

tains above the town of Gotse Delchev. There on a clearing they roll over the dewed grass. Then the people decorate their bodies with green branches. Such are fetched home to decorate the cars and the houses. The celebrators light fires, eat and drink the food prepared earlier. Only local musicians who have climbed to the height with their instruments play during the lavish dinner: “there are *zurnas*, and clarinets as well, accordions, *tarambukas*, trumpets, saxophones”. At noon the crowd comes back to the neighbourhood. The ritual dish – roast lamb most often – is prepared. May 6, is celebrated at home with the family. The musicians like neighbours and colleagues gather with their families and the only live music playing is at their feast [C.M., p.6-7]. According to another informant the Roma neighbourhood climbs to the clearing only to roll over the grass and to decorate themselves with branches. Then they go home and rest having not slept during the previous night. In the late afternoon they climb again to the clearing with food and the *zurnaci* music. There they make rope swings and swing for good health, “somebody disguises like a bride”, dance *horos*. The feast proceeds by climbing to the clearing on the next days. The people always take with them food, drinks and the music. The musician interviewed has been commissioned with an orchestra to play on the Day of St. George for Roma from Balgoevgrad and compares the celebrations in the two towns: “They don’t make it this way in Balgoevgrad. They catch themselves an orchestra and everything’s in the neighbourhood. They don’t go to the green” [K.T., p.18].

The Roma Erlia (*Turkish Gypsies*) from Kavrakirovo, Petrich region, celebrate Ederlez in the same way. On May 6, before sunrise “the whole neighbourhood... young and old – all the Gypsy gets up” and on horseback and with *zurnaci* music go to the forest. There they dance, pick up flowers, cut branches and decorate themselves and the horses with the branches. With music and *köceks* they come back to the neighbourhood before noon. Lead by *zurnas* “make *alay*, go through the village”. The lambs are assaulted in the morning. Once in better off years the families used to buy three lambs – one for the family, one for the friends and visitors and a third for the celebration on the third day. At noon the adult men meet: friends, neighbours and in groups of about ten people go around the houses – “visiting from house to house, there’re treatments with salads, rakia, beer, roast meat”. The *zurnaices* accompany the men and play in the houses “two or three songs – old Turkish songs, our contemporary, whatever’s placed the order”. The hosts “glue money” onto the musicians. Meanwhile the women cook the ritual meal and welcome the groups of men that come with the musicians. In the late afternoon all go down to “squaro”, the *zurnacies* play, the people dance till the early hours of the next day. On May 7, the celebration continuous at noon. Firstly, the family have a meal and then everybody goes to the dances at the square which go on till dark. According to the interviewed the culmination of the celebration of the Day of St. George is on the third day, May 8: “The third day’s the most interesting. It ‘s like the second but they disguise like girls, brides, grandpas, grooms”. Men and women disguise and the *horo* at the square starts presenting a parody of a wedding: “A boy gets some girl as if to get married and they run “elope”. And they start chasing him in order to get back the girl. That’s the most interesting. Jokes, games, as much as you’d please. *Bash* (true) theater. And when they find the girl, they start *horos*. So, next to her is her mother, mother-in-law, an imaginary granny. For the fun they make *kalitatas* (witnesses at the wedding), old women... That’s on the third day in the evening. It’s also St. George’s Day”. The village is of mixed population. The Day of St. George is celebrated by Bulgarian Christians as well but they do so without music and in the fami-