

Rosita Yalorthog Bi-Lingual Questionnaires

Interview Location: Ruu, Gagil, Yap

Age of Interviewee: 51 years

Island of Birth: Fais Island

Audio Language: Ulithian

Recording afc2022011_015_sr001

00:01 **Question 1**

1. Thinking back, what are your very earliest memories of, or about, weaving?

A. Ulithian: Hobe luluwal tefal ngo mada mele hochil mem'mangi hare gulayem mo irel yam la Kai mo gula doh deur?

Interviewee in Ulithian: 00:31 Emmm... Ngang ila gula doh deur le ikomahoy fedalei chog yarmat isa gula deur. Yi hafoi ralakawe, yarmat sa song ngal yei loh chog resa kangal yei itiwe kai deur. Iwe sa ngang chog yai la komahoi fedalei ye ila gula deur. Isa hasomal fadal.

Interviewee in English: I learned how to weave by watching people as they were weaving. I was a bad girl when I was little. People would get mad at me, so they didn't want to teach me how to weave.

Interviewer in Ulithian: 00:54 Homa komahoi fedalei deur mo iya?

Interviewer in English: So, where did you watch people weave?

Interviewee in Ulithian: 00:56 Lol ipon mo, yimasa fedalei deur la yal mala silmem mo yal chow.

Interviewee in English: I would watch the ladies weaving at the women's house, and I also watched my mom when she wove.

Interviewer in Ulithian: 01:06 Iwe ngo ahh... mada makla fafel rema dedeur irel yathla? Mil fulyach hare ito?

Interviewer in English: At that time, what were the ladies weaving? Local fibers, or thread?

Interviewee in Ulithian: 01:18 Sa yor mwool. Sa yor mwol ngo chil ma dedeur mil fulyach. Ngo ngang ichapdah wol mokawe mil yuch. Ibele mol isla kokom fadal iyang, isa dedeur iyang. 01:32 Isa chapdah wol mwol ye, yela m'mol ngal yei.

Interviewee in English: There was thread and local fibers. They were weaving both thread and local fibers. For myself, I learned from dried layers of the banana trunk, and I made a toy loom and imitated what I'd seen the ladies doing when they wove. By the time I started to weave with thread, I was able to do it.

Interviewer in Ulithian: 01:39 Iwe ngo be ifa lapal ahh... be ifa lapam ngo sa mol hobe dedeur lebe gel chog hosa dedeur?

- Interviewer in English: About how old were you when you were able to weave by yourself?
- Interviewee in Ulithian: ^{01:48} Motamol deur le yi derngu, ragfa mele yemes mulwe ril rag iyang ho? 1972? 1982. 1982. Isa paling. Isa tarfefel paling, itugla hare ibele luwul 10 hare 11. ^{02:06} Iwe ngo motamol chog yai deur le ngang chog yai chogu, sa buthog mala silmem so hamaladah wol pap isa dedeur iyang ye la, re, yaramtala yedugdug iyang.
- Interviewee in English: The first lavalava I wove, when was it, 1972? No, it was in 1982. I was an adolescent, maybe about 10 or 11 years old. It was the first lavalava that I wove. I made the warp and then I completed the weaving, all by myself. But, my mom helped me transfer the warp from the warping board to the loom. The day my lavalava was completed, we gave it away to somebody.
- Interviewer in Ulithian: ^{02:17} Ila yaramtala mada?
- Interviewer in English: Who did you give it to?
- Interviewee in Ulithian: ^{02:19} Ummm... refang irel mas.
- Interviewee in English: We gave it for a funeral.
- Interviewer in Ulithian: ^{02:22} Re taptap irel mas? Motamol chog durung yem ngo retaptap irel mas? Iwe... Iwe ngo.
- Interviewer in English: So, the first lavalava you wove was used for a funeral?
- Interviewee in Ulithian: ^{02:29} Iwe rema maligli bo tor tapel mokawe yema... sama hamala loh iyang.
- Interviewee in English: Yes, and they laughed at it because I did not make the edge designs. I just made the edge of the lavalava plain so it would be easier for me.
- Interviewer in Ulithian: ^{02:34} Tor mokawe wulyal ngachel?
- Interviewer in English: So, you didn't have the edge designs?
- Interviewee in Ulithian: ^{02:42} Ngo.
- Interviewee in English: Yes.

^{02:51} **Question 2**

2. In your mind, who is the one person you most associate with weaving in your life and why?

A. Ulithian: Lol yam luluwal, itei semal le ye kael yam fel ngali irel yam fefaru doh deur hare yam deduer doh? Bo mada fal?

Interviewee in Ulithian:	03:10 Irel yai memeldoh ngo Laguwar mele hafel fangal irel dedeur.
Interviewee in English:	The person I most associate weaving with is Laguwar.
Interviewee in Ulithian:	03:19 Itey mele Laguwar?
Interviewer in English:	Who is Laguwar?
Interviewee in Ulithian:	03:20 Josephine.
Interviewee in English:	Josephine.
Interviewee in Ulithian:	03:22 Bisim hare?
Interviewer in English:	Your sister?
Interviewee in Ulithian:	03:23 Bisiy, iwe ila yaramtala hamem hama dedeur sew. Hasalog hasigsig ye sa m'mol ngalyei be ngang chog isma feur yai deur. Iwe sa ngang loh chog lufulyei.
Interviewee in English:	My sister. We would weavwe together until I learned everything and I was able to weave on my own without anybody's help.
Interviewer in Ulithian:	03:39 Iwe ngo mada mele hala fel fangal iyang? Mada mele hola fel ngal Laguwar iyang?
Interviewer in English:	Why was it that she was the one that you associate more with weaving?
Interviewee in Ulithian:	03:42 Hama peppai sew.
Interviewee in English:	Because we lived together.
Interviewer in Ulithian:	03:45 Yami chog peppai sew mele hola felngali iyang irel deur hare yor meka yiy yema kangalugu le?
Interviewer in English:	Was it just because you lived together, or was it because she taught you more about weaving?
Interviewee in Ulithian:	03:51 Yagel mala bisiy, ngo yor... yal kangal yei ngo yidipli yal ma kangal yei wululul Makala yikasiya ngo yiy sakangal yei.
Interviewee in English:	It's because she is my sister, and she taught me more about weaving. I liked the way she answered my questions when I would ask her and taught me what I didn't know.
Interviewer in Ulithian:	04:01 Wulul deur?
Interviewer in Ulithian:	About how to weave?

Interviewee in Ulithian: 04:02 Emmm.

Interviewee in English: Yes.

Interviewer in Ulithian: 04:11 Ila chog?

Interviewer in English: That's all?

Interviewee in Ulithian: 04:11 Emmm.

Interviewee in English: Yes.

04:14 **Question 3**

3. Why is weaving so important to you?

A. Ulithi: Mada mele dedeur ye kael yal palengpelal ngalug iyang?

Interviewee in Ulithian: 04:21 Mala deur ye paling pelal ngal yei iyang le, yothla isa gula loh deur iyang ngo isa gula bo sew formel le ye paling pelal. Cholop mele sitapeli deur iyang. Si tapelei irel mengaguch, Sitapeli irel pangal meka yebudoh ngal gich, iwe ngo sew forem le ho fferu ngo hogula bo... sor bo mada... hasorow. Ila ye paling pelal deur le sibe kai.

Interviewee in English: When I came to understand what lavalava is, I knew all the things attached to it that were very important in our culture. Lavalava is our clothing, and it's something that is respected in our culture. That is why lavalava is important to me.

04:55 **Question 4**

4. How has weaving or woven skirts changed over your lifetime, or since the lifetime of those who taught you?

A. Ulithi: Ifa sangal yal deur mo dedeur susuwel doh irel yam bubudoh yesa holadoh igla? Hare sa change tangi yathkawe ho k'kai mor irel sensei kala yam?

Interviewee in Ulithian: 05:12 Ngo, ye paling yal liwel. Sa ahh... ralkawe ngo ye tugul chog wululul deur. Ye tugul deur ka yar fafel, ngo yetugul deur ka yar maal. Cheolpal mo ye-leal. Pangal makla ngo ye hatugul chog, ngo igla taitugul. Luwul meka siya yaya iyang, paling yal sa-dil. Sa m'mol bo sibe hachufangali Mwol mo mil fulyach siya deurngu fangali irel yal didil. 05:46 Iwe ngo color irel deur mele yetugul chog irel yach yaya iyang muswe. Fafel le yetugul chog color le reyali bo, ruchupong mo bech hare rochupung mo parangrang. Pangal makla ngo ye tugul chog. Wol ila sangal yarmal. Ngachel mo ngo tehafedeg. Te hafedeg yar maal mor fafel. Fafel ye tetar fadal pol makla ngachel ngo maal tor melal. Igla ka sa paling yal liwel. Tai hafededg ngal igawe.

Interviewee in English: Weaving has changed a lot since I learned to weave. In the past, lavalava were woven to a standard that is acceptable in our culture. Men's lavalava (deur/guluch) is narrower and longer than women's lavalava. These days, men are not wearing them anymore. We are only making them for men when they die. We cannot use a women's lavalava for a deceased man. The lavalava has to be the men's style, which is guluch. These days, we can mixed local fibers with thread and weave. People are using any kind of colors they like. Women wear any kind of color they like. In the past, it had to be black and white or blue and yellow or white. The edge of the lavalava also helps to identify if it is for a man or a woman. Those are the things that have changed.

06:31 **Question 5**

5. If you could talk to your great-granddaughter about weaving, what would you want to tell her?

A. Ulithian: Hare wochog bo hobe malili ngal lol lom tarfefel irel deur, mada mele hobe kangalur hare hodipli hobe kangalur?

Interviewee in Ulithian: 06:49 Irel yach sibe haskuna lol loch, ngo sibe fusngur rebe marodi sibe haskuna ngalir dedeur rebe gual bo ye paling fal le rebe gula deur iyang. Deur ila sew furlmel le ye paling pelal irech. Sitaptap irel mengaguch, sitaptap irel wenig, sitaptap irel pangal furlmel. Chuway. Ila ye paling pelal le hobe hamarodiyo lom tarfefel, lol lom hobe haskuna ngalir deur rebe gula deur. Cholop Makala yir rebe tapli iyang saral mo saral irel yar rebegula deur.

Interviewee in English: We need to tell our kids to sit down so we can teach them how to weave because weaving is something that is very important, and it's very important for them to know. We need to let them know that weaving is what gives us clothing, and we use it to beg for forgiveness. We use it for almost everything. We also sell it when we need money. That's why it is important to sit these girls down and teach them how to weave, because it will be useful to them in so many ways.