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### *American Anthropological Association*

THE growing interest in Africa among American anthropologists was strikingly evident at the recent annual meetings of the American Anthropological Association, held in Detroit, Michigan, 28–30 December 1954. Two symposia were devoted entirely to Africa. The subject of the first, on 29 December, was 'Stability and change in patterns of prestige and leadership'. The chairman was James B. Christensen, of Wayne University and papers were read on: 'The role of aesthetics in prestige, status, and authority' (J. J. Cordwell); 'The resistance to change in Pokot culture' (H. K. Schneider); 'Some preliminary notes on the dilemma of leadership in a tribe of Uganda' (W. Goldschmidt); 'Changes in leadership among the Afikpo Ibo of Nigeria' (S. Ottenberg); 'Changing patterns of agriculture and political authority in Idoma' (R. G. Armstrong).

A second symposium, during the morning of 30 December, on 'Authority in African society', had as its chairman David W. Ames, of the University of Wisconsin. The titles of the papers at this session were: 'Changing patterns of authority, prestige and leadership in a Yoruba community' (W. B. Schwab); 'The Chief and intratribal politics in an East African tribe: modern Chagga' (Irving Kaplan); 'Property rights and authority in West African descent groups' (Paula Brown); 'Religion and realpolitik in West Africa' (F. H. von Mering); 'The extension of kinship patterns into political structure' (A. W. Wolfe).

In addition, two papers in a general programme on the topic, 'Economic factors in stability and change', dealt with African materials. One, 'Changes in economic motivations in Western Ashanti', was given by Robert A. Lystad, of Tulane University. The second, by Daniel F. McCall, of Boston University, was entitled 'Plantation versus peasant production'.

(Communicated by M. J. HERSKOVITS)

### *Corrigenda*

DR. J. B. DANQUAH has drawn our attention to certain errors of fact in the article 'Changing political leadership in West Africa' (*Africa*, July 1954, pp. 220–32). These points do not affect the main theme of the article, but we offer the apologies of the author and the editor who failed to correct them in proof. The Ashanti Confederacy Council was reconstituted in 1935 (not 1927, p. 225); Prempeh II was installed as Asantehene in 1935; it was the former Asantehene, Prempeh I, who had been exiled and returned to Ashanti in 1924 (p. 225); the cocoa hold-up took place in 1936 (not late twenties, p. 226); *Omanhene* cannot properly be used as a plural form, although the correct plural (*Omanhenfo*) is not always used by modern writers and speakers.

DR. M. D. W. JEFFREYS has drawn our attention to a misleading statement in a recent publication of the Institute, *Peoples of the Central Cameroons* (Ethnographic Survey, Western Africa, Part IX). The footnote 25, on page 79, referring to an account of the burial of kings of Bamum, reads 'Jeffreys was informed of this; it is not in Njoya's account'. The statement referred to occurs in fact in a hitherto unpublished chapter of Njoya's history which was translated for the first time by Dr. Jeffreys and published in an article contributed by him to *Africa*, vol. xx, January 1950. This article is mentioned in the bibliography and elsewhere in