Adoption. Botanitani.

(1) Te toba; (2) Te titutitu; (3) Te matinatia.

(1) Under toba, could be adopted within 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 titu on father’s or mother’s side. A man could tobania neither a girl or a toy.

(2) If you adopted one who was taken he would be your titu, the brother or sister of your own grandchildren.

(3) If you adopted one who was your own 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 joining,
you would call him Liben, the brother
of your grandchildren.
Adoption. If adopting a member of his own
ute a native would never adopt as his
tribe (grandson or daughter), a person who did
not stand to him already in that relation
according to the classificatory principle.
Likewise, in adopting a *nate* (son or daughter),
the person adopted must belong to the
class to which he would ordinarily apply
the term *nate*. 
Adoption.

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

Kiaskiri adopted
Barakian
Kibobona adopted Turekan as a grandson
Aravatana adopted

The effect of such successive renewals of the adoptive contract is evident. When Turekan was adopted by Kiaskiri, he became the own brother of Kibobona, the grandson of Kiaskiri. Had no further adoptions taken place, Tarekanta
The son of Turekan would have become as the first cousin of Aranawam, the son of Kibobora, 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 Kiackiri's descendants, thus putting the possibility of intermarriage out of court.
Adoption: Banaba.

1. 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 on his local prestige upon the name of his adoptor, and thus perpetuate his memory.
Adoption. (Talento, aged 80)

(1) When a child was adopted at Marakei the tahnea called Karangarainoi was performed upon the adopted in order that he might be influential. The adopted (t aonga a aroa te tui).

(3) When a woman was pregnant and another person wished to adopt the child, he often lied no word, but asked his wife to make a new niri, which would then be sent to the pregnant woman without any message. The acceptance of the niri by the pregnant woman was equal to a promise that her child would be given in adoption to the sender of the niri. "Ai aon te raba te niri aore." No answer in word or gift was given to the sender. The niri was made of coconut leaves on Marakei.

(3) The near kin of the adopted could not marry the near kin (totem group) of adoption, but distant totem sisters or brothers of adopted could marry brothers or near kin of adoption and vice versa.
Hau Tabakea

Kau Tabakea Kau Tabakea
Bu - Baa - Ke
Karea Lukina to Wia.

Tahua's Speech at Nonuhi
A manga vaitehi naka mana,
Ea hame manga bo te sabaaba ma tanga as te bakaruba.

Let's continue
On the road to Nonuhi and Boure the soul of a dead man met first with
Nii Kanaw capsules, who ate him tattoo marks,
he then met with Nonubwebo, who made
the series of string figures called
To Waru before him. The soul must
go through the series until the figure
called Nonubwebo came back. If he
did this without fault, he could pass
if he failed he was caught or
strangled in the string.

Ninemu
Omauna
Adoption. Abaiong.

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

**Male side**  **Distaff side**

<table>
<thead>
<tr>
<th>Burende</th>
<th>Tabune = Ni Tsekotara</th>
<th>Tangasai</th>
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<tbody>
<tr>
<td>Ni Tumova</td>
<td>Tamba (m. Ni Trombo)</td>
<td>Kakoaa</td>
</tr>
<tr>
<td>Tangana (brother)</td>
<td>(children)</td>
<td>(brother) Nii Kamba</td>
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Tamba was the adoptor; Tangana was the grandson of his father's unissue brother; Nii Kamba, the granddaughter of his mother's unissue brother. These two children therefore stood to him in the relationship of classifying son and daughter respectively. But he adopted them as his kins, not his matai. The point was proved by the evidence of dozens of witnesses, as was necessary, because Tamba gave land to both children, and a point matter of possession was involved. The matai land (land given to one adopted as a matai) is subject to no inversions, whereas the matai land (land given to one adopted as a matai) 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 prosecuted, and it had to be decided whether their brothers should inherit, as would happen in the case of the matai land, or the children of the adoptor should take possession, as would be correct if the land were the matai land. So many old men were witnesses of
the adoption that it was impossible to doubt their evidence as to its nature. The adopted themselves admitted also that they were tuba and not nahi. 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.