

9 June 69
I had to let facts 1+2 go as they were - but they will not circulate beyond the conference -
I hope all is well with you -
Martin

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Background Notes to the Enclosed Manuscript

The enclosed MS. was prepared for the Wenner-Gren symposium, "Kinship and Locality," Summer 1969, convened by David Schneider (Chicago) and Louis Dumont (Paris). The conference is addressed to a number of theoretical issues to which Schneider (and through him, Dumont) thought my material and interpretation would be salient. References to Dumont's "Introductory Statement" refer to a communication he had distributed to conference participants.

For some time I had been looking for an opportunity to pull together the historical materials in my possession about the society I investigated. This seemed to be such an opportunity, and Schneider and Dumont encouraged me. The result is about four times as long as it was supposed to be. When I began to be aware of how long it would be, I warned Schneider but he told me to carry on regardless. The Wenner-Gren people were delightfully cooperative, as only they can be. The enclosed MS., "Land as a Medium of Symbolic Exchange: The Banaban Case," is the result.

I was under great pressure of time, and although there are some pieces reproduced in almost unaltered form from previous papers (two of which will be published this year), most of the MS. is literally a first draft and quite sloppily written. I hope to solicit the help of H.E. Maude of the Australian National University in improving the thing. Maude is the doyen of Pacific ethnohistorians and helped me enormously with my work when I was in Australia, and since then through correspondence. In fact, I think he is the only knowledgeable person on the history of the area as a whole.

David Schneider (Chicago) and Louis

addressed to a number of theoretical

The enclosed MS. will be transformed into a book, tentatively entitled "Disconcerting Issue: The Banaban Symbolics of Community, Locality, Kinship and Colonialism." The book represents an attempt to jointly apply modern kinship theory and modernization theory to a Pacific Islands culture. Because of political developments there, the society has become rather widely known in Oceanic circles, and the only anthropological investigations conducted since the resettlement have been my own.

I will list the tentative contents of the book, and then comment further.

- Foreword (David M. Schneider)
- Preface
- List of Illustrations
- Table of Contents
- Introduction
- Part One: Blood, Land, and Traditional Banaban Culture
 - 1. Traditional Social Organization (H.C. & H.E. Maude)
 - 2. The Traditional System Revisited
- Part Two: The Transformation of Ocean Island
 - 3. Christianity, Phosphate and Colonial Beginnings
 - 4. Opposition and Political Consciousness
 - 5. Codification and the War
 - 6. The Transformation of Banaban Culture
- Part Three: "Testing Out" on Rambi Island
 - 7. Arrival, and the Integral Model Broached
 - 8. Two Crucial Decisions: Phosphate and Settlement
 - 9. The Integral Model Explored: The Banaban Community Store
 - 10. Banaban Identity and Community Action
 - 11. People, Lands and Localities on Rambi
- Part Four: Kinship, Descent and Affinity
 - 12. The Vocabulary of Kinship
 - 13. Consanguinity and Affinity
 - 14. The Descent System Revisited
- Conclusion: The Quest for a Civil Religion
- Appendix: An Outline of Pre-War Banaban Funds
- References
- Bibliography
- Index

David Schneider has graciously consented to write a Foreword. In the Introduction, I will bring together some of the scattered theoretical and methodological points into one place. The society has become rather widely known in Oceanic circles, and the only anthropological investigations con-

The only substantial pre-war ethnographic account on the people is by H.C. and H.E. Maude, "The social organization of Banaba or Ocean Island, Central Pacific," Journal of the Polynesian Society 41 (1932):262-301. This article is paraphrased or quoted in parts of the MS. I have already received the permission of H.E. Maude and the Journal to reprint the article in its entirety as part of the book. Reprinting is scientifically and stylistically superior, and will require some rewriting of Parts One and Two of the MS. The article will appear as Chapter 1.

A little more material on the traditional culture will be added to Chapter Two, which will otherwise consist of a revision of Sections 1-3 and 5 (pp. 1-7, 11-21) of the MS.

A number of the details in Part Two will be put into footnotes, and some of the obscurities toward its end will be clarified.

The general relationship between chapters of the book and sections and pages in the MS. for Parts Two and Three is as follows:

<u>Book Chapter</u>	<u>MS. Section</u>	<u>MS. Pages</u>
Part Two:	Part Two:	
3.	1-3	22-36
4.	4-5	36-60
5.	6-7	60-73
6.	8	73-82
Part Three:	Part Three:	
7.	1-2	84-95
8.	3-4	95-103
9.	5	103-111
10.	6	111-144
11.	7	145-167

Chapter 12 of Part Four will be a new one, and substantially the same as a paper I have been asked to write for a volume on kinship terms in Oceania. The second new chapter will be on the kindred and affinity (and will incorporate Section 8, Part Three, pp. 168-170, of the MS.). This chapter will be a revision of one in my doctoral dissertation. Chapter 14

will be a transformation of Part Three, Section 9, (MS. pp. 170-201) but will go beyond that to discuss the interrelations of descent, kindred and affinity, a subject of lively interest and debate among people interested in kinship.

The Conclusion will be substantially Part Three, Section 10 of the MS. (pp. 201-206); the Appendix now appears at the end of Part Two of the MS. Pressure of time forbade me to include References and Bibliography in the MS.; these will be prepared. Most of the References are footnotes to documents.

Discussion at the Wenner-Gren Conference will no doubt be an input to revising the MS.

Given the changes described, I estimate that the book manuscript will be 150 typewritten pages longer than the conference MS., plus index.