

## Doloris Ilmar Bi-Lingual Questionnaires

**Interview Location:** Asor Island, Ulithi Atoll  
**Age of Interviewee:** 74 years  
**Island of Birth:** Asor Island, Ulithi Atoll  
**Audio Language:** Ulithian

**Recording** afc2022011\_008\_sr001

00:02 **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:** 00:29 Mla yi memmangi irel ralkawe ye la laholadoh igla, imaa sor bo malbo, ralkawe suguteng mo mele luwalel formel mo lol chemei le be sar wares iyang hare tor bo malbo ye mechrag yai luluwal ralkawe, tor mele yiwares igli. Ibla luwalei mele deur. 00:50 Igula le sew formel le yarmat redipipli rebe faru, ngo rebla kangal yei ibe faru, ngo ima sorb o itwe faru. 00:58 Mal bo yir chog mele rebe faru. Bo hare rebla faru mokawe ye la mol ngo resa ngaleyei, hare ibla yaya doh deur ngo resa fang yai.

**Interviewee in English:** What I remember is that, in those days, I didn't really care about learning how to weave. I knew weaving was something that people did, but when they told me to weave, I said no. I just thought that they make lavalava and give them to me.

**Interviewer in Ulithian:** 01:13 Iwe ngo ingad mele ye chap yam la kai doh deur?

**Interviewer in English:** So, when did you start learning how to weave?

**Interviewee in Ulithian:** 01:18 Mulwe is lefechig doh. Mulwe isa lefechig, ahh.. isa luwalei bo itwe kai deur. Yai luluwal. 01:25 To fal sew le ibe kai deur. Bo ima song irel imokawer rema kangal yei bo, "ila hobe le sufadal chog le bala yothla hobe lefechig ngo itei le be fang haplem le holuwalei bo hotowe dedeur? Ngang ima sor bo. 01:36 Ngo itowe dedeur bo be ngang chog, ila mo ite dedeur lbe sufadal chog, hare isa hapalpal mengag hare ite mangag hare temange bo yul irea iwe. Ye mulwe ila lefechig doh, yir rochokawe re kangal yei bo rotowe feur yai, yir mele resa kala chog bo... resa sor bo ibe hoho.

01:55 Ye la holdoh yathwe isa loh sera fului, yi yeramtawe ye famaye sa kangal, yei bo, ila yaramtele ma kaftorai ngal yei. Sa kangal yei bo ibe matt chog ngo isa bidah ibela fanglu bo... 02:09 Yitugla bo ibla fanglu, le mal bo, isa sor bo yor sew formel le be kangal yei hare mada. Yitugla bo ila mulwe sa luwalei bele hayayali yei deur. Isala chahas loh irel imulwe mada ibele fanglu le yor sew formel le reble fangalyei. 02:22 Chil lemaral isa matloh isa bidah, isa bidah mo ipol, isa bidah fanglu. Iwe sa kangal yei bo, tor lobosle hobe loh iyang bo igla le hobe le yaya gow. Isa Yak.

02:35 Ilang hosur ibe bidah fanglug? Ngo, hobe lefechig igla. Sar oh... 02:44 Wochog mulwe isor teikof, irai kawe ite sar teikof depei irel, isla luwalei mulwe rema haftorai ngal yei chog, bele la yothwe rebelefang yei, Itugla fal mele la sor ibe fasangu iyang. Ila fasangu, ila, resala kangal yei le ibele lefechig ibele yaya gow. 03:04 Iwe isa ila, ngo hal-ye yemomma depei kawe yeteikof. Iwe isla yaya, resa fang yai, Itugla bo rosa fasul kapta mo iwe wol bisil seley bo rebele fang hapei mulwe, ito imokawe ngo yathla ngo chil wares, waress ito. 03:20 Ito imokawe resa hayayali ngalyei. Iwe imulwe ye famayei sakangal yei. "Ho wiri mele? sew peg", ngo itugla wol ah... mil mele itugla, itugla milel tabol peg. Ila fal le isa ahoholi ngalug mele bo hobe kai. 03:39 Mele le yewaress, wares ah le hobe kai farul. Isa ila, ila imulwe le te ila mo irey. Bo milchog mulwe ibe kangalur bo ila ngo te ila wei mo irel yai luluwal. 03:54 Ila chog, lswol la luwalei, madafal we resorb o rotowe fang yai, iwe la igla resa fang yai ngo rosa wol sor bo mulwe waresel? 04:02 Ila mo isa paifadal ngo hare satawas meka uwoi. Iwe. Iwe ngo isa pai ye, rosowol ahh, rosowol fang, rosa chila yi mokawe yai iwe sa mommai loh depei. Mochi la mele isa k'kai fadal deur.

Interviewee in English: I started learning after I was already menstruating and wearing lavalava. I thought that I would never learn how to weave lavalava because I would get mad at people when they told me things like, "so if you don't want to learn how to weave, who will give you lavalava to wear?" In my thoughts I would think, "Yes, I will just wear a piece of cloth or some leaves." So, when I first got my period, the woman who adopted me and always scolded me told me to wake her up early in the morning on the day I was to leave the women's house to go back home.

I was happy because I thought that she would have a gift for me when I woke her up, but I did not know that her and my other aunt had planned to make me wear lavalava that day. So, early in the morning of that day, I went up to the house and woke her up. Then she told me that today I would become a lefechig (to reach womanhood). I had mixed feelings of excitement and sadness at the same time, and I thought about how they scolded me about weaving.

So, they made me wear lavalava that day. The lavalava they gave me were made of thread, but thread was still hard to get at that time. Among the lavalava they gave me was a peg (a specific design). They told me that peg is hard to make and that's why they gave me one, so I must learn how to weave the peg and make the supplemental weft designs at the ends. Again, that thought came into my mind. "Why did they say they would not give me lavalava in the first place, and now they are giving me one that's hard to make for me to learn. It's okay, I will just wear these ones until they all rot off of me, then I wear the leaves." So, I wore lavalava that day. After a while, they gave me a few more lavalava, and that's when I got excited and had the encouragement to learn how to weave.

Interviewer in Ulithian: 04:15 Hosa kai deur le hosa kai mo irel itey?

Interviewer in English: Who did you learn weaving from?

Interviewee in Ulithian: 04:18 Isa budoh kai deur, ikai mo irel imulwe ye famayei, mulwe sil yi yaram tawe ye hayayaliyei gow. Iwe ila mala motamol chog yai deur, sa ngang chog yai sa kangalyei... sa ngang chog yai tagul isa feur yuch ila sew mokawe sima sor bo path guluch, ngo gulfei molkawe gurul ngo yuch. mulwe sew...fich seyal mala, 04:51 ila mala motalmol yai kai. Iwe la mol loh chog imulwe, isa chahas loh irel imolwe ye, ila mol ralawe yere chog imulwe yai, isa itol depei irel dedeur. 05:04 La sobong chog mo iyang sa bidi kapatal le sa yor mas wol Falalop ibe fang yi gow we yai bo tor gow le yemel. Sateikof loh depei irel yi mulwe ngo towemol bo iwe chog lapal le. 05:14 Sa kangalyei bo ila, hobe le fang mala yam ngo ila towol ma mach formel lol pom bo hobe le me pepe chog, hobe le ma dedeur chog mil ahh meka mach hare mada. 05:26 Iwe ngo ngang ite luluwalei. Hasigsig ye meradoh ka ngo isa luluwalei, isla chiy ngo madal bo tos. Bo ngang ila sangai. Ye wares le be sor bo ibe haliliya sew formel hare mada. 05:39 Towe sulai ngo bele ay fang mulwe iye sangal. Itugla hare mada mele ifaru. Te ma mach formel lol payi. 05:44 Ima metapngag ngo ifang loh mulwe. Ngo iwol luwalei sew formel le ibe faru bo yesuwilil imuwe. 05:51 sa ila chog hasigsig ye sahola doh iye igla. Iwe isa gula loh farul formel le taisew loh formel mo. Isa bidah meradah isla paifadal iyang ye, cholop meka isa gula, yathwe isa riri.

06:08 Iwe ngo sa yathwe mo ited riri, ichil tarfefel, ibidah mo Lamotrek. Ila lobosla ila kai farul, ahh... milal mawut. Ila kai mokawe sima golgol fafel siya kil lib, siya yatholu irel pes, siya hamala siya foth yoth mo buloh mo. 06:34 Ikla mokawe isla railoh iyang isla faru bo yai yengang. La wolmiril chog mala ngo chokola, ahh, mokawe ma mel irel bol, mada mokawe? 06:49 Maatt, ila wiri chog maatt kawe, ila chog ngo isa hachuyaloh mo lol depei, tayor mo falsew le ibe loh ibol. Iwe isa pai, resa kangal yei ibe pai ngo isa kangalur bo itwemel.

07:02 Isa bidi isa pai wol fuluka yeee... isa wol bida isa ririloh isa bidah wol Woleai, wol tapuwe chog. Iwe itai ma peulpeul isa, sa kalelchog ahh sa balbal chog igla ngo isa gula bo resma kaptayei bo. Ila rebel kangal yei habe le bulong isa bulong lol mawut, ngo yemommai depei bo ye palingling yi mawut kawe yar. Isa supiy supiy mele paleyal buloh isa itidiy mil mala ibe sue uwol bo ibe, ibe mal buloh bo imotog maatt. 07:32 Isa sue luwul chael imulwe. Ngo retogla depei irel, ngang chog ngo igula bo resma kapta yei imulwe, tesew loh formel mo irey. Hasigsig ye sa meradoh isa pefadal.

Interviewee in English: The woman who adopted me was the one telling me how and what to do. So, I prepared banana fibers and made my first lavalava from them. I made one lavalava, those we called "Padguluch", by myself and really put all my effort into it, and

paid attention to what they taught me about how to weave. The day I finished my first lavalava, we heard that somebody died on the island of Falalop, Ulithi. They told me we would use the one I just finished because there were no lavalava on hand. So, I gave it to them to use for the dead person's funeral. My adopted mom told me that since that was my first lavalava and I was not able to keep it, I would grow up with a curse that I wouldn't be able to save lavalava or anything that I make in the future. I guess it's true because that's how it has been to this day. Now I know how to do everything, but I haven't kept any of it. I always give it away.

I went to Lamotrek when I was still a girl. That's where I learned how to farm a taro patch. I learned how the women sang while digging holes, and how they filled them with grass for fertilizer and planted them with taro. Those things make me excited, and I love doing them. But, there are plenty of earthworms in the taro patches, which I am really scared of. I did not want to go in the taro patches anymore because of the worms. When I went to the taro patches, I would cut down the leaves so I could stand on them. My relatives told me to stay back in Lamotrek, but I did not want to. So, I went back to Asor, Ulithi.

I got married to a Woleaian guy, so I went to Woleai and stayed there. I also went into the taro patches there, but I cut down the leaves of the taro so I could stand on them because I was scared. I knew the ladies were talking about me, but I did not pay attention because I was scared of the worms in the taro patches.

Interviewer in Ulithian: 07:47 Iwe, igla hochil ma feur deur hare hotaima feur?

Interviewer in English: Are you still weaving these days or not?

Interviewee in Ulithian: 07:50 Igla towol mol le ibe feur deur ngo yelal depei ngo isor bo hare ibe chil ibe hagela ngo retaimachal fang yai pap. Isor bo hare ibe hagela ngo bechil mol le tapeol mulwe guluch mo mokawe milal itet. Towe mol bo meka laiyi retaimechal ibe feur.

Interviewee in English: I don't weave anymore. I was thinking that if I were to try, maybe I could still weave the smaller, lighter ones, but my kids don't want me to weave anymore.

## 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?

**NOTE: The recording of Question 2 became corrupted and was lost.**

08:18 **Question 3**

3. Why is weaving so important to you?

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

Interviewee in Ulithian: 08:34 Paling pelal irey, bo wochog bo ila sew formel le isa itol depei iyang. Isor bo be tor deur, tor sew deur le yemel irey ngo wochog bo isor bo, wochog bo isor bo taipung depei. Tapel mala dela wel doh sew lufulyui hare, tor sew formel le ifang hare semal makla layi hare yaremtai hare, rechokala roharpa yei hare mada. 09:03 Wochog mulwe isor bo itai, itafel, itaifel le bettor formel, sew formel le, iwe ngo samawol ahh. ngang chog isa luluwal, hale sakel hames yai mwol, ngang chog ngo ima wol hachigchiga samol irel yal ahhh... isor bo sakel yai mwol tang ralkawe. 09:34 Ralkawe le yewaress yai ma mongoi. Ima kolag yelap mele ibla mongoi seral le fal sew chog, mo mala itugla mele hare bala fatot ibe, ima luluwalei hare fahafei ngo tor mele ibe mongoi. Iwe ngo igla le isor bo pangal hamal ngo isa mol iyang. Hapalei mo ngo ibla kalngali lapal meka hapalei igla le ngo.

Interviewee in English: It's important to me because it's something that, if I don't have lavalava, then I am insecure. If something happens to my kids, a family member, or the community that requires me to give lavalava and I need to have them. I don't feel comfortable when I don't have lavalava.

I would think I am much better off nowadays. I thank God for what I have these days compare to the old days. In the old days, I hardly ate. I always went hungry because usually I could only eat once a day. But now, I am better off than in those days. Looking at the lavalava I wore, I now have more than I did before.

Interviewer in Ulithian: 09:59 Sa cholop cholop?

Interviewer in English: You have plenty?

Interviewee in Ulithian: 10:00 Isor bo sa cholop cholop.

Interviewee in Ulithian: Yes, I think I have plenty.

Interviewer in Ulithian: 10:02 Ngo bala budoh mes mo mel ngo homa taptap gow iyang?

Interviewer in English: If someone is dead, do you use lavalava?

Interviewee in Ulithian: 10:06 Bala budoh mes ka, igala itai mwol, sa wochog mulwe isor, bala budoh mes ka sa wochog mulwe isor bo itafel irel,

ngang chog ong isma luluwal bele ifa sangal? Wochog taiwe ralkawe irel ahh, igla le sa cholop gow, irel ito le. Sam'mwol yarmat irel ahh safar ahh dudug hames yarmat igla. Ngo wochog bo sa far hatoplop hames yarmat fal yadle. Ralkawe le yewaress. <sup>10:35</sup> Te iye sangal wululul yarmat. Yewaress deur le be halsew chog deur hare mada ngo yal fedmal yarmat le yarmat, igla le sa wochog bo taisew formel imokawe, ibela koloh. Itugla yarmat, ngo ngang ibla kologoi chog mowol line mo, wochog mulwe isor bo, Hale tosol le be... emmm ima luluwalei ralkawe irel hafohoyei.

Interviewee in English: When someone has died nowadays, I don't feel comfortable because I am not weaving anymore and I am always thinking where I can get lavalava? But we have more lavalava because of commercial thread. People have more lavalava to wear and people are not considerate of the lavalava they are wearing. So, when I look at the clothes line where they hang their lavalava, I always think back to when we only had 3 or, at most, 4 lavalava because they were hard to make back in the old days.

10:59 **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: <sup>11:16</sup> Sa cholop deur ka yarmat romach wilgi le sa samat fareul.

Interviewee In English: There are lots of changes in the weaving these days that make them different.

Interviewer in Ulithian: <sup>11:29</sup> Sa ifa sangal fareul?

Interviewer in English: How is it different?

Interviewee In Ulithian: <sup>11:31</sup> Ika isa wiri fadalei mo mokawe rema hamala fadalei we resor bo yitugla hare yewochochog floras mo king mo. Ngo, ituwri, ituwri makla ngo kaptal chog mala yesamat. Iwe itugla sangal... ahh... wol deur chog imala.

Interviewee in English: There are those that I've seen around, and there are some that I've only heard about, that some people can weave in flower and diamond patterns in their lavalava. There are also different, new patterns and styles I've heard about but have not seen, and I don't know what they look like, but they are all lavalava.

Interviewer in Ulithian: <sup>11:49</sup> Emm mala sa samat mo samat?

Interviewer in English: So, different styles?

Interviewee in Ulithian: <sup>11:54</sup> Samat mo samat. Yarmat resa mechrag irel panagal fareul ahh. Irel ito le. Hare ralkawe ngo be le-loh yar ha-fohoi yarmat. Sibis mo sibis. Tehafedeg yarmat. Yor le mada mulwe, yor le ritir rel fareul formel ngo your le tei tir. Ngo ilga le iye taylor mele sible hasi, kakchog, hasi chog ito kawe hosa moro chog hosa <sup>12:24</sup> toboi chog hosa yali loh, igla chog. Ngo ralkawe yewaress temeale si bugbug mel, ingad loh ila hare la lap, salap gur ay hobe mo hamala yael.

Interviewee in English: Different styles. It's so much easier and faster at present because we just go get the thread from the store and start weaving. Back in the old days, there were so many steps in preparing fiber before you finally had the strings to start the warp/weaving. It took a long time to finish a lavalava.

## 12:45 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: <sup>13:03</sup> Hare wochog bo lol layi, be yoh le ibe kangali bo ai budoh bo hobe kai deur. Tei chalmo saral le ibe kai. Hale hotowe kai deur hobe sufadal chog? Ilang be ifasangal le. ngo gel iwe ho feriyeg yeyam, bele ralkawe le homa wol sufadal chog. Ngang ibele kangalur bo ngo tos. Yimakla hosusur le tekapchapar bo tos. Bo gang ralkawe le ngang semal yarmat le kal yai teikof. Ima sufadal chog, tohapaluyal yalol yarmat. <sup>13:34</sup> Mele chog yamat rebe song iyang mele ima luluwalei ibe kangalur yarmat. Iwe, la meradoh le, la wolmiril chog, isa paiy isa luluwalei, teikof meka isa faru igla isa gula imokawe yeteikof, ila fal le isa kekangalug mi bo hare habe peslagdi bo ngo iwe ngo hare habe kangal yei bo. Iwe gel iwe hoteikof. Hale, isa mol mo iyang. Isa wol isa tefal mo iyang isa kekangalumi mala teikofal. Hami hasor bo emm mil mala sa yilulap. <sup>14:04</sup> Tos isa gula wululul imokawe isa mol miyang isa kekangalugmi, bo hare hare habe ligdi, ngo ila habe kangal yei bo iwe gel homa sufadal chog tor mele hogula, tos, tor le masaplah chog sa gula pangal formel.

Interviewee in English: I would tell them to come and learn how to weave because it's important to know how. It's not good to just walk around without learning these things. If they talk back and do not want to learn like I also did when I was little, I will explain to them that it's true. I was not a good girl when I was small. I always talked back to the elderly women, always did things that made people mad at me, and I didn't want to learn how to weave. All of these things are true, but you will not learn if you don't try. Now I look back to the bad things I did, and I know it was bad. That's why I am telling you to listen to me and do what I say.



- Interviewer in Ulithian: 14:17 Ngo, paling pelal le sibe kai deur bo yepaling pelal deur ngal gich hare?
- Interviewer in English: It's very important to learn and know how to weave right?
- Interviewee in Ulithian: 14:23 Ngo, deur mo farul mongoi mo makla hammalech mo tewol deur chog. Sible deur chog, to mongoi? Le hare be wochog bo tor peras, peras le mele siya chahas iyang. Iwe ngo hare be tor, ralkawe le yemechrag chog le vela, hami tarle hatai momongoi. ngang le ma hasigsig ye sa ret yai suguloh chog yewai irel, iwe ngo yaramtala ye famayei le habele hamad chog Vela ngo bele kangal yei ibe loh fall u ibla rurdoh surub.
- Interviewee in English: Yes, weaving and cooking are very important. We cannot only weave because we also need to eat. These days we have rice, and we like it, but in those days we mostly ate wild taro that burns your mouth badly. So, every time we cooked wild taro for our meal, my adopted mom would tell me to go find the very small, young fallen coconut called "surub".
- Interviewer in Ulithian: 14:55 Mil mada?
- Interviewer in English: What did you use the surub for?
- Interviewee in Ulithian: 14:56 Mil mala habele mongoi le bele ba-reg yewai ngo habele mongoi surub.
- Interviewee In English: So, we could eat in when our mouths burned from eating the wild taro.