



PO BOX 3, Majuro, MH 96960 tel. (692) 625 – 3291 email cllc@cmi.edu

Bilingual script - Naan ko ilo ruo kajin: Etan bwidej ko - The property names

Ri-kaki Pruter - Teacher Pruter

Etan bwidej ko - Majel/Marshallese	The property names - English/Pälle
Ekwe bar juon in aode in ekkatak im epojak in diwōj waj ilo ainikien kab bareinwōt ilo jeje. Ijoke mokta jān aō naaj wōnmaanlōk wōt im tilmaake kab tōpeiaake waj, ekwe kaṃṃoolol Anij jemād ilañ kōn mour im ājmour. Im kile ri-kaki in kabuñ otemjej. Kein karuo kile manit eo einwōt jijet im pād ro ad, irooj ro, aḷap ro im ri-gerbal ro. Kein kajilu kile Kien ko ruo; kien eo ioḷap (Būreejtōn,	Well this is another challenge in learning that is ready to go out to you all through hearing and also through writing. Except first, before I move forward and offer this formally and gift this to you, well thank God our father above for life and health. And recognize the pastors of all the churches everywhere. Secondly, recognize the culture as the places we sit and stay, our chieftains, our lineage heads and the

Kāāpnet, Nitijeļā im kōrā ro karejerāer. Kile Kien ko redik (Meer ro im kōņjeļ ro bareinwōt kōrā pālier). Em kōj otemjej jej pojakin roņjake kanne in ak roņjake ilo iien in, eļap tata ri-jikuul raņe em rej pojakin roņjake.

Ejāmin mej Jobi ņai iarin Tōbal lukkuun

kein emņan. Rainin kōjaņ nāj ekkatak kōn etan bwidej ko. Bwidej kein ad 14, ewōr 14 adeaņ bwidej, etan bwidej ko, ko rūtto ro rar jolōti itok wōt jān aer kar pād ilo tariņae, jerbāl in kijejeto, pād im mour ilo makūtūt ko rōļap im pen ippān irooj ro aer. Bwidej kein aolep rej einwōt oņāān ko jān irooj ro ņan armej ro aer ilo aer kar iju boņ iju raane er.

Bwidej eo kein kajuon etan in **Marjinkot**. Oņāān eo ilōņ tata ikijjien bwidej im ej etal ņan ro rar peran ilo iien tariņae. Irooj ro ak jej

workers. Third, recognize both laws; the law in the middle (president, the cabinet, the legislature and the women who serve with them. Recognize the lesser governing bodies (mayors, council members as well as their wives). And all of us everywhere that are ready to listen to this recording or as you listen during this time, especially for the students there that are ready to listen.

A man named Jobi didn't die on the lagoonside of Tōbal (Jaluit Atoll) and that's really good. Today we are going to learn about the names of the properties. There are 14 properties, we have 14 properties, and the names of the properties, these are the ones the elders gave to us as an inheritance which came from their battles, their perseverance, living and staying in their work that was important and firm with their chieftain. These properties are like their payment from the chieftains to their people as they did their duties, steady and deliberate; persistently

ba, “Maan Made”. Onāān in ej etal wōt ñan emmaan ro wōt āinwōt ke er wōt rej maroñ in pād ilo iien tariṇae em ejjab ñan kōrā ro ekkar ñan mantin Majeļ.

Bwidej eo ṇa etan **Kwōdaelem**. Bwidej eo kein karuo eo ṇe kwōdaelem. Ej Onāān eo kein karuo ikijjien bwidej im irooj ro rej kile kijejeto ko an ro rej ālimi tipñōl ko. Meļeļein kwōdaelem ānen. Ālim tipñōl ko wa er ilo iien eo rej ejjerakrōk im dibuk meto ṇe eaetok im pen. Ejjab meļeļein bwe kwōj ānen jān ñan a-a-a aeto kā rilikin tok Mājro in, ej juon kōtaan eo edik, ejjab ak kōtaan aelōñ ñan aelōñ jān Wōjjā ñan Maļoelap kōtaan kaṇe. Armej raṇe rej etal ippān irooj raṇe ilo aer tar meto in, ekwe rej kōmmane jermal in kwōdaelem ṇe, em etan bwidej ṇe kwōdaelem. Emōj onāān in ej etal ñan bareinwōt emmaan ro wōt kwojelā jermal in epen im ej etal wot ñan emman ro wōt ṇa etan onāān ṇe ak bwidej ṇe kwōdaelem.

working.

The first property is **Marjinkot**. This was the highest paid amount regarding the properties and it went to those who were brave in battle. The chieftains or we say “in front of the spear.” This was the payment that went to the men, because they were the only ones allowed to enter battle and it was not for the women, according to Marshallese customs.

The second property is named **Kwōdaelem**. This second property is kwōdaelem. It is the second payment regarding properties and the chieftain recognizes the effort of those who bail water out of the large outrigger canoes. It means “land given by a chief to a commoner as payment for bailing water out of the chieftain's canoe during battle.” They bailed the large outrigger canoes of theirs in the time that they set sail and pierced the seas, which was long and difficult. This does not mean that you bailed water from here to the

Bwidej in **Molentak** ej oṇāān eo kein kajilu ikijjien bwidej, ilo kile mool im iokwe, im ej juon oṇāān eo ṇan kōrā wōt. Jerbal in ej jermal ṇan kōrā. Bwidej ɳe leloḱ in irooj ro ṇan kōrā ilo aer jermal ippāer im moḱl ṇan er.

Bwidej eo kein, eo juon ej **Menuwōra**. Menuwōra ak et eo juon jej ba, Tōlemour. Menuwōra ak Tōlemur. Ej juon oṇāān eo ikijjien bwidej ilo kile kapeel ilo uno iōñ ɳe. Kwōj lo naan ɳe tōlemour ej itok jān naan ɳe uno. Uno im kōmour nañinmej, nañinmej ko an irooj ro, aolepān wāween ko rej uno ik er kake jej ba Menuwōra akō Tōlemour. Ej etal oṇāān in ṇan emṁaan ro im kōrā jimor.

Oṇāān eo ikijjien bwidej ilo kile jeḷā-kunaan ilo jermal ko remṁan ṇan irooj laplap eo. Im ej juon oṇāān eo ṇan emṁaan im kōrā jimor, ṇa etan oṇāān in **Elmendik**.

i-i-i-islands on the oceanside of Majuro, it was for a short time, not between each island, from island to island from Wotje to Maloelap between them. These people accompanied the chieftain into the sea, so they did the job of bailing water, and the property name is kwōdaelem. So the payment for this also went to the men, because you know this is a difficult job that went to the men, and the name of this payment property was kwōdaelem.

The property of **Molentak** is the third payment regarding property, recognizing truth and love, and it is a payment made only to the women. This work is for women. This property was given by the chieftain to the women as they worked together, in honesty with one another.

The next property, it is named **Menuwōra**. **Menuwōra** or the other name is Tōlemour. Menuwōra or Tōlemur. It is a payment made

Jalitak juon ɲe bar bwidej, Jālitake. Emōj bwidej eo ɲa etan Elmendik ak jej wanlaɪ tak wōt ñan Jālitak. Juon ɲe bar bwidej, keememej bwe bwidej kaɲe rej oɲāān. Jālitak ej oɲāān eo ikijjien bwidej ilo kile jerbal eo emmejaja ikijjien ju-im mej rake irooj ɭapɭap eo. Ej juon oɲāān eo ñan emɲaan wōt. Ekwe ej jerbal naan in kōnke armej raɲe rej jālitak. Ejjeɭok ir jān wōjke kaɲe ilo tōrerein juon aelōñ. Wōjke killep men kaɲe. Unin aer likūti wōjke kaɲe rōɭap ɲae tōrerein aelōñ kaɲe kōnke wōjke kaɲe rōkajoor ñan bōbrae dānnin jool jān aer tōbtōb āne tak im kakkure aelōñ ɲe. Ekwe ej ej ir Jālitak raɲe, armej raɲe rej emɲaan ikkijoñ im ilo aer kar jālitake irooj ɲe aer ekwe rej ɲa etan bwidej ɲe aer Jālitak. Kōɭɭā oɲāān ro rej, naan ɲe iar ba, “ju memej”, Ju memej meɭeɭein emmej rake, emmej rake irooj ro aer. Boñ raan rej waje er bwe ren jab jorrāān. Ekwe irooj eo ej ajɭok

regarding the property in recognition of medicinal skills in the north. You will see the word Tōɭemour which comes from the word medicine. Medicine for healing from illness, illnesses of the chieftains, in every way they gave them medicine, which we call Menuwōra or Tōɭemour. This goes to both women and men.

The payment regarding property for recognizing those who took responsibility in their good work for the high chieftain. And this is a payment for both men and women, the name of this payment is **Elmendik**.

Jalitak is another property name, **Jalitake**. So the property named Elmendik, we move on to the next one named Jalitak. This is another property, remember that these properties are payments. Jalitak is the payment recognizing the good and lovely work for the high chieftain. It is a payment made only to the men. So they use this word because it is a job

bwidej ɲe etan Jālitak, kōllā ɲāān ro rej
emmej rake er.

Bwidej eo tok juon **Mōnkalotlot**.

Mōnkalotlto, ɲāān eo ikijjien bwidej ilo kile
bōd im kauk im loloodjake juon jeban bwij ilo
an nañinmej ɲae iien eo emij. Im ej juon
ɲāān ñan emɲaan im kōrā jīmōr. Ekwe ñe
elukkuun meɭeɭe ilo am kar roñjake bwidej ɲe
kiiō a etan mōnkoɭotlot ilo wāween an jet
armej emaroñ emɲaan ak kōrā pād turin irooj
eo. Jeban ej meɭeɭein jeban juon bwij ej aɭap,
aɭap men ɲe ilo aer pād turin aɭap ɲe aer rej
kake em aɭap ɲe ej leɭok aer bwidej.

Mōnato ɲāān eo ikijjien bwidej ilo kile lale
ak kile im lale, katutuuk juon nejin irooj. Im
ej juon ɲāān eo ñan emɲaan im kōrā jīmōr.
Ekwe emaroñ armej eɲ ej katutuuk ajri rā
ippān lejlā eo ippān irooj eɲ ālikin an
kōmmour. Ekwe rejino katutuuk jān tōre ɲe ej

done to protect from salt spray. This is from
the trees circling the island. Those are large
trees. The reason they use these large trees
around the island is to make a bulwark and
protection from the salt water, from the waves
coming up to the shore and damaging the
land. So there are no disjointed bulwarks, the
people who set these up are men, so as they
protect their chieftain, they name the land
Jalitak. The payment made to those, they call
it *ju memej* or to “stay up all night to watch
over the chieftains.” From night to day they
watch over them so no harm comes to them.
So the chieftain shares the land named Jalitak,
it is the payment to those who stay up at night
and keep guard.

The next property is **Mōnkalotlot**.

Mōnkalotlto, this is the payment regarding
property, recognizing wrongdoings, looking
after a sick person and taking care of the head
of a clan from when they are sick until they
die. And this is a payment to both men and

niñniñ tok kōn aolepān jermal in katutu kañe
ālikin an mōj an tutu im ededlōk. Ekwe irooj
eñ eba, “iole ak iole lale bwidej e, mōn katutu
kōn am kar pād turū im eļap tata lejļā ñe im
mije aolepān jermal kañe an ñan bōk erre eo
kab ājmuur eo an ajri e nājimro, ekwe kōmro
aje waje ilo eta bwidej e iō etan Mōn katutu,
joļok bōd Mōn Ato.”

Imōn Ninnin ej Maroñ eo ioon bwidej eo
leļok in juon irooj ñan eo emaroñ in kannin
ajri eo nejin ilo tōre eo ejjeļok kobban ittin
lejļā eo ippān. Meļeļein lejļā ej kōrā eo ippān
irooj ñe. Tōre ear koļotak em etal em ebar em
ejjeļok kobban ittin. Im repukot juon kōrā em
ewōr kobban ittin rōbōktak bwe en kaninin
ajri ñe nejin. Im ļak ededlōk ekwe irooj ñe ej
kōj banban armej ñe ak kōrā ñe em ba, “iole e
lale bwidej ñe ij ña etan imōn ninnin itok wōt
jen am kar jipañ kōrā ñe kannin ajri ñe
nājimro.” Jet kein wāween rōkanooj in
emman. Im ewōr ruo meļeļe, im meļeļe juon

women. So if you listened carefully the
property name is mōnkoļotlōt and it is
regarding men or women who are near the
chieftain. The head of the clan is the lineage
head, the alap, and the alap is the one they are
near and the lineage head gives them that
property.

Mōnato is the payment regarding the property
that recognizes those who look after, or that
know and take care of, bathing the child of the
chieftain. And this is a payment made to men
and women. So these people would bathe the
children along with the wife of the chieftain
after she has given birth. So then they started
bathing them from when they were babies
until they were older and all the bathing duties
and after bathing and getting ready. So the
chieftain says “hey man, hey man there’s the
land. That’s a bath house because you were
beside me and and most importantly the
chieftain’s wife and accompanied all the
duties to bring cleanliness and health to our

ne ak meŀeŀe ruo, Maroñ eo ioon bwidej eo leŀok in jeban (aŀap) bwij ñan ro nejin ajri kōn meŀeŀe eo an bwij eo an, im irooj łaŀłaŀ eo.

Kōnono kōn laajrakin an bwidej ne wanlaŀ tak ilo laajrak ne aer jān eo erūtto tata laŀ tak, laŀ tak ej wāween eo juon ne, imōn ninnin ak imōn bōtōktōk.

Wanlaŀ tak wōt ñan aa.... bwidej eo kein kajete ne? Juon iaan bwidej ko em ebar aorōk ej oñāān jān irooj ro ej “**Pakoŀapkūk**, Pakoŀapkūk” ej juon iaan bar etan bwidej ko. Im meŀeŀein ej oñāān eo ilo karreouk ak jeorŀok bōd eo an juon irooj, ak lerooj ñae juon kajoor. Im juon oñāān eo ñan emṁmaan ak kōrā. Ej jermal ñan emṁmaan ak kōrā. Kwōjeŀā ñe ewōr rōŀok in jermal ko an irooj eo ak lerooj eo ñae armej ro an. Kajoor meŀeŀein emaroñ aŀap em ri-jermal ro. Ñe elōñ nota er ñan armej ro aer, rej ba ioŀe juon neñe am bwidej na etan Pakoŀapkūk. Pakoŀapkūk meŀeŀein elōñ jorrāān rar kōṁmane ñae eok

child, so we will share this property with you named Mōn katutu, sorry, Mōn Ato.”

Imōn Ninnin this is the property given to the one who breastfeeds the child of the chieftain during the time that the chieftain’s wife does not have full breasts. So they look for a woman who has breasts full of milk and they bring her to nurse the baby. And once this is finished, the chieftain shares this permanent condition of this person or woman and says, “hey lady, look at this property named “the house of nursing” named because you helped this woman nurse our child. These are some methods that are very good. And there are two meanings, the first meaning which was just explained, and the second meaning which is the power over the land which is given to the lineage head of the clan to his children, because of this clan’s meaning as well as that of the high chieftain. Speaking of the list of properties, move down on the list to the oldest down to the youngest, and the other way is the

em rej itōn jeorłok aer bōd ippam im kōllā
oṇāān kōn juon bwidej, juon jikūm em lak
mōj lewaj em aje waj, em emaroñ jermal ñan
emṁmaan ak kōrā, ñe ekar lōñ ruer ñae
emṁmaan eṇ ekwe relełok ñan emṁmaan eṇ em
ña etan Pakoļapkūk etan bwidej eṇ. Ake ñe
kōrā men eṇ em Lerooj eo ekar kōmman bōd
ñae kōrā eṇ, ekwe rebar wōnmaanłok wōt em
jeorłok em karroik aer bōd kōn oṇāān ñe
Pakoļapkūk.

Kitde bar juon ñe etan bwidej em juon in bar
bwidej eo ej aje łok ñan eo pālele kōn mālim
eo an bwij eo im irooj laplap eo, im ej ilok
ñan emṁmaan ak kōrā. Ej bar Kitde etal ñan
bar emṁmaan ak kōrā. Juon iaan bar bwidej ko
kaṇe em eļaññe, ñan waan joñak; ñe ikar baj
irooj em ipālele ik juon, lejłā eṇ em ikōṇaan,
eitōn einwōt naan ñe kōbōjbōj, kōbōjbōj, ilo
wāween aō aje łok juon bwidej ñan juon kōrā
eo ikar loe ak pālele ippān em ña ij Kitde
kake. Em emaroñ bar jermal ñan lerooj rā, em

house of nursing and the house of blood.

Move on down to number ahhh...which
number is this one? One of these other
properties that is also important, and it is the
payment from the chieftain named

Pakoļapkūk, Pakoļapkūk, it's another one of
the property names. And the meaning of this
property is that it is for the one who cleans or
erases the wrongs of the chieftain or the queen
against another power. And this payment is
given to both men and women. It works for
men or women. You know if there is a
mistake on the behalf of the chieftain's work
or the queen against the people. Another
power means a lineage head or a worker.
If there is a grudge against the person they
say, "hey man, there's a property named
Pakoļapkūk." Pakoļapkūk means there was
harm done to you but they want to erase it.
And the payment is made with this property, a
place for you and when it is finished, take it
and divide it up, and it can work for men or

lerooj rā remaroñ bar kited ña lõmarā rej loe
er ak pālele ippāer ekkar ñan manit. Ekwe ilo
kajin raan kein jej ba, “Kōbōjbōj.” Naan in
Kōbōjbōj emaroñ oktak tok ñan naan ñe Kitde
ilo naan kañe ad ilo kajin bwidej kañe ad.

Eneaje ej meļeļein bwidej eo leļok ñan juon
irooj im bar juon mōññā ak ñan juon
ruwamāejet; im ej juon men in leļok ñan
emman ak kōrā.

Mejaļjaļ-jān Kabinrame ej bwidej eo leļok
ñan juon kōrā eo kōn tokjen jermal ko an ñan
irooj ļapļap eo.

Ekwe, erkein rej etan bwidej ko ad ilo Aelōñ
kein em ij tōmak bwe ekar emman ami wōj
roñjake em meļeļe kaki. Ekwe bar mōñōñō in
lo kom ilo tōre kein, tok laļ, ñe ankilaan Anij,
im jerañman ñan aolep.

women. If they have faulted the man, then
they give it to the man. And they name it
Pakoļapkūk, the name of the property. But if it
is a woman that the queen wronged, well they
will go ahead and erase that wrong and clean
the mistake with the property payment of
Pakoļapkūk.

Kitde is another property name. And this is
another property shared with the spouse with
the permission of the tribe and the high
chieftain. And it goes to men or women. It
also, Kitde also goes to the man or woman.
This is another property that is for example, if
I was a chieftain and I was married to a, a
chief’s wife, and she wants to, like the word is
be persistent, giving a gift to the opposite sex,
to win favor with them; in the way that I share
property to a woman that I saw or married,
well, they say I am using Kotra (land given
only to chieftains) for her. And this can work
for the queens and the queens can also say

they gave land to the men that they see or their husbands, according to customs. Well the way we speak nowadays is perseverance, or winning someone over with gifts. This word “kōbōjbōj” can be exchanged for the word “kitde” in our language or regarding terms of property and land.

Eneaje means the land given to a chieftain and giving food to a stranger or foreigner. And this is something given to men and women.

Mejaljal- it comes from Kabinrame and it is the property given to a woman because of what her work is worth, her work for the great chieftain.

Well, these are all the land tracts in our islands and I believe that you all listened well and understood it well. Well it was good to

	see you again, in this time, and for the next time, if it is God's will, and blessings to all.
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