On the Abaiang the bride was carried by the bridegroom's relations from her father's house to that in which the ceremony of marriage was to take place. She must not set foot on ground between her old home and the new one. Probably a reminiscence of marriage by capture.
Marriage

If a man’s wife died (his moari piki) and he chose one of his sisters as his successor, this woman would often take the name of the first wife.

Tui Tenatere of Manakei married a girl named Nē Iaonaari; she died and her sister called Nē Rahkena also married to this man, took the name of Iaonaari.
1. The betrothal of a Gilbertese man is considered, when taken to live in his parents' house, to be essentially under the mother's protection and supervision, not the father.

This would naturally follow upon a dual organization with matrilineal descent. The mother would be of the same moiety as the son, while the father would be of that of the daughter moiety.

In Roti coast island where the dual system is still in force, a future wife is always in charge of the future mother-in-law.

2. Marriage for sake of S. Gilberts again points to former existence of dual system.
Marriage.

Butanitani.

On Butanitani, among the chiefs and near the marriage of first cousins and others classified as brothers to others, were encouraged. Such a marriage helped to keep the chief's family and family lands consolidated.

\[ \text{Katumenefata} \]

\[ \begin{array}{c}
\text{Ihunorowa} \\
\text{Bunimotu} \quad \text{Na Kaicu} = \text{Nu Kalutibo} \quad \text{Nakatuka}
\end{array} \]

Thus marriages have no connection in the native mind with the cross-cousin idea. In fact, the above example shows marriage between children of two brothers.

The working class did not as a rule indulge in cousin marriage. (But corroborate this)

Thus incest on Butanitani was not neces.

-sarily the copulation of classificatory brothers and sisters. Incest was the connection of one in position of child with one in position of parent (i.e. out of one's own generation).
It was a common practice for three or four sisters to marry a single man on Butaritani.

Na Yamai = Mr. Teani, Mr. Katoa, Mr. Kaotamatan

When a man married three true sisters, one of them was called moa-mi-Kie or rao-mi-Kie, the first Eriki. But their children had exactly the same status. If an Eriki had the first child, it had the privilege as eldest even though the rao-mi-Kie proclaimed later on.
Marriage. (Maraakei)

The following marriage of third cousins caused some heart burning among the old men of Maraakei:

Teiokokiri

Kazioni
Teiokokiri
Johinebna Alana

Nei Maria married Boboana.

In spite of the widespread maxim that the "fourth generation of descendants from a common ancestor go free" for purposes of marriage, the general opinion among the old people of Maraakei was that the parties to this union were too closely related for decency and that they would never have been allowed to marry before the flag. Many stated that it was not consistent...
Marriage (Marakei)

When a marriage between persons descended from a common ancestor was proposed in Marakei, a more or less ceremonial visit was made by the old men of the clan to the Bangota where the ancestral skulls of the respective branches concerned were buried. The skulls of the ancestors through whom descent was traced by each branch from the common source were then counted, and on the return to the house it was decided whether enough generations intervened to render the proposed union permissible.
Marriage. (Marakei)

It was a common practice throughout the Gilberts for a man and his sister to marry a woman and her brother. Such marriages, where conditions of age permitted, were celebrated on the same day. In fact, the marriage of a girl might be delayed until her brother was old enough to take part in such a marriage. I have never heard, however, of a case in which the marriage of a boy was postponed for the sake of his sister.
(1) Refer to Bawinki genealogy to illustrate the marriage of second Channa. This marriage took place before the coming of the Government, while native custom was still intact. I asked Tawacina whether there was any objection raised by either his parents or those of the girl, or any other member of the tribe. He informed me that no trouble or obstacle of any sort to the marriage was interposed.

(2) Refer to Bawinki genealogy to illustrate the marriage of two sisters to one man; also the marriage of deceased brother's wife by another brother.