

'Sylvia'

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Although only 100 minutes in length, the film drags — not because it lacks in quality, but as a result of its intensity. Anticipating the inevitable conclusion, the audience spends the film waiting for Plath's death, wracked by her inner-strife just as she was, just as anxious for an escape from the emotionally-charged assault. "Sylvia" takes a cold, realistic

look at the life of one of modern literature's most troubled writers. The winter-ravaged landscape and conflicted characters create an intense portrait of a woman enveloped by an inescapable solitude. Plath remains a writer both sustained and destroyed by her fractured mind, always "dying" and yet creating lines compellingly alive and real.

Comments on this story? E-mail gamecockfeatures@gwm.sc.edu

Cobain

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too poor to afford canvas. None is titled or signed, though he wrote a birthday message in red ink on the frame of one. "Love Kurt," it ends.

According to Leland Cobain, 80, Kurt could draw well from the time he was 6, and Leland's wife, Iris, an amateur painter herself, encouraged him and taught him. "He come over the house one

day and he had a picture of Mickey Mouse. He said, 'Grandpa, look what I drew,'" Leland recalled. "I said, 'You didn't draw that, you traced it.' He got mad and said, 'You give me a piece of paper and I'll draw it again.' And he sat down and drew it again."

Hunter recalls that Cobain was a good art student, that he took most assignments seriously and, when he didn't feel like participating, he would sit at his desk and read, which Hunter didn't

mind. After Cobain's death, Hunter found a striking picture Cobain had done in class of a sperm turning into a fetus in 12 steps. He thought about auctioning the picture off to raise money for a Kurt Cobain scholarship for Weatherwax High art students.

Instead, Kurt's mother, Wendy, asked to have it. In exchange, Nirvana's management company, Gold Mountain Entertainment, donates \$3,000 to \$5,000 for the scholarship every

year. Of course, some of Cobain's visual art can be seen more readily. The cover of "Incesticide" is one of his paintings. He also designed the cover of "Nevermind," which shows a baby boy swimming underwater after a dollar bill, and the video for "Smells Like Teen Spirit," which shows a pep rally gone wrong. Said Hunter: "The art he had within him did as much for the music as the music did for the art."

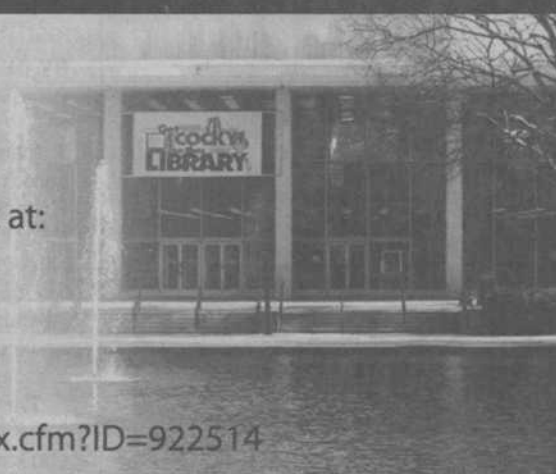
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on Greene St. ----- in front of Russell House

TO DO List:
-Homework
-Grocery Shopping
-Go to Off-campus Housing Fair

Hula dancing turns mainstream

BY KATE SANTICH
KRT CAMPUS

Before the chanting can begin, before the praying and the dancing and the gourd-drumming, Sue Kerziznik must rearrange her living room furniture. She wouldn't want a hula dancer tripping over the ottoman and doing a face plant into the fireplace.

Her 1940s Windermere, Fla., cottage makes for a crowded hula school, but the Salem Lutheran Church, where the students usually conduct their sessions, is booked this evening. So Sue's place will have to do.

"Heavenly father," teacher Kawehi Punahale begins, "we are thankful for the time we come together to do what we like to do best. We also remember who our source is. You give us our joy. You lead us down our path."

This is a Christian hula school — or halau, as the Hawaiians say, not that being Hawaiian is a prerequisite. In fact, the 42-year-old

Punahale and his wife, Kamai, are definitely on the short list. The 30-some students enrolled at the moment are an ethnic and spiritual potpourri — Lutherans, Catholics, Baptists, Vietnamese, German, Puerto Rican — or some combination of the above.

It doesn't matter. In their hearts, they're Hawaiians, and they're family.

"People don't exactly look at me and think, 'Ah, hula!'" says 39-year-old Eric Einsmann of Orlando, Fla., a conservative-looking guy who works for an electrical-supply company. "I'm not even remotely Hawaiian. I've never even been there. But it's a fascinating culture."

Take hula, itself, a dance most mainlanders associate with grass skirts and coconut-shell bras. In ancient times, hula evolved from the martial arts and was used in temples as a tribute to the gods.

Now, though, it has a more esoteric and philosophical definition. "Hula is life," Punahale says.

"It is the way you wake up in the morning, the way you go through work, the way you come together in gatherings like this." It is a sacred connection to the culture through sound and movement.

At his day job in the maintenance department of Disney's Animal Kingdom, Punahale surrounds himself with pictures of hula dancers — a memento of his homeland and strength of spirit.

"It reminds me that this boy from the middle of the ocean came all the way over here and planted roots," says Punahale, who has been teaching hula for 12 years.

His students range in age from 8-year-old Isaac Worth, a blond-haired kid in cargo shorts, to 74-year-old Patti Hawn, whom the others call "tutu" — or grandmother — as a sign of respect. She moved to Honolulu in the 1960s when her husband, a soldier, was sent to Vietnam. But she has done more hula dancing in the five months since she joined the Orlando halau than she ever did on the island.

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It's painful to watch,

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