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Bilingual script - Naan ko ilo ruo kajin: Menmenbwij - Genealogies

Ri-kaki Jora - Teacher Jora

Menmenbwij - Majel/Marshallese	Genealogies - English/Pälle
Ekwe bar juon alen iøkwe. Juon in bar lelkan bwebwenato ak ekkatak eo im enaaj töl lõk kōj ñan lale ewi wāween kab jekjek in an menmenbwij ko ad, jermal kab ta aorōk eo aer. Ilo manit kein ad, ewōr juon ad kar mōñakjen ñan ad wōj lale wōn kab wōn ro im rej jembali bwidej ko ad. Ñan lukkun in kalikkar e, meļeļein menmenbwij, ej ñan kōllaajrake baamle ko ilo juon bwij. Unin men in, ej ñan	Well once again, <i>iøkwe</i>. This is another story series or lessons that will lead us to see how they work and what manner are the genealogies of ours, as well what their purpose is and why they are important. In this culture of ours, there is a form that we will look at to see who it is and who they are that serve our properties. To make it really clear, the meaning of genealogy is a way to list a

jipañ ro uwaan bwij eo bwe ren jeļā wōn im rejejjet bwe ren ri-tōl ilo ioon bwidej ko aer. Ilo pija ko ļok imaan, ilo juon baamle, ewōr AĻAP kab ewōr RI-JERBAL ro im rej alikkar ilo menmenbwij eo.

Bōtaab mōkta jān ad wōnmaanļok, inaaj kōmeļeļeik tok menmenbwij in me ikar pijaik tok im ej waļok ñan kōj. Ilo mool, ewōr bwij ko elōñ uwaer ak ikar pijaik tok wōt tarrin in jilu epepen. Ilo ļain ñe me ej kilmeej, ej nejin bwij, ļain ñe me ej būrōrō, ekwe ej nejin bōtōktōk, im ļain kūre ñe ej kwaļok ke lukkun nejin armej raņe me rej ekkej ilōñ tata. Komaroñ in naaj bar loe ilo ļain ñe me ej m̄ade tulaļin, ej kaalikkar ke em̄maan men rein, ak ñe ļain in me ejjeļok m̄ade ilo tulaļin, ekwe kōrā ro raņe. Ak ilo bar juon wāween ba, rej ba ñe ej em̄maan ak ļaddik ej “BWIJ TEEL” ak ñe ej kōrā ak leddik rej ba “BWIJ TŌT”. Ejjeļok oktak jān ad ba “iep jaļtok” im “iep jaļlok”. Kiiō mōkta jān ad wōj wōnmaanļok, jenaaj lale ta meļeļein naan kein

family according to their tribe. The reason for this, is to help the number of those in a clan to know who is the perfect one to lead and administrate over their properties. In the videos made up until now, in a family, there is an *aļap* (lineage head) and a *ri-jerbal* (worker) that are apparent in the genealogy.

But first before we move forward, I will explain this genealogy that I took a picture of and that is showing up to us right now.

Truthfully, there are clans that have many members but I took a picture of about three generations. On that black line, that’s the “child of the clan,” or descendants of the man, and the line that is red, well that’s the “child of blood,” or the descendants of the woman.

And the line that is gray shows the actual birth children of the people up there, at the top, children of both the man and the woman.

You will also be able to see the line that has a spear at the bottom, well that means it is a man, but the lines that don’t have a spear at

ruo. Bwij tee! kab bwij tōt. Bwij tee!, ej
 āinwōt me!e!e ke eban kabwijer maroñ in a!ap
 ak enaaj kabwijer wōt maroñ an ri-jerbal. Ak
 ilo bar juon me!e!e, rej ba enaaj etal im jokwe
 wōt ippān kōrā eo ippān. Kiiō naan ñe bwij
 tōt. Me!e!e eo an bwij tōt ej me!e!ein ke renaaj
 kabjer maroñ ko ilo imōn bwij. Ak jen ba
 renāj pād wōt ilo imweo im pād ie wōt.

Wāween an men in jerbal, ej aikuj bwe en
 laajrak aolep ro uwaan bwij eo jān eo
 erūttotata ñan eo ediktata bwe en jab wōr pok
 ie. Ilo mool, kein jerbal in ebwe an aorōk im
 kōj raan kein jej aikuj me!e!e kake.

Menmenbwij in, in ba ke emman ñe jenaaj
 kalimjōk wōt !ain in me ekilmeej kōnke ej
 kalikkar imōn bwij ak bwidej ko joleti jān
 jined.

Ekwe jenaaj wōnmaan!ok wōt. Ilo arnej ranē
 me rej pād ilōñtata, rej jemān kab jinen juon
 bwij. E!ak wōr nejierro, jiljino ajri. Kein
 kajuon ej !addik, leddik, leddik, !addik, leddik

the bottom, those are women. Or another way
 to say it would be they say if it is a man or a
 boy it is “Tribe to come loose” but if it is a
 woman or girl they say “tribe to be settled.” It
 is no different from when they say “*iep
 jaltok*” (a basket facing inwards, towards you,
 a girl) and “*iep jallok*” (a basket facing
 outwards, away, a boy). Now before we move
 forward, we are going to look at the meaning
 of these two words. “Tribe to come loose” and
 “tribe to be settled.” *Bwij tee!* (Tribe to come
 loose) means like it won’t take hold of the
 lineage head’s power, but it can take control
 of the worker’s power. Or another meaning is
 that they say they will go and only live with
 their wife. Now on to these words, *bwij tōt*
 (tribe to be settled). The meaning of *bwij tōt*
 means that they will control the power over
 the houses of the clans. Or we can say that
 they will stay there at the house and be settled
 there.

im diktata ɲe ej ɭaddik. Kiiō, kōnke imwiin jej kōnono kake ej imōn bwij, aolep ajri rein rej ellaajrak ijin me ikar kōllaajraki renāj aɭap juon iien juon raan. Eɭak mej rūtto rein, enaaj etal maroñ eo an aɭap ñan ɭadik in me ej rūtto tata, ak ɭadik ɲe me ej pād jinointata ilo epepen kein karuo. Ñe enaaj jako ɭadik in me rūtto tata, enaaj wōnlaɭɭok ñan eo edikɭok im ñan ñe emaat epepen in kein karuo. Kiiō ñe emaat ro jān epepen ruo, enaaj etal kiiō ñan ro me rej nejnin kōrā. Kanooj lale oktak in bwe eɭakkar wōr nejnin rein ruo, aolep rōkar aɭap, ak eɭak wōr nejnin armej rein nejier, eban aolep rej aɭap. Enaaj ro wōt im rej nejnin kōrā. Kiiō, jemaroñ kajjitōk kajjitōk in, ak armej ro im rej nejnin emmaān? Armej rein me rej nejnin emmaān, renāj oktak im ri-jerbal ilo bwij eo. Meɭeɭein bwe ilo an kwaɭok made ɲe ilo ɭain kilmeej in, ej kaalikkar ke maroñ eo an aɭap enaaj jako ie, im oktak im erom ri-jerbal.

Kiiō, jemaroñ in bar kajjitōk, ak ñe enaaj wōr nejnin rein ilo epepen jilu ewi wāween maroñ kein ilo bwidej eo? Juon in

The way this works is that there needs to be a list of every member of the clan from the oldest to the youngest so that there isn't any confusion. Truthfully, this work tool is very important and for those of us today we must understand it. This genealogy would be very good if we really look at the line that is black because it makes clear the clan houses or the properties that are given as a heritage from our mothers.

Well we will continue moving forward. For the people that are there at the top, those are the mothers and fathers of a clan. When they have children, they have six kids. The first is a boy, girl, girl, boy, girl and the youngest is a boy. Now because this household we are talking about is a clan household, all the children are lined up right there like I organized them, they will be a lineage head, at a certain time, some day. When the elders have died, the power of the lineage head will go to the boy who is the oldest, or the boy that

bar kajjitōk elap an emman, kiiō, ñe enaaj wōr nejin ro im rōkar ri-jerbal, ak nejin emman ro im rōkar ri-jerbal, ajri ro nejier rōban ri-jerbal ak renāj oktak im mottan wōt nuki eo ak rōban taitōl ilo bwidej ko. Ak ñe ajri ro im rōkar wałok jān alap, ñe nejin kōrā ak ñe jinen ekar alap, ekwe enaaj alap, ak ñe ajri ro im jemāer ekar alap, renāj oktak im ri-jerbal. Kanuuj lukkuun keememej bwe nejin ri-jerbal eban ri-jerbal, ak nejin alap emman, eo renāj oktak im ri-jerbal. Ekwe ij tōmak ebwe ijo kobōke im ekkatak kake ilo pija jab in. Keememej bwe juon bwij ej aikuj wōr an menmenbwij bwe en jab wōr tarpok ilo bwij eo im en ejjełok aituwerōk ioon bwidej ko. Ekwe bar juon alen, kompmool kōn am kar roñjake im jeraamman.

is the first of the second generation. If that boy passes away, the oldest one, then it will pass down to the younger one, until the whole second generation is gone. Now when the second generation is gone, it will go on to the children of the women. Really make sure you see the difference here because when these two had children, they all were lineage heads, but when those children had children, not all of them will be lineage heads. Only those who are the children of a woman. Now, we can ask this question, but what about those who are the children of men? These people that are the children of men, they will become workers of the property. This means that when you see the black spear there on the black line, it makes it apparent that the power of the lineage head will end there, and it will change over and become a worker.

Now we can also ask the question, but what if there are children born to these people in the third generation, what is their power over

these properties? This is a very good question, so now, if there are children of those who were workers, the children of the men that were workers, their children won't be workers but they will change and become a part of the relatives but they won't have a title to the properties. But the children that came from the lineage head, if they are the children of a woman, or if their mother was a lineage head, well they will become a lineage head, but if their father was a lineage head, then the children will become workers. Really remember this that the children of a worker will not be workers, but the children of a lineage head, who is a man, those are the ones who will become workers. Well I believe this is enough for you to take and learn from this video. Remember that one clan must have a genealogy so that there is no confusion in the clan and so that there is no competition or conflict over the property. Well once again, thank you so much for listening and good luck!

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