

Adoption.Butanitari.

(1) Te toba; (2) Te tibutibu; (3) Te natinati.

(1) Under toba, could be adopted either a member of your family or a stranger. If a member of family he must be one whom you would classify as a nati or a tibu, on father's or mother's side. A man could tobana either a girl or a boy.



(2) Te tibutibu. If you adopted one who was tibu, he would be your tibu, + the brother or sister of your own grandchildren.

(3) Te natinati. If you adopted one who was your nati, he became your child + the brother of your own children.

If a stranger was adopted under toba, he became your nati and the brother of your children.

Your own children would be ashamed to prevent you from adopting another's child.

If you happened to be a very old man,  
and adopted a stranger who was young,  
you would call him tebu, the brother  
of your grandchildren.

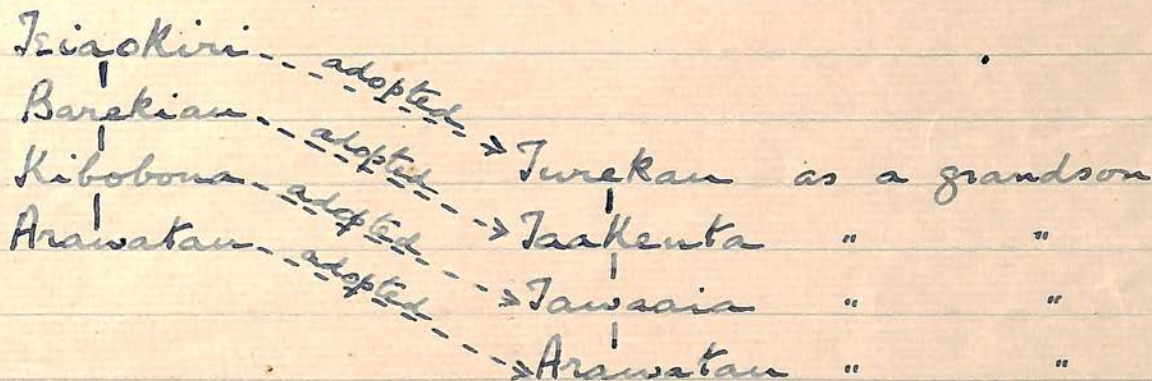
## Adoption.

If adopting a member of his own utru a native would never adopt as his tibu (grandson or daughter) a person who did not stand to him already in that relation according to the classificatory principle. Likewise, in adopting a nati (son or daughter), the person adopted must belong to the class to which he would ordinarily apply the term nati.

## Adoption

22<sup>4</sup>

If a man adopted another as his tibu, it was the frequent custom for his son later on to adopt as tibu the son of the person first adopted. The process might be repeated through three, or four, or more generations. For example, on Marakei —



The effect of such successive renewals of the adoptive contract is evident. When Jurekan was adopted by Teiakiri, he became <sup>as</sup> the own brother of Kibobona, the grandson of Teiakiri. Had no further adoptions taken place, Tarkenta

the son of Turekan would have become as the first cousin of Arawatan the son of Kibobona; and so on through succeeding generations, the distance becoming wider and wider, and the possibility of intermarriage between the two lines constantly increasing. But by the renewal of the adoptive tie in successive generations, as illustrated, each descendant of Turekan is brought into the first degree of brotherhood with one of Tiaokiri's descendants, thus putting the possibility of intermarriage out of court.

Adoption: Banaba.

- ① Tho' in the Gilberts, only the son or grandson of a near relative was adopted, on Banaba the child of an absolute stranger might, and often was, taken in adoption. Such an adopted could inherit all the adoptor's lands, even to the entire exclusion of begotten children.
- ② Adoption from outside the family was indeed preferred, as a rule. If possible, the child adopted belonged to some other island, because the son of a native of the same place would tend, after the adoptor's death, to carry on the name and fame of its true parents, whereas a total stranger would be so far removed from his place of origin, that he would rely for his local prestige upon the name of his adoptor, and thus perpetuate his memory.
- ③

## Adoption (Takeuta, aged 80)

- ① When a child was adopted at Marakei the tahanea called Kānangaraoi was performed for the adopted in order that he might be ~~well treated by~~ <sup>well treated by</sup> the adopted (e aonga n akoa te tei).
- ② When a woman was pregnant and another person wished to adopt the child, he often said no word, but asked his wife to make a new riri, which would then be sent to the pregnant woman without any message. The acceptance of the riri by the pregnant woman was equal to a promise that her child would be given in adoption to the sender of the riri. "Ai aron te raba te riri arai." No answer in word or gift was given to the sender. The riri was made of coconut leaves on Marakei.
- ③ The near kin of the adopted could not marry the near kin (totem group) of adopter, but distant totem sisters or brothers of adopted could marry ~~brothers~~ near kin of adopter + vice versa.

## Kam Tabakea

Kam Tabakea Kam Tabakea

Bu - Ba - Ke

Kareu buki-na to Wia.

### Tabutoa's speech at Nonanti

{ A manga vaititi nako meang  
Ea Kumi manga bo te sabaraba ma  
tang ao te bakarube. ~~to~~

### Lat's cradles

On the road to Nuneaba and Boum the soul of a dead man met first with Nii Karamakuna, who ate his tattoos making he then met with Noubwebwe, who made the series of string figures called Te Wae before him. The soul must go through the series until the figure called Noubwebwe came back. If he did this without fault, he could pass. If he failed he was caught & strangled in the string.

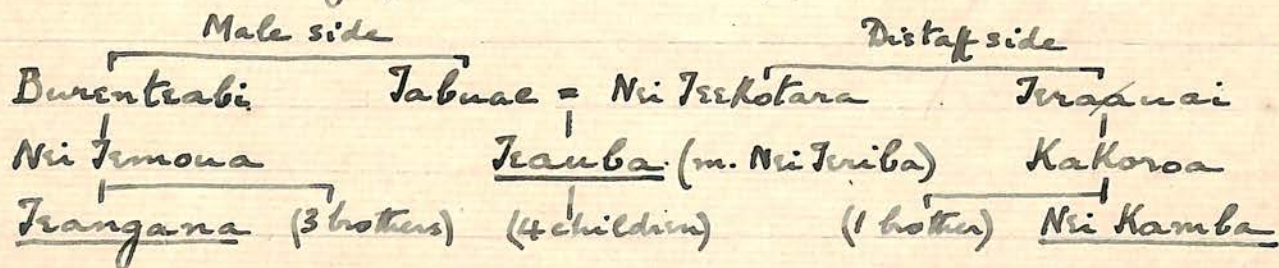
{ Nuneuma  
{ Onauna

Na Rubiu ni Kuu



Adoption. Abaiang.

An interesting exception to the rule that a man only adopts as a tibu a child already standing to him in that relationship in the utu was disclosed in the hearing of a land-complaint.



Teauba was the adopter; Teangana was the grandson of his father's uterine brother; Nii Kamba, the granddaughter of his mother's uterine brother. These two children therefore stood to him in the relationship of classificatory son and daughter respectively. But he adopted them as tibu not his nati. The point was proved by the evidence of dozens of witnesses, as was necessary, because Teauba gave land to both children, and a point matter of <sup>of the registration of a</sup> reversion was involved. Te aba n nati (land given to one adopted as a nati) is subject to no reversion ~~as remainder~~, whereas te aba n tibu (land given to one adopted as a tibu) cannot be alienated by the beneficiary, must be inherited by his own issue, and in default of issue must revert to the descendants of the giver. Neither of the adopted children procreated, and it had to be decided whether their brothers should inherit, as would happen in the case of te aba n nati, or the children of the adopter should take reversion, as would be correct if the land were te aba n tibu.

So many old men were witnesses of

the adoption that it was impossible to doubt their evidence as to ~~the~~ its nature. The adopted themselves admitted also that they were tibu and not nati. But nevertheless, the case is without parallel in the experience of the old men of the island, and I have not found its like elsewhere.

