

SC ROMDECA SRL

“Traditional Romani Culture in Mehedinți County”

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Methodology for the execution of the

Study on the Types of Traditional Romani Culture in Mehedinți County

The study was conducted within the project "Discover the beauty of the Romani culture" (e-MS Code: ROBG 410), a project implemented within the Interreg V-A Romania-Bulgaria Programme, priority axis no. 2 "A Green Region", Specific Objective 2.1 " To improve the sustainable use of natural heritage and resources and cultural heritage " by the Cross Border Association E(quilibrium) Environment (C.B.A.E.E) as Lead Beneficiary, in partnership with the Association "Regional Partnership for Sustainable Development" Vidin, the second Beneficiary and the Regional Development Agency and Business Centre 2000 - Montana, the third Beneficiary.

Purpose: the study is the characterization and evaluation of the branches of Romani culture on the territory of Mehedinți County, as well as the highlighting of the main aspects related to the resources and tourism infrastructure located in the vicinity of the Romani groups. Last but not least, this study seeks to elucidate the problems faced by the Romani community, what occupations they have and how they have been integrated over time in the areas where they have settled.

The study includes both information from official documentary sources, or academic community studies, as well as information gathered on site.

Objectives:

- Delimitation of Romani categories in Mehedinți County. The Roma ethnicity is characterized by the fact that there are families which are differentiated according to the occupation of its members. As a result, the first objective of the study was to identify these categories (families) present in Dolj county.
- Localization of Roma groups on the territory of Mehedinți County. Once the categories have been defined and it has been established which of the Roma families are currently active in Mehedinti, a second objective is to identify the Roma groups in which these crafts are preserved.

- Highlighting the characteristics of each Roma group, aspects related to both the crafts practiced and the aspects of their social life. The Romani people are a well-defined ethnic group, and within the communities they live, they are fused into
- Identification of the factors underlying their establishment in certain areas. Determining the problems encountered in the community where they were established
- Better knowledge of the habits that have been preserved over time and of the Romani cuisine/gastronomy by passing on from generation to generation the traditional recipes. Gastronomy is one of the elements that determine the cultural identity of a group, especially of a minor one, as is the case with the Romani people. Therefore, traditional recipes that women in the Romani community knew from their mothers and grandparents were noted.
- Knowing the possibilities of visiting in the county, which also integrate the Romani communities: tourism resources, accommodation infrastructure and access to the county. In this respect, the most important tourist objectives, both in and around the area, were analyzed, the routes to these destinations, as well as the places where the tourists can stay.
- Sharing similarities between Romani branches in the county. Information gathered on lifestyle, habits, traditions and social customs were corroborated both with the information gathered from the documentary sources and with the data from other field research so as to highlight the common characteristics of these groups.

Research methods used:

- Documentary analysis of existing studies and publications on the history of Romani culture in Romania and in Mehedinți County, as well as the characteristics of each Romani branch. These papers are either studies conducted by the academic scientific community or research conducted by non-governmental organizations involved in the knowledge and promotion of Romani culture.

- Secondary analysis of statistical data related to the Romani population, data from official reports and other studies. Reports and official studies that have been used are data from statistical institutes, or other state institutions.
- The field research, qualitative, using the method of individual interview with representatives of Roma branches in Mehedinți County, which were later included in the study. There have been conducted semi-structured interviews and pictures relevant to highlight the most representative social aspects of the Romani community in Mehedinți County.

I. Introduction

1. POPULATION

According to statistical data, Romania is the country with the largest Roma population in Europe. According to the Institute for Quality of Life Research, which includes the results of the referendum, estimates used by the Government, and civil society studies, there are between 1,452,700 and 1,588,552 Romani people in the country, representing 7% of the total population.

What characterizes the Roma community from us is the diversity that is reflected in the geographical distribution of the Roma, the different groups and dialects, the cultural heritage and traditions.¹

Although Roma are found throughout the territory of Romania, censuses show that Roma communities are more numerous in some areas than in the rest of the country. Thus, there is a larger number of Romani people in the central counties of the country, such as Brasov, Sibiu and Mures; in the western counties: Satu Mare, Sălaj, Bihor and Arad, as well as in the counties from south, Dolj and Mehedinți.

At the last census, in 2011, the stable population of Mehedinți County was 265,390 inhabitants, representing 1.32 percent of the country's population, with an average density of 53.8 inhabitants per km². At the same census, the ethnic structure of the population of Mehedinți County was as follows:

236,908 Romanians

10 919 Romani people

996 Serbs

466 Czechs

153 Hungarians

151 Germans

40 Turkish people

21 Greeks

16 Chinese people

16 Italians,

¹ Evolution of Romani Education in Romania guide which may be consulted at the address https://www.romaeducationfund.org/sites/default/files/publications/web_romania_report_romanian.pdf

13 Ukrainians
11 Jewish people
10 Lipovan Russians
6 Bulgarians
3 Croats
3 Polish people
3 Csango people
29 people of different ethnicity
15 624 people for whom this information is unavailable ²

1.1. History

Mehedinti County plays an important role in the history of the Romani people on the territory of our country. Besides, the first documentary attestation of Roma in the northern Danube territories is related to this region.

In the north-Danubian space, the first documentary evidence of the Roma dates back to 1385, when the ruler of Wallachia, Dan the 1st, offered to Tismana monastery the possessions that previously belonged to the Vodița monastery near Turnu Severin. Among these goods, movable and immovable assets, the donation of his uncle Vladislav the 1st, to the Vodița monastery, which he had founded between 1370-1371, there were also 40 dwellings of "gypsies". The Romani servants of Tismana monastery are recalled in all subsequent confirmations of its possessions.³ In 1388, the ruler Mircea the Elder donated to his monastery, Cozia Monastery, "300 Gypsy dwellings".⁴

Historical studies show that Roma have arrived on this territory somewhere in the Xth-XIth centuries, coming from India. The migratory flow followed a route that covered Asia Minor, then the territories from south of the Danube. The Danube was crossed mainly through the current area of the Iron Gates. Once on this territory, they have integrated into the social and economic mechanism of the

² Monograph of the Mehedinți County- www.bnr.ro/files/d/Pubs_ro/Monografii/Monografie_Mehedinti.pdf

³ <http://www.asociatiaproroma.ro/site/index.php/domeniu/cultura/istoriaromilor>

⁴ https://www.academia.edu/5061289/Petre_Petcut_Delia_Grigore_Mariana_Sandu_Istoria_%C5%9Fi_tradi%C5%A3iile_rromilor._Manual_auxiliar_pentru_clasele_a_VI-a_%C5%9Fi_a_VII-a_Bucure%C5%9Fi_RO_MEDIA_2003_116_p_redactor_Gheorghe_Sar%C4%83u

society they entered, responding to the needs of the majority populations they came into contact with. At the same time a process of their slavery took place, similar to that by which the free peasants had reached the status of serfs.

Political leaders transferred the right to collect gifts to certain boyars or monasteries. Gradually, this right turned into law upon the land and later on to persons who were initially free. With the right upon the land, the master also acquired rights to foreigners who settled in the area because they had no access to the right to possess land, so the Romani people came into a situation of dependence on the master which then turned into slavery.

In Mehedinti, one of the most important Romani communities is in Strehaia. The first mention of the Romani slaves of Strehaia Monastery dates back to 1654. It is about a purchase act by which Ghira the Gypsy condemned to death is redeemed by Theodosius the hieromonk to remain forever a gypsy of Strehaia monastery. With him, the monastery brought all the members of his family and gave them space for the shelter, house, household on the west side, at about 300 meters, where the group of gypsy slaves gave birth to the suburb "The Gypsy place"⁵. Also at Strehaia Monastery it is concluded a deed, on June 30th, 1786, for the exchange of a Gypsy, given by the igumen of Stramba Hermitage to the one for Strehaia Monastery.⁶

The slavery will be abolished over more than half a century and this happened in several stages

The first law, which started the abolition of slavery, was adopted in Wallachia on March 22nd, 1843. 5 years later, on February 11th, 1847, at the suggestion of the ruler Gheorghe Bibescu, it is adopted a law which release all the Romani people from monasteries and from any other public settlement. The law provides no compensation. The tax that the state was to collect from the released persons was to serve the redemption of the slaves that they would sell.⁷ Another three years later, on November 22nd, 1850, an order was given, prohibiting Roma

⁵https://adevarul.ro/locale/turnu-severin/strehaia-paradisul-facturilor-fictive-kitsch-urilor-imobiliare-mostenirea-tiganilor-robi-manastire-urmasii-invert-milioane-nicio-zi-scoala-1_550172c4448e03c0fd7c236d/index.html

⁶<http://sclavia-romilor.gov.ro/items/show/1535>

⁷<http://www.asociatiaproroma.ro/site/index.php/domeniu/cultura/istoriaromilor>

families from being separated by sale or donation. Romani sales between private individuals are forbidden as well. When it came to one to three families, the owner had to address the state that bought them and immediately put them at liberty. The following year, it is decided that the state should buy the slaves who are beaten by their masters.

Finally, on February 20th, 1856, the slavery of private Roma (owned by the boyars) was abolished in Wallachia. Former masters are compensated with 10 gold coins for each released Roma.

Following the abolition of slavery in 1856 by Barbu Știrbei, the former slaves of the monastery were also put in possession of land, together with the monks of the monastery, with property in "the lands of the Hușnița Valley" and "Strehăița up to the abandoned vineyards" in 1864.

The slaves were released, but the state did not give the Romani people the earth and the tools necessary for its work, although they were legally assimilated to the peasants and paid state taxes. Thus, the Roma had to work on the land of the former masters, their lives not changing significantly. It was only through the agrarian reform of 1864, the time of ruler Al. I. Cuza, when some Romani people get land, becoming small peasants, landowners. At the same time, many of them have practiced their crafts - spoon makers, blacksmiths, and so on.

In the interwar period, the most brutal aggression on the Roma community takes place. Nomadism is forbidden at first. By the Order no. 19862 from November 19th, 1940, the Ministry of Internal Affairs forbids to the bear trainers to walk the bears through villages and towns and to perform with them. The authorizations they held in this respect are withdrawn. The execution of this order was done with the support of the gendarmerie.

Two years later, in the summer and at the beginning of autumn 1942, Ion Antonescu decreed the deportation of Romani people to Transnistria. Between June 1st and July 18th, 1942, 81 dwellings were evacuated in Bessarabia, with 5842 members (61% of the total to be evacuated), 54 of which were evacuated in Transnistria with 5027 members (53% of the total to be evacuated in Transnistria).

There were deported between 25,000 and 300,000 Romani people, that is, all nomads, as well as some of the stable Roma. Even the Roma soldiers, who were nomadic in civilian life, were taken out of the army and sent to Transnistria. The Roma were placed on the border or in the hearth of villages located on the bank of the Bug and belonging to the counties of Golta, Oceaikov, Balta and Berezovka.

After the war, the survivors returned to the country, from where they had been driven away. Initially, for the Roma, the new communist regime was a good thing. In 1949, collectivization began in Romania. Romani people without land or with little land enrolled among the first in the collective. Some of them, even if they were the poorest of the inhabitants, if they had an organizational spirit and faithfulness to the party, could easily promote themselves on the social line. Gradually the constraints begin to appear. In the 1950s, in Romania, through a state project, several thousand Roma families were forced to move to the outskirts of some towns or small villages in Bărăgan, in order to "clean up" the big cities. Between 1956-1959, when the process of collectivization led to the forced displacement of many Roma in Bărăgan (sometimes to whole communities), people accepted without protesting, because in reality they were forced by the Police department to do so.

The principles of the communist regime stipulated that "private" occupations of citizens had to disappear. As a result, all private factories were seized by the state. The tools and materials used by the Roma in their traditional occupations were also subject to confiscation - metalworking, woodworking and jewelery making - especially gold used for jewelery. Those who were skilled in metalworking were recruited by the new state cooperatives.

The Roma population has suffered great changes in the occupational sphere. Thus, the Roma craftsmen, who earned their living from the sale of their own products, had to abandon their craft and work in the new factories or plants. For those whose job was no longer in search, sanitation of cities became their new occupation. Other Roma could often be seen collecting reusable materials or buying feathers, flakes, pieces of textile material, in exchange for pots, various objects made of glass, plates, and so on. Traders have been able to practice their profession all the time. The retail mobile sale was tolerated by the authorities

mainly because it pleased the population and met the needs of the people that the legal trade did not cover.

During Communism, the assimilation of minority populations in Romania, including the Roma, was attempted. In order to assimilate the Roma population in the early 1960s, the Communist regime tried to force them to settle into certain parts of the country and to ban the traditions and customs of those communities.

In the early 1960s, the nomadic Roma sedentarisation process began. Because in most cases they were also placed in the outskirts of the cities, where the so-called Gypsy places were formed, the process emphasized the isolation of the Roma from the rest of society.

During the same period, the systematization of the localities began in Romania, which generated a silent dissatisfaction among the inhabitants affected by the demolition of their homes. The Roma were also affected by forced systematization policies, the neighborhoods where they lived were abolished among the first.

In 1977, the CC of the RCP analyzed the situation of the Roma and initiated a special social integration program, but it was not made public. The social integration program was based on the "The attempt to employ the problematical Romani people". The problematical Romani people often left their workplace due to inadequacy, lack of qualifications, hostile attitudes of the authorities and even the population.

The boilermakers or tent makers Roma, who had a lot of gold amassed, were forced to "surrender it" to the state. The state has taken a series of successive measures regarding the regime of treasury objects and precious metals. Decree no. 244/1978 stipulated that all "precious metal jewelery is made in the socialist units and has a legal mark of the Romanian state (...) These laws determined the confiscation of precious metals and treasury from various persons, regardless of their social status , but especially from the Romani people. The police department knew that the nomadic Roma held gold and would not give it to the state willingly, so the investigating bodies tortured many Romani people to find out where these "treasures" were hidden.

Here are briefly the most important moments of the history of Romani people in Romania⁸

1385	The first attestation of the presence of Romani people on the territory of the Romanian Countries: Romani slaves ("40 dwellings") are donated to Vodița Monastery by Dan the voivode.
Medieval period	The Roma have the status of slaves, of three categories: slaves of the rulers (belonging to the ruler), slaves of the monasteries (belonging to the monasteries), and slaves of the boyars (belonging to the boyars). Most of them were craftsmen and occupied an important role in the Romanian country economy, which was almost exclusively agricultural.
VIII th century	The Roma in Transylvania are the target of the forced assimilation policies of Empress Maria Theresa and her son Joseph the second: the traditional costumes and the use of Romani language are forbidden, the wagons and horses are confiscated to be forced the practice of agriculture, children are taken from parents and entrusted to families of non-Roma peasants. Slavery is abolished in Transylvania and Bucovina. In Moldova and Wallachia,

⁸http://proiecte.pmu.ro/c/document_library/get_file?uuid=9ee10f00-3b1a-43ef-b9ce-227dfbc3bac8&groupId=10124

	<p>legislation becomes even more restrictive: marriages between Roma and non-Roma are forbidden, Roma slaves are traded individually as merchandise, without any right.</p>
XIX th century	<p>Through several successive laws, the Roma are being dissolved, thus applying one of the claims of the 1848 revolution. However, no measures are taken to facilitate a real integration of the Roma with their new status in society. A large wave of migration to the west makes a large number of released slaves leave the Romanian countries.</p>
The interwar period	<p>The Roma emancipation movement is being initiated. The first organizations that seek to defend and promote Roma rights appear. The term "romani people" is used publicly.</p>
1940-1944	<p>Tens of thousands of Roma are deported to Transnistria and many are losing their lives there. Deportation is preceded by a census aimed at targeting Roma families and communities.</p>
The period of the communist regime	<p>The Romani people are not mentioned in official documents. Their existence as an ethnic group is not recognized. In the 1970s and 1980s, forced assimilation policies were initiated that led to the almost complete elimination of traditional nomadic or semi nomadic Roma communities.</p>

<p>The period after the Revolution</p>	<p>Roma are recognized as a national minority and have political representation.</p> <p>Roma organizations are active at national and local level to improve the situation of Roma, defend Roma rights and combat discrimination. Improving the situation of the Roma is included as a condition for the opening of the accession negotiations of Romania to the European Union. In 1998 the process of elaborating a national strategy for improving the situation of the Roma started in 2001 with the adoption of a document on this topic by the government. Romania joins other countries in Central and South-Eastern Europe with a large number of Romani people in the Decade for Roma Inclusion, undertaking to ensure that the situation of Roma in the 2005-2015 period is balanced with the rest of the population in four areas: education, health, housing and access to employment.</p>
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2. The family

Family is the most important social group and the main environment in which norms and values are transmitted within a community. Thanks to these norms and values, it has a decisive role in building the cultural identity of that community. All the more we are talking about a minor community and, moreover,

about one of a nomadic origin. All these are elements that increase its cohesion and make micro-groups socially determinant in defining the major group.

If we refer to the concept of "race" in Roma culture, it has two meanings. The first one refers to the group of blood-related people in which marital relationships are not allowed. The second meaning of the term is the one which designates the entire ethnic group by which social kinship is structured. On the other hand, in the context of the Roma ethnicity, we also have to do with the division into occupational subgroups. Here we are not talking about blood relatives, that is why marriages inside the group are not prevented, and they are even allowed. This group fulfills a number of essential functions for the social organization of a minor community: political authority, common occupational structure, compatible economic status, common dialect, representation element, legal power.

The functions of the family are very important and they preserve their cultural identity. The roles of Roma men and women in Roma families tend to be traditional and conservative. Usually the woman takes care of the household and the children, and the education and marriage of the children represent the things that provide their own origins, and the husband is responsible for the protection of his family and work.

Then we talk about the degree of group coverage, as well as about the system of parentage and the form of inheritance. Not last is the exercise of authority as a result of a moral code - prescriptions, taboos and sanctions related to the inter-relationship of family members.

The effect of such a multiple definition is that in the traditional culture of the Roma, the family and community are interdependent. This translates into the fact that the family has to respect the norms and rules imposed by the community and, in turn, the community is dependent on families. It is obvious that within this community, power roles are attributed to membership of one or more families. Also, the social group's action on the family is all the more powerful, as the boundaries between the family and the community are more flexible. An example

of this is represented by the extended family, which has the characteristics of a community in which groups of descendants owe each other loyalty.

From a cultural point of view, the preservation of roles within the couple, as well as in the relationship between parent and child, is a strategy for defending the inherited identity model to be passed on to future generations. The spouses report to one another invoking the tradition according to the rules inherited from their parents ("my father would never have told my mother that", "my mother would not do that", "in my family the wife must do these things like that "). An example is the wife who transfers the maternal model to that provided by her husband's mother and overlaps them in order to identify their own existence with them.

Among the rules and customs that are met in the Roma communities, some of the most important ones refer to the moment of marriage.

Non-ethnic stereotypes talk about the purchase of the bride. The explanation for this habit is, however, more nuanced. In the Roma community, accepting a gift necessarily implies offering a gift. Such reciprocity also occurs in the case of marriage. As a result, either the bride is paid by the groom's family, or there is a bridal exchange. In this case, there is a girl marrying the brother of her sister-in-law, who will be in turn her brother's wife. We were dealing with an integrative mechanism within the social group that brings together two extended families.

Within the extended Roma family, all types of family relationships can be identified: consanguine (brother-sister), parenthood consanguine (parent / child), alliance / affinity (husband - wife, daughter-in-law / son-in-law- parents-in-law, parents of a son-in-law or daughter-in-law) and affinity / godparents (godparents-godchildren), among which the first two are biologically determined, and the last two are social.

The most important relationship is between parent and child. It has a dual determination - social and biological. In addition, it is added that the most direct way of transmitting identity and preserving cultural models. This relationship is mainly an inborn one, but it can also be a different form, namely that of a relationship of adoption-based filiation, when the child is not biological, but

adopted. The habit of defeating children is quite common among Roma, because families that cannot have children adopt at least one child from their relatives. It is NOT excluded that a foreign child may be adopted, which can also be proven outside of the ethnic group. In this case, he is grown as their own child, without making any difference between him and other Roma children in the family or in the community. In the traditional Roma community, adoption-based filiation is not considered as a different form of bloodline, since the adoptive child has exactly the same rights as the natural one, including inheritance.

Another feature of the Roma family is its size. The average size of the Roma household is 5.6 persons, according to a survey that takes into account all the households included in the sample, regardless of ethnic self-identification. The same study showed that for the majority population the average household size is 2.8.

It is also noted that the share of people over 60 was 5% and the children accounted for about one third of the Roma population. The Roma population has a mean age of 24 years compared to 35 years for the Romanian population.

One of the traditional family cultural models in the Roma community is marriage and early pregnancy (outside or inside marriage). Critically criticized, this traditional model is not only specific to Roma communities but also to traditional rural communities. At the beginning of the XXth century in traditional Romania, in the country, the marital behavior was similar, the marriage age, especially of the women, being quite low. This behavior has several explanations. One of them is definitely the status of the woman within the community, a status that is almost exclusively defined by her ability to give birth. At the same time, marriage and early pregnancy can also be explained by the perception that poor families have on the child. In these cases, the child is viewed as a productive resource as a family member who can contribute to the family's economic security.

Children and young people between 0-14 represent about 40% of the total Roma population, compared to 15% of the general population. At the same time, about 17% of the general population in Romania is at least 65 years old, which is a

proportion that is expected to increase rapidly in the near future. Roma youth is thus in sharp contrast to the rapid population aging profile of Romania

In craft families, children are trained from the very early age of crafts. They participate in the product manufacturing process, first by direct observation, then by minor help (e.g. handing the tools to their fathers), thus learning the craft from an early age.

For example, it is often for Roma boys to leave school to help their families,⁹ by earning additional income needed for daily subsistence.

Statistics show that the share of Roma young women married before the age of 20 is increasing, from 70% for the generation aged 25-29 years to 84% for the generation aged 20-24. The share of Roma young women married under the age of majority (under 18 years old) is also rising: from 44.6 in the case of the generation aged 25-29 to 52.1% for the generation aged 20-24.¹⁰

About 28% of Roma aged 15 to 19 are married, compared to only 2% of the general population in Romania. According to the Regional Roma Survey (RRS), the average age to have children is 21 for Roma women compared to 26 among non-Roma women. In a household survey across Europe, the segment of women aged 14-16 who had already given birth was three times higher among Roma than non-Roma.

3. Social organization

Because they were a closed and nomadic community, the Roma have developed their own social structures. It is based on families that are the elements of power within the ethnic group. They also give their own elite, which has evolved over time, enjoying an undeniable authority.

The first role of the leaders was to represent the interests of their ethnicity in their relations with the communities they came into contact with during the

⁹https://www.academia.edu/2082066/Incluziunea_romilor_din_Rom%C3%A2nia_politici_institu%C3%BEii_exp_erien%C3%BEe

¹⁰ Indicators on Roma Communities in Romania, Expert Publishing House, Bucharest, 2002.

migration process. After their entrance into the space over the Danube, the process by which they lose their freedom and become slaves takes place. Slave Roma were grouped into "dwellings" (a union of several Roma families), led by a representative appointed "for life" by the Roma, called Knyaz, Judes or Bailiffs. They earned the gifts paid monthly by the head of the Roma-slaves families and handed it over to their masters. Their names were "bulibasa" (leader of a group of Gypsies) coming from the Turkish language. "Bulucbasa" designated a commander of a military unit (buluc-troop) from the Ottoman Empire. In addition to collecting the tithe, the bulibasa judges the misunderstandings between the dwellings, within the "kris" ("the Romani court")¹¹.

At present, the attributions of a bulibasa are met by the leaders of Romani people who have changed their title to become "barons" (Romani language: bare = great, rom = man / bare rom = man with great authority). But often this title no longer meets the demands of time, most of the Roma "barons" self-proclaim themselves without being elected by the community they are part of. In the past, the decisions made by the "baron" were quite important, because they depended on the fate of the country. Nowadays, with the transition to a sedentary lifestyle, most of the Roma have voluntarily separated from the obligations they have agreed upon within the country, becoming creators of fate for their family. Thus, the "baron" of the Roma is, in fact, a leader of the family and not of the whole community at all.

Currently, most Roma leaders have taken the title of "king", "emperor", "baron," without taking into account the real problems of their community, becoming "kings with succession, coat of arms, crown and fortune", but without any social authority. This showy self-proclamation often becomes a practical joke, exploited to the fullest by mass-media institutions that popularize their own image through archaic topics. On the other hand, a spiritual value respected by the entire community of European Roma is their belonging to Christianity. Therefore, sometimes, in order to obtain a "moral trust status", the kings of the Roma are declared pastors, trying to exploit the religious valence.

¹¹https://ibn.idsi.md/sites/default/files/imag_file/Simbolistica%20tradi%C5%A3ional%C4%83%20a%20romilor%20europeni%20%C3%AEn%20perioada%20contemporan%C4%83%20II.pdf

4. Religion

Most Roma belong to the Orthodox Church, but the presence of other religions, especially of the various neo-Protestantism cultures, is more pronounced among Roma compared to the total population. As regards the distribution of Roma compact groups / communities according to religion, in 1508 groups / communities (68.6%) the Roma are Orthodox, in 126 groups (6%) of the Roma are Catholic, in 66 (3%) of the Roma are reformed, in 149 (7%) of the Roma are Pentecostals, in 8 there are Adventists, in 19 Baptists, in 12 Muslim groups, and in 28 groups most Roma belong to other churches.¹²

The Pentecostal Church (more precisely, different Pentecostal churches) is present in 939 communities, the Adventists in 288, and the Baptists in 295 communities. The membership in these neo-Protestantism churches is increasing, especially in the case of the Pentecostal Church, and this means more intense religious engagement of the Roma towards "traditional" churches.

5. The Romani language

Language is the most important element in defining a community, and especially a minor one. In the case of the Roma community, the situation is one of two reasons. First of all, because from the beginning of the migration from the Indian area, until the modern times, the Romani language was an exclusively spoken one. It began to be written only in the XIXth century, and only in the XXth century it was fixed in clear rules. Second, because there are Romani families who do not speak the language anymore, but still have many other identifying elements, which makes them still classified as Roma.

Linguists agree, in large part, that the Romani language originates in Sanskrit (Prakrit). It is therefore part of the Indo-Aryan language and is related to other languages in the same area: Bengali, Kashmiri, Hindi, Gujarati, Marathi, Punjabi and others.

¹² SocioRoMap-
the survey of local experts on Roma communities and compact Roma groups in Romania,
https://www.academia.edu/34055325/SocioRoMap_-_ANCHETA_EXPER%C8%9AILOR_LOCALI_PRIVIND_COMUNIT%C4%82%C8%9AILE_%C8%98I_GRUP%C4%82RILE_COMPACTE_DE_ROMI_DIN_ROM%C3%82NIA

Based on these linguistic analyzes, some specialists have even identified a route that the Roma have traveled from India during their migration. In fact, during this migration that brought them to Europe, the Romani language was influenced by the languages with which it came into contact, such as: Hindi, Persian, Georgian, Armenian, Greek, Turkish, Arabic, Bulgarian, Macedonian, Serbian, Romanian, Russian and Western European languages. This has resulted in a multitude of dialects and varieties that we know today. As a result, some Roma communities speak mixed languages based on the language of the region in which they live, but keep the Romani vocabulary. These languages are known by linguists as para-Romani varieties, rather than dialects of the Romani language.

They are both related dialects and dialects more lexical or morphologically removed. In Romania, these main dialects are: caldararesc (the dialect spoken by the boilermakers), spoitoresc (the dialect spoken by tinsmiths), the carpathian dialect, ursaresc (the dialect spoken by the bear trainers).

The Romani language was used mainly as an oral language, but in the modern age it began to be fixed in writing. It was written for the first time in the XVIth century, with the writing of words by non-Romani scholars, such as Andrew Borde, but only in the XIXth and XXth centuries it was set in orthographic conventions.

It is written mainly in the Latin alphabet and, to a certain extent, in the Greek, Cyrillic, Arabic and Devanagari alphabet.

6. Elements of mythology in Romani culture

Beginning with a nomadic population, the Roma have developed a whole series of myths around which legends and stories have been built.¹³ The history of the Roma culture originates in nomadism. Being in a continuous movement, and in touch with many cultures and civilizations, the Roma have cultivated and developed over time a whole series of myths. This is how many legends, stories, songs, customs, and gossip have been born that have influenced the life of the

¹³https://ibn.idsi.md/sites/default/files/imag_file/Simbolistica%20tradi%C5%A3ional%C4%83%20a%20romilor%20europeni%20%C3%AEn%20perioada%20contemporan%C4%83%20II.pdf

Roma and often the life and culture of the majority populations they came into contact with. These myths were born around the reputation of the life of the Romani people:

- a. The sun. There are legends and stories about the origins of the Roma people who say that they were the children of the Father-Sun. At the beginning, they enjoyed perfect freedom, being Birds strolling the kingdom without the edges of the Sun. But after the Romani people stole the horses from their father, the Sun, he cursed them and drove them into the kingdom of the Mother Earth. Here God cut their wings, replacing them with Horses. Practically in the mythology that depicts the origins of the Romani people, it is highlighted the close connection between the Romani people and the horse.
- b. The Horse. For Romani people, the horse is the most important and most beloved animal, being appreciated as a family member. The valorisation of these animals is justified in the history of the Roma as they represented the "engine" of the pilgrimage of the gipsy tribes. If they had no horses, the Roma could not practice the traditional trades of nomadic craftsmen and could not provide day to day living for all the members of the gipsy tribe, the women, the children and the elders. A greater number of horses in one gipsy tribe offered its members a safer and faster way to travel between settlements. At the same time, the horses had a primordial status in the life of each Roma because it was used not only for the transportation of the members of the gipsy tribe but also as the one that had the highest value in a sale-purchase transaction. Among the most famous Roma families in the healing and marketing of horses were the geambași (horse dealers). Most of the time, the horse, through the attention and appreciation of the Roma, especially the men and the heads of the families, exceeded its practical and material value, it acquired rather a ritual character. In the Roma families, especially in the nomads, their horse and harness were considered "clean objects".
- c. Fire. It is the natural element of vital importance in the life of each Roma community. In the old days, at the end of the day, the gipsy tribes stopped and lit the fire in the field, near a water source. Women prepared food and

men cared for their horses and prepared them for the night. The dinner was followed, many times, by songs and dances, or by rewriting of stories and memories, all of them unfolding in the light of flames. In the Roma culture, the image of fire was associated with optimism and lust for life, because by its heat it made them forget all the bad events during the day.

- d. Fate. For the Roma community very important is the fate that has almost a correspondence in luck and how it can influence this course of life. In Romani language, both notions are embraced by the complex concept of "baht" (in the Romani language it means "lucky fate"). In this concept is the faith in reincarnation, the luck of an individual can be explained or justified by the accumulation of good or bad deeds from a previous life. Fortune and luck are, of course, mentioned in almost all forms of Roma culture: from songs, from stories, from casting a spell over to fortune-telling. Roma women knew how to use in their incantations or their fortune-telling techniques, the words of fate and fortune, which were basically the basis of these rituals. It was a common practice that when a Roma community was at the edge of a locality, the Roma fortune tellers would be awaited by the community, to tell their fate and luck.

7. The folk costumes of the Romani community

The preservation of the identity and traditions of the Roma minority is closely related to the preservation of the traditional costumes. For men, in general, there is no traditional clothing. Some men wear hats or big mustaches. In community events or holidays and feasts, Roma men wear a good suit, often vividly colored, with a white or colored shirt, and pay special attention to the footwear (usually wearing varnished shoes or if not, very polished shoes to "glitter")

Roma women wear a long skirt, multi-layered and richly colored, large earrings, long hair, braided and sometimes a flower in their hair. According to the Roma tradition, woman's feet should not be seen; otherwise, the entire inferior part of a woman's body is considered impure. Violation of this principle is very serious and the woman is disregarded in her community, so long skirts must always be worn.

As far as the colors encountered in the Roma clothes are concerned, red is predominant because this color is considered lucky. There are no other primary colors in very intense nuances.

Except for colors, a woman does not have a very varied wardrobe. Tradition says that a married woman has to wear a scarf on her head to show this aspect. Women usually wear jewels of great value. The jewels are not only beautiful; they also have a practical value: they represent the family treasure. In the past, the nomadic Roma had no place to keep their gold, and that is why the women wore it in their hair or they were sewing it on their clothes. Many Roma also carry certain objects made of metal or bone, which they consider lucky amulets. In their belief, those amulets prevent them from evil and bring the luck in their way.

8. Division by origins / occupations

One of the characteristics of the Roma ethnicity is that it is divided into nations that are confused with occupations. It is the only case in which, within an ethnic group, the evolution of some groups was radically different, depending on the economic and social context.

The material culture of the European Romani people had, in particular, a utilitarian role, adapted especially to the Balkan space, to the agrarian economy with which the Roma have contacted since the first appearance on the European continent. Occupations of European Romani people involved large areas of adaptation to local needs. European Roma Romani people have, over time, displayed their native craftsmanship in traditional occupations, adjusted to the strict needs of agrarian communities: ironmongery, coppersmithing, horse merchandise and singing.

Thus, some Roma nations who entered into more economic contact with the majority population were assimilated up to the loss of language. However, they have preserved other identity elements such as the costumes, the gastronomy or the songs.

Historical and linguistic studies show that differences between Roma groups occurred during migration from the Indian Peninsula. These differences led to the separation of the Roma by nations, and the communities they came into contact with, or the geographic areas where they were placed, contributed to the accentuation of these differences. The nations also differentiated themselves according to occupations, each nation having subnations (for example, there are farriers within the blacksmiths).

From the old Indians, the Roma have taken over the profession as well as all the craft-related secrets from generation to generation. The need to adapt to the materials, conditions, and requirements of where they were placed was a defining factor in how they practiced their crafts.

Once they reached the North of the Danube, Roma groups came into contact with the majority population, but ethnicity was never accepted and, for centuries, has been maintained in a marginalized situation. That is why the members of the ethnic group have developed a series of adaptation strategies, by isolation from the majority population, or by maintaining to a certain extent the migratory nature. As a result of this strategy, marginality has been perpetuated and negative ethnic stereotypes have been formed against Romani people.

The release from slavery, instead of facilitating the wiping of differences,

has perpetuated them in another form. The release without assignment has pushed this minority into specific occupations, maintaining rejection, discrimination, and poverty. Auxiliary professions for society such as blacksmithing, woodworking, and so on have been developed. Some groups have specialized in the

	11. Cunoașteți vreo meserie tradițională?			Total
	NR	Da	Nu	
Studii superioare	10	14	54	78
	12.8%	17.9%	69.2%	100.0%
Postliceală	5	1	15	21
	23.8%	4.8%	71.4%	100.0%
Liceu	25	53	230	308
	8.1%	17.2%	74.7%	100.0%
Școală profesională	3	43	175	221
	1.4%	19.5%	79.2%	100.0%
68. Ultima școală absolvită	21	106	548	675
Gimnaziu	3.1%	15.7%	81.2%	100.0%
Școala primară	26	128	307	461
	5.6%	27.8%	66.6%	100.0%
Fără școală	5	28	143	176
	2.8%	15.9%	81.2%	100.0%
NR	13	19	85	117
	11.1%	16.2%	72.6%	100.0%
Total	108	392	1557	2057
	5.3%	19.1%	75.7%	100.0%

Source: Realizarea datelor statistice X de către Institutul de Statistică

use of poor resources with low economic potential (purchasing and selling empty bottles), or marginal exploitation of the community (fortune-telling, begging).

Chart: Ultima școală absolvită - The last form of education graduated

Studii superioare - Higher education

Postliceală - Post-secondary school

Liceu - High School

Școală profesională- Vocational School

Gimnaziu - Secondary School

Școală primară- primary school

Fără școală- No school

Cunoașteți vreo meserie tradițională? - Do you know any traditional craft?

Da/Nu - Yes/No

Many of these occupations are now lost. Among the missing or endangered Romani crafts are: bone and horn processing, by means of which combs, knobs, knife handles, pipe handles, heads of cudgels, and gun powder horns are made; processing of animal skins, making strainers and sieves; the processing of animal hair by means of which brushes, lime brushes and paint brushes were produced; bricklaying, through which there were manufactured unfired clay bricks; the jobber or horse trading

A recent study shows to what extent these traditional crafts are still present in the Roma community.¹⁴ As it can be seen from the table below, the knowledge of these crafts is inversely proportional to the level of studies

Referring to the distribution of those who know these trades according to geographic criteria, respectively according to the development region, we find that the regions with the most connoisseurs of traditional crafts are:

South West - 40.8%

Center - 20.6%

North East - 17.2%.

The Oltenia area is well represented, and Mehedinți County also plays a very important role.

The localities with the most connoisseurs of traditional crafts come from the localities: Florești, Cluj County (11 persons), Valea Moldovei - Mironu, Suceava county (18 persons), Alba Iulia, Alba county (13 persons), Cugir, Alba County Simian, Mehedinți County (14 persons), Strehaia, Mehedinți County (27 persons), Scheiu de Sus, Dâmbovița County (27 persons), Mănești, Dâmbovița County (11 persons), Ludești, Dâmbovița County (20 persons) and Craiova, Dolj County (60 persons).

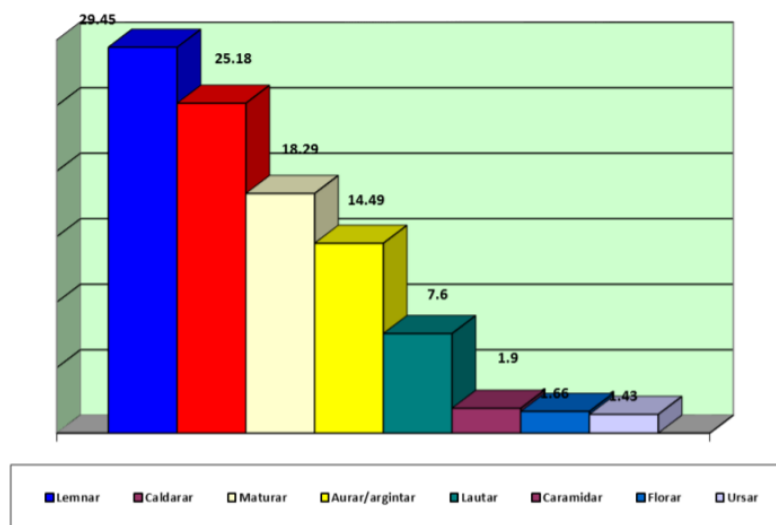
¹⁴<http://www.initiativa-romi.ro/intranet/Documentos/Raport%20de%20cercetare%20-RO%20site%201%20FINAL.pdf>

As it can be observed, out of 10 localities across the country, two are from Mehedinti County. The statistical profile of traditional craftsmen (collected from the point of view of the number of people and not of the weights) is as follows: a man living in rural areas aged 21-30, a primary school graduate from the South West, Center or South, the counties of Dolj, Mehedinți, Mureș, Alba, Dâmbovița, probably from Craiova, Scheiu de Sus, Strehăia, Ludești, Valea Moldovei-Mironu or Cugir localities.¹⁵

As it has been mentioned, some of these trades have been lost. Others, however, are still present in communities, and, thanks to traditional fairs, they provide a good source of income for the Romani people.

The chart below shows the best-known traditional trades in the Roma community, which gave the names of the representative nations.

The most known traditional crafts are those of carpenter/spoon maker (29,45%), boiler maker (25,18%), broom-maker (18,29%) and silversmith/goldsmith (14,49%)



Cele mai cunoscute meserii tradiționale sunt cele de lemnar/lingurar (29,45%), căldărar (25,18%), măturar (18,29%) și aurar/argintar (14,49%).

Chart: Lemnar-Carpenter
 Caldărar-Boilermaker
 Maturar- Broom-maker
 Aurar/Argintar-Silversmith/Goldsmith
 Lautar-Singer
 Căramidar-Brick maker
 Florar- The person who grows or sells flowers
 Ursar- Bear trainer

These traditional trades that have been practiced for centuries and have constituted the very essence of Roma subnationals could be an important tourism resource¹⁶. They are likely to disappear due to the lack of the sales market and the young persons' lack of interest in preserving the crafts taught from the elderly, as it can be seen from the research quoted above.

¹⁵ <http://www.initiativa-romi.ro/intranet/Documentos/Raport%20de%20cercetare%20-RO%20site%201%20FINAL.pdf>

¹⁶ Nistoreanu Puiu, Liliana Nicodim, Tănase Mihail Ovidiu - Traditional professions and elements of tourist integrated development in rural areas, Paper which may be consulted at the address http://www.amfiteatrueconomic.ro/temp/Articol_634.pdf

Another reason why traditional crafts are no longer sought for is that the raw material for making products is relatively expensive, and workmanship requires time and skill. Also the buyers, while the buyers are quite few. Although at present, at a European level, there is a tendency to support financially the traditional crafts, the main market for selling is represented by the shops next to museums or the fairs organized by them several times a year.

Regarding the relationship between craftsmen, in most cases the craftsmen believe that they are understood as if they are relatives, inform each other about existing fairs, share opinions and ideas about how the sale takes place in certain areas, how to improve the products and the strategy of presenting and selling objects, about the commodity, they keep one for the other spaces for exhibit. Depending on the objects created individually by each craftsman and the way the sales went on, the others are more focused on creating the same pattern or changing them. They have various themes of discussion and socialize frequently, they talk about each other's daily life, about the problems that one or the other encounters, about political life, but generally it is about craftsmanship, because its practice unites them the most.¹⁷

There is a link between traditional professions and community development. Nowadays, when competition is the basis of economic relations, traditional trades are those that can support cooperative relations at low level, with competition being transferred to a higher level, that of regions. This is as good as possible for everyone. At local level, quality tourist services are developed and tourists benefit from unique and authentic experiences.

At regional level, competition will stimulate other localities to revitalize their tourist offerings, with Romania having a great potential for rural tourism. Considering folk customs and traditions as the main element of differentiation in the composition of tourist offer, it is possible, in time and with the involvement of all local factors, to achieve a sustainable development of the locality, with definite advantages for all involved.

¹⁷<https://www.revistacalitateavietii.ro/2014/CV-2-2014/03.pdf>

9. The Influence of Traditional Crafts on the integration of the Romani people

Integration of Romani people is one of the most disputed subjects both in the Romanian public space and in the European one. According to the specialists, integration is the development of common elements and traits between the minority ethnic group and the majority group. These can be social values, a way of living, a way of working and others, leading to a civilized cohabitation, without the necessity of assimilation. In other words, the minority group retains its cultural identity but finds a balance between its own values and the values of the majority group. Instead, assimilation is defined as the full takeover of culture, customs, traditions, costumes and the language of the majority by a minority group. Through this process, the minority group has its own characteristic features.

Assimilation can be natural (by cohabitation for a longer period of time) or forced (pursued by state measures, usually in totalitarian regimes).

If we refer to the situation of the Romani people, we encounter situations when some nations have been assimilated, most of the times naturally. It is the case of blacksmiths or bayash, who no longer speak the language and gave up most of their habits.

Promoting traditional crafts can be one of the ways through which integration can be achieved. At the same time, it is also a means by which the economic situation of Roma families can be improved.

Studies conducted within Roma communities, show that Roma families are more at risk of poverty, while at the level of Roma households, labor income has a lower share than that earned by neighbors belonging to the majority community. At the same time, alternative sources of income are particularly limited. For example, the Roma have fewer goods that could help them secure their subsistence in agriculture. Most Roma have parcels of arable land less than half a hectare; furthermore, they declare that because of the discriminatory procedure of retrocession, they receive poor quality land in unfavorable places that cannot be used for agricultural crops only to a very small extent.

That is why the traditional crafts of the Roma can be a means by which they can earn their living. During the communist regime, the practice of these crafts was systematically discouraged, thus almost eliminating some of them. Many Roma have gone to other activities such as collecting empty bottles, paper or scrap metal and selling them in collection centers, or dealing with the sale of second-hand clothes, time-consuming activities, low-paid and extremely vulnerable.

Traditional crafts began to reappear after 1990, when an ample process of revitalization began.

Vocational training is an important indicator of Roma participation in the social and economic life of the community. Depending on this, they can easily integrate into the labor market and financially support their families. Few more than half of Roma have no jobs or activities that do not require prior training through the formal training system.

Thus, 33.5% of the Roma have no qualifications, (14.3%) are farmers and (4.6%) are day workers. Modern qualifications are met in 37.3% of cases and the traditional ones in 10.3% of cases. We cannot speak of major differences between residential and rural and urban areas respectively. In contrast, men are more skilled than women, the share of women without a job (37.1%) is significantly higher than that of men (15.3%). Roma communities have profound implications for their qualification. Thus, for Roma coming from compact and somehow isolated communities, there is a specific lack of qualifications or the existence of skills in traditional crafts. As they move away from these communities, the Roma become more skilled, usually in modern crafts. Generation analysis suggests a change in the background of the Roma population's qualifications. If for the grandparents the traditional crafts represented the main share, their presence gradually decreases to the generation of parents and becomes weak for young population.

Of particular importance is the level of professional qualification of the Romani population, which is influenced by the type of community they come from. Thus, in compact and somehow isolated communities, there is a specific lack of qualifications or the existence of traditional crafts. Being small opportunities to

engage in traditional craftsmanship, some of them becoming skilled in modern crafts.

- Activity specific to men in the community, and not only to them, is the casting of non-ferrous metals "Aluminum kettles". According to tradition, this profession is learned from father to son. Boys are co-opted from relatively early ages (under 10 years old) to this activity. Their input is not a substantial one, because work is very difficult and some operations are impossible for a child. A legislative measure imposed at the beginning of 2001 banned the purchase of reusable materials for the practice, limiting the rights of trade and processing of non-ferrous metals

Roma in poor communities have developed their own strategy to raise their financial resources, looking for crafts where there is no competition with members of the majority community (collecting bottles, iron, selling popcorn, seeds, corn, and so on). This situation generates a lower social position of the Roma, which can expand as a prejudice and stereotype across the community.

The traditional crafts of the Roma are less and less sought after (singers, silversmiths, blacksmiths, tinsmiths, brick makers and so on). The transmission of knowledge about these crafts has been taken over from generation to generation; being closely linked to the nations they belong to.

Modern crafts have been acquired through attending courses in an education system or at the workplace. These are: bricklayer, painter, carpenter, car mechanic, driver, welder, and so on. According to statistics, these crafts are more present in the urban areas than in rural areas. The share of Romani people with modern crafts is 37.3% and of those with traditional crafts is 10.3%.

Boilermakers

I. General considerations

The boilermakers are one of the most visible Roma populations and have contributed most to the formation of an image of the majority population about the Romani people in general. This happened because they had some characteristics that individualized them - they had a nomadic life and their wagons were colored and had a high basket, being drawn by horses or mules. And from the constitutional point of view, they were easy to notice - they are whiter and taller, and the women are more robust¹⁸.

At present, according to statistical data, more than 62% live in rural areas, and Mehedinți County is one of the areas where the boilermakers are among the best represented nations.

II. Social Aspects

About handicraft

Boilermakers are, along with blacksmiths and silversmiths, skilled craftsmen in metalworking. For them, the main work material is the copper or brass board by means of which they make of boilers, pans, pots, stew pans (cooking bowl where the food is boiled), alembics (coated boilers used in the manufacture of distilled beverages), ornaments or cult objects, trays, glasses, and so on.

In later times, these materials have been replaced or supplemented with stainless steel or aluminum. As in other cases, the family of boilermakers is divided into other subnations - the goldsmiths, the blacksmiths, the tent makers and the brush makers.

¹⁸https://adevarul.ro/locale/bacau/viata-comunitatilor-caldarari-cea-mai-inchisa-casta-romilor-reprezinta-kris-autoritata-respectata-sfintenie-1_576aa6f75ab6550cb8317b5d/index.html

The family

Because boilermakers are among those who have best kept their identity, also in terms of family relationships, things have not changed significantly. The family is an extended one and all of its members live together. As a rule, the whole neighborhood is inhabited by relatives: usually for married young people, rooms are added to the house of the father of the groom or a house is built in the courtyard of the old house.

The living principles of the community of boilermakers are: fraternity ("phralipe"), which is mutual aid and collective responsibility; mutual respect, honor and faith, combined in the concept of "pakiv" and purity ("ujimos"). These are expressed through a series of very important bans and recommendations. A fairly high number of rules refer to the human body and ritual hygiene.

At the boilermakers, the body is pure from the waist to the top, and impure from the waist downwards. In the morning, before talking to someone, the boilermakers always wash their faces and hands to purify themselves. The bottom of the body must be permanently covered, both for women and men. Women wear long skirts, and thus the separation line between the lower and the upper part of the body is delimited. The skirt is not put on the head in order to not desecrate it. Therefore, they never wear trousers or short skirts. Roma men wear long, never short trousers.

The shirts are washed separately from skirts and trousers, in different basins for washing, special for each component of the clothing, upper or lower. Never mix water or bowls to wash kitchen objects with the water or basins for washing clothes. Likewise, the cutlery and kitchen dishes are washed separately from the clothes.

III. Cultural Aspects

Of the entire Roma subnations, the boilermakers have largely preserved their cultural and linguistic identity. There are four distinct dialects in the Romany language: ursaresc (the one spoken by the bear trainers), caldararesc (the one spoken by the boilermakers), spoitoresc (the dialect spoken by the tinsmiths) and

the carpathian dialect. 60% of the linguistic background of these dialects is common, and the rest differs from one subgroup to the other. In fact, the dialect of the boilermakers was the basis of Romani language.¹⁹ The Romani people who speak the dialect of the bear trainers have reached the present territory of Romania after they have traveled from India through the Middle East and the Ottoman Empire. Instead, the boilermakers have Slavic influences, which support the idea that they have entered in Moldova coming from the East, where they were influenced by the Cossacks met in the Russian steppe, with whom they merged.

One of the main characteristics of the former nomadic boilermakers was gold amassing. Being nomads, their only fortune was the gold they wore with them at all times, hidden in the chairs of the wagons, even in the walking stick that the older men wore. "Sometimes they used to leave him temporarily in a certain place through the villages where they passed. That place was a pit, near a certain point, right at the edge of the road, where the tent was placed. Over that place, where they were burying the gold coins, they were making the fire for as long as they were staying there, becoming a well-burned hearth, with ashes and coals around it, without anyone suspecting that they buried part of the gold coins which they were taking on their way back. "

With the rise of communism, gold was confiscated. For the confiscated gold coins, the boilermakers received a proof, an inscription, so that after the events of 1989 on the basis of these documents, the gold was returned to them. Periodically, the Police department and Security bodies picked up large amounts of gold from the boilermakers, but they were rebuilding their gold reserves, and they were also supported by the Romani people in Serbia and Hungary.

One of the most compact boilermakers' communities is in Strehaia, which was once the first residence of Bania in Oltenia. Established here as slaves of the rulers but also of the monasteries, the boilermakers have been released from slavery and remained in these lands, developing a whole neighborhood of the locality.

¹⁹https://adevarul.ro/news/eveniment/caldararii-neamul-dat-limba-rromani-literara-1_50ba02f67c42d5a663afb8ea/index.html

Among the boilermakers that were taken to Transnistria were also those who, after returning to the country, came back to Strehaia. Until deportation, they considered this area as a hearth in their Gypsy dwellings. They arrived here in the spring of 1944, groups of families with their bulibasa (the leader of the group of Gypsies, Moș Mihai Tanase and his sister, Brândușa Mihai, and they decided to stay here forever, to build houses and to give up on their habit of sleeping in tents. After 1944, in Strehaia the number of Roma families grew up by the arrival of other families from neighboring villages and even from other parts of the country.

IV. Representative boilermakers in Mehedinți county

1. *Ceanghir Nani (45 years old), Șimian township*

The handicraft

Nani Ceanghir says he has inherited the craft of boilermaker from father to son. He manufactures boilers, trays, pails, dustpans, kettles, bowls, milking pots, household items. He has his own workshop where he spends most of his time. As tools, he uses mainly the classic ones, the hammer and anvil, but now he has also acquired modern one (the drill with which they make holes electrically and they do not use the mandrel anymore) which makes their work easier and makes it more efficient.



*Objects manufactured
in his own workshop*

The craftsman Ceanghir tells which are the main steps to manufacture an object: "There are many operations I do to complete a product. For example, to make a "milking" stainless steel bucket (the milk bucket, which has a specific shape, being easier to use during the milking operation) takes 3 hours. I use aluminum as a material. Aluminum sheet is placed on the bench, it is cut the bottom of the bucket, then the sheet is bended, it is rounded for the walls of the bucket, then the double groove for joining is made, to the mouth of the bucket it is rounded for the space where the handle shall be attached. Then the holes are made, where the ears are placed and they get riveted, and the handle is attached. The joints are sticked with the tin (in the craftsmanship with which the splice is made, it is the secret of an object). If the pot is well sticked, it is very well done because it does not allow the liquid to drain. "

For a milking bucket Nani Ceanghir requires 70 lei. The objects he makes are sold the fairs or trades in Craiova, Strehaiia or Broșteni. Sometimes he has orders and he sells the merchandise straight from home.



In the workshop, the craftsman Ceanghir is helped by his son, whom he took from an early age to learn the craft. He says that he is following him, but he needs to learn more. He says that working together everything is faster and they can manufacture more objects.

The Family

Nani Ceanghir says that his parents are from Bistrita, Mehedinti County, but they moved to Simian when he was very young. He has three children, two girls and a boy. The girls married and left the house of the parents, and he remained with the boy and his family.

2. Goman Constantin called Milan (58 years old), Orșova city

The handicraft

Constantin Goman says that his grandparents were also boilermakers. He had his first memory when he was 6 years old and he was watching at his grandparents as they were manufacturing boilers and then he learned this craft too. Subsequently, he worked in the energetic field and, over time, he was also into singing, playing the clarinet. Now he is a local councilor at the Orșova City Hall but has not forgotten the craft of his grandparents and he produces, helped by a nephew, boilers from brass.



The craftsman Milan and his nephew finishing a boiler upon order

The craftsman Milan tells how the boilers are made "We have special pots in which we melt the material. Sometimes we also work with the customer's material. Something that only the boilermakers are able to do in the workmanship is the "Dovetail" Approach. For splice, it is used a special alloy, which is heated at a very high temperature. The stones are heavy, we require payment according to how heavy is the boiler. My nephew and I work for about a week to make a boiler"



The forge, hammers and anvils used for metal processing

The family

Constantin Goman says that his grandparents originally lived in the old Orsova, in Jupalnic village, which is now under water, covered by the Danube. In 1968, the Communist regime forced the flow of the Danube into the Iron Gate II area and covered the Jupalnic village. Constantin Goman says that there were 100 families in that village. His great-grandparents were tent makers and were responsible for making boilers. His mother was from Zvinița and the father from Lugoj, the region of Banat. There are 4 brothers in the family (one girl and 3 boys).

He now lives in Orsova with about 100 Roma families and they are placed next to each other, most of whom are relatives. He says that out of these, 30 families are speakers of Romani language.

Constantin Goman also tells that he has a beautiful family with 4 girls, a granddaughter and a grandson. Now he lives with one of the girls and her family. He is proud that his wife and his daughter are good housewives. His family preserves all the Romani celebrating days, but especially it is prepared for two feasts. The first is St. Paraschiva, which is preserved by all persons in the family of Constantin Goman because this celebration is also the celebration of the dedication of each house in the area. The second feast is organized by his family in memory of their little boy who died at 5 months. At these feasts rich meals are prepared and usually the neighbors are visiting each other, especially the men.

3. Mihai Ioniță (called Nini Baro) and Zamfira Mihai (called Moțu), Strehaia city

The handicraft

Nini Baro and his nephew, Zamfira Mihai called Moțu gains their existence by means of hammer blows to anvils of various sizes, finally making boilers. They say

that they manufacture upon orders, as the customers may require, boilers of different sizes.



Nini Baro and his nephew

They also go with the merchandise to fairs but lately they are not in great demand because many people have modernized and no longer use boilers or cast iron kettles. In parallel they collect metals, especially copper, which are sold very well.

The family

Mihai Ioniță called Nini Baro, 75 years old caught up with a nomadic life, he was born, he grew up in a tent and a wagon, and talks a lot about the life of the boilermakers in the 1950s. He also knows many things about the deportation of the Romani people.

"We used to stay for a week, two in the townships when I had work to do. When we felt threatened, and somebody wanted to send us away, I was talking to the police officer in the village and I was manufacturing something for him ... and then we were able to stay for a while. From the 1970s we all built houses and did not leave with the tent from one place to another, "he says.



Zamfir Mihai called Moțu explaining the secrets of the craft

Nini Baro settled at Strehaia. His nephew, Zamfir Mihai called Moțu says that they are very different from other Romani people, because they are the only ones who keep the Gypsy costumes and that they marry their girls with persons that keep their tradition.

4. Tănase Vasile called Țiți (74 years old), Prunișor township

The handicraft

Uncle Țiți, as the villagers call him, has learned to make boilers in the family, from his father and grandfather, who have earned their existence out of this. When he was young he was making boilers and pails. He declares that he was making them brassed by hammering. He still has the anvil workshop with hammers, bellows, with cutting scissors.

Now, at the age of 74, he cannot make boilers, but he continues to work in the workshop. He manufactures only dustpans to earn money, and he goes with the merchandise in the villages or in the fairs.

Uncle Țiți reminiscing with the research team



The family

Vasile Tanase has been living in Prunișor his whole life. He declares that he was born in 1945 when the Gypsies returned from Bug. He and the boy's family are the only Romani tent makers from Prunișor and he is still living in the tent. Most of the Romani people in the township went to Strehaia, but they came from Prunișor. He speaks the Romani language. He has 7 children, all being married and he has also many grandchildren. His children live in Targu Jiu, in England or in Strehaia, and the youngest child remained with him. Although they are close to him, the children and grandchildren from Strehaia visit him very rarely. He is in touch with a brother who lives near Severin in Magheru village.

V. Tourist infrastructure in the neighborhood

Protected regions and areas:

- Site of Community Importance Pădurea Stârmina -Pădurea Stârmina is a protected area of national interest located on the administrative territory of Hinova. It is an area of 123 hectares that preserves natural habitats and important forest species. The value of this reservation is due to compact surfaces with noxious weeds and a mixture of different deciduous.
- The Iron Gates Nature Park is located on the left bank of the Danube, between the localities Baziaș and Gura Văii. In its perimeter there are also the southern extensions of Banat Mountains (Locvei and Amăj) and of Mehedinți Mountains, as well as a part of the Mehedinți Plateau and the strip of lake belonging to the national territory
- The natural reservation from Lunca Banului village, near Strehaia, is an oak and ash forest in which the lily of the valley is also present.

Repeatable cultural and sporting events:

Drobeta Turnu-Severin

- Severin International Guitar Festival*, May
- The autumn of Severin* October
- Danube waves - International Chess Festival* - May
- Vânju Mare - Vineyard and Wine Festival* (September)
- Isverna - Sheep Measurement* - end of May
- Ilovat - The Feast of Coșuștea* - May
- The Day of the Lilac in Ponoarele township* - organized annually in the first part of May, attended by artistic professional and amateur ensembles, consecrated folk musicians; a hora (type of circle dance originating in the Balkans but also found in other countries) in the village and a campfire are also organized;
- *Folk music festival: Ponoare, Ponoare!* (4th-6th of August) - with young folk musicians (vocal soloists and instrumental soloists);
- *National folklore festival: Mountain, mountain, beautiful fir!* - Baia de Aramă (4th-5th-6th of September) - it is a vocal and instrumental interpretation contest and it aims at preserving and promoting the traditional Romanian cultural heritage;
- Simian township feast*, 15th of August
- *Mihai Eminescu Festival*, Orșova - 15th of January;
- *The celebrating days of Orșova* - 14th-15th of August,
- *Autumn Festival*, Orșova - October
- *The Danube Pearl Festival*, Orșova

Archaeological vestiges

- The archaeological site Str. Independentei and SchelaCladovei in Drobeta Turnu Severin - in the area it was discovered the oldest stable human settlement in Europe where there were discovered artifacts older than 10,000-11,000 years,
- The ruins of the Severin Fortress - including several buildings with towers and inner courtyards discovered during successive excavations.

- The Ruins of the Roman Camps at Hinova, 16 km from Drobeta Turnu Severin. It is an especially important archaeological point, here being the largest gold treasure in the country, of Thracian origin.

-Bălăcița- Brazda lui Novac limes is a frontier reinforced with a wave of earth, built in the IVth century, during the time of Emperor Constantine the Great. Brazda lui Novac started from the mouth of Topolnița Cave (Mehedinți County), crossed Oltenia and Muntenia under the hills up to Mizil, his traces being visible today as well.

Museums

- Drobeta Turnu Severin Art Museum is housed in an art - monument building, erected in an eclectic style dating back to 1890 and featuring feudal artworks from the XIXth and XXth centuries and contemporary artworks.

-The Iron Gates Region Museum - The Natural Sciences is housed in a building erected between 1923 and 1926 and has sections of Natural Sciences, Archeology-History and Ethnography-Folk Art, with about 4.000 pieces of patrimony,

- The Museum of the Iron Gates Hydropower Plant, opened in 1976, presenting the general features of the Danube, hydrological data, material testimonies of human settlements in the area.

Religious Objectives

- "Sfantul Ioan Botezatorul" church, also known as the name of its founders - "Grecescu", is situated in the South-West part of Drobeta Turnu Severin

- "Maioreasa" church, dedicated to the "Assumption of Mary" in Drobeta Turnu Severin, was built between 1842 and 1846 at the initiative of Major Ion Ciupagea and his wife Dumitrana Ciupagea during the reign of Gheorghe Bibescu.

- The Catholic Cathedral in Orsova - built between 1972-1976, was the first Catholic Church built during the communist regime. It is considered an architectural masterpiece of the XXth century. The architect Hans Fackelmann designed the Catholic Cathedral in Orsova as a tent, and the roof viewed from above has the shape of a cross, a unique conception in Europe.

- "Sfanta Ana" Monastery - located on Dealul Moșului, Orsova. It was founded by the interwar journalist Pamfil Șeicaru, who fought in the Orsova area as a pilot officer in World War I. The monastery was built between 1936-39 and bears the name of Saint Anne, after the name of the mother of its founder.

- Strehaia Monastery was built by Michael the Brave and reconstructed in 1645 at the order of Matei Basarab. Built out of stone, the church of this monastery in Strehaia city of Mehedinți county presents a strange thing. Unlike all other Orthodox churches, which have their altar at sunrise, it is the only monastery in the country with the altar oriented to the south.

- Churches - historical monuments in the villages Fântâna Domnească, Cervența, Prunișor, Ghelmeșoaia from Prunișor township

Architecture

-The Commercial Bank of Drobeta Turnu Severin was built in 1908 and is on the national list of historical monuments.

- The Water Castle in Drobeta Turnu Severin was built between 1912 and 1915. At present it houses a tourist information center, an exhibition space and art gallery,

a museum "History of the water supply of Drobeta Turnu Severin, a photo and sculpture exhibition, a literary cafe and a belvedere space.

Other local attractions and sightseeing:

- The Iron Gate 1 is the largest hydroelectric power station in Romania and the largest on the Danube, being the first cross-border collaboration between Romania and Serbia. The construction started on 7th of September 1964 and was completed on 16th of May 1971.

Ponicova cave - from Ciucaru Mare massif. It is the largest cave in the Danube Gorge. Its galleries amount to 1,660 m, passing through Ciucaru Mare and going out to the Danube. The optimal period of visit is from May to October, except for periods of floods when the galleries are flooded and make it impossible to access inside the cave. The cave is accessible both on land and on the Danube by boat. Special equipment and guide are recommended for visiting because of the average degree of difficulty;

Veteran's Cave and Grotto- is located on the left bank of the Danube, in Ciucarul Mare Massif, 500 m downstream of the Ponicova Cave. It has been known from ancient times, it was a strategic point for Dacians, Romans, Austrians and Turks, because here the soldiers could be sheltered. The name of the cave comes from the Austrian general Veterani, who fortified the cave, made a wall from the cave to the water's edge, a wall guarded by the soldiers. Due to the military interest, the Veteran's Cave was the first sorted cave in Europe. Ponicova gorges lead to the Gallery of Bats with specimens that can be seen in the natural environment, in a semi-obscure that allows the development of these types of specimens. The access to the cave is only done on the Danube.

Mraconia Monastery is located in Dubova Township, on the left bank of the Danube, in the most beautiful part of the gorge. The monastery was built on the site of a former observation and guidance point of the Danube vessels. The construction of the Iron Gate I Hydroelectric Power Station in 1967 led to the demolition of the building, its ruins being flooded by the Danube. The monastery has not been granted the right to be rebuilt elsewhere. Because of this, the settlement became known as "The Monastery under the Water, or as " a hidden place ", " dark water." In the year 1993 it is erected the new church, and in 1995 it is re-established this settlement, the works being finished in 2000. The actual church is dedicated to the Archangels Michael and Gabriel and the Holy Trinity.

The rock sculpture of Decebalus - The rock sculpture of Decebalus is a rock sculpture on the Danube, located between Eşelnița and Dubova, near Orșova. The statue with Decebal's face was carved in rock by a group of climbing sculpturers financed by the historian Iosif Constantin Dragan. The sculpture lasted 10 years, from 1994 to 2004. In terms of height, this statue measures 55 meters and is the sixth in the world, being only 6 meters smaller than the famous statue of Jesus Christ in Rio de Janeiro.

HOTELS

Drobeta Tunru Severin

1	Condor Hotel	***	Aluniș boulevard, no. 18	www.hotelcondorseverin.ro +40 252 311 128 +40 352 405 300 +40 744 522 900 e-mail: condor.office@yahoo.com
2	Clipa Hotel	***	Brîncoveanu street, no. 165	www.hotelclipa.ro +40352401723 +40731336162 Email office@hotelclipa.ro
3	Eden Hotel	***	Gura Poroinii, no. 143	www.hotel-eden-severin.ro 0252 321 321 ; 0372 703 675 ; 0723 181 101 office@hotel-eden-severin.ro
4	Corona Hotel	***	T. Vladimirescu boulevard 106 ^a	www.hotelcorona.ro 0743 128 658 contact@hotelcorona.ro
5	Flora Hotel	***	Calea Timișoarei 179	www.hotel-flora.ro +40-252-333115 +40-352-401904
6	Traian Hotel	**	T. Vladimirescu boulevard 74	0252 311 760
7	Continental Hotel	***	Carol boulevard 2	www.continentalhotels.ro +40 372 528 828 drobeta@continentalhotels.ro
8	Tudor Hotel	***	Calea Timișoarei 180	www.hoteltudor.ro 0352-405653 E-mail: contact@hoteltudor.ro rezervari@hoteltudor.ro
9	Club G Hotel	****	Dr. Gheorghe Saidac street 24	www.clubg.ro +40 252 32 22 77 +40 744 63 11 00 hotel@clubg.ro

MOTELS

1	Motel Restaurant Elite	***	Cicero street 197	0252 317 317
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HOSTELS

1 Hostel Tropical *** I.L. Caragiale 39 0252 333 023

PENSIONS

1 Clipa **** Revoluției
boulevard 2E www.hotelclipa.ro
+40352401723
+40731336162
Email office@hotelclipa.ro

2 Ambiental *** Unirii street 72 0745 169 459

3 Europa *** T. Vladimirescu
boulevard 66 www.pensiunea-europa.ro
0252 333737
europa@rdsmail.ro

4 Class ** Calea Craiovei-
Șimian 0765 331 718

5 Andra House *** G. Coșbuc street
2-4 0723 622 032

6 Astoria Gheorghe Anghel
street 0748 702 011

BAIA DE ARAMĂ

- *“Casa Albă” Pension*

Address: Victoriei street 44, Baia de Aramă 217325, Phone: 0752 234 522;

- *“Izvorul Rece” Pension*

Address: Brebina village, no.47, Phone numbers: +40252381509,
+40744576562;

PONOARELE TOWNSHIP

- *“Conacul Boierului”*

Address: Ponoarele Township, Ponoarele village, no. 4, Phone:
+40740057390, e-mail: pensiuneaconacuboierului@gmail.com;

ISVERNA TOWNSHIP

- "Lila" Villa

Address: DC50, Isverna;

- "Pietrele Albe" Pension

Address: Selișteea village, Izverna township, Phone numbers: (+40) 722 335 322, e-mail: valeacosustei2011@gmail.com;

ORȘOVA

- "Casa Verde" Pension

Address: Orșova, Gratca street no. 100, Phone numbers: +40252 360.132, +40744 954.191, e-mail: casaverde_orsova@yahoo.com, web page: <http://casaverde-orsova.ro>;

- "Taka" Pension

Address: Tufari street No. 12 next to the harbour on E70, Phone: +40722 498 110;

- "Decebal 4*" Pension

Address: DN57 Orșova - Moldova Nouă, through Eșelnița towards Dubova, about 25 km from Dubova;
Phone: 004 0252 368 032, 004 0747 808 585,
e-mail: rezervari@pensiuneadecebal.ro,
web page: <http://www.pensiuneadecebal.ro>.

RESTAURANTS (first 4 according to TripAdvisor)

1	Restaurant&Lounge 16,50	European, Asian, Mediterranean	Traian street no.50	www.1650.ro 0774-431991 office@1650.ro
2	Taverna Sârbului	Eastern European	E 70	www.drobeta.tavernasarbului.ro 0727 223 300; 0727 600 688; 0727 300 449; drobeta@tavernasarbului.ro
3	Krypton Club Pub&Grill	Pizza, Pub, Grill	Str. Crișan 8	www.krypton.ro 0753 241 035
4	Marco Pollo Cetate	Italian	Theodor Costescu street	www.facebook.com/pages/MarcoPollo 0352800880, 0746575951
	Cetate Cultural Harbor	Cetate		www.portcetate.ro 0755 070 390 portcetate@gmail.com

Other restaurants in Mehedinți county:

- *Restaurant Select - Baia de Aramă*

Address: Brebina street, on the road DN67D, phone: +40755.157.482;

- *Restaurant of "Casa Albă Pension"*

Address: Victoriei street 44, Baia de Aramă, phone: +40752.234.522;

- *"Conacul Boierului" Restaurant*

Address: Ponoarele township, Ponoarele village, no. 4, phone: +40740.057.390, e-mail: pensiuneaconacuboierului@gmail.com.

VI.ACCESS WAYS, ROADS, PUBLIC TRANSPORT

Transport connections to the Trans-European Transport Network

- railway infrastructure: railway station CFR Drobeta Turnu-Severin (Bucharest-Timisoara thoroughfare) and Craiova (Bucharest-Timisoara thoroughfare, connections to Calafat and Transylvania - Cluj Napoca),
- Direct access to DN 56A, DN 6 and DN 67, 67A and E70, E 79.
- River infrastructure: Drobeta Turnu Severin harbor, Cetate harbor, Orșova harbour in Prunișor township, it may be reached by car on E70 Craiova - Drobeta Turnu Severin or by public transport, by means of buses with journey between 7.00-20.30 (additional information on www.autogari.ro)
- Șimian village may be reached by car on DN6 Calafat -Drobeta Turnu Severin, on E70 Craiova -Drobeta Turnu Severin or by public transport, by buses with journey between 7.00-20 or by public transport, by buses from Drobeta Turnu Severin with regular journey at intervals of 15-20 minutes (additional information on www.autogari.ro)

Brick makers

I. General considerations

Bricklaying is one of the oldest occupations of the Roma, which played a very important role in the former village economy. Traditionally, the building materials used in the rural area by the traditional population were the unburnt bricks called "chirpici" in the regions of Muntenia, Oltenia, Dobrogea and Moldova and "văioage" in Transylvania and Banat. These were, especially in plains and plateaus where the wood could not be found, the main building material.

The Romani people were itinerant brick makers, they traveled from spring to autumn, on long distances, in caravans of 20 families, in search of work.

II. Social Aspects

About handicraft

The craftsmen recognized the good soil "for bricks, according to color, consistency (the optimum proportion of clay and sand), even according to odor. Wherever the process was made, at home or at the place of extraction, it was compulsory to have a water source nearby, because, once the pit was dug, the earth merged with the water and it was mixed many times. The earth blooms were crushed and grinded with the edge of the hoe and a compact pile was made over which there were placed straws (preferably rye), whole or chopped, and straw chaff. The water was poured over the mixture, but some brick makers also added sun-dried manure. This mixture was kneaded by the brick makers and their families by treading it with their feet until it became fine clay. It followed the patterning of bricks, where the whole family was present, including the children. This operation was on a long table or on the floor. The well-kneaded clay was placed in a wooden pattern, pressed, equalized, and, after taking the desired shape, it was placed on a layer of straws to dry in the sun.

The skilled craftsmen made roughly 1000-1,500 bricks per day. In those areas, there could be seen entire spaces occupied by the rows of bricks left in the sun. After they were dry, the bricks were stacked in piles, so as to allow the air to circulate through ventilation spaces. In the event of rain, the stacks were

protected with a cover. For the quickest dry, the brick makers were placing on the surfaces where the bricks were lined, a layer of sand designed to absorb the moisture, and the bricks were turned on all sides, and even turned "in stripe." Unlike the unburnt bricks, the bricks to burn in the furnaces contained only "good soil" and water, without straw and chaff; the rest of the technology was similar. In order for a brick to dry out well, they needed two days with hot and continuous sun. The rains were among the biggest enemies of the bricklayers, ruining all the work of a whole family for a few days.

The family

The family of the brick makers has a number of characteristics that can be met to other Romani families. Social roles within the family are well-defined - the man is the one who has to secure the family's income, and the woman has to deal with the household and child raising. Unlike other families, however, the woman and even the children participate in the economic activity of the family, respectively in the production of bricks.

III. Cultural Aspects

Brick makers are a special case among Romani families. As we have remembered many times, Romani families have evolved differently in terms of assimilation, depending on how they interact with the majority population. The Romani people, who settled faster on the edge of communities they came into contact with, suffered a more intense process of acculturation than those who remained nomadic. From this point of view, the brick makers are somewhere halfway through this process. Some speak the Romani language, while the others do not. Neither the traditional costume is characteristic, being largely abandoned or taking over from the traditional costumes of the majority population.

IV. Representative brick makers in Mehedinți county

1. Hornea Cristian called Cristi (50 years old), Târna township

The handicraft

Hornea Cristian has been working with the brick since he was a child, as he says, "When I was a child I did not have a summer holiday. In my summer holiday (even earlier, at the end of May) I was going with my parents to make bricks. In the summer season the brick was made and towards the end of summer and in the autumn, the brick was offered for sale. I was going with all the family and the team of workers with the wagons and we were installing the dwellings in the areas where we had works. I remember we had everything in our dwellings... We were setting up there ... and the lighting was done with the lamp. "

The craftsman says that they were going through several stages until the bricks were made, and each stage had its rules that had to be honored in order to get quality products that ensured their orders. He said how the whole process took place: "Initially the pit was made to remove the soil. A person was taking the soil from the pit with a spade; someone else was coming with a shovel, was gathering and was scratching the soil. Good soil was brought from the riverside, with the wagon. It was also a raw material and a space of activity. The quality of the soil was very important."



Hornea Cristian called Cristi (50 years old), brick maker from Târna township

The adults were concerned with the preparation of the soil, a rather difficult process because it was done in the morning before sunrise. The soil was basically kneaded: it was cleaned of stones and impurities, minced with the hoe and mixed with sand and water until it became a fine paste like butter ... left to yeast for one night, then it was placed in piles and gathered in the form of a plate

with the edge up, and in the middle of the pile the water was poured until it became softened.

"It was dug well the middle of the pile and mixed with the edge of the plate and water was added until it had a structure similar to the butter. After mixing very well, the composition was pushed to the center. The leveling was done with the outside part of the hoe, which was wetted in advance. The brick was made at the counter (ie at the table). The table was filled with soil, the corners being left free. The patterns were washed with water and filled with sand, then the area was prepared, the soil was equalized and filled with sand. The pattern was placed on the corner and was filled with soil, "says the craftsman Hornea.

"We, the young ones wake up a little later ... and we got to work ... it was a pleasure for me ... I felt like I was playing ... My role and the role of other children who came with their families was when the soil was ready and it had to be put in the pattern. Then it was necessary to put the brick on the area. It had to be a lot of movement. We, the children, were accustomed to running a lot, we had a lot of energy, we were used to, especially since we were doing these operations every day. After we were clearing the pattern, we were washing it well, as the soil that dried up on the sidelines not to become an impurity and to affect the brick that was to be placed in the pattern, "he remembers

The craftsman says that the brick was then placed in the area in a certain order so that it could be easily numbered, easy to handle for drying and ready for burning. The bricks were put on a machine that worked on the principle of the chopping machine, and then put to dry. Then it followed the brick burning in the furnaces. At first, the furnaces were prepared with wood, then the coal became fuel for them.

The family

Hornea Cristian has been living in Târna his whole life. From his grandparents he knows that the lands around the village belonged to a great boyar who worked with Romani families, slaves. With the release from slavery of the Roma, the boyar put in possession of land the families that had belonged to him in order to make them settle in the area, build their dwellings and continue to work their land.

His father was one of the most famous brick workers in the area and was able to take very large orders of bricks. At that time, silos for grain storage, or stables (animal shelters) were built, or homes for seasonal workers who worked the land and needed building materials, especially brick. As the Romani people were the specialists in burnt brick, they were the ones who honored these works, being a great demand for brick in the early 60's. They also had orders for private individuals, but they were more interested in working for cooperatives because they needed considerable quantities of brick.

As a child, he accompanied his parents to work. In the autumn they came home because school started and his parents took care of the fact that he must go to school. In the winter, they were living based on what they were earning during the summer, because the payment was often made in kind, with grains, or animals, or else, depending on what the customer could offer. The daily subsistence of the family was assured by means of what they were acquiring from brick.

After the 1989 revolution, the number of brick makers in Tâmnă decreased because other construction materials began to appear. The craftsman Hornea says that he had to go to work abroad because he had no orders. Now his children have settled abroad, he returned home with his wife and he dreams of becoming the Mayor of Tâmnă one day.

2. Duroi Viorel (55 years old), Gruia township

The handicraft

Viorel Duroi says that the secret of some good bricks is in the quality of the soil. He learned from the family how to look for the good soil for the lining of bricks. His family was carrying it with the wagons in a non-flooded area where it was kneaded and prepared.

The craftsman Duroi says that where the field was arranged for the manufacture of brick, a source of water was also needed, because in order to prepare the clay, a lot of water was required. The brick makers knew from their elders the "recipe" because there was a certain proportion of soil, sand and water needed. The sand was also used for the patterns (the shapes) in which the brick was molded. Viorel Duroi says that the tools of the brick makers are mainly the hoes, shovels, and the spades, but they needed planks and nails to make the patterns where the bricks were molded. The place where they were made was called the working area. Here the bricks were stored; they were turned and left to dry in the sun. Then the piles of bricks were prepared (the brick makers called them "benches") to be burned in furnaces.



Viorel Duroi, brick maker in Gruia township talking to the research team

Viorel Duroi remembers that there were times when he and his family had a lot of work to do. He says he also worked on orders of 25-30 thousand thin bricks or 12 thousand thick bricks. Now he is a pensioner and the brick is not in demand anymore in the area. When he misses the old days, he goes to the forest on the outskirts of the township where he used to work to produce bricks.

The Family

Viorel Duroi was born in Vrata township but he moved with his family to Gruia when he was 6 years old. At that time he said there were no more than 30 Romani families, but now the Romani community has grown a lot, it has reached almost 900 people, although more than half are abroad. Viorel Duroi remembers that in his childhood the entire Romani community was producing brick because the township was close to the Danube, there were plenty of ponds supplying plenty of raw material - soft soil and water supply. He worked with his parents, and when they had large orders they gathered all the family, with cousins and brothers and sisters, and divided them into teams.

Viorel Duroi knows from his elders that the soils around the township were in the possession of the boyar Burileanu, being worked by the Romani people who were then in slavery. After they were released, many of them received spaces for houses and stayed. The area was one with good soil and plenty of water, and they started to produce brick to build their homes and support their families. Many families also made unburnt bricks called "chirpici", which are made differently than burnt bricks: with water, soil and straws. The elders were building houses of "paiantă" (the skeleton of wood planks filled or covered with woven ropes or slats daubed with clay, unburnt bricks and so on).

In the family of Viorel Duroi, the Romani language is spoken, but many Romanian words are used because many of the family members worked in agriculture with the Romanians, so the people in the area call them Romanian Gypsies. Viorel Duroi says that his family speaks very differently from the Romani in the neighboring township of Garla Mare who speak a better Romani language.

V. Tourist infrastructure in the neighborhood

Protected regions and areas:

-Site of Community Importance Pădurea Stârmina -Pădurea Stârmina is a protected area of national interest located on the administrative territory of Hinova. It is an area of 123 hectares that preserves natural habitats and important forest species. The value of this reservation is due to compact surfaces with noxious weeds and a mixture of different deciduous.

- The natural reservation from Lunca Banului village, near Strehaia, is an oak and ash forest in which the lily of the valley is also present

- The Iron Gates National Park, which includes 17 natural reserves fully protected by the law. Inside the park there are 15 approved tourist routes.
- Domogled National Park - Valea Cernei where 20 approved tourist routes with different degrees of difficulty are arranged on which tourists can see caves, gorges, waterfalls, glades and pavilion structures, as well as numerous water mills.
- Ponoarele Natural Complex is an area characterized by limestone rocks and is a natural reserve that has been declared a protected area. It is extended over an area of 100 hectares.
- The Lilac Forest From Ponoarele - a botanical reservation of 20 hectares, is declared a natural monument of national interest and it is the largest in the country. The forest is located about 3 km south of Ponoare locality, between Băluța and Răiculești hills.

Repeatable cultural and sporting events:

Drobeta Turnu-Severin

- *Severin International Guitar Festival, May*
- *The autumn of Severin October*
- *Danube waves - International Chess Festival - May*
- *Vânju Mare - Vineyard and Wine Festival (September)*
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- *The Day of the Lilac in Ponoarele township* - organized annually in the first part of May, attended by artistic professional and amateur ensembles, consecrated folk musicians; a hora (type of circle dance originating in the Balkans but also found in other countries) in the village and a campfire are also organized;
- *Folk music festival: Ponoare, Ponoare! (4th-6th of August)* - with young folk musicians (vocal soloists and instrumental soloists);
- *National folklore festival: Mountain, mountain, beautiful fir!* - Baia de Aramă (4th-5th-6th of September) - it is a vocal and instrumental interpretation contest and it aims at preserving and promoting the traditional Romanian cultural heritage;
- *The celebrating day of Tâmna township - annually, in the last week of October*

Archaeological vestiges

- The archaeological site Str. Independentei and SchelaCladovei in Drobeta Turnu Severin - in the area it was discovered the oldest stable human settlement in Europe where there were discovered artifacts older than 10,000-11,000 years,
- The ruins of the Severin Fortress - including several buildings with towers and inner courtyards discovered during successive excavations.
 - The Ruins of the Roman Camps at Hinova, 16 km from Drobeta Turnu Severin. It is an especially important archaeological point, here being the largest gold treasure in the country, of Thracian origin.
- Bălăcița- Brazda lui Novac limes is a frontier reinforced with a wave of earth, built in the IVth century, during the time of Emperor Constantine the Great. Brazda lui Novac started from the mouth of Topolnița Cave (Mehedinți County), crossed Oltenia and Muntenia under the hills up to Mizil, his traces being visible today as well.

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-"Sfantul Ioan Botezatorul" church, also known as the name of its founders - "Grecescu", is situated in the South-West part of Drobeta Turnu Severin

- "Maioreasa" church, dedicated to the "Assumption of Mary" in Drobeta Turnu Severin, was built between 1842 and 1846 at the initiative of Major Ion Ciupagea and his wife Dumitrana Ciupagea during the reign of Gheorghe Bibescu

-Strehaia Monastery was built by Michael the Brave and reconstructed in 1645 at the order of Matei Basarab. Built out of stone, the church of this monastery in Strehaia city of Mehedinti county presents a strange thing. Unlike all other Orthodox churches, which have their altar at sunrise, it is the only monastery in the country with the altar oriented to the south.

- The wooden church at Ponoarele, dedicated to "Sfantul Nicolae", was declared a historic monument. It was built in 1763 with the appearance of a wooden little house with a porch supported by four pillars.

- "Sf.Voievozi" church from Baia de Aramă, with mural paintings, founded by Prince Constantin Brâncoveanu (in 1699), which soon became a monastery of nuns, known as "Baia de Aramă" Monastery 1699-1703)

- Churches - historical monuments in the villages Fântâna Domnească, Cervenita, Prunișor, Ghelmețoaia from Prunișor township

- The church, a historical monument, dedicated to "Sfantul Nicolae", from Târna township, built between 1801-1808 by the boyar Gheorghe Isvoranul and his wife Bălașa, on the site of an old wooden church.

- The historical monument church dedicated to "Sfantul Mare Mucenic Gheorghe" dates back to the XVIIIth century and is located in Valea Ursului village, Târna township and it is no longer used for liturgy.

Architecture

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- The Wooden Mill (Crăcuceni Mill), declared a historical monument, is located on Valea Morilor and it is the most interesting wooden construction on the territory of Ponoarele township, which is still used for the traditional grinding of wheat or corn using water.

Other local attractions and sightseeing:

- Foaienfir forest near the Târna township
- Wine tasting at Vânu Mare wine cellar
- Wine tasting at Oprișor wine cellar
- Beach and fishing on the Danube shore in Hinova and Șimian
- Walks along the Danube shore and fishing in Gruia township
- Ponoare Cave is located at an altitude of 337 m. Its length is 734 m.
- God's bridge, a natural bridge unique in the world, 30 m long and 22 m height, being the largest natural bridge in Romania and the second in terms of dimension in Europe, but the only one that can be accessed by car. It is located in the center of Ponoare locality in Mehedinti, being a huge arcade of stone over which Baia de Aramă road passes - Drobeta Turnu Severin road passes.
- Ponoarele limestone pavements are truly unique at the European level, formed at the altitude of 600 m. The most famous and interesting are the limestone pavements of Dealul Peșterii, which form two distinct fields: Field of Cleopatra and The Field of Aphrodite
- Zaton Lake is the largest karst lake in Romania. In the rainy spring, it can reach impressive dimensions: 2.5 km long, a surface of 2 km² and over 20 m deep.
- Bulba cave, also known as the "Big Cave" of "the Cave from Baia" actually extends under the territory of Ponoarele township, under Brăzișori and Cornet hills, over a distance of more than 1,560 m long.

HOTELS

Drobeta Turnu Severin

1	Condor Hotel	***	Aluniș boulevard, no. 18	www.hotelcondorseverin.ro +40 252 311 128 +40 352 405 300 +40 744 522 900 e-mail: condor.office@yahoo.com
2	Clipa Hotel	***	Brîncoveanu street, no. 165	www.hotelclipa.ro +40352401723 +40731336162 Email office@hotelclipa.ro
3	Eden Hotel	***	Gura Poroinii, no. 143	www.hotel-eden-severin.ro 0252 321 321 ;

				0372 703 675 ; 0723 181 101 office@hotel-eden-severin.ro www.hotelcorona.ro 0743 128 658 contact@hotelcorona.ro
4	Corona Hotel	***	T. Vladimirescu boulevard 106 ^a	
5	Flora Hotel	***	Calea Timișoarei 179	www.hotel-flora.ro +40-252-333115
6	Traian Hotel	**	T. Vladimirescu boulevard 74	+40-352-401904 0252 311 760
7	Continental Hotel	***	Carol boulevard 2	www.continentalhotels.ro +40 372 528 828 drobeta@continentalhotels.ro
8	Tudor Hotel	***	Calea Timișoarei 180	www.hoteltudor.ro 0352-405653 E-mail: contact@hoteltudor.ro rezervari@hoteltudor.ro
9	Club G Hotel	****	Dr. Gheorghe Saidac street 24	www.clubg.ro +40 252 32 22 77 +40 744 63 11 00 hotel@clubg.ro

MOTELS

1	Motel Restaurant Elite	***	Cicero street 197	0252 317 317
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HOSTELS

1	Hostel Tropical	***	I.L. Caragiale 39	0252 333 023
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PENSIONS

1	Clipa	****	Revoluției boulevard 2E	www.hotelclipa.ro +40352401723 +40731336162 Email office@hotelclipa.ro
2	Ambiental	***	Unirii street 72	0745 169 459

3	Europa	***	T. Vladimirescu boulevard 66	www.pensiunea-europa.ro 0252 333737 europa@rdsmail.ro
4	Class	**	Calea Craiovei- Șimian	0765 331 718
5	Andra House	***	G. Coșbuc street 2-4	0723 622 032
6	Astoria		Gheorghe Anghel street	0748 702 011

RESTAURANTS (first 4 according to TripAdvisor)

1	Restaurant&Lounge 16,50	European, Asian, Mediterranean	Traian street no.50	www.1650.ro 0774-431991 office@1650.ro
2	Taverna Sârbului	Eastern European	E 70	www.drobeta.tavernasarbului.ro 0727 223 300; 0727 600 688; 0727 300 449; drobeta@tavernasarbului.ro
3	Krypton Club Pub&Grill	Pizza, Pub, Grill	Str. Crișan 8	www.krypton.ro 0753 241 035
4	Marco Pollo Cetate	Italian	Theodor Costescu street	www.facebook.com/pages/MarcoPollo 0352800880, 0746575951
	Cetate Cultural Harbor	Cetate		www.portcetate.ro 0755 070 390 portcetate@gmail.com

VI.ACCESS WAYS, ROADS, PUBLIC TRANSPORT

Transport connections to the Trans-European Transport Network

- railway infrastructure: railway station CFR Drobeta Turnu-Severin (Bucharest-Timisoara thoroughfare) and Craiova (Bucharest-Timisoara thoroughfare, connections to Calafat and Transylvania - Cluj Napoca),
- Direct access to DN 56A, DN 6 and DN 67, 67A and E70, E 79.
- River infrastructure: Drobeta Turnu Severin harbor, Cetate harbor, Orșova harbour
- Târna township may be reached by car on E70 Craiova -Drobeta Turnu Severin or by public transport, by bus from the Strehaia city (additional information on www.autogari.ro)
- Gruia township may be reached by car on DN70 Drobeta Turnu Severin - Craiova up to Șiminan, then on DN56A, up to Hinova, then on DN 56C until the destination.
- It can be reached by bus using the route Drobeta Turnu Severin - Izvoarele. From Drobeta-Turnu Severin there are 4 buses with departure from Drobeta-Turnu Severin Bus Station and arrival at Izvoarele Bus Station. The first bus leaves at 08:15. The last one leaves at 18:30. The journey lasts for over than 1h30'.

Blacksmiths

I. General considerations

Metal processing is considered to be the main traditional occupation of the Roma population, divided into specializations such as horseshoeing, locksmithing, coupling of wagons.

The family of blacksmiths had a special place in the feudal economy of the Romanian village, being at that time even the wealthiest among the Romani people. The craft imposed them and permitted them to carry out their work only in a stable place. They were among the first sedentary Roma, but also among the first Roma to have lost their language. When industrial production left their jobs in the shade, blacksmiths became mostly farmers but at the same time, they became useful in heavy industry and construction. Their descendants lost their Roma identity. Those who remained blacksmiths in the villages were the first who after 1989 received the orders of villagers for wagons and tools.

II. Social Aspects

About handicraft

Ironmongery is often associated with the Roma ethnicity, and the craft was practiced both during slavery and embraced by some of the emancipated Roma after the period of release from slavery. In rural areas, this monopoly gave rise to an overlap of meaning between Gypsy and Blacksmith. Ironmongery was first practiced in nomadism. The craftsman went through the villages to sell the products or offer their services for repairing household items. After Roma became sedentary, the blacksmiths became emblematic figures of the Romanian village at the beginning of the XIXth century

Traditionally, blacksmiths are specialized in several branches. There are agricultural blacksmiths who deal with horseshoe and the construction of metal wagons. Horseshoeing requires a lot of attention and skill because a single mistake can endanger the life of an animal. The blacksmiths build the horseshoe after a certain procedure involving the burning of the hot iron that stood in the furnace and became modelable.

The blacksmith can make 4 pieces in one hour if he has help. Another branch of activity of the blacksmiths involves the construction of wrought iron gates, wagons, grilles or railings. Processing also requires a drawing, especially in the case of gates.

Blacksmiths receive various orders from people, some have their own ideas about how the gates should look, others want shapes that they have seen elsewhere, it is enough to come up with pictures so the Romani craftsman to start the work.

Blacksmiths are also engaged in building tools used in agriculture, such as the hoe, the shovel or the pitchfork, and they can produce even household items. Traditional forge was one of the most important places in a village. From the point of view of the endowment, it contained - a hearth, bellows and anvil.

The main occupation of the blacksmith was the horseshoe. The main tools used were: the hammer for the horseshoe Nails, the ditch, where the nail is fixed, the instrument used to perforate the horseshoe, the blender, a sharp blade placed in the fire, coal. The horseshoe was made with six holes and two angles. There were angles for summer and angles for winter when it was ice. Therefore, the horseshoes had to be changed in the cold season so as not to slip on the ice.

Today, blacksmiths are occasionally present in Romanian villages. Those who have kept the tradition make or repair all kinds of objects, ranging from horseshoes to agricultural tools or building iron items. But because the interest of young people in preserving this craft is decreasing, older craftsmen do not have persons to whom they may transmit what they have learned.

Because this craft is endangered, the University of Agricultural Sciences and Veterinary Medicine in Cluj has created a specialization course in horseshoeing. The intention of the project is to create in this way specialists who will afterwards teach this profession in Romania

The Family

The structure of the family at the blacksmiths is similar to that of the traditional Romanian family. The man is the head of the family and the one who makes the most important decisions. Instead, the woman takes care of the whole household

and looks after the children and the elderly. Unlike other families such as the silversmiths or the spoons makers, where women still had an economic role in the sense that they had to sell the objects manufactured by men, blacksmiths do not have to do this, the sale taking place in the workshop.

As far as the relationship between parents and children is concerned, it is one based on respect. Children listen to their father, and even after marriages the parents are consulted when children have to make important decisions.

III. Cultural Aspects

The blacksmiths are part of the so-called village Roma, who, due to practicing a useful job for the majority community, have become sedentary and have settled in the communities of the majority population. Unlike other Roma, such as the brick makers and the boyash, who settled on the outskirts of the villages, especially for practical reasons (in the areas where they could extract the raw material needed for the occupation), the blacksmiths settled in the middle of the communities. Because the forge played a decisive role in the village economy, its place was a central one within the rural settlement. Being village Roma, blacksmiths are among those who have been assimilated. That is why, at present, there are a few who can speak the Romani language.

At the same time, blacksmiths are among the Roma who have gained a social status within the community, thanks to the craft they were practicing, and this accelerated the assimilation phenomenon.

IV. Representative blacksmiths in Mehedinți county

1. Nedelcu Constantin, Gruia village, Gruia township

The handicraft

Constantin Nedelcu says that he has been living in Gruia his whole life, because his parents came from there. The craft was inherited from his family because his father was a blacksmith, and he was very well known in the village because he was working at the CAP (agricultural production cooperative, an agricultural unit in the communist era). Constantin Nedelcu tells that later, his father made his own workshop.

He taught the craft from an early age because his father was taking him in his workshop. He later worked as a locksmith, but after the Revolution he only worked in the workshop inherited from his father. Now he is a retiree and continues to work when he has orders. He makes iron gates or other metallic structures and rarely horseshoes. Otherwise, people come to him to sharpen their agricultural tools or fix their ax shaft.

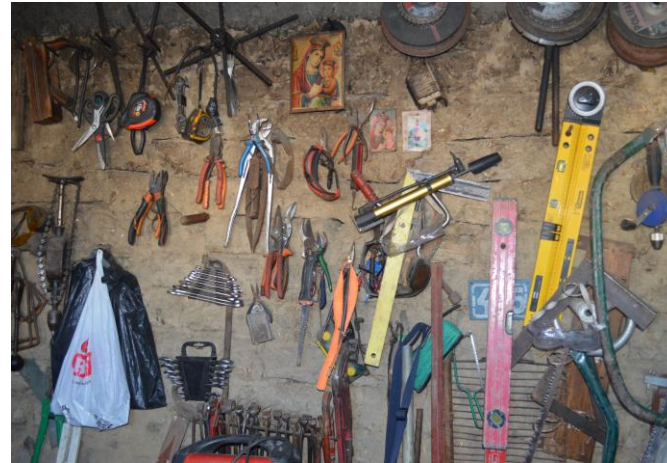
Constantin Nedelcu loves his craft and thinks he is appreciated by the people in the area for this. He says that he always has customers and he was not forced to leave his home, to go through fairs to sell his merchandise. In addition, he never asked too much from customers. People gave him what they had: money, birds or agricultural products (flour, maize, eggs, cheese, and so on). The craftsman says that he earned a lot of money because many times people gave him more than the amount he asked for.

The family

Constantin Nedelcu does not know the Romani language because neither his parents nor close relatives speak the Romani language. He is proud of having a large family. He has six children, each married, but they did not inherit the craft, to become a blacksmith.



The anvil where he is processing the metal



A wall of the workshop where he works almost all the time

The craftsman says that he sometimes visits his children, but he usually stays at home and spends most of his time in the workshop, where he has something to do.

2. Dumbrăveanu Gheorghe (84 years old), Comanda township

The handicraft

Gheorghe Dumbrăveanu works with iron, but the objects manufactured by him require a lot of scrupulousness and skill. He produces combs for animals (horses, sheep), but also special combs with very thin teeth, which people buy to clean themselves from dandruff or parasites (lice). He says that he taught this craft to his second youth, when he was 20 years old, from one of his uncles because he was helping him to make these objects.



Gheorghe Dumbrăveanu, at the fair in Strehaia, telling about his craft

During the summer, Gheorghe works in his yard, where he has a small workshop. During the winter, however, because the age and the health do not allow him to go to the workshop, he gets his toolbox and an iron stand and works in the house. As a raw material, the craftsman uses thin iron sheets of 15-20 cm which he processes. Firstly, he shapes the objects and cuts the iron sheets with a special saw. Then he puts them in a vice, and with great care begins to pound and polish the combs. The work is very scrupulousness and it takes a long time for a beginner because the comb teeth must be equally spaced, resistant and not sharpened so as not to hurt the skin of animals or humans. For the craftsman Gheorghe this craft has no secrets and he is able to make a comb in 30 minutes.

He says that the objects he manufactures are in demand, even if people live in a modern era nowadays. He sells his iron combs at the Weekly Fair in Strehaia or at traders. In his activity, his granddaughter helps him whenever he asks for her help. She makes for him a price list telling that it is a product catalog.

*Products for sale
at Strehaia Fair*



The Family

Gheorghe Dumbrăveanu, uncle Gheorghe, as the people from the village call him, was born and lives in Comanda, a small township, at 2-3 km from Strehaia city. His parents were poor people who were working in agriculture. Because they did not earn enough money, they sent him from an early age to be an apprentice for a shepherd and to learn the secrets of sheep farming. Gheorghe Dumbrăveanu learned everything that was done at the sheepfold and remained with the shepherds until he went to the army. After completing the military service, he returned home and worked for a few years in the mine, after which he married a 17-year-old young woman and together they had five children (two girls and three boys). Uncle Gheorghe says that his wife died three years ago. He remembers her with tears in his eyes and says that he loved her very much, because she respected him and helped him in the entire household.

Out of the five children, the oldest girl is in Timisoara, three other children are married, and he lives with the youngest boy. Uncle Gheorghe is pleased with the achievements of his children. In order not to feel like a burden, he helps his boy with the money he earns from the sale of objects.

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-The Iron Gates Nature Park is located on the left bank of the Danube, between the localities Baziaș and Gura Văii. In its perimeter there are also the southern extensions of Banat Mountains (Locvei and Amăj) and of Mehedinți Mountains, as well as a part of the Mehedinți Plateau and the strip of lake belonging to the national territory

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- The Museum of the Iron Gates Hydropower Plant, opened in 1976, presenting the general features of the Danube, hydrological data, material testimonies of human settlements in the area.

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- Ponoare Cave is located at an altitude of 337 m. Its length is 734 m.
- God's bridge, a natural bridge unique in the world, 30 m long and 22 m height, being the largest natural bridge in Romania and the second in terms of dimension in Europe, but the only one that can be accessed by car. It is located in the center of Ponoare locality in Mehedinti, being a huge arcade of stone over which Baia de Aramă road passes - Drobeta Turnu Severin road passes.
- Ponoarele limestone pavements are truly unique at the European level, formed at the altitude of 600 m. The most famous and interesting are the limestone pavements of Dealul Peșterii, which form two distinct fields: Field of Cleopatra and The Field of Aphrodite

- Zaton Lake is the largest karst lake in Romania. In the rainy spring, it can reach impressive dimensions: 2.5 km long, a surface of 2 km² and over 20 m deep.

- Bulba cave, also known as the “Big Cave” of “the Cave from Baia” actually extends under the territory of Ponoarele township, under Brăzișori and Cornet hills, over a distance of more than 1,560 m long

HOTELS

Drobeta Turnu Severin

1	Condor Hotel	***	Aluniș boulevard, no. 18	www.hotelcondorseverin.ro +40 252 311 128 +40 352 405 300 +40 744 522 900 e-mail: condor.office@yahoo.com
2	Clipa Hotel	***	Brîncoveanu street, no. 165	www.hotelclipa.ro +40352401723 +40731336162 Email office@hotelclipa.ro
3	Eden Hotel	***	Gura Poroinii, no. 143	www.hotel-eden-severin.ro 0252 321 321 ; 0372 703 675 ; 0723 181 101 office@hotel-eden-severin.ro
4	Corona Hotel	***	T. Vladimirescu boulevard 106 ^a	www.hotelcorona.ro 0743 128 658 contact@hotelcorona.ro
5	Flora Hotel	***	Calea Timișoarei 179	www.hotel-flora.ro +40-252-333115 +40-352-401904
6	Traian Hotel	**	T. Vladimirescu boulevard 74	0252 311 760
7	Continental Hotel	***	Carol boulevard 2	www.continentalhotels.ro +40 372 528 828 drobeta@continentalhotels.ro
8	Tudor Hotel	***	Calea Timișoarei 180	www.hoteltudor.ro 0352-405653 E-mail: contact@hoteltudor.ro

rezervari@hoteltudor.ro

9	Club G Hotel	****	Dr. Gheorghe Saidac street 24	www.clubg.ro +40 252 32 22 77 +40 744 63 11 00 hotel@clubg.ro
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MOTELS

1	Motel Restaurant Elite	***	Cicero street 197	0252 317 317
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HOSTELS

1	Hostel Tropical	***	I.L. Caragiale 39	0252 333 023
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PENSIONS

1	Clipa	****	Revoluției boulevard 2E	www.hotelclipa.ro +40352401723 +40731336162 Email office@hotelclipa.ro
2	Ambiental	***	Unirii street 72	0745 169 459
3	Europa	***	T. Vladimirescu boulevard 66	www.pensiunea-europa.ro 0252 333737 europa@rdsmail.ro
4	Class	**	Calea Craiovei- Șimian	0765 331 718
5	Andra House	***	G. Coșbuc street 2-4	0723 622 032
6	Astoria		Gheorghe Anghel street	0748 702 011

BAIA DE ARAMĂ

- *“Casa Albă” Pension*

Address: Victoriei street 44, Baia de Aramă 217325, Phone: 0752 234 522;

- *“Izvorul Rece” Pension*

Address: Brebina village, no.47, Phone numbers: +40252381509, +40744576562;

PONOARELE TOWNSHIP

- "Conacul Boierului"

Address: Ponoarele Township, Ponoarele village, no. 4, Phone: +40740057390, e-mail: pensiuneaconacuboierului@gmail.com;

ISVERNA TOWNSHIP

- "Lila" Villa

Address: DC50, Isverna;

- "Pietrele Albe" Pension

Address: Selișteea village, Izverna township, Phone numbers: (+40) 722 335 322, e-mail: valeacosustei2011@gmail.com;

RESTAURANTS (first 4 according to TripAdvisor)

1	Restaurant&Lounge 16,50	European, Asian, Mediterranean	Traian street no.50	www.1650.ro 0774-431991 office@1650.ro
2	Taverna Sârbului	Eastern European	E 70	www.drobeta.tavernasarbului.ro 0727 223 300; 0727 600 688; 0727 300 449; drobeta@tavernasarbului.ro
3	Krypton Club Pub&Grill	Pizza, Pub, Grill	Str. Crișan 8	www.krypton.ro 0753 241 035
4	Marco Pollo Cetate	Italian	Theodor Costescu street	www.facebook.com/pages/MarcoPollo 0352800880, 0746575951
	Cetate Cultural Harbor	Cetate		www.portcetate.ro 0755 070 390 portcetate@gmail.com

Other restaurants in Mehedinți county:

- *Restaurant Select - Baia de Aramă*

Address: Brebina street, on the road DN67D, phone: +40755.157.482;

- *Restaurant of "Casa Albă Pension"*

Address: Victoriei street 44, Baia de Aramă, phone: +40752.234.522;

- *“Conacul Boierului” Restaurant*

Address: Ponoarele township, Ponoarele village, no. 4, phone: +40740.057.390, e-mail: pensiuneaconacuboierului@gmail.com.

VI.ACCESS WAYS, ROADS, PUBLIC TRANSPORT

Transport connections to the Trans-European Transport Network

- railway infrastructure: railway station CFR Drobeta Turnu-Severin (Bucharest-Timisoara thoroughfare) and Craiova (Bucharest-Timisoara thoroughfare, connections to Calafat and Transylvania - Cluj Napoca),
- Direct access to DN 56A, DN 6 and DN 67, 67A and E70, E 79.
- River infrastructure: Drobeta Turnu Severin harbor, Cetate harbor, Orșova harbour
- Strehaia may be reached by car on DE70 or by bus. From Drobeta-Turnu Severin to Strehaia, there are 9 buses with departure from the stations Drobeta-Turnu Severin- Drobeta SA Urban Public Transport Bus Station, Drobeta-Turnu Severin - Drobeta Turnu Severin Station, Drobeta-Turnu Severin - Tudor Vladimirescu Boulevard and arrival in the stations Strehaia - Inn, Strehaia - Strehaia Station. The first bus leaves at 06:00. The last one leaves at 22:21. The journey lasts for over than 44 '.
- Gruia township may be reached by car on DN70 Drobeta Turnu Severin - Craiova up to Șiminan, then on DN56A, up to Hinova, then on DN 56C until the destination.
- It can be reached by bus using the route Drobeta Turnu Severin - Izvoarele. From Drobeta-Turnu Severin there are 4 buses with departure from Drobeta-Turnu Severin Bus Station and arrival at Izvoarele Bus Station. The first bus leaves at 08:15. The last one leaves at 18:30. The journey lasts for over than 1h30'.

Gastronomy

I. General considerations

As it is well known, food has a much more important role than to ensure survival. The way we prepare food and how we eat it communicates and reflects the values of the group that creates it. This unique mix of features and the way they are transposed into culinary art turn a preparation into a recognizable symbol of a region in an expression of its principles and standards.

Roma gastronomy can be considered as a synthesis of the nomadic traditions and the majority population's cuisine with which the Romani people have come into contact. If, in terms of language or costume, things are different from one nation to another, gastronomy is one of the identities almost unchanged in all Romani groups.

The gastronomic tradition of the Romani people has thus been built and passed through the mix of tastes, flavors and recipes that have been inherited from generation to generation, combined with everything they have taken from the populations they have come into contact with during the migration from India. For example, the gurban custom, typical for the bayash, was almost certainly taken over from the Turkish population.

Nomadism has decisively influenced the Romani cuisine. The fact that the Romani people made long trips, during which they were unable to cook very often, forced the food to be very nourishing and tasty. That is why recipes in this cuisine contain plenty of meat, fat or bacon. Another feature of this cuisine is that the recipes creating it are easy to prepare, with ingredients that are easy to find in the field or in the forest. Generally, they are very seasoned and have high calorie content enough to satiate all those who sit at the table.

At the same time, recipes were influenced by the majority population's cuisine. For example, the Gypsy tocănița (stew prepared with tomato, garlic and sweet paprika) is taken from the Romanian cuisine, but it was adapted to the needs of the Romani community.

At the same time, gastronomy includes not only recipes and techniques for storing food, but also rules and customs that must be observed during the meal. In the Romani community, where there is a great influence on the distinction between clean and unclean, there is a rather strict label. At the beginning of the meal a piece of bread is touched with lips, in respect for what it symbolizes. Also, it is rude to taste the food in the dish of another person, but it is very polite to give to the person next to you the best piece of meat in your plate.

II. Traditional Romani recipes and their preservers

1. Goman Mariana and Goman Ilonca Nina - Orșova city

The two women are mother and daughter, and they are part of the family of boilermakers, and have kept the traditional gypsy recipes that they have learned from the grandmother Nina Goman and which they cook especially at family feasts and at the church festivals of their family. They mainly cook ratui, corobet, ranza, sah hai mass (meat with cabbage).

Traditional Gipsy Recipes from Goman Mariana (30 years old)

Ratui (it is similar to Sibiu salami) is made in a thick pig "gut". The lean meat is mixed with fat and spices. It is put for fumigation; it is made a special braided string and it is hung in the parlour. It is kept in this form for even three years.

Corobet - has a filling similar to that of ratui, but it is placed in a thicker beef gut.

Rânza- the filling is placed in the pork belly (in the Romani language the belly is called rânza).

Like ratui, it is hung in the parlour and can be consumed even after 3 years.



*Ratui , corobet and rânza
hung in the porch of the house*

Şah Hai Mas (meat with cabbage) is made from ancient times, from the times when they lived in tents and moved from one locality to another. Because they did not have a kitchen and could not cook very often, when they stopped somewhere they were making a very consistent and nutritious preparation.

To get a portion for 6 people, 3 liters of water are boiled, and when boiling it is added a big pork barrel and two turkey or chicken wings. Separately, an onion and a carrot braise for a few minutes. In the pot where the meat is boiled, there are added several spoons of mulligan, and after the meat is cooked, the carrot and the onion are added, plus 300 grams of cabbage and 200 grams of fresh sweet cabbage. 10 minutes after the cabbage was placed, 150 grams of rice are added. Leave on fire until cooked, it must be a food with sauce. Finally, it is seasoned with 2-3 leaves of laurel and some thyme twigs, according to the taste.

Chicken with bell peppers. The preparation can also be done in the oven, but it best comes out when the ingredients are prepared on the grill. Use a whole chicken that is cut and then roasted either on the grill or in the oven. Similarly, on the grill or in the oven, the bell pepper is baked, which is then cleaned. Then the garlic is grinded, and a kind of garlic sauce with salt, pepper, spices and half a liter of water is prepared. Once the meat and vegetables have been baked, they are put in a large bowl with the garlic sauce. You can add oil as well.

Traditional Gypsy Recipes from Goman Ilonca Nina - 56 years old

The Gypsy soup. There are 3 kinds of meat dishes in this soup, namely: (Chicken meat, chicken liver wrapped in flour dumpling and ratui prepared by us). The rest is added as for a normal soup with vegetables.

A chicken is boiled in about 5 liters of water. After boiling the chicken, almost completely, there are added the chopped and slightly braised vegetables (2 medium sized onions, chopped, 2 small bell peppers chopped).

In the next stage, the liver dumplings are prepared. 1 kg of chicken liver is grinded, mixed with flour and boiled having the appearance of dumplings.

The chicken, being boiled is removed from soup and the dumplings are added. They are left to boil for about 20 minutes and then the soup is adjusted with salt and vinegar. It is served warm as the first dish for a complete menu. It is usually served at weddings or other events.

Gypsy soup prepared at home



Pie - Cheese Roulade, a delicious pie with Telemea cheese. In a larger dish, the flour is placed over which a liter of warm water is added, in which coarse-grained salt has been added according to the taste. It is kneaded until consistent dough is obtained, then it is covered with a towel and left for about 10 minutes. Separately, 7 whole eggs are mixed with old, fatter, not very salty, grated Telemea cheese. There are added 100 grams of sugar. Then the dough sheets are placed, one of them being placed in the tray, with a layer of filling, until both compositions finish. Each time, a drop of oil is poured over the cheese. The upper sheet is covered with egg yolk using a brush and it is pricked with the fork. They are left in the oven at medium heat for 25-30 minutes.

III. Tourist infrastructure in the neighborhood

Protected regions and areas:

- Site of Community Importance Pădurea Stârmina -Pădurea Stârmina is a protected area of national interest located on the administrative territory of Hinova. It is an area of 123 hectares that preserves natural habitats and important forest species. The value of this reservation is due to compact surfaces with noxious weeds and a mixture of different deciduous.
- The Iron Gates Nature Park is located on the left bank of the Danube, between the localities Baziaș and Gura Văii. In its perimeter there are also the southern extensions of Banat Mountains (Locvei and Amăj) and of Mehedinți Mountains, as well as a part of the Mehedinți Plateau and the strip of lake belonging to the national territory
- The natural reservation from Lunca Banului village, near Strehaia, is an oak and ash forest in which the lily of the valley is also present

Repeatable cultural and sporting events:

Drobeta Turnu-Severin

- Severin International Guitar Festival*, May
- The autumn of Severin *October*
- Danube waves - International Chess Festival - May*
- Vânju Mare - *Vineyard and Wine Festival* (September)
- Isverna - *Sheep Measurement* - end of May
- Ilovat - *The Feast of Coșuștea* - May
- The Day of the Lilac in Ponoarele township* - organized annually in the first part of May, attended by artistic professional and amateur ensembles, consecrated folk musicians; a hora (type of circle dance originating in the Balkans but also found in other countries) in the village and a campfire are also organized;
- *Folk music festival: Ponoare, Ponoare!* (4th-6th of August) - with young folk musicians (vocal soloists and instrumental soloists);
- *National folklore festival: Mountain, mountain, beautiful fir!* - Baia de Aramă (4th-5th-6th of September) - it is a vocal and instrumental interpretation contest and it aims at preserving and promoting the traditional Romanian cultural heritage;

- Simian township feast, 15th of August
- Mihai Eminescu Festival, Orșova - 15th of January;
- The celebrating days of Orșova - 14th-15th of August,
- Autumn Festival, Orșova - October
- The Danube Pearl Festival, Orșova

Archaeological vestiges

- The archaeological site Str. Independentei and SchelaCladovei in Drobeta Turnu Severin - in the area it was discovered the oldest stable human settlement in Europe where there were discovered artifacts older than 10,000-11,000 years,
- The ruins of the Severin Fortress - including several buildings with towers and inner courtyards discovered during successive excavations.
 - The Ruins of the Roman Camps at Hinova, 16 km from Drobeta Turnu Severin. It is an especially important archaeological point, here being the largest gold treasure in the country, of Thracian origin.
- Bălăcița- Brazda lui Novac limes is a frontier reinforced with a wave of earth, built in the IVth century, during the time of Emperor Constantine the Great. Brazda lui Novac started from the mouth of Topolnița Cave (Mehedinți County), crossed Oltenia and Muntenia under the hills up to Mizil, his traces being visible today as well.

Museums

- Drobeta Turnu Severin Art Museum is housed in an art - monument building, erected in an eclectic style dating back to 1890 and featuring feudal artworks from the XIXth and XXth centuries and contemporary artworks.
- The Iron Gates Region Museum - The Natural Sciences is housed in a building erected between 1923 and 1926 and has sections of Natural Sciences, Archeology-History and Ethnography-Folk Art, with about 4.000 pieces of patrimony,
- The Museum of the Iron Gates Hydropower Plant, opened in 1976, presenting the general features of the Danube, hydrological data, material testimonies of human settlements in the area.

Religious Objectives

- Sfantul Ioan Botezatorul" church, also known as the name of its founders - "Grecescu", is situated in the South-West part of Drobeta Turnu Severin
- "Maioreasa" church, dedicated to the "Assumption of Mary" in Drobeta Turnu Severin, was built between 1842 and 1846 at the initiative of Major Ion Ciupagea and his wife Dumitrana Ciupagea during the reign of Gheorghe Bibescu
- The Catholic Cathedral in Orșova - built between 1972-1976, was the first Catholic Church built during the communist regime. It is considered an architectural masterpiece of the XXth century. The architect Hans Fackelmann designed the Catholic Cathedral in Orșova as a tent, and the roof viewed from above has the shape of a cross, a unique conception in Europe.
- "Sfanta Ana" Monastery - located on Dealul Moșului, Orșova. It was founded by the interwar journalist Pamfil Șeicaru, who fought in the Orșova area as a pilot officer in World War I. The monastery was built between 1936-39 and bears the name of Saint Anne, after the name of the mother of its founder.

- Strehaia Monastery was built by Michael the Brave and reconstructed in 1645 at the order of Matei Basarab. Built out of stone, the church of this monastery in Strehaia city from Mehedinti county presents a strange thing. Unlike all other Orthodox churches, which have their altar at sunrise, it is the only monastery in the country with the altar oriented to the south.

- Churches - historical monuments in the villages Fântâna Domnească, Cervenita, Prunișor, Ghelmegioaia from Prunișor township

Architecture

-The Commercial Bank of Drobeta Turnu Severin was built in 1908 and is on the national list of historical monuments.

- The Water Castle in Drobeta Turnu Severin was built between 1912 and 1915. At present it houses a tourist information center, an exhibition space and art gallery, a museum "History of the water supply of Drobeta Turnu Severin, a photo and sculpture exhibition, a literary cafe and a belvedere space.

Other local attractions and sightseeing:

- The Iron Gate 1 is the largest hydroelectric power station in Romania and the largest on the Danube, being the first cross-border collaboration between Romania and Serbia. The construction started on 7th of September 1964 and was completed on 16th of May 1971.

Ponicova cave - from Ciucaru Mare massif. It is the largest cave in the Danube Gorge. Its galleries amount to 1,660 m, passing through Ciucaru Mare and going out to the Danube. The optimal period of visit is from May to October, except for periods of floods when the galleries are flooded and make it impossible to access inside the cave. The cave is accessible both on land and on the Danube by boat. Special equipment and guide are recommended for visiting because of the average degree of difficulty;

Veteran's Cave and Grotto- is located on the left bank of the Danube, in Ciucarul Mare Massif, 500 m downstream of the Ponicova Cave. It has been known from ancient times, it was a strategic point for Dacians, Romans, Austrians and Turks, because here the soldiers could be sheltered. The name of the cave comes from the Austrian general Veterani, who fortified the cave, made a wall from the cave to the water's edge, a wall guarded by the soldiers. Due to the military interest, the Veteran's Cave was the first sorted cave in Europe. Ponicova gorges lead to the Gallery of Bats with specimens that can be seen in the natural environment, in a semi-obscurity that allows the development of these types of specimens. The access to the cave is only done on the Danube.

"Sfanta Ana" Monastery - located on Dealul Moșului, Orsova

Mraconia Monastery is located in Dubova Township, on the left bank of the Danube, in the most beautiful part of the gorge. The monastery was built on the site of a former observation and guidance point of the Danube vessels. The construction of the Iron Gate I Hydroelectric Power Station in 1967 led to the demolition of the

building, its ruins being flooded by the Danube. The monastery has not been granted the right to be rebuilt elsewhere. Because of this, the settlement became known as "The Monastery under the Water, or as "hidden place "," dark water." In the year 1993 it is erected the new church, and in 1995 it is re-established this settlement, the works being finished in 2000. The actual church is dedicated to the Archangels Michael and Gabriel and the Holy Trinity.

The rock sculpture of Decebalus - The rock sculpture of Decebalus is a rock sculpture on the Danube, located between Eşelnița and Dubova, near Orșova. The statue with Decebal's face was carved in rock by a group of climbing sculpturers financed by the historian Iosif Constantin Dragan. The sculpture lasted 10 years, from 1994 to 2004. In terms of height, this statue measures 55 meters and is the sixth in the world, being only 6 meters smaller than the famous statue of Jesus Christ in Rio de Janeiro.

HOTELS

Drobeta Turnu Severin

1	Condor Hotel	***	Aluniș boulevard, no. 18	www.hotelcondorseverin.ro +40 252 311 128 +40 352 405 300 +40 744 522 900 e-mail: condor.office@yahoo.com
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4	Corona Hotel	***	T. Vladimirescu boulevard 106 ^a	www.hotelcorona.ro 0743 128 658 contact@hotelcorona.ro
5	Flora Hotel	***	Calea Timișoarei 179	www.hotel-flora.ro +40-252-333115
6	Traian Hotel	**	T. Vladimirescu boulevard 74	+40-352-401904 0252 311 760

7	Continental Hotel	***	Carol boulevard 2	www.continentalhotels.ro +40 372 528 828 drobeta@continentalhotels.ro
8	Tudor Hotel	***	Calea Timișoarei 180	www.hoteltudor.ro 0352-405653 E-mail: contact@hoteltudor.ro rezervari@hoteltudor.ro
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HOSTELS

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3	Europa	***	T. Vladimirescu boulevard 66	www.pensiunea-europa.ro 0252 333737 europa@rdsmail.ro
4	Class	**	Calea Craiovei- Șimian	0765 331 718
5	Andra House	***	G. Coșbuc street 2-4	0723 622 032
6	Astoria		Gheorghe Anghel street	0748 702 011

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Address: DC50, Isverna;

- *“Pietrele Albe” Pension*

Address: Selișteea village, Izverna township, Phone numbers: (+40) 722 335 322, e-mail: valeacosustei2011@gmail.com;

ORȘOVA

- *“Casa Verde” Pension*

Address: Orșova, Gratca street no. 100, Phone numbers: +40252 360.132, +40744 954.191, e-mail: casaverde_orsova@yahoo.com, web page: <http://casaverde-orsova.ro>;

- *“Taka” Pension*

Address: Tufari street No. 12 next to the harbour on E70, Phone: +40722 498 110;

- *“Decebal 4*” Pension*

Address: DN57 Orșova - Moldova Nouă, through Eșelnița towards Dubova, about 25 km from Dubova;

Phone: 004 0252 368 032, 004 0747 808 585, e-mail: rezervari@pensiuneadecebal.ro,

web page: <http://www.pensiuneadecebal.ro>.

RESTAURANTS (first 4 according to TripAdvisor)

1	Restaurant&Lounge 16,50	European, Asian, Mediterranean	Traian street no.50	www.1650.ro 0774-431991 office@1650.ro
2	Taverna Sârbului	Eastern	E 70	www.drobeta.tavernasarbului.ro

		European		0727 223 300; 0727 600 688; 0727 300 449; drobeta@tavernasarbului.ro
3	Krypton Club Pub&Grill	Pizza, Pub, Grill	Str. Crișan 8	www.krypton.ro 0753 241 035
4	Marco Pollo Cetate	Italian	Theodor Costescu street	www.facebook.com/pages/Ma rcoPollo 0352800880, 0746575951
	Cetate Cultural Harbor	Cetate		www.portcetate.ro 0755 070 390 portcetate@gmail.com

Other restaurants in Mehedinți county:

- *Restaurant Select - Baia de Aramă*
Address: Brebina street, on the road DN67D, phone: +40755.157.482;
- *Restaurant of "Casa Albă Pension"*
Address: Victoriei street 44, Baia de Aramă, phone: +40752.234.522;
- *"Conacul Boierului" Restaurant*
Address: Ponoarele township, Ponoarele village, no. 4, phone: +40740.057.390, e-mail: pensiuneaconacuboierului@gmail.com.

IV.ACCESS WAYS, ROADS, PUBLIC TRANSPORT

Transport connections to the Trans-European Transport Network

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- Orsova may be reached from Drobeta Turnu Severin by car on DE 70, or by bus. From Drobeta-Turnu Severin to Orsova there are 21 buses with departure from Drobeta-Turnu Severin stations - Drobeta SA Urban Public Transport Bus Station, Drobeta Turnu Severin - Drobeta Turnu Severin Station, Drobeta-Turnu Severin - Interex Parking, Drobeta-Turnu Severin - "DROBETA" DR.TR.SEV. AGENCY, Drobeta-Turnu Severin - Middle school no.2 and arrival at Orsova stations - railway station CFR Orsova, Orsova - Orsova station, Orsova - Real Construct Management SRL Bus Station, Orsova - DROBETA ORSOVA BUS STATION, Orsova - Parking space of Diarna Hotel.
- The first bus leaves at 06:00. The last one leaves at 19:00. The journey lasts for over than 20'.

Singers

I. General considerations

Romani people are generally musically associated with the singers and, in recent times, with manele (a genre of pop folk music from Romania). However, there are important Romani musicians and the musical presence of the Romani people is much more diverse. The singers belonged until the middle of the XIXth century to the vatrasi (sedentary groups). The best professionals who had the chance to live in the cities had a better life, among them being real elites of the artistic life.

In 1568, the first Romani singer was mentioned in an official document. By this document, Stoica Alăutar is one of the Romani musicians offered as a gift by Prince Peter the Younger to the great “postelnic” (a historical rank traditionally held by boyars in Moldavia and Wallachia, roughly corresponding to the position of chamberlain) Dinga. Over 80 years, more precisely in 1645, another Romani singer is recorded by history: Tudor Viorarul. He lived and sang at the court of the bookkeeper Apostolache, in Prahova county. Singers have always been a privileged social class; a member of this class was Radu Cimpoiașu, who was among the well-known servants of the Bisericiani monastery in Neamț County. It happened around the year 1634.

In the XVIIIth century, the singers were organized in guilds of singers.

Taraf (a small folk music ensemble) is an instrumental formation composed of at least 3 musicians who play three different instruments as follows: one plays for example the violin - the melody (being the first one), another plays the counter - the harmonic accords and the third one plays the double bass (drum) - the harmonic and rhythmic support. Instrumentalists may be more, but the number of instruments remains the same. In Mehedinți, as in Gorj or Dolj the small folk music ensemble has as accompanying instrument the "cobza-guitar", and the formula is the Violin - guitar - double bass or clarinet - guitar - double bass

II. Social Aspects

About handicraft

Rural singers had a double status: in the working days they were farmers, and in the celebrating days they were singers. They kept and propagated the popular song of those with whom they lived together. After 1990, the status of singers has changed especially for those who have succeeded in establishing themselves in the musical world.

Among the most appreciated Romani cultural expressions after 1990 were the fanfares: The small folk music ensemble of the Hajduks (Clejani), the Fanfare

“Ciocârlia” (1996) and the Fanfare “Zece Prajini” also called Shukar (The Hope) (1989). These have been remarked especially abroad. Besides, there is also Mahal Rai Banda (2004) who plays a mixture of “lăutărească” music and electronic music. The jazz was very well represented by Johnny Răducanu (his real name Rducian Crețu) (1931-2011), and in the recent period also Damian Drăghici was remarked, who played the pan flute. Also, the violinist Ion Voicu, a perfect interpreter, should be reminded.

In recent times, there are other types of music interpreted by Romani people, such as Shukar Collective, which performs electronic music.

“Manele” are very present in recent years in Romania. Interpreted by Romani singers, they are badly seen by some of the majority population, but at the same time they have penetrated the cultural habits of the majority.

The Family

Relationships in the families of singers are somewhat different from those in other Romani groups. And this is due to this occupation. Here the man represents the head of the family as well, but, unlike other families, here is a very common situation where the woman plays with the man in the so-called “taraf”. Within it, men play the violin, guitar, accordion, bass, and now the electronic pipe organ, and the women are vocal soloists, and possibly play the guitar or accordion. They go to parties only with a close family member: father, brother, husband, father-in-law, or son-in-law. This gives her a special status that makes her almost equal with the man. Of course, the woman is the one who takes care of the household, but because she also participates in earning money, she has a word in the decisions taken in the family.

II. Cultural Aspects

Mehedinți County is well represented for Romani singers. Whether we talk about traditional singers or whether we are talking about bands that have introduced the old Gypsy rhythms in the present music, Romani musicians are encountered in a quite large number. In addition, there are two customs in Mehedinți that are not met in other areas and where singers have an important role.

The first is called “Arieț” and takes place in the sheepfold when the shepherds are satisfied with the results of the summer production. The shepherds who decide to make this “arieț” keep the sheep for a day or two at the sheepfold or go down to the village and leave them in the yard of the big shepherd. The party is accompanied by three singers playing the first violin, the second violin and the bass, being hired the day before. During the party, the accounts of the sheepfold are made (payment of the shepherds, discussing the possible losses, and so on)

there are numbered and chosen the sheep of each one, and a member of each family takes them home.

The second custom takes place on Easter and it is only met in Ilovița township, Mehedinți county. The inhabitants here go on the second day of Easter at the cemetery with red eggs, sweet bread and roast being accompanied by the singers. After the ritual ends, every citizen of Ilovita invites his/her relatives from other villages and organizes a feast at his/her place until late at night.

IV. Representative singers in Mehedinți county

1. *Antonescu Petre called Tică Moșa (56 years old) - Eșelnița township*

The handicraft

Petre Antonescu proudly says that he has been singing for 47 years and that he started singing when he was 9 years old. He believes that he has been gifted by God. The first instrument was bought by his father and it was a whistle, then he bought him a saxophone.

He tells that at the age of 12 he knew how to sing very well and at that age he sang together with Gheorghe Zamfir, Ion Dragoi and Luca Novac. It was really hard for him to learn alone and he worked a lot. "In the period of Ceausescu, I was walking or I was leaving by bus, I was sleeping through stations to get to the events. When I was coming home, I repeated a lot, I was making long notes with a cousin of mine, whom we were calling "the Ministry". He died at an early age, 47 years old. We had different styles in singing. But it was fine ... I was stealing from him and he was stealinf from me. Here, at home, rehearsals were made: Pesons like Nicoară, Dumitru Stănescu, Puiu Codreanu were coming. Next to me, many persons have won,"he says.

Tica Mosca says he was a mentor for many musicians and always had his style of interpretation. He can approach all of the music styles, including jazz and light music, and so he played with different ensembles or bands. A good time he sang in the Maramures Ensemble, in Baia Mare, where he Valeriu Buciu was the conductor, the husband of the famous singer Angela Buciu.



Tică Mosa attending a private event; source of the photo: personal archive

The Saxophonist Tica Mosca says that his talent was also appreciated abroad: in 2007, he won the third place at the Mont-de-Marsan International Jazz Festival in France, where 40,000 people were present. He sang solo without instrumental accompaniment ("A cappella") to prove authenticity and competed with the Gipsy King Brothers who won the second place. "Now I play with a soloist from Târgu Jiu, with Nicu Fâciu. I have some of my favorites with whom I am playing now: the children from Armenișși and Mircea - great accordionist, with a student of mine, the child of Dragan Pirvulovici, with a Yugoslavian keyboard player, a violinist from Belgrade. I have many friends whom I appreciate, and I like how they play, especially the blowers like Dorel from Craiova or Puiu Bucataru," he says.

Along with his saxophone, Tica Mosa has been wandered the world: he sang in France, Austria, Germany, Norway, even in Australia. He remembers that he ate reindeer meat at Oslo in Norway. In Austria, he sang at Vienna for almost 20 years with Serbian instrumentalists. He considered the departures "a torture" and that is why he is no longer leaving the country. He goes to events, but near his home, in Timisoara, Craiova, Severin.

In the world of singers he is known as Tica Mosa, not as Petre Andreescu. On a trip to Italy in Perugia with a group of 10 musicians, he was put on the travel lists with his stage name and he had to give explanations at the airport.

In over 4 decades of weddings and parties, Tica Mosa has gathered a lot of memories, more or less fun: "At an event near Dolj, at a wedding, I had some difficulties. The groom's grandmother died at the age of 90 on the wedding night, and at some point in the night, we were tired and we went to sleep in the room where the grandmother was staying. I did not want, but my colleague accepted. In the morning, he told the groom: but your grandmother did not move at all, as if she was dead. Someone from there answered him, but she is dead. Can you realize? When my colleague heard this, he fell out, he fainted," he remembers.

Tica Mosa is passionate about hats, cars and saxophones. He currently has 5 saxophones, which he considers among the most valuable things.



Some of the artist's saxophones

Over the years, many children have been taught by him to play the saxophone, but now he wants to raise one of his grandchildren and to initiate him in the secrets of singing. Tică Moșă says that a singer must have iron resistance: at the weddings of the Romani people he sings from 10 pm until 4-5 in the morning. But there are also events of several days, where the singers have to sing tirelessly.

The family

His father was a blacksmith. Tică Moșă tells that when he was a child, his father was catching him swimming and he was making him to blow the bellows and to help him in the workshop from morning until night. He still keeps his father's "bellow" (forge) along with all the tools, and about the anvil from the workshop, he says that it is hundreds of years old. Tică Moșă says that these tools are very much sought after by foreigners and that he had good offers from the Italians for them but he did not want to give them. "The Traditions are gone, but what we have left is kept and we are aware of their value" he says

His mother did not know the Romani language, though he was from a Romani family. Instead, his father was speaking the Romani language very well.

Petre Antonescu tells about his wife "I met my wife Lelica (she is called Leli) in my childhood, we were classmates. At 16 years old she married me. We have 40 years of marriage. We had good parts and less good parts in the 40 years. It was too hard with me for her, she tol me once - either with me or with your friends - I did not like that, I told her that I was making a living with them and that I shared a bread with them, but we moved on with a lot of things, both me and her."

He also says that wherever he was gone, his thought was at family, at children. He tried to sing to as many events as possible, to ensure for them a better life. He wandered a lot but he is convinced that if he did not play, he could not support his five children. Tică Moșă says that none of his children is playing because he has struggled a lot and he did not want them to go through so many (sleepless nights, going away from home). Now he has 5 grandchildren who stay with him and he wants to take care of them.

2. Enea Ștefan called Udilă (50 years old) - Danceu village, Jiana township

The handicraft

There are many singers in Ștefan Enea's family. He has inherited the secrets of the craft his father and from his father's brother. But his grandmother knew how to sing as well. From each one he learned something.

In his youth he had a band. Today she plays the pipe organ at weddings and parties. He says he is an "ear singer" (he plays according to what he hears, not by

notes), but he has a professional attestation as well since the period of Ceausescu (the period before 1990). Stefan Enea also says that many years ago there were a lot of “hore” (type of circle dance originating in the Balkans but also found in other countries) in the village. "Now only at Ispas - on the Ascension Day, people are praying and come here to the singers, people from all the neighboring areas of the township, they come even from other counties. In the band with which I am playing now, the “lăutărească” music is in the repertoire, but also a lot of music in Banat style", he says.



Enea Ștefan called Udilă telling the music adventures from the Western Europe



Attending a wedding in Vânu Mare

The singer Udilă says that he was in France where he has lived for seven years. He did not abandon singing, thus he played in Paris in the Eiffel Tower area.

The family

Ștefan Enea says that he has been living in Danceu village, Jiana, his whole life. His grandparents were also from Mehedinti, Târna and Fața Cremenii. He comes from the family of Miu Boana, a family of Romanian Gypsies: they speak the Romani language in the house, but they also use many Romanian words, as the Romani people in Burila, Gruia and Vânjuleț. "The traditions are preserved through our Gypsy language, which we are still using, and through our crafts, but the style of dress is no longer preserved," says Ștefan Enea.

Ștefan Enea has three children: two girls and one boy. The girls did not inherit his musical talent: one works as a school mediator at Jiana school and the other one is a health mediator. Unfortunately, the boy died, but he left him a grandson, whom he wants to teach how to sing.

3. Pătriu Ion, called Viorel (62 years old) - Vrata township

The handicraft

Ion Patriu says that his parents took him to Claușmir, where he learned to play the accordion. From the age of 14 he started playing at weddings. On working days, he worked in agriculture, but during the weekends, he was playing at weddings and parties. He then made a band with which he sang until 1998 (his wife was soloist and his friends and relatives, instrumentalists).

Since 2003, he has begun to go abroad, to Italy, to the Vatican where he was playing seasonally in restaurants or on terraces and sometimes on the streets. Ion Pătriu says that there he gains more than in the country, and that the accordion is more popular among the Italians. He thinks that this instrument is no longer as appreciated as before, and the people are content just with the pipe organ.



Pătru Ion, a number of excellence at his home

In the family, the talent for music was inherited by the middle boy, who also sings in Italy and by one of his grandchildren. Ion Pătriu says that he grew him up and he was placing the accordion in his hands and every day was teaching him something else.

The family

Ion Pătriu says that he came to Vrata in 1967, together with his parents, when he was 11 years old. He is considered a Romanian gypsy, because his parents did not speak the Romani language and they were a family of singers. His family comes from Bâcleș. His father had a sister who lived in Vrata and came here after her, bringing his family as well.

Ion Pătriu says that the passion for music was inherited from his father who was playing the guitar, while his mother was in charge of the household and was working in agriculture. He also stayed in Vrata where he married. His wife comes

from a group of Romanian (heart) gypsies, but they spoke the Romani language in the house. Now he has three married boys, grandchildren and great-grandchildren.

V. Tourist infrastructure in the neighborhood

Protected regions and areas:

-Site of Community Importance Pădurea Stârmina -Pădurea Stârmina is a protected area of national interest located on the administrative territory of Hinova. It is an area of 123 hectares that preserves natural habitats and important forest species. The value of this reservation is due to compact surfaces with noxious weeds and a mixture of different deciduous.

-The Iron Gates Nature Park is located on the left bank of the Danube, between the localities Baziaș and Gura Văii. In its perimeter there are also the southern extensions of Banat Mountains (Locvei and Amăj) and of Mehedinți Mountains, as well as a part of the Mehedinți Plateau and the strip of lake belonging to the national territory

- The natural reservation from Lunca Banului village, near Strehaia, is an oak and ash forest in which the lily of the valley is also present

- Domogled National Park - Valea Cernei where 20 approved tourist routes with different degrees of difficulty are arranged on which tourists can see caves, gorges, waterfalls, glades and pavilion structures, as well as numerous water mills.

- Ponoarele Natural Complex is an area characterized by limestone rocks and is a natural reserve that has been declared a protected area. It is extended over an area of 100 hectares.

- The Lilac Forest From Ponoarele - a botanical reservation of 20 hectares, is declared a natural monument of national interest and it is the largest in the country. The forest is located about 3 km south of Ponoare locality, between Băluța and Răiculești hills.

Repeatable cultural and sporting events:

Drobeta Turnu-Severin

-*Severin International Guitar Festival*, May

-*The autumn of Severin* October

-*Danube waves - International Chess Festival* - May

-*Vânju Mare - Vineyard and Wine Festival* (September)

- Isverna - *Sheep Measurement* - end of May

-Ilovat - *The Feast of Coșuștea* - May

-*The Day of the Lilac in Ponoarele township* - organized annually in the first part of May, attended by artistic professional and amateur ensembles, consecrated folk musicians; a hora (type of circle dance originating in the Balkans but also found in other countries) in the village and a campfire are also organized;

- *Folk music festival: Ponoare, Ponoare!* (4th-6th of August) - with young folk musicians (vocal soloists and instrumental soloists);

- *National folklore festival: Mountain, mountain, beautiful fir!* - Baia de Aramă (4th-5th-6th of September) - it is a vocal and instrumental interpretation contest and

it aims at preserving and promoting the traditional Romanian cultural heritage;

- Simian township feast, 15th of August
- Mihai Eminescu Festival, Orșova - 15th of January;
- The celebrating days of Orsova - 14th-15th of August,
- Autumn Festival, Orsova - October
- The Danube Pearl Festival, Orșova
- The celebrating days of Eșelnița township, celebrating day of Mary, mother of Jesus -15th of August
- The Fig Feast from Șvinița, 19th-20th of August

Archaeological vestiges

- The archaeological site Str. Independentei and SchelaCladovei in Drobeta Turnu Severin - in the area it was discovered the oldest stable human settlement in Europe where there were discovered artifacts older than 10,000-11,000 years,
- The ruins of the Severin Fortress - including several buildings with towers and inner courtyards discovered during successive excavations.
 - The Ruins of the Roman Camps at Hinova, 16 km from Drobeta Turnu Severin. It is an especially important archaeological point, here being the largest gold treasure in the country, of Thracian origin.
- Bălăcița- Brazda lui Novac limes is a frontier reinforced with a wave of earth, built in the IVth century, during the time of Emperor Constantine the Great. Brazda lui Novac started from the mouth of Topolnița Cave (Mehedinți County), crossed Oltenia and Muntenia under the hills up to Mizil, his traces being visible today as well.

Museums

- Drobeta Turnu Severin Art Museum is housed in an art - monument building, erected in an eclectic style dating back to 1890 and featuring feudal artworks from the XIXth and XXth centuries and contemporary artworks.
- The Iron Gates Region Museum - The Natural Sciences is housed in a building erected between 1923 and 1926 and has sections of Natural Sciences, Archeology-History and Ethnography-Folk Art, with about 4.000 pieces of patrimony,
- The Museum of the Iron Gates Hydropower Plant, opened in 1976, presenting the general features of the Danube, hydrological data, material testimonies of human settlements in the area.

Objective religioase

-Religious Objectives

- Sfantul Ioan Botezatorul" church, also known as the name of its founders - "Grecescu", is situated in the South-West part of Drobeta Turnu Severin
- "Maioreasa" church, dedicated to the "Assumption of Mary" in Drobeta Turnu Severin, was built between 1842 and 1846 at the initiative of Major Ion Ciupagea and his wife Dumitrana Ciupagea during the reign of Gheorghe Bibescu

-The Catholic Cathedral in Orsova - built between 1972-1976, was the first Catholic Church built during the communist regime. It is considered an architectural masterpiece of the XXth century. The architect Hans Fackelmann designed the Catholic Cathedral in Orsova as a tent, and the roof viewed from above has the shape of a cross, a unique conception in Europe.

- "Sfanta Ana" Monastery - located on Dealul Moşului, Orsova. It was founded by the interwar journalist Pamfil Şeicaru, who fought in the Orsova area as a pilot officer in World War I. The monastery was built between 1936-39 and bears the name of Saint Anne, after the name of the mother of its founder.

Architecture

-The Commercial Bank of Drobeta Turnu Severin was built in 1908 and is on the national list of historical monuments.

- The Water Castle in Drobeta Turnu Severin was built between 1912 and 1915. At present it houses a tourist information center, an exhibition space and art gallery, a museum "History of the water supply of Drobeta Turnu Severin, a photo and sculpture exhibition, a literary cafe and a belvedere space.

- The Wooden Mill (Crăuceni Mill), declared a historical monument, is located on Valea Morilor and it is the most interesting wooden construction on the territory of Ponoarele township, which is still used for the traditional grinding of wheat or corn using water.

Other local attractions and sightseeing:

- The Iron Gate 1 is the largest hydroelectric power station in Romania and the largest on the Danube, being the first cross-border collaboration between Romania and Serbia. The construction started on 7th of September 1964 and was completed on 16th of May 1971.

Ponicova cave - from Ciucaru Mare massif. It is the largest cave in the Danube Gorge. Its galleries amount to 1,660 m, passing through Ciucaru Mare and going out to the Danube. The optimal period of visit is from May to October, except for periods of floods when the galleries are flooded and make it impossible to access inside the cave. The cave is accessible both on land and on the Danube by boat. Special equipment and guide are recommended for visiting because of the average degree of difficulty;

Veteran's Cave and Grotto- is located on the left bank of the Danube, in Ciucaru Mare Massif, 500 m downstream of the Ponicova Cave. It has been known from ancient times, it was a strategic point for Dacians, Romans, Austrians and Turks, because here the soldiers could be sheltered. The name of the cave comes from the Austrian general Veterani, who fortified the cave, made a wall from the cave to the water's edge, a wall guarded by the soldiers. Due to the military interest, the Veteran's Cave was the first sorted cave in Europe. Ponicova gorges lead to the Gallery of Bats with specimens that can be seen in the natural environment, in a semi-obscurity that allows the development of these types of specimens. The access to the cave is only done on the Danube.

-Danube, in the most beautiful part of the gorge. The monastery was built on the site of a former observation and guidance point of the Danube vessels. The construction of the Iron Gate I Hydroelectric Power Station in 1967 led to the demolition of the building, its ruins being flooded by the Danube. The monastery has not been granted the right to be rebuilt elsewhere. Because of this, the settlement became known as "The Monastery under the Water, or as " a hidden place ", " dark water." In the year 1993 it is erected the new church, and in 1995 it is re-established this settlement, the works being finished in 2000. The actual church is dedicated to the Archangels Michael and Gabriel and the Holy Trinity.

The rock sculpture of Decebalus - The rock sculpture of Decebalus is a rock sculpture on the Danube, located between Eşelnița and Dubova, near Orșova. The statue with Decebal's face was carved in rock by a group of climbing sculpturers financed by the historian Iosif Constantin Dragan. The sculpture lasted 10 years, from 1994 to 2004. In terms of height, this statue measures 55 meters and is the sixth in the world, being only 6 meters smaller than the famous statue of Jesus Christ in Rio de Janeiro.

- Ethnography collection Doina Olimpia and Teodor Grigore - pieces of furniture, traditional occupations, traditional customs, ceramics, icons, photos from the villages Eşelnița, Dubova, Ogradena;

-The collection of priest Sever Negrescu (historical parish museum in 1990-1996) - old books, religious objects, icons coming from the localities in the gorge: Tisovița, Ogradena, Plavișevița, Mraconia, Dubova, Eşelnița

-the monument dedicated to the local heroes of the two world wars in Eşelnita township

-Ponoare Cave is located at an altitude of 337 m. Its length is 734 m.

- God's bridge, a natural bridge unique in the world, 30 m long and 22 m height, being the largest natural bridge in Romania and the second in terms of dimension in Europe, but the only one that can be accessed by car. It is located in the center of Ponoare locality in Mehedinti, being a huge arcade of stone over which Baia de Aramă road passes - Drobeta Turnu Severin road passes.

- Ponoarele limestone pavements are truly unique at the European level, formed at the altitude of 600 m. The most famous and interesting are the limestone pavements of Dealul Peșterii, which form two distinct fields: Field of Cleopatra and The Field of Aphrodite

- Zaton Lake is the largest karst lake in Romania. In the rainy spring, it can reach impressive dimensions: 2.5 km long, a surface of 2 km² and over 20 m deep.

- Bulba cave, also known as the "Big Cave" of "the Cave from Baia" actually extends under the territory of Ponoarele township, under Brăzișori and Cornet hills, over a distance of more than 1,560 m long

HOTELS

Drobeta Tunru Severin

1	Condor Hotel	***	Aluniș boulevard, no. 18	www.hotelcondorseverin.ro +40 252 311 128 +40 352 405 300 +40 744 522 900 e-mail: condor.office@yahoo.com
2	Clipa Hotel	***	Brîncoveanu street, no. 165	www.hotelclipa.ro +40352401723 +40731336162 Email office@hotelclipa.ro
3	Eden Hotel	***	Gura Poroinii, no. 143	www.hotel-eden-severin.ro 0252 321 321 ; 0372 703 675 ; 0723 181 101 office@hotel-eden-severin.ro
4	Corona Hotel	***	T. Vladimirescu boulevard 106 ^a	www.hotelcorona.ro 0743 128 658 contact@hotelcorona.ro
5	Flora Hotel	***	Calea Timișoarei 179	www.hotel-flora.ro +40-252-333115 +40-352-401904
6	Traian Hotel	**	T. Vladimirescu boulevard 74	0252 311 760
7	Continental Hotel	***	Carol boulevard 2	www.continentalhotels.ro +40 372 528 828 drobeta@continentalhotels.ro
8	Tudor Hotel	***	Calea Timișoarei 180	www.hoteltudor.ro 0352-405653 E-mail: contact@hoteltudor.ro rezervari@hoteltudor.ro
9	Club G Hotel	****	Dr. Gheorghe Saidac street 24	www.clubg.ro +40 252 32 22 77 +40 744 63 11 00 hotel@clubg.ro

MOTELS

1	Motel Restaurant Elite	***	Cicero street 197	0252 317 317
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HOSTELS

1 Hostel Tropical *** I.L. Caragiale 39 0252 333 023

PENSIONS

1 Clipa **** Revoluției
boulevard 2E www.hotelclipa.ro
+40352401723
+40731336162
Email office@hotelclipa.ro

2 Ambiental *** Unirii street 72 0745 169 459

3 Europa *** T. Vladimirescu
boulevard 66 www.pensiunea-europa.ro
0252 333737
europa@rdsmail.ro

4 Class ** Calea Craiovei-
Șimian 0765 331 718

5 Andra House *** G. Coșbuc street
2-4 0723 622 032

6 Astoria Gheorghe Anghel
street 0748 702 011

BAIA DE ARAMĂ

- *“Casa Albă” Pension*

Address: Victoriei street 44, Baia de Aramă 217325, Phone: 0752 234 522;

- *“Izvorul Rece” Pension*

Address: Brebina village, no.47, Phone numbers: +40252381509,
+40744576562;

PONOARELE TOWNSHIP

- *“Conacul Boierului”*

Address: Ponoarele Township, Ponoarele village, no. 4, Phone:
+40740057390, e-mail: pensiuneaconacuboierului@gmail.com;

ISVERNA TOWNSHIP

- "Lila" Villa

Address: DC50, Isverna;

- "Pietrele Albe" Pension

Address: Selișteea village, Izverna township, Phone numbers: (+40) 722 335 322, e-mail: valeacosustei2011@gmail.com;

ORȘOVA

- "Casa Verde" Pension

Address: Orșova, Gratca street no. 100, Phone numbers: +40252 360.132, +40744 954.191, e-mail: casaverde_orsova@yahoo.com, web page: <http://casaverde-orsova.ro>;

- "Taka" Pension

Address: Tufari street No. 12 next to the harbour on E70, Phone: +40722 498 110;

- "Decebal 4*" Pension

Address: DN57 Orșova - Moldova Nouă, through Eșelnița towards Dubova, about 25 km from Dubova;
Phone: 004 0252 368 032, 004 0747 808 585,
e-mail: rezervari@pensiuneadecebal.ro,

web page: <http://www.pensiuneadecebal.ro>.

RESTAURANTS (first 4 according to TripAdvisor)

1	Restaurant&Lounge 16,50	European, Asian, Mediterranean	Traian street no.50	www.1650.ro 0774-431991 office@1650.ro
2	Taverna Sârbului	Eastern European	E 70	www.drobeta.tavernasarbului.ro 0727 223 300; 0727 600 688; 0727 300 449;
3	Krypton Club Pub&Grill	Pizza, Pub, Grill	Str. Crișan 8	drobeta@tavernasarbului.ro www.krypton.ro 0753 241 035
4	Marco Pollo Cetate	Italian	Theodor Costescu street	www.facebook.com/pages/MarcoPollo 0352800880, 0746575951
	Cetate Cultural Harbor	Cetate		www.portcetate.ro 0755 070 390 portcetate@gmail.com

Other restaurants in Mehedinți county:

- *Restaurant Select - Baia de Aramă*
Address: Brebina street, on the road DN67D, phone: +40755.157.482;
- *Restaurant of "Casa Albă Pension"*
Address: Victoriei street 44, Baia de Aramă, phone: +40752.234.522;
- *"Conacul Boierului" Restaurant*
Address: Ponoarele township, Ponoarele village, no. 4, phone: +40740.057.390, e-mail: pensiuneaconacuboierului@gmail.com.

VI.ACCESS WAYS, ROADS, PUBLIC TRANSPORT

Transport connections to the Trans-European Transport Network

- railway infrastructure: railway station CFR Drobeta Turnu-Severin (Bucharest-Timisoara thoroughfare) and Craiova (Bucharest-Timisoara thoroughfare, connections to Calafat and Transylvania - Cluj Napoca),
- Direct access to DN 56A, DN 6 and DN 67, 67A and E70, E 79.
- River infrastructure: Drobeta Turnu Severin harbor, Cetate harbor, Orșova harbour
- Eșelnița township may be reached on DE 70 up to Orșova, then on DN 57 until destination.
- Jiana may be reached by car on DE 70 Drobeta Turnu Severin - Craiova, up to Șimian, then on DN 56A up to Vânju Mare, then on DJ606 until destination, or by bus. From Drobeta-Turnu Severin to Jiana Veche there are 6 buses with departure from Drobeta-Turnu Severin stations - Drobeta Turnu Severin Station and arrival at Jiana Veche stations - Jiana Veche.
- The first bus leaves at 00:00. The last one leaves at 15:30

Vrata may be reached by car on DE 70 Drobeta Turnu Severin - Craiova, up to Șimian, then on DN 56A up to the crossroad with DN 56C and from there to the destination.

Bayash

I. General considerations

The Bayash are part of the Romani community dealing with wood processing. Because there are those who have been assimilated to the majority population for a good period of time, there was the hypothesis that they would not even belong to the Romani people. Such a hypothesis was issued by the academician C. S. Nicolăescu-Plopșor who claims that the bayash are not Romani people, but Romanians. His arguments are the major cultural, ethnographic, linguistic and social differences. For example, the bayash were never slaves, but free people who were required to pay an annual donation to the ruler. In addition, they do not know the Romani language, and historical information shows that this feature has quite old roots. In fact, the Roma call them generically kashtali "wood workers, those who process wood" (from the gypsy kasht "wood"); kashtaliu later acquires the meaning of "Gypsy who does not know the Gypsy language", along with the term "tismănar".

The word "rudar" comes from Slavic languages and means "miner". In the XVIIth - XIXth centuries in the Romanian countries there were "goldsmiths or bayash" who were not slaves and had the right to search for gold in the rivers of the Romanian lands, but they were obliged to give a certain quantity of gold annually to the ruler or to the voivode.

The historical documents show that the bayash were already in Wallachia in 1620. The mention appears in a letter of Gavril Movilă to the Cozia monastery, which specifies "as before" which shows that the baysh were known in the area before that date.

One of the sources that made it possible to identify the origin of the bayash was the linguistic analysis. Thus, there was a certainty that between the present language of the bayash and the spoken words of the Romanians in the southwest of Transylvania between the XIVth and - XVIIth centuries there was a close connection. It was possible to issue the hypothesis of the coming of the bayash from the

Apuseni Mountains, where they worked as miners in the gold mines or as washers of the golden sand from the rivers in this area.

At the same time, the bayash coming from Bulgaria are called "turcani" or "vlahuți" after the sphere of influence in which they lived.

II. Social Aspects

About handicraft

In a study carried out in 1974 in the areas inhabited by the bayash of Oltenia, they are classified into three categories according to their occupations:

- Trough makers (layer makers) or spoon makers; they live mostly in the valleys of waters where softwood is present (poplar, willow, cork) from which men manufacture layers, spoons, and so on and women produce spindles, distaffs and so on.
- the boyash, who live in the sub-Carpathian region in the hazelnut area, from whose twigs the women interweave hampers (baskets) and in the beech area, from which manufacture barns for the storage of flour; cases and other specific objects.
- wheel makers, working hoops, spokes, yokes and so on

Most of the bayash are spoon makers, due to the fact that their products have always been in great demand. Until the modern age, wooden spoons were the only ones available and, as a result, along with the potters, the spoon makers provided some of the most important products in the household. Spoons are made of softwood such as willow or poplar. Even though, with the modern age, the utility of these products has declined, they have not disappeared. Traditional goods fairs, in particular, played a very important role in preserving this profession.

The family

Like other village Roma, the bayash do not speak the Romani language, being assimilated from this point of view. Instead, relationships within the family are preserved. Women have a role both social, meaning that they are the ones who support the household and take care of children, as well as an economic one. The latter is evidenced by the fact that they dealt with the valorisation of products

manufactured by men. In the past, they went through villages and offered products for sale. Now much of the sale is done at traditional fairs and exhibitions, but they are those taking care of sale.

III. Cultural Aspects

One of the characteristics of the bayash is the feast of the “Gurban”, which is not common to other families. Instead, in some populations in Turkey, there is the feast of Kurban Bayrami (Turkish Kurban "sacrifice, offering", bayram "feast, feast day") with a ritual similar to that of the bayash gurban. This would justify the hypothesis of the loan for the celebration of the gurban by the bayash from the Turkish populations in Bulgaria with whom they came into contact.

With the impoverishment of seams of gold and of the golden sand in the rivers, the bayash seem to have been forced to gradually abandon their initial occupation and begin to process the most easily obtained wood from the meadows and valleys of the rivers where they had their dwellings. This process was taking place in the XVIIth- XVIIIth centuries. In a document from 1794 issued in Wallachia, which mentions the goldsmiths' occupations, it is stated: "during the summer they deal with the extraction of gold from the sand, and during the winter, because of the frozen waters they deal with the processing of wood in household objects"

III. Representative bayash in Mehedinți county

1. Dumitru Linguraru, Răscolești village, Izvorul Bârzii township

The handicraft

Although he has countless specializations quite different from wood carving, the images from childhood in which many of the bayash from Baia de Arama were working on spoons put their footprint on Dumitru Linguraru. He has discovered this passion for eight years and he is carving the wood in his spare time. He mainly produces spoons, but he also made sculpture and engraving works or decorations.

Dumitru Linguraru works in softwood: wild apple, hornbeam, lime tree, willow. He says that he disconnects when he works and can spend four hours working on a spoon: "I have the model in my mind, and I work until it is as I want. I make art, and my models are unique. I have dozens of patterns created by me.

When I make a pattern, I look at the shape of the wood. If he has a knot or an imperfection, I do not eliminate them; I integrate them into the model. For carving, I use several little knives and chisels. In my spoons I put all the riches of nature: the water course, the beauty of the flowers and the leaves, the greatness of the trees. The motifs I use are inspired by everything that surrounds us, "he says.



Dumitru Linguraru presenting his works at a personal exhibition in Drobeta Turnu Severin

Although he says he works for his soul and for his own disconnection, Dumitru Linguraru has begun to be appreciated for his art. His works were exhibited at the Palace of Cluture from Severin, but he also participated in other national and international exhibitions.

The family

The name of the craftsman Linguraru was predestined for his passion. He says that his grandfather was called Serban, but after returning from the war he had to change his name and he decided to be Linguraru. Dumitru Linguraru spent his childhood and lived in Baia de Aramă until last year when he moved next to Drobeta Turnu Severin, in Răscolești village, Izvorul Bârzii township. The craftsman comes from a mixed family, with a bayash father and a Romanian mother. His grandfather died very young when his father was 9 years old. Dumitru Linguraru says that there were five brothers, and his father worked hard in the mine to raise them all. All feasts specific to the bayash communities were celebrated in the family. Dumitru Linguraru remembers with pleasure the Gurban feast, one specific to the bayash, when all the families and relatives were gathering.

At Baia de Aramă, the bayash community is located in the east of the locality. Dumitru Linguraru says that in childhood in Baia de Aramă, there were 80 families of bayash and all were wood workers. From his information, only a single family is currently dealing with this craft. Although he left the village, he kept in touch with people in the area. In Baia de Arama is very well known as Mitica.



Dumitru Linguraru's creations exhibited at Teodor Costescu Palace in Drobeta Turnu Severin

Dumitru Linguraru followed his father in terms of mining, but he has higher education in the field. He is a mining engineer, graduating from Petroșani faculty with the expertise of an explosives expert engineer. He has worked in Motru as engineer for 27 years. He also made the second faculty in the field of environmental protection at the Ecological University in Bucharest. At the same time, as a retiree, he also made energy therapy courses and he opened an energy therapy practice. At family level, he was married and he has two children aged 27 and 25. He is remarried now.

2. Mutu Vasile, called Melcu, Jiana Veche village, Jiana township

The handicraft

Vasile Mutu works in wood and makes all kinds of household items: chairs, tables, or tails for tools. The craft was inherited from his father who was a wheel maker, manufacturing wheels for wagons or heavy carts carrying heavy loads. In his childhood, he worked with his father and learned how to make his own wheels. During the communist period, he was dealing with carpentry at the agricultural cooperatives in Risipiți and Gogoșu.



Wood left to dry in the workshop

Now he is just working upon order. He has his own workshop at home with all the tools for making wooden objects. He is known in the area for his craftsmanship and people call him for orders of tables, chairs, small furniture or tool tails. He says that he has earned his reputation with great work and seriousness towards his customers.

Out of all his children, only the older son preserves the handicraft. But he specialized in cooperage. He manufactures barrels or, upon request, he repairs older ones.

The family

Vasile Mutu was born and spent his childhood in Jiana. His parents and grandparents are from the same locality, and they are a family of bayash. I got married with a bayash woman and we stayed in Jiana. Together they have five children (three girls and two boys). Most of the children are abroad.



Vasile Mutu and his wife

V. Tourist infrastructure in the neighborhood

Protected regions and areas:

-Site of Community Importance Pădurea Stârmina -Pădurea Stârmina is a protected area of national interest located on the administrative territory of Hinova. It is an area of 123 hectares that preserves natural habitats and important forest species. The value of this reservation is due to compact surfaces with noxious weeds and a mixture of different deciduous.

-The Iron Gates Nature Park is located on the left bank of the Danube, between the localities Baziaș and Gura Văii. In its perimeter there are also the southern extensions of Banat Mountains (Locvei and Amăj) and of Mehedinți Mountains, as well as a part of the Mehedinți Plateau and the strip of lake belonging to the national territory

- The natural reservation from Lunca Banului village, near Strehaia, is an oak and ash forest in which the lily of the valley is also present

Repeatable cultural and sporting events:

Drobeta Turnu-Severin

-*Severin International Guitar Festival*, May

-The autumn of Severin *October*

-*Danube waves - International Chess Festival* - May

-Vânju Mare - *Vineyard and Wine Festival* (September)

- Isverna - *Sheep Measurement* - end of May

-Ilovat - *The Feast of Coșuștea* - May

-*The Day of the Lilac in Ponoarele township* - organized annually in the first part of May, attended by artistic professional and amateur ensembles, consecrated folk musicians; a hora (type of circle dance originating in the Balkans but also found in other countries) in the village and a campfire are also organized;

- *Folk music festival: Ponoare, Ponoare!* (4th-6th of August) - with young folk musicians (vocal soloists and instrumental soloists);

- *National folklore festival: Mountain, mountain, beautiful fir!* - Baia de Aramă (4th-5th-6th of September) - it is a vocal and instrumental interpretation contest and it aims at preserving and promoting the traditional Romanian cultural heritage;

- Simian township feast, 15th of August

- Mihai Eminescu Festival, Orșova - 15th of January;

- The celebrating days of Orșova - 14th-15th of August,

- Autumn Festival, Orșova - October

- The Danube Pearl Festival, Orșova

Archaeological vestiges

-The archaeological site Str. Independentei and SchelaCladovei in Drobeta Turnu Severin - in the area it was discovered the oldest stable human settlement in Europe where there were discovered artifacts older than 10,000-11,000 years,

- The ruins of the Severin Fortress - including several buildings with towers and inner courtyards discovered during successive excavations.

- The Ruins of the Roman Camps at Hinova, 16 km from Drobeta Turnu Severin. It is an especially important archaeological point, here being the largest gold treasure in the country, of Thracian origin.

-Bălăcița- Brazda lui Novac limes is a frontier reinforced with a wave of earth, built in the IVth century, during the time of Emperor Constantine the Great. Brazda lui Novac started from the mouth of Topolnița Cave (Mehedinți County), crossed Oltenia and Muntenia under the hills up to Mizil, his traces being visible today as well.

- The ruins of Grădeț fortress, XIIIth century, the medieval period in Izvorul Bârzii township

- Settlement "At Poligon", the Roman period from Izvorul Bârzii township
- Roman castrum from Putina-Izvor Barzii IVth-Vth century, late Roman period from Izvorul Bârzii township

Museums

- Drobeta Turnu Severin Art Museum is housed in an art - monument building, erected in an eclectic style dating back to 1890 and featuring feudal artworks from the XIXth and XXth centuries and contemporary artworks.
- The Iron Gates Region Museum - The Natural Sciences is housed in a building erected between 1923 and 1926 and has sections of Natural Sciences, Archeology-History and Ethnography-Folk Art, with about 4.000 pieces of patrimony,
- The Museum of the Iron Gates Hydropower Plant, opened in 1976, presenting the general features of the Danube, hydrological data, material testimonies of human settlements in the area.
- the Wood house Măria Moacă from 1860 in Izvorul Bârzii township

Religious Objectives

- Sfantul Ioan Botezatorul" church, also known as the name of its founders - "Grecescu", is situated in the South-West part of Drobeta Turnu Severin
- "Maioreasa" church, dedicated to the "Assumption of Mary" in Drobeta Turnu Severin, was built between 1842 and 1846 at the initiative of Major Ion Ciupagea and his wife Dumitrana Ciupagea during the reign of Gheorghe Bibescu
- The Catholic Cathedral in Orsova - built between 1972-1976, was the first Catholic Church built during the communist regime. It is considered an architectural masterpiece of the XXth century. The architect Hans Fackelmann designed the Catholic Cathedral in Orsova as a tent, and the roof viewed from above has the shape of a cross, a unique conception in Europe.
- "Sfanta Ana" Monastery - located on Dealul Moşului, Orsova. It was founded by the interwar journalist Pamfil Şeicaru, who fought in the Orsova area as a pilot officer in World War I. The monastery was built between 1936-39 and bears the name of Saint Anne, after the name of the mother of its founder.
- The Monastery Skete of Topolnița attested in documentary in 1600-1611, in the village of Skete of Topolnița in Izvorul Bârzii township
- "Sf. Arhangheli" church dating back to the XIXth century from Izvorul Bârzii township

Architecture

- The Commercial Bank of Drobeta Turnu Severin was built in 1908 and is on the national list of historical monuments.
- The Water Castle in Drobeta Turnu Severin was built between 1912 and 1915. At present it houses a tourist information center, an exhibition space and art gallery, a museum "History of the water supply of Drobeta Turnu Severin, a photo and sculpture exhibition, a literary cafe and a belvedere space.

Other local attractions and sightseeing:

- The Iron Gate 1 is the largest hydroelectric power station in Romania and the largest on the Danube, being the first cross-border collaboration between Romania and Serbia. The construction started on 7th of September 1964 and was completed

on 16th of May 1971.

Ponicova cave - from Ciucaru Mare massif. It is the largest cave in the Danube Gorge. Its galleries amount to 1,660 m, passing through Ciucaru Mare and going out to the Danube. The optimal period of visit is from May to October, except for periods of floods when the galleries are flooded and make it impossible to access inside the cave. The cave is accessible both on land and on the Danube by boat. Special equipment and guide are recommended for visiting because of the average degree of difficulty;

Veteran's Cave and Grotto- is located on the left bank of the Danube, in Ciucarul Mare Massif, 500 m downstream of the Ponicova Cave. It has been known from ancient times, it was a strategic point for Dacians, Romans, Austrians and Turks, because here the soldiers could be sheltered. The name of the cave comes from the Austrian general Veterani, who fortified the cave, made a wall from the cave to the water's edge, a wall guarded by the soldiers. Due to the military interest, the Veteran's Cave was the first sorted cave in Europe. Ponicova gorges lead to the Gallery of Bats with specimens that can be seen in the natural environment, in a semi-obscurity that allows the development of these types of specimens. The access to the cave is only done on the Danube.

"Sfanta Ana" Monastery - located on Dealul Moşului, Orsova

Mraconia Monastery is located in Dubova Township, on the left bank of the Danube, in the most beautiful part of the gorge. The monastery was built on the site of a former observation and guidance point of the Danube vessels. The construction of the Iron Gate I Hydroelectric Power Station in 1967 led to the demolition of the building, its ruins being flooded by the Danube. The monastery has not been granted the right to be rebuilt elsewhere. Because of this, the settlement became known as "The Monastery under the Water, or as " a hidden place ", " dark water." In the year 1993 it is erected the new church, and in 1995 it is re-established this settlement, the works being finished in 2000. The actual church is dedicated to the Archangels Michael and Gabriel and the Holy Trinity.

The rock sculpture of Decebalus - The rock sculpture of Decebalus is a rock sculpture on the Danube, located between Eşelnița and Dubova, near Orșova. The statue with Decebal's face was carved in rock by a group of climbing sculpturers financed by the historian Iosif Constantin Dragan. The sculpture lasted 10 years, from 1994 to 2004. In terms of height, this statue measures 55 meters and is the sixth in the world, being only 6 meters smaller than the famous statue of Jesus Christ in Rio de Janeiro.

HOTELS

Drobeta Tunru Severin

1	Condor Hotel	***	Aluniş boulevard, no. 18	www.hotelcondorseverin.ro +40 252 311 128 +40 352 405 300 +40 744 522 900 e-mail: condor.office@yahoo.com
2	Clipa Hotel	***	Brîncoveanu street, no. 165	www.hotelclipa.ro +40352401723 +40731336162 Email office@hotelclipa.ro
3	Eden Hotel	***	Gura Poroinii, no. 143	www.hotel-eden-severin.ro 0252 321 321 ; 0372 703 675 ; 0723 181 101 office@hotel-eden-severin.ro
4	Corona Hotel	***	T. Vladimirescu boulevard 106 ^a	www.hotelcorona.ro 0743 128 658 contact@hotelcorona.ro
5	Flora Hotel	***	Calea Timișoarei 179	www.hotel-flora.ro +40-252-333115 +40-352-401904
6	Traian Hotel	**	T. Vladimirescu boulevard 74	0252 311 760
7	Continental Hotel	***	Carol boulevard 2	www.continentalhotels.ro +40 372 528 828 drobeta@continentalhotels.ro
8	Tudor Hotel	***	Calea Timișoarei 180	www.hoteltudor.ro 0352-405653 E-mail: contact@hoteltudor.ro rezervari@hoteltudor.ro
9	Club G Hotel	****	Dr. Gheorghe Saidac street 24	www.clubg.ro +40 252 32 22 77 +40 744 63 11 00 hotel@clubg.ro

MOTELS

1	Motel Restaurant Elite	***	Cicero street 197	0252 317 317
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HOSTELS

1	Hostel Tropical	***	I.L. Caragiale 39	0252 333 023
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PENSIONS

1	Clipa	****	Revoluției boulevard 2E	www.hotelclipa.ro +40352401723 +40731336162 Email office@hotelclipa.ro
2	Ambiental	***	Unirii street 72	0745 169 459
3	Europa	***	T. Vladimirescu boulevard 66	www.pensiunea-europa.ro 0252 333737 europa@rdsmail.ro
4	Class	**	Calea Craiovei- Șimian	0765 331 718
5	Andra House	***	G. Coșbuc street 2-4	0723 622 032
6	Astoria		Gheorghe Anghel street	0748 702 011

BAIA DE ARAMĂ

- *“Casa Albă” Pension*

Address: Victoriei street 44, Baia de Aramă 217325, Phone: 0752 234 522;

- *“Izvorul Rece” Pension*

Address: Brebina village, no.47, Phone numbers: +40252381509,
+40744576562;

PONOARELE TOWNSHIP

- *“Conacul Boierului”*

Address: Ponoarele Township, Ponoarele village, no. 4, Phone:
+40740057390, e-mail: pensiuneaconacuboierului@gmail.com;

ISVERNA TOWNSHIP

- *“Lila” Villa*

Address: DC50, Isverna;

- *“Pietrele Albe” Pension*

Address: Selișteea village, Izverna township, Phone numbers: (+40) 722 335 322, e-mail: valeacosustei2011@gmail.com;

ORȘOVA

- *“Casa Verde” Pension*

Address: Orșova, Gratca street no. 100, Phone numbers: +40252 360.132, +40744 954.191, e-mail: casaverde_orsova@yahoo.com, web page: <http://casaverde-orsova.ro>;

- *“Taka” Pension*

Address: Tufari street No. 12 next to the harbour on E70, Phone: +40722 498 110;

- *“Decebal 4*” Pension*

Address: DN57 Orșova - Moldova Nouă, through Eșelnița towards Dubova, about 25 km from Dubova;
Phone: 004 0252 368 032, 004 0747 808 585,
e-mail: rezervari@pensiuneadecebal.ro,

web page: <http://www.pensiuneadecebal.ro>.

RESTAURANTS (first 4 according to TripAdvisor)

1	Restaurant&Lounge 16,50	European, Asian, Mediterranean	Traian street no.50	www.1650.ro 0774-431991 office@1650.ro
2	Taverna Sârbului	Eastern European	E 70	www.drobeta.tavernasarbului.ro 0727 223 300; 0727 600 688; 0727 300 449; drobeta@tavernasarbului.ro
3	Krypton Club Pub&Grill	Pizza, Pub, Grill	Str. Crișan 8	www.krypton.ro 0753 241 035
4	Marco Pollo Cetate	Italian	Theodor Costescu street	www.facebook.com/pages/MarcoPollo 0352800880, 0746575951
	Cetate Cultural Harbor	Cetate		www.portcetate.ro 0755 070 390 portcetate@gmail.com

Other restaurants in Mehedinți county:

- *Restaurant Select - Baia de Aramă*

Address: Brebina street, on the road DN67D, phone: +40755.157.482;

- *Restaurant of "Casa Albă Pension"*

Address: Victoriei street 44, Baia de Aramă, phone: +40752.234.522;

- *"Conacul Boierului" Restaurant*

Address: Ponoarele township, Ponoarele village, no. 4, phone: +40740.057.390, e-mail: pensiuneaconacuboierului@gmail.com.

VI.ACCESS WAYS, ROADS, PUBLIC TRANSPORT

Transport connections to the Trans-European Transport Network

- railway infrastructure: railway station CFR Drobeta Turnu-Severin (Bucharest-Timisoara thoroughfare) and Craiova (Bucharest-Timisoara thoroughfare, connections to Calafat and Transylvania - Cluj Napoca),
- Direct access to DN 56A, DN 6 and DN 67, 67A and E70, E 79.
- River infrastructure: Drobeta Turnu Severin harbor, Cetate harbor, Orșova harbour
- Izvorul Bârzii may be reached by car on DN 67 up to Puținei township, then on the communal road 7 until destination
- Jiana may be reached by car on DE 70 Drobeta Turnu Severin - Craiova, up to Șimian, then on DN 56A up to Vânju Mare, then on DJ606 until destination, or by bus. From Drobeta-Turnu Severin to Jiana Veche there are 6 buses with departure from Drobeta-Turnu Severin stations - Drobeta Turnu Severin Station and arrival at Jiana Veche stations - Jiana Veche.
- The first bus leaves at 00:00. The last one leaves at 15:30

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Potra George - Contributions to the History of Gypsies in Romania, Bucharest, Mihai Dascăl Editor, 2002

Zamfir Elena and Zamfir, Cătălin, Gypsies between ignorance and concern, Bucharest: Alternative Publishing House, 1993

Indicators on Romani Communities in Romania, Expert Publishing House, Bucharest, 2002.

Online resources

Evolution of Romani Education in Romania guide which may be consulted at the address

https://www.romaeducationfund.org/sites/default/files/publications/web_romani_a_report_romanian.pdf

Monograph of the Mehedinți County - which may be consulted at the address

www.bnr.ro/files/d/Pubs_ro/Monografii/Monografie_Mehedinti.pdf

Early inclusive education - guide which may be consulted at the address

http://proiecte.pmu.ro/c/document_library/get_file?uuid=9ee10f00-3b1a-43ef-b9ce-227dfbc3bac8&groupId=1014

Indicators on Roma Communities in Romania - Paper which may be consulted at the address

https://www.researchgate.net/publication/316189663_INDICATORII_PRIVIND_COMUNITATILE_DE_ROMI_DIN_ROMANIA

SocioRoMap - The survey of local experts on Roma communities and compact Roma groups in Romania - Paper which may be consulted at the address

https://www.academia.edu/34055325/SocioRoMap_-_ANCHETA_EXPER%20AILOR_LOCALI_PRIVIND_COMUNIT%20C4%82%20C8%9AILE_%2098I_GRP%20RILE_COMPACTE_DE_ROMI_DIN_ROM%20C3%82NIA

Analyzes and directions of intervention for improving the quality of life in Roma communities - Paper which may be consulted at the address <http://www.initiativa-romi.ro/intranet/Documentos/Raport%20de%20cercetare%20-RO%20site%201%20FINAL.pdf>

Nistoreanu Puiu, Liliana Nicodim, Tănase Mihail Ovidiu - Traditional professions and elements of tourist integrated development in rural areas, Paper which may be consulted at the address

http://www.amfiteatrueconomic.ro/temp/Articol_634.pdf

Sites

<http://www.asociatiaproroma.ro/site>

<https://adevarul.ro>

<http://sclavia-romilor.gov.ro/items/show/1535>

<http://www.unicef.org/romania/>