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'Diston – 051027'

From 'Diston – 051014

Here, it was during the hunger season so that most of the people had poor harvests in that year so that she targeted such people where she was inviting everybody to go and attend the Church services regardless of their denomination.

So that there was going a large number of people from different denominations in this area so that she then knew that those people were going there in large numbers because of the hunger situation that was in this area so that she thought of a plan of pleasing them to the maximum that she could so that since she had just retired from her teaching profession thus she had a good harvest of maize on that year due to the use of fertilizer.

Then she was cooking some running porridge (that is locally called phala) in large amount and she was giving this porridge to those people who could come and attend the church services at the end of the prayers.

This attracted most of the people in this area so that they really left their denomination and joined that church.

My wife laughed and said, Is this true that the people were following porridge?

Then we were just joined by sister Odeta who sat where sister Mary and my wife were and when she heard the question that my wife had just asked Christopher,, sister Odeta did not wait for greetings but just started explaining more about what happened at that time where sister Nachoma said.

“Are you talking about the hunger that we experienced in the year 2001?

Nobody will forget about that hunger because we were all fools at that time because all of us we left our churches and joined Mrs. Kowawa's church because of that hunger so that when we could go there, she was relay cooking some running porridge and give this to us at the end of the prayers so that it was this porridge that was attracting people so that we also joined that Church in large numbers at a short period so that she was even inviting everybody to go and work in her maize garden up there where when we were working.

She was not minding that she was going and pay us for the work we could do as she was still bringing such running porridge in large amount which she was giving to us during a break time that she was giving us so that this was also attracting more people to go and work at her maize garden when she could call for a piece work there.

As she announcing about such piece works in the church so that there were coming even the elderly people to work in her maize garden with the aim of having some money and leave this garden after gaining some energy from the given porridge so that it happened that she gained more members form different denomination at a short time and she wondered to see that the number of the people who were going and attend church started decreasing.

When the people started eating fresh maize from their own gardens and this went on being like that until when the people harvested their own maize so that it happened that when we could meet with Mrs. Kowawa, she was saying that we are crooked people because we just joined her church following the porridge because of the hunger that had worsely affected us and that when we saw that we were saved from that hunger we left her church.

But she still gained some people from other denominations who joined this church during that time so that some of the members whom she has at this time, they joined this church during that time only that the large number is that of those who dropped her church after the end of that hunger that's why she was worried about this.

As she had seen like that all of those people who had join her church could become the original members of her church.

Then brother Nabanda said that he was going to his home and he left living [leaving] us still charting there.

Then sister Mary said, But she did not totally get discouraged with this, because after this move, she yet came with another move where she started going and visit the sick people where she does go and see them do some household chores for them and after doing this, she does have some prayers with that particular patient together with some of the relatives who may wish to come and join those prayers so that she does this to very sick person in this area regardless of his / her original denomination so that she also did this to me when I was failing to walk on my own in the past years.

But I am a member of the Roman Catholic Church so that with this move, she does yet gain some more members into her church as the people do see that she is a caring mother so that she gained some members from this village through that system.

Then my wife said, "I know we were here the other time she came and did some household chores at your house there and have the prayers at the end of that.

Then it was in the evening so that sister Mary said that she wanted to cook her supper so that she went to her house and my wife went behind the house where she started doing some of her household chores and remained there with Cristopher as his wife had been charting at her grandmother at the same compound.

We were then discussing some issues concerning free maize distribution programme.

And after talking about free maize distribution programme, Cristopher said that he has heard in the morning that the mad Elita had gone to Mrs. Kowawa's home and that she was going there while she is still mad like that.

And that when she was leaving her mother's home she was saying that she wants to repent before Mrs. Kowawa and that when she went there, she found that Mrs. Kowawa was not at home and that when she was returning at her mother's home, she was saying that Mrs. Kowawa hid in her house.

And that Mrs. Kowawa has refused to help her with her prayers.

Then there came Cristopher's wife and she said that there was no paraffin so that Cristopher took the lamp and went and buy some paraffin at another grocery in the same village.

Abiti Pearson is the other woman from the same village of Matemba. She is married to another man who is named Stephano and he comes from the neighbouring village of Luka 1. Abiti Pearson is a Ngoni by tribe while her husband is a Yao by tribe and they were in the early 1990's running a grocery at Vingula trading centre before they did what Cristopher has narrated in the above issue that led to their departure going to Lilongwe where they are doing the very same business that they were doing while here at home. Abiti Pearson has got adult literacy education which she did at Vingula II Full Primary school during the reign of Kamuzu Banda so that she does read and write Chichewa and I don't know about her husband's literacy record. They had only one son who died at the age of under ten in the mid 90's and after that birth, Abiti Pearson did not conceive again up to this date. I knew that family since I was a young boy since there was another boy named Austen at that compound who was my best friend in the 90's but this time he is vending in Lilongwe. Abiti Pearson was formerly a member of the Zambezi Evangelical Church following her parents and she then

left that church joining the Islamic faith following her husband. Their house was made of unburnt bricks, with a thatched roof and the floor was made of mud and when the above mentioned problem happened to them, they had burnt bricks which they were planning to construct a burnt bricks house but they sold those bricks when their business was about to fail.

And unfortunately the house which they left when they were leaving for Lilongwe it fell down due to lack of maintenance as nobody was then living in that house after their departure.

Both Abiti Pearson and Mr. Stephano are aged above forty now. Abiti Pearson is slim, light-brown in complexion while Stephano is medium (body size) medium (height) and dark brown in complexion. Both of them are married to the first spouse (Their first marriage).

The moment this incident was taking place, I had been at Balaka boarding secondary school while Christopher was still at home as he was attending the primary, school there at home that is why he knows that incident better.

The parents of both Abiti Pearson and Stephano are still alive.

Namadikira is a niece of Mrs. Kowawa and Mrs. Kowawa is not new in some of the journals which I have been doing while in my home village of Matemia. And this Namadikira has got secondary school education and they do come from the Southern Region of Malawi at Manowa – Malawa in Machinga district and Mrs. Kowawa just bought this land here after her retirement package and resided here. Namadikira is aged less than thirty years and she is working as a Library assistant at Vingula Community Day Secondary School. I am not certain about their ethnicity. Namadikira is short, fat and dark brown in complexion Stafford comes from Mawindo village in the same area of Luka, he is a teacher at another private school at Vingula Trading centre. He is medium (height) slim and dark-brown in complexion. That's all that I know about him as I do just see him and hear about him so that I also don't know his ethnicity. Both Namadikira and Stafford are the choir members at the Renewal Charismatic Church Ministries.

The other participants mentioned in the above issue are not new in some of the journals which I have been doing while in my home village of Matemia.

On 27th October, 2005, I was at home so that there came another friend from Mandawela village who is named Tambala and we were playing the bawo game where we were joined by Christopher and there was sister Mary and my wife who were sitted on the open ground under the fruit tree so that there was free maize distribution issue that was being talked by sister Mary and my wife.

When Tambala heard about this, he started telling us about the other family at Mandawela village who is the mother of the and Elita and Tambala said that Elita's mother has failed to go and receive the free maize because she has gone

with Elita at another herbalist in Mangochi and that instead of her, her husband is the one who has gone and receive that maize.

When Cristopher my wife and sister nacha heard about this, they started talking some issues concerning Elita's madness where Tambala said, Elita has been shouting at her other last night where she was telling her that she is silly because she does like living under poverty line.

Then Cristopher said, 'What the people are saying is true that she had taken some herbs so that she should become rich and the herbs thus she is running mad.

Then my wife said, other people are saying that she was trying to grab somebody's husband and that the owner of that husband is the one who has bewitched her.

Then Tambala said, the truth about her madness is not yet known because there are several points which are being said about her madness because others are saying that the man who wanted to marry her is a member of the satanic church and that she had joined the church of her husband.

When she joined them, she was told about some of the things which she had to do so that she should be a true member of this church and that she was told that she should kill her mother and that she should give the blood of her mother to the church so that they should be using this blood during communion and that if she could do this, they could give her a minibus in return for doing this and that she was then afraid of killing her mother after knowing that she would regret doing this and that she then after failing to do this became mad but the issue that the husband who wanted to marry her has got another story because that was already heard sometime before when she was still there in Lilongwe.

Then sister Mary said, 'but she was talking like that she had a husband who did not have another wife because she came here when she was pregnant and she told me that she was married to a truck driver.

Then Cristopher said, "But if it is true that she has been bewitched by the wife of the man who wanted to marry her, she is going to just waste the time there in Mangochi because those who have bewitched her they are the Chewa whose charms at those used by the 'Nyau' traditional dancers so that if they have got enough money they better take her there in Lilongwe and look for some herbs from the other Chewa traditional healers.

Because they can simply know how to treat her,

Then my wife said, I heard that the Chewa are very dangerous in charms where they do say that they do know more herbs through their "Nyau' traditional dance charms.

Then sister Mary said “yes the Chewa do have very dangerous charms.

Then there came the member of the Renewal Charismatic Church members and they came at Gello’s house to conduct some prayers and they found that there were the other women who were gambling at the open ground of Gello’s house and Gello was also doing this at the time when the Church members of her church visited her and when Gello saw them, she told those women to leave and they went somewhere under the Mango tree where they want on gambling and Gello,

Abiti Cassim and Abiti Yesaya who are also the members, of this church they joined this team and my wife joined them too and sister Mary did not join them and when these people came, Tambala said, “Have you see what has happened there guys”

And we have seen everything.

Then Tambala said, it has shown that these women are mostly busy with gambling than attending prayers so that Gello had forgotten that she is going and have prayers at anytime.

Then Cristopher said, ‘She was thinking that they couldn’t come at this time that’s why she was just gambling like that.

After the prayers, my wife returned at the same place and after a short time, there crossed another pregnant woman who is named Abiti Pensulo and we all greeted her and when she crossed, Cristopher wondered to see that she is pregnant after realising that she was divorced a few years ago and he asked sister Mary about the man who is responsible for that pregnancy and sister Mary told him that she is going with another guy from Vingula trading centre and that he is the one who is responsible for that pregnancy.

Then sister Mary said that she earlier in the morning visited our aunt (paternal) who is named Maida and that aunt stays in the same village of Matemia where Mary said that while she was there, she met with Orione and when Cristopher heard about Orione he said that he had heard that Orione is seriously sick and sister Mary told him that although he is walking he is still sick but that he is just doing this as an exercise instead of just being on bed.

Then my wife said that she heard that Orione is sick with “Chinyela”.

Then sister Mary said, ‘it is not Chinyela if that was Chinyela he could have already died because ‘chinyela’ is so very dangerous.

Then Cristopher said, ‘That is Chinyela only that the condition of his chinyela is that he got it through having sex with his wife after a short time after delivery so that this is the same with what was happening with the late Lalli where he was starting to have sex with his wife before the recommended period after delivery

and this type of 'chinyela' is less dangerous than the one where one can have sex in the early days after delivery where it just take a very short time to start becoming sick and there is the cure for chinyela if one can disclose about this the same day he ahs had such sex.

But if you delay then it is difficult to cure.

Then there appeared Abiti Pensulo on her way back and she stopped to talk to sister Mary who is her friend and she told sister Mary that she did not stop at first because she was rushing to go and have some vegetables from the garden so that she had some vegetables in her hands which she tied together in some banana leaves and she said that she just wanted to see sister Mary and after a short time she left for her home at Mandawela village and after she left, sister Mary said that she does want to give some beans for relish to Abiti Pensulo but that she (sister Mary) does get bored to do so because she is not happy with Abiti Pensulo's mother because Abiti Pensulo's mother wanted / was encouraging Majawa's wife to abort her current pregnancy because it was too early for her to be pregnant as her first born was still breastfeeding and that this could in turn hurt Majawa.

She said that after that abortion Majawa couldn't manage to wait for the recommended period to stay without having sex and that in this way Majawa who is her son he could hurt.

Sister Mary said that this did not please her in any way and that she could have like this mother to just advise her daughter about how she could be staying with her husband to avoid early pregnancies after delivery.

Then my wife laughed and said, I think this is the responsibility of all of you as their parents.

Then sister Mary said, 'That is the responsibility of their counsellors.

Then darkness was falling and Tambala said that he was going to his home at Mandawela and he left and my wife parted to prepare that day's supper respectively and I remained at the same place with brother Christopher where we were then discussing free maize distribution issues.

On 28th October, 2005 I was at home where I was doing some work and on the verandah of my house, there was sister Mary and she was with my wife where they were eating some porridge and in the hands of sister Mary she was having the baby of Abiti Besa who is the wife of Majawa and Abiti Besa had gone to the borehole at that time and that baby started crying so loudly.

When my wife saw this, she told sister Mary that she had to breastfeed that baby so that the baby could stop crying and when sister Mary heard this, she said in her response to this.

Then my wife said, why can you not do that as I saw Majanja's mother breastfeeding Majanja's baby and you are saying that you cant do that, why not?"

Then sister Mary said, I can not breastfeed this baby because when that baby will fall sick the people will start saying that I have infected her with AIDS as the people will say that I am the one who has infected her she has to be infected by its mother on her own".

Then my wife said, 'How can you infect her".

"Then sister Mary said, the other people do say that I have got AIDS so that when I can breastfeed this baby the day she can fall sick you will hear the other people saying that the one who breastfeed that baby is the one who has infected her meaning I so that this can not be good.

Then my wife, But this system of breastfeeding someone's baby is not good and that was not my first time to see someone breastfeeding someone's baby as I firstly saw this at Makanjira in Mangochi where woman left her baby at home with this grandmother as she was going and wash some clothes at the river.

And it happened the baby started crying so that it was for where its mother had gone and wash the clothes so that she couldn't manage going there thus she started going into the houses of her relatives who were breastfeeding there babies so that they should breastfeed that baby so that she came where we were renting and our neighbour was the relative of that mother and she was having a young baby.

I saw her telling this neighbour that she should breastfeed that baby and she did not say anything other than just getting the baby and that baby breastfeed while I was watching and that baby stopped crying and that mother took her home after breastfeeding and when I saw this, so that I asked the landlady if that is accepted in their society and she told me that this is allowed and that there is no any problem with that but that was new to me and I also saw this for the second time here where I saw Majanja's mother doing the same thing.

Then sister Mary started talking some issues concerning free maize distribution programmes.

On 29th October, 2005 I, brother Nabanda and the other friend called Tambala who comes from Mandawela village, we were on the veranda of my house where we were playing the bawo game and while we were at that place, there came the child of Abiti Cassim who is named Single.

And when Single was at that place I told Single that he has to go and greet his father who is named Yeza and he comes form the neighbouring village of Mandawela and he has just come from South Africa where he has gone and work and he had that child with Abiti Cassim when they ere just sexual partners

so that he did not marry her and he married another girl from the neighbouring village of Kasito.

And when Tambala heard Yeza, name Tambala said, 'yesterday I saw Yeza discussing with Lasted that he (Yeza) wants to divorce his wife because he has heard that she was so loose while he was away in South Africa so that I think that he (Yeza) has heard about what she was doing here.

Then brother Nabanda said, He is not going to divorce her because they have already started sleeping together and with that effect, he can not hear whatever his relatives can be saying about what she was doing if he wanted to divorce her he could have already done this while he was there in South Africa because one day they found her with another man at the dance there at Mandawela and his father phoned him on following day that his wife is going with other men and he just said that he will solve that problem.

When he comes so that his relatives wanted to chase her away but he stopped them not to do so and this time when he has come, we have not heard that he has taken any action.

We were then joined by Cristopher and he found that there was that issue about Yeza and his wife and Cristopher said, 'My friend Yeza is on trouble because when hew as in South Africa, his wife was going with other men and he has also not been successfully on his trip to South Africa and he has told me that his wife is pregnant so that seeing at the period that he has been here after his return it is not matching to hear that his wife is pregnant and there is no way he can say that that is not his pregnancy because he made a mistake by starting to sleep with her when he returned because he had already heard that she was going with other people and his parents are not happy with her and he is saying that if things go the same that they keep on talking about his wife, they are going and live 'chikamwini' <Chewa: when a man goes to live in his wife's village>.

Then brother Nabanda laughed and said, 'if she has not been faithful while living 'chitengwa' <Chewa: when a woman goes to live in her husband's village> how worse things can be if they live 'chikamwini'.

Then Cristopher said, I heard that her grandmother is a good herbalist so that he must have been given 'kondaine' (Chewa – love medicine / herbs) that is why he is failing to leave her.

Then Tambala and brother Nabanda left together going to their homes as darkness was falling by then and I remained there with Cristopher where we just played one game and then the darkness became more dark than before so that were not able to see thus we just parted and Cristopher went at his house that is at the same compound and my wife came where I was and Susan who is the last born of sister Mary, she was preparing supper at that time where my wife told me that day before yesterday the mad Elita burnt her clothes and her young sister's clothes before she was taken to Mangochi for more herbs.

My wife said that she was just watching her burning those clothes without stopping her and that she was saying that she is tired with what this mad woman is doing and that she has then taken her to Mangochi for some more herbs after her brother Tzbulu gave the mother some money for this programme.

Yeza is an old friend of Cristopher and he is a vendor at Vingula Trading Centre and he started doing this after he deliberately left school after failing Junior Certificate of Examination and he was recently in South Africa where he went and work at a tailoring shop.

Yeza is aged less than thirty years and he is married and lie found his wife with one child and he ahs got one child with her and she is currently pregnant.

He also have got a child that he has with Abiti Cassim when they were just sexual partners and he failed to marry her after parents opposition to marry her saying that she (Abiti Cassim) comes form a family whose most of the members have got a record of being sexually loose including her mother Abiti Yesaya who died in July this year on 8th July 2005.

Thus Yeza married a wife from Kasito village in the same area. He is a member of the Anglican Church together with his parents, parents who are prominent members at Vingula Anglican Church. He is a Nyanja by tribe and his wife is a Yao by tribe. His wife joined the Anglican Church following her husband. She has got primary school education after she left school after being pregnant while she was still schooling.

Yeza is medium (height) slim and brown in complexion. His wife is slim, medium and light brown in complexion.

Yeza has got a house that is made of unburnt bricks with a thatched roof and the floor is made of mud. Their family is a well to do family regarding the economic status of the people in that village of Mandawela.

On 1st November, 2005 there came the wife of my elder brother who is named Yesaya who resides in Blantyre and his wife is called Koreness but she is this time known as Mai Hebert and she was in the company of her bosses who are Mr. & Mrs Lenard (Glasteni Lenard) who is the boss of Baptist Church in Malawi and he is a Pastor of this Church based in Blantyre and at that time, him and his wife, they were going to a seminar in Mangochi using their own vehicle where Mai Hebert got this advantage by having a chance to visit us, so that there came other neighbours to greet her and in the evening after taking supper they sat on the veranda of sister Mary's house where there was sister Mary, my wife, Mai Hebert, Kazembe, Abiti Yesaya, Gello and Abiti Besa and I was on the veranda of my house with Cristopher.

And Mai Hebert started telling sister Mary about some of the events taking place at Lemekani village as my wife comes from there and sister Mary resided in this

village before the death of her husband so that the main issue at that time was that Mai Hebert was telling sister Mary about the death of one of her neighbours who was named Grey's mother where when both sister Mary and my wife wondered to hear that Grey's mother died and they wondered regarding the state that she was when they parted a few months ago where sister Mary visited Mai Hebert some months ago thus sister Mary asked Mai Hebert about what caused this death and Mai Hebert said "Grey's mother died of TB, she went to Queen Elizabeth hospital where she was found that she had TB and she has died while under TB treatment."

And what happened was that after she was found that she had TB, she started getting treatment and she was also advised to stop having sex with her husband but things did not go well on that issue of not having sex while she was under TB treatment so that her husband was forcing her to have sex so that she was doing as her husband was insisting to do this so that this is what has led to her early death and seeing at her husband, one couldn't believe that he is the same man who was doing this to his wife as he is well respected man one couldn't expect to do this.

Then sister Mary agreed with her that if he was not forcing her to have sex she could have recovered.

Then Gello asked her about the left children Grey and her other relatives and Mai Hebert told her that Grey is married there at Lemekani and that she is the one who is taking care of the other children and that only Agnes is the one who is staying at their home district in Balaka and that Grey's mother came to her home district of Balaka when she saw that she was not improving.

Then it happened that the mad Elita was brought back on the same day after getting treatment in Mangochi she also appeared at that time and as a mad person she just came there suddenly and when Mai Hebert saw her, she asked Elita if she was realising her and Elita mentioned her name saying that she knows that she is Mai Hebert and Mai Hebert laughed and said, She is not seriously mad.

And Elita just greeted all of them and she returned to her home without saying anything more apart from those greetings and sister Mary told Mai Hebert that Elita has improved and that she was not visiting her when she was seriously running mad.

Then Mai Hebert asked about what went wrong with her and sister told her that the exact problem with her is not known where sister Mary said that there are several things which are being said after her madness where sister Mary said that the other people are saying that she was bewitched by her sexual partner's wife and that others are saying that she joined the satanic church and that thus she wanted to boost her business of selling fish through the use of traditional medicines and that she misused the herbs and sister Mary concluded this by

saying that the owner is the one who knows about the exact thing that went wrong with her.

Then Mai Hebert said that it can be possible that she wanted to boost her business and that she agrees with that point where she mentioned the example of another woman there at Lemekani whom Mai Hebert said that she also wanted to boost her business through the use of traditional medicines and that she is also currently running mad after the misuse of her herbs.

Then Mai Hebert asked about Patricia and Muderaji and sister Mary told her that they are both here.

Then Mai Hebert said that she knows that Patricia is here because her husband is in South Africa and said that her husband is the one who brought her here and that he just came with her and spent a week while here and that since he departed it is now two months and that he has support and that she is starving with her two young children.

Then Mai Hebert said that she will see them on the following morning and she said that both Muderaji and Patricia they are going to have the same misfortune their late mother had where Mai Hebert said that their late mother did not have a reliable husband in her whole life and that it is also not known about what Patricia's husband is thinking about her is thinking about her there in South Africa where Mai Hebert said that it is two years now since he went there but that he has never sent her any support and that another man whom he leaves together with has been visiting his wife at Lemekani for two times since Patricia's husband went there.

Then sister Mary said, "I don't believe that he is still single there because the other who do come from there in South Africa they disclose that most of those men who do go and work there they do get married although they can have their wives here."

Then Abiti Yesaya said, Yeza disclosed that all the men who do go to South Africa for work they do get wives there and that they do have temporary marriages when they are there.

Then Kazembe said, "And when the husband is a non-caring husband, then he does just forget that he left a wife here so that he doesn't send you anything like this."

Then Abiti Besa said, It is the behaviour of that husband for not sending support to the wife when they get married there and I am saying this because there is Ziyambeni Chabwera there, his friends does say that he does keep on changing women there but he is also the one who does mind about sending support to his

wife and his parents but when the husband doesn't mind about you that's when they do forget about you like this.

Then Gello said, 'For example Assamu has been there for a few on this but he has started sending some goods to his wife so that he has sent a radio and some blankets.

Then Mai Hebert said that she wanted to see sister Nakhoma and she went to agree her and when Mai Hebert left that place, the other women left for their home respectively so that since there was darkness I just went into the house and my wife was preparing a place for Mai Hebert to sleep.

Mai Hebert does work at an orphan care centre in Blantyre that is owned by Pastor Glasteni Lenard and his wife and it is located at Lemekani Village. She is not new in some of the journals which I have been doing while at Lemekani village in Blantyre as well as here at home.

Grey's mother was a usual resident of Lemekani village in Blantyre and they were our neighbours when I was staying with sister Mary at Lemekani in the year 2001 so that I was knowing her well. They were prominent members of the Zambezi Evangelical Church at Lemekani and they are the Ngoni from Balaka central. They have got a house at Lemekani village that is made of burnt bricks and the roof is covered with iron is made of cement.

The late Grey's mother was tall, slim and brown in complexion. She has died at the age of less than fifty years leaving six children. Her husband is an electrician in Blantyre. He is used to casual contracts on his business.

Muderaji and Patricia are the twins of our elder brother Yesaya whom he had with the late Abiti Felester here at Matemia village before he left for Zimbabwe in 1980's.