

## Joanna Lawolthau Bi-Lingual Questionnaires

**Interview Location:** Asor Island, Ulithi Atoll  
**Age of Interviewee:** 62 years  
**Island of Birth:** Asor Island, Ulithi Atoll  
**Audio Language:** Ulithian

**Recording** afc2022011\_009\_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:** 00:24 Ichil memangi mala ima wirir rechoke resa yilolap, resa salap irel rarui, tapel yuch kawe rema hamala bo yir le tor mwol irer. 00:34 Wares, le yor yal mwol ngo mostly le meka fiber mele retaptap. Ngo rebele radu imokawe, ngo mokawe rebele padaloh mil yuch kawe faral we rebele pedaloh, mokawe resa sagi imokawe mo iyang, bele pal isla hasi. Isa sagi sagi sa chap yai kai iyang. Ima wol dipli mokawe remafaru, milfulyach, 01:01 Isa k'kai irel imokawe ye la, isa k'kula mele sima halol ngung, cho mele tedmal ngal yei. Temmal le ibe faru. 01:10 Ibla faru chog le ima hahoyu rutab imokawe, iwe isa dedeur le tapel imakawe ibele sagi chog ngal payi ye lamol isa for deur mokawe mil yal yalwich kokom.

01:23 Sa lohloh ye iwe, mulwe isa paling dah, isa k'komahoi yal yarmat mulwe sa yordoh mwol ka. Ibele wiri semal le ye chow ngo yidipli wululul yal chow color, ngo isa loh irel ibele kangalu be kangal yei farul. ibele chow le yibele k'kangal yei le yal yiramtawe. Te sipigil yai. Hasigsig ye ila gula loh wululul chow, ngo ibele moch yathmagil bo ngang ibe chogu sew lufulyei le be mol ngalyei. 01:53 le yor rochokala ibe mol isa fusngur rebe kangalyei farul iwe ngang isa faru ye la m'mwol ngal yei le ibel chapi sew chow, sa-m'mwol ngalyei le ibe chapi sew chow, iwe ngo mada mulwe, color, le ila, wol yal yarmat, yathwe ibe fefar mokawe yar yarmat we ited gula lebe ngang loh chog sew, iwe ngo isa gula mirer bo yir resa k'kangalyei bo be yelap mele, color le, iwe ngo be yelap color le. 02:22 Iwe isa chapi mulwe yathla isa gula le bele mwol ngalyei, ila chapi samwol ngalyei le be ngang chog isa feuru mulwe le sam'mwol le ituwe fusngu semal be budoh be kangal yei. Iwe sa chap yai dedeur le sama ngang chog yai feur yai. Isa gula sangal farul le be ngang loh chog lufulyei.

**Interviewee in English:** Back in the day, there was hardly any thread. Only a few people could get access to commercial thread. I still remember seeing the elderly women scraping the inner layers of the banana plant to get the fibers. They were good at scraping and making the fibers. They would throw away the banana layers that they had already torn fibers from. When these dried, I would take them and make a toy loom and weave. From doing

this, I learned little by little how to weave, but I had not yet learned the warping part.

When I grew up a little, thread became more available. I observed the ladies when they were weaving, especially when I liked the colors that they used. I would ask them to show me how to make the warp, and then they would let me use their warping board and learn the process. When I felt that I could do one on my own, I started one and did what I had learned from the women that let me practice with theirs. After the first lavalava I wove, I became more confident, so I started weaving without calling people to help me.

02:46 **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 Ulithian:

03:05 Yai dedeur sa loh ye la wolmiril ngo Lourdes Lamog yaramtala sa mel Mariken mele hama dedeur sew. Wululul bo iwiri mirel le yi yekaal yal dipli be tipingyei irel milel deur. Sa loloh ye la wolmiril, ngo sma hamem mo, taimel Lourdes sa hamem mo Modesta. Modesta mele hasma dedeur sew. Iwe ngo hamem harorumel hama tipngi fangalug mem irel yamem deur. 03:36 Tapel mulwe be mal hasa dedeur le wululul bo mulwe, hafasul fel fangal, habisbis iwe ngo idipli mala habe rumal yamem yengang sew.

Interviewee English:

Lourdes Lamog is a lady that is now residing in the United States, and she is the person I associate with weaving. I saw that she had the intention to help me learn weaving. Then, she left and went to the States. So, Modesta and I started weaving together. We helped and taught each other when problems arose. I had a close relationship with her because she was my younger cousin, and we were used to each other and loved working together.

03:51 **Question 3**

3. Why is weaving so important to you?

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

Interviewee Ulithian:

04:02 Ye paling pelal ngal yei bo ila mala sew peteg paling mirech wol meka fulyach, sew peteg paling. iwe ngo ikla mkla sitaptap irel mas, rochoka rebe mes, iwe ngo ila makla sima fang bo yach hadudug. Tor samat mo sulbos bo deur, mostly le deur mele yekal yach iwe mo yach gich wol holngoch. Yai mo yal wulyutigiy mo semal le ye mal, yidipli ibe gula fareul 4:33 bo ibe feur bo mil imakla ma budoh irel bugtach mo gich wol

holngoch, ngo tapel bisich le sibe kael yach rai ngali le bele moch budoh mo wol sulbos hare mada, ikla makla sima fang ngalir. Ila mala yekal yai dipli ibe gula deur iyang bo sew formel le ye paling pelal ngal yach memel. pangal meka si need le sibe faru ngo deur mele sifafang iyang.

Interviewee English: Yes, it's very important because that is one thing in our culture that we use for almost every matter that happens in our community. I use them when there's a funeral, and for other matters that happen in the community. I use them as my clothing, and I give them to my parents, as well. I like to make them so that, when any of my sisters come from far away I am happy that she has come back, I can give her one. That's why I learned how to weave, because it's something that is very important to our livelihood. Almost everything that happens requires lavalava.

05:05 **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 Ulithian: 05:24 Sa paling paling yal change. Ralakawe le bala mwol sew deur le 2 weeks, 3 weeks, bo fiber mele yarmat retaptap. Sibe hohoyu ngo ye mos ngo siya tobtob siya... sa bubudoh ye mele say or thread tapel mwol, sa mechrag. Iwe mo mada meka, pitgil deur, ralakawe le bala mwol sew hapop, bo teikof ahh mada meka, meka rema taptap, 05:56 tools iyang, sa sew maram hare mada moch la mol sew hopop. Ngo igla le sama yoh le be two weeks sa mol sew hopop le semal be irel meka so hare 1 week chog sa mwol se hapop pitgil deur sa tir farul irel mele sa mommai tools ka yarmat resa taptap igla. Ila mele ye paling yal change iyang.

Interviewee in English: There have been so many changes in our weaving today compared to back in the old days. Weaving one lavalava with natural fibers used to take about 2 to 3 weeks to finish because it's time consuming to prepare the fibers, and while weaving the fibers will keep breaking, so we will have to continuously keep on reconnecting them. Nowadays, it's much easier and faster with the commercial thread. Also, the tools for the loom, back in the old days, it would take so long to finish a weaving sword or other weaving tools. Nowadays, with these new and good tools that have been introduced to us, someone can finish carving the tools in a week or so. That's a big change.

06:21 **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 Ulithian:

06:38 Ibe kangalu be budoh be marodi bo ngang ibe kangalu feurul chow, chapel doh chow, be gula. Iwe ngo isa kangalu wululul yal be feuru ye la mwol cho we isa kangalu wululul dedeur, bo yiy belahola yothla be taptap mala ngo yiy sa gula wululul color mo wululul mala yiy yedipili be yali wol holngol.  
07:00 Iwe ngo yegula le be feuru bo yagel mala be walsu mo watalangel le bla mol lebe feur yal yiy luful yal, ngo ye feur makla bo bala budoh sew lubugtach hare yor mele ye wel doh hare mada, ngo yor mele yiy yebe tipingi ngalugmem. Bele yoh le be titipingi yarmat irel feurel.

Interviewee English:

I would tell my great-great-granddaughter to come and sit down so I can teach her how to start warping, and to do the warping until she knows. Then, I would teach her how to weave until she knows. When she reaches the time when she will wear lavalava, she would already be able to pick the colors she likes and weave her own lavalava. Also, she would be able to weave if something happens in the family or the community, and she would be able to help.