

Vreah Yaloweg Bi-Lingual Questionnaires

Interview Location: Talguw, Yap
Age of Interviewee: 15 years
Island of Birth: Yap Island
Audio Language: Ulithian

Recording afc2022011_011_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: 00:41 Ok, ngang yi 12 years old isa kai deur mo wol Yap. Iwe ngo ikai mo irel Modesta. Chapdah yai kai ngo mala motamol formel le yemol ibe faru le, ye mol ngal yei bo ibe chogu sew chow lol saral. Lol saral chog samol ngal yei sew chow.
01:13 Iwe ngo deur le mach halsew chog yai kai deur le wol faleyi ngo ted ifa lapal yai gula. Ngo yidipli ibe gula bo, ye kal yai dipli ibe gula deur bo de la mess loh meka wulyetigiy ngo ted yor sew deur le ifaru bo yar. 01:41 Iwe ngang idipli bo yir rebla mes iwe ngo salap deur le ngang ifaru for yar. Iwe ngo itipngi yarmat irel meka sa wewel doh le sa wolog di chog yal cholop di mil mes mo makala ngo sa halsugfed loh yarmat le rema fer deur. 02:09 Le ngang idipli ibe kai bo ibe tipngi yarmat irel makla, ibe tipngi yarmat irel mekala yewewel doh. Bo mil mele ibe togla deur ngo ite madipli ibe komahoi meka chol bugtai yar la dongor 02:42 dugdug mo gow mo irel yarmat. Ngang yidipli ibe kai bo ibe tipngir, ilang be ma hamem chog yamem feur milal meka sawewel doh le sa cholop.

Interviewee in English: I was 12 years old when I learned how to make the warp. I was living on the main island of Yap when I first learned weaving from Modesta. The first thing I learned how to do was warping, and I was able to finish a warp in one day. After that, I wove once, but I still need to learn and practice more. I really want to learn how to weave so I can make some lavalava for my parents before they die. I also want to be able to help with all the things that are happening in the community, such as funerals and other things. I don't like to see my family and relatives asking others for lavalava because I don't know how to make them, so we don't have any. That's why I would like to learn how to make them, so we will have them on hand when there are needs.

02:58 **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: 03:19 Ok, yaramtala ye kael yai fel ngali irel milel deur mo chow le Mode. Iwe ngo fal le la yii mele ifel ngali mil mala yiy mele ye kangal yei deur, yei mele yekangalyei chow, yiy mele motamol yarmat le ngang imel irel ngo hamem hasa chow. 03:48 Iwe ngo bo ibe machei irel sew milel chow ka yai, ngo yete ma tawul, ngo tema complain ngo tema fedeg bo ma hamadfa yei, mommai yal hamadfa ngang isla madaf irel milel chow, isa salap irel mil hololei mom eka mil padpadal chow. Ngo ye mommai yal haskuna yei, iwe ngo plus ngali wol yai aunty.

Interviewee in English: The one person that I strongly associate with weaving is Modesta. The reason I associate weaving with her is because she was the one who taught me how to make a warp and how to weave. She was the first person who taught me weaving. When I make mistakes with my weaving, she does not shout, complain, or spank me, but she explains it to me in a good way until I know where I made the mistake. Now I am good at warping, but I still need to learn more about how to weave. For the warping, I can make all the supplemental warp patterns, especially for the edge of the lavalava. Plus, she is my aunty.

04:36 Question 3

3. Why is weaving so important to you?

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

Interviewee in Ulithian: 04:49 Yela paling pelal deur ngal yei mil mala, ila mala meka wulyetigei re kelangalyei bo, wululul mulwe re kawre ngal yei le sew fermel le important le ibe gula farul, iwe mo mala wol sew hapalpal le towe mol le hobela lefechig ngo ho yaya fathal chog mengag. hobla lefichig ngo ho need hobe ye 05:21 deur, ngo ho need hobe kai be mol be gel chog hosa feur hapalem, yok, be ngang chog isa feur hapei ngo ite need ibe depend doh wol semal. Iwe ngo ho need hobe wol kai bo sew formel le important ngalir, ngalir yarmat ke igla, yarmat. Bo bala yor mele yewel doh millal mes ngo deur mele sitaptap mil fang. 06:01 Iwe ngo, mo meka milal baking hobe faru sew formel le ye tafel mo wol fului, ngo community ma fang punishment ngo deur mele hachuchuyal punishment. Mo yach sibe hawasi lol semal hare fedeg le be loh ngo deur mele hatefael paluyal cha. Makala wehaha hare mada. Ikla mekla ngang igula le sima taptap deur iyang le important.

Interviewee in English: Weaving lavalava is important to me because my parents have showed me the importance of why I should know how to weave. Also lavalava is what we use for clothing, so you cannot go without knowing how to weave. When you reach womanhood, lavalava is what you wear. I need to learn how to weave so I can weave my own lavalava rather than depending on someone else to make it for me. When there is a death, we use lavalava. When you do something bad in the community

that you get punished for, lavalava is what we use to undo the punishment. If you fight with somebody and cause bloodshed, lavalava is what we use to ask for forgiveness and to make peace. Those are the things I know that make lavalava very valuable and important to me.

06:48 **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: 07:11 Ahh... Ngang ila kai doh deur ngo imokawe, ngang ila repi doh isa kai deur, yok chow yela hola doh igla ngo wululul mulwe chil hafedeg loh chog, chil imokawe ngang ikai doh chog irel yath ye la igla ngo chil yila sangal loh chog. Far Imokawe yathkawe mil muswe mele ngang itugla.

Interviewee in English: Weaving hasn't changed since I started learning how to weave. What I saw when I started to learn is still the same as now. I don't know about weaving from the past.

07:37 **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: 07:55 Yidipli bo ibe kangalur bo rebe kai deur bo ilang towe wares irel ahh luwul ralkalai. Te need bo yarmat rebe feur ngalir hapaler mo te need bo rebe hafalpeche semal be feur hapaler bo rochokala rebe feur hapal le rotowe molow ngali chog ye siyal yar lames bo rebe feur ngali chog hapal.

Interviewee in English: I would tell them to learn how to weave because then they would not have a hard time in the future. If they know how to weave, they will not depend on people to make lavalava for them. They will not depend on their parents to weave lavalava for them. Being in a situation where a grown-up girl does not know how to weave is not good in our culture.