

followed by a literal translation in English, and then some background information on the proverb where possible, and, lastly, the meaning of the proverb.

It is a pity that Pelling does not go as far as Nyembezi or Hamutyinei and Plangger do, to give the 'application' of the proverb, i.e. where and when it should be used, in what sort of situation. In some way, the use of a proverb can be inferred from its meaning. But for second-language users, for whom I presume Pelling's book was primarily written, the application part is, in my view, very necessary. Both Nyembezi and Hamutyinei and Plangger explicitly incorporate this feature of 'application' in their works. In Nyamambi and Mpofu it is somewhat embodied in their explanation of the proverbs, in a clearer form than in Pelling's book.

Having extensively used Nyembezi's book for over fifteen years, I am left with the feeling that Pelling's book is a potted version, in Ndebele form, of Nyembezi's book. Anyone familiar with Nyamambi and Mpofu's *Izaga* could view Pelling's *Ndebele Proverbs* as a shorter version of these authors' work, with English explanations. But the arrangement is different in Pelling's book, and perhaps better than that of *Izaga*.

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A New Testament Wordbook English by R. A. B. Ewbank, Shona by M. Mutyandasvika, Ndebele by L. Dube. Gwelo, Mambo Press, 1979, 64pp., Z\$1.00.

The purpose of the booklet is clearly set out in the preface. It is intended to assist Shona and Ndebele readers of the New Testament by providing translations of some thirty common New Testament words. Among the translated words are such well known terms as Regeneration, Faith and Covenant. Bible references are given to help the readers understand the words in context. Nevertheless, the technique of translation is not one of nature's gifts to everyone, especially when it comes to translating words from English that have themselves been translated from the Greek or Hebrew.

As I have only a smattering of Ndebele, I can only comment on the Shona.

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| 1. | BIRTH | : | <i>Kuzvarwa</i> |
| | New or Second | : | <i>Kutsva kana kwechipiri</i> |
| | Regeneration | : | <i>Kusikwa patsva</i> |

It is only with careful explanation and in context that such terms can convey the intended meaning. To say, 'Anobva aita mwana muchechek zvakare' means that he becomes a baby again, which is not what the Scripture says.

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| 2. | CONSCIENCE | : | <i>Moyo wokuziva zvakanaka nezvakaipa</i> |
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Moyo is concerned with the will and emotions and not with judgement or knowledge. For example, 'Ane moyo wakashinga' means he has a strong will; 'Moyo wangu hauzvive' means I dislike it.

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| 3. | MEDIATOR | : | <i>Mupupuri</i> |
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This word is a derivative noun from the verb *pupura* (to witness) and means a witness to the truth of someone's statement. The *mupupuri* need not be witnessing in one's favour or be mediating at all.

4. AGE : *Zero renguva*

Translation must make sense and represent the customary usage of the natural language; *zero renguva* is too literal and meaningless.

5. FAITH : *Rutendo*

The noun is from the verb *kutenda* (to thank); and *rutendo* means gratitude and not faith.

6. COMMUNION : *Chidyo*

The noun *chidyo* is from the verb *kudya* (to eat). *Chidyo*, unqualified, means anything that is edible; and that is not the idea of communion.

7. FULLNESS : *Kuzara kwaMwari*

This does not make sense and does not represent the customary usage of the language.

8. LOVE : *Mwari vanhu vatatu vakabatanidzwa pamwe chete norudo*

Vanhu vatatu means three human beings and so the sentence means, 'God is three persons bound together by love.' This is not what the Trinity means. Even the Shona do not regard *Mwari* as *munhu*.

I have just picked on a few of the thirty words translated by Mutyandasvika, and there are others that do not meet the criteria of a good translation. According to Nida, there are three basic requirements that a translator needs to satisfy in order to obtain the closest equivalent in translation: The translation must represent the customary usage of the natural language; it must make sense; and it must conform to the meaning of the original. Nevertheless this is a highly commendable attempt which should receive encouragement from Bible readers.

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Museum Memoir No. 9: Check List and Atlas of the Mammals of Zimbabwe Rhodesia By Reay H. N. Smithers and V. J. Wilson. Salisbury, National Museums and Monuments, 1979, 193pp., Z\$12.00.

This book is more than a mere checklist, if by that term one understands merely a recital of names, dates and geographical locations relating to records of the mammalian fauna of Zimbabwe. It includes for each species named a map and explanatory text of its distribution as well as descriptions of habitats and habits, foodstuffs taken and breeding patterns.

The presentation, including the chosen typefaces, is pleasing and clear with taxonomic headings well differentiated by the size and boldness of the type. The maps of distribution, however, are so reduced for printing that a magnifying glass becomes almost essential for the reading of place-names. Illustrations are limited to a few skulls and osteological details of systematic value, Indexing of both the common and scientific names of the species is provided, with the additional advantage that both generic and specific names are indexed separately.