

Traditional Is Our Traditional History? The Case of Samuel Johnson and the Recording of Yoruba Oral Tradition. *Robin Law*. Drake's Fake: A Curiosity Concerning a Spurious Visit to Asante in 1839. *T. C. McCashie*. Oral Historiography and the Shirazi of the East African Coast. *Randall L. Pouwels*. On the Methodology of Chronology: The Igala Core Dating Progression. *R. A. Sargent*. The Shirazi in Swahili Traditions, Culture, and History. *Thomas Spear*. English Bosman and Dutch Bosman: A Comparison of Texts—VIII. *Albert van Dantzig*. Through the Palace Gates, Chiefs and Chronology: Developing Reliable Dating Structures. *J. B. Webster*. Bio-Bibliographical Studies: Their Potential for Use by Africanists. *James A. Casada*. Commodities, Customs, and the Computer. *Marion Johnson*. *Pasi ne* (Down With) Class Struggle? The New History for Schools in Zimbabwe. *I. R. Phimister*. Mission Archives in Bremem. *Lynne Brydon*. Archival Materials on the Brandenburg African Company (1682–1721). *Adam Jones*. The Archives of the Missionnaires du Sacre-Coeur (M.S.C.) at Bamanya (Zaire). *Sam Nelson*. The Committee for the Publication of African Historical Sources. James G. Frazer's Correspondence With John Roscoe, 1907–1924. *Benjamin Ray*. Arms Proliferation: A Few More Serial Bibliographies of Interest to Africanist Historians. *David Henige*. Comparative Bibliography—1984.

*History in Africa* may be ordered from the Executive Secretary, African Studies Association, 255 Kinsey Hall, UCLA, Los Angeles, CA 90024. \$20.00 plus postage and handling (10% domestic, 20% foreign). Make checks in \$ payable to African Studies Association.

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## LETTERS

### More Light on “the Dark Eye in Africa”

(See original exchange of letters in *News*, 17:2)

Dear Mr. Cosentino,

Thank you for taking the trouble to convey your displeasure about the wording of the announcement of the ATA conference. You certainly must have felt pretty strongly to have replied in the way you did. I am sorry that I have not been able to use words that would have enabled you to hear what was being said. But, I have long ago come to realize that the auditory apparatus is as selective in responding to sound as the human voice is in emitting it. As you can imagine your letter elicited as strong a reaction in me as my announcement did to you.

How to affect a resonance? Is it possible? I often think not! Especially when people are at places that are just too far apart. Perhaps it is so in our case? What you hear as clichés, “the darkness . . . wilderness within . . . rootedness in mother earth,” I regard as symbolic language. Read Laurens van der Post's *The Dark Eye In Africa!* Unless you are ‘grounded’ in depth or Jungian psychology it will be difficult for you to hear more than the tourist's conception of the words. The same applies to your other statements. And I thank you for making me realise to what extent that is true. Unfortunately, as far as I am concerned, most people in the Western world, which is the community with which I am most familiar with, are not functioning at a depth psychological or symbolic level, and that prevents a true understanding of what Africa, and ultimately all of us, are about. In the same way that I am endeavoring

to create an awareness of Africa's greatest richness and wisdom, I am also hoping to affect a change in the consciousness of Western people. But to do that I need to find a language and words that can be heard.

I am sending you a brochure in the hope that it will help to convey what I am about as far as the conference is concerned. However, it is as likely that it will tend to annoy you more. As you will see there are quite a number of Ph.D.'s at the "scientific" gathering. Perhaps it would have been more scientific if there were fewer? In any case. The stem of the word "witch" is wit, which means to know—all that from the Oxford English language dictionary. And yes, that is the way, I for one, regard indigenous healing. As far as the University of the Witwatersrand is concerned I do not know. They are as far removed from what I regard as the essence of Africa as I guess you are. We are so steeped in the mythology of science and the rational mind, that I sometimes wonder how long it is going to take academia to destroy itself completely.

I do appreciate your response even though I found it moralizing and arrogant.

Sincerely,

*Len Holdstock, Ph.D.*  
Reader in Neuropsychology

### **Howard Olympic Bid**

Dear Don,

This is to inform you that we have designated the African Studies and Research Program at Howard University to be the official African Studies Center of the 1984 Olympic Games and that we are petitioning the International Olympic Committee to include the ancient African (or did it come from Oklahoma?) sport of "mud wrestling" in this year's competition. Will you please canvas the membership of the ASA for support?

Thank you for your cooperation.

*Bob Edgar*

### **"Development Set" Restored**

Gentlefolks,

When you do publish a poem (Jan/March 1984, pp. 42-43), I suggest you publish the whole thing and not break off in the middle. For your edification and enlightenment a complete copy is enclosed.

I received this from USAID as part of the package of teaching material for a seminar I attended in March of 1975, i.e., preceding the date you give in the newsletter. It shows that the people at AID keep a sense of proportion and can laugh at themselves.

Cordially yours,

*Wolf Roder*  
Professor

*Editor's note: We reprinted what we had received, and are grateful to Prof. Roder for sending the complete poem, which we herewith reprint.*

## THE DEVELOPMENT SET

Excuse me, friends, I must catch my jet  
I'm off to join the Development Set;  
My bags are packed, and I've had all my shots  
I have traveller's checks and pills for the trots!

The Development Set is bright and noble,  
Our thoughts are deep and our vision global;  
Although we move with the better classes,  
Our thoughts are always with the masses.

In Sheraton hotels in scattered nations  
We damn multi-national corporations;  
Injustice seems easy to protest  
In such seething hotbeds of social rest.

We discuss malnutrition over steaks  
And plan hunger talks during coffee breaks.  
Whether Asian floods or African drought,  
We face each issue with an open mouth.

We bring in consultants whose circumlocution  
Raises difficulties for every solution —  
Thus guaranteeing continued good eating  
By showing the need for another meeting.

The language of the Development Set  
Stretches the English alphabet;  
We use swell words like "epigenetic,"  
"Micro," "Macro," and "logarithmic."

It pleases us to be esoteric —  
It's so intellectually atmospheric!  
And though establishments may be unmoved,  
Our vocabularies are much improved.

When the talk gets deep and you're feeling dumb  
You can keep your shame to a minimum:  
To show that you, too, are intelligent  
Smugly ask, "Is it really development?"

Or say, "That's fine in practice, but don't you see:  
It doesn't work out in theory!"  
A few may find this incomprehensible,  
But most will admire you as deep and sensible.

Development Set homes are extremely chic,  
Full of carvings, curios, and draped with batik.  
Eye-level photographs subtly assure  
That your host is at home with the great and the poor.

Enough of these verses—on with the mission!  
Our task is as broad as the human condition!  
Just pray God the biblical promise is true:  
The poor ye shall always have with you.

Ross Coggins

## PIX Program Kudos II

Dear Don,

As Nancy Schmidt remarked in the last ASA Bulletin, the association of the University of Illinois Film Library and one of their staff, Bob Bailey, with the film program of the ASA 1983 Annual Meeting had a lot to do with the film program's success. I would merely add that we were fortunate to have two coordinators—Claire Andrade-Watkins in Massachusetts as well as Bob Bailey in Illinois—who worked so hard and cooperated so well. May future programs be so blessed.

Members of the ASA will be interested to know that Claire is now producing the first American documentary on key Cape Verdean communities in Massachusetts including footage of President Pereira's state visit last fall. The documentary, *No Pincha (Let's Push On)* will air on Boston's Channel 5 on August 26.

Sincerely yours,

*Jane J. Martin*

Local Arrangements Coordinator 1983

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## MINUTES

### REFERENDUM ON AMENDMENTS TO THE ASA BY-LAWS

Final results of the referendum on amendments to the Associations are as follows:

- 1) Amendment on Sustaining Membership (Art. 1, Sec. 1)  
Yes: 345  
No: 16
- 2) Amendments on Procedures and Offices (Art. 1, Sec. 2; Art. II, Sec. 2, Sec. 4; Art. III, Sec. 7; Art. IV, Sec. 2, Sec. 3)  
Yes: 356  
No: 5
- 3) Amendments establishing and defining the role and responsibilities of the Executive Secretary (Art. II, Sec. 3; Art. III, Sec. 1, Sec. 8)  
Yes: 356  
No: 5
- 4) Amendments to Operating Procedures (Art. V, Sec. 7, Sec. 8)  
Yes: 356  
No: 5