

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.

The book does, however, have some weaknesses. The author's treatment of the socio-economic and particularly of the religious background of the Southern Shona is disappointing. Instead of filling the southern gap in the ethnography of Shona religion, the author fuses his own observations of the Karanga with studies of the Shona elsewhere and at times it is not clear which group of Shona he is writing about. It seems strange, for example, to write of 'mhondoro' spirits, a name which applies to a number of classes of spirits in Korekore and Zezuru country, but which is rarely used among the Southern Shona and not used at all in some areas.

A second point of criticism is that Dancel sometimes presents us with a clear, over-systematic account of Shona beliefs, such as one might expect from an indigenous informant, but giving no indication of how the beliefs work themselves out in practice. Thus, for example, the author states:

At one stage or another the *Njuzu* possesses its host (hardly ever a male) and leads her to the 'city of the *Njuzu* spirits' (*Guta reNjuzu*) under the nearest dam or river, where she stays for several days (p.129).

Some explanation is needed and none is given. In this section of the book certain European concepts such as 'magic' and 'worship' receive analytical attention which would perhaps have

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been better spent on African concepts and beliefs.

The section on the missionary background to the rise of Independent Churches is a more valuable contribution. Of particular interest is the comparison between the Roman Catholic Church and the Dutch Reformed Church as they operate among the Southern Shona: their remarkable similarities appear to belie fundamental doctrinal differences. The author's discussion of the greater defection from the latter body to the new Independent Churches suggests the lack of elaborate ritual in the Dutch Reformed Church to be more fundamental than the doctrinal, political or administrative differences between the two bodies. For a full discussion, however, of the mass popularity of Independent Churches we must wait for the next volume in the series: in this volume, reasons for independency are considered at the level of leadership rather than of popular support.

The book contains a wealth of material for those who are interested in religion in Rhodesia or in independent religious movements in Africa; and the emphasis on the particular and the detailed case studies complement the more generalized studies of Sundkler and Barrett. It is unfortunate that the price will keep this work confined on the whole to institutional libraries.

M. F. C. BOURDILLON

Black and White Elites in Rural Rhodesia. By A. K. H. Weinrich. Manchester, Manchester University Press, 1973, 244 pp. £4.00.

Empirical studies of racial attitudes in Rhodesia are conspicuously rare; consequently, racial views in the political arena achieve most visibility, resulting in the portrayal of such attitudes as essentially uniform and static. A notable exception, of course, is the work by C. A. Rogers and C. Frantz (*Racial Themes in Southern Rhodesia*, New Haven, Yale Univ. Press, 1962); however, their study is subject to a number of distinct limitations — it is dated, restricted to a small sample, and provides little, if any, insight into rural attitudes.

Dr Weinrich's recent work, within the con-

text of this 'empirical vacuum', provides valuable insight into the heterogeneity of racial views among Rhodesia's rural black and white elites. Written in conjunction with her previous study (*Chiefs and Councils in Rhodesia*, London, Heinemann, 1971) this work focuses on the 'interaction of Europeans who stand in influential and authoritative positions in African communities, and with the emergent African elite' (p.9). Her European sample consisted of fourteen district commissioners, fourteen extension officers, an equal number of missionaries, and eight farmers, while her data on the