

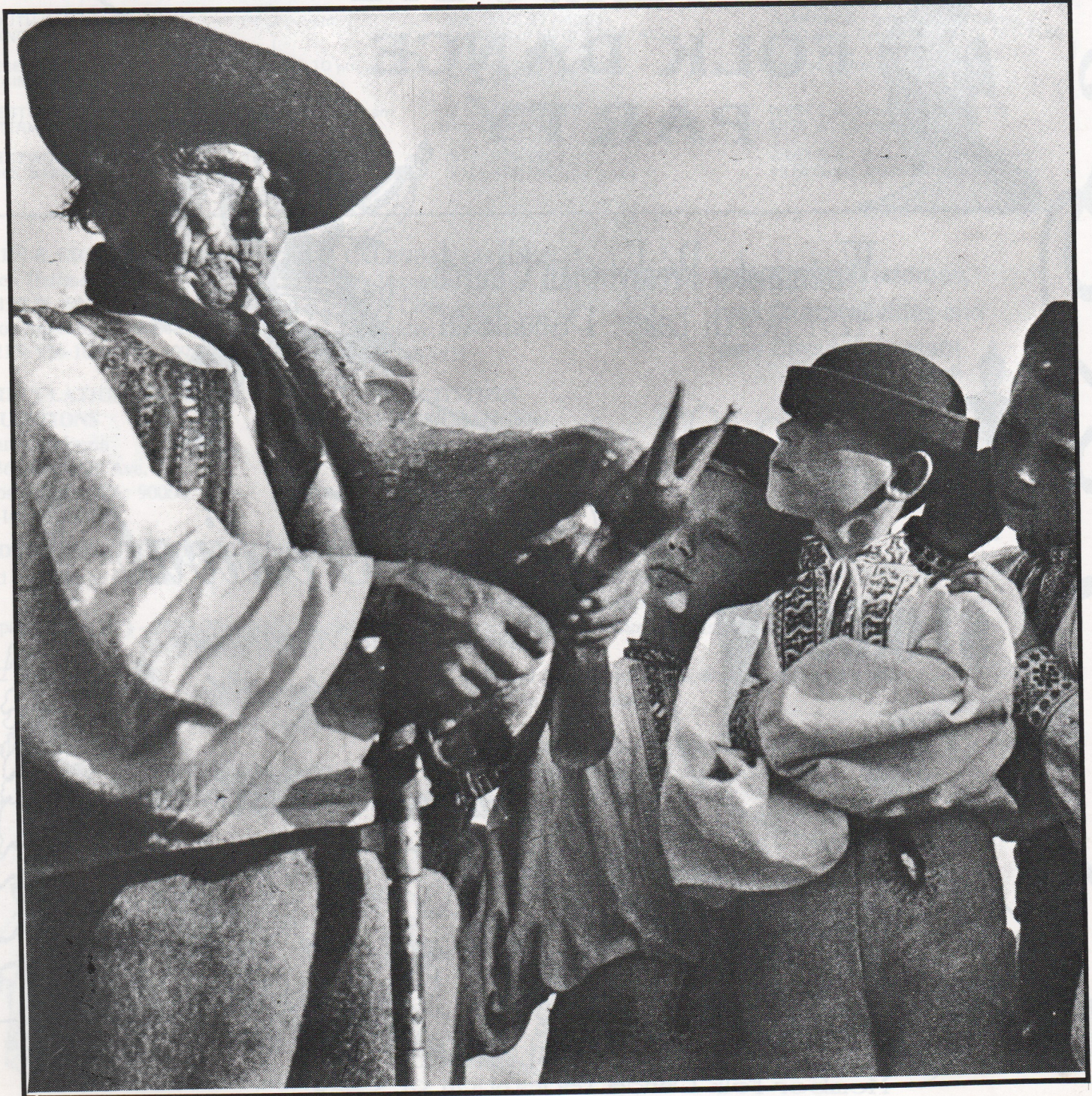


\$2.00

Folk Dance Scene

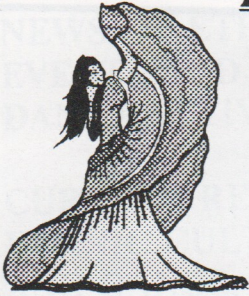
DECEMBER 1994

Volume 30, Number 8



The Pasadena Folk Dance Co-Op Presents Two Great Events

NEW YEAR'S EVE FOLK DANCE PARTY



Westminster Presbyterian Church
1757 North Lake, Pasadena

8:00 to 1:00

Buffet
at 9:00

\$10.00



\$5.00



Winter Festival

Glendale Civic Auditorium
1401 North Verdugo Rd.
Glendale

January 8, 1995

1:30 - 5:30

Council 11:00

(818) 794-9493

Member Folk Dance Federation of California, South

DATED MATERIAL



DECEMBER 1994
Volume 30, Number 8

Folk Dance Scene

NOTE!!! NEW "SCENE" STAFF

EDITORS

Marvin Smith
Teri Hoffman
Carol Wall
Sandy Helperin
Gerda Ben-Zeev
Forrest Gilmore
Ed Feldman
Teri Hoffman
Marvin Smith

SUBSCRIPTION MANAGER

CIRCULATION

BUSINESS MANAGERS

MAILING COORDINATOR

ART DIRECTOR

PHOTO EDITOR

EDITORIAL OFFICE

(213)936-1025; (213) 939-5098
6150 W. 6th St., L.A., CA 90048

Copyright 1990 by the Folk Dance Federation of California, South. All rights reserved. No portion of the contents may be reproduced in any form without written permission from the Editors. FOLK DANCE SCENE is published 10 X per year, monthly, except for combined issues in May/June and July/August. 3rd Class non-profit postage is paid in Culver City, CA ISSN 0430-8751.

FOLK DANCE SCENE is published to educate its readers concerning the folk dance, music, costume, customs, lore, and culture of the peoples of the world. It is also designed to inform them of the opportunities to experience folk dance and culture in Southern California and elsewhere. In addition, it advises readers as to major developments in the Folk Dance Federation of California, South, of which this is the official publication.

The Folk Dance Federation of California, South, is a non-profit, tax-exempt educational organization incorporated under the laws of California. The Federation is dedicated to the promotion of and education about all international folk dancing and its related customs. Membership is open to all races and creeds, and neither the Federation nor FOLK DANCE SCENE shall be used as a platform for prejudicial material. All proceeds from this publication are used to pay the costs of its publication and distribution.

Views expressed in SCENE are solely the opinions of the authors and do not necessarily reflect the policy of the magazine or the Federation. Neither the magazine nor the Federation assumes responsibility for the accuracy of dates, locations, or other information sent in. The Editors have the right to edit and modify all submissions.

MANUSCRIPTS AND NOTICES. The Editors will attempt to include all news-worthy items which are consistent with the policy of the magazine. News items should reach the Editors by one week before the 1st of the month of publication for inclusion. Potential authors of feature articles should correspond with the Editors prior to submitting their manuscripts.

SUBSCRIPTIONS. All subscription orders and renewals should be addressed to the Subscription Office, 22210 Miston Dr., Woodland Hills, CA 91364. The subscription rate is \$10/year (\$15 foreign). All subscriptions must be prepaid. Changes of address and circulation problems should be addressed to Fran Slater, 1524 Cardiff Ave., LA, CA 90035, at least one month prior to the mailing date to ensure proper delivery. Due to the non-profit, 3rd Class mailing status of SCENE, the post office will not forward the magazine. Renewals received after the 10th of the month prior to publication will not be started until the following month.

ADVERTISING. Current rates and specifications are available from the Editorial Office. All ads must relate to and be consistent with the purposes of the magazine. All ads must be camera-ready and accompanied by a check for the correct amount.

MEMBERSHIP. To join the Folk Dance Federation of California, South, one may either affiliate with a member club or join directly as an associate member by contacting the Director of Membership.

FOLK DANCE FEDERATION OF CALIFORNIA, SOUTH OFFICERS

PRESIDENT

Julith Plonas

VICE PRESIDENT

Preston Ashbourne

TREASURER

Bill Campbell

RECORDING SECRETARY

Ila Holmes

CORRESPONDING SECRETARY

Dan Matriciano

MEMBERSHIP

Frank Wu

PUBLICITY

Sylvia Stachura

HISTORIAN

Carl Pilsecker

Federation Information (310) 478-6600



CONTENTS

CALENDAR	
Jay Michtom	2
ON THE SCENE	4
ZHENA FOLK CHORUS	
Liz McGuinness	7
THE SLOVAK CHRISTMAS SEASON	
Vonnie Brown	9
MACHANKA & BOBALKY	
Vonnie Brown	16
GHIVETCH	
Jill Michtom	17
CLUB ACTIVITIES	
Steve Himel	18

On the Cover:

"Bagpiper's music" from Matica Slovenska's *Slovensko*

Slovakian photos by Tibor Szabo, courtesy of Vonnie Brown:

Calendar

Note: Federation events are in bold type
 *** Call to confirm all events

DECEMBER

- 3 Flamenco Concert, 8 p.m. Beckman Aud, Cal Tech. Dancers, guitarists, singers. Info: (800) 423-8849
- 3, 4 Imedi Youth Dance Ensemble. Dance troupe from the Republic of Georgia, Tbilisi Youth Palace. Concert at 8:30 p.m. on 12/3 and at 2 p.m. on 12/4. Ambassador Aud, Pasadena. Info: (818) 304-6161
- 4 Christmas Fais Do Do at Vasa Hall, 3069 El Cajon, San Diego. Cajun, Zydeco and Blues. 6-10 p.m. Info: (619) 496-6655.
- 4 St. Nicholas Christmas Ball. L.A. Biltmore Hotel. Info: (714) 641-7450
- 10 Hungarian Tanchaz at Gypsy Camp, with beginning teaching at 7:30 p.m. 3265 Motor Ave., L.A. Info: (310) 202-9024
- 10 Orange County RSCDS Christmas Dance. Music by the Heathertones. Anaheim Ebell Club.

1995 JANUARY

- 8 **Pasadena Co-op's Winter Festival at Glendale Civic Aud. 1:30-5:30 p.m. 1401 N. Verdugo Rd., Glendale. Council meeting at 11:30 a.m.**
- 15 Bloland-Dwedall Duo playing 19th Century parlor music, Irish and Hungarian tunes. Dabney Lounge, Cal Tech, 3:30 p.m. Free. Info: (800) 423-8849.
- 21 Burns Ball, co-sponsored by the Orange County and San Gabriel Valley branches of the Royal Scottish Country Dance Society. Dabney Lounge, Caltech.

FEBRUARY

- 10-12 **Laguna Festival at Ensign Intermediate School, 2000 Cliff Dr., Newport Beach. Workshops with Steve Kotansky, Yves Moreau, and special guest, Sunni Bloland. Dance parties, kolo hour, concert. Info: (714) 646-7082 or (714) 533-8667.**
- 11 Valentine Victorian Ball, 7 p.m. Glendale Civic Auditorium, 1401 N. Verdugo Rd., Glendale. Info: Arlene Magnus, 213-850-1066

- 11 Ladysmith Black Mambazo - singers from South Africa. Cal Tech. 8 p.m. Info: (800) 423-8849.
- 18 Chinese Acrobats, 8 p.m., Beckman Aud, Cal Tech. Info:(800) 423-8849
- 18, 19 The Flying Karamazov Brothers, 8:30 pm on 2/18 or 2 p.m. on 2/19. At the Ambassador Auditorium, Pasadena. Info: (818) 304-6161
- 26 Preservation Hall Jazz Band, traditional New Orleans Jazz. Concert at 2 p.m. at the Ambassador Auditorium, Pasadena. Info: (818) 304-6161

MARCH

- 4 Victorian Ball. Masonic Lodge, Pasadena, 7:30 p.m. Info: (714) 641-7450
- 9,10 National Ballet of Senegal. 7:30 p.m. Barklay Theater, Irvine. Info: (714) 641-7450
- 12 **Beginner's Festival, sponsored by Veselo Selo.**
- 13 Jose Molina Bailes Espanoles. Spanish Flamenco and Clasico dance concert. 2 p.m. Ambassador Auditorium, Pasadena. Info: (818) 304-6161
- 18 The Tahitian Choir. Traditional choir singing from the Polynesian island of Rapa Iiti. 8 p.m. at the Wadsworth Theater, L.A. Info: (310) 825-2101
- 25 **Ridgecrest Folk Dance Festival. 1:30-5:30 pm; 8 p.m.-midnight. Live music, exhibitions. Info: (619) 375-6227**
- 31 The Drummers of Burundi, African dance and music concert. 8 p.m., Sunset Canyon Recreation Center, UCLA. Info: (310) 825-2101

APRIL

- 5 Festival of the Nile. Music, song and dance of the peoples of Egypt. 8 p.m. at the Ambassador Auditorium. Info: (818) 304-6161
- 7 Festival of the Nile. Music, song and dance of the peoples of Egypt. 8 p.m. at the Wadsworth Theater, UCLA. Info: (310) 825-2101
- 8 Dances of India. 8 p.m., Beckman Aud, Cal Tech, Pasadena. Info: (800) 423-8849

- 9 **Westwood Co-op Folk Dancers Festival. At the Veteran's Aud, Culver City, 1:30-5:30 p.m. Council meeting at 11 a.m.**

- 28-30 **Westwood Co-op's Hess Kramer Weekend**

MAY

- 3 Dancers of the Dreaming. Aboriginal Australian ceremonial dances and songs, performed by authentic clansmen in traditional dress. 8 p.m., Sunset Canyon Recreational Center, UCLA. Info: (310) 825-2101
- 4-7 **Southern California Folklore Camp. Theodor Vasilescu teaching Romanian dances. Live music with Barbara McOwen and the Bi-Coastal Band. Info: (310) 202-6166 or (805) 964-5591**

JUNE

- 15-18 **L.I.F.E. Camp with Zlatne Uste. Info: (310) 556-3791 or (818) 774-9944.**

NORTHERN CALIFORNIA

- 12/4 Treasurer's Ball, Sonoma
- 1/20-21 Festival & Institute, Redwood City
- 2/12 Sweetheart Festival. First Presbyterian Church, Napa. 1:30-5:30 p.m. Info: (707) 258-0519
- 6/17-25 Mendocino Folklore Camp



"LET'S DANCE"
The Magazine of
International Folk Dance
SUBSCRIBE NOW
10 issues for \$15.00

The where, when, how
and who of
International Folk Dancing

SEND ORDERS TO
FOLK DANCE FEDERATION
of CALIFORNIA, INC.
PO Box 1282
Alameda, CA 94501
(510) 814-9282

the
LAGUNA FOLK DANCERS
FESTIVAL

25th Anniversary



FEBRUARY 10-12, 1995
 featuring master teachers

STEVE KOTANSKY and **YVES MOREAU**
 and a special appearance by our very first festival teacher
 => **SUNNI BLOLAND** <=

plus +++ live bands for the afterparties:
 Miamon Miller - Friday at 9:30, Atlantic Crossing - Saturday

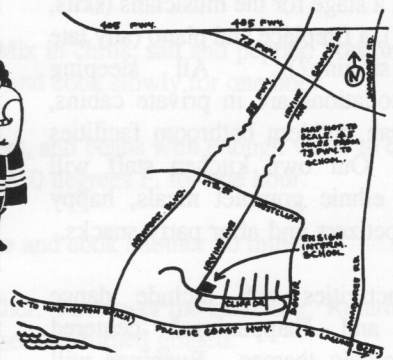
Schedule

FRIDAY
 Dance Workshop - 7:30-9:30 } \$2.00
 Afterparty - 9:30-2:00

SATURDAY
 Advanced Workshop - 10:00-12:00 \$6.00
 Dance Workshop - 11:30-4:30 \$7.00
 Valentine Dance and Afterparty - 7:30-2:00 } \$9.00

SUNDAY
 Kolo Hour - 12:00-1:15 } \$8.00
 Exhibition Dance Concert - 1:30-3:00
 Dance Festival - 3:00-5:30

ALL EVENTS "PASSPORT" \$33.00



LOCATION:

ENSIGN INTERMEDIATE SCH. GYM
 2000 CLIFF DR., NEWPORT BEACH

FOR MORE INFORMATION, CALL
 (714) 533-8667; 545-1957; 494-7683

LAGUNA FOLK DANCERS member of: FOLK DANCE FEDERATION of CALIF., SOUTH

ON THE SCENE

Southern California Folklore Camp May 4-7, 1995

Heading the list of our "all star" team for this year's camp will be Theodor Vasilescu, the noted Romanian choreographer and dance teacher.

And for our supporting cast, Barbara McOwen and her Bi-Coastal Band (of Stockton and Mendocino fame) will be playing live music during classes, happy hours and evening programs (interspersed with taped request dances, of course)! The band, which is known for its wide repertoire and "Federation style" arrangements, includes Jaap Leegwater, Chuck Corman, Jeanette Duncan, amongst others.

For our co-stars, stay tuned and we'll let you know who they are as soon as we can.

This year, we've reserved the exclusive use of the grounds and buildings of the picturesque Camp Seely, nestled in the San Bernardino Mountains near Crestline. The setting is rustic, with pine trees, gray squirrels and various birds surrounding wood and stone buildings. And the accommodations are wonderful! The dance hall features a good wood floor and open beamed ceilings, a stage for the musicians (skits, anyone?), a fireplace and piano (any late night singing?). All sleeping accommodations are in private cabins, with clean, modern bathroom facilities nearby. Our own kitchen staff will provide ethnic gourmet meals, happy hour appetizers and after party snacks.

Daily activities will include dance classes and "happenings" centered around ethnic themes. Evenings will feature the recreation of different ethnic traditions based on folklore, dance, music, song and cuisine from different cultures.

We're very excited about the camp's new location and our "cast of stars". So, who could ask for anything more? We could....look for more information next month!

L.I.F.E., June 15-18, 1995

Mark the dates on your 1995 calendar for L.I.F.E. Dance and Music Camp. Zlatne Uste is returning for the second annual Los Angeles International Folkdance Extravaganza!

Stay tuned for further announcements of our master teachers, special workshops and even more talented musicians. As always...expect the unexpected.

What is L.I.F.E.? The Los Angeles International Folkdance Extravaganza. Info: (818) 774-9944.

The 25th Annual Laguna Folkdance Festival

On February 10-12, 1995, the Laguna Folkdancers will host their 25th annual Festival. This special festival will feature great teachers, bands, parties and a concert. Sunni Bloland, who was the teacher for the first Laguna Festival in 1971, will be a featured guest and teach some Romanian dances. Steve Kotansky and Yves Moreau, both past festival teachers, will do the workshops at this year's festival. The Tiva River Band, led by Miamon Miller, will provide music for the Friday evening party and Atlantic Crossing will play for the Saturday evening Valentine Party.

The festival starts with a workshop on Friday evening (2/10) featuring Steve Kotansky and Yves Moreau. Then at about 9:30 p.m., immediately following the workshop, the special 25th Festival Party with Miamon Miller and his band begins. The partying and dancing (requests will be honored) to both recorded music and band music, will continue until 2 a.m.

Yves and Steve will return Saturday morning to teach an advanced workshop from 10 a.m. til noon. Following the lunch break, the final workshop of the weekend will be give, featuring Sunni, Yves and Steve.

Veselo Selo's dance, to the music of Atlantic Crossing, will be from 7:30-11 p.m. The traditional after-party follows the Valentine Dance. This is your chance to request some of your favorite dances and visit with friends in a festive but relaxed atmosphere.

On Sunday afternoon, the festival concludes with a kolo hour, dance concert, and festival dance from noon to 5:30 p.m.

Individual event tickets and weekend passport tickets will be available at the door. People who purchase passports by February 1 will get a discounted price of \$30 instead of the normal price of \$33. To register, please send your name, a check for \$30, and an SASE to:

Laguna Folkdancers
24751 Castle Hill
Laguna Niguel, CA 92656

The Laguna Festival will again be held at the Ensign Intermediate School Gym at the corner of Irvine Ave. and Cliff Dr. in Newport Beach. For more information, call (714) 533-8667, (714) 545-1957, or (714) 646-7082.

1995 Folklore Tour of the Slovak Republic (Dance seminar, 2 folk festivals and more)

A folklore tour to the Slovak Republic has been organized for the summer of 1995. The organizers and directors are Vonnie R. Brown (USA) and Jaroslav Sevcik (Slovakia). The 16-day event will take place from June 29-July 12 in Central Slovakia. The tour is designed for those who are interested in the traditional dances and rich folk traditions of Slovakia. The program includes: 7 days of dance classes with

ON THE SCENE

outstanding Slovak dance teachers; lectures on dance, music, costumes, folk arts and customs; meetings with local dance ensembles; visits to local folk artists and craftsmen; visits to museums, historical sites and points of natural beauty; attendance at the famous Vychodna and Detva Folk Festivals; shopping for folk arts, costumes, crystal, etc.

For more information, contact:

Vonnie R. Brown
1717 Applewood Rd.
Baton Rouge, LA 70808
Tel: (504) 766-8750
FAX: (504) 387-2263

"Day After Thanksgiving" Party

On November 25th, the West L.A. Folkdancers (Friday evenings) will be holding their annual "Day After Thanksgiving" party at Brockton School in West L.A. The party starts at 7:30 p.m. For info, call Beverly Barr at (310) 202-6166 or (310) 478-4659.

"Day After X-mas Party" with the Crestwood Folkdancers

On Monday, December 26, 1994, the Crestwood Folkdancers will be having an after Christmas Holiday Party. Starting at 7 p.m., there will be dances beginners can enjoy, and after 8 p.m., there will be an all-request dance program. For info, call Beverly Barr at (310) 202-6166 or (310) 478-4659.

Bulgarian & Croatian Songs
sung by

The *Zhena* Folk Chorus



To order this hauntingly beautiful tape, send \$11.00 and your name and address to:

The Zhena Folk Chorus
P.O. Box 3723
Chatsworth, CA 91311

VONNIE R. BROWN ANNOUNCES

1995 FOLKLORE TOUR TO SLOVAK REPUBLIC

Dance Seminar, Two Folk Festivals, & More!

DATES: June 27-July 12, 1995 (16 days)

LOCATION: Central Slovakia

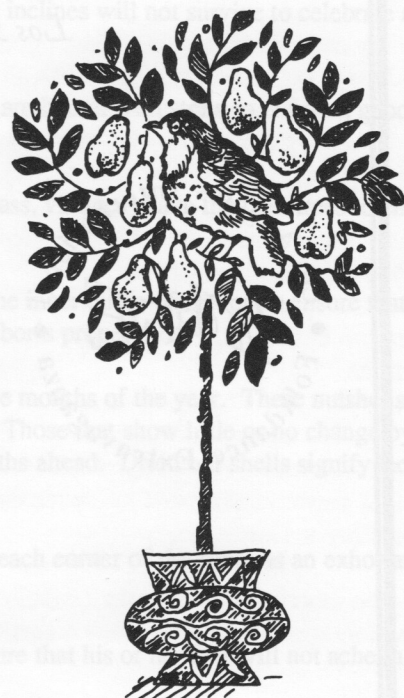
COST: \$2,350* Includes air/ground transportation, lodging/meals, classes, festivals & excursions. \$200 deposit by March 1, 1995.
*Roundtrip airfare from NYC - Price tentative

PROGRAM:

- * Daily dance classes with outstanding teachers
- * Lectures on dance, music, costumes, folk arts, customs
- * Visits with dance ensembles
- * Visits to folk artists and craftsmen
- * Tours of museums, historical sites, points of interest
- * Vychodná and Detva Folk Festivals
- * Shopping for folk arts, costumes, crystal, etc.

ORGANIZERS/ DIRECTORS: Slovak Seminars and Tours
Vonnie R. Brown (USA) & Jaroslav Ševčík (Slovakia)

CONTACT: Vonnie R. Brown
1717 Applewood Road
Baton Rouge, LA 70808
Phone: 504/766-8750 Fax: 504/387-2263





the

SOUTHERN CALIFORNIA FOLKLORE CAMP

May 4-7, 1994

Featuring: the *Bi-Coastal Band*,
Starring: *Theodor Vasilescu*,
noted Romanian master dance teacher and choreographer
Co-Stars: Watch for announcement of 2 more "super-teachers" soon.

For additional information, contact Beverly Barr at 310/202-6166 or Steve Davis at 805/964-5591
Sponsored by the Folk Dance Federation of California South, Inc.

ZLATNE USTE

*Balkan Brass Band Returns To The West Coast For The Second Annual
Los Angeles International Folkdance Extravaganza*



June 15 - 18, 1995

Claremont, California at Pomona College

JOIN US FOR THE EVENT OF THE YEAR

Brochure mailings and registration begins December 1st 1994

Be sure your on the L.I.F.E. mailing list

For information contact Sherry Cochran & Michael Kirk at (818)774-9944 or Fran Slater at (310)556-3791

Zhena Folk Chorus

Liz McGuiness



It's not often Americans get chased by a king. But that's what happened last May to the Los Angeles-based *Zhena* Folk Chorus.

The event was a dinner honoring the late King Boris III of Bulgaria who, before his death in 1943, saved the lives of 50,000 Bulgarian Jews during the Holocaust. Receiving the honor was his son, King-in-Exile Tsar Simeon II. *Zhena* was there to sing Bulgarian songs at a private dinner preceding the ceremony.

Artistic director, Gail Schwartz, remembers what happened next:

"When we finished singing, I was the first one off the stage. I was heading for the door when singer Betty Turtledove said, 'Hey, someone wants to talk to you!' Three men had jumped up from the dinner table and were pursuing us from the dining room to the foyer. First to get to us was an Orange County rabbi -- I think he was Bulgarian.

Then the king came over, shook hands, and began speaking in Bulgarian. When we said, 'Sorry, we don't speak Bulgarian', he just looked amazed." But King Simeon also speaks flawless English, among several other languages, so the group explained that they memorize phonetically.

"He said, 'If I'd closed my eyes, I would have thought I was at a concert in Sofia', Schwartz recalled, "and with that, he turned all of us into lumps of adoration. He was just so gracious. I flew for three days!"

Yet Schwartz feels there was another, deeper emotional aspect to the evening. "It was so soon after Danny's death."

Danny, of course, was Danny Matousek, *Zhena's* founding director, who had died less than six weeks before the performance. "It would have been the high point of Danny's career for us to sing for the King of Bulgaria", singer Eve Pericich explained.

Matousek formed *Zhena* in 1986, bringing together some members of his former dance company, the *Bistrice* Folk Ensemble, and other friends. There was a dual goal: to honor Slavic folk music and to provide a performing base for singers. The name of his *bistrice* chorus was "*Devojka*", meaning "girl". The name for the present group, *Zhena*, means "woman".

A year later, Avaz International Dance Theatre, with whom Matousek had been performing since 1983, invited *Zhena* to join them. The group agreed -- an alliance that lasted five years, giving the singers broad touring and concert experience. The group also grew in size, topping out at 24 women, 8 men, and a small string ensemble. Matousek developed a repertoire of traditional Croatian and Bulgarian songs, ranging from simple folk melodies from remote villages to more complex arrangements like those of the Bulgarian State Choir.

Zhena decided to become independent in 1992 when Avaz chose to concentrate on the music and dance of Asia and the Near East. *Zhena* preferred to focus on Eastern European music. The group soon developed its own reputation. The singers were featured artists at the National Tamburitza Festival in September, 1993, and became regulars at the California Traditional Music Society's Summer Solstice Traditional Music and Dance Festival. They have performed at Loyola University, UCLA, Descanso Gardens, the Huntington Beach Street Fair, North Hollywood's "NoHo" Festival, the Academy of Television Arts and Sciences Plaza Outdoor Concert Series, and the "Onion" in Sepulveda. Their songs are an annual highlight of St. Anthony's Croatian Festival, drawing turn-away crowds to the South Bay's Alpine Village. During World Cup festivities, they sang for "Bulgarian Day" at the invitation of the Bulgarian Consulate.

With Matousek, *Zhena* produced its first tape, "...and the Forest Began to Sing", and plans a second tape and a CD. As singer Linda Hart wrote in her remembrance of Matousek in "Folk Dance Scene" (September, 1994), "[Danny] intimidated, inspired, nagged and challenged us, and we loved him for it. He had great dreams that became ours". Matousek's death was a major personal loss to every member, yet there was no thought of disbanding. "Danny asked us not to let the group die." Schwartz, who holds a master's degree in ethnomusicology from UCLA and was Assistant Artistic Director, was the obvious choice for successor. The dinner with the king, she said, "really pulled people together and gave us the impetus to keep going." Initially there were

concerns that nobody could follow Danny, "but Gail has done it", says member Norma Carnahan.

So now what? The group goes on and continues Danny's dream. For one thing, said Carnahan, "We want to diversify, to broaden our Eastern European musical repertoire." "We also enjoy village singing," member Eve Pericich said, "especially those 'mountain hollering' songs."

In order to learn new material, the group has taken a break from performing in recent weeks, adding a once-a-month rehearsal with Pearl Rottenburg-Taylor, a long-established singer and researcher of Croatian, Serbian, Russian and Yiddish song, who studied with *Lado* in Zagreb. Boston Conservatory of Music faculty member Tatiana Sarbinska, former soloist with Bulgaria's Pirin State Folklore Ensemble and Ensemble Trakia, recently conducted an intensive workshop for *Zhena*.

Right now, their datebook is open. Typically, the group performs for many events and occasions, including weddings, memorial services, public events, festivals and street fairs. In an effort to obtain more funding, they have applied for non-profit status.

The group is also working on costuming. Carnahan, with experience in theater, costuming and advertising, designed a "generic" Eastern European costume. Now, she said, "we're doing a real Bulgarian costume. The Aman Folk Ensemble generously loaned us two authentic costumes to replicate."

Another item on *Zhena's* wish list is new singers. Membership dipped to 16 during the summer, and "we'd like a maximum of 24", Schwartz said. While *Zhena* is now an all-women's group, she is considering adding male singers back into the mix.

The group would also like singer/musicians, Pericich said. "We don't need a full-blown orchestra...but maybe a flute player, or someone who can play the European kaval, or someone who knows tamburitza. You don't have to be a professional singer to join *Zhena*, but you do need a good ear, and some choral experience is helpful. And if you can read music, all the better."

The group meets for rehearsal every Sunday evening at St. Anthony's Croatian Catholic Church in Chinatown, which very generously donates rehearsal space. "Father John Segaric deserves a lot of credit," Carnahan added. "He's been our mentor, giving us a home." "Many members like the rehearsals even better than the performances. We simply love the music", says Carnahan.

Another thing that keeps *Zhena* going is the members themselves. "An amazing group of women," Schwartz said. "We also have a wonderful board." "Amazing" also describes Schwartz, said Carnahan and Pericich. *Zhena* doesn't have any singer/manager budget and Schwartz holds down a demanding job as arts administrator for SPARC, an organization that produced public murals, in addition to managing *Zhena*.

But it's easy to stay enthusiastic in a group with the music and dreams of *Zhena*, the women say. Their biggest dream? "Visiting Bulgaria!", both Carnahan and Pericich responded. Gayle Adams is the only *Zhena* member who has been there.

And who knows? Maybe the program at some future Bulgarian rose festival would even list a new group of performers...*Zhena*.

Interested in joining *Zhena*? Would you like a copy of their tape? Call (310) 659-8507.



The Slovak Christmas Season

Vonnie Brown

The Slovaks, a people who have dwelled for many centuries in the region between the Danube River and the Carpathian Mountains, take great pride in the folk traditions which have been richly preserved in their country, particularly the customs surrounding the Christmas season. Perhaps no other country has a greater treasure of Christmas carols, shepherd's Christmas plays, and other special customs, observances, and superstitions.

Many of these customs are traceable to remote pagan eras. We know from various sources that, for instance, the Slovyeni of pre-Christian times observed sun-worshipping rituals honoring the annual phenomena of the solstices. For the shepherd, the herdsman and the tiller of the soil, these summer and winter solstice festivities marked the beginning or the end of all their labors. One such celebration was held in the season roughly corresponding to Christmastide.

When the Slovaks were christianized in the 7th century, they learned that pagan cults, idolatrous customs and magical rites were antagonistic to the Church teachings. Habits, however, become ingrained in the nature of man, and even the forces of civilization fail to dispose of long established practices and beliefs. As a result, many supernatural vestiges of the past were preserved, and in some cases, adopted and masqueraded as Christian customs.

Today, a great deal of reverence continues to surround the Christmas season, but adding color (and often a comic element) to the holidays are the myriad of ancient superstitions and wishes which have survived despite the onslaught of modern times.

Since the vast majority of Slovaks are Roman Catholics, the celebration of the Christmas season coincides with the liturgical calendar. The long Christmas season begins with the first day of Advent and ends on Epiphany on January 6. During this period, nine days are marked with special observances and/or celebrations: the Feast of Saint Andrew (November 30), the Feast of Saint Lucy (December 12), the Feast of Saint Thomas (December 21), Christmas Eve (December 24), Christmas Day (December 25), the Feast of Saint Stephen (December 26), New Year's Eve (December 31), New Year's Day (January 1), and the Feast of Epiphany (January 6).

In the following discussion, all customs will be discussed in the present tense, although obviously many of these are no longer living traditions.

The Feast of Saint Andrew (November 30)

St. Andrew's Day is the first major feast of Advent in the Roman Rite Catholic Church, and all festivities center around the fact that St. Andrew is the patron saint of married men. For this reason, girls with matrimonial aspirations turn to him with prayers that they will find a husband. On the eve of this day, many girls engage in rituals that will presumably predict if they will marry and also who and what kind of husband he will be. One practice is to write the names of eligible men and place them inside dumplings. The first to rise to the surface of boiling water indicates who the girl will marry. Another custom is to pour molten lead or wax into water and observe the form it takes when cooled. If it resembles an animal, her suitor will be a gardener; if it resembles a sword, he will be a soldier, etc.

The Feast of Saint Lucy (December 12)

The Feast of Saint Lucy is rich in folk practices and traditional beliefs. On the eve of this day, groups of girls clad in white and with faces covered with white chalk, go door to door, announcing their arrival with the ringing of a bell. They carry a wing of a fowl or feathers from the fowl which they brush on the house in order to drive out any evil spirits. They also admonish housewives who fail to keep their homes clean and carry a big bag to carry off naughty children. Another custom on this day is to rub garlic on the hinges of the doors to deny the evil spirits entry into the home.

St. Lucy's Day is laced with traditions for warding off evil spirits. In many villages it is customary to begin making a three-legged wooden stool on this day which must be completed by Christmas Eve. It is believed that whoever sits on such a stool during the Midnight Mass will see all witchdom before morning. It is also believed that the evil spirits will retaliate, so, in order to ward them off, needles are cast on the path leading home. The witches have to thread themselves through the eye of each needle, slowing their pursuit and allowing the one pursued to escape to the safety of his home. In other areas, poppy seeds are used instead of needles, deterring the evil ones because they are compelled to pick up each seed. In some villages the wooden stool is taken to a

fork in the road. There the owner encircles it with blessed chalk and sits down to wait for the witches or other evil spirits to appear. He can not be harmed as long as he is in the sacred circle. When he is ready to leave, he throws poppy seeds to deter the evil ones so he can escape safely.

Other traditions on this day center on young girls trying to ascertain who their future mates will be. One common practice involves making a star with 12 points and marking each point with the name of an eligible suitor. Each day until Christmas Eve, one point is cut off. Finally, only one point remains and this holds the secret of who the girl's future spouse will be. A similar practice is to write the names of suitors on pieces of paper and burn one each day until Christmas Eve.

Koleda, Koleda Stepane

1 KoKo-le - da ko-le - da Ste - pa - ne, co to ne - ses ve dzba - ne

4 du, u - pad jsem sni na le - du. Psi se na mne sbe -

Bezela Liska K Haji

1 Ko le - da ko - le - da Ste - pa - ne, co to ne - ses ve

4 Ka - le - du, u - pad jsem sni
zme - ska - la bych ko - le - du.

The Feast of Saint Thomas (December 21)

This day concentrates on practices which will predict the family's welfare in the coming year. It is believed that if a boy comes to the house carrying some iron object on this day, this is a good omen and the whole year will be blessed. The well-wisher is gladly given a token of appreciation for the good fortune he has brought to the household.

Christmas Eve (December 24)

The most anticipated day of the Christmas season is Christmas Eve. This is the culmination of Advent and the holiest night of the year for Slovaks (as well as for Poles and Lithuanians, who share similar customs on this day). In Slovakia, this day is called *Stedry Vecar* (bountiful evening), for it is on this night that the Christ Child was born.

The week before Christmas Eve, preparations for this day become very intense. The entire home and all of its furnishings are cleaned and all the family's property put in perfect order. Everything must be in complete readiness for the birth of Christ. Holiday baking commences and delicious *makovniky* (poppyseed rolls), *Orechovniky* (nut rolls), *Kolace* (pastries), and other delicacies are all prepared for the *Vilija* (*Vilia*) or Christmas supper (from the Latin word,

(candles, in the past). Garlands are hung from the ceiling and other objects significant to the occasion are placed in position.

The origin of the Christmas tree cannot be placed exactly, but archaic pictures, woodcrafts, paintings and manuscripts indicate it had pagan beginnings. It was the practice during this era to bring green branches into the home during winter solstice to symbolize the germination of new life. It was believed that the gods dwelled in fir trees since these trees were able to weather the season without changing color. Under the tree, or in some special place of prominence, a creche is placed. Nativity scenes are called *Bethlehems* in Slovakia. Quite lovely, they are usually hand carved from wood. The most famous of these come from Orava and Stavnice.

Shortly before supper, other preparations for the *Vilija* are completed. The table is set and at least two places are set which are left vacant during the supper. These places are reserved for beloved, deceased family members and for the Christ Child. It is hoped that these guests of honor will visit the family's home in spirit when the clock strikes midnight. Candles are placed in the windows to light their way and the door is left ajar for easy entry. Hay is placed under the tablecloth, on a plate covered with a white napkin, or on the floor, to symbolize the Christ Child's manger.

The *Vianočka* (Christmas bread) is placed on pine boughs and set in the center of the table, reminding the family that the earth will be renewed after the winter is over. The *Vianočka* remains in place (being replaced as needed) throughout the Christmas season to provide food for guests. On each corner of the table are placed some peas, beans and lentils as a reminder of the bountiful year that just passed and to ensure that the next year will be good or better. In some villages, a crystal bowl is placed on the table. It is filled with apples, oranges, figs, nuts, garlic, coins, and a picture of the nativity. The garlic symbolizes health and the coins prosperity. Sometimes the table is adorned with a rose bush which was placed in water at the beginning of advent. If it flowers by Christmas Eve, it means that the family will have extra joy in the coming year. A sheath of grain is placed in the corner of the room to represent the home's guardian angel.

A dusk appears, children eagerly watch and wait for the first star to appear. This signifies that the family may now gather around the table and the *Vilija* has begun. When all have been seated, except for the father and mother who wait outside, the room is darkened. The mother and father knock at the door of the room and say, "Open the door, please." This is repeated three times. One family member asks, "What are you bringing us?" The parents reply, "Health and God's blessing." The door is then opened and the mother and father enter with a lighted candle, symbolizing Christ, the light of the world. The candles on the table (or those each family member is holding) are lit, reminding the family of a Slovak proverb, "May we always remember that when we light another's candle, there is no loss to our own."

The mother or father then dips a pine bough in holy water and sprinkles the table and family members with the water, saying, "May the Infant Jesus, whose birth we celebrate this night, fill your hearts and home with peace, joy, and happiness."

Next, a silver coin is passed around the table. Family members symbolically wash their hands with the coin to assure them that no financial worries will beset the family in the coming year. The youngest child is allowed to keep the coin to assure that he or she will never be poor. This washing or cleansing element is also significant because it is believed that it will keep the family fresh and healthy all year, and it serves as a reminder that the shepherds washed before going to the Christ Child.

Following this cleansing, the mother and father offer their Christmas greetings and wishes to the family and toast everyone with *Ježiskove* (a special Slovak Christmas

Ne - su, ne - su Ka - le -

hli, ka - le - du mi sne -

dzba ne? Ne - su, ne - su

Vigilia, "to keep watch" - vigil). A superstition exists that bad luck is impending if any of the cakes or breads do not rise properly. On Christmas Eve, children are beguiled into fasting and not sampling the goodies by the promise that a special star or angel will appear to them.

Other preparations consist of cutting down the Christmas tree and decorating it with *salonky* (ornaments made from candy and white shredded paper and tinfoil), gingerbread, gilded nuts, figs, apples and lights

drink made with whiskey or wine and spices), *borovicka* (a gin-like drink made from juniper berries), wine, or whatever is available. A typical toast may be, "We wish happiness, fortune, and health on this feast day of the nativity and hope that all of us may live to another Christmas blessed with peace and happiness, as we ask God's blessing upon us all. *Veseli Vianoce sviatky a pozdrav Novy Rok* (Merry Christmas and festive greetings to the New Year)!"

Another custom in some homes at this point in the *Vilija* is for the father to slice an apple in two in an effort to predict the future. If the core shows the design of a star, it means good future for the family; if it reveals a cross, it indicates bad fortune.

The next ritual involves making crosses on the foreheads of family members with honey. The father dips the knuckle of his index finger into some honey and makes a cross on his wife's forehead, saying, "May the love between us stay as sweet as honey." She then makes a cross on her husband's forehead and makes an appropriate response such as, "May this honey and cross remind us to keep God in our thoughts and to live and work so that harmony and fellowship will sweeten our lives." The parents then make crosses on their childrens' foreheads, saying, "May you always love your parents as sweetly as this honey and so be loved accordingly by others."

The most significant ritual of the evening occurs next -- the breaking and sharing of the *oplatky*. *Oplatky*, or unleavened wafers (angel's bread) have always had a mystical quality in Slovakia and other Slav nations. They are much like the unleavened hosts used in Mass and communion services of other churches; however, different Christmas scenes are embossed on them. The word *oplatky* comes from the Latin *oblatum* (holy bread).

The husband breaks the *oplatka* and, after dipping it in honey, places it in the mouth of his spouse, saying, "May this bread strengthen us and this honey sweeten us." The wife then repeats the ritual and says to her husband, "Let us pledge to share the bitter and the sweet of the coming year and to share the joy of this Christmas." They

then distribute the *oplatky* to other family members, saying, "May this bread and honey remind us to keep God in our thoughts and to live and work so that harmony and fellowship sweeten our lives." Honey is regarded as having sweetening qualities and it is also used for medicinal purposes. For this reason, all left-over honey is gathered and preserved to be used as a remedy to heal wounds or as medication for such things as sore throats.

Grace is then said and the meal is served.

All the foods for the Christmas supper come from the natural environment: nuts and mushrooms from the woods; cabbage, potatoes and other vegetables from the garden; wheat from the field; fruit from the orchards; and poppy seed from the fields. Twelve courses (in honor of the twelve apostles) are usually served. Menus vary slightly according to regions, villages, and homes, but some of the more typical foods include the following.

- 1) Sauerkraut and Mushroom Soup (*Kapustna Pevka or Marchanka*)
This represents the bitterness and sweetness in life. It is believed that Joseph picked mushrooms for himself and Mary to feast upon.
- 2) Farina (*Kasa* or Angel Hair). This is a fine cereal and signifies an infant from heaven was born. It also symbolizes the baby food fed to Jesus.
- 3) Fish (Carp). This is a symbol of fasting and the fish scales symbolize wealth and abundance.
- 4) Lima Bean Salad
- 5) Potatoes
- 6) Prune Salad
- 7) Peas. This is an indispensable part of the meal because it assures the family that the poultry will lay lots of eggs in the next year.
- 8) Stewed prunes or beans
- 9) *Bobalky (Operkanie, Pupacky)*. These are baked biscuits scalded with milk, then buttered, sweetened with honey, and sprinkled with poppy seeds. The poppy seeds were to assure good crops, prosperity, and ward off evil. It was believed *Bobalky* were eaten in Bethlehem on special occasions.
- 10) Fruits, nuts, figs and prunes. It is believed that prunes were eaten by the shepherds and brought to the Holy Family for nourishment on their travels.
- 11) Pastries (*Kolace, Makovniky*)
- 12) Mulled wine or wine.

Various other customs are associated with the *Vilija*.

- 1) Once the meal begins, no one is allowed to leave the table (signifying family unity).
- 2) Everyone must eat some of everything served to ensure that one will enjoy all meals in the coming year.
- 3) Portions of the food are always saved to feed to the animals, to honor them and acknowledge that they and Joseph were the only ones to witness the birth of Christ. On this eve, the animals also receive extra portions of their regular feed.
- 4) No food or drink is removed from the table after the meal because they remain there as tokens of hospitality for deceased family members and the Christ Child, who are expected to visit at midnight.
- 5) Sometimes the chairs at the table are linked together with chains to indicate family unity. A lock on the chain has the power to magically clamp the mouths of wild animals preying on the livestock.
- 6) During the course of the meal (or immediately after it), the children present suitable greetings (*vinse*) to their parents. These greetings are prepared in advance in the form of clever little verses or poems, expressing their devotion to their parents.

The meal ends with grace. Various activities follow. The children open presents brought by the Christ Child (written requests for these gifts were made at the beginning of Advent). Christmas carolers (relatives, neighbors, children of the poor, or gypsies) sing beneath the windows. Before their departure, they are given food or drink as a token of appreciation. The family also sings carols. Two of the most favorite are *Do Hora, do Lesa, Valasi* (What's Happening in the Woods, Shepherd?) and *Narodil sa Kristus Pan* (Christ is Born). The second carol is usually sung before the family departs for Midnight Mass.

Some time after supper, visitors call to express their Christmas greetings (*visne*). *Visne* are always poetic, clever, sometimes funny, and always very well thought out before they are delivered.

During the evening, whips can be heard cracking in the streets. This continues until midnight when the bells summon families to Midnight Mass. It is believed that this custom originated with shepherds, and since shepherds were the first to adore the Christ Child, this custom is a form of tribute to them.

Christmas Eve is believed to have extraordinary power, and for this reason, many superstitious practices occur on this night. Most of them center on marriageable young girls attempting to foresee their chances for marriage and who their future husbands will be. Other practices attempt to predict such matters as health and prosperity.

Christmas Day (December 25)

Christmas Day is celebrated by three Masses; at midnight (Mass of the Angels), at dawn (*Pastierska* - Mass of the Shepherds), and before noon (*Ofera*).

In the afternoon after the Masses, families receive guests and warmly welcome the *Betelehemci* or *Jaslickari* (Bethlehem Strollers). They are a small group of young men who stroll through the village with a small replica of the nativity scene, stopping at various homes to re-enact parts of the Christmas story. Their visits may occur any time between Christmas and Epiphany. These plays are believed to have been brought to Slovakia by the German missionaries in the 11th Century and follow the

form of Medieval German Mystery Plays which developed single scenes or simple combinations. Sometimes they become quite humorous.

It is estimated that there are about 35 different versions of these Christmas dramatizations in Slovakia. The main story revolves around the angel who announces the joyful news of the Messiah's birth and invites the three shepherds to come and adore him. The rest of the play centers on the shepherd's great joy and their discussion and selection of gifts to bring to the newborn King. In the most common version of these plays, the cast of characters includes the angel and four others, Baca, Stacho, Fedor and Kubo. During the course of the play, they sing and dance *odzemok* (a shepherd's dance). When the play ends, the *Jaslickari* are always given some coins or something to eat and drink (especially a drink of *borovicka*).

The Feast of Saint Stephen (December 26)

St. Stephen's Day is spent largely visiting and caroling. Various customs exist which are aimed at protecting home and property. Straw and oats are strewn around livestock and fruit trees to ensure that reproduction and harvest will be good in the coming year.

New Year's Eve (December 31)

This day is marked with vespers and services of Thanksgiving for the blessings enjoyed during the past year. As soon as the family returns from church in the evening, all take their places at the table and partake of a ceremonial supper that is similar to, but not as elaborate, as the one on Christmas Eve.

Some superstitious practices observed on this day include: 1) holding money in your hands at midnight to ensure that you will be financially secure in the next year; and, 2) counting beans for good luck.

New Year's Day (January 1)

No one visits on New Year's Day unless absolutely necessary. In that case, one must come bearing small gifts and proper greetings.

Various superstitions are associated with this day. If a woman is the first person to enter the house on this day, it bodes the family ill luck for the entire year. If a child is punished for misbehaving on this day, he invites punishment for the rest of the year. If children sleep on this day, they will be sleepy and lazy all year.

The Feast of Epiphany [Three Kings] (January 6)

Marking the last day of the Christmas season, this is the day for the *koleda* -- personal visitation by the pastor of his parishioners for the purpose of blessing their homes and exchanging greetings. Upon his arrival, he marks the lintel or upper part of the door with the initials G.M.B., signifying the Three Kings, Gaspar, Melchior, and Balthazar, with a specially blessed chalk. He also records the numerals of the current year.

The house is immaculately clean on this day and the table is covered with a spotless tablecloth. There is a belief that if a young girl wraps herself in this tablecloth after the meal, she will wed within a year.

Also on this day, homes are visited by young boys called Strollers with a Star (the Procession of the Three Kings). One boy representing an angel carries a whirling paper star affixed to a staff; the other three represent the Three Kings. Songs and dramatizations suggest a background of medieval Christmas plays which passed from the churches into the manors and castles of the elite and thence into the villages.

Conclusion

The Slovak Christmas is a curious mixture of superstitious practice and religious customs, many of which have been erased or eroded as modern influences have crept into the culture. Fortunately, some of these customs continue and others exist as fond memories passed on by previous generations. It is interesting to note that even under the Communist regime, some non-believers continued to practice Christmas customs that were essentially religious in nature; an affirmation once again of the strength of habit and tradition. Today many Slovaks seem to have a renewed interest and appreciation for the Christmas season, and a desire to incorporate some of the charming old customs into today's celebrations.

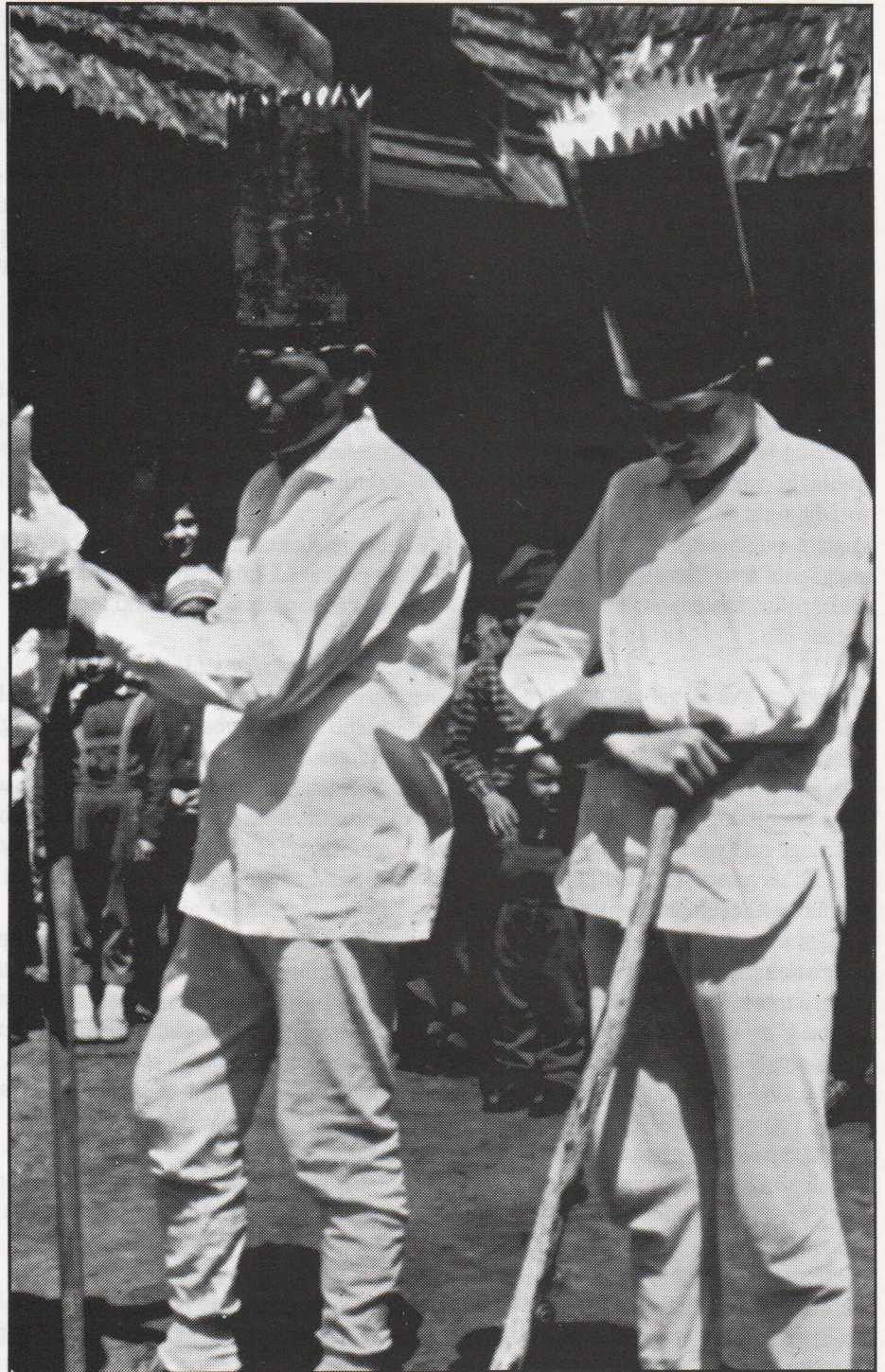
Postscript

To be in Slovakia at Christmas is a very special time, indeed. Peasant women, dressed all in black, come into the city to sell homemade *oplatky* on the street corners. Vendors selling roasted chestnuts and mulled wine stimulate your appetite and warm you on a cold winter day. Outdoor Christmas markets stocked with various folk arts beckon you. Haunting, archaic Christmas carols make you stop and revel in the beauty of the season. And the most special experience of all is to share *Stedry Vecar* with a Slovak family who has maintained their traditional customs and their faith.

Vesele vianoce!

References

1. Duris, Joseph. *Slovak Christmas*. Slovak Institute, Rome, Italy; The Friends of Good Books, Cleveland, Ohio. 1978.
2. Lipchick, Angela Marie Jumbo. *Slovak Christmas Traditions*. Jednota, Middletown, Pennsylvania.
3. Pavlik, Mary H. *Slovak Christmas Eve Customs*. Jednota, Middletown, Pennsylvania.
4. Pier, Andrew Father. *Christmas Customs in Slovakia*. Jednota, First Catholic Slovak Union, Cleveland, Ohio, 1974.



Appendix

Many of the customs on this evening are those in which young, marriageable girls attempt to find out if they will marry and who their future husband might be. Following are some of these customs.

- 1) On this eve, girls seeking a husband eagerly scan the sky and note the direction in which the first star appears -her future husband will come from this direction.
- 2) - When the church bells ring for Mid night Mass, a young girl sweeps the room and carries the sweepings to a crossroad. There she listens attentively for dogs barking because the man she will marry will come from this direction.
- 3) Another practice is for young girls to go out and gather an armful of fire wood; anyone having an even number of pieces is expected to marry in the next year.
- 4) Shaking a fence is another practice used to determine one's future mate. The first young man encountered after this will become the girl's husband.
- 5) Another custom is for young girls to sit on the floor with their backs to the door and toss their shoes over their heads. If on three tries the toe of the shoe is pointed toward the door, the girl will marry soon. If, however, the heel turned toward the door, it is a sign that the girl will have to wait longer for marriage.
- 6) Blowing directly into a cup filled with water also predicts the future. As the water splashes over the brim, the direction it goes shows from what direction her future groom will come.
- 7) Young girls often fill a dish with water and place 2 nuts directly opposite each other on the surface. If they float together, it means the girl will marry before the year ends; if they drift apart, there will be no marriage that year.
- 8) Sometimes on Christmas Eve, a young girl speaks no words except in prayer. Before retiring, she must have three little bags. Into one she places a ring, and into the second, a piece of bread. She leaves the third one empty. The three bags are placed on a chair next to her bed. When she wakes during the night, she is to touch any one of the bags. If she touches the one with a ring, she will marry soon. If she touches the one with bread, she will have a hard and troublesome life, and if she touches the empty one, she is doomed to be a spinster.

The customs practiced on Christmas Eve attempt to foresee such matters as health and prosperity. Some of these customs are as follows.

- 1) Family members crack open a nut or cut an apple in half. If the nut or apple is bad, illness is expected in the next year.
 - 2) The candle on the table is watched closely as it burns for it is believed that the person toward whom the burnt wick inclines will not survive to celebrate another Christmas.
 - 3) After Midnight Mass, the fruit trees are bound with straw to ensure a good crop the next year.
 - 4) When the bells ring for Midnight Mass, villages shake the fruit trees to ensure a good harvest.
 - 5) Housewives feed their hens within the inner circle of a hoop to ensure that the hens will not lay eggs on their neighbor's property.
 - 6) Twelve nutshells are marked with the months of the year. These nutshells are filled with water and left overnight. Those that show little or no change by morning indicate wet and rainy months ahead. Dried out shells signify lack of rain, even drought.
 - 7) Another custom is to throw a nut in each corner of the room as an exhortation for health and happiness.
 - 8) An axe is placed at one's feet to ensure that his or her feet will not ache in the coming year.
-

Machanka & Bobalky

Vonnie Brown

Machanka, Kozare or Kapustna Polievka (Slovak Christmas Soup [Mushroom and Sauerkraut])

1 lb mushrooms 1/2 lb. sauerkraut
2 T onion, chopped fine
1 qt. milk 1 T butter
2 T shortening 2 T flour
Paprika to garnish

- 1) Wash mushrooms well and cut into small pieces. Cook in 2 quarts of water for 30 minutes. Then add sauerkraut and cook another 15 minutes.
- 2) Melt 2 T shortening in a saucepan. Add flour, brown lightly and stir constantly while pouring in the milk. Cook until smooth. Add to mushrooms and sauerkraut.
- 3) Fry onion in the butter. When lightly brown, pour into the soup. Cook all together for a minute and salt to taste. Sprinkle paprika over all. Makes 6 servings.

Note: Mushroom hunting is considered a national pastime among Slovaks and Czechs. The mushrooms are often dried so they can be used during the cold winter months.

Slovaks regard mushrooms to be very special because it is believed that Joseph picked mushrooms around the stable for he and Mary to feast upon.

The sauerkraut in the soup symbolizes the bitterness and suffering that is part of life.

Bobalky Bread Dough

1 T butter 1 yeast cake
2 T sugar 1/4 C lukewarm water
2 1/2 tsp salt 6-7 C sifted all purpose flour
2 C scalded milk

- 1) Put butter, sugar and salt into a mixing bowl. Add scalded milk and let cool until lukewarm. Add yeast dissolved in water. Add enough flour to make a soft, elastic dough.
- 2) Turn onto a floured board and knead. Place in a greased bowl and let rise until double in bulk (1 1/2-2 hours) in a warm place, free from drafts. Punch dough down with fingertips and let rise again for about 45 minutes. Toss lightly on floured board, knead and shape into a roll (like a pipe) about 1/2" in diameter.
- 3) Place on cookie sheet. Cut with edge of teaspoon into small pieces and let rise for 10 minutes. Bake at 375 degrees F for 25 minutes or until lightly brown.
- 4) When cool, break into pieces and place in a colander. Pour boiling water over the *Bobalky*. Place on serving dish, mix with poppy seed and melted butter and serve.

Poppy Seed Mixture

1/2 C ground poppy seed 3/4 C water
3 C milk 2 C sugar Butter

Poppy seed (1/2 C) should be ground and cooked in 3/4 C water for 10 minutes. Boil 3 C milk and 2 C sugar and mix with the poppy seeds. Instead of using sugar in the poppy seed mixture, honey may be used, poured over the *bobalky*.

If your family is small, divide the above dough into two portions. Bake *Bobalky* from one portion and a loaf of bread from the other.

Note: It is believed that a dessert very similar to *Bobalky* was served in Bethlehem on special occasions, and that the shepherd's wives baked and shared these with the holy family.

At one time, Slovaks believed that eating *Bobalky* on Christmas Eve would assure them of a plentiful harvest.

Ghivetch

Jill Michtom

The winter festive cycle in Bulgaria essentially includes rites meant to predict and evoke fertility, especially in farm animals, and thus personal happiness and prosperity.

Christmas is the greatest feast of this cycle. Emphasis is placed on the dinner table, the fireplace, and singing carols.

Traditionally, the Christmas table must groan with overabundance so that the coming year would also be rich. The housewife kneads and bakes a ritual loaf of bread. The oldest man of the house burns incense over the table using the ploughshare, and remembering to burn it over the farm animals as well. Then he breaks the loaf of bread and hands a piece to each member of the family, again remembering to put aside a piece for the animals - the 4-legged ones. After dinner, there is fortune telling, the main subjects being (of course) love, marriage, the weather and harvest.

The Christmas fire is of special significance. A yule log is placed in it to burn all night. If the fire dies out, it means bad luck for the family. If this sounds familiar, it's because keeping the fire alive is essential in many cultures, in one form or another. I'll try to find out why and let you know in another column. Back to the Christmas fire in Bulgaria: wedges for the plough are made from the unburnt wood of this log. The more sparks from the yule log, the more lambs will be born the following year. Again the animals -- no mention of children!

Carol singing is the third important aspect of the feast. The participants are boys and, occasionally, men. In the daytime, the children carry carol rods, pat adults on the back and say, "Christmas, Granny, Christmas". The men give them walnuts, bacon, and ring-shaped buns (bagels?) specially baked for the feast and carried on sticks. (Those of you who attended last year's Southern California Folklore Camp will remember this from Yves Moreau's folklore session.) The adult carolers walk in groups, following the group leader. They wear their Sunday best and visit all houses, chanting blessings.

The following recipe is of a casserole that would be appropriate for the Christmas Eve feast.

Ghivetch (Lamb and Vegetable Casserole)

4 T oil	2 med onions, peeled and finely chopped
1 leg of lamb or 2 lbs lamb shoulder, cut into 1 1/2" cubes	1 tsp dried hot chilis
Freshly ground black pepper	Salt
4 med. potatoes, peeled & sliced	Water
3 lg green peppers, sliced in rings	1 med. eggplant, cut into cubes
1 lb. tomatoes, peeled & sliced	1/2 lg green beans
3 T yoghurt	3 eggs, beaten
	Freshly chopped parsley

- 1) Heat half the oil in a large casserole. Add onions and saute until soft and golden.
- 2) Add lamb and brown on all sides. Mix in chilis, salt and pepper. Pour in enough water to just cover the meat. Cover and cook slowly for one hour.
- 3) Add potatoes, eggplant, green peppers, and beans with enough water to cover the ingredients. Cook in oven preheated to 350 degrees F. for one hour.
- 4) Place tomato slices on top of mixture and cook another 10 minutes.
- 5) Mix eggs, yoghurt and parsley together. Pour over the casserole. Return to oven and cook, uncovered, until eggs have set and turned golden.
- 6) Serve immediately from the casserole dish. Serves 6.



CLUB ACTIVITIES

ALPINE DANCERS OF SANTA BARBARA	Mon, 7:30-10 pm	Gilbert Perleberg (805) 968-3983	SANTA BARBARA, Emanuel Luthern Church 3721 Modoc Rd.
CHINA LAKE DESERT DANCERS	Tues, 7:30-9:30 pm Thur, 7-10 pm	(619) 446-2795	RIDGECREST, High Desert Dance Center. 725 S. Gateway
CONEJO VALLEY FOLK DANCERS	Mon, 7:30-10 pm	(805) 498-2491 Ask for Gene	THOUSAND OAKS, Conejo Elem. School 280 Conejo School Rd.
CRESTWOOD FOLK DANCERS	Mon, 8:15-10:30 pm	(310) 478-4659; 202-6166 Beverly Barr, instructor	WEST L.A., Brockton School 1309 Armacost Ave., WLA
DESERT INTERNATIONAL DANCERS	Tues, 7:30-10 pm	(619) 342-1297 Helen (619) 323-7259 Shelley	PALM SPRINGS, Village Center 538 N. Palm Canyon Dr.
ETHNIC EXPRESS INT'L FOLK DANCERS	Mon, 7-9 pm	(702) 732-4871 Dick	LAS VEGAS, Baker Park Comm. School 1100 E. St. Louis
FOLK DANCE CENTER	Wed, Thur, Fri, Sat Call for hours	(619) 281-KOLO	SAN DIEGO, Dancing Unlimited 4569 30th St.
HAVERIM FOLK DANCERS	Tues, 8-10 pm	(310) 202-6166; 478-4659 Beverly Barr, instructor	VAN NUYS, Valley Cities Jewish Ctr. 13164 Burbank Blvd.
HAVERIM FOLK DANCERS OF VENTURA	Sun, 7-9 pm	Ann Taylor (805) 643-2886	VENTURA, Temple Beth Torah Youth Ctr. 7620 Foothill Rd.
HOLLYWOOD PEASANTS	Wed, 7:30-9:45 pm	(310) 827-3734	WEST HOLLYWOOD, Plummer Park 7377 Santa Monica Blvd. Fiesta Hall
INTERMEDIATE FOLK DANCERS	Fri, 8-10:30 pm	(310) 398-4375 Elsie Marks	CULVER CITY, Lindberg Park Ocean Ave. & Rhoda Way
KAYSO FOLK DANCERS	Fri, 9 am-noon Sat, 12:30-3 pm	(619) 238-1717 Kayso Soghomonian, instructor	SAN DIEGO, Casa del Prado, Rm. 206 Balboa Park; Sat, 4044 Idaho St.
KERN INTERNATIONAL FOLK DANCERS	Wed, 7:30-9:30 pm	(805) 831-5007	BAKERSFIELD, Wayne Van Horn School, 5501 Kleinpell Ave.
KYPSELI	Fri, 8 pm-midnite	(818) 248-2020	PASADENA, 2031 Villa St.
LAGUNA FOLK DANCERS	Sun, 7-10 pm Wed, 8-10 pm	(714) 494-3302; 533-8667	LAGUNA BEACH, Community Center 384 Legion Ave.
MOUNTAIN DANCERS	Tue., 7-9:30 pm	Betty Solloway (818) 447-0046	S. PASADENA, Oneyonta Cong. Church 1515 Garfield Ave.
NARODNI DANCERS OF LONG BEACH	Th, 7:30-10:30 pm	(310) 421-9105, Lucille (310) 867-4495, Jilith	LONG BEACH, Unitarian Church, 5450 Atherton
NORTH SAN DIEGO COUNTY FOLK DANCERS	Fri, 7:30-11 pm	(619) 743-5927 George Bailey	VISTA, Grange Hall 1050 S. Santa Fe
OJAI FOLK DANCERS	Wed, 7:30-10 pm	(805) 649-2367 Rachel Pratt	OJAI Art Center 113 S. Montgomery
ORANGE COUNTY FOLK DANCERS	Fri, 7:30-10:30 pm	(310) 924-8587, Bob (714) 646-7082, Steve	ORANGE, The Music Room 3514 E. Chapman
PASADENA FOLK DANCE CO-OP	Fri, 7:45-11 pm	(818) 794-9493	PASADENA, Throop Memorial Church 300 S. Los Robles
ROYAL SCOTTISH COUNTRY DANCE SOC., Manhattan Beach	Tues, 7 p.m.	Wilma Fee (310) 546-2005	MANHATTAN BEACH, Knights of Columbus Hall, 224 1/2 S. Sepulveda Blvd.
ROYAL SCOTTISH COUNTRY DANCE SOC., Pasadena	Th., 7-10 pm	(310) 820-1181 Eve & Jerry Lubin	EAGLE ROCK, St. Barnabus' Parish House, 2109 Chickasaw
ROYAL SCOTTISH COUNTRY DANCE SOC., San Gabriel	Tu, W, Th, Fri 7:30-10 pm	David Hills (818) 354-8741	SAN GABRIEL. Call for location
ROYAL SCOTTISH COUNTRY DANCE SOC., Santa Monica	Fri, 7:30-10 pm	Ann McBride (818) 841-8161	SANTA MONICA, Santa Monica City College Dance Studio

CLUB ACTIVITIES

ROYAL SCOTTISH COUNTRY DANCE SOC.	Mon, Thurs, 7:30-9:45 pm	(714) 557-4662 Shirley Saturensky	IRVINE. Call for location HUNTINGTON BEACH. Call for location
SAN DIEGO FOLK DANCERS	Mon, 7:30-10 pm	(619) 460-8475 Evelyn Prewett	SAN DIEGO. Recital Hall, Balboa Park
SAN DIEGO INTERNATIONAL FOLK DANCE CLUB	Wed, 7-10 pm	(619) 422-5540 Alice Stirling, instructor	SAN DIEGO, Recital Hall Balboa Park
SANTA BARBARA COUNTRY DANCE SOCIETY	1st & 3rd Sun. 6:30-10 pm	(805) 969-1511	SANTA BARBARA, Carillo Rec. Ctr. 100 E. Carillo St.
SANTA MARIA FOLK DANCERS	Mon, 7-9:00 pm	(805) 925-3981; 929-1514	SANTA MARIA, Vet's Cultural Ctr., Pine & Finnell
SKANDIA DANCE CLUB	Mon, 7:30-10 pm Wed, 7:30-10:30 pm Call for others	(714) 533-8667 (310) 399-5620 (714) 892-2579	ANAHEIM, Ebell Club, 226 N. Helena CULVER CITY, Sons of Norway Hall, 3835 Watseka
SOLVANG VILLAGE FOLK DANCERS	Sat, 7:30-10:30 pm	(805) 688-3397 Dave Heald, instructor	SANTA YNEZ, Valley High, Old Gym Hwy 246 at Refugio Rd.
SOUTH BAY FOLK DANCERS	Fri, 7:15-10:30 pm	(310) 377-6393 Bea Rasof	TORRANCE. Torrance Cultural Center, 3330 Civic Center Dr.
SO. CALIFORNIA ENGLISH COUNTRY DANCE SOCIETY	2nd, 4th Fridays 8-11 pm	(818) 441-6129	SANTA MONICA. Marine Park 1406 Marine St.
TROUPE MOSAIC	Tues, 6:30-8:30 pm	Mara Johnson (818) 831-1854	SEPULVEDA. Gottlieb Dance Studio, 9743 Noble Ave.
TUESDAY GYPSIES	Tues, 7:30-10:30 pm	(310) 556-3791 Dave Slater	CULVER CITY, Masonic Temple 9635 Venice Blvd.
U. of RIVERSIDE FOLK DANCE CLUB	Fri, 8-11:15 pm	(714) 369-6557 Sherri	BARN STABLE, University exit 900 University Ave.
VENTURA FOLK DANCERS (Formerly Tchaika)	Thurs, 8-10:00 pm	(805) 642-3931; 985-7316	VENTURA, E.P. Foster School, 20 Pleasant Pl.
VESELO SELO FOLK DANCERS	Th, 7:00-10:00 pm Sat, 8-11 pm	(714) 254-7945; Recorded message & schedule	FULLERTON. Hillcrest Recreation Center, 1155 N. Lemon
WAVERLEY SCOTTISH COUNTRY DANCERS	Wed, 8:30-10:30 pm	Jerry Lubin (310) 820-1181	SANTA MONICA. Adams Jr. High, 2425-16th St.
WESTCHESTER LARIATS	Mon, 3:00-5:30 pm Mon, 6:30-9 pm	(818) 458-5441 LynnAnn Hanson	L.A., Westchester Methodist Church Emerson & 80th Pl. L.A., Vergari Dance Studio, 6216 W. Manchester Ave.
WEST LOS ANGELES FOLK DANCERS	Fri, 7:30-10:45 pm 4th Wed, 8-10:30 pm	(310) 478-4659; 202-6166 Beverly Barr, instructor	WEST L.A., Brockton School 1309 Armacost Ave.
WEST VALLEY FOLK DANCERS	Fri, 7:30-10:30 pm	(818) 368-1957	WOODLAND HILLS Rec. Center, 5858 Shoup Ave.
WESTWOOD CO-OP FOLK DANCERS	Thurs, 8:00-10:45 pm	(310) 452-0991 (818) 998-5682	WEST L.A., Emerson Jr. High Gym, 1670 Selby, behind Mormon Temple

NON-FEDERATION CLUBS

ADAT SHALOM ISRAELI DANCERS	Mon, 7:30-10 pm	(310) 478-5968 Edy Greenblatt	WEST L.A., Adat Shalom 3030 Westwood Blvd.
ALIVE FELLOWSHIP INT'L FOLKDANCERS	Tuesday 7:30-10 pm	(714) 677-7404; 677-7602 Wayne English	MURIETTA HOT SPRINGS Alive Polarity's Resort
CABRILLO INTERNATIONAL FOLK DANCERS	Tues, 7-9:30 pm Thur, 7:30-10 pm	(619) 459-1336 Georgina & Lu Sham	SAN DIEGO, Recital Hall Balboa Park
CAFE DANSSA BALKAN DANCERS	Wed, 7:30-10:30 pm	(310) 478-7866 Sherry Cochran	WEST L.A., Cafe Danssa 11533 W. Pico Blvd.
CAFE SHALOM INTERNATIONAL DANCE	4th Sat., 7:30-10 pm Call to confirm	(714) 886-4818	SAN BERNARDINO, 3512 North "E" St. (35th & "E" St.)
CAL TECH HILLEL ISRAELI DANCERS	Sun, 7:30-10:30 pm	(213) 260-3908 (818) 577-8464	PASADENA, Winnet Student Ctr., S. San Pascual, W. of Holliston
CAL TECH INTERNATIONAL FOLK DANCERS	Tues, 8-11:55 pm	(213) 849-2095 (714) 593-2645	PASADENA, Cal Tech Campus, Dabney Hall. Parking off Del Mar
COUNTRY DANCERS	2nd Sat., 5:30 pm	(805) 528-4572 Jean & Keith Gorrindo	SAN LUIS OBISPO, SLO Veterans Bldg. 801 Grand Ave.

CLUB ACTIVITIES

DANCING ROSES	Thurs, 3-4:15 pm Wed, 10:15-11:15 am Thurs, 7:30-8:30 pm	(818) 790-7383 Karila	PASADENA, 85 E. Holly ALTADENA, 560 E. Mariposa LA CANADA, 4469 Chevy Chase
DEL MAR SHORES INT'L FOLK DANCERS	Mon, 6:45 & 8:15 pm	(619) 475-2776 Geri Dukes	DEL MAR, Mira Costa College 9th & Stratford Court
FOLK DANCE FUN	1st & 3rd Sat. 8-10:30 pm	(818) 349-0877 Ruth	SEPULVEDA, 9743 Noble Ave.
GOTTA DANCE! Israeli Dance	Thurs, 7:15-11 pm All levels	(310) 478-5968 Edy Greenblatt	BRENTWOOD. University Synagogue 11960 Sunset Blvd.
GREEK FOLK DANCE CLASS	Thur, 1-3 pm	(310) 769-3765 Trudy Bronson	VAN NUYS, Valley Cities Jewish Comm. Ctr, 13164 Burbank Blvd.
KYPSELI GREEK FOLK DANCING	Fri, 8 pm-midnight	(818) 248-2020, Antoni (213) 660-1030, Jozef	PASADENA, Vasa Hall 2031 E. Villa
EDY GREENBLATT'S ISRAELI DANCERS	Tues, 7-10:15 pm	(310) 478-5968 Edy Greenblatt, instructor	VAN NUYS, Valley Cities Jewish Ctr., 13164 Burbank Blvd.
LONG BEACH JEWISH COMMUNITY CENTER	Sun, Wed, 7:30-10 pm	(310) 426-7601	LONG BEACH 3801 E. Willow
NICHEVO FOLK DANCERS	Wed, 8-10:30 p.m.	(805) 967-9991 Flora Codman	SANTA BARBARA, Carillo Rec. Center 100 E. Carillo St.
OUNJIAN'S ARMENIAN DANCE CLASS	Tues, 7:30-9 pm Thur, 7:45-9:15 pm	(818) 845-7555 Susan Ounjian	VAN NUYS, 17231 Sherman Way L.A., 4950 W. Slauson Ave.
SAN PEDRO BALKAN FOLK DANCERS	Mon., 7:30-9:30 pm	(310) 832-4317 Zaga Grgas	SAN PEDRO, YWCA, 437 W. Ninth St.
TEMPLE BETH TORAH	Mon, 1:00-3:30 pm	(310) 391-8970 Miriam Dean	MAR VISTA, 11827 Venice Blvd.
UCLA Hillel	Mon 9:15-10:30 pm	(310) 208-3081	West L.A., Hillel Student Center, 900 Hilgard Ave.
WESTSIDE ISRAELI & INTERNATIONAL DANCERS	Tues & Fri 9 am-noon	(310) 478-5968 Edy Greenblatt	WEST L.A., Westwide Jewish Ctr., 5870 N. Olympic Blvd.
HUNGARIAN TANHAZ	2nd Saturdays 7:30 pm-midnight	(310) 202-9024	L.A. Gypsy Camp, 3265 Motor Ave.
BEGINNER'S CLASSES			
ADAT SHALOM ISRAELI DANCERS	Mon, 7:30-8:30 pm	(310) 475-4985; 478-5968 Edy Greenblatt	WEST L.A., Adat Shalom 3030 Westwood Blvd.
ARMENIAN DANCE CLASS (8 week series)	M-F, 6:30-10 pm	(310) 941-0845 Tom Bozigian, instructor	Different locations each night. Call for details.
CABRILLO INTERNATIONAL FOLK DANCERS	Thurs, 7:30-10 pm	(619) 445-5995 Jack & Ellen Vandover	SAN DIEGO, Recital Hall Balboa Park
CONEJO VALLEY FOLK DANCERS	Mon., 7:30 pm	(805) 496-1277	WEST L.A., Brockton School 1309 Armacost Ave.
CRESTWOOD FOLK DANCERS	Mon, 7-8:15 pm	(310) 478-4659; 202-6166 Beverly Barr, instructor	PALM SPRINGS, Village Center 538 N. Palm Canyon Dr.
DESERT INTERNATIONAL FOLK DANCERS	Tues, 7:30-8:30 pm	(619) 342-1297 Helen (619) 323-7259 Shelley	VAN NUYS. Valley Cities Jewish Ctr. 13164 Burbank Blvd.
EDY GREENBLATT'S ISRAELI DANCERS	Tues, 7-8 pm	(310) 478-5968 Edy Greenblatt	BRENTWOOD. University Synagogue 11960 Sunset Blvd.
GOTTA DANCE! Israeli Dancer	Thurs, 7:15-8:15 pm	(310) 478-5968 Edy Greenblatt	VENTURA, Temple Beth Torah 7620 Foothill Rd. (corner Kimbal)
HAVRIM FOLK DANCERS OF VENTURA	Sun, 7-9 pm	(805) 643-2886 Ann Taylor	REDONDO BEACH, Temple Menorah 1101 Camino Real
ISRAELI & INTERNATIONAL FOLK DANCERS	Tues, 7:45-10 pm	(310) 375-5553 Ginger McKale	SAN DIEGO, North Park Rec Center, 4044 Idaho St.
KAYSO FOLK DANCERS	Sat, 1-3 pm	(619) 238-1771 Kayso Soghomonian	LAGUNA BEACH, Community Center, 384 Legion Ave.
LAGUNA BEGINNER'S FOLK DANCE CLASS	Wed, 8:00-10:15 pm	(714) 494-3302; 533-8667	SANTA BARBARA. Carillo Rec. Center 100 E. Carillo
NICHEVO FOLK DANCERS	Wed., 7:30 pm	(805) 967-9991	ESCONDIDO, Methodist Church Rec. Hall, 4th & Kalmia
NORTH SAN DIEGO COUNTY BEGINNERS	Thurs, 7:30-9:30 pm	(619) 747-1163 Faith Hagadorn	

CLUB ACTIVITIES

OJAI FOLK DANCERS	Wed., 7:30 pm	(805) 649-1503	OJAI. Ojai Art Center
ORANGE COUNTY FOLK DANCERS	Fri., 7:30-8:30 pm	(714) 642-1052, Richard (714) 646-7082, Steve	ORANGE. The Music Room, 3514 E. Chapman
PASADENA CO-OP BEGINNER'S CLASS	Fri, 7:45-8:30 pm	(818) 794-9493	PASADENA, Throop Memorial Church, 300 s. Los Robles
SAN DIEGO INTERNATIONAL FOLK DANCE CLASS	Wed, 7-8:15 pm	(619) 422-5540 Alice Stirling	SAN DIEGO, Balboa Park Club Balboa Park
SIERRA MADRE FOLK DANCE CLASS	Mon, 8-9:30 pm	(818) 441-0590 Chuck Lawson	Call for location
SKANDIA FOLK DANCE CLASSES	Mon, 7:30-10 pm Wed, 7:15-10 pm	(714) 533-8667 (310) 459-5314	ANAHEIM, Ebell Club, 226 N. Helena St. CULVER CITY, Peer Gynt, 3835 Watseka
SOUTH BAY FOLK DANCERS	Fri, 7-10 pm	Bea, (310) 377-6393 Ted/Marilyn (310) 370-2140	TORRANCE. Cultural Arts Center, 3330 Civic Center Dr., (310) 781-7150
VESELO SELO BEGINNER'S CLASS	Thurs, 7-10 pm	(714) 893-8127-Carol (714) 530-6563-Pat	Call for address.
WESTSIDE ISRAELI & INTERNATIONAL DANCERS	Tues & Fri, 9-10 am	(310) 478-5968 Edy Greenblatt	WEST L.A. Westside Jewish Ctr 5870 W. Olympic Blvd.
WESTWOOD CO-OP FOLK DANCERS	Thurs, 7:30-9 pm	(818) 998-5682 (310) 476-1466	WEST L.A., Emerson Jr. High Gym, 1670 Selby, behind Mormon Temple

ADS & EDITORIAL MATERIALS

Teri Hoffman, Marvin Smith
6150 W. 6th St.
Los Angeles, CA 90048
(213) 936-1025; 939-5098

CALENDAR LISTINGS

Jay Michtom
10824 Crebs Ave.
Northridge, CA 91326
(818) 368-1957

**NOTE: New Editorial address,
new Club Activities and
new Circulation staff!**

CIRCULATION PROBLEMS/ QUESTIONS

Sandy Helperin
4362 Coolidge Ave.
Los Angeles, CA 90066
(310) 391-7382

CLUB ACTIVITIES LISTINGS/CHANGES

Steve Himel
1524 Vivian
Newport Beach, CA 92660
(714) 646-7082

ADVERTISING RATES, DEADLINES, ETC.

Ad rates are as follows:

1 page (7.5 x 10") - \$100 (Non-profit groups)
\$120 (Profit groups)

1/2 page (7.5 x 4.75")
- \$60 (Non-profit groups)
\$75 (Profit groups)

Column inch (2.25 x 1")
-\$5 (Non-profit groups)
\$6 (Profit groups)

All ads must be CAMERA-READY!

Deadline is 5 weeks prior to date of publication
(e.g. 10/25 for December issue)

For all editorial materials, deadline is 5 weeks prior
to date of publication.

For Calendar materials, deadline is 6 weeks prior to
date of publication



If you're interested in:

NEWS OF ETHNIC EVENTS AND FOLK DANCE ACTIVITIES,

CURRENT RESEARCH ON ETHNIC CULTURE AND DANCE,

IMPORTANT FOLK DANCE TOPICS

You should be reading



FOLK DANCE SCENE

ORDER FORM

Please enter my subscription to FOLK DANCE SCENE for one year, beginning with the next published issue.

*Subscription rate: \$10/year (U.S.), \$15/year in U.S. currency (Foreign)
Published monthly except for May/June and July/August issues.*

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Please mail subscription orders to the Subscription Office: 6150 W. 6th St., L.A., CA 90048
(Allow 6-8 weeks time for subscription to go into effect if order mailed after the 10th of the month)

FOLK DANCE SCENE
6150 W. 6th St.
Los Angeles, CA 90048

NON-PROFIT ORG.
U.S. POSTAGE
PAID
Culver City CA
Permit No. 69

DATED MATERIAL