

Frenzita Leragmai Bi-Lingual Questionnaires

Interview Location: Pago Bay, Guam
Age of Interviewee: 50 years
Island of Birth: Mogmog Island, Ulithi Atoll
Audio Language: Ulithian

Recording afc2022011_019_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: 00:33 Yemang ngal yei yothkala ah fafel kala rebe feur ah yuch bo mil yangtar, ngo gich sibe le loh sible wol la daber le sible la ba bother iglir irel yi mokawe, yengang kawe re fefaru, ngo yir rebele kangal gich bo, withyei rebe feur yach yiy mil yuch kala bo sibe, yach ah... Sibe kai fathal deur iyang. 00:59 Iwe rebele feru yi makla yach, sa semal tafefel kawe ngo ye pai irel sew le itugla hare gil yi yuch kawe le reble sei ngo gich siya, resa kangal gich wulullul yach sibe faru. Iwe sible boch loh iyang sitowol bother iglir le sibe mala fathalei yiy ah Keurai kawe yar. 01:19 Iwe ngo. Yila le yathla hamem hachil mityal irel time la. La buthog tot ketabdoh, Iwe ngo ngang isa kangalu yi mala temai be faru yimala bo yai bo idipli ibe kai deur, Pangal Yarmat ngo redipli bo sibe kai bo ila makala si depend ngali. Iwe sa faru yi busol la le ye mityal, iwe resa kangal yei ibe chogu yi mala sew guluch le mityal ngo isa yetadah wol yi 01:49 pap la isa kakai, resa kekkangal yei wulullul farul ngo sayor holngol ah mada mokawe, Hasap, mo hapop mo pangal makla pitgil yi deur le resa faru. iwe ngang mo sibis tafefel kala yai age mo makala mele hama kai wulullul dedeur irel yi deur la. Iwe ngo sew guluch.

Interviewee in English: I remember when the ladies would get together to prepare banana fibers for weaving, and us kids would come bother them during their weaving preparations because we also wanted to help prepare fibers and weave. The ladies would tell us to wait for them, and they would take the skin of the banana layers and would make them into weaving toys for us, and each one of us girls would have our own. They would show us how to pretend that we were weaving. So, we would weave without bothering them. As I got a littler older, I asked my dad to make me a little loom so I could learn how to weave. Of course, everyone likes to learn because we really depend on lavalava. So, he made my little loom. They told me to make a warp, the kind for men called guluch, and then they showed me how to put it on my loom and how to weave. So, they showed me how to weave the guluch on my loom. My loom had all the components that I needed. Some of the girls about my age and I all learned how to weave on that guluch that we put on my little loom.

02:17 **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: ^{02:32} Ila Rosa mele, bisiy, ye molyarmat, yiy mele isor bo ibe tiril gula deur mo irel bo bala hamadaf ngo imadaf iyang. Iwe ngo idipli wulullul yal hamadfa ngal gich wulullul farul gow, we bo ah... "mada malai" ye madaf hare itugla, ngang wulullul bo isor bo ila yaramtala yidipli wulullul yal hasukun bo matir yai madaf irel yal hamadfa ngaliyei wulullul deur we.

Interviewee in English: Rosa is my older sister, and she was the one that I knew I could learn from quickly because I liked the way she taught me how to weave, and I understood her. She explained how I should do things in a way that I picked up really fast.

03:06 **Question 3**

3. Why is weaving so important to you?

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

Interviewee in Ulithian: ^{03:13} Ngo ye paling, ah... important ngaliyei bo ibe kai bo ila mala wulullul ah compare ngal salpi irech le bala mes semal ngo nga ila mele sifang iyang ngo ah mada malai, bala wai semal hare mada ngo sitaptap siya fang bo pitgil luguleng, le bala yor mele be wel ngo be mol bo rebe use. Iwe ngo cholop rochoka rema hablupei hare rechalif le ikla ^{03:43} peteg kala sitaptap le sibe fang ngalir ngo... ah, mas mo be mes semal ngo siya. Ngo iwe ngo be baking semal bo te talnga hapatpat ngo siya wol fang gow. Pangal formel mo irel yach custom ngo wulullul mulwe important mala gow bo ikla makala si fefang le ha mommaiyei depal yarmat mo ngo ila.

Interviewee in English: Yes, it was very important to me to learn how to weave because I would compare it to money. When somebody dies, we give the family lavalava. When somebody leaves the island, we give them lavalava so they can use them when they are off island. We use lavalava when people get married, as part of a custom for ladies who marry into our families, or for apologies. We use lavalava for almost everything in our culture.

04:13 **Question 4**

4. How has weaving or woven skirts changed over your lifetime, or since the lifetime of those who taught you?

A. Ulithian: 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: ^{04:27} Ngo sa suwel bo ralkawe hal fothow metmetal deur le gich sima faru wol makala fulyach. Igla sa samat mo samat bo sa wulullul towan kawe mo. Iwe ngo ngang ifaru sew deur irel time la ngang ichil lefechig iyang, le e mada mulwe, rela sera le peg ngo rela sera le peg flak , resa buthog yi fafel kala resa sor rebe supiy yi durla mo lupual bo tor sew deur le ila sangal. Gich site fefaru tapel deur la bo yetab. ^{04:57} Iwe ngo ngang mele isa hatiri loh isa reiloh isa lebagli bo ibe loh mo wol sew fului le te fului we ngo isa taptap haha, iwe ngo ila peg flak sera ngo peg sera. Rete accept igli mala le sibe faru bo ye tugil chog deur kala gich sibe taptap.

Interviewee in English: Yes, it has changed because in the past, there were only certain kinds of lavalava that we made in our islands. But now, many different kinds of lavalava are made by the people. Some are patterned just like the stiped towels that are sold in the stores. But, I did make one lavalava back when I was still a teenaged girl... The lavalava was half “peg” style and half “peg flak” style. The elder ladies at that time came and told me they would destroy the lavalava because it was not acceptable in our culture. So, I just wove it fast, finished it, and then I hid it so that I could use it when I went someplace else. This kind of lavalava is not acceptable in our culture.

Interviewer in Ulithian: ^{05:16} Ngo igla sa?

Interviewer in English: How about now?

Interviewee in Ulithian: ^{05:18} Igla ngang ila wiri, irel yothle ngang imel fal yei, le ibla wiri deur ka yar rochoka ro lefechig ralka, ngang isa luwdah iyang bo hale sa wulullul mulwe ho taigula hare sew mada mulwe. Sew tawon, hare sew peg hare sew mada bo sa samat makla wulullul. Ngang isa gula lapal changes irel time la mala yir kaftorai ngal yei le roholngol song irel mala bo yetab le hobe wilgi fedalei wulullul deur ngo la ralaka tayor bo tayor le complain bo sa wulullul mulwe ye mommai imokawe ^{05:48} siya deurngu we sitai madaf iyang hare mada sew peg hare hare sew peg flak hare malgur hare ngo ila sangal yai gula changes irel.

Interviewee in English: Now, since I've been in Guam, when I see the kinds of lavalava that people make these days, I am so surprised because they don't look like the lavalava from the past. Some look like striped towels, and so much more. So, that's how I came to realize how many changes have occurred. It's not like back when I did my lavalava with the “peg” design on one side and the “peg flak” design on the other side; the one that made the elder ladies scold me because it's bad in our culture. It's like, what we are doing with all the mixed colors is okay now. Nobody is complaining anymore.

06:01 **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: 06:16 Ibe kangalur bo rebe yathmagil rebe kai deur bo important ngal gich, ngo mada mulwe, mommai le rebe gula farul mo fal deur mo ila makala ngang idipli bo ibe kangalur rebe gula.

Interviewee in English: I would tell them to try their best to learn how to weave because it's something that is very important to us. It's good to know how to weave, and also to know the importance that is attached to lavalava. Those are the things I would like for them to know.

Interviewer in Ulithian: 06:34 Iwe ngo ye paling fal ngalgich hare?

Interviewer in English: And, its importance to us, right?

Interviewee in Ulithian: 06:35 Ngo paling fal ngal gich irel... wol makala fulyach. Irel ila mo sila moo move on ngo chil mel chog mala gow le gich sibe haskuna ngal meka loch lol loch.

Interviewee in English: Yes, it's very important to us on our islands. Even if we start moving away from our islands, we still need to teach our kids how to weave lavalava.

Interviewer in Ulithian: 06:47 Yach culture.

Interviewer in English: It's our culture.

Interviewee in Ulithian: 06:48 Ngo ila mala yach culture wol makala fulyach.

Interviewee in English: Yes. It is our culture on our islands.