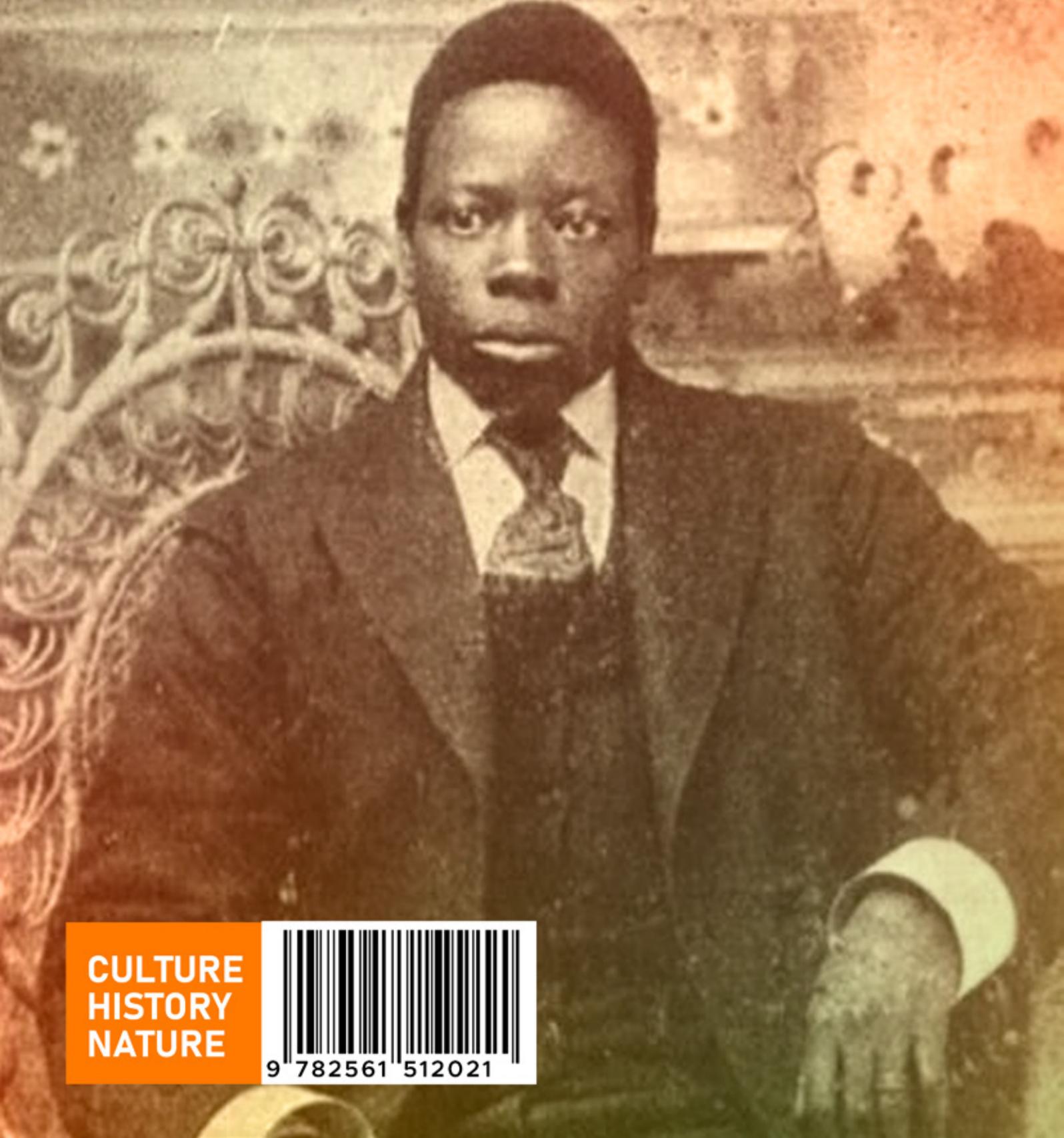


MALAWI heritage

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CULTURE
HISTORY
NATURE



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ABOUT PUBLISHER

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FOREWORD

As we commemorate Chilembwe day today, I would like us to take our time and reflect on the journey of Malawi's unity. Led by Chilembwe, Malawians once rose up to protest the exploitation they suffered under the colonial leadership.

Malawians came together to claim independence for this country. We have in recent occasions, come together to denounce bad governance and abuse of human rights. It is a fact that whatever we have achieved as a nation has been a result of our cooperation and unity.

In these times, our unity is called upon once again. We are facing another deadly enemy amongst us, the covid-19. The Malawians before us, our fore fathers, fought the challenges that faced them with dedication and commitment, in the most extreme cases, even sacrificing their lives as in the case of John Chilembwe. The duty to defend this nation now falls on us, on our unity.

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

Enjoy your reading.

Timothy Mtambo



Minister of Civic Education and National Unity



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

EDITOR'S NOTE

Welcome to the Malawi Heritage magazine, join us as we explore many interesting facts about our beautiful country, popularly known as the Warm Heart of Africa. This issue seeks to enlighten people on the historical, natural and cultural heritage of Malawi.

It also sets forth the place of culture in our burial ceremonies, explore some meanings in different languages, hear about Malawian myths and taboos, and get firsthand information on the health benefits of Charcoal. Admire one of the rare wonders of Malawi as revealed through the Elephant Rock in Mzimba. Discover the life of one of the greatest Malawian men making history in liberation of Malawi from the Federation of Nyasaland and Rhodesia.

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 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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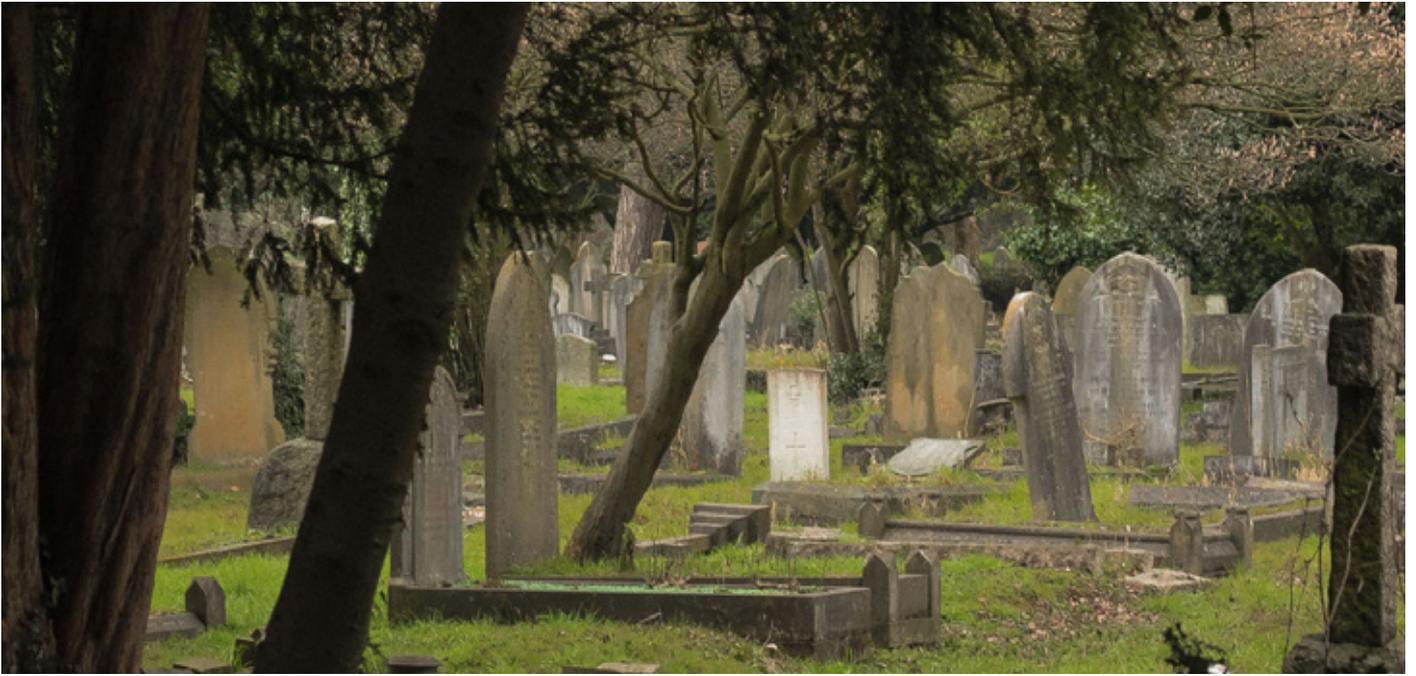
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Arts and Culture



- Lambya concept of death
- Painting
- Of Chilembwe and Malawian freedom fighter
- Rape from cultural Spectrum
- Literary Corner
- Fireside Knowledge
- Did you know



The Lambya Concept of Death

By **Davie Moses Simengwa**

For the Lambyas life does not end with death, but continues in another realm. The concepts of life and death are not mutually exclusive concepts and there are no clear dividing lines between them. Death amongst the Lambya ethnic group, although a dreaded event, is perceived as the beginning of a person's deeper relationship with all of creation, the complementing of life and the beginning of the communication between the visible and the invisible worlds. The Lambya believe that the goal of life is to become an ancestor after death. This is why every person who dies is given a correct funeral, supported by a number of religious ceremonies. If this is not done, the dead person may become a wandering ghost, unable to live properly after death and therefore a danger to those who remain alive.

As such, death among the Lambya tradition is respected. Whenever death takes place, be it a man, woman or a child, a series of funeral rites lasting a month or more begins. The first of the series is the burial (*kusyira umuvimba*) which in the case of most adults lasts three or four days, though for a rich man it may continue for a week and for a child it is over in a day. As soon as death occurs, most of the time, women who are present begin wailing and messages are sent to the chief first, the village headman and the dead man's kinsmen. The first message is sent to the father or to a senior brother or sister if one is still alive, or to the heir of the dead person. The fact about the dead man is announced in the village by the chief, who usually gets the consent to do so from the deceased's family.

“ The traditional authorities (T/As) do not attend funerals and are not accepted to see the dead body. They will only come days after the burial to condole the bereaved family. However, if they attend burial ceremony they are kept far away from the grave. ”

In sending the message to the chief, the deceased's family also asks the chief's permission of a drum which is kept by the chief. This drum is used to send message further in the village and it acts as a symbol of funeral. The drumming of the drum has got its rhythm that tells people about the funeral, as a result, they easily differentiate the funeral and the entertainment drum styles. To get all these permissions, the deceased's family basically presents a hen or cock to the chief (umwene) and then the message is spread. If the chief is not informed then access to the graveyard is denied and there is no support from neighbors.

The traditional authorities (T/As) do not attend funerals and are not accepted to see the dead body. They will only come days after the burial to condole the bereaved family. However, if they attend burial ceremony they are kept far away from the grave.

The dead man is usually buried at his own home village. However, the choice rests with the elders of the family (a baluko). A married woman is usually buried at her husband home if her parents received lobola from the husband otherwise the body is buried at her village. The message must be sent to all, the relatives of the deceased. If any one of these is forgotten he will be angry. Deliberate refusal to come to a burial for no good reason implies breaking the bond of kinship and no one ever does either unless there is a serious quarrel. All economic and social relations are being broken off between the two families concerned. The village neighbors are also obliged to come to every burial in the village. They normally wish to do so but even if they do not they still come for shame or for fear of being accused of witchcraft if they stay away.

There is a ritual concerning the preparation of the corpse for burial. For the Lambya's the corpse (umuvimba) is washed with water, in some cases with combination of some traditional medicine. For all these there are ritual leaders who direct these in each village, of which most of them are women. The preparation for burial may be done ritually or without formality. Usually the disposal of the corpse takes place either the same day or three to four days depending on the place where somebody has died. Hence the disposal of the body normally happens in the morning hours. However, these days the burial may be delayed because others keep the corpse in the mortuary, to wait for relatives who live far away. The burial may take place either at public grave, clan or family burial graves, depending on the decision made by the family elders. It is the custom for the Lambya's to bury some belongings of the dead together with the body of the dead, such items include; traditional small mats (akalutefu), ornaments (uwambo) and some tools that the dead person used to like. Some of these items might be placed on the grave afterwards. Formerly, the senior chiefs in Ulambya region were buried by their

servants, of which these days the practices do not continue. The Lambya belief behind this was that the departed needs weapons to defend him along the way to the next world or food to eat in the journey. However to the other side the belief is there to show that the departed is wished all well, peacefully to serve the links with those left behind and ensure that life goes on.

When a Lambya senior chief dies, a formal ritual of burial takes place. Usually they are buried in the late evening and only men attend the burial ceremony at the grave. No women are allowed to attend apart from participating in kitchen activities. The reason why women don't attend the burial ceremony of the traditional authority is because in Lambya they are regarded as strangers in the village. This stranger comes in because of marriage system of patrilineal; they leave their respective villages and follow their husbands to stay together in the husband's village. This is done to escort the chief peacefully and observe mwihlo. There is usually a special dance that is performed known as sendemule. This tradition dance is only performed when a senior chief (umwene) has died. It is only performed by women. It has its sacred drums and special rhythm. Previously, the senior chiefs were buried while seating similar to the burial of the Ngoni. The sendemule dance is only staged with consent from the chief and that the dancers perform in a circle to the rhythm of three drums and a whistle. There is no hand clapping and that sometimes dancers carry leaves as they move in a circle. During the burial ceremony, the immediate family of the dead person is expected to stay together on one side of the grave at a designated place. Sometimes the dead person's personal properties are buried in the grave. After the burial, the people are invited to the dead person for refreshment. Many people cleanse themselves at the entrance of the house, where everyone must wash off the dust of the graveyard before entering the house; others do it after the burial straight away from the graveyard site. Traditionally the period of strict mourning usually continues a week or some may even extend to a year, depending on who has died. During this period, the bereaved stay at home and do not socialize or have sexual contact. Some wear black clothes or black ribbons fastened to their clothes, and shave their hair from the day after the burial. They believe that life is concentrated in the hair. Therefore, shaving the hair symbolizes death, and its new growth indicates strengthening and beginning of new life.

Painted By: Fabs



“In the name of prayer”
Acrylic on canvas

Of Chilembwe and Malawian Freedom Fighter

Exploring The Culture Of Heroes

By Innocent Nyondo

John Chilembwe's act in 1915 defined "heroism" or the word "hero". We know, or think we know who heroes are, because often we discuss whether someone's act was heroic or not after the act has been done. It would be difficult to define who a hero really is. A mother who secures her baby from a burning house would be regarded as hero. And so would a boy who jumps into a river to save a girl whose heart he wants to win. At least he would regard himself a hero. Who becomes a hero depends on how the people view the act after it has happened. The level of risk, the intention and several other factors.

Beyond the heroic act is the heart. Looking at heroes, in whatever sphere of life, they are those people who defied all odds to get that which they convinced themselves they had to have. For John Chilembwe, it was freedom from white domination. Kamuzu went for the independence of Malawi. The facts are that, much as our attention is channeled to individuals who achieved things of national interest, there are more heroes in our communities who have done just as much.

Individuals who go on to do acts that others consider heroic are constantly seen to be stubborn. Perhaps, you know of a relative who had gone on to start an irrigation system when they knew nothing about irrigation, and today everyone looks at their achievement in amazement and commends them for their determination.

When John Chilembwe decided to take on the white man, he had no arms with which he could wage war. His idea was to steal from his opponent and win him over later. It was slow and gradual. He disseminated information and held secret meetings. Some of his own people, Malawians, reported him to the white man. He knew what catastrophe he was chasing after, if he failed to achieve his mission. But I bet, in that moment, John did not waste his time thinking

of failure. His stubborn resolve had taken away his fear and caution. Though he did not succeed in doing away with the white man, he planted in Malawians the idea that it was possible to fight the white man, who then was nearly perceived as god. And later, the Chipemberes, Chiumes and others took over the fight, then invited Kamuzu.

In the case of Kamuzu, he had some negotiating power. He came at a point where most Malawians were tired of the white man's rule and wanted a government of their own. And most of the work had already been done in line with the desires.

There is no better description of Kamuzu than that he was a stubborn man. So stubborn that he refused to bend down to any opposition and lost himself into dictatorship. He believed he was right, he saw things differently and did not care to explain to anybody. And above all, he believed in the possibility of achieving his visions.

When a man becomes stubborn on his goals, and the stubbornness blinds him to bend down to the threats that come in pursuing those goals, it is hard to tell where he ends.

A similar trait of stubbornness was perceived in Timothy Mtambo when he led a fight in bringing down what was said to be a corrupt regime. And trust me, this trait is in several other individuals in various communities. They believe they could single handedly change the course of things, some of them succeed, others don't, but it doesn't make them less heroes.

So, to the question what heroism really is, I would say, it is a culture, one that very few practice, and those who practice it do so without minding or knowing that they are doing so. In the eyes of the community, they are people who do not want to listen to others. In their own eyes, they are individuals that society dislikes, but in the eyes of history, they are heroes creating their tales.

The next time you notice something wrong in the society and you know it can be corrected, take on the struggle. Be the contemporary Chilembwe.



THEY STOLE OUR LAND: AMERIOLATING COLONIAL EFFECTS

By Chestone Kapotie

"I was in Europe for one month. I did not see a single plot owned by an African. Why should they own vast land here when Malawians have no land? For us chiefs, land is authority, we need land", Traditional Authority Nchilamwera of Thyolo, the Nation 21 September 2000.

The declaration of British sovereign over Nyasaland inverted land power relations that existed in pre-colonial epoch. The alienation of land that followed the declaration of British sovereignty set indigenous communities, especially local elites and colonial state on a political collision course. The local elites lost political power through the loss of control of land E. F Kanyongolo 2005.

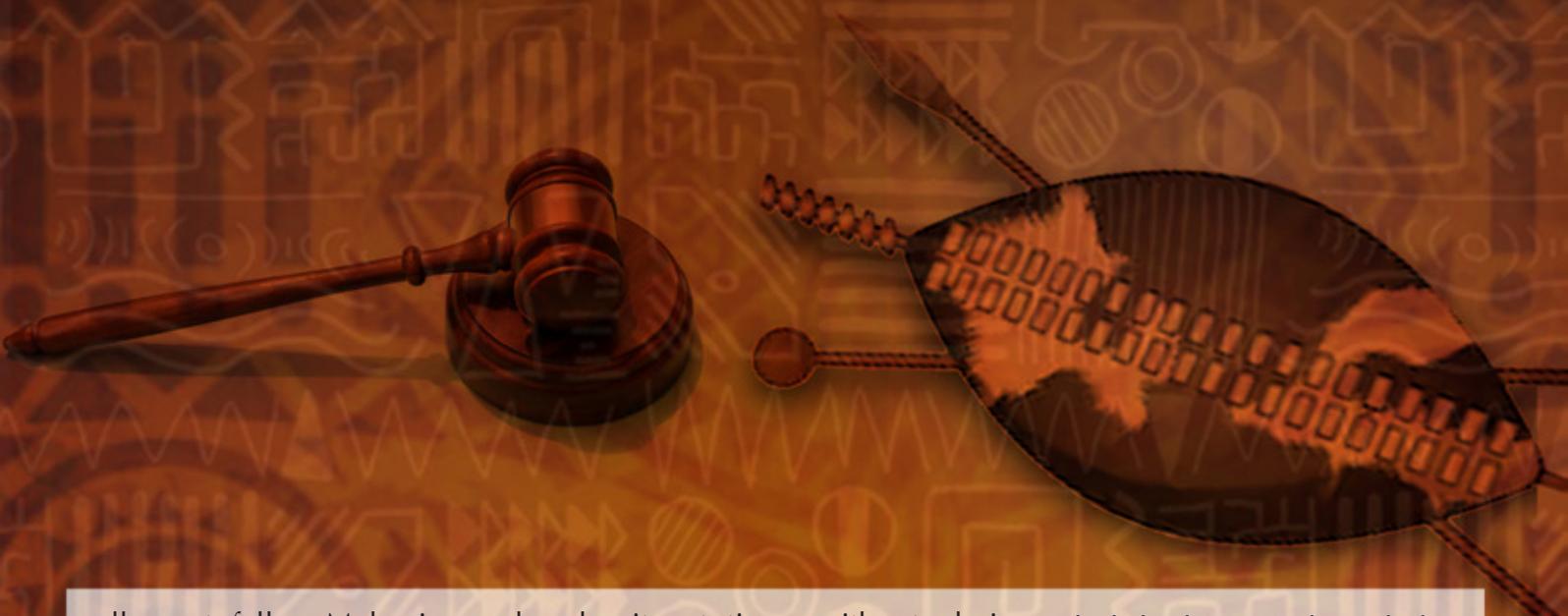
Today I decide to reason with you on the subject of land and land tenure under customary law. This is a matter that we all should refuse its attempt to take leave of our minds. Land is one precious gift the Maker of It All gifted mankind. In this article I dare to argue that the significance of land only renders preeminence to the gift of life itself. Nevertheless before I divulge deep into the subject, allow me to give you a brief historical background and legal happenings that necessitate our study. My aim is to discover true

effects of colonial settlement on land in this country in relation to land tenure under customary law and how locals can ameliorate the effects of colonial ambush to customary land.

Malawi, then Nyasaland fell under British Protectorate in 1891. At that moment, the Emperor of England became the head of State and title owner of all land of our country. The true sense of this development is that the State became the de-jure owner of land with all reversionary interest in all territory land. The state assumed what it should describe as many rights in land. This meant based on exigencies the State would at all material times if it justifies itself assume possession of any land with its territories.

Meanwhile by de facto customary land owners whom I have pointed out countless times that they lived in small isolated communities continued to live as if nothing had happened. Indeed in practice customary land tenure was not generally affected. Under customary law of those days land was to a greater extent collectively owned by the community. Simply put, the colonial masters sat somewhere, scrambled and partitioned Africa from their comfort of board rooms while natives did not even have a glimpse of the happenings. Perhaps this one is the worst evil that should never happen to any living being. It is a worst scenario where one's rights are stolen from him yet the victim cannot even recognize it. In fact Africans were clapping hands for the foreigners and at times even allocating them land to settle. The proverb "ndiolose ndikakutafune" (deliver me before I party over you) couldn't make more sense. To sum up these matters, that is how customary land custodians lost their power over land to state the machinery albeit its effects not being apparent then.

Allow me at this point in time to recognize with approval



all great fallen Malawians who despite at times without glaring clueless tactics fought for independency of our country. It was a necessary fight for what belonged to us. Results came in 1964 and 1966 where independence and republican status were respectively conferred. What if the Queen of England remained at the helm of our young state a little longer, as a head of state, perhaps compelling her to erect a few more barber shops in my village Chikanda would have worked ... but that is not today's topic.

When Malawi became independent and subsequently a republic, high hopes were raised as to what our new country would become. Customary law loyalist and customary land holders felt relieved since one of their own was on the helm. That nevertheless remained a dream, the President became the head of state and ironically as provided in section 25 of 1965 land Act, customary land was vested in perpetuity in the President. The minister was given huge control over customary land. I should not be understood to mean that the president owned all the land as his personal property, but rather despite land being used as either public, private or customary the state remained absolute title holder, the assumption of power and rights over our customary land by colonial powers as lamented by TA Nchilamwera and noted by E.F Kanyongolo were never reversed. Absolute ownerships never returned to the communities.

Fast forward to 2016 Malawi enacted the new Land Act and Customary Land Act. The philosophy behind the two Acts is that land should be used as a social engineering tool. It is lamented that land is underutilized and therefore the previous land holding manner were not sustainable. The aim is to privatize land and allow people to deal with it as security for loans. Land is now vested in the perpetuity of the Republic. Land under the two Acts is either Public or Private land. Under this arrangement the traditional customary land holding manner has further received a blow. All unallocated customary land is Public land according to these laws. The category of customary land has been subtly removed and transformed into private land. According to the Customary Land Act, what was formerly customary land can only be held as private land under customary estate. To have a customary estate, someone has to apply for it and once a customary estate committee deems such a person legible, the grant will be given. Customary estate is of an indefinite period of time. The practicability of this is yet to be seen as freehold manner of holding land has been

abolished. It is trite knowledge that private land is not held absolutely, it is held at the mercy of the government which grants a lease only for a specific period of time.

From the foregoing it is apparent that customary law has suffered its worst restriction under the conventional legal dispensation. It is however my sincere call still to fellow customary land holders to register their land into customary estates. This is the only way to save our land from further deprivation. A customary title will offer more protection to customary land holders in the present land law legal dispensation. It is not safe to keep land and take pressure in looking at it without safeguarding it, for soon or latter the minister may declare that land as appropriate to the government. Only a stronger title that confers more protection is what we need. Let all people embrace the new laws and do haste to register their land into customary estates, for this is a better way to keep other than further lose more rights in it. In the end it remains uncontroverted truism that 'anatibera malo'.



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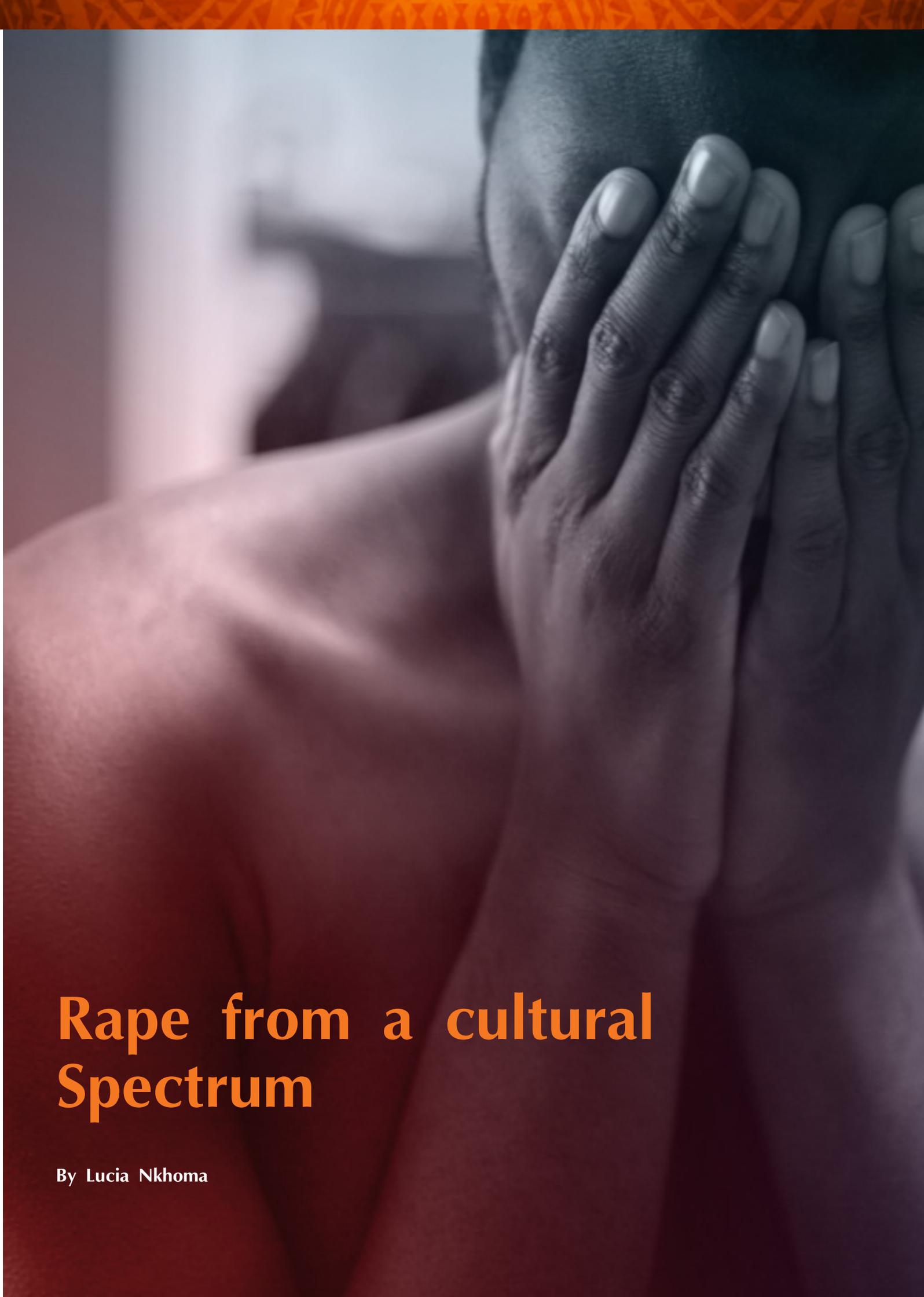
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Rape from a cultural Spectrum

By Lucia Nkhoma

It is easy and almost automatic to attach respect or reverence to things we deem expensive and of high value in the society, talk of expensive smartphones, cars, cameras etc. The value we place on these things makes it almost impossible to treat or handle them carelessly despite their replaceability. In the eyes of the Most High, we are all equal, we cannot argue about it. However, we live in a society which distinguishes value when it comes to female and male beings. For instance, a little boy could parade in his nakedness in the neighbourhood while playing, he would go almost unnoticed. It's like nobody cares. There will be almost zero reaction from onlookers. The same scenario would have a different reaction from onlookers and even passersby, should the naked parading baby be a female. The onlookers will disapprove and will sometimes get to an extent of scolding the baby's mother for leaving the baby girl go out naked.

This act alone shows how the society dignifies a female person as compared to their counterparts. We would be tempted to say the society is biased towards women, that it favours women. Well maybe yes, or maybe not. A similar statement came out in a meeting I once attended. In this meeting every invited partner presented on their project's progress and one partner's presentation did mention that they had ended a considerable number of child marriages in their impact area and brought perpetrators (male spouses) to justice (court) except for one marriage in which the spouses were juveniles; the girl was 16 and the boy 14 years old. They just went through counseling session and their case did not reported to the court of law as they normally do.

"That's all?" One member in the meeting said with dissatisfaction. He continued to say, "The law favours

women a lot, if that same case was vice versa, the boy was going to spend his nights behind bars. This is not fair!" He was really upset. One lady responded to him and the response he got helped me understand what I thought I understood. She said that a girl child is vulnerable by birth. The way the private parts (anatomy) of a female are structured and designed is that whether she is ready for sex or not, the act can happen at any time unlike males, who have to actually get ready mentally and physically for erection and penetration to happen. In her concluding remarks, she said that the law is trying to protect this vulnerable group by punishing the male perpetrator because they have the privilege of deciding whether to be ready for sex or not.

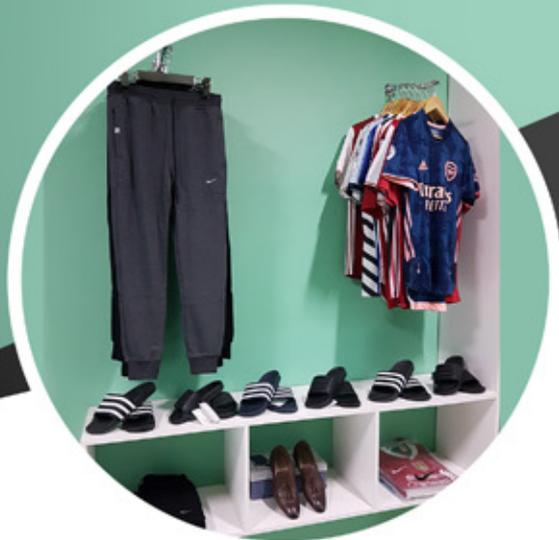
Collectively as a society, a woman's dignity is a priority. However, man has been selfish and cruel, preying on the same woman he was meant to protect, a father defiling his own daughter, a gang raping a woman, a husband beating his wife the list goes on. Again, maybe the other gender would also say that women are provocative both in their dressing and manners. Well, are the two year olds getting defiled every day also do not dress well? Think of the women who get raped while fetching firewood, is their dressing also at fault? Talk of a man beating or abusing a woman as a correction measure or for whatever purpose...Is it really about the women being provocative? It has got more to do with the mindset and attitude of the perpetrators, the thought of knowing that "she cannot fight back or even if she does, she cannot overpower me" and looking at a woman as a sexual object. These kind of attitudes are some of the many factors that have contributed to the suffering of women. Mindset change is a must if we are to treat women according to the dignity they also have as human beings.

Covid 19 is real mask up. Observe social distance. Wash hands. Happy and prosperous New Year.

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Literary corner



ENGLISH

Person A: How can I prevent contacting Corona Virus Disease?

Person B: Wash your hands with soap regularly, wear face masks, avoid crowded places and observe social distancing of at least 1 metre.

CHICHEWA

Person A: Kodi ndingatani kuti ndipewe matenda a corona?

Person B: Muzisamba mmanja ndi soap pafupipafupi, muzivala chophimba kukamwa ndi mphuno, pewani kukhala mu chigulu cha anthu komanso muzikhala motalikana ndi anzanu mosachepera lipande limodzi.

CHIYAO

Person A: Nambi mpaka ndendeuli kuti naligosope ku chilwera cha kolona?

Person B: Anaweje m'myala ni sopo pafupipafupi, Awaleje chakulichinja kukamwa ni mbula, aligose kutama m'magulu ga wandu wanjinji, Atameje mwakutalikangana ni wane pamkuli wanlingo wa mita jimo.

CHILHOMWE

Person A: Koti nerhe n'niya yawi nipewe erheta ya corona?

Person B: Muhapeke m'mattani vakhivirhu vakhivirhu ni soopho, muwarheke yawiphipa owanoni ni mphunani, huthverhani ohatamana anthu mukhalhe morhakamelhana na akwinyu vamoha 1 mita.

CHISENA

Person A: Ndinachita tani kuti ndikhonde kwata kolona analogwayu.

Person B: Usamanje manja nasabawu dzidzi onchenene, mujivala chakuboba kukamwa na mphuno, Ilekani khala pamwinji wa anthu pontho mujikhala mwakutalikilana na anjanu yadi iboji

CHITUMBUKA

Person A: Kasi ningajivwikira wuli ku nthenda gha Corona?

Person B: Mugezenge mumawoko na sopo mwapafupipafupi, muvwarenge chakubisa ku mulomo na ku mphuno, lekani kusangika ku malo gha wanthu wanandi pakamoza kweniso khalani mwakutalikirana na wanyinu na chipimo chimoza.

CHITONGA

Person A: Ndingachita uli kuti ndipewi matenda nga Corona?

Person B: Kusamba mumanja ndi sopo pafupipafupi, kuvwala chakuziphimbiya pamulomu, kuja muchigulu cha wanthu anandi cha kweniso kuja mwakutalikiyana pafupipafupi 1 mita ndi mnyako.

CHILAMBYA

Person A: Imphange ichoni ukuti nthakasende u corona?

Person B: Musukusulaghe munyobe ni sopo pipipipi, Muzighaghe kumulomo naku mphuno, Mutakikalaghe muchigulu, Muwe pautali nawanthu ukwakukwana inyowe yoka

CHINGONDE

Person A: Ka bombeki ukuti ububine bwa Corona bwepuke?

Person B: Bususuleghe mmaboko ni sopo papipapipi, uvwaleghe kamwenda kakwighala kukanwa ni mbuno, butangikalagha pawandu bingi kangi sona bikaleghe patali nabanino



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BEING BLACK

By Fucheyne

I have to learn to love myself
My skin colour as some consider it too dark
My hair as some consider it frizzy, unkempt,
damaged and endless could be the descriptions
thrown my way
At school even, at work they, send me back home
to comb my hair straight and make it “presentable”
I ask myself what is “presentable” and what is
defined as normal?
To some, even on billboards, advertisements on
TV, social media and on other platforms they
preach that straight, flat hair etc. is ideal
But as a black woman I want to wear my hair
proudly
In each style I love without reserve
For some of the styles define me as a person
Therefore, stop turning me into your project,
which fit your criteria of what’s considered normal,
beautiful or whatever that makes you sleep at night
I want to Show off my African heritage
Wear my blackness with confidence and show the
world what a beauty I am

Without fear of being torn to shreds through the
negative comments or judgmental looks thrown my
way
My melanin, whether too dark or too light is always
a symbol of my roots And I must say I am very
proud to be black and I want to put it on just like
that
So I stand to say my melanin is gold
Don’t touch and don’t bring out your negativity
around here

In fact, my black hair has given me a lecture at how
I view the world
For, for a black person living in this vast jungle you
ought to have some survival skills up your sleeve
So it taught me patience, perseverance, hard work,
courage just to mention a few
That’s the power of the crown I wear, which gets
me in crossfire now and then
But that gives me the determination to stand up and
fight
For my black is beautiful, my black is powerful

A VISIT TO SAPITWA SHRINE

By: Arnold M.G. Katta-Kaduya I

With red rivulets in our hearts
And a napolo in our eyes
Wobbly we will set for Sapitwa
To throw masese and thobwa
Into the throats of Azimu
The solemn Tchopa songs
Will invade our parched lips
And prayerfully we will sing
Into the ever listening ears
Of the Azimu
Our unadorned and hard feet
Wearing the glory of cracks
Will smack the ground in dances
And blind the ever seeing eyes
Of the Azimu with excitement
And before we return to Chitakale
We will unbolt our stinking mouths
To utter the petitions
That have carried us into
The bedroom of the Azimu
With happiness breaking our hearts
We will dance down the slopes
With a uniform conviction
That we’ve been answered
By the Azimu

GREEN

By Esther Teneth

Comfy sit
Underneath the tree
The bird up there
Trills so free
Free in its home
Perched by green leaves.

Playing in the woods
Ants queue for their food
While grasshoppers
Devour green grass
Dependency; biodiversity
Anyway it’s food chain.

Green for scenic beauty
Green cities attract tourists
Tourists who bring money
Money which develop the nation
Nation considered lowly
Lowly in terms of economic development.

THE VISIT

By Frank Phiri Manere

'Who do you think you are?' The angriest ancestor shouted angrily. It was very difficult for me to make out its face because there were other ancestors there who were also looking very disconsolate. 'Do you remember the first thing that you did, do you?' he asked me. Before I attempted the question although I didn't really know what that question was up to, he stormed me with another question. 'So, what made you prepare yesterday's meal with the wood from the mpoza tree?' 'Do you think you are the shrewdest person here?'

Although I felt very toothless before all these elders that surrounded me, I decided that it's high time I started guarding myself. I also probed a series of questions to the one who thought was the wisest of the group. 'How do you expect me to answer all those questions?' 'And which question do you want me to answer first?' 'And do you think you are the cleverest of the group?' if I had known I wouldn't have asked the latter question because I aroused a roar from every single mouth that was there to an extent that for about five minutes there was just a commotion that I couldn't control. I tried to cover my eardrums with my fingers but to my surprise I could hear everything loud and clear. I started now wondering the abilities that these old faces had.

Another sequence of questions also were asked but this time from different ancestors and that was when I gathered that my being called to the council was a staid matter. 'We are told that you don't want to send your children to the initiation camp, why? Too sophisticated? Another one enquired, and this one seemed to be second in command to the one who disciplined me with the first questions. Not only did I not have intimations to the first questions, but also that what was being said was nothing but the veracity, so my answer was not substantial because I retorted like "who told you that?" which was not unescapably an answer but a demand also. No one was absorbed to answer my question but the tallest of the ancestors who in the first place I thought was the nonchalant one, asked me 'What makes you throw winnowers in an open ground whenever they are out of use?' tell us today, at least leave us satisfied. 'That tree which was struck by a lightning, do you remember it?' another one asked me. 'Yes I do' I answered this question but with

much agitation and terror. 'Alright, do you remember what you did with the firewood of that tree?' asked me again. Yes I do, I used the firewood to prepare food for my family, was there a problem with that?' 'what did I say about that before I died? Didn't I warn you against using such firewood?' he seemed to be pissed off when he said this. 'Wait what? Before you what?'

'Look my grandchild, you are just letting your children point fingers when funeral procession is passing at your home and you tell them that nothing will happen to them, see you first daughter who has come of age is tapping salt in food meant for the whole family, and you also send your first son to go purchase salt and needle in the evenings. All your children enter into your bedroom meant for you and your hubby. Is that how you were upstretched? I just have a lot to talk about, where are you taking your identity to? Is it because of the books you are reading? Now hear this, I don't want to get my friends to come here again, unless if you don't change, we have a lot to do where we come from, we have to help herbalists find the right medicine, we have to welcome others who join us here, the orientation, their first classes etc. We have to help request rains from The Great Abyss, we always intervene because of the things that you are doing that we restricted you from doing. So I should hope that this message is loud and clear.'

That I was being called by my 16 years old son who sat at my bed in my bedroom time and time again is what I was told after I woke up. The other children were at the door looking at me when they realized that I was crying in my sleep, I had no idea where to start from explaining what I had heard in my vision because there was no way that was a dream. I remember what my grandfather told me before he closed his eyes 'My granddaughter when you sleep and see old parents in your sleep do not forget to make offerings at the mpoza tree over there. That tree has always been there for decades. If you do not, they will always come and haunt you tirelessly.' End of quote.

"My children, we are making offerings at the mpoza today full stop." I charged my children. 'But mum you...'

Myths and Taboos

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.

01

Among the Chewa when a girl is about to enter puberty, parents are avoid sleeping together so that the girl child does not die.

02

Walking backwards is considered a taboo among many ethnic groups in Malawi. It is believed that when you walking backwards you are running your soul to the grave. Children are forbidden to walk backwards, the real reason was to avoid accidents

Get to Know Proverbs

Chitsime chakale kuphetsa ludzu. (litellary meaning an old well can kill with thirst)

This proverb originated from the life of nomads (wanderers). A group of nomads found a well; one of its kind with clean and cold water. They camped near the well and in the morning they continued with their journey. After several years, the nomads returned using the same path. Although they crossed many rivers, they were reluctant to draw water hoping to get the best water from the well. Unfortunately, they found that the well dried up without showing any trace of water. This made them to be thirsty for the whole night.

Lesson: Life is dynamic so people should not solely depend on the past as things change. What was adequate in the past, today might be inadequate.

How to make Bao Board



Bawo is a traditional mancala board game played in most of East Africa, Malawi inclusive. The term “bawo” comes from a Swahili word ‘bao’ an English translation of board. This game is played by two players. It is comprised of four rows of eight pits with each player taking two adjacent rows. Each player’s fourth right-most pit in the “inner” row of the board plays a special role and it is called nyumba in most traditional boards, it is visually distinguished by a square shape. This hole is used to keep beards (zikhomo) Making a bawo board is easy. One just need to have the tools and materials needed.

Materials: A wooden plank; 20cm width and 50 cm height

Tools: Square ruler, Chisel, Scrapper (Mgwambo), wooden hammer

Procedure:

1. Use the square ruler to make sure that the wooden plank is in 4 corners
2. Sketch where to engrave nyumba, and then sketch the position of the other holes.
3. Make sure the sketch holes are 2 inches (5.08 cm) in diameter.
4. Sketch 2 outer holes that will be used to keep zikhomo that are not active in the game
5. Engrave holes in the sketches
6. Use Mgwambo to make the holes smooth. You may now use your board to play bawo.

But take note that the sizes provided here are not fixed. They may change depending on preferences. This is the size of a small bawo board

Did You Know ?

Illala ship was named after the Illala region in Zambia where Dr. David Livingstone was said to rest. The first Illala was built in 1875 while the current and second Illala was built in 1949 and started operating in 1951.



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Malawi in History



- **John Chilembwe's Legacy**
- **Once Upon a Time**
- **The Legend**
- **January in History**



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John Chilembwe's Legacy

By Paliani Gomani Chinguwo

The Chilembwe uprising, like many other revolts against the white rule of that time, was largely influenced by the exposure to education which had become a common place. At that time, missionaries in Africa were educating Africans through schools that they had opened up, and Africans who demonstrated high scholarly skills were being sent to Western and European countries to advance their studies.

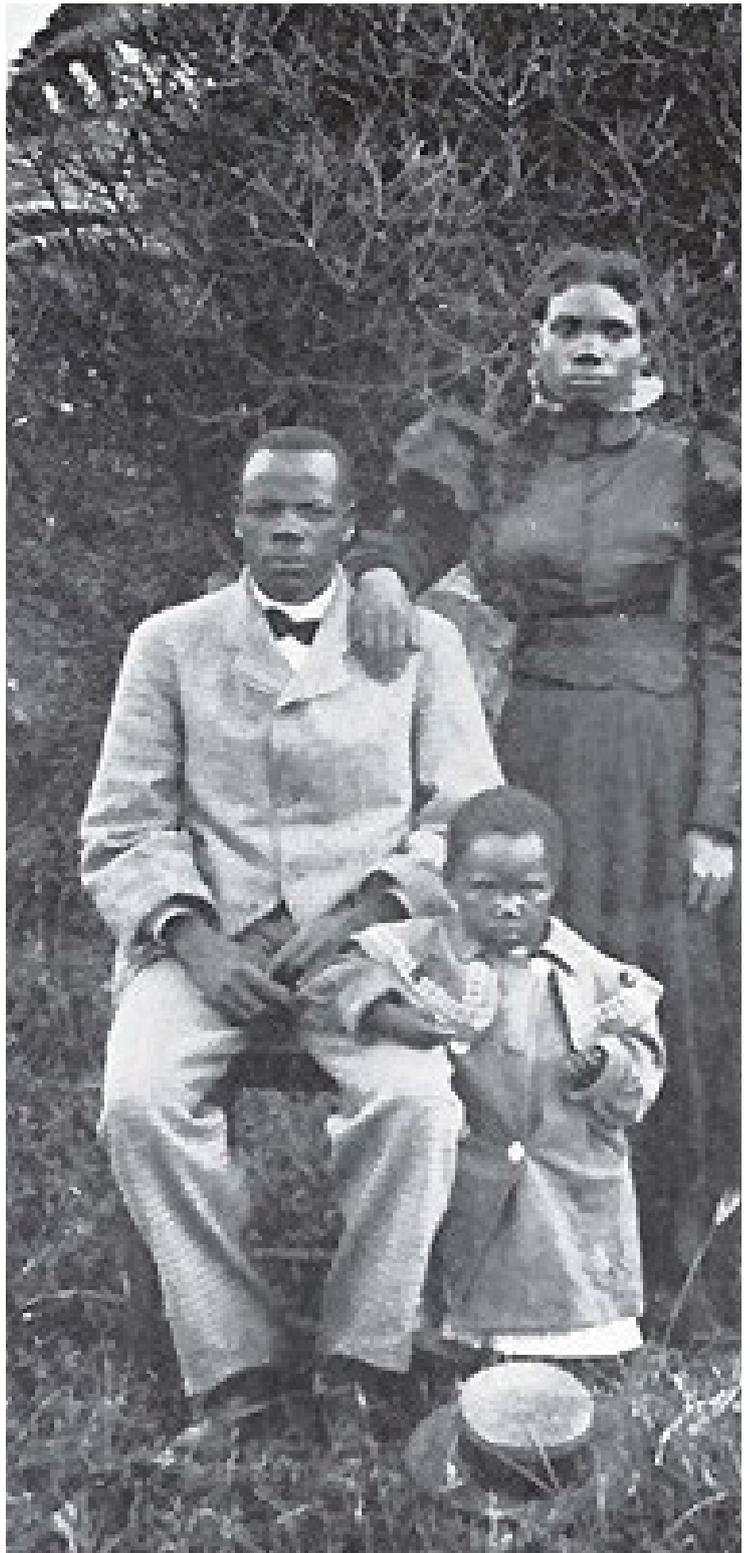
Chilembwe chanced a similar opportunity which allowed him a trip to the United States of America, to, what was popularly called then, "understand the white man's knowledge". It was during this visit to USA, Virginia that John Chilembwe met John Dube.

John Dube was a South African scholar, evangelist and politician. He was the founding president of the South African Native National Congress (SANNC) which later changed its name to the African National Congress (ANC) in 1923. John Dube served as SANNC president between 1912 and 1917.

In 1897 John Dube returned to the USA for further studies. He enrolled at the Union Missionary Seminary in New York. This is the same year that John Chilembwe also arrived in USA from Nyasaland with Joseph Booth.

John Dube was of the same age as John Chilembwe. While in USA the two met, intensely interacted and spent some time together.

Such interactions later in time between other young Africans such as Kwame Nkruma, Kamuzu Banda and others would spike another wave of revolt which would begin a chain of African countries breaking





away from the British rule.

Having arrived in the USA previously on a study program at the age of 16, John Dube had had almost a decade of exposure to the higher levels of consciousness of black American society.

By 1897 when John Dube came to closely interact with John Chilembwe, John Dube had emerged as a highly articulate, confident and well-connected young native from Africa in whose company John Chilembwe could have been so much impressed and inspired.

A historian, Peter Baxter in his article *A Parting of the Ways* concludes:

“John Chilembwe came very much under the influence of John Dube, and would have emerged from several weeks of close association with a great deal to think about. The three men, Chilembwe, Dube and Booth, were thrust together in Brooklyn as all three were energetically pursuing the same ideal – that of the commencement of independent blacks churches and missions in Africa.”

Both John Dube and John Chilembwe were profoundly influenced and inspired by Booker T

Washington the black educator, pan-africanist and most influential speaker for the welfare of Africans in America between 1895 and 1915.

In March 1899, John Dube was ordained as a priest by the Congregational Church.

In 1900, like John Chilembwe, John Dube also left USA for home (South Africa) where again like John Chilembwe who founded the Providence Industrial Mission in Chiradzulo, he established the Zulu Christian Industrial Institute which was renamed the Ohlange Institute in 1901.

But there is another person by the name of John as well from whom John Chilembwe drew some inspiration during his stay in USA to be discussed in greater detail in subsequent entries. This man is John Brown who led the 1859 uprising at Harper's Ferry in USA for the emancipation of enslaved Africans in USA which was plotted in the same manner like the 1915 Chilembwe led uprising in Nyasaland.

George Mwase's book (1967) Strike a Blow and Die, argues that John Chilembwe spoke highly during his pre-rebellion sermons about John Brown and the 1859 Uprising at Harper's Ferry in USA.

From George Mwase's book, one learns that inspired by a desperate spirit of anti-slavery demonstrated by John Brown at Harper's Ferry (USA) in 1859, John Chilembwe realized that his movement could not succeed but that some natives had to make a protest against the injustices of the plantation owners and the colonial regime in Nyasaland: a blow had to be struck for freedom.

Fast forward to the Chilembwe uprising,

preparations for the uprising had begun by the end of 1914. He started to organize his militia and wide support from natives. During the night of Saturday 23rd January, 1915, the protestors met at the church in Mbombwe, where Chilembwe gave a speech stressing that none of them should expect to survive the paybacks that would follow the revolt but that the uprising would draw greater attention to their conditions and destabilize the colonial system. They attacked and killed William Jervis Livingstone, manager of A. L. Bruce Plantations at Magomero. They cut off his head and it was taken and displayed at the Providence Industrial Mission headquarters.

These series of attacks put them in the spotlight which got the attention of Nyasaland government. As a result, they sent the troops and police to hunt them down. The troops demolished the Providence Industrial Mission. Many rebels were captured and killed while others including Chilembwe escaped and wanted to seek refuge in the neighboring Portuguese East Africa (now Mozambique). On 3rd February, Chilembwe was intercepted by a patrol of Nyasaland police and shot dead near Mlanje (now Mulanje).

His life is celebrated on 15th January annually and he is regarded as a great hero in the history of Malawi.

Feedback : p.chinguwo@historyofmalawi.com

Once Upon a Time



1

Victoria Avenue, Blantyre 1951

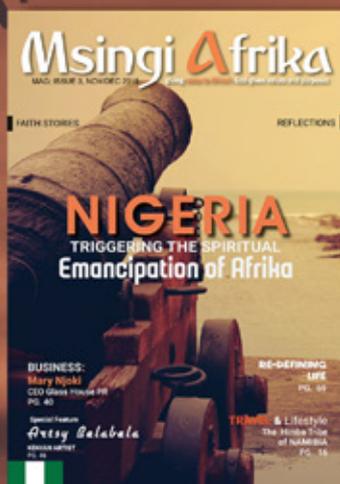


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LEGEND

DR DANIEL SHARPE MALIKEBU -THE MAN AFTER CHILEMBWE-

By Conleith Chester Sellenje

After staging a successful uprising against the white administration of the British in Nyasaland, the legacy of the Providence Industrial Mission was dented. The Church had become an enemy of the regime. Its leaders, brutal Nyasas. Its followers, a dangerous sect. The land of Chiradzulu itself; a closely monitored volcano of opposition. The church was under the wrath of condemnation by the legal provisions of Nyasaland. The patriotic and gallant son of the land, the Reverend John Chilembwe was gone.

Who was to be the 'next man standing? 'Who would take over the mantle of John Chilembwe?

1. Born: Around 1890 in Nyasaland Chiradzulu
2. Adopted by Emma Delany together with his Sister who was christened to the name Ruth by Emma herself. Emma Delany was a Baptist Missionary who worked with John Chilembwe at the PIM in Chiradzulu.
3. Young Daniel received his early education at the Chiradzulu mission.
4. 1905/06: Joined Emma Delany in America after passing through Beira in the Portuguese East Africa (now Mozambique).
5. In America Emma Delany left him under the custody of Lewis G. Jordan, the same benefactor of John Chilembwe.
6. Studied at the National Training School in Durham N.C. then the Meharry Medical College in Nashville Tennessee, University of Pennsylvania Medical School and the Moody Bible School in Chicago.
7. 1919: married Flora Ethelwyn from the Congo Free State but had been brought to America by missionaries.
8. 1919: Qualified as the first Native Doctor from Nyasaland at the Meharry Medical College. Kamuzu Banda later on studied at the same Medical College and qualified as a Medical Doctor.
9. 1920: made attempts to return to Nyasaland under the National Baptist Convention but was blocked by the Nyasaland Government.
10. Went instead to South Africa then Liberia together with his wife.
11. 1926: Accepted entry into Nyasaland to re-open the Providence Industrial Mission (P.I.M.) after much negotiation and obstacles from the British Administration.
12. Was suspected to have connections with the Garveyite Movements of the United States, an allegation which proved unfounded and baseless.
13. The accusation of his alleged connection to the Garveyite Movement was due to the fact that Dr Daniel Sharpe Malikebu was related to Issa MacDonald Lawrence. Issa had married Ruth, who was Malikebu's sister. Issa MacDonald Lawrence was a staunch Garveyite.
14. 1929: Dr Daniel Sharpe Malikebu helped found the Chiradzulu Native Association but opted to take a less active role.
15. He died in 1978



January in History..With Earnest Chapotera



01. **26th January, 1915:** John Chilembwe's army attacked a Catholic Mission at Nguludi belonging to Father Swelsen. Father Swelsen was wounded in the fight and the church was burnt down.
02. **20th of January, 1959:** The first official riot occurred in Zomba as followers of Kamuzu Banda protested against the infamous Federation of Rhodesia and Nyasaland.
03. **1st January, 1964:** The Federation of Rhodesia and Nyasaland was dissolved.
04. **10th January, 1987:** The Malawi Freedom Movement (MFM) rebels killed three policemen in Malawi. The leader of MFM was Orton Chirwa.
05. **21st January, 2002:** as a result of concerns about Malawi's corruption and intimidation of political opposition groups, the government of Denmark imposed economic sanctions (suspension of development assistance) against the government of Malawi.
06. **5th January, 2005:** Four members of the United Democratic Front (UDF) politicians, including Deputy Transportation Minister Roy Cumsay, were charged with treason.
07. **7th January, 2005:** President Bingu wa Mutharika pardoned the four UDF politicians that had been charged with treason for plotting to assassinate him.
08. **13th January 2015:** in response to the floods that caused extensive damage to crops, livestock and infrastructure, the President of the Republic of Malawi declared a State of Disaster in 15 out of 28 affected districts in Malawi.
09. **23rd January, 1968:** Father James Chiona received his appointment to become the first Malawian born Archbishop of Blantyre to replace the Dutch man J.B. Theunissen.

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- **The barely palpable Elephant rock**
- **The tale of Chipoka Bagholi (Wife Grabber)**
- **Dowa in brief**
- **Shire river in pictures**



The Barely Palpable Elephant Rock

By Madalitso Kachingwe

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

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

gives a delightful experience to the individual who happens to have a maiden travel along this route. It is a mini hill though it is usually addressed as the rock since the most outstanding part of the hill is this fascinating rock.

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

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

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

The Tale Of “Chipoka Bagholi” (Wife Grabber) Bridge

By Innocent Nyondo

Imagine walking across a bridge. You and your wife. Sweet talking or arguing about one partner's rising misconduct. Probably you are coming from visiting one partner's parents and maybe the other partner might have eaten unrespectfully (hidden some pieces of beef in a pocket perhaps). Then suddenly, the wife disappears. Right at the bridge. You look under the bridge, but she isn't in the water. She was right there arguing with you. You look sideways, nothing. It then dawns on you, it must be magic. Do you run, leave your wife? Or you stick around and wait your own fate? Perhaps she might return. Such are the tales of Chipoka Bagholi bridge in Rumphi.

A ride in the M1 road from Karonga to Mzuzu is a pleasant one. Apart from the scares of the Chiweta winding mountainous road, the view of the lake from the mountain top is breath-taking. A moment in Chiweta is a fascinating one. One can choose to recall the hundreds of accidents that have popularized the place or can switch attention to the beauty of the place.

A story is told of a group of travellers going up the road from Uliwa, a village down the Chiweta Mountain. They filled the bus with chants of secular songs. Mocking and laughing. Suddenly, the bus stopped. A breakdown, which saw the machine losing control and reversing down the mountain. Everyone being aware of their fate, noises of prayer and speaking in tongues immediately replaced the secular noises. People.

Before one gets into Mzuzu, they pass through a junction, Bwengu. Apart from the tomatoes sold there, Bwengu has roads in three directions. One from Karonga, the other from Mzuzu, and from Rumphi. Getting into Rumphi means disembarking

from one vehicle into another, usually a taxi that will get you into Rumphi. Before one gets into Rumphi, they have to cross Njakwa River, through a bridge at a corner, Chipoka Bagholi. In old times, the river had a pole bridge. Now, it is replaced by a concrete bridge, and whatever else engineers use to construct bridges.

Scrapping off the old bridge and replacing it with a modern one has attempted to erode the tales of the bridge, though narrowly.

For residents of Rumphi and her frequent visitors, the place still reminds them of the old days when it was dangerous to pass through the bridge accompanied by a wife. Legend has it that, those that tried to cross the bridge with their wives, tried in vain. It is interesting though that, the condition for a wife to go missing was that she was supposed to be travelling with her husband. When married women were travelling in their own company, they successfully got to the other side of the bridge. Perhaps the spirits were jealous of couples.

The villagers around the bridge, having discovered the mystery, devised a way of letting people pass regardless of the fact that both the husband and wife were travelling on the same journey. They advised couple passers to let one spouse travel ahead first and later the other follow. That way, the spirits would view the two as separate and leave them alone.

The truth behind the tale is not clear. One wonders, if not real, why someone had come up with such a creation which left many fearful and scared. Like all other tales that our forefathers had devised, we can only assume they intended to prevent some malpractice.



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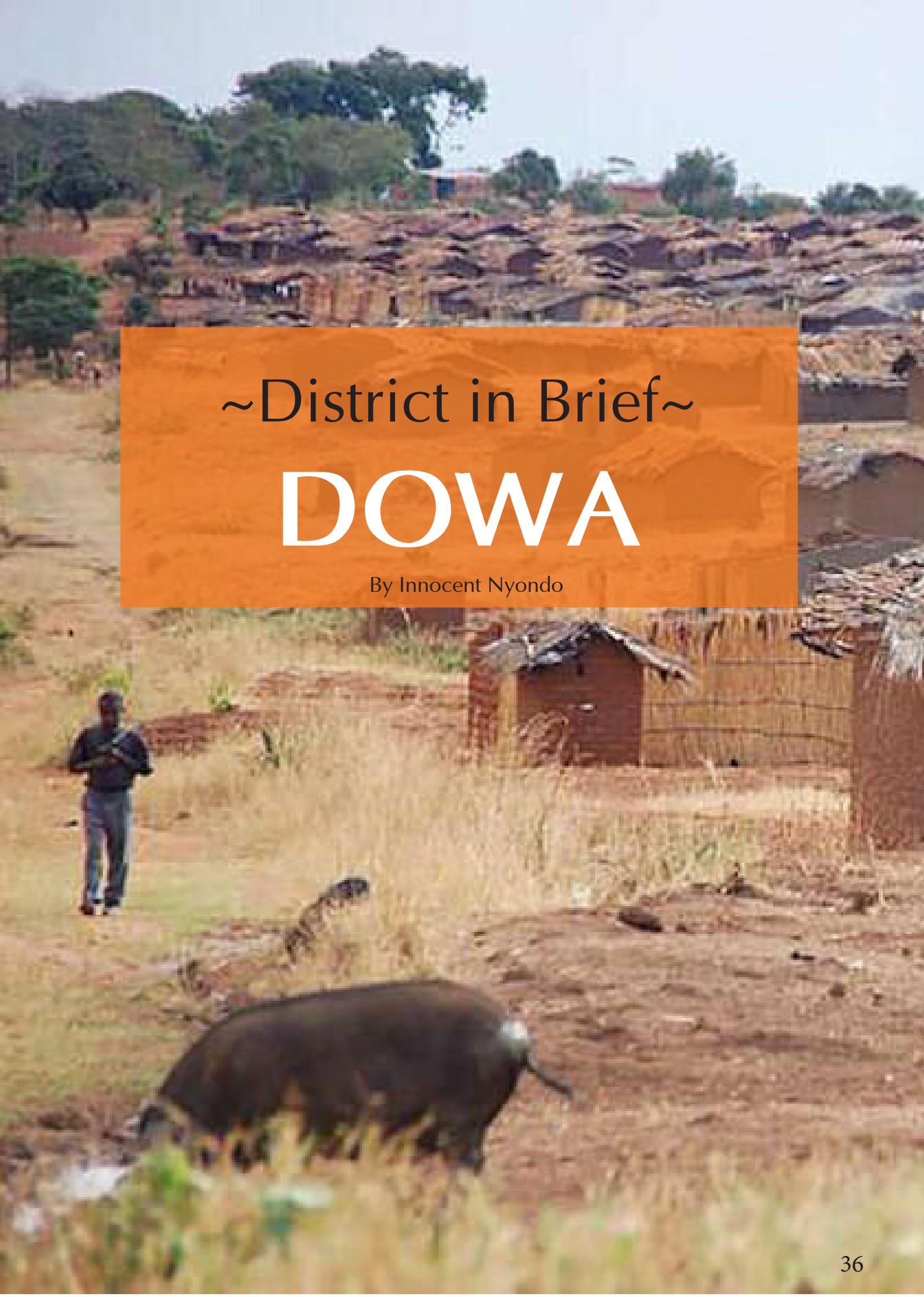


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~District in Brief~

DOWA

By Innocent Nyondo



Districts in Malawi have over time singled out economic activities on which they have built their way of life and identity. Lake districts such as Karonga, Nkhatabay, and Mangochi have become centers of tourism. Blantyre prides itself for being a commercial city and Zomba an academic and historical city.

But some districts, without investing any effort in selling themselves out, have gone on to immensely contribute and impress simply with their actions. Districts such as Dowa.

Popular for agriculture, Dowa district is located in the central part of Malawi, 38 kilometers away from the capital city of Malawi, Lilongwe.

Geographically, the district stands out for its highlands that are called Dowa Highlands, others also call them Chitembwe-mwera Highlands. They are of a rectangular formation covering an area of about 360 square miles (930 square kilometers). They comprise rolling hills crowned by high ridges including the heights of Dowa (5,571 feet [1,698 m]) and Ntchisi peaks.

The highlands are bounded on three sides by steep slopes, forming the Eastern (Great) Rift Valley wall to the east and overlooking the Bua and Lilongwe river valleys to the north and south, respectively. Their western limit is marked by a series of hills leading onto the central plains. Mountain streams form a radial drainage pattern contributing to the Lilongwe and Bua rivers and Lake Malawi. The eastern streams have periods of heavy flood. The highland's red loam soils support woodland.

The district is comprised of a population of 5,565 people, the Chewas being the main ethnic group, seconded by the Chewa speaking Ngonis. A small population of the Yaos is also found in the district, they occupy most of the trading centers.

People in Dowa mainly cultivate cotton, tobacco and groundnut for commercial purposes and maize, sweet potatoes and pulses for consumption.

As an economic focal point, most people practice farming on small and medium pieces of land. The land is flat and the rain pattern

stable, hence allowing for better crop yields compared to other districts.

The district has produced one of Malawi's billionaires whose wealth is entirely attributed to his agricultural investments, Napoleon Dzombe of Mtalimanja Holdings. He is originally from Mtalimanja village in Dowa. He was a major figure in giving aid during the 2001-2002 drought in Malawi. Dzombe also works to promote a better agricultural practices in Malawi. He owns and operates Madalitso Food Production and also owns a sugar corporation.

Dzombe's company Mtalimanja Holdings Limited has also invested millions of dollars in large scale rice milling machinery. In 2012, Dzombe lead a group of businessmen who made a major investment in biodiesel technology for Malawi. His work was the subject of the 2000 short film "A Warm Heart."

Dzombe has also gone on to establish a school for farming which is aimed at training people from various parts of Malawi so that through the education, they can become self-reliant in food and income sources.

The largest refugee camp in Malawi, Dzaleka, is located in Dowa District, Dzaleka was established by the United Nations High Commissioner for Refugees (UNHCR) in 1994 in response to a surge of forcibly displaced people fleeing genocide, violence and wars in Burundi, Rwanda and the D.R. Congo. Dzaleka Refugee Camp hosts approximately 40,000 refugees, whereas the rest are living in the district of Mwanza bordering Mozambique. Prior to becoming a refugee camp, the Dzaleka facility had served as a political prison to around 6, 000 inmates. In colonial era, males who did not pay tax were sent to this dzaleka and other parts of dowa to cultivate in white settlers estate as punishment. People called this 'kukhomera kudowa' (literally meaning paying tax in dowa), a term which evolved to refer to a childless person.

Dowa district then is certainly a district to visit to admire and learn the wonders of crop production in Malawi, and since this country relies on agriculture, it is a must visit district.



SHIRE RIVER

IN PICTURES

1. Bakiri Muluzi Bridge
2. Shire river in Majete Game Reserve
3. Kapichira Falls
4. Hippo's View Lodge, Liwonde
5. Kamudzu Barrage





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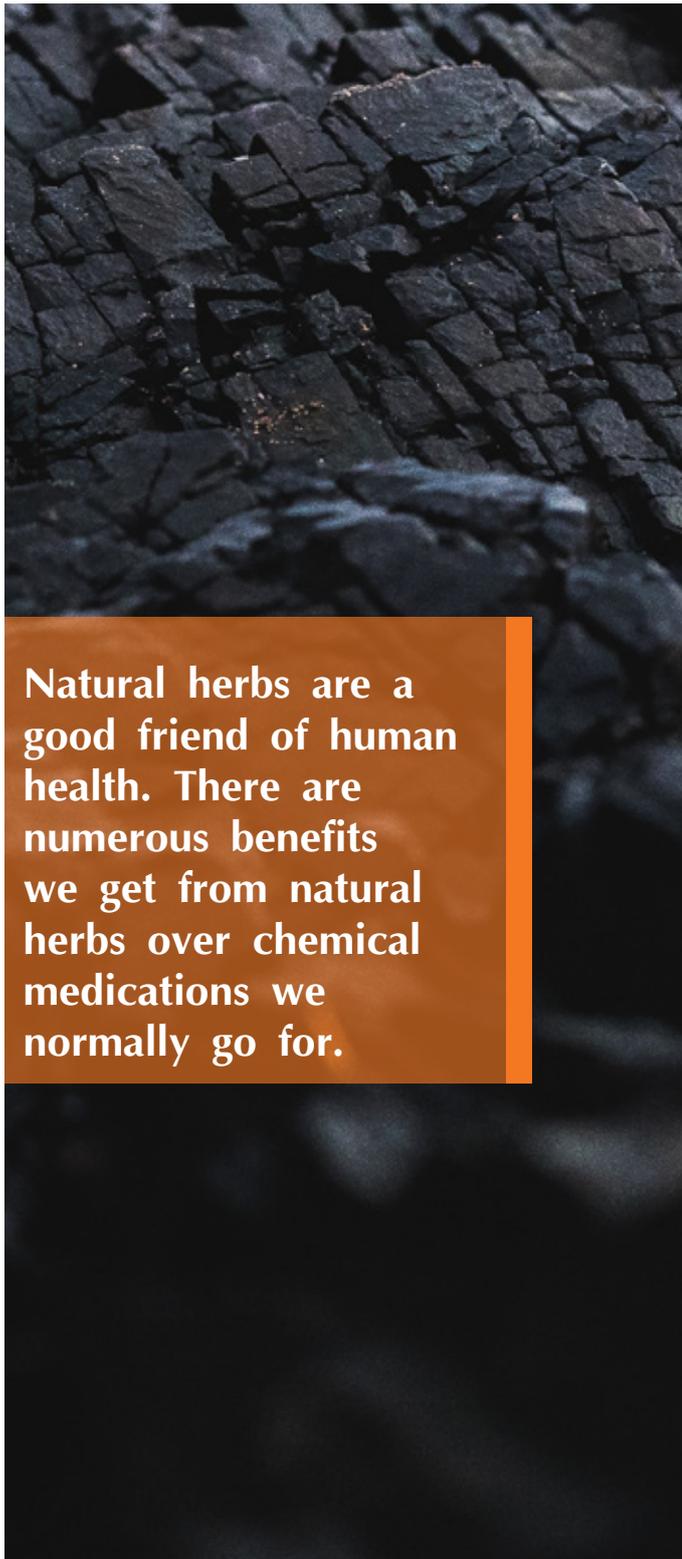
Health



- **Health wonders of Charcoal**
- **How to process Kondowole**

Healing Wonders of Charcoal

By Samuel Phiri



Natural herbs are a good friend of human health. There are numerous benefits we get from natural herbs over chemical medications we normally go for.

Our bodies need a good balance of acids and alkaline. All the diseases that make human body suffer are caused by high concentration of acids. Good balance of the two, Acids and Alkaline, leads to good health. Our bodies need more of alkaline than acids, and we get them from organic foods. We should be reminded that every bite we take every day, it's either fighting a disease or feeding it.

Much as we depend on pharmacies and clinics for our health, much health care is in natural herbs. Natural herbs are a good friend of human health. There are numerous benefits we get from natural herbs over chemical medications we normally go for. In this edition I would like to expose the healing wonders of charcoal, why and how we should be using it.

What is charcoal?

We all know what charcoal is and where we can get it, however, in this piece, by charcoal I will be referring to activated charcoal. We can get the activated charcoal from our local shops and pharmacies. Charcoal can also be locally activated by pounding it to finest powder and fry it in a dry pan.

The Charcoal Advantages

1. Readily available
2. Simple to use
3. Totally harmless
4. Highly effective

How Does Charcoal Work?

Charcoal is an ideal remedy for both internal as well as external use. Just in passing, activated charcoal helps to neutralize any poison (food/drugs), remove excess intestinal gases, control nausea and vomiting, treats diarrhea, gum infections, swelling, animal bites, wounds, painful joints, infections, rashes and chicken pox among others. For the purpose of this piece will focus much on internal usage specifically on the role of neutralizing poison.

When one takes in poison either through food, drugs and substances or animal bites, the poison goes straight to the liver. And so once the liver has been affected it takes less hours for that person to die. The only effective home remedy that can save one's life from the tragedy is the activated charcoal. Charcoal being an alkaline substance, removes and neutralizes poison that can affect the internal human body.

How to use

Immediately drink a solution of activated charcoal after you realize that you have taken poison or after being bitten. For persons above 10 years of age, fill a 500mls glass tumbler or any other cup with warm water, add three spatulas of activated charcoal, stir gently and consume it. Refill the tumbler with water and drink the sediments. Repeat the dosage in intervals of 10 minutes. For children under the age of 10, the solution should contain one and half spatulas of activated charcoal and the dosage be repeated in every 10 minutes.

The same treatment is taken when one wants to remove intestinal gases, or feels nausea or vomiting or again when one is having diarrhea.

Activated charcoal is a good friend of a human being. However, it fights body processes when taken without any problem, therefore always use activated charcoal for internal use when one feels not to be okay.

For questions and comments contact Innocent Chisamba, Malawi University of Science and Technology (MUST) product, studied bio-medical engineering and an expert in medical missionary and natural herbs. Your life, your health, your choice.

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How To Process Kondowole

By Lazarus Nkolombidzo

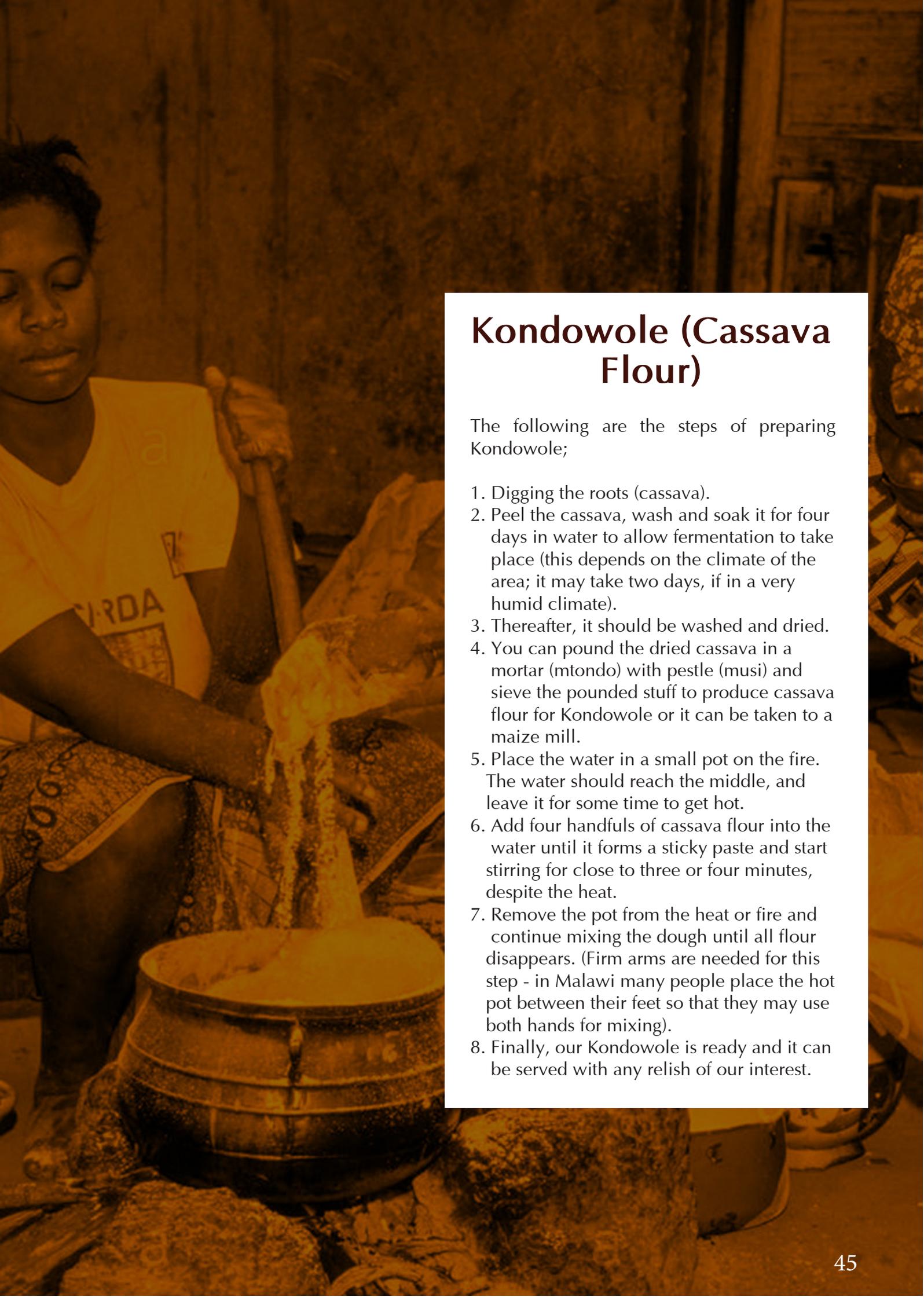


If you were born and raised in Malawi, there is a 100% probability that you have eaten nsima before. This assumption comes as almost 90 percent of Malawians love it. As a result it is regarded as the staple food of Malawi. If you are a tourist visiting in Malawi, try to taste nsima before you go back to your country.

Commonly, nsima is made from maize, millet, sorghum or cassava. In the case of cassava, nsima is made when it (cassava) is processed whether in its dry or fresh form. Nsima that is made from dry cassava is called Mtandadza (mostly eaten in Phalombe, Mulanje, Thyolo, Chiradzulu and Zomba) while the one that comes from fresh cassava is called Kondowole. Kondowole is mostly eaten in districts of the Northern region particularly in Nkhatabay. It is made from the mixture of cassava flour and water, yet very sticky when prepared. It is mostly cooked on the floor because of its texture, as it is usually difficult to stir using the cooking stick (Mthiko), therefore, requires a large force.

It is usually enjoyable when served with fish like “Utaka” or “Chambo”. Kondowole is not food that can be made in large amount because of its texture, so not often eaten, like tortillas.

In this edition, we will focus on Kondowole making process. We will explore the whole process from the initial stage up to the end product.



Kondowole (Cassava Flour)

The following are the steps of preparing Kondowole;

1. Digging the roots (cassava).
2. Peel the cassava, wash and soak it for four days in water to allow fermentation to take place (this depends on the climate of the area; it may take two days, if in a very humid climate).
3. Thereafter, it should be washed and dried.
4. You can pound the dried cassava in a mortar (mtondo) with pestle (musi) and sieve the pounded stuff to produce cassava flour for Kondowole or it can be taken to a maize mill.
5. Place the water in a small pot on the fire. The water should reach the middle, and leave it for some time to get hot.
6. Add four handfuls of cassava flour into the water until it forms a sticky paste and start stirring for close to three or four minutes, despite the heat.
7. Remove the pot from the heat or fire and continue mixing the dough until all flour disappears. (Firm arms are needed for this step - in Malawi many people place the hot pot between their feet so that they may use both hands for mixing).
8. Finally, our Kondowole is ready and it can be served with any relish of our interest.



Sports in History



- Rugby

Rugby In Malawi

By Madalitso Kachingwe

Rugby is an interesting sport that for quite some time has not received as much attention as it should receive. Mainly because its style and uniqueness makes it hard a game that would be played in hurry of without preparation. But to those who chance an opportunity to participate in the game, it leaves an experience worth everything, an impression that nothing can shake.

Like any other sport, though not popular like football and netball, Rugby has stolen hearts of some Malawians from the colonial era up to present day. It is played in all regions of the country though at a small scale. It has a long outstanding history that is dated back in the 1920s and of course 1922 to be more specific. This shows how grounded the sport is.

Historically, Rugby football started about 1845 at Rugby School in Rugby, Warwickshire, England. It split into two sports in 1895, when twenty-one clubs split from the Rugby Football Union to form the Northern Rugby Football Union (later renamed the Rugby Football League in 1922) in the George Hotel, Huddersfield over broken-time payments to players who took time off from work to play the sport, thus making rugby league the first code to turn professional and pay players.

In Africa, the administrative body for rugby union is Rugby Africa that is under the authority of World Rugby, which is the world governing body. Malawi happens to be the member of Rugby Africa. It was founded in 1986 as the Confederation of African Rugby (CAR) to promote, develop, organize and administer the game of rugby in Africa. It was later renamed Rugby Africa in December 2014. Khaled Babbou, a Tunisian, is its president. It runs African Cup which is categorized into Gold Cup, Silver Cup, Bronze Cup and Regional Challenge. It also

oversees the Africa Men's Sevens (annual continental tournament for national seven-a-side teams) and Africa Women's Sevens (annual continental tournament for national seven-a-side teams) completions. It is said that the sport reached its great heights during the British colonial era. They were regular participants in the World Cup which was being hosted in the city of Beira in Mozambique during the period and many of the competitions were against other British colonies. However, its prowess is said to have been faded away at the dawn of independence when the late Ngwazi Kamuzu Banda and his associates destroyed the infamous federation in the 1960s. Since most players were whites, they responded to the change of the administration with their departure to their home of origin. As a result, a significant number of players left the country leaving behind a toothless team that could hardly be recognized as a national representative.

Racial segregation has been at the centre of the sport since its inception as Africans were and still are most of the times benched and not given enough play time to display their talents and this resulted into getting a minimal popularity from the natives. This marred the sport as well.

In terms of achievements, as already stated nothing honorable and significant has been won to point a finger at. Sometimes, the sport remains dormant as if it has been disbanded and later you hear of it only when there is an international game in which their only purpose is to fulfil their obligations as the member of the international rugby body.



Quiz

1. Name the first black Chief Justice of Malawi and the year he was appointed.
2. Malawi Heritage Magazine is based on three cornerstones namely; culture, history and nature of Malawi. Select three stories (articles or poems) from this magazine and match them with each cornerstone aforementioned.
3. Part of the letter reads "...As I hear that, war has broken out between you and other nations, only white men, I request, therefore, not to recruit more of my countrymen, my brothers who do not know the cause of your fight, who indeed, have nothing to do with it ... It is better to recruit white planters, traders, missionaries and other white settlers in the country, who are, indeed, of much value and who also know the cause of this war and have something to do with it". Who wrote it and in which year?
4. A. Kamuzu Stadium formerly was known as
B. Name the Goalkeeper that was featured for Malawi national team in an international friendly match against Ghana in 1962 at Kamuzu Stadium.
5. Mention two World Heritage Sites in Malawi.

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