

In commencing this series of notes on the Social Organization of the Gilbert Islands with an article on Adoption, I have ^{done so} ~~been~~ ⁱⁿ ~~the~~ ^{the} ~~series~~ ^{series} of exceptions to the usual rules governing the Gilbert Islands ^{structure} ~~structure~~. In my view ~~the~~ ^{the} ~~system~~ ^{system} of adoption seems as an excellent introduction to a series of notes on the Social Organization of the ^{Islands} ~~Islands~~, and in cutting ^{out} ~~out~~ ^{it} ~~it~~ ^{does} ~~does~~ ^{not} ~~not~~ ^{touch} ~~touch~~ their social structure ~~of~~ ^{of} the ~~Islands~~ ^{Islands} and effecting, in turn, each ~~one~~ ^{one} of ^{the} ~~the~~ ^{social} ~~social~~ ^{groupings} ~~groupings~~. At the same time, since so little has been ^{published} ~~published~~ on the ethnography of the Gilbert Islands, we have ^{added} ~~added~~ ^{some} ~~some~~ ^{fact} ~~fact~~ ^{notes} ~~notes~~ ^{and} ~~and~~ ^{some} ~~some~~ ^{general} ~~general~~ ^{principles} ~~principles~~ in an extremely abbreviated form, the usual social structure ~~is~~ ^{is} unaffected ^{by} ~~by~~ ^{the} ~~the~~ ^{process} ~~process~~ of adoption. These notes ~~will~~ ^{will} ~~be~~ ^{be} ~~included~~ ^{included} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~series~~ ^{series} of ~~articles~~ ^{articles}.

While the material has been mainly obtained from the southern Gilbert Islands, notably Bera, Nukunani and Orotoa, ^{and} ~~and~~ ^{the} ~~the ^{descriptions} ~~descriptions~~ ^{you} ~~you~~ ^{will} ~~will~~ ^{find} ~~find~~ ⁱⁿ ~~in~~ ^{these} ~~these~~ ^{notes} ~~notes~~ ^{and} ~~and~~ ^{the} ~~the ^{descriptions} ~~descriptions~~ ^{of} ~~of~~ ^{these} ~~these~~ ^{islands} ~~islands~~, together with those of Tabiteuea, Tanae and Aneia, ^{the} ~~the~~ ^{variations} ~~variations~~ ^{as} ~~as ^{found} ~~found~~ ^{on} ~~on~~ ^{the} ~~the~~ ^{northern} ~~northern ^{islands} ~~islands~~, ^{though} ~~though~~ ^{and} ~~and ^{on} ~~on~~ ^{Baika} ~~Baika~~ (Ocea Island). ^{as} ~~as~~ ^{well} ~~well~~ ^{as} ~~as~~ ^{included} ~~included~~ ^{and} ~~and~~ ^{for} ~~for~~ ^{these} ~~these~~, ⁱⁿ ~~in~~ ^{particular} ~~particular~~, ^{we} ~~we~~ ^{are} ~~are ^{indebted} ~~indebted~~ ^{to} ~~to~~ ^{N. A. F. Gulle} ~~N. A. F. Gulle~~, the authority on all questions of Gilbertian custom.~~~~~~~~~~~~

Notes for Adoption.

1. The facts of adoption. Any the ^{reason} ~~reason~~ ^{is} ~~is~~ ^{given} ~~given~~ ^{by} ~~by~~ ^{the} ~~the~~ ^{Gilbertese} ~~Gilbertese ^{for} ~~for~~ ^{the} ~~the~~ ^{prevalence} ~~prevalence~~ ^{of} ~~of~~ ^{adoption} ~~adoption~~ ⁱⁿ ~~in~~ ^{their} ~~their~~ ^{islands} ~~islands~~ the ^{is} ~~is~~ ^{perhaps} ~~perhaps~~ ^{of} ~~of~~ ^{most} ~~most ^{importance} ~~importance~~ ^{is} ~~is~~ ^{the} ~~the ^{desire} ~~desire~~ ^{of} ~~of~~ ^{the} ~~the ^{aged} ~~aged~~ ^{to} ~~to ^{obtain} ~~obtain~~ ^a ~~a~~ ^{potentially} ~~potentially~~ ^{capable} ~~capable~~ ^{individual} ~~individual ^{for} ~~for~~ ^{his} ~~his~~ ^{old} ~~old ^{age} ~~age~~; ^{one} ~~one~~ ^{who} ~~who~~ ^{will} ~~will~~ ^{gather} ~~gather~~ ^{his} ~~his~~ ^{food} ~~food~~, ^{but} ~~but~~ ^{his} ~~his~~ ^{body} ~~body~~, ^{and} ~~and ^{his} ~~his~~ ⁱⁿ ~~in~~ ^{substance} ~~substance~~ ^{only} ~~only~~ ^{generally} ~~generally~~. ^{and} ~~and~~ ^{as} ~~as~~ ^{his} ~~his~~ ^{age} ~~age~~ ^{advances} ~~advances~~, ^{and} ~~and ^{the} ~~the~~ ^{probability} ~~probability~~ ^{of} ~~of~~ ^{the} ~~the~~ ^{fact} ~~fact~~ ^{that} ~~that~~ ^{the} ~~the~~ ^{adopted} ~~adopted ^{individual} ~~individual~~ ^{will} ~~will~~ ^{be} ~~be~~ ^{able} ~~able~~ ^{to} ~~to~~ ^{convert} ~~convert ^a ~~a~~ ^{relationship} ~~relationship~~ ^{into} ~~into~~ ^a ~~a~~ ^{friendship} ~~friendship~~ ^{between} ~~between ^{the} ~~the~~ ^{adopter} ~~adopter~~ ^{and} ~~and~~ ^{the} ~~the~~ ^{real} ~~real~~ ^{parents} ~~parents~~ ^{of} ~~of~~ ^{the} ~~the~~ ^{adopted} ~~adopted, ^{since} ~~since~~ ^{by} ~~by~~ ^{note} ~~note~~ ^{no} ~~no ^{enmity} ~~enmity~~ ^{should} ~~should ^{hereafter} ~~hereafter ^{exist} ~~exist~~ ^{between} ~~between ^{these} ~~these ^{parties} ~~parties~~. ^a ~~a~~ ^{native} ~~native ^{might} ~~might~~ ^{also} ~~also ^{adopt} ~~adopt ⁱⁿ ~~in~~ ^{order} ~~order~~ ^{to} ~~to~~ ^{lose} ~~lose~~ ^{his} ~~his~~ ^{land} ~~land~~, ^{by} ~~by~~ ^{reason} ~~reason ^{of} ~~of~~ ^{the} ~~the~~ ^{customary} ~~customary ^{law} ~~law~~ ^{which} ~~which ^{has} ~~has~~ ^{been} ~~been~~ ^{so} ~~so ^{far} ~~far~~ ^{as} ~~as~~ ^{"Te} ~~"Te~~ ^{aba-n-nah"} ~~"Te~~ ^{aba-n-nah"} ^{and} ~~and~~ ^{"Te} ~~"Te~~ ^{aba-2-tiba"} ~~"Te~~ ^{aba-2-tiba"}, ^{to} ~~to~~ ^{individuals} ~~individuals~~ ^{other} ~~other~~ ^{than} ~~than ^{these} ~~these~~. ^{* (Foot note on page 2 and 3)}~~

Terentius and his descendants and Tucka and his descendants for by each renewal of the adoptive tie a successive generation each descendant of Tucka is brought into the first degree of kinship with one of Terentius' descendants.

7 Caelius

In Caelius it would need only that the adopter appears to be a strictly utilitarian act, ^{which will be done} ~~and~~ ^{as long as it is in the} ~~the fact that~~ ^{to some of} ~~as useful~~ ^{in the} ~~life. Its utilitarian nature is~~ ^{also} ~~strongly suggested by these laws~~ ^{is} ~~no longer a~~ ^{is} ~~concern attached to the~~ ^{is} ~~act,~~ ^{is} ~~which is significant~~ ^{is} ~~as regards the~~ ^{is} ~~fact that~~ ^{is} ~~Terentius and~~ ^{is} ~~Rutilius takes a~~ ^{is} ~~utilitarian~~ ^{is} ~~life.~~

^{to what we have seen that} ~~the~~ ^{is} ~~adoptive contract, which can only be like~~ ^{is} ~~a the grade~~ ^{is} ~~of naked selfishness on the part of the adopter, transfer the child~~ ^{is} ~~for his~~ ^{is} ~~own sake to the~~ ^{is} ~~benefit of his~~ ^{is} ~~traded~~ ^{is} ~~to that of his~~ ^{is} ~~benefits and~~ ^{is} ~~causes him to be regarded~~ ^{is} ~~as~~ ^{is} ~~one of the~~ ^{is} ~~adoption~~ ^{is} ~~family~~ ^{is} ~~while at the same time he retains~~ ^{is} ~~some of the~~ ^{is} ~~privileges~~ ^{is} ~~and prohibitions of his~~ ^{is} ~~father's~~ ^{is} ~~family as a~~ ^{is} ~~member of the~~ ^{is} ~~family of~~ ^{is} ~~his~~ ^{is} ~~two~~ ^{is} ~~fathers.~~ ^{is} ~~He need~~ ^{is} ~~not add~~ ^{is} ~~that~~

adopter's death but ~~the intention is~~ it is for this land that the adopted will first obtain the food for both adopter in his old age. Should the adopted die after the father but before the adopter the land ~~may~~ be taken again by him and re-partitioned among his other descendants ^{except in the case of a Kellogg adopter, to be retained by the} the adopted child will also get ^{the} share of his ~~the~~ real Father's land so he would have had he never been adopted.

~~(often an illustration of adoption outside the circle of the old days)~~

5. Adoption as affecting the ~~adopted's~~ position in the ^{of the adopted} social ^{community} standing in a Hawaiian Clan. an adopted third person is ~~not~~ considered to belong to the ~~same~~ "Kaua" a clan of his real Father in the peculiar position of being able to ~~also~~ belong either to the "Kaua" a clan of his real Father or that of his ^{adopter} ~~adopter's~~ ^{or} ~~father~~. An adopted child can always sit in the "Boti" a clan sitting ^{place} of his true Father in the "Kaua" a communal meeting-house but in the majority ^{of cases} he ~~would~~ ^{will}, with the consent of his adopter, transfer to the ~~of~~ Boti ~~of~~ his adopter's "Boti"; ^{he is not to be regarded as a member of the} It might happen, of course, that his adopter belongs to the same clan as his ~~real~~ true Father and this will always ~~usually~~ be the case ~~when~~ his adopter is of the same "utu" or kindred as himself on ^{the male side} his Father's ~~side~~.

Two factors regulate marriage in the Gilberts, the clan and the ^{tribe} ~~side~~.

Marriage. ~~The~~ Gilbertese Clan was, until recently, exogamous, and ~~an~~ adopted person would ~~not~~ be absolutely prohibited, on pain of committing incest, from marrying within the clan of his True Father. ~~No~~ objection, however, would be raised to his marrying into the clan of his adopter, even if he sat in his adopter's ^{sitting place} ~~Boti~~ in the "Kaua".

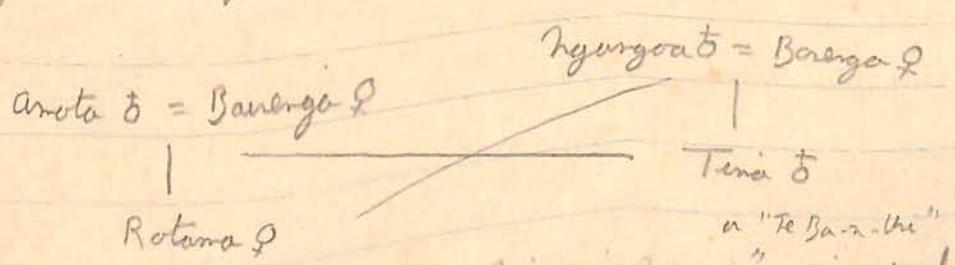
Besides the clan, however, a Gilbertese is prohibited from ^{marrying with any individual who traces descent from} ~~marrying~~ with his descendants ^{from} a common ancestor up to the third generation. This is expressed by the well-known Gilbertese maxim "the fourth generation goes free". An adopted child, ^{once,} would not ~~be~~ ^{be} ~~prohibited~~ ^{prohibited} from marrying within the prohibited degrees traced through

* Adopter a member to clan

his real parents but also with the consistency degrees as ^{particularly} forced through his adopting parents.

c. Totem, food prohibitions etc. An adopted child will have to respect the "atua" a Totem, of his Adopter's ^{Clan} ~~clan~~ exactly the "Bakabatu" a Ancestro ^{and} the "Ati" a Gods of his Adopter's ^{clan} and ~~exactly as he would treat~~ his real Father's ^{clan} and he may fly the "Man" a Name List of either ^{clan} from his ^{clan} also. ~~with regard to ^{clan} ad family food prohibitions~~ He will ^{also} have to observe those of both families. The family food prohibitions of both families. For example Baeta of Bem ad his family ^{is} not able to eat the "Te Baku" a the Devil Fish. If they meet ^{the sea} the sea they will throw it by food, tobacco etc they may have on the Tutu, who has been adopted of Baeta, also observe this Tabu.

6. ^{a. Exchange} Exchange Adoption & Successive Adoption. ^{for as} ^{is} ^{formed of} ^{not} ^{as} ^{Te}. ^{can} ^{various} ^{of} ^{the} ^{renal} ^{adoptio} ^{is} ^{form} ^{of} ^{ad} ^{as} ^{Te}.
 "ni-ni-katara" a Exchange Adoption and (Successive renewal of the adoption contract)
 The following illustrates for Bem Island. ~~will explain what is meant by Exchange~~



According to the ^{old} ^{ha} ^{is} ^{the} ^{Te} ^{ni-ni-narax} ^{is} ^{not} ^{does} ^{not} ^{pass} ⁱⁿ
 this form of Adoption, ^{the} ^{Adoptio} ^{is} ^{Te} ^{Amakel} ⁿⁱ ^{Kamaka} ^{and} ^{Te} ^{Ala-n-tiki}
 will be given. ^{the} ^{case} ^{of} ^a ^{Exchange} ^{Adoptio} ^{where} ^{the} ^{adopted} ^{child}
 will be given ^{no} ^{share} ⁱⁿ ^{the} ^{real} ^{Father's} ^{land}.

Rotama was adopted of Nyungoat & Banaga, the father of Tena ~~is~~ ^{is} ad at the sea to Tena
 was adopted of ^{her} ^{own} ^{parents}, Anota ad Banaga.

a. Successive Adoption
 If a person adopted another as his "nini" who is would ^{will} frequently adopt
 as ^{his} ^{son} of the person first adopted. The success might be repeated
 through three, four, or ^{as} ^{many} ^{generations}. The following example, which was observed
 of U. G. on a Tokelau Island, illustrates this form:
 (Illustration)
 The effect of this repetition is to prevent all possibility of marriage between

as given at this stage and no transfer of land or cargo takes place, but the verbal agreement made is considered ^{fully} as binding the adopter and the parents of the adopted. (See next on Kau-guiz). (7)

b. "Te Kakorui" or wearing.

The child continues to live with its real parents until the time of "Kakorui" or wearing, when it is taken away from its' parents and to live with the adopter and his family. The adopter will ^{endeavour} to fasten on the tie of wearing as it is he will ^{be anxious} to obtain the child as young as possible in order that it will speedily forget its' real parents, and the other kind the parents will protect the period of suckling in their ~~own~~ ^{anxious} desire to be their offspring for as long as possible. The parents are often extremely unwilling to part with the child and it is only the force of social custom & the fear of social ostracism which makes

c. "Te Ni-ni-narai"

At the time of ^{at the time of} ~~when~~ the child goes to live with his adopter the parents of the adopted ^{usually} will give him a present known as "Te Ni-ni-narai" or in the Northern Gilberts "Te Ba-n-llu". This gift is absolute, ^{and} subject to no return ^{and} is ^{generally} a piece of land, occasionally a fish pond or Balai pit, and its' object being to repay the adopter for his trouble in bringing up the child; hence the names, "Te Narai" being the ^{soft} kernel of a young coconut which is the staple food of the child and "Te Ba-n-llu" the leaf of the "llu" tree which is used in the infants' toilet such as a flower

- 10 of Europeans.

d. "Te Anake ni Kaniko"

At the same time the ^{child's} true parents will commence giving ^{to} the adopter a series of presents known as "Te Anake ni Kaniko" or "The Food given for kindness", ~~the~~ a typical gift ^{is} ~~is~~ ^{usually} ~~is~~ ^{usually} various foods such as Balai, ^{Te Beer}, fish, ^{Kamurai} etc., one or two Rins or grass skirts, a shell or tin of coconut oil, a rat and sometimes, if the adopted child's parents were wealthy, a canoe. These presents are also

* Foot-note on the tie of wearing.

* Foot-note a series of "Te Ni-ni-narai" & "Te Ba-n-llu"

* Foot-note a Balai

* Foot-note a series of Kaniko

* series of Te Beer, Kamurai etc.

give a return for the adoption ^{by} the child with all its necessities ^{and} they are made as handsome as possible in order to please the adopter ^{and} so that he will ^{be obliged to} give the child a liberal amount of "Te ala-n-toti" a "Te ala-n-tibu", as the case may be. The gifts are repeated from time to time until, if the adopted be a boy, he reaches puberty and is able to provide for himself or if ^{it be} a girl, until she marries. See (2).

4. "Te ala-n-toti" and "Te ala-n-tibu" to denote of his or her marriage
The adopted, from the time of marriage, lives in the adopter's house ^{and} is treated ^{as exactly the same as the} ~~real children~~ ^{real children}. The child's Parents may occasionally come on a visit to see ~~them~~ him but such visits are of short duration, hence no endeavor is made to keep the child in ignorance of the adoptive relationship or of the identity of his ~~birth~~ ^{birth} parents. In marriage the adopted, if a girl, will go to live in her husband's house, and if a boy, will set up a house of his own, but in ~~any~~ either case he or she will continue to look after the general welfare of the adopter ⁱⁿ the same manner as ^{his} true progeny offspring, if any.

On the adopter becoming an old man he will partition his lands and goods among his children and adopted children, at the same time parceling out among them his knowledge of arts and crafts, magic and tradition. While there is no custom fixing the amount of land that an adopted child ~~will~~ should receive, he will usually be given slightly less than the ^{adopter's} ~~only~~ true children of the adopter. The land given by the adopter to the adopted is known as "te ala-n-toti" a "te ala-n-tibu" according to whether the child has been adopted as a "Toti" a "Tibu". In either case the land is subject to a reversion to the ^{adopter's} ~~adopter's~~ eldest descendant in the male line should the adopted die without issue. If the adopted has issue, then the land passes finally to such in fee simple. "Te ala-n-toti", as has been mentioned before, is not found in the Southern Gilberts. The land will not finally pass into the hands of the adopted until the

Adoption

Reasons for adoption (outside the wife)

1. To be friendly with oneself as adopted his child
(inside the wife).

When a person is kind to me & we want to leave our land to him

2. When a father has children as he has to be looked after as we adopt the father's child in order to leave his land.

Custom you couldn't leave the B's children you had otherwise.

3. Childless couple will adopt to have children.

Parents of adopted & adopted will always be special friends.

If a person has children & his his own children not look after him the hall adopt outside the family to care the adopted his land.

he should be as taken at today.

orphans will always be adopted inside the family (This is not normally really an ad. as the adoption is not given a name of the family) he's kind to his protectors who today & watches for me my the adopt he is well to give him, you and.

Parents of the adopted always treat the adopted especially well.

Give a share of my property called by local dog up a fish caught

Age of adoption - Usually it's born, ~~before~~ before. Sometimes the the father is pregnant.

old custom were adopt given up because the wages would say you are only adopting in order to get food for the adopted family. (except an orphan).

adoption after birth is not favored but sometimes does the children not look after the parents (but this is normally done by the Kua Kua).

i.e. he able to transmit lands as is sometimes made contact the family & all an adult.

with the process at the time of taking the child away. There is always
a Regie referred.

The Child's Name

The real ~~Father~~^{Parents} will name the child & the adopter
can still ask the child's name to correct the child's name
& give adopter name to it or as of his family name.

There is no name-giving ceremony but a feast is given $\frac{1}{2}$ L
the the best place the child is.

Sometimes the name is changed and sometimes not.

The name is given directly the end of the tubercular blood falls off.

(When the U.C. falls off it is called in deed Pedones
Lacer and tied around the wrist of a recognized
bed-raker for 3 days (in case that the child may be
a bed-raker). It is then ~~the~~^{the} tied around
the cross bar ^(not opposite the door) of the ~~the~~ roof of the house until it rots.
So that no harm can be done to it (no rats or fire).
If any harm comes to it the child will suffer accordingly.)

When the U.C. is cut about a finger's length is left. When this
falls off the name is given. ~~With~~

The name is always given by the adopter's name. The adopter can
if he wants to change the name let he must do it afterwards. He
after dies change the name.

When the child is taken by the adopter the real parents will sometimes
go for a visit to the adopter's house for a day or a week or so.

The child will be treated by the adopter exactly as his own children.
The adopter will call the child 'Tubi' a name and the child will
call the Parents 'Tubi' a name.

Either a girl or boy may be adopted.

a man can adopt just the same as a man.

Parents are usually usually to love the child of adoption
This is noticed by the secret saying the child to have
body to the adopter so that the adopter will need it look

an adopter can always see the

The old contract can only be like if the adopter is constantly
mixed to the child.

When the adopted child's parents have stopped giving the parents
the child will be old enough to feed for himself (about 16 or a
bit more).

When the adopter is getting old and infirm he will make a partition of
his lands between his children and adopted children. The lands will
still belong to the old people from till he dies but the young people
will look after them & feed the old man for the.

The partition depends on the desires of the adopter but usually the
new real children will get more than the adopted. 4 kids (3-1).

There is no limit of age of the male or female as can adopt
as - two was the usual - usually one
adoption was perhaps the exception but there is many, many who
adopted as who didn't.



Moan noko tibitibi

If we want to adopt a child we approach ^{or call} the Father & Mother of the child & say that we would like to adopt the child.

There is no go-between it being taken. You take no present.

The parents cannot say no unless 2 or 3 are case - then they the child goes to the first or youngest ^{adopter} ~~let's say~~ ~~to be on the other~~. They would be Maama. People would say you see near case if it was your first-born. There is no say of keeping the child.

The a. is now arranged. The Father of the adopted child will now give the a present of food to the adopter - "Te ni-ne - marai". Only one level, one fish feed or one Bobai pit.

This is not necessarily done it rests with the parents of the child. You would not be "ma" if you didn't do it. This food is given when the adopter takes the child away.

The adopter will give the child a bit till the child has grown up.

At the time the parents of the adopted will give the adopter

1. Food (Bobai, te beer, fish, Kavaial etc.)
2. Rings (for the adopter).
3. Sueties or Coral.
4. a shell or tin of Coconut oil.
5. a hat.

You go on giving these things until the adopted child is old enough to get these things for himself.

If you adopt a girl you go on giving these things until the girl marries. (These are given in return for the adopter giving the child all his necessities - also to please him so he'll give the child food).

Te Kakorini is the time of taking away the child. i.e. the time of weaning so the time.

a child is weaned when it can walk, or earlier (like it can crawl) if its sick. Weaning is finished about 1 year old.

For weaning the child will go and live with its' adopter. The child is always taken at this time so that it will forget about its' parents.

Te Kaitiaki and Te Tūhūhū

Te Kaitiaki is when the - eage is adopted at Tūhū.
The land given is also "Te ala a tūhū" see "Te ala a rōti"

Te "ala-a-tūhū" does not revert but on the death of the adopted
without children it would go to his brothers & sister.

They know that it reverts a Nukunui.

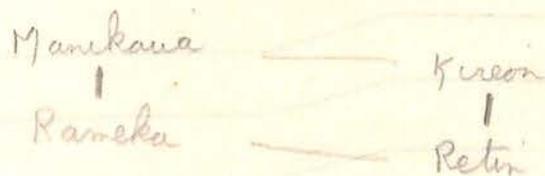
The reason it does not revert here because of the food & seats
given by the ~~tribe~~ real father to the adopter for feeding the child.

The adopted will sit in the Bōti of his Real Father, but if
the adopter lets out that he may sit in his Bōti then
no-one will object but he must always retain his right of
sitting in the Bōti of his real father.

He would still be prohibited from ranging with his real Father's
Clan but even if he sat in his adopted Fth Bōti he
could still range into it.

Te ni-ni-rarai = Te ha-ni-ni
referring to the salt food with which the child is fed from that land

Succession generations:-



adopted family by the way in the meaning.

By the way it will be told the adopted child seen as real child

The adopted will respect the area of the adopted one as his wife
(won't eat it etc).

His Counsel Crest will be either his Real Father's or his adopters

Te Baska or Basmara

↓ Bareta won't eat the Devil Fish or if he sees it in the sea
will throw him a piece of any food etc he may have
or him (This is a family taboo and a family Totem)
adopted TIOTIO who also respects the family totem.

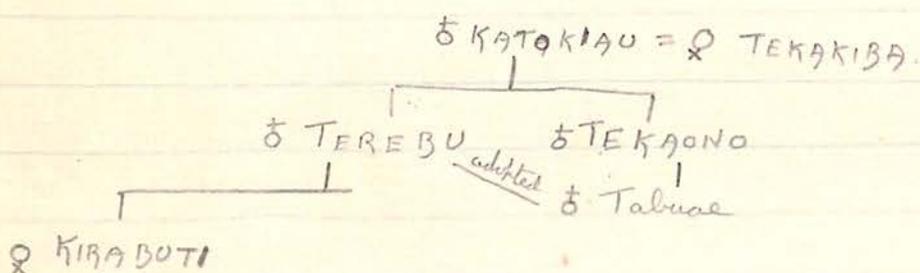
He also respects the Family ancestor.

~~Respecter~~ (Petr in other illustrations) since Peneka is a Baska man.

Adoption in the Gullato a utilitarian custom as is shown by the fact
no magic or ceremony connected with it, unlike most other of the other
customs of the natives.

1. Probable age of the adopter when adopting?
2. Can we be adopted if more than one person?
3. Meaning of Kameko from H. Castro.
4. Will an adopted child get any of his real father's land.

adoption outside for sake of giving land.



Kualite did not look after Tebe so he adopted Tabuae and left him all his lands. Before the Flag.

Puntetia

In the example given below ~~the~~ Kualite, the daughter of T. Terelu^x was neglected by his daughter N. Kualite; he consequently adopted his brother's son T. Tabuae and left him his land as "Te Ala-n-Tibi".

Foot-note on Tem, Tem, Teg and Nei.

adopts

1. inside the family
2. outside the family

Exchange Adoption

Amota = N. Bawanga
 Nei Rotama

is called "Te ni-ni-Katiro" and is common.

Ngangoa = N. Bawanga
 T. Tima

Te "ni-ni-nurse" does not pass in this case because each is feeding each other's family.

The Parents have to go. "Te Amamate ni Kamiko".
 And "Te Ala-n-tibu".

Kamiko = kind?

Rotama & Tima could not marry.

you can children could see many you adopted child.

If a child is adopted and the adopter dies he will give "Te ala n tubu" before he dies even if he has not yet taken the child (not being weaned).

The

If the child dies before his ^{real} father goes up his father will take the "ala n tubu".

but if the adopter outlives his real father & the adopted dies before he dies then the real father goes to the adopter as he dies not really pass his land until he dies.

But if the adopted child dies & the ^{real father} ~~adopter~~ carries the parents to the adopter ^{can} leave "Te Ala n Tubu" to the ^{real} father.

The adoption process is a complex one affecting the adopted child
 in a number of ways.

Adoption

1. Reasons for adoption ✓
2. Age for adoption and types. ✓
3. Process of adoption ✓
 - (a) Inan raka tubutulu ✓
 - (b) Ni ni manai a Ba-...-... ✓
 - (c) Te Kakeri ✓
 - (d) Te Anaki ni Kaniko ✓
 - (e) Te ala a Tubu & Te ala a Kati ✓

minimum

3. Types of adoption as affecting:-

- (a) ones' class
- (b) marriage
- (c) Tuli's & Land Grants, food production etc

5. Successive Adoptions & Exchange Adoption
6. Te ala a Kati & Te ala a Tubu ✓
 adoption inside the Utu and outside. ✓
7. Name-giving and adoption.
8. Breaking of the contract for unkindness.

The intrinsically connected names extensions
 (Kui-ra in Tiki-ra) are obtained

⑩ and make ^{it} his "Inan" a ^{its extension} ~~name~~ ^{Kui-ra} ~~like-ra~~ ^{like-ra} * ~~These extensions of~~
 a name are obtained / by varying the vocal sounds or ~~changing~~
 the consonants in a name. For example T. Kankerra
 child called it ^{T. Timira} ~~Timira~~ and ^{T. Kankerra} ~~Kankerra~~ called his "Tibu"
 Timira by the ~~his~~ "Tibu" of his name, Timira.)

⑪ The billeted class are Totipotential, patrilineal and everyone ad ~~...~~
 a very important part in the social organization.

3 2 1 5 4 /

(B)

On New Year, when a woman was pregnant and another person wished to adopt the child, he often said nothing, but asked his wife to make a new "viri" or coconut leaf skirt, which would then be sent to the pregnant woman without any message. The acceptance of the "viri" by the pregnant woman was equal to a promise that her child would be given in adoption to the sender, no more or less, a gift being given him at that stage.

7. Adoption of animals and inanimate objects

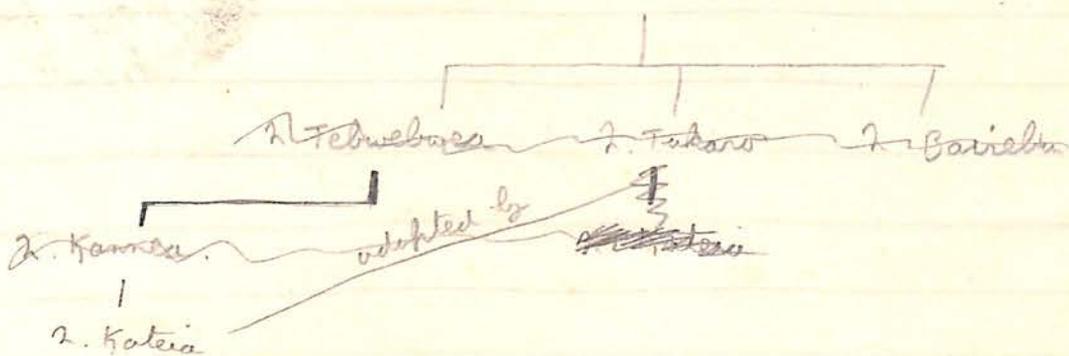
As a general rule of human beings was adopted but cats were first introduced into the Gilberts they were ~~not~~ ^{not} adopted and were greatly reviled and, at a rate in ~~the~~ ^{the} ~~same~~ ^{same} ~~way~~ ^{way}, were adopted and given in adoption in the same manner as human beings.

The "Kunenren" or ~~the~~ ^{the} ~~wooden~~ ^{wooden} Dolls were also adopted in the Northern Gilberts, ~~as in the case of the~~ ^{as in the case of the} ~~island of~~ ^{island of} ~~Bantoran~~ ^{Bantoran} island and the ~~island~~ ^{island} ~~of~~ ^{of} ~~the~~ ^{of} ~~case~~ ^{case} ~~as~~ ^{as} ~~has~~ ^{has} ~~to~~ ^{to} ~~be~~ ^{be} ~~a~~ ^a ~~part~~ ^{part} ~~of~~ ^{of} ~~the~~ ^{of} ~~these~~ ^{of} ~~Dolls~~ ^{these} is still in existence, and ~~is~~ ^{is} ~~clearly~~ ^{clearly} ~~guided~~ ^{guided} ~~by~~ ^{by} ~~its~~ ^{its} ~~own~~ ^{own} ~~eyes~~ ^{eyes}, and the one known to have been a ~~maker~~ ^{maker} has ~~now~~ ^{now} ~~been~~ ^{been} ~~called~~ ^{called} ~~into~~ ^{into} ~~dis~~ ^{dis} ~~trust~~ ^{trust}. ~~But~~ ^{But} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~case~~ ^{case} ~~of~~ ^{of} ~~the~~ ^{the} ~~island~~ ^{island} ~~of~~ ^{of} ~~Bantoran~~ ^{Bantoran} and Dolls "Te Ala-a-Toh" a "Te Ala-a-Toh" passed ~~as~~ ^{as} ~~the~~ ^{the} ~~case~~ ^{case} ~~it~~ ^{it} ~~is~~ ^{is} ~~believed~~ ^{believed} ~~has~~ ^{has} ~~been~~ ^{been} ~~the~~ ^{the} ~~adopted~~ ^{adopted} ~~been~~ ^{been} ~~a~~ ^a ~~human~~ ^{human} ~~being~~ ^{being}.

~~Regarding~~ ^{Regarding} ~~little~~ ^{little} ~~figures~~ ^{figures} ~~of~~ ^{of} ~~various~~ ^{various}

My little figure is attached to the cord, the only kin people being from ~~Maker~~ ^{Maker} since the "tebuna" a figure ritual called "Karanaruarai" was performed upon the adopted ~~in~~ ⁱⁿ ~~case~~ ^{case} that he might be well-treated by the adopter. The ~~ritual~~ ^{ritual} ~~of~~ ^{of} ~~figure~~ ^{figure} is ~~valuable~~ ^{valuable} ~~because~~ ^{because} ~~it~~ ^{it} ~~ensures~~ ^{ensures} ~~the~~ ^{the} ~~large~~ ^{large} ~~fact~~ ^{fact} that ~~it~~ ^{it} ~~takes~~ ^{takes} ~~a~~ ^a ~~short~~ ^{short} ~~of~~ ^{of} ~~the~~ ^{of} ~~life~~ ^{life} ~~of~~ ^{of} ~~the~~ ^{of} ~~island~~ ^{island} ~~life~~ ^{life}.

① Continuing of "Te Araake ni Kanoko"



Tukaro adopted Kateria, who died, but Kamasa continued "Te Araake ni Kanoko" and so was left "Te Ala n Tala" of Tukaro.

② ^{adopted child should die} If the adopted child should die before ~~the~~ ^{the} ~~stage~~ ^{stage} of puberty a marriage, ~~the~~ ^{his} ~~parents~~ ^{parents} may continue giving the "Te Araake ni Kanoko". ~~It~~ ^{They} ~~should~~ ^{should} they do this they may be given the "Ala-n-Kete" or "Ala-n-Tibu" which would have been given to the child had he lived. ^{in the following} ~~For~~ ^{example} in the Rei Kateria was adopted by her grandmother's sister Rei Tukaro but died almost immediately, her parents however continued their presents and eventually ~~she~~ ^{they} obtained Rei Tukaro's land as "Te Ala n Tibu".

⑭ * The Fairy genealogies use this after ~~to~~ ^{to} ~~be~~ ^{be} ~~passed~~ ^{passed} down from father to son and grandfather to grandson, a process which has resulted in the skipping of ~~alternate~~ ^{alternate} generations in the records

(next) ⑦

at the name-giving ^{feast} ceremony, which takes place when the ~~child's~~ status of the child's umbilical chord which is not cut by midwife finally ^{falls} ~~drops~~ off, the ~~real~~ ~~child~~ real parents will name the child. The adopter will often, however, change the child's name later, either giving it his own ~~name~~ or some other family name.

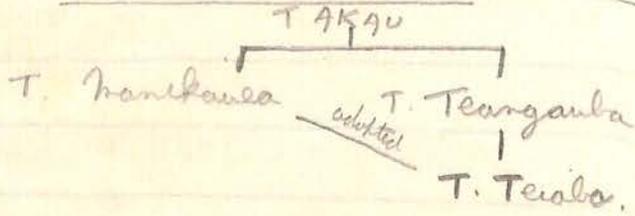
Did Timika learn anything of her adoption.

adoption outside the Family

T. Korotaku ^{of Bauva} adopted T. Tarii ^{different family} Bareangary clan and a totally

2 brothers T. Toanikaba and T. Teorang of Beri & Kammatoa clan adopted T. Kouraba ^{Kabubungara clan} of Tabiteuea ^{different families} & Kabubungara clan.

also illustrates concept of 2 both become agree together to ~~share~~ share and adopted later the ~~2~~ 2 has case had get "Tati" called "Tebu" ^{Te ala-n-tib for later}



They would call each other Tebu and not Tava and Tati as would be expected.

as a rule a son cannot be adopted by one the no fees

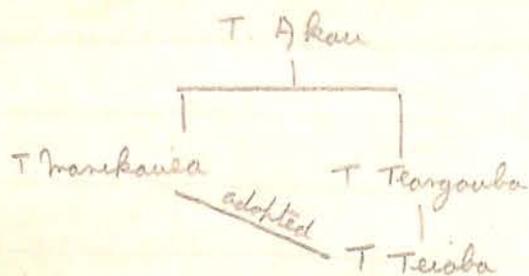
an adopted child will also get his share in his father's land his share is "Te ala-n-tib" doesn't count any exchange value he'll get no share of his father's land

③ as is shown by the following ^{well-known} example which dates back to a time well before the coming of the ~~white~~ European —

Two Brothers T. Toanikuba and T. Teurary of ~~Bona Island~~ and the Kanimoetoa Clan ~~of~~ on Bona Island adopted T. Kowahi ~~of~~ of the Kabuluwaregana clan on Tabiteuea Island. Adopters and adopted ^{see being of two different kinds}.

^{Foot-note} (This also illustrates the very exceptional case of two persons agreeing together to share an adopted child between them. In this case T. Kowahi received "Te ala-n-tabu" from both adopters.)

④ The following ^{for Bona Island} example will illustrate this point:—



T. Manikaua's adopted ~~T. Teiaba~~ ^{T. Teiaba,} ~~his brother's son,~~ ~~and therefore his classificatory~~ ~~son~~ ~~who~~ would normally call him "Tana" — Father and be called by his "Tuti" — Son, but directly he was adopted by T. Manikaua he addressed him as "Tulu" — Grandfather and was addressed by him as "Tulu" — Grandson.

1. Protective enforcement for the aged.
2. as an act to establish friendship with an individual.
3. as a device to transmit land.
4. The desire of a childless couple for children.

often not true a.

adoption among Chiefs in Borneo

"Te Ingoa" a name sake and adoption

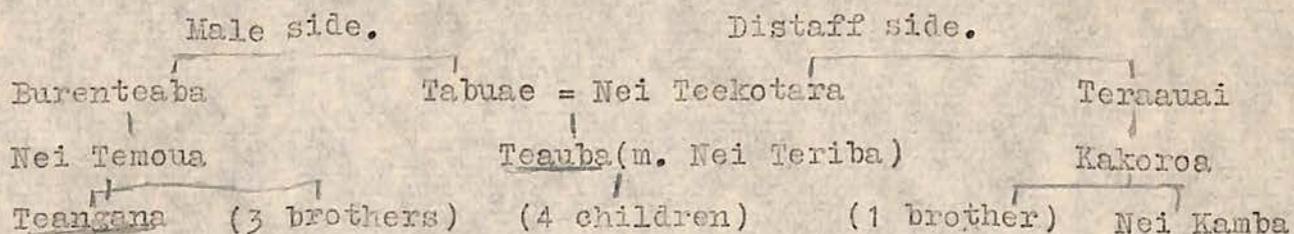
The example of adoption as a device to pass land

myla and

while ~~in respects~~ ^{in respects} the code of adaption ~~and~~ a series of exceptions
to the moral rules governing the Gallatin social structure,
it serves in many ways as a ^{excellent} ~~good~~ introduction to a series of notes
on the Social Organization of the Indians, with $\frac{1}{2}$ as it does across
the ~~structure~~ ^{organization} and affects in two each of their social groups.

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 "Utū" was disclosed in the hearing of a land-complaint.



Teauba was the adoptor; Teangana was the grandson of his father's uterine brother; Nei 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 his "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 matter of the the registration of a reversion was involved. "Te aba n nati" (land given to one adopted as a nati) is subject to no reversions, 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 adoptor 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 it's nature. The adopted themselves admitted 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 it's like has not been found elsewhere.

Adoption. Butaritari.

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 your family he must be one whom you would classify as a "Nati" or a "Tibu", on your 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, and the brother or sister of your own grandchildren.
3. Te Natinati. If you adopted one who was your Nati, he became your child and the brother or sister of your own children.

If a stranger was adopted under "Toba", he became your Nati and the brother or sister 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 "Tibu", the brother of your grandchildren.