

# MALAWI heritage

15th July 2020

Vol. 1 No. 1



CULTURE  
HISTORY  
NATURE



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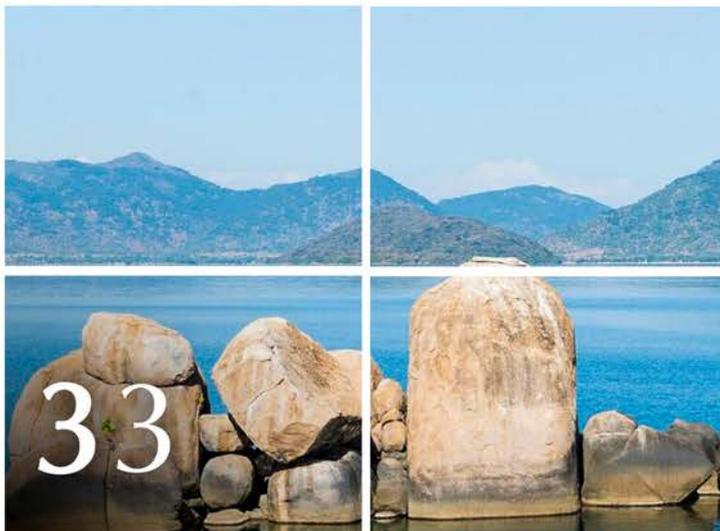
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## ABOUT PUBLISHER

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.

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# EDITOR'S NOTE

Welcome to 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 historical, natural and cultural heritage of Malawi.

Find out why Malawians love dancing, explore if our culture potentially promotes spread of Corona virus, hear about Malawian myths and taboos, learn first hand how to preserve dolichos lablab one of our native foods. Relive Malawian history through our exciting article on 1964 cabinet crisis. Discover the life of our first Malawian chief justice. 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



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





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# Arts and Culture



- **Malawians, their love for dance**
- **One Language, many tongues**
- **Culture and Corona Virus**
- **Literary Corner**
- **Fireside wisdom**



# Malawians, their love for dance:

## Do Malawians 'worship' their leaders by dancing for them?

By Innocent Nyondo

Malawi is found in Sub-Saharan Africa. It is landlocked, popular for its Lake Malawi, said to be the home of Chambo, probably the most delicious fish species in the world. People have travelled miles and crossed oceans to attest to the fact. The lake has also been a favorite spot for most tourists because of its beauty. From the rising of the sun as its rays hit the beautiful waters and form a reflection, the fishers unloading their harvest and preparing their nets for another night of fishing, to kids and adults coming to play and dance by the waters, while they light fires to warm themselves.

The country has 28 districts, with a decentralized form of government. The traditional authorities are the custodians of a cultural heritage handed down from generation to generation.

Malawi is the warm heart. Or should we say it is said to be? Less of the debate and more of fact. Malawi is enriched with people who have enjoyed massive cultural diversity. Besides the dance, Malawians share several other cultural traits, which, though diverse among ethnic groups, have still remained a unifying factor.

Dance for example, is conspicuous in all tribes and ethnic groups. Ceremonies of all kinds, of joy and sorrow are accompanied by a dance ritually designed for them. Vimbuza is a dance by the people of Rumphi in northern region who place their traditional allegiance to a chief, Chikulamayembe. The dance is performed to cast out bad spirits from people who are thought to be possessed. The dance is performed in the late hours of the evening, fire is lit and they dance around it. Apart from its spiritual purpose, it is a form of entertainment. Overtime, the dance has become an identity for the people of Rumphi.

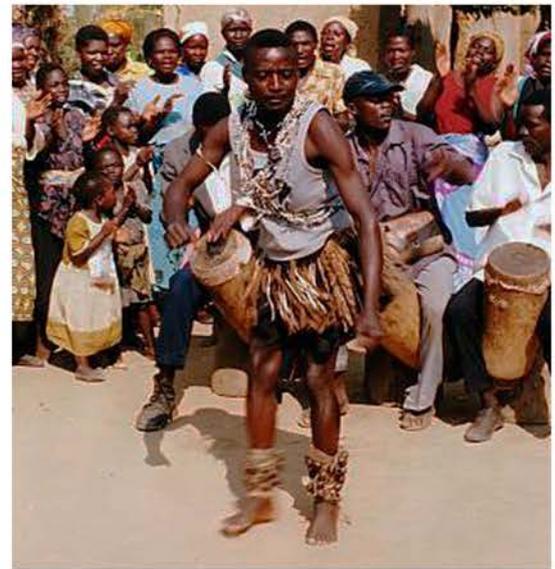
Similarly, the people of Kasungu in the center, pride themselves for their Gule Wamkulu, which would literally be translated as 'big dance.' It involves people dressed to form appearances of fearsome creatures, some unknown to man. Everything about the dance is organized at a graveyard, 'Dambwe' as they call it. The dancers are initiated into the secret society by passing through certain rituals. Whatever happens in the group stays in the group. It is so said that after one is initiated, when he puts his finger on a metal base and a hammer swings towards it, the hammer bounces back. Interestingly, gule wamkulu has taken on new masks and identities with the passage of time.

Take a look at Beni, a dance performed by people of southern Malawi. They dress themselves in a security officer's gear, perhaps that of a police officer on general duties or a member of the young pioneers back in the one party regime. The dance is a form of entertainment and a means through which their cultural identity is preserved. It is performed at secular events, and on Sundays Christians perform it in praising their God. This dance is a product of our colonial history.

It is this cultural background that gives Malawians the desire to showcase their dancing styles in religious, political and other occasions. Some have mistaken Malawians for 'cheap' people who want to dance for everyone superior. Or is it the case? Simplily put, dance is a key component to life in Malawi. Suffice to say that in the first republic, Banda promoted traditional dances and that set the precedence. Suggesting however that the same is not abused or exploited by others is naive.

Just as clapping and cheering is to the Westerners, so is dancing to Malawians. It is not everyone that dances, it is for those that are pleased with an event or a particular person. If culture should be anything to go by, Malawians are dancers.

So, do Malawians 'worship' their leaders by dancing for them? Maybe. To digress a bit, in an interview with one cardinal Alinze, a catholic bishop and cardinal resident in Italy, the EWTN sought to understand the justification for dancing in an African catholic liturgy. Is it right to dance during mass? The cardinal first of all pointed out the background that should be the guiding principle for understanding such an important question. It was traditional, in his very words, if an African is given a gift to deliver to another person a few steps away, they will hardly walk in a straight line. Instead, they will zigzag in a dance.



**Vimbuza Dance**



**Beni Dance**

This is different for any Westerner, they will walk just as they walk anywhere. Then cardinal Alinze concluded that, if a Westerner danced in church which is not their norm, it would be thought sacrilegious, for an African, it is an act of praise and worship.

What is my point?

One that caught my attention was the comment that one made that, even in her country, to be knighted, men knelt before a woman, the queen, which in Malawi is an insult to the man. The ambassador failed to appreciate the culture behind the act.

So, that is my point. You cannot separate Malawians from the dance. Sometimes, dancing to Malawians is what clapping and cheering is to Westerners.



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# One Language, Many Tongues:

## On the Culture and Ethnic Groups in Malawi

By Matthews Phiri C.O

While rich in everything, a lot seems not to be known about Malawi by Malawians. The case is made worse by the younger generation which is obsessed with movie series, soccer and western music than they're about their roots and origin. Taking a quick shot, it is easy to mention the purported soccer legend than to mention the largest ethnic group in Malawi and, most of us, may not be an exception. Similarly, so many college students would be quick to mention the lead actor in the Game of Thrones movie series than to mention the one and only kingdom which is in development partnership with Malawi but is erroneously treated as one of the districts in Malawi. Invariably, one is like a castle in the air without foundations if he or she knows nothing about the social, geo-political, historical, economic and demographic characteristics of the place he calls home and country. Or is it something to do with centrifugal syllabus as opposed to it being centripetal?

Malawi, now a home of about 19 million Bantu people, is one blessed of countries on planet earth. Forget about our derelict present condition. Today, and so has been the case for quite a long time, Chewa (34.3%) stands to be the largest ethnic group occupying most of the districts in the Central Region of Malawi. This is followed by Lhomwe (18.8%) group occupying such districts as Chiradzulu, Thyolo, Mulanje and Phalombe, among others. Thirdly, the Yao (13.2%) who're found mainly in the Eastern Region. The fourth group is Ngoni (10.4%) occupying such districts as Mzimba and Ntcheu. Tumbuka (9.2%) follows immediately after and Sena people (3.8%) are the sixth largest ethnic group. Then we've the Mang'anja (3.2%). Tonga and Nyanja (1.8% each one of them) are another important ethnic groups in Malawi who befriended themselves with the beautiful Lake Malawi. It should be stressed that these ethnic groups have remarkable differences among them apart

from language as the obvious difference. For example, they observe different rites of passage; some cultures' rites of passage are more elaborate than others'. Additionally, they've different cultural dances, resonate to different kinds of food, and have different world views. In spite of such palpable differences among these ethnic groups they all pay allegiance to one Flag [of Malawi] united chiefly by their shared boundaries in a country called Malawi. Of late of course, tribal hostility has skyrocketed and this situation is benefited by politicians than the common people. As opposed to such developments, a diversity like ours here in Malawi should have been treated as a blessing which offers us a wide range of choices from which to select creme de la creme of people who we see best fit to develop our land. Let this be treated as subject for another day. Like many nations in the world who adopt for themselves a national language,

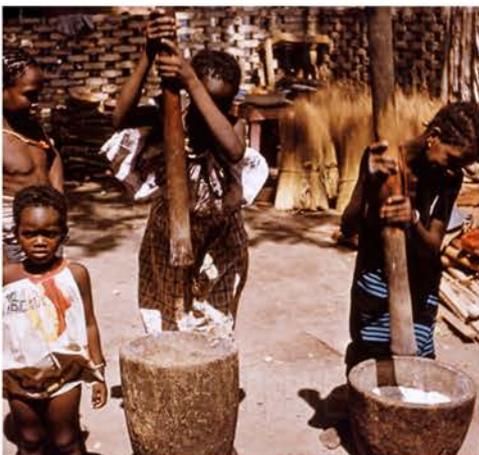
Dr Hastings Kamuzu declared Chichewa as the national language in 1968. A short while later, teaching of other local languages in schools was stopped as it became mandatory to have Chichewa taught in all schools. The tenability of the same has been questioned by some sects because they believe the move shall unwittingly lead to the death of other tribes. For example, very few people still speak Ngoni in Mzimba as more and more of the younger generation learn Chichewa and diluted Tumbuka. Historically this can be attributed to Ngoni intermarriages, but I think there is need for cultural renaissance in Malawi so that no tribe dies and no cultural customs cease to exist save for those that violate fundamental human rights.

Our ethnic groups are a source of identity and socialization. The unique elements of each culture and tribe can as well be a source of tourist attraction. Lest we lose our identity and our sense of connectedness with our ancestors, it's crucial that we preserve our cultural identity.

# Could culture pose as a threat to the prevention of Corona Virus

By Innocent Nyondo

“  
Then it dawned  
on us, we indeed  
had the virus on  
our continent,  
”



Corona virus says, “do not shake hands, keep social distance.” We Malawians say, “Chikondi chilimmanja, wazayekha ndiwa umbombo” (love is in the shaking of hands, he who isolates himself is mean and selfish). Some activities in our culture call for togetherness for example pounding. In this regard social distancing is not mostly followed.

The coming of the corona virus pandemic has been a major hit to life and the world economy. What started as a Wuhan problem in China, slowly became a problem for Asia, Europe and later the whole globe.

Before the virus was serious news, us in Africa joked how the virus could not come all the way to Africa, citing the distance as one major barrier, then other things that we joked were barriers such as the heat in Africa, our iron bodies that the struggle has left us with and several other jocular factors we put in.

Just as we had joked, we thought it a joke when we heard of the presence of the virus in Africa. Politics! We quickly thought to ourselves. It was the only logical explanation for why Africa would register cases. This, to us, was because we had heard of WHO fund for countries that had the virus. African leaders, for their love of money, would definitely register some cases to get their grip on these disaster-relief dollars.

Then it dawned on us, we indeed had the virus. As most warnings went around, either we adjust our style of living or perish.

In Africa, we should have more hope for survival since we start to get a rise in the number of cases after the virus has been controlled in other parts of the world, including Wuhan, where it started.

While in those parts where the virus appeared first life is slowly going back to normal, the situation for Africa, especially Malawi is gloomier than it should be.

What is so difficult in just copying and pasting measures that have worked for others elsewhere? Of course, the answer should be, nothing is difficult. Apart from the fact that cultures are different, we can copy and paste alright, but culture will have to determine whether really the people get to follow what is copied and pasted.

And to state it for a fact, most of the measures that we are fighting to implement, and indeed all of them, are simply copied. That is why most experts have advised that we find our own, otherwise they will not work for us.

Prevention of the virus is mainly through social distancing, which means staying apart and avoiding contact, not holding or shaking hands.

In Malawi, when we first faced the threat of the virus, our leaders told us, “tigwirane manja kuti tigonjese covid-19.” I am not advocating a literal translation of phrases of speech. But anyone would agree with me that our choice of words has a lot to do with our culture. In this case, the Chichewa phrase used, which literally means that we should hold hands in the fight against covid-19 connotes how much thought and importance we place in the holding of hands, that means shaking too.

Upon the advert of the measures against the virus, not shaking hands in particular, I met a very close uncle with whom we relate so well. For the greeting, we immediately shook hands. Both of us have some education, but the choice to shake hands was almost a reflex. Then we later deliberated on why we had opted for the shaking of hands. I shared that out of respect, I had to comply to his extended hand. He told me, he was still getting used

to not shaking hands. And on social distancing? Well, our cultural view is that of association and maintaining close interactions. Everyone is encouraged as they grow to try as much as possible to be in the company of friends. I remember back in the seminary, we had a section in our school rules that prohibited being in your own or company of an extra one person, and it encouraged the company of three or more. So definitely, for us, isolating oneself is equal to being mean. I do not know how many people are still getting used to not shaking hands. I know most Malawians would believe telling them not to be in groups is demonic and meant to divide them (this I know because even after churches were closed, pastors opened them back arguing that the virus would better be defeated if Christians went into constant prayer in groups).

And now the numbers are still rising. The measures are not compatible with our way of life. We believe in shaking hands so much so that we have forgotten of the existence of the virus.

I think health organizations are trying so much in preventing the spread of Covid-19 by civic educating people in several ways. But true prevention, should pay very close attention to our culture. It should look at the cultural barriers and look deeply into our cultures and place the measures in line with them. And whether that is being done or not, I do not know. I would not wait to find out either.

Regardless of our ethnic backgrounds let us all follow Covid - 19 preventative measures





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# Literary corner



## ENGLISH

It was introduced in Malawi by British colonialism. It is the official language of Malawi

- Person A:** How are you?  
**Person B:** Am fine and you?  
**Person A:** Am also fine.  
**Person B:** Where are you going?  
**Person A:** Am going to the market.

## CHICHEWA

It is language of the Chewa Tribe. Declared National Language in 1968. Spoken throughout Malawi

- Person A:** Muli bwanji?  
**Person B:** Ndili bwino kaya inu?  
**Person A:** Ndili bwino.  
**Person B:** Mukupita kuti?  
**Person A:** Ndikupita kumsika.

## CHIYAO

It is the language of the Yao tribe. Mainly spoken in the southern region of Malawi.

- Person A:** Ali uli?  
**Person B:** Ndili chenene kwali wawo?  
**Person A:** Ndili chenene.  
**Person B:** Nkwaula kwapi?  
**Person A:** Ngwaula ku msika.

## CHILHOMWE

It is the language of Lhomwe tribe. Mainly spoken in the southern region of Malawi

- Person A:** Moseliwa?  
**Person B:** Koseliwa khaya nyuwano?  
**Person A:** Koseliwa.  
**Person B:** Munaya wuwiya?  
**Person A:** Kinaya omuzika.

## CHISENA

It is the language of Sena tribe. Mainly spoken in the lower Shire valley (southern region)

- Person A:** Muli tani?  
**Person B:** Ndili bwino penumbo imwe?  
**Person A:** Ndili bwino.  
**Person B:** Ukwenda kupi?  
**Person A:** Ndikwenda kumsika.

## CHITUMBUKA

It is the language of the Tumbuka tribe. Mainly spoken in the Northern region of Malawi

- Person A:** Muli uli?  
**Person B:** Ndili makola imwe muli uli?  
**Person A:** Ndili makola.  
**Person B:** Mukuluta nkhuhi?  
**Person A:** Ndikuluta kumsika.

## CHITONGA

It is the language of the Tonga tribe. Mainly spoken along Lake Malawi shore in Northern region

- Person A:** Mweuli?  
**Person B:** Emapha mweuli?  
**Person A:** Emapha.  
**Person B:** Muluta pani ?  
**Person A:** Ndiluta kumsika.

## CHILAMBYA

It is the language of Lambya tribe in the Northern region. Mainly spoken in Chitipa district

- Person A:** Mulakiza?  
**Person B:** Tulakiza, numwe?  
**Person A:** Tulakiza.  
**Person B:** Mukuya kwighi?  
**Person A:** Tukuya ku msika.

# Local translations

..... with Aubrey Kasunda

---

## TWO CULTURES CLASHED

By Innocent Nyondo

Two cultures clashed.  
One, secular. The other religious.  
One founded and preserved by pride,  
The other preserved by the  
Expectation of rewards in heaven.  
Two cultures,  
Both expected to be lived and followed

Two cultures clashed,  
One was backed by tradition,  
Going miles and miles back,  
The other dated back to David Livingston,  
Two cultures,  
One emphasized joy, fun, togetherness,  
The other talked about a holy living,

Two cultures clashed,  
One embraced the love for the beer,  
The other preached its evilness,  
One said "DRINK! You true Ngoni"  
The other said "DRINK! And perish you sinner"

Two cultures clashed,  
The secular culture won!

---

The two cultures that clashed were the culture of the Ngonis in Mzimba and the culture of the CCAP Church of the Livingstonia synod. The secretary General of the synod emphasized that the church prohibited the drinking of beer. The Ngoni chief, Mbelwa, said the only reason the church was allowed on the land was because they promised to be quiet about beer. And if they had issues now, they could leave the land.

---

## MALAWI

By Teneth Esther

I am from Malawi,  
A country known as the warm heart  
Of Africa,  
Though characterised by cultural  
Diversity,  
Mixed tribes are found in big cities.

I am from Malawi,  
A country that values family,  
Talk of marriage and children,  
Talk of tracking relationships.

I am from Malawi,  
A country that believes in hard  
Work and patriotism,  
As it rejects outside parrotism,  
United with same beliefs it works as  
a team.

---

## PLANT TREES

By Teneth Esther

If to plant trees is to save life,  
Plant trees to save lives,  
If to plant trees is to bring rain,  
Plant trees to make rain fall.

If to plant trees is to beautify the  
nation,  
Plant trees to conserve the soil,  
If to plant trees is to make climate  
stable,  
Plant trees to keep things intact.

# Does age really matter?

By Teneth Esther

"I want people who once asked me if at all I am going to prosper at my old age, those who laughed at me when I carried my bag on my way to rub my filth past, those who spread lies saying some of my brain wires aren't functioning properly and those who despised my ambition saying I'm just wasting my resources"

Growing up as an orphan, Anderson lived a life of thank you God for adding another day. His relatives could not care about him for they accused him of the mysterious death of his parents. He did not go far with his education since no one was willing to pay school fees for him to pursue his secondary school education. Later he resorted to farming, grew up as a farmer, married and had four children. When his children were still in primary school, thoughts of going back to school began to trouble him. When his first born child was in standard six, he decided to start schooling at a secondary school, four kilometres away from his home as a night scholar. Although people laughed at him and despised his decision, he chose to close his eyes and ears and focused on his intense desire.

When he was in form three, his first born child

was in form one at the same school as a day scholar. Culturally, villagers and other students laughed at Anderson saying he was belittling himself while others said he was running away from fatherly responsibilities. All this he could hear, but still he chose not to give up for his heart yearned for education and he had a strong desire to hold a grand position in diplomatic office. He worked very hard to a point that he became the first person to break school pass record from 13 points to 9 points. He was selected to pursue his medical studies at one of the famous universities in the country. He was fortunate enough to get a scholarship that paid for his tuition fees and provided everything that he needed in his academic life.

He worked so hard to a point that he graduated with a distinction. Now it was on this day that his relatives and fellow villagers came to congratulate him, pretending to hold back their cultural ideologies and hard stones they threw at him a long time ago.



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Around the fireside is where most children learn a lot from their parents and grandparents. Join us as we explore wisdom that is passed from generation to generation by our esteemed elders.

## Myths and Taboos

### 01

Standing where elders are is followed by a task of being sent to collect "Kayimayima" from one house to another?

This intended to teach children about respect toward older people because after moving from one house to another for a long time, the last house could advise the child on what she ought to do and how to behave.

### 02

Pounding during the night implies that you're a witch? People say, when you pound at night you make other people work for you instead of them sleeping.

Well linking this to morals, culturally night time is for sleeping not working, so pounding at night disturbs others from their normal sleeping.

### 03

If a pregnant woman stands at the door, it is said that the baby to be born shall stand on her way out during delivery process?

This intended to indirectly tell pregnant women that they block other people from passing in and out the door.

### 04

Sweeping in the house at night and throwing litters outside imply inviting poverty to your house?

The essence of this was to teach people about knowing what one ought to do at a specific time. Culturally everything has its own time, so people ought to respect that.

### 05

It is said that when one farts on a mortar implies killing his or her mother?

Morally this intended to teach people about hygienic ways of living

## How to Preserve Dolichos Lablab



Dolichos lablab, locally known as Nkhunguzu, is a versatile nutritious legume native to Africa, Malawi inclusive. Its English common names include Hyacinth bean, Egyptian kidney bean, Poor man bean, Australian pea and bataw. Hyacinth bean can be used for human consumption, animal fodder and forage, but in Malawi this legume is mainly for human consumption. One cannot talk about this bean without touching the notion of its nutritional benefits. It contains 17% energy, 47% carbohydrates, 43% protein and 8.5% total fat. Most varieties grown in Malawi are seasonal and annual, as such preservation is essential. For one to preserve this bean, the following steps should be done



Boil water up to 100 degrees Celsius for 45 minutes



Soak hyacinth bean in the boiled water for about 30 minutes



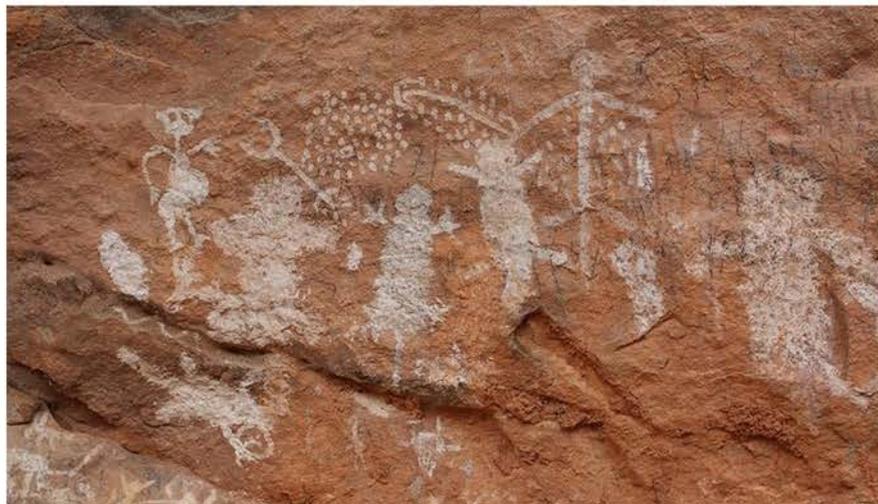
Sun dry the bean until all moisture is removed.



After the moisture is dried up keep in a dry place

# Did You Know?

Chongoni rock art area in Dedza, features the richest concentration of rock art in Central Africa



Source: <https://whc.unesco.org/en/list/476/>



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# Malawi in History



- **The 1964 Cabinet Crisis**
- **Once Upon a Time**
- **The Legend**
- **July in History**

# The 1964 Cabinet Crisis

By Paliani Gomani Chinguwo



Dr. Hastings Kamuzu Banda (First Malawi President)

The Cabinet Crisis, sometimes referred to as the Revolt of the Ministers is one of the most important but also most controversial episodes in the history of independent Malawi. Probably one of the most outrageous advents Malawi has ever gone through since independence inter alia was the cabinet crisis in 1964. It all started barely 8 weeks after Malawi gained its independence. This was a disarray within the first cabinet of post Independent Malawi which was created by abrupt expulsions of some ministers from the cabinet and subsequent resignations by other ministers following an irreconcilable and growing rift between the then prime minister Dr. Banda and cabinet ministers.

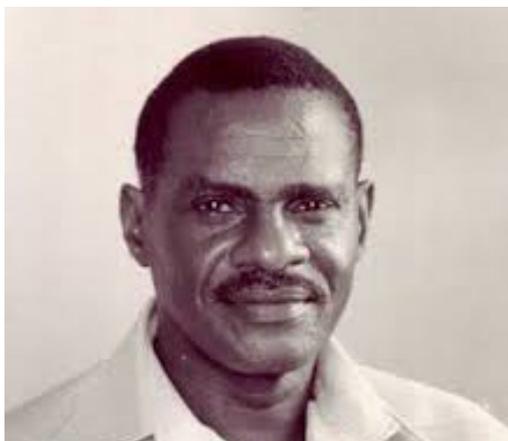
Perhaps the best cabinet in terms of size and merit Malawi has ever had, it was largely dominated by young university alumni who were highly obsessed with Pan-Africanist school of thought which was then a popular way of thinking among freedom fighters and nationalist movements across Africa among others. Paradoxically, it was Dr. Banda and his cabinet ministers who had gallantly fought together alongside other nationalists as a united front in the struggle for self-government and independence of Nyasaland, but sadly to part ways for good barely eight weeks after mission accomplishment.

Prior to 6th July 1964 there was a wide spread belief amongst the educated Africans that independence from British rule meant that many well paid expatriate positions in the civil service exclusively designed based on racial structure would obviously fall vacant to them. While to the ordinary African, independence meant no taxes would be paid to the new government and

that bank loans would be readily accessible to all with no colour of man's skin as a yardstick as it used to be. Besides, there had been an outcry from the general public on the imposition of out patient's fee in all government hospitals of three pence by Dr. Banda with effect from 7th July 1964 amidst Independence ecstasy. This was indeed beyond the conviction of an ordinary African who had been receiving free medical attention all along under the colonial government only to be required to pay for the same service immediately after Independence. From July 1964, Dr. Banda also put into effect the Skinner's report on the civil service, which among others recommended the pegging of salaries and curtailment of leave benefits. For many, after the deductions for taxes, their take home pay for July was as much as 95% less than their June salary.

The civil servants became further disgruntled over this. On the other hand, cabinet ministers cried foul over Dr. Banda's domestic and foreign policies. They had also become very much dissatisfied with the role they were expected to play by the prime minister as mere cogs of the government. It was indeed clearly evident to them that the running of the government had absolutely turned out to be a one man's show for the prime minister himself.

When Dr. Banda jetted at Chileka airport on 28th July 1964 from an OAU summit in Cairo where he had bungled to convince fellow African heads of state and government regarding his controversial



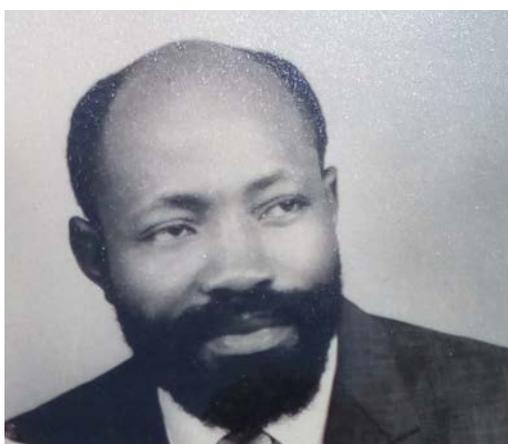
Kanyama Chiume



Protest against cabinet ministers



Orton Chirwa



Yatuta Chisiza



Masauko Chipembere

international relations with the three remaining colonial powers in Africa, he called upon the general public to spy on any of the cabinet ministers and to report anything against them. At a cabinet meeting held on 5th August 1964 the ministers seized an opportunity to express their discontent towards Dr. Banda's policies and why they could not effectively contribute towards national development in an atmosphere of fear, suspicion and mistrust.

Dr. Banda then revealed to his ministers that he intended to sponsor a preventive detention bill which could target at the arbitrary arrests of cabinet ministers and other nationalists who had been in the driving force of the struggle during the last stages of colonial era. In the afternoon, Collin Cameron the only European member of the cabinet resigned in protest to the proposed bill. On 26th August 1964, the cabinet met again and the ministers voiced their protests against the following: The way Dr. Banda treated the ministers with contempt, ridicule and sarcasm in private and public, cases of nepotism and corruption in the government and the party, Appointment of Michael Blackwood to the important posts of Malawi Development Corporation (M.D.C.) chairman and board member of Reserve Bank. This man was a former deputy leader of Roy Welensky's party who were all members of a "racist" organization called Africa Capricon Society and Dr Banda's undesirable foreign and domestic policies since self-governance in 1963.

In response to all these criticisms leveled against him, Dr. Banda opted to resign and leave the country for good. Since resignation was not actually what the ministers anticipated Dr. Banda to do but rather an overhaul on his policies and the way he ran state affairs, they refused to accept his resignation. After discussing further on this issue, Dr. Banda reversed his decision and asked the ministers to put all their concerns in writing. The following day the ministers wrote a document called the Ku-Chawe petition, which was submitted to him for consideration.

Unfortunately, there were Dr. Banda's sycophants outside the cabinet who jumbled up the process. Through letters (some anonymous), telephone messages and in person they falsely reported to Dr. Banda on the pretext of being loyal that there was no discontent or unrest in the country in relation to the Skinner report recommendations, introduction of a hospital fee, slow pace in the Africanisation of the civil service etc. They even concocted a story that the ministers had done all that out of arrogance and ambition to illegally take over government and that they had gone to fetch for "juju" to bewitch Dr. Banda. In fact these sycophants happened to be the less popular party officials who had for so long resented the domination of the intellectuals in the cabinet and meanwhile envisaged greener pastures for themselves in the aftermath of any split in the cabinet.

On 3rd September 1964 Dr. Banda dismissed Kanyama Chiume, Orton Chirwa and Augustine Bwanausi from the cabinet. In protest to these dismissals, Yatuta Chisiza, Willie Chokani and John Msonthi resigned from the cabinet. John Msonthi withdrew his resignation a few hours later. When Masauko Chipembere, education minister returned from Canada a few days later, he announced his resignation in parliament on 9th September 1964. Immediately after Dr. Banda gained an overwhelming vote of confidence in parliament from members of parliament, he set out to tour the central and northern regions to publicly castigate and consolidate his victory

over the ex-ministers whom he labeled "rebels". Meanwhile in Zomba (Capital city then), the ex-ministers addressed gatherings of disgruntled civil servants and dissident factions. "These meetings led directly to clashes between groups of civil servants and some villagers from neighboring rural areas on one hand and members of MYP and league of Malawi youth on the other hand". The fracas grew beyond police control. The MCP offices in Zomba and national flags outside government buildings were set ablaze. Some top government officials were also brutally attacked and one newly appointed cabinet minister by the name of Gwanda Chakuamba ended up being admitted at the hospital.

Soon after the cabinet crisis, anyone known or suspected to have been sympathetic, in association or in any contact with any of the ex-ministers was accused of treason and sedition. These were grave crimes for which one could be detained for life in solitary confinement without trial or for which one could be slapped with a death sentence at a trial most often presided over by mere lay men of law. The fortunate ones, after being tipped by well-wishers in the party/government of their impending apprehension, swiftly found their way into the neighboring countries where some got killed by assailants who were sent by Dr. Banda and others died under enigmatic circumstances. While a few chose to live in exile for good, some of the 1964 cabinet crisis victims have been flocking back to Malawi ever since the dawn of multiparty politics in 1993.

## 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



LEGEND

# Late Friday Lewis Makuta, S.C., First Malawian Chief Justice

The Judiciary of Malawi is the branch of the Government of Malawi which interprets and applies the laws of Malawi to ensure equal justice under law and to provide a mechanism for dispute resolution. The legal system of Malawi is based on English law. Since 1964 Malawi had been having white Chief justices until 1985. In 1985, Malawi had its first black Malawian as a Chief Justice in the name of Friday Lewis Makuta. Apart from being first Malawian Chief justice, late Makuta, had served Malawi government in different departments for 43 years. Indeed, late Makuta had really worked hard for the betterment of this country. He is the only one in the history of Malawi to have served in all the three branches of government at high level as Member of Parliament (Legislature), Chief Justice (Judiciary) and Cabinet Minister (Executive) hence he is considered as one of the Malawian legends. The following is an account of late Makuta in respect to his contribution to the government of Malawi;

1. Born on 25/10/1936
2. He came from M'biza village, Traditional Authority Chikumbu in Mulanje district
3. Attended M'biza primary school (Mulanje) and Malamulo primary schools (Thyolo)
4. He was selected to Dedza Secondary School in 1950
5. Joined the Public Service in 1961
6. Took up legal studies in the United Kingdom in 1964
7. Was admitted to the bar at Middle Temple in November 1967
8. Joined the Ministry of Justice as State Counsel and traditional courts commissioner when he returned to Malawi in 1967
9. He was appointed legal aid counsel in 1969
10. He was appointed Chief Legal Aid Counsel on 23rd March 1970
11. On 22nd May 1972 he was appointed Director of Public Prosecutions
12. Between 3rd August 1974 and 31st January 1975, he acted as a judge of the High Court
13. In July 1975, he was appointed Judge of the High Court
14. In February 1976, he was appointed Attorney General, a position that he later combined with that of Secretary for Justice
15. Appointed as Senior Counsel in 1979
16. On 1st January 1984, he was appointed Deputy Secretary to the President and Cabinet
17. Between May 1985 and 31st August 1985, he acted as Secretary to the President and Cabinet
18. On 1st September 1985, he was appointed Chief Justice (First Malawian Chief Justice)
19. On the 20th of January 1992, he was appointed Minister of Justice
20. In May 1994, he was elected as Member of Parliament for Mulanje Bale Constituency
21. From August 1994 to July 1995, he served as Attorney General
22. From January 2000 to mid-2002 he served as Malawi's High Commissioner to Namibia
23. From mid-2002 to July 2004 he served as Malawi's High Commissioner to Zambia

Thereafter, he retired from public service. He died on Friday 14th July, 2017



# July in History..with Earnest Chapotera



1. On 1st July 1931, for the first time in colonial history, an aeroplane landed at Chileka Airport in Malawi.
2. On 11th July 1934, Rev Charles Chidongo Chinula announced the formation of his own church which he named Eklesia Lawanangwa ("Free Church"). He also composed 20 Hymns that are still used in CCAP's Hymn Book (Sumu za Ukhristu).
3. On 30th July 1946, the Malawi's passenger ship, MV Vipya, capsized in a storm while travelling on Lake Malawi near Chilumba, drowning 145 of the 194 passengers and crewmen on board. The ship, built by the same company that had constructed RMS Titanic, was only on its fourth trip.
4. On 6th July 1958, Dr Hastings Kamuzu Banda returned to Nyasaland.
5. On 9th July 1963, the budget which was presented in the Nyasaland Legislative Assembly was called the Secession Budget. Nyasaland had just seceded from the Federation. The Federation of Rhodesia and Nyasaland had been officially dissolved in December, 1962. The July 1963, budget was the first after the secession.
6. On 6th July 1964, Malawi became independent from Britain.
7. On 13th July 1968, Malawi National Football team defeated Botswana National team with 8 goals to 1 goal.
8. On 22nd July 1979, Queen Elizabeth II visited Malawi.
9. On 21st July 1993, AFORD was officially registered by Chakufa Chihana.
10. On 20th July 2011, human rights organizations in Malawi protested against perceived poor economic management and poor governance by the Late President Bingu wa Mutharika and his Democratic Progressive Party (DPP). After the first two days of protests, 18 deaths, 98 serious injuries and 275 arrests had been reported.



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# Country Tour



- **Why Not “Kasungu Mountain”**
- **District in Brief**
- **Lake Malawi in Pictures**



# Why Not “Kasungu Mountain”

By Samuel Elizabeth Phiri

Kasungu Mountain is one of the beautiful mountains in Malawi. Despite its potential to attract tourists, the mountain remains neglected. Tourism is the pleasure and business activity which involves people travelling to destinations outside normal place of residences and Kasungu Mountain has all the capabilities to serve this cause.

The focus point in this issue is to dig out the history of Kasungu Mountain: what is behind the name “Kasungu Mountain” and why Malawi should remember it in the history of the country.

A lot happened in Kasungu Mountain and it has features still standing which worth to be tourists attraction site. History recorded that in the past, people including whites, used to come and visit the mountain either on their way to Kasungu National park or when carrying out some duties

in the district. The mountain used to be a leisure place to such visitors as they could really get a new and fresh sigh of life with the beauty the mountain harboured.

There used to be a lot of wildlife in the mountain: lions, different species of snakes, monkeys, all sorts of indigenous trees and many small animals.

On the other hand, around the years between 1840's to 1850's, Kasungu Mountain was a refuge to many people from different districts hunting for peace, running away from enemies. Kasungu mountain was a peace giver.

The mountain was commonly known as Kasungu Mountain up until around 1840's when the Ngonis fought war against the Chewa in which they were defeated. According to Malawian history it was unusual for Ngoni



people to be defeated in a war, they were known as good fighters wherever they go.

What really happened? and what was the aftermath of the fight?

It was during the reign of Traditional Authority (T/A) Mwase 7: Mwase Mfusa Udzu, when the group of Ngoni people led by Nawambe, passing through Kasungu, conquered the Chewa of Kasungu district. Mwase mobilised his army and hid in the mountain. Bows, traditional riffles called Gogodela, and other traditional weapons plus stones in the mountain were used to defeat the Ngonis.

Seeing that things were not on their side, the Ngonis run down the mount going towards northern region. As they were running, their leader (Nawambe) lost his cloth: dress like material, a protective dress which was used in time of war, called Nguwo. As Mwase and his group were coming down to celebrate their victory, they found this cloth and so they said we have found a cloth that belong to Nawambe: in vernacular “tapeza Nguwo ya Nawambe”

Since that time, the name “Kasungu mountain” started to fade and was known with the name “Nguwo ya Nawambe”, thus to say Nawambe’s cloth and the name is still used today, no longer Kasungu mountain.

When Kamuzu came into power, he requested a piece of land that had historical background from Traditional Authority (T/A) Mwase so he could use it. Kasungu Mountain, the so called Nguwo ya Nawambe was given to the late Dr. Hastings Kamuzu Banda the first president of the republic of Malawi. He built a house to the southern part of this mountain. The house still stands today wearing its beautiful face as before.

Not only that, on the very top of the mountain is a fount of bitter water that not even a bird can drink. Above all, Kasungu mountain acts as a water distributary point to Kasungu municipality and the surrounding communities. Malawi waterboard planted their tank on there.

In Our journey in this edition, we travelled to one of the districts in the central region. We were in Kasungu, where we visited Kasungu Mountain currently known as Nguwo ya Nawambe Mountain. Nguo ya Nawambe is just a few kilometres to the west of Kasungu municipality.



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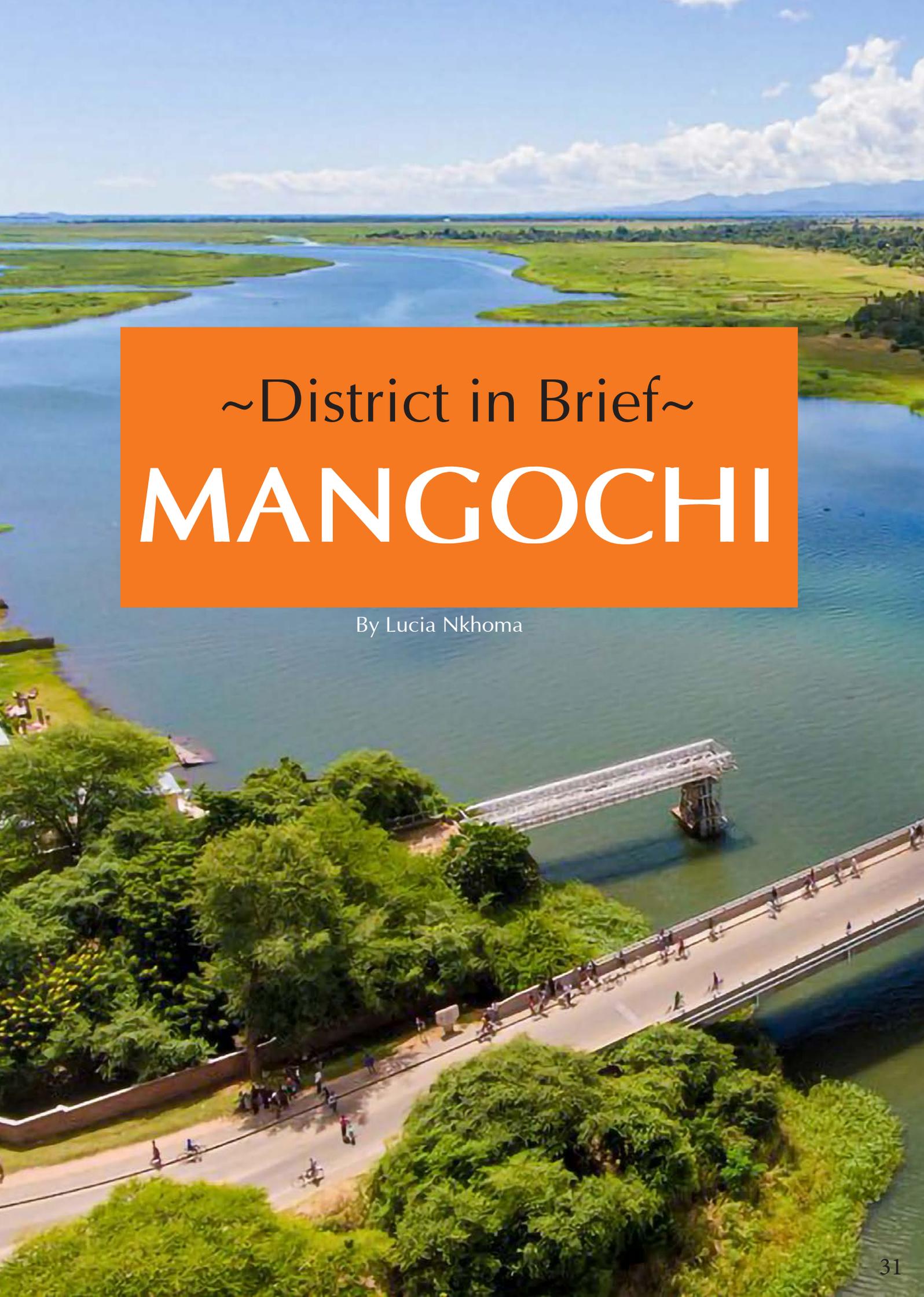
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~District in Brief~  
**MANGOCHI**

By Lucia Nkhoma



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.

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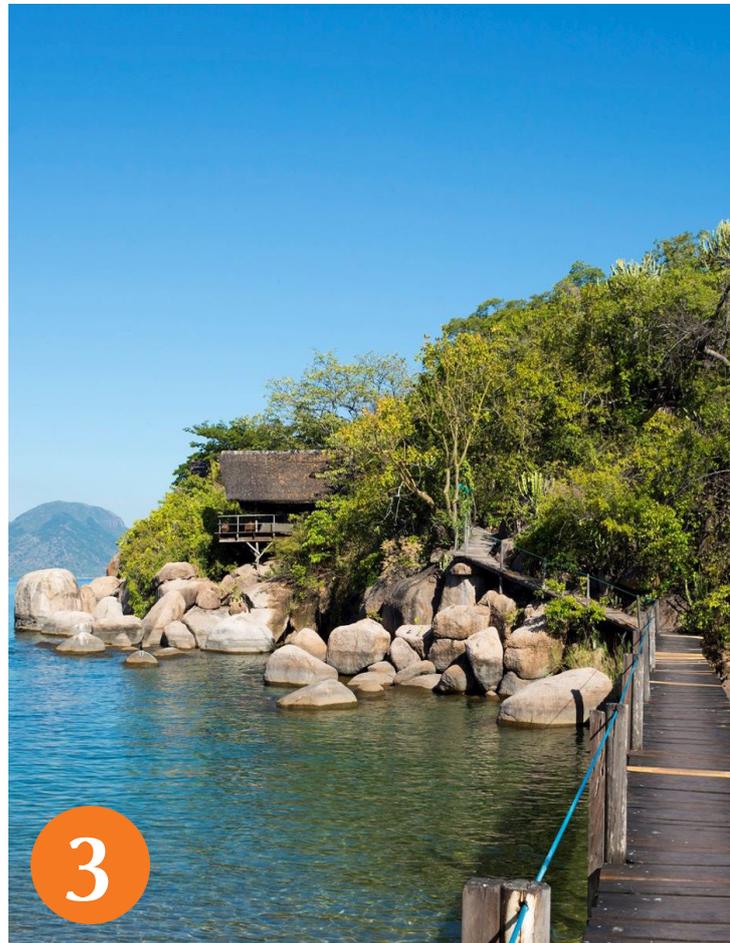


# LAKE MALAWI

## IN PICTURES

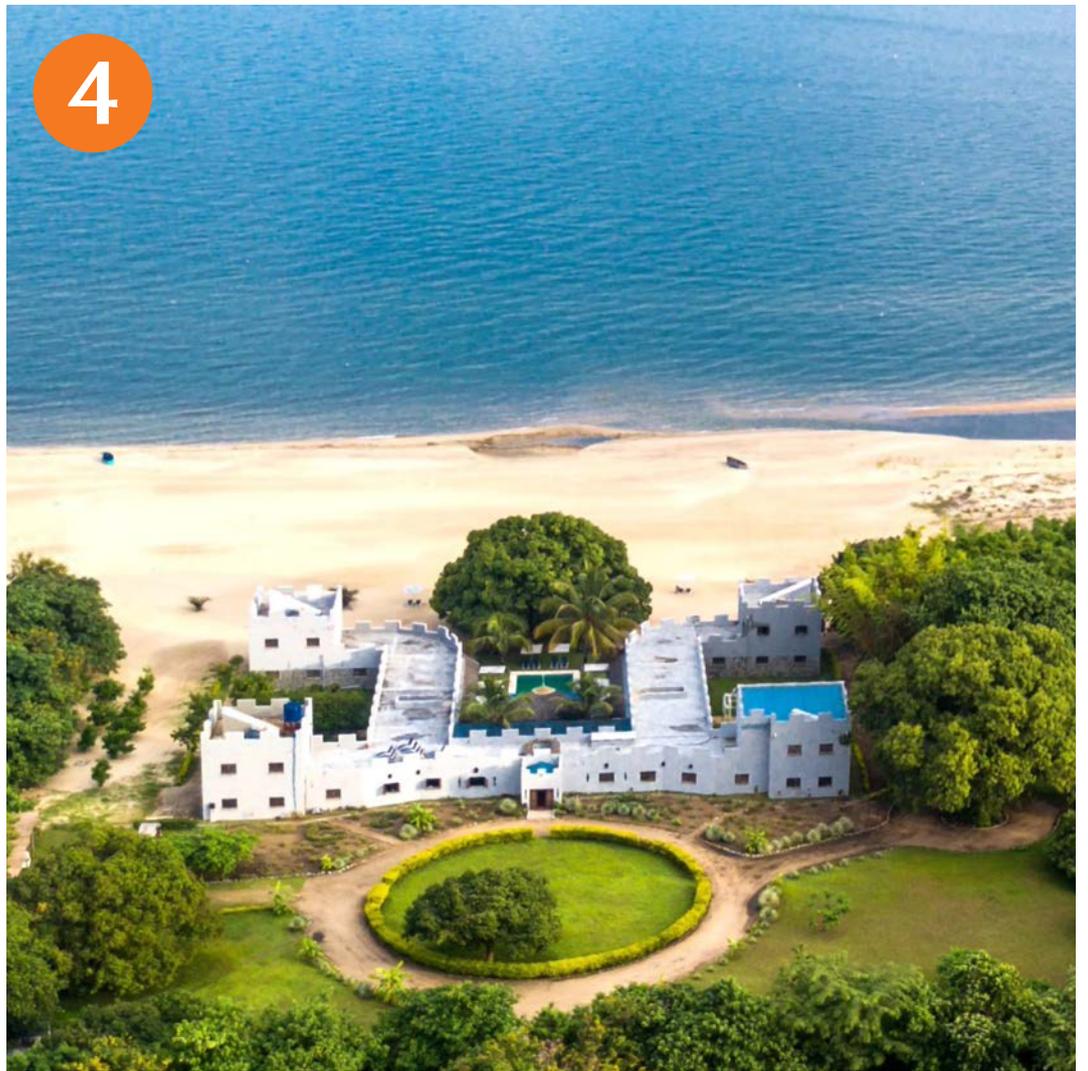
1. Lake malawi view in Mangochi District.
2. Livingstonia Beach in Salima District.
3. Mumbo Island in Cape Maclear peninsula.
4. Kachere Kastle in Nkhata Bay District.
5. Kaya Mawa in Likoma Island.

3





4



5





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# Health



- **Sausage tree**

# Uncovering the hidden secrets of sausage tree (Mvunguti)

By Lazarus Nkolombizo



Several Ethno botanical studies by National Herbarium & Botanical Gardens of Malawi (NHBG) and other studies have emphasized the wide use of herbal aphrodisiacs as they have been documented to have an effect on sexual performance. Sexual performance is one of the most discussed topics in men's daily stories. According to men's discussions, there are a lot of herbals that provide remedy for sexual performance. One of the herbals that provides traditional medicine for improving sexual performance is the sausage tree. Typically known as Mvunguti, sausage tree is a well-known tree found in different parts of Africa including Malawi, which is believed to have the power of enlarging the manhood if used properly. The process of enlarging manhood using Mvunguti is told differently.

Nevertheless, besides manhood enlargement, sausage tree is a very useful tree as it provides a remedy to heal different diseases. Traditionally, the powdered mature sausage tree fruit is applied as a dressing in the treatment of wounds, abscesses, and ulcers. The stem bark of the sausage tree has been used by traditional healers to treat complications like hydrocele (elephantiasis of the scrotum). The green fruit is used as a cure for syphilis and rheumatism, and a poultice made from leaves is used as a treatment for backache. An infusion is made from the ground bark and fruits to treat stomach problems in children, and an infusion from the roots and bark is taken to treat pneumonia. Furthermore, Mvunguti cures Ulcers, Cancerous cells, Diabetes, gives your skin a smooth look, and kills worms in the stomach, Acne boils and more.

In Zimbabwe, a concoction made from the bark is gargled to relieve toothache. The whole head is also washed with an infusion made from the bark to treat epilepsy. The fruit is used as a snakebite antidote, to fatten babies, and also as a purge for stock animals.

On the other hand, the fruit is reported to have strong purgative properties. Unripe fruit is said to be highly poisonous if taken orally. The fruit can also sometimes cause blistering of the tongue and skin.



Source: Abale Agri Producers

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She is a third year University of Malawi Chancellor College student. She is pursuing Bachelor of Social Science in Social Work (BSSSW). She writes poetry, short stories and inspirational quotes

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# Sports in History



- **The Flames**

Football is the national sport in Malawi. It is a male-dominated sport. The country's national football team was formed in 1957 as the Nyasaland Football team. It was mostly dominated by white players. In the same year, they lost their first game to Northern Rhodesia (now Zambia) by five goals to nil.

As if that was not enough embarrassment to the team and the nation as a whole, in 1962 with Banda as prime minister (who later became the president of Malawi), they lost to Gold Coast (now Ghana) by twelve goals to nil, the only tragic loss they have ever suffered so far. This was the time when the country was under the British colonial rule. After gaining independence, the team acquired its current name (The Flames).

The Flames' extraordinary win still stands at 8 goals to 1 both against Botswana and Djibouti on 13th July in 1968 and 31st May in 2008 respectively. This team has been participating in international competitions since the 1960s. It has qualified for the African Cup of Nations twice, first in 1984 and the latest is 2010 when they beat Algeria three goals to nil in the competition that took place in Angola.

The Flames were in Group A together with Angola, Algeria and Mali. The Flames enjoyed their glorious and historic moments when they were crowned champions of CECAFA in the years of 1978, 1979 and

1988 under the management of British coach, Ted Powell. This was the time when football rivalry was at the peak in the Central and Eastern Region of Africa which boasted of such football giants as the Chipolopolo of Zambia, Cranes of Uganda, Harambee Stars of Kenya, Taifa Stars of Tanzania and Zimbabwe's Warriors among others. The team made the citizens of this land proud. But now that rivalry is as dead as a dodo since some teams among them have gone to the wall.

The 1970s and 1980s the Flames have enjoyed the prolific talents of legendary players like Kinnah "Electric" Phiri (for his competent composure and quick responses that resulted in many unpredictable goals), Bonface Maganga, Ricky 'Mabomba' Phuka (well known for his thunderous long-range shots that were a menace to many a goalkeeper), Donnex Gondwe, Jack "Africa" Chamangwana, Young "Hugo" Chimodzi, Harry "Barbed" Waya, Reuben Malola and Essau Kanyenda, (the only Malawian to play in the European Champions League with Locomotiv Moscow played in Russia) among others. Kinnah Phiri is the most capped player in Malawi's history with 115 caps and still stands as the Flames' all-time top goal scorer with 71 goals. In 1987, Flames beat Cameroon to win a bronze medal at the All Africa Games, the only continental





medal to date. In 1992, Malawi was on number 52 on the FIFA rankings.

As of January 2010, they were ranked 82th in the world and 27th in Africa under the leadership of renowned soccer legend Kinnah "Electric" Phiri. However, it has never qualified for the prestigious World Cup since its inception. Most of the times they get booted out of the tournament earlier than expected.

In 2010, during an African Cup of Nations game against Egypt at Kamuzu Stadium, The Flames won the game in a spectacular way. It all started with goalkeeper Swadick Sanudi who took a long free kick that landed inside the 18 yard box of the Egyptians. The defenders failed to clear the ball and it was Chiukepo



Mswoya who grabbed the ball and sent a thunderous shot that left goalkeeper Essam El-Hadary with no other option but to let the ball into the net. It was a big day to the Flames and the nation as a whole. From that moment up to date, The Flames have been performing with inconsistency. However, in 2015 like a bolt from the blue, they won a plate at COSAFA tournament after beating Zambia (popularly known as Chipolopolo) one goal by Zicco Mkanda at Royal Bafokeng Stadium in South Africa. At this competition, the Flames put up a solid fight with Limbikani Mzava, John Lanjesi and Lucky Malata defending with courage and discipline at the back. The forefront of the team was lethal as well with the combination of Tizgobele Kumwenda, Zicco Mkanda and John Banda. Honestly speaking, everyone who is a fan of soccer in Malawi marveled at the team and they were welcomed at home warmly.

It is argued that if the Flames of 1970s and 1980s were to play in the present time they would win some prestigious accolades from the continental football fraternity and the world as a whole. Despite all odds, we love our National Football Team because it is the one that represents our country in all international tournaments.

All in all the flames are still getting in line with contemporary football heat where football rules and competitions are tougher than in ancient days. The new blood in the current flames team is doing the needful to put Malawi in the best form possible. The likes of Gabadihno Muhango, Gerard Phiri Jr and Richard Mbulu just to mention a few. These players are doing great in their respective clubs and if they transform their current hot forms to the Flames, the results will be promising.

# Quiz

1. When did the capital city of Malawi move from Zomba to Lilongwe?
2. Why is Lake Malawi also called Lake of stars?
3. Who was the first African speaker of parliament in Malawi?
4. When was the University of Malawi founded and how many students were enrolled that time?
5. Who composed Malawi's national anthem?

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