrip, to more simple resorts. All have excellent uncrowded beaches of golden sand and offer a range of activities on the Lake. These hotels are all low rise and quite separate from each other, giving the visitor a sense of privacy and isolation. Located nearby is Lake Malawi National Park; the first fresh water national park in the world, which was designated a UNESCO World Heritage site in 1980, and Monkey Bay, a main port and dry dock of the country's lake transport system. Mangochi is also a home of many fish eagles in Malawi. One cannot mention Mangochi without mentioning Cape Maclear. This is a must visit place in Malawi. The lake view at Cape Maclear is quite astonishing, scenic natural beauty in making. Cape Maclear has peculiar islands as such it harbors many tourists.

Although many perceive that Mangochi is inhabited by Yao people only, this is not the case. There are Ngonis, Tongas, Nyanjas and Tumbukas who were attracted by economic and social benefits of Mangochi. Mangochi town, one of the most reliable markets in the district, is an exciting place too. It began as a British colonial defense post founded by the colonial administrator Sir Harry Johnston in the 1890s on the littoral plain of the river's

western shore. It developed as an agricultural centre and has marine-engineering shops. Local cash crops include tobacco, cotton, and peanuts (groundnuts). To many, it is a surprise to hear agriculture and Mangochi in the same sentence, considering that they are near Lake Malawi the major source of fish in Malawi. Contrary to expectations of others, some communities in Mangochi practice agriculture. Rice and corn (maize) are intensively grown along the lakeshore.

However, with the presence of the lake, the Mangochi inhabitants usually prefer fishing to farming in a country that solely depends on farming for it to realise its staple food. Due to the presence of the lake, a large land mass is sandy and saline, forcing those who want to farm to go extra miles to find land suitable for farming. Running away from walking long distances, people also build houses at their farmlands not only to save themselves from the daily long walks, but also to save their crops from getting devoured by monkeys and elephants. It turns out to be expensive to farm than to fish.

This is why most inhabitants prefer fishing. As some put it, the lake is considered as a Natural ATM machine where one goes to whenever he has less money. Fishing is dominated by men, as the inhabitants mostly Yaos, believe it is better for a man to die on the waters and not a woman because her job is to make children and enlarge their territory. Fishing is usually done throughout the night and the catch is sold in the morning. Unlike at the market where products are sold to everyone, randomly as they come, the fishermen already have their constant buyers who usually buy the catch in bulk, first come first served does not work until these first buyers get their portion and then the rest is sold to anyone else. No matter how much the money a non-constant buyer brings, they won't get the fish until a constant buyer buys first. This is because they want to maintain the bond between them and these constant customers.

All in all, Mangochi is intriguing in its own right. It has a deep natural, cultural and historical heritage. For those who ever visited the place, they yearn to visit more and more. If you have never visited this paradise, try to. In fact, put it on your to do list.



LAKE MALAWI

IN PICTURES

1. Lake malawi view in Mangochi District.
2. Livingstonia Beach in Salima District.
3. Mumbo Island in Cape Maclear peninsula.
4. Kachere Kastle in Nkhata Bay District.
5. Kaya Mawa in Likoma Island.





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Health



- **Curing Ovarian Cyst**
- **How Prepare to Kalongonda (Velvet Beans)**





Curing Ovarian Cyst

By Samuel Phiri

Ovarian cysts are the pockets or the sacs which are filled with fluids. The problem only attack women as the name suggest. These cysts are made during ovulation and can occur either on one or both ovaries. Most ovarian cysts do no harm and can disappear by their own. However, treatment is needed when the cysts are too large to protect ovaries from being affected.

In this edition, Innocent Chitsamba, a medical missionary doctor also a Bio-medical engineer outlines some of the natural remedies which can be taken to deal with ovarian cyst. And he starts by categorizing the cyst.

“The most popular ones are two; follicular and

corpus luteum cyst and both of these can be cured using the remedies I will explain”, said Chitsamba.

Using beetroot to cure ovarian cyst

Beetroot has its power to strengthen the liver, helping to get rid of the toxins in the body. Adding to that, beetroot has its alkaline which gives a hand in balancing the acidity in human body.

He articulate how to preparing beetroot as a remedy for ovarian cyst “Extract half cup of beetroot juice, add a tablespoon of the extracted Aloe Vera gel. Finally add equivalent amount of blackstrap molasses to the cup. Stir them

well and consume the mixture once every day in an empty stomach”.

Ginger; ovarian cyst cure

Ginger is known as one of the best herbs for curing inflammation related diseases and so it works perfectly on cysts. Ginger helps to alleviate the inflammation as well as the pain due to ovarian cyst. Besides, it regulates body temperature thereby inducing menstruation.

Chitsamba direct on how to use ginger in curing ovarian cyst.

“Have a good size ginger, wash it thoroughly slice it and put the pieces in a blender. Add two celery stalks and pour half glass of apple juice, cut a pineapple into four equal pieces add one piece to the mixture. Blend the mixture to get the juice. Take the juice once a day.



Aloe Vera juice

Wonderful benefits of Aloe Vera juice to many health issues can never be diminished, especially infections and skin problems. When it comes to curing ovarian cyst, Aloe Vera juice is the safest and easiest remedy as it helps to balance hormones in human body. Ovarian cyst mostly is a result of hormone imbalance, which is why Aloe Vera juice is the best to cure ovarian cyst.

“Just extract a glass of Aloe Vera juice once a day every morning”, he said.

“Our body is about 20% acidic and 80% alkaline; therefore it is recommended that we consume roughly 20%acidic foods and 80% alkaline foods. No disease, neither cancer nor the ovarian cyst can exist in an alkaline environment”, Chitsamba concluded.





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How To Prepare Kalongonda (Velvet Beans)

By Oscar Mitengo

Population statistics in Malawi show that the country comprises of more than 10 tribes in total. These tribes are known by different cultural aspects including dances, dressing, language, and food. Food remains a key facet of culture for different tribes. It gives people a true sense of cultural identity. It is possible to identify the tribe a person belongs to from the food they eat. We all have different food tastes and sometimes one wonders why certain foods they don't have a taste for are loved by a certain tribe.

Therefore, we are looking at one type of food that is mostly associated with a selected number of tribes. This food is traditionally known as Kalongonda. It is also known as velvet bean in some areas, and has *Mucuna pruriens* as its scientific name. The food is commonly eaten among the Lomwe, Mang'anja and some Yaos in Malawi.

The process of preparing Kalongonda is quite interesting and at times tiresome as it is so involving. It can be processed while it is fresh or dried. When it is processed while in its dry state, the process can cover a couple of days. However, when it is not processed well, Kalongonda is a

very dangerous food as it is poisonous. It contains the toxin L-Dopa, which must be removed before it is eaten. It is said that during the Ngoni-Yao tribal war, the Ngoni people were defeated after being tricked to eat poorly cooked Kalongonda. The event happened when the Ngoni people attacked a village of the Yao people near Blantyre. The villagers ran to the top of Malavi hill in terror. Therefore, Ngoni warriors decided to eat the villager's lunch before attacking them. But they ate the big beans after being boiled for just 1 hour instead of the usual 9 hours for thorough preparation. The Ngoni, who had never seen big beans before, ate the poorly cooked big beans greedily and then trotted off to conquer the Yao on the hillside. Just as the raiders reached the lower slopes of the hill, the big beans took effect. The Ngoni began to stagger and fall over. Seizing the opportunity, the Yao began to push boulders over the side of the hill. The story is part of our oral history and only our grandparents know its authenticity.

To avoid the fate that befell the Ngoni, the following procedure guides on how Kalongonda can be properly processed:



Kalongonda (Velvet Beans)

Ingredients

Fresh or dried kalongonda seeds, soda or locally made chidulo, salt to taste, 2 tomatoes and 1 onion chopped.

Instructions

1. Wash the dried Mucuna seeds (Kalongonda) with water.
2. Put the seeds in a pot and add enough water to cover the Mucuna. Boil until the seed coat cracks, adding water when necessary.
3. Remove the seed coat one by one, and wash the peeled seeds thoroughly with clean water.
4. Put back in the pot for a second time, and add enough water to cover the Mucuna. Boil for approximately one hour. The Mucuna will foam while boiling.
5. Remove from the fire and discard the water. The Mucuna softens just like beans when it is ready.
6. Add fresh water, and boil again. The water will turn black after a few minutes. Discard this black water, and add fresh water.
7. Keep repeating step 6, discarding and adding fresh water frequently, until it takes 1.5 hours before the fresh water changes color. This may take up to 8-9 hours if it is dried, but less than that if it is fresh.
8. You can be sure the Mucuna is ready by splitting a seed in the middle. If the center is yellow or creamy in color, repeat step 6. The Mucuna is ready when the center is clear (the whole seed is the same colour).
9. When the Mucuna is ready for eating, the colour is clear.

The final dish

The well-cooked Kalongonda can be served alone, by just adding table salt. Some would add sliced tomatoes, onions and salad. Others serve it with Nsima since they regard it as good relish. In some cases, a cooking stick (mpukutso) is used to break kalongonda to form porridge-like substance that is used as delicious meal as well. Add soda or locally produced chidulo to catalyze the process and salt to taste better.



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Bata Building-Zomba

Sports in history



- **The Queens**



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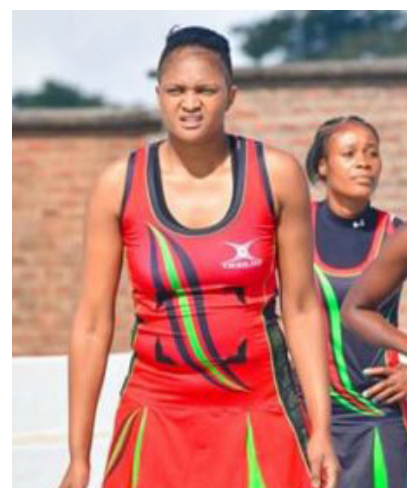
By Madalitso Kachingwe

Popularly known as Queens, Malawi national netball team's prowess has over the years put the country on an unprecedented reading on the international sport bar. Though it arrived and took hold later than football, netball has had more international victories than football. Its unmatched performances have left many a team in the abyss of shame and humiliation. Its maiden appearance in the prestigious World Netball Championships (also known as Netball World Cup) took place on 16 th July, 1995 when they successfully thumped Hong Kong with 56 to 37 baskets at National Indoor Arena, Birmingham in England. They were later thrashed by Jamaican national team with 70 to 52 baskets. There were 27 participants and the Queens finished on 8th position. From that time to date, they have received many international accolades as compared to their male counterparts (Flames).

The year of 2007 witnessed the Queens finishing on position 5 in Netball World Cup tournament that took place in New Zealand. It is regarded as the historical and glorious achievement for the Queens since its debut in 1995. It is the only moment they reached that milestone in the tournament's history. As a result, they were placed on position five on the global rankings and they claimed position one on the African continent.

Besides Netball World Cup competition, the Queens also participate in other international games that attract iconic teams from all continents on the planet. Such competitive games include Commonwealth Games and Fast5 World Netball Series (It is an international Fast5 netball competition that was contested for the first time in October 2009). In the Fast5 competition that took place in 2016 in the city of Melbourne (Australia), the Queens outclassed both England and their continental archrivals, South Africa and finished on the third place narrowly missing in the finals by the hair's breadth. Since it is contested by the world's top six most successful national teams as ranked by the International Netball Federation, countries like South Africa, Jamaica, Australia, England, Malawi and New Zealand dominate the event. They have also made regular appearances at Commonwealth Games since 2016. Their remarkable wins in the aforementioned tournament were realized in the years of 2010 and 2014 as they ended up on 5th position in both years.

Queens's players are selected from different netball clubs, most specifically depending on their skills, abilities, and competence. Such clubs include Blue Eagles Sisters, Civo Nets, Kukoma Diamonds, Thunder Queens, Mzuzu Queens and Tigresses. Some of the notable players in the history of Malawi Queens are Mary Waya, Mwai Kumwenda, Connie Mhone, Joyce Mvula and Towera Vinthumbo. Since its inception, Griffin Saenda is accredited as the greatest Queens' caretaker of all time since most of the prominent achievements are attributed to his tactical game approaches and Netball Association of Malawi (NAM) is the supreme body that oversees the management and operations of the team. As of 2020, the Queens cherish position 6 in the INF (International Netball Federation) World Rankings.





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