
1. T te tiba - tiba. The division of lands by a father still living among the children of his various wives.

2. T te toba (cfr. Samoan tofa, love) land given to a person adopted as a toba by a particular sister. Such a person took the status of adopter's before adoption.

3. T te tibita toba. Land given by an adopter to a person adopted as a toba (grandchild), called te alam toba, subject to a woman to the eldest descendant in the male line of the group should the adopter have been extinct.

4. T te nataniti. Land given by an adopter to a person adopted as a tota (son or daughter), called te alam nit. Subject ... (etc., &c.).

5. T te ba - n - uri. Land given to an adopter as a reward for adopting a child or adult in one of the three manners above; considered also as help towards the expenses of feeding the adopted. Given by adopted.

6. T te ba - n - aine. A fine paid for an offence against a woman. This penalty was also incurred by one who passed under a woman's tobi, hung as a toba on a tree or house.

7. T te neneke. A fine paid by one who killed or severely injured another, to the injured person.

8. T te kua. A reward given on recovery from sickness to one who had nursed the sick man.
9. Te Kainiki'kaba. Hand given as a wedding present to wife by husband. If the wife died without issue, it did not return to the giver's utu, it became the property of the utu of the wife's mother, not her father.

10. Te bururupunakaraka. Hand given as wedding present to husband by wife. It became his property together with his father's (not mother's) utu which he was entitled to receive.

11. Te bora. Hand given to a young wife (or her husband?) as the price of tinapa.

12. Te Kau. Hand given to a tinapa, not as a price for sexual intercourse, but as a reward for filial piety.

13. Te mumu. If not of your kin, a man must give land if you increased his rank.

14. Te aba-n-an-ki. If a man stood up in a crowd and presented his ki to you, you did him great honour by producing his ki with the words 'I take siska-a Barikai' (meaning the land). He would grant you this land named.

Nam'Jafoba
Nam'Kana
Nam'Kamanna
Nam'Jafoba

Fotikirao (name of land)
The eldest son, though not necessarily the eldest child, had preference in right of succession and inheritance. His descendants inherited such rights in precedence to the descendants of other branches of the family. Thus it will happen that the title of heir apparent of an elder will descend upon a younger, while members of other branches, his senior in years or experience, will nevertheless give him the right of speech before them in council, and the right of veto to proposals made by them in respect of family lands.

Sometimes the eldest child, even though a girl, would be given precedence to any others whether boys or girls born after her.
A man with several wives would generally arrange long before his death for the division of his land (posthumously) among his progeny. He would allocate specific districts to each wife such as land by name. Each wife would then be the guardian of such lands on behalf of her progeny [with the lord]. She would herself acquire no rights over the land save as the mother of her husband's children. These, on attaining maturity would take over the governance of the land, but would be under an obligation of keeping their mother thereon.

In such a case, each wife's issue having been provided for separately. The eldest-born child of such a father would have no say in the future disposal of any of his brothers or sisters' lands. A maka ma aia eia.
Inheritance.

Te buena-mai. Not a division of goods, but a definition of the lands wherein the issue of each wife shall feed.

Te tiba-tiba. A division and separation of lands. A distribution among the issue of various wives.
On marriage a Butemban man would often give his wife a piece or two of land as a present. The name of this gift was to Raimi-Rita-Rita.

A woman would give her husband a present of land, called to buruniraka-raka-raka. Such gifts passed right out of the ntu of the giver into the ntu of the receiver, not being subject to return at any time.

But if the wife receiving such a gift died without issue, it would be inherited by her mother’s ntu, not her father’s.

If the man receiving such a gift died without issue, it would be inherited by his father’s ntu.
1. Khawi kibaki ba given by F. Roburianski to his wife Ni Kamake.

2. Ni Matoa, the wife’s mother took the land wrongfully: it ought to have gone to Ni Kamake’s issue.

3. Land remained in Ni Matoa’s wife wrongfully until Na Skeleta gave it back voluntarily to the rightful owner, Karaba.
Land was generally given in payment for the well-being of a child. Land thus acquired was called Te aba ni Kamamma (land of suckling).
If one of a chief's workers committed an offence against the wife of another man, it was the chief who had to pay the land-tax, called ba-i-n-aine. He would have to pay it, even if the offended party were of the slave class. In this case it would be taken in chief right by the chief of the offended party, while the latter would acquire the right of feuding on it and farming it for this chief.

Uaneita (chief)  Ekeramataung (chief)
Tenneke (worker)  Itineita (worker)
Boiaki (worker)

In the above illustration, Uaneita committed adultery with the wife of Ekeramataung, and forfeited two pieces of land as payment to latter. The worker Tennake thus lost his hereditary unfruit, which passed to Itineita, the worker of the offended chief. But then Itineita committed adultery with the wife of Tennake's son. Under the local custom, Ekeramataung, the offender's chief had to pay for the offence. The same piece of land was therefore returned and Uaneita re-acquired the chief right while Boiaki took the unfruit which his father had formerly forfeited.
Land
Inheritance: Banaba

1. Girls and boys were treated equally in the division of paternal and maternal lands. That is to say, neither sex was more favoured than another by custom. The eldest child, whether girl or boy, generally inherited the greatest share of land, but this again, was not a hard and fast rule, for the parents had the greatest freedom to make favourites and endow them at will to the exclusion of other children.

2. The communal or family system of land tenure, so strongly developed in the Gilberts, does not appear on Banaba. Land is, and apparently always has been, the property of the individual. Once given a piece of land, the Banaban is entirely the master of it, and can give it away or sell it to any stranger, if he will.

3. Land was usually divided up among children before death of parents — most usually when the children became old enough to fend for themselves. The formality of apportioning land among children was called to Katantau: it consisted of collecting the various heir’s and walking with them round the parental lands, to point out to them the boundaries of their respective allotments. This formality was rarely
Gone through in the presence of but one of several children, it was distinctly understood that all had the right to be present, even though all did not get their share at the same meeting. Further, it seems that even a child who was given no share at all in the paternal or maternal estate could demand in justice that he be allowed to attend the partition at which his brothers and sisters profited to his exclusion.

Generally a husband and wife made their Katantau on the same day, but this was by no means an unbreakable rule. Again, it was the usual custom that each child should get some of the paternal and some of the maternal lands, but a special arrangement between the parents was often made, by which the children were divided into two groups, one of which inherited the father's and the other the mother's estate.

The Katantau was a final act. Once a child became thereby endowed with land, he was its unconditional master, and could dispose of it entirely as he willed.

Te aba n tara was equivalent to te aba ni kwaikia ni Gilberti, given to one who cared for you in sickness. A stranger might thus acquire all your land to exclusion of children.