

## Sammy Ilamliyong Bi-Lingual Questionnaires

**Interview Location:** Talguw, Rull, Yap  
**Age of Interviewee:** 36 years  
**Island of Birth:** Yap Island  
**Audio Language:** Ulithian

**Recording** afc2022011\_020\_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:** 00:31 Ila, ngang ila gula deur, gula doh deur le mel yathwe ichil mityal ima komahor yarmat yar deur, 00:40 tapel mokawe wulyotigmem, rema deur, ngang ima budoh isa maro langcher isa komahoi fedalei yar deur. 00:45 Ye keal yai dipli ibe gula bo ima komahor fethaler chog. Sa loh ye rela gula bo idipli deur resa faru sew busal kawe wachich bo yai bo ngang ibe kai deur. Resa faru yiy busal we, 01:04 iwe sa chap yai deur, iwe yir rela komahoi yai deur ngo wulullul mulwe isa fasol gula irel lapal sulayel yai ma komahor loh chog yar deur, iwe ngo tapel deur kawe ye machrag, tema yor hawul yal deur loh chog. Iwe isa deur mo tapel yimakala ye, yir la gula bo ngang isa gula, ngo rosa moch ah 01:26 haskuna ngal yei tapel deur ka mil yaya le ma yor fathal hawulyal iyang.

**Interviewee in English:** When I was a little girl, I would always watch my parents and other people weave. While they were weaving, I would sit close to them, watching and observing how they wove. I really loved to learn how to weave, so I would always watch them when they wove. When they realized that I really liked to weave, they made me a small loom so that I could start learning to weave. So, I started weaving when they made my loom. When they watched me weave, I already knew how to do it because I had been watching them for a long time. I started learning with a simple lavalava, which was just plain, no designs or any supplement weft. When they knew that I was able to weave the plain ones, then they started teaching me to make the ones that we wear, and ones with supplemental weft.

### 01:43 **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:** 02:04 Yeramtala ye kael yai fel ngali yal... yamem deur le yaramtala ye haskuna ngal yei deur. Mil mala yiy mele yehaskuna ngal yei deur iwe, ye kael yai fel ngali bo tetutul

mele itugla mala ila yaramtala yi kai mo irel hare mada. Le yiy be sor chog sew formel ngo ngang isa gula hare mada mulwe yiy ye luwalei. Irel ah... tapel hawulyal ngachel,<sup>02:34</sup> meka deur mo padal mo. Yiy mele ye wol kangalyei idal smat mo smat le yiy bala sor chog hare yor mele ye machei hare, ibe luwliy hare mada, ngo igula.

Interviewee in English: The one person that I associate with weaving is the person that taught me how to weave. Because I was used to the way she wove and how she taught me, I would quickly pick up anything she taught me about how to make the warp and how to weave. She was also the one who taught me names of different supplemental warp and supplemental weft designs.

02:53 **Question 3**

3. Why is weaving so important to you?

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

Interviewee in Ulithian: <sup>03:10</sup> Ye paling pelal bo cholop mekala sima taptap iyang. Motamol ngo ila, ila mele sima hapalpal iyang wol meka fulyach. Iwe ngo sima wol taptap irel ah, mil mass, hadugdugul mass, sima wol taptap irel ah mada mulwe? Ah hafalpech, weni.<sup>03:38</sup> Iwe ngo wol, ila sew makala ye ah... identify yigli gich hare gich yaramtal iya? Bo tor le ma yaya mo beside gich yaramtal Ulithi, yok Outer Island irel Yap.<sup>04:01</sup> Ngo sibe yaya meka wol, tapel wol falyei ngo wol Yap, iwe ngo yarmat robe wiri gich ngo robe gula bo te gich riYap bo gich ah yaramtal fulu kala katab thah metaral, Outer island irel Yap.

Interviewee in English: Weaving is important because there is a lot of meaning attached to lavalava. First, lavalava is our clothing on our islands (the Outer Islands of Yap State). We use lavalava for funerals, apologizing, and other things. And, it's one thing that identifies us Outer Islanders, and sets us apart from the Yapese and other people, like other Micronesians. When people see us wearing lavalava, right away, they know we are Outer Islanders, not Yapese.

04:19 **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: <sup>04:45</sup> Sa, sa paling yal ah change deurel yath kawe tangi igla. Mada mulwe, Iwe motamol ngo si sor bo ye loh ngali dulol deur. Sa cholop dulal mwol igla tangi yath kawe. Iwe yarmat resa taptap memetal dulol mwol.<sup>05:18</sup> Sibla wiri yi deur ka resa faru, tai wulullul ah gow kawe sibe kalngali chog siya gula bo

gow bo tot chog color mele yarmat re taptap. Iгла sa metmetal color yarmat resa taptap fethal sa, sibla wiri sitai gula hare deur hare tawon kawе le re chuwaiy mo kantin hare, mo, ngo fareul deur le tai tampli. Sulmat ah ngo<sup>05:48</sup> sulmat hare famat metmetal deur le ngang igula yathkawе, igla sa cholop metmetal deur tang mala four hare five. Metmetal peg flak mo metmetal peg mo peg kawе ma mak mo malgur kawе ye wol mak, ngali metmetal dulol mwol.

Interviewee in English: There have been so many changes in weaving compared to the old days. First, let's look at the color. There are so many different colors of thread these days that people are using. When we see the woven lavalava these days, they don't look like the lavalava that we used to see and would immediately recognized because they used the usual colors. Now, people use so many different colors that some lavalava look like the striped towels that we buy in the stores. Even the styles have changed. Back in the old days, we only had about 3 or 4 types of lavalava. Nowadays, people make different types of peg (plain lavalava), peg flak (plain lavalava with stripes), and malgur (lavalava with big dark stripes and small lighter stripes) styles, and with all the different kinds of colors.

Interviewer in Ulithian: <sup>06:14</sup> Ifa sangal mala malgur le ma mak?

Interviewer in English: How is the malgur with the supplemental weft?

Interviewee in Ulithian: <sup>06:16</sup> Tapli meka.

Interviewee in English: Like this one.

<sup>06:18</sup> **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>06:38</sup> Ila, tor layi ngo cholopcholop lol bisiy mo mangey le idipli ibe kangalur mele palingil pelal deur. Le mada mulwe, <sup>06:55</sup> irel meka sitaptap iyang bo ila cholop mele sitaptap iyang bo yir rebe gula bo paling pelal le be kael depar reb tugul rebe kai bo sibe haskunar rebe gula.

Interviewee in English: I don't have kids, but my sisters and brothers have plenty of kids. But, I would like to tell them about the importance of lavalava and the many different things that we use lavalava for. When they know the importance of lavalava, then they will have the will to learn how to weave.