

MALAWI heritage

15th July 2021

Vol. 2 No. 3



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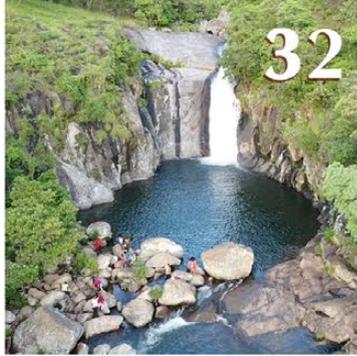
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ABOUT PUBLISHER

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.

+265(0) 995 007 974 | +256(0) 995 007 975 | +265(0) 881 507 252
heritagemw@infinitymalawi.com | info@infinitymalawi.com
www.infinitymalawi.com

OUR TEAM

Editor	: Paul Chiwaya
Director of Operations	: Earnest Chippoh Chapotera
Creative Director	: Aubrey Kasunda
Production Manager	: Lazarus Nkolombizo
Marketing Manager	: Lucia Nkhoma
Digital Marketing Manager	: Madalitso Kachingwe
ICT Specialist	: Wakisa Gondwe

CONTRIBUTORS

Chester Sellenje
Chestone Kapotie
Clement A. Chipande
Davie Moses Simengwa
Esther Teneth
Frank Phiri Manere
Innocent Fabiano
Samuel Phiri



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FOREWORD

On behalf of the Infinity Media Group, I would like to welcome you to the fifth edition of the Malawi Heritage Magazine.

The edition 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.

Since it comes at no cost to the reader, it is my sincere hope that this magazine becomes a household name that both entertains and educates the Malawian audience.

I implore you to support this magazine and enable it to realize its fullest potential by reading it and sharing it with a friend.

Thank you.
Ruth Veida Mandala



**Lecturer in History and Culture
University of Malawi**



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

EDITOR'S NOTE

Malawi Heritage Magazine clocks a year. We could not have reached this far if not for your tremendous support and feedback that motivate us to carry on with this adventure.

As we are celebrating our first anniversary, our team is happy to share with you fascinating stories that when you read them, you will be reminded who we are, where we are coming from, and what are our roots.

Again, join us as we continue exploring many interesting facts about our beautiful country, popularly known as the Warm Heart of Africa. This edition presents a series of activities and events in terms culture, nature and history of Malawi. Learn more about the Lhomwe language, Independence of our state and the beauty of Mulanje district.

Wishing you all the best as you are about to enjoy amazing stories and be on the lookout 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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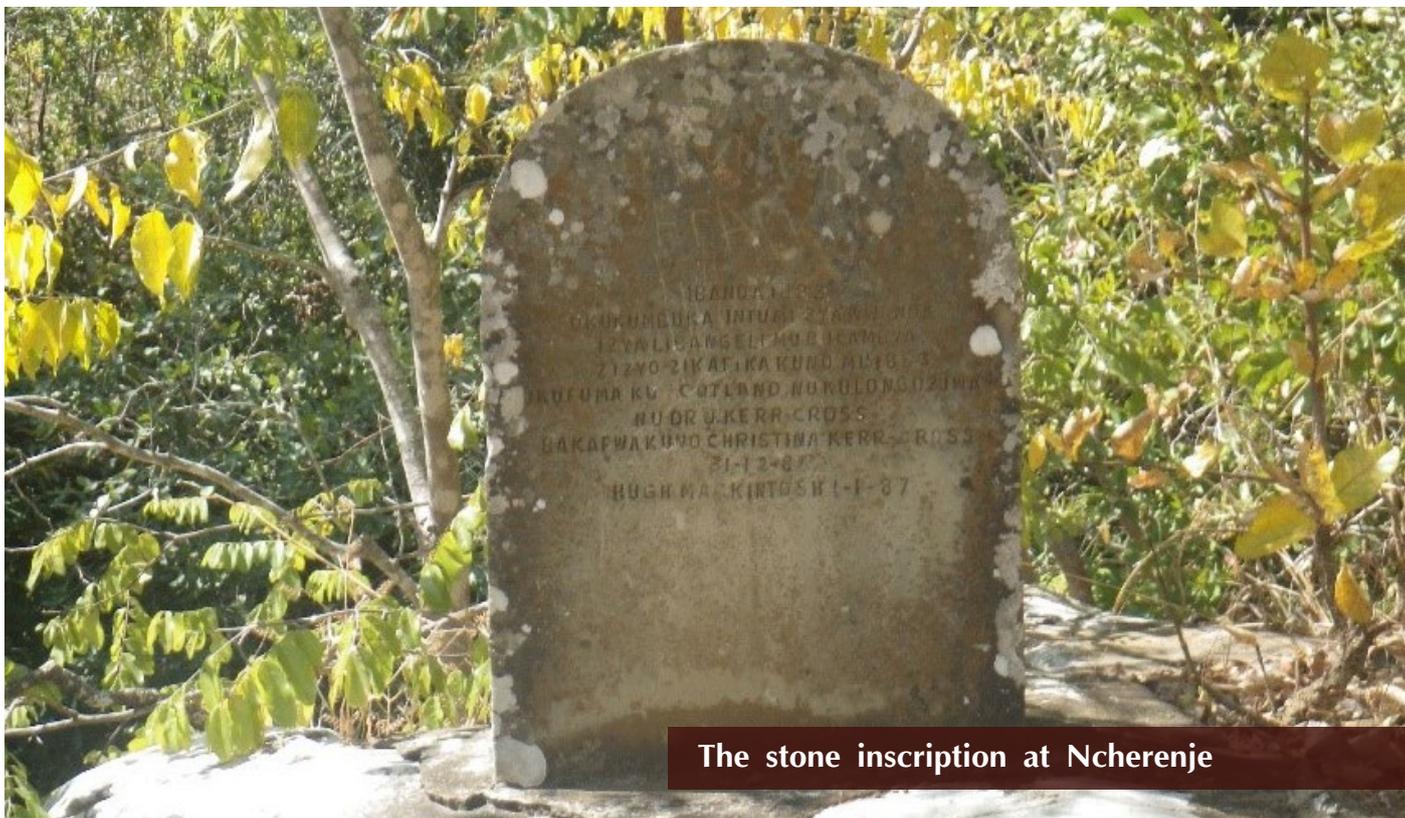
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Arts and Culture



- **First missionaries to work in Chitipa district**
- **Painting**
- **The Chiwaya**
- **The Lhomwe Language**
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The stone inscription at Ncherenje

First missionaries to work in Chitipa district

By Davie Moses Simengwa

Europeans' residents at the northern end of Malawi included JB Yale an official of the British administration and Dr David Kerr Cross, a missionary who worked in Ulambya and Karonga areas (Kalinga, 1985). Most of the foundation of this article is based upon the work of these missionaries. However, neither of these seems to have written own memoirs. Another notable contributor to the understanding of northern Malawi history and traditions is Reverend T. Cullen Young. Young was one of the missionaries who was based in northern and central Malawi for over thirty years and served at a number of stations including Karonga. He was one of the few missionaries of his time who took an active interest in studying African customs, traditions and languages. He published several papers and books on these subjects,

the most important of which is his notes on history of the Tumbuka- Khamanga people in the northern region of Malawi (Young, 1932). In 1881 when Robert Laws succeeded Stewart as head of Livingstonia, mission moved the headquarters to Bandawe in Tonga country- now (Nkhata-bay) and a year later an outstation was established at Ncherenje in Mwenebanda village in Chitipa district- close to present Lufita market and bottom of the Misuku hills. The site seems to have been chosen by James Stewart who was by then trying to construct a road connecting Lake Malawi and Tanganyika since this station was designed to offer services for the whole of the northern extremity of Lake Malawi.

Ncherenje outstation

Dr David Kerr Cross was one of the missionaries to work at Ncherenje station in Mwenebanda. Upon arriving at Mwenebanda, the Ncherenje station was beset by problems. There were the usual problems of health, the station was constructed near Ncherenje stream and in a swampy area (umwikombe) and at the head of the marsh that was a breeding ground of mosquitoes. This marsh today can be seen from newly build Ncherenje primary school just after some few kilometers from Lufita trading centre by taking a path leading

to Ncherenje. Currently, it is occupied by few individuals, who cultivate into the area. Within three years of their arrival, two members of the party had died of malaria. These were Mrs. Kerr- Cross who died on 31st December, followed by Mr. Hugh Mackintosh. They were buried close to Ncherenje stream below the hills and crosses erected. These are still there they can be accessed as you take a path that passes through Ncherenje to Chisansu village. The stone bears the inscription IBANDA 1883, UKUKUMBUKA INTUMI IZYA KWANDA IZYA LIBANGELI MU BULAMBIA ZIZYO ZIKAFIKA KUNO 1883 UKUFUMA KU SCOTLAND NU KULONGIZIWA NU DR. J. KERR CROSS 31ST DECEMBER 1886, HUGH MACKINTOSH 1ST JANUARY 1887.

Secondary the inhabitants of the area were indifferent to the missionaries (Macpherson, 1960). The Lambya had never experienced the pressure from foreign forces as had the Ngonde's (Kalinga, 1978). For the first the Lambya ethnic groups were once invaded by Merere in northern side of Kameme for a short time and the Bemba made some incursions into the western borders of Ulambya and Chifungwe but these were by no means severe. The inhabitants of Misuku are reportedly to have developed a skill of defending themselves against enemies from outside. Many villages by then seems to have stockade to the steep hills such as Misuku where perhaps they hid themselves in caves, so while in places such as Bandawe, the Tonga were receptive to the missionaries than the Lambya's (Kalinga 1985). In these other groups the missionaries were welcomed because partly they expected help against their former conquerors the Ngoni. In this regards these people in Chitipa didn't view the missionaries as possible defenders against aggressors.

The local villagers at Ncherenje welcomed the missionaries at first. They were willing to sell food to the station and occasionally to assist in minor duties; however, as life continued the local people were not excited by the presence of missionaries and later often complained of the lack of enthusiasm on the part of resident of Mwenebanda and their neighbors. This was exacerbated by the language question. Most of the early Livingstone missionaries whether based at Bandawe (Nkhata-bay), Njuyu (Mzimba) or Mwenebanda (Chitipa), learned Chichewa which was spoken in the southern and central

region of Malawi but not in the north. To solve the problem of communication, Africans' like Pemba and Aliko trained at Bandawe and Cape Maclear were posted to Mwenebanda to assist in mission work, but once this assistant went to Mwenebanda they often found in comfortable and begun to indulge in what the missionaries regarded as sin, drinking local brews (ukatata/ipele) the most common offence and associating too closely with the local population (MLM). Another difficulty was that there were in the uplands with several ethnic groups each with its own dialect (Kalinga 1978). Even though Chilambya seems to have been chosen as the main language, it was not easy for the missionaries to communicate with people who spoke a dialect unrelated to it. Almost all the missionaries who worked at this station commented on the number of local languages and the difficulty of learning them.

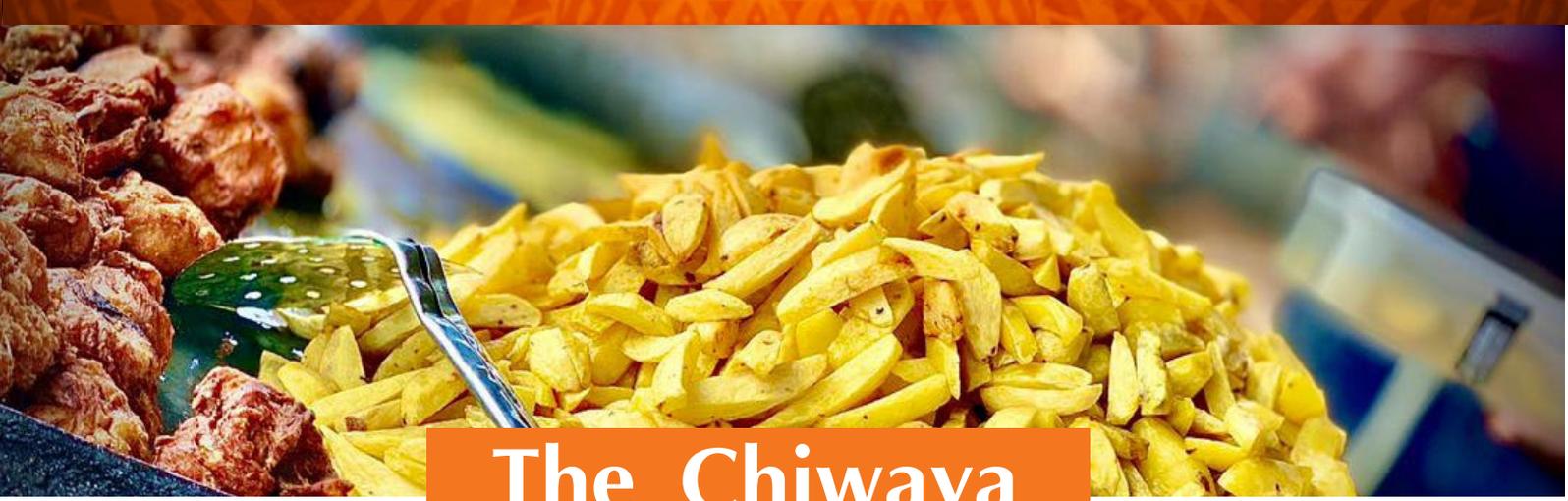
Kerr -Cross as a leader at Ncherenje station was dedicated missionary. He loved his work, as a missionary. As his friend he did not want see why he should suffer at Ncherenje outstation in Mwenebanda. What he did upon arriving at the place is that he complained of the poor conditions, inadequate salary and of attempts to make him feel that missionaries ought to sacrifice some of the essential needs of life the results of all this were uncertainly and frustration on the part of missionaries at Ncherenje. Ncherenje was never developed as it is today when visited no infrastructures were planted at the site to show that it was an outstation. Hence little contact was made with the local people. The missionary was uncertain whether to stay or to find another site. For instance, on 7th February 1888, Kerr Cross wrote to his superior, Dr. Laws, saying that after some consideration he had decided not leave Mwenebanda. A few days later he wrote another letter stating the contrary. During the period of 1888- 1891 the Ncherenje missionaries, moved to three different places, Ichinga in Ifumbo, northern Ulambya, Kwatiti, Kalalamuka in Unyakyusa possibly Tanzania and Ukukwe (Kerr Cross 1890).

The outstation of Ncherenje marks the first place where the Lambya and missionaries encountered their culture shock. It is through this contact that lays a foundation of what is heritage and who is supposed to care about heritage. The work of missionaries in Ulambya and surrounding areas is a good example of how the Africans and missionaries were staying together. The missionaries at Ncherenje however didn't leave any records with regards of local traditions due to numerous numbers of problems. It was not the intention the author to write the history about this but because in such way it helps to reveal cultural elements that were mixed or copied from one another.

Painted By: Innocent Fabiano (+265(0) 881 799 537)



“The Aged Baby”
Acrylic on canvas



The Chiwaya

If you want to learn more about a country, try its street food

By: Rejoice Mzumara

Culture means way of life and food is an essential part of life. Therefore, Malawian culture cannot be explained without referring to how people eat and the food they eat. Having been away from Malawi for many years I am starting to experience Malawian culture like a baby first experiencing the world. My “baby-like” perspective allows me to view what most Malawians find ordinary in a new light. Which is why I recently have come to understand that the chiwaya is a beautiful and major part of the lives of most Malawians.

Chiwaya can be simply described as a pan. It is derived from Malawian villagers that would harvest maize or ground nuts and fry them on a folded metal sheet over a fire or in the sun. This innovative idea has been taken on by street food vendors to fry food such as, chips, chicken, eggs, etc.

The vendors build a brick igloo like structure to place coal and branches in. This is where they build their fire. On top of this is a long, wide metal sheet with a ditch in the middle filled with oil to fry the food. Usually, on the edge of the metal sheet are condiments such as, a mix of oil and chili, salt, salad, and vinegar.

Near the ditch of oil usually lies a pile of freshly cooked fried potato chips and chicken. The smart invention of the chiwaya uses the concept of thermal conduction to keep the food warm and ready to serve.

Most people have their go-to vendor. This is how they make their money. Unlike most food institutions vendors of the chiwaya seek to make a profit by getting to know their customers. This establishes a bond and increases customer loyalty. The small conversations between the street food chef and their customer add on to the experience.

Food generally brings people together. The chiwaya testifies to this. At the chiwaya, college students can come together, contribute money, and share a meal from the same plate. No matter where you come from, your tribe or religion we all gather to share the same food. It is all apart of the experience! It brings us closer together as a community.

At some places you will notice a circle of women peeling and cutting potatoes to be given to the chef to cook. They also wash the plates to be used by incoming customers. The women sit all day sharing stories whilst doing their fair share of the work to earn a part of the day’s wages. The teamwork adds on to the feeling of unity.

A friend of mine described going to the chiwaya as simple. He said, “...it’s simple, don’t have to worry about looking right...just go eat, and go back. It’s so simple.” What better way to describe the Chiwaya? There is no pressure of finding a seat or trying to look good as you eat. It is also convenient as they can be easily located. This makes them even more simple as one can walk to the nearest one, eat, and go back to their job or school.

It is important to highlight that most chiwayas are not hygienic as vendors may not follow hygienic practices. Therefore, it is possible to become ill. Although, some places offer soap and water for washing hands. Another hazard of this eating place is the smoke. A lot of smoke is emitted from the fire this poses as a danger to both the vendor and their customers.

Essentially, street food is essential to the life of many Malawians. It is a simple way of getting nutrition, a sense of unity, and a small chat with local vendors.

What better way to experience the Warm Heart of Africa than by eating warm food served by kind, warm-hearted people.



The Gateway to Lhomwe Culture

Noophiya Alhomwe Noophiya Alhomwe Noophiya Alhomwe
The Gateway to Lhomwe Culture

The Gateway



By Aubrey Kasunda

The Lhomwe Language

The Lhomwe are one of the four largest ethnic groups living in Malawi. Just as many ethnic groups in the country, the Lhomwe are not natives of Malawi but the Akafula also known as the Mwandionelapati or Abathwa, were the original natives of Malawi.

Many Lhomwe moved into Malawi from Mozambique towards the end of the 19th century and got mixed with the Chewa. Migration of the Lhomwe people in 1930s was mainly due to tribal wars in Mozambique.

Many things are special about the Lhomwe, talk of their language, cuisine, dances and their recent festival dubbed Mulakho wa Alhomwe.

Mostly, the Lomwe cuisine is dominated by Nsima and relish mostly cow peas. Other popular meals among the Lhomwe include cow peas mixed with cooked dried cassava and like kalongonda (velvet beans).

One of the rampant dances among the Khomwe is the Tchopa Dance. It is a spiritual dance aiming at connecting with the ancestral realm. However, recently the dance is mainly a form of entertainment in various events.

Another interesting feature of the Lhomwe Ethnic group is their language. It belongs to Niger Congo bantu language family. The major dialects of Malawian Elomwe are Emihavani and Ekokholani. Apart from Emihavani and Ekokholani dialects there are also other dialects such as Emarendje, Etakwani and Emihito. The population of Emarendje, Etakwani and Emihito speakers is comparatively smaller as compared to Emihavani

and Ekokholani speakers. Emihavani and Ekokholani are two major dialects of

Lhomwe language spoken in southern Malawi. The word emihavani comes from the noun "muhava" meaning sand. The word denotes the location of the speakers before migrating to Malawi. They were cultivating in the sand possibly on the river beds or shores where they came into contact with the Nyanja speakers. This explains the existence of many Chichewa words in emihavani vocabulary.

On the contrary, the word ekokholani comes from the noun "kokhola" meaning thicket or forest. The ekokholani speakers were living in the interior where they had no contact with the Nyanja speakers hence their vocabulary contains very few Chichewa words. Emihavani and ekokholani dialects are distinct in both pronunciation and vocabulary to the extent that a minimal intelligibility exists between speakers of these dialects. Hence a need to treat their vocabularies separately. Emihavani speakers are found in the southern region of Malawi in such districts as; Phalombe, Mulanje, Thyolo, Chiradzulu, Zomba, parts of Blantyre, Machinga, Mangochi and Mwanza. Speakers of ekokholani dialect are found in Sandama, Thekelani, Khonjeni, Molele, Goliati, Lalakani, ku Chipho and other parts of Thyolo district. Though the language was on a verge of extinction, it has managed to survive, thanks to the efforts of Mulakho wa Lhomwe and other conservatives.

Today, people do not feel ashamed to give their children; Elkali, Nohiwa, Nokakhela being some of the popular Lhomwe people.



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 later. 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



Extract of Kamuzu's speech about independence

ENGLISH

I have come back home to break their stupid federation and to give you my people, the Africans of this country, your own government and independence.

CHICHEWA

Ndabwera ine kuno kumudzi kuzaphwanya chitaganya chawo chopusachi. Ndikukupasani inuyo anthu anga inu anthu achikuda adziko lino komanso boma lanulanu loziimira palokha.

CHIYAO

Mbusile kumuzi kuno kukaza ukapolo wa jemanjaji wakuzezewala kukumpani wandu wangu mmwe, wachikuda wa chilambo chino, boma jenu ni ufulu wakulijimila pa jika

CHILHOMWE

Kowa miyano wuno owani anyanya echitaganyiwa yopusa. kinnuvahani nyuwano athu aka nyu athu oripaka. Nyu athu oripa a mwilhaponi muno. Epooma yawinyu yawimehlelha vamekhiwa.

CHITUMBUKA

Ndiza kuno kukaya na ulato wakuzakamazga boma la ulamuliro wa Wazungu la Chisamunda kuti imwe wina Malawi muwe na wanangwa wakujiwusa mwekha

CHITONGA

Ndaza ini kunu kumuzi. Kuziswa chitaganya chawu chauzeleza. Ndikupasani imwi wanthu wangu. Imwi wanthu wachifipa achalu chinu. Boma linulinu lakuziyimiya pakumwija.

CHINGONDE

Nisile kuno kukaya kusakonanga ubulongosi bwabo bwabuloghano nubapako umwe bandu bangu. Abandu bangu bakisu iki. Ubulongosi bwinu bwakwima pamwibene.

CHILAMBYA

Une niza kuno kukwitu pakwiza ukumazya akendesyelo akawupungano akachisu. Nukuwapa awanthu wane, mwewafilika awamuchisu ichi iboma lyinyu ilyakwendesya mweka.



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Wezzie J Mumba
BA Education
Humanities Teacher



Edna Tembo
BA Education
Science Teacher



Christina Chiyenda
BA Education
Language Teacher



Isabel Kanduna
Bachelor of
Mathematical Sciences
Science Teacher



darlocnts@gmail.com
darlofoundation@gmail.com



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ENROLL NOW

UNHEEDED

By: Clement A. Chipande

How could he disclose it?
That his were just downs
Though life offered ups and downs

If he just dared to declare
That he aged faster from frowns
They'd have taken him for a clown

How could he tell his wife?
When all she did was scowl
When he died for the miracle of a smile

How could he tell his friends?
When all they did was guffaw
When he yearned for an alter ego

If any word slipped
From the tip of his lip
His new name would be Weak Chick

Alone...
He still had to man up
No matter how daunting his life was!

Alone...
He had no right to chicken out
No matter how daring the situation was!

Society has every man's larynx circumcised
So his concerns were inaudible
No matter how high he screamed

He lived like a lost ghost
His emotions were unheeded
So he garbed them in an apparel of a grin

"My society has forgotten
That even lions get bitten
Inside their own secure den"
Were the last words he'd written

A TIME MACHINE

By Frank Phiri Manele

Only if we had a time machine
So we could travel back to time
To revivify this bitter antiquity of ours,
The history which is ranking to all the six heavens,
And the higher we soar the ranker it becomes
This mashed potato looking like country
This very landlocked scrubland
This very which lacks gold mines!
Nor diamond mines!
Nor silver mines!
Has been once a fierce playground
Of blood politics
Of academicians grumbling to become lion of it
Of sympathizers persisting to bring the winds of
change
Of innocent citizens shedding green blood over the
sacred earth
And consecrating the gods' shrines
Of 'accidentalized' sons of the land
Leaving rivers of tears to the loved ones
And unaccounted happiness and tears of ecstasy to
the oppressors

This letter is to the child unborn
Opening the realities of this poor cosmos
Of the footpaths of the national heroes
Those which with their bare feet cleared
For the lion to crack their jaws
And consume of all the contents of their brains
All did not see it coming
And could not sense the potential danger approaching
For the nose was not privileged to dream!

If ever we want to bring a fresh start and a psychic therapy
Then, then, then.....
Tell the unborn of all the atrocities
Perplexed and vexed on the innocent
Light out the dark side of the light acclaimed tirelessly
Raise me the sepulchers of all these
Or to hades shall you verve with your padre of Flames!

The Broken Glass

By Frank Phiri Manere

After the first glass was broken by the visitor from Lilongwe, she didn't even complain.

I remember that we were together at the City Mall when she was buying the glasses she said. 'We need them so much, you know you should use them with care.' 'They look good even when you put them in the display cabinet.' 'At least even visitors know that you know what you are doing, zimapatsa ulemu, munyumba mumademelera' My mother said that I remember. 'Joe make sure as soon as you use them put them back in the display cabinet, clean them and put them back in the display cabinet.' These were her two phrases repeated at the City Mall when we were moving the line towards the till at the cashier's point. One could definitely see how delighted she was, having bought the glasses that is. They were to be the symbol of honor and modernity in our house.

'How would you be so reckless? What am I raising here? People or goats?' she shouted angrily. 'But ma...' I interrupted while spluttering. 'I don't want anyone to speak when I am speaking, do you hear me?' I kept my peace abruptly. 'Why are you not saying anything?' she asked. I felt that the question was rhetorical but to everyone's surprise, she was expecting my answer. At that time my little sister Tiwo was hiding at a corner. She waited for my response but my mouth was still intact because I know my mother more than anyone else, and being the first born it has never been a fairytale to my life because whatever happens in the house with or without my presence, I am called to explain. So the situation was melodramatic because I also said nothing. 'Who told you to use the glass for your young sister's juice? At least answer me this.' She inquired. 'She was crying ma, and I wouldn't do otherwise.' 'You'd have let her cry everything out of her system. Have you ever heard that someone had ever died because of crying?' For the check, my sister is 4 years old. She wouldn't really break a glass unless by accident. I mean.

The second glass was broken by another visitor from Liwonde. This visitor was my mother's friend who they say they grew up together in their childhood days. She came for a visit. When the glass broke my mother said 'Zimachitka sisi, kungoti zinthu zakezi nzosalimba' and she never

talked about it not even behind her back. Now out of the half dozen glasses bought, we were remaining with 4 pieces.

'Just because you are 14 doesn't mean I can't whip you!' She shouted very angrily. I kept the silence and my spine was feeling cold. She was not happy. My mother is another level of mania. 'So you want me to live in a house without glasses?' 'What do you think people will think of me?' she questioned me. And mind you, these were the same kind of questions that required no answer from me.

One time there was funeral at our distant neighbor's house. The chiefs were accommodated in our house for their lunch. Two glasses were broken and my mother said nothing. Now there were two remaining.

'Do you want me to lock up these things in my bedroom when I am away?' she asked again. Why can't you be responsible for once? All these phrases thrown at me, I had never been allowed to use a glass, on any occasion except for the day they were bought. They were purely bought to please her visitors. The other glass was broken by herself when she tried to enjoy some thobwa once. That day the thobwa spilled and the pieces of the smashed glass scattered. I was told to clean the mess up. She consoled her heart that azimu wanted the thobwa and the glass as well. It ended like that.

There was only one left in the display which was reserved for the visitors as she usually said. All was like this despite her 'after you use make sure you clean them and put them back in the display' phrase she repeatedly said at that day we were buying them at the City Mall. I just wonder how she says when she argues with her friends that she does things for her kids. It is our usual question and wonder 'which kids she talks about?' because as far as we are concerned we are her kids and not allowed to freely use the things she buys for us. And this glass was not even broken at all! My younger brother Mike who is 10 asks mum, and she usually answer us that we will understand one day when we become parents ourselves. I swear I don't want to understand that. I don't!

Myths and Taboos

By Esther Teneth

Get to Know Proverbs

Zgoka chindere kuti ukhute
(Literally meaning be a fool to be full)

This Tumbuka proverb conveys to people the need of being humble, submissive and avoidance of conflicts. In as much as the need of being humble is found even in scriptures but there is a limit to anything. In ways unknown to some, this proverb is oppressive in nature. This proverb indirectly roots resentment in the hearts of those who are powerless.

Kushaghanya bemwene
(Literally meaning resonate yourself or find out yourself)

This is a ngonde proverb. In as much as it seem to promote self-reasoning skills but sometimes solving issues requires involvement of others. Besides, the natives express it in a shrugging manner which usually communicates that it's none of other people's business.

How to make a clay cook-stove

The traditional method of cooking in Malawi is usually using three stones. The earliest reference to mud stoves found, was made in the 1930's by teachers at Jeans School, Domasi. In fact, it has been suggested that the mud ovens used for commercial bread baking in Mzimba District were introduced by an ex-student of this School.

The next reference is in the 1960's with a suggestion by a UNICEF area officer that Magomero Community Development Training College should both build and encourage the use of mud stoves. This idea spread to the Thuchila Farm Institute (Mulanje District) and at both institutes, mud stoves, of various designs, have been built and tried ever since.

Procedure:

STEP 1. Prepare the clay.



Lay the clay (good clay is usually found a few feet underground in damp areas) out on a mat and add a sprinkling of water. Then remove your shoes and karate-kick that clay until it's firm and compact.

The point of this is to compact the clay and make it more malleable. Also, by removing your shoes you can feel for stones which need to be removed to get the best quality possible.

STEP 2. Pack the clay into the mould.



The mould in this case is just an iron bucket lined with tarpaulin with a stick going up through the middle. The clay should be stuck to the internal surface of the mould, leaving a space in the middle. This space will become the innards of the final product.

STEP 3. Use the rotary-scraper to shape the inside of the stove.

Use the rotary scrapper to shape inside where the wood will be paced.



STEP 5. Appendages!



Next, we need to add the 3 supporting legs on which the stove will sit. We can also add the 2 handles at this stage. There is a special measuring disk which shows the correct way to attach these appendages. Simply mark on the clay where each attachment will go.

The handles need to be strong, as they will be used to carry the stove. First, make a hole in the appropriate location, then insert a pre-moulded single piece of clay into the hole and smooth out the attachment

Make the three supports using another smaller mould and attach to the rim of the pot at the locations shown by the measuring disk. Score the contact points with a key or sharp stone to ensure that the clay bonds properly.

All of this can be achieved using locally sourced materials and is so simple that anyone can learn to do it. If we can get these things to go mainstream, then it could start to generate some serious development.

Those funny donut-like things are briquettes, Made from waste paper and wood-shavings.

Did You Know ?

Zomba is the only district that borders with more districts in Malawi. It borders with Phalombe, Mulanje, Chiradzulu, Blantyre, Neno, Balaka and Machinga. Adding on that, it also borders with Mozambique. It is seconded by Kasungu which borders with six districts, as well as Zambia.



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 Bata Building-Zomba



Malawi in History



- Colonialism and Independence
- Once Upon a Time
- 1964 Independence
Snapshots
- The Legend: Aleke Banda
- 6 July in History
- Efforts of Nyasaland
During World War I

Colonialism and Independence

By Chester Sellenje



For 73 years Nyasaland was under the control of Britain. This was a span of time exceeding half a century. Previously, the stretch of land now the nation of Malawi was under Chiefs and Tribal Leaders for a time history cannot record.

From expeditions and explorations of the Scottish Missionary Explorer, David Livingstone, the land was introduced to the Whiteman, Britain in particular. Tactics and strategies, treaties and orders followed until the land fell to the British as a Protectorate in 1891. Three features distinguish the colonial power structure that emerged

in Nyasaland in the inter-war years and which continued to influence patterns of rural government up to the coming of independence. The first was the creation of a 'prefectural administration', as Berman describes it, 'staffed by an elite cadre of political officers acting as direct agents for the central government, and exercising diffuse and wide-ranging powers'. The central element was the secretariat in Zomba which engaged both with the Colonial Office in London and with the provincial and district administration spread across the Protectorate. This basic



structure came into force as late as 1921, with a Chief Secretary as the main administrative officer directly below the Governor, linked with three Provincial Commissioners (reduced to two between 1931–1946). These gave instructions to district officers, each of whom had a specified area of territory directly under his control.

Evils which were rampant dwindled and eventually got eradicated due to the protection Nyasaland received from the British. One such evil against humanity was the notorious East African Slave Trade which saw the people of Mulanje, Phalombe, Zomba, Nkhotakota, Mangochi, Karonga and many along the shores of Lake Malawi and inland being under captivity in slavery. It was horrible and grossly inhuman. The colonization by the British ended that.

It also brought in many other positives: legitimate trade, education, formal administration in the provinces and improved health care.

Despite eradication of evils that were there in the precolonial times, colonialism came in with its nauseating tunes that needed utmost uprooting. For instance, Time and again, in the late 1920s and again in the late 1940s, instructions went out that district officers should spend more time on ulendo, travelling from

village to village, talking with headmen and hearing complaints rather than remaining stuck in their district offices. Yet the paradox was that the more they travelled, the greater appeared their social distance from those they governed. Even in the early 1950s, 'Europeans lived their own lives, with no direct contacts with Africans', according to Patrick Mullins, the District Officer at Mzimba. There was gross racial segregation against the blacks. For instance, during the World War 1, the colonialists started to recruit natives to act as porters and frontline fighters. They were treated harshly and often times worked under poor conditions. Not only that, but they were also subjected to Thangata system of labour.

There is always a gain in an effort. Logic comes in to analyze the situation which the country was subjected to.

What did the British gain in return? What was the motive of colonization? After releasing large sums of money and experts, soldiers, administrators, skilled workers and investing in infrastructure what were the forms and sorts of dividends that the British got? They exploited Nyasaland's revenue and almost half of it was sent back to their country

If we did not rise up by 1964, if we had lived

in the comfort zone of colonialism to a much later period, could say independence came on a silver platter without our people being killed, jailed and tortured for asking for our own freedom? Banda wrote a memorandum, published as a pamphlet in 1951, denouncing the proposals of federation and threw himself into the anti-federation campaign and finally Dr. Kamuzu and his associates rose up and defeated the white dominion.

Could we really had to fight to take possession of a land which is ours by birth? Malawi was not the only country which suffered the effect of imperialism. Some countries suffered most but let us consider our own portion. Did colonialism end? Every follower of history is very much awake of neo-colonialism and its effects.

But do we presently as a country and by ourselves subject our nation and it's running to neo-colonialism? What is independence? What is the real meaning of sovereignty? How are these two aspects practiced and experienced in countries globally? Malawi achieved these. It also went a mile further to achieve democracy. However, the true meaning of Independence, Sovereignty and Democracy should reflect in a number of aspects in a state. Issues of governance, economy, and rule of

law, agriculture, education and literacy are some of the core areas which bring life to Independence, Democracy and Sovereignty.

As we clock 57 years of our independence, we should be able to focus back and draw lessons from our past. 57 years ago we were declared a nation, a sovereign nation. Malawi should stand up and invigorate itself with a sense of belonging. Brave sons and daughters of the motherland rose and redeemed the land. Now what next?

There is no Colonizer around practicing Thangata on our people or no slaver around capturing people into slavery. However there are times we have been disintegrated and fighting amongst ourselves. Differences in political ideologies, religion, and ethnicity should not be condoned to create fault lines amongst us. We should stick to fighting those three enemies in our anthem, hunger, disease and envy. The lyrics of our anthem offer it all. Peace, Unity and Vision is what we should desire nationally.

Our population is growing everyday, that means a larger citizenry to govern, feed, educate, protect and manage. As we celebrate independence this year; let every individual answering to the nationality of Malawi take stock of his or her singular contribution to the nation. A collective responsibility and vision will propel our nation to higher heights and we shall say, we are truly independent.

Once Upon a Time



1

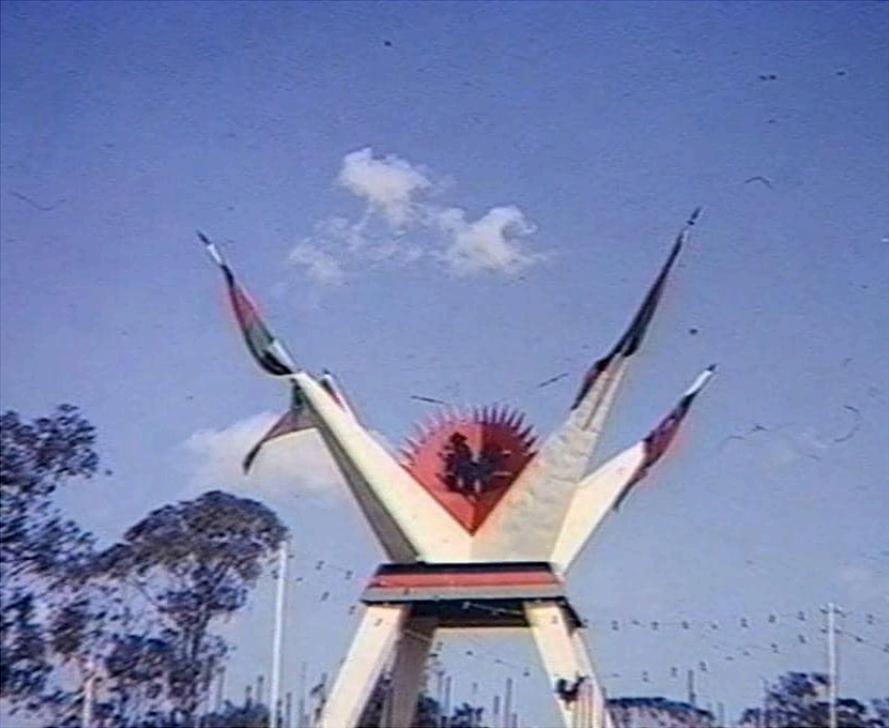
Coat of Arm prior independence of Malawi



2

Coat of Arm after independence of Malawi

1964 Independence Snapshots







LEGEND

ALEKE KADONAPHANI BANDA

(1939 – 9 April 2010)

Aleke Banda was the founder and chairman of The Nation Publications Limited, Malawi's influential and vibrant private media house that publishes The Nation, Weekend Nation, Nation on Sunday and FUKO. Politically, he was Minister of Finance from 1994 to 1997, Minister of Agriculture from 1997 to 2005 and Minister of Health. He was also President of the People's Progressive Movement.

1. Aleke Banda was born in Northern Rhodesia (now Zambia) and educated in Southern Rhodesia (now Zimbabwe). His family's home district, however, was Nkhata Bay, in the northern Region of Malawi. His father worked in Livingstone, Zambia, before moving to Moss Mine near Que (Kwekwe) in Southern Rhodesia, where Aleke Banda attended school.
2. He became involved in politics from a young age and was imprisoned.
3. In 1959 on release from prison he entered Malawi for the first time. He is believed to be the first cousin of Zambian politician and former President Rupiah Banda.
4. He served as a Member of Parliament, as Minister of Finance and Agriculture in Malawi.
5. He was also co-founder of 'the Nation Publications Limited'.
6. Banda's life in politics between 1953 and 2008 was dedicated intensely to his country as it gained independence from the United Kingdom in 1964, as it established the political and economic structures of an independent state under the leadership of Dr. Hastings Kamuzu Banda and as it created the framework of a multiparty democracy under Bakili Muluzi.
7. He was the chairman of The Nation Publications Limited, Malawi's influential private media house that publishes The Nation, Weekend Nation, Nation on Sunday and FUKO.
8. He invited experienced journalist, Ken Lipenga, to be the editor in chief of The Nation.
9. He was imprisoned under the Banda regime for no charge and this was contested by Amnesty International.
- 10.10. He was Minister of Finance from 1994 to 1997, and Minister of Agriculture from 1997 to 2005. He was also Minister of Health. He was also President of the People's Progressive Movement.
11. He retired from active politics due to his ailment and was hospitalized in South Africa
12. Banda died from leukemia on 9 April 2010.



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6 July in History.....With Paliani Chinguwo



1. The Nyasaland Protectorate was constituted on 6th July 1907 when Britain's Privy Council convened at Buckingham Palace before King Edward VII to approve the Nyasaland Order in Council that stipulated the change of designation of British Central Africa Protectorate to become Nyasaland Protectorate; replace the Commissioner and Commander-in-chief with Governor and Commander-in-chief; create the Executive Council and Legislative Council.
2. It was also on 6th July 1925 when Dr. Kamuzu Banda as a young man who had left Nyasaland 10 years earlier, kick-started his long journey from South Africa to USA for further studies.
3. It eventually came to pass that after being away from home for about 40 years or so, Dr. Kamuzu Banda finally arrived back to Nyasaland on 6th July 1958
4. The 6th July is popularly known by Malawians as the day when the Nyasaland Protectorate attained independence from Britain in 1964 and became to be called Malawi.
5. The 6th July is also remembered as a day when Malawi became a republic in 1966 with Dr. Kamuzu Banda ascending from the position of Prime Minister to assume the title of President.
6. On 6th July 1971, Dr. Kamuzu Banda was sworn in as Life President of the Republic of Malawi upon the amendment of the republican constitution by Parliament in February 1971
7. And again, 6th July 2020 was chosen as a day when the newly elected President of the Republic of Malawi Dr. Lazarus Chakwera would be officially inaugurated as the 6th Head of State of Malawi.

Efforts of Nyasaland During World War I

When Britain and Germany went to war in August 1914, the forces available to the colonial government of Nyasaland were remarkably small. Earlier in the century the two battalions of the Kings African Rifles had numbered over 1 400 men, but 2 KAR had been disbanded in 1911 following the decision of the Imperial General Staff to downgrade the use of African troops for imperial defense and in 1912 the last Indian troops had left the territory. By June 1914 fewer than 300 troops were available, along with a further 300 time-expired veterans in the reserves. There were three old-fashioned maxim machine guns in support, six 7–pounder muzzle loading cannons dating from the campaign against Mlozi, and no field artillery at all. The Nyasaland Volunteer Reserve was almost totally lacking in discipline or military training. If the British forces were limited, however, those available to the German authorities in Tanganyika were even more so. With a Defence Force consisting of 218 Europeans and 2,542 askaris, Colonel von Lettow-Vorbeck, the brilliant German military commander, might appear to have had the advantage. But Lettow-Vorbeck's troops were far outnumbered by those of his opponents, not only in Nyasaland with its short land boundary with Tanganyika, but in Kenya, Uganda, the Belgian Congo and Mozambique as well. It was apparent to him that he could best serve Germany's interests by fighting a long defensive war, attracting as many British troops as possible away from more vital theatres of action. The campaign that followed was fought largely on Lettow-Vorbeck's terms. Hostilities began on 8 August 1914 when a British warship opened fire on a wireless station at Dar es Salaam, the capital of German East Africa. Five days later Nyasaland forces also became involved when the British gunboat Guendolen demobilised the German ship Hermann von Wissmann in dry dock at Spinhaven. With British control of Lake Malawi now established, the Nyasaland Field Force, consisting of 480 African soldiers plus 17 British officers and 30 European volunteers, was

dispatched north to Karonga, near the border with German East Africa. There, in September, it succeeded, through a combination of good fortune and courage, in defeating a German force some 400 strong in the short but bloody battle which was to be the only significant military engagement of the war on Nyasaland soil.

With the preliminaries out of the way, the campaign moved into the first of three phases, each more destructive than its predecessor and each involving.

Malawians on a larger, more costly, scale. The initial stage was distinguished by a lack of military action. British rejoicing over the victory at Karonga was quickly dispelled in October when news reached Nyasaland of the devastating defeat by German-led askaris of an expeditionary force at Tanga on the Tanganyikan coast, an event which forced the British onto the defensive for the next 18 months. 'Business as usual' became the motto at Blantyre, with work at the Church of Scotland mission continuing as before. On the frontier separating Nyasaland and Northern Rhodesia from Tanganyika, both sides made occasional raids into enemy territory but significant contact was avoided.



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Country tour



- **Dziwe la Nkhalamba**
- **Phalombe in brief**
- **Mulanje in pictures**



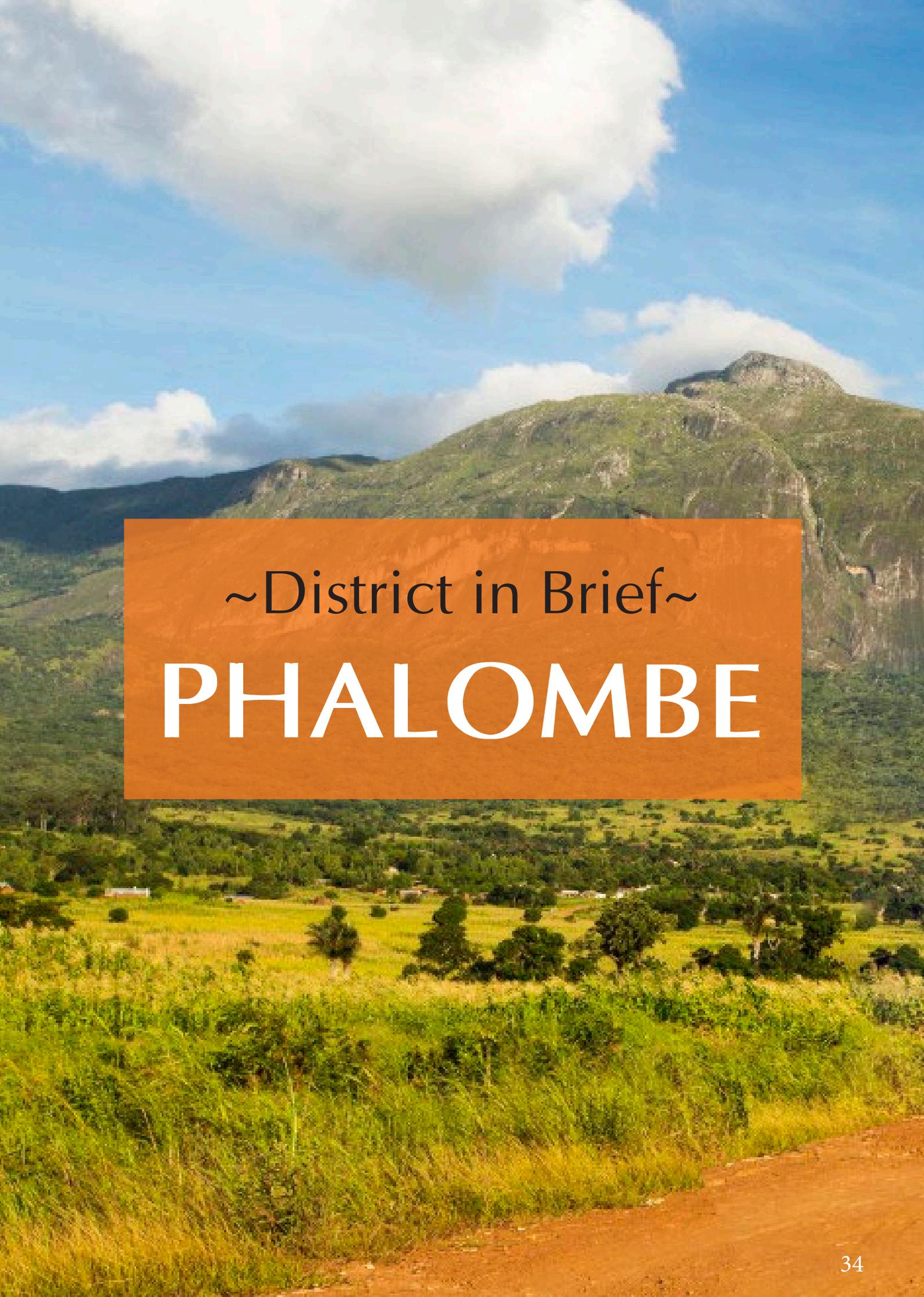
Dziwe la Nkhalamba

By Lazarus Nkolombizo

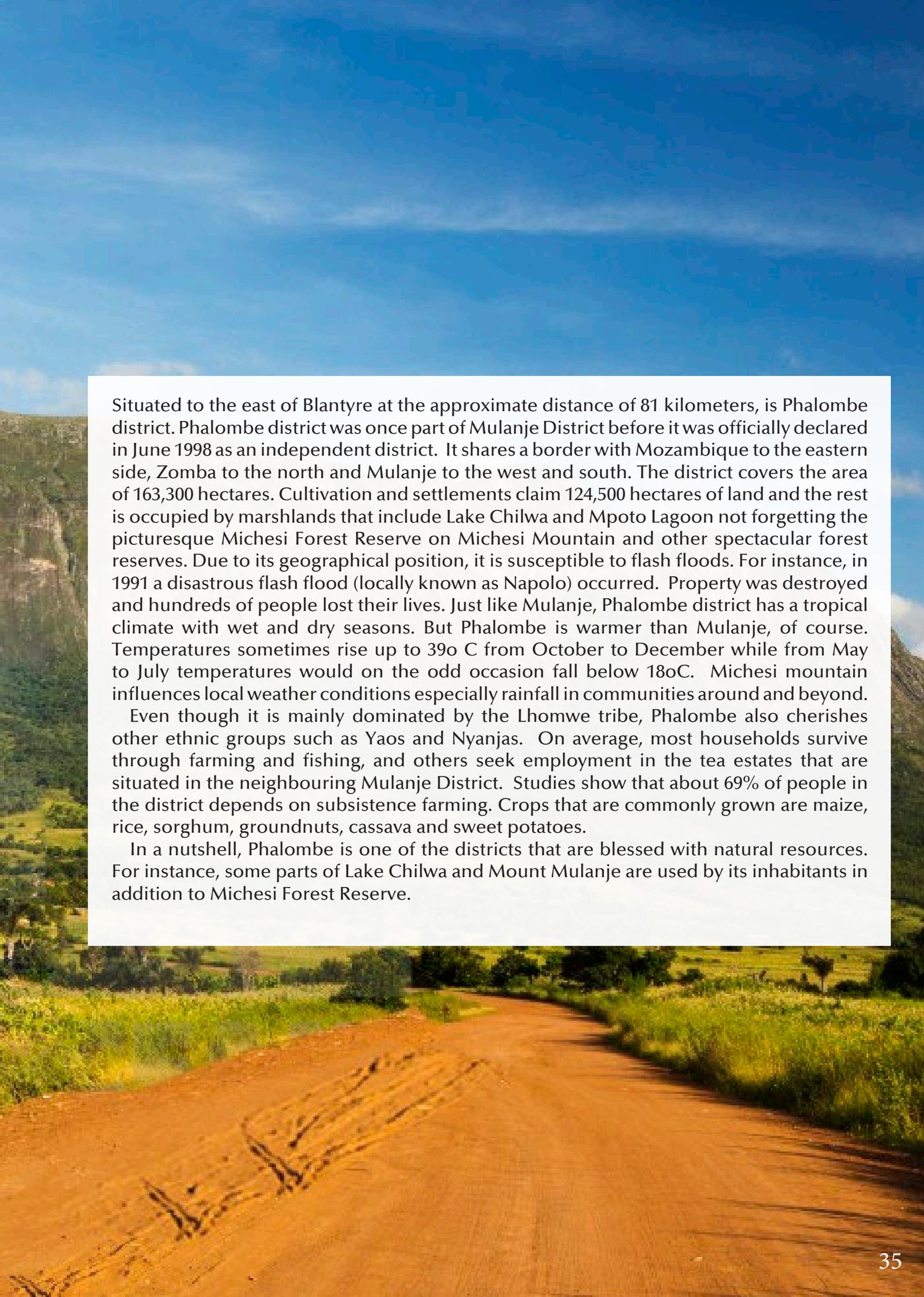
Dziwe la Nkhalamba is located within Malawi's popular Mulanje Mountain. It is just next to Likhubula falls where the falls drain its water straight into the Dziwe la Nkhalamba. The Dam; Dziwe la Nkhalamba, could be 10 metres but not more than 15 metres in diameter. It is believed that the dam is 65 meters deep.

Dziwe la nkhalamba is one of Mulanje's natural dams which have waterfalls. For this dam to be called Dziwe la Nkhalamba (in Malawian local language), it is because in the past if you went to visit it, you would find an elderly person sitting on a stone. When the elderly saw you, they would immediately sink into the dam.

According to some environmental education authority, the dam is surrounded by old clay pots. However, due to steepness of the dam, stories are told that once you have sink in it you can die at the same spot. This dam was believed to have spirits before, as of now, the spirits have moved to some other parts of Mulanje Mountain because it was observed that spirits dislikes noisy places.



~District in Brief~
PHALOMBE



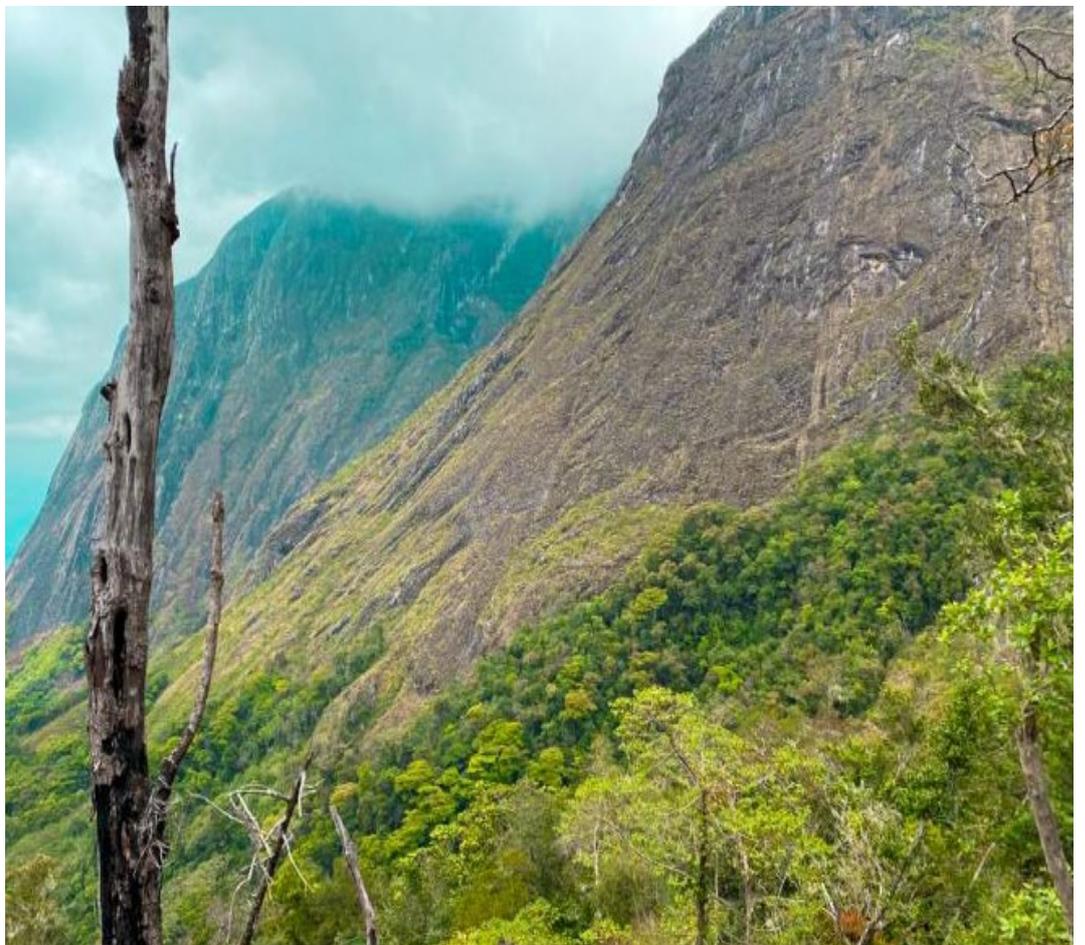
Situated to the east of Blantyre at the approximate distance of 81 kilometers, is Phalombe district. Phalombe district was once part of Mulanje District before it was officially declared in June 1998 as an independent district. It shares a border with Mozambique to the eastern side, Zomba to the north and Mulanje to the west and south. The district covers the area of 163,300 hectares. Cultivation and settlements claim 124,500 hectares of land and the rest is occupied by marshlands that include Lake Chilwa and Mpotto Lagoon not forgetting the picturesque Michesi Forest Reserve on Michesi Mountain and other spectacular forest reserves. Due to its geographical position, it is susceptible to flash floods. For instance, in 1991 a disastrous flash flood (locally known as Napolo) occurred. Property was destroyed and hundreds of people lost their lives. Just like Mulanje, Phalombe district has a tropical climate with wet and dry seasons. But Phalombe is warmer than Mulanje, of course. Temperatures sometimes rise up to 39o C from October to December while from May to July temperatures would on the odd occasion fall below 18oC. Michesi mountain influences local weather conditions especially rainfall in communities around and beyond.

Even though it is mainly dominated by the Lhomwe tribe, Phalombe also cherishes other ethnic groups such as Yaos and Nyanjas. On average, most households survive through farming and fishing, and others seek employment in the tea estates that are situated in the neighbouring Mulanje District. Studies show that about 69% of people in the district depends on subsistence farming. Crops that are commonly grown are maize, rice, sorghum, groundnuts, cassava and sweet potatoes.

In a nutshell, Phalombe is one of the districts that are blessed with natural resources. For instance, some parts of Lake Chilwa and Mount Mulanje are used by its inhabitants in addition to Michesi Forest Reserve.



MULANJE
IN PICTURES



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Health



- **Curing Ovarian Cyst**
- **How to prepare plantains**

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.



How to prepare plantains

By Esther Teneth

Every region in Malawi has its main meals. In the southern region people mostly enjoy nsima and dried cassava meals. On the other hand nsima dominates the meals of central region. Northern region has a unique cuisine. Nsima is popular but some residents of northern region prefer cassava flour and plantains. Plantains are easy to cook but this is not the case for someone who has never cooked them before. Here are steps for cooking plantains.

Requirements

- Plantains
- Knife
- Water in a container
- Pot and lid
- Fried smashed groundnuts (chipome)
- Salt
- Plastic paper
- Fire source
- Cooking oil (mawese)
- Tomatoes
- Onion
- Meat



First Preparation Method

- Peel plantains using the knife
- Dip into water soon after peeling to avoid dull color Chop into desired pieces
- Put in a pot with a right amount of water Add salt, put a clean plastic paper and cover the lid
- Put the pot on fire
- Depending on the type of the plantains/source of fire, one waits for 10-15minutes
- On a separate dish, one add water to the smashed fried groundnut
- The mixture is then added to the boiling plantains and one waits for 5-10minutes
- When the soup is thick enough one assumes that plantains are ready to be served
- But of course, others taste a piece to find out if it's fully cooked and there is enough salt



Second Preparation Method

- Take chopped or unchopped pieces, put them in a pot, add salt & right amount of water
- Cover a plastic paper and put the pot on fire
- After some minutes (5minutes), add chopped tomatoes and onions
- You add cooking oil (mawese; yellow oil made from palm)
- After some minutes the soup thickens and as usual you taste/check with a spoon
- Then serve the dish



Third Preparation Method

- Cut meat (especially bone meat) into sizable pieces, put salt and boil
- Boil plantains separately whether chopped or not (don't overcook)
- Mix the two when the meat is well cooked and serve a dish



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lanujosconsult@gmail.com

info@lanujosconsult-mw.com

www.lanujosconsult-mw.com





Sports in History



- **The genesis of soccer in Malawi**

The genesis of soccer in Malawi

By Madalitso Kachingwe and Rejoice Mzumala

In 1939, the Nyasaland Railway Company began to run 'football specials' between Blantyre and Limbe.

By 1946, so it was noted, 'Enthusiasm for sport, that is essentially for football, amongst Africans has grown', leading to the incorporation of teams from Chileka and Lunzu into the Shire Highland League and climaxing in a match played for the Nyasaland Amateur Football Association Cup between the Abraham Team from

Blantyre and the Zomba Amateur Athletic Club. In a rare outbreak of multiracialism, the game was 'played on the grounds of the Blantyre Sports Club' where it 'attracted large crowds and produced some play of high class in its opening stages when the outcome two goals to one goal was decided'.

James Frederick Sangala, the founder of the Nyasaland African Congress, was the chief organiser of the League. He was also the manager of the first Malawian team to participate in an international match, the game played in Beira in June 1949 at which a Shire

Highlands Select lost to the Beira team, Grupo Desportivo Rebenta Fogo.

By this time the Nyasaland African Football Association had been established and under its control football continued to flourish with new teams like the Imperial Tobacco Company taking on existing favourites, Michiru, Abrahams and Ndirande Lions. Educated men continued to dominate the game, at least at a managerial level, although their organisational frailties were demonstrated in the late 1950s when 'inadequate finance, paucity of transport and fatalistic apathy among its organisers' were said to bedevil the game in the Northern Province.

Nevertheless, football was now an unequivocally African activity rather than the instrument of cultural imperialism that some early missionaries had tried to forge, with charms being heavily employed in

important matches to assist one's own players and to prevent players in the opposing team from scoring.

These were of little assistance to the Nyasaland team in October 1962, as it was defeated 12 goals to 0 by the famous Ghana Black Stars in Nyasaland's first full international and in June 1964 their game against Southern Rhodesia ended in stalemate in front of 50,000 spectators at Kamuzu Stadium.

At a time when regional differences threatened to tear apart the fragile fabric of the new state, the emergence of a generation of 'ninety-minute nationalists', united in their support of Malawi, if only on the pitch, was of no mean value in giving popular meaning to the idea of the nation.

As it is manifested in the above paragraphs, poor management in those days marred the beauty of soccer in Malawi. The same trend is still haunting us today. Despite having so many talented youths, many Malawians are stripped off the opportunity to develop their talents and gain recognition. In the end, their talent is hidden from the world.

One of the hindrances that Malawi faces in developing talented sportsmen is lack of sports academies and high school scouts. They teach sports such as netball, soccer, athletics, swimming, etc. These sports are usually taught at a young age. Therefore, the grooming of the child in sporting activities makes them exceptionally good by the time they are in high school. Usually, in other countries (such as Botswana), scouts from the national team go to secondary interschool tournaments and observe the talents. The students that impress in these scouts are invited to the national team trials. This is not the case in Malawi. Although, there are secondary interschool tournaments, Malawian officials do not go to observe the talent of high schoolers. As a result, most of the children have no means of pursuing their talents and joining the Malawian National Team. This causes them to bury their skills. Inefficient utilization of social media is another contributing factor. Social Media is a new tool that can be used freely by anyone seeking to gain publicity. Time and time again people from around the world become trending stories. It is the gaining of publicity that provide different opportunities to rising stars in the game. Due to little access to internet and expensive data bundles many Malawians are unable to utilise the internet to showcase their talent.

Quiz

1. When did Kamuzu first made public appearance in Malawi after spending many years abroad?
2. Where is Mpototo Lagoon located?
3. Name the team that defeated Shire Highlands Select in June 1949?
4. Which date (day/month/year) will the 6th edition of Malawi Heritage Magazine be released?
5. When did Robert Laws become the head of Livingstonia Mission?
6. In which district is Chimfity building located?

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