

many Whites who lived through the pre-Independence war years. A new dimension is added to her relationship with her friend Katharine when she at last leaves to understand the latter's conviction that the war being waged to preserve White supremacy is intrinsically immoral. The right of every human being to freedom, both personal and political, becomes obvious to her with the realization that Julia, her maid, and increasingly her friend, is exactly like herself in every respect and that their mutual interdependence must be based on an equality of fact as well as of personal recognition. At the same time, she acknowledges that her children have the right to stand alone, and that emotional independence is as unimportant as physical liberty. Threaded through the story is Deidre's own late blooming of heart and mind, paradoxically as her physical strength declines.

The tale is told in a stream-of-consciousness style which does not always succeed; some judicious pruning might well have sharpened the impact of the ever-flowing, sometimes rambling, thoughts, recognizably feminine in their preoccupation with home and family. Though the atmosphere of those years, the mood of those involved, is well captured, the book would certainly be improved by careful editing and a sharpening of the focus on the central problems. Finally, Mambo Press must be taken to task for the unacceptably large number of misprints and the erratic punctuation, notably as regards the use of the question mark, which are bound to irritate the reader.

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**Women and Law in Southern Africa** Edited by A. Armstrong. Harare, Zimbabwe Publishing House, 1987, xiv, 281 pp., Z\$5.00, ISBN 0-949225-48-7.

**Independence is not only for One Sex** By K. Bond-Stewart. Harare, Zimbabwe Publishing House, 1987, 128 pp., Z\$6.50, ISBN 0-949225-50-9.

**Young Women in the Liberation Struggle, Stories and Poems from Zimbabwe** By K. Bond-Stewart. Harare, Zimbabwe Publishing House, 1984, 67 pp., Z\$3.00, ISBN 0-949932-85-X.

**Zimbabwean Women in Industry** By P. Made and B. Lagerström. Harare, Zimbabwe Publishing House, 1985, 60 pp., Z\$3.50, ISBN 0-949932-98-1.

All of the above books are published in Zimbabwe Publishing House's 'Women of Africa' series, but they are very different in concept and style. *Zimbabwean Women in Industry* irritated me in its bald and somewhat didactic style, and particularly in the number of uncaptioned photographs which — to me at least — were not self-explanatory. Presumably this book is aimed at the 'working class' women's market, to sensitize women workers to their specific disabilities in the labour market and to organize them rather more effectively than has been the case to date; in which case, it would be better produced in Shona, Ndebele and Tonga than in English.

*Young Women in the Liberation Struggle* is based on the writings of female ex-combatants in the course of their English studies at Ranche House College. There is a tendency in some of the pieces to mythologize, in the style of traditional

oral literature on this continent, but on the whole I found this collection — especially the longer accounts — gripping and very emotive reading. I hope that some of these accounts will find their way, in modified form, into school curricula at both primary and secondary level, and preferably in the indigenous languages of this country rather than (or at least as well as) English. I can think of no better illustration of alternative female role models for Zimbabwean children to be raised on, in any socialist attempt to create gender equality in our society.

*Independence is not only for One Sex* is in many ways an expanded and perhaps 'up-market' version of *Young Women in the Liberation Struggle*. It covers, disappointingly scantily, the life histories of a number of prominent (and some not-so-prominent) Zimbabwean women. As such, in my view, it falls between conflicting stools: it will disappoint the serious reader looking for local versions of the biography genre; equally well, it may be seen as a bit too long and complicated for those oriented to women's magazines. Perhaps its main appeal would be to the secondary school reader.

However, what emerges with crystal clarity as a recurrent theme in all three of these publications, is a very important lesson to women in society: it takes strength to be different, and women grow strong by practising being different! Change women's behaviour, and attitudes to women change too.

*Women and Law in Southern Africa* is, in contrast to the three books considered above, primarily an academic collection put together for university teaching purposes. Its fourteen papers are divided thematically into six parts (women and property, marriage and divorce, women and their children, women's legal studies, women and health, and women and criminal law). Their geographical distribution is uneven: Botswana (3), Mozambique (1), Swaziland (4), Zambia (1) and Zimbabwe (5). Four of the papers, including those dealing with Mozambique and Zambia and two of the three on Botswana, are reprints of prior publications elsewhere.

The theoretical orientation of the papers is generally concerned with a sober, empirical analysis of the problems generated for women by dual systems of law (with the exception of one orthodox Marxist, Ncube, who insists on attributing it all to feudalism and/or capitalism). What is striking about the problems that women in this region experience with the legal systems of their respective countries (apart from the many similarities in legal structures) is that so many of them emanate from marriage or its legal absence, reflecting, perhaps, what anthropological Marxists have analysed as the ideological and material trappings of the 'lineage' mode of production, rather than feudalism articulated with capitalism.

Eight of the thirteen authors are themselves women, and all but one are qualified lawyers, most in academic posts. Not surprisingly, then, the focus of most of the papers is on legal analysis of the law. Only those by Griffiths (on the way in which effectively single women manipulate both customary and statutory systems in Botswana in order to obtain assistance in raising their children) and Chikanza and Chinamora (on abortion in Zimbabwe), bring empirical data to bear on legal problems. One may argue, of course, that logic is sufficient to analyse problems in the law, and that case law highlights such problems without the need for empirical investigation. But as an anthropologist who has approached legal problems primarily from the angle of people living in society rather than from the perspective of administering the law, I feel that there is considerable room for fruitful collaboration between lawyers and social scientists

on these issues. For example, in considering problems of 'dual marriage' (statutory and customary marriages existing simultaneously for a married pair), there is no reference in this book to the extensive work of anthropologists in identifying and defining the marriage process in the 'traditional' societies in question. Nor is the anthropological literature on bridewealth apparently known, with its hard-won distinctions between payments in patrilineal and matrilineal societies, and the precise rights that are transacted by bridewealth in each. Greater clarity in legal understanding might emerge from using this literature.

That said, however — and with no intention of delving into the many specifics of the individual arguments — I found this a serious and useful collection, less uneven in the quality of its individual papers than is commonly the case (though not without some contradictions between individual authors on the 'correct' interpretation of specific aspects of Zimbabwean colonial law). It will undoubtedly and deservedly find a place beyond its primary orientation as a source for students reading law.

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**Guns and Rain: Guerrillas and Spirit Mediums in Zimbabwe** *By D. Lan.*

Harare, Zimbabwe Publishing House, 1985, xix, 244 pp., ISBN 0-85255-200-9, Z\$12.50.

It is a performance. The book *Guns and Rain* is a theatrical event, both entertaining and absorbing. The author, David Lan, had the wit and courage to enter a remote corner of Zimbabwe, Dande, at Independence to study the relationship between the spirit mediums and the guerrillas. After spending over eighteen months in Dande, Lan wrote his thesis for which he was awarded his doctorate by the London School of Economics. This book is based on the thesis. It is about one aspect of the struggle for Zimbabwe (1966–80) as reported in an operational zone in the Zambezi valley. It sets out to describe the active support given to the resistance by Shona religious leaders, and to detail the collaboration between ancestors and their descendants, the past and the present, the living and the dead. Using structural analysis, Lan examines the politics of resistance, gives an account of an important historical event, and traces Shona social theory and practice. His study has been widely praised as a model which shows how anthropology can contribute to politics and history.

Lan has a writer's eye for a catchy phrase — 'The Lions of Rain' and 'The Sons of the Soil' are two of his section headings — and a craftsman's ability to thread themes using carefully chosen words like coloured beads so that the whole is an intricately worked and pleasing ornament. Yet my copy of *Guns and Rain* is littered with question marks. How does he know this? I want to ask. Where is his evidence? How many people told him that? Where is the counter evidence? For example, let us see what Lan says about work. In the second chapter, on 'The People and Land', he describes the Korekore of Dande as living in villages in which,

Each household has its own fields where the men work in the early morning while