

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.

University of Zimbabwe

J. C. KUMBIRAI

**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.

The authors cannot be faulted on their selection of species to include, having taken every precaution to exclude unreliable observations. They have also, thoughtfully, appended a short list of animals which might be expected to occur here, on the grounds of their known proximity, although not yet reliably recorded within the borders of Zimbabwe.

It is difficult to recommend this book to any particular reader. As a checklist alone it has value to the specialist who would, however, have access to scientific literature for ecological and other information. The more general information included about each species would be of value to the amateur naturalist and conservationist, but the format does not render this a convenient book for the identification of animals in the field, on several grounds. The book (19 × 25cm) is not of a handy size for the pocket of a bushwalker; nor does it carry illustrations of the animals. The keys which are included for identification of species are fragmented throughout, so that, for example, one cannot identify his mouse unless he can already identify it to Family at sight and so find the entry to the keys on page 155.

If the book was aimed at the wider readership, as one would hope of a work from this particular publisher, it would have been much improved by the addition of an identifying key system integrated in one place — preferably at the beginning.

Descriptions are often vague, although this is a common fault and especially so when colour is the subject. What, for example, is a 'buffy tinged ochraceous colour'?

Otherwise, without in any way detracting from the overall great value of this work, a critical reader might be irritated by the writing style which is inconsistent, and by the use of clumsy phraseology which seems to indicate a lack of care in preparation or in editing. This reviewer has a personal dislike of phrases such as 'up to about 60 or more' which could be reworded more precisely.

*University of Zimbabwe*

A. S. ROEBUCK

**Darkness and Dawn in Zimbabwe** By *H. P. Elliott*. London, Grosvenor Books, 1978, 49pp., £0.65.

**Fear and Fun — Rhodesian Recollections** By *Kachengere (R. H. Lees)*. [Plymouth?], privately, 1978, 184pp., no price indicated.

Both of these books are of true stories but very different in character.

The first is about people working for peace and understanding in a country divided by political strife and an escalating war in 1978. The purpose is to show that God has inspired a plan for the solution of political problems. While the sentiments are unexceptional the stories do not ring true; their message is simplistic and seems to derive from Moral Rearmament.

The second is a collection of reminiscences about the author's youth near Bulawayo and then on the Copperbelt and in Lusaka. The stories are slight but told in an interesting and unpretentious manner; their main focus is hunting and natural history but there are also useful sidelights on the social history of European society in the difficult years of the inter-war period.

R.S.R.