

same company. Consequently, much freight has been sent through the South African ports, negating the objective of reducing dependence on that country.

Throughout, the authors have argued that the regional transport and communications programme is heavily dependent on foreign funding and technical assistance and clearly not sustainable in the long term.

The last three sections make important observations on new directions and issues to be addressed. These include; the need to establish a common policy in the transport and communications sector, removal of non physical barriers and maximum mobilization of financial resources from within the region rather than relying on external assistance. The authors also conclude that the strategy to remove links with South Africa was not to use the South African routes and ports.

The book is undoubtedly an important contribution to the understanding of transport and communications in the region, being the first to bring together so many issues. The book is well supported by statistical appendices. It is free of jargon and easily read by a wide cross-section of people in different professions.

Although the book is analytical, it would have been more useful in some instances to discuss issues in the context of what is taking place in the region rather than generalising. For instance, the harmonization of road user charges should have included specific examples on country disparities.

The authors rightly conclude that the strategy to break links with South Africa failed. However, the book was written and published at a time when the political environment in South Africa was changing rapidly. There is little discussion of changes that are likely to take place after the dissolution of apartheid.

On a minor point, a map showing the major corridors and ports would have been useful. The book remains an important text for those involved in transport, in its administration, in its planning and for various students of transport systems.

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The Wesleyan Methodist Missions in Zimbabwe, 1891-1945 By C. J. M. Zvobgo. Harare, University of Zimbabwe Publications, 1991, ix, 169 pp., ISBN 0-908307-18-7, Z\$22,50.

Chengetai Zvobgo has produced a stimulating study of the planting and growth of Wesleyan Methodism in Zimbabwe from 1891 up to 1945. The publication arises from a Ph.D thesis in 1974, which has to some extent been updated in line with current scholarship.

The book was published as a contribution to the celebration of the centenary of the Wesleyan Methodist Church in Zimbabwe which took place in September 1991. The author describes how Methodism came to

Zimbabwe, the alliances that Methodist missionaries sought with colonial settlers, the ministerial, educational and the medical and social programmes and institutions they put in place.

In Zvobgo's view the history of Methodism in Zimbabwe is not complete without the significant contributions by Black South African, and local evangelists and teachers, the lay organizations of men, women and youth, as well as the independence movements that came about as a response to the gospel.

Zvobgo also tackles the change brought about by events like the colonization of Mashonaland by the Pioneer Column in 1890, the Ndebele war of 1893, the 1896-7 Ndebele and Shona risings, the setting up of the Responsible Government in 1923, the Land Apportionment Act of 1930 and the Second World War (1939-45).

This reviewer is impressed by Zvobgo's argument that the traditional Shona and Ndebele religious world views played a key role not only in providing a bulwark against the Christian gospel between 1891 and 1897 but also in shaping the ways the Christian gospel was received in later periods. These world views provided the hermeneutic loci upon which African Methodists resisted the missionary teachings against bridewealth, polygamy, 'heathen' dancing, beer-drinking, etc. This resistance disproved the missionaries' belief that the defeat of the Ndebele in 1893 and in 1896 and of the Shona in 1897 resulted in loss of confidence in their traditional religion and gods. Moreover, the founding of the Original Church of the White Bird (Shiri Chena), a church which made martyrs and saints out of all those who had been killed in the Zvimba Reserve in 1896-7, was further evidence of the pride and confidence in the traditional past.

The author views the educational and medical programmes of the Church as having tremendously changed the lives of the African people in Zimbabwe. Through these programmes the Methodist Church not only achieved its evangelist goals but also paved the way for the Shona and Ndebele to cope with the fast changing conditions on the African continent and on the globe. The author, however, feels that the church failed in its bid to champion the African cause on the land and the franchise questions. 'When the outcome proved disastrous to African interests, missionaries could not face up to the consequences of their own actions' (p. 148).

A major historiographical problem, however, arises from this work. While the author highlights the African contribution to the evangelistic, ministerial, educational and medical work of the church, he completely ignores the African input in the debates focussing on the land and franchise questions. Although the African discourse would have been given little leeway by either the colonial settlers or the paternalistic missionaries, to pretend that the African Wesleyan Methodists remained a-political throughout the period from 1897 to 1945 is at best misleading. Were Cripps and White really accurate in their perception of the Africans as the 'dumb multitude' or 'dumb proletariat'? Did the African Methodists remain dumb when the colonial governments removed them from their ancestral homes to Reserves? These are pertinent questions that a serious history of African Wesleyan Methodism should have grappled with.

The book is silent on the contributions of people like Aaron Rusike Jacha (a former Methodist teacher, and later smallhold farmer in Marirangwe), Jan Nemapare and Thompson Samkange, to early nationalism in Zimbabwe. That Nemapare and Jacha founded the old Southern Rhodesia African National Council in 1934,¹ which Samkange later chaired, should be significant. Moreover, a Bantu Voters Association came into existence in 1923, and provided a forum for African ministers to air their political thinking to the Southern Rhodesia Missionary Conference. Samkange and other Methodist ministers had played roles in the association's existence. It would have been interesting to hear also their thinking regarding land segregation.²

The author's account of the position of Arthur Cripps regarding land allocation to the Africans (p. 145) conflicts with that presented by J. Weller and J. Linden.³ The author might have said more on whether Cripps was content with the allocation of only 27½ % of the unutilized land to the Africans. Some discussion on 'Molimile Molele' as the 'most celebrated martyr of the Shona rising among the Methodists' could have been improved by reference to B. Graaff's work.⁴

On presentation, although chronology and numbers are an important part of history, the author could have avoided the unnecessary tedium and pedantry that goes with the numbers that litter the book. Statistical tables should have been made use of. Furthermore, a subject and name index would have been very useful in such a book.

In spite of these criticisms, this volume is the best available study of Wesleyan Methodism on this period. It is a book that students who study both secular and Church History will find useful.

¹ D. B. C. M'gabe, 'The nationalist movement in Zimbabwe', in G. M. Daniels (ed.), *Drums of War* (New York, The Third Press, Joseph Okpaki Publishing Co. Inc., 1974), 24.

² J. Weller and J. Linden, (eds.), *Mainstream Christianity to 1980 in Malawi, Zambia and Zimbabwe* (Gwelo, Mambo Press, 1984), 206.

³ *Ibid.*

⁴ B. Graaf, *Modumedi Molele. Teacher Evangelist and Martyr to Charity, Mashonaland, 1892-96* (Gweru, Mambo Press, 1988).