

Mazrui, and Ms. Nkrumah. The Board met with representatives from the Africa Concern Committee, an organization with a Pan-African focus that wants to work around issues of conflict resolution and refugees. The committee sought support from the Association for a conference in Kigali, Rwanda to discuss the 1994 genocide and to help with reconciliation. The Board would wait to receive specific recommendations from the committee.

Zimbabwe International Book Fair. Representatives Margaret Ling, Louis Mlambo, and Paul Tiyambe Zeleza. The Board met with representatives from Zimbabwe International Book Fair (ZIBF), an international book fair scheduled for late August or early September 1999. ZIBF identified a number of ways that the Association could assist with their project. It was noted that participating in ZIBF could raise the profile of the Association on the continent.

UBUNTU 2000. The Board discussed the Association's involvement in and support of Ubuntu 2000, a festival similar to the Festac Festival that took place in Nigeria. The Board considered instituting an Ubuntu lecture every four years at the ASA annual meeting on the topic of arts and culture in Africa and the Diaspora. It was suggested that the ASA consider meeting on the African continent in 2002.

Committees. There was a general feeling that the chairs of all Board committees needed to be more informed about the work of the ASA and that there needed to be specific procedural guidelines for each committee. The Chairs of each committee were asked to produce a list of responsibilities and suggestions for each committee. The committee assignments are listed below:

Negotiation: David Wiley (chair), Jack Parson

Search: Jack Parson (chair), Sandra Greene, Rutgers African Studies Coordinating Committee member, Ann Martin (Rutgers administrator. ad hoc member), David Wiley (ex-officio)

Executive: David Wiley (chair) Sandra Greene, Lansine Kaba, Mark Delancey, Frank Holmquist, Eileen Julien, (Dorothy Hodgson, alternate)

Publications: Sandra Greene (chair), Kenneth Harrow, Frank Holmquist, O. A. Ajayi-Soyinka

Annual Meeting: Lansine Kaba (chair), Stephen Ndegwa, O. A. Ajayi-Soyinka, Judith Byfield

Nomination and Membership: Lansine Kaba (chair), Judith Byfield, Beverly Hawk, Richard Roberts

Finance: Frank Holmquist (chair), Mark

Delancey, Stephen Ndegwa, Richard Roberts
Development: Eileen Julien (chair) Beverly Hawk, Dorothy Hodgson, Stephen Ndegwa, Claire Robertson (Ford Proposal Only)
Personnel: Richard Roberts (chair), Dorothy Hodgson, Sandra Greene, Lansine Kaba

Board representation on other organizations. The Board decided to appoint representatives of the Association to represent the Association on select organizations. The representatives will provide written reports to the Board annually. Board or Executive Committee approval is required before any representative can make any decisions on behalf of the Board. The terms of representation would be made on an ad hoc basis but for a minimum of two years.

A discussion ensued about whether the ASA should have an endorsement policy when it is asked to support various organizations and conferences. It was agreed that the ASA should encourage panel proposals but were reluctant on the issue of endorsement. It was suggested that the Board consider the issue of organizational representation, linkages and endorsements and draft a policy statement on the issue. The representatives are listed below:

ACLS-Iris Berger for four years

UBUNTU 2000-Sandra Greene for three years

CODESRIA-to be announced

APSA-John Harbeson for three years

SUMMIT-Sandra Greene for three years

New Business. The Board moved to accept a draft resolution on Guinea-Bissau. The draft would be sent to the Executive Committee for further action. The final resolution would be sent to the embassy recommending that they use their discretionary funds to rescue and reconstruct archives in the country. The Africana Librarians would be contacted for endorsement and further action.

Kenneth Harrow suggested that the Electronic Technology Group (ETG) sponsor a joint proposal around the topic of bringing connectivity to African campuses. A member of ETG, H-NET, and Eileen Julien of the Board would take the lead in organizing the proposal. The Board approved the suggestion.

The group organizing the conference "Against All Odds" was encouraged to submit a panel proposal and the Board was supportive of publicizing it on its web page.

Spring Board Meeting 1999. Dates under consideration for the Spring Board Meeting are March 19-21, 1999, and March 26-28, 1999. Agenda items for the meeting will include the Association's electronic strategy for the future, the cost of publications, and committee responsibilities.

OBITUARIES

H. Leroy Vail (1940-1999)

Prepared by Joseph Miller of the University of Virginia

Leroy Vail, that large, vigorous, determined, playful, youthful fifty-eight year old, has left students and colleagues around the world mourning his passing as a deep personal as well as professional loss, for he was a friend and mentor to those with whom he worked, to those he taught, and to those in Africa whom he sought to understand, revealing their humanity to an all too ignorant world, through his own humane richness.

A native of the Boston area, Leroy was educated here through his BA (Boston College, 1962) before starting his explorations of that world in Madison, Wisconsin, where he took his M.A. degree in the fledgling Comparative Tropical History Program at the University of Wisconsin under Jan Vansina and Philip Curtin. As the African Studies program at Wisconsin developed to add a Department of African Languages and Literature, Leroy moved into Bantu linguistics, took up research on the Tumbuka language in northern Malawi from a post as Lecturer in History at the University of Malawi (1967-71), and wrote a dissertation, accepted for the Ph.D. in 1972, on "Aspects of the Tumbuka Verb." With this base, Leroy realized the high yield that the knowledge of African languages brings to all Africanist fields. Old men in northern Malawi rated his Tumbuka better than that of the legendary founder of the Livingstonia Mission there, Dr. Robert Laws. The pattern of a truly integrative intellect was set from the beginning: Leroy's ability to combine literary grace and sensitivity, acute linguistic skills, and savvy historical insight made him the rigorous and judicious embodiment of interdisciplinary African studies throughout his career.

Academic disciplines of any sort were only the techniques through which Leroy achieved the sort of understanding that comes to those able to hear the meanings intended by those who utter the words and convey their experiences. For those so attuned, grasping one element in the full complexity of human existence leads irresistibly to examining others. Leroy's research on Tumbuka verbs produced articles on the noun classes of Tumbuka and Ndali and, almost immediately, "suggestions toward a re-interpreted Tumbuka history," firmly set in a biting critique of imperial business in Central Africa, which he soon extended into the lower Zambezi Valley in Mozambique.

Leroy lived in Central Africa until the end

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of 1978, teaching history and linguistics at the University of Zambia from 1973. There he established loyal, very productive, life-long relationships with colleagues, students, and friends and became an unrelenting critic of the authoritarian, sometimes brutal, Banda regime in Malawi. An extraordinary sympathetic discernment, a discerning sympathy, drove the well-known, widely admired series of chapters and articles that appeared then on the processes of colonialism, which he dissected as "the making of an imperial slum" – in the case of the Nyasaland railways, as ecological degradation in eastern Zambia, in agrarian history as hunger, and especially as the pervasive inhumanity of the chartered "prazo" companies in Portuguese Mozambique. With Landeg White, he evoked Capitalism and Colonialism in Mozambique, the title of the jointly authorized monograph published in 1981, as Africans experienced them. This major study, characterized by Malyn Newitt in a subsequent survey of Mozambique as "the outstanding book on the country's history," culminated this phase of his engagement with Africa and Africans by presenting the voices of peasant women who sang their laments at being forced to grow cotton to the detriment of their ability to feed their families. Ongoing theoretical currency always pervaded Leroy's work, but beneath the abstractions was his characteristic ability to write rigorously empirical history, always with a heart. As one of Leroy's students, Chiphasha Luchembe, put it: he understood and conveyed the responsible sense of "poetic license."

Leroy returned to the United States to take a visiting appointment at the University of Virginia in 1978 and stayed to settle more or less into Charlottesville until 1983, with succeeding appointments through the Carter G. Woodson Institute for Afro-American and African Studies, interspersed with peripatetic teaching at UCLA and Ohio University and a fellowship at Yale's Southern African Research Program (1981-82). It was in Virginia that I leaned most heavily on his ability to draw clear insight out of formative intellectual muddle, as well as coming to know Patricia and working with her professionally, and appreciating their teamwork over long evenings of good food and warm conviviality, as illuminated by the wide-ranging conversation as by the light gardens filled with orchids and violets. From Leroy's friends in Africa and Europe and North America, I know that I was far from alone in savoring his (their!) delicious blending of flavors, flowers, and friendship.

While enriching the African studies centers of North America in the early 1980s, Leroy pursued, in continuing collaboration with Lan White, the potential of fusing social-science analysis with humanistic sensibility, in the memorably distinctive style in which

these two complemented one another so productively. Before leaving Charlottesville in 1983, almost in passing, Leroy convened the leading historians and anthropologists of southern Africa to launch the project that became *The Creation of Tribalism in Southern Africa* (1988) – a book that has become a landmark collection on the historicization of ethnicity.

Upon returning to the Boston area in 1984 as a visitor at Harvard, he remained to complete his major works as Professor of African History from 1990. At Harvard, he was known for his dedication to students in all fields, convened two major international conferences, and chaired the Harvard Committee on African Studies from 1990 to 95.

With Lan, Leroy revealed the political thrust of oral arts throughout southern and central Africa, provocatively evoking the deep continuities as well as the wrenching changes in modern southern Africa, in *Power and the Praise Poem: Southern African Voices in History*, which appeared in 1991. This intellectual collaboration between partners thrived on Leroy's ability to draw as fruitfully on close relationships with others as his own independence of spirit stimulated those around him to thrive as well. Working with Leroy, colleagues and students remember well, was not always so comfortable but, with his direct (not to say acerbic!) challenges consistently softened by wry wit and a twinkle in the eye, always worth the acknowledgment that, in listening to you, he heard things you hadn't thought of.

Nearing what turned out to be the end of his career, Leroy followed his love of Africa and of language back to Bantu linguistics. At his death, he had all but completed his edition of an English-Lakeside Tonga dictionary, a historically erudite compilation of some 15,000 words recorded more than a century ago by another of the founders of the Livingstonia Mission, Rev. Alexander G. McAlpine. Still growing in multi-talented, multi-faceted character, he was in Togo laying the groundwork for future historical research on ethnogenesis in a region of the continent entirely new to him, when his lymphoma abruptly took him out of Africa for the last time. We will not have the full development of Leroy's thinking on spirit possession in Malawi and Zambia, which he had planned in a work on *Spirits, Women, and Deprivation*, or fully appreciate his awareness of style and expression in language and history, in a projected *Ideophones as Stylistic Devices* in Tumbuka. But the accents in his professional plans – spirit, sensitivity to gender, empathy for deprivation, and unflinching style – might also have been his personal epitaph.

Leroy's students remember him, beyond his wise intellectual guidance through fields ranging far beyond those in which he pub-

lished, for the devotion he brought to each of them through his teaching in Malawi, in Zambia, and in South Africa, as well as in Virginia, California, Ohio, and especially Massachusetts. His engaging wit initiated believers and doubters alike into multiple aspects of African history, in all its interdisciplinary wholeness. As he revealed the human costs of colonial "development" in Africa, he supported the intellectual development of his students with no-nonsense devotion to their personal growth and welfare, in which Patricia joined, to their delight and appreciation. This generous, wise, very private personality infused an accomplished public professional presence in paradoxically open ways.

Those who knew Leroy's ability to nurture luxuriant violets and orchids and gardens in challenging climates, tropical as well as temperate, understood the integrity of character that made everyone, and every thing, around him flourish. Wherever in the world we knew him, we knew the same man. He is physically removed from us now, but he leaves huge personal and professional legacies. His thorough research and rigorous method imbued his work with the power of sheer substantiality, and he wielded theory with authority but not pretension. Even with his career cut short in the prime of his creativity, he had repeatedly honed the cutting edges of what later became major sub-fields of African studies: beyond linguistics, in corporate colonialism, environmental history, hunger and poverty, women's voices, literary and political analysis of oral performance, subjugated knowledges, and the historicity of ethnic community.

Just as Leroy kept on moving on to open fresh fields of inquiry, leaving others inspired to develop the several he had been among the first to plough, so he has now left us all empowered to carry on again. We are grateful, and will miss him. [Website: www.AfricaBib.Org.1999]

Scott Kloeck-Jenson (1965-1999)

Prepared by Anne Pitcher of Colgate University

Friends, relatives, and colleagues were shocked and saddened by the tragic deaths of Scott Kloeck-Jenson, his wife, Barbara and their two children Zoe and Noah in a car accident in South Africa on June 23, 1999. Scott was the Project Director in Mozambique for the University of Wisconsin-Madison's Land Tenure Center and he was also working on a doctoral dissertation based on research in