

those, who we call *lasses* and *lads*, they are dressed in national costumes and dance *horo*. Men disguised as *lasses* are exceptions, but there are such also, seldom" [H.M., p.32-34].

### Vodici (Epiphany)

Between New year and Epiphany (*Vodici*, *Jordanovden*) the masked *stanchinar* sets from Petrich go out of town and travel about the region to expel with dances and music the evil forces and purify their homeland. On the Eve of *Vodici* (January 6), i.e. the evening of January 5, they take off their masks and purified go into the New Year. On the day of *Vodici* when the cross is taken out of the pond the *zurnaci* play. Those are the final dances of the *stanchinari* set.

*Jordanovden* is a common town holiday. Bulgarians, Roma, *Pomaks* go led by the priest to the river crossing Belitsa where the place Kremikovtsi is. There the priest throws the cross into the water. After the ritual the Roma go to their neighbourhood dancing *horos* with *zurnaci* music [Й.Д., p.69].

### Babinden (Midwife's Day)

*Babinden* (Midwife's Day) in Razlog and Belitsa is celebrated with *zurnas* and *horo* danced at the *megdan* (square).

The common town celebration of *Babinden* with *zurnaci* music is characterisitic of Razlog. It is always held on January 21. According to the tradition, after visiting the midwife, pouring water over her hands to wash them and expressing their good wishes, in the afternoon all mothers, mothers-in-law and midwives used to go to the town square to dance "midwife's *horo*" to the sound of *tapans* and *zurnas* [Радущин, 1981:145].

Years ago the feast would start at the *chitalishte* with the ritual of pouring water for the midwife or a doctor to wash her/his hands. After that all would dance *horo* at the town square to the sound of *zurnas*. In the recent years the celebration has been held at the square only. As the field research shows, *Babinden* has remained the traditional spontaneous feast although the municipal administration, the town *chitalishte* and the regional hospital do join its organization. They ensure the remuneration of the *zurnaci* orchestra. The families having had a baby born in the course of the previous year come to the town square. They are dressed in national costumes. The mother-in-law puts the baby in a sling. She warps him/her in special carpets and slings the baby at her back. The sling is decorated with embroided knitted socks. In the recent years the grandpas have begun to "sling" the babies too. Together with the babies they dance the *horos*. The *horos* played are from Razlog: *Pusti ostanali razlogki ergeni*, *Tsarnooko ergenche*, *Aj da idem Jano*. The dances on *Babinden* are accomapanied by *zurnas* and *tapans* [K.X., p.44].

The restored *Babinden* ritual in Belitsa includes the common *horo* at the town square with instrumental music. The dances come after the baby has been washed with ashes, the women have said their good wishes and water has been poured for the midwife to wash her hands. All the rituals mentioned are accompanied by the women's singing. Years ago the *horo* used to be with *zurnas* and bagpipes but in the recent years the orchestra of the *chitalishte* has been playing for the *horo* [М.П., p.61]. Currently this day is celebrated with *zurnas* in the Roma neighbourhood: "A grandmother would dress up, sling her grandchild and start dancing. Down there, under the shop, here in the neighbourhood. And then drums are playing till all the mothers and grandmothers who'd grandkids come down. The drums and *zurnas*. Then they'd go down, go to the the square, circle (the *horo*) several times and would go to take the doctress, the midwife [Й.Д., p.68].