



GEM GOO-LITERACY
EDUCATION IN
MICRONESIA



BWEBWENATO IN AOLEPĀN AORŌKIN MAJEL

Stories of the Marshall Islands





GEM GEO-LITERACY
EDUCATION IN
MICRONESIA

BWEBWENATO IN AOLEPĀN AORŌKIN MAJEL

Stories of the Marshall Islands

© 2022 Pacific Resources for Education and Learning (PREL)

All rights reserved. No part of this publication may be reproduced in any form or by any means without the prior permission of PREL.

Note: Permission is granted to any public education institutions in American Sāmoa, the Commonwealth of the Northern Mariana Islands, the Federated States of Micronesia, Guam, Hawai'i, the Republic of the Marshall Islands, and the Republic of Palau to reproduce and/or modify parts of this publication for direct teaching purposes provide that this book is cited as the source and reproduced and/or modified material is less than 50% of the total.

Editors: Yshiwata Lomae, Josepha Maddison, Brenda Mellan, Nick Wilson, Danny Jim

Interviewees: Ariji Enos, Esther Briand (Jaluit); Nixon David, Danny Jim (Arno); Born Frank (Mejit); Robert Nenam (Kwajalein); Lam Peter, Kiomo Lalimo (Epoon)

Interviewers: Filimoni Kuricivi, Yshiwata Lomae, Vincent Inok, Glotin Langbata, Maryjane Bernie, Johnny Reiher, Tj Mojilong, Juonjuon George, Dianalynn Henson, Douglas Henos, Dalson Wase, Bethany Runny

Photos: Filimoni Kuricivi, Yshiwata Lomae, Vincent Inok, Glotina Langbata, Maryjane, Johnny Reiher, Tj Mojilong, Juonjuon, Dianalynn Henson, Douglas Henos, Dalson Wase, Bethany Runny

Layout: Corrin Barros

Kom̄mool tata to Republic of the Marshall Islands Public School System, Marshall Islands High School, and Opij eo an Kajin im Manit (Customary Law and Language Commission).

Pacific Resources for Education and Learning
119 Merchant Street #402
Honolulu, HI 96813
<https://www.prel.org>

This material is based upon work supported by the National Science Foundation under Grant No. 1612848. Any opinions, findings, and conclusions or recommendations expressed in this material are those of the author(s) and do not necessarily reflect the views of the National Science Foundation.

Inwijet iene bwe kwon jab lokomon imeto.

Secure your lashings on land to refrain from feeling remorse at sea.

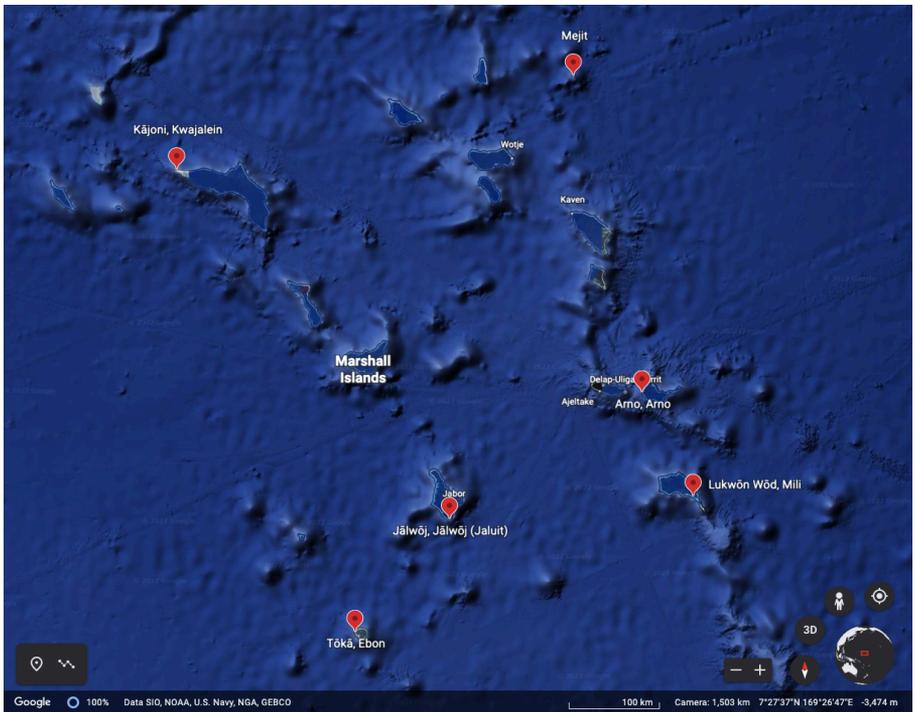
Marshallese Old Saying

TABLE OF CONTENTS

ḶemānipḶaak	2
Irooj Irilik Im Ledik Ro Jiljino Nejin	6
Irooj Maui	10
Inedel	14
Lijiñurñur	18
Ḷadik Eo Ewōr MōjḶo Ko Ilo Ānbwinnin	24

PLACES

Members of the Geo-literacy Education in Micronesia (GEM) Island Explorer Informal STEM Learning Team (ISLeT) traveled from Majuro to 6 atolls: Jälwōj (Jaluit), Mile (Mili), Majeļ (Mejit), Epoon (Ebon), Kuwajleen (Kwajalein), and Arno. Youth interviewed community members about their ways of life, traditional practices, and traditional stories. These are the locations of the stories featured in this book.



BWEBWENATO IN JÄLWŌJ

LEEMĀNIPLĀAK



Kōrā in Jälwōj rejelā kōmman ametama.

Etto im etto, eaar wōr juon emman in Jälwōj, etan Leemāniplaak. Lein eaar jokwe ippān kōrā eo ippān etan Libartimej im juon nejierro ļaddik. Juon raelepen, Leemāniplaak eaar etal im eņwōd. Eaar aōņōņ metoļok kōn kōrkōr eo waan arin Eowo, juon iaan aetọ kaņ ilo Jälwōj. Ke ej tōpar jikin eņwōd eo, eaar ukōt ļōmņak eo an im kōttōpar ļok Jälwōj, Jälwōj.

Ālikin an tōpar ɭok Jālwōj, Jālwōj, ɽeemāniplaak eaar bar pukot juon mōttan kōrā ijeŋ. Ālikin iien in, ɽeemāniplaak eaar ikkutkut ɭok ñan Jālwōj, Jālwōj in pukot ɭok kōrā eo. Libartimej eaar jino aoɭ kōn an ɭeo ippān ɭap an jako akō enaŋin jab bōk tok ek.

Kōn men in, Libartimej eaar wōnṃaan ɭok wōt im lale ta eo. Bwe ɽeemāniplaak en jab kile, Libartimej eaar kōṃakūti ilmeej eo an im likūti ilikin aelōñ eŋ. Im liin eaar etal ñan Jālwōj, Jālwōj ñan an lale ɭok ṃakūtkūt ko an ɭeo ippān.

Ke Libartimej eaar ioon ɽeemāniplaak im kōrā eo juon, eaar kajitūkin erro eɭaññe emaroñ tile juon utakin ni jān kijeek eo aerro. ɽeemāniplaak eaar jab kile lio ippān kōn an reilok im jab loe ilmeej eo mejān. Ālikin an Libartimej tile utak eo eaar bar jeplaak jān ijo. Ke ej roɭ im tōpar ɭok ioɭapɭapin Jālwōj eŋ, eaar kune utak eo ilo pein.

Kar āindeeo ṃaan ɭok, Libartimej eaar jibadek ɭok ijo ɭeo ippān im ri-iokwe eo an rōkōn pad ie. ɽak baj juon raan, ke ɽeemāniplaak ej reilok, ekile kōrā eo ippān. Libartimej eaar jab kōṃakūti ilmeej eo an. Ke eaar ikkūr ɭok ñane, kōrā eo ippān eaar jab uwaake. Lio eaar erom lōrro im jino an ekkāke imejatoto. Ke ej loe wāween eo, ɽeemāniplaak eṃokaj im kōpeɭ ɭok lio kōn kōrkōr eo waan. Ilo jemɭokin bwebwenato in, Libartimej eaar ṃane ɽeemāniplaak.



STORY OF JALUIT

ḶEEMĀNIḶAAK



Women in Jaluit know how to make ametama.

A long, long time ago, there lived a man from Jālŵōj named ḶeemāniḶaak. He lived with his wife Libartimej and their son. One afternoon, ḶeemāniḶaak went out to go fishing. He paddled out on his canoe in the lagoon near the Eowo, one of the islets in Jālŵōj. Once arriving at his fishing spot, he changed his mind and decided to head out to Jālŵōj, Jālŵōj.

After reaching Jālwōj, Jālwōj, ʔeemānipʔaak met another woman. After this trip, ʔeemānipʔaak made several trips to Jālwōj to meet the woman. Libartimej started to wonder why her husband was always missing and often didn't bring fish.

Libartimej went and search her husband's whereabouts. To disguise her from being seen by ʔeemānipʔaak, Libartimej removed her beauty spot and placed it on the ocean side of the island. Then she went to Jālwōj, Jālwōj to find out what her husband was doing.

When Libartimej saw her husband with his lover, she asked the two if she could light a dry coconut shoot for fire-making from a fire that they had built. Her husband did not recognize her because he didn't see his wife's beautiful spot. Libartimej then took off after lighting the coconut shoot. About halfway to the middle of Jālwōj, she put out the burning coconut shoot that she had in her hands.

Libartimej continued to go to the place where her husband and his lover met. Finally one day, ʔeemānipʔaak was able to recognize his wife. Libartimej did not remove her beauty spot. When he called her, she did not reply. The woman had transformed into a lōrro (fairy) and was flying in the sky. Upon seeing this, ʔeemānipʔaak without waiting chased his wife on his canoe. At the end of the story, Libartimej killed ʔeemānipʔaak.



BWEBWENATO IN MILE

IROOJ IRILIK IM LEDIK RO JILJINO NEJIN



Juon ke ej tutu iar. (“Dolphins” by Naomi licensed under CC BY 2.0)

Eaar wōr jiljino nejin Irooj Irilik leddik im raar jokwe ippān ilo aelōñ in Eb. Juon iaan aebōj-la! ko im eļap an enņ ippān irooj in epād ilo Lukwōn Wōd, Mile. Ledik ro nejin irooj eo ekkā aer etal ñan Lukwōn Wōd in itōk tok dān ñan jemāer. Rej kōṇak nuknuk in raj ko aer bwe ren maroñ aō ñan jabdewōt jikin rōkōṇaan jibadek ļok.

Ālikin aer tōpar ļok parijet in Lukwōn Wōd, ledik ro rej utūk nuknuk in raj ko aer im kōņak nuknuk ko im aolep armej ro ilo Lukwōn Wōd rej kōņaki. Ālikin aer itōk dān ñan jemāer, rej bar kōņak nuknuk in raj ko aer im jepļaak ñan aelōñ in Eb. Juon raan ke ledik ro raar bar itōn aō im rōļ ālikin aer etteiñ dān, raar lo ke ejako nuknuk eo an ledik eo jatier edik tata.

Kōn an aorōk bwe ren jepļaak ñan ippān jemāer, raar likūt wōt ledik eo jatier. Ładik eo nejin Irooj eo an Lukwōn Wōd eaar ļomņoren ledik eo, im ejab etto, eaar wōr juon nejierro ļaddik. Ke ajri eo eaar rūttoļok, jemān eaar bōk ñan nabōj bwe en ikkure. Eaar bōkļok ñan bok in parijet, im kwaļok nuknuk in raj eo an jinen.

Juon raan ke ļadik eo ej aō wōt kōn nuknuk in raj eo, jinen eaar reilok im loe. Eaar kajitūkini ia eo eaar bōke nuknuk eo jāne, im ejab etto, lio eaar jeļā ke jemān ļadik eo eaar riabwe aolepān iien kein. Ejja ilo tōre eo wōt, liin eaar jiroñ ļok ļadik eo nejin bwe en ilān pukot jemān.

Jinen eo eaar kanōk nuknuk in raj eo an im aō bajjek im kōttar. Ke ļeo ippān ej ikkūr ļok ñan ippān im kajitūkini ta eo ej kōmņane, kōrā eo eaar laņōj ļok im ba bwe en kōjparok ļadik eo nejierro. Im eaar jino an aō im rōļ ñan aelōñ in Eb.



STORY OF MILI

IROOJ IRILIK'S SIX DAUGHTERS



A dolphin swimming in the lagoon. ("Dolphins" by Naomi licensed under CC BY 2.0)

Irooj Irilik (one of the prominent Chiefs who is said to be a god) had six daughters who lived with him on the island of Eb (an island where the gods live). One of Irooj Irilik's favorite underground wells was in Lukwōn Wōd, Mili. His daughters made many trips to Lukwōn Wōd to draw water for their father. The daughters wore whale clothes which allowed them to swim anywhere they wanted to go.

Reaching the shores of Lukwōn Wōd, the daughters took off their whale clothes and changed into regular clothes that everyone on the island was wearing. After they had drawn water for their father, the girls changed back into their whale clothes and swam back to the island of Eb. One day before the girls were to swim back to Eb, they realized their youngest sister's whale clothes were missing.

Knowing they had to go back to their father, they swam on without their sister. The girl was then saved by the son of the Irooj of Lukwōn Wōd, and it was not long before the two had a son. As the boy got older, his father took him to play outside. He took him to the beach and showed his son the whale clothes that belonged to his mother.

One day as the boy was swimming with the whale clothes, the mother saw him. She asked him where he got them from and soon discovered that the boy's father had been lying to her all this time. Without waiting, she told her son to call her father.

She then wore the whale clothes and swam along the shores waiting. When her husband called out to her asking what she was doing, the wife called back telling him to take care of their son. She then swam back to the island of Eb.



BWEBWENATO IN MAJEĻ

IROOJ MAUI



Ujoj in Mejit.

Etto im etto, eaar wōr juon Irooj etan Maui. Irooj Maui im inej eo an raar jerak tok jān aelōñ in Awai kaṇ ñan Mājeej. Eaar kanooj lōñ armej im raar itok ippān Irooj in tok ilo tōre in.

Armej in Mājeej ro raar karuwaineneik Maui im armej ro doon. Ālikin an Maui jeļā kajjien Irooj eo an Mājeej, erro ar wōnṇaan ļok wōt im jerā.

Juon raan, Irooj eo jān Mājeej eaar ba ļok ñan Irooj Maui bwe erro en etal in aluje āneo.

Ejja iien eo wōt erro ej etetal ilikin Mājeej, raar bōjrak bwe ren kwaļok jeļā ko aerro ñan doon. Maui eaar kōjepel ļok ioon kappe ilik. Irooj eo an Mājeej eaar jiroñ ļok Maui bwe en bar kōrḡol kappe eo eruo ḡōttan bwe en bar āinwōt ḡokta, im āindeeo Maui eaar kōḡḡan āinwōt an kar roñ.

Ālikin raar etal ñan buļōn eḡ eo im lo juon bōb ekanooj eowat. Eaar to aerro leto letak im lale wōn eo ej aikuj tallōñ in okaje bōb eo. Āliktata, ekkōt wōt ijo ke Maui en tallōñ im okaje bōb eo.

Ilo iien eo ke Maui ej okaje bōb eo, Irooj eo an Mājeej eaar bōk juon dekā im alōke. Eaar kadkad kōn dekā eo im eaar lel bōran Maui im eaar owoļokļok wōt ijo.

Armej ro raar itok ippān Maui raar roñ ennaan eo im kōkaiuriur ñan ijo eaar jako ie. Raar jañ im ba, “Teen wōt āne kūbweruprup in eitok im mej ḡa ie.”



STORY OF MEJIT

IROOJ MAUI



The Mejit sea grass.

Once upon a time, there was a chief named Maui. Maui and his fleet sailed from Hawai'i to Mejit. Many people came with the chief during this time.

The people from Mejit welcomed Maui and his people. After Maui got to know the chief from Mejit, the two became very close friends.

One day, the Irooj from Mejit told Maui to go on a cruise with him around the island. While walking on the windward side of the island, the chiefs stopped to perform their magical tricks. Maui divided in two the beach on the ocean-

side. The chief from Mejit told Maui to make the beach go back to the way it was before, and so Maui did as he was told.

They soon went inland and saw a ripe pandanus. The two had a long conversation about who should climb and get the pandanus. In the end, it was decided that Maui would climb and get the pandanus.

While Maui tried to pull the pandanus, the Chief from Mejit grabbed a rock and put a magical spell on it. The chief then threw the rock which hit Maui's head and killed him.

The people who came with Maui heard the news and rushed to his site. They cried and said, "Teen wōt āne kūbweruprup in eitok im mej ʻna ie? (What kind of miserable, petty island did Maui come to die on?)"



BWEBWENATO IN EPOON

INEDEL



Rijikuul in GEM ro rej etetal arin Tökā Epoon.

Etto im etto, ilo bukwōn in Tökā, Epoon, eaar wōr juon ɭaddik etan Inedel. ɭadik in eaar rūttoɭok ippān jinen im jemān im erjeel ar kanooj ɱōñōñō. Jemān ɭadik in eaar juon Irooj etan ɭōjebōl. Juon raan jinen Inedel eaar nañinmej im ɭokin jet iien eaar jako. ɭōjebōl im Inedel raar lukkuun in būromōj.

Jet tōre tokālik, ɭōjebōl eaar bar bōk juon pāleen kōrā. Liin eaar nana an lale Inedel. Eaar leɭok bwe Inedel en kōmɱan jerbāl ko reddo. Irooj eo eaar jeɭā kōn wāween an kōrā eo kōmɱan ñan Inedel, ijoke eaar jab ba jabdewōt. ɭōjebōl eaar oktak im bar nana an lale Inedel. Eaar kōtɭok bwe Inedel en kotak ɱaan kōrkōr eo, ijo eddo ilo wa eo, im erro kōrā eo ippān kotak ɭokwan kōrkōr eo.

Juon raan ke Inedel im jemān raar etal im lale ʎok u eo aerro, jinen Inedel eaar jade ʎok ñane ilo nemāmein bao anij raṇ. Ke jinen eaar kajjitōk ʎok ippān Inedel ta ko kijen jān jinen im jemān, eaar uwaak, “Diin ek juon, ār in mā ruo, im alle dikdik.” Ke jinen eaar roñ kōn ta ko Inedel ekōn kañi, eaar jiroñ ʎok Inedel bwe en etal ippān ʎok erro kālōk. ʎadik eo eaar ba ʎok ñan jinen ke ejjab maroñ etal ippān ʎok kōn an mijake bwe e āinwōt anij raṇ. Jinen eaar kālōk im kinji, apiji, im bar kelōk. Ke ej mootʎok jinen, Inedel eaar jañ.

Kar āindeeo an ʎōjebōl im kōrā eo ippān jab eṇṇan aerro lale Inedel. Joñan wōt an maroñ, ʎadik eo eaar ṇooj jān jemān kōn an anij bao eo jinen kōṇaan bōke ippān ʎok aolep iien ej lotok. Jemān eaar jino an aol etke ʎadik eo nejin ej jañ aolep iien ej jade ālikin an turōñ. Tokālik eaar jeḷā ke ālikin an anij bao eo jinen Inedel kinji, apiji, im kelōk ekōṇṇan bwe ʎadik eo en jañ.

ʎōjebōl eaar kile ippān make kōn wāween aerro kōrā eo ippān kar nana aerro lale Inedel. Ekar jeḷā ke Inedel emaroñ ʎoor ʎok jinen juon raan kōn an jab eṇṇan an pad, im kōn menin, ʎōjebōl eaar kabōjrak aolep wāween ko renana erro kōrā eo ippān rōkōn kōṇṇani ñan ʎadik eo.

Kōn an kōṇaan kaṇōṇōṇōik Inedel, ʎōjebōl eaar kōṇṇan juon waan ʎadik eo liṇaakak. Ke ej kōkālōk liṇaakak eo waan, Inedel eaar ettōr niñeañʎok ñan wāto kaṇ jabōn likin Tōkā. Eaar ʎoor ʎok jinen im jako ʎok. Armej ro doon Irooj eo raar kōjeḷāiki im eaar kajjioñ pukot ʎok Inedel. ʎōjebōl eaar mej kōn an ṇōk in kōb im kajjioñ kōttōpar ʎok ijo ʎadik eo nejin ej uwaak jāne.

STORY OF EBON

INEDEL



GEM Students walking on the lagoon side of Tōkā Epoon.

Long long ago, there lived a boy named Inedel on Tōkā, Epoon. The boy grew up with his parents and the three of them lived a happy life. His father was a chief named ʔōjebōl. One day Inedel’s mother became very sick and later passed away. ʔōjebōl and Inedel were very sad.

After some time, ʔōjebōl found another wife. The wife treated the boy very badly. The stepmother made Inedel do all the hard work. ʔōjebōl knew how his wife treated his son but didn’t say anything. ʔōjebōl himself had turned into a wicked father to his son Inedel. He made Inedel carry the front part of the canoe while he and his wife would carry the end part of the canoe.

One day as Inedel and his father went out to check their u (wooden trap used for catching fish), his mother appeared to him in the form of a spirit-bird. When his mother asked Inedel what food he was being fed by his new mother and father, he replied, “Diin ek juon (a fish’s bones), ār in mā ruo (two breadfruit cores), and alle dikdik (very tiny fish called alle).” Hearing how badly Inedel had been fed, the mother told him to go with her. Inedel said he would not go for fear of her spirit-form. Inedel’s mother then flew down and pinched him and nipped him and flew away again. When she left, Inedel cried.

Ḷōjebōl and his wife kept on treating Inedel badly. For as long as he could, Inedel hid from his father how his mother’s spirit, wanting to take him away, was visiting him from time to time in the form of a bird. Ḷōjebōl became curious why his son was always crying whenever he would return from diving. Ḷōjebōl discovered that Inedel cried because his mother would pinch and nip at his body, and fly away, leaving him to cry. Ḷōjebōl began to realize the ill-treatment Inedel received from him and his wife. Knowing that Inedel could disappear with his mother any day for being mistreated, Ḷōjebōl put a stop to his wife and himself mistreating his son.

To make his son happy, Ḷōjebōl made a kite for Inedel. While flying his kite, Inedel ran north toward the villages at the end of Tōkā. He followed his mother and disappeared. The chief was informed by his people, and he also tried to search for Inedel. Ḷōjebōl died from digging hard into the ground searching to see where his son was replying from.

BWEBWENATO IN KUWAJLEEN

LIJIÑURÑUR



Di ko diin Lijiñurñur likin Epatōn.

Etto im etto ilo bukwōn in Epatōn, kipin Aelōñ in Kuwajleen, eaar wōr ruo kōrā im raar pād im mour ijeñ. Etan liṃarein Lijekmarokjourur im Lijiñurñur. Erro ar oktak jān doon, āinwōt an juon nemāmein anij rañ, im eo juon nemāmein wōt kōj armej. Lijekmarokjourur ewōr ɭalem nejin ajri im etaer Jinukne, Kanōkne, Kājooñiōñ, Kājooñrak, im Kājooñmejatoto. Liin eaar jokwe ippān ajri rein nejin ilo wāto eo ṇae etan Likin Bōn. Im anij eo etan Lijiñurñur eaar jokwe ilo wāto eñ im etan Kājoni.

Aetɔ kaŋ ikipin Aelōñ in Kuwajleen eŋ ainwōt Mejatto, Eleŋak, im Epatōn, elōñ aebōj-laɫ ko im eɫap aer pijpij im enno. Ilo Kājoni, wāto eo Lijiñurñur ej jokwe ie, ewōr juon aebōj-laɫ im ekanooj enno dān in im ekkā an ajri ro nejin Lijekmarokjourur itōk tok dān jāne.

Juon raan Lijekmarokjourur eaar kūr tok ajri ro nejin, Jinukne, Kanōkne, Kājooñiōñ, Kājooñrak, im Kājooñmejatoto. “Etal im itōk tok dān jān aebōj-laɫ eŋ Kājoni.” Ajri ro raar etal im kōmman ainwōt an jineer kar ba ɫok ñan er.

Ke Lijiñurñur eaar lo an ajri ro nejin Lijekmarokjourur etteiñ dān, eaar kōttōpar ɫok ijo rej pād ie im wōrañɫok er.

Ejab etto, Lijekmarokjourur eaar jino an aol kōn ajri ro nejin. Eaar kajitūkin anij ro ilo Epatōn eŋ, jino jān wāto eo ŋae etan Lo Ran, Mōn Ujooj, Mōn Bōd, Mōn Aɫ, Mōn Kūtak, Mōn Tain, Mejatin Wōn, ɫobōɫok, im Kājoni. Im aolepān anij ro raar uwaak im ba, “laar jab loe nejiŋ Jinukne, Kanōkne, Kājooñiōñ, Kājooñrak, im Kājooñmejatoto.”

ɫokin jidik iien Lijekmarokjourur eaar iioon Lijiñurñur.

Lijiñurñur eaar kajjitōk ɫok, “Kwōj etetal in ta le Lijekmarokjourur?”

Lijekmarokjourur eaar uwaakɫok, “Ña ij pukot ajri ro nejū Jinukne, Kanōkne, Kājooñiōñ, Kājooñrak, im Kājooñmejatoto.”

Lijiñurñur eaar ba, “laar kañ nejim̄ Jinukne, Kanōkne,
Kājooniōñ, Kājoonrak, im Kājoonmejatoto.”

Lijekmarokjourur ejab bar pād ak ekāl̄ok im erro Lijiñurñur
irre.

*Ire ire ire lik ļok ire ire ire ar ļok,
Ire ire lik ļok ire ire iaar ļok,
Kajjien Addi Eñ,
Tiptiptake tiptake,
Rup,
Rejibwe timoñ eo kotake im kad la!
Ire ire ire lik ļok ire ire ire ar ļok,
Ire ire lik ļok ire ire iaar ļok,
Kajjien Addi Eñ
Tiptiptake tiptake,
Rup,
Ire ire ire lik ļok ire ire ire ar ļok ļak bar,
Rōkotake im doore,
Emej Lijiñurñur.*

Lijekmarokjourur ekālōñ ļok im kāl̄aļ tak im juur ļojien
Lijiñurñur. Ajri ro raar waļok tok jān ļojien anij eo. Ereañ ar
wōnniñeañ ļok im rōļl ñan Likin Bōn. Ñe kwōnaaj etal ñan lik
kōtaan Kājoni kab Addi Eñ, kwōnaaj lo di kañ diin Lijiñurñur.



STORY OF KWAJALEIN

LIJINŪRŅUR



Lijiñurñur's bone found on the reef in Epatōn.

A long long time ago on Epatōn, an island that is situated at the far end of Kwajalein Atoll, lived two women. The names of the women were Lijekmarokjourur and Lijiñurñur. They were different in the sense that Lijekmarokjourur was a human and Lijiñurñur was a goddess. Lijekmarokjourur had five children and their names were Jinukne, Kanōkne, Kājooñiōñ, Kājooñrak, and Kājooñmejatoto. Lijekmarokjourur lived with her children in their village known as Likin Bōn. The goddesses named Lijiñurñur lived in another village known as Kājoni.

The islets at the far end of Kwajalein such as Mejatto, Elenak, and Epatōn have underground wells that are said to be very shallow and taste like rainwater. In the village known as Kājoni where Lijiñurñur lived, there was a well where Lijekmarokjourur would send her five children to fetch water from.

One day, Lijekmarokjourur called out to all her children, "Jinukne, Kanōkne, Kājooñiōñ, Kājooñrak, and Kājooñmejatoto. Go and fetch water from the well in Kājoni." The children went and did what their mother told them.

When Lijinurur saw Lijekmarokjourur's children getting water from the well, she went to where they were and swallowed them.

Not long after, Lijekmarokjourur started to wonder where her children were. She asked the other goddesses at every village on Epatōn whether they had seen her children. She went to Lo Ran, Mōn Ujooj, Mōn Bōd, Mōn Aḷ, Mōn Kūtak, Mōn Tain, Mejatin Wōn, Ḷobōḷok, and Kājooñi. And each woman answered by saying, "I did not see your children Jinukne, Kanōkne, Kājooñiōñ, Kājooñrak, and Kājooñmejatoto."

Not very long after, Lijekmarokjourur met Lijiñurñur.

Lijiñurñur asked, "What brings you out here?"

Lijekmarokjourur replied, "I am looking for my children Jinukne, Kanukne, Kejoneñ, Kejonrak, and Kejonmejatoto."

Lijiñurñur said, “I ate your children Jinukne, Kanōkne, Kājooñiōñ, Kājooñrak, and Kājooñmejatoto.”

Without waiting, Lijekmarokjourur went over to where Lijiñurñur was and the two got into a fight.

The chant below explains the battle between the two women. It talks about the places where the two women went while fighting each other.

*Fighting toward the lagoon fighting toward the ocean,
Fighting toward the lagoon fighting toward the ocean,
Within Addi Eñ Village,
Tripping, tripped and fallen,
Broken,
The goddess was lifted and thrown to the ground,
Fighting toward the lagoon fighting toward the ocean,
Fighting toward the lagoon fighting toward the ocean
Within Addi Eñ village,
Tripping, tripped and fallen,
Broken,
Fighting toward the lagoon fighting toward the ocean and
again,
Lifted and left down,
Lijiñurñur is dead.*

Lijekmarokjourur jumped up and down and landed on Lijiñurñur’s stomach. The children came out of the goddess’s stomach. They all went back to their village Likin Bōn. It is said that when one goes to a reef area between Kājoni and Addi Eñ, one may discover Lijiñurñur’s bones.

BWEBWENATO IN ARNO

ŁADIK EO EWŌR MŌJNO KO ILO ĀNBWĪNNIN

Etto im etto, eaar wōr joñoul ruo likao jemjāān jemjati im raar jokwe ilo Arņo. Ibwiljin likao rein joñoul ruo, ıeo eo ediktata ewōr mōjņo ilo ānbwinnin. Elōñ iien ładik ro jein rej kajjirere kake. Likao in ewōr wōt juon mejān, juon neen, juon pein, im juon jān aolepān mōttan ko kajjojo ilo ānbwinnin juon armej; ñe en kar ānbwinnin armej rōt ñe ejjełok mōjņo ippān innām en kar wōr ruo mōttan ko ilo ānbwinnin.

Ñe jemjāān jemjati rein rej etal im eņñwōd, ładik eo jatier ej ae menninmour in ıojet ko āinwōt jimakwōł, ıor, ño, wōr, im ek jabōnke ko im elōklōk kilier. Ekkar ñan Nixon David, lōklōk kein ikilin menninmour in ıojet kein rej jermal ñan kako menninmour ko rej kajjioñ itōn kōkkure er.

Juon raan ke ładik ro raar eņñwōd, juon tiņoņ eaar wałok im kajjitōk bwe ren lełok juon kijen armej im jet ek. Ładik eo ediktata eaar jołok jimakwōł eo im eaar kakinejneį būruon tiņoņ eo. Āindeeo tiņoņ eo eaar jab ebbweer im eaar bar kajjitōk kijen juon armej im jet ek. Ładik eo ekar wōnņaanłok im jołok men ko koņan. Āliktata tiņoņ eo eaar mej kōn an kar kañ lōklōk ko im raar kakinejneį būruon.



STORY OF ARNO

THE DISABLED BOY

A long time ago, twelve brothers lived in Arno. Among the twelve brothers, the youngest boy was disabled. Oftentimes, his brothers would make fun of him. The boy had only one eye, one leg, one arm, one of every part of the human body; if he wasn't disabled he would have had the two parts in his body.

When the brothers went fishing, their youngest brother collected sea animals such as crown-of-thorns star fish, sea urchins, stonefish, lobster, and porcupine fishes that had spines on their skin. According to Nixon David, the spines on the sea creatures were to keep away scavengers from trying to harm them.

One day while the boys were fishing, a demon appeared and asked them to offer him one person and some fish to eat. The youngest brother threw the crown-of-thorns starfish and it scratched up the demon's throat. The demon did not want to quit, and so he asked again for one person and some fish to eat. The boy continued to throw his catch. At last, the demon died from eating the spiny sea creatures that wounded his throat.



ISLAND EXPLORERS



(top left) Mili and Arno, October 2018: Maryrose Bernie, Vincent Inok, Glotina Langbata, Filimoni Ketedromo (advisor, Marshall Islands High School)

(middle left) Ebon, December 2019: TJ Mojilong, Dianalynn Henson, Juonjuon George, Yshiwata Lomae (advisor, PREL)

(bottom left) Jaluit, November 2019: TJ Mojilong, Johnny Reiher, Yshiwata Lomae (advisor, PREL)

(right) Mejit, May 2019: Bethany Runnhy, Douglas Wase, Talson Henos, Filimoni Ketedromo (advisor, Marshall Islands High School)