

days earlier than in the previous one. The musicians interviewed call them *Şeker (Ramazan) bayram* and *Kurban (Koc) bayram*.

The *Şeker bayram* marks the end of the 30-day fast, called *Ramazan*. There is no information about *zurnacies* playing during its celebration (consisting of festive dinners and visits). According to the informants, in the 1990-s money collecting has been going on in the *Pomak* villages surrounding Gotse Delchev. The money has been used for commissioning orchestras of contemporary instruments, which play at the village squares for those celebrating to enjoy themselves and dance [K.T., p.15]. In the course of the fast the hour when it is allowed to eat is announced by a *tapan* in some villages in the West Rhodopes.

The *Kurban (Koc) bayram* is celebrated more lavishly if compared to the *Ramazan bayram*. The feast lasts from three days to a week. The animal sacrificed should be a ram or a male lamb. Like the *Ramazan bayram*, the *Kurban bayram* is celebrated by Turks, *Pomaks* and Roma having Turkish self-consciousness. The villages of the *Pomaks* commission *zurnaci* orchestras to play at all-village feast. In the recent years the Roma having Turkish self-consciousness prefer the contemporary orchestra. The music played is dance music – predominantly *köceks*.

The *zurnacies* from Gotse Delchev differentiate the performance at *Kurban bayram* from that at the other feasts. There are no special melodies for the *Kurban bayram*. Neither *gjuresh* nor *kushii* is played: "There is music when the people go out on *Kurban bayram*. Music for the people to dance. For entertainment. To make the people merry [M.M., p.48].

The Roma *zurnacies (Turkish Gypsies)* from the Petrich village Kavrakirovo state that "the Turkish Gypsies" from the regions of Petrich and Sandanski do not celebrate *bayrams*, they are made by the *Pomaks* about the Gotse Delchev region, over Velingrad and further. "However, they have played at a *Koch bayram* in that region and describe their part in the feast: "It's called *Koch bayram*. *Kurban* of rams. They eat and drink. There's music, too. The *zurnas* go about every house. The tour's called *visa*. You make songs for this house, then for the next one. We've played both for *Pomaks* and for Turks. Even the member of Parliament Ahmed Dogan gave presents. He had brought a buffalo-cow" [Д.К., 10/2001, p.7-8]. The *zurnacies* from Kavrakirovo illustrate "*Pomak* music" by playing pieces performed at weddings and *bayrams* in the region of Gotse Delchev. They call them *Pomak* songs, *Pomak horos*, and specify that they dance "only forwards" [Л.Ф., 06/2001, p.4-5]. The music includes potpourri of local Macedonian and Rhodopean songs like *Sharen chorap plete*, *Petlite peyat*, etc. interpreted in the style characteristic of the *zurnacies* from Petrich: virtuous technique of the maestro, fast tempos and droning second voice.

Ederlez (The Day of St. George)

Ederlez is celebrated pompously by the Roma with Turkish self-consciousness living in the neighbourhood of Gotse Delchev. Each family prepares for the feast a good deal in advance buying obligatory a lamb. The celebration lasts from three to seven days and is full of rich rituality, merry making and music.

On May 5, the lambs are assaulted. In the evening fires are lit in front of the houses and around them the families meet the morning of May 6 – the very Day of St. George. Then the adults do not go to work and the students to school. Early in the morning, before sunrise, everybody goes to the place Cheira, called also Kanlicevis, which is in the moun-