

The fourth chapter deals with the repertoire and origin of the music. Daniel Kachamba has composed some of it, but much of it is adapted from records, even to phonetic reproduction of foreign texts. The compositions are mostly topical songs, often with highly symbolic meanings which are not understandable to the outsider.

The musical instruments themselves are described in the fifth chapter. The pennywhistle (called *kwela-flöte* in German) is adapted by expanding the mouth hole and putting the lip over part of the *labium* (sounding hole) when playing. The guitar is adapted by removing the number five string. Daniel Kachamba uses a variety of tunings, with secret names for them so they cannot be copied by someone else. In addition to rattles, the one-stringed bass is often used. This is a rather large box with a pole on one side of it. A string is stretched from the top of the pole to the box, and it is plucked when playing the instrument.

Chapter Six contains specific notes about the material on the record, including the Chewa

texts and English translations made by Daniel Kachamba himself. The fifteen songs are mostly topical, dealing with love and troubles. One is in praise of President Banda. Eight songs are in Chewa (one of which is mixed with Shona), two are in English and three are Zulu, learned phonetically. Several types of music are given — *Sinjonjo*, Double-step (*Sintanje-manje*), Twist, *Limbika*, Shake-Shake and *Lumba* (Rhumba). The songs are placed on the record in the order they were recorded, but none of the 1967 recordings are included.

The strummed guitar and the string bass are heard in all of the songs. The songs have the strong pulsing beat which is so popular in urban African music today, but there is little syncopation. The one-stringed bass has some lively and interesting bass lines in some of the songs. Just listening to the record does not give a clear idea of why Kubik considered this group particularly interesting or important. The academic interest of the book overshadows the musical interest of the record.

Kwanongoma College of Music, Bulawayo  
University of Indiana

O. E. AXELSSON  
J. KAEMMER

**Indians in Uganda and Rhodesia: Some Comparative Perspectives on a Minority in Africa**  
By H. H. Patel Denver, University of Denver, 1973, Center on International Race Relations Studies in Race and Nations, 5, i, 35 pp. US\$2.00.

The author has written a thought-provoking, but admittedly preliminary, inquiry which he presents in two main parts. The first portion draws a community profile, concerned *inter alia* with early history, segregation and discrimination, and land and trade policies; the second discusses Indian political activity. He avoids firm conclusions, but remarks that 'the largely apolitical Indian usually has been galvanised into political action for his own interests' — except in his response to developing African nationalism. He comments also that Indians in Rhodesia enjoy what many perceive of as being a precarious existence.

The fundamental issue the paper raises is whether or not a broad community profile can be drawn to cover Indian experience in Uganda and Rhodesia. I believed that this could be done

until I read Patel's study; for it demonstrates that the variable factors are so numerous that no cohesive form can be achieved because the circumstances in which the two communities developed have been so completely different.

It is the early years which are crucial, and too little weight is given to them in this paper. Indians penetrated into Uganda when the British were weak, whereas they entered Rhodesia under the cover of Chartered Company strength. The British in Uganda had to ally themselves with segments of society in Buganda and then negotiate with neighbouring political units, a situation which led to the preservation of African rights through a series of agreements. The 1900 Uganda Agreement, by which Buganda maintained a separate identity until the removal of the Kabaka four years after the

Protectorate became independent, was most significant as it conditioned the process of social, political, religious and economic change throughout the Protectorate in the colonial period. In Rhodesia, the Chartered Company first overawed the Shona, then took Matabeleland by force and finally crushed effective African opposition for decades in the course of suppressing the 1896 risings. The British in Uganda remained responsive therefore to African wishes while the Chartered Company and its successor governments could ignore them until the late 1950s.

The British depended upon Indians economically just as they depended upon Africans politically. Both Alidina Visram and Boustead Ridley and Company pushed up into Buganda from their bases in Zanzibar but, whereas the European firm found it difficult to recruit and then maintain a suitable manager, its Indian competitor had no difficulty in obtaining skilled agents. It was, therefore, to Alidina Visram's shops that the British turned to supply the beads, brasswire and cloth required to maintain officials at eleven out-stations in the early 1900s. These and other Indian subordinates were well-placed to participate in the economic development of Buganda, and then Uganda, following the completion of the Mombasa-Kisumu railway and the improvement of Lake shipping. The Chartered Company on the other hand could turn to European merchants in the early years whose companies did not face competition from 'passenger' Indians.

Passenger Indians could not penetrate into Rhodesia in significant numbers until the German East Africa Line provided passages from Bombay to Beira, trans-shipping at Zanzibar, by 1894 and before the railway reached Umtali in 1898 by which time they faced a hostile reception. This stemmed from the European response to the influx of 'free' Indians in 1891, which had led to an anti-Indian press campaign in 1892 and an attempt to place Indians in African urban locations in

1893 and 1894, as well as to official hesitation in granting licences to Indians.

Indians in Rhodesia existed on sufferance but those in Uganda could flourish, subject to a discrimination exercised by the colonial regime almost as stringently against European civilians as against them.

There is equal divergence in their political position, although common roots exist in their status as British subjects. Rhodesia enjoyed a partially elected Legislative Council from 1899 and, since the constitution was theoretically colour-blind, any distinctly Indian political voice has been smothered since that time. Uganda moved to a partially nominated Legislative Council in 1920, when the British were motivated by economic reasons to create or expand such bodies and when they were susceptible to pressure on the Colonial Office through the Indian Office because of the mass-nationalist upsurge in British India itself. Uganda's Indians thus exercised a distinct political voice until British strategic interests changed and British India achieved independence, whereupon the Uganda Legislative Council began to resemble a proto-parliament to the immediate economic disadvantage of Indians, as Patel has shown, and ultimately to that of European officials and civilians.

Although broad comparative perspectives cannot be achieved, the author's paper demonstrates that significant progress can be made in more limited areas, particularly regarding the circumstances in which Indians protested and became politicised and, possibly, regarding the prerequisites for their movement onto the land. It is to be hoped that Patel will expand on these themes.

The author evinces an underlying concern for the future which G. W. Shepherd transmutes in his Foreword into advocacy of an end to Rhodesian Indian neutrality. Shepherd might consider the recent history of Ismailis in Uganda and Tanzania which suggests that, whatever Indians do, they are lost.