

Ygnasia Lahasudep Bi-Lingual Questionnaires

Interview Location: Dinay, Yap
Age of Interviewee: 69 years
Island of Birth: Mogmog Island, Ulithi Atoll
Audio Language: Ulithian

Recording afc2022011_003_sr001

00:15 **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 Ulithian: 00:27 Ngang igula doh deur le tapel... ahh chil roruwow ahh. Madamulwe, milfuyach mele chil kael. Iwe ngo mada mulwe... yor... yarmat le resataptap ahh... resa taptap mm'ol ngo chil masulai loh bo mil fulyach mele yarmat retaptap. 00:53 le mekla sitaptap, le sitaptap gulfei, mo meda meka... yuch ngo pangal meka sima taptap ngo chil milal chog fulyach. Tapel pap mo.... Iwe ngo ngang ikai le yor mekla ikai mo irel wolyetigiyo ngo yor mekla ngang ima observe igli chog, isa k'kamahoi isa k'kai ye... bele la kangalyei ibe faru, yor meka ima chow log chog lufulyach le tabtabol irea kawe sible kai sible somala mokawe.

01:25 Hasigsigye ila taptap maliyel, ila wol mil chog fulyach. chil cholop mil fulyach. Cholop cholop mekla sa change igla. Iwe, sible loh irel ngung, igla siya taptap tael ka mil Mariken. 01:44 Iwe ngo ralkawe, iwe tapel imulwe Mangwe, mulwe isesur Fach we isusur we wol ahh... sima wol gradu... raduradu ye lamol siya bugsu siya faru bo yach... yalngung. Yor faseol ngung le fas mele sima taptap. Stema taptap tapel meka siya taptap igla. 02:03 Iwe ila kaidoh deur ngo ikla makla yarmat retaptap. Yi makla mele sitaptap, sitaptap chog mil fulyach sa moch bubudoh mol iwe yarmat resma sosomala.

02:16 Motamow ngo situgla haroral lapal mele be lap sew gur mo sew pod siya experience igli iye siya taptap le yecholop iwe siya moch kkarigadoh ye la mommai. Te yigegel mil fulyach le yecholop, le sima sor bo yetecholop ngo paleng yach faru mokawe iyang. Ma tiril lap sew gur mo sew pod. 02:42 Iwe tai ifalalpal bo yathla mala ngang ila kkaifathal ye ila holngol dedeur ngo sa cholop mol bo Fr. Walter sa kak. Ikla mekla hamem, ngang isa dedeur iyang.

02:53 Ima dedeur imakawe mil fulyach ngo tewulul yai ma dedeur imeka sacholopdoh. Bo yetir yach chow iyang. Sa fasol halaplap lesible budoh chog siya chow. Iwe ngo yiy mil fulyach ka, sible dafa siya bugsu, siya moch hadui gur kala iyang iwe ngo sible moch chogu siya dedeur.

03:22 Ila mala ngang ila chapdoh mo iyang le yi chap mo irel milfulyach. Te sulai ngo isa... iwe ngo yetir iye. Isa dipli mele bo mil mala yetir bo tema mos yach ma bugsu chog ngo tema mos. Yai kai, yi kai tot mo irel semal ngo tewol mel chog bo iwol kai mo irel wulyetigiy ngo ila komahoy semal isa komahoy komahoy. Yewochog bo ngang chog yai kkai ye illa faru le sa mel chog idea kawe lol chemei isa soso mala. Ye mechrag mil fulyach bo ye pael. Iwe ngo mol ke ye'chaow le sibe dedeur.

Interviewee English:

I remember when I first learned how to weave, there was hardly any thread. People were weaving mostly with local fibers, such as hibiscus fibers and banana fibers. The weaving tools were all made of local wood. I, myself, first learned from my mom. I also learned by watching and observing other ladies when they wove.

Then I practiced making my warp (chow) with sticks that were planted into the ground as my warping board. By the time I started using the real warping board, I had an idea of how and where to move my hands first. I started learning how to weave with the local fibers, but now I have woven more lavalava using commercial threads because it's faster and there are more variations of colors. When weaving with local fibers, the fibers break easily because they are more fragile compared to the thread, which rarely breaks. And sometimes, if you are lucky, the local fibers are strong enough and won't break like other times. Weaving with local fiber is faster because it is lighter than thread.

Thread just came later, which makes weaving easier and faster because it eliminates the preparations of fibers, and you have to have sufficient amounts to make one lavalava. Fr. Walter was the first person that brought thread to our islands. Having these threads, people made plenty of lavalava and had more to wear because it's much easier to make.

When the thread first arrived, we didn't know how much or how many to use, that will be enough for one lavalava like the local ones. So, we tried out by guessing and experimenting until we figured out how much thread is good for one lavalava.

Nowadays, we are using nylon thread for heddle string (yal ngung) to weave lavalava. Back in the day, we used the leaves of a type of plant which we call "Fach"(pandaus leaves). We take off the skin or outer layer of the leaf and scrape off the inner portion and the juice from the fibers, dry them, and tie them together to have a long string that will be enough to use for a heddle string. We used small rocks to spool the heddle string onto, and we used it when we made the warp (chow). (Making the chow, or the warp, is the first part of weaving, where the colors are put together on the warping board.) Nowadays, there are a lot of different objects from the new modern items that are much better to use for the same purpose than a rock.

04:07 **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:

04:25 Yai chapeldah kai, ifel ngal mala seley bo yii mele ye
haskuna ngaliyei wulul sew mo sew. 04:34 Iwe ngo yathle isa
gula deur, sa wululul bo ifel ngallir lefechig bo sima kai mor
irer. Sibis lefechig, yor ikala ngang igula ngo yor ikla ngang
itugla. le yii learn mo irer sibis. Ngo yor yir retogla le ngang
igula le ikalangalur. Ye kael yammem felfangal, wululul bo ha
se-share makla yammem idea iyang, sibe roll dedeur ngo
yemomma wululul yach pai. 04:55 Especially mele sima mel lol
ipol le sima roll yangang sew. Ngo si...iwe ngo sima
rolhagurum irel dedeur mo samat mo samat. 5:04 Wol halaplapi
milfulyach, ngo ila, sima wol ahh...semal ngo yathmagli
bo bala bidah mo ipol ngo sayoh sew deur le yehalpa
sapai. Ikala maka, rochokala makala....lefechig kala cholway
le yai tar le, mo rechoka resar paling tot bo ila lobusla siwol
kkai tot formel mo iyang. 05:28 Semal ngo ye kangal semal, hare
gel hogula sew le ngang itugla ngo hosa share igli ngal yei ngo
ngang yi share igli ngalgug sew. 05:36 Iwe mo eka hare yor yai
mil deur le tor yam iwe ngo ngang isa fang yam, sew le tor yai
ngo gel hosa fang yai. 05:44 Ila mela ila fel ngalir lefechig ka
chol waiy mo ikae repa-lingling mo imoy bo si kai formel iwe
ngo si share litach meka tor yal semal. Sima dipli sibe
hargurum irel formel. Good competition.

Interviewee English:

At the beginning of my learning process, I associated more with my mom because she taught me how to do different kinds of warping and weaving. When I could do weaving on my own, I associated with my peer groups because there were things that they knew and I didn't know, so I learned from them, and there were things that I knew, and they don't know, so I shared with them. Especially during the duration of our menstrual cycle (usually 7 days) where we are to stay together (in the women's house), so we collaborated and shared ideas in weaving strategies with other ladies that are there, too. We also had competitions in tying or connecting the local fibers, so by the end of your stay at the women's house, you would have enough to make a warp when your next period cycle comes. And if it's weaving that you are doing, the competition is there so you can finish it before your cycle at the women's house comes to an end. What's good about our weaving collaboration at the women's house is you get to share the colors you have that others don't have, and they also share what they have that you don't have. We also share ideas of

lavalava design, or tactics that make the warping and weaving easier and faster. That's why I associate more with my group at the women's house. We had good competitions.

06:11 **Question 3**

3. Why is weaving so important to you?

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

Interviewee Ulithian:

06:19 Mil'lal mela metamow le sima dedeur bo ila mele sima yaeyae. Sima yaeyae. 06:25 Iwe ngo sima wol taptap irel ahh...sima taptap irel yal loch le bele moch yaeyae gow. 06:33 Sitaptap irel dugdugul mas, siwol ahh, sima dedeur bo yal wulyetigich. Wol dudugul wulyetigich. 06:43 Iwe mo meka rebe wai yarmat, rebe wairebe loh solbus, ngo sima fang dugdugur le rebeloh, wulyetigich, rich, loch le rebe waiy ngo sima fang mekla mo chol bugtach. 06:58 Iwe ngo bala yor mele yewel ngal semal loch hare yewochog bo yefedeg, hare mada mulwe, tapel wenig le sibe, loch be liysemal ngo ikala meka simaloh,... sima loh wenig iyang, 07:12 Iwe ngo hare be hawas lol semal le be buyui cha mo uwol "sima saralcha" sima fang chal metal hare chal chal mulwe lol yarmat we si si mada mulwe loch hare semal yaramatach ye hawas. 07:26 Iwe mo tapel mil habulupei, tapel mulwe be riri rumal iwe ngo gich rawer al malwe mele sima hayayali fafel we irel makla. 07:39 Pangal makla ngo ngo yemel iyang, habulupui mo makla sima taptap makla iyang. Iwe mo mada, tapel mele sibe bidei wol falyei, ma-yor mele sima ngaler ahh... kaptal wach ngalir yach sawei mo rochoka sima marir mo milal mala rebe hafaligich bo tapel mulwe sibe sor bo mada? Hatobtobuch irel mala rebe hafaligich bo si'de was hare yarmat rede ligich. 08:14 Ikla mekla chil mang ngaliyei.

Interviewee English:

Weaving lavalava is important because:

1. It is used as our clothing.
2. It is given to our daughters after they've had their first menstrual cycle (they stop wearing grass skirts and wear lavalava as a sign of entering into womanhood).
3. It's given to people, such as parents, husbands, and children) when they travel off island.
4. It is used if one of our kids or relatives fights with somebody or hurts somebody and draws blood. We give the lavalava for making peace.
5. It is used for weddings. Like if your son or brother marries someone, the paternal relative is responsible to gather some lavalavas for the bride.
6. When we travel to Yap main island, we give lavalava to our "sawei" (people in Yap main island that we treat as our relatives) to protect us while in Yap.

08:21 **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: 08:40 Ngo sapaling yal change bo ralkawe ila, semat chog, ruwow chog deur le sima sesur irel ahh...guluch mo gulfei. 08:52 Guluch, yebethoh mo irel yuch iwe ngo gulfei yebudoh mo irel gulfei. Iwe ngo sew le sima sor gulfei mo irel yuch ila 09:02 rema sor bo pathguluch yok...ngo.. pathguluch yab pathguluch...eng... ikla. Iwe pangal ngo yebuthoh chog mo irel local tapel yuch mo mael. 09:14 Iwe ngo color yal ila wululul mulwe sisor bo samat loh chog deul, dulol. 09:20 Smat dulol guluch iwe ngo smat dulol gulfei. Gulfei ila yor raral pad ngo yor hariyer. 09:28 Iwe sikak maka ye brown irel raral pad iwe ngo sapad fangal makawe ye brown mo white irel hariyer we. Te ifa lapal color irel Makala mil ralkawe. 09:41 Ngo igla iye sa cholop metmetal, irel mol ka sa...available color, pangal metmetal color ngo sayor, sa semal mo sew color le yedipli bo befaru. 09:56 Taitapel ralkawe le ma gulfei, guluch, fulfei, guluch. Igla sa cholop metmetal color le sitaptap. Hare hodipli hobe pada fangali tot color kala ye mommai, mix color, siya taptap. 10:11 Iwe ngo mol le yebuthoh mwo moralkawe, black mo white, blue mo white, black mo red, blue mo red. 10:18 Hasigsig ye la igla ngo sa cholop, yor ika sa fethmat, four (4) hare mada color le siya taptap iyang. 10:29 Yor ikla sa stripe le smat mo smat color. Iwe ngo yor ika peg ka matab le ma bech loh chog tot ngo ye parangrang tot. 10:38 Yi makla peg flakkla ila lema stripe. Smat mo smat color kawe iyang. Tai yigegel gulfei le smat loh chog. To changes iyang. 10:52 Moch mol ka mele iye sa tapel makla sa buthog smat mo smat color ka iyang. Sew color le hodipli hosa faru bo yam hare dugdugul semal. 11:02 Yor meka siya, tapel mulwe siya taftaf dah iyang, 11:08 Iwe mo eka sima fichi, tapel mulwe rest in peace hare mada le sima itadah. Pangal mitmetal makla ngo so cholop semal mo semal resa tetapeli igla. 11:19 Iwe ngo ralkawe le machi chog mele yor iyang... mokawe ralkawe...Ralke mo ngo machi ka sa moch yor color kala siya woltaptap ahh mada meka... mol ka sabudoh le...ngo ralkawe tor yach mol.

Interviewee English: Weaving has changed a lot. Back in the day, we only made two types of lavalava called "Gulfei" and "Guluch". Gulfei is made from hibiscus fibers and is worn by women, and Guluch is made from banana fibers and is worn by men. Oh, there's also one that is a mix of hibiscus fiber and banana fiber that we call "Pathguluch", and it is worn by women as well. For the colors, there are only a few colors which are the natural colors of the fiber. The hibiscus layers next to the bark are lighter brown and the inner layers are even lighter than the light brown. Nowadays, with these threads, there are more colors available. The first threads that were introduced to our island were limited in colors. So we were only able to make black and white, blue and white, black and red, and blue and red. Right now, we have all kinds of colors. We can make striped colored lavalava with many colors and we make different designs of lavalavas. There are lavalavas that we make with one plain color so we weave in supplemental weft designs (fich) and

writings that will display a good phrase or maybe their name. It is up to each weaver what color and design they like to do nowadays. Back then, only “Machi”, a lavalava that is given to the chiefs only, is the one that comes in different designs and patterns of supplemental weft.

11:51 **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:

^{12:04} Idi pli ibe kangalur bo rebe kai deur bo cholop cholop mekla yir rebe hasi mo irel deur. ^{12:13} Rebegula dedeur rebegula... mil makla rebe ma dedeur be yor mil hathitol. ^{12:21} Bla welthog sew tapel meka ma yor fetheg, hare yor mele sibe fag deur iyang iwe ngo regula farul le rebe itet, rebe holu bo holugul smat mo smat. ^{12:32} Bla yor mes, your mele rebe fang iyang la yor choka meka wulyetigir, hare layur hare mada le rebeloh sulbos hare. ^{12:44} Hare bewel kofar iwe ngo be yor deur le rebe holu le milmala rebe tapat iyang. Be yor milal ahh...tapel mada mulwe sima sor Wenig? ^{12:56} Iwe ngo be yor mele rebetapat iyang. ^{12:58} Teikof irech le tapel mulwe bla budoh formel lufulyach ngo tor deur. ^{13:04} Le rebe kai rebe gula bo ilamo rela mengag hare mada ngo. ^{13:09} Yarmat rebla mengag luwul ralkalai hare mada ngo yor makla milal mala holugul smat mo smat le bala weldoh makla sima taptap gow iyang, ngo yir regula le reb dedeur resa yitet yitilyar bo holugul smat mo smat meka sima taptap deur iyang.

Interviewee English:

I would like to tell my daughters to learn to weave because there are so many things in our culture that we use lavalava for. Weaving holds a very important aspect in our culture. They need to weave to always have lavalava on hand in case something happens suddenly, and then they have it available. So, if there is a death (we lay our dead in the lavalava and we cover them with it as if it were a sheet), fighting (we give lavalava for peacemaking), or relatives traveling afar (we give lavalava for farewells), then we have them available. It's bad in our culture that when things happen you don't have lavalava because you don't know how to weave. Now that modernization is kicking in, maybe people will start wearing dresses, but I will tell them they need to learn because when things happen that we need to address in our culture, lavalava (gow) will always hold that important place in our culture. And it is irreplaceable.