

men and women grow old and die. Moreover, in times of illness and other misfortune people sometimes question the diagnosis of the *ng'anga* (traditional doctor). Where this is the case the patient and his social group can seek a second opinion.

The section dealing with the urban Shona and social change is rather thin and generally unsatisfactory. Here I have two main criticisms. The first concerns the manner in which Gelfand carried out his surveys. We are not told how he obtained his samples of informants and whether these were representative samples. Secondly, he could have strengthened this section by drawing from other urban studies that have been done in recent years. For example, the two studies by P. Stopforth (*Survey of Highfield African Township: Two Aspects of Social Change, Highfield African Township Salisbury*, Salisbury, University of Rhodesia, Department of Sociology Occasional Papers Nos. 6 and 7, 1971, 1972) would have greatly enriched Gelfand's analysis of kinship

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and marriage in modern Shona society.

After examining the various aspects of Shona culture Gelfand concludes that there are many aspects of Shona culture that are good: "Africa has something to offer the world in human behaviour and this the Shona man and woman can give by their fine example." He argues that means must be found of blending these Shona cultural aspects with what the West has brought to Mashonaland.

Although the book is impressionistic in parts, controversial in others, and not always factually accurate, it cannot be ignored by students of Shona society. Whether or not the conclusions drawn are accepted, the book is bound to find its way into footnotes for many years to come. The study will be all the more valuable if it succeeds in provoking others to examine with greater precision aspects and the functioning of the Shona society. One can only agree with Gelfand that as many aspects of Shona culture as possible must be recorded now for the use of future generations.

G. L. CHAVUNDUKA

The Formation of Christian Communities in the Rural Area. By P. Galvin. Gwelo, Mambo Press, 1972, Occasional Papers : Missio-Pastoral Series No. 1, 48 pp. Rh\$0,40.

This brief work is intended as a guide and stimulus to Christian ministers working in Rhodesia's Tribal Trust Lands. The author, both a Roman Catholic priest and a doctor in social anthropology, makes available to his missionary colleagues the insights gained from his academic training and his work in the field.

The first part of the booklet deals with the concept of 'community' and with the principal features of traditional Shona communities; these can provide a natural basis for the formation of newer Christian communities. Here the author shows a thorough grasp of his sub-

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ject expressed with a clarity that is all too often lacking in the writings of academics.

The second part of the work is prescriptive rather than descriptive. The author presents a number of practical suggestions on how ministers can encourage the growth of specifically Christian communities. These are plausibly argued and presumably reflect the author's experience in missionary work, though no evidence is presented on how the suggestions have worked out in practice.

The work can be well recommended to the Christian ministers for whom it is intended.

M. F. C. BOURDILLON

Rhodesia : Little White Island. By J. Parker. London, Pitman, 1972, viii, 166 pp. £2,00.

The Right to Say No. By J. Todd. London, Sidgwick and Jackson, 1972, 200 pp. £0,40.

In Camera : Secret Justice in Rhodesia. By P. Niesewand. London, Weidenfeld and Nicolson, 1973, 209 pp. £2,50.

The Real Case for Rhodesia. By C. Chesterton. Honeydew (Tvl), Janssonius & Heyns, [1973] 219 pp. Rh\$1,95.

None of these books is written in a disinterested or detached manner. The first three in fact recount the unpleasant experiences of

their authors in Rhodesia. Parker and Niesewand were both journalists who fell foul of the Official Secrets Act and were prosecuted.