

# S.I.F.D. NEWS



JANUARY 1973

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NEW YEAR IN MOLDAVIA. This month's cover depicts musicians and the "Nannygoat" of Romanian New Year festivities. The "goat", which resembles the Kentish Hooden Horse so closely, is a well-loved character in Moldavian folklore. She is accompanied by dancers in fantastic costumes and grotesque masks, and musicians playing pipes, drums, bells and the "buhai" which is a tubular drum with a tuft of horsehair passing through the skin. Skilful pulling of this tuft imitates the sound of a bull. The procession calls at the houses and receives gifts of bread and wine. The young men have the privilege of dancing with the daughter of the house if there is one and, if not, they must make do with the housewife.

CAROLINE THOMAS

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SOCIETY FOR INTERNATIONAL FOLK DANCING

Officers of the Committee:-

Chairman: Bert Price,  
22 Sunnysdale Road,  
London S.E.12  
Home: 01-852 0509

Secretary: Dorothy Bryan,  
Flat 1, Braunton Mansions,  
28 Rosebery Avenue,  
London E.C.1.  
Home: 01-837 2438

Treasurer: Harry Whitaker,  
29 Sherbrook Gardens,  
Winchmore Hill,  
London N.21  
Home: 01.360 4965

Membership Secretary (Ex-officio Member):  
Roland Minton,  
131 Holly Street,  
London E.8.

Demonstration Secretary: Margery Latham,  
14 Beechwood Avenue,  
Kew, Richmond, Surrey.  
Home: 01-876 7055

ONE-DAY BASQUE COURSE

The Committee has received many requests for a revision course to consolidate the dozen or so Basque dances which Paulette Claisse taught at Swansea in 1971. Paulette has therefore been invited to teach on Saturday, 27th January 1973, and I am delighted to say that she has agreed to come. Her willingness to travel from France to teach a one-day course for us shows a dedication to dancing which few can equal, and I would here like to thank her publicly and in advance for what I know will be one of, if not the most, rewarding sessions of the year. I hope I survive it, and I hope our dancing will be equal to Paulette's teaching!

Because of the tremendous interest there will be in this course, there is a danger that Paulette (a little over five feet tall, timid, and quietly spoken) will be swamped in a madding crowd, so your Committee has wisely decided to restrict the enrolment for this course to 50 dancers. The only way to be sure of a place on this course is to send your enrolment fee to Roland Minton at 131 Holly Street, London E.8.

Fee for the whole day: 50 p.  
 Place: Millbank School, Erasmus Street, London, S.W.1.  
 Times; 10.30 to 12.30 and 2.30 to 5.30.

Facilities at the school are somewhat limited with regard to tea-making etc., so it is suggested that people bring their own flasks. Those who like a Pub lunch will find no shortage of bars in the locality, but those who would prefer to bring sandwiches and stay in the school may do so. Ladies enrolling for the course are reminded that the mini-skirt is without doubt the most unsuitable dress imaginable, and for both sexes flat shoes are necessary. Ballet flats are ideal.

With Paulette, we shall undoubtedly make a fine start to 1973, and I look forward to seeing a lot of new faces as well as all the old Basques!

ALEX HARRIS

The Children's Christmas Party

If all S.I.F.D. functions were as successful as the Christmas Party given for children on 9th December, we should indeed be a happy organization. About half a dozen adults were the main organizers, and another score turned up with a mass of children, many of them in costume. About 120 people were there altogether, and most of them danced the whole time, or played the lively games. Folkestone's contingent of 28 came by coach and were a grand bunch of children; Fiona Howard as usual brought a good crowd of good dancers from Bromley, Kent. The rest came in smaller groups from all over and around London, from Plumstead to Barnet. Every child who was there for the first time received a badge; every regular attender received a present. Everyone had a well-organized sitting of eats.

This does show that there are many children in many places, ready for our dances. We now need more groups like that in Chessington and the central one in Millbank School. Who is going to form the next children's dance group?

WILL GREEN

HOLIDAY IN YUGOSLAVIA 1972 - Part 2.

Ohrid is an ideal place in which to hold a festival. It is relatively isolated, situated as it is in the mountains which form the political border between Albania and Yugoslavia, but it is served by two excellent tarmac roads and has an international airport. The old town, built on two hills overlooking the beautiful mountain ringed lake, is very well preserved. There are no modern buildings, and those which have to be reconstructed follow the old pattern, and where possible the old roof tiles are used. The new town is separate and the new hotels along the lakeside cannot be seen from the town. Its winding, cobbled streets are a photographer's paradise, and its restored churches are rich in frescoes and icons. Accommodation is cheap and clean.

In this idyllic setting is held the annual Balkan Festival. It was first produced about ten years ago by Zivko Firfov, who still has a lot to do with the organization and the standard of its folklore. The dancing takes place in a very attractive open-air theatre built into the cliffside above the old church of St. Sofia, with lovely views over the town and lake. The stage is large, and some old trees have been preserved as part of it. The seating is arranged so that one always gets a good view. The seat prices suit all pockets and the programme usually lasts about three hours, all of which is televised on Macedonian television. The rehearsals in the morning are open to the public.

The policy is to invite village groups from various countries in the Balkans and also neighbouring countries; unfortunately the respective authorities do not always cooperate and so one gets some 'amateur folk dance groups' but these on balance are not too stagey.

This year, groups came from Serbia (1), Slovenia (1), Bosnia (2), Macedonia (3), Croatia (1), Vojvodina, Serbia (1). From other countries came groups from Bulgaria (1), Hungary (1), Romania (1), Italy, Sardinia (1). Stagey groups came from Montenegro, Austria, Albania, Kosmet, and Turkey.

There was something to enjoy in most groups, even the stagey ones. The Macedonian group from Topolnica, a remote village in Eastern Macedonia, went straight to my heart. The costumes were lovely, the dancing was good, and they had a wonderful bagpiper; and the singing by the girls was full-bloodied and discordant in the old tradition. Christopher and I met them after the performance and made tentative arrangements to visit the village which we later did (more of this later). One of the amateur groups, Mirce Acev, from Prilep, gave only two dances on the opening evening. Their performance of Teskoto was superb, one of the finest performances of this most difficult and wonderful dance that I have ever seen. The Serbian group from a village near Cacak was also very interesting, and very traditional in its dancing and singing. The dancing was accompanied by their brass band, and at first I was not sure what to make of the whole thing, but after a while I found it to have a very folkly feel about it, and at times its music was quite moving. This band has been in existence now for over forty years, and if one really cannot consider it folk, then I must say I preferred it to a lot of so-called authentic music I have heard in the past. The songs

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were very impressive, and I have never heard any Serbian singing quite like it before. At times, both in harmony and strength, it reminded me of the music of the African Zulus.

The groups from Bosnia and Croatia maintained the theme of the festival, which this year was wedding customs. Again, the quality was that of a village gathering, very informal, and seemingly impromptu. The group from Bulgoia was excellent, and gave a programme which consisted mainly of songs. I shall never forget one of them, sung by an old lady who was moved to tears while singing. With the group were eight elderly bagpipers who either played together or accompanied the excellent singing. The village groups from Hungary and Romania had staged their items but the dancing remained casual and the correlation between the dancers and musicians was not always good! It is surprising how great is the difference between 'village' and 'amateur' group. The sheer quality of a village group can grip one over a period of time, whereas the same dance performed by a stage group would bore one to death. The spirit and the feeling are missing, due to the preoccupation with stage positions and audience appeal.

I think the most outrageous, but at the same time the most fantastic, bit of traditional folksinging was provided by six old Albanian women who came with the group from Tirana. They sang a song about sheep, and I have never heard anything quite so archaic. They bleated like sheep and even looked like sheep! The recording which I made still seems incredible on playback.

The only drawback of the festival is the audience. I thought the Smotra audience in Zagreb was bad, but Macedonian audiences are worse. They chatter and fidget all the time.

The festival is usually held at the beginning of July and lasts about eight days.

KEN WARD

SIFD Tuesday Yugoslav Class

Next article; A visit to Eastern Macedonia and new friendships.

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CONGRATULATIONS!

To Marina and Roy Wolstenholme on the birth of their son, Iain, on 28th November.

To Ann Crisp and Adrian Harrison on their engagement.

We wish both couples (and baby Iain) every happiness.



RECORDS

The Society's records are now available to order, from the Magnegraph Recording Co., Ltd., 1 Hanway Place, London W.1. in the form of cassettes or reels ( $3\frac{3}{4}$ " ) at a cost of £1 each. The 7-inch records will continue to be available as before at 85p. In addition, a number of Polish dances have now been recorded and these are available on tape (reel or cassette) at a cost of £1 each. The dances included are:-

Przodek Szamoltulski	}	Southern Regional Dances
Zagrodnik		
Kolomajka		
Kaczok		
Baba	}	Regional Dances from Southern Poland
Po Fajdok		
Zuraw		
Powolniak		
Polonez	}	National Dances.
Krakowiak		
Oberek		

Music and instructions for all but the first of the above dances will be available in due course at a cost of about 15p.

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UPLANDS, HIGH WYCOMBE

The next weekend of walking and dancing at Uplands will be held from 19th to 21st January 1973. The total cost is £5.75, and deposits of £1 should be sent to Jack Richardson, Department of Chemical Engineering, University College, Swansea SA2 8PP.

If any members are hoping to join us just for the dancing, I should like to know in advance as the staff like to know who is in the house.

JACK RICHARDSON

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BUDAPEST, EASTER 1973

Our party will leave on Saturday, 14th April 1973, and return on Monday, 23rd April. We shall be able to meet Magda Ossko's group at rehearsals and, after most of a week in Budapest, stay for a few days in the country.

Subject to availability of accommodation, late bookings can still be accepted. The cost will be about £50 (travel and bed & breakfast) and deposits of £5 (payable to Thos. Cook & Son Ltd.,) should be sent to Jack Richardson, Department of Chemical Engineering, University College, Swansea SA2 8PP, as soon as possible.

JACK RICHARDSON

LITHUANIA

\*Dances of Lieutva.

Beliajus, F.V. Clayton F. Summy (USA). 1951.  
51 dances.

MEXICO

Dances of Mexico.

Dickins, G. Max Parrish. n.d.  
3 dances. Music.

Folk Dances of the United States and Mexico

Duggan, A.S., J. Schlotmann and A. Rutledge. Ronald Press (USA)  
6 Mexican dances. Music 1948.

Mexican Folk Dances for American Schools.

Mooney, G.X. University of Miami Press (USA). 1957.  
12 dances. Music.

\*Mexican and New Mexican Folk Dances.

Sedillo, M. University of New Mexico Press (USA). 1945.  
17 dances.

NETHERLANDS

Nederlandse Volksdansen. (In Dutch and Labanotation).

Sanson-Catz, A. and A. de Koe. Nederlandse Volksdansvereniging  
28 dances (16 in Labanotation). (Holland). 1971.

Bunte TÄnze. 7: HollÄndische VolkstÄnze. (In German).

Sanson-Catz, A. and A. de Koe (Trans. by A. Helms and J. Blasche).  
14 dances. Music. Hofmeister (Germany). n.d.

Dances of the Netherlands.

van der Ven-ten BenseL, E. Max Parrish. 1953.  
4 dances. Music.

Simple Dutch Peasant Dances.

Watt, H.M. Physical Education Assn. of Gt. Britain and N.Ireland.  
8 dances. Music. n.d.

More Dutch Dances.

Watt, H.M. Physical Education Assn. of Gt. Britain and N.Ireland.  
5 dances. Music. n.d.

NEW ZEALAND  
(Maori)

Maori Action Songs.

Armstrong, A. and R. Ngata. Reed (New Zealand). 1964.  
20 action songs. Music. Words.

- NORWAY  
Dances of Norway.  
Serb, K. Max Parrish. 1951.  
4 dances. Music.
- Norske Folkodansar: Retttleiing om Dansen. (In Norwegian).  
Serb, K. Noregs Boklag (Norway). 1956.  
171 dances.
- PHILIPPINES  
Philippine Folk Dances I.  
Aquino, F.R. Kayumanggi Press (Philippines). 1953.  
25 dances. Music.
- Philippine Folk Dances II.  
Aquino, F.R. Kayumanggi Press (Philippines). 1953.  
35 dances. Music.
- Philippine Folk Dances III.  
Aquino, F.R. Kayumanggi Press (Philippines). 1956.  
26 dances. Music.
- Philippine Folk Dances IV.  
Aquino, F.R. Kayumanggi Press (Philippines). 1960.  
22 dances. Music.
- Visayan Folk Dances I.  
Fajardo, L.V. (Philippines). 1966  
15 dances. Music.
- Visayan Folk Dances II.  
Fajardo, L.V. (Philippines). 1964.  
20 dances. Music.
- \*Philippine National Dances.  
Tolentino, F.R. Silver Burdett (USA). 1946.  
53 dances. Music.
- \*Philippine Folk Dances and Games.  
Tolentino, F.R. and P. Ramos. Silver Burdett (USA). 1927.  
20 dances.
- POLAND  
Dances of Poland.  
Wolska, H. Max Parrish. 1952.  
4 dances. Music.
- PORTUGAL  
Dances of Portugal.  
Armstrong, L. Max Parrish. 1950.  
4 dances. Music.



WANDERING IN THE WILDERNESS, 1972

We thought we would break our long silence by describing our 5-day trip to Sinai with the Israel Wildlife Preservation Society. These people organize trips with guides to learn about the plants, animals, geology and local inhabitants of various areas. We were in a party of 80 in two lorries. We provided our own food and sleeping bags in which we slept out under the stars. We always seemed to arrive at our camping area in the dark but luckily at the time of our trip it was full moon, so we were able to see very well. As the guides had planned so much for us to do each day, we had to get up at 3.30 or 4 a.m. and be on our way within an hour after a quick cup of coffee.

We visited the turquoise mines at Sheikh Suliman Naga'i which were worked by the early Egyptians some 4000 years ago, as we learned from the inscriptions and hieroglyphs on top of the entrance to one mine. The Goddess Hathur, who among other tasks had responsibility for mines, had the power to give plenty of precious stones with the desired shade of blue which were used in religious ceremonies. Many statuettes and carvings of this goddess, who had cow's ears, were found around the mines. The settlement of Sheikh Suliman Naga'i is typical of all Beduin settlements in that it contains the Sheikh's tomb, a cemetery and a Makad, which is a kind of meeting house for visitors. It has two parallel walls built of stone and mud, covered with a roof with beams of half palm tree trunks. There are niches in the walls for coffee pots etc. and by Beduin law no-one may be harmed in any way or robbed while in the Makad. Our guides up the mountain to the mines were two Beduin boys, who were quite dark skinned and who wore long, loose pyjama-material gowns, woollen caps covered with a kefia, which is a white, thin scarf, and plastic sandals which they took off to clamber among the rocks.

We then bounced along the unpaved wadi, which is a dry river bed, until we arrived at the Wadi of the Inscriptions, Wadi Mukatab, where travellers, pilgrims, merchants and crusaders on their way either to Santa Catherina, Jerusalem or Mecca, scratched inscriptions in the sandstone sides of the wadi, mainly names and drawings of camels, antelopes, ostriches, and hunting and war scenes. There are also thousands of neo-sinaic inscriptions, which is the Nabatean-Aramaic written language of the tribes speaking Arabic, Greek, Latin and Old Hebrew. To all these were added some inscriptions from this century in European and Arabic and even in Hebrew from 1956 and 1967.

A twin-peaked granite mountain was pointed out to us called Jabel Banat, The Mountain of the Daughters. The Beduins of the area explain the origin of the name this way - Once there was a Beduin and he had three beautiful daughters. When they reached marriageable age their father found them rich bridegrooms, but the daughters did not like them. When they were about to marry, the three girls ran away to the top of the mountain and when their pursuers came close, they threw themselves into the precipice. Since then the mountain is called after them - the Mountain of the Daughters. Some say that on top of the mountain there was a convent dedicated to the Holy Virgin and that is the reason for the name because wherever a convent had been built the Beduin use the word 'daughters' as part of the name of the place.

Monks used to live in caves around the next oasis we went to, and the Beduins called them The Mice, Firan, and named the oasis after them. Now the Beduins

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use the caves as storehouses. When we arrived at Santa Catherina monastery it was nearly dark so we could not see very much of the Church and Library, but we used our torch to good advantage in the Room of the Skulls, which contains bones neatly placed in rows, arms along one wall, legs along another, and piles of skulls against a third wall. We were told the reason for this somewhat macabre practice is the lack of burial space around the monastery. There is also a glass case containing the dressed skeleton of St. Stephanus. The monastery was built on the supposed site of the burning bush. We were shown a rather bedraggled plant and told this was the replacement burning bush because the original had died. That night we sang round a campfire and slept in a tent.

Up at 3.30 a.m. the next day ready for what we thought would be a 5-hour walk - up Mt. Moses and down again. This is one of the mountains thought to be where Moses received the Ten Commandments; there are one or two other mountains in Sinai where this is reputed to have happened. The walk up was easy and pleasant in the moonlight, but too fast, which made some of us very tired. We got to the foot of the stairway to the summit, ate and rested, and climbed 800 steps to the top with magnificent views on the way. Getting to the top 2285 metres took  $3\frac{1}{2}$  hours from our camp and we wondered how long the return journey would be; little did we know; anyway we clambered down the 800 stairs, taking films on the way until we reached a grove of poplars and Elijah's monastery. There a Beduin made some very welcome Turkish coffee and we started back on a different route. Our guide lost his way somewhat and some 4 hours later we staggered down the path to our camp for some shade and water. After we had recovered a little we set off for the Eilat/Sharm E Sheikh new road, but 500 metres before the road our lorries sank in the mud and sand in the dark. With much straining and shoving, one lorry was rescued only to get stuck again going up the steep incline to the road, so we left that and turned our attention to the other stuck lorry, and it was only when some great mind decided to use the P.S.P. long metal tracks and a human tow that the other lorry was also rescued some two hours later. That too made its way up the slope and with some help from us reached the road, towed out the first lorry, and we all piled on board again and camped at Marsa El At on the seashore.

The next day we went to Sharm E Sheikh and looked over the bay and on to Wadi Hashabi, the Wadi of the Trees, where we walked over sand and pebbles to the Canyons of the Perplexed into which we clambered. There were very narrow tortuous sandstone canyons, hollowed smooth by water and entailed much climbing and body twisting to get along. Our next excitement was in the water at Ras Muhamed where we saw through masks beautiful coloured corals and fish along the reef. In all too short a time we moved on again to Ras Masrani where we could see the Tiran Straits where, because of the reefs there is only a narrow passage for ships, 200 yards wide. From there we drove to Dahab and once again camped on the seashore.

On our last day we visited a Beduin settlement where the main occupation is fishing. Each family seems to have a palm thatched enclosure, and there are some stone built structures to be used as homes. There was a mosque which was simply an oval area about 15 yards long and 7 yards wide,

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marked by shells. As it is a holy place for the Beduins we were careful to avoid stepping inside this area. The reason for this kind of mosque is that when the Beduins are on the move they do not need a permanent building and just make one like this wherever they settle. The women wore long black robes, with bands of red embroidery and coins on their yashmaks. Some had their hair plaited in a kind of topknot in the middle of their foreheads, sticking out from under their head-dress. There were plenty of goats and sheep around and a few camels. There was also a parcel tree where the Beduins leave their belongings for the whole of the summer and collect them intact when they return. Nobody steals anything from this tree; this is another desert law.

On our way North to Eilat we passed "The Fjord" which is the popular name for Marsa Moorach. It is very beautiful and contains corals and a hot underwater spring in which the temperature is 78°C. We left Sinai at Eilat to journey through the Negev to Tel Aviv.

SHEILA and JOE COTT

(Sheila and Joe expect to be back in England shortly)

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#### AFFILIATED GROUPS

MERTON PARK INTERNATIONAL FOLK DANCE GROUP meets every Wednesday from 7.30 to 9.30 p.m. at Rutlish School, Watery Lane, London S.W.20. Details from Charles Steventon, 64 Erridge Road, Merton Park, London S.W.19. Musician: Wilf Horrocks.

FOLKESTONE DISTRICT NATIONAL DANCE GROUP hold classes on Tuesday evenings during the Autumn and Spring terms commencing 26th September 1972, from 7.45 to 9 p.m. at the South Kent College of Technology New Hall, Folkestone. Secretary is Mrs. Evra Jordan, 62 Marine Parade, Hythe, Kent. (Tel: Hythe 66779) from whom further details of other activities can be obtained.

BARLOW INTERNATIONAL FOLK DANCE GROUP meet every Tuesday evening at Wilbrahan Road Congregational Church Hall, Chorlton, Manchester, from 7.30 to 10 p.m. Further information from either the Chairman, Alan Williams (061-881 7744) or the Secretary, Mrs. Elaine Hailwood, (061-439 7415).

WOODVALE FOLK DANCE GROUP meets every Tuesday at Borough Green Village Hall, Borough Green, Near Wrotham, Kent, from 7.30 to 10 p.m. All details from the Secretary: Mrs. Jean Willson, 55 Lewis Court Drive, Boughton Monchelsea, Near Maidstone, Kent.

KENSINGTON SLAVONIC GROUP meet every Wednesday and Thursday evenings from 7 to 10 p.m. On Wednesday they meet at Fox School, Kensington Place, Notting Hill Gate, London, W.8., and on Thursdays at Isaac Newton School, Lancaster Road, W.11 (50 yards from Ladbroke Grove Underground). They learn and perform dances from Czechoslovakia and are taught by Mrs. Hedda Jolly-Klingerova, 69b Grange Road, London W5 5BU. Everyone welcome.

HARROW GREEN FOLK DANCE GROUP meet every Wednesday from 7.30 p.m. at Danford School, Turin Street, London E.2. First Wednesday in each month Swedish, other Wednesdays English/International/Norwegian. Details from George Sweetland, 28 Hayes Court, Camberwell New Road, S.E.5.



LETTERS TO THE EDITOR.....

(Extract of a letter from Sue Clark to Will Green)

"Good news on the folk front. My perpetual pushing of the subject is paying dividends and I've just completed a very successful eight-lesson course teaching primary and junior school teachers of Newport. There were around 30 to 40 in attendance. We took 13 dances from 8 countries and made the last class more of a Dance than a lesson.

Also, in the Keep Fit class, my adult students are getting ever more keen on the dancing and although they're not 100% sure of each dance we have in fact danced 14 different ones. Furthermore, in January I'm starting 3 more Keep Fit classes by day for girls at the Commercial College and have been advised to include international folk dancing.

As you can imagine, all this pleases me enormously. However, I still do miss the Sunday dances and one fine day might consider coming up.

My regards to all,

SUE

31 East Grove Road, Newport, Mon.

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Autumn Term - SIFD Tuesday Yugoslav Class (Zivko Firfov Group)

The group has done some interesting demonstrations this term, and met some very nice people in its travels.

Marina Wolstenholme invited us to revisit her college near Sheffield again this year, and she made our stay there very rewarding. Our programme consisted of a weekend teaching session together with a concert on the Saturday night. We also gave an exhibition of costume and folk instruments. The students were very enthusiastic and we made new friends. I hope that we shall meet some of them again.

We were very pleased to be asked by the Curator of the Horniman Ethnographic Museum to give two concerts in their Lecture Theatre in connection with the Exhibition of Macedonian Folk Arts which has come over from Skopje, and includes some beautiful examples of regional dress, ceramics, weaving and jewellery. The first concert was given as part of the reception held to open the Exhibition and was particularly enjoyed by the many members of the group who are interested in the whole background of folk arts in Macedonia, of which dance forms only one part. The Macedonians in the audience were a little sceptical at first, as well they might be, but said afterwards how much they had enjoyed the performance. The second show was one of the concerts in the Museum's Autumn programme of music, and we performed a full concert of songs and dances from the Vardar Valley and central regions of Macedonia. We also valued the comments of a member of the audience to the dress rehearsal for the concert, who has worked for many years with the Royal Ballet and many folk companies from abroad. He was impressed by the achievement of the group in recording dances in detail, something we tend to take for granted, and he wholeheartedly approved the group's approach to folk dance.

The kinds of show we presented at Sheffield and the Horniman Museum suit the group especially well, and I hope that similar events can be organized in the new year.

DAVID SWANTON

CHILDREN'S DANCES

Children's Dances, for the next three months, will be held on the following dates:-

Saturday, 20th January  
 " 17th February  
 " 17th March

at Millbank School, Erasmus Street, S.W.1. From 2.30 to 5 p.m.

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S.I.F.D. CLASSES

Spring Term commences: 8th January 1973

Fees: For one class a week .. .. £2.15 For two classes a week .. .. £2.40  
 For three classes a week .. .. £2.90 For four classes a week .. .. £3.40

MONDAY

		<u>Institute</u>	<u>Tutor</u>
6.00 to 8.00	International, Advanced	Christopher Hatton School	Margery Latham
7.00 to 8.00	Polish, Beginners	"	Betty Harvey
8.00 to 10.00	Polish, General	"	Betty Harvey

TUESDAY

6.30 to 8.30	Yugoslav, Beginners & Intermediate	Hugh Myddelton School	Ken Ward
8.30 to 9.30	Yugoslav, Advanced	"	Ken Ward
7.30 to 9.30	European	Greenwich Institute	Bert Price

WEDNESDAY

6.30 to 7.30	International, Beginners	St. Albans Hall	Margery Latham
7.30 to 9.30	International, Intermediate	"	Margery Latham
*7.45 to 9.45	Israeli	Pimlico School	Bert Price

FRIDAY

*6.30 to 9.30	Hungarian & Romanian (1st hour - beginners)	Millbank School	Alan McLean
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\*There is no fee payable for the classes marked with an asterisk.  
 Attendance is free.

CHRISTOPHER HATTON SCHOOL, Laystall Street, Rosebery Avenue, E.C.1.  
 HUGH MYDDELTON SCHOOL, Corporation Row, Clerkenwell Green, E.C.1.  
 GREENWICH INSTITUTE, Charlton Manor School, Hornfair Road, S.E.7.  
 MILLBANK SCHOOL, Erasmus Street, (Off Vauxhall Bridge Road), S.W.1.  
 PIMLICO SCHOOL, Lupus Street, Chelsea, S.W.1.  
 ST. ALBANS HALL, Baldwin Gardens, Grays Inn Road, W.C.1.

PROGRAMME FOR SOCIAL DANCES

		<u>Musicians</u>	<u>M.C.</u>
Sunday, 21st January	Dance Centre	Caroline Thomas & Cliff Beck	Roland Minton
4th February	Cecil Sharp House	C.S.H. Band	Bert Price

Admission: Cecil Sharp House: 30p members, 40p non-members  
Dance Centre: 25p members, 30p non-members

Cecil Sharp House: No.2 Regents Park Road, N.W.1. (Nearest Underground: Camden Town)  
Dance Centre: No.12 Floral Street, W.C.2. (Nearest Underground: Leicester Square)

The Cecil Sharp House demonstration for February will be of Kandyan dances, by the Ceylon Cultural Society, This is perhaps the most exotic group with which we are in contact, with such unusual dances and costumes. This is the dance to bring your friends to.

In March, the Dunav Group will play for us at Cecil Sharp House.

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WHAT'S ON

January 19th/21st WEEKEND AT UPLANDS. See page 6.  
20th CHILDREN'S DANCE. 2.30 to 5 p.m. at Millbank School,  
Erasmus Street, London S.W.1.  
27th ONE-DAY BASQUE COURSE. See page 3.

Advance Notice: Arrangements are in hand for a one-day Israeli Course to be held on 24th February. Details next month.

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\* FELICAN NOVJARON \*  
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ALL MATERIAL FOR PUBLICATION MUST REACH THE EDITOR BY THE  
15TH OF THE MONTH PRECEDING PUBLICATION.