

Aloha Jan,

Mahalo for your letter regarding "Nane I Na Ioea Hula". Please accept my apology for not responding by the due date, I was in Hana most of the time. Busy with our fundraiser, Keiki Hula, and the building of our new home. Somehow this slipped past me. Thank you for the extension you are giving me and the reminder.

I have been working on the narrative and other information requested. As I continually work on it, several concerns have emerged. I am not a public speaker and I do not have the gift of language. I have good days and I have bad days. Apparently the day I did this interview I was not at my best. In some cases, I didn't really answer the question. In other instances I did not say what I needed to say. I know in Hawaiian tradition one must be very careful with the words chosen, for words can enliven, inspire and hurt or offend. I do not wish to offend anyone yet I need to be true to my tradition. For example, in my tradition questions asked are not answered right away, we go home, we pray, we seek guidance and consultation physically & spiritually and then we come back and answer if we can. I was not able to get the interview questions beforehand. For whatever reason this was needed to be done on the interviewer's part it was not appropriate for me. Perhaps I didn't explain. In any case, I really want this to be "pono" and I need your assistance. These are possible solutions I've thought of and I would appreciate any others or possibility of negotiating with you.

1- Re-do the interview

I would pay for all costs, interviewer's time, tape, transcriber, etc.

Provide me with the questions beforehand.

I would make myself available from Aug. 20 - Aug. 31 at your convenience.

2- Re-do the text

Provide me with the questions.

I'll write my answers in narrative form.

I will deliver by Aug. 26th - per your request.

This information to be used for the Book, "Nana I Na Loea Hula".

The original tape to be kept for your records - but not to be in print.

What made this difficult for me? Basically, I am the keeper of this tradition. This tradition is a mixed tradition part from my Kumu Hula, part from my husband & his family, part from myself and my family, and part from the "Divine". I have received these traditions physically and spiritually. Some things can be shared and some cannot. What is appropriate to one is not to the other so I am constantly trying to find the common and acceptable ground.

Mahalo nui.

Namahana