

The transformation is seen from the fact that the number of Catholics in the area for which he had assumed responsibility in 1931 had grown from 26 000 to 114 000 by 1956, the number of priests from 46 to 142, of Sisters from 179 to 353, of whom about 170 were African, and of Religious Brothers from 2 to 65. Fourteen Africans had been ordained and many more were in training. Finally what had been the Vicariate of Salisbury had become an Archdiocese and two Dioceses.

Fr Barr's Memoir brings out Chichester's characteristics as can only be done by someone who has known him well. It is no panegyric; Chichester's blind spots, his failure to see that his own toughness made it possible for him to make demands on himself which he could not always make on others, are here for all to see. But, with all that, the Memoir brings out clearly his real loveliness. For that was the adjective applied to him by all who knew him. He was interested in everyone, from the V.I.P.s whom he met at Government House to the children of an African kraal, and he genuinely wished to make everyone happy. Most revealing is that after the day in 1955 when the Hierarchy was established, when he had been feted by the Governor General of the Federation, by the Governor of Rhodesia, by the Rhodesian Government and by others, he slipped away to show kindness and give gifts to some who had been unable to enjoy the celebrations, namely the lepers at Mtemwa. A man of drive, but of prayer, of humility and of love of God and all others; such was Archbishop Chichester.

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Anatomy of a Rebel: Smith of Rhodesia By P. Joyce. Salisbury, Graham Publishing, 1974, 480pp., ZR\$9,75.

The Quiet Man By P. Berlyn. Salisbury, M. O. Collins, 1978, 256pp., ZR \$11,50.

Smith of Rhodesia By M. C. White. [Cape Town], D. Nelson, 1978, 134pp., illustrated, R12,00.

Now that it appears that Peregrine Worsthorne's much heralded biography of I. D. Smith is not going to be written, it is time to review the little that we have on this key figure in the history of the last twenty years. The first thing to be said is that none of these books is worthy of the subject's importance. Joyce's book is an honest if limited attempt to chronicle both the recent history of Zimbabwe Rhodesia and Smith's part in it, but the author has no real insight into either. This is not entirely surprising, as he enjoyed no access to Smith or his papers and therefore had to rely entirely on the public record.

The author of the second work, Berlyn, did enjoy some co-operation, apparently, but it has not produced any better interpretation of its subject. Indeed, because of an uncritical approach, it is even less satisfactory than Joyce's book; and in the absence of any new facts, it is difficult to understand why it was written or published — particularly in the haste that is apparent throughout in its repetitions and lack of organization.

The next book is even less serious a study — being largely a collection of photographs culled from unacknowledged but apparently published sources, accompanied by a chronological outline based on newspaper or other secondary sources. The only claim to interest of the book is that a reference to the embezzlement of defence funds led to a High Court injunction against its distribution in Zimbabwe Rhodesia.

Few politicians have held office for so long and so much the focus of international attention; yet as these three books show, journalistic attention does not produce even rudimentary understanding or insight. Survivors in politics always arouse suspicion — except, perhaps, among other politicians who, knowing their own precarious position, like Nyerere or Kaunda, cannot begrudge admiration. But admiration and suspicion do not really explain very much: they tend to cancel out and leave a void of understanding, a limbo in which Smith, and even the Rhodesian Front, will languish in the textbooks, unless a professional scholar can be given access. A party and a leader that can, apparently, do the opposite of what it intended and still retain the confidence of its electorate needs to be sympathetically explained, not merely explained away.

R.S.R.

The Shona People: An Ethnography of the Contemporary Shona, with Special Reference to Their Religion By M. F. C. Bourdillon. Gwelo Mambo Press, 1976, Shona Heritage Series: Volume 1, 339pp., maps, illus., bibl. ZR\$6,80 (hard cover; \$4,75 soft cover).

Myths about Africans By M. F. C. Bourdillon. Gwelo, Mambo Press, 1976, 35pp., ZR\$0,45.

Bourdillon's *The Shona Peoples* is the first significant and systematic attempt to present a comprehensive ethnography of the Shona peoples since Bullock's 1928 work (*The Mashona*, Cape Town, Juta, reprinted and revised as *The Mashona and Matabele*, Cape Town, Juta, 1950). During the interim period serious scholars have had to rely for this kind of over-view on the slim volume published by the International African Institute (H. Kuper, A. B. J. Hughes and J. van Velsen, *The Shona and Ndebele of Southern Rhodesia*, London, International African Institute, 1955) or else make their own synthesis through the diffuse literature produced by Holleman, Gelfand and others. Bourdillon's book is a far better one than the Bullock and I. A. I. volumes, and although written primarily for a lay audience its underlying anthropological professionalism renders it without question the current standard ethnography of the Shona. It is therefore an extremely useful addition to our bookshelves, serving a dual purpose. For students and scholars it provides a reliable ethnographic reference base for more specific studies, and for a White lay readership in this country it provides a 'greater understanding of their black compatriots', the stated primary aim of the book (p.9).

Bourdillon utilizes a straightforward ethnographic presentation, covering in various chapters history, kinship, economic institutions, local-level political organization, legal structures and religious organization and practice.