



# FOLK COSTUMES OF EUROPE



JENIA

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This month's cover, showing costumes from  
various parts of the world is by Jenia Graman

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SOCIETY FOR INTERNATIONAL FOLK DANCING

Chairman: Bert Price, 22 Sunnydale Rd., London, S.E.12.  
Telephone: 01-852 0509 (Home)

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Treasurer: Harry Whitaker, 29 Sherbrook Gardens, Winchmore Hill, N.21.  
Telephone: 01-360 4965 (Home)

Membership Secretary: Roland Minton, 10 Benyon Court, Balmes Road, N.1.

Demonstration Secretary: Margery Latham, 14 Beechwood Avenue, Kew, Richmond,  
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ALL MATERIAL FOR PUBLICATION IN THE JANUARY ISSUE  
MUST BE WITH THE EDITOR BY 15TH DECEMBER.

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WE WISH ALL OUR READERS A VERY HAPPY CHRISTMAS

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NOTES FROM THE SECRETARY .....

At the Committee meeting held in November, it was decided to carry on with the One-Day Courses of instruction. We shall be having a Balkan course on 7th December (see separate notice), and hope to have Romanian in January, Spanish in February, and Polish in March. These have yet to be confirmed.

A Christmas Dance will be held at Trevelyan Hall on Sunday, 15th December. (See below).

Pilot Scheme for Birmingham area. Selpar Group has now got 25 members and Droitwich 21. Sybil Chapman attended the October Committee Meeting and gave a complete account of the progress of the Midland groups. The scheme seems to be working very well.

Books and Records. It was agreed by the Committee that members should continue to receive 10% discount on all books and records purchased for their own use, and that members may buy a complete set of 4 books and 10 records for £8, or 4 books and 10 cassettes for £9, or 4 books and 10 tapes for £13, as a special package deal.

Polish Group's 10th Anniversary. The S.I.F.D. Polish Group is now ten years old (and some of the members ten years older!). We are having another Polish Party to celebrate on 25th January 1975 (see page 7), and we shall also be holding another of our famous Polish Jumble Sales on 22nd February 1975 at Bromley Town Hall, Bow. We shall, as usual, be requiring you to turn out ladies', gents', children's garments, bric-a-brac etc. Please contact members of the Polish group if you have anything of interest ..... and keep the date free, so that you can buy your holiday gear for next year!

Merry Christmas and a Happy New Year to you all.

DOROTHY BRYAN  
Hon. Sec.

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\* C H R I S T M A S D A N C E \*\*  
\*  
\* at TREVELYAN HALL, ST. ANNE'S LANE, GREAT PETER ST., S.W.1 \*  
\* on SUNDAY, 15th DECEMBER 1974, 7 to 10 p.m. \*  
\*  
\* Admission by ticket only, owing to the size of the hall. So apply \*  
\* early and don't be disappointed. Tickets from George Sweetland, \*  
\* 28 Hayes Court, Camberwell New Road, S.E.5 or Dorothy Bryan (address \*  
\* on page 2). Members: 50p Children 25p. \*  
\*  
\* Raffle. Three musicians. M.C.: George Sweetland \*  
\*  
\* Light refreshments, wine, squash provided, but it would help if the \*  
\* ladies could bring some little 'dainties' and the chaps a drop of \*  
\* home brew. And WEAR A COSTUME IF YOU HAVE ONE. \*  
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## NEW ZEALAND AND THE MAORIS

New Zealand is in the South Pacific Ocean, about 1,200 miles east of Australia. It is made up of two large islands and one smaller - North Island, South Island and Stewart Island. In addition it has numerous small dependencies in the Pacific. Its total area is about half of Ontario and its population is around 2½ million. The Southern Alps run the length of the South Island and on these there is snow all year round, but otherwise the climate is generally fairly temperate. The North Island also has mountain ranges and several active volcanoes. Natural steam found in the volcanic areas is harnessed to make power for industry. One third of the country is covered with dense forests which supply the pulp, paper, and timber industries. The principal industry is of course agriculture, with some 30 million sheep and 12 million cattle.

The first settlers in New Zealand were said to be the Morioris, a Polynesian race who seem to have died out before the arrival of the next immigration of the Maoris, of whom some 170,000 still live there. The Maoris appear to have arrived in New Zealand after a long racial trek lasting perhaps some two or three thousand years. It has been thought by some that their first home may have been as far away as the eastern shore of the Caspian Sea and that they gradually drifted down through India into the Malay Peninsular and from there to Indonesia. Crossing the Pacific, they settled Micronesia and by 'island-hopping' from one group to another, always moving towards the sunrise, they arrived in Polynesia where they settled in the Society Islands, in particular on Tahiti. Not all of this conjecture is guesswork. While the story of New Zealand's earliest times is written on rocks, the story of its people is also written on their own forms and features, their speech and their traditions.

The Maoris have a legend that in the 10th century a chief named Kupe (Koo-pay) saw the long-tailed cuckoo which regularly comes to New Zealand for the summer and in the autumn returns over thousands of miles to escape the winter. He watched the cuckoos passing the island of Tonga in the autumn and noticed that they always came from the south-west. He set out with two canoes and crews and guided by the sun and stars came to 'Aotearoa', the land of the Long White Cloud - so called because there is, in fact, always a long white cloud lying over it. All this happened about the 14th century.

The first white men arrived in 1641 when two Dutch ships came under the charge of Abel Tasman. The Dutch tried to trade with the Maoris but were attacked by them and were driven away. His only contribution was to name it 'Zeeland' after the province in Holland, and also to name a northerly point as Cape Maria Van Diemen after the mistress of the Governor of the Dutch East Indies. Captain James Cook made three expeditions to New Zealand between 1769 and 1777 and made the first real survey of the shoreline. Unfortunately he was killed in Hawaii on his last trip.

Cook was followed by a series of unruly sealers and whalers, and they did not give the Maoris a very good impression of the white men. The French also tried to colonise them, but the Maoris eventually decided that they

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wished to make any future agreements with the British Government, and thus New Zealand became a Crown Colony. In 1840 the Treaty of Waitangi was signed which gave Queen Victoria sovereign rights over the Maoris in return for her protection and the same rights and privileges for the Maoris as for the white population. The Treaty was of a kind unthought of before when countries were always taken by conquest but the principles of it still stand unchanged today.

The Maoris are today almost totally integrated into the white population of the country. There is some intermarriage but at the same time there are a few places where the older generation have clung on to the old traditions and way of life. There is also a strong move to preserve the language and culture. We shall look at their old way of life which has been preserved in some villages where tourists may visit.

A village is called a 'pa' and consisted of 'whares' or houses. All whares had thatched roofs and very beautiful carving inside and outside. The rafters inside were painted in patterns of red, white, and brown, and the reed sides of the house were woven in different designs. At the front of the house was a verandah where people could shelter from the sun or rain and a sliding wooden window for ventilation and privacy. A whare had no furniture or bedding, and very little heat or light. They slept on flax mats spread on fern or branches. In cold weather a fire was lit but there was no chimney for ventilation.

Whole families lived together and family decisions were made together. Several families made up a tribe with a chief or 'Ariki'. The senior men of the tribe were called 'rangatiras'. Men and women wore the same clothes. They consisted of a flax skirt or 'piu-piu' and a cloak with feathers. They used buckets for carrying and also for cooking. Around their necks they wore the emblem of the unborn sun god or 'tiki' which was made of greenstone - type of nephritic jade found in New Zealand. The tiki warded off evil spirits and they are a very superstitious people. Tikis are still worn.

Food was more important than clothes. They planted sweet potatoes as their most important food and several other roots. At one time there was believed to have been a land bridge between Asia and Australia and New Zealand. When this was destroyed the only living creatures left were birds, insects, and fish. Until Captain Cook introduced such animals as the rabbit and the pig, birds were the only real meat supply for most of the Maoris. Cooking was left to the women, who dug large holes in the ground, lit fires in them, and laid stones on top. Leaves and branches were laid on the hot stones and the food was placed on top. Another layer of leaves was put on top, water sprinkled over them and flax mats, and then earth put on top of that. The steam from the water and the stones cooked the food, and when the oven was opened some two hours later, it was taken out beautifully done. The same method is still used in the Hawaiian Luau. There were no plates or pots except an occasional gourd. Shallow flax baskets and plates were woven to hold food.

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The Maoris could not read but were always busy. They had many games such as Cat's Cradle and top spinning and stick throwing, seen now as the 'stick games', which required considerable skill. Singing was more important to the Maoris than it is to us. They had no written language until the missionaries wrote it down for them. Legends and history were remembered because of the songs that were sung about them. Visitors were greeted with songs; the dead were farewelled with song, and men and women often broke into song in the middle of a speech, the song being as important as the speech itself.

There were few musical instruments. Flutes were usually made of wood and elaborately carved, although sometimes they were made from the bones of a dead enemy! One kind of flute was played through the nose and there were several kinds of trumpets used for signalling in time of war. There were no stringed instruments of any kind. The women also used 'poi', or small balls on a long cord, made of flax and used to keep rhythm. Poi dances imitated such actions as canoe paddling and tree felling. The 'haka' was a dance done by men to frighten their enemies. Arms, legs and bodies all are involved and there is a fierce stamping and rolling of the eyes. A very fine example of these dances may be seen in Toronto during Metro International Caravan at the Sydney Pavilion of the Toronto Australian and New Zealand Club on Brunswick Avenue.

The Maoris were very fond of carving, which they did with greenstone chisels which were ground for months before they could be used. The carving on their bodies and faces was as wonderful as on the wood on their houses. Tattooing was called 'moko' and was both painful and dangerous. Sometimes one can still see an old man or woman with a tattooed face. The lines were marked out with charcoal and then the grooves were made with a chisel which was tapped against the skin. The tattoo artist kept wiping the blood away as he completed the design!

Most of these traditions remain unchanged today and are used on ceremonial occasions - when Royalty visits or whenever the occasion warrants. There are a few special schools for Maori children where they are taught their own language and culture as well as receiving the same education as the white children.

by DOROTHY SLOAN  
and by courtesy of the  
ONTARIO FOLKDANCER.

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HALF-DAY COURSE, HAWKWOOD COLLEGE

The half-day course proposed for the afternoon of Saturday, 8th February, as part of the Hawkwood College Weekend, will be open to non-residents. Numbers will be limited, especially for those wishing to have meals provided and stay for the evening Dance. Will anyone interested please write to Roy Clarke, 33 Cedar Park Road, Enfield, Middx.

B A L K A N P A R T Y

on SATURDAY, 7TH DECEMBER, 1974

6 to 10 p.m.

at HUGH MYDDELTON SCHOOL, CORPORATION ROW, CLERKENWELL GREEN, E.C.1

Admission by ticket only - 50p including refreshments.

Tickets obtainable from members of the Tuesday Yugoslav class or by post (enclosing s.a.e.) from Mrs. Linda Swanton, 54 Pollards Hill East, S.W.16

PLEASE WEAR COSTUME IF YOU HAVE ONE

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BARLOW INTERNATIONAL FOLK DANCE GROUP, MANCHESTER will be holding a Christmas Dance on Saturday, 14th December 1974, from 7.30 to 11 p.m. at Allen Hall, Wilmslow Road. This is a University hall of residence on the corner of Cromwell Range, near Hollins College (commonly known as "The Toastrack"). There is a good 'bus service to the door, and Wilmslow Road is the main A.34 to the South. Tickets will be 50p and can be obtained in advance from me, or at the door. Come and help to make it another successful evening. Philip Lloyd, 268 Upper Chorlton Road, Manchester M16 0BN.

BARNET INTERNATIONAL FOLK DANCE CLUB will be holding a Christmas Party on Friday, 13th December 1974, from 8 to 11 p.m. at Hadley Memorial Hall, Hadley Highstone, Barnet, Herts. Music by Henry Morris (and friends). Tickets 50p including wine and Christmas fare. Further details from Janet Heathfield, Tel.: 01-368 5345.

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POLISH DANCE PARTY

at BROMLEY PUBLIC HALL, BOW ROAD, LONDON E.3.

7.30 to 11 p.m.

SATURDAY, 25TH JANUARY 1975

The S.I.F.D. Polish Group will be celebrating entering their 10th year of dancing together at their party on the above date.

Tickets at 65p (children 30p) include supper and wine, and will be available from any member of the Polish group, or by post (with s.a.e.) from:- Betty Harvey, 30 Regent Square, London E3 3HQ

LETTERS TO THE EDITOR .....

Dear Lily,

I wonder how many letters you get from SIFD members each month, to sort out, print, answer... Thanks for always sending out a most interesting News Sheet. I have never yet written about my dance classes here in Cambridge mainly because I thought one had to be an affiliated group in order to get mentioned - and there lies a problem.

A group of students asked me to be their instructor about two years ago. It is the most splendid group a folk dance teacher could wish for. Young people, mostly very good dancers and, because it is Cambridge, almost equal numbers of men and girls - but students have no money. I do mention the SIFD, bring the SIFD NEWS along, the dance instruction books, have a list ready for people who would like to join the Society, but alas nobody wants to. All I can do is train good dancers, give them the "bug", and the SIFD has to wait for them to become member-dancers. It is probably true that I would be the only person to gain if anyone did become a member. It is impossible for the students to attend courses in London. Even the monthly Dances become expensive, considering all involved, plus the fact that Sunday Dances are not what they used to be. If my group had come in November, what dances would they have been able to do? What is the programme? Unless one knows that in advance, in order to show and learn at least some of the dances, they could not easily enjoy the evening. There are a lot of newcomers who have never danced before; to work through the SIFD books during the three meetings before the monthly Dance would be impossible. And what is so sad - NO-ONE wears a costume any more on these occasions. I know the problems; not everyone has a costume, it is a job to keep washing them; but it was one of the reasons why it was worthwhile coming all the way to London. I could tell my students, "It will be superb! They wear real costumes - you must see the embroidery and this and that; there will be Ken Ward and his group - now he is a real expert - and watch their "Jugoslav feet"; and try to dance with Ken's group so that we can take something back to Cambridge, etc. etc." How disgusted the students were when we eventually made it! People were wearing long skirts and high heels! And not just the newcomers but the "pillars" of the Society! And unfortunately also the M.C. at the time did not make much impression on them. Thank Goodness Ken Ward was able to make the trip to Cambridge later in the term; we charged 50p for a Sunday Course, out of which we could pay Ken's fare plus the hiring of a suitable hall. It was a tremendous success; everyone loved Ken; everyone learned a lot and, what's more, didn't forget it, and we dearly hope he finds time to come again.

All this in order to point out why I could not press the students to become members since the 10p reduction at the Sunday Dances would not be worth the journey and the fare. The only way we can gain from the SIFD is to have expert members come to us to Cambridge and I very much hope that this will be possible. Perhaps too it will be possible for us to have a Buffet Dance to which SIFD members would come IN COSTUME and we would gladly put up as many as possible.

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Then there is my Evening Centre Group, mostly housewives whose main object is a jolly night out, away from the children etc. They are very slow learners but love every bit of it. However, the one night out is about all they can manage. A trip to London? Out of the question. So, again, how can they join the SIFD? Even a Sunday workshop might prove a problem for them.

Then there is the group of the College of Arts & Technology (I hope, because only 8 have registered, 6 turned up, and by next week I need at least 10!) They are students and secretaries and townspeople. There may be some hope for SIFD membership.

What I would really love is to pay for Group Affiliation, but first I must earn it. I am £10 in the red for printing and other expenses and am trying to pay myself back on my own red account! I hold three classes a week and of the money earned, in addition to other outgoings, I buy material for costumes. The tragedy is that we have no costumes really. What does one do? Any ideas? Each country, well each region, should have a costume! But if a small group like mine does a display of international dancing? Is it good to have them looking neat but in unauthentic costume (full skirt, blouse, apron (or none for variation), scarf (or none), white stockings, character shoes etc. and the boys in a 'uniform' outfit? Or is it good to have what we had for a demonstration - couples in various authentic costumes, but mixed - a Kibbutz Israeli couple, Dirndl, Swiss, and two Hungarian couples? Or could one, for a big occasion, HIRE the Society's costumes, or anyone else's who has a set of a certain country? And who has what and where, and could this be done?

Sometimes we manage something else apart from dancing, like showing them how to cook a foreign dish. After all, dancing from many lands pulls a long tail of very closely connected things behind, and we try to pass on a little bit of the culture, but what a responsibility we carry **when doing this**. I hope that most feel respectful of it. I don't think that anything is quite so appalling as P.E. teachers who have learnt a little bit of this and a little bit of that, and then go and take some appropriate music and make their own "authentic" dances. I can tell you, I have seen things which made my hair stand on end! As long as it is clearly stated that this is choreography made up by the teacher, using suitable steps for a suitable occasion, I suppose it is all right, but DON'T let it go under "Real and Authentic dances" coming from, say Greece. Have some respect for a culture. After all, you wouldn't like to meet in Greece a group of dancers hopping to a Morris tune, telling everyone it is typically English, even if it might look pretty to anyone watching. There are enough dances suitable for children without making one's own, unless the lovely music is used to teach some simple things a child can manage. Also I dislike people who teach entirely from books only. I believe that it needs pretty good knowledge of a certain country's dances in order to be able to learn by reading from descriptions in books.

One would think that in a town like Cambridge there would be a lot of dancers, but in the Chesterton Evening Centre, where the class has been advertized in leaflets which went to hundreds of families and some small shops, only four

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people registered! Now we are seven if all are able to come. However, those who come are so happy and pleased, and say that they ask everyone in reach to come along. But, alas, they have Television, Pottery, Operative Society, Meditation, Karate, and all the rest that is in vogue now. How does one get more people? Why does "International Folkdancing" sound so appalling to most? Students come a lot, and there is also an International Club which does dancing and where I taught for a time; but as a dancer one just cannot bear it after a while. It is mainly a social function and serves a great need in that respect, but it consists of a large number of foreign language students, high-heeled and unsuitably dressed, a few keen English people, some lone wolves whose interest is in meeting the opposite sex. The job is unrewarding. It is unpaid in money and reward because people always leave after 3 weeks, 3 months, surely after 6 months. It is impossible to get above a certain level, and since dancing comes last in their reasons for coming, they come very irregularly indeed. It is enjoyable up to a point but the standard is very low and one grows out of it, especially after having attended Courses at Swansea, which are always so enjoyable and marvellous. Having learnt dances with Magda Ossko, one would like to go on dancing those dances which means finding a group able to do them, and willing. After having had courses with Ken Ward, or Marina Wolstenholme, who too comes top of my list of people who are superb teachers and experts in their field, and also having been in Hungary to learn Hungarian dances, and having been with Lou and Claude Flagel in Brussels, who are not only very good teachers but collect dances themselves in various countries and produce absolutely super records, all authentic, one must leave a group of 40 or more who come mainly for social reasons, and get into a group who has probably less members but people who are interested seriously in international folk dancing. The social side comes into it anyway; I always say you must become friendly with someone whose toes you have trodden on, with someone who, like you, has a small rivulet of sweat running down the face, the back, ....

Well, Lily, it is probably impossible to put all this into the SIFD NEWS and, after all, it is just one tale of many; how someone tries, in a town, where every inhabitant could choose to do a hundred things each night, besides watching the Box; but would you please be so good as to mention my classes?

Wishing you all the best,

Yours,

KATHARINA TRIBE

TUESDAY 18.00 - 19.30 Technical College, Collier Road, Cambridge, in the Gym. Tech. students free; other members £4.20 for the three terms.

TUESDAY 20.15 - 22.30 St. Catherine's College, Kings Parade, Cambridge. In the Hall. Fee per night 20p; per term £1.20; per year £3.

THURSDAY 19.30 - 21.30 Chesterton Evening Centre, Gilbert Road, Cambridge. In the Upper Hall. Fee: £1.95 per term.

LETTERS TO THE EDITOR Contd.....

Dear Lily,

We thought you would like to know that our Bristol Group is now under way. A notice of the classes on third Thursdays is given below.

As you know, we started with a Day Course in September. Nearly thirty people came for some or all of the day. This was a great success, largely due to the generous help and encouragement given by George Sweetland, who taught the Course. In the evening we had a Social Dance led by Sue Clark, who came over from Newport complete with friends and costumes, and poor George got roped in again at the end of an arduous day. Another feature of the evening was a large group of youngsters from two Avon comprehensive schools who specialize in German dances. They brought musicians, and really livened up the proceedings.

The class met for the first time in October, and 17 enthusiasts came. Sue Clark came to give us a very good start to the series of classes, and we look forward to her coming again when she is able to. In return, some of us from Bristol have been to her monthly class in Newport, and plan to continue doing so when we can.

We have had a great deal of encouragement from various members of the S.I.F.D. besides George and Sue. Will Green has helped us with advice and publicity, and Jack and Joan Richardson with music. Our thanks to them.

Yours sincerely,

ROGER & HILDA STURGE  
10 Carmarthen Road,  
Bristol, BS9 4DU

BRISTOL INTERNATIONAL FOLK DANCE GROUP's monthly classes are held at Henleaze Infants' School, Park Grove, Westbury-on-Trym, Bristol 9. Third Thursday in each month: 21st November, 19th December 1974, 16th January, 20th February, 20th March 1975. 7.45 to 9.45 p.m. Members of Bristol Group 10p, non-members 20p. Membership: 50p. Information from Hilda Sturge, address above. Tel. 0272 625750.

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BOOK REVIEW

A BIBLIOGRAPHY OF DANCING

by Cyril W. Beaumont

Published by Benjamin Blom in 1963, this is an interesting book which briefly lists the contents of those books on dancing in the widest sense; Theatrical, Ballet, Historical, Folk etc.; that are available in the British Museum Library. It was compiled for the use of those in the theatre, but its scope, aims and interest are to give accurate ideas of how dances, including "Folk" were originally performed. The contents are in two parts, firstly the list and description of books, alphabetically arranged by authors' surnames, and secondly a subject index. If you study dancing, try looking for it in your local reference library, and do not be put off by first sight.

ROY CLARKE

## TWO CONTRASTING ASPECTS OF FOLKDANCING TODAY

As announced in a previous issue, Mr. Tom Bozigian, who has recently been travelling in Armenia collecting village dances and music, and also attended a diploma course there, will be coming to England in the New Year and hopes to be able to run some workshops for teaching Armenian dances. Mr. Bozigian has written an introductory article on Armenian folk dances, which was published in "FOLK DANCE SCENE", the magazine printed in Los Angeles, and from which I quote:-

"There are three state dance ensembles; two in Yerevan and one in Kirovakan. Many schools and factories throughout the Republic sponsor dance organizations and the majority are quite good. Folk dance in the villages throughout the regions is still very much a part of the daily pattern. Most of the new incoming dancers of the state ensembles are selected and auditioned from the list of graduating students of the Sayat Nova school. However, some exceptionally talented factory, and even village, products have made the grade."

How very refreshing to hear that some "exceptionally talented" villagers have actually made the grade at performing their own folk dances!! I hope there are still some surviving who haven't adulterated their dances sufficiently to 'make the grade'.

But evidence that folkdancing is alive and well was given in an article in last week's "OBSERVER" on the current war of the Kurds against Baghdad. Speaking of the Kurds, reporter Colin Smith says:-

"A circle of baggy-trousered men, rifles slung, are dancing on the tarmac road under an almost full moon that casts long shadows on the Land Rovers taking them to the front. They dance with their arms straight down by their sides, each hand loosely linked with the next man's, and perform a series of tricky, skipping steps like a Scottish sword dance. For the stranger, there is something chilling in this spectacle of strong men performing a private ritual designed to strengthen their spirits for the horrors that lie ahead. On and on the dance goes, the skipping steps interspersed with a strange, shuffling rotation, punctuated by wild cries and stamping feet. They are still doing it when the car comes straight down the hill at them, headlights full on, horn sounding longer and angrier until at last it scatters them off the road. Two roughly made coffins, like oblong packing cases, are roped to the roof of the car and carry the dead from that afternoon's air raid on Chouman, when Iraqi Sukhoi Sevens came lower than usual and managed to demolish a mud-walled house with a 550-lb bomb. The dancers reassemble as if nothing had happened, their breath smoking on the cold air."

LILY SOUTHGATE

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## EXTRA DANCES FOR LONDON ON SUNDAYS

A few extra Dances, in addition to those held at Cecil Sharp House and Trevelyan Hall, will be run at odd dates to be announced well in advance, at Hillel House, Endsleigh Street, London W.C.1.

They will be very easy-going; tapes and records will be the main source of music, and you can even bring your own records, if you know the dances. The idea is to be very informal and to dance whatever comes, to learn from each other, and try out records we haven't previously known. A basis of dances on the S.I.F.D. tapes and cassettes will always be available, and most members in charge will have a few other records too. Maurice Stone and Will Green will be mainly responsible for the beginning.

Admission charge will be 30p for members of the S.I.F.D., 35p for non-members. Times: 7 to 10 p.m.

First dates: 26th JANUARY, 23rd MARCH and probably 27th APRIL (All Sundays).

WILL GREEN

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### AFFILIATED GROUPS

WOODVALE FOLK DANCE GROUP meet every Tuesday at Borough Green Village Hall, Borough Green, Nr. Sevenoaks, Kent, from 7.30 to 10 p.m. All details from the Treasurer, Mrs. Eileen Nolan, 16 Dryland Road, Borough Green, Nr. Sevenoaks, Kent. Tel. 0732-88 3380

FOLKESTONE DISTRICT NATIONAL DANCE GROUP meet every Tuesday evening in term time at the South Kent College of Technology, Shorncliffe Road, from 7.45 to 9 p.m. Details from the Secretary, Mrs. Margaret Warwick, 32 The Crescent, Sandgate, Folkestone, Kent. Tel. 38338.

KENSINGTON SLAVONIC DANCERS meet every Wednesday and Thursday evenings from 7 to 10 p.m. On Wednesdays they meet at Fox School, Kensington Place, Notting Hill Gate, W.8., and on Thursdays at Isaac Newton School, Lancaster Road, W.11. They learn and perform dances from Czechoslovakia and are taught by Mrs. Hedda Jolly-Klingerova, 69b Grange Rd., London, W.5. Tel. 01-567 2346.

BARLOW INTERNATIONAL FOLK DANCE GROUP meet every Tuesday evening at Wilbraham Road United Reform Church Hall, Chorlton, Manchester, from 7.30 to 10 p.m. Further information from either the President, Alan Williams, 47 South Drive, Manchester, M21 2DZ, Tel. 061-881 7744, or the Chairman, Philip Lloyd, 268 Upper Chorlton Rd., Manchester, M16 0BN, Tel. 061-881 3613.

ED. NOTE: This is not necessarily a full list of affiliated groups but only those who have given me details of their meetings for the current year.

## BOOKS/RECORDS

My thanks to the many people who replied to my questionnaire. Those requiring an answer have been dealt with. The notes on the replies are most interesting. A full analysis will be given in the January issue. Keep sending please.

Thank you too to those members who sent me back-numbers of SIFD NEWS.

WILL GREEN

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## S.I.F.D. CLASSES

<u>MONDAY.</u>		<u>Institute</u>	<u>Tutor</u>
7.00 to 8.00	Polish (Beginners)	Christopher Hatton School	Betty Harvey
8.00 to 10.00	Polish (General & Advanced)	"	Betty Harvey
<u>TUESDAY</u>			
6.30 to 8.30	Yugoslav (Beginners)	Hugh Myddelton School	Ken Ward
8.30 to 9.30	Yugoslav (Advanced)	"	Ken Ward
7.30 to 9.30	International	Charlton Manor School	Bert Price
<u>WEDNESDAY</u>			
6.00 to 8.00	International (Beginners)	St. Albans School	Margery Latham
8.00 to 10.00	International (Advanced)	"	Margery Latham
7.30 to 9.30	Israeli	Kidbrooke School	Gaye Saunte
<u>THURSDAY</u>			
6.30 to 8.30	Hungarian & Romanian (Beginners)	Pimlico School	Alan McLean
7.30 to 9.30	Israeli (Advanced)	Henry Fawcett School	Fiona Howarth
<u>FRIDAY</u>			
6.30 to 9.30	Hungarian & Romanian (Beginners are asked to come at 6.30)	Pimlico School	Alan McLean

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CHRISTOPHER HATTON SCHOOL, Laystall Street, Rosebery Avenue, E.C.1.  
HUGH MYDDELTON SCHOOL, Corporation Row, Clerkenwell Green, E.C.1.  
ST. ALBANS SCHOOL, Baldwin Gardens, Grays Inn Road, W.C.1.  
PIMLICO SCHOOL, Lupus Street, Chelsea, S.W.1.  
HENRY FAWCETT SCHOOL, Bowling Green Street, Oval, S.E.11.  
KIDBROOKE SCHOOL, Correlli Road, S.E.3.  
CHARLTON MANOR SCHOOL, Hornfair Road, S.E.7.

## SUNDAY DANCES

		<u>Musicians</u>	<u>M.C.</u>
Sunday, 1st December	Cecil Sharp House	C.S.H. Band	Margery Latham
15th December	Trevelyan Hall	- to be arranged -	
5th January	Cecil Sharp House	C.S.H. Band	Simon Guest

7 to 10 p.m.

Admission: 30p members, 40p non-members for Cecil Sharp House  
25p members, 30p non-members for Trevelyan Hall

Cecil Sharp House is at 2 Regents Park Road, N.W.1. (Nearest Underground: Camden Town). Trevelyan Hall is at St. Anne's Lane, Great Peter St., S.W.1.

At Cecil Sharp House on 1st December a demonstration of Portuguese dances will be given by pupils of Lucile Armstrong.

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## WHAT'S ON

December 1st BUDAPEST STATE DANCE COMPANY at Wyvern Theatre, Swindon.

December 2nd BUDAPEST STATE DANCE COMPANY at Hippodrome Theatre, Bristol.  
for one week

December 7th ONE-DAY COURSE IN BALKAN DANCING.  
See separate notice enclosed.

December 7th BALKAN PARTY. See page 7.

December 8th BUDAPEST STATE DANCE COMPANY at Theatre Royal, Drury Lane, London.

December 14th CHILDREN'S DANCE at Millbank School, Erasmus Street, London, S.W.3. 2.30 p.m.

December 20th/22nd WEEKEND AT DUNFORD

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## ADVANCE NOTICE

On 12th January 1975, the POLET FOLK DANCE SOCIETY ("Yugoslavia's top folkdance group", according to Greenwich Borough's handout) will be giving a performance at Greenwich Borough Hall, at 8 p.m. Entrance 50p. From 6 o'clock onwards there will be an exhibition and wine reception, and this will go on after the show. All this included in the 50p. There is also a competition to win a free holiday in Yugoslavia.