

Marriage.

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Carrying of Bride

On { ^{Tarawa} 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.

V_cMarriage.

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

Ten Imashure of Marakie married a girl named Nri Jaonaari; she died and her sister called Nri Raakera, also married to this man, took the name of Jaonaari.

Marriage

Social structure.

- ① The betrothed of a Gilbertese man is considered, when taken to live in his parents' home, to be essentially under the mother's protection and supervision, not the father's.
- This would naturally follow upon a dual organisation with matrilineal descent. The mother would be of the same moiety as the son, while the father would be of that of the daughter-in-law.
- In Ruteost Island where the dual system is still in force a future wife is always in charge of the future mother-in-law.

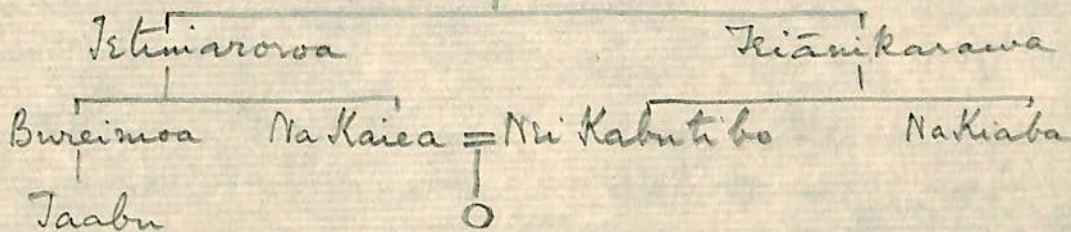
2. Marriage by rape in S. Gilberts again points to former existence of dual system.

Marriage.

Butaritari.

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

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Such 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.

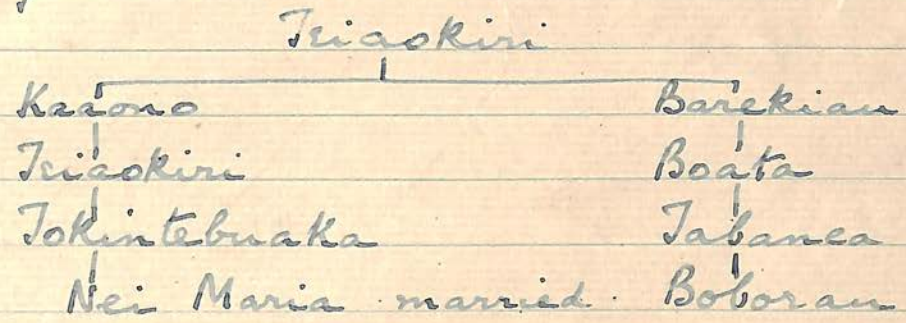
The working class did not as a rule indulge in cousin marriage.

(But corroborate this)

Thus incest on Butaritari was not necessarily the copulation of classificatory bro. 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).

Marriage. (Marakei) ✓

The following marriage of third cousins caused some heartburning among the old men of Marakei:—



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 Marakei was that the parties to this union were too closely related for decency, ^{being descended through males into same class.} and that they would never have been allowed to marry before the Flag. ~~Many stated that~~ ~~it was the~~

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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 utu 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.

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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.

Marriage Tawawa.

Unable to be
used

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- ① Refer to Bainiki genealogy to illustrate the marriage of second cousins. This marriage took place before the coming of the Government, while native custom was still intact. I asked Tawawa whether there was any objection raised by either his parents or those of the girl, or any other member of the utu. He informed me that no trouble or obstacle of any sort to the marriage was interposed.
- ② Refer to Bainiki genealogy to illustrate the marriage of two sisters to one man; also the marriage of deceased brother's wife by another brother.