



## STO



### RINE



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Cover
Saturnalia
Photographed by
Formento and Formento



Nora Kobrenik Photographed by Nora Kobrenik | Bon Appétit | November 2019

Growing up in formed Soviet Union we didn't celebrate Christmas, at least not the way Christian World celebrates it. Soviet Union and all the subsequent republics are Russian Orthodox so the Christmas is celebrated in January, and even then not in any special way. Russian New Year's Eve trumps Christmas in importance, with significant celebrations occurring all over the country in recognition of the holiday. And when I say significant I mean SIGNIFICANT- when Russians celebrate we really celebrate. That means everything goes – there's always a long and rich dinner full of traditional offerings - cold salads and lots of caviar, champagne and vodka. After is when the debauchery begins, dancing and firework displays, troika rides and dancing bears. You're probably thinking

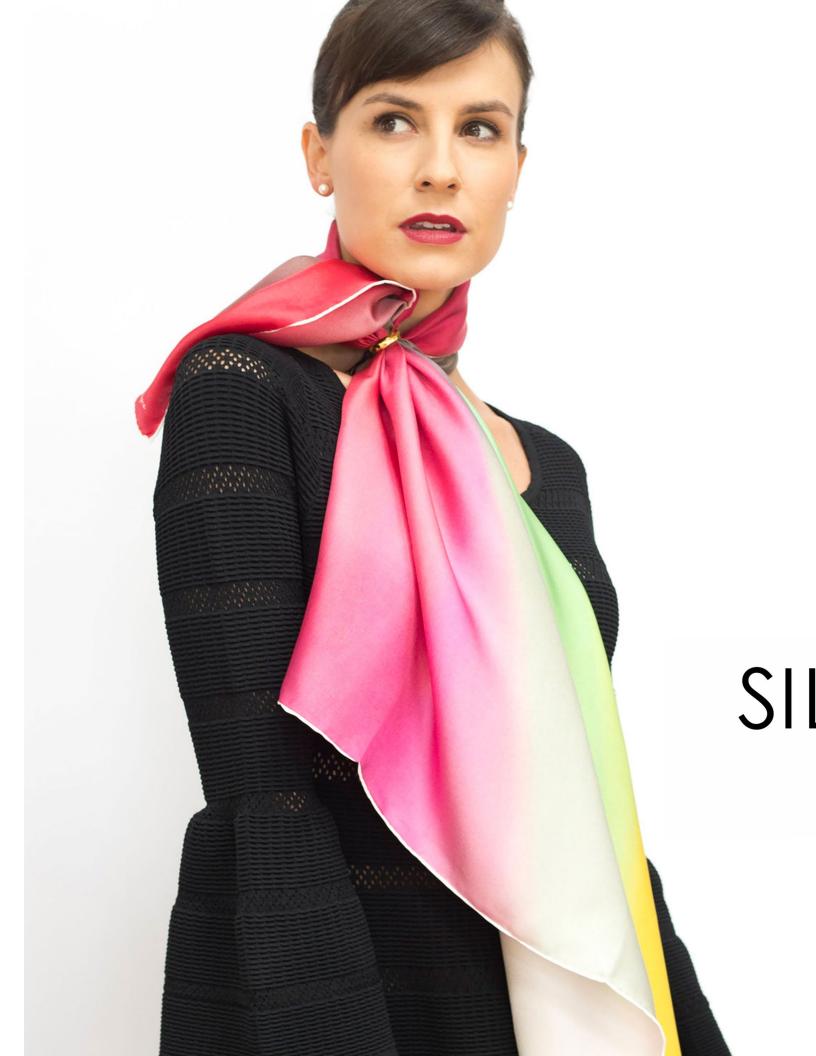
that I'm exaggerating, but no. No Russian celebration is complete without 2 things: gypsies with dancing bears and a fistfight. This is the exact reason why I tend to be lost when it comes to the American way of celebrating winter holidays; they're all jumbled up for me and frankly very boring.

When it came to planning this book I took the classic Russian traditions and infused them with the tradition of Saturnalia. What we got at the end of it is a party to end all parties. Think Gatsby on steroids. Think the feast in the time of the great plague, which is actually a Russian idiom. Think about this book as the last party before the world ends when we must try every last decadence this world has to offer. This is what Volume 19 is all about; we might not have dancing bears but rest assured we have half dressed girls and glitter aplenty. Come party with us.

Welcome to the issue.

Nora Kobrenik Editor-in-Chief and Founder





## \_K ART SCARVES by Phillip Ayers



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# SHAZE ONE





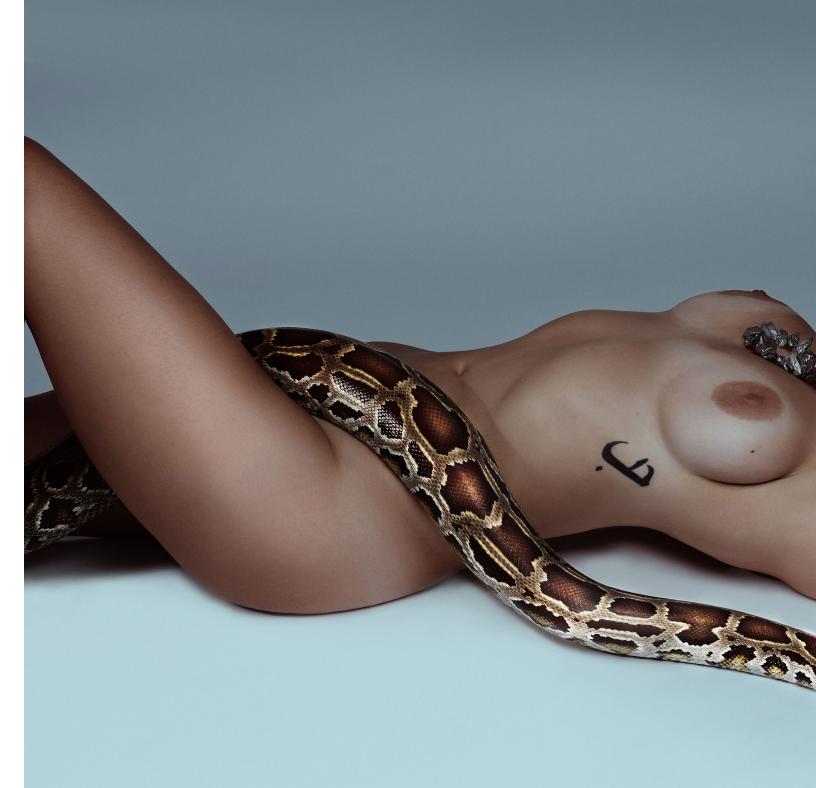










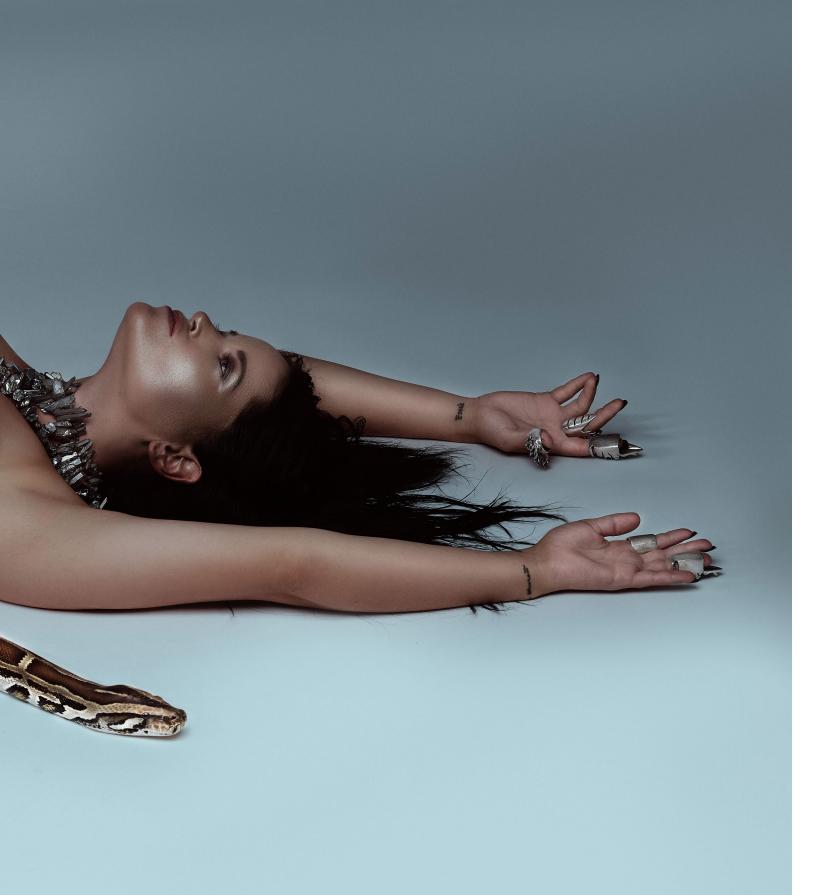


Director / Producer / Model : Mariel Noir

Make Up : Aryanna Hair: Keosha Hall

Headpieces & Harnesses: Object and Dawn

Jewelry: Kamaroz





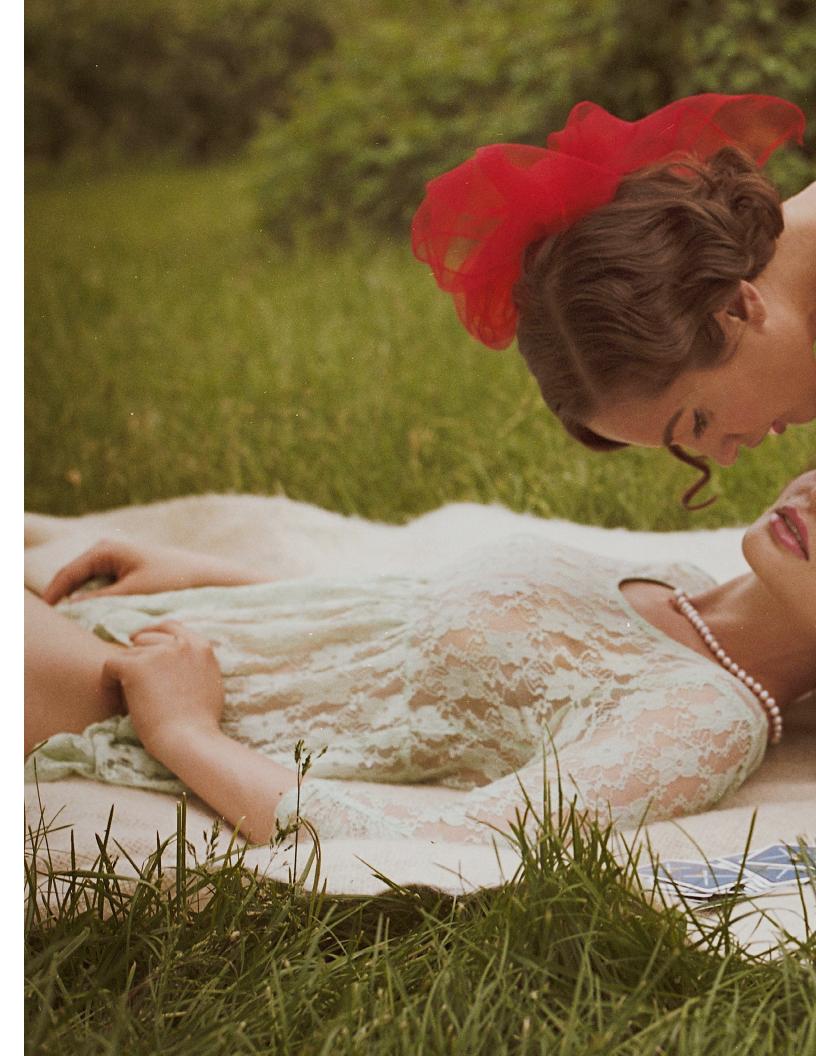










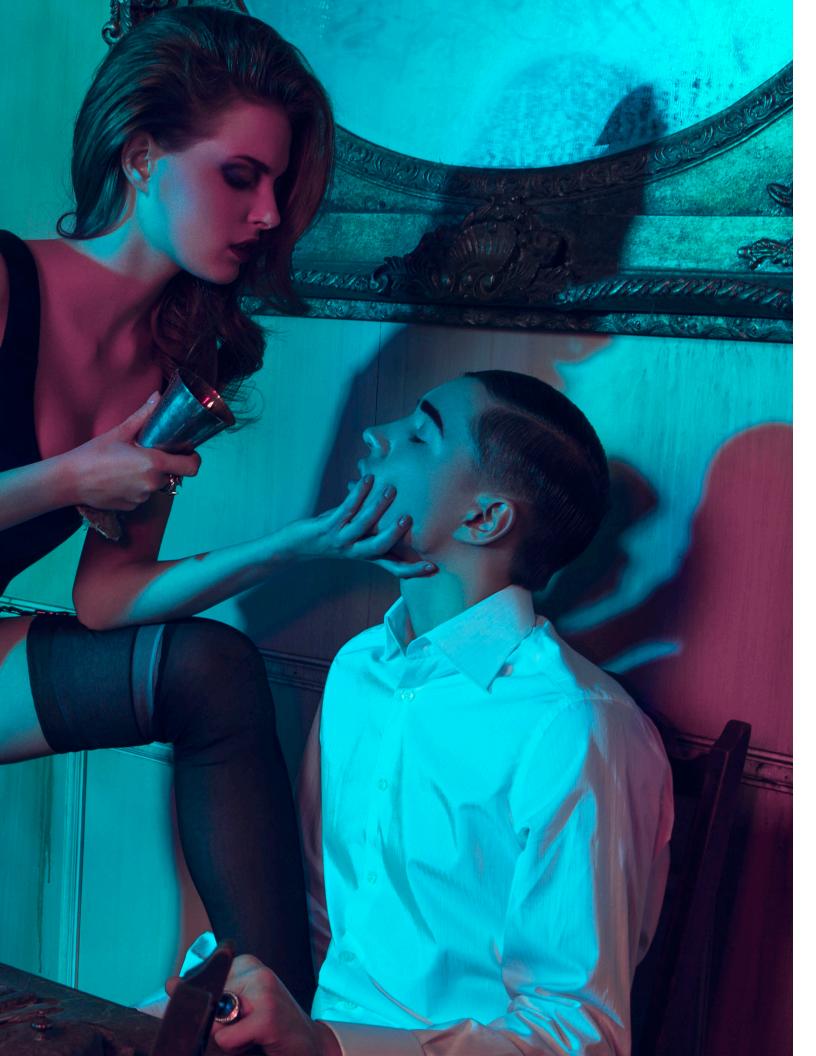
















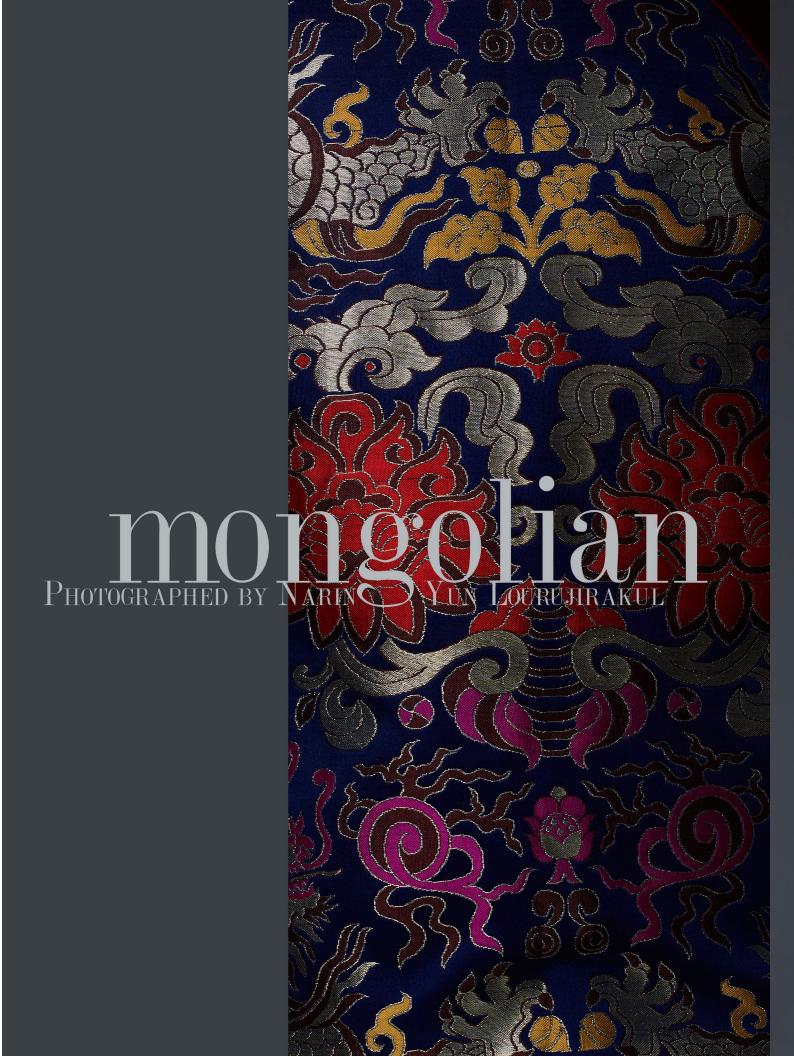




enis Kartavenko doesn't say that photography chose him and that he's a slave to the art form no matter how true it may or may not be. Sure, photography is a way of life for him but the career path was chosen for pragmatic reasons namely the endless ability to travel and the opportunity to meet new and interesting people with all sorts of personalities. Kartavenko is clearly a pragmatist at heart - he's background lies in technicality of things, in a technical university where he became a Master of Radio Electronics. He's work is also highly technical despite seeking simplicity in frame and light. Denis says things like "beauty is in the details" and "opportunity sees what others cannot" and truly that exactly how you start viewing his work – through the lens of light and

line and simplicity. When it comes to inspiration again Kartavenko is blunt and honest – for him the inspiration lies in the beauty of nature, a tune of music and the love of the loved ones. He says, "Fashion for me does not exist now there is fast food, which is dictated by the media and certain groups of people. I much prefer the visual inspiration of clothes with a perfect cut and perfect lines. A type of dress architecture." From photographers there are the usual suspects - Avedon, Herb Rits, Thema Yaste and Solve Sandsbo. For Denis it's all about making his own work come alive, make the pictures move inside your mind's eye.







































he background of traditional contemporary Western dress codes as fixed in 20th century relied on several steps of replacement of preexisting formal wear, while in turn increasing the formality levels of the previously less formal alternatives. Thus was the case with the ceasing of the justacorps, extensively worn from the 1660s until the 1790s, followed by the same fate of the 18th century frock (not to be confused with frock coat), in turn followed by the frock coat.

Before the modern system of formal, semi-formal, and informal was consolidated in the 20th century, the terms were looser. In the 19th century, during the Victorian and Edwardian periods, the principal classifications of clothing were full dress and undress, and, less commonly the intermediate half dress. Full dress covered the most formal option: frock coat for day attire, and dress coat (white tie) for evening attire (sometimes with supplementary alternative being a full dress uniform independent of what time of the day). As such, full dress may still appear in use designating formal wear.

When morning dress became common (in the modern sense, using a morning tailcoat rather than a frock coat), it was considered less formal than a frock coat, and even when the frock coat was increasingly phased out, morning dress never achieved full dress status.

Therefore, in the 21st century, full dress often refers to white tie only. Today's semi-formal black tie (originally dinner clothes) was initially described as informal attire, while the "lounge suit," now standard business attire, was originally considered (as its name suggests) casual attire. Half dress, when used, was variously applied at different times, but was used to cover modern morning dress (note that the term morning dress is fairly undescriptive and has not always meant modern morning dress). Undress (not to be confused with naked) in turn was similarly loose in meaning, corresponding to anything from a dressing gown to a lounge suit or its evening equivalent of dinner clothes (now one of the more formal dress codes seen in many Western regions). For women Europeans styles in dresses increased dramatically to the hoopskirt and crinoline-supported styles of the 1860s, then fullness was draped and drawn to the back. Dresses had a "day" bodice with a high neckline and long sleeves, and an "evening" bodice with a low neckline (décolleté) and very short sleeves. In Russia









etal hoopskirts were known as "malakhovs." Skirts of the 1860s were heavily decorated.

The Victorian era's dresses were tight-fitting and decorated with pleats, rouching and frills. Women in the United States who were involved in dress reform in the 1850s found themselves the center of attention, both positive and negative. By 1881, the Rational Dress Society had formed in reaction to the restrictive dress of the era. By 1920, the "new woman" was a trend that saw lighter fabrics and dresses that were easier to put on. Younger women were also setting the trends that older women started to follow. The dresses of the 1920s could be pulled over the head, were short and straight.

It was acceptable to wear sleeveless dresses during the day. Flapper dresses were popular until end of the decade.

During World War II, dresses were slimmer and inspired by military uniforms. After WWII, the New Look, promoted by Christian Dior was very influential on fashion and the look of women's dresses for about a decade.

Since the 1970s, not one dress type or length has dominated fashion for long, with short and ankle-length styles often appearing side-by-side in fashion magazines and catalogs. In the 21st century everything goes which is not always good.





















n the immortal words of Fergie "A little party never killed nobody, right here, right now's all we got." And boy is that true!

As human beings we are born into social groups, we dream, learn, grow, and work as part of society. The society that we're born into and the societies that we navigate throughout our lives shape our personal identities. Even the most introverted among us crave social contact from time to time. But why is that, and does being social bring us any actual health benefits? Dare we say going to a party may be beneficial to one's health? It may be intuitive to say that being social has helped our species to not only survive but also thrive over millions of years. But why is that so? A study from 2011, which was published in the journal Nature, argues that being social became a key strength for the primate ancestors of humans when they switched from foraging for food by night (so that they could use darkness as a shield) to carrying out their activities by day (which rendered them more vulnerable to a wider range of predators). Another more recent study also in the journal

Nature — suggests that early hominids may have evolved a basic form of language because they needed more advanced communication to share ideas. This, they say, helped our ancestors to develop tools that allowed them to live better and evolve further. Psychologist Susan Pinker states that direct person-to-person contact triggers parts of our nervous system that release a "cocktail" of neurotransmitters tasked with regulating our response to stress and anxiety. As a result of social interaction, "dopamine is also generated, which gives us a little high and it kills pain, it's like a naturally produced morphine." Research has shown that by interour brains. Social motivation and social contact can help to improve

acting with others, we actually train memory formation and recall and protects the brain from neurodegenerative diseases.

Now you know that when in doubt always go to the party, it's good for your health!













































ver wonder where the winter holidays take root? In Roman mythology, Saturn was an agricultural deity who was said to have reigned over the world in the Golden Age, when humans enjoyed the spontaneous bounty of the earth without labor in a state of innocence. The revelries of Saturnalia were supposed to reflect the conditions of the lost mythical age. Ancient Romans celebrated Saturnalia in honor of Saturn, held on 17 December of the Julian calendar and later expanded with festivities through to 23 December. The holiday was celebrated with a sacrifice at the Temple of Saturn, in the Roman Forum, and a public banquet, a carnival atmosphere that overturned Roman social norms was present.

Saturnalia was characterized by role reversals and behavioral license. Slaves were treated to a banquet of the kind usually enjoyed by their masters. Ancient sources differ on the circumstances: some suggest that master and slave dined together, while others indicate that the slaves feasted first, or that the masters actually served the food. The practice might have varied over time. Saturnalian license also permitted slaves to disrespect their masters without the threat of a punishment. It was a time for free speech: the Augustan poet Horace calls it "December liberty".

Gambling and dice-playing, normally prohibited or at least frowned upon, were permitted for all, even slaves. Coins and nuts were the stakes. On the Calendar of Philocalus, the Saturnalia is represented by a man wearing a fur-trimmed coat next to a table with dice, and a caption reading: "Now you have license, slave, to game with your master." Rampant overeating and drunkenness became the rule, and a sober person the exception. The Sigillaria on 19 December was a day of gift giving. Because gifts of value would mark social status contrary to the spirit of the season, these were often the pottery or wax figurines called sigillaria made specially for the day, candles, or "gag gifts", of which Augustus was particularly fond. Children received toys as gifts. In his many poems about the Saturnalia, Martial names both expensive and quite cheap gifts, including writing tablets, dice, knucklebones, moneyboxes, combs, toothpicks, a hat, a hunting knife, an axe, various lamps, balls, perfumes, pipes, a pig, a sausage, a parrot, tables, cups, spoons, items of clothing, statues, masks, books, and pets.







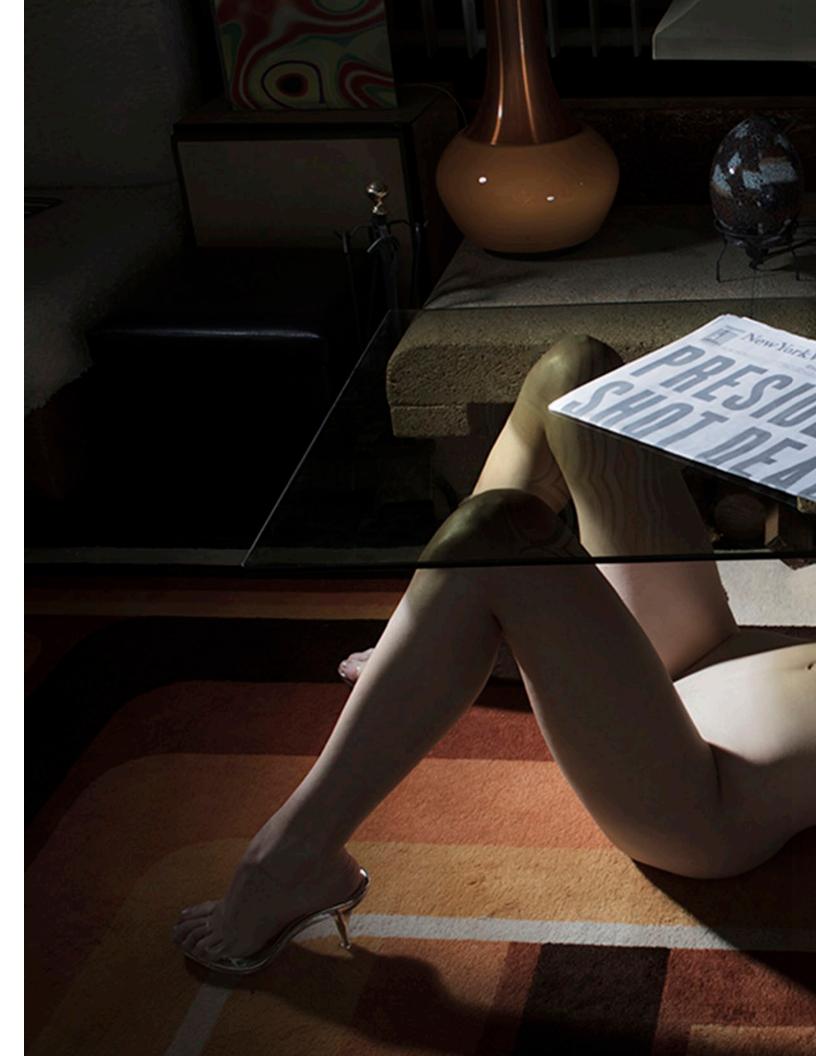


































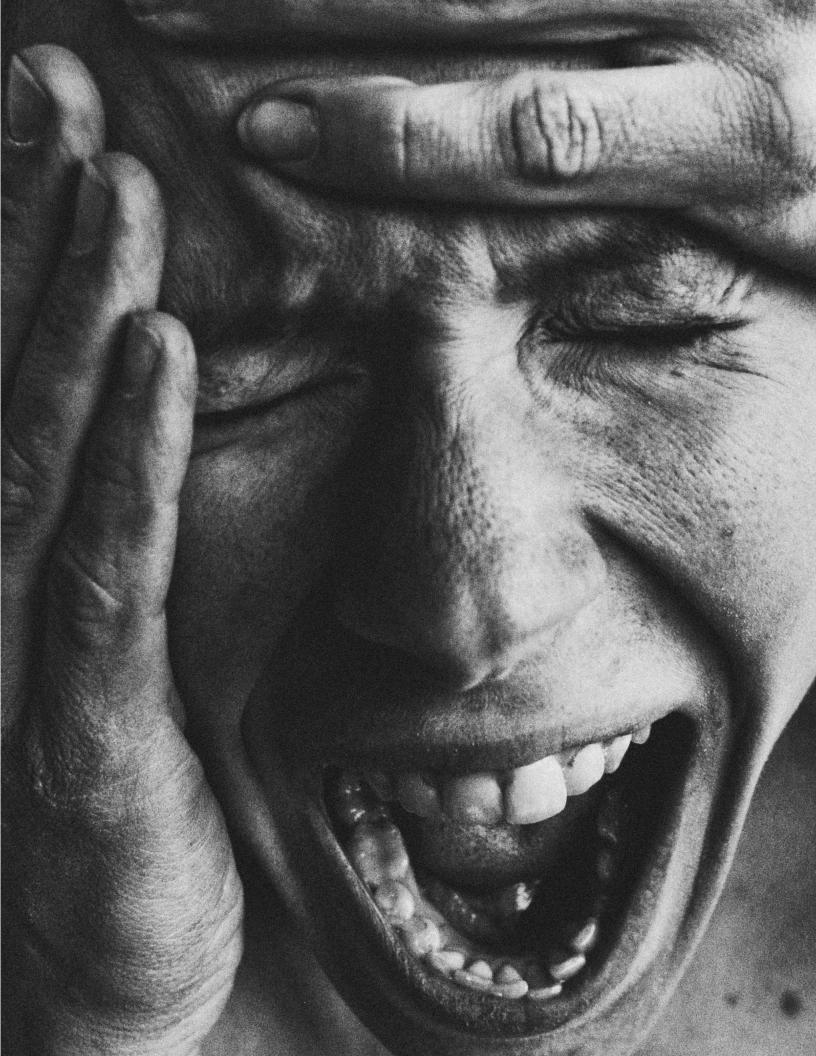














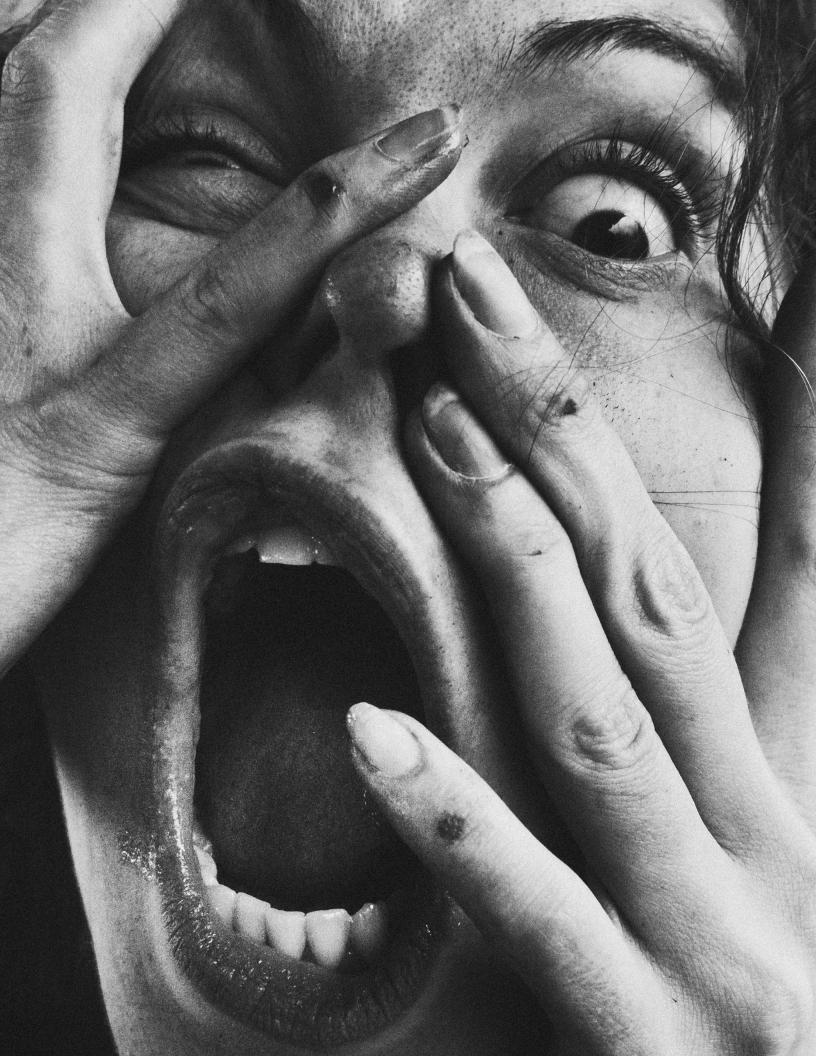
























itual marks some of the most important moments in our lives, from personal milestones like birthdays and weddings to seasonal celebrations like Thanksgiving and religious holidays like Christmas or Hanukkah. And the more important the moment, the grander the ritual. Holiday rituals are bursting with sensory pageantry. These (often quite literal) bells and whistles signal to all of our senses that this is no common occasion – it is one full of significance and meaning. Such sensory exuberance helps create lasting recollections of those occasions and marks them in our memory as special events worth cherishing.

When it comes to modern American Christmas traditions, it may seem obvious that we have Victorian Era holiday rituals to thank. However, many traditions came from ancient cultures and were later adopted by Christians who adapted the traditions to celebrate Christ's birth. Below is a list of common holiday traditions and their surprising origins. Christmas tree: The origin of the first Christmas tree is widely contested. Several events throughout history led to the Christmas tree as we know it today. Both the ancient Egyptians and Romans used greenery in their homes to celebrate winter festivals and the triumph of "life over death."

Poinsettia: In the 1800s, the United States' ambassador to Mexico, Joseph Poinsett, was intrigued by a vibrant, red flower blooming in the southern part of the country. Missionaries called it the Nativity plant because it bloomed during the Advent season.

A popular Mexican Christmas legend tells the story of Pepita, a poor girl who wanted a gift to give to the Christ child at Christmas Eve mass. All she had to offer was a small bouquet of weeds. However, her cousin assured her that what she gave would be enough. As she presented the bouquet, a Christmas miracle occurred. The weeds magically transformed into beautiful, red poinsettias. Wreaths: Wreaths are a tradition steeped in symbolism. Early Germanic peoples made evergreen wreaths during the winter months to remind them that warm weather would return. Christians later adopted this tradition and used the circular wreath as a symbol of everlasting life through Christ. Wreaths made of holly, known for its sharp, pointy leaves, reminded early Christians of the crown of thorns worn by Christ. Stockings: According to legend, the original St. Nicholas, while traveling from village to village, heard about a merchant who had fallen on hard times and couldn't afford dowries for his three daughters. St. Nicholas knew the man would never accept money, so he threw three sacks of gold down the family's chimney. The sacks landed in the daughters' stockings that were drying by the fireplace thus creating the tradition of hanging stocking by the fireplace.











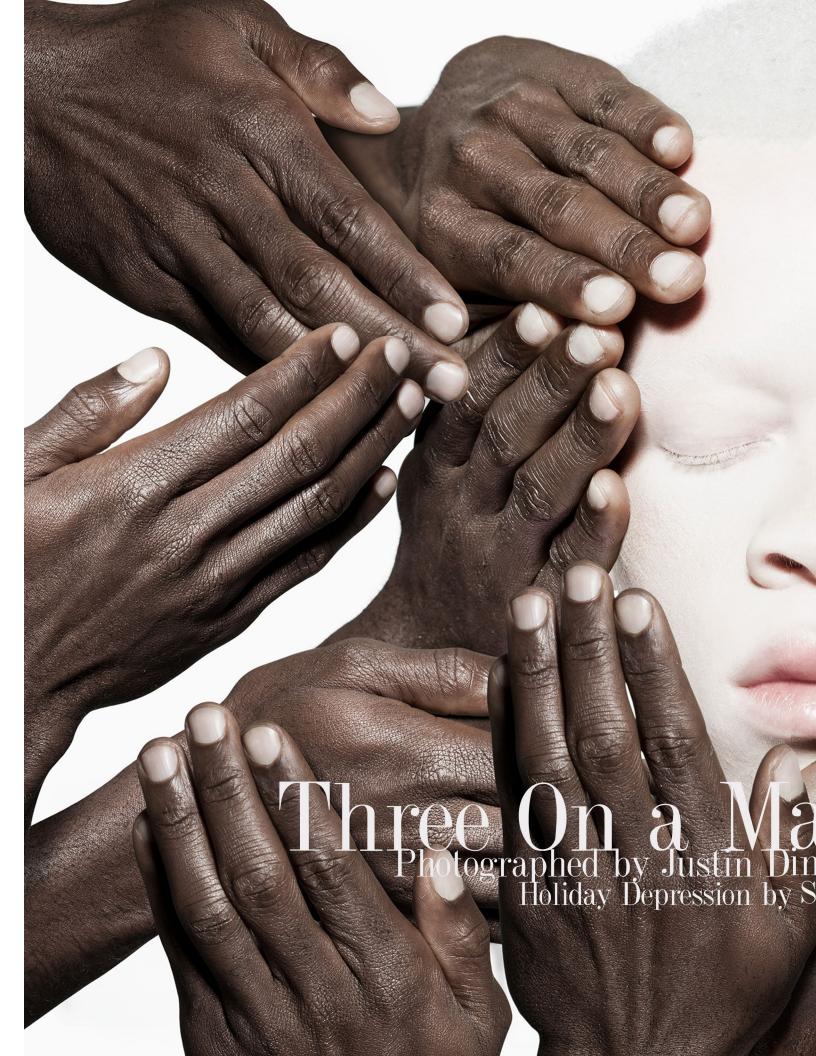




























he holiday season for most people is a fun time of the year filled with parties, celebrations, and social gatherings with family and friends. For many people, it is a time filled with sadness, self-reflection, loneliness, and anxiety. Sadness is a truly personal feeling. What makes one person feel sad may not affect another person. During the holidays, there is an increase in the number of activities, tasks, and social events that people must manage. Shopping and gift buying can cause financial and emotional stress and can create a need to manage crowds, traffic, and malls or large stores. Family, school, neighborhood, and work celebrations and parties create social, time, and energy demands. Traveling to be with family or friends for the holidays can cause a variety of additional stress. Being unable to be with family or friends (for whatever reason) can also be highly stressful. If you are experiencing a significant loss or actively grieving, the holidays can be more stressful. School, work, and sleep schedules are often disrupted during the holidays and healthy ways of managing stress like ensuring good nutrition and daily exercise are often interrupted. The holidays are synonymous with family, so any issues that a

person has with their family will come to the forefront during this time. If there is loss, dysfunction, addiction, abuse, disconnection, separation, estrangement, or divorce occurring or affecting your family, then there is the likelihood that you will have to manage the emotions that are related to these issues. For someone already managing depression, it is an additional emotional burden. Although the holidays can be a time for celebration and a return to the faith or values or people that help provide support for us, all of the increased demands on our time, energy, patience, and flexibility can take a toll. People greeting each other with the expression "Happy Holidays!" can even be perceived by someone with depression as a demand or an expectation they cannot meet. When one of the expectations of the holidays is to be "happy," there is a 100% chance of failure for the person with depression. That being said don't force yourself into forced festivities if you're not feeling up to it.























































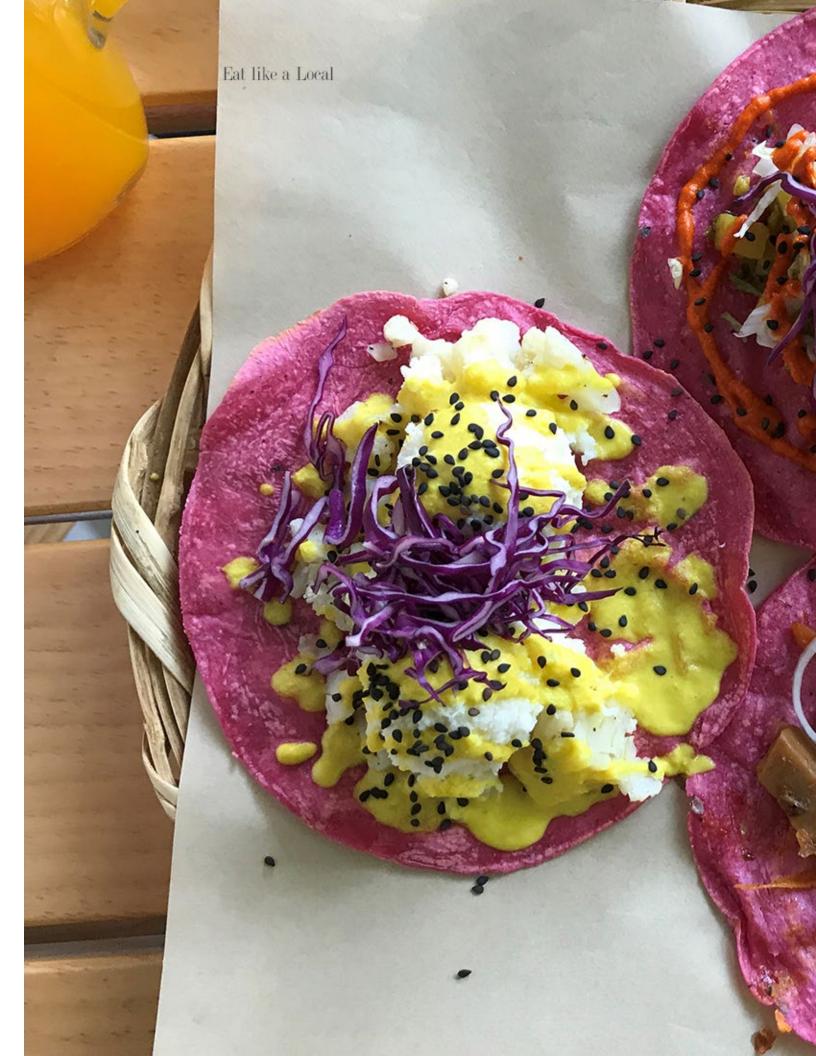














onsistently ranked among the world's top places to visit, Mexico City is a global capital welcoming more than 12.5 million visitors each year with its renowned cuisine, vibrant culture, rich history, unique neighborhoods and modern-day travel offerings and at the end of September I was one of those visitors. With the recent buzz from this year's Academy Award winner for Best Director, Alfonso Cuaron's love story to his hometown of Colonia Roma hit center stage in the internationally acclaimed movie, Roma.

Located just a few blocks from the house where Roma was filmed, Ignacia Guest House welcomed me with open arms. Located in the vibrant Colonia Roma neighborhood, Ignacia Guest House is an exclusive bed and breakfast with just five suites, uniting Mexican artisan tradition, history and contemporary design. The restoration of this 1913 mansion celebrates the personality of Ignacia, the mansion's housekeeper for more than 70 years. In partnership with the interior design studio A – G, Factor Eficiencia finished restoration of Ignacia Guest House in February 2017. The historic building includes an entrance hall, reception, library, dining room, kitchen and the Black Guest Room (master suite), all along with a common concept of nude color used in the interiors. In a completely new building, the rest of the guest rooms are vertically arranged around a central patio and garden:

Blue, Green, Pink and Yellow. With terraces and a harmonious chromatic palette, each guest room creates environments in balance with the entire complex. I was lucky enough to enjoy 2 different suites during my 3 day stay - the Black Guest room where my guest and I were treated to a delicious breakfast overlooking the cacti packed court yard and the Pink suite that charmed me with it's coziness and exquisite white marble bathroom. When you stay at Ignacia's Guest House you are treated to breakfast every day of your stay be it downstairs at the dining room or in-suite in the Black Room. The cooks at Ignacia Guest House hit the pantry bright and early to prepare each day's breakfast selection and source all ingredients at traditional neighborhood markets. They prepare everything—salsas, condiments—from scratch, Artisanal breads, delicious fruits and juices one can only find in Mexico complement cooked-to-order entrees ranging from seasoned eggs, regional charcuteries, tamales and chilaquiles to lesser-discovered tastes guests will remember long after their travel ends. The cooks offer vegetarian and vegan options for all their breakfast dishes and can accommodate guest's dietary

estrictions. Guests can enjoy the complimentary cocktail hour at Ignacia's garden, under the two orange trees, between 5pm and 7pm daily. Each day, the chef prepares a different cocktail for guests, made with mezcal from Oaxaca, gin, tequila or other liquors. Ignacia's signature cocktail is made with grapefruit, sparkling water, mezcal and a hint of Ancho Reyes, a liquor made from the ancho chile. The decoration of the glass has a special touch - chefs add worm salt frosting on one side of the glass along with fresh grapefruit. Rest assured hat we took full advantage of the cocktail hour often taking a whole tray of drinks and snacks upstairs to our suite that we enjoyed while getting ready for the evening ahead. One of those evenings included an Eat Like a Local walking Food Tour of Mexico City. Born and raised in Mexico City, founder Rocio Vazquez Landeta takes travelers through the streets of this vibrant city to taste, explore and connect with Mexico City's food scene, markets, restaurants and people. Discovering all the hidden gastronomic gems that only locals know, Eat Like a Local Mexico City's food journeys showcases the cutting-edge restaurants along with secret food stalls and street food that offer the most authentic Mexican cuisine. We took part of the Street Food at Night and Hidden Neighborhoods food safari with a delight Astrid Ceballos as our guide; she's a vegan chef who manages Palacio de Hierro's healthy food.

Astrid also guides the vegan tour on Mondays, Wednesdays and Fridays. Astrid made us feel like a few girlfriends hanging out and trying new things. We started the evening with a beer at a local bar and then hit the streets for some great street corn and tortas, after we got adventurous with things like intestines, eyeball tacos and the best tongue in town, (if you are not feeling that adventurous there's great al pastor, steak and chorizo tacos for you.) We then visited a traditional dancing hall, got a beer and watched old couples dance salsa and even busted a few moves ourselves, and then, tried the best mole in town – no it's not at Pujol. We also tried pambazos, tamales and moonshine style mescal. We rounded up the evening with some birria soup, and because we took our times enjoying the evening with Astrid we sadly missed the last stop of the tour churros! But in all honesty we had such an amazing time that we didn't mind one bit, we were also completely stuffed. All in all we had nothing but wonderful experiences through out our stay that are unlike any other in the world simply because it's Mexico City – a sprawling megapolis that has everything and more. What are you waiting for?









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## Nora's Deities





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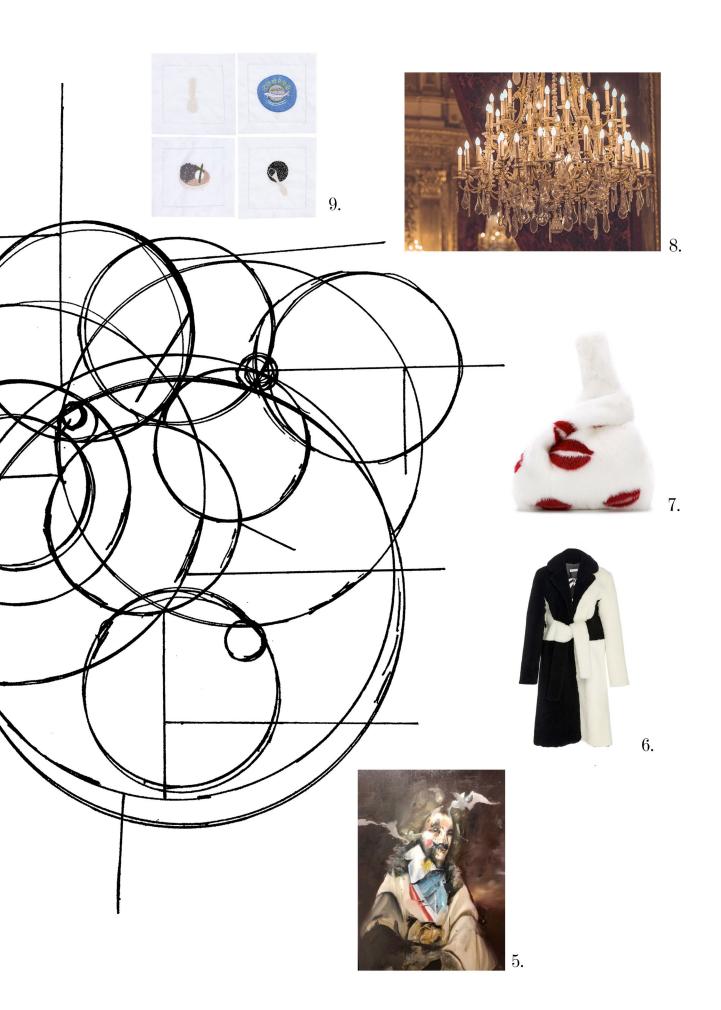


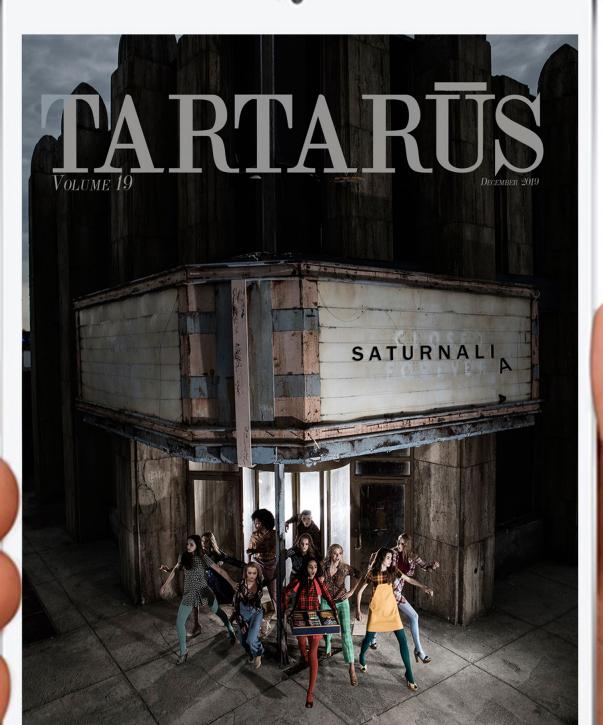
3.

- 1. Jennifer Behr velvet bow barrette
- 2. Kusama at David Zwirner gallery
- 3. Luminocity Festival NYC
- 4. Gucci Lillian horsebit boot
- 5. Florian Eymann art 6. Saks Potts shearling coat
- 7. Simonetta Ravizza Furrissima lip tote bag
- 8. Nutcracker Cocktail Fete
- 9. Chefanie caviar cocktail napkins



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