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The Locality of Chieftainship: Territory, Authority and Local Politics in Northern Malawi, 1870-1974

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Appendix I.

The History of Katumbi Mulowoka

Contributed by Chief Katumbi, Timothy Chawinga to L. H. Vail, November 1970

The history is built up by those who heard stories from their grandfathers. They say that Katumbi and his family emerged from Egypt in the seventeenth century. When they left Egypt they settled in Uganda at a forgotten place. At that place they learned much about the use of ivory and rhinoceros horns, and also he uses of lions and leopards skins. He, Katumbi and his party, collected many of them and seeing that they were saleable to the Arabs he moved from place to place to collect more.

When he saw that those things were not available in the local places there so he moved to Tanzania and he settled at Unyamwezi on the Northern Side of Lake Tanzania. At that place he stayed for several years because he was able to collect plenty of ivory and useful skins which he sold to the Arabs in Mombasa and Zanzibar.

The traffic between him and the Arabs was successful so he became wealthy in cloth, beads, salts and shells. With those things he could get more ivory and skins from adjacent districts and he took them to the Arabs for exchange with cloth, beads, salt and shells.

When his trade dwindled, he left Unyenyeembe to look for other places where he could find those ivory and skins in plenty. On his journey he passed through Mbeya and he turned eastwards until he reached Ukinga on the Eastern side of Lake Malawi. There he found a prominent man called Mapunda who received him kindly. This was about 1750. Chief Katumbi the leader of the party was then named Themba Mulindafwa, and his children whose names are remembered were Chimbavi the elder, and Kasalika the younger, and also Yapura the daughter who afterwards was called NyasMwathecha.

Chipofya and Chikulamayembe his nephews were also with him and also Mwattanga and Mwamlowe his close relatives were also with him. At that place his trade was reorganised and as usual it was carried on successfully with the Arabs.

He settled there for more than thirty years at Mapunda; while carrying on his trade, he also learned a new hobby and that was to make canoes and to sail on the lake. By knowing all these, Katumbi Mlowoka therefore decided to cross the lake and see the other side where he could probably find ivory, rhinoceros horns and useful skins. So he ordered his party to pack and they set sail, that was about 1770.

He and his party landed at Chirumba on the lakeshore, a thought came to him if he could settle there permanently. This thought died quickly when he met Kyungu at Vuwa who informed him that the source of wealth was on the hills and on the other side of the hills meaning the Henga and Nkamanga-Hewe areas. He told the story of the news to his party and they were ordered to prepare for the hilly expedition.

The carriers packed up. The heaviest things were tridents of iron which were used as hangers for their robes. The iron tridents had branching arms each terminating in a leaf blade, spear blade, a spoon, a hoe, a knife, an axe and the like. One of the tridents was found near Katowo headquarters in 1914 and another one was found at Rumpi. It is difficult to trace where they got a supply of these tridents.

THE ADVENTURE

This party acceded to his decision to set up. Leaving Chirumba, they passed through Fulirwa and Kackuru, on the Nyika Plateau, and then from there they came to Mwaphoka. Leaving Mwaphoka they passed through many places in the Henga Valley with short halts at places where they could find things to collect. At length they reached Rumpi, the place at which they made their trading centre. Katumbi at Rumpi became a monopolist and his activities were soon known by the Tumbuka.

While carrying his trade far and wide among the Tumbuka, he easily became an acquaintance of all the people in Tumbuka land. North of Rukuru region he married many wives, the daughters of Tumbuka. The children he bore are now the heads of many families in Tumbuka country.

After several years at Rumpi, the party consisting of Katumbi, the leader, Chikulamayembe and Chipofya, agreed together to explore the countries in the Southern side of Rukuru and he decided to leave Chipofya at the centre. So only the two, Katumbi and Chikulamayembe, left. They travelled widely with short stops at places where they found useful things for trade. These when they collected they posted back to the centre. They did so while proceeding with their expedition until at last they reached Dwangwa in Kasungu's area where they stopped. They travelled without any show of force to the people they passed through.

When Katumbi decided to stop to return to Rumpi, he shot an arrow on a baobab tree, leaving it sticking there. This was the sign of his stoppage or to mark the place where he stopped as a record of his journey. Having acquainted himself with the situations, he, on his journey, collected all his goods he left at every halt and when he reached the Themba hill, Chikulamayembe asked Katumbi to be permitted to return to the trading centre Rumpi; so he left with his carriers.

When Chikulamayembe reached the centre he helped Chipofya to look after the goods and to send carriers to the coast to sell them.

Katumbi with a small party consisting of his sons and some friends settled at Themba hill for a while. He afterwards left to survey the Ruangwa Valley where he met Tumbuka and Senga people, but most of them were aliens in the region. From there he collected plenty of rhinoceros horns, ivory, lion and leopard skins. For his good nature he was liked by all people there. Some of the goods he was given as gifts.

Later he reached Sitwe where he settled for several years and there he was able to visit Kajumba and Chikpata. After exploring the remaining parts of the Ruangwa region, he travelled eastwardly until he climbed the (unreadable) hills and descended to Mwenechifungwe. There he remembered his trading station Rumpi. But as he was by then exhausted, he could not return to see how the world was getting on so he exercised patience.

From Mwenechifungwe he came to Chigoma or Chipera in Nthalire, there he settled. While at Chigoma, he was able to communicate with his friend Kyungu. He sent to his gift of goods. As his sons were acquainted with hunting, he had a big stock of ivory, rhinoceros, and skins. That why Kyungu could get gifts regularly. At Chigoma or Chipera in Nthalire he died a private death because he was advanced in years.

At that time Chipofya and Chikulamayembe began to be worried about the whereabouts of their uncle. Soon after their discussion Chipofya set out and he came to Hewe where he settled for a while.

During his stay in Hewe, he tried hard to learn from the people if they had heard rumours about a man called Mulindafwa. The notable people he met in Hewe were Zolokere, Nchuka and Kanyerere who very soon after his arrival became his friends. All these denied that they had heard about Mulindafwa. Later or sooner he happened to collect news about him from the Arabs who passed through Hewe from Chipera or Chigoma in Nthalire area. These Arabs told Chipofya that Mulindafwa was dead. But his children Chimbavi, Kasalika and Yapatula were still living.

So Chipofya rose quickly with his party and met on his journey to Chigoma and he really found his cousins.

To his cousins Chipofya greatly expressed his condolence and he ordered them to pack up and leave Chigoma for Hewe. Before they left Chipofya took a whip and he went to the grave with it. He whipped on the grave which traditionally meant that he was calling the spirit to accompany the family. When they reached Hewe Chipofya buried the whip at Vuvu stream.

This was the beginning of the chiefs' graveyard at Vuvu stream and a centre of worshipping the spirits of the Balowoka.

When this was done, they started to build a village at Makongowa stream and later they moved to Katowo where they built 'phondo' which means Headquarters. It must be mentioned here that on their arrival, Chipofya reported to Zolokere. Zolokere came to greet them and he gave them gifts of ivory. Katumbi Chimbavi also gave them cloth, beads and shells. So they respected him greatly.

While at Makongowa, Chimbavi was given the title of Themba Katumbi in place of his father. He successfully won the friendship of the inhabitants, then he had a chance to introduce to the head men the

use of a black cloth on the headman's head. He advised that a headman in order to win the respect of his subordinated must tie a black cloth on his head, which is the sign of a crown and so he tied black cloths to the heads of all the headmen, namely Zolokere, Kanyerere, Nchuka and Mwavitintiza. This introduction has been carried on and on until now.

Very soon he came into contact with Mulomboji of Mwanda Hill and he ordained him a high priest of religion in Hewe to conduct special services on Mwanda to pray for rain during droughts. But intercessional services during times when disease and deaths over took the village or area were conducted by assistant priests, at the chiefs' graveyard at Vuvu streams. They carried either a white dove or a white fowl and a calabash of beer to offer them to the spirits. There are so many points in their religion, but they are not necessary as they do not convey prime facts in the modern history. There were ceremonies for girls at the time of puberty, but there is no mention about circumcision.

After many years of stay at Phondo, they moved to Mawuwu near Katowo. There they built a strong stockade for fear of invaders. There they stayed peacefully for many years but he continued to trade with people in Hewe and in all the adjacent tribes. Very soon he won the title of paramount in Rumpi.

INVADERS IN HEWE

Chepela, a Mubemba warrior of Zambia, came and invaded the Mawuwu stockade about 1845 at the time of Themba Katumbi Chivwalenkwende. They captured the stockade and the Themba with his people were forced to leave and they found refuge at Mwanda where his priest was living (Mlomboji). The goods in the stockade were taken, and Chepera made the stockade a camp. The Themba at Mwanda had no cloth, so he was forced to use Mkenda (bark cloth) and he called himself Chivwalenkwende.

The trouble with Chepela increased and no Chivwalenkwende sent message to Kyungu, Muyombe and Chikulamayembe to come to his aid. Then Chipela was driven out and his women were all captured. Most of those women were married by the Tumbuka in Nkhamanga and they are now the grandmothers of many families in Nkhamanga.

In order to deal with the fierce Chepela at Mawuwu, the forces from Kyungu and Chikulamayembe heated their arrows on a blacksmith's fire and they shot them on the roofs of all the houses in the stockade and as a result all the houses there were set on fire. Chepela was then forced to run away. So Katumbi Chivwalenkwende died, Katumbi Chikunguweya was given the title. The Ngoni invaders found Katumbi Chikunguweya.

THE NGONI INVADERS

The Ngoni came to Hewe in about 1855 at the time of Katumbi Chikunguweya. When the rumours of their coming came to their ears, the Themba and his people found refuge in Zolokere's stockade in Khata (a place in Vwaza Marsh covered with reeds). Some went to hide at (unreadable) near Yembe Hill – near Songwe. When the trouble grew Katumbi and Zolokere surrendered and they became the subjects of the Ngoni.

Most of the families were taken to Ngoni land to live there more or less as captives until they broke away from the Ngoni rule in 1881. Those who ran to Karonga remained there and they crowned their own Themba Katumbi Chibumira. Afterwards they crowned Themba Katumbi Chingwayo whom they sent to rule in Hewe in place of Chikunguweya who died.

When Katumbi Chingwayo died Katumbi Mutengacharo was crowned Themba. This Themba went to Sitwe to rule there because he wanted to oppose Kambombo who was threatening to invade the country.

Now in Hewe Mwanedayekha Chipili was crowned Themba Katumbi to rule in Hewe. In Sitwe Katumbi Limilizamba was crowned Themba, after the death of Mutengacharo.

In Hewe when Katumbi Chipili died Katumbi Yiteta was crowned Themba Katumbi. After his death Katumbi Dukamayere was crowned Themba in Hewe and in Sitwe they crowned Themba Chitanda. In Hewe after Themba Dukamayere they had Themba Chifwange and now they have Themba Kamangilira.

A Note on the Government boundary which has divided the Nkamanga and the Ruangwa Regions;

This boundary follows the Chiri Watershed on the southern side of the river. It continues to follow the water shed until it takes the Rukuru water shed.

In October 1943 I Katumbi wrote a letter to the Colonial Office pleading that the boundary should be disbanded because it has lessened my authority and has broken the ties of relationship with the Tumbuka of Ruangwa Region. The Colonial Office in reply pointed out that it was difficult to break that boundary because a large sum of money was spent on making it. I Katumbi pressed on and at last decided to stop.

The name of the chiefs in Hewe and their successors:

1. Katumbi Mulindafwa in the seventeenth century
2. Katumbi Chimbavi in 1780 nearly
3. Katumbi Chivwalankwende about 1845
4. Katumbi Chikunguweya about 1860
5. Katumbi Chibumila in Kalonga about 1870
6. Katumbi Chingwayo about 1880
7. Katumbi Mtengacharo about 1890
8. Katumbi Chipili in 1902
9. Katumbi Limilizamba in 1906
10. Katumbi Yiteta in 1922
11. Katumbi Dukamayere in 1932
12. Katumbi Chitanda in 1940
13. Katumbi Chifwembe in 1942
14. Katumbi Chitanje in 1943
15. Katumbi Kamangilira in 1943

Chipofya Family

1. Chipofya Tuduru, 1700-1780
2. Chipofya Chitala 1882 –
3. Chipofya Chiluvya 1888
4. Chipofya Chiduni who went to Mwazisi and settled at Matelo where the Ngoni invaded him
5. Chipofya Bingiza
6. Chipofya Kasendamafwa
7. Chipofya Sindamalongo
8. Chipofya Mujanike
9. Chipofya Paulosi
10. Chipofya Johane

JUDICATURE

When there was a case all the councillors of the Themba met to hear the case at their gathering place. When the accused did not admit that he was guilty, the final decision was to give him an ordeal to prove the truth of his denial. All criminal cases were judged in a different way. The sentence was given according to the nature of the case to burn the criminal or to put him to death in any way or else to make him pay a man or woman to take the place of the one he killed.

CELEBRATION AND HOLIDAYS

Katumbi and his people in Hewe have fixed a day to celebrate the time of their arrival in Hewe. They have taken a stone from Themba hill which they have kept in a small box in the Themba's house. The day of their celebration is the first day of September. They say that they entered Hewe at the time of bush fires. As bush fires are in September, so they confirm that they entered Hewe in September. On this day all the

councillors are dressed in traditional attire. But the Chief and Chipofya put on traditional robes. All the people dance traditional dances. The time comes to exhibit the stone; then a procession of about half a mile marches to the place where the stone is exhibited. The Chief and Chipofya climb the anthill (in place of Themba hill). This is what is done to commemorate their arrival in Hewe. Themba Katumbi and Chipofya stand on an anthill, he then takes the stone which they say it was Mulindafwa's seat at Themba hill. He exhibits it to the crowd.

THE COMING OF MISSIONARIES

Katumbi and Zolokere heard rumours about Dr. Laws' arrival at Livingstonia. It is not known if he visited Hewe or not. It is only mentioned that in 1903 Mr. James Henderson visited Hewe to collect young men to train as teachers to open schools in Hewe, but he collected only two lads namely Jamo Chawinga, the son of Katumbi Mtengacharo and Yoram Chawinga the grand son of Katumbi Chivwalenkwende. The first school was opened at Chitunguru village in 1906. The teacher was Jamo. Later it was moved to Katowo headquarters.

THE COMING OF BOMA

Mr Wales came to Karonga in 1903 and in 1904 he visited Katumbi Chipili in Hewe. He told the Themba and the Headmen about his work as a government agent, that his people must pay three shillings as tax to the Boma. This was the beginning of the Boma at Karonga.

It is said that there were many Europeans who visited Hewe before the instruction of the Ngoni but there is no sufficient information concerning them.

Appendix II.

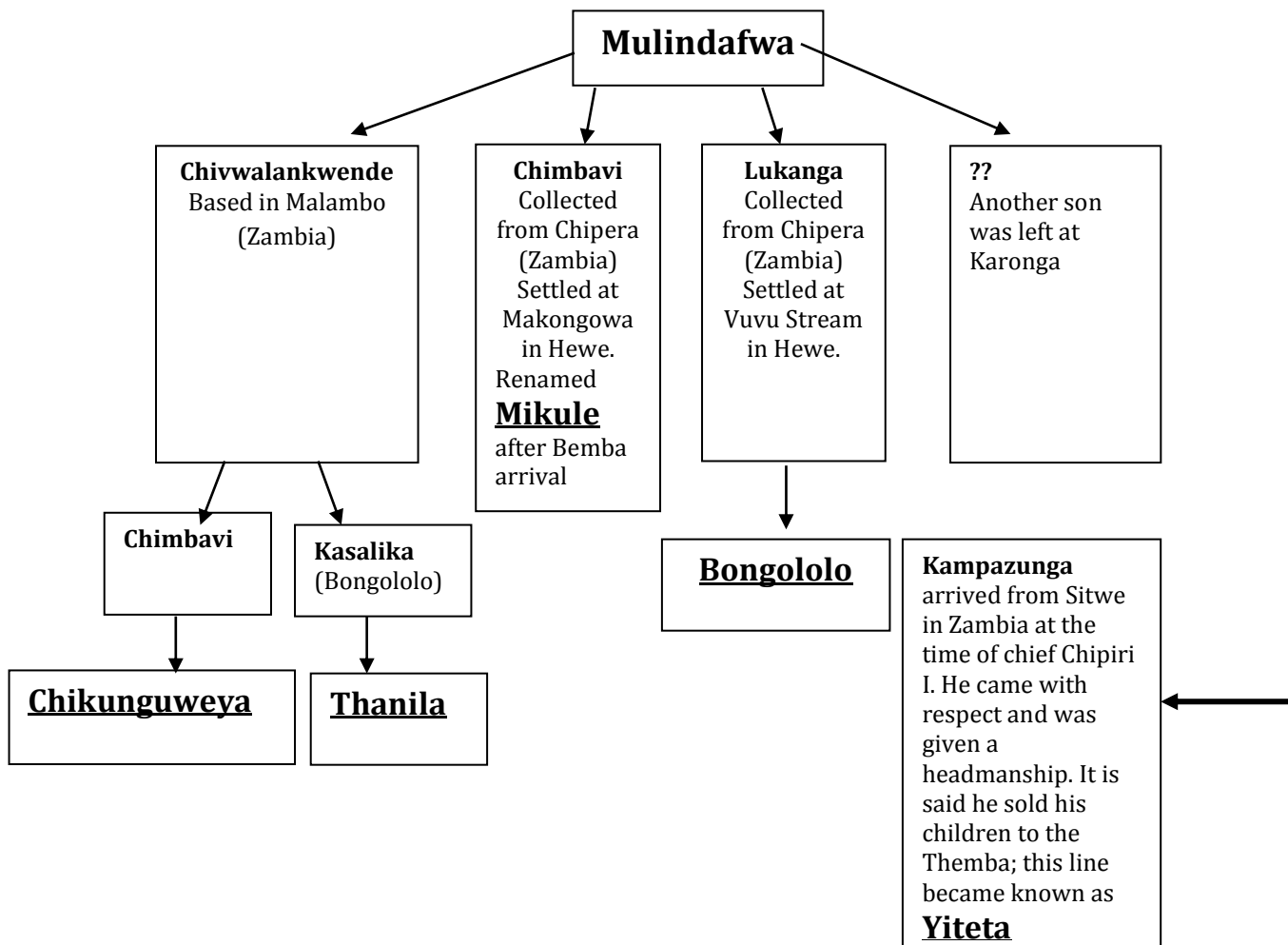
Genealogy of Katumbi Chiefs

| Name of Katumbi | Name (if known) | Clan | Seat of power | Year crowned |
|--------------------|--------------------------|---------------------|------------------|--------------|
| Mulindafwa | | | Chipera (Zambia) | |
| Chimbavi | | <i>Mikule</i> | Hewe | |
| Chivwalankhwende | | <i>Chikunguweya</i> | Hewe | |
| Chikunguweya | | <i>Chikunguweya</i> | Hewe | |
| Chibumila | | | Karonga | |
| Chimugwayu Kukhata | | | Hewe | |
| Mtengacharo | | | Sitwe (Zambia) | |
| Chipiri I | | <i>Thanila</i> | Hewe | |
| Limilazamba | | | Sitwe (Zambia) | |
| Yiteta | | <i>Yiteta</i> | Hewe | |
| Dukamayere I | Zakeyo Chawinga | <i>Bongololo</i> | Hewe | 1932 |
| Chitanda | | <i>Bongololo</i> | Sitwe (Zambia) | |
| Vwende | Isaac Chawinga | <i>Chikunguweya</i> | Hewe | 1940 |
| Chitanje | Jakobe Chawinga | | Sitwe (Zambia) | 1941 |
| Kamangilira | Timothy Chawinga | <i>Mikule</i> | Hewe | 1942 |
| Dukamayere II | Matati Chawinga | <i>Bongololo</i> | Hewe | 1974 |
| Mbiriyawaka | Rowland Chawinga | <i>Bongololo</i> | Hewe | 1987 |
| Chankhwakhwa | Peter 'Kamaiza' Chawinga | <i>Chikunguweya</i> | Hewe | 1995 |
| Chipiri II | Kelvin Chawinga | <i>Thanila</i> | Hewe | 2008 |

As written by the Chiefs Council of Katumbi Chipiri II (Kelvin Chawinga); prepared for the 2009 Mulindafwa Ceremony by Martin "Chibumila" Chawinga, in consultation with other councillors. Additional information about the clans of different Katumbi chiefs, and their Christian names, collected by Mary Davies during fieldwork in 2009.

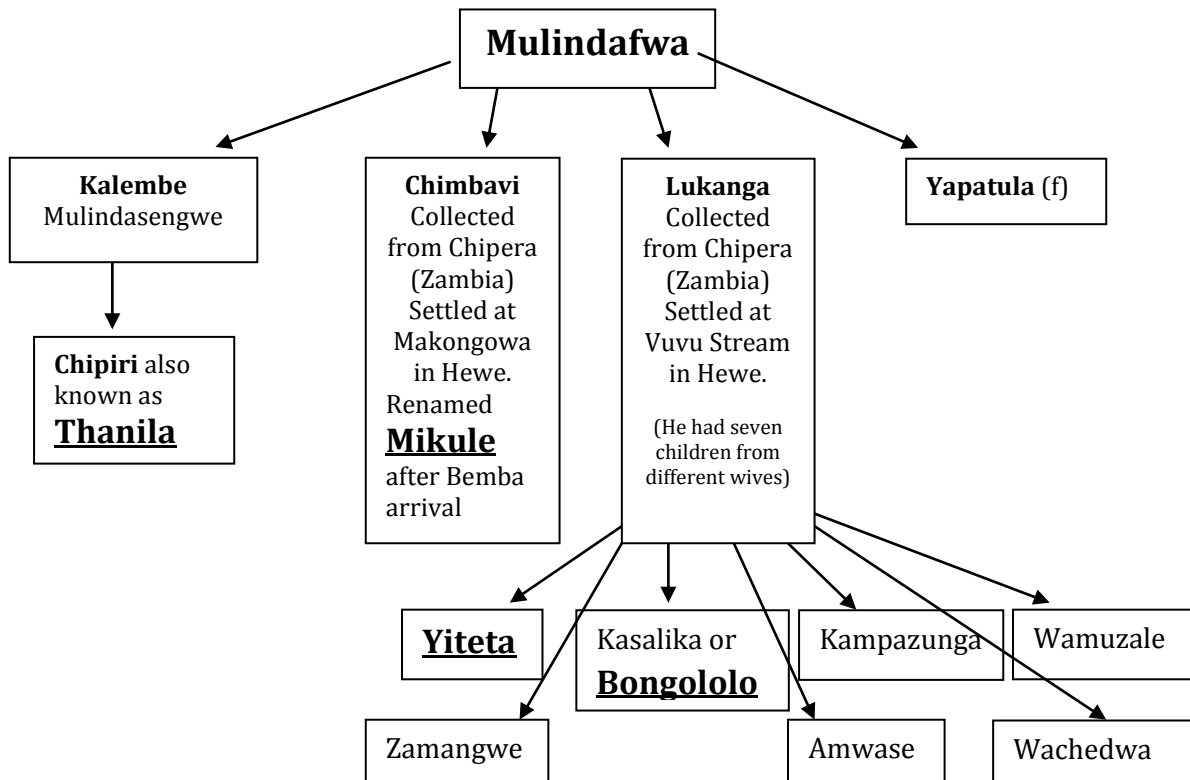
Appendix III.

Chawinga royal family tree, as described by Peter “Bongololo” Chawinga, (Interview with MD, 10 September 2009)



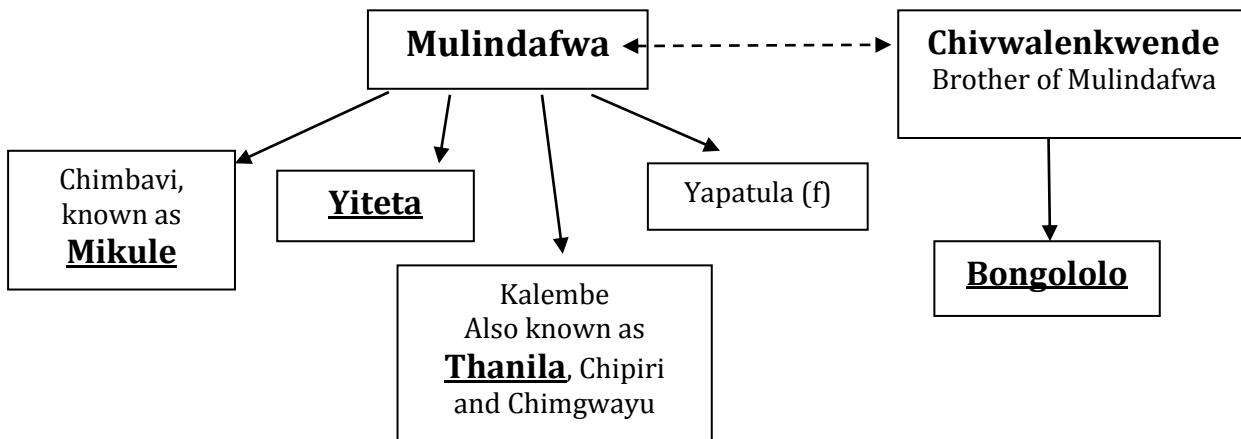
The clans considered to be present day Royalty are indicated in bold and underlined.

Chawinga royal family tree, as described by Patstone Chawinga, Group Village Headman Yiteta, (Interview with MD, 17 September 2009)



The clans considered to be present day Royalty are indicated in bold and underlined.

Chawinga royal family tree, as described by Efram Chawinga, Senior Group Village Headman Chilikunthazi, (Interview with MD, 18 September 2009)



The clans considered to be present day Royalty are indicated in bold and underlined.

