

Rhodesia, 1974), she was only the second female writer in Ndebele (now there are three and about the same number in Shona).

Umendo (Married Life) is a novel portraying the story of love and marriage, and the lives of the three main characters in the book. Gugu, the girl, is torn in her choice between two young men, Thulani and Ndaba. She ends up marrying Ndaba, and this choice results in an unhappy marriage. Central to the theme of the book is a Ndebele proverb: 'Ukwenda Akuthunyelwa Gundwane' (lit. No mouse is sent when one is to marry, i.e. troubles which may be in store for one (in married life) cannot be predicted). But there is hope for Gugu in the end, when her drunken and irresponsible husband is stabbed to death by a gang of young people, and a revival of her former relationship with Thulani is possible.

Umhlaba Lo! (What a World!) is a work of drama, a play which looks at the life of a country girl who passes Form VI, but fails to get a place for further education or any form of professional training. In desperation, she goes to the city to look for any type of job. First, she is forced by circumstances to live with a very cruel aunt (her maternal uncle's wife) who vents a family vendetta on the unfortunate girl. In an effort to escape from this, she lands in the company of morally corrupt friends — and her eventual triumph, despite these trying circumstances, makes very interesting reading.

Miss Makhalisa is good at using dialogue to add variety to her style, and to make her narrative vivid. This technique makes her characters come alive. In places, she employs good figurative language: imagery, simile and metaphor, as well as an effective use of ideophones, all of which combine to give a colourful, vivid and picturesque narrative. Her words abound with typical Ndebele aphorisms and telling proverbs.

Her books are interesting and relevant to our times, in that they deal with contemporary problems that people face in their day-to-day lives. She has won a number of Rhodesia Literature Bureau awards (First Prize for *Qilindini* in 1970; Second Prize for the manuscript of *Umendo* in 1972; and First Prize for the manuscript of *Umhlaba Lo!* in 1976) and in 1978 the Kingston's Literary Award, organized by P. E. N. International (First Prize in the Ndebele section).

She is a keen observer of human character, and her main characters are well drawn. But the minor characters suffer from a certain neglect and at times seem to get lost somewhere in the middle of the scene. They fail to play an effective supportive role to the main characters in her works, and this detracts from her otherwise promising work. She also has a rather too simplistic view of life's complexities. Her works invariably have a happy ending. A couple of people die now and then, but the main people always seem to survive to the end; thus, her works have a very predictable ending. At times her plots rise in tension, and they approximate the height of tragedy, but she brings them down to a 'happy ending', creating an anti-climax in the reader's mind.

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Trekking in South Central Africa 1913-1919 By C. M. Doke. [Johannesburg], South Africa Baptist Historical Society, 1975, 188 pp., no price indicated.

This interesting book is infuriating to use — no details of where it is published, how or by whom it is edited, or what or where exactly its sources

are. It appears to be partly from the diary of the Revd Joseph Doke (Clement's father), partly diaries of Clement and partly his reminiscences, written in about 1973. This lack of professional editing is a pity because the book is valuable in its own right for its descriptions of missionary life in Northern Rhodesia and also useful for its glimpses of Clement Doke as a missionary (a relatively unknown period of his life which ended in 1921) and as a novice teaching himself Lamba.

R.S.R.

The Tonga People on the Southern Shore of Lake Kariba By A. K. H. Weinrich. Gwelo, Mambo Press, 1976, 109 pp., Rh\$1.80.

This work is essentially an exercise in descriptive ethnography on a limited scale. The field work on which it is based was conducted by the author during the month of June, 1974, and the wealth of material presented on these pages is yet another attestation of Dr Weinrich's well known ability for prodigious output under limiting circumstances, a point remarked on by Professor Colson in her foreword. The book is a valuable addition to Rhodesian ethnography since published material on the South Bank Tonga is sparse and fragmented. Dr Weinrich is incorrect in asserting in her preface that 'nothing has so far been published' (p.10) on these peoples; various articles have appeared in *Nada*, the *Zambesi Mission Record* and the *Proceedings and Transactions of the Rhodesia Scientific Association*, but this work is the most extensive and cohesive collection of data we have to date. In particular the volume is of value in presenting us with considerable material on contemporary aspects of Tonga culture under conditions of re-settlement after the building of the Kariba Dam forced a move of these people to new areas with consequent environmental changes.

Presentation of material is well organized, with chapters provided on history, changed ecological conditions, traditional and modern politics, kinship, religion and other cultural features. As a preliminary sketch of Tonga life the work gives an over-view not available to us previously. Of particular value and contemporary interest is Dr Weinrich's material on Tonga awareness of modern national political issues. A fondly held stereotype in Rhodesia of the Tonga is that they represent the archetypical isolated traditional African, pre-occupied with the mundane affairs of wresting a living from a harsh environment and with a political awareness that does not extend beyond the horizons of the remote areas of Tonga settlement. Dr Weinrich demonstrates that this is patently not the case; the effects of national and international political policies have impinged on Tonga society in various ways which have not escaped the attention and comprehension of the Tonga themselves. Their grasp of the implications of these issues, coupled with their pride and sense of ethnic independence, has led to a political assertiveness and maturity which compares favourably with that of other ethnically defined black groups in Rhodesia. Dr Weinrich also makes the interesting point that this political maturity has not been dependent on formal education or technological advance, items in which the Tonga have been relatively disadvantaged in the Rhodesian context.

Unfortunately the value of the work is vitiated at points by inadequate specification regarding sources, particularly in respect to survey data. Reference is made at various points (pp. 56, 64, 99) to sample censuses with