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P I C, Pltd

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Introduction

This study was conducted within the "Discover the Treasures of the Romani people's" Project, System code: ROBG-410, financed under the INTERREG VA Romania-Bulgaria Programme, with the beneficiary - Regional Development Agency and Business Centre 2000, Montana, Grant Agreement financial aid No 94706 / 21.08.2018.

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The study represents a survey of the branches of traditional Romani culture and crafts in the District of Montana and the modern changes that took place in the beginning of the 21st century. The purpose of the study is to examine the names and characteristics of each branch of Romani culture in Montana District; a brief history of each branch of Romani culture in Montana District; identifying famous artists or craftsmen from any branch of Romani culture in the area; appropriate selection and description of the tourist infrastructure of the area of each Romani artist/craftsman: roads, public transport stops, accommodation, meals and recreation, information and visitor centres; identifying and marking other attractions in the area - natural, cultural, historical, sports.

Objective, tasks and methodology of the study. Given the set goals, a systematic and classified study of crafts and other artistic traditions in the District of Montana has been made. For this purpose an ethnographic survey was carried out, with visited settlements in all the municipalities of Montana District and 11 no. people have been interviewed who practice traditional crafts in the Romani community. An analysis has been made of the branches of traditional Romani culture and crafts in the Montana District and the modern changes.

When selecting a methodology for conducting the survey, the nature of the target was taken into account, keeping to the principles of professionalism, precision, high ethics, respect for discretion and effective combination of quantitative and qualitative indicators and criteria.

Section I: Romani in Bulgaria

1. Resettlement, statistics and ethnic differentiation

The Romani people are a historically formed ethnic minority that settled in Europe in the X-XIV century and also on the Bulgarian lands in the Ottoman Empire.

In Bulgaria, after the Bulgarians and the Turks, the Romani are the third largest ethnic community. Data from the National Statistical Institute show that during the last 120 years the number of Romani has increased rapidly - from 100,000 in the beginning of the 20th century to 350,000 at the last census in 2000. According to some expert assessments and publications in international editions, the approximate number is 800,000 people, some of whom are declared Bulgarians (Christians), others Turks (30%, Muslims), and others - Vlachs (13%). According to experts, this data is too low. About 2/3 of Bulgarian Romani - mother tongue is Romani, about 8% - Bulgarian, and for 30% - Turkish. Romani, who are Muslims, identify themselves as Turks. They are identified by religion rather than by ethnicity. More than half of Bulgarian Romani is Christians. In our country, most of them are Protestants. By the middle of the twentieth century, the majority of Bulgarian Romani had a non-sedentary life and had nomadic life-style (without fixed habitation). In 1958, a Decree was issued to ban the nomadism. The Decree affects about 14,000 Romani. Today almost everyone is sitting. Apart from a few villages, there are not entirely Romani settlements in Bulgaria. The Romani are evenly distributed in the country, inhabiting almost all areas except the Western Rhodopi Mountains and Gabrovo. Most of the Romani people live in the towns. Most Romani are in the districts of Sliven / 10.37% / and Montana / 10.89%/.

Bulgarian Romani people are a variegated community, comprising more than twenty subgroups, with a complex relationship between them. Romani are divided into different groups, each of

which is divided into smaller sub-groups. Each of these groups is endogamous, with well-preserved group consciousness and distinct from other groups.

The basic level of social organization of Romani people is the family, which may involve several generations. The social organization of all Romani groups is based on the old traditional concept of a patriarchal family consisting of several generations of cohabiting relatives. A family model based on the stable exercise of power by the elderly man - the head of the family. The patriarchal family of the Romani people is the centre of their social life. Children are educated by gender and ethno-cultural tradition. The man and the woman in the family have different social roles that complement each other. The woman takes care of the elderly, educates the children in the conservative group traditions and continues the tradition of the group. A special role is played by the young girls in bringing up their children before marrying them. The man - the head of the family, takes care of food, housing, hard physical work, and family protection. The man in the family is the authority that takes important life decisions. In the traditional patriarchal family, the father-in-law and the mother-in-law carry out social control. Outside of the family, within the group, family relations in the Kalderaši community are governed by the so-called "meshere". The Meshere represents a kind of court for this community, including its most authoritative representatives.

The concept of a Romani family includes the closest members living under one roof. The second level is the genre that bears the name of a glorious leader or ancestor. The third level is the "sub-ethnic" group, such as Kalderaši, Lovari, Sinti, Čurara, Mačvaja, Zlotara and others. The groups usually relate to common history, common traditions and language - dialect, and sometimes to common crafts. In view of the endogamy of groups, belonging to one of them is more important than belonging to the Romani ethnic group itself.

Marital alliances are an essential element of social organization and their rules differ among different Romani groups. In some of them, marriage is the result of long negotiations between families (Kalderaši and Lovari). In others, marriage begins with a brief escape of the young, who

return and pray the adults for forgiveness and approval. For a third, the bride, after a preliminary agreement between the two families, "runs away" or is "stolen" before the marriage. On Kalaidzhiiski exhibition /Tinsmiths/ are exposed the brides for sale. If young people like themselves, the price is negotiated between the old ones. A tradition for the Romani people is that young girls get married and give birth on the age of 13-14 years. The marriage union between representatives of different groups is possible. There are, however, Romani groups who view negatively the conclusion of matrimonial unions between separate families and groups.

An important social role among the Romani ethnicity plays the journey/travelling/. Today it is seen as a potential mobility opportunity, a nomadic practice. Nomad travel plays an important role in establishing a social organization, the possibility of practicing various professions and distributing craft products, selling animals, and farming. Great Britain today is the only European country where traditional nomadism is preserved. There are Romani living in caravans and special camps. In Bulgaria there are Romani families who travel during the summer months - touring fairs, going to family gatherings or gurbet (going abroad to earn money) in European countries and returning in autumn and winter.

2. Customs , traditions and culture of Romani people

2.1. Customs and traditions

Blood-related traditions are an important tool for preserving the identity of every ethnicity through the centuries, no matter where and how it lives.

Traditions, also called "Romani laws", have been passed down from generation to generation. These Romani traditions are at the root of Romani identity. They are preserved and transferred to the patriarchal Romani family. Traditions reflect every aspect of life - from birth to death, family life, lifestyle, work, celebrations, and so on. The core of Romani culture is family traditions. Although to a lesser extent today, they continue to influence the everyday life of Romani people.

As with any ethnicity, one of the most important events for Romani people is *childbirth*. There are a number of prohibitions in the Romani family and the different pregnant women groups that

are applied during pregnancy, childbirth, and afterwards. The Romani people still respect different customs related to the protection of the life and health of the newborn and young mother.

After his birth, the baby is ritually bathed in salted water, in which also are put coins for health. With some babies born in the spring in the water is also put a spring blossom. In some small settlements and newborn Bulgarian babies are bathed in salted water. Ritual cakes are made with honey, halva and cheese and the relatives are invited to the table. Guests are heaping the baby and the young with good wishes. The baby is donated with money and clothes.

Whit the start walking of the baby, the so-called /*prostapulnik/*, the baby and an elderly family member visit the close relatives and donate them with specially prepared cakes.

An important custom is the *trimming of a boy*. The boy is clipped into the yard by a professional barber. The custom is accompanied by a festive table with music and wishes.

In the recent years, some communities have seen a new tradition - *festive celebrating of children entering the first grade in the school.*

For Muslim Romani people, it is very venerable the circumcision for boys up to the age of seven. At the time of socialism, this ritual was done secretly, but today it is public and solemn. It is usually done by a wealthy Muslim (circumciser) who creates an organization in a particular region for all uncircumcised boys, regardless of their ethnic origin. Today the ritual is assisted by the Mufti. Children are brought to the ceremony with a decorated horse, zurnas and drums are announcing the event. After the circumcision, the child has become a real man and devoted himself to the Muslim faith. Ceremony is accompanied by celebrations, wrestling, horse races and other racing games.

One of the most important events in the life of each Romani people is the *wedding*. As early as the birth, parents have an obligation to start preparing wedding ceremonies for the girls, and the boys to shelter the future young family. The wedding is related to different customs and rituals. In the past, *engagement* was obligatory. This is a test that passed through future spouses. The aim is to enable young people to get to know each other and to love each other, as well as to

decide whether they are ready to go under marriage. The custom of engagement was solemn. It was accompanied by music, joy and jolly jokes. With the Kalderashi community, the custom of *buying a bride* is preserved even today, in connection with the bridegroom paying a ransom to the girl's parents. Such a custom was also practiced in the community of Islamic confessors, settled Romani people and was called Babahak (fatherly law). In our time, however, it is forgotten.

Another pre-wedding custom is the *bride's henna painting*, which is best preserved by the "Turkish" Romani. An influential elderly woman of the family who has a marriage and has not cheated on her husband performs the ritual. The bride's relatives take her to a bath (hammam). The ritual begins at midnight, with the bride got henna successively over the fingers of hands, palms and fingers of both feet. The ritual is accompanied by bathing, looking and donating money placed on a white canvas. It covers the palms and the feet of the bride. The canvas is tied with a red thread. The white canvas and thread symbolize the purity of the young wife. Elderly relatives bless the young family. The ritual has a musical accompaniment of Zurna (a wooden wind instrument, met in the Middle East, India and the Balkans) and the drum. Joke and banters are exchanged, wishes and shedding tears of happiness.

And with the Romani, the traditional wedding has undergone many changes from the past to the present. However, it has remained lush, rich, and associated with much joy and teases. For the parents of the newlyweds, the wedding is the most important event in their children's life. Therefore, regardless of their financial situation, they seek to comply with the Romani tradition.

The possible wives for the boy are selected by his parents. They visit the home of the desired wife, seek a bride who is beautiful, well-educated, and from a good family. If the parents of the bride and groom decide that the young match, the engagement ceremony begins. Even today, the bride's tradition of "buying" is preserved among the Wallachian Romani, Kalderashi and, more rarely among Romani Muslims.

Parents make the final decision for the wedding. Agreements are being made with the Kardarasi as long as the children are very young. If the wedding does not take place, the guilty party must pay a fine.

In the past, engagement was obligatory. Today the climax is after the wedding party - the newlyweds and the closest relatives are going to the boy's home. The bride is welcomed by the mother-in-law, an abundant table is placed.

Wedding guests donate sometimes the newlyweds with money. The newlyweds donate guests with small gifts in return. The culmination of the celebration comes with consuming marriage for the first time by the newlyweds. Traditionally, the blood proves that the girl is a virgin. All guests are demonstrated that the girl is honest. If it turns out that the girl is not a virgin, the wedding can be spoiled and the bride returned to her parents. If the bride was bought, parents are obliged to return the money paid for it.

Another tradition that exists among different Romani groups is *kidnapping* the girl by the boy or *escaping* of the young couple when their parents disagree to get married. After the young return, the wedding is being prepared. Among some Romani groups, the tradition of symbolic "abduction" has been preserved today.

Traditionally, the girl's head is covered with a veil after the wedding. It is forbidden to show her hair to someone other than her husband. After the wedding, the bride lives with him, maintaining close ties with his parents.

In the Romani communities there are also specific customs related to *death* and *funeral*. The most characteristic are the preserved traditions of Kardarashi. In the event of death, they put the deceased with his finest clothes and place him in a coffin, along with his favourite items. Traditionally, the service is done at the deceased's home. On the fourth day they bury him in a richly decorated tomb. The mourners wear black clothes. Muslim Romani people donate small sums to his relatives.

An important role is played by traditional rituals of purity. These rituals are related to the relationship between the generations and the spouses.

Women are considered to be unclean from first menstruation to the menopause. It is also believed that men are not clean. That is why men are not allowed to touch women's skirts. Women are forbidden to sit close to working tools. They believe that if this happens, work becomes unclean and must be abandoned. The one who is ritually unclean is allowed to eat and drink only with the closest relatives. For ritually unclean is considered eating and drinking on the floor, washing up and down clothes together, washing both male and female clothes at the same time. These traditions are still respected by many Romani groups. Today they are also kept in Western Europe.

2.2. Romani culture

Romani culture is rich and varied. Therefore, it can be argued that there is no unified Romani culture. However, there are common elements typical of all Romani groups: loyalty to the family /kin /group); faith in fate; faith in God and the Devil and others. Changes in Romani culture as a result of settling and integration with other cultures have led to the dissolution of much of ethnic boundaries, values and beliefs of the Romani people, as well as the mutual influence of Christian and Muslim culture on Romani groups.

2.2.1. Spiritual Romani culture

Influence on the spiritual culture of Romani communities is provided by: the way of life, religion and language. They affect the traditional holiday calendar, customs, rituals and traditions, folklore, folk medicine of the Romani, etc.

A strong influence on Romani has the official religion of the main ethnicities in the country where they live. At the same time, Romani groups retain their own beliefs and traditions.

Much of the Romani in the Balkans are Muslim (Romani in the former Yugoslavia, Bulgaria, Macedonia and Albania). A number of Muslim elements are found in their everyday lives: customs, names, culinary and clothing. In Bulgaria, Romani Muslims celebrate Muslim holidays, and Romani Christians (Orthodox, Catholics, Protestants) - Christian feasts. The biggest holidays

for the entire Muslim world are Koch Bajram and Ramazan (Sheker Bajram), and for the Christian world - Easter and Christmas (Nativity). Romani churches are established in a number of countries. Evangelical Protestant Romani Churches today exist in almost all the Romani-populated countries.

Regardless of the religion to which they belong, the Romani preserve their traditional beliefs, which are highly dualistic: the Lord, the source of good, the light and the protector of man; and the Devil, the source of the evil, the darkness and the enemy of man. The Romani have a rich verbal folk tradition - tales, songs, legends, sagas, proverbs, riddles and poetry. Romani traditional music has a strong influence on the music of Central and Eastern Europe (Hungary, Romania, Bulgaria and the countries of the former Yugoslavia). At the same time, Romani music is strongly influenced by the music of the main ethnicities in the countries where they lived.

Romani folklore best represents the spirit and the morals of the Romani ethnos. A major place in the millennial Romani folklore occupies the value of freedom associated with the nomadic way of life preserved by the Romani katun travellers until the end of the 1960s. Immediately to the value of freedom, family and children are ranked. These values are always connected. The Romani family is the environment in which the spiritual and material culture of the Romani is created, developed and preserved. This has kept Romani language and folklore.

Romani songs and dances in Bulgaria are a mixture of Romani and Balkan folklore traditions coupled with Indian motives and borrowings in the migration of the Romani through the Orient to Europe. Because of the nomadic way of life, Romani have often borrowed folk elements, images, motifs and stories from other ethnicities. According to Ferenc Liszt, the scale of Romani music is the same as the Indian scale bhairava. Together with them, the Romani bring to the Balkans and to Europe a number of different instruments typical of India - the cimbalom, the guitar, the drum dauli, the clarinet zurna, etc.

The folk medicine of Romani in Bulgaria and other Balkan countries is the result of their distrust of traditional medicine and power. Today, it is also the result of a lack of funds for specialized treatment. Among the Romani groups, medical prescriptions and practices have been preserved

to date, such as: casting a spell, bullet casting, eye licking, spleen watching, and many others that have a psychological impact on the patient. Traditional recipes and treatments through herbs and potions are preserved.

Today, the majority of Romani lead a sedentary lifestyle. Nonetheless, they have preserved nomadic self-consciousness, maintain their traditional values and spiritual culture and observe the ideas of purity and innocence borrowed from the Orient.

2.2.2. Romani holidays

Calendar holidays play an important role in the spiritual culture of every ethnicity. They are related to the exploration of time and detachment from everyday life with its difficulties. The calendar holidays of Bulgarian Romani, Turks and Bulgarians are very close as a ritual and metaphysics. This is due to the coexistence of these ethnicities in the Bulgarian lands. The Romani holidays follow the tradition of the Bulgarian ritual-holiday system, while reflecting the specifics of Romani worldview, culture, traditions, and related to Romani myths and legends. According to experts, preserved Romani rituals, which are not preserved in the Bulgarian tradition, can be seen.

The biggest calendar holidays of the Romani in Bulgaria are: *St. George/Erdzeel, Easter/ Patragi and Vasilyovden/Bango Vasili.* These holidays are respected by all Romani communities (Christians and Muslims). *Many Christian are also celebrating (St. John the Baptist, Slavic carnival (Zagovesni) – Mestni and Sirni, Todorovden/Horse Easter, Holy Virgin, Christmas) and Muslim holidays (Ramadan / Sheker Bairam and Kurban / Koch Bajram*).

St. George's Day (Ederlezi) (May 6th) is the most important holiday for the Romani in Bulgaria, with the exception of the Romani Drrandari and Burgudzhii, who mainly worship Vassilovden (Bango Vasili). It is also celebrated by Horahani Roma, except for the Turkish Romani. For Kardarashi and Rudari, the most important holiday is St. George / Gergyovden, and for the Herliles - Erdeles. The Romani connect the holiday with the legend of St. George, who saved the Romani by killing the dragon who ate them. Erdelez symbolizes the beginning of

spring (warm weather) and is associated with spring symbolism. A sacrificial kurban with lamb is made, whete the slaughtering of the animal is made with a special ritual. In the group of Drandars the custom of "walking for green" is spread in the evening on May 6. The ritual animal is adorned before being sacrificed. The decorations and the rituals have some specific features in the different Romani groups. The Kaldarashi set a wreath of white and yellow Easter flowers, and spring flowers or willow. Somewhere besides with a wreath, they decorate the lamb with red paint, necklaces and ornaments. The purpose of the ritual is to plead with fertility and prosperity. One or two small candles are lit on the crown before the lamb is slaughtered. Burgudzhii put prepared on Easter candle, decorated with red thread, nettle and grass.

*Easter (*Pataggi). It is celebrated by almost all the Romani in Bulgaria, including the Romani people, who are not Turkish. The most magnificent Easter is celebrated by the Kardarasi. Patragi is the Resurrection of Christ, especially for the dasikane Roma, the Kalderashi and the Rudari. For Muslim Romani, the holiday is primarily a day of red eggs. With the Burgudzhii is the coloring of eggs (mainly red), the number of which ends in one. With the first egg (red), the members of the family paint their faces for health. With them and the Kaldarashi, the painted eggs are eaten after St. George's Day. Celebrations relate to different customs. The Kaldarashi are characterized by: bringing water (from the youngest daughter-in-law or daughter) and *bringing a furrow* (in the house is brought corn field / furrow from the field). The ritual with the furrow is associated with hope for health and fertility. With the Bakardzhiite on the furrow are placed: red egg, money, a bottle of wine and an iron spoon. The spoon rests on the threshold of the house and on the chaff of the field. Before dawn, the Holly communion is given by the oldest man. Family members step on the spoon to be as healthy as iron. The essence of the feast is to visit a church, which is a must, especially for the Kaldarashi. In the exchange of eggs, the guests ritually pronounce the words: "Happy to be your feast! Christ is risen!", And the host replies: "He has indeed risen! Ritual kolak (round shaped bread) and turkey (chicken) are mandatory on the rich Easter table. In the case of Muslim Romani people who celebrate Easter, the holiday is connected with the coming spring and with the hope of fertility and prosperity.

Vasilica / Bango Vasil (January 14th). The holiday is related to the legend of Saint Bango Vasil, who saved the Romani from drowning in the Red Sea after escaping from Egypt by sending them a flock of goats on whose backs the Romani people rose. The holiday is also connected with the legend of Saint Vassil restoring a bridge destroyed by the devil by the Romani. Also known as the Gypsy New Year. This holiday is comparable to Yerlii (especially Burgudzhii and Drandari) with St. George's Day. A rich meal with poultry meat - goose / duck (Horhane Roma and some Kaldershi) or cock /hen (with Burgudzhii, Drandari and some Kalderashi) is put.

Ramazan Bajram and Kurban Bajram. These are important Muslim festivals that are celebrated by the Turkish part of the Horhane Roma. There are Romani Muslims who remember that they have celebrated it in the past, but today - no longer. Holidays are celebrated very richly.

Ramazan Bajram (or Sheker Bajram). This is a feast of *fasting*. Traditionally, one month is spent in fasting, and the celebration is held at the end of it. It is fasting ritually, starving from sunrise to sunset, people abstain from sexual pleasures. The goal is for believers to purify their souls and prepare for Ramadan Bajram. On the day of Ramadan Bajram, men go to a mosque and have a festive table. It is acceptable to ask forgiveness. The holiday is related to the hijra - the departure of Mecca by Mohammed and his followers, which marks the beginning of Muslim years. The date is determined on the Islamic lunar calendar and is shifted annually on average 11 days earlier.

Kurban Bajram (Koc Bayram). Feast of *sacrifice* in honor of the end of the Hadzha, worship in the city of Mecca. It is made a kurban, necessarily a ram, lamb, sheep, goat, camel, cow or calf is killed. On this day the rich donate the poor with meat, clothes, and others. It is held on the tenth day of the month of "zul hidj", 70 days after Ramadan Bajram.

Apart from the listed above Christian holidays, are celebrated also: Ivanovden / John the Baptist (January 7/January 20); Petlyovden (January 20/ February 2, celebrated regionally, mainly by the Drundari/ the musicians); (8 weeks before Easter), and Sirni Zagovezni (Sunday, seven weeks before Easter, kukeri time); New Year's Eve / Horse Easter (the first Saturday of the Great Lent); The Great Mother of God (August 15 / August 28, dedicated to the death / dormition of God's

mother); Christmas (Birth of Christ / Bozhik - the birth of Jesus Christ, the son of God is celebrated on December 25 / January 6), etc.

Many traditional customs and rituals are associated with the holidays. On *Slavic carnival* (Sirni Zagovesni): firing archery arrows from the bachelors in the yard of the girl they like; tangling and swinging swings - girls and boys swing for health; burning and jumping over stakes for health; request of forgiveness to the young of the old). Petlyovden is connected with a legend that overlaps with the Bulgarian tradition of Petlyovden. The essence of the holiday is to celebrate the boys and slaughter a cock for the health of every boy in the family. On Todorovden horses are officially worshiped, traditionally held braces and pulls. The feast is related to the popular belief that St. Todor on horse goes to God to ask for summer. The horses are ritually decorated (the hooks and tails are tied up, the beads are fastened and the most beautiful and coloured harnesses are placed), the women prepare ritual breeds - horse / hoof and feed the horses. It has been preserved the tradition of Todorov den tin makers from all over the country to look for daughters- and sons-in-law for the young people and to buy brides (the market in Stara Zagora).

As the Protestant churches entered the Romani neighbourhoods, there were changes in traditional holidays and customs. Protestants acknowledge only Jesus Christ and do not recognize Orthodox saints. This leads to contesting traditional holidays such as St. George, Todorovden, Vasilyovden and others.

2.2.3. Romani material culture. Traditional crafts.

The material culture of the Romani is related to the typical for this ethnos crafts. Traditional crafts are an important part of the identity of Romani groups and have been passed down from generation to generation in the family. For centuries, the glories of the Romani artisans have been celebrated. Traditionally, men have mastered crafts, which have gradually transformed and changed with the modernization of Bulgarian society, technological and socio-economic development. Some crafts have been practiced for centuries while others have been influenced

by modern technological changes or are the result of the popularization of crafts originally practiced in a very limited geographic area.

Some of the traditional craft of the Romani they are known for is the processing of metals. It combines handicrafts such as: coppersmith trade, blacksmithing, cutlery, farriery, goldsmithing (gold mining, small jewellery production), production of swords, latticework and sieves; horseshoe production, production of stoves on wood and coal – iron stoves and stove-pipes), tinning, demiradziluk (production of hoes, sickles, claws and knives for ploughing), (production of iron "gypsy" nails and horse-nails), (production of axes and claw-hammers), wagon-ironmongery (wagon manufacture); manufacture of drills, scissors, saws, chisels, donators, needles and trade with metal products and tinplate. Even today the Romani are known as blacksmith craftsmen and skillful tanneries on copper vessels. Blacksmith was a characteristic craft for the group of Burgudzhii. The names of many Romani subgroups are related to the traditional craft they practiced in the past.

Among the Romani, the tradition of hand-made woodworking - copanarstvo (manual production of wooden spoons, ladles, cups, plates, bowls and other household utensils and supplies), cooperage, cart-wrighting, spindle-working, production musical wood instruments, woodcarving). Romani families were engaged in logging - cutting and transporting logs with animal traction (horse-traction, mules and donkeys) and charcoal-blunering (production and trading of charcoal).

Raising horses and other domestic animals is also an old, inherited tradition. The tradition of holding fairs, where dzhambazi (horse-dealers) are trading with horses is preserved. The horses and animals are related to the craftsmen of the saddle-making (leather workers and riding and livestock accessories), the production of horseshoes and animal breeders, the carters (transportation of goods and people on caravans and wagons) and butchers.

Romani *basket makers* are specialized in producing various types of baskets, crates, panniers and mats. Nowadays the basket-makers are mastering the production of flower beds, panniers,

curtains, tables, chairs, bags, umbrellas, apples and more. As materials, they use hazel, wicker and split beech strips.

Another typical craft for the Romani is the training and playing of bears and monkeys. With democratic changes, special attention is paid to protecting the rights of people, ethnic groups and animals. In this regard, traditional Romani training and playing of bears and monkeys is prohibited. In Bulgaria, with the cooperation of the French actress Bridget Bardot, a Dancing Bear Park near Belitsa has been established and is run by the "Four Paws" Foundation. The other living bears are kept free in the park at the closest to natural conditions.

Traditionally in the past, and still today, the craft of music (playing various instruments) and related singing and dancing, and barrel organ playing are still very popular. Musical groups carry the fame of traditional Romani music. Today, in many of the smaller settlements, young Romani participate in Romani and Bulgarian folk ensembles as cultural clubs' amateurs. They also participate in the restoration of a number of Romani and Bulgarian traditions and customs.

The tradition of *healers* and *herbalists* is preserved. Traditionally, the Romani are engaged in bricklaying, masonry (construction), shoemaking, tanning, show-shining, tailory (tailoring), dormadzhiistvo (making looms, loops, brush-cutters, sprouts); making of male and female combs of buffalo bones, combs for horses and livestock, hangers and saws for vine rods). The Romani also worked as movers, servants, sanitary, guards, cleaners, in utilities, repurchasing and in trade with birds, helping field work (diggers, harvesters). Rarely, potters also were met. Even today, the Romani continue to be engaged in itinerant trade, amusement at fairs and fun-fairs.

As a result of the changes in technology, the industrial and information revolution, in recent years many of the crafts have lost their relevance. Low education and rising unemployment after the democratic changes at the end of the twentieth century have a detrimental effect on Romani crafts and the qualifications of the growing generation. Many Romani, including craftsmen, go to Western Europe to work in a permanent or seasonal job, or benefit from well-regulated European social systems. Today, some of the traditions are lost and a number of Romani crafts and unique technologies remain incomprehensible.

With *pickpockets, divination, casting a spell* (by hand, cards, coffee, healing through divination and bullet casting, dirty spirits), and the destruction of various types of spells, women were involved, who also helped their men in practicing others crafts.

3. BASIC ROMANI PEOPLE'S GROUPS IN BULGARIA

There are three main groups of Romani living in Bulgaria: Yerlii, Karderashi and Rudari, which include: subgroups, mixed groups and groups of different identities.

3.1. Yerlii

The Yerllii are an inter-group community, the name of which is most likely derived from the Turkish word yerli (native, local). In Sofia and Southwest Bulgaria some of the Romani identify themselves as sedentary, i.e. Yerlii. According to the researchers, Yerlii are people with high morals and a modern mentality, compared to the nomadic Romani groups. The Community Yerlii unites the large Romani groups dasikane Roma (Bulgarian Gypsies) and Horahane Roma (Turkish Gypsies) belonging to the Balkan dialect community of the Romani language.

Dasikane Roma

The dialect word *das* was used during the Ottoman Empire, and in its original meaning it means servant, slave, but over time it is associated with the Turkish word *gyaure* (infidel)- unbeliever, non-Muslim. Dassikane Roma inhabits North-western Bulgaria and some areas of Central Northern Bulgaria. They account for half of the Romani population in South-western Bulgaria. With the generic term dasikane Roma are identified 26 subgroups, exercising a different craft, and speaking different dialects from the Balkan type of Romani dialects: *Bakardzhii (coppersmith); Boyadzhii (painters); Brasnari (barbers); Burgudzhii; Goli (naked); Demirdzhii; Dzhambazii (horse-dealers); Dzhezvedzhii; Duravtsi; Darvari (wood cutters); Dyulgeri (masonry workers); Erlides; Kasapi (butchers); Kovachi (goldsmith workers); Kozhari*

(dressers); Kokalari; Koshnichari (basket makers); Musicians; Reshetari (lattceworkers); Sitari (sieve workers); Hamali; Tsutsumani.

Horhane Roma

Horahanne Roma is the largest Romani group in Bulgaria. They are Muslims and speak Romani language, mixed with many Turkish words. This is due to the fact that settlers from Asia Minor have settled down. They also borrowed different elements of the Christian holiday system. They celebrate Christian holidays such as: St. George's Day (Erdelis), Vassilyovden (Bango Vasili), Todorovden, Ivanovden, even Christmas and Easter. In recent years, representatives of this Romani group have increasingly identified themselves as Turks and deny their Romani origin. But for the Bulgarians and the Turks they remain Romani.

In the areas inhabited by people of Horhane Roma, lives the sub-group millet (from Turkish - people). The Turks call them millet changenesi, and the Bulgarians - Turkish / Turkish Gypsies. The mother tongue of the millet is Turkish. Adult representatives of the subgroup in some settlements use Romani language as a secret code.

The following subgroups fall into the group of Horhane Roma, depending on their main crafts: *Bakardji (coppersmith); Balamo; Bombers; Burgudzhii; Bardari; Vaglishtari (Coal workers); Darmondzhii; Davaldji; Drandars; Dunculari; Erlides; Zurguradji; Zvanchari (tinkler maker); Zurnadzhii; Kalburagians; Karutsari (Carriers); Kurbati; Kutkadji; Lahara; Lahora; Mehterii; Pechkadzhii (stove makers); Sepetdzhii; Tinneckers; Tuhlari (Brick makers); Ustariri; Ferezhelii; Hamali; Hasardzhii; Horrohaia; Charole; Chlingari; Yurkuchi.*

In the Rhodopi Mountain region lives a sub-group of Romani people with Turkish identity, which are called Agupti. By the middle of the 20th century, the Agupti believed they were of Egyptian origin. At the end of the 20th century, under the influence of Islamic religion, they now identify themselves as Turks. And they, like the elderly representatives of millet, use Romani words as a secret code.

Kalajdzhii (Tinsmith workers)

Today, sub-groups of tinsmiths live in different parts of the country. Muslim tinsmiths live in North-eastern and South-western Bulgaria. Southwest and Central South Bulgaria met Thracian tinkers who are Orthodox Christians. The Romani tinsmith people who live in North-western Bulgaria keep a memory that they were Muslims in the past but did not respect Muslim customs and traditions. The subgroup of Romani tinsmiths is united by the traditional male profession - tanning. The language of Romani is a Wallachian dialect. In spite of the linguistic similarity due to the different religion, tinkers from different subgroups do not marry each other. Tinsmiths are divided into three subgroups: Macedonian, Thracian and Moesian.

3.2. Kaldarashi/Kalderashi

The Kardarasi are known as Serbian or Hungarian Gypsies. Most of them moved to Bulgaria from the Aegean, Vardar Macedonia and Vojvodina between the First and Second World Wars. The name of the community derives from the Romanian word caldera (boiler) and is directly related to the traditional craft of men in the past - the production of copper cookware. By the mid-1970s, most families migrated to Bulgaria, Yugoslavia and Hungary. Traditionally, the religion of the Kalderashi in Bulgaria is Eastern Orthodoxy. After the democratic changes at the end of the twentieth century, microquartets of Kadarashi families were formed. Many of them live today settled among the Bulgarian population. It is the richest Romani community. The Kardarasis are considered to be very religious ones. Their community has preserved Romani language and traditions. They speak Romani language, known as the Wallachian dialect, strongly influenced by the Romanian language. To this Romani group belong 16 subgroups - *Austrian; Bakardzhii, Grastari; Dzhankeshi; Dudulani; Zlatari (goldsmiths); Grebenari (comb makers), Kakavyara; Kangliara; Leinashi; Lovara; Niamorz; Reshetari, Serbian; Tasmniari; Hunfgarians; Harkoyaaria; Tsganiashka.* The women in the group take early marriages (which is why they drop out of school) and traditionally the young girls are engaged in pickpockets, while the older women - with chiromantia (predicting the future by hand). A specific feature of

this Roma group is that education is not a traditional value. With varying success, their children started attending school in the 1960s and 1970s.

3.3. Ludari / Rudari (ore minres)

This Romani group speaks a Wallachian language and identifies itself as Wallachian Gypsies. Depending on the basic craft, Ludari are divided into the following subgroups: *Vlahoria; Vretenari; Lingurari (Kopanari); Maimunari (Monkey trainers), Rudari, Ursari (Bear trainers).*

3.4. Other Romani groups

There are other groups that some define them as Romani. In the valley of Maritsa river live demirdzhii (gray pigeons), who speak Bulgarian and are Orthodox Christians. They have traditionally been engaged in metalworking. The Bulgarians call them gypsies, the Romani Daskane Roma, and the Turks – giaur chengenesi. They consider themselves to be Asparuhov Bulgarians. Gray pigeons make marriage unions in their own group. Avoid marriages with other ethnic groups in the country, except Bulgarians, identify themselves as Bulgarians. Traditionally, they are Eastern Orthodox.

In the three districts of North-west Bulgaria lives the sub-group of tzutsumani. The Bulgarians call them Bulgarian Gypsies or baptized Gypsies. They are Orthodox Christians. Their mother tongue is Bulgarian, but in their speech there is a mixture of words of Romani origin. The Tsutsmani live scattered among the Bulgarian population. They are significantly more integrated than other Romani. They live in smaller families and have a higher level of education.

As a result of the relatively rare marriages between dasikan Roma and horahane Roma people, there have been formed several subgroups: *Dzhorovtsi (Katari); Melali; Bobove and Murtapi*.

Section II. Romani in Montana District

1. Population and economic activity of the residents of Montana District

According to the latest data of NSI census carried out in 2011, 148,098 people live in the Montana district. According to the Civil Register of Population's data of 2015, the residents of the Montana District are 149,498 people. Civil Register of Population reports residents on registration documents submitted. In fact, residents are actually less as a result of internal and external migration (NSI, 2017 - 132 214 people). A process that is particularly active in the poorest region of the European Union – North-western Bulgaria. Internal migration is targeted at the larger economic centres, mainly Sofia, where there are more job opportunities and higher incomes, as well as to the bigger towns in the district - Montana and Lom. More than 1/3 of the residents live in the district centre, and more than 1/2 in Montana and Lom. The natural growth rate gradually decreases and in 2017 it is 13.5 ‰, with an average for the country - 6.5 ‰. Infant mortality is significantly higher in the district (9.8 ‰) than the country average (6.4 ‰) in 2017, and it is much higher among the Romani community. Gradually over time, there is a tendency to reduce child mortality. The economic activity coefficient (15 - 64 years) in 2017 is 63.4% for the district and is gradually increasing, with an average of 71.3% for the country. The employment rate in 2017 for the economically active population (15 - 64) is 57.3 %, while the average for the country is 66.9%. And in the Montana District there is a tendency, typical for the country to gradually increase the employment rate among the economically active population. The unemployment rate in the Montana district is 9.7% in 2017, and after 2015 it is higher. On average for the country in 2017 it is 6.2%, with a tendency to decrease unemployment.

The data on the degree of education of the population in active economic age in the Montana district show that the graduates are nearly twice as low as for this of the country. With secondary education, there are 2/3 of all residents in the area, which is 10% more than average for the

country. The economically active population with basic and lower education is 4% more than average for the country.

Table 1. Share of population and level of education in the country and Montana District (NSI, 2017)

Indicators	Bulgaria	Montana District
Relative share of the population between 25 and 64 years of age with higher education (%)	27.8	14.4
Relative share of the population between 25 and 64 years of age with secondary education (%)	55.0	64.6
Relative share of the population between 25 and 64 years of age with basic and lower education (%)	17.2	21.0

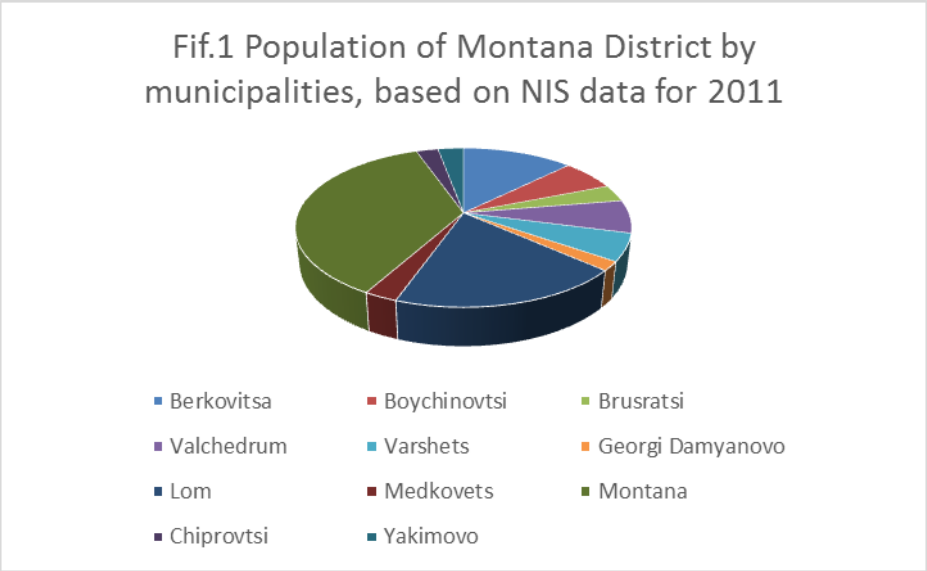
P I C, Pltd

According to data from the Labor Offices, most of the registered citizens are representatives of the Romani community. Most of them are long-term registration (long-term unemployed) with basic and lower education. However, much of the unemployed Romani minority is not covered by the Labour Office network.

2. Ethnic self-determination. Persons with Romani self-awareness on the territory of the Montana District.

According to NSI data from the last census in 2011, 86, 30% of the residents of Montana District have identified themselves as: ethnic Bulgarians (123 820), Romani - 12,31% (18 228), for Turks - 0.09% (137) and 3.13% (4 631) did not wish to identify themselves. There continues to be a tendency to self-identify of Romani Christians for Bulgarians and Muslim Romani for Turks, even though Romani living around call them Gypsies. According to expert estimates, the number of Romani on the territory of the country is twice as high as they have identified themselves as such. Their number is also rising due to the higher and early birth rate among the Roma community, on average - two to three times more than among the ethnic Bulgarians, despite the

higher mortality among the Roma population as a whole and the higher infant mortality, according to experts.



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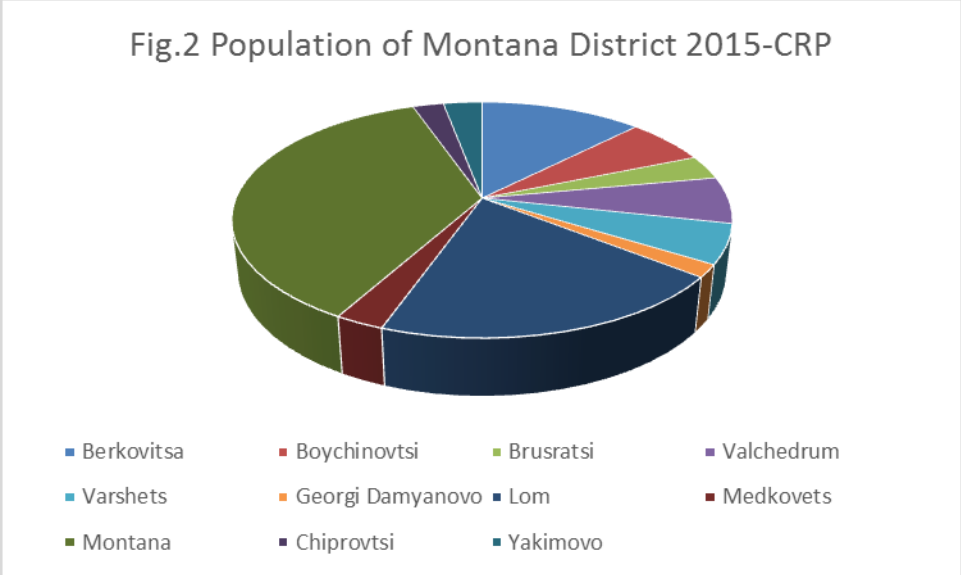
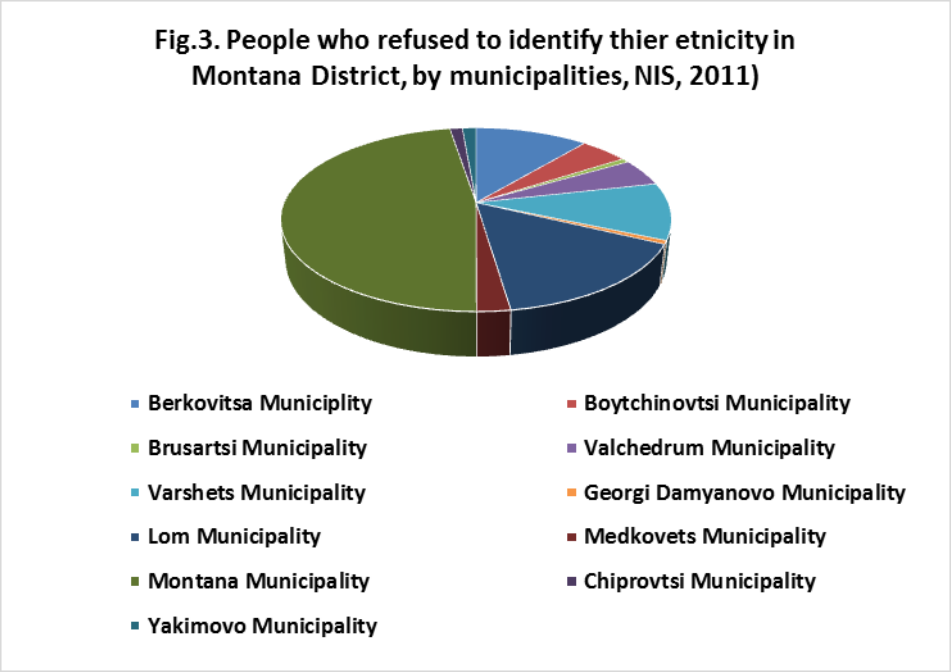


P I C, Pltd.– based on data of CRP

About two-thirds of the self-identified Romani live in the Montana district and around 1/3 in the villages. Statistics show that urban population among self-identified Romani in 2011 is higher than in the country. In the towns live 11873 people or (65.1%) of the self-identified as Romani, and in the villages 6355 people or (34.9%). Analysts say that Romani population has settled in satellite towns near the largest town centres. In this respect Montana is no exception.



P I C, Pltd – based on data of NSI and CRP

The highest share of the Romani population is in the Vulchedrum, Lom, Varshets and Berkovitsa municipalities, and the lowest – in Chiprovtsi and Georgi Damyanovo. In most places, Romani live in separate neighbourhoods in urban centres or in separate villages. On the territory of Boychinovtsi municipality - a large number of people with Romani self-consciousness live in separate neighbourhoods in the villages of Lehchevo, Vladimirovo village, Madan village, Portitovtsi village and Marchevo village.

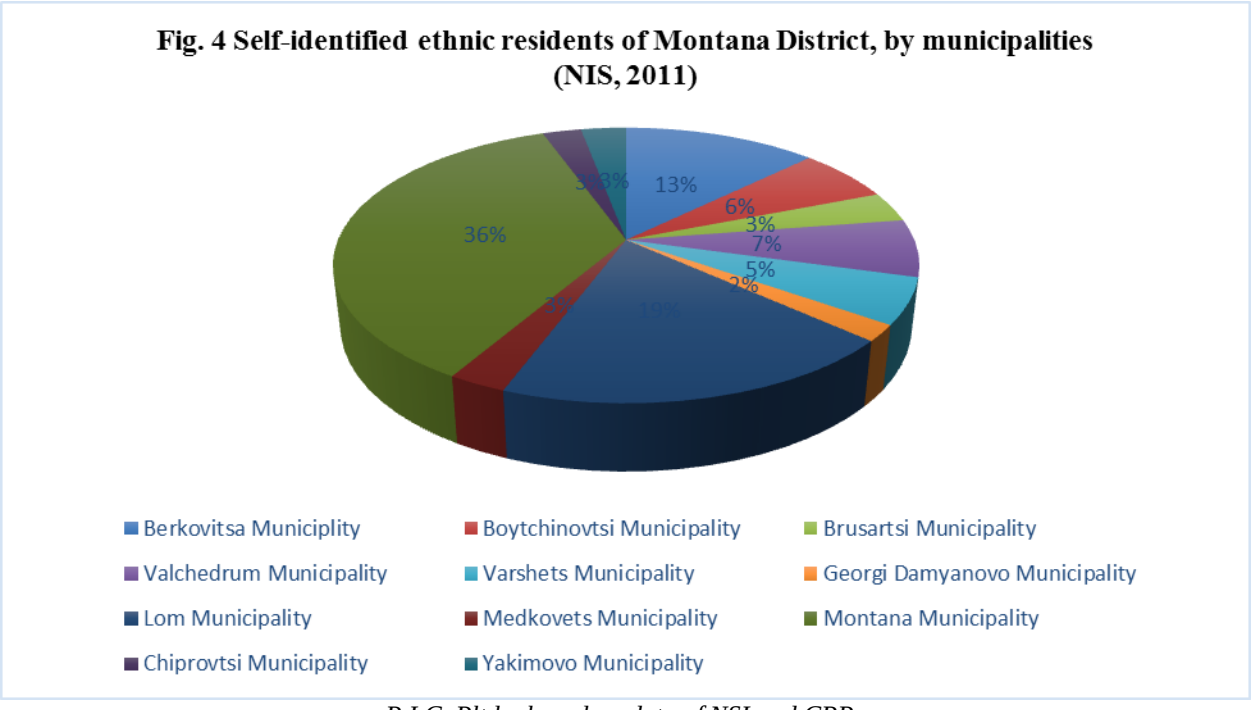


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Fig. 5. Self-identified as ethnic Romani in Montana District (NIS, 2011)

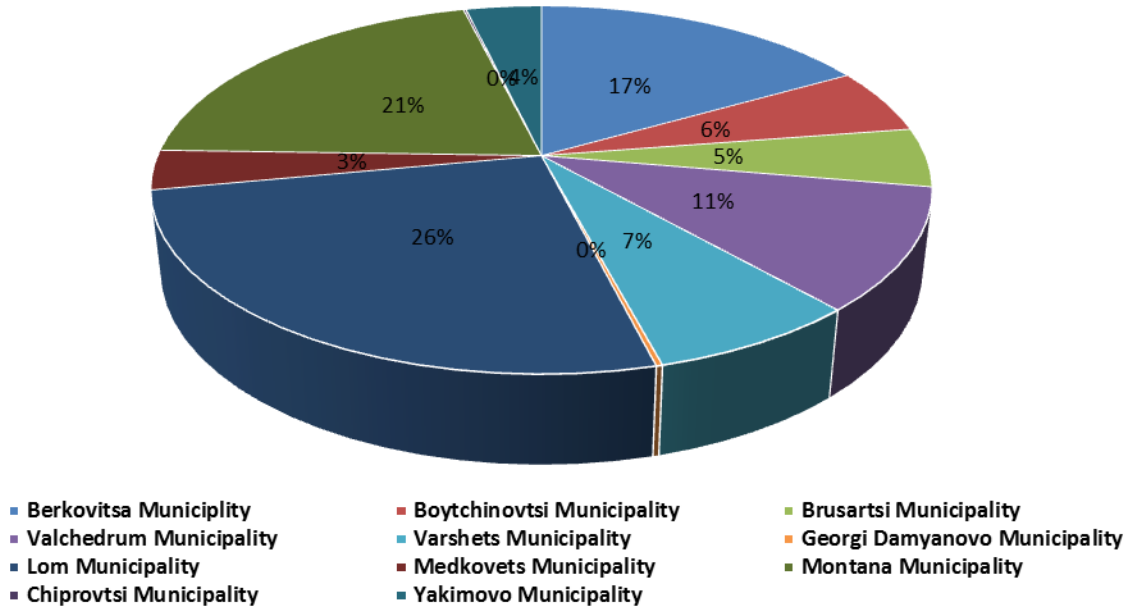

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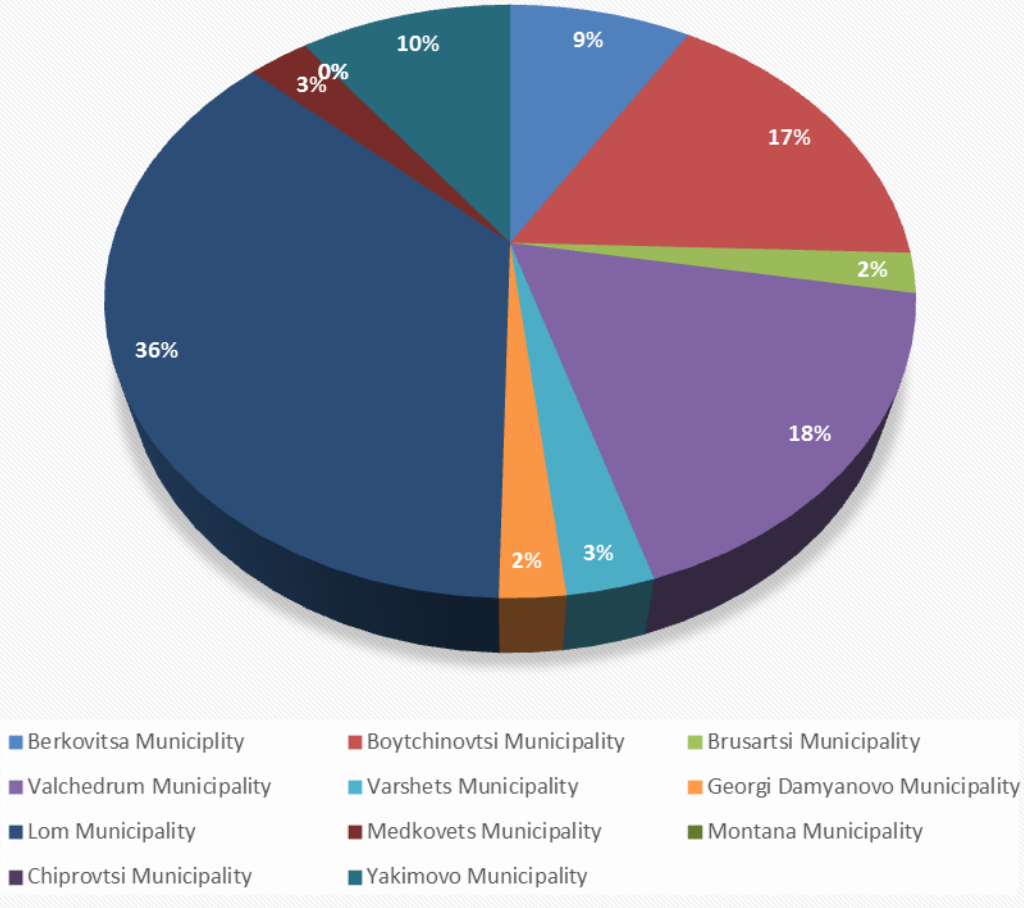
Fig.6 Self-identified as ethnic Turks in Montana District, by municipalities (NIS, 2011)



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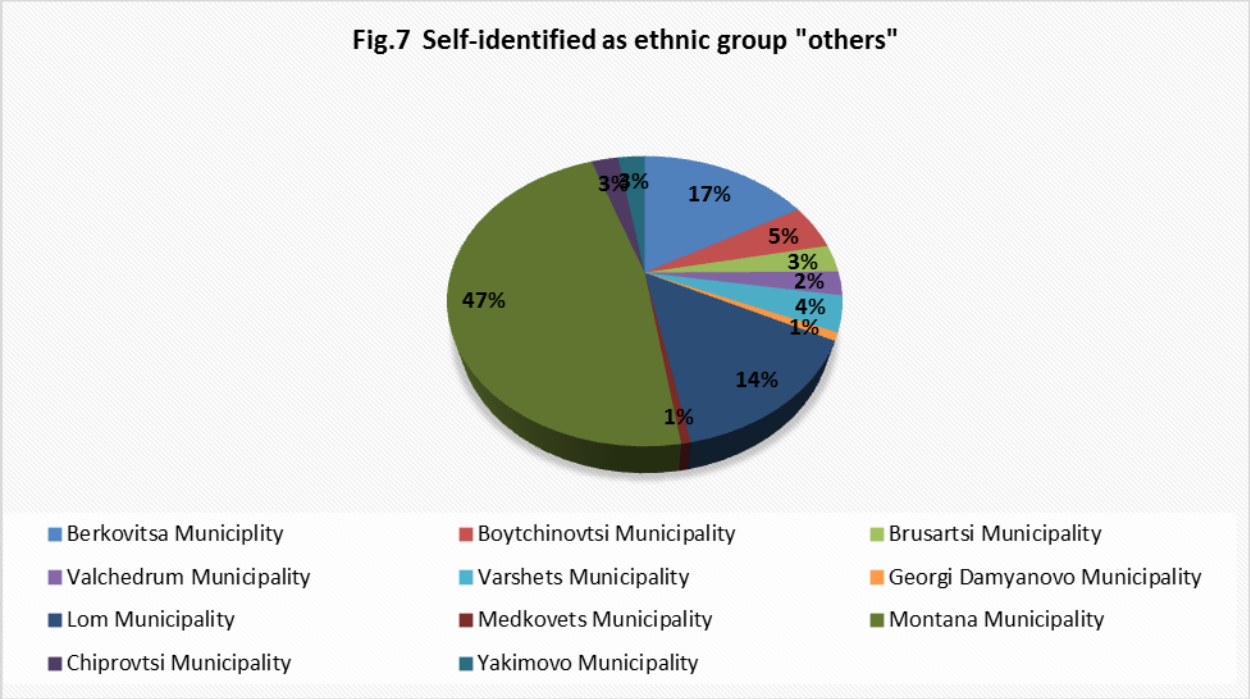
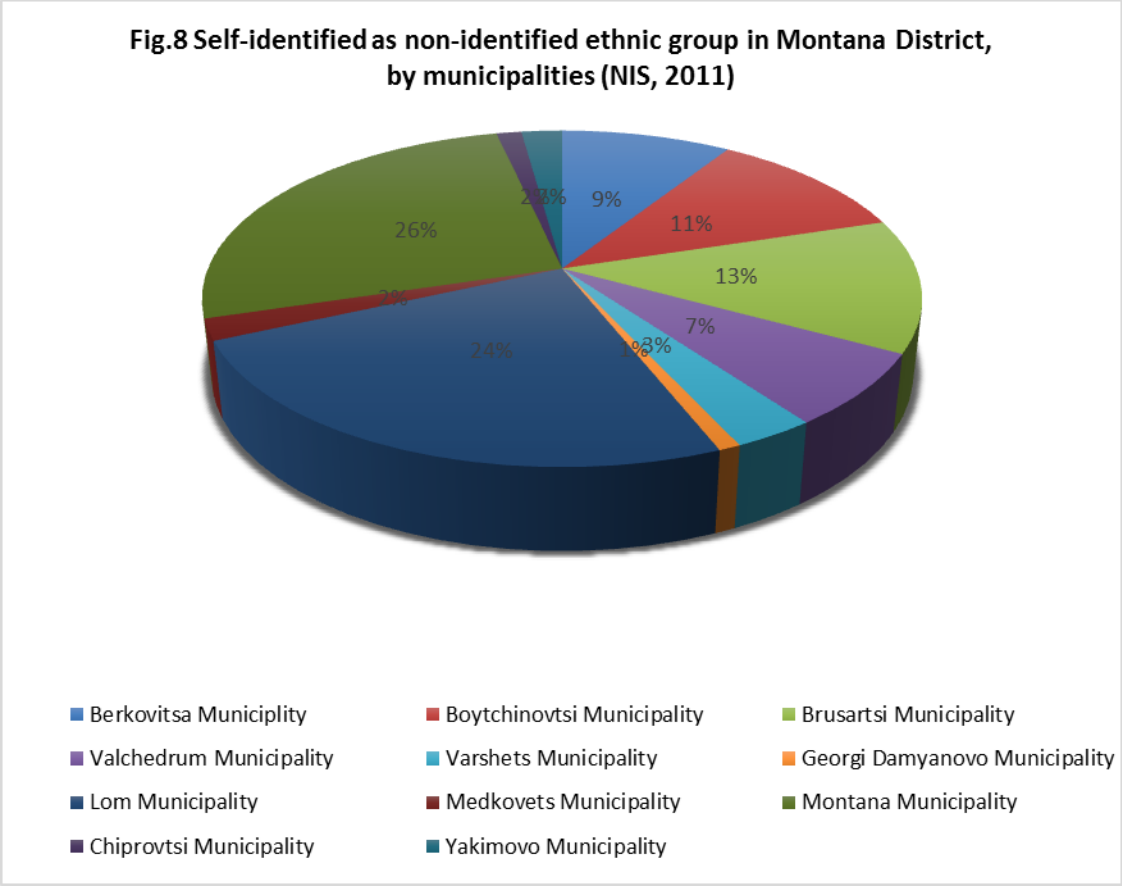


P I C, Pltd – based on data of NSI and CRP

In Valchedram Municipality, the Romani ethnicity is concentrated in the village of Dolni Tsibar (89% of the population), Valchedram (23% of the population) and the village of Mokresh (67% of the population).



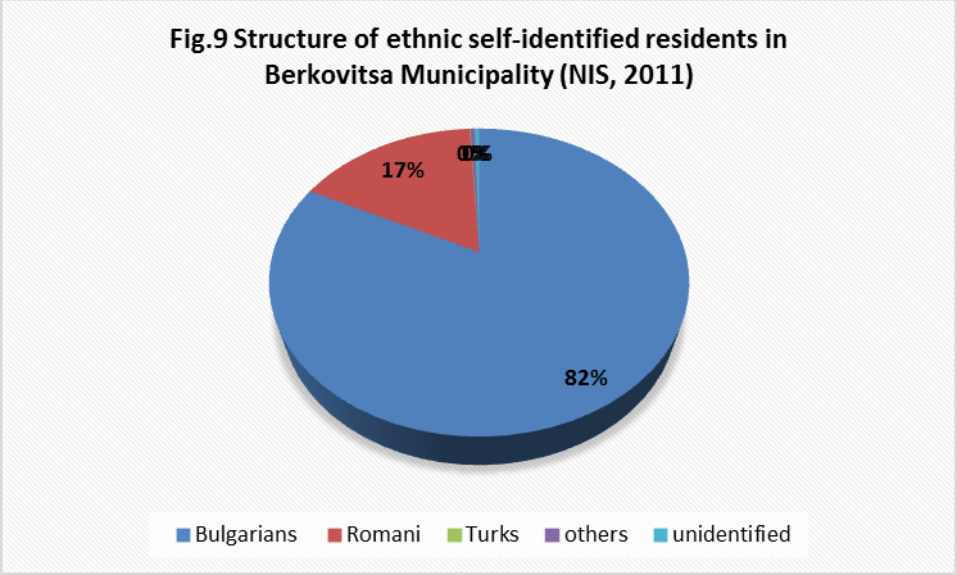
P I C, Pltd – based on data of NSI and CRP

On the territory of the Municipality of Varshets the Romani population is concentrated in the quarter Iztok of the town of Varshets. In Lom the Romani population is concentrated in four neighbourhoods of the municipal centre - Mladenovo, the Stadion, Humata and Momin brod. In the municipality of Medkovets, the Romani population is concentrated in the municipal centre, in the village of Rasovo and in the village of Asparuhovo.

The unemployment rate among the Romani population of the Montana District is around 55%. There is a high relative share of economically inactive population - about 50%. Varshets municipality has the highest level of unemployment of the Romani ethnic group. Overall, unemployment among the Romani population is significantly higher. The degree of non-registration of the Romani population in the Labour Offices is also relatively high.

The educational level of the Romani is very low - both in the Montana region and throughout the country. About 0.7% of Romani have completed higher education, 14.8% have secondary education, 43.6% have basic education, primary and lower 40.8 %.

Structure of ethnic self-identified by municipalities in the Montana region.



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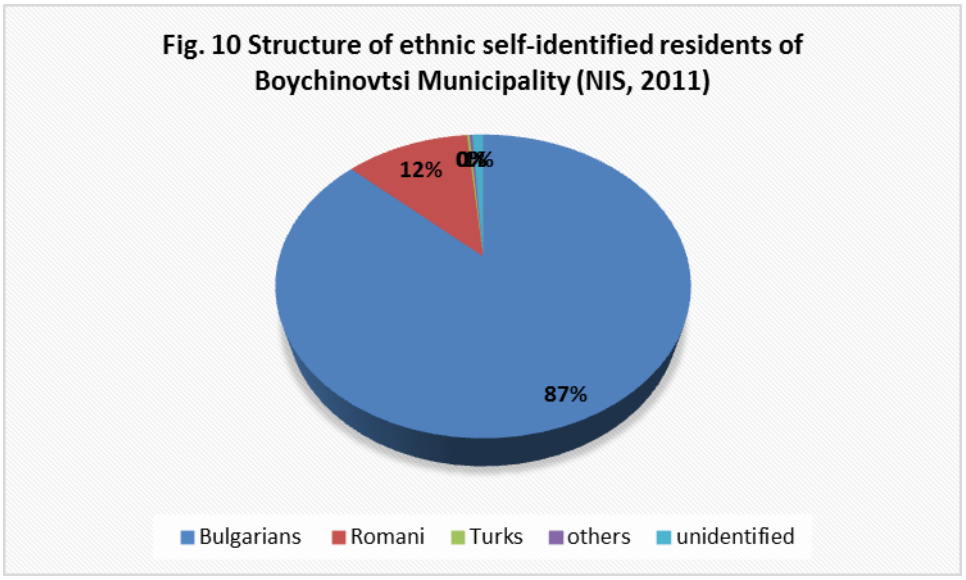

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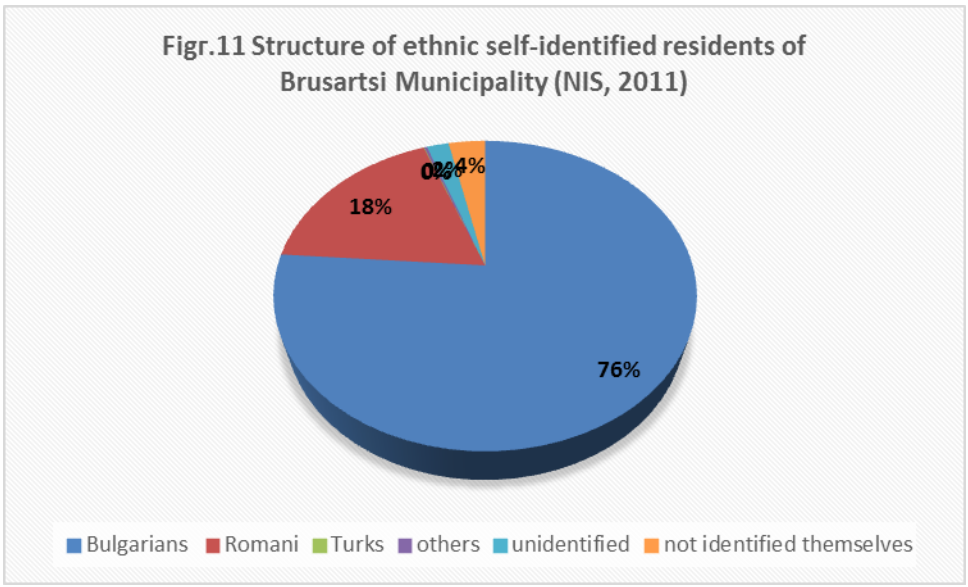

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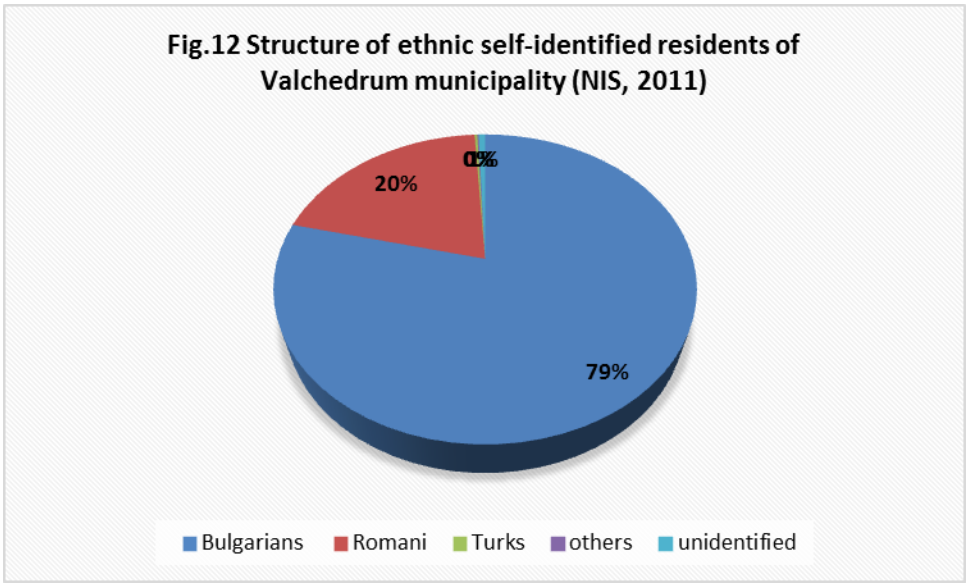

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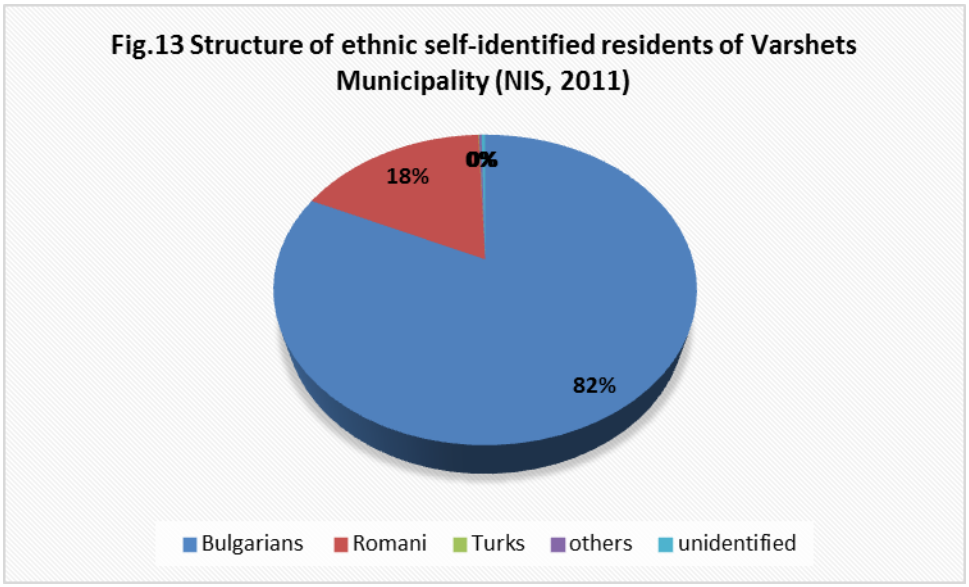

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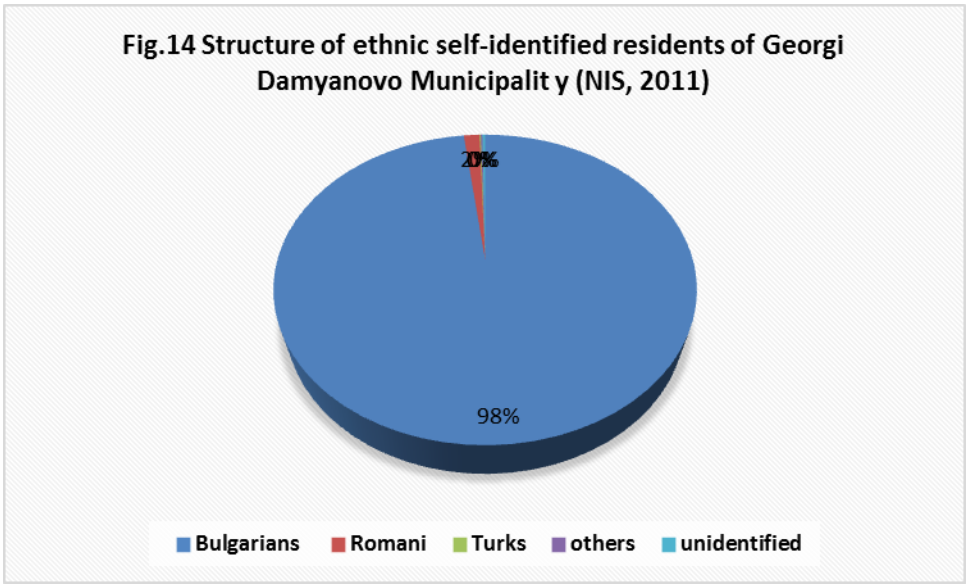

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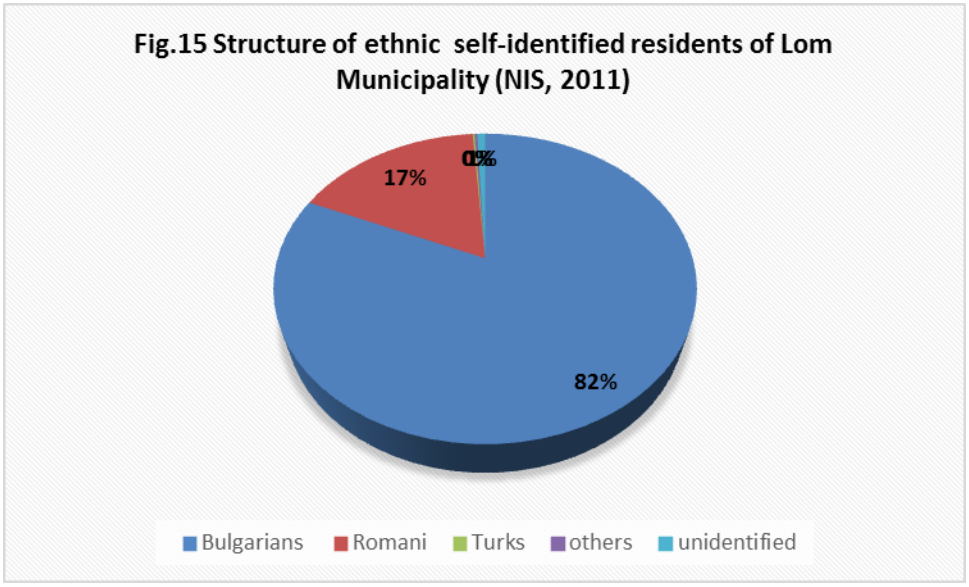

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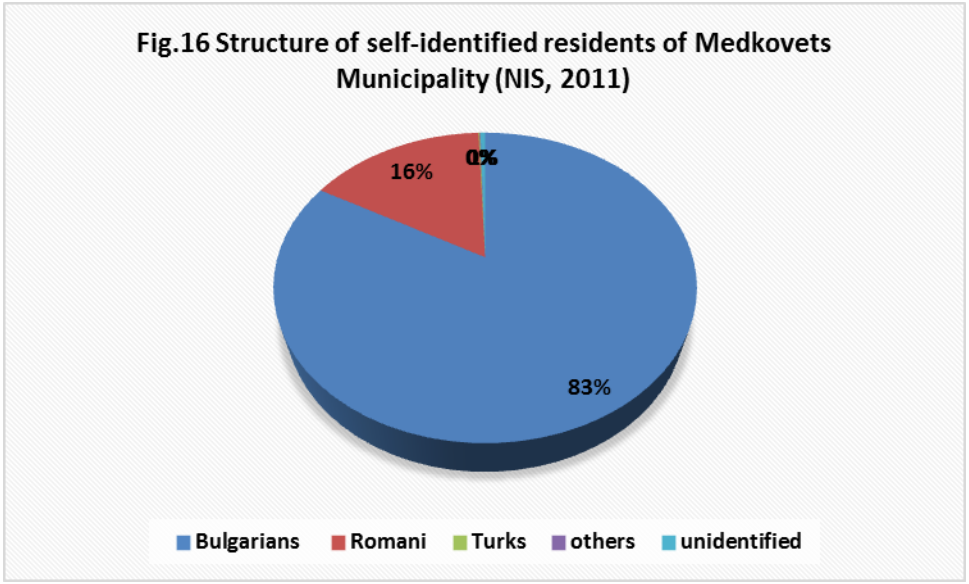

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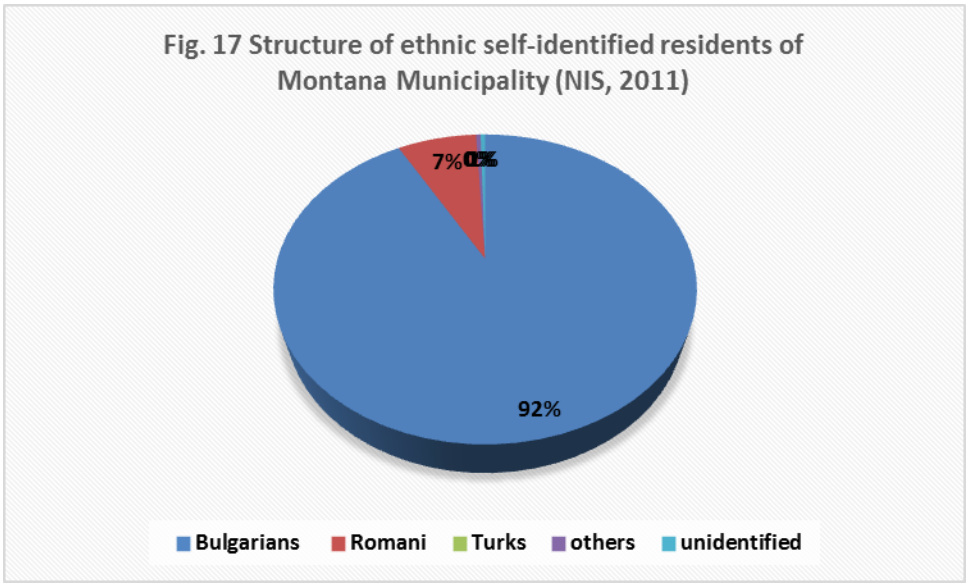

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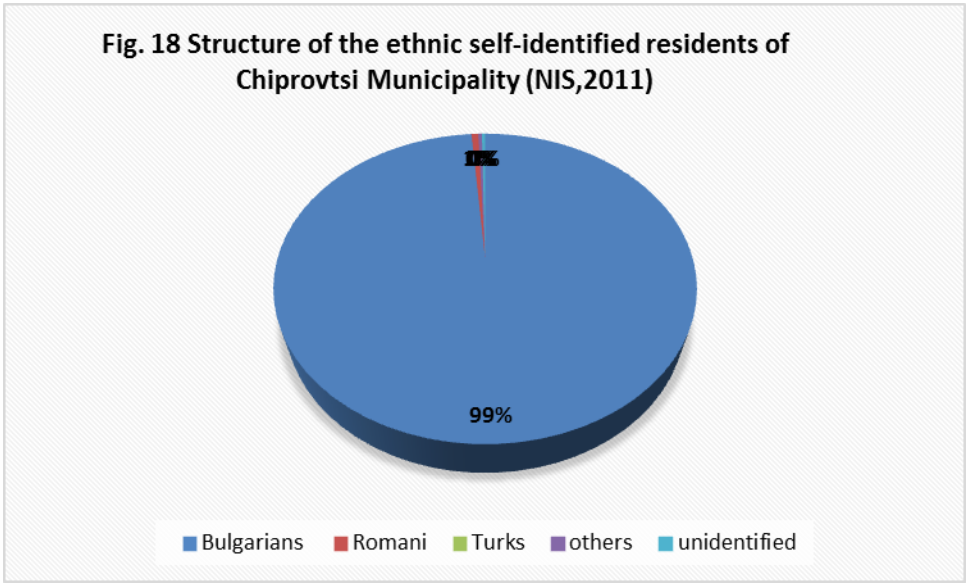

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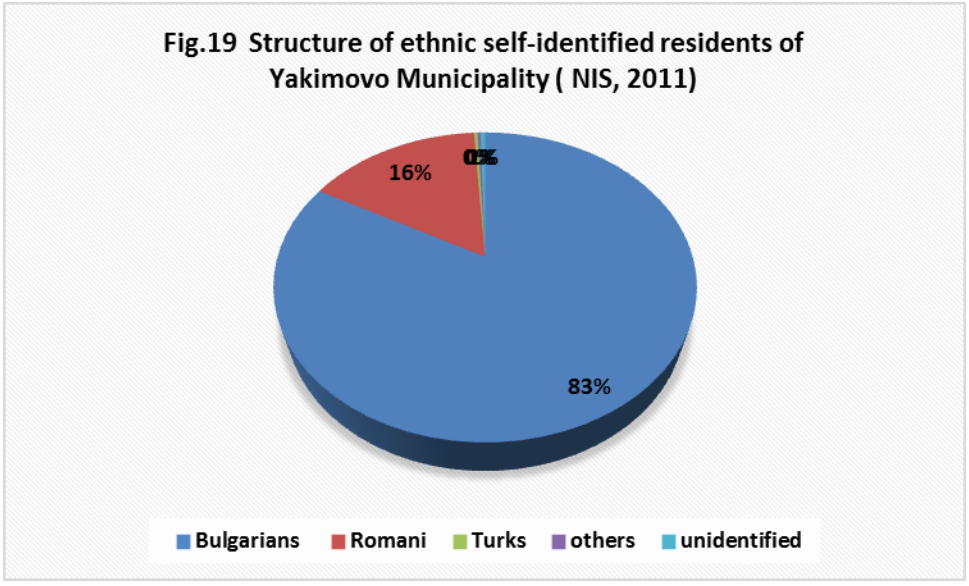

3. Trends and problems among the Romami community in Montana District

The main problems of the Romani community in Bulgaria and the district of Montana are related to: mass impoverishment during the period of democratic change, high unemployment, and lack of funds for a normal way of life, unfavorable environment and housing environment, some genetic and infectious diseases. The reasons for this are: the alienation of the Romani ethnic group in Bulgarian society, the negative attitude of the Bulgarian and Turkish ethnic groups towards the Romani, and the unwillingness and inability of the administration to work for the integration of the Romani ethnic group. Negative public attitudes and ethnic prejudices restrict representatives of the Roma community to participate fully in public life. All this leads to a failure of the process of Romani integration in society and turning the problem into a serious demographic, ethnic and social bomb in the near future. This failure is less a failure of the Romani community than the Bulgarian state and society. The debtors are also the more prominent and wealthy representatives of the Romani community, who often withdraw from it, dissolve in the Bulgarian environment and do not try to give a good example and to help their fellow citizens.

A factor for encapsulation of minority communities is illiteracy caused by early drop-out of school, lack of basic or primary education, and ethnic minority and majority prejudices.

Prolonged dropping out of the labour market is the most indicative indicator of socio-economic exclusion and encapsulation of Romani in Bulgaria. Illiteracy of parents and children, poor knowledge of Bulgarian language, lack of qualifications due to dropping out of school early and low reintegration into education institutions make the Romani a risky group facing poverty. The share of unregistered unemployed Romani is large. For most of this community, the only alternative is employment programs and various types of social benefits. The lack of an alternative leads to the criminalization of much of this community.

Due to the lack of funds and health insurance, a large part of the Romani population is devoid of health care and relies on emergency medical assistance. As a result, there is a trend - children

and young Romani have significantly greater health problems. This is the reason for the higher child mortality among Romani. A large proportion of children was not immunized (5%) or did not get all immunizations (15%). This is also due to traditional distrust of official medicine.

The majority of the Romani population lives in extremely poor living conditions in urban ghettos or remote areas where there is no public infrastructure (if there is such, it is in very bad condition). This also affects health because it leads to a number of infectious diseases.

4. Field study. Analysis of interviews with representatives of Romani communities

Within the framework of the Study of the Branches of Traditional Romani Culture, a field study was conducted. Semi-standardized interviews with representatives of the Romani community practicing traditional crafts were conducted in all municipalities in the Montana district. 11 semi-standardized interviews on "Romani culture and traditional crafts" were analyzed. The interviewees are selected by different municipalities in the Montana district, aiming at greater representativeness and coverage of different sub-groups of the Romani ethnicity. (See Annex 1., Romani craftsmen questionnaires - Montana district).

The eleven interviewees completed a semi-standardized questionnaire, including 15 questions, aimed at gathering information about: the settlement where the interviewees live; the craft they practice; craftsmanship and technology of work; how they acquired this craft; attitudes to hand over the craft to young generations; for how long they exercises this craft; to study the market for their craft work; what their national self-determination is and what their religious affiliation is.

In the analysis of the interviews, we found out that of the 11 interviewed there are two of the different municipalities that practice the craft - *basketry* and *carpentry* (production of softwood circular pots, spoons and other wooden household and household items), two *herbalists*, one *iron smith* workers, one *fiddler, a beekeeper*, one *stone carpenter* and carpenter, one *wagon carpenter*, one horse-dealer, one *maso-gurbet* and one *tinsmith worker*. I.e. the interviewed are still practicing the following crafts: basketry, blacksmithing, music, carpentry, horse dealing, masonry and tinkering. From these statistics we can conclude that the traditional crafts practiced

by the masters of Romani origin are: *basketry and knitting of rattan furniture, production of softwood circular pots, herbal medicine, iron smith, production of fiddles and musician - fiddler, beekeeping, stone cutting - masonry, wood cutting, horse dealing, building-trade and tinsmith*, and they are representatives of various branches of Romani culture. It is noteworthy that *carpentry* is specialized in different sub-branches, with which individual craftsmen are trained: *coppersmithing* and the *production of wooden household utensils*. In a separate industry, *wagon carpentry* (the production of wooden wagons or part of carts), carpenters making gates and wooden fences, and the production of musical instruments- fiddles.

All masters exercise their craft from early childhood and throughout their conscious life. It is a basic means of subsistence - both for them and for the whole family. All, except one, have inherited the craft from their ancestors - this craft their grandfathers, fathers and they themselves have earned their living. It is noteworthy among interviewees that some people include in their craft work their children as they have mastered the craft from an early age. Others say there is no one to inherit the craft because young people prefer to live in cities and work mainly in construction. Only one, out of a total of 11 interviewed, Georgi Georgiev from the village of Gabrovnitsa, Montana municipality, today is a master smith, studied the craft in Boychinovtsi with Master Emil, starting with an apprentice while learning the craftsmanship of the craft and becoming a master. He pointed out as the main reason for mastering the craft the fact that he was from a large family and had nothing to make living in a village. The domestic circumstances forced him to overcome the difficulties in mastering blacksmiths and to accept this craft for life.

Two nr. out of a total of 11 interviewed have been practicing their craft for 15 years, two more - 20 years, six - over 30 years and one - over 45 years. Percentage picture looks like this: (See Figure No. 20)

Figure. 20.

ПИ АЙ СИ, ЕООД

All 11 respondents profess the Christian religion, one of them - the mason worker-gurbet from town of Vulchedram - states that he is a Christian Protestant, the rest are Orthodox Christians.

When analyzing the ethnic self-determination of the interviewed craftsmen, three identify themselves as Vlachs and the rest as Gypsies, of which six emphasize that they are Kalderashi Gypsies.

All interviewees say that they are looking for a market for the placement of the produced goods - these are mainly local fairs, fairs and markets such as Montana, Vidin, Vratsa, Lom. They rarely offer their goods in Sofia. Due to the proximity to Romania, most of them visit different markets and fairs in our northern neighbour.

Methodi Kirov, a herbalist and mushroom picker and wild fruit and nut harvester, from Georgi Damyanovo village, says that most of herbs and mushrooms are purchased by on-site buyers and this encourages his activity.

The hardest for liveliness is the tinning. Apart from the fact that the craft is difficult, no one is toning dishes today, as there is less copper in the household. So the craftsman is forced to walk the whole area from city to town, from village to village, knocking people's homes and offering thier services. He says the craft is nice, but it is difficult, and given the above reason, practically no one wants to do tinning and the craft is dying.

Some of the craftsmen share in their interviews the technology of their craft, the peculiarities and the difficulties in their practice. Such are the examples with the basket makers Ilia Marinov from Dolno Linevo village and Boril from Asparuhovo village, Medkovets municipality. It is noteworthy that the two craftsmen use a different technology to process willow branches and stabilize the tree. Their technology is shared by the tinker master Stefan Kirov from Berkovitsa, as well as the craftsmen and wood cups and spoons maker Dimitar Georgiev from Varshets and Ivan Alexiev from Brusartsi.

Some of these masters hand over the craft to their children and the whole family is involved in the production. The tight market and the difficult placement of the merchandise make these crafts fall. The best realization and highest living standard has Grisha from Valchedram, who works as a builder (construction worker) in Germany. He is there with all his family. Initiative and enterprising, open to the world, says that it was very difficult at first, but then he had a course in German, he learned the language. He lives in Germany with his whole family and has the ambition to study his children there and then return to Bulgaria.

A livelihood for the entire family in its old craft is found by bee-keeper Boril of Asparuhovo village, Medkovets municipality. Inherited from his father's craft, he continues to extract honey from wild bees, practicing bee-keeping bee-making, which he produces himself. He shares the difficulties and problems in his craft and the need to buy beekeeping bees by beekeepers as wild bees have fallen sharply. The beekeeper is pleased with his craft and says that the bees give good honey and do not want much care. Its commodity has a market because it is related to culinary, and especially today ecologically pure foods are very popular and hold higher prices.

In this analysis of the preserved and practiced even today crafts among the branches of the traditional Romani culture in Montana district, the following conclusions are needed:

1. First. These are traditional crafts related to the needs of the inter-industrial society, which makes them dying attractions that make it difficult for families to live.

2. Second. These are the progenitor crafts that have been passed down by many generations and engage the whole family.

3. Third. Poor interest in traditional handicraft goods, labor-intensive production, and low-income earners make many Romani families emigrate or go to seasonal gurbet in other countries within the EU. This leads to disconnection of the handover from father to son or grandfather to grandson.

4. Fourth. These craftsmen, who show flexibility, ingenuity and entrepreneurship, find a way with the proffered craft to support their families and live well.

5. Fifth. There are crafts like stonemasonry and ironmongery, which find their market niche today in the industrial society as well. As a stoneman who is sought after by modern builders, and a chef who keeps the parts of modern agricultural machinery.

6. Sixth. Crafts related to food production - and mainly eco-friendly food - have a future because they are on the market.

7. There are still young Romani who have some knowledge of crafts but not practice. And the old masters decrease and soon will completely disappear.

Technological and industrial changes, as well as changes in lifestyles in Bulgarian society, have a negative impact on traditional crafts. A large part of them are about to disappear. This negative tendency affects the Romani crafts and craftsmen in the country and in the Montana region also. At the same time, there are crafts, which, with a certain change in production, can well develop and bring good incomes today, the production of modern and demanded *wrought iron products*, *knitted furniture, crafts related to carpentry, stoneware, herbal medicine, beekeeping, ecological food production, etc. household goods*. It is necessary cares to be taken by the state and the municipalities - to gradually qualify young Romani by engaging elderly Romani and other masters to hand over to them traditional crafts that are still of interest today. Anyway, it will help the realization of the production.

ANNEX 1:

QUESTIONNAIRES OF ROMANI CRAFTSMEN / ARTISTS – MONTANA DISTRICT

LOM MUNICIPALITY

Semi-standard questionnaire for an interview on the topic

„ROMANI CULTURE AND TRADITIONAL CRAFTS“

1. What is your name and where you live?

Il.Hr. My name is Iliyan Martinov Hristov and live in village of Dolno Linevo

2. What craft do you practice?

Il.Hr. I make baskets and furniture from willow and rattan, I also do brooms for home and yard.

3. How many years do you practice this craft?

Il.Hr. I have been doing this craft for thirty years.

4. From whom did you inherit the craft?

Il.Hr. My father and my mother were knitting baskets. From them I learned the craft.

5. Your mentor / tutor from whom did he accept the craft?

Il.Hr. Before (1989) there was a workshop for the production of baskets and other knitwear for household and farm. My mother and my father there have learned this craft.

6. How many people you were learning at the beginning and how did they teach you the craft?

Il.Hr. It was me, my brother, my other brother and two boys from the town.

7. Was it difficult for you, did you want to quit?

Il.Hr. It was difficult when we had to get branches from the trees in the winter. Once in the winter I fell into the river and got frozen. The others took me out and spent the rest of the day at the stove in the workshop. But otherwise it was nice - by selling something we did, we had money with which we bought fresh food from the market.

8. When did you become an independent professional?

Il.Hr. After learning everything that needs to be done at work, I started making baskets at home with my wife.

9. Will you tell us about the process of manufacturing your products?

Il.Hr. Thin shoots of the willows that grow up next to the river are picked up first, the thinnest are not touched, and the thickest ones we also leave them. Then, we take them home, we dig the bigger ones and brew them in the big caldron in the courtyard. Immediately we start floating them while they are wet, because then they become brittle and break. While wet, they are tough and the rods can be bent and split, then, as they dry out, become brittle, but the basket becomes a sturdy and light. Finally, as the basket is ready, we paint it with a wood varnish that keeps it rot and makes the basket look prettier.

10. Do you travel so you can sell your works?

Il.Hr. We travel to the big towns - Lom, Montana, Vratsa, where we sell in markets on a market day. Sometimes people come by car to us to buy finished baskets and boxes, others order a different size. Sometimes they come with foreigners and they want to shoot how we do

the baskets, but we keep the secrets of the craft. We have gone to a market in Sofia to sell, but it is very far away and we have to travel a lot.

11. Where (in what places) do you offer your works?

Il.Hr. On the agricultural market in Lom, Montana, Vratsa, as well as somewhere in the villages - we go - before with the bus, now we have a car.

12. Would you forward the secrets of your work to the next generation craftsmen?

Il.Hr. He who has come to ask, I have not refused to show, but there are not many willing.

13. Do you want your craft to be run by young people and why?

Il.Hr. The young people work elsewhere, they go to the city and work there in the construction. There are not many young people in the village.

14. From which branch of Romani culture do you come from?

Il. Hr. We are Vlachs.

15. What religion do you profess?

Il. Hr. We are Christians. Orthodox.

Rattan furniture

MONTANA MUNICIPALITY

Semi-standard questionnaire for an interview on the topic

„ROMANI CULTURE AND TRADITIONAL CRAFTS “

1. What is your name and where you live?

G.G. my name is Georgi georgiev and live in Gabrovnitsa village.

2. What craft do you practice?

G.G. I'm an iron smith worker.

3. How many years do you practice this craft?

G.G. For thirty one years.

4. From whom did you inherit the craft?

G.G. I was an apprentice at a workshop for wrought iron in Boychinovtsi with Master Emil.

5. Your mentor / tutor from whom did he accept the craft?

G.G. It's an inheritance - his father and his grandfather were blacksmiths.

6. How many people you were learning at the beginning and how did they teach you the craft?

G.G. At first I was the youngest and I apprenticed the master with whom both his older sons worked, then one married and lived with his bride in a village and I became a master after a few more years.

7. Was it difficult for you, did you want to quit?

G.G. It was very difficult for me to get up early in the morning and to ignite the fireplace with coal. But in our family we were many kids and I could not go back because I did not have a craft and I would have to be a burden to them.

8. When did you become an independent professional?

G.G. As I was twenty, I met my wife and went back to a village where there was a job at the cooperative farm, and we first started working there, then the children were born and she stayed home to watch them. I, in the cooperative, have been tampered with the plough-shares of machinery. Then, when the cooperative broke up, I made an smithy workshop in the courtyard of the house and started working there.

9. Will you tell us about the process of manufacturing your products?

G.G. I am given hoes and scythes for hanging down, and sometimes plowshares, usually in the spring and summer when there is work in the field. Sometimes I want to make them spits for carts or hooks - to hang the meat while processing an animal to be slaughtred. I have a furnace in which I burn stone charcoal with a little wood or charcoal. There I heat the iron until it softens and then I nail it on the anvil. With the forging, the hook becomes stronger and does not open easily. If it is for the sticking of motifs and hair - I do not put them in the fire, but directly with the sharp hammer stick them on a piece of old train rail, which makes it easier.

10. Do you travel so you can sell your works?

G.G. Before we went to the market in Montana. We have gone to other major towns, we have been to both Serbia and Romania. Lately, there are many people, I do not know where they learned about me, but they come and want to make them forged fences and gates, and I tell them I can not, because I'm alone in the workshop and my wife helps me, and we are old and we can not work with heavy iron.

11. Where (in what places) do you offer your works?

G.G. On the market in Montana, on the market in Lom, in Vidin on the festivities, in Vratsa. Now I only work on request and with client materials - whatever they bring me, I work with and do not take expensive.

12. Would you forward the secrets of your work to the next generation craftsmen?

G.G. If there is anyone who wants to learn, he should come to ask, it is not much learning, but it's hard work.

13. Do you want your craft to be run by young people and why?

G.G. I want to be able to workby myself, young people no longer want to work for us, we who have raisen them.

14. From which branch of Romani culture do you come from?

G.G. We are gypsies, we are vlachs – rudari (ore-miners).

15. What religion do you profess?

G.G. We are Orthodox Christians. We go to the Bulgarian and Romanian churches.

Iron forging

VARSHETS MUNICIPALITY

Semi-standard questionnaire for an interview on the topic

„ROMANI CULTURE AND TRADITIONAL CRAFTS “

1. What is your name and where you live?

D.G. My name is Dimitar Georgiev and I live in town of varshets.

2. What craft do you practice?

D.G. I'm a master of fiddles, I am also a master of wooden bowls and spoons.

3. How many years do you practice this craft?

D.G. For twenty years.

4. From whom did you inherit the craft?

D.G. Istill remember when I was a little boy that my father was doing and repairing fiddles, and the women were making spoonfuls of wood. Then we wandered around the villages and learned a lot of crafts, but I was best at working with the wood material and playing a fiddle.

5. Your mentor / tutor from whom did he accept the craft?

D.G. Previously, we lived in a rural hamlet and there were people who worked different crafts, my father learned from a man who made fiddles, who called him and played at parties and fairs and was a respected person in the village.

6. How many people you were learning at the beginning and how did they teach you the craft?

D.G. We all worked - both men and women and the little children were studying - then we did not go to school in the village, but now children go there.

7. Was it difficult for you, did you want to quit?

D.G. It was not hard for me because I was with my relatives and we supported each other and there was nothing else to do.

8. When did you become an independent professional?

D.G. As I grew up, I found a job in the town of Varshets, where I bought an old house and lived with my woman and the children here. I worked as a seasonal worker and a carpenter, but in winter when there is not much work, in the house we made wooden bowls, spoons and tinsels.

9. Will you tell us about the process of manufacturing your products?

D.G. Before we processed trees that community gave us for the sake of burning - we cut them on boards and dried them to the stove. Then, with chisels and knives, we shaped the products. But now we buy ready-made materials and we also have power tools. This makes it easier for the pans and spoons to get smoother and smoother.

10. Do you travel so you can sell your works?

D.G. Sometimes we travel, sometimes we walk through the villages and the neighborhoods of the towns.

11. Where (in what places) do you offer your works?

D.G. We are going to the Montana Fair, the Vidin Fair, the Fair in Vratsa, the markets in Kostinbrod and other big towns, and we were in Sofia; sometimes in the summer, we walk and ask the houses if they want to buy a wooden bowls, pots and spoons. As I play with the fiddle in the street and people go out to see if there is a bear in the village, and the daughters-in-law come to the gates to show what we carry. Also in the holidays - St. George, Easter and others, we walk in front of the churches.

12. Would you forward the secrets of your work to the next generation craftsmen?

D.G. Most young people have learned a lot and now they know more than us.

13. Do you want your craft to be run by young people and why?

D.G. So far I have taught my two sons, and they work abroad, but they left me to look afte rmy grandchildren, and they really want to be masters.

14. From which branch of Romani culture do you come from?

D.G. Kopanari.

15. What religion do you profess?

D.G. We are Christians.

GEORGI DAMYANOVO MUNICIPALITY

Semi-standard questionnaire for an interview on the topic

„ROMANI CULTURE AND TRADITIONAL CRAFTS “

1. What is your name and where you live?

М.К. My name is Metodi Kirov and I live in village of Gorno Damyanovo.

2. What craft do you practice?

М.К. I am an agricultural worker. I also deal with the collection of herbs and mushrooms.

3. How many years do you practice this craft?

М.К. for thirty years.

4. From whom did you inherit the craft?

М.К. My grandmother was a people’s healer and, as a younger one, helped with the birth of a child in the village.

5. Your mentor / tutor from whom did he accept the craft?

М.К. My grandmother told me that there were many healers in our family who used herbs and rituals as well as those who predicted the future.

6. How many people you were learning at the beginning and how did they teach you the craft?

М.К. My grandmother took care of the children in the family and was taking us with her, telling us what grasses are poisonous and which are suitable to eat, where the hazelnuts are in the woods, and where the walnuts are found. She also led us when she was in a farm. At first, our craft is to be a farm-hand and to help the farmers who hire us to walk and farm the land or

collect the production. We do not have our own land, and we all work as agricultural assistants or farms.

7. Was it difficult for you, did you want to quit?

M.K. When we were younger, it was harder - there were no machines and everything was loading and unloading by hand. It's easier now - there's farming equipment, but there's work for people too. We now have more time to go to the mountains and collect mushrooms and herbs.

8. When did you become an independent professional?

M.K. Ten years ago, I met a guy who was buying herbs and mushrooms and dried them in his own drier. We agreed to buy the collected items from us. Since then I have been a professional picker. We work the whole family.

9. Will you tell us about the process of manufacturing your products?

M.K. The work of the pickers depends on the time of the year. There is work from spring to late autumn. Spring time has few herbs and a few mushrooms. Then blooms first the acacia, then the linden, gathering their blossoms. In summer and autumn, many forest mushrooms are bought, which are bought very quickly and at a good price. Lesser herbs are harvested, because everything has been harvested before and some species have disappeared in the area, like the St. John's wort. Herbs and mushrooms are harvested in separate baskets that the pickers carry in their hand or attached to their backs. Only mushrooms and herbs that they know and are not forbidden are picked. We also pick fruits, walnuts and wild hazelnuts.

10. Do you travel so you can sell your works?

M.K. We do not travel a lot, we sell sometime in the market.

11. Where (in what places) do you offer your works?

M.K. Sometimes we sell on the market, but for most of the picked herbs and mushrooms people come by car and buy them. It is easier for us because in the markets we can not sell so much at one time. Often people in the village buy nuts and hazelnuts from us.

12. Would you forward the secrets of your work to the next generation craftsmen?

M.K. It is a good thing, when picking herbs, to be careful not to get fully picked to have for future years. Mushrooms depend more on whether it is raining a lot or a little during the year.

13. Do you want your craft to be run by young people and why?

M.K. We want young people to know more about what can be taken from the forest because everything there is clean and free of chemicals.

14. From which branch of Romani culture do you come from?

M.K. We are gypsies.

15. What religion do you profess?

M.K. Christianity.

MEDKOVETS MUNICIPALITY

Semi-standard questionnaire for an interview on the topic

„ROMANI CULTURE AND TRADITIONAL CRAFTS “

1. What is your name and where you live?

B. My name is Boril and I live in village of Asparuhovo.

2. What craft do you practice?

B. I am a beekeeper and basket-maker - growing bees in thorns and knit baskets and beehives.

3. How many years do you practice this craft?

B. For forty five years.

4. From whom did you inherit the craft?

B. My father was a master.

5. Your mentor / tutor from whom did he accept the craft?

B. From my father.

6. How many people you were learning at the beginning and how did they teach you the craft?

B. We were a lot of people at first, but then remain only me.

7. Was it difficult for you, did you want to quit?

B. It was not easy, it was not difficult either.

8. When did you become an independent professional?

B. Now I'm the best basket maker in the area because I'm the only one left.

9. Will you tell us about the process of manufacturing your products?

B. I knit baskets of willow, and then they boil them in water with resin to avoid rotting. The bee-hives are knitting like the baskets, but from different trees that peel off and then weave, then plaster them with clay. Leave a hole at the bottom to pass the bees, not too large for birds and mice to enter. As the bees break down, they settle into new spikes. The trench does not open and is not served until it is filled with honey. Wild bees have fallen a lot and sometimes I buy mother bees from other bee-keepers.

10. Do you travel so you can sell your works?

Б. I used to travel and sell honey and baskets in the markets.

11. Where (in what places) do you offer your works?

B. I sold more in markets, people were buying baskets and now buy, but more want to know how bees are kept in beehives.

12. Would you forward the secrets of your work to the next generation craftsmen?

B. By people buying beehives, they always ask questions - both younger and older people.

13. Do you want your craft to be run by young people and why?

B. I want to work it, sometimes come - help me to collect branches and *Clematis vitalba* (travellerțs joy). This is a good craft, bees give nice honey and do not want much care.

14. From which branch of Romani culture do you come from?

B. Kalderashi.

15. What religion do you profess?

B. Christianity.

Beehives and baskets

CHIPROVTSI MUNICIPALITY

Semi-standard questionnaire for an interview on the topic

„ROMANI CULTURE AND TRADITIONAL CRAFTS “

1. What is your name and where you live?

R.V. My name is Radko Vasilev and live in village Gorna Kovachitsa.

2. What craft do you practice?

R.V. I am a carpenter and a stone worker.

3. How many years do you practice this craft?

R.V. For fifteen years.

4. From whom did you inherit the craft?

R.V. From my father.

5. Your mentor / tutor from whom did he accept the craft?

R.V. My father adopted the craft from my grandfather.

6. How many people you were learning at the beginning and how did they teach you the craft?

R.V. After I finished my eighth grade, I started working with my father and grandfather. They were learning me during the work. Then came a boy of our kind and started working.

7. Was it difficult for you, did you want to quit?

R.V. I did not want to leave school, but I had to learn the craft.

8. When did you become an independent professional?

R.V. At age of thirty, my father said I was already a master, but I'm still learning.

9. Will you tell us about the process of manufacturing your products?

R.V. My job is to make stones and beams that are used to build houses and fences. I work with manual and power tools, and my job is to give the finished products a complete outlook. The stones are sometimes grinded and polished. I also take part in the construction of the walls of the houses or the fences, because each stone has a previously calculated space. The beams take them out of the trees in the forest and process them in situ, and then extract them to the construction site. The stones are taken from the river, sometimes we are pulling them with a small crane.

10. Do you travel so you can sell your works?

R.V. I have traveled in many places in Bulgaria and Greece.

11. Where (in what places) do you offer your works?

R.V. I built stone houses and fences in Chiprovtsi, Teteven and Sliven, and in Velingrad I have built fountains. I also make sheds and barbecues for private hotels.

12. Would you forward the secrets of your work to the next generation craftsmen?

R.V. Craft has many subtleties, and if someone wants to learn, they have to work hard.

13. Do you want your craft to be run by young people and why?

R.V. Craft should be learned from early age, so that one can get stronger and manage the job.

14. From which branch of Romani culture do you come from?

R.V. Gypsies - Karderashi.

15. What religion do you profess?

R.V. Christianity.

BOYCHINOVTSI MUNICIPALITY

Semi-standard questionnaire for an interview on the topic

„ROMANI CULTURE AND TRADITIONAL CRAFTS “

1. What is your name and where you live?

Al. Tr. My name is Alexi Trifonov and I live in Gromshin village.

2. What craft do you practice?

Al. Tr. I am a cart maker and a carpenter.

3. How many years do you practice this craft?

Al. Tr. For thirty three years.

4. From whom did you inherit the craft?

Al. Tr. From my uncle.

5. Your mentor / tutor from whom did he accept the craft?

Al. Tr. He has learned from his father, my grandfather.

6. How many people you were learning at the beginning and how did they teach you the craft?

Al. Tr. My uncle every day after school led me to the workshop.

7. Was it difficult for you, did you want to quit?

Al. Tr. It was hard for me - I went to school and worked.

8. When did you become an independent professional?

Al. Tr. When my uncle could not work, he handed me the whole workshop with the tools. Now my son sometimes helps but he works elsewhere, too.

9. Will you tell us about the process of manufacturing your products?

Al. Tr. We produce the wooden frames of the cart from very sturdy wood. Then we make the wheels of wood. In the wheels we insert iron bushings and wrap them with iron rails, which are forged and fastened with wheel bolts. There are many iron items I also make. In the end, everything can be assembled and to be ready for travel.

10. Do you travel so you can sell your works?

Al. Tr. I traveled with carts and sold them.

11. Where (in what places) do you offer your works?

Al. Tr. I went to markets for selling cattle, horses and donkeys. When I sold a cart, I went back home, riding the horse. Recently very rarely someone wants a wagon, people only want bikes to decorate the yard.

12. Would you forward the secrets of your work to the next generation craftsmen?

Al. Tr. If anyone wants to teach him to work this craft, I'll show him.

13. Do you want your craft to be run by young people and why?

Al. Tr. Young people want to move with modern cars, live in apartments and have no place to look after a donkey or horse. But if anyone wants to study, I will show him.

14. From which branch of Romani culture do you come from?

Al. Tr. Karderashi.

15. What religion do you profess?

Al. Tr. Christianity.

Parts of wooden cart 1

Parts of wooden cart 2

Parts of wooden cart 3

Wooden cart

YAKIMOVO MUNICIPALITY

Semi-standard questionnaire for an interview on the topic

„ROMANI CULTURE AND TRADITIONAL CRAFTS “

1. What is your name and where you live?

B.B. My name is Boris Borisov and I live in village of Yakimovo.

2. What craft do you practice?

B.B. I'm a horse dealer - I buy and sell livestock.

3. How many years do you practice this craft?

B.B. for twenty yeras.

4. From whom did you inherit the craft?

B.B. from my father.

5. Your mentor / tutor from whom did he accept the craft?

B.B. He worked at the cooperative farm by taking and passing the animals.

6. How many people you were learning at the beginning and how did they teach you the craft?

B.B. The whole family was working.

7. Was it difficult for you, did you want to quit?

B.B. There was a lot of work - many fences had to be knitted - there were no wire fences.

8. When did you become an independent professional?

B.B. For twenty years I have been trading with different animals.

9. Will you tell us about the process of manufacturing your products?

B.B. I travel to different villages in the country and buy small animals. I grow them in my farm as they grow up and gain weight. Then I sell them to the merchants.

10. Do you travel so you can sell your works?

B.B. Every time I transport a lot of animals, I travel with animals until they arrive at the customer to make sure the goods arrive safe and sound.

11. Where (in what places) do you offer your works?

B.B. Our merchandise is bought by different traders. Sometimes we sell to people from Yakimovo and nearby villages.

12. Would you forward the secrets of your work to the next generation craftsmen?

B.B. Trade with animals is very difficult and hazardous.

13. Do you want your craft to be run by young people and why?

B.B. I want young people to work, not to expect the old to feed them.

14. From which branch of Romani culture do you come from?

B.B. Karderashi.

15. What religion do you profess?

B.B. Christianity.

BRUSARTSI MUNICIPALITY

Semi-standard questionnaire for an interview on the topic

„ROMANI CULTURE AND TRADITIONAL CRAFTS “

1. What is your name and where you live?

Iv. Al. My name is Ivan Alexiev and live in village Kriva bara.

2. What craft do you practice?

Iv. Al. I am a master of wooden cups, spoons and others.

3. How many years do you practice this craft?

Iv. Al. For thirty years.

4. From whom did you inherit the craft?

Iv. Al. From my father and my mother.

5. Your mentor / tutor from whom did he accept the craft?

Iv. Al. They have adopted the craft from their parents.

6. How many people you were learning at the beginning and how did they teach you the craft?

Iv. Al. In the family we all worked. The kids also went to school.

7. Was it difficult for you, did you want to quit?

Iv. Al. It was difficult to me.

8. When did you become an independent professional?

Iv. Al. I've learned since I was a young boy to dig wooden cups and to cut out spoons.

9. Will you tell us about the process of manufacturing your products?

Iv. Al. Fresh beams are taken and cut into boards and logs. They are chiselled with a chisel and smoothed with hand and polished with stone. As they dry out, the panes crack and the cracks fill with glue. Then they are polished again and varnished. The wooden spoons are polished in dry sand and become very smooth.

10. Do you travel so you can sell your works?

Iv. Al. I drive in Bulgaria, I also go to Romania.

11. Where (in what places) do you offer your works?

Iv. Al. On the markets in the villages and the main streets.

12. Would you forward the secrets of your work to the next generation craftsmen?

Iv. Al. I can hand over the craft to the next generation.

13. Искате ли занаятът Ви да се работи от младите хора и защо?

Iv. Al. Unemployment is great, but if they want to work, young people have to learn some craft.

14. From which branch of Romani culture do you come from?

Iv. Al. Valach.

15. What religion do you profess?

Iv. Al. Christianity.

Wooden spoons

Wooden circle cup with wooden spoons

VALCHEDRAM MUNICIPALITY

Semi-standard questionnaire for an interview on the topic

„ROMANI CULTURE AND TRADITIONAL CRAFTS “

1. What is your name and where you live?

Gr. My name is Grisha and I come from Valchedrum, but now I live in Germany.

2. What craft do you practice?

Gr. I am a gurbet - I work abroad

3. How many years do you practice this craft?

Gr. For fifteen years.

4. From whom did you inherit the craft?

Gr. We did not have a job in the town, and I looked for livelihood abroad with relatives.

5. Your mentor / tutor from whom did he accept the craft?

Gr. In Germany, I learned to work on various occupations of construction sites.

6. How many people you were learning at the beginning and how did they teach you the craft?

Gr. I've been in brigades of 100 people and we were all foreigners.

7. Was it difficult for you, did you want to quit?

Gr. It was difficult for me because I did not know the language, but then I attended courses for foreigners and I learned German. Then I attended professional courses for a formwork and a scaffolding worker.

8. When did you become an independent professional?

Gr. In Germany, there are various vocational courses which give licenses and entitle the worker to practice better paid professions.

9. Will you tell us about the process of manufacturing your products?

Gr. The work on large construction sites is very varied, but there is always an order and the managers are there all the time.

10. Do you travel so you can sell your works?

Gr. I travel often, and when the work is completed on one site, we travel to the next.

11. Where (in what places) do you offer your works?

Gr. I have worked in many cities in Germany. I can work in Bulgaria, but there is less payment. I regularly return with my family and sometimes work with relatives who also work in construction.

12. Would you forward the secrets of your work to the next generation craftsmen?

Gr. I want my children to study in Germany, but they can come to work in Bulgaria.

13. Do you want your craft to be run by young people and why?

Gr. It is best to be able to choose where and what to do.

14. From which branch of Romani culture do you come from?

Gr. Karderashi.

15. What religion do you profess?

Gr. Christianity - Protestant.

BERKOVITSA MUNICIPALITY

Semi-standard questionnaire for an interview on the topic

„ROMANI CULTURE AND TRADITIONAL CRAFTS “

1. What is your name and where you live?

St. K. My name is Stefan Kirov and I live in Berkovitsa.

2. What craft do you practice?

St. K. I am a tinsmith worker and I am tanning copper vessels.

3. How many years do you practice this craft?

St. K. For thirty years.

4. From whom did you inherit the craft?

St. K. I have adopted the craft from my father.

5. Your mentor / tutor from whom did he accept the craft?

St. K. My father adopted the craft from his father.

6. How many people you were learning at the beginning and how did they teach you the craft?

St. K. At first it was me and my brother, but then he started to deal with another.

7. Was it difficult for you, did you want to quit?

St. K. I did not give up, I worked a lot.

8. When did you become an independent professional?

St. K. When I began to ride alone with the cart.

9. Will you tell us about the process of manufacturing your products?

St. K. The copper vessel is heated on a live fire. Then it is washed with hydrochloric acid, because the tin is superposed only on clean surfaces. Then it is cleaned with caustic soda – to wash the oily. Then the pot is rubbed with soil or sand. Then wash, apply tin and polish.

10. Do you travel so you can sell your works?

St. K. We travel to the towns - Lom, Montana, sometimes we go to the villages.

11. Where (in what places) do you offer your works?

St. K. We pass through the village, and if someone wants to get something tinned, he gives me the pot and then I return it tinned.

12. Would you forward the secrets of your work to the next generation craftsmen?

St. K. If anyone wants to learn, I'll teach him.

13. Do you want your craft to be run by young people and why?

St. K. Craft is nice, but it's hard to work.

14. From which branch of Romani culture do you come from?

St. K. We are Kardarashi.

15. What religion do you profess?

St. K. Christianity.

Berkovksa brass band (music)

The orchestra was formed in the distant 1902. It consists mainly of representatives of the Romani community. Instruments are purchased from Vienna. Over the years, the Wind Orchestra had a different status - urban, military, communal. It participates in various events such as: entertainment, concerts, rallies, outdoor music and concert hall. Since 1970 it belong to the Ivan Vazov Community center in Berkovitsa. Its number ranges from 25 to 30 orchestra members. It performs rich repertoire - overtures, marchs, waltzes, polkas, mazures, classical music.

In 1995, Berkovska brass band was formed, led by Krassimir Tsvetkov - composer, arranger, trumpeter and conductor. The tradition remains that the musicians are mainly of Romani origin. The repertoire includes authentic and processed folklore, marches and others. The orchestra is popular and sought throughout Bulgaria. The Bulgarian National Television has made three documentaries about Berkovska brass band.

Berkovska brass band has successful appearances at the 1st and 2nd International Festival of the Wind Orchestras of Veria - Greece, mutual concerts with the orchestras of Goran Bregovic and Boban Markovic, as well as with the best orchestras from USA, France, India, Serbia, Turkey, Macedonia, Romania.

Berkovska brass band has released three solo albums with horo dances, ruchenitsa and folk music from all regions of Bulgaria.

APPENDIX 2:

IDENTIFIED PLACES OF ACCOMMODATION, LANDMARKS AND TRANSPORT INFRASTRUCTURE IN THE SETTLEMENT OF THE ROMANI CRAFTSMEN / ARTISTS.

Settlement	**Village Dolno Linevo**
Municipality	**Lom**
Roads	Town Montana – town Lom – 52 km / about 47 min.; Road 81 (north) – town Lom – Dolno Linevo village 9.3 km / about 14 min (eastwards)
Public transportation stops	*Bus stop* - Dolno Linevo village *Lom Bus station:* Address: 10 „Dunavska" street; Phone: +359 (0) 971 668 46; Lom Railway Station - phone 0887 398 610; Working hours: 04:30 - 21:30 *Port complex:* Address : Lom 3600, 21 „Pristanistna" street Phone: +359 971 60 300, Fax: +359 971 60 301 e-mail: office@portlom.bg www.portlom.bg *Montana Bus station:* Addrees: Montana, „Hristo Botev" blvd. (opposite the Railway station); Phone : +359 (0) 96 306 770; 0884 405 798; Working hours: 06:00 - 20:00
Accessibility - modes of transport	Car, bus, bicycle, on foot;
Places for accommodation, dining	*Restaurant „Valentino":* address: 23

and recreation	„Dunavska" str, town Lom; *Hotel-restaurant „Dunav":* address : 1 „Nachev" square, 3600 Boruna, Lom
Information and Visitor Centres	*MONTANA – tourist information centre* Town Montana 3400, 2 „Tsar Boris III" street (close to the market), within the building of Historical Museum – town Montana, phone: 096 / 30-74-81, phone: 096 / 30-51-56
Natural landmarks in the area	*Protected zone „Mominbrod marsh "*; *Protected area: „Fishponds Orsoya"*; *protected zones: „Tsibar marsh", „Orsoya", „Fishponds Orsoya ", Danube river, Lom river, Dobrina island*;
Cultural and historical landmarks in the area	*Fire Tower Observatory*; *Historical Museum, town Lom;* *The ancient fortress "Almus";* *Necropolis (late Bronze Age) (*Orsoya village); *Monuments* of Krustyo Pisurka (town Lom) and Tseko Voyvoda (Zamfir village);
Sports facilities in the area	*The sports hall* in town Lom (currently undergoing major renovation).

Settlement	**Village Gabrovnitsa**
Municipality	**Montana**
Roads	Town Montana – Gabrovnitsa village on road 81 (north) 16.7 km / about 20 min
Public transportation stops	*Bust stop and railway stop* – Gabrovnitsa village *Montana Bus station:* Addrees: Montana, „Hristo Botev" blvd. (opposite the Railway station); Phone : +359 (0) 96 306 770; 0884 405 798; working hours: 06:00 - 20:00
Accessibility - modes of transport	Car, bus, bicycle, on foot;
Places for accommodation, dining and recreation	3400 Montana Centre, Montana Phone: 096 306 310 *Family hotel „Ring":* on the bank of „Ogosta" dam, on 2 km from the town; *Park-hotel „Zhitomir";* address : 1 „Zheravitsa" square, 3400 Montana Centre, Montana Phone: 096 306 176 *Hotel „Montana":* town Montana, 120 „3-Mart" Blvd, phone 096300404 *Hotel „Vesta":* address: 10 „Tsar Simeon" street, 3400 Montana Centre, Montana Phone: 096 305 720

Information and Visitor Centres	*MONTANA – tourist information centre* Town Montana 3400, 2 „Tsar Boris III" street (close to the market), within the building of Historical Museum – town Montana, phone: 096 / 30-74-81, phone: 096 / 30-51-56
Natural landmarks in the area	*Protected areas „Kitkata"*; „Sto ovtsi"; *Caves* – Dolno Belotintsi village („Imaneto", „Lisicha dupka", „Mecha dupka", „Mechi dupki", „Yamata"); *Dams* – „Osogovo", „Chernila", „Dobri dol", „Lipovets", „Yagodnik", „Lipen", „Doctor Yosifovo", „Dolna Voda", „Klisuritsa"; *Rivers* – Ogosta, Vinishka bara, Botunya, Shugavitsa, Rikoshka bara;
Cultural and historical landmarks in the area	*Churches:* „St.St. Cyril and Methodius" и Evangelical Baptist Church, Montana; St. Nicholas, 1866 (village of Belotintsi); „St. Nikolas" (Gorna Verenitsa village – national monument of culture); „St. Archangel Michael ", village of Virov; Medieval churches: "St. Nicola "(Dolna Verenitsa) and" St. Forty Martyrs "(Lipen village); Ancient Fortress "Kastra ad Montanesium", Montana; Regional Museum of History, Montana; *Archeological exposition lapidarium,* Montana;
Sports facilities in the area	*Ogosta Sports Complex (stadium and large sports*

	hall), Montana; *Sports hall „Mladost",* town Montana; *Neighbourhood sport playgrounds for basketball and football,* as well as chess playground in the *Central City Garden, town* Montana; *Fitness centre „Spartak", town* Montana*;* *Golf grounds and Tennis Court, Montana;* *Skateboard platform in "Sunny Garden", Montana*; *The Augusta Sports Complex,* *Ogosta Dam, near Montana;* *Rural stadiums (18 pcs*.).

Settlement	**Town Varshets**
Municipality	**Varshets**
Roads	Town Montana – town Varshets - 33 km / about 37 min (southeast)
Public transportation stops	*Varshets Busstation:* address: 56 „Hristo Botev str, 3540 town Varshets, Phone.: 087 999 2089 *Montana Bus station:* Address: Montana, „Hristo Botev" blvd. (opposite the Railway station); Phone : +359 (0) 96 306 770; 0884 405 798; Working hours 06:00 - 20:00
Accessibility - modes of transport	Car, bus, bicycle, on foot;
Places for accommodation, dining and recreation	*SPA hotel „Medicus":* Address: Vrashets 3540, 87 „Republica" str Phone.: +359 (0) 9527 2050 e-mail: book@medikus.bg, reception@medikus.bg *Hotel „Tintyava":* Address: Vrashets 3540, 16 „V.Levski" str. Phone: +359 (0) 9527 2274 *Hotel „Varshets":* Address: Vrashets 3540, 126 „Republica" str. Phone: +359 (0) 9527 2109

	www.hotelsvarshetz.hit.bg *Hotol complex „Ata”:* Address: Vrashets 3540, 1A „Dr. Constantin Penev”, street Phone.: +359 (0) 2 816 44 22, +359 (0) 882 099 900 e-mail: office@ata-spa.bg www.ata-spa.bg *SPA Hotel „Sunny Garden”:* Address: Vrashets 3540, 6 „Republica“ str Phone.:+359 (0) 9527 2480 e-mail: hotel@sunnygarden–spa.com www.sunnygarden-spa.com *Family hotel „Prespa”:* Vrashets 3540, 2 „Botunya“ street Phone:+359 (0) 9527 31 911 e-mail: prespa@pre–spa.bg www.pre-spa.bg *Guest house „Sveti Georgi”:* Varshets 3540, 107 „Republica“, Blvd Phone:+359 (0) 878 992 389 e-mail: georgi1331@abv.bg
Information and Visitor Centres	*VARSHETS – tourist information centra* Varshets 3540, 90A „Republica“, Blvd

	Phone.: 09527 / 31-56, GSM: 0886 / 98-58-58, GSM: 0886 / 09-56-76; Working hours: Monday-Friday - 8,30 - 12,30h and 13,00 - 17,00 h.
Natural landmarks in the area	*Mineral springs* – town Spanchevtsi and Spanchevtsi village; Todorini kukli peak; Orloshtitsa river; Vodopada area; Zeleni del area; Eco-trail „Ivanchova polyana"; Park „Sunny garden", The Plane trees Boulevard and Urban Forest Park; *Protected teritories* – Nature park „Vrachanski balkan"; Bialata voda area; Waterfall „Raiski kat".
Cultural and historical landmarks in the area	*Ancient Thracian, Roman and Byzantine settlements „Medeka*“ (town Varshets); *Ruins of Roman fortresses*: Zanozhene – town varshets, Cherkaski village and Dolno Orizovo village; *Art gallery;* *Historical museum;* *Bansko casino and Mineral bath (*old - 1910 and new), town of Varshets; *Churches*: „St. Ascension" and "St. George

	the Victorious", Varshets; Klisura Monastery "St. St. Cyril and Methodius ", Tsvetkova Bara.
Sports facilities in the area	The largest cable park in Bulgaria is located in Varshets and has 45 rope elements. Two playgrounds, a fitness area, a skateboarding playground are built in the park. The items are designed for different ages - children, adults and older people; Stadium and Multipurpose Football Field, Varshets; Multipurpose playground in Borov Park (basketball and volleyball); Swimming pools with mineral water – town Varshets and Spanchevtsi village.

Settlement	**Town Berkovitsa**
Municipality	**Berkovitsa**
Roads	Town Montana – town Berkovitsa - 24.8 km / about 27 minutes
Public transportation stops	*Berkovitsa Bus station:* Phone: +359 (0) 953 3574; *Berkovitsa railway station:* phone 095 33 014 *Montana busstation:* town Montana, „Hristo Botev“ blvd (opposite the railway station);

	Phone: +359 (0) 96 306 770; *Montana railway station* - phone 0884 405 798; Working hours 06:00 - 20:00
Accessibility - modes of transport	Car, bus, bicycle, on foot;
Places for accommodation, dining and recreation	*Hotel and restaurant „Salvia“;* *Hotel „International“* *Hotel and restaurant „Ashiklar Eko“* *Hotel „Vodenitsata“* *Hotel UKK EOOD* *Hotel „Стрaтa къщa“* *Hotel „General's house“* *Hotel „Yordanova house“* *Hotel „Evia“* *Family Hotel „Gelov“*
Information and Visitor Centres	*BERKOBITSA – tourist Information Center:* Address: town Berkovitsa 3500, 2 „Yordan Radichkov" square Phone: 0953 / 8-86-82; Working hours: from 8,00 to 17,00 h
Natural landmarks in the area	*Haidushki vodopadi (waterfalls)*, town Berkovitsa; Kom peak; Todorini kukli peak; Areas: Ashiklar, Sinia vir, Prashkovitsa, *Lekovito kladenche* (eco-trail, Balyovitsa village);

	Dam „Gaganitsa" (Gaganitsa village); *Protected territories* - „Vrachanski Balkan“ Park, *Mramorna pestera (marble cave) and Haidushki vodopadi (waterfalls*) (eco-trail), *„Shabovitsa“* (eco-trail), town Berkovitsa; *„Uruchnik“* (Barzia village);
Cultural and historical landmarks in the area	*Ancient and medieval fortress "Kaleto"*, town Berkovitsa; *City Art Gallery*, town Berkovitsa; *Ethnographic Museum*, town Berkovitsa; *Clock Tower*, town Berkovitsa; *Ancient Fortress "Kastra ad Montanesium"*, town Montana; *Regional History Museum*, town Montana; *Archeological Exposition Lapidarium*, town Montana; *Kaleto, Kuriite area* - remnants of medieval fortress; *Klisurski monastery „St. St. Cyril and Methodius“;* *Churches:* „Nativity of the Virgin" and "St. Nicholas the Wonderworker “, town Berkovitsa.
Sports facilities in the area	*Complex „Kom“;* *Sports hall*, town Berkovitsa; *Stadiums in* town Berkovitsa, villages Zamfirovo, Borovtsi, Barzia and Yagodovo.

Settlement	**Village Gorno Damyanovo**
Municipality	**Gorno Damyanovo**
Roads	Town Montana – Georgi Damyanovo village 19.2 km / about 24 min
Public transportation stops	*Montana Bus station:* *Bust stop and railway stop* – Georgi Damyanovo village *Montana Bus station:* Address: Montana, „Hristo Botev" blvd. (opposite the Railway station); Phone: +359 (0) 96 306 770; 0884 405 798; Working hours: 06:00 - 20:00 h; *Bus stop* – Georgi Damyanovo village
Accessibility - modes of transport	Car, bus, bicycle, on foot;
Places for accommodation, dining and recreation	*Complex „Pod chardaka"* – Georgi Damyanovo village: Address: after Lopushanski Monastry „St. John the Baptist ", towards the village of Pomezhdin; Phone: 0877 15 18 16 – reception; 0896 82 19 13 – Manager; e-mail: info@chardaka-lopushna.com
Information and Visitor Centres	*MONTANA – tourist information centre* Town Montana 3400, 2 „Tsar Boris III" street

	(close to the market), within the building of Historical Museum – town Montana, phone: 096 / 30-74-81, phone: 096 / 30-51-56
Natural landmarks in the area	*Dam* „Balova shuma“; *Rivers*: Kopilovska, Dalgodelska and Ogosta; Eco-trail „Deyanitsa“; *Peak* Tritre chuki; *Waterfall* „Razhena bara”; *area* Latinska cheshma; *Protected territories* – „Vodnia skok"; waterfall „Lanzhin“; „Durshin waterfall“; „Usketo“; *protected zones* - „Vrachanski balkan“; „Western Stara planiana and Pre-Balkan“.
Cultural and historical landmarks in the area	*Memorial complex* „Balova shuma", Gavril Genovo village; *Thracian temple-sanctuary,* Kopilovtsi village*;* *Thracian mound - Aldintsi village,* Kopilovtsi village; *Roman fortress* – Gradishki kamak area, Kopilovtsi village; *House museum of* „Georgi Damyanovo", Georgi Damyanovo village *Lopushanski monastery "*St. John the Forerunner”.
Sports facilities in the area	*Stadium* (bad condition), Georgi Damyanovo village;

Settlement	**Village Asparuhovo**
Municipality	**Medkovets**
Roads	Town Montana – Asparuhovo village - 36 km / about 39 min (northward)
Public transportation stops	*Montana Bus station:* Address: Montana, „Hristo Botev" blvd. (opposite the Railway station); Phone: +359 (0) 96 306 770; 0884 405 798; Working hours: 06:00 - 20:00 h. *Bus station and railway station* –Medkovets – phone 0882244793 – Medkovets village *Bus stop* – Asparuhovo village. *Bus station:* Address: 10 „Dunavska" street; Phone: +359 (0) 971 668 46; Lom Railway Station - phone 0887 398 610; Working hours 04:30 - 21:30 *Port complex:* Address : Lom 3600, 21 „Pristanistna" street Phone: +359 971 60 300, Fax: +359 971 60 301 e-mail: office@portlom.bg www.portlom.bg
Accessibility - modes of	Car, bus, bicycle, walking;

transport	
Places for accommodation, dining and recreation	*Hotel „Ogosta“:* address: town Montana, 1 „Peyo Yavorov“ sqaure, 3400, Montana Centre, Phone.: 096 306 310 *Family hotel „Ring“;* *Park-Hotel „Zhitomir“:* address: town Montana, 1 „Zheravitsa“ sqaure, 3400 Montana Centre, Phone: 096 306 176 *Hotel „Montana“;* town Montana, 120 „March 3rd “ Blvd, phone: 096300404 *Hotel „Vesta“:* address: 10 „Tsar Simeon“ street, 3400 Montana Centre, Montana Phone: 096 305 720
Information and Visitor Centres	*MONTANA – tourist information centre* Town Montana 3400, 2 „Tsar Boris III" street (close to the market), within the building of Historical Museum – town Montana, phone: 096 / 30-74-81, phone: 096 / 30-51-56
Natural landmarks in the area	*Protected zones:* Lom river, „Tsibarsko blato", „Mominbrodko blato", „Orsoya“, „Orsoya fisheries", *Protecteed area*- Orsoya fishery; *Rivers:* Dunav, Lom; *Island* Dobrina;
Cultural and historical landmarks in the area	*Fire Tower-Observatory; Historical Museum, Ancient Fortress "Almus"*, monuments of Krastyo Pishurka and Tseko Voyvoda, town Lom;

	Necropolis, Orsoya village*; Museum Collection,* Medkovets village; *Brusarksi Monastery* „St. Archangel Michael“; *church* „St.Petka“, town Brusartsi; *church* „St. Nicolae Stari "(Borunska Church), *church* „St. Nicolae Novi ", Cathedral Temple "Assumption", town Lom; *church* „St. Paraskeva", Medkovets village.
Sports facilities in the area	*Stadium, fitness and tennis hall,* Medkovets village.

Settlement	**Town Valchedram**
Municipality	**Valchedaram**
Roads	Town Monatana – town Valchedram - 43 km / about 49 min (nortwards)
Public transportation stops	*Montana Bus station:* Address: Montana, „Hristo Botev" blvd. (opposite the Railway station); Phone : +359 (0) 96 306 770; 0884 405 798; Working hours: 06:00 - 20:00; *Bus stop* – town Valchedram *Lom Bus station:* Address: 10 „Dunavska" street; Phone: +359 (0) 971 668 46; Lom Railway Station - phone 0887 398 610; Working hours 04:30 - 21:30 *Port complex:* Address : Lom 3600, 21 „Pristanistna" street Phone: +359 971 60 300, Fax: +359 971 60 301 e-mail: office@portlom.bg www.portlom.bg
Accessibility - modes of transport	Car, bus, bicycle, walking;
Places for accommodation, dining and recreation	*Hotel „Ogosta":* address 1 „Peyo Yavorov", Blvd, 3400 Montana Centre, Montana;

	Phone: 096 306 310 *Family hotel „Ring“:* on the bank of „Ogosta” dam, on 2 km from the town; *Park-hotel „Zhitomir“;* address : 1 „Zheravitsa“ square, 3400 Montana Centre, Montana Phone: 096 306 176 *Hotel „Montana“:* town Montana, 120 „3-Mart“ Blvd, phone 096300404 *Hotel „Vesta“:* address: 10 „Tsar Simeon“ street, 3400 Montana Centre, Montana; *Restaurant „Valentino“:* address: 23 „Dunavska” str, town Lom; *Hotel-restaurant „Dunav“:* address: 1 „Nachev” square, 3600 Boruna, Lom.
Information and Visitor Centres	*MONTANA – tourist information centre* Town Montana 3400, 2 „Tsar Boris III" street (close to the market), within the building of Historical Museum – town Montana, phone: 096 / 30-74-81, phone: 096 / 30-51-56;
Natural landmarks in the area	*Protected zones*: „Tsibarsko blato", „Zlatiyata", „Tsibritsa"; *Protected territories*: Maintained reserve „Ibisha“ *dam* „Lipnitsa“; *island* Tsibar; *river* Tsibritsa;
Cultural and historical landmarks in the area	Archaeological sites: *Ancient Roman fortress "Cebrus" (1st century AD) and antique brickwork,* Dolni Tsibar;

	Religious sites*: "St. Paraskeva (1936) and Seventh-day Adventist Church, Valchedram; The Christian Church "Jesus is the Lord"*, Dolni Tsibar.
Sports facilities in the area	*Stadiums*: town Valchedram, villages Zlatia and Septemvriitsi; *Basketball playground* town Valchedram; *Swimming pool* town Valchedram; In the village of Dolni Tsibar a new multifunctional sports complex has been built

Settlement	**Village Gorna Kovachitsa**
Municipality	**Chiprovtsi**
Roads	Town Montana - Gorna Kovachitsa village - 21.4 km / about 28 min (north)
Public transportation stops	*Montana Bus station:* Address: Montana, „Hristo Botev" blvd. (opposite the Railway station); Phone : +359 (0) 96 306 770; 0884 405 798; Working hours: 06:00 - 20:00; *Railway station* Montana: phone: 0884 405 798; *Bus stop*: Gorna Kovachitsa village
Accessibility - modes of transport	Car, bus, bicycle, walking;
Places for accommodation, dining and recreation	*Hotel-tavern „Gostopriemnitsa"*, Chiprovtsi town *Hotel-tavern „Pavlova kasta"*, Chiprovtsi town *Guset house and tavern „Torlatsite"*, Chiprovtsi
Information and Visitor Centres	*CHIPROVTSI – tourist information centre* town Chiprovtsi 3460, 27 „Pavleto", str, phone/fax: 09554 / 29-10, GSM: 0885 / 25-84-05, Working hours: from 9,00 to 16,45 h.
Natural landmarks in the area	*Eco-trails:* „Deyanitsa"; „Damyanitsa" – Chiprovski waterfall; *Protected zones:* ПЗ „Pestera „Mishin kamak"; ЗМ „Kopren – Ravno buche – Kalimanitsa –

	Deyanitsa“, PA „Sto obtsi“ and PA „Ravnesnsko gradiste“; Koprenska; Koprenski Waterfalls (Durshin skok, Voden skok and Lanzhin skok); *Protected zones:* „Western Balkan" and „Western Stara planina and Pre-Balkan"; *Rock formation* „Momin kamik“; *Dams* – „Martinovo“ and „Gorna Kovachitsa“; Midzhur peak (Chiprovska mountain – the rivers Lom and Timok flows from here);
Cultural and historical landmarks in the area	*„Sharena cheshma", Historical museum, Ethnographic museum „Katerinina kasta“, Monument to the people died in the Chiprovtsi Uprising*, town Chiprovtsi*; Fortress „Kiprovets“; Gushovski monastery area, remains from stone church; church "St. Ascension of Christ", ruins of Catholic cathedral and monastery „Sancta Maria"*, town Chiprovtsi*; Chiprovtsi monastery„St.Ioan Rilski“,* mun. Chiprovtsi*; Lopushanski monastery "St. John the Precursor "*, Georgi Damyanovo village.
Sports facilities in the area	*Stadium in* town Chiprovtsi and village of Prevala; *Sports hall* in the town of Chiprovtsi; A *new sports complex* was built in Chiprovtsi.

Settlement	**Village Kriva Bara**
Municipality	**Brusartsi**
Roads	Town Montana – town of Brusartsi - 37 km / about 47 min
Public transportation stops	*Bus station Montana:* address: Montana, bul. „Hristo Botev“ (opposite the railway station); phone: +359 (0) 96 306 770; *Railway station Montana* - phone 0884 405 798; Working hours 06:00 - 20:00; *Bus stop and Railway station Brusartsi* – Phone 0882 428 635; Working hours 05:30 - 17:30 – town Brusartsi; *Bus stop* in Kriva banya village; *Lom Bus station:* Address: 10 „Dunavska” street; Phone: +359 (0) 971 668 46; Lom Railway Station - phone 0887 398 610; Working hours 04:30 - 21:30 *Port complex:* Address : Lom 3600, 21 „Pristanistna” street Phone: +359 971 60 300, Fax: +359 971 60 301 e-mail: office@portlom.bg; www.portlom.bg
Accessibility - modes of transport	Car, bus, bicycle, walking;

Places for accommodation, dining and recreation	*Hotel „Ogosta“:* address: 1 „Peyo Yavorov“, Blvd, 3400 Montana Centre, Montana; Tel.: 096 306 310 *Family hotel „Ring“:* on the bank of „Ogosta” dam, on 2 km from the town; *Park-hotel „Zhitomir“;* address: 1 „Zheravitsa“ square, 3400 Montana Centre, Montana Phone: 096 306 176 *Hotel „Montana“:* town Montana, 120 „3-Mart“ Blvd, phone 096300404 *Hotel „Vesta“:* address : 10 „Tsar Simeon“ street, 3400 Montana Centre, Montana; *Restaurant „Valentino“:* address: 23 „Dunavska” str, town Lom; *Hotel-restaurant „Dunav“:* address: 1 „Nachev” square, 3600 Boruna, Lom.
Information and Visitor Centres	*MONTANA – tourist information centre* Town Montana 3400, 2 „Tsar Boris III" street (close to the market), within the building of Historical Museum – town Montana, phone: 096 / 30-74-81, phone: 096 / 30-51-56
Natural landmarks in the area	*Protected area:* „Fishponds Orsoya“; *Proeceted zones:* „Tsibarsko blato", „Mominbrodsko blato", „Orsoya“, „Fishponds Orsoya”; *Rivers:* Danube and Lom; Dobrina island.
Cultural and historical	Brusarski Monastery „St.Archangel Mihael“;

landmarks in the area	*churches:* „St.Petka“, town Brusartsi; „St.Nikola Stari" (Borunska church); „St.Nikola Novi"; „Assumption ", town Lom; „St.Paraskeva", village of Medkovets; *Fire Tower-Observatory; Historical Museum, Ancient Fortress* "Almus", *monuments of Krastyo Pishurka and Tseko Voyvoda*, town Lom; *Necropolis*, Orsoya village; *Museum Collection*, Medkovets.
Sports facilities in the area	*Mini football playground* in town Brusartsi In all villages there are *stadiums* that are in poor condition.

Settlement	Village Gromshin
Municipality	**Boychinovtsi**
Roads	Town Montana – Gromshin village - 30 km / about 38 min (northeast)
Public transportation stops	*Montana Bus station:* Address: Montana, „Hristo Botev" blvd. (opposite the Railway station); Phone: +359 (0) 96 306 770; 0884 405 798; Working hours: 06:00 - 20:00 h. *Bus stop* and railway station– Boychinovtsi village *Bus stop* – Gromshin village. *Bus station Lom:* Address: 10 „Dunavska" street; Phone: +359 (0) 971 668 46; Lom Railway Station - phone 0887 398 610; Working hours 04:30 - 21:30 *Port complex:* Address : Lom 3600, 21 „Pristanistna" street Phone: +359 971 60 300, Fax: +359 971 60 301 e-mail: office@portlom.bg www.portlom.bg
Accessibility - modes of transport	Car, bus, bicycle, walking;
Places for accommodation,	*Hotel „Ogosta":* address: 1 „Peyo Yavorov", Blvd,

dining and recreation	3400 Montana Centre, Montana; Phone.: 096 306 310 *Family hotel „Ring“:* on the bank of „Ogosta” dam, on 2 km from the town; *Park-hotel „Zhitomir“;* address : 1 „Zheravitsa“ square, 3400 Montana Centre, Montana Phone: 096 306 176 *Hotel „Montana“:* town Montana, 120 „3-Mart“ Blvd, phone 096300404 *Hotel „Vesta“:* address : 10 „Tsar Simeon“ street, 3400 Montana Centre, Montana;
Information and Visitor Centres	*MONTANA – tourist information centre* Town Montana 3400, 2 „Tsar Boris III" street (close to the market), within the building of Historical Museum – town Montana, phone: 096 / 30-74-81, phone: 096 / 30-51-56.
Natural landmarks in the area	*Rivers*: Ogosta, Botunya; Ribine; *Mountain* Pastrina; *dam* „Madanska bara”; *Protected zones* „Pastrina” and „Portitovtsi-Vladimirovo”;
Cultural and historical landmarks in the area	*Archaeological sites:* traces of Thracian settlements and mounds (Thracian Tribal tribe); an object in Grado area, the village of Ohrid; remains of a Roman fortress and a road - Kaleto area, village of Portitovtsi (monument of culture of national importance); Remains of Thracian and Roman fortress - Kostadin,

	Lehchevo and Kaleto mounds, village of Erden; Thracian Tombs – villages Pali lula and Ohrid (2nd millennium BC); Late Roman fortress - Kaleto area, village of Marchevo; *Churches:* „St. Martyr George the Victorious ", 2007 (town of Boychinovtsi); "St. Nikolay", 1882 (village of Lehchevo); and "St. Nikolay the Wonderworker", 1860 (Vladimirovo village); "St. Dimitar", 1867 (Ohrid village) Early Christian monastery "St. Ivan Pusty (used until XIXth c., monument of culture of national importance).
Sport facilities in the area	*Air Force and Extreme Sports Flying Center* in Northwestern Bulgaria "Ava Sport", Erden village - national and international competitions; *Football stadiums and playgrounds* in the town of Boychinovtsi, villages of Lehchevo, Erden, Vladimirovo and Kobilyak.

Settlement	**Village of Yakimovo**
Municipality	**Yakimovo**
Roads	Town Montana – village of Yakimovo - 31 km /about 34 minutes (northwards)
Public transportation stops	*Montana Bus station:* Address: Montana, „Hristo Botev" blvd. (opposite the Railway station); Phone: +359 (0) 96 306 770; 0884 405 798; Working hours: 06:00 - 20:00 h. *Bus stop* – Yakimovo village. *Bus station Lom:* Address: 10 „Dunavska" street; Phone: +359 (0) 971 668 46; Lom Railway Station - phone 0887 398 610; Working hours 04:30 - 21:30 *Port complex:* Address : Lom 3600, 21 „Pristanistna" street Phone: +359 971 60 300, Fax: +359 971 60 301 e-mail: office@portlom.bg www.portlom.bg
Accessibility - modes of transport	Car, bus, bicycle, walking;
Places for	*Hotel „Ogosta":* address: 1 „Peyo Yavorov", Blvd,

accommodation, dining and recreation	3400 Montana Centre, Montana; Phone: 096 306 310 *Family hotel „Ring“:* on the bank of „Ogosta” dam, on 2 km from the town; *Park-hotel „Zhitomir“;* address : 1 „Zheravitsa“ square, 3400 Montana Centre, Montana Phone: 096 306 176 *Hotel „Montana“:* town Montana, 120 „3-Mart“ Blvd, phone 096300404 *Hotel „Vesta“:* address : 10 „Tsar Simeon“ street, 3400 Montana Centre, Montana; *Restaurant „Valentino“:* address: 23 „Dunavska” str, town Lom; *Hotel-restaurant „Dunav“:* address: 1 „Nachev” square, 3600 Boruna, Lom.
Information and Visitor Centres	*MONTANA – tourist information centre* Town Montana 3400, 2 „Tsar Boris III" street (close to the market), within the building of Historical Museum – town Montana, Phone: 096 / 30-74-81, phone: 096 / 30-51-56.
Natural landmarks in the area	*Protected zones:* „Tsibarsko blato", „Zlatiata", „Tsibritsa"; *Protected territories:* ЗМ „Tsibar Island“; ПЗ„Drumkite“, ПЗ „Chukara“, ПЗ „Belia piasak“, ПЗ „Chilkovia vir“, ПЗ „Asparuhov val (shaft) ", Dulgodeltsi village;

	dam „Lipnitsa“; *island* Tsibar; *Rivers:* Tsibritsa and Danube.
Cultural and historical landmarks in the area	„Asparuhov val (shaft) ", Dulgodeltsi village; in 1972 a silver treasure was found near the village of Yakimovo, which is kept in NIM, Sofia; Churches "St. Paraskeva "(1936); Seventh-day Adventist Church, Valchedram; "Assumption of the Most Holy Mother of God", village of Cherni vrah; "St. Petka "(1835), village of Dolno Tserovene;
Sports facilities in the area	*Ballet and bodybuilding halls* in Multifunctional Centre for Social, Cultural and Sporting Events, Dulgodelci village; *Curling hall, fitness center and swimming pool,* Yakimovo village; *Stadium / playgrounds - Yakimovo village and* Dulgodelci village; *Fishing*.

Yakimovo village, "St. Ascension" Church

Traditional livelihood in the village Yakimovo

Borislav Vilarov

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