

everyday survival of her family. She takes care of the children and adults, of the subsistence and clothing, gets into contact with people from the community and the formal authorities. We can see her next to her husband in the workshop, making spindles or plastering mud on the walls, or we can find her selling things at the fair and market, or going round with her begging bag on her shoulder. She is a soothsayer and fortune teller, a prostitute and dancer. And all of this is implemented in the frames of the *socium* preserving the Romany identity and culture.

The life-style of the gypsies/ Romanies (sedentary or nomadic), the opportunities of earning the living, the relations within the community and with the macrosociety are dependent on the historical events, economical regimes and political mechanism in the different epochs.

The depiction of her ethnic portrait is not isolated from the entire picture of the gypsy/Romany identity, life-style, culture and mentality. To be outlined, it is shown on the background of the gypsy/Romany everyday life, of the inter-family, -group and -ethnic actions.

The gypsies/ Romanies living in uninterrupted contact with the rest of the ethnoses often fit into their joys and problems. In the everyday labour relations the distinctions vanish. They often work together with the Bulgarians, eat on one and the same table. The gypsy women are sought and accepted in the Bulgarian homes to deal with variety of jobs (rolling out noodles, sewing quilt, washing and cleaning). Both for good and for bad they are together during the working days, entertainments, holidays. "Under hotel "Turgovski" (in Plovdiv, beginning of XX c. – AN) there was a hall, where traveling actors were delivering performances. Ibish aga was the one to stay for longer time. His comic group, by performance of simple, but amusing tricks, gathered a numerous audience of Bulgarians, Armenians, Jews, gypsies, Greeks, Turks. Laughter, uproar, shouting, whistling ... ."

In the everyday life and relations within the community or family everybody is to know his own place. And even though the home is the area of the gypsy/Romany woman, she is not free to do what she wishes. In the