

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.

Niesewand also suffered Detention, as did Miss Todd for her part in the 'No' campaign against the settlement proposals of 1971-2. None of these three books is of great weight but they will undoubtedly be useful for the historian of the future who wishes to discover what Rhodesia was like after U.D.I. What will then stand out is the close similarity between the experiences and reactions of these three authors who were otherwise so different, in background, temperament and political views; equally noteworthy will be the fact that the reader meets the same small range of characters who play subsidiary roles in the authors' predicament — lawyers, policewomen, journalists. The conclusion surely will be to emphasise both the uniformity and smallness of Rhodesia's ruling white class, which perhaps is why two of the

three are banned.

The fourth book under review is a diatribe against Africans, in which Rhodesia is little more than a 'peg' on which to hang anti-communist and anti-nationalist arguments. The tone is so hysterical that it is difficult for a reviewer to summarise its meaning, but one example of the author's methods is illuminating. He cites from *The Rhodesia Herald* complaints about the 'uselessness' of an African's reading History, Sociology and Shona at the University of Rhodesia; what is not cited, however, is this reviewer's published reply to that complaint which showed that the student in question had been found eminently suitable for professional social work among Africans. Readers will be interested to note that this book is not banned.

R.S.R.

Old and New in Southern Shona Independent Churches. Volumes I: Background and Rise of the Major Movements. By M. A. Daneel. The Hague, Mouton, 1971, 557 pp. 60 Dutch Guilders.

Independent Churches are growing rapidly in numbers and membership throughout Africa and in Rhodesia in particular. Dr Daneel's study of this phenomenon based on years of participant observation is welcome and timely. The volume under review is the first of a planned series of four: it is concerned with the socio-economic and religious background of the Southern Shona and an historical account of the rise of Independent Churches in the southern districts of Rhodesia. Further volumes will consider the attractions of these movements especially as shown by patterns of recruitment and affiliation, the organization and leadership of Independent Churches, and finally their ritual and belief.

The Zionist and Ethiopian churches came to Rhodesia from the American Negro equivalents through South Africa where the early leaders in Rhodesia met the independent movements while working as migrant labourers. Nevertheless, once established the movement in Rhodesia took on characteristics distinct from the South African movement. Some of the leaders were of high standing in mission Churches which they left after disillusionment or conflict with mission authorities. Others relied on charismatic gifts to obtain a following rather than on familiarity with Church education and organization. The relationship between

independent Churches and established Mission Churches varied between tolerance and mutual antagonism at the start, although later most, if not all, Independent Churches aspire to relationship with Mission Churches in which they are acknowledged as equal denominations within the Christian body. The attitude of Independent Church members to traditional religion also varies from refutation to tolerance, depending partly on how closely the Church concerned modelled itself on some established mission body. The relationship with government depended to some extent on personal relationships between leaders and local administrators. At the outset, the Independent Churches were suspected of being politically orientated, occasionally with some justification. But the attempts of many leaders to improve the status of their Churches through official approval and recognition have eventually been successful. One finds a number of historical and social variables producing a rich variety of churches spreading their influence throughout Rhodesia (especially in the case of John Maranke's Apostolic Church). Well supplied with a full index, the volume under review is an invaluable historical source book using both documentary evidence and oral traditions on the rise and spread of Independent Churches in Rhodesia.