

## Agnes Reat Bi-Lingual Questionnaires

**Interview Location:** Falalop Island, Ulithi Atoll

**Age of Interviewee:** 61 years

**Island of Birth:** Falalop Island, Ulithi Atoll

**Audio Language:** Ulithian

**Recording** afc2022011\_006\_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:** 00:29 Igula... Isa gula wulullul mala ibe chow. Hare ibe mem'mangi tefali ngo isa gula chow, isa gula deur, isa gula mala be tewas isa faru. Ngo ngang sa sulia sulai ngo itai dedeur.

**Interviewee in English:** I knew how to make the warp. When I think back, I learned warping first, then I learned to weave. I knew how to fix something when it broke. But right now, it's been a long time since I've woven.

**Interviewer in Ulithian:** 00:50 Iwe ngo yath la hola gula... hosa kai doh deur iyang ngo chil laloh ngangal fuyach?

**Interviewer in English:** So, when you were learning how to weave, people were still weaving in the local style?

**Interviewee in Ulithian:** 00:56 Yab, tor yengangal fulyach. Ima dedeur chog mol ka. Ite ma dedeur mul fulyach bo itugla farol.

**Interviewee in English:** No, I wasn't weaving with local fibers, only thread. I don't know how to weave with local fibers.

### 01:18 **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:** 01:38 Ila yi yaramtal ngang isor. Yila yaramtal ye Kalkal yamem close fangal ngo yepaleng yal kakaskuna yei irel deur le ye paling yai kai deur mo irel. Mada kasiy we?

**Interviewee English:** Yes, there's one person that I am close to, and she was the one that taught me how to weave. What was the question again?

- Interviewer in Ulithian: 02:02 Itey mele ye kal yam felngali irel yam kai doh deur ngo mada fal le la yi mele yekal yam felngali.
- Interviewer in English: Who is the one person that you most associate with weaving, and why?
- Interviewee Ulithian: 02:13 Irel mala ye reli mala mangai. Ngo ila yaramtala yetitipingi yei bo ibegula deur mil mala yi mele be itet dah imakala uwoi, yebe hayayali yei.
- Interviewee English: She married my brother. She was the one who taught me and helped me learn how to weave. She was the one who made me wear lavalava when I reached maturity. I had to learn how to weave because I had to weave my own lavalava. So, women must know how to weave lavalava.
- Interviewer in Ulithian: 02:24 Ngo yir mele rehayayalug?
- Interviewer in English: There were people who made you wear lavalava?
- Interviewee Ulithian: 02:26 Ngo yir mele rehayayaliyei gow. Iwe ngo ngang ibe gula. Towe mal le ngang ibe tugla, ilang, towemal sibe togla farel deur bo ila mala hapalech gich refuluka le gel semal fafel sew must le gel hobe gula farul deur.
- Interviewee English: Yes. They were people who made me wear lavalava. I had to know how to weave because that is what we wore. A woman must know how to weave.

### 02:47 Question 3

3. Why is weaving so important to you?

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

- Interviewee Ulithian: 02:59 Paleng pelal ngal yei bo ikla meka ibe taptap, ibe yaya, iwe ngo ye wol paling pelal bo ikla makla sitatpei irel hariyal loch, irel makla hare rebe hafoi wolfului, ngo siffang irel chael metal semal le hare loch ro hawasui hare, iwe mo mes.
- Interviewee English: Weaving lavalava is important to me because that is what I wear. And, that is what I use to make peace if one of my kids has caused some disrespectful behavior in the community or has caused bloodshed, or if there is a death.

### 03:32 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: 03:51 Ngo sa paling yal change bo happlech le gich si hapalpal, mele deur le gich fafel sibe hapalpal ila sew formel le yetugil wululul bo ye has'sorow. Wululul dulol hapalem mo... iwe ngo tarle resa taptap imele sa samat fadal meka dulol. Sa wululu meka hapaler reindian hare meka howiri mo mengag ka. 04:21 Bo gich le sew formel le ye hassorow mala dulol gow mo wululul yam be yaya.

Interviewee in English: There have been big changes because lavalava is what the women wear and the colors, designs, and patterns are all a created in a certain way that is acceptable and respectful within the community environment. At present, the young ones come up with all kinds of colors. They use colors like they see used in India, or the colors they see from new shirts. The color of a lavalava and how you wear it must be respectful.

04:31 **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 Ulithian: 04:45 Idipli bo ibe kangalur wulullul farul gow mo wululul yayal gow bo rebegula bo sew formel le gel semal fafel hobe haskuna ngal lom bo towe mal le lom betogla farul bo ila mala gel hobe yaya, hobe taptap irel yodla hobble fafel iyang.

Interviewee English: I would like to teach them how to weave lavalava, and how to wear lavalava because it's respectful. Each woman should teach her kids how to weave because it's very important to know how to weave. A woman cannot go without knowing how to weave because that is what you will be wearing when you reach womanhood.