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БЪЛГАРСКО ПРАВИТЕЛСТВО

STUDY OF TRADITIONAL ROMA CULTURE BRANCHES IN VIDIN DISTRICT



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CONTENT

<i>ABOUT THE PROJECT AND THE RESEARCH</i>		2
<i>HYPOTHESES ON THE ORIGIN OF ROMA</i>		4
<i>WHY IS IT "Rroma" AND NOT "Roma"</i>		5
<i>THE PERSECUTION OF THE ROMA</i>		6
<i>ROMA POPULATION IN THE BALKANS AND BULGARIA</i>		10
<i>FEATURES OF THE ROMA LANGUAGE</i>		16
<i>THE ROMA AND RELIGIOUS GROUPS IN BULGARIA</i>		18
<i>THE ROMA AND THE ETHNICS IN BULGARIA</i>		19
<i>THE ETHNOCULTURE OF THE ROMA IN BULGARIA AND IN THE VIDIN REGION</i>		24
❖ <i>CRAFTS</i>		24
❖ <i>CUSTOMS AND TRADITIONS OF THE ROMA</i>		25
❖ <i>MYTHOLOGY</i>		39
<i>ROMA IN THE REGION OF VIDIN. STUDY OF ROMA CULTURE BRANCHES</i>		43
❖ <i>RESEARCH METHODOLOGY</i>		43
❖ <i>ROMA AND ROMA CULTURE BRANCHES IN ROMA NEIGHBORHOOD IN VIDIN</i>		45
❖ <i>ROMA AND ROMA CULTURE BRANCHES IN THE TOWN OF DUNAVTSI</i>		61
❖ <i>ROMA AND ROMA CULTURE BRANCHES IN THE TOWN OF BELOGRADCHIK</i>		63
❖ <i>ROMA AND ROMA CULTURE BRANCHES IN VILLAGE OF ARCHAR</i>		64
❖ <i>ROMA AND ROMA CULTURE BRANCHES IN VILLAGE OF NOVO SELO</i>		64
❖ <i>ROMA AND ROMA CULTURE BRANCHES IN VILLAGE OF GRAMADA</i>		65
❖ <i>ROMA AND ROMA CULTURE BRANCHES IN VILLAGE OF POKRAYNA</i>		66
❖ <i>ROMA AND ROMA CULTURE BRANCHES IN VILLAGE OF MAKRESH</i>		66
<i>ASSESSMENT OF THE POTENTIAL OF THE ROMA CULTURE IN VIDIN AREA FOR THE DEVELOPMENT OF SUSTAINABLE TOURISM</i>		69
<i>TOURIST INFRASTRUCTURE IN VIDIN AREA</i>		73
<i>CONCLUSION</i>		92

ABOUT THE PROJECT AND THE RESEARCH

The Project “Discover Roma Treasures!” ROBG-410, is funded by the INTERREG V-A Romania-Bulgaria Program, co-funded by the European Regional Development Fund and the national budgets of the Republic of Romania and the Republic of Bulgaria. The project is being implemented by 3 organizations, of which the Lead Partner is the Cross-Border Association Balance and Environment, Craiova, Romania, and partners of the Association for Regional Partnerships For Sustainable Development - Vidin and Agency for Regional Development and Business Center 2000 - Montana.

The idea behind the project stems from the fact that one of the most important sources of traditional culture in the cross-border area between Romania and Bulgaria, unknown and not yet discovered, is Roma culture. Unfortunately, only a few studies on the culture of this minority have been conducted in this area and as far as is known, no common strategy for the valorisation of this culture and its conversion into tourism products has been developed. All people agree that the Roma ethnicity has an impressive culture with beautiful songs, dances and stories, but no one has seen in these traditional "treasures" an opportunity to promote sustainable tourism products and promote the target region. It is time to interpret the traditional culture of Roma ethnicity and to set new challenges for tourists in the cross-border region who decided to visit the target area of the project, namely the Dolj and Mehedinți counties in Romania and the Vidin and Montana districts in Bulgaria.

The overall objective of the project is to improve the sustainable use of cultural heritage through the valorisation of traditional Roma culture and its transformation into tourist products. Through the project "Discover Roma Treasures!", Studies will be developed that will outline the main branches of Roma culture and the specific characteristics of each branch. The research information will be used to develop a common strategy "Valorisation of Roma culture from the cross-border area in tourism products", which will identify common routes in the area of the Roma culture project and propose methods for valorisation of these traditional "treasures". To realize this idea, the following events will be held: 4 Roma cultural festivals entitled "Enjoy Roma culture!", 2 Cross-border caravans "Discover treasures!" And 4 seminars "Learn more about Roma culture".

The motto of the European Union "United in Diversity" is very relevant in this Danube region. People on both sides of the Danube, minorities or not, have many common cultural characteristics, but at the same time they are different through specific customs or crafts or others. So far, this culture is little known because most members of this ethnic group are too poor to promote their culture and cultural authorities are not interested in this undiscovered source. In this context, it is very important to have an "engine" to mobilize this common source, the Roma culture, to find it and to present it as tourism products to develop tourism and the project region. At the same time, Roma culture will be more visible to locals, a fact that will be useful in combating the phenomenon of discrimination that is still present in this part of Europe.

This study was developed by BMB PREMIUM LTD. During the study, numerous meetings were held with representatives of the Roma ethnic group from Vidin Region, institutions working in the field of culture, stakeholders who want the cultural identity of the region to be promoted and presented to the general public. Materials from the library of the Mihalaki Georgiev Library, Vidin, data from the Museum of History - Vidin, sources from the Internet and copyright photographs were used.

The study is not of scientific value and was developed entirely on the basis of information received from the inhabitants of the Roma neighborhoods and neighborhoods in the mentioned settlements, with their memories, stories, legends and myths. Myth or truth, I do not know, but it is part of the culture of the population in Vidin region and is a treasure for everyone who touched it!

Enjoy reading!

HYPOTHESES ON THE ORIGIN OF ROMA

There has been a lively discussion in the scientific community about the origin of the Roma for a long time. Ethnologists, historians and linguists continue to look for the roots of the community in Europe and in the world. Hypotheses and theories are different and contradictory. The thesis is that Roma are of Indian origin. Most researchers support it because they have sufficient evidence to support it. Another theory that challenges the Indian origins of the Roma seems logical. The founder of this theory is J. Oakley (1983). She doubts that all the people who called themselves "Egyptians" in England in the 16th century came from outside. According to this theory, traveling artists called themselves "Egyptians" without associating it with their ethnic origin. The Roma may be adapting the story of 'foreign origin' as this enables them to present themselves as 'exotic fortune tellers'.

Some European authors in the 16th and 17th centuries are of the opinion that the Roma are of Slavic origin. P. Wexler, for example, supports this theory, based on his observations among Roma communities in Germany. He is looking for a link between Roma and Roma Jews. This is due to common ethnographic patterns of European Roma and Jews. The author tries to prove his theory by giving examples from other ethnic communities, such as the Avars inhabiting Europe during the 14th to 19th centuries. This gives him reason to claim that the Roma did not come from India.

The most scientifically plausible theory is that the Roma have emerged as a community after leaving India more than eleven centuries ago. At the end of the ninth century and the beginning of the tenth century, Muslims invaded the northwestern parts of India. In order to escape from the invasion, one part of the Indian population is moving to the southern regions of India and another is from the regions of present-day Punjab and Rajasthan and speak dialects in different languages - Sanskrit, Hindi, Gujarat, Punjabi.

Outside India, these groups of Indians are not well received. In most cases, the surrounding population is hostile to them. Individual Indian groups communicate with each other and seek ways of understanding each other.

WHY IS IT "Rroma" AND NOT "Roma"

The name of the project under which the present research is being developed is "Discover Roma Treasures!" and in English: "Discover Roma treasures!". Immediately impressed is the presence of a double "r" in the English version. And here's the answer to why it says "Rroma", not "Roma".

Simon Millet, president of the "La Voix des Rroms" (The Voice of Roma) Association in France, says that the European media should pronounce Roma correctly, just as people of that origin do.

"We borrow words in all languages. One of them is the word "Roma" (Rroma), which can be found in French (roms / rom), English (roma) and many other languages (Roma in German). The word comes from "romani" (rromani), the language of the Roma - the name is spelled with the double 'r', since the word with one 'r' can mean something completely opposite. We call this the opposition in phonology. For example, the word "Rani" (rrani) will be translated as "woman" while rrani means "branch". Since the creation of "Roma" R (r) oma literature in the former Soviet Union in the 1920s, the word has been spelled with double r. The writing style is adopted in the Roma alphabet (Rromani alphabet), which since 1990 has been publicly recognized by the International Union of Roma.

The word Rroma appears quite often in French, as in many other European languages. Before, but quite often today, we are talking about 'gypsies', or historically 'bohemians'. But since this word is used so often in discussions about the plight of the largest minority in Europe today, we need to start using the correct word "Roma" (Rroma). That way, in line with all the latest borrowed words, we use the original language spelling. "

The Persecution of the Roma

The persecution of this ethnicity throughout Europe also has a very long history. As early as year 1200, Athanasius, the patriarch of Constantinople, instructed the Byzantine clergy to forbid their parishioners from associating with "antigoy" because they were teaching the devil things." Although in 1417 Sigismund, the emperor of the Holy Roman Empire, signed an official treaty with the Roma voivode Ladislav to guarantee their safety, however slavery and persecution were often reached.

One year after the discovery of America in 1493, Italian authorities banished Roma from Milan. Three years later, in 1496, the German Reichstag accused the Roma of being spies of bubonic plague and traitors to Christianity. This is probably why in 1500 Emperor Maximilian ordered all Roma to leave Germany by Easter. On similar charges, the Roma were ordered to leave Poland and Lithuania in 1557.

Since 1385, records of the sale of Roma as slaves in Wallachia and Moldova have been preserved. By court decisions or special laws, Gypsies were displaced from France in 1504, Catalunya in 1512 and Sweden in 1525. In 1510, every Gypsy found in Switzerland was ordered to be killed. Similar rules introduced Denmark in 1589 and Sweden in 1637.

In 1530, an act was issued in England prohibiting Roma from entering the country and requiring those living in the country to leave within 16 days. Failure to do so may result in confiscation of property, imprisonment and deportation. The act was amended by the Gypsies Act of 1554, which ordered the Roma to leave the country within one month. Dissenters were executed.

The first anti-Gypsy legislation was created in 1538 in Moravia and Bohemia, which were then under the authority of the Habsburgs. Three years later, after a series of fires in Prague, blamed on the Roma, Ferdinand I ordered them expelled from his possession.

In 1545, the Augsburg Diet stated that "anyone who kills a gypsy will not be charged with murder." However, the ensuing massacres prompted the government to eventually intervene and "ban the drowning of Roma women and children." Apparently, the Catholic Church also did not look with good eye on the swarthy

aliens. Pope Pius V in 1586 called for the expulsion of all Roma from the Holy Roman Empire.

In 1661, Oliver Cromwell's son, Richard, ordered the transportation of the Roma in England and Scotland to the plantations in Jamaica and Barbados in order to be subjected to "forced subordination for ever."

In 1710, Emperor Joseph I ordered all elderly Roma men "to be hanged without judgment and sentence, while women and young men should be beaten and banished forever. In addition, those who live in the Kingdom of Bohemia should be cut off the right ear, and those in Moravia the left ear. "

In Germany, Elector George II Saxon commissioned a "gypsy hunt" as a means of destruction to exterminate this population. In 1721 Emperor Charles VI ordered the destruction of all Roma in Germany.

In 1722, the Prussian King Frederick Wilhelm directly declared all Roma eighteen years of age criminals. Unhappy with the monstrous legislation, thousands of armed Roma rise in rebellion but are defeated by German soldiers and tortured to death. By 1685, Portugal finally deported all Roma from their lands to Brazil in 1660, not by anyone but by the King of the Sun, Louis XIV, the Roma were forbidden to reside in France.

In 1758, Maria Theresa, in Austria, launched a large-scale program for the assimilation of the Roma population. To this end, the government has built special huts to replace the gypsy tents. They are forbidden to travel, and are not uncommon in cases where children are forcibly abducted by their parents in order to promote their "non-Roma" nurture.

In Hungary in 1782, two hundred Roma were arrested and tortured until they were finally found guilty of false charges of cannibalism.

Beyond this blacklist, though, there are examples of better relationships in history. The English Statute of 1596 gives them special privileges that are not available to other vagrants. France adopted a similar law in 1683. In Russia, Catherine the Great declared the Roma "slaves to the Crown," a status that surpasses that of serfs. At the same time, however, some special measures keep the Roma away from major Russian cities. Although the gypsies in Wallachia, Moldova and

Transylvania were sold into slavery until the nineteenth century, the Romanian-born slave Stefan Razvan managed to become the prince of Moldova. In Wallachia slavery was abolished by law in 1847, in Moldova - in 1844.

In Bulgaria, despite the generally more tolerant attitude, there are also examples of violence against Roma. During the April Uprising, the attitude towards Gypsies in the rebel settlements varied. In the village of Muhovo, according to Zahari Stoyanov, the Gypsies "not only were good masters, but also made many knives and guns for the Bulgarians without giving a word to the Turks." According to historians Georgi Dimitrov and Dimitar Strashimirov, the Klisura gypsies were suspected of having helped spies with their espionage and even caused the town to be ruined by the Bashibozuk - irregular troops of the Ottoman Empire. Apparently in order to prevent such an event in Koprivshitsa, the rebels there killed on the night of 27 to 28 May 1876 about 70 local gypsy men. After the Liberation with the adoption of the Tarnovo Constitution, the Roma in Bulgaria formally enjoy the same rights as other Bulgarian citizens. However, on February 20, 1901, a government came into power with Prime Minister Petko Karavelov. The first job of the new cabinet is to draft a law to amend the electoral law. It recorded an amendment banning Gypsies from voting. The motive - their votes are the easiest to buy. With minor amendments, this restriction has been in force in Bulgaria for 35 years. The paragraph with this prohibition was completely erased in the electoral law only in 1937 at the will of Tsar Boris III.

Perhaps the most devastating persecution of the Gypsies was during World War II, when they were among the first victims of Nazi atrocities. A total of about 2 million gypsies have died in concentration camps or through other mass exterminators, including anti-human medical experiments.

In modern times, the 19th century is of particular importance to the Roma in Europe. Although the pursuit of legitimation and identification of the ethnic group began as early as the Enlightenment, it was during this period that the romantic "Gypsy" image was created, which is strongly embedded in the contemporary notion of the Roma. At the same time, in the middle of 19th century, racism emerged, leading directly to Hitler's attempts to destroy the Roma during the Third Reich. While the main event for the Roma in the 19th century was their liberation from

slavery in Romania, which led to their mass emigration around the world, in the 20th century two major events stood out: the Holocaust and the fall of the communist regime in Europe. Another important process in the 20th century is the political awareness of the Roma, which has emerged especially since the end of the First World War, mainly in Eastern Europe.

POPULATION OF THE ROMA IN BULGARIA AND THE BALKANS

Departing from India at the end of the ninth century and the beginning of the tenth century, all Indian groups belong to a larger group called the Drome.

Migration from India does not happen at once, but in waves. However, all groups move on the same routes. Considering the mountainous regions of present-day Pakistan, the routes on which they could travel to Europe were very limited. Coming to Armenia, some Roma remain there. So far, there are Roma in Armenia, but they do not speak the Roma language that is imposed in Europe. Another part of the same group is headed for Central Asia. Today Tajikistan, Uzbekistan, Kyrgyzstan, Kazakhstan have Roma who are from the group of Armenian Roma. It is called crowbar or pipes.

The second group targets the countries of the Middle East - Iran, Iraq, Syria, Jordan, Israel. This group are called home, home careers or homeowners. Today, this group is very well organized - it has its own international organization that fights for the cultural rights of the Roma in these countries.

The third group continued their journey and reached the Byzantine Empire in the 12th century. Here it stands for about 150 years. and for the first time was given the name 'Gypsies', which is distributed in most European languages. The name "gypsy" is derived from the Greek "aciganos" which means "untouchable", ie. people you can't get in touch with, and contact with this group means "spiritual contamination." That is why the Roma usually live in the marginal parts of the settlements - in most cases outside them, a phenomenon that is observed today.

It is believed that in our country the Gypsies came from Byzantium, with the first preserved information about them in our lands dating back to the 13th-16th centuries. Some authors assume that their main occupation is to do magic and fortune telling. Because of this, some researchers associate the mentioned heretics, also spoken in the Boril Synod, with the Gypsies.

According to Konstantin Irechek, Gypsies most likely appeared in Bulgaria by the middle of the 14th century. The Rila diploma / 1378 / by Tsar Ivan Shishman mentions Agup cells (huts). This is associated with the name "aguptsi" which is given in our country to the gypsies. The Middle Bulgarian translation of the legend

of St. Varvar Ohridski also tells of numerous "Egyptians" in the vicinity of Drach. This detail, which is present in the Greek origin of legend, also concerns the Gypsies who reached the coast of the Adriatic in the fourteenth century.

After the Turkish conquest of the Balkans, Gypsies were often recorded in Ottoman tax documents. The earliest mention of this is from 1430 - in the Timar register of the Nikopol Sanjak. Sultan Suleiman I promulgated a law on Gypsies in the province of Rumelia, according to which Gypsies, both Christians and Muslims, are required to pay a mass tax. Apparently our lands and the tolerance of the Bulgarians enjoyed the Roma ethnicity. According to data from the Ottoman registers, they were the largest in the territories populated with Bulgarians. In fact, today's Bulgarian lands have been the main asset for their displacement to the West. Thus, West European travelers who saw Gypsies in their native land also met them in the Ottoman lands. According to Martin Gruneweg (1562-1618), there are many Gypsies out there who work their crafts on the streets under the tiny mallets where they live with their wives and children. In Turkey, they feed on blacksmithing or are musicians, ie "gadulari", otherwise said magicians. They use Turkish costume. In 1553, Anton Vrancic recounts: "As we began to cross the Morava River, other Turks stood before us, among them a gypsy or a gypsy, tied to one's neck with a chain and dragged in a row. They made pitiful cries and pitying her poverty. Then I asked the Turks what they were and what was the reason for them to be chained. I was told that they were collected in lieu of taxes, which could be in the money as well as in young children."

Bulgaria is one of the countries with the highest percentage of Roma population in Europe. The Roma minority in Europe is between 8 and 10 million people. More than 80% of them live in Central and Eastern Europe. The countries with the largest Roma population are Romania, Bulgaria, Hungary, the USA, Serbia and Slovakia. With the accession of Bulgaria and Romania to the European Union, the Roma became the largest minority in the EU.

Today's Roma living in Bulgaria come here at different times, coming from different places.

The first Roma wave to the Balkans was in XII, XIII, XIV century.

Due to the different names given to the Roma by Byzantine and other historians, it is not clear since the first information about the arrival of Gypsies in the Balkans. According to most Gypsies, for the first time Gypsies, under the name "Atzingans", are described in "The Life of St. George of Athos", dating from 1100, which tells of events from the middle of the XI century. The same name is found in earlier sources - for example, the Chronograph of Theophanes the Confessor from the beginning of the ninth century, but it is not clear whether the Atsingans mentioned in it - adherents of a Manichean sect dealing with witchcraft and divination are ethnic Gypsies.

The study "Gypsies in the Ottoman Empire" indicates that the first safe sources for long-term settlements of gypsies in Bulgaria are only from the 13th - 14th centuries, and earlier contacts are possible. The Roma remained in the Balkans for several centuries before leaving for large groups in Western Europe. For this reason, many researchers call the Balkans "the second home of the Gypsies" and the Romance language as "Balkanized Indian."

Gradually, they move from the nomadic to a sedentary lifestyle, which is also encouraged by the policies of the Ottoman authorities. With the help of tax breaks, the Ottoman authorities also succeeded in forcing many of the Roma to convert to Islam and become Muslims. For example, Roma Muslims pay a very small amount of "characah" tax than Roma Christians.

Most often, the Roma live off activities that serve the rest of the population - blacksmithing, production of baskets, tools, etc., and respectively get the proper names - basketry, burgundy, drndari, etc.

The centuries of cohabitation of the Roma with the rest of the Balkan peoples, the ease of conversion from Christianity to Islam and vice versa, as well as the necessary contacts with other populations, have a great influence on Roma folklore. It interweaves Bulgarian-Slavic and Turkish-Arab elements, which together with the "native Roma" form a colorful and unique whole.

New groups of Roma settled with the Turks in the coming centuries. In the seventeenth and eighteenth centuries, they were joined by Roma fleeing Wallachia and Moldova, where they were slaves at that time. This is gradually changing the

source of Roma migration to Bulgarian lands - not from Asia Minor, but from the territories of present-day Romania.

This process gained a special momentum in the second half of the 19th century. In Romania, then, slavery was abolished and large groups of Roma first settled in Transylvania and then throughout Europe and the Balkans. This is the so-called. "A great Kelderar invasion."

Second wave of Roma migrations

The great Kelderar invasion also triggered a second wave of Roma migrations to the Balkans. The Roma who settled in Bulgaria in the second half of the 19th and the beginning of the 20th century differed in many ways from the Roma living in the Bulgarian lands for centuries. They speak a different dialect of the Romance language (the so-called 'Wallachian' dialects), and some of them speak an ancient Romanian language and do not call themselves 'Roma'. Their religion is Eastern Orthodox Christianity, and it plays a significant role in their lives. Some of them have preserved ancient forms of traditional power such as the so-called. 'Gypsy court' - a meshere.

Classification of Roma Groups and Subgroups in Bulgaria:

Dialect community	Balkan		Wallachian		
Group	Dasikane Roma	Horahane Roma	Kalderashi	Kalaydzia	Ludari
Subgroup	Bakardgii Painters Barbers Burgundgii Gadzali Naked Demirgii Jambazy Dzezvedzii Dzhuravtsi	Bakardgii Balamo Bombadzii Borinari Burgundzii Bardari Vaglishtari Darmondzii Davuldzi Drandari	Austrian Grastari Dzankeshi Dudulani Zhapli Zlatari Kakavyarya Kanglarya Leynashi Lovara	Macedonian Moesian Thracian	Vlachorya Vretenari Lautari Lingurari Maymundzhii Rudari Ursari

	Woodmen Dulgeri Erlides Casapi (butchers) Blacksmiths Furriers Kokalari Baskets makers Musicians Nalbantdzii Ramoshari Reshetari Sitari Hamali Tsutsumani	Dunkulari Erlides Zangurdzhii Zvanchari Zurandzii Kalburdzii Carutsari Blacksmiths Kurbati Katkadzhii Lahora Mechterii Musicians Pechkadzhii Sepetdzii Tenekedzii Tuhlari Ustalari Feredzelii Fichiri Futadzii Hamali Haserdzii Horohaya Charale Chillingiri Yurukchii	Nyamtsor Serbian Tasmanyari Hungarian Harkomarya Tsgnyaka		
Preferred identity subgroups	Bulgarian: Karastanchovtsi Gray pigeons Greek: Dramo, Roma	Turkish: Agupti Daale Sarhartsii Millet	-----	-----	Romanian Wallachia
Mixed	Dzhovetrsi/Katuri				

marriages with other ethnicities	Melali Bobove Murtapi			
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FEATURES OF THE ROMA LANGUAGE

The first Roma vocabulary was published in 1597 by Bonaventure Vulcanius. Subsequently, publications by various researchers from Germany, the Netherlands and England proved that Roma Language was close to Sanskrit and Hindi. The first attempt to compare the Roma Language with another language was made by J. Rudiger in 1777 comparing Roma with Indian texts and finding an "exact resemblance" between the two languages. Rudiger reported on his discovery in 1782. A year later, H. Grohman compared the Roma language to the Indian language and also pointed out the similarities between them.

Although it is clear that the Roma language is New Indian, all attempts to determine the closest modern or ancient Indian language to it were unsuccessful. The language of Northwest India seems closest to Roma. Not only the vocabulary, but also its grammatical structure show its Indian origin. The Roma language is the only one in Europe that combines characteristics of Indian, Iranian and European languages. With this in mind, it must be said that the Romani language is not a slang or slang in any other language but a language that has been passed on from parents to children over the centuries. Otherwise he would not retain his grammar system. This does not mean that the Romani language retains all the characteristics of the Indian languages. Interactions with European languages include words that are found in all European dialects. The Kalderak dialect, for example, has many borrowings from the Romanian language. The grammar of the Roma language is strongly influenced by the Balkan languages, especially Greek. A large part of the Roma dialects are part of the Balkan linguistic range. Languages such as Greek, Bulgarian, Romanian and Albanian have the same structural characteristics: lack of an infinitive verb form, presence of a particle to form a future tense, and more. Roma also has these characteristics. In this way it can be called Balkanized Indian.

Since 1990, interest in the Roma language in Bulgaria has increased. The realization towards the Roma language in Bulgaria is increasing. The realization of this interest takes many forms. We can even summarize that there is a real leap in the interest and realization of learning and supporting the Roma language. Y. Malikov (1992), for example, published a "Gypsy-Bulgarian Dictionary", Hr. Kyuchukov (1993) publishes a Bulgarian-Roma Textbook Textbook, Hr. Kyuchukov

and the staff also publish the first Roma textbooks. Mother Roma language training is introduced. It is clear that there is serious research on the Roma language in the world. Unfortunately, very little is known about these studies in our country. Only in the last 10-15 years began to write more on Roma grammar, serious studies are being done with modern linguistic, socio-linguistic and psycholinguistic methods.

Roma dialects in Bulgaria are part of the existing Roma dialects in the Balkans and in the world. At the same time, they have their own specific features and characteristics that make them unique. Some of these dialects exist only in Bulgaria. However, little is known about the Roma dialect groups in Bulgaria, as few linguists devote their research to this problem.

THE ROMA AND RELIGIOUS GROUPS IN BULGARIA

The scientific literature is dominated by the notion that Roma do not have their own religion and always adopt the religion of the population they live in, or that because of their traveling lifestyle they are often able to change their religion. From the autobiographical stories of people from different cities of the country, with different education, gender professions and social status, it is clear that Roma are extremely sensitive and believing people, although their faith has different dimensions and rituals. In 1950, 5,000 Roma people left the country and left for Turkey not to change their religion. The celebration of religious holidays is extremely important and preserved as is the tradition to this day. Religion and religiosity are preserved and are very much present in their folklore and mythology. They strongly believe in miracles that come from God. Over 1/3 of the Roma are convinced that no matter what you call the Creator - he is one, almighty and all-powerful. Protestants most strictly observe religious rituals and go to church. They have abandoned traditional weddings and funeral rituals and celebrate these events modestly and quietly in a tight circle - only members of the congregation.

In terms of religion, Roma in general are divided into two large groups: Roma Muslims (Roma people) and Roma Christians (Dasikan Roma). In recent years, however, some Roma (Muslims and Christians) have become members of evangelical movements. It is also natural that groups that profess Catholic religion, as well as other members of different movements (of the Protestant Church), may exist, still their number is small. Although many Muslims and Christians do not strictly adhere to the norms and requirements of the religion in question (such as fasting and alcohol use), they still belong to the community concerned.

THE ROMA AND THE ETHNICITIES IN BULGARIA

Today, Roma live scattered across continents and in almost every country in the world.

The population with Bulgarian ethnic identity is significantly more urbanized than the other two main ethnic groups. 77.5% of the Bulgarian ethnic group lives in cities, 37.7% of the Turkish ethnic group, as well as 55.4% of the Roma ethnic group.

The Bulgarian ethnic community prevails in all districts except the districts of Kardzhali and Razgrad, where it forms 30.2% and 43.0% of the population respectively.

Bulgarian is the native language of 5,659,024 people, or 85.2% of the population. Turkish is the native language of 605 802 people, or 9.1% of those who answered this voluntary question. Roma is the native language for 281,217 people, or 4.2%.

The connection between ethnic self-determination and native language self-determination is strongly expressed. The most homogeneous mother tongue native language is the Bulgarian ethnic group - among persons who answered both questions about ethnicity and native language among Bulgarians, 99.4% indicated Bulgarian as native language, 15 959 persons (0.3%) - Turkish, 7 528 persons (0.1 %) - Roma, and 7 511 (0.1%) persons - other. Among the self-identified with the Turkish ethnic group, 96.6%, or 564 858 people, native language is Turkish and 18,975 of them, or 3.2%, is native language Bulgarian.

The Roma ethnic group by native language is divided into the following structure:

- 272,710 people, or 85.0%, indicated Roma as their native language;
- 24,033, or 7.5% - Bulgarian;
- 21 440 or 6.7% - Turkish;
- 1,837 people, or 0.6% of the Roma ethnic group, indicated Romanian as their mother tongue.

Population breakdown by ethnic group and native language as of 1.02.2011

Ethnic group	Total	Native language				
		Bulgarian	Turkish	Roma	others	They do not self-identify
Total	5604300	5631759	604246	280979	47071	47458
English	6611513	5571049	15959	7528	7511	2253
Turkish	585024	18975	564858	549	87	555
Roma	320761	24033	21440	272710	1905	673
Another	48321	10726	397	26	36196	976
Do not self-identify	53107	6976	1592	166	1372	43001

- The connection between ethnic self-determination and native language self-determination is strongly expressed. The most homogeneous native language is the Bulgarian ethnic group - among those who answered both questions about ethnicity and mother language, 5 571 049 (99.4%) indicate Bulgarian as their homogeneous language, 15 959 persons (0.3%) - Turkish, 7 528 persons (0.1%) - Roma, and 7 511 persons (0.1%) - other.

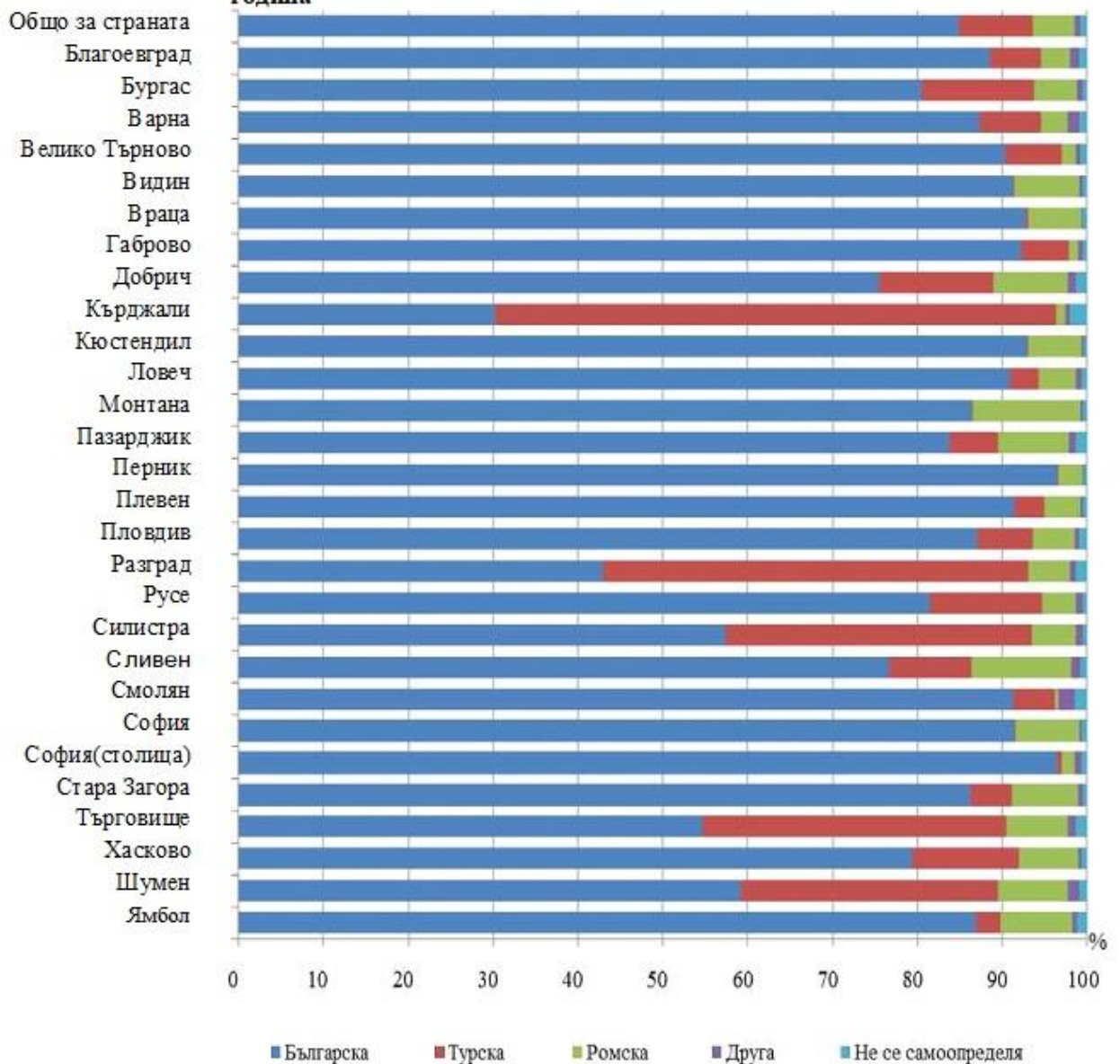
- Among the self-identified with the Turkish ethnic group, 96.6%, or 564 858, are the native language, while 18 975 of them, or 3.2%, are Bulgarian.

- The Roma ethnic group by native language is distributed according to the following structure: 272 710 people, or 85.0% indicated Roma as their native language; 24 033, or 7.5% - Bulgarian; 21 440, 6.7% - Turkish; 1,837 people, or 0.6% - Romanian.

People who have exercised their right to voluntarily answer the question of ethnic self-determination are 91.0% of the population. Among those who did not answer the question of self-determination by ethnic group, the highest proportion was found in those in young age groups up to 39 years and for children from 0 to 9 years. One third of the non-responders are in the districts of Sofia, Plovdiv and Varna, respectively - 113 260, 62 654 and 50 181 people.

Self-identified persons in the Turkish ethnic community are concentrated in several territories - Kardzhali, Razgrad, Targovishte, Shumen, Silistra, Dobrich, Rousse, Burgas, with 63.7% of the population of this ethnic group.

Структура на населението по области и етнически групи към 1.02.2011 година



Population structure by districts in Bulgaria and ethnic groups - 01.02.2011



The established demographic trends and the increased emigration in the last 20 years affect the number of all ethnic groups in the country, as a result of which there are no significant changes in the ethnic structure of the population in the

years between the last two censuses according to the voluntary self-determination of persons:

- The Bulgarian ethnic group comprises 5 664 624, or 84.8% of the persons who voluntarily declare their ethnic self-determination.
- The Turkish ethnic group is the second largest - 588 318 people. They represent 8.8% of the population.
- The Roma ethnic group is traditionally the third largest in number and numbers 325,343 people, according to self-determination of persons, with a relative share of 4.9%. or 0.2 percentage points more than 2001.
- The population with Bulgarian ethnic identity is significantly more urbanized than the other two main ethnic groups. 77.5% of the Bulgarian ethnic group live in cities, 37.7% - from the Turkish and 55.4% from the Roma.
- Self-identified persons in the Turkish ethnic community are concentrated in several territories - Kardzhali, Razgrad, Targovishte, Shumen, Silistra, Dobrich, Rousse, Burgas, with 63.7% of the population of this ethnic group.
- Persons from the Roma ethnic group are territorially distributed in all districts. The largest share is of the Roma ethnic group in Montana districts - 12.7%, and Sliven - 11.8%., Followed by Dobrich - 8.8%, Yambol - 8.5%, compared to the country total - 4.9%.
- Non-self-identified persons are 53,391 - 0.8%. Among them, the share of the youngest under 19 is 51.7% of all who do not self-identify.

49 304 people, or 0.7%, identified themselves as "other ethnic groups". Persons from other ethnic groups include: Russian - 9,978, Armenian - 6,552 people, Wallachia - 3,684 people, Greek - 1 379, Jewish - 1 162 people, Karakachan - 2,556 people, Macedonian - 1,654 people, Romanian - 891 people, Ukrainian - 1 789 people, and others - 19 659 people.

Non-self-identified persons are 53,391 - 0.8%. Among those who answered "do not self-identify", the highest is the share of the youngest under 19 - 51.7% of all who do not self-identify. Among people with another ethnic group, 235 have enrolled in

two ethnic groups, which is a phenomenon related to the presence of mixed marriages or partnerships.

In Vidin district the population of the Bulgarian ethnic group is predominant, representing 91.14% of the population of the district and 23.72% of the Bulgarian population of the Northwestern Planning Region.

The second largest is the Roma ethnic group with 7.52% of the total population. It represents 20.49% of the Roma in the Northwestern Planning Region. The percentage of the Turkish ethnic group is negligible -0.10%.

Ethnic group	District Vidin	% of the total area	Northwestern Region	% of the total for Northwestern Planning Region	Ratio of Vidin District to the Northwestern Planning Region
Bulgarian	118 543	91, 135%	499 742	89,984%	23,721%
Turkish	139	0,107%	2 374	0,427%	5,855%
Roma	9 786	7,523%	47 769	8,601%	20,486%
Other	528	0,406%	1785	0,321%	29,580%
Not determined	553	0,425%	1859	0,335%	29,747%
Not shown	525	0,404%	2139	0,358%	24,544%
Total	130 073		555 368		

It is important to note that all the above mentioned ethnic groups are in peaceful coexistence and lack of ethnic conflict and tension in the area.

THE ETHNOCULTURE OF THE ROMA IN BULGARIA AND IN VIDIN REGION.

CRAFTS

Today, most Roma do not practice the professions of their grandparents. However, the name of the profession remained as a marker of the group. Very often this marker does not carry information about the dialect of this group. For example, in northwestern Bulgaria (Lom, Vidin, Montana) and in southeastern Bulgaria (Burgas, Yambol) there is a group called tin. However, they speak two different dialects, despite the fact that in the past (probably) both groups have been engaged in the same profession - vessel tinkering. Today, the younger generation of tinsmiths has other professions - teachers, lawyers, doctors. However, the name of the group is kept and it serves as a marker for personal or group identification.

In the early twentieth century, in 1915, B. Gilliam - Smith made another classification of the Roma - by their way of life - nomads and sedentaries. This classification, as it becomes clear, is not valid today because almost all Roma groups in Bulgaria have settled. There is also another reason to disregard the lifestyle - some of the groups can be found in sedentary and nomadic groups. The division of groups on the basis of religion is also not an essential feature. The same dialect group may have different religions in different parts of the country. For example, the Roma of the group known as "Laho" (in the past produces different types of sieves, grilles) in northeastern Bulgaria (around Provadia, Sindel, Devnya) are Muslim, in southern Bulgaria (in Stara Zagora) they are Christians, and in northwestern Bulgaria (Lom) are evangelicals. Thus, the three different religions professed by this group have no influence on the dialect they speak. It is clear that religion, lifestyle and occupation in the past are not indicators of the particular dialect.

In conclusion, the dialect classifications of Roma groups are not identical with their ethnographic classifications. In sedentary and nomadic communities, one can speak communities that speak the same dialect. On the contrary, the name of the same group does not indicate that members of that group speak the same dialect in different parts of the country.

CUSTOMS AND TRADITIONS

Thanks to the traditions that have been passed down through the generations, the Roma have been able to preserve their identity through the centuries. No doubt they play an important role in their lives, no matter where or how they live. The traditions, bearing the brunt of the laws among the Roma living in Slavic countries, have been passed down from generation to generation by parents to children. It is Roma traditions that underpin Roma identity. The place where these traditions operate with full force is within the Roma community. For the Roma, the basic units are the family, gender and the group to which the genus belongs. The family is the center of the Roma life, where the devotion of the relatives is concentrated, then the family, represents the extended family, and the group / generation - such as Kaldarashi, Kalaydzhi, etc. The social organization of the Roma of all communities rests on the concept of a patriarchal family - an extended traditional family consisting of at least three generations of cohabitants. In it, children are gender selectively educated, adopt inherited ethno-cultural information, assimilate and maintain ethnic specificity. Boys are educated more liberally, while girls are strictly styled. The roles of man and woman in the family are different and complementary. It is the woman who provides daily peace of mind while caring for children and the elderly. She was raised in conservatism and is a follower of the group's tradition. Particularly her concern is the upbringing of the female child until entering the marriage union. The man is the head of the family, who provides the livelihood and protector of family prestige. This gives him the right to be an undisputed authority and to make important decisions. Within the family, social control by law is exercised by a mother-in-law and mother-in-law. Holders of this function outside the family, and especially in violation of the rules in the interaction with representatives of other family families in the community of the Kaldarashi, is the so-called "meshere". The mesheres is a kind of court for this community, which includes the most authoritative, which solves issues related only to the inner life of the members of the Kaldarash community, and beyond that it has no power.

There is no such organization in the Vidin Roma Quarter. The clan is actually an extended family. The clan bear the name of a famous leader or ancestor. For example, Baldovi, from their progenitor Baldo, and the name of the family (clan) is

preserved for generations. Groups are usually "historical" units that are linked by a common history (where the group originally lived), as well as by common traditions and language - a dialect, and sometimes by common crafts. Traditions cover every aspect of life - from birth to death, in union or conflict, family life, kinship relationships, etc. Family traditions still form the core of Roma culture. The traditions accompany the life of the Roma even before birth to death. Many Roma groups have a number of prohibitions on pregnant women being applied before and after birth. Some of these are still being followed to protect the life and health of the young mother and the newborn. For example, a pregnant woman should not cut her hair or dye her hair, nor play with dogs and cats when she is afraid of touching her belly and more.

➤ *The wedding*

Wedding is one of the most important events in the life of every Roma. The moment for both the newlyweds and their parents is exciting. Already with the birth of the girl, the mother begins to prepare her wedding cheeses, and the boy's parents take care of providing shelter for the future husband. The wedding itself is preceded by different customs and rituals. So in the past, engagement was compulsory. The engagement party was very lavish (almost like a wedding), accompanied by lots of music, fun and peppery jokes. In the community of kaldarashi the custom of buying a bride is preserved and functions. It is related to paying the bridegroom's parents a ransom. Nowadays, there are legends about commercializing this tradition, depending on the skills and beauty of the bride. A similar custom has been practiced in the community of Islam-professed Roma people and is called Babahak (father's law).

In the Vidin Roma neighborhood, weddings in the past took place several days-3.4 days. About 20 years ago, financial difficulties began to be reflected in the way Roma had fun, weddings began to be celebrated one day. Many Roma already work and live abroad, mainly in Germany. Secure income has contributed to the old tradition of resuming. In recent years, weddings have started to be celebrated again in two days. The first is Mother's Day, the bride is dressed in a gorgeous colored dress, and the mother brings out a dress she is proud of for everyone to see. The fun is in her honor - the bride's relatives are leading the choir, the music

is playing for them. The whole family of the bride who grew up a nice and honest girl is praised. In the evening, the girlfriend gathers at the godfather's house and first the bride is varnished, then the rest. This custom was preserved by the Turkish Roma, known as canonization, but the henna was replaced with lacquer. It is played by a youth choir, headed by a close friend who holds a torch in his hand. "Girl's horo". They are followed by godparents and newlyweds, with the godfather holding a tree decorated with lighted candles. The next day is the real wedding. The bride is dressed in a white dress. In the Vidin region there is still a tradition of paying the bride symbolically. Her relative stands in front of the door and threatens anyone who dares to pester her. In order for this man to be at peace, the bridegroom must pay his future wife. Jokes and teases are exchanged between the two parties, after which the boy is allowed to enter his chosen one. Once they see each other, the groom must put coins in the bride's shoe to keep her as healthy as they are.

For the Roma themselves, the wedding itself has undergone many changes from the past to the present, but it has always been lavish, rich and associated with lots of fun and teases. For Roma parents, it is the most important event in their children's lives, and they are ready to give kindly and dearly to it as it is, as the Roma tradition dictates. The culmination of the wedding party follows the wedding party - the newlyweds and some of their closest relatives head to the boy's home. The bride is usually greeted by her mother-in-law, a rich meal is made and she is waiting for the result of her first marriage - whether the bride is a virgin. The joy of a positive result is made public and different in different subgroups. However, if the bride does not turn out to be virgin, the wedding is usually spoiled and she returns to her parents, and in the groups where the bride is paid for the bride, he returns.

This tradition is preserved among the Vidin Roma. The first wedding night is considered the first time the couple has been together. The announcement that the girl was a virgin was a whole ritual. It is mostly enjoyed by women, curled with flowers in their hair and drawn through the mahala with a good brandy colored in red. It is accepted to make a lot of noise in honor of the bride and the pride of the mother. From now on, they are considered family, even before the wedding party.

Romantic relationships outside the marriage union are not encouraged, and communities are extremely sensitive to protecting the honor of girls. Another tradition that exists among different groups of Roma is the abduction of the girl by the boy or the escape of the young couple in cases where their parents do not agree to marry them. After a few days, the young ones return and then the preparations for the wedding begin. Symbolic abduction is still taking place in some Roma groups.

➤ *Childbirth*

Birth is also one of the most celebrated events among the Roma in Vidin. The day of celebration is one in which the mother is discharged from the hospital with the baby and proceeds to her home. The most solemn in the family is the spelling of the firstborn. All of the neighborhoods are welcome to the celebration, with no prior invitations. Guests bring gifts, most often clothes, but also other items needed for the baby. They respectfully go with music and choir to the mother of the mother and to the godparents, and they display their gifts for the baby.

➤ *St. George's Day*

St. George's Day is the biggest celebration of Roma in Bulgaria. It is celebrated by all Roma groups (with the exception of only the heavily touring parts of the Roma people, among whom it was celebrated until recently), and for all of them St. George's Day is the main holiday, including for the Muslim Roma. Only for the Burgundians and Dundarians, the role of a major holiday is played by Bango Vasili, but in them Gergyovden is exceptionally magnificent. Typically, the caldars and miners call the feast "Saint George" or "St. George's Day," and the Yerlias "Heatherlez," "Huddler" or "Erdelez." It is celebrated for three days, with some being May 4,5 and 6, others - May 5, 6 and 7, and in Vidin region celebrating May 6, 7 and 8. The celebration of St. George's Day is not only different for different Roma groups, but also varies for the representatives of the same group living in different places. Despite the many differences, some common elements can be found. The celebration of St. George's Day is related to the belief that St. George is the savior of the Roma (like St. Basil) and the legend that the serpent of an evil king started eating the Roma, but St. George killed him. In addition, Erdelez was also

celebrated as the beginning of spring, in truly warm weather, which is why the whole ritual is full of spring symbolism.

The most important element in preparation is the purchase of lamb. It is widely believed that a lamb destined for a turban should stay overnight in the house, so it must be purchased no later than May 4 or May 5. In some groups, the festivities start from the moment the lamb enters the house. Then the gates are trimmed with blossomed branches - usually beech and willow, and a wreath and candle are placed on the head of the lamb, after which it is given "for health". Other groups of Roma accepted the festive decoration of the houses with blossomed branches on May 5, but a candle wreath was put on and the candle was made in the morning at 6.05. This ritual is also performed by the Vidin gypsies. In Burgundy, the first red Easter egg is preserved and placed in the mouth of the roasted St. George's lamb. Also, on Holy Saturday (before the Resurrection) a special red thread candle is made. She lights up for the night against Easter and sets off. The next one is on May 5 in the evening, and the whole burning is on 6.05. before the lamb is slaughtered. Among the many Roma it was adopted on 5.06. in the evening for each family member to tear the nettle and hang it on the tiles. Whose nettle will wither and whose nettle will not be judged is what year it will be for everyone - happy or sad.

In the past, in some Roma groups, a ritual (largely already lost) was performed on the evening of May 5 to bathe in water full of herbs and plants - herbivores, nettles, glue and more. In this action, one should see the spring symbolism and the hope for the elimination of diseases and health during the year.

Walking for the green: The custom for walking for the green at 5 to 6 in the evenings is common among the Dundee and Shumensko baskets. All Roma go to the forest, set fires and have fun all night. They go home in the morning, wearing flowering branches to decorate the gates of houses.

In Vidin, there is a similar custom for decorating the gates with green twigs of willow, but it is done on Tsvetnitsa. Young, single-minded boys go for willow branches and decorate their chosen home.

Ritual slaughter of the lamb: In most Roma, the slaughter of the lamb-kurban is extremely solemn. It is usually done early in the morning on May 6th. In Vidin, slaughtering takes place on the 5th, so that the lamb has enough time to prepare for baking. The Kaldarashi had adopted a car lamb for every boy in the house. Today, due to economic difficulties, this custom is beginning to be abandoned, although it is still observed in some families. For the other Roma groups, it is a tradition for each house to drive one lamb. And somewhere (eg in the village of Marash), lambs are slaughtered only by the nouns who distribute the meat and the other Roma in the neighborhood.

Before it is sacrificed, the lamb is decorated. A wreath of wheat, wheat, geranium and spring flowers (for example, with caldars) or flowered branches and willow is placed on his head. Somewhere decorate the lamb with red paint, necklaces and necklaces. The purpose is to show the richness of the coming spring through the decoration and to beg for fertility and a briquette. One or two spark plugs are placed on the gum, which are lit before the lamb is slaughtered. As the spark plug (s) burns, the lamb is burned and blessed. This custom is still well preserved in the Kaldarashi and is practically not practiced in other Roma groups, although there are memories of it. It is customary for the burgundy to give salt to the lamb. This checks what the year will be like - if you eat a lot of salt, it heralds a good year and vice versa.

He then proceeds to the slaughter itself. In kaldarashi, it is performed by the oldest man - the head of the family. Even if he is already weak, he rides the lamb and passes it on to his sons to be torn and burned. In the Roma from Zlataritsa and Vidin, the slaughter is carried out by an external person.

The blood from the lamb is not allowed to flow to the ground. It is collected and thrown into the river with the small things and bones (May 7). This is done "to keep him going throughout the year" and "to keep the blood from getting dirty." Only in the dander, this custom is not preserved - in Zlataritsa no special care is taken for the blood of the lamb, but there is a memory that years ago it was discharged into running water. A point on the forehead of the children is placed on the rumah-rum and on the lambs' dendaries. This is done for health. In the past, tsutsumans from the Vidin neighborhood were also placed on the foreheads of children, but this is

no longer done. This custom was not registered with other Roma groups in Central Bulgaria.

The lamb is not cut into pieces. It is baked whole on cheverme or on a tray, with the insides pre-cooked and flavored. Vidin's Kalajidzi add onion and spices, and tsutzumani and beetroot rice fill the lamb belly and sew it. In health and fertility caldars, the cabbage skewer is washed from the head of the family with a special tin can, full of water, geranium and cereal. Roma tinsmiths most prefer to bake cheverme lamb, tsutsumani have a special technology - dig a hole in the ground and bake lamb inside, others prefer to use a furnace for this job.

St. George's Table: For some Roma, a special St. George's sofa is made - necessarily round, designed so that "there is no nail in it". The reason for the absence of a nail is that the iron rusts: "The lamb is put on this sofa, the hen - it is not nice to have iron in it, or whatever it is, when it rusts." In his mouth is placed a red egg (the first egg from Easter), sliced bread, steam (to the highest possible value) and golden steam. To the lamb is put fresh garlic - it is against lessons and brings health. red wine is placed on the table. Before lunch starts, the table is cooked. Then the oldest - the head of the family and his wife (for some his brother) take the ritual bread (the so-called fist), gently cut it in the form of a cross and pour red wine into the four holes along the edges, calling: "Father, Son, Holy They break the fist in two, each kissing the two pieces, then breaking the two more and kissing the pieces of bread again. Then the head of the family picks up a candle, says a prayer and puts out the candle in the wine bottle, like three I put it in the opening of the bottle several times and only put it out for the fourth time. All this is done three times. Thus, the meal is considered to be lit and lunch can begin. This custom is well preserved with the Kaldarashi. In other Roma groups, only elements of it are present.

Again, the custom of selling the head of the lamb is preserved in the Caldarashi as well as in the Burgundians. The clockwise left hand of the host takes the head and sells it to the one standing to his left. Both hold fresh garlic in their hands. During the bargain, the buyer tries to steal his head, but the seller punches him in the hands with garlic "to escape bad thoughts and evil spirits." Thus, the head is sold

from person to person - clockwise until it reaches the host. All this is a special form of play - real money is not given.

The custom of "singing the rings" in St. George's Day is common among all Roma groups. Its essence is to predict (half-serious, half-heartedly) the future marriage of young girls. The custom generally runs at 5.05. evening and 6.05. in the morning. In the evening before St. George's Day the unmarried girls gather and put in a bucket of water one ring or another sign (bracelet, necklace). Then geranium is placed in the water and allowed to spend the night under a rose. For musicians, collecting rings becomes especially solemn - with music. At dawn, before dawn, the girls gather again at the bucket. The one who sings best covers her face with a veil so she can't see and sing different songs, alternating cheerful and sad. While she sings, she removes a ring from the bucket. It is believed that if she pulls out the ring singing a cheerful song, the girl's marriage will be happy and vice versa. For the kaldarashi and the burgundy, this custom is performed on St. George's the evening after the meals.

Only in the Vidin Roma Neighborhood "New Road", apart from the rituals associated with the lamb, can be seen Lazarevs for St. George's Day. Girls dressed in costumes, with fancy flowers in their hair, go round the houses to sing and dance. Amongst the group is a Bride and a caretaker full of water and coins. They sing for health and wish the well-being of the hosts. They receive money and goodies in return. This custom has been performed from time immemorial, generations ago.



* "Lazarka" from neighborhood "Nov pat" (New Road), Vidin

When celebrating St. George's Day, the similarity in the festive ritual of Bulgarians and Roma can be most fully seen. The festive decoration of the house, the making of a wreath with candles for the lamb, the collection of its blood and disposal in running water, the tying of swings, the Gergovian bathing of the boys, the "singing of the rings" and almost all other elements described in the Roma tradition. meet or rather: have met in Bulgarian, where they were most likely borrowed. They are described in detail in the above book by Dimitar Marinov. Of course there are also specific Roma elements - the decoration of the head of the baked lamb and the sale of the head are not found in the Bulgarian tradition. But these elements do not detract from the overall impression of closeness in both ways of celebrating the holiday and closeness in traditions in general. Usually St. George's Day is associated with a lot of fun and good mood, expressed in various ways.

➤ *St. Basil's Day - Bango Vassilii*

Different ethnic groups of Roma, the name and rituals of the holiday are different, and their location over time. It is generally accepted that the two names are synonymous with the Roma New Year - Vasilitsa, also called Bango Vasil. That is, it is assumed that the holiday lasts three days, each of which has a specific ritual. It is celebrated on January 13, 14 and 15. On January 13, the so-called. Evening. The family gathers around the table, it must have a hovering animal - boiled or roasted chicken, rooster, goose, ritual bread prepared by the host, sarmi. The bread is sprinkled with rice and coins for health and well-being at home. Dinner is calm in the spirit of family warmth and comfort. The young boys, the ergins, go round the houses in the Roma neighborhood, knock on the hosts' door singing songs and call them wishes for the new year. On the 14th is Vasilyovden. The children travel to the homes of friends and acquaintances to surf for health and toast. In tinsmiths, the first survaka is the oldest in the home, and in the tsutzumans the youngest. Children are given sweets and cash. Adults drink heated brandy. Lunch is festive with music, dancing and fun. On the 15th is Bango Vassil, the word "bango" means lame, Kuciat Vassil can be said to have hidden the symbolism of Vasilyovden on crutches. The commonality between the Christian holidays around Christmas and Vasilitsa can be found in many rituals. This should again show how closely the Roma and Bulgarian customs have been interwoven over the years.

➤ *„Chasing away the plague“*

On January 31, Atanasovden is the old style. Its celebration in the Vidin Roma neighborhood is unique. Here the feast is called the "Plague Chase" (Bibiaki, ie "Aunt's Feast"; from Bibi, Bibi - Aunt). It is believed, both among the Bulgarian population and the Roma, that from this day on, winter is turning to summer, and this is the beginning of the Montenegrin chergar season. The "Bibiaki" custom is made for health - the plague is banished, the wormwood (i.e. winter-borne illnesses) kept away from Vasilovden and loaded onto a horse cart. The main group celebrating Atanasovden is that of tsutsumans, who call themselves settlers, but also include the other groups of the Roma population living in the Roma neighborhood. pop (rush), the groom and the bride (shamrock and b In the past, the plague was a man dressed in old woman's clothes, tied with chains, wearing a mask, usually with horns. Today, the plague has another image - "of something animal, scary." Only men who have not been married participate in the masked

Roma group. There is a special requirement for the years in which they have to participate in the custom - three consecutive years. It is thought that if one interrupts their participation, it will lead to bad consequences for him - he may become ill, even if he dies. This group gathers in advance, prepares the masks, buys part of them, determines who will be the participants and who will perform the respective roles (of the plague, pop, bride, groom, scarecrows), market the music and more. Ritual attire suits the role that the participant has: the priest is with a dew, with a wad, wears a water kettle and a basil wrist; the bride is a man who has more delicate features, the garment is white, the head has a bridal veil or capella, he wears a handbag, and his face is covered with a mask that is heavily red; the groom is in a black suit, with a white shirt, with a tie, his face is covered with a mask with large mustaches attached; scarecrows have sharp hats, animal or face masks, and are wearing clothing that resembles animal skins. There are bells and paws on their waists and swords, axes or sticks in their hands.

The presence of music is a must. It accompanies the whole procession - from tying the plague and going around the houses, to going out of the neighborhood and burning the stuffed animal and the turtles. The plague is captured by the horrors. She heads the procession or is stranded on a horse cart. The procession traverses all the houses in the neighborhood, accompanied by music, followed by many children and residents of homes that have already been visited. All the dishes are washed in the homes of this day and ritual food is cooked - boiled chicken, boiled white rice, milk with rice, plague cake, banitsa and more. In no case should pork be put on the table because it is believed that the plague is Turkish. Only one year in the "New Road" was skipped and the holiday was not celebrated. Then there was a mortality of animals, diseases of humans and all were frightened. According to the informants, it is a matter of the 1930s plague the plague in the summer. Even the municipality of Vidin provided rice to the Roma population free of charge, since "everyone was afraid of disaster." Since then, the holiday is never missed. The procession leaves to go around people's homes around 10 am. The pope blesses the house and the household, sprinkles with basil each member of the household and yard, and the farmers donate the "newlyweds" with money. It is then that the cheeses are exported, which is done mainly by the children in Those attributes that kept people alive during the Dirty Days are now being thrown on a horse cart in

which the plague is and are about to be burned. When the whole neighborhood is bypassed, and this should be done by 1 pm, There, the music plays a few choir tunes (but the choir is played only by the group of "newlyweds") and all head towards the end of the neighborhood, behind the railway. In the past, ceremonial dining was arranged in the forest. Along the way, the "Bibi" drink is carried by a small child and the rest of the ritual food by an elderly woman (the hostess of the home). Roma outside Vidin, they went out into the woods and each family ate about a tree, then the neighborhood was on the bank of the Danube and the collected cranberries were released on the river, and now the collected cranberries are piling up and burning. the fire is thrown, and the plague of the plague must be burnt o There are severely ill, burnt and old clothes in some family. The food is overflowed, overflowed with wine, the candle is pre-lit on the drink, which is driven into the ground and left to burn. The rest of the food is given to the next of kin and all the dishes - plates and bottles are broken. According to custom, nothing should be returned home. When the vessels are broken, it is called: for the aunt's health, went into the woods, into the murky waters, and we (the Gypsies) to eat and drink . Then people go home. With this, the overall celebration ends. The masked party participants gather to collect some of the money raised, and most of the amount is saved to buy masks for the celebration next year.

The plague-hunting custom was registered in the mid-20th century. Today it is rather an attraction for the New Road neighborhood. There have been customary changes in both the masking and the understanding of the individual elements. In recent years, both Roman Muslims and Roma Christians have been attending ceremonial meals. They carry the same ritual food, burn candles and call them equally.

➤ *Easter (Patragi)*

And for the Roma the week before Easter is called "Passionate", and every day it is called "Passionate". In the Bulgarian and Roma traditions, every day of the passion week, a certain activity was performed. The house and yard were cleaned on Monday and Tuesday. It didn't work on Wednesday. Eggs are painted on Thursday, and Kozunaks are fried on Friday. In the Roma, particular attention is paid to the coloring of eggs. The preferred color is red but other colors can be used. It is

imperative that the number of painted eggs be completed at 1 eg. 31.41, etc. The first egg, which must be red, smears the cheeks of the children for health. This egg is not eaten. it is placed under the icon next to St. George's Day when placed in the mouth of a roast lamb by some Roma groups.

In Makresh, early on Sunday morning, the youngest daughter-in-law or daughter takes a red egg, a geranium wreath, and goes to a rural water fountain. While full of water praying for health and luck. Then he goes home. He awakens his parents or his mother-in-law and sprinkles them with the water they bring, wishing they were alive and well and still looking after her. Before sunrise, the head of the family / Grandfather / goes to the nearest cereal field to bring the "furrow" / which is a cereal crop /. The "furrow" is placed near the threshold of the house and a red egg, money and an iron spoon are placed in it. One end of the spoon rests in the "furrow" and the other in the threshold. Each of the family steps on one end of the spoon and says "Christ is Risen."

In the Roma neighborhood of Vidin, the tradition of painting eggs for Easter is less and less respected. The reason for this is the evangelical church beliefs to which the inhabitants belong. They deny rituals such as painting eggs, burning candles, praying before icons, and more. They spend all night waiting for the Resurrection of Christ in the local churches, where there is a holiday program, prayers and humble handwriting. Pastors are trained for days on end, and during a passionate week, they alternate with serving in the center of the neighborhood.

Easter is always rich. At Easter, the long Easter fasts end and there is meat on the table, most often roasted chicken and fish. In the center of the table is placed a specially baked Easter cake with a candle. On this day, friends and relatives are welcome to visit, exchanging painted eggs and rams.

➤ *St. Todor's Day*

Todor's Day is a traditional Roma holiday that is associated with horse racing. Animals are prepared in advance for the holiday - they are given a special decoration: strings of blue beads, red wool tassels and balls, braiding mane and tail, placing bells and more. In addition to racing, horses also compete in towing and for the best training. On the eve of the holiday, the children bathe for health,

and early in the morning on Todorov day the girls wash their hair "to grow like a horse's tail." The horse, which won the race, receives a new rewards, a bag of oats, a saddle the rider is given money, a cup, etc. After the holiday, a common meal is made.

In the past, this day was celebrated much more extensively than the residents of the "New Road". Many of them were engaged in horse breeding and were looking forward to the holiday eagerly. It took place in several tours: The first was to evaluate the appearance Everyone was able to enjoy the animals in the center of the neighborhood, and the jury was competent to judge the coat, gait, appearance and other features. The second was a race - the speed of the horses was evaluated. Awards were proudly presented to the proud owners. To this day, Todorovden is celebrated in the Roma neighborhood, but it has lost its luster from the past because of the few residents left.

For the Roma, their free-spirited, lush and eclectic culture can say a lot. Their holidays, customs, legends, songs and dances fill the imagination with colorful paintings and are an integral part of our lives.

MYTHOLOGY

The oral folklore tradition of the Roma communities is a treasure trove that every culture would be proud of - tales, songs, legends, sayings, riddles, poetry. Documentation has only begun in recent years. Roma folklore is the greatest and inexhaustible spiritual wealth that shapes the attractive appearance of its bearers.

And the Roma keep a nostalgic memory of the ancestral land, of the sacred river, of the exile, of the majesty of their ancient kings, of rulers wishing to destroy them, of the pain of the unrealized Roma state and the missing alphabet, of the saints - patrons, of harmful demonic beings, pursuing them in everyday life. All this is related to the preservation of their own ethnic identity, so that the legend of a king who decided to exterminate the Roma by releasing his starving three-headed snake remains not a memory. Then the Roma prayed to the Lord: "Lord! This evil king doesn't know what he's doing! We, too, are your creatures - poor, ragged and hungry, with no home and no land. Forgive me, Lord, of the mischievous for the work of blacksmiths and basket-makers, for the tinies and musicians. Stop the

snake, Lord! Otherwise, who's going to put the horses away to haul the load of the world ?! Who will weave fruit baskets on earth ?! Who will make the pots shine in order for the bread in them to be holy ?! And who will open the hearts of men with a song to enter you, Lord, into them ?! Stop the snake, Lord! The world will be desolate without us! "The Lord had mercy on them and sent Saint George to kill the dragon.

Here are some of the more polar stories told from mother to child, grandmother to granddaughter, and preserved throughout the generations:

➤ *HOMELAND*

Once upon a time, the Gypsies had a large and rich country, their king was powerful and their people numerous. Through their fertile land flowed a large river, Tsingan or Gypsy, and from it the name "Gypsies". They lived happily in their land. But whether because the people grew too much and there was no land for all, whether because of the attacks of more powerful tribes, they were driven out of their native land. Then the Gypsies took the long journey of resettlement in search of new land and homeland. They walked, walked along the mighty Qingang River, and reached Egypt and then scattered all over the world.

According to other variants, frightful beasts were introduced into the springs of the large river, forcing the Gypsies to leave the fertile valley.

➤ *THE GIPSY KING*

Once a queen lived. She had a lovely garden with different roses. But she hated gypsies because they had different skin color and ordered them to be destroyed.

The Roma king decided to teach the cruel queen a lesson. He destroyed her garden. Her heart ached for the sadness of her roses.

Then the Roma king said to her:

"As it hurts you for your roses, so does it hurt for my people."

Thus he saved the Roma tribe.

In another embodiment, the Lord saves the Roma. After destroying the garden with different flowers and causing the queen to suffer for them, he told her:

“As your flowers are, so are my peoples. Just as it hurts you for every flower, so does it hurt me for every people.

THE GIPSY KING - PHARAOH

When they were in Egypt, the Gypsies had a huge kingdom, a powerful and very rich king, the Gypsy Pharaoh. And the gypsy queen was the most beautiful woman in the world. The Gypsy Pharaoh was even stronger than the Lord Himself. When he went to war, the sea receded and his troops went dry. But when the Roma were driven out of Egypt, their kingdom, enormous wealth and gold were taken away from their king Pharaoh. The sea retreated for the last time to land the Roma people, but the waters quickly joined and flooded the path. Not all people were able to cross, many died in its waters. The Roma alphabet then drowned.

In other variants of Egypt, the geese assisted the Roma in their escape by carrying them on their wings across the Red Sea. That is why they worship this once migratory bird and it is the main ritual food of Vasilovden.

Gipsy alphabet

Once upon a time, the Roma had an alphabet, but bad people hid it from them, as many feared that the Roma, having their own reading and alphabet, as numerous, disobedient to other peoples, would unite and create a very strong state. Therefore, the villains deprived the Roma of the most important thing - the alphabet, the writing, the culture, and scattered them all over the world.

➤ *ROMA HAS EATEN THEIR CHURCH*

And the Roma decided to build a church, but they wanted it to be one and unique, better than the churches of other nations. They made it the most loved material - cheese: big, white and sweet. They gathered to celebrate. They quarreled and ... ate it. And only they were left without a church to unite and gather them. The belief in different gods and idols separated them and they scattered around the world. For this reason, the state could not create. The rest are wandering around so well.

SAINT GEORGI - THE REPRESENTATIVE OF THE ROMA BEFORE GOD

Every year, on a certain spring day, the Roma had to give a kurban one of their male births.

Looking at the grief of the people, of St. George felt sorry for him. He prayed to the Lord instead of the Roma to give him a blood sacrifice - boy, St. George gives him a male lamb from his flock. The Lord had mercy on him and received the saint's tumble.

"BLOOD WATER" AND SAINT GEORGI

A three-headed serpent lived in the Roma kingdom. Every year he stopped the water and condemned people and animals to death. To release her again, he wanted a blood sacrifice from each family - one boy. The water released from the serpent was then called "bloody water."

He taught St. George about the serpent's misdeeds and killed him.

And since then, the Roma have honored St. George as their patron saint and patron. That is why at St. George's Day they kill as many white male lambs as there are little boys in the family.

ROMA POPULATION IN DISTRICT OF VIDIN

STUDY OF ROMA CULTURE BRANCHES IN VIDIN REGION

RESEARCH METHODOLOGY

The method chosen for the study of Roma culture in Vidin Region and the definition of its branches can be characterized as a complex one, including:

- quantitative research through an online survey of the existing database on Roma culture and study of materials from the fund of the Mihalaki Georgiev Regional Library - Vidin and the History Museum - Vidin;
- qualitative research through standardized semi-structured interviews with selected representative of Roma culture and field work;

In selecting the methodology for conducting the study, the nature of the goal set was respected, adhering to the principles of precision, proven high ethics, respect for discretion and the effective combination of quantitative and qualitative indicators and criteria.

- Quantitative approach

An important argument in favor of applying a quantitative approach was that, as Blackster points out, "quantitative research is subject to review and continuation in the future" - "surveys lend themselves to future replication" (Blaxter et al., 2001: 79). That means that this study can be repeated again in a few years to track and measure the development of Roma culture over time, preserving its authenticity and identity, and continuity across generations.

- Quality approach

The qualitative approach described by Blackster and known as "The qualitative naturalistic phenomenological mode", which focuses in depth on individual cases (Blaxter et al., 2001: 62), satisfies the needs of this study, but in provided that a careful selection of the methodology and the cases studied (artists, craftsmen, NGO preschool teachers, storytellers) be made. The chosen method of conducting the qualitative study was semi-standardized interviews. They were held with Roma from different settlements in Vidin Region, identified as carriers of traditional

Roma culture, thus achieving a thorough presentation of the status of Roma culture in the target region, its branches and the possibility of developing sustainable tourism. Undoubtedly, this prevented the possibility, after analyzing the qualitative and quantitative interviews, to draw conclusions, which would suggest that they would be valid for most settlements with a predominantly Roma population and the link between the Roma culture and the opportunities for the development of sustainable tourism.

Implementation procedure

Fieldwork was also used for this development. It includes visits to information collection institutions and organizations - such as Roma neighborhoods, associations, NGOs and libraries. The processing of the obtained data and results is based on research, research and analysis of documents and academic literature, searches on the Internet and in electronic databases, input and processing of interview data and analysis of the obtained results, as well as subsequent layout and editing of the texts.

It is interesting to note that despite their desire for expression and publicity, a large number of Roma interviewed for the survey requested anonymity and refused to be photographed. The reasons were in most cases shame and lack of professional training, which made them feel insecure in their skills, and in some cases the reason for refusing was the desire to pay for information. The interviewed were provided with information about the project, the objectives of the study, the source of funding and the expected result - to promote the little known and authentic Roma culture of the Roma population of Vidin Region.

The information collected was broken down into settlements visited during the survey and for which more information was found.

❖ *THE ROMA AND ROMA CULTURE BRANCHES IN THE ROMA NEIGHBORHOOD "NOV PAT" (NEW ROAD) IN VIDIN*

There are Roma people in Vidin even before the Liberation from Ottoman rule in 1878. A census of 1879 /published by Felix Kanitz/ indicates that they live outside the fort, in six neighborhoods, among the rest of the population. In the 1930s, the Roma were already living compactly only in the neighborhood of Bar Mahala

(around the train station) and on Sredna Gora Street (existing today). Due to the fact that these places are confusing and unsuitable for life, they are most malaria-infected. The Vidin Municipal Council has decided since 1936 to move the Roma people to a better place west of the city. For this purpose a free plot of 150 sq.m. is given to the household, stone, free transportation of materials and assistance of 200 BGN. The municipality is obliged to provide streets, electricity and water supply with pumps, which will improve their life. The mayor of the city at that time was Dr. Bernie Bonchev, so the neighborhood is called the Boncheva neighborhood. Since then, the Roma have been living apart from the other population of the city. Their contact with him is limited to their livelihood.

The authorities are forcing them to change their current way of life and to integrate with the society and ideals of the time. In pursuance of this Decree, Roma were placed as workers in a number of enterprises - Transportation, cargo handling, Mir metal cooperative, vacuum-canning factory, utilities, urban cleanliness, Music Directorate and others. In the new places, some of them practice their old professions or are close to them, while others acquire new qualifications.

Roma traditional crafts from the distant and more recent past are blacksmithing, tinkering, saddles making, basketry, horse breeding and transport, horse-shoeing/smuggling, animal trade. Traditional livelihoods are evidenced by documents from the 1883 municipal council, in which "13 nomadic Roma from a class of ironworkers" apply to build housing "hovels" on the vacant space between the market and Bokluk Kapia. Along with their homes, they are allowed to build "small shops".

In 1958 the Vidin municipality registered the last 10 families of tinsmiths engaged in tinkering, healing, divination. Decree No. 258 of the Council of Ministers of December 17, 1958 to settle the situation of the Roma minority prohibited the nomadism.

The changes after 1989 put the Roma in a different place from the communist economic and social environment. Opening up society and borders, restoring personal freedom, offers them new opportunities to live in search of their identity, happiness and place in a democratic society.

Together with the positive changes, corporate bankruptcy leads to extremely high unemployment - over 80%. The question of survival has been raised. The years of democracy have led to a strong and contrasting social stratification among them and others. Some Roma people continue traditional crafts, but their production is difficult to sell, despite the expansion of the range and services.

EDUCATION IN THE VIDIN ROMA NEIGHBORHOOD

The new neighborhood, later called "Bonchova", named after the Mayor of Vidin, Dr. Barnie Bonchev, is away from the town of Vidin. This creates significant difficulties for the children who need to study and necessitates the construction of a new school building. The Local School has two study rooms and one small office for teachers, and a branch of one class with merged classes has been formed at "Otec Paisii" Primary School.

According to written documents and according to old people, the first school year of the newly opened neighborhood school is probably from 1941 to 1942. An interesting manuscript document is kept in the State Archive - Vidin - a chronicle kept carefully over the years, in which the first teacher Paraskeva Damyanova reports, that the class began on February 6, 1942.

Too soon, the educational process was interrupted for three years after the great flood in Vidin on March 4, 1942. During that time, students attended other Vidin schools, and the school building itself housed several poor homeless families affected by the flood.

After World War II, classes were resumed by the same teacher and efforts to attract Roma children to school continue. The first steps in the educational process are accompanied by many difficulties, caused both by the poverty and misery prevailing in the neighborhood, as well as by the parents' traditional lack of interest in teaching the children. Too often, the teacher has to go from house to house to ask students to come to school. The educational process has been repeatedly violated by the quarantine imposed because of the spotted typhus, the spread of lice and the poor hygiene of the Roma children.

The school year 1946 - 1947 marks the legalization of the school in an independent elementary school, which since 13 October 1946 is now called "Boyan Chonos".

For ten school years, classes are increased to eight, and due to lack of rooms, two groups of classes are studying in the school hall. This necessitates an extension of two new classrooms with the help of neighborhood parents. Due to the great perseverance of the teachers and the district leadership, the number of students increased significantly and in 1962 - 1963 the classes were already 23, including three classes and two groups of kindergarten. Since the beginning of the 1960s, a novelty for education in the Gypsy neighborhood has been the formation of four evening classes in high school, which take classes from 6 pm to 9 pm. Initially, the high school evening classes were subordinated administratively and pedagogically to the first primary school "Kliment Ohridski" in Vidin, and then passed under the joint management of "Boyan Chonos" school.

To improve pedagogical knowledge and to seek new approaches, in April 1965 teachers organized a visit in order to exchange experience at the 75th Primary School in Sofia - the "Fakulteta" Roma Neighborhood. Through the active work of the teaching staff and the management of the neighborhood, the Executive Board of the Vidin City Council made a decision and on April 1, 1967, the construction of a new school building with 12 classrooms and two separate offices began. At that time, the children studied three shifts in the two old school buildings, and after three hours they attended three classrooms. Most of the high school students work at the canning factory and are often late for school or come very tired. However, on holidays, everyone helps build the new school. The inauguration of the new school building was on September 1, 1971, and classes were held on two shifts. The old school was converted into a temporary kindergarten.

In spite of the great care of the teachers for the educational work of the children, the results are disturbing. Of the 120 children enrolled, only about a dozen reach grade eight, and their knowledge is judged to be permanent and inadequate. The reason for the poor educational attainment of the students is the lack of interest of the parents, the traditionally low cultural status of the Roma population and its desire to meet only its food and clothing needs. Teachers face considerable difficulties in communicating with their parents when it comes to attracting compulsory education. Particularly difficult are the new settlers in the neighborhood in the 1970s, some of whom are completely illiterate and unwilling to let their children go to school. The principal Petar Peshev and the school

management are forced to seek help from the municipal committee of the Communist Party and the Ministry of Interior. Committees are being set up to crawl the houses in the evening and hold explanatory talks. It goes to extremes: those parents who do not send their children to school are threatened with dismissal because they violate the law.

In the early 1970s, the experience of the minority school in Plovdiv was studied in order to retain students and ensure more regular attendance. Since 1973, by an order of the Ministry of Education, the school in the Vidin Roma Quarter has been transformed into a primary vocational school with three main profiles: woodworking and joinery, cold metal processing, production of women's clothing and household. In 1974, a working building was built, which housed the purchased counters, chainsaws, sewing machines, household utensils, etc. The teaching staff in the specialties increased. In 1975 an exhibition was organized with works produced at the school. Vocational training creates many useful habits in children, gaining professional skills in applied crafts. Students also carry out orders for the manufacture and repair of wooden chairs for kindergartens in Vidin.

By order of the Ministry of Public Education of December 13, 1985, the school was renamed into a primary school with enhanced vocational training, reducing the number of general education subjects. In the middle of 1970s, in the implementation of the party decisions on education reforms, the school management concluded contracts with a number of Vidin enterprises. The "17 partisans" canning factory is committed to assisting the furnishing of several cabinets and providing prizes for the children, the Miko Ninov Industrial Complex has to equip the metalworking workshop, textile-manufacturing plant "Boyan Chonos" to supply three sewing machines and small pieces of fabric. The Bor textile-manufacturing plant, the "Vida" Plant and the "Georgi Dimitrov" Pump Plant negotiate the production practice and provide the students with professional specialization. In the 1985 - 1986 school year, he began a two-year course after the 8th grade to obtain a qualification in the specialties: sewing production operator and locksmith. The idea that the class formed in 1988 - 1989 with the specialty "Ladies Clothing" grow into a secondary vocational school (SPTU) is unsuccessful and only five students complete the only graduation. On November 7, 1987. the new school building was officially opened. The latest history of the school in the

Roma neighborhood, now called "Nov Pat", is related to changes in its name and its activities. The Temporary Executive Committee of the Municipal People's Council - Vidin in 1991 renamed it "Bishop Sofronii Vrachanski" Primary School. In 1990 - 1991 for the first time pre-school classes were formed, which should prepare the children for the first grade and help to solve the language problems related to the lack of proficiency in Bulgarian. The school still exists today under the same name. It teaches children from pre-school to seventh grade.

The Roma in Bulgaria are over eight hundred thousand people, and in the Vidin quarter of Nov pat, they are about 8 900. In Vidin, the Yerlii group has representatives keeping in mind the ethnonym Kalajdzhii (tinkering). They have been staying since Byzantine times and have no memory of the Chergar lifestyle. There are also the so-called Wallachian Gypsies, also known as tsutsumans, who settled in the Bulgarian lands in the 17th - 18th centuries. Probably at the same time settle down the basket-keepers who keep the memory of the rug, which they used to live in the 1930s. In the Vidin neighborhood there is also a group of Sarhats, that is, Roma with Turkish consciousness. One, also a small group, is that of "Dasikan Roma" - jambazi, that deals with the trading of horses and livestock.

In 2002, the following major crafts were found in the Roma neighborhood: blacksmithing and ironmongery, saddles making, tinkering and coppersmith /making cauldronя for brandy/, horseshoeing, basketry. Workshops have different equipment - from primitive to modern - machine. The products are sold "from market to market". Other crafts and livelihoods are also practiced, such as woodworking - furniture, furniture, wooden parts of carts, construction activity, trade in animals and slaughter, farming, small pastry production, seasonal work, hobbies, transportation, collection, sorting and sale of secondary waste. There are Roma involved in small and large trade in the neighborhood and the city. The most common 10 years ago was horse breeding. They are used for transport, racing, trading.

This is how the center of the New Road district looks today. The neighborhood has fast food, a pastry shop, and a restaurant. It celebrates weddings, balls, as well as the annual Miss Vasilitsa Competition.





Music and dance are typical of Roma people. One of the most prominent musicians in the New Road is the Brothers Angelovi Brass Band. Here's what they tell you about their creative journey:



*ANGELOVI BROTHERS

The lead of the orchestra is Gogo Trumpet, so everyone knows him. An interesting fact is that Gogo has a twin brother. The orchestra consists of 12 people, all of them relatives - brothers, cousins and nephews. The beginning of the musical family comes from the grandfather Angel, who is known in northwestern Bulgaria as the musician Balchi, after which the talent is passed on to his sons Bairam and he to his sons... and so for four generations.

They graduated Vasil Levski Secondary School in Bregovo, lived in student hostels. Satisfied with their lifestyle, music is an integral part of it. They travel a lot to make people in the area happy. The most engaged are the summer season, when the gourmets from abroad return and lift heavy weddings in our Roma neighborhood. They also travel outside the country to Germany, Italy and Spain. They extend their heartfelt thanks to the entire team of the Slavi Show for making them popular, for promoting them and for making them famous throughout the country. The commitments they are proud they have are years ahead, point out that they are trusted and therefore sought. They regret that they missed an incredible opportunity to work in Vienna with prominent musicians such as

Theodosii Spasov and Ivo Papazov, but when offered they had already made a commitment in Vidin. However, they did not forget to do a big show together on a cruise ship playing Balkan music. Despite their popularity, the Angel Brothers' orchestra is accessible and genuine. The glory has not dazzled them. They adjust the tariff according to the capabilities of the people who are looking for them, so that both parties are satisfied.

The next star that definitely deserves attention is Tsvetana Perova Marinova, known as the QUEEN.



* THE QUEEN

Tsvetana The queen was born and raised in Vidin. The mother is a descendant of the Turkish gypsies, and the father of the local tsutsumans. It combines talents from both mother and father families. She says that from a young age, her father enjoyed her voice very much. He made her sing to him whenever he was in company, among friends, at weddings, preferring Saban Shaulic's old heavy songs. With very well-developed hearing and musicality, the gifted child delighted his loved ones. Everyone was very fond of the possibilities of the little girl; Tsetz was

only 13 years old when the first orchestra appeared in her parents' house, asking the Queen to sing alongside them. Strict traditional beliefs and mentality prevented the father from agreeing. For him, it was more important for his daughter to marry a good man, to create a home and a family. And the profession of a singer would affect her authority. "First to marry, honest and honorable, then to become a singer" - such were the words of the father. The circumstances turned so that the Queen was left alone to look after her two children with the help of her mother. Failure on a personal level has influenced success in a professional. From that moment on, she began to be active in singing, participating in various celebrations and gaining popularity. In 1995/1996, at the National Roma Festival of Roma Music and Songs in Stara Zagora, together with the Orchestra "Naslada", among whom were distinguished musicians such as Lolo Guitarist and Rami Singer, were awarded by Vili Kazasyan. An exceptional event in the life of a meat singer. An interest in the Queen was also shown in the Slavi Show, in which she had five appearances. They gained popularity throughout the country and beyond. She has worked in Switzerland, Germany, Spain and more. With 30 years of experience and a rich repertoire of Roma, Serbian and Bulgarian songs, the Queen captivated her listeners. Many people are cheerful, but she is also crying with the ballads she performs.

Metodi Filchev - Choreographer and Chairman of the NGO



* Metodi Filchev

Growing up in orphanages and homes, his Gypsy mother is from Mihailovgrad (Montana), his father is of Turkish descent, and he is identified as a Gypsy. He started dancing at the age of 7 as an amateur in the Regional Trade Union House of Culture. He thinks his talent is due to his Roma background - an embodiment of hot temperament, musicality, emotionality and aspiration. Recommended by his teacher Iliya Mihailov, he goes to study in Berkovitsa, where he completes a three-month training course for choreographers. He has a diploma in choreography, a dance teacher. He studied at one of the most prestigious schools in the world - for choreography, directing and acting in Leningrad, along with great artists of his time, such as Igor Moiseevich, head of a Russian ensemble, which is also of Roma origin. Filchev shares that in 1989, at the Alyosha Festival in Sofia, he performed a unique dance, Gypsy Love, which won first prize. He returned to Bulgaria and started working at the Bishop Sofronii Vrachanski District School as the ensemble leader. Under his leadership, about ten years ago, the ensemble won a gold medal at a national festival in Vratsa. He believes that his work contributes to the integration of the community by developing and promoting Roma culture. The annual Miss Vasilitsa Competition in Vidin is also under his direction. With the help of Vidin Municipality, Vidin District Government and other sponsors, on 17.05. there is an ethno-rum music and dance festival with many guests from all over the country, which this year coincides with the celebration of Mr. Filchev's 55th birthday. For this long period, Filchev has many honored awards, one of which was awarded to him personally by President Georgi Parvanov, another Order of Cyril and Methodius, Distinction "Antim I" and many others.

The following is a representative of the craftsmen. Nikolay Spasov Asenov, known in the neighborhood as Shani Pechkarya (stove-maker).



* Products of Shani Pechkarya (stove-maker)



* Shani Pechkarya

"The master craftsman is not rich, but his purse is not empty."

The origin story of the family is very interesting. There are blacksmiths, cooks and tinsmiths in his line, all people of labor. His great-grandfather Bekir is from Belogradchik. He was a blacksmith, making tools for the whole area. His son, Grandfather Shanko, later lives in Archar. He was also a craftsman. Nikolai himself /Shani/ has been practicing this craft for 30 years. Manufactures and repairs cookers, grills, barbecues and other sheet metal constructions. It seeks to be aware of new trends in this area. He regrets that young people are not interested in crafts, they do not want to study for work.



* Even today people can meet in the New Road neighborhood who are happy to breed horses, although this is not their main business



* Miss Vasilitsa's coronation

Celebration of the tradition called „The plague“ (Chuma)





❖ *ROMA AND ROMA CULTURE BRANCHES IN THE TOWN OF DUNAVTSI*

Dunavtsi is a unified settlement formed on December 12, 1955 by the confluence of the villages of Vidbol and Gurkovo, considered today as its constituent quarters. The United Village became a city since September 4, 1974. According to NSI data, in 2018 there were 1848 inhabitants. The Roma, mainly tin and tsutumans, inhabit two neighborhoods that are in no way separated from the city. The Roma language is spoken mostly by adults. Tin and Katsuman are different dialect forms, but they are understood and can communicate with each other. They are integrated, living in peace and understanding with their neighbors. In the center of one of the neighborhoods is opened the "House of Culture" of Vidin Municipality. Its activity is closely related to the activity of the Chitalishte in the city. The most popular in the city are the Bulgarian folk dances, played by Roma and Bulgarians. In addition to the ensemble, the Chitalishte also boasts a Zumba Dance Club, a theater and a singing group. The Roma children are very successfully included. In the theater club both Bulgarian traditions and customs (Lazaruvanie and Kumichene) and Roma (Survakane, celebrating Vasilyovden) are recreated.

Craftsmen such as saddlers, blacksmiths, baskets makers, women who cook home-made soap and also make “cherepnya” (a circular clay flat dish used in Balkan cuisine for baking bread and various types of food) are still found in Dunavtsi. Baba Mara is one of them.



*Baba Mara (grandmother Mara)



* home soap

Mara Kamenova Angelova was born in Dunavtsi and grew up in the neighborhood of Gurkovo. Her parents were very honest and hardworking people, and in that spirit they educated their children. Although times were difficult, the four children in the family were not deprived of anything. She learned to make a cranium from her mother. She has been a bread master since she was 14 years old. She graduated from high school and then married. He remembers the wedding celebrations of his children. They are celebrated one day, in the same way as in the Roma neighborhood of Vidin - lavish and rich, with many guests from all over the neighborhood. She proudly says with a smile that she raised and raised children and grandchildren in her home, eight of them with university degrees.

+359 895 39 20 08 - Krasimira, secretary of Community Center "Svetlina" in the town of Dunavtsi.

❖ **ROMA AND ROMA CULTURE BRANCHES IN THE TOWN OF BELOGRADCHIK**

Nearly 6800 Roma are registered at the current address in Belogradchik. Much of the self-identified Roma are concentrated in the town of Karlovitsa. About 90% of

minority children participate in the backward groups, with the rest between 30% and 60%.

At Vasil Levski National University, 225 students are trained, 143 of them are Roma. Nurses are appointed in the Karlovitsa district in the municipal center to provide adequate medical advice and perform the necessary procedures. The unemployment problem is leading among the Roma population, which is why the Labor Office Directorate is developing measures to secure employment.

Herbalism is the main means of gaining income among the Roma population in the neighborhood. Collecting seasonal herbs, mushrooms, rosehips and wild fruits has been a way of life for generations. People know herbs, know about their healing properties and can use them to heal. The majority of Roma self-identify as tinkeepers, with less zitsumi. In the past, Roma people also lived in the neighborhood, but as a result of mixed marriages, they did not remain in a position to preserve traditions, customs or linguistic features. The division of families is on a generic basis, with the largest being the Mexican family. The origin of this interesting name was given many years ago by a man who dressed as a Mexican and wore a typical Mexican sombrero hat. Since then, his descendants have been called Mexicans.

❖ ROMA AND ROMA CULTURE BRANCHES IN VILLAGE OF ARCHAR

Archar is a village in northwestern Bulgaria. It is located in Dimovo Municipality, Vidin District. By its population, it is the largest village in the district and twice the size of the municipal center of the town of Dimovo. The population is about 3,000 people. Archar consists of three neighborhoods - Bulgarian, Turkish and Gypsy. The village originated during the Roman Empire under the name Ratiaria. Ratiaria was a prosperous town. In 1832 a cell school was opened in the village and in 1898 a community center was established. Roman artifacts have been found in the Turkish neighborhood. In many yards there are still completely preserved walls, parts of buildings and earthen vessels - panics, pipes. The village was often raided by treasure hunters. There are four neighborhoods in the village - Bulgarian, Turkish, Roma, Koritari (also Roma). The Roma neighborhood is relatively new, most of the Roma live in Koritarska / the old neighborhood /. According to the 2011 population

census, 461 people identified themselves as Roma, mainly from the Kalaidjii and Koritari group. The language they speak is Roma, with slight differences in dialect form. They are mainly engaged in the collection of seasonal herbs and in the field of construction. In recent years, many Roma have gone to seasonal work abroad. There are two religions in the village - Christianity and Islam, the two religions coexist tolerant with one another.

❖ ROMA AND ROMA CULTURE BRANCHES IN THE VILLAGE OF NOVO SELO

The Roma population in Novo Selo is about 20% of the total population. There are representatives of different Roma groups - tin, tsutzman and Wallachian gypsies. They live mainly in the Roma neighborhood, many of whom have traveled abroad and come back for a short period in the summer. After their financial condition improved, they started buying houses outside the neighborhood, in the center of the village. Roma is spoken. The local community center offers opportunities for Roma children to participate in clubs of interest - computer literacy, drawing, music and dance. Work has been done on European projects aimed at Roma inclusion in the education system from a very early age. Two people have been appointed as Roma educational mediators to assist the inclusion process. Unfortunately, there are no artisans in the village anymore.

0882424976 - Lyubka Angelova, secretary of the Community Center "Zemedelets 1874" in Novo selo.

❖ ROMA AND ROMA CULTURE BRANCHES IN THE VILLAGE OF GRAMADA

The population of the town of Gramada is about 1,400 people, of which the self-identified as Roma are 1.26%, according to National Statistical Institute data for 2011. More are those who know their ancestry is Roma, but have not retained the identity of the ethnic group. They do not respect the traditions and customs that are characteristic of this group - they do not speak Romani, they do not celebrate Roma-style holidays, they do not belong to any of the Roma groups. They live in a neighborhood that is also not separated from the city. The Gypsy language in the city is spoken only by a few families who came from surrounding villages. The Roma ethnicity has merged with the Bulgarian one, and the only thing that distinguishes them to some extent is the darker skin color. The Roma population is an integral

part of the general population, children are covered by the education system, working on European projects that ensure the engagement of the unemployed. The Chitalishte welcomes everyone wishing to join a group for authentic folklore, a children's theater collective, a group for the word of art, a group for old urban songs and a school of fine arts. Unfortunately, there are also no Roma craftsmen.

❖ **ROMA AND ROMA CULTURE BRANCHES IN THE VILLAGE OF POKRAYNA**

The population of Pokrayna, Vidin district is approximately 1000 people. Few people are of Roma origin, living in a neighborhood of about 20 houses. Most went to work abroad. Those left behind are identified by a group of Layah (Kardarashi clan), speak Romani and celebrate Roma-style holidays. The craft still practiced by the Roma in the village of Pokrayna is tinning and making cauldron for brandy.

Sasho (Kazanjia) is their representative. He inherited the talent from his grandfather, and he practices it to this day. He hopes his heirs will also want to learn the craft.

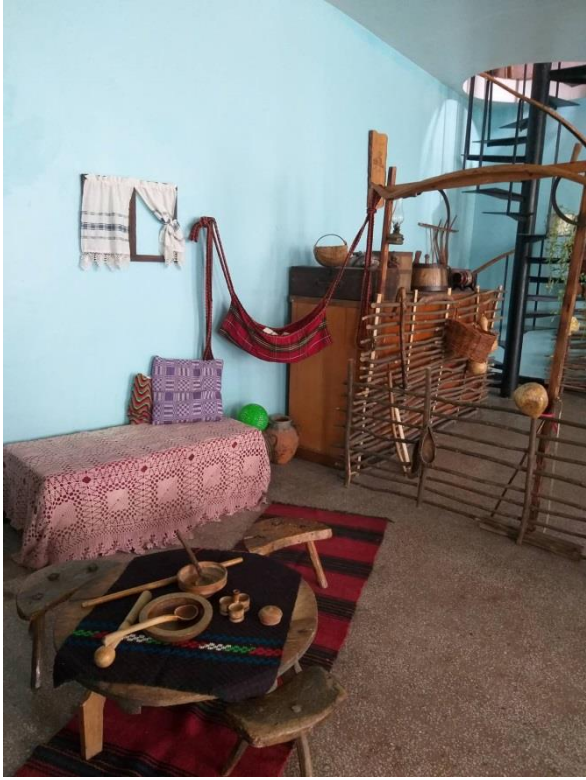


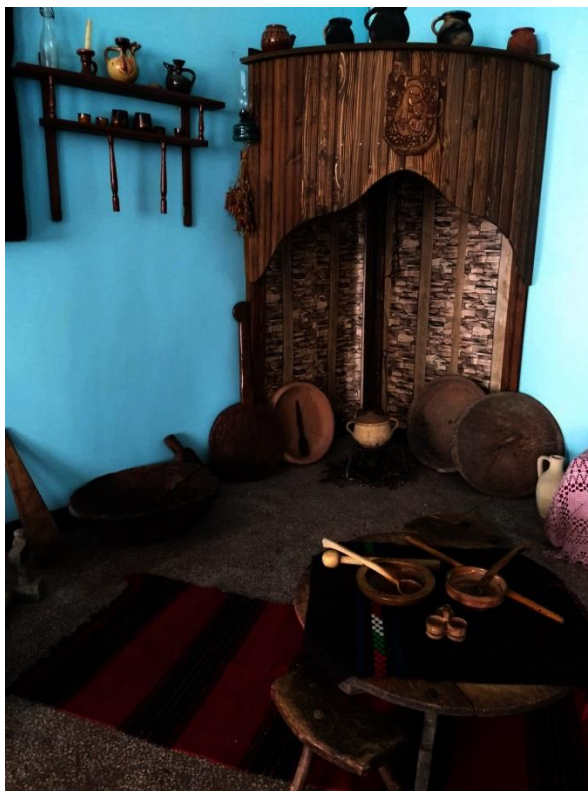
* Sasho Kazanjiata (cauldron-maker)

Phone: +359 893 45 22 40 - Sasho

❖ *ROMA AND ROMA CULTURE BRANCHES IN THE VILLAGE OF MAKRESH*

The population of Makresh is about 1400 people. Not many of them are of Roma origin. The Holy Mother of God is celebrated among the Roma in Makresh - it is celebrated on August 28 - it is also linked to a sheep turban which is boiled, not baked, the holiday lasts for three days. Ichthymia-Bashnuvden / Petlovoden / - is the boy's day. Already in the early morning, feverish preparations for the feast have begun in every Roma house where there is a boy. Baking cakes and pastries. If there is a girl in the house for her health, mecca with honey is prepared. A rooster specially prepared for the case must be slaughtered by 12 noon at the latest. If there are two boys in the house, two cocks are slaughtered. On this day, Roma slaughter as many cocks as boys have. From the blood of the cock a dot is placed on the boy's forehead. The Roma believe that this brings health. Also from the blood of the rooster is a cross on the outer neck and above the cross hangs the head of the rooster. This is done to remember that the rooster saved the gypsy race. Then the rooster boils and the party begins. The meat of the rooster is handed out to neighbors.





* In Makresh, they have been able to bring together the symbols of traditions and crafts that have been practiced by locals over the centuries.

ASSESSMENT OF THE POTENTIAL OF THE ROMA CULTURE IN VIDIN AREA FOR THE DEVELOPMENT OF SUSTAINABLE TOURISM

Vidin Region has the potential to develop some of the alternative types of tourism, but they are most often offered as complex packages, with predominant elements of one or another form of rural, cultural, historical, ecotourism, mountain, hiking, adventure and extreme: equestrian , cycling, caving, rock climbing and more.

Today, the need for alternative tourism is significantly increased and its supply is a modern response to consumer demand, requiring individual organization of travel, alternative forms of service, immersion in authentic environment, direct contact with the local population, traditions, culture, customs, specific food. and drinks. Alternative types of tourism combine tourist packages or individual tourism services, which are defined as an alternative to the mass tourism product in terms of supply, flow and engaged human resources. There are two forms of alternative tourist travel: organized and unorganized. Not only in Bulgaria, but also in many other countries in Europe and the world, tourist statistics are difficult to capture and therefore inaccurately reflect the total number of individually traveling lovers of specialized and hobby tourism services during the year. Alternative travelers usually travel individually or in small groups. They are inquisitive, significantly solvent, with a higher general culture, and expect to learn more about the area, country and its people visited during their vacations or to satisfy their hobby interests. Preferred destinations are mountainous and rural areas, less well-known and non-commercial sites and tourist areas characterized by their own appearance, authentic culture and preserved nature.

The objective analysis of the situation shows that at present Roma neighborhoods where tourists can touch Roma culture in Vidin Region are not positioned as a competitive tourist destination due to the following factors:

- Roma neighborhoods and places with concentrated Roma population are poorly known, unpopular and known as a place to visit;
- The element of unbridled discrimination against ethnicity is an obstacle to free communication and a positive attitude;

- The high level of crime committed by Roma creates a sense of insecurity and fear when visiting Roma neighborhoods and neighborhoods;
- The relatively closed-minded ethnic group with ethnic-specific understandings and maghals;
- The low level of education and the low standard of living of the population in the Roma neighborhoods and neighborhoods hinder the possibility of developing their own businesses, offering legal services and creating new sites (craftsmen, training schools);
- There are no unique and / or attractive enough sites on a national scale to attract tourists;
- Competitiveness in the field of alternative / cultural tourism compared to competitors in the territory who already have experience and develop new niche products;
- Potential disappointment of visitors (discrepancy between quality and service offered, infrastructure status, etc.);
- Lack of activity for a more pronounced presence on the tourist market;
- Inadequate supply of demand - volume and uniformity;
- Insufficient number of accommodations;
- Lack of major investment to improve tourism infrastructure.

It is also concluded that it is imperative to identify the participants in the tourist offer and to intensify the provision of institutional support by the municipal / regional administration. The state of tourism infrastructure and the lack of resource potential in the neighborhoods of the Roma population do not predispose the development of mass tourism, but provide opportunities for the development of responsible tourism in line with global trends, entirely in the context of sustainable development.

The development of sustainable cultural tourism is related to the improvement of the functioning of tourist sites in the Vidin region, including the opportunity to visit the homes of Roma craftsmen and to demonstrate crafts; providing an opportunity

to learn about Roma traditions and customs in an authentic environment; development of festival tourism by organizing Roma culture festivals that will be attractive to tourists and attract external visitors, not just locals.

As a result of the activities in this study, the expert team draws the following key conclusions:

- A strategy for the promotion of Roma culture in Vidin district as a tourist destination is needed. In the large Roma neighborhoods, such as the New Road neighborhood in Vidin or close to tourist sites with high traffic (Baba Vida Fortress, Belogradchik Rocks, Magura Cave), the Tourist Information Center for Roma Culture should be in place to inform visitors of the opportunities to get acquainted with the Roma culture.
- Information and promotional materials needed to comprehensively represent the Roma culture of Vidin District as a whole with a common vision, and not “in a piece”. Printed advertisement - map of tourist sites in the area, brochures, guidebook to provide information about tourist sites - their accessibility, distance from the city, as well as available services around them - for meals and accommodation.
- Website with well-organized and comprehensive information on services provided by Roma artisans and native Roman culture and nearby tourist sites - their accessibility, remoteness from the city, as well as available services around them - for meals and accommodation.
- Participation in tourist exchanges, presentation to different audiences.
- Organizing information tours for tour operators and journalists, both from Bulgaria and abroad and in the cross-border area.
- Installation of signposts and information boards pointing to tourist sites and attractions.
- Positioning several events of national importance to attract interest to visit the area, evenly distributed throughout the year.
- Permanent social media presence - mainly Facebook and Instagram.

- Outdoor advertising - at the entrances and exits of settlements and on international roads passing through the Vidin region.

TOURIST INFRASTRUCTURE IN VIDIN AREA

In order to create a complete package of services for the tourist, synthesized information about the tourist infrastructure in the vicinity of the residence of the identified neighborhoods / neighborhoods with a predominantly Roma population must be provided.

• TRANSPORT

Of paramount domestic and international importance for the Vidin District is the first-class road E-79 passing through its territory. Border Romania - Ferry Vidin - Vidin - Dimovo - Ruzhinci - Montana - Vratsa - Sofia Blagoevgrad - Greece Border ", which is part of the Trans-European Corridor No. 4, connecting Southeast with Central Europe.

The main priority for the improvement of the transport infrastructure is the modernization and complete reconstruction of the section "Vidin - Botevgrad" from the E-79 road (through the construction of a high-speed route) with a view to its integration with the trans-European transport network.

In June 2013 The bridge over the Danube near Vidin - Calafat was officially opened, linking the cities of Vidin (Bulgaria) and Calafat (Romania). With the construction of the infrastructure facility, Bulgaria's transport network significantly opens up and integrates more closely with the European transport networks. The total length of the road part of the bridge is 1391m, and of the railway - 1791m. The facility includes two lanes in each direction, a single electrified railway and a bicycle lane.

Other major roads serving the Vidin Region are:

1. Second-class road II-11 "(Okip Vidin - Dimovo) - Simeonovo - Botev - Archar - Lom - Kozloduy - Oryahovo - Gigen - Brest - Gulyantsi - (Debovo - Nikopol)" connecting the settlements along the Danube.
2. Second class road II-12 "Okip Vidin - Inovo - Bregovo - border Republic of Serbia", connecting the cities Bregovo (Bulgaria) and Negotin (Serbia).
3. Second class road II-14 "Okip Vidin - Kula - Vrška hammer - border Republic of Serbia", connecting the cities Kula (Bulgaria) and Zajecar (Serbia).

The railway infrastructure on the territory of Vidin is managed by the State Enterprise "National Railway Infrastructure Company". The railway transport is carried out by the branches of BDZ EAD:

- "BDZ - Passenger Transport" Ltd. - transportation of passengers
- BDZ - Freight Transport Ltd. - freight transport.

Vidin Region is connected to the National Railway Network of Bulgaria by 87km. Railway, part of Main Railway # 7. The Vidin-Sofia railway was put into operation in 1923. It is single (with the exception of the section Belaya Belitsa - Vratsa). Since 1988. is fully electrified (including the continuation of the Danube Bridge 2 line to Romania).

The railway line directly serves the municipalities of Ruzhintsi, Dimovo, Makresh, Gramada and Vidin. The municipalities of Belogradchik, Bregovo, Bojnitsa, Kula, Novo selo and Chuprene remain without direct rail transport to the regional center and the country.

In the section of the Vidin-Sofia railway line, passing through the territory of Vidin District, there are 13 railway stations, stops and separate posts.

On the territory of Vidin District there is a well-developed transport infrastructure and well-established transport links. On the website of the Regional Administration - Vidin can be found detailed information about approved route timetables from the Regional Transport Scheme of Vidin Region, as well as timetables for intercity bus lines, divided by municipalities: <https://vidin.government.bg/oblastna-transportna> -the scheme

- ACCOMMODATION

No	NAME OF THE HOTEL (ACCOMMODATION)	CONTACTS (ADDRESS, PHONE, WEBSITE; E-MAIL)	NUMBER AND TYPE OF ROOMS	LOCATION (DISTANCE TO THE TOWN CENTER / TO THE BUS STATION / TO THE RAILWAY STATION / TO THE AIRPORT)	CONDITIONS / OFFERED SERVICES	RESTAURANT / NUMBER OF PLACES /
VIDIN MUNICIPALITY						
1	ANNA-CHRISTINA HOTEL	3700 Vidin 2 Baba Vida Street Phone: +359 94/606 037 Website: www.annakristinahotel.com	16 double rooms, 2 attics, 3 apartments	Situated in the Danube park, 200 meters from the city center, 300 meters from the railway station and bus station Vidin	outdoor pool, parking, fitness, tour guide, rent-a-car, security, sauna, safe, jacuzzi, room service, children's pool, barbecue, bicycle rental, steam room, cafe, TV, cable TV, air conditioning, heating, refrigerator, minibar, telephone, internet, bathroom / toilet, microwave, washing machine, view, bath, iron, hair dryer, exchange office, laundry, ironing, card payment, business services, chemical. cleaning, pets friendly, summer garden, tavern, bar-pool	Restaurant - tavern with summer garden Lobby bar, Vienna lounge.
2	ROVNO HOTEL	3700 Vidin 70 Tsar Alexander II street Phone: +359 94 690 990, Fax: + 359 94 690 999 Email: info@hotelrovno.com Website: www.hotelrovno.com	22 single rooms; 24 double rooms; 4 standard apartments; 6 luxury suites	Near the Danube River, 500m from the railway station and Vidin Bus Station	Services: parking, car rental, security, safe deposit box, room service, lobby bar, TV, cable TV, air conditioning, heating, mini-bar, telephone, internet, bathroom / toilet, terrace, view, bath, iron, exchange desk, laundry, ironing, card payment, business services. The conference room can seat up to 80 people Gym Casino	Restaurant with 120 seats or 150 standing in cocktail form. The Rivne Lobby Bar has 35 seats

3	AVRAMOV HOTEL	3700 Vidin 63 Tsar Alexander II Street Phone/Fax: +359 94/60 66 80 GSM 0885 287766 Email: hotel_avramov@mail.bg Website: www.hotel-avramov.domino.bg	2 apartments; 5 bedrooms; 2 VIP rooms; 9 double rooms	Near the Danube River, 500 m from the railway station and Vidin Bus Station	Mini bar Cable TV Room service Free internet Phone Cars for rent	Restaurant with 40 seats, which can also be used as a conference room
4	NEPTUN HOTEL	3700 Vidin 8 Dunavska Street Phone: +350 94/680 039 0884 850 139; No. 0897 850 139 Email: hotel_neptun_vidin@abv.bg Website: www.hotelneptunvidin.com	9 double rooms with one single bed (one for disabled); 8 double rooms with bedrooms - view at the Danube; 2 family - view at the Danube; 4 penthouses - 2 of them view at the Danube	At the beginning of a Danube park on the bank of the Danube. 200 m from the railway station and bus station Vidin	air conditioning, mini bar, telephone, satellite TV, cable and WI-FI internet. In the rooms - bath or shower. indoor swimming pool Spa center - steam bath, sauna, massages Gym panoramic and passenger elevator	Restaurant with 80 seats, lobby bar with 38 seats

5	DUNAV HOTEL	3700 Vidin 3 Edelweiss Street Phone / Fax: +359 94 600 174 GSM : +359 893 326 411 Phone: +359 094 620 053 +359 094 620 055 +359 094 620 058 Email: hotel_dunav@abv.bg; Website: http://hoteldunav.eu/	4 single rooms, 24 double rooms, 4 triple rooms, 4 family rooms and 8 suites	It is located in the center of Vidin, 50 meters from the city post office, 300 meters from the railway station, 250 meters from the bus station and 150 meters from the river station	air conditioning, satellite TV, mini bar, LAN and WI-FI internet, free secure parking	Restaurant with 35 seats. Lobby bar
6	ZORA HOTEL	3700 Vidin 3A Naycho Tsanov Str Phone: +359 94 600290; 606 700 Email: hotelzoraravidin@abv.bg Website: www.hotelzora.hit.bg		Situated in the center of Vidin opposite the St. Dimitar Temple, 200 m from the railway station and Vidin Bus Station, in the very center of the city	cable TV, air conditioning, internet connection, mini bar, private bathroom with tub and shower and terrace overlooking the temple	small lobby bar
7	ZORA 2 HOTEL	3700 Vidin Horazd Street 2 Phone: +359 94 601171	14 luxury rooms, 1 apartment, 2 studios	Situated near the center of Vidin, 100 m from the railway station and bus station Vidin	parking, fitness, safe, tv, kitchen, cable tv, air conditioning, refrigerator, internet, microwave, iron, business services, access for disabled, bistro, gym, solarium, hydroget	

8	BONONIA HOTEL	3700 Vidin Bdin Street 2 Phone: +359 94 60 60 31 +359 94 60 60 32 Email: office@hotelbononia.net Website: www.hotelbononia.net	49 rooms	It is located in the central square just meters from the Danube River and in close proximity to the Danube Park. Bus and train stations are 300 meters away	Non-Smoking Rooms, Air Conditioning, TV, Wi-Fi Internet Access, Elevator, Safety Deposit Box, Central Heating, Airconditioning, 24-Hour Front Desk, Room Service, Laundry, Ironing Service, Fax / Photocopying. Billiards, garden, barbecue. Pets are not allowed.	The restaurant is part of the hotel complex. It has a small and a large hall with 166 seats in total, as well as a summer garden, which has an additional 85 seats. It offers Bulgarian and Italian cuisine and Serbian grill. The hotel complex also includes a Sky Coffee Park
9	THE OLD TOWN HOTEL	3700 Vidin 2 Knyaz Dondukov street Phone: +359 94 600023 Email: oldtown_vd@abv.bg Website: www.oldtownhotel.dir.bg	1 luxury suite, 4 double rooms, 2 triple rooms and 1 single room	Central part of the city, 300 m from the railway station and bus station	satellite TV, air conditioning, internet	no
10	VIDIN HOTEL	3700 Vidin 15 Knyaz Dondukov street Phone: +359 94 606 938 Email: office@hotelvidin.com Website: www.hotelvidin.com	20 rooms	Situated in the city center, 200 meters from the Danube city garden, 50 meters from the Bus station and 100 meters from the railway station	24 hours security parking; Washing and ironing; Room service from 7 am to 11 pm; Internet connection; Cable TV, Air conditioning, Mini bar	restaurant and summer garden with local and international cuisine

11	MIX HOTEL	3700 Vidin 1 Geo Milev complex Lyudmil Slavchev Phone: +359 888742054 Anatoli Nedyalkov Phone: +359 888356431 Email: lusi_62_@abv.bg; Website: www.hotel-mix.com	1 suite, 2 single and 3 double rooms	20 minutes walk from the city center, 2 km from the railway station and bus station	Air conditioning, cable TV, WiFi, On-site parking, Private parking, Garden. Pets are allowed upon request. A fee may be required. Credit cards are not accepted, only cash is accepted. Carwash with 20% discount for hotel guests.	Restaurant with garden with 40 seats, Bar, bakery. 10% discount for hotel guests.
12	FANTY HOTEL	3700 Vidin 28 Dunavska Street Phone: +359 94/600402 +359 884/397513	12 single rooms, 6 double rooms, 6 suites	It is located in the Danube park, on the bank of the river, 500 m from the bus and train station	parking, security, conference room, TV, cable tv, air conditioning, heating, refrigerator, mini-bar, telephone, internet, laundry, terrace, view, bath, iron, laundry, ironing.	lobby bar, cafe, restaurant with panoramic views
13	VIDA CHAR HOTEL	3700 Vidin 9 Tsar Ivan Sratsimir street Phone: 0896564456 Email: vidachar@abv.bg Website: www.vidachar.com	two apartments, two bedrooms, three double rooms	It is located 150 meters from the Danube park, 800 meters from the railway station and bus station	own bathroom, TV, central heating, internet.	Lobby bar
14	TANGRA HOTEL	3700 Vidin 89 Tsar Alexander II Str Phone: + 359 883 38 10 90 Email: tangrahotel@abv.bg Website: http://www.tangrahotel .com	apartment, single room, triple room and 2 double rooms	It is located 50 meters from the Danube River and a 10-minute walk from the city center	Cable TV, Air Conditioning, Mini Bar, Private Toilet, Room Service, Breakfast, Shoe Shine, Wi-Fi Internet, Free Parking.	no

15	VIVAL HOTEL	3700 Vidin 20 Hadji Spasov street (Bononia Complex, Bl. 6) Phone/Fax: +359 (0) 94 620940; Email: vival_vd@abv.bg Website: http://vival.vidin.net/indexEN.html	6 double rooms	it is a 15-minute walk from the city center	Parking, Restaurant, Jacuzzi, Lobby Bar, Cafeteria, TV, Cable TV, Air Conditioning, Heating, Internet, Bath / WC, Bathtub, Access for disabled	summer garden with 30 seats, restaurant with 80 seats
16	GUEST HOUSE PALOMA	3700 Vidin 8 Ribaritsa street Phone: +359 (0) 94 606503; +359 (0) 887 94 39 08; +359 (0) 888 966 431 Email: galaanto@abv.bg Website: http://www.paloma-house.com	5 separate rooms	The house is located in the city center.	Private rooms, each with private bathroom.	In the yard there is a barbecue that can be used by the guests. The house with separate entrance has a kitchen and dining room in which everyone can prepare food and eat.
17	PONTI COMPLEX	3700 Vidin Krum Bachvarov residential complex 5 Phone: +359 94 606 449	15 rooms	it is a 15 min walk from the city center	bathroom, toilet, internet, cable TV, air conditioning, TV.	Restaurant with 80 seats, covered summer garden with 60 seats and a children's playground
18	AQUA PARK AND SPA HOTEL GREEN PEACE	Bozhuritsa area, Vidin district Phone: + 359 878 900 596 Email: office@hotelgreenpeace.eu Website: http://www.hotelgreenpeace.eu/	20 double rooms and 3 suites	Bozhuritsa locality, 20 km from the town of Vidin and only 7 km from the international road E79	Digital TV, minibar, private bathroom, internet and central air conditioning, parking, summer garden, spa with jacuzzi and indoor pool with thermal water, sauna, steam room, relaxation room (laconium) with heated stone beds, massages . Aqua Park - 4 swimming pools, three of which with hydromassage and one with Olympic size, attractions for children and adults-inflatable castles, trampoline, table tennis, football, paintball, fishing, rowing.	restaurant, lobby bar, summer garden with bar

19	THE PINK HOUSE	Village of Antimovo, Vidin district Phone: +359 888 90 80 71, +359 896 84 76 51, +359 878 342 203 Email: turizam_bg@abv.bg	capacity up to 12 people	10 km away from Vidin	cable TV, wireless internet access, air conditioning, two decares yard, gazebo, volleyball court, table tennis, refreshments for drinks, large terrace with bar, small pool (9 cubic meters) lounges and large tent, parking for 5-7 cars	fully equipped and equipped kitchen and dining area
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HOTELS AND ACCOMMODATIONS IN BELOGRADCHIK MUNICIPALITY

1	SKALITE HOTEL	3900 Belogradchik, Vazrazhdane Square No.2 Phone: +359 94 691 210 mob: +35 884 51 41 54 Fax: +359 936 545 42 Email: reception@skalite.bg Website: www.skalite.bg	81 beds - 18 single rooms, 5 double rooms, 20 studios, 3 suites and 2 VIP suites	It is located in the center of Belogradchik, 200 km. northwest of Sofia, on the international road E79, 60 km from Vidin	Direct dial telephone, cable television, radio, refrigerator, internet, individual climate control, bathroom, mini bar. Outdoor parking, safe, internet access, fitness, indoor pool and jacuzzi, sauna, steam bath, vertical and horizontal solarium, SPA center. Conference center with 2 equipped halls with central air conditioning, sound system, wired and wireless Internet, microphones, flip chart, screen and multimedia. Entertainment: ATV, Buggy, Paintball, Zorbing, Archery.	8 dining and entertainment places: winter garden restaurant - 150 seats, banquet hall - 15 seats, winery - 70 seats, Viennese lounge - 45 seats, panoramic bar - 45 seats, lobby bar - 20 seats, city cafe with 45 seats, summer garden with barbecue and jacuzzi - 55 seats.
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2	MADONA INN FALKOVETS	Falkovets, Yanovets 3949, district Vidin Road No. 114 Belogradchik - Lom Phone: +359 894774746, Fax: +359 93655646 Email: info@hanmadona.com Website: www.hanmadona.com	two studios, six bedrooms, ten double and one single room	It is located 14 km from the town of Belogradchik, 65 km from Vidin and 190 km from Sofia	Private bathroom, TV and Wi - Fi internet. Conference hall with 40 seats. Courtyard with the possibility of receiving caravans.	Tavern with 60 seats, separated in 2 halls. During the summer season there are 20 more places in the garden. They offer Bulgarian cuisine and Torlak specialties, local wines and brandies.
3	THE ROCKS HOTEL	3900 Belogradchik 1 Hadji Dimitar street Phone: + 359 936 54002, + 359 898733818	VIP apartment (two bedrooms, living room, kitchen, bathroom), apartment with 2 separate rooms kitchen box, 12 double rooms (bedrooms, double and triple)	It is located in the center of Belogradchik, 200 km northwest of Sofia, on the international road E79, 60 km from Vidin	parking, jacuzzi, tv, kitchen, cable tv, satellite tv, air conditioning, heating, refrigerator, internet, bathroom / wc, kitchenette, garage, pets	The restaurant at the hotel has 50 seats in its covered part and 18 seats on a spacious terrace.
4	GUEST HOUSE ZDRAVETS	Chiflik village Phone: +359 878 330 899 Email: zdravecbnb@gmail.com Website: http://zdravecbnb.com/	12 beds Three apartments (with separate entrance) with two rooms	At 3 km from Belogradchik	Each room has: free Wi-Fi, cable TV, private bathroom, pleasant atmosphere and warm hospitality. For your convenience are available: summer terrace over the river, parking, barbecue, seasonal swimming pool (10/6 m; 1,40m), deck chairs, swing, hammock, gazebo. Additional service - breakfast, lunch and dinner	Restaurant with 40 seats.

5	DALIA HOTEL	3900 Belogradchik Saedinenie Blvd 1 /Bus Station/ Phone: + 359 936 532 43, + 359 888 641 528, + 359 888 641 528 Email: hotel_dalia@abv.bg	6 rooms and two suites	In the center of Belogradchik, near the bus station.	TV, cable tv, bathroom / toilet, jacuzzi in the apartments	no
6	RAI HOTEL	3900 Belogradchik 3 Tsar Ivan Sratsimir Street Phone: +359 9365/3735; +359 894/702917 Email: bubjordanova@abv.bg	10 beds in 5 double rooms	It is located opposite the bus station in Belogradchik.	parking, tv, cable tv, heating, bathroom / wc, terrace, summer garden, internet	cafe
7	VIKO HOSTEL	3900 Belogradchik 5 Tsar Ivan Sratsimir Street Phone: +359 878 364306; +359 878 247733 Email: office@vikohostel.com	One separate room with two beds, one single room with a bedroom, one separate room with three beds, an apartment with a bedroom and the possibility of two more places	Located in the center of Belogradchik.	private bathroom, cable TV and wireless internet.	no
8	VILLA ALBACITA	3900 Belogradchik Tsolo Todorov Street Phone: +359 878 602 682 +359 888 666222; +359 898 444 711 Email: lili@albacita.com Website: http://albacita.com/	Two rooms and an apartment, room for three people	It is located at the Belogradchik Astronomical Observatory, a 10-minute walk from the city center	Separate bathroom, gym, dining room, veranda	Possibility of cooking

9	GUEST HOUSE ZORA	3900 Belogradchik 2 Haydut Velko Street Phone: 094 623 667 Mob: 0888 842 886; 0885 719 046 087/7756157 Email: jordani_2005@abv.bg	The house has 16 beds, divided in two parts - "Zora - 1" and "Zora - 2". Zora -1 has 2 triple rooms and 2 double rooms /bedrooms/ - a total of 10 beds. There are 3 double rooms in Zora -2 - 6 beds in total	In the center of Belogradchik	Spacious yard, shelter, pool with sun beds and umbrellas, Wi-Fi, TV, washing machine	Tavern with fireplace, private fully equipped kitchen and covered shed with barbecue.
10	GUEST HOUSE CASTLE COTTAGE	3900 Belogradchik Tsolo Todorov str., №36 Phone: +359 898 623 727 +359 894 362 886 www.castlecottage.eu Email: reservations@castlecottage.eu	Accommodation for up to 12 people in one separate bedroom and two penthouses	It is located under the Kaleto Fortress, a 15-minute walk from the city center	TV and wireless internet, local heating, wood burning fireplace, outdoor summer jacuzzi for 8 people, panoramic terrace, parking, fully equipped kitchen.	a bistro with 23 seats and a summer garden with 40 seats
11	GUEST HOUSE INI	3900 Belogradchik 39 Tsar Assen I street Phone: +359 936 53907; +359 877678781; +359 896852946 Email: niko122@abv.bg; Website: http://www.inibelogradchik.com/	Twin Room; 2 bedrooms with one single bed; 1 apartment	It is a 3-minute walk from the city center	TV with cable, private bathroom, wireless internet, jacuzzi in the apartment.	Tavern

12	GUEST HOUSE ARTES	3900 Belogradchik 6 Polkovnik Cantili street Phone: + 359 886 / 365-410 Email: artes@visitbelogradchik.com Website: www.visitbelogradchik.com	2 rooms with two beds and 1 room with a bedroom and a single bed	In the city center, above the square.	The rooms - Internet, air conditioning and cable TV; living room - fireplace, cable TV, air conditioning, upholstered furniture; kitchen with dining room - built-in kitchen furniture with glass ceramic, microwave, refrigerator, washing machine, bar; bath and toilet; panoramic terrace, barbecue, swimming pool.	terrace with barbecue
13	GUEST HOUSE GENCHEVI	3900 Belogradchik 8 Vasil Levski street Phone: + 359 936 53733, + 359 899 529 265 Ee-mail: marusia_todorova@abv.bg	3 rooms with 2 beds, 1 room with a bedroom	500 m. From the city center	TV and air conditioning. Shared bathroom for all rooms. Yard and outdoor facilities, parking, landscaped yard, barbecue, flower garden, playground for children.	Separate dining room with cooking facilities.
14	GUEST HOUSE GETO	3900 Belogradchik 47 Treti mart street Phone: + 359 888 78 28 92, + 359 878781674 Email: marianamiro@abv.bg Website: www.getobelogradchik.alle.bg	4 rooms and one suite.	It is located 350m from the city center.	The apartment has two rooms, a small dining room with a dining table, a minibar, a microwave and a terrace. Capacity: 4 seats The rooms are studio type with living room, with private bathroom, TV, air conditioning, internet. Garden with table, chairs, hammock, swing, cart.	Fully equipped kitchen with outdoor barbecue and fenced in area.
15	GUEST HOUSE DRAKITE	3900 Belogradchik 37 Third March street Phone: + 359 888 713539, + 359 879 466143, + 359 896 365353 Email: angel_drakata@abv.bg Website: www.drakite.com	10-12 people in two separate floors	500m from the city center	cable TV and wireless internet, parking, local heating, washing machine, iron and ironing board, jeep walk, ATV walk.	no

16	GUEST HOUSE EGO	3900 Belogradchik 14 March 3 street Phone: + 359 899 17 17 10 Fax: + 359 94 607 701 Email: egohouse@abv.bg Website: www.egohouse.eu	Room 1 - bedroom Room 2 - 2 beds Room 3 - bedroom + bed Room 4 - bedroom	It is located 300m from the city center.	bathroom, cable TV, wireless Internet (Wi-Fi), refrigerator, local heating and air conditioning, hairdryers, ironing board and iron, equipped kitchenette for breakfast, coffee and tea, parking, lounge with sofas and plasma TV , room for 10 people with TV, WC and kitchen, yard.	Indoor barbecue with electric grill and charcoal grill, big table and benches are built for the summer season in the yard.
17	GUEST HOUSE ELENA	3900 Belogradchik 22 Third March street Phone: + 359 886 572918 (Ivan Ivanov) Email: belogradchik_elena@abv .bg Website: http://belogradchik- elena.com/	3 rooms with a total capacity of (7 + 2 people). The "Yellow" room has a bedroom. "Green Room" has one bedroom and one single bed. "Brown Room" has one bedroom	It is located 350m from the city center.	LCD televisions with cable television, air conditioning and wireless internet access, bathroom, toilet, summer wooden arbor, mobile BBQ, kitchen equipped with refrigerator, coffee maker and microwave.	Dining table with large table, seating benches, LCD TV with digital TV and fireplace.
18	GUEST HOUSE PRIMAVERA	3900 Belogradchik 9 Petko Kazandzhi street Phone: + 359 893992795 Email: primaverahouse@abv.bg	7 rooms, 6 of which have double beds and one has 2 single beds	It is a 5-minute walk from the city center.	cable TV, wireless internet access, central heating, two garages, terraces.	HE
19	GUEST HOUSE SKALOLAZKA	3900 Belogradchik 13 Poruchik Cholakov street Phone: + 359 885849945, 359 936 54438 Wmail: slavabgresorts@gmail.co m	4 rooms, 8 beds	Located in the city center.	living room, fitness, dining room, TV, bathroom.	furnished kitchen

20	BERCHINA HOUSE	Stakevtsi village, municipality Belogradchik Phone: +359888764423, +359878864423 Email: boqnminkov@abv.bg Website: www.stakevci.com	Four rooms. Two of them are with bedrooms, the third is with a bedroom and a pull-out armchair, and the fourth is with two single beds and two pull-out armchairs	It is located 18km from the town of Belogradchik in the village of Stakevtsi, 70km from the town of Vidin and 170km northwest of Sofia.	satellite TV in the living room and shared bathroom	fully equipped kitchen, tavern with 12 - 15 seats, barbecue
21	NIKOLCHINA HOUSE	Stakevtsi village, municipality Belogradchik Phone: +359888764423, +359878864423 Email: boqnminkov@abv.bg Website: : www.stakevci.com	House for 10 people. It has two rooms, one with two single beds and the other with a double bed and two single corner beds	It is located 18km from the town of Belogradchik in the village of Stakevtsi, 70km from the town of Vidin and 170km northwest of Sofia.	v Kitchen, bathroom and toilet, fully furnished. The house has another building consisting of two rooms with two single beds, without a bathroom.	Outdoor barbecue and table for about 10 people
22	ANINA HOUSE	Stakevtsi village, municipality Belogradchik Phone: +359888764423, +359878864423 Email: boqnminkov@abv.bg Website: : www.stakevci.com	House for 11 people. It has five rooms. Two of them are with bedrooms, the third has one single bed, the fourth has two single beds, and the fifth - one double bed and one sofa bed	It is located 18km from the town of Belogradchik in the village of Stakevtsi, 70km from the town of Vidin and 170km northwest of Sofia.	two bathrooms, satellite TV	fully equipped indoor kitchen, summer kitchen with shed and barbecue

23	VILLA DJUN	3900 Belogradchik 15 Vasil Levski Str. Phone: +359 887 098 482, +359 888 286 171 Email: djuninskaelena@abv.bg Website: http://villajun.kwb1.com	3 double and 2 triple rooms	Izvos village, 4 km from Belogradchik	bathrooms; living room with fireplace; kitchen with all utensils, refrigerator with freezer; pool with filtration system; parking; possibility of camping with secured bathroom; Internet, sports ground	barbecue / open or closed according to the season / for 15 people;
24	VILLA ALEKS	3900 Belogradchik 22 Peyo Yavorov Street Phone: + 359 936 5 41 24 Mob. +359 889 451 193; +359 889 324 582 Izvos village Email: villaalex@abv.bg	10 beds in 5 bedrooms	The house is located on the main road Sofia - Belogradchik, in the villa zone Belogradchik - the first one on the left after the sign "Izvoz". 4-5 minutes by bus or taxi from Belogradchik Bus Station	3 bathrooms, kitchenette, veranda, BBQ area, summer pool, playground, spring, orchard, 3 playgrounds	outdoor and indoor BBQ and picnic facilities
25	VILLA MADJAROVI	Villa zone Markashnitsa village of Izvos Phone: + 359 936 4389, + 359 888843039, + 359 887922607 Email: vila_madjarov@abv.bg Website: http://www.villamadjar ovi.com/	2 bedrooms (4 beds)	5 km from Belogradchik	Kitchen, dining room, toilet and bathroom. It offers barbecue, fishing rods, bicycles, TV and guide, own transport (minibus).	barbecue

26	GUEST HOUSE AND VILLA MARKASHNIT SA	Izvos village, municipality Belogradchik Phone: + 359 887 / 772-467 Petya Shalvarova Website: www.markashnica.com	The villa has 6 beds - 2 bedrooms, a sofa bed and an armchair. In the guest house - one bedroom and two double rooms.	5 km from Belogradchik	For the whole complex - indoor parking (capacity 3-4 cars), outdoor swimming pool, barbecue. In the villa - TV (and digital TV), 8-person dining room with equipped kitchenette / TV, refrigerator, cooker and microwave oven, coffee maker, all dishes and utensils /, bathroom, terrace. Guest house - heated in winter with conventional electric stoves, digital TV. Audio-video system.	Barbecue - type of tavern with equipment for self-cooking grill and other dishes. last generation.
27	GUEST HOUSE TO THE OAK AT PLAMEN	Izvos village, municipality Belogradchik Phone: + 359 898 733 855, + 359 896 795426, + 359 878471504, + 359 878257683 Email: pifi_810abv.bg gabs8808@abv.bg	Complex of 3 houses with 12 beds in total * House with 1 room and 3 beds * House with 2 rooms and 2 beds * House with 1 room with 2 beds, 1 room and 3 beds	5 km from Belogradchik	TV, television, bathroom, toilet, kitchenette with barbecue, dining room for celebrations, swimming pool	barbecue and dining room
28	HOSTEL WEST HOUSE	3900 Belogradchik 29 Poruchik Dvoryanov street Phone: + 359 936 53658, + 359 898200563 Email: hostel.belogradchik@gmail.com	6 rooms and 12 beds	Located in the city center.		He

29	TO THE OAK AT PLAMEN GORSKI KAT	Granitovo village, municipality. Belogradchik Phone: + 359 93655073, 0889561527 0879894190 Email: ianis_79@abv.bg	4 rooms, 7 beds	At 8 km. from Belogradchik.	The kitchen is fully equipped / all kinds of cutlery, fridge, freezer, large stove, toaster, microwave, washing machine, iron / , it also has 1 single bed. The bathroom is shared on the floor. The heating of the house is with local heating. Next to the house is a barbecue shed and two ponds.	Kitchen and BBQ area
30	GUEST HOUSE NEZABRAVKA	Chiflitsi village, municipality Belogradchik Phone: + 359 897 865 934 Email: nezabravka_belogradchi k@mail.bg Website: www.nezabravka.com	1 room - two twin beds; 1 room - two single beds; 1 room - living room with sofa bed.	The village of Chiflik is located 6 km from Belogradchik and 2 km. from the fork in the Belogradchik-Sofia road in the village of IZVOZ.	Bathroom, common toilet for all rooms, large yard, summer area with barbecue.	a separate kitchen area where food can be prepared.
31	MAGURA COMPLEX	Village of Rabisha, Belogradchik municipality Phone: + 359 878 485 495 Email: complex_magura@abv.b g Website: http://complexmagura.c om/	20 rooms, five bungalows		All rooms have a private terrace, a desk, a TV, central heating and a private bathroom, free Wi-Fi and cable TV. outdoor swimming pool; wellness center with sauna, steam room and jacuzzi Each bungalow is a detached house with one spacious bedroom, bathroom, hall and terrace.	Summer restaurant open from May to October 60-seat hotel restaurant

• **NATURAL, CULTURAL AND HISTORICAL SIGHTS IN VIDIN**

On the territory of Vidin region there are remarkable natural phenomena, protected areas and species, and numerous cultural and historical monuments from all historical eras. Among the more important ones are:

- Medieval fortress "Baba Vida", address: Kraydunavski park, Vidin; tel. 094/601705.
- Konaka Museum, address: 2, Obshtinska Str., Vidin; tel. 094/601713.
- The Cross Barracks, address: 26 Knyaz Boris I Str., Kaleto Quarter, Vidin; tel. 094/601709.
- Osman Pazvantoglu Mosque, address: Krydunavski Park, Vidin.
- Cathedral "St. VM Dimitar", Vidin.
- Roman Fort "Kaleto" - Belogradchik, Belogradchik, Tel .: +359 936 53022
- Roman fortress "Castro Martis" - Kula
- Natural landmark Belogradchik Rocks, Belogradchik.
- Magurata Cave, Rabisha, Tel .: + 359 93296677
- Natural Landmark "Venets Cave", Oreshets village, tel. 0884572372.
- Chuprene Biosphere Reserve.

Tourist Information Center - Vidin

3700 Vidin, 1 Dunavska Str., Tel .: +359 094 990 739; Working hours: 08.00 - 17.00, Monday to Friday

Tourist Information Center - Belogradchik

3900 Belogradchik, 1A Poruchik Dvorianov Str., Tel .: +359 877 881 283; e-mail: tourism@belogradchik.bg; Working hours: 08.00 - 17.00 hours every day, incl. Saturday, Sunday and public holidays

CONCLUSION

This study is part of the implementation activities of the “Discover Roma Treasures!” Project, ROBG 410, funded by the Interreg V-A Romania - Bulgaria Program. The study on branches of traditional Roma culture was intended to identify in detail the traditional Roma culture in the Vidin district. The potential of the Roma culture for the development of sustainable tourism in Vidin district was evaluated by collecting, processing and systematizing information from field research and information from printed and online documents.

The Discover Roma Treasures project is an innovative challenge for the cross-border area between Romania and Bulgaria (the Mehedinți and Dolj districts in Romania and the Vidin and Montana districts in Bulgaria), because for the first time Roma culture will be rediscovered in its true value and these traditional Roma "Treasures" will be valorized in tourism products. In this way, through a common strategy, new common routes will be created and each of them will focus on an element of Roma culture and cover the settlements of the most prominent representatives of this ethnicity. New tools for tourism development will be built on these common routes: information centers for the promotion of Roma culture, Cross-border caravans "Discover the treasures of the Roma!" which will increase the visibility of these new tourism products, "Learn more about Roma culture" seminars for children, "Enjoy Roma culture" Roma cultural festivals that could attract many tourists and viewers. Also, a mobile phone application will showcase all routes, corners, artists and artists of Roma origin, identified as "treasures" that could in an interesting and authentic way introduce a tourist to the beauty of Roma culture. In this way, new tourist products will be created in the target area of the project, new tourist routes will appear on the map and a new, better and more positive approach to the Roma way of life and culture will be born.



ЕВРОПЕЙСКИ СЪЮЗ
ЕВРОПЕЙСКИ ФОНД ЗА РЕГИОНАЛНО РАЗВИТИЕ
ИНВЕСТИРАМЕ ВЪВ ВАШЕТО БЪДЕЩЕ!



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