



VALORISATION OF THE ROMANI CULTURE IN THE CROSS BORDER AREA RO (DOLJ, MEHEDIŢI) - BG (VIDIN, MONTANA) IN TOURIST PRODUCTS

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INTRODUCTION

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

Tourism is a geographical phenomenon, all models and consequences of economic, social, cultural and political relations between people or between people and places, have a close connection with the annual travel of millions of travelers worldwide.

Tourism and recreation are interrelated, involving the movement of people and the engagement of environmental resources that also incorporate cultural, economic, physical and social elements.

According to WTO (World Tourism Organization) (2018), tourism is one of the services sectors with a high growth at international level. Reducing the costs for international transport and increasing leisure time, especially in modern societies such as the Western European ones, have contributed to the increase of international tourist flows and to the increase of demand for recreational experiences.

Tourism is considered primarily a form of recreation besides other activities and formulas for spending the free time (Holloway, 1994) and involves a temporary movement of people to destinations outside the residence space as well as activities carried out during the time spent in the respective destination (Witt et al., 1991), also generating expenses with impact on local economies.

The impact of tourism is felt on the natural and anthropic environment, culture, society in general. Tourism becomes important because of this movement of people at local, regional, national and international level. In addition, tourism has gained a new

relevance due to the creation of a contemporary lifestyle or different preferences. The sociologist John Urry mentioned that this mobility has become essential in structuring social life and cultural identity (Urry, 2000 quoted by Williams, 2009), and tourism is thus an essential element in modern mobilities.

The impact generated by tourism is felt by the creation of new jobs (in all its sectors from transport, accommodation, promotion, recreation, trade), contributing to the economic boost for developing countries or to the regeneration of post-industrial economies. It also contributes to maintaining local cultures before globalization, and can also contribute to environmental conservation.

Cocean et al. (2002), Ciangă (2001) state that the tourism phenomenon captures the knowledge and promotion of natural and anthropic tourist resources, by knowing on a large scale the elements of cultural and natural heritage of different geographical areas, which attract different types of tourists (which differ according to age, motivation, educational level and purchasing power), the **tourism potential** being known to generate income.

The tourist system which is formed, is permanently shaped by tourists who in turn change their individual and cultural values as a result of the trips made. The tourist system is in permanent contact with the geographical space, having an impact on it often irreversibly.

The unique cultural tourism offer offered by destinations has globally become a motivating factor for traveling in respect of tourists. The creation of cultural routes with various components within cross-border regions that appear in the form of tourism products has opened up new opportunities to increase tourism by offering tourist experiences and by registering benefits in the sectors related to tourism.

The study offers an approach to valorisation of the Romani culture in the RO (Dolj, Mehedinți) -BG (Vidin, Montana) cross-border area by creating cultural tourist routes with ethnic influence, It also presents the current situation of the Romani communities, identifies the areas where they have sedentarized and in addition taking into account the recent tourist trends regarding product innovation, it defines a strategic plan that meets the needs of the studied territories, of the Romani population as well as of the tourists. The Romani people who were identified in the field studies conducted prior to this study,

were not only considered preservers of the Romani culture but also producers and consumers of this culture.

In this context, the study captures the opportunities that appear for the development of Romani communities, partnerships and cross-border collaborations (considered key elements in the development of the tourism offer) for the development of sustainable tourism when it is desired the introduction of new tourism products on the cross-border market. Opportunities are also aimed at promoting tourist attractions and providers of tourism services. Thus, territories without borders or revitalization of existing destinations can create a more attractive tourist experience. Interpreting the cultural heritage and developing competitive tourism products create a unique and authentic tourism experience.

The strategy captures the fact that the involvement of small businesses in defining these ethnic and cultural routes and establishing partnerships between all the stakeholders concerned certainly ensures economic and cultural benefits, the development of entrepreneurship, the preservation of material and immaterial cultural products, registering incomes that remain within the community.

METHODOLOGY

The present strategy is the basis of a wider process of developing new tourism products in the RO-BG cross-border area. Tourism has been identified with a significant development potential, taking into account the cross-border space but also the various tourist themes and forms that can be addressed taking into account the preferences and behavior of tourists.

The strategy aims to provide a framework for the actors involved in the tourist activities in the cross-border area so that they can valorize on the many possibilities and products created. By introducing new forms, the ethnic tourism, more tourists can be attracted to develop the cultural tourism market in the area.

The RO-BG cross-border area has a rich cultural heritage that reflects the tourist identity of the places and which is an element of attractiveness for those who make the decision to visit the study areas. Often, culture has a broad context of understanding and is perceived very differently by consumers. The introduction of new types of products that target the ethnic tourism must be addressed to very well defined categories of tourists, which is why it is also very relevant the achievement of a wide tourism segmentation.

This study tries to answer the following questions:

- What is the role of cultural tourism with the sub-branch of ethnic tourism (which can valorize the Romani culture) in the RO-BG cross-border area?
- How can this study help the stakeholders involved in tourism to make better use of cultural tourism products?
- What are the priorities and key actions of development of the tourist offer, the development of tourist products of the Romani culture, their positioning, marketing and promotion?
- In respect of the development of sustainable tourism in the medium term, which areas of ethnic cultural tourism (markets, tourist segments and product offers) may represent the best opportunities for the study area?
- What action plan can be outlined for using the existing Romani culture resources to achieve the priorities and actions targeted in the strategy?

- How feasible can be the ethnic tourism products and their introduction on the cross-border market?

These are just a few aspects to which this strategy will respond in the following chapters.

Cultural tourism plays an important role on the development agenda of the RO (Dolj, Mehedinți) -BG (Vidin, Montana) cross-border region, and its overlap with ethnic tourism and the transposition into a tourism product is important.

The purpose of the strategy is to develop ethnic tourism products based on the Romani culture in the study region and their marketing through innovative methods, so that visitors can discover other facets of the Romani culture, beyond the current stigma of this minority. The management of the cross-border destination and of the products introduced will not be neglected, focusing on the coordination and development of a cooperation to improve the economic performances and the sustainability of the tourism. It should be mentioned that the strategy does not aim to make short-term rapid gains from tourism. It is rather about a more complex process that includes raising public awareness about the problems of the Romani community but also about the opportunities offered by new types of ethnic tourism products based on the values of the Romani culture, and about the creation of a basis for the development of sustainable, authentic cultural tourism, delivered qualitatively to internal and external tourists in the cross-border area.

Among the **objectives**:

- the study wants to offer a perspective and an expertise on the demand for cultural tourism, by identifying the opportunities given by the tourist activities based on the Romani culture.
- to provide the possibility of creating a platform for cooperation and exchange of good practices between actors in the region
- the creation of appropriate conditions for the development of ethnic tourism products based on the Romani culture
- the improvement of tourism products / services and visitors' experience through innovation and finding new opportunities in terms of attracting tourists (improving infrastructure, access, providing information, and so on).
- optimal ways to promote both classically and in digital media.

The strategy targets three levels of conceptual approach, and the transition from the classical perspectives to the innovative ones on the tourism market, as presented in the table below, has been tried:

Table 1 Conceptual approach to the strategy

Level	Classical approach	Innovative approach
Product/marketing	<ul style="list-style-type: none"> development and marketing of individual products 	<ul style="list-style-type: none"> focus on the development of integrated tourism products based on tourism experiences
	<ul style="list-style-type: none"> few products 	<ul style="list-style-type: none"> more tourism products-routes through a dynamic and flexible exercise
	<ul style="list-style-type: none"> reduced synergies between products 	<ul style="list-style-type: none"> more synergies between products
	<ul style="list-style-type: none"> product mismatch with the themes and concepts in the territory 	<ul style="list-style-type: none"> creation of central themes and concepts, common to all products (for example, the Routes of the Treasures of Romani culture)
Tourists	<ul style="list-style-type: none"> focus on niche segments of ethnic cultural tourism 	<ul style="list-style-type: none"> the approach of several tourist segments such as mass tourists, niche visitors and those who arrive by chance to visit the areas
Stakeholders	<ul style="list-style-type: none"> several actors working individually on their own concepts 	<ul style="list-style-type: none"> the creation of cooperation and partnership relations with common themes and goals, providing ideas and best practices to correlate the demand with the tourism offer in the area

The research methods used in the elaboration of the present study include going through some stages that are specific to any tourist research:

- the documentation phase, which was achieved by consulting the literature in tourism and the official documents from the countries subject to the study, which could constitute a theoretical basis necessary for the subsequent elaboration of a strategic intervention plan (this stage is mainly assumed in chapter 1)

- analysis of the statistical data and the reality of the Romani communities in the territory and of the advantages for tourism based on the studies previously elaborated by the beneficiaries of the project. The Romani community and its characteristics will be the basis of the creation of tourist products of the type of ethnic and cultural tourist routes (chapter 2)

- application of specific geographical and tourist methods such as analysis and synthesis, description to present relevant information, metadata, necessary in the conceptual process of the strategic plan and of the ethnic and cultural tourist routes (chapters 3, 4).

The strategy must provide support to stakeholders and the tourism industry in the cross-border area by developing products and promoting them to niche visitors, but also to mass tourists coming to the region.

1. CULTURAL TOURISM – GENERALITIES

1.1. Cultural tourism - definitions and classifications

Studying the tourism phenomenon which is seen as an industry on a global level because it had the same growth rates as this secondary sector of the economy (industry) was studied in detail by the WTO (World Tourism Organization). The organization is the first to try to define tourism and the tourist since 1978, the last definition being materialized in 2008. Thus, according to the WTO (World Tourism Organization), the tourist is any person outside his/her current residence for a duration of at least 24 hours (one night) and for maximum 1 year, his/her movement being based on the availability as time and the existence of a budget allocated to the trip but also a series of motivations such as: leisure, health, missions, congresses, seminars and pilgrimages and so on. According to WTO (World Tourism Organization), visitors (travelers who are registered as such in the statistics) are divided into hikers, who do not call for the tourist services in fact and tourists, those who spend at least one night outside their domicile.

The motivations for the tourist trips of the visitors can be extremely varied, in the top of the ranking being the leisure time that is most often associated with cultural visits, recreation, sports or visits to relatives and friends; professional motivations involve meetings, colloquiums, seminars, congresses, official missions, business meetings, festivals and other motivations (studies, health, transit). Thus, different destinations are created that shall be profiled on a form of tourism or shall try to achieve a mix of forms, but with the dominance of one of them.

The destinations are a mixture of tourist products, which offer an integrated experience to consumers (Buhalis, 2000).

The destination is a set of products, services, natural and anthropic tourist attractions, capable of attracting tourists to a certain place (Leiper, 2000).

For the classification of tourism, different criteria are considered such as the motivation of the travelers, the tourist potential of an area, the length of stay, and so on. There have been numerous attempts to classify tourism as an extremely complex phenomenon

taking place at a given territory. A classification belonging to the specialized literature from Romania is proposed by Cocean et al. (2002), who separate the types and forms of tourism. In their acceptance, there are 4 main types of tourism: recreation and leisure; health care (curative); cultural; polyvalent, the rest being considered forms of tourism and take into account criteria related to the space of the tourist phenomenon, the type of tourist organization, the time allocated to travel, and so on.

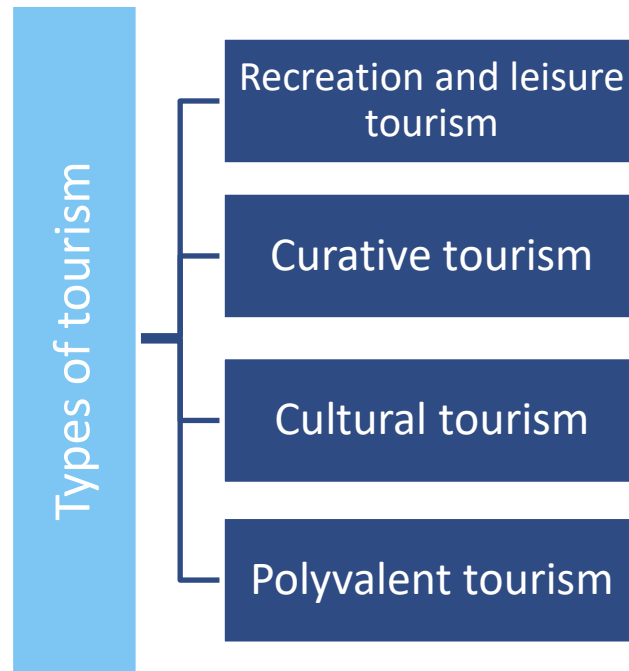


Figure 1 Main types of tourism (source: Cocean et al., 2002)

Thus, these types of tourism often coalesce and are based on the determining motivation, the cultural one being present in all the types mentioned above. Thus, it is observed that cultural tourism is clearly differentiated from the other forms or types of tourism, mainly through motivation.

According to the Mini Encyclopedic Dictionary, the culture represents the expression of the material and spiritual civilization generated of a people, meaning that it includes both material culture (all material goods and techniques necessary for their production) and spiritual culture (creations in the field of science, literature, arts).

Cultural tourism involves visiting in order to meet the cultural and spiritual needs and to broaden the horizon of knowledge, cultural, architectural, artistic tourist resources (monuments of art and architecture, historical places, museums, art galleries) in an area. Cultural tourism often interferes with urban / rural, recreational and business tourism.

Cultural tourism is associated with the notion of heritage which includes the tangible and intangible elements of a society representing its identity, which is transmitted and always updated at the territory level.

Tangible heritage includes museums, monuments, architectural ensembles, art cities, villages with well-preserved traditions, archaeological sites, gardens, religious or military buildings. Intangible heritage includes holidays and cultural events, traditions and creative skills accumulated over time.

Cultural tourism appears to be predominant in Antiquity when it develops and especially appears in the form of pilgrimage in the Middle Ages. Currently, it occupies an important place together with recreational and leisure tourism.

The main themes of cultural tourism and their forms of tourist manifestation are presented in the table below (du Cluzeau, 2007).

Table 2 Cultural tourism themes and ways of valorisation of tourism products

Cultural theme	Suitable tourist products
Religion	Pilgrimage
Discovering cities, regions, countries	Circuit, stays with trips
History	Circuit, site visit
Memory	Circuit and trip
Ethnicity	Circuit, stay
Art	Circuit, internship
Craftsmanship / industry	Thematic circuit, trip to industrial sites
Parks and gardens	Circuit, stay, trip
Festivals, cultural events	Stay
Gastronomy	Stay, circuit, culinary internship
Shopping	Stay in the city for shopping
Linguistics	Stay in schools, families

Source: C. O. du Cluzeau, 2007

Thus, the ethnic elements can be successfully integrated into such cultural tourism products as circuits / routes or tourist stays.

Cultural tourism (*visiting tourism*, its practice involves "visiting" a tourist attraction) has different **characteristics** (Cocean et al., 2002; Muntele, Iațu, 2003; du Cluzeau, 2007):

- Its practice by certain categories of the population, especially intellectuals, pupils and students;
- Tourist flows specialized in a particular subject (they can travel impressive distances) that are attracted by everything that is cultural; most of the flows are only occasionally attracted by the cultural side when they are on vacation for rest and recreation and visit the anthropic tourist attractions from the space in which they are located;
- It trains both urban and rural population, but the townsmen, who have more free time, predominate;
- Duration is limited in most cases, most trips having an average duration of 3-7 days;
- The distance varies within very wide limits, depending on the demand and position in space of the tourist product;
- The economic efficiency of cultural tourism is the lowest of all types of tourism, due to the transit character, tourists referring to the tourist infrastructure only in exceptional cases. The increase of the share of those who use the vehicle and the caravans creates a great independence from the accommodation spaces to the detriment of their functionality.
- Its development also presents a number of advantages: the demand is stable, solid and does not take into account the fashion, and the expansion can be done on a global scale considering the modernization of the communication channels.

This type of tourism targets mainly the tourist attractions of anthropic origin, in their tangible form (buildings and elements with tourist function) or intangible (anthropic activities with tourist function) as opposed to tourism of recreation or restoration of health, for which the elements of the natural environment offer most of the motivations. All these are part of the anthropic resources (which together with the natural tourist resources form the tourist fund or the primary tourist offer).

According to Cocean et al. (2002) the **anthropic tourist resources** represent a set of elements with recreational function, created by man; not always these elements were created for the purpose of tourism valorisation, but they acquired this function after fulfilling other attributions: economic, strategic or cultural. The same authors identified

the main attributes of the anthropic origin attractions that give them tourism attractiveness: duration, uniqueness, novelty, size and function.

Table 3 Anthropic tourist resources and their attributes

Attributes of the anthropic attractions	Characteristics of attributes
Duration	<ul style="list-style-type: none"> - sometimes the only quality that attracts visitors, even if the size, physiognomy, aesthetics or function of the respective objective does not particularize it by anything - old tools that continue to amaze the contemporary person by the fact that they are a testimony of times that very little is known - appreciated by the approved tourists, who value, more than anything else, the authenticity
Uniqueness	<ul style="list-style-type: none"> - element that highlights unique characteristics and sometimes comes from the destruction or disappearance of objects of the same kind
Novelty	<ul style="list-style-type: none"> - of physiognomic or structural-compositional nature
Size	<ul style="list-style-type: none"> - the objective becomes attractive for the tourist when it has very large or very small manifestations (high towers, numerous exhibits)
Function	<ul style="list-style-type: none"> - is the only element of the attractiveness that sometimes attracts huge masses of tourists

Source: data processing Cocean et al., 2002

The anthropic activities with tourist function represent the intangible form of the anthropic tourist resources that can generate cultural tourism. They are only a temporary tourist attraction, because they occur for a limited period of time, but they can generate impressive tourist flows. This category includes carnivals, fairs and exhibitions, festivals, celebrations and even sports events:

- ❖ *Carnivals* impress through novelty and exuberance
- ❖ *The fairs and exhibitions* attract a large number of visitors especially when they are international and can determine the construction of some edifices.

- ❖ **Festivals** of all kinds attract a less numerous but more selected clientele. Sometimes they can form an important element of the cultural tourist package because it is an additional reason to visit a destination regularly. These can take place both in big cities and in smaller localities that are often not included in the classic travel itinerary of the tourists, and they travel to destinations especially for the period of festivals.
- ❖ **Ethnographic resources** are elements that can be valorized through tourism and combine both elements of tangible heritage (traditional architecture and installations, original types of human settlements, folk costumes and so on) as well as elements of intangible heritage, materialized in specific occupations of different peoples, folk dances and songs, various customs, and so on.

Other concepts used in tourism may be represented by the tourist heritage, which in turn can be classified in natural and anthropic.

The cultural and historical tourist heritage comprises according to Cânduca et al. (2012) several categories of attractions:

- monuments and archaeological sites,
- monuments and architectural assemblies,
- architectural and urban planning reservations,
- buildings, monuments and memorial assemblies,
- monuments of plastic and commemorative art,
- technical monuments,
- historical places, parks and gardens.

Cultural tourism activities vary greatly from destination to destination and are materialized as follows:

- visiting museums and monuments in order to know the cultural heritage effectively
- attending cafes, bars and restaurants near a heritage attraction
- the plastic and architectural arts, preferred by women
- technical and scientific sites, traditions and folk arts, more preferred by men
- outdoor cultural sites, the ruins attracting more visitors than many monuments left intact
- new practices such as linguistic stay and culinary tourism, which arise due to the demand of tourists and local communities who want to obtain more and more benefits.

There have been identified in the specialized literature as well as in the tourist practice various **deficiencies** registered in terms of cultural tourism and extrapolating tourism in general:

- the number of tourist information and promotion centers is very low
- important tourist areas do not have tourist services
- cultural tourism does not benefit from very important funds
- tourism promotion sometimes only targets the already well-known tourist attractions and regions, leaving aside equally valuable but less popular centers and regions.
- Poor communication between the public and private sectors in promoting cultural destinations
- weak involvement of tourism actors in the management and development processes.

The current tourist market is characterized by the existence of numerous types and forms of tourism that focus on the exploitation of some tourist resources, whether natural or anthropic, and which highlight characteristics of the tourist demand. The delimitation of the forms of tourism is particularly important from the theoretical and practical point of view and offers elements of scientific substantiation for the decisions regarding the development and diversification of the tourist offer, its alignment with the changes in the structure of the demand (Cristureanu, 2006).

The analysis of tourist typologies thus helps us to determine different forms of tourism (recreational, business, cultural, and so on), different types of tourists (organized mass tourists, independent tourists, explorers, and so on), but also the motivations of each category at the moment when choosing to travel for tourism purposes. All these involve variations of the impact on the visited areas, but also differences regarding the requirement for the tourist infrastructure (accommodation, transport, leisure). It is also true that tourists choose a destination for different reasons and will generally combine two or more forms of experiences during a tour.

These forms of tourism have been delimited as a result of the concern of classification, according to certain criteria, of the tourist circulation starting from its complexity and heterogeneity and from the variety of possibilities of access of consumers to the tourism product.

The clear delimitation of the content of each form of tourism is important for identifying the visitor's behavior in terms of consumption and expenses and the responsibilities and

obligations of the holiday organizers (travel agencies and tour operators in this case) or of the service providers such as transporters, hotels, restaurants, and so on.

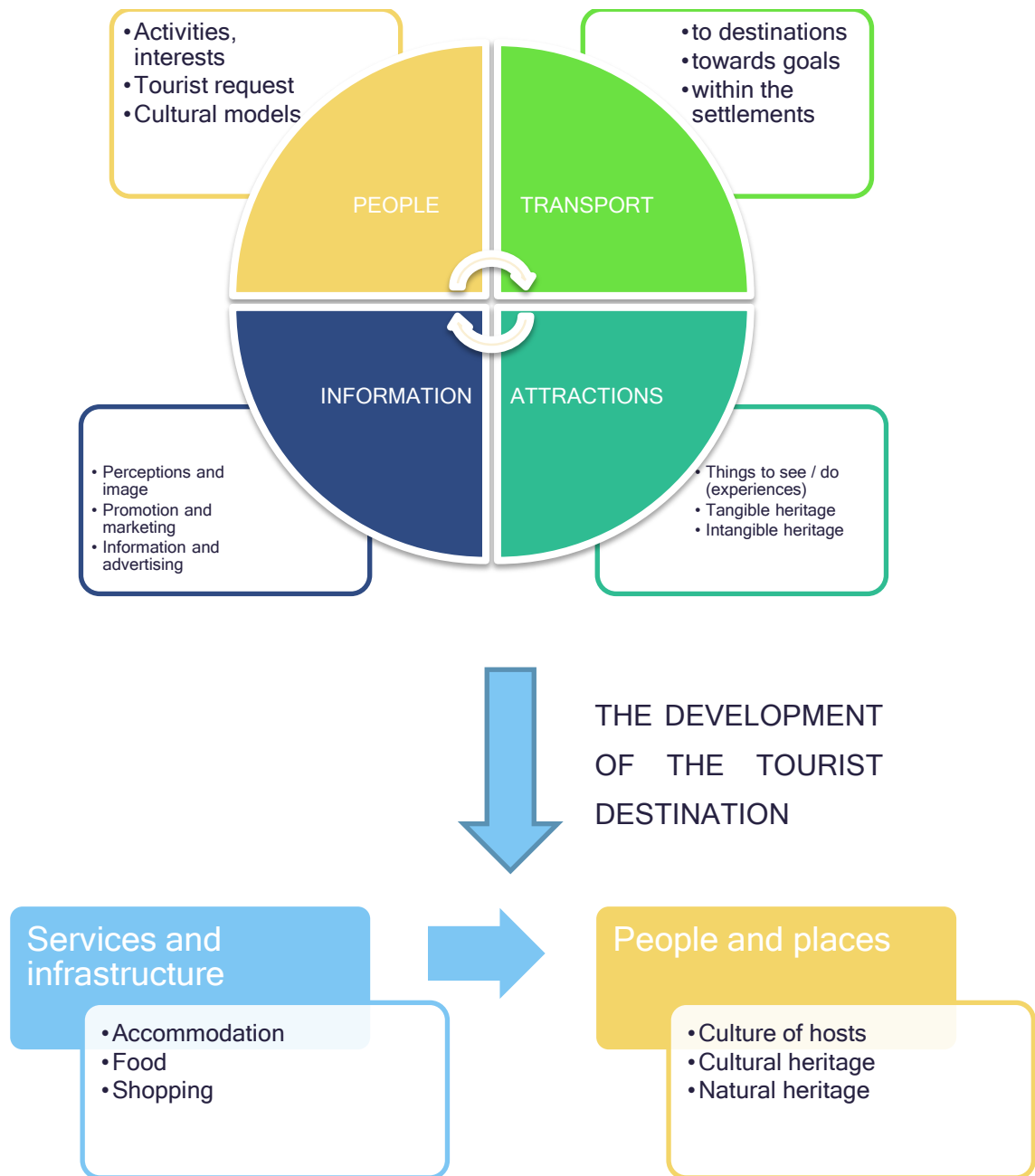


Figure 2 Implications and resources of developing a tourist destination (source: adapted from Travis, 1989 quoted by Witt, Moutinho, 1989)

1.2. Cultural tourism products - characteristics

The creation of tourist products is an important task of each tourist reception area, more precisely of a tourist destination, regardless of geographical position, characteristics of

the physical or anthropic environment. Tourism service providers within destinations can increase the interest in the existing tourism offer, which translates into increasing demand, and can often strengthen their position on the regional or cross-border market.

The system to be taken into account unites elements such as the motivations of the buyers, meaning of the tourists, the general access and tourism infrastructure specially created to develop an area from this point of view and the approach practices of the tourism service providers.

Naturally, with the development of tourism, new types of tourism products appear or the existing ones can become more demanding and fashionable.

The tourist product has come up with many approaches, from the fact that it represents only the services offered to tourists such as accommodation, food and a coherent representation of a tourist destination, which in fact implies a tangible form of the tourist offer, including also besides services, the tourist attractions. In fact, the concrete aspect of the association of transport, accommodation, food and leisure services is the tourist product, to which its commercialization is added. It is taken into account the satisfaction of the needs but also of the tourist wishes when visiting a tourist destination.

The characteristics of tourism products are presented in the specialized literature as a set of features that can be applied widely regardless of the type of product discussed (Kotler, 2002, Lengyel, 2004). Thus the products are:

- Intangibles do not have a material form
- Inseparable, consumed at the time of their production
- Heterogeneous, the quality depends significantly on the service provider
- Perishable, services included in tourist products cannot be stored, inventoried.

The tourist product compared to any other product is always related to a space and will be based on its characteristics, more precisely on its identity. Being intangible, the price policy will be an essential point in its creation and the focus should be on the services offered.

If in the past the presentation of tourist products was made in the classic form of brochures, catalogs, at present the online environment is the main communication tool, through which the intangible form of the tourist products materializes.

In addition to the classic products where the consumer already knows their characteristics, tourists expect the tourist product to satisfy their individual desires which are also highly diversified. That is why planning for such products is even more difficult to achieve since tourists have a behavior that can change very often depending on fashion or their increasingly sophisticated requirements, constant or with minor changes, leaving only the elements of the tourist offer (natural and anthropic tourist resources, the lifestyle of the host population); the elements of the transport and accommodation infrastructure also change much more difficult because they require significant investments, especially on a long term basis.

The actors involved in tourism (transporters, hotel keepers, restaurants, culture, commerce, sports) cannot function individually, because a single service offered to tourists with low quality can negatively affect the image they have about a destination.

The cultural tourism product is constituted by the synthesis of two distinct groups of elements: *the cultural ones* (the desire to visit and know cultural attractions) and *the tourist ones* (means of transport, accommodation, food).

A cultural tourism product is:

- complex, consisting of several elements (anthropic tourist resources, the desire to know these resources, transport, accommodation, food, and so on.)
- the tourist can personalize his/her own product according to his/her wishes or he/she can purchase it from a supplier of such products in a tangible form - the tourist packages (stays, circuits), offered by the travel agencies / tour operators
- it serves to meet the needs of tourists and to offer them unique memories and experiences to share with other potential tourists
- the product is related to the tourist consumption, which in turn is related to space and time
- there is a clear interaction between the service provider and the customer, in this case the tourist, the quality being appreciated by the attitude and behavior of the tourist.

The cultural tourism product like any other tourism product is made up of tourist resources or tourist attractions in some cases, the general and tourism infrastructure and of tourist services. They are always integrated in a political, socio-economic context, and various factors will act on them. Further, there will be presented some

theoretical notions about these concepts according to the specialized literature in tourism.

Thus, tourism products are considered to be based on the existence of **tourist attractions** (those tourist resources that in space and time also involve an affective side of the tourists). These attractions are classified as natural and anthropic. But the simple existence of them in a space is not enough without the presence of an infrastructure that meets the basic needs of tourists. Thus, in order to make good use of the tourist attractions, the presence of the access and tourist infrastructure is mandatory.

The elements of the tourist offer must be harmonized, so the type of tourist product will be based on a certain attraction that will in turn determine the characteristics of accommodation and food, the mode of transport and the length of stay.



Figure 3 Elements of the tourist offer from a destination which are also reflected in the tourist products (source: Niță, 2019)

The cultural tourism product will have to successfully integrate the components of the above tourist offer, and each element will have to be interrelated.

Tourist attractions are difficult to define, in fact being the main motivation when a tourist wants to enjoy a tourist experience, that is the basic element of a tourist product. Attractions have different meanings in the acceptance of tourists and even the host population. For example, an attraction for the host population may be perceived differently by tourists and vice versa. By making an inventory of the elements characteristic of an area / region, there will be clearly identified elements that at one time may become attractions such as a landscape, points of view, old recipes, old

vineyards, traditions, crafts, customs. All that needs to be done is to discover these attractions, to valorize them and to develop them constantly, being arranged and promoted to tourists. Initially the attractions of the natural environment were appreciated, following that along with the development of mass tourism, in the XXth century, the anthropic ones to be increasingly valorized.



Figure 4 Classification of tourist attractions

For the development of tourist attractions, it will be taken into consideration their importance at local, regional, national and cross-border level, how accessible they are, the costs for their development and the support capacity of the natural and socio-cultural environment. The inventory will highlight the dominance of one of the categories of attractions (whether natural or anthropic), the primary and secondary attractions, which can determine the extension of the stay.

Local public administrations have a very important role to play in arranging and protecting these attractions..

The transport infrastructure ensures the facilitation of access to the tourist attractions, because those that are inaccessible could not be valorized for tourism. Moreover, this infrastructure is also used by the host population. The more developed the access infrastructure, the more tourist areas will be developed.

The accommodation units actually provide the tourist function of an area, because a traveler becomes a tourist when staying at least one night in a tourist destination (according to WTO). They have different classifications according to capacity, receipts, usage, prices, type of property, services, connections, and so on. The evaluation depends on the degree of comfort and the services offered to tourists. *The food* is often in connection with the accommodation units and is individualized according to the receipts, the quality of the services, the assortment of food, the price, the hygiene, the comfort or the specialties offered. Often only this can generate a new form of tourism that is increasingly appreciated, the culinary tourism, but which cannot be customized at the level of a territory without being accompanied by other forms of tourism.

Traditional dishes in an area can generate tourist flows if they are accompanied by a few elements of uniqueness and originality such as jams, canned goods, preparation in front of tourists of various dishes, presentation of objects that accompany cooking, cooking courses, tastings of wines or other beverages (țuică - is a traditional Romanian spirit that contains ~ 24-65% alcohol by volume (usually 40-55%), prepared only from plums, Raki - is a sweetened, often anise-flavoured, alcoholic drink that is popular in Albania, Turkic countries, Turkey, Greek Islands and in the Balkan countries as an apéritif.

The tourist experience will be complemented by offering *cultural tourist services* that capture the cultural specificities of an area (folklore, traditions), the lifestyle of the locals (wedding customs, parties, food, art of dance, songs), cultural life of the community (theaters, museums, exhibitions, concerts). Complementary services meet the needs of tourists, such as shopping, financial services, medical care, information upon destination or before traveling.

The context in which the tourist experience takes place is very important when the area is stable in terms of politics, personal safety and security, the insurance of health services. *The human resource* closes the tourism development circuit, ensuring experience, level of preparation, good communication through the knowledge of foreign languages, hospitality and kindness.

The classification of the tourist products from the study area covers both the tourist offer and the tourist demand, namely the forms of tourism that can be practiced, the places of development and tourist attractions as well as the tourist target.

Table 4 Classification of tourist products suitable for the study area

Products	Forms of tourism valorized	The deployment area	The tourist segment
Cultural	Ethnic tourism	The urban area	Young tourists
	Heritage tourism		Families
	Rural tourism	The rural area	Senior tourists
	Religious tourism		
Culinary and oenological	Culinary tourism	The urban area	Young tourists
	Oenological tourism	The rural area	Families
			Senior tourists
Active	Adventure tourism	The mountain area	Young tourists
	Ecotourism	The aquatic area	Families
	Hunting and fishing tourism		Senior tourists
Religious	Religious tourism	The urban area	Families
		The rural area	Senior tourists

The tourist demand is given by tourists, with their own individualities, personalities, motivations and choices. That is why their understanding and their tourist behavior will belong to different segments, which in the tourist specialized literature is called tourist segmentation.

1.3. Planning and management of sustainable cultural tourism

At present, tourism is a significant phenomenon in society and can no longer be considered as a simple branch of the economy but is rather associated with a social and cultural phenomenon that shapes the life of a community.

Since the development of mass tourism from the 1950s to the present, the number of tourists has been steadily increasing; this new dynamic offers multiple possibilities of entering the national, cross-border and even international market of numerous tourist

products that fall under the sustainable, green, natural, eco-, cultural, ethnic label. Although associating them with tourism products is not a very easy thing to do, modern strategy, marketing and promotion techniques prove to be useful tools in defining the management of cross-border destinations.

Sustainable tourism is an element of tourism and sustainable development. The application of the concept of sustainable development in tourism includes the social, environmental and economic effects of the activities undertaken in tourism. Changes are always discussed, which can be measured as positive or negative. The three dimensions of sustainability are interdependent, with clearly positive or negative effects most often perceived differently depending on the vision. For example, the social and cultural dimension when interfering with the economic sphere results in a social and economic impact that aims at a change in the distribution of income in the tourism sector; when the former interferes with the environment, that is to say with its natural resources, a social and environmental impact appears that clearly indicates changes in the natural landscapes. The interaction between the economic sphere and the environmental one determines an economic-environmental impact that produce a valorisation of the activities of environmental protection in a sustainable way. All 3 spheres and sub-spheres highlight an integrated approach to the impact on tourism of administrative and political elements.

The consequences of the tourist activities must be understood as follows: in the natural and anthropic environment, the creation and production of tourist experiences that are realized by the producers, being addressed to the consumers, in this case the tourists, are being tried. These have an immediate impact on tourism consumption and production but also a longer-term impact on the other individuals (host population, stakeholders).

Cultural tourism represents the relationship between culture (the identity of a society) and tourism, which through recreation activity introduces tourists and involves them in that society.

In the planning activity an important role is played by the organization of the trip, done individually or in a group, which will influence the management of the use of tourist products. For example, group organization will involve a much-anticipated reservation, while individual trips are often very spontaneous. Knowing the motivations of tourists

when visiting a place is very important because it will inevitably be associated with a tourist product desired by the visitor, and all the elements can be provided and planned in advance.

Planning of a sustainable tourism takes place at several levels and takes into account the following (Hall, 2008):

- forms (infrastructure development, land use, human resources organization, promotion and marketing)
- structures (governments, non-governmental organizations)
- scale of governance (international, cross-border, national, regional, local)
- spatial scale (international, cross-border, national, regional, local)
- temporal scale (in order to quantify the change, development, implementation, evaluation and achievement of the objectives proposed in the planning).

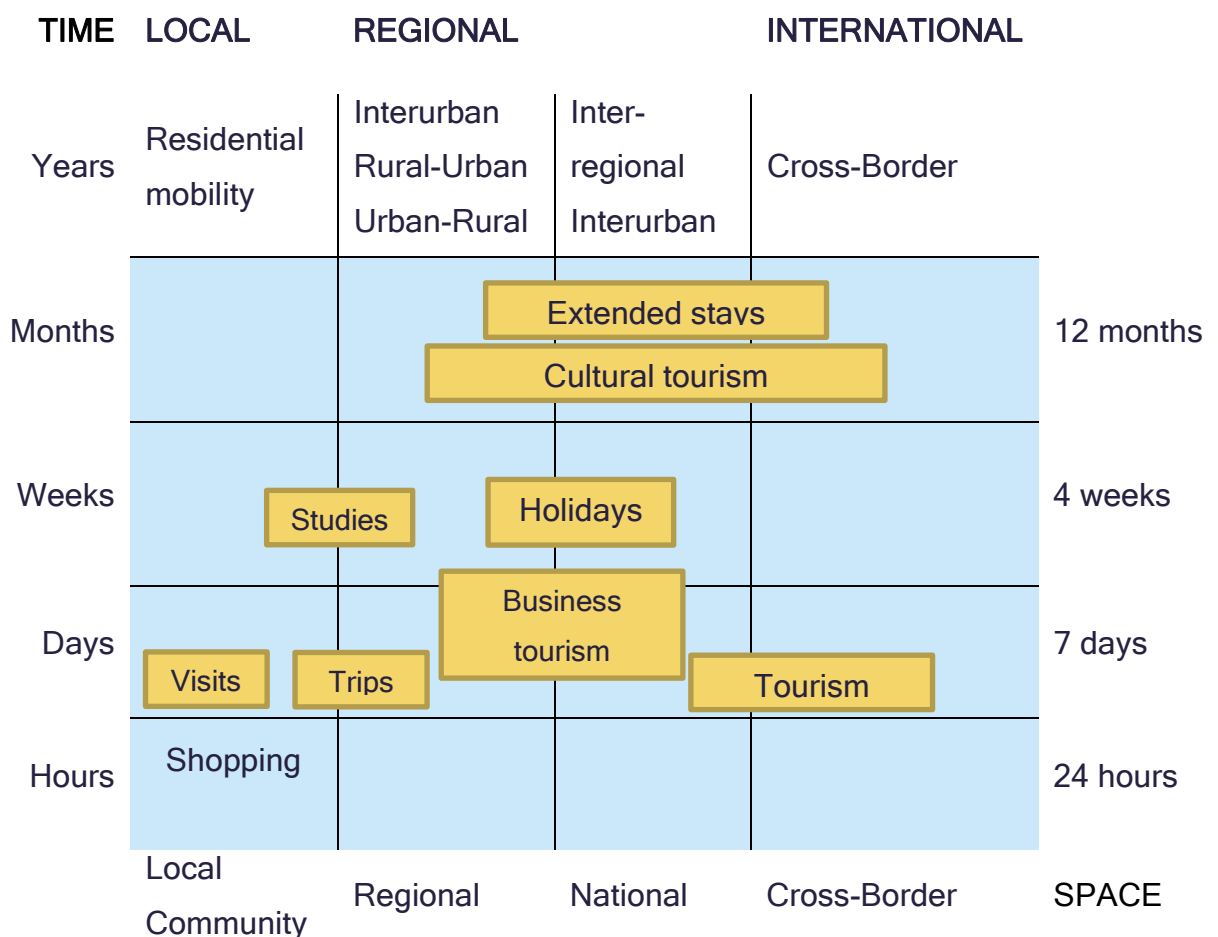


Figure 5 Development of tourist destinations according to the temporal, spatial scale and to that of the forms of tourism (source: adaptation Bell and Ward, 2000)

Moreover, tourism planning tends to be an amalgamation of economic, social, political and environmental elements that must be taken into account and that reflect the diversity of factors that influence tourism development (Heeley, 1981, Hall & Page, 2006 cited by Hall, 2008).

The process of regional / cross-border planning in tourism includes several stages starting from the decision to carry out such a process; it follows the setting of the vision and the objectives, an analysis of potential, an analysis of the market and the stakeholders, the creation of scenarios that follow a detailed evaluation from the economic, social and environmental point of view, but also of the existing resources and the infrastructure. This first stage is completed by a general review to see if all the elements of the process ensure the feasibility of the objectives. Draft planning is subject to consultation and the final review is undergoing. After this stage, we will talk about implementation, which will also have a plan for tracking the results.

Thus the tourism planning process is integrated in a context, environment that can be expressed as follows: macro-environment, formed from socio-cultural, economic, political and technological dimensions, meso-environment, formed by culture, values of society and governmental institutions, the micro-environment which in turn consists of interests, institutions, the needs of individuals and the leadership exercised by institutions.

According to Hall (2008), the strategic **tourism planning process** should be undertaken as follows:

- the initiation of the process due to the requests of the stakeholders, the needs identified in the space or to respond to a crisis
- it is formulated the purpose, more precisely, what one wants to achieve, why this process is done, what limitations exist
- it is outlined a strategic analysis: of the environment (what factors affect the area?), of the market (how do visitors perceive the area?), of the competitors (what other areas do tourists visit?), of the resources (is there qualified staff?), of the aspirations (what do the stakeholders want?), of the situation (how correct is the vision formulated?)
- setting the vision and objectives on a short, medium and long term basis by daily decisions, which are part of action plans integrated in their turn into strategic plans. These things will be achieved using tourist management methods and techniques: indicators such as visitor monitoring, marketing, tourist interpretation of heritage, consultations with local communities, management of resources and anticipation

- monitoring and evaluation of the planning process.

It should be mentioned that planning will also involve certain problems of the tourism processes, which arise due to environmental problems or as a result of institutional arrangements. The planning problems concern the priorities, certainties, specificities, complexity of the actors involved, either individually or at group level, because they have their own values and interests, perceptions, vocational or non-vocational skills.

Examples from various studies show that tourist resources and attractions are primary elements in a tourist destination that determine the motivation of tourists towards them, being basic factors when the visitor chooses a destination. Thus the first must be analyzed when it comes to tourism planning. The tourism organization implies the existence of a tourist activity so that later the steps for product development can be followed. These products are related to the existence not only of tourist resources but also of the complementary offer that is the key to their implementation (Torres, 2003 quoted by Vareiro et al., 2005).

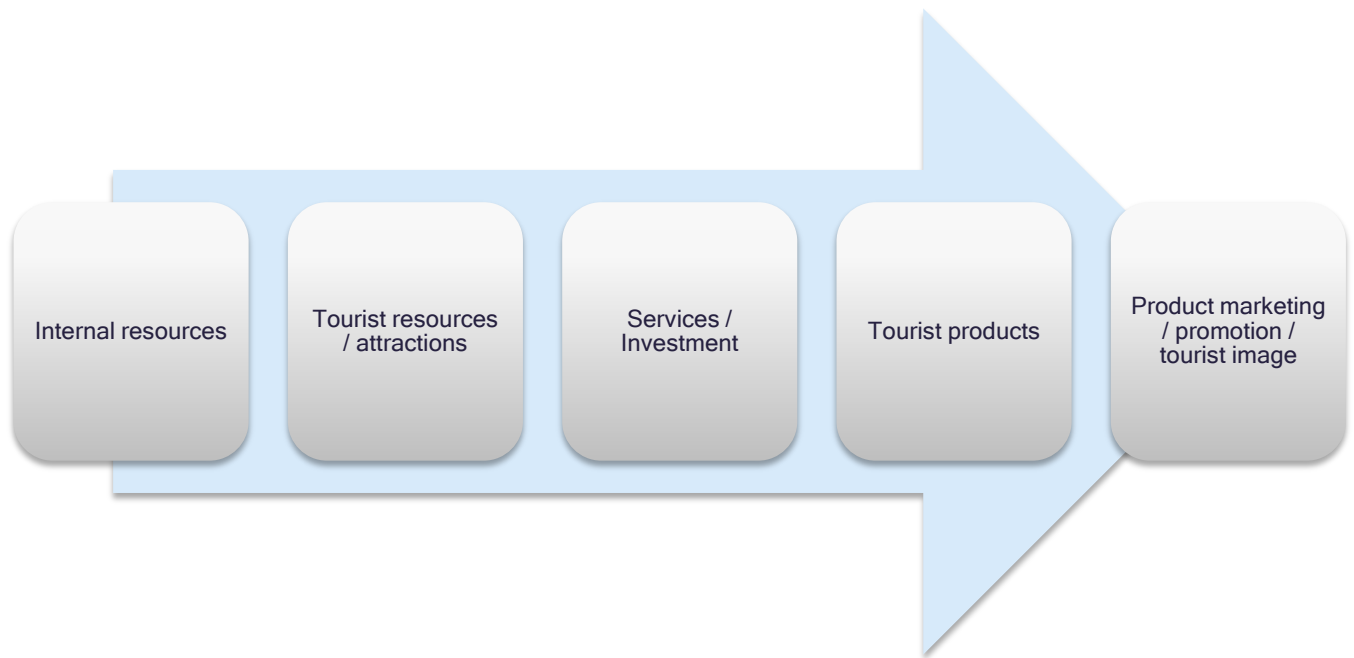


Figure 6 Process of tourism planning in a tourist destination (source: adapted from Vareiro et al., 2005)

The analysis of the tourist destinations does not have to focus on the territorial units necessarily, because this fact does not bend to the reality of the tourist market, people tend to travel in a place without necessarily taking into account the administrative limits. The RO-BG cross-border region has a common natural heritage defined geographically by the Danube river and also a rich historical and cultural heritage. These attributes

confer a great tourism potential, especially if the economic operators will have a common approach on the tourism market. Visitors on both sides of the border frequently travel without giving too much importance to this border, especially once the Calafat-Vidin bridge was built.

In a simple analysis of the promotion it is found that there are brochures or information in the online environment that have a tourist content but the approaches are individual for each county / district, with no idea of a common promotion, at least until this point.

In order to consolidate the cross-border territory as a tourist destination in the region, it is necessary for public or private actors to work in order to obtain a more efficient use of the endogenous resources available. A step in the future would be to outline a common tourism image of the cross-border region and to promote it in the same unitary way.

The management has universal characteristic that can be applied to public and private organizations and is a process by which the activities of an organization are coordinated, planned, controlled in order to achieve the proposed goals.

The functions of the management are planning, organization, leadership (training and motivating) and control. Different management systems and methods will always be used, such as management through attractions, projects, budgets, exceptions, cost-hour-production system, participatory management or specific management techniques: stimulating staff creativity, delegation and diagnosis (Sava, 2010).

The tourism activity also applies certain management techniques and methods.

Management is of great importance at all the organizational levels of a company of tourism or destinations.

In the field of services, among which there are those in tourism, regardless of their dimension, it is necessary:

- specialization;
- increase of relations;
- enhanced concern for quality services (fair price-quality ratio);
- careful study of the market and of the competition respectively (Nistoreanu, 2002).

For **the management of tourist resources / attractions**, the decisive factors are the economic, environmental, demographic and political ones (the economic and social development of the areas, the increase of free time and the demographic evolution, the

beauty of landscapes from different destinations, the increase of incomes / inhabitant, political stability), but also the balance of the tourism supply with the tourist demand is essential. All these processes are embedded in **tourism development strategies**.

As for any other activity, the management in the tourism activity involves planning, organizing, coordinating and controlling the resources, all in order to achieve the set objectives.

The tourism activity system can be represented as an open system that exchanges information with other systems and needs inflow elements (inputs) that can be transformed into outflow (results-outputs); it is dynamic, self-regulating and probabilistic. Opportunities and constraints often act on the system. Such input elements refer to tourists, capital, technology, human resources and tourism. Through the managerial process the inflow elements become outflow elements: tourist products, tourist services, satisfaction, integration of objectives.

Thus, the management must know and follow the objectives of the company / tourist destination and of the tourism applicants to see what are the potential inflow and outflow elements within the tourism system addressed.

The functions of the tourism activity management are those characteristic to any company, meaning those of research-development, production, commercial, financial-accounting, personnel and marketing (Sava, 2010).

The production function has particularities in the sense that the activities are very diverse and are carried out at the request of the consumer and in his presence.

Marketing in tourism is an area approached with management interest through the nature and characteristics of the tourism product. It contributes to the orientation of the tourist activity in accordance with the dynamics and the demands of the socio-economic environment and must analyze the market opportunities, study and choose the target markets, develop marketing strategies and programs, organize, implement and control the activities of marketing.

The efficiency of the management is noticed by collecting, processing and transmitting to the users the information necessary to make managerial or marketing decisions.

The marketing information system in a company or a destination includes several aspects that must be taken into account, as follows:

- the conditions existing on the tourist market must be studied;
- the sources of information must be correct;

- appropriate methods of data collection and processing must be used;
- the necessary information must be collected, structured and distributed over time;
- the marketing decisions to be taken by the general management must be strategic (adopted at wide time intervals) and tactical (target the current activity) and must be in line with the objectives set by the management.

The relationship between the service provider and the tourist is at the center of any management or marketing action (Olteanu, 2003).

If an area wants to develop from a tourist point of view and wants to achieve its objectives in this regard, the use of management as a process through which the activities are planned, managed and controlled is essential. A correct management will also determine on a long term basis a local economic-social development, more precisely the standard of living is improved, the companies efficiently use the existing resources for the development and creation of new jobs.

For a territory, there are known the theories according to which the poles of growth, development (most often urban centers), the central places, play an overwhelming role in engaging in the development dynamics of the neighboring areas, which will benefit from the advantages given by this "Overflow" of functions. In the end, the society will matter through man, the enhancement of culture, tradition and civilization, communication and the sustainability in time of phenomena.

The tourist resources from a territory have a strong individuality character generating a variety of the general tourist offer. Tourism development is required to be competitive in accordance with the demands of national and international markets, focusing on less known or unknown tourist resources. In the past, emphasis was placed on infrastructure development, and tourism resources were depreciating. There is an imbalance between potential and supply which can be diminished by qualitative management. The integration of the resources in a tourist circuit leads to changes of processes for the better: the creation of new jobs, the valorisation of own products locally, the modernization of the general infrastructure, the economic growth of the area and of the quality of life.

Growth strategies are most appropriate because they are based on objectives such as: concentration of activity, horizontal and vertical integration, diversification of activity, development of products and services. This fact reduces and distributes risks so that the

area is not dependent on a single activity domain and continuous profits may be obtained.

An outline of the importance of a strategy for the development of an area is given by the anticipation, the formulation of the strategy, which includes a planning and programming of the actions (Sava, 2010).

The development of a new type of tourism can be achieved by applying the *specific strategy* together with strategies for the development of general and tourist infrastructure, for the qualification of the labor force.

To enhance the existing tourism resources, they must be included in various competitive tourism products. The product strategies refer to the diversification of the product range; product differentiation on the market; improvement of tourism products; renewal of the product range; correct market segmentation (Sava, 2010).

2. ROMANI CULTURE IN THE RO-BG CROSS-BORDER AREA

2.1. Ethnic tourism - a component of alternative tourism

The market for cultural tourism is quite large and constantly expanding, representing approx. 40% of the global tourism market, with a growth rate of 15% / year (WTO, 2018).

For cultural tourism, international trends show paradigm shifts, the attitudes and behaviors of tourists changing lately:

- urban destinations are more preferred than rural destinations, a phenomenon due to weekend or short-term tourism but also to the concentration of cultural products with a predilection in urban areas;
- greater emphasis is placed on cultural activities than on relaxation, or there is a combination of them, because tourists prefer to spend time on holidays for hobbies and interests;
- visitors want to experience the culture by interacting with the local population, by learning new things or by practicing different activities rather than to passively attend to the formal presentation of the culture;
- authenticity is the key word for "cultural" tourists who appreciate such aspects offered by the host population
- it is tended towards the practice of soft cultural tourism (traditional meals, socialization, interaction with the local population, viewing customs, traditions, and so on.), ie what people do or experience besides hard cultural attractions (only present in space, with reduced interaction).

New trends in tourism highlight a shift from mass tourism to alternative tourism, with marked differences in trends and mentalities.

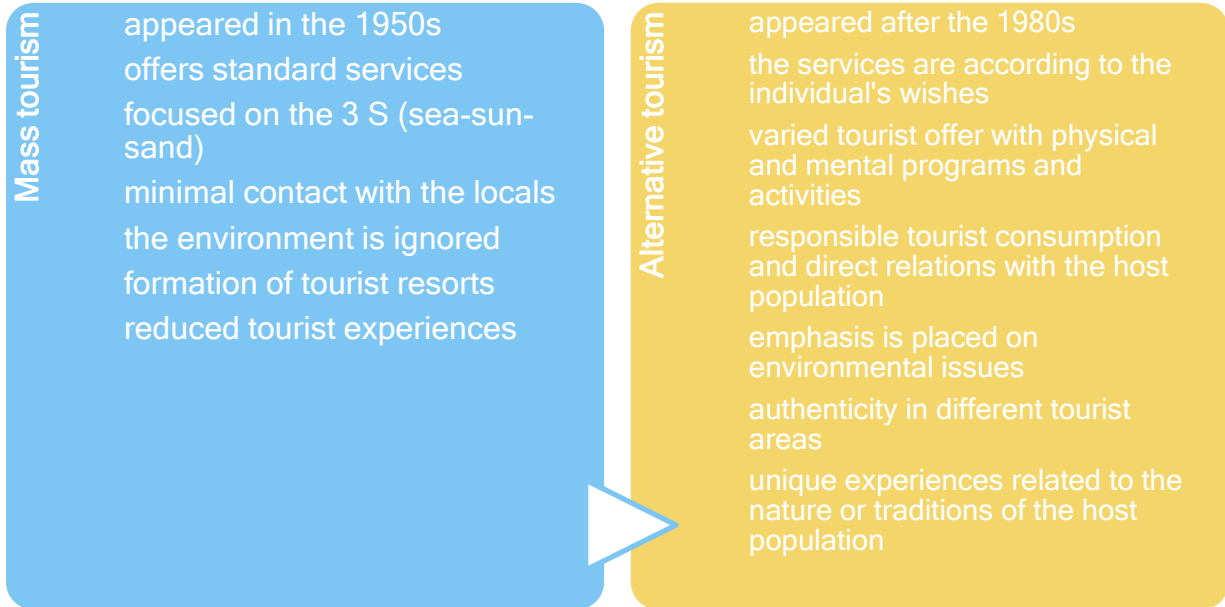


Figure 7 Mass Tourism vs Alternative Tourism - characteristics

The portfolio of cultural tourism products in the study area is rich and varied, representing the social and cultural development of the cross-border area from the oldest historical periods to modern times. Many of these products are quite affordable. In terms of quality, it varies from case to case, most often the individual products, specialized with greater success at the tourist target. The general image is related to the fact that the study area has a lower tourism offer compared to other nearby destinations, being more related to the presence of the Danube and the relief in the area. Sometimes the perceptions point out that there are similarities on both sides of the Danube, so that the search for new tourist experiences is often done in other tourist destinations than those from the study.

Currently there are no studies related to the perception and satisfaction of tourists in the cross-border area regarding the cultural tourism offer. Although considered to be lower in quality than other regions, the RO-BG cross-border area in the study has much to offer and not just to consumers of classic cultural products. When the combination of the tourist attraction and the creation of a tourist experience is properly delivered, a good impact on the tourism market will clearly be created. However, there are still many improvements to be made for the development of tourism products, necessary to meet future demands.

The main tourist supply markets in the study area are Romania, Bulgaria, Serbia, both domestic and foreign tourists, although the focus is currently on domestic tourists to ensure the consumption of cultural tourism products. Tourists from the European target markets are also interested in culture and heritage, visiting with predilection the historical places and monuments. They are segmented from young persons (20-30 years old) to adults (40-60 years old), with above average incomes and with university studies.

According to www.insse.ro, 2018, in Romania, most tourists are accommodated in the units in Bucharest and in the main cities-municipalities of the country, with over 5.5 million tourists, compared to other areas - seaside, balneary resorts, each one of them registering less than 1 million tourists.

The relationship between cultural tourism providers (commercial stakeholders, art suppliers, non-profit associations, museums, theaters), accommodation, food, transport and tourism services providers (with an indirect role in cultural tourism) must be correlated with the activity of distributors and of those who make the destination marketing (travel agencies, tour operators, groups and marketing companies) to reach cultural consumers much better.

A product that can be easily adapted, being flexible is most often appreciated, with the idea that every tourist can live and discover the cross-border destinations in the RO-BG area from their own perspective.

Ethnic tourism represents tourists' desire to have exotic cultural experiences through interaction with different minority groups, who in turn want to use aspects of their culture to create economic opportunities.

Thus, tourists have the chance to experience different unique aspects in terms of culture, landscapes and lifestyle. In many countries of the world it has been widely adopted and promoted as a strategy of economic development and protection of cultural resources, because many minority groups are quite disadvantaged compared to the majority population and their most important advantage is their own culture (Yang, Wall, 2009). Various authors have started from the development of this form of tourism that

was born in the exotic areas of the world and has extended to locations targeting migrants from different continents or minority population from various urban centers. Urban ethnic tourism has focused on ethnic neighborhoods and enclaves in major cities where their culture could be easily accessed at local festivals or restaurants of these minorities (see Romani, Jewish communities in European cities: Budapest, Vienna, Paris, and so on.).

The impact of this form has long been seen as a negative one because it undermined the traditional culture causing problems for the host community, such as social tension, socio-cultural segregation and weakening of identity of places (Smith, 1977, cited by Yang, Wall, 2009). In fact it was perceived as a "pollution" of authentic cultures for tourist purposes. Later, however, the positive aspect of practicing this form of tourism was noticed, namely the effects of economic, cultural and political nature: the creation of new jobs, the generation of incomes, which leads to the increase of the standard of living of the ethnic groups. From a social and cultural point of view, it was noted the preservation and revitalization of the ethnic cultural attributes, the increase of the self-esteem as a minority especially among the young people and an overall improvement of the image of the minority community perceived by the majority population - the consolidation of the ethnic identity through the increase of pride and respect towards the minority.

Ethnic cultural tourism includes the full range of *experiences* that visitors can experience and try within the destination - lifestyle, cultural heritage, art, crafts, people and activities, as well as the ways in which these elements are interpreted touristically in products. Although we are apparently talking about a niche product, a greater popularization of this ethnic tourism product in the cross-border area is desired, being currently integrated in alternative tourism and not in mass tourism.

The future of this form of tourism is a challenge because so far the decisions and benefits of ethnic tourism have not affected the ethnic communities whose cultures are valorized, but more the governments and the entrepreneurs. The latter did not consult minorities whose culture was "sold" through tourism, but they benefited from it. Future approaches to this form of tourism should also include the opinions of minorities whose culture is valorized and should respect more the people in these communities, to help them benefit from these processes.

2.2. Roma culture in the study area - characteristics

Following the completion of the field studies regarding the traditional Romani culture in Dolj, Mehedinți Counties - Romania and in Vidin and Montana districts - Bulgaria, which are part of the project "Discover the Treasures of the Romani Culture", numerous Romani branches / guilds were identified which have a significant spread in the study territory. The most important issues will be discussed further in this subchapter.

The Romani persons as a representative minority in the two countries, Romania and Bulgaria, have a social and cultural impact on the territories where they are located. Their culture is highly diversified from locality to locality, but common predominant elements were found in all the analyzed territories. This marks the fact that their origin in Europe dates from the time of the great migration from India, with overwhelming effects in the territory.

The most representative aspects of this Romani culture, captured in studies, were social and cultural, revealing a true "society" with many customs and traditions that are sometimes well preserved in many communities.

Interesting were the crafts practiced by Romani men who learned to manufacture different objects from copper, wood, osier and so on, from parents, grandparents and the exclusive role of women in domestic tasks and in raising children.

In Bulgaria, it has been noticed that the division is made on levels, the first is the family, the second is the origin (bearing the name of a leader) and the third is the occupation. Although Roma were of nomadic origins, fact that is still present in certain areas of Europe, in the study areas, respectively in the cross-border region RO-BG, the Roma travel only in summer when visiting fairs, otherwise they were sedentary often assimilated to the territories.

From a quantitative point of view, the statistics revealed different percentages of representativeness at the level of this minority, with a minimum of 5% and even more than 10%.

In Dolj, there is a percentage of 4.5% (29,839 persons) of the county population according to the 2011 census, but other studies show a percentage of 5.5%, a significant number for a minority ethnic group.

In Mehedinți county from the total population, 265 390 inhabitants, 10 919 are Roma, with the most important community in Strehaia locality.

In Bulgaria, Roma are the second minority after the Turks. In the Montana district, they have a share of 12.31% (to which Turkish Roma are added 0.09%), that is, 18,228 people, most living in the urban area, in the outlying areas.

In Vidin district, Romani people totaled 9,786 persons, that is, 7,523% of the total population of the district.

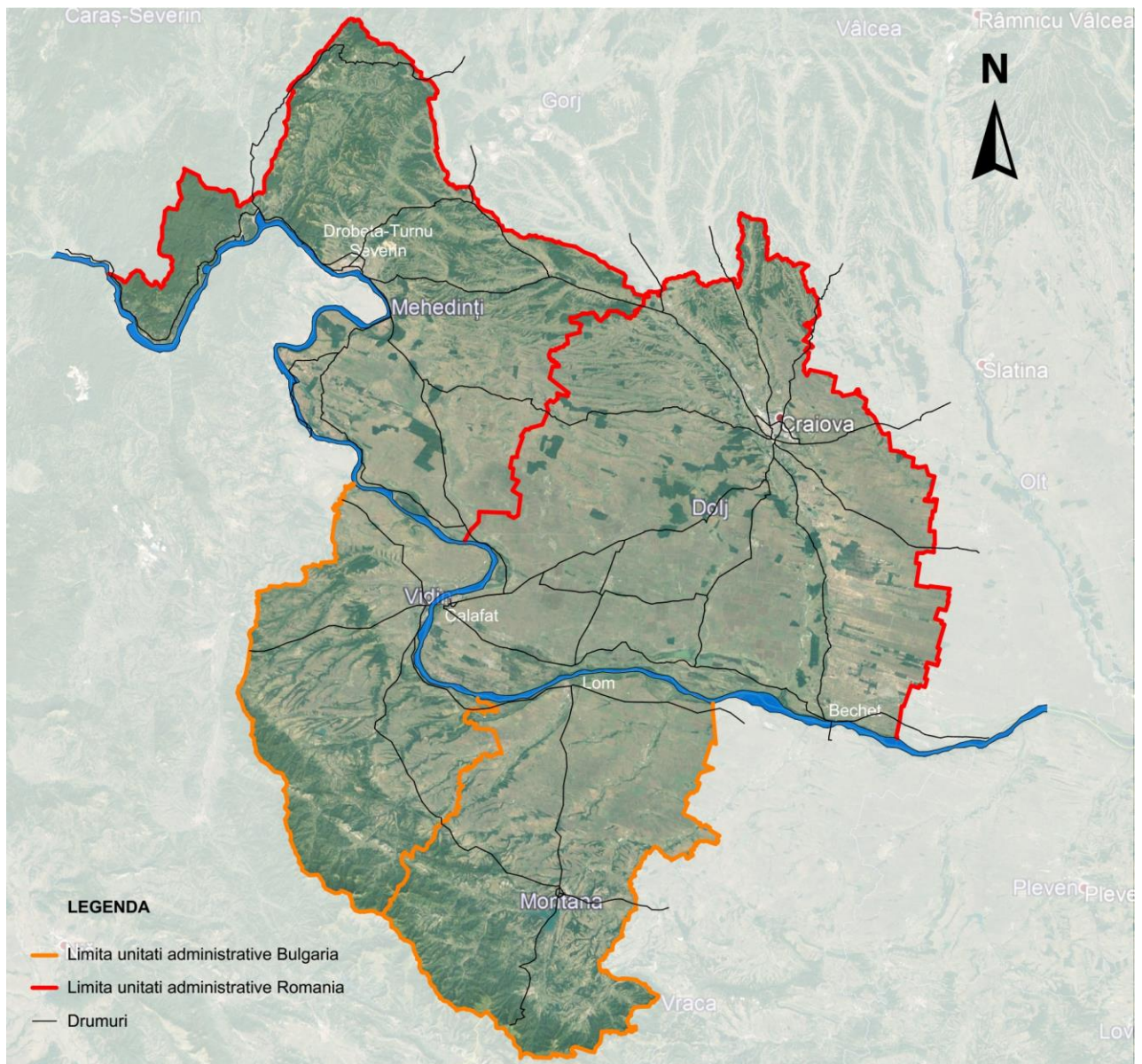


Figure 8 Cross-border area with Dolj, Mehedinți counties (RO) and Vidin, Montana districts (BG)

Legenda - Legend

- Limita untati administrative Bulgaria = Limit for administrative units Bulgaria

- Limita untati administrative Romania = Limit for administrative units Romania
- Drumuri = Roads

Historically speaking, their origin in the Dolj, Mehedinti, Vidin, Montana territories is related to the Roma migration from India to Europe which took place in several stages, between 800-1300. In Romania they would come from the migration from the years 1241-1242, when they were used as slaves in Moldova and Wallachia, and then the slavery was abolished in 1856.

Other historical sources indicate that the migration took place through southern Europe, the Roma entering Romania through Bulgaria. During the communist period they worked in mines or as unskilled workers in the industry, never practicing the trades they knew. They often collected old items and exchanged with other products.

At present, trade is the main occupation, selling old clothes or buying iron and copper. Crafts are still preserved, but there are areas where they begin to disappear and to be replaced by industrialization and modernization brought by mass production.

Roma branches, guilds / origins or occupations reveal a name that reflects the basic occupation of those Roma who are an integral part of these branches.

Although they have different names in Romania and Bulgaria, common elements of these occupations such as the bricks makers, the bayash, the tinsplate workers, the spoon makers, the silversmiths, and so on, have been identified.

Most of them have been assimilated, but they keep their customs and traditions, even if they do not speak the language anymore.

In Bulgaria, for example, the Yerli are an intergroup community, whose name most likely derives from the Turkish word yerli (native, local man). In Sofia and southwestern Bulgaria some of the Romani people are identified as sedentary, ie the Yerli. According to the researchers, the Yerli are people with morality and a modern mentality, compared to the nomadic Romani groups.

Below are the main Romani branches and their characteristics in the study area.

Silversmiths

- are considered among the most skilled craftsmen, representing the elite part of the Romani people. The silversmiths were provided with this name in order to be

distinguished from goldsmiths, but especially because the basic material they process is the silver.

- they come from Teleorman in Romania
- the handicraft: they process precious materials (gold, platinum and silver) or their substitutes from which they make ornaments, worship objects as well as decorative art objects in their own homes, working more during the winter. Sometimes they melt silver spoons, forks to make from them various ornaments. They learn the craft from an early age, negotiate the price and use the barter system. They go to the weekly fairs and those from the big holidays from March to December where they advertise by direct exposure. They address more to urban buyers.
- family: numerous 6-12 members, the "gypsy court" is practiced and the traditional marriage is rarely kept in some communities. Men deal with the creation of jewelry, and women sell them. Women marry young, they are housewives and rarely go to school. Children learn the craft in childhood, they study only until the 8th grade. When they marry they live with the parents of the man.
- culture: modern clothing, they speak the Romani language but also Romanian / Bulgarian. They preserve their customs quite a bit compared to other guilds, being mostly assimilated by the non-Roma population. They have no rituals related to witchcraft.

Boilermakers

- are the ones who have best preserved the Romani traditions and culture, preserving their language, clothing and values even nowadays, that they are "chachipe" Romani, meaning true Romani people, who keep the traditions of the elderly. They had a nomadic life and lived in tents, being met more in villages where they practice the barter system. They represent only 5% of the total existing guilds.
- are found in the Oltenia area in the counties: Vâlcea, Dolj, Olt, Gorj and Mehedinti, but also in the area of Transylvania, in Sibiu and Alba-Iulia, in Bulgaria, in Asparuhovo, Valchedram, Berkovitsa, Gromshin, Yakimovo.
- handicraft: they make boilers, boilers for țuica (a traditional Romanian spirit that contains ~ 24-65% alcohol by volume), trays, pans, pots, ornaments or worship objects, candlesticks, kettle, bronze, brass plate, copper or stainless steel glasses. Boilermakers manufacture their own tools for making copper or brass objects, including: sheet scissors, anvil, or wood hammer. Making an object may take several days, requiring about 5,000 hammer hits to complete. At present, they make boilers only upon order and deal more with copper and plastic tables trade.

- the family: the man was in charge of making the objects and the woman was selling them. She is currently taking care of family and children. Families are extended, children get married at an early age and learn the craft in childhood from parents, grandparents.
- culture: they have a traditional, closed lifestyle. The language has Slavic influences. They preserve the traditions of the Little Saint Mary, on 8th of September: the pilgrimage to Costesti (Vâlcea County), a ritual complex with the role of re-establishing the hierarchies of power in the nation to reconfirm the family tradition, the ritual of purification in the church, through prayer and worship, but also the occasion of becoming relatives, blessing the brides and establishing economic relations between communities.

Blacksmiths

- they manufacture iron tools and objects. With the industrialization and modernization of the society, Roma blacksmiths did not work and became farmers or industrial workers. After the 89s in Romania, when many lands were retroceded to the landlords, the few remaining blacksmiths in the villages began to be requested for the construction of wagons and tools. There are several trades that are practiced in this guild: forge, locksmith, farrier, cartwright and ironmongery. Old working technique is the so-called gypsy brass plating (meaning the brass hammering).
- handicraft: they early became sedentary because of the necessity of the objects that they manufactured (grubbing hoes, shovels, forks, axes, wagons) by communities. They were among the richest of the guilds.
- family: they have preserved their traditions but they have also been assimilated by the majority population. The man is the interface of the family outside, being the head of the family with decision-making power. The woman is responsible for the education of children, household chores, including food preparation and supervision of sick or elderly members of the family. Sometimes she sells the products manufactured by men. The craft is transmitted from father to son.
- culture: they no longer preserve the traditional clothing and no longer invoke the court, the elders have a very important role in the family, bringing wisdom and balance. They were among the first to become sedentary. They speak the Romani language but also the Romanian language, representing a clear example of acculturation.

Brick makers

- Brickwork is the most common occupation among sedentary Romani people, representing 30% of the Romani people who have a job. It is however an occupation

with a lower social status compared to silversmiths, blacksmiths, being less integrated in communities, their location being more marginal.

- handicraft: temporary workforce, during the summer. It is practiced in alternation with other crafts such as knitting wicker, fabrication of mats or wood products, forge, singing.

- family: they are often assimilated. The man represents the head of the family and is responsible to support his wife and children (he has autonomy, autocracy and guides the family); the woman is responsible for the education of the children, the household chores, including food preparation and supervision of sick or elderly members of the family. The woman can take on the role of earning money through activities such as: trade, magic practices (guess, repairers - to cast a spell over).

-culture: they speak the Romani language but also Romanian / Bulgarian language. They manifest their belonging to the Romani origin.

Boyash and mat makers

- interweave and sell hampers or baskets from hazelnut, osier or willow twigs. In the same category are those who make mats (from the reed on the Danube, after 1st of July; these mats are used in greenhouses, terraces, as carpets, fences, as decorations), or other household objects, although they are also called mat makers.
- they commonly settled on the shore of the water, from where they procured the raw materials: Negoii, Bistreț, Dunăreni, Băilești, Segarcea, Calopăr and Sadova, Dolno Linevo.
- handicraft: if the raw material is willow, it is harvested from the shore of the river (in spring, autumn), and after it is stored for drying to be used. The same process is applied to the cattail or osier. Of the objects manufactured by the boyash in Romania, the most famous is the backpack - a hamper made of cattail, used to transport food. It was practiced in the past in households, now it is practiced individually, in the family.
- family: it has the role of providing shelter and food for its members, the upbringing, education and marriage of children, to guarantee the material and social security of its members, to maintain closer relations with the related family (between 3 and 5 generations) than with the unrelated family, to participate in all the family events (weddings, baptisms, funerals).
- culture: etymologically, the name of boyash comes from the German "Korf" (=woven twig basket), and the name of mat maker comes from the occupation itself. They are semi-accepted by the community, they are generally marginally located within it.

Singers

- are the most well-known Romani people, and their existence is best documented among all other branches. Singers became very important people at the courts of rulers and boyars in the past. The people of the places where they arrived heard them and began to invite them to various events. There, the singers began to publish their talent, for a fee. The specificity of the music was the oriental one, so the exotic tempo was very successful at the audience everywhere. Later, the Ursari (bear trainers) made a team with the singers, walking the bear on fairs, concerts and circuses being accompanied by music.
- handicraft: Romani music, vocal or instrumental, is specific to Roma and is sung only inside the community. It has a ritual character (wedding song, the bocet and so on etc.) or non-ritual (the love song, the swing song, and so on). The music specific to singers (lăutari) is part of the traditional occupations of the Romani people, so it brings income

and belongs to professional, vocal or instrumental performers, including local folk music. Many times the Roma artists take up musical motifs or phrases from the Romani music or even the "style" of Romani music and translate them into the music specific to singers (lăutari). This phenomenon is known as the "Romani Manner" of interpretation. A special feature of traditional Gypsy music is the song of mourning. Many times, at wake and funeral, the Roma people bring singers. In these cases, music has the role of keeping alive the memory of the one who goes into the eternal world and of maintaining the unity of the nation. The lyrics tell the story of the past one's life in the world of shadows. Gypsy music from funerals evokes, through verses, positive aspects from the life of the deceased person to the eternal one, and the rhythm is a slow, mournful one.

- the family: Romani bands are made up of families, and the occupation is transmitted from father to son. Marriage is a living relationship between the two families.

-culture: the singers were the earliest subjected to almost total cultural assimilation. The main reason is that their occupation involved contact with all the media of the majority society (peasant and boyars, urban and rural). As a result, they lived most widely among members of the majority population. Thus, singers have lost their language and elements of identity representation. Only the ursari (bear trainers) kept their job and, at the same time, preserved their mother tongue and the values of their own culture. The most used instruments are: violin (including an improvised violin type, in fact a semicircular or six string archer), the lute, the tambourine (used by the bear trainers), the cimbalom, the accordion (taken from the German music), the bass, the cobza (multi-stringed instrument of the lute family of folk origin popular in Romanian and Moldovan folklore), the guitar, the bagpipe, the whistle.

Fountain makers

- the ones who are involved in digging fountains. With the introduction of water networks in all rural areas, the utility of fountains has fallen, craft is sought after, especially by those who make their own dwellings in difficult-to-reach areas, or where the introduction of water networks is impossible or too expensive.

- handicraft: the best water is the one that goes through the stone, because the stone plays the role of a filter, and special mills are used to dig.

-family: sedentary Roma who have abandoned their language, but have kept the most important elements of tradition, especially those related to the family.

- culture: the work of fountains has always been accompanied by beliefs, rituals and customs (guessing or casting a spell over, the ability of fountain makers to identify a clean and rich water source with a hazelnut twig). "Paparuda" is another tradition that

represents a ritual game and song for invoking the rain and chase away the drought. It is practiced in summer in July, which is not only the hottest month of the year, but also the one in which periods of drought are longer.

The fountain makers are among the Roma who renounced nomadism and no longer use the language.

The spoon makers

- deal with wood processing. These are generically known as bayash. The name comes from Slavonic ("ruda" = ore) and shows that the rulers were at first dealing with "washing gold". They they had to go through a real reconversion and chose the wood processing. They are divided into: Stave makers - they make household wooden items (jars, tureens, wooden bowls, recipients for transporting food, tools for cleaning up the laundry, and so on), trough makers (layer makers - they make layers, shelters and troughs), the spoon makers - they make spoons, teaspoons, hooves, cups, big spoons, ladles), spindle makers (they make spindles), box makers (they make furniture - tables, chairs, cabinets, and so on, especially dowry boxes, little boxes).

- handicraft: spoons are made of softwood. It is used, especially linden lime, willow, poplar, maple, ash, white alder, plum, cherry, pear. The spoons with "heel" (with a strong curve above the hook, which gives tail elegance) and those with "hook" (with the bent tail by carving and removal of material) are special to be hung in the spoon box on the wall.

- Family: Mother has the responsibility to raise girls, including keeping their virginity until marriage. Girls are taught at an early age to help their mother in the household, from cleaning to cooking. They also take care of their younger brothers, from early ages (6-7 years).

The father takes care of the boys and, starting also at an early age (5-6 years), begins to teach them the craftsmanship of wood work. Boys learn how to distinguish different types of wood and which is good for making spoons. If there is an older son, the father entrusts his the supervision of the girls.

- culture: The bayash and, implicitly, the spoon makers are part of the Romani families, who were largely assimilated, not speaking the Romani language anymore, but the language of the majority population. They are the first to be sedentary. They celebrate the day of St. George, where traditional food (Kalach, and so on) is prepared.

Instead, however, they preserved, as is the case with other sedentary Roma, the customs related to the family structure and the relationships between its members.

They also worked in agriculture.

In Bulgaria, other Romani branches have been identified as well:

- ✚ *Roma breeders (tradesmen) of horses and other domestic animals*
- ✚ *Roma animal trainers (bear trainers and monkey trainers)*

occupation currently prohibited to protect animals

- ✚ *Roma that deal with the collection of medicinal plants and beekeepers*

Romani people not trust traditional medicine and opted for various herbal remedies that were collected by those who knew and could identify them.

Field studies presented Romani communities by occupations in each region and representative Romani people were identified according to the occupation performed.

In Dolj the Romani people are in Sadova, Bistreț, Bechet, Ocolna, Ghidici, Malu Mare, Coșoveni, Coțofeni, Cerăt, and in Craiova in the neighborhoods Fața Luncii, Brestei, Sineasca, Romanești, Popoveni, Craiovița Nouă, Bordei.

Table 5 Representative Romani people by occupations in Dolj County, Romania

Counties	Localities with	Nations/ guild / occupations	Representative
Romania	Romani		Romani people
	population		
Dolj	Craiova Municipality	Boilermakers	Mihai Gheorghe is 58 years old and he is also known as the Hammer worker
		Blacksmiths (Romanești neighborhood)	Pădeanu Feraru Gheorghe, 67 years old
		Singers	Puiu Bucataru folk music ensemble
	Mofleni, Craiova	Romani court or the stabor (a traditional Romani court)	Gabriel Nedelică, called Heneric (52 years old)
	Malu Mare Township	Silversmiths	Crăciun Alexandru called Sandu, 60 years old
Traditional Romani recipes		Pătru Mariea, 59	

		(Roasted kid of the goat, Şah Hai Mas, Gypsy soup with green beans on the pot, Gypsy soup)	years old
		The Gurban, Romani tradition for healing the sick persons, 6 th of May, St. George - kidney pie and polenta , Ram	
		Wedding customs	Darius Matache (36 years old)- bear trainer
	Preajba Village (Malu Mare Township)	Blacksmiths	Burtilă Florian, called Mister Florian the farrier, 64 years old
	Băileşti City	Blacksmiths	Bozgan Marcel - 61 years old
		Boyash and mat makers	Florea Bulacu, called Bacan, 60 years old (boyash)
	Fărcaş Township	Brick makers	Dinu Stelică (63 years old)
	Breasta Township	Boyash and mat makers	Căldararu Florian, called „Teruja”, 58 years old
	Pleniţa Township	Singers	Gypsy Dances Band, KELUSHKA Coordinator Ioana Ştefan
		Fountain makers	Ilie Radu, 55 years old
	Lipov Township	Singers	Ioniţă Rodica, 52 years old

	Cetate Township	Fountain makers	Mihai Bran called the fountain maker, 70 years old
	Secui Village, Teasc Township	Spoon makers	Viorel Burtiță, 50 years old
	Segarcea City	Traditional Romani recipes (ratui, borândău, Cabbage with bean and smoked bone)	Guță Lenuța (called „baba - the old woman”), 61 years old

Source: Study “The traditional Romani culture from Dolj County”, 2019

In Mehedinți, large communities are located in Strehaia, Șimian, Tâmba, Comanda, Orșova, Eșelnița, Grupa, Jiana Veche, Cetate.

Table 6 Representative Romani people by occupations in Mehedinți County, Romania

Counties	Localities with Romani population	Nations/ guild / occupations	Representative Romani people
Romania			
Mehedinți	Orșova City	Boilermakers	Goman Constantin called Milan (58 years old)
		II. Traditional Romani recipes (Ratui Corobet, Rânza, Șah Hai Mas- meat with cabbage, Chicken with bell peppers) Goman Mariana The Gypsy soup, Pie - Cheese Roulade - Goman Ilonca Nina	Goman Mariana and Goman Ilonca Nina (56 years old)
	Șimian Township	Boilermakers	Ceanghir Nani (45 years old)
	Strehaia City	Boilermakers	Mihai Ioniță (called Nini Baro) and Zamfira Mihai

			(called Moțu)
	Prunișor Township	Boilermakers	Tănase Vasile called Țiți (74 years old)
	Tâmna Township	Brick makers	Hornea Cristian called Cristi (50 years old)
	Gruia Village, Gruia Township	Brick makers	Duroi Viorel (55 years old)
		Blacksmiths	Nedelcu Constantin
	Comanda Township	Blacksmiths	Dumbrăveanu Gheorghe (84 years old)
	Eșelnița Township	Singers	Antonescu Petre called Tică Moșa (56 years old)
	Danceu Village (Jiana Township)	Singers	Enea Ștefan called Udilă (50 years old)
	Vrața Township	Singers	Pătriu Ion, called Viorel (62 years old)
	Răscolești Village, Izvorul Bârzii Township	Singers	Dumitru Linguraru
	Jiana Veche Village, Jiana Township	Bayash	Mutu Vasile, called Melcu

Source: Study "The traditional Romani culture from Mehedinți County", 2019

In Vidin district, representative are the Romani people from "Drumul Nou" neighborhood, Vidin city, and those from Dunavtsi, Makresh, Belogradchik.

Table 7 Representative Romani people by occupations in Vidin district, Bulgaria

Provinces (land) Bulgaria	Localities with Romani population	Nations/ occupations	Representative Romani people
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Vidin	Vidin city ("Drumul Nou" neighborhood)	Singers	ANGELOVI brothers Tsvetana Perova Marinova, known as the QUEEN Metodi Filchev - choreographer and NGO president
		Craftsmen-stoves	Nikolay Spasov Asenov, known as Shani Pechkarya (the one who manufactures stoves)
		Traditions: Miss Vasilitsa, Celebration of the Plague tradition	
Dunavtsi city		Blacksmiths, they produce saddles, they are basket manufacturers, women produce homemade soap and cherepnya (a round clay tray used in the Balkan kitchen for baking bread and other food)	Grandma Mara (soap manufacturer) Mara Kamenova Angelova (cherepnya manufacturer) Krasimira, the secretary of "Svetlina" House of Culture in Dunavtsi city
		Belogradchik city - Karlovtsi neighborhood	Kalaidzhi Collection of plants, mushrooms, dog rose and wild seasonal fruits tsutsumans
Archar village (Dimovo municipality)-		Kalaidzhi	deal mainly with the collection of seasonal herbs and
		Koritari (trough-makers)	

Koritarski old neighborhood		work in the field of construction
Novo Selo village	Kalaidzhi tsutsumans	Lyubka Angelova, Secretary of the "Pametnik" House of Culture in Novo Selo
	Vlachs (Wallachian Gypsies)	They are no longer craftsmen, they have migrated abroad
Gramada village	There are no Romani branches anymore Arts within the Community Center	Romani traditions have not been preserved The Romani population is integrated into the village community They are no longer craftsmen, they have migrated abroad
Pokrayna village	Layashi (of Kardarashi origin) execution and manufacture of boilers for raki (a sweetened, often anise-flavoured, alcoholic drink that is popular in Albania, Turkic countries, Turkey, Greek Islands and in the Balkan countries as an apéritif)	Sasho (Boilermaker)
Makresh village	Romani customs: St. Mary's Day (28 th of August),	

	Ihtimiya-Bashnuvden / Petlyov den= Boys' Day
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Sursa: Study of the branches of the traditional Romani culture in Vidin region, 2019

In Montana, the localities with a significant number of Romani people are Valchedrum, Lom, Varshets and Berkovitsa, and with the lowest share of Romani people are Chiprovtsi and Georgi Damyanovo.

Table 8 Representative Romani people by occupations in Montana district, Bulgaria

Provinces (land) Bulgaria	Localities with Romani population	Nations/ occupations	Representative Romani people
Montana	Dolno Linevo village (Lom municipality)	Vlachs (Wallachian Gypsies) - baskets and furniture manufactured from willow and rattan, brooms for house and courtyard	Iliyan Martinov Hristov
	Gabrovnitsa village (Montana municipality)	Vlachs (Wallachian Gypsies) - bayash (miners)- blacksmiths	Georgi Georgiev
	Varshets city (Varshets municipality)	Kopanari or Spoon makers (‘carpenters’, primarily associated with wooden bowls), gadulka singers (musical instrument), wooden bowls and spoons	Dimitar Georgiev
	Gorno Damyanovo village (Georgi Damyanovo municipality)	Crops, medicinal plants and mushrooms collectors	Metodi Kirov

Asparuhovo village (Medkovets municipality)	Boilermakers, beekeepers and hive makers and basket weavers	Boril
Gorna Kovachite village (Chiprovtsi municipality)	Boilermakers, carpenter and stonecutter	Radko Vasilev
Gromshin village (Boychinovtsi municipality)	Boilermakers, wagon manufacturers and a carpenter	Alexi Trifonov
Yakimovo village (Yakimovo municipality)	Boilermakers, tradesman (he buys and sells animals)	Boris Borisov
Kriva Bara village (Brusartsi municipality)	Vlachs (Wallachian Gypsies), master of wooden bowls, spoons and others	Ivan Alexiev
Valchedrum village (Valchedrum municipality)	Boilermakers, Gypsy wanderer, working abroad	Grisha
Berkovitsa village (Berkovitsa municipality)	Boilermakers, tinman, he works with copper vessels Berkovitsa Brass Band	Stefan Kirov

Source: Study of the branches of the traditional Romani culture in Montana district, 2019

The Romani culture can offer varied experiences to tourists who are interested and have cultural motivations when traveling to a destination for tourism. They can be acquainted with their traditions and customs, music, dances, gastronomy.

Beyond the tourist experience, the Romani culture is also a case study of social nature, where different elements, customs and traditional cultural models can be identified such as:

- **marriage** (28% of Romani people between 15-19 years old are married) and the early pregnancy, the role of women in the community is seen only as a way of conceiving children, those being considered a productive resource that can bring additional income to the family, being introduced from an early age in the mysteries of the different crafts practiced by the family. Children sometimes represent 40% of the total Romani population.

Customs such as birth, with the ritual of bathing the babies, the first steps of the child, the cut of the hair of the boy in the family, the enrollment in the 1st grade, the wedding with the engagement (in Bulgaria the bride is bought by the groom, or in Romania where the bride must have a dowry) are very popular in Romani communities. For Turkish Romani from Bulgaria, the bride will be painted on her hands and feet, washed in a hammam (A Turkish bath - a place of public bathing associated with the culture of the Ottoman Empire and more widely the Islamic world) and she receives money.

When the parents do not agree with the marriage of the children, the theft of the girl is practiced or the couple run away in order to be accepted the subsequent marriage.

Death is also captured through specific burial rituals.

- **the rulers** of the Romani people were formerly called “bulibaşă”, nowadays they call themselves barons, kings, emperors, although they are not always recognized by the community and do not take into account its real problems.

- The dominant **religion** among them is Christianity with the Orthodox branch, followed by the Catholic and the Protestant ones in Romania and Bulgaria. There are also Muslim Roma in Bulgaria.

- The biggest **holidays** are Easter and Christmas, John the Baptist (7th of January/ 20th of January), St. George (6th of May), St. Mary, Saint Basil-Vasilica (13th, 14th, 15th of January) and “When Horses Celebrate Easter” (first Saturday of Lent) for Bulgarians and Muslims, the Ramadan. In Vidin city, in the “Drumul Nou” neighborhood, on the day of St. Gheorghe, the lazarice custom is still practiced, when the girls dressed in folk costumes, with flowers in the hair, walk around the houses, sing and dance. In the group

there is also a bride responsible for the cauldron filled with water and coins. They sing for health and wish the hosts well-being. Instead, they receive money and sweets. Here it is practiced as well on January 31st (St. Athanasius), the custom of “banishing the plague”.

- The Romani **language** has Sanskrit origins, being part of the Indo-Aryan languages, being related to the Bengali, Kashmiri, Hindi, Gujarati, Marathi, Punjabi languages. It has many dialects due to the influences suffered during the migration of Romani people in various areas of Asia and Europe: Hindi, Persian, Georgian, Armenian, Greek, Turkish, Arabic, Bulgarian, Macedonian, Serbian, Romanian, Russian.

- with nomadic origins, the Romani are based on an entire symbolic system exposed in **myths and legends** and elements such as: the sun, the horse, the fire, the fate / luck.

- the **folk costumes** are represented in the case of men of identity elements such as hats or long mustaches. At community events or celebrating days, Romani men wear a new suit, often brightly colored, with a white or colored shirt and pay special attention to footwear (usually wearing varnish shoes or if not, very well-polished shining shoes).

Romani women wear long skirts, multi-layered and richly colored, large earrings, long hair, braided and sometimes a flower in the hair. According to the Romani tradition the legs of a woman should not be seen; in fact, the entire lower body of a woman is considered impure. Violation of this principle is very serious and the woman is disregarded in her community, so long skirts should always be worn.

Regarding the colors found in the clothes of the Romani people, the red one predominates, because this color is considered lucky. The other primary colors are not missing, in very intense shades.

- Women usually wear high value **jewelry**. Not only are jewelry beautiful, but they also have value because they represent the family treasure. In the past, nomadic Roma had nowhere to keep their gold and that's why women braided it in their hair or sewed it on their clothes.

Considering the customs and traditions of the Romani people as the main element of differentiation in the composition of the tourist offer, it can be achieved, in time and with the involvement of all local stakeholders and not only, a sustainable development of tourism and implicitly of the localities where the Romani people are found, with certain advantages for all involved.

2.3. Problems and recommendations

The analysis of the current situation of the Romani people shows that at present the areas where they settled and where alternative tourism could develop, through the sub-branch of ethnic tourism, are not competitive tourist destinations from this point of view, predominating several other advantages of these areas that are related to culture, history or even the natural environment.

The main *problems* identified range from socio-cultural, economic, demographic to the tourist ones as follows:

- assimilation with the native population in many cities and even rural areas has led to **the loss of certain traditions and crafts**, but there are communities in which they are still preserved. The industrialization and development of the society as a whole make certain crafts disappear. For example, the silversmiths have increasing problems related to the sale of jewelry, which are no longer required because they are out of date. The other branches are facing similar situations as well.
- many of the occupations lose their significance in the contemporary period, the Romani people being forced to seek other means of obtaining income. With unemployment rates of 55% in some areas (Montana, Bulgaria) there is a phenomenon of **migration** to western Europe. Thus, they believe that they can provide a better life for those remaining at home if they go abroad.
- **the role of the woman** remains **the traditional one**, she devotes herself to the young family and goes to school in rare cases. They get married at the age of 13-14 and they give birth to children.
- **low level of education** and **high level of illiteracy**, sometimes education stops at 4 or 8 grades. School dropout is happening quickly in the primary or secondary school, for boys, who are forced to leave school to help their families. Through the specially created places for Romani people, an extension of schooling is attempted even at the level of higher education.
- the **integration of the Romani people** was tried, but more **forced**, as they are always considered members of the second rank of the community. According to experts, integration is the development of elements and features common between the minority and the majority group. These can be social values, a way of life, a way of working and others, which lead to a civilized coexistence, without the need for assimilation. In other

words, the minority group retains its cultural identity but finds a balance between its own values and the values of the majority group.

Instead, *assimilation* is defined as the complete taking over of the culture, customs, traditions, folk costumes and language of the majority by a minority group. Through this process, the minority group loses its initial characteristic features.

The assimilation can be natural (by living together for a longer period of time) or forced (followed by state measures, usually under totalitarian regimes). The blacksmiths and the bayash were naturally assimilated. The problem is often generated by authorities that cannot carry out a proper process of integrating these communities within the governed territories.

- **the negative image** that the Romani communities have created over time appears from the perspective of their habits, they are often used to ask and are perceived to have no real jobs that are adapted to the labor market. Ethnic prejudice thus prevents Romani people from participating fully in public life and makes it very difficult to integrate them.

- Romani families are more at **risk of poverty**, because at the level of Romani households work incomes are lower than those earned by the neighbors belonging to the majority community. At the same time, alternative sources of income are particularly limited. For example, the Romani people have fewer assets that could help them secure their livelihood from agriculture. Most Romani people have less than half a hectare of arable land; In addition, they declare that, due to the discriminatory relocation procedure, they receive poor quality land in unfavorable places that can only be used for agricultural crops to a very small extent. During the communist period they were forbidden to practice crafts, many Romani people practiced other activities such as collecting bottles, paper or scrap metal and selling them in collection centers or deal selling second-hand clothes, activities that require time, being poorly paid and extremely vulnerable. They often live isolated in outlying communities, where there are no adequate technical building facilities.

- Romani people from poor communities have developed their own strategy to procure their financial resources, looking for trades where there is no competition with members of the majority community (collecting bottles, iron, selling flowers, seeds, corn, and so on). This situation generates **a lower position of the Roma on the social level**, which can be extended as prejudice and stereotype throughout the community.

- due to the lack of access to medical services (they do not benefit from health insurance) being often forced to resort to emergency services, or because of the use of traditional herbal treatments due to the reluctance to traditional medicine, Romani

communities have a high degree of illness due to the unfavorable living, especially among the young Roma compared to the rest of the majority population.

- the areas / neighborhoods where Romani communities appear face certain problems and stereotypes such as:

- unpopular locations in order to develop as tourist places, being extremely little known;
- the phenomenon of discrimination against the ethnic group is very obvious and reduces the communication with them and the development of positive attitudes towards them;
- the high level of criminal offences committed by Roma creates a feeling of insecurity and fear when these areas are visited;
- having specific ethnic understanding and beliefs that are not understood by the majority population, they are perceived to be a very closed community;
- because there is a low level of living and education in these Romani areas / neighborhoods, it appears the impossibility of developing services, whether they are tourist services, businesses (craft training centers) or the development of these areas as tourist attractions.;

- from a tourist point of view, a macro-scale approach reveals several other problems that characterize the study area, namely

- an inadequate and uncompetitive offer on the alternative (ethno-cultural) tourism market in comparison with other European and extra-European destinations that already have experience in developing these niche products;
- the general infrastructure but also the tourist one has deficiencies due to the lack of investments, the accommodation spaces are not sufficient, they are not compliant,
- The quality-price ratio of the services is not fair and last but not least
- poor visibility in the online environment of these destinations that do not offer packages of tourist experiences besides the cultural tourism attractions already established at regional or national level, as current tourists would like, who are increasingly demanding and eager to live something new when visiting the destinations.

The Romani culture is less known to tourists, as most of the representatives of this ethnic group are too poor to promote themselves, and on the other hand the authorities are not interested in this undiscovered resource.

In this context, it is very important to establish a common plan and this resource from the cross-border area, the Romani culture, to be presented as a tourist product so that it can be discovered. The advantages of this process consist in the development of tourism and not only, the increased visibility of the Romani culture by surprising the positive parts for tourists but also for the inhabitants of the area, thus trying to combat the phenomenon of discrimination and achieving a natural integration of the Romani communities.

The solutions that can be proposed as a result of identifying these series of problems cannot be confined to punctual actions but must be included in a broader model of development, research and integration of these communities. Support for offering solutions must be integrated, both from the authorities, private and public entities, but also from the majority communities that must live with the Romani ethnic group.

But some recommendations could increase the success of these integrative processes even if they will be done in small steps in the first phases, the long-term expected result can be very visible at the community level and later at the tourist perception level:

- in order to combat the loss of traditions and crafts by the Romani population, it can be applied to the **promotion of these traditional crafts**, which can be considered as one of the ways in which they can be integrated. At the same time, by practicing them in an organized framework of tourist type, the economic situation of Romani families can also be improved.

- in order to widen the occupational palette and their easier inclusion in the labor market, thus being able to financially support the families from which they come, **professional training** in certain fields outside the classical trades would represent an important step of the participation of the Roma in the social and economic life of the community. This recommendation is imposed by the statisticians who show that just over half of the Roma have no job or practice activities that do not require prior qualification through a vocational training system. However, Romani men turn out to be more skilled in various trades than women, who still have a domestic role in their families.

Also as the young Roma leave the family, they become more skilled in more modern trades. Thus the occupational pattern undergoes clear changes from the practice of traditional crafts by the grandparents to the new trades practiced by the young Roma (bricklayer, painter, carpenter, auto mechanic, driver, welder, and so on) acquired either by participating in certain training courses carried out by projects or simply through daily

practice. However, these phenomena are more visible in the urban environment and less in the rural one.

- **adapting some traditional occupations to the new market requirements** can be a solution that will lead to keeping crafts but also obtaining income in a more organized environment by Romani families. Thus, many of the products made by them can be useful in everyday life, such as wrought iron products that can be modern and are quite demanded in today's market, osier furniture, carpentry, beekeeping, collecting of medicinal plants, organic production of food and other household goods that can be successfully premises for integration into the current labor market.

- last but not least, **the entrepreneurial, flexible, adaptable spirit of Romani craftsmen** who have succeeded with old traditions to be able to obtain sources of existence for their families, can be exploited in a wider context, in an organized way, whether touristic or just economically at the local level, but only with the support of the authorities, majority communities and potential tourists. It will thus appear a contribution to their promotion and to the change of prejudices about this culture which has a rather negative image at present.

- initiation of **communication campaigns and promotion** of cultural events specific to the Romani culture in the study area, with periodic evolution, in which to encourage the recognition of their ethnic identity and in which the majority community and potential tourists discover this positive part of the Romani culture:

- events in Romani language,
- events to promote the folk costumes through sale,
- of personalities in the musical field by selling CDs,
- of traditional wedding customs (“the make of the shirt”), baptism,
- of traditional trades (through fairs and partnerships with state institutions or with profile NGOs),
- events for the development of artistic skills and not only for young Romani people;
- promotion campaigns for the inclusion of young people in high schools and faculties on the places specially created for them by the ministries empowered.

- **strengthening cooperation and dialogue between Romani people and stakeholders** in order to encourage the Romani people to gain a voice in decision making that directly affects them; development of partnerships and cross-border agencies through investments in community development projects and strengthening the capacities that will lead to the development of leadership among Romani communities so that they can

participate in public life and decision making. In addition, this will focus on long-term sustainable initiatives.

- improving the modalities of **data collection** and conducting **research** on Roma in the study area and better monitoring the implementation of policies and strategies by involving stakeholders in monitoring and by increasing institutional capacities in this sector of the Romani community.

- facilitating **access to education** and policy development in this regard and aligning with some requirements of the Europe 2020 Strategy such as programs like “Youth in Movement”, “An Agenda for new skills and jobs” which have clear objectives to reduce school dropout among Romani children, to improve the integration of Romani people on the labor market and to diminish their risk of poverty.

- social exclusion, discrimination and high level of poverty - keywords that describe vulnerable Romani communities. **Tourism** can be a factor favoring the development of communities by increasing the visibility and raising public awareness about the current state of these communities, by increasing the level of tolerance and reducing social harm. The concept of “**pro-poor tourism**” (**PPT**) can be a way to solve the critical problems of the Romani community. The projects that have PPT focus on the fact that poverty can increase the net benefits of tourism, with long-term prosperity and high quality of life (Pénzes, Radics, 2012). Collaboration between governments and stakeholders (private sector - tour operators, local population, NGOs and local authorities) is essential. The issue always arises that tourism cannot provide jobs for all persons from marginalized communities and cannot solve all ethnic problems but can improve many situations considered to be problematic.

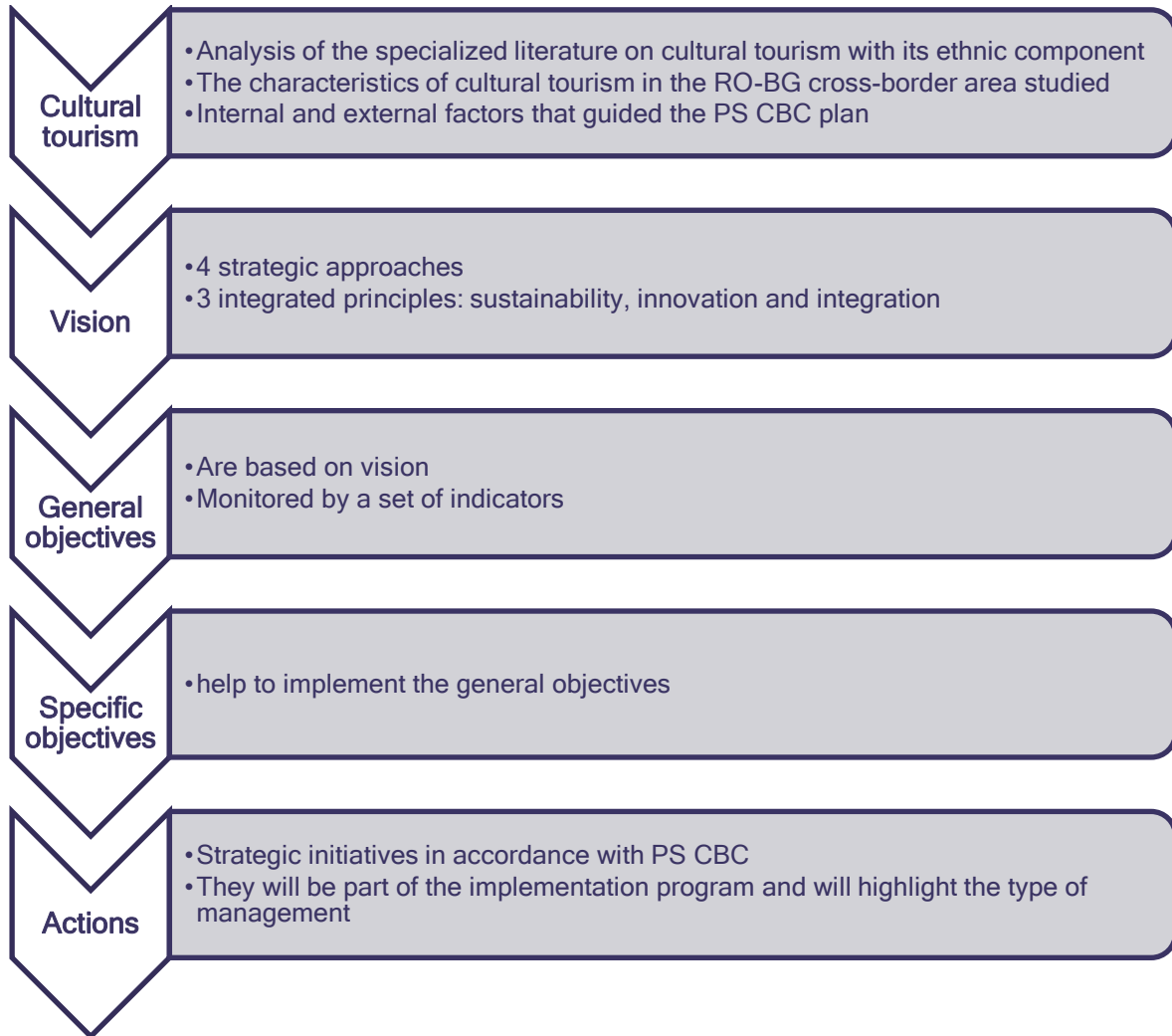
The creation of ethnic tourism products such as circuits, routes can serve to a cultural education, can produce incentives for conservation, protection and regeneration of the areas. The economic benefits for local businesses and entrepreneurs, the social and cultural opportunities for residents and tourists, and a better representation of these communities in the media and online would produce changes.

The feeling of pride arises when culture, art, music, dance and food are appreciated in cultural events and festivals, when communities are given the opportunity to show their uniqueness and diversity. The consequences of the transformation through tourism include at the psycho-social level the understanding of the self, the revision of the system of beliefs and changes in the lifestyle (Clark, 1991).

After the identification of the Romani communities and their characteristics, the necessity of including them in tourist packages appears, creating a niche tourism offer for an alternative, ethno-cultural tourism. Even if the general and tourist infrastructure in the Romani communities does not allow the development of mass tourism, sustainable, responsible, niche tourism can be achieved, thus respecting the global requirements and trends of the sustainable development of the rural or urban communities.

3. STRATEGIC PLAN FOR CROSS-BORDER COOPERATION (PS CBC)

3.1. PS CBC structure



3.2. The main characteristics of cultural tourism in the study area

In tourism, the tourism competitiveness according to the general context, infrastructure and resources, highlighted a classification of the countries of Eastern Europe, analysis carried out by the World Economic Forum in the document The Travel & Tourism Competitiveness Index 2017. Romania and Bulgaria are present with average values in this ranking, noting that Bulgaria has higher scores compared to Romania in all chapters, especially in the aspects related to the sustainable development and the infrastructure for tourism services, but the values are very close. The two countries are outstepped by Slovenia, Poland, Slovakia, Hungary.

Country/Economy	T&T policy and enabling conditions				Infrastructure			Natural and cultural resources	
	Prioritization of T&T	International openness	Price competitiveness	Environmental sustainability	Air transport infrastructure	Ground and port infrastructure	Tourist service infrastructure	Natural resources	Cultural resources & business travel
BALKANS AND EASTERN EUROPE									
Slovenia	4.8	3.7	4.6	5.1	2.5	4.8	5.4	3.8	1.5
Bulgaria	4.3	3.9	5.3	5.0	2.4	3.1	5.8	3.8	2.1
Poland	4.1	4.1	5.5	4.6	2.6	4.3	4.2	3.0	2.8
Hungary	4.9	4.2	4.7	4.7	3.0	4.4	4.4	2.6	2.3
Slovak Republic	4.1	3.9	5.0	4.8	1.7	4.2	4.3	3.4	1.5
Romania	3.8	3.9	4.7	4.4	2.4	2.8	4.4	3.0	2.3
Montenegro	4.6	2.4	4.8	4.3	3.0	3.2	5.4	2.6	1.1
Macedonia, FYR	4.3	2.6	5.2	3.7	2.2	3.3	4.0	2.1	1.4
Serbia	3.6	2.4	4.8	4.2	2.4	2.8	3.9	2.0	1.7
Albania	4.6	2.4	4.7	4.1	2.0	3.1	3.9	2.2	1.1
Bosnia and Herzegovina	3.7	2.4	4.3	3.9	1.8	2.5	3.9	1.8	1.4
Moldova	3.4	2.1	5.4	4.1	2.0	2.5	2.8	1.6	1.2
Balkans and Eastern Europe Average	4.2	3.2	4.9	4.4	2.3	3.4	4.4	2.7	1.7

Figure 9 Competitiveness index - infrastructure and resources - for countries in Eastern Europe (source: The Travel & Tourism Competitiveness Index 2017)

The same document presents in detail some economic and tourism indicators that highlight the discrepancies between the two countries. Thus Bulgaria receives 7 million foreign tourists annually, and Romania only 2.2 million. The revenues from tourism in Bulgaria are significantly higher, of \$ 3.1 million compared to \$ 1.7 million in Romania, the contribution to GDP is also very different, 3.3% in the case of Bulgaria and 1.3% in the case of Romania. The population working in tourism has a share of 3.1 (Bulgaria) and one of 2.2 (Romania). According to the report, Bulgaria is proving to be very competitive on prices and environmental sustainability but also on tourism infrastructure, the cultural resources having very close scores in both countries.

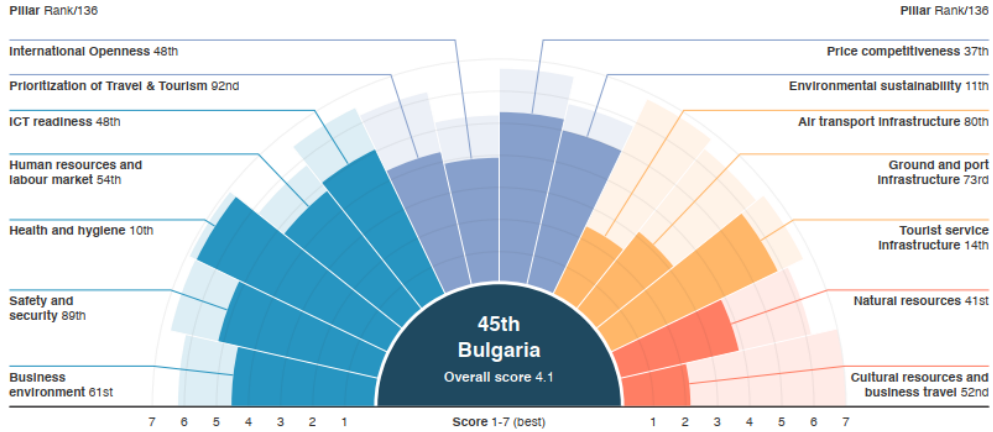
Key Indicators

Sources: World Tourism Organization (UNWTO) and World Travel and Tourism Council (WTTTC)

International tourist arrivals	7,099,000	T&T Industry GDP	US \$1,617.0 million
International tourism Inbound receipts	US \$3,146.2 million	% of total	3.3%
Average receipts per arrival	US \$443.2	T&T Industry employment	92,413 jobs
		% of total	3.1%

Performance Overview

Key Score  Highest score



Past performance

Travel & Tourism Competitiveness Edition	2015	2017
Rank	49 / 141	45 / 136
Score	4.0	4.1

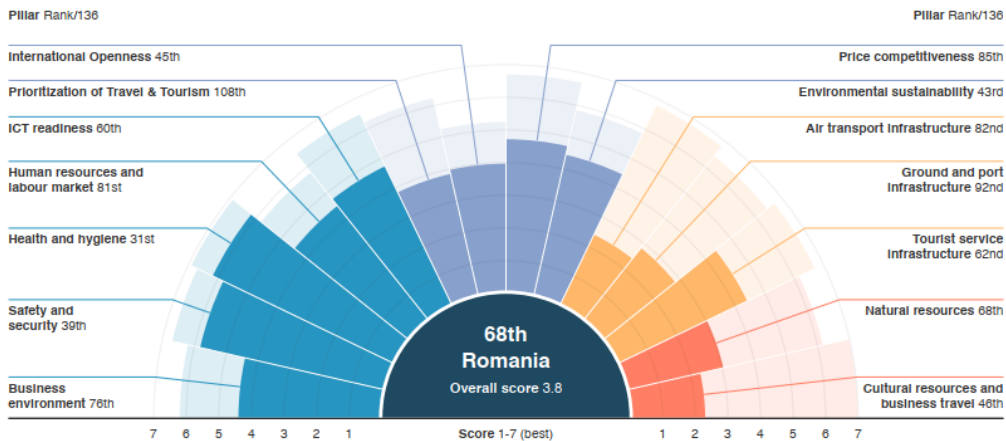
Key Indicators

Sources: World Tourism Organization (UNWTO) and World Travel and Tourism Council (WTTTC)

International tourist arrivals	2,234,520	T&T Industry GDP	US \$2,318.9 million
International tourism Inbound receipts	US \$1,712.0 million	% of total	1.3%
Average receipts per arrival	US \$766.1	T&T Industry employment	189,769 jobs
		% of total	2.2%

Performance Overview

Key Score  Highest score



Past performance

Travel & Tourism Competitiveness Edition	2015	2017
Rank	66 / 141	68 / 136
Score	3.8	3.8

Figure 10 Main indicators of tourism competitiveness and performance in 2017 for Bulgaria and Romania (source: The Travel & Tourism Competitiveness Index 2017)

Thus, Bulgaria is growing, and Romania is experiencing a stagnation in the tourism sector. Even though the overall score is relatively low and close between the two destinations, Bulgaria is ahead of Romania in terms of tourism.

Referring strictly to the study area, the RO-BG cross-border one, Dolj-Mehedinți-Vidin-Montana, the cultural offer is significant in all four areas under study, and the degree of competitiveness is similar. A summary of these cultural resources will highlight a diversity of them and numerous possibilities regarding the creation of tourist products. In addition to the traditional mass ones, there are also niche resources, such as the Romani culture, well represented in urban and rural areas (see chapter 2.2.).

For the cross-border area, cultural resources are located as follows:

Historical attractions:

- Mehedinți County holds historical vestiges from the Roman Empire period, in Drobeta - Turnu Severin Municipality are the ruins of Trajan's bridge, the Castra of Drobeta, the Roman Baths complex. There can also be visited the ruins of the Drobeta Turnu Severin Medieval Fortress, the Water Castle, the ruins of the Trikule Fortress and those of the Ada Kaleh Fortress.
- In Dolj county we mention Craiova Municipality, documentary attested in 1475, here being the Dacian and Roman city Pelendava; the former fortresses from Bâzdâna, Botoșești-Paia, Brădești; the castra in Cioroiu Nou village, the castra of Desa (a fort in the Roman province), and so on.
- in Montana- the fortress Castra ad Montanesium (Montana city), the ancient archaeological site in Asparuhovo village
- in Vidin- Roman fortress Ratsaria (Archar village), Baba Vida fortress (Vidin city) Belogradchik, The fortress of Castra Martis (Kula city), Roman fortress Ad marum (Koshava village)

Religious edifices:

- Dolj: 12 churches and monasteries located mostly in Craiova and in the vicinity
- Mehedinți: 10 churches and monasteries located in Drobeta-Turnu Severin and Clisura Dunării
- Vidin: 7 churches and monasteries located in Vidin city and in rural areas in the vicinity
- Montana: 9 churches and monasteries located in Lom, Berkovitsa, Chiprovtsi and in the surrounding rural areas

Monuments:

- Dolj: 12 busts (sculpted or cast representations of the upper part of the human figure), 3 memorials, 7 statues in Craiova

- Mehedinți: 4 busts, 7 memorials and a statue in Drobeta - Turnu Severin
- Vidin: Chuprene village clock tower
- Montana: the old historical center of the cities: Lom and Berkovitsa

Art-culture and sports

- Dolj: 3 theaters, museums, 11 museums, 2 libraries, a university, 2 stadiums, 7 parks and urban green areas
- Mehedinți: 1 theater, 3 museums, 5 libraries, 1 stadium, 5 parks
- Vidin: 2 art galleries, 6 museums
- Montana: 1 art gallery, 5 museums

Events

- Dolj: 1 in Plenița, 1 in Carpen, holiday traditions Easter, Christmas, New Year, the Epiphany
- Mehedinți: 1 in Sovarna, 1 in Ponoare, 1 in Vânju Mare, holiday traditions Easter, Christmas, New Year, the Epiphany
- Vidin: Easter traditions.

The cultural tourism offer is very diversified in the study area, with only a few examples in this regard, the niche segment of the Romani culture being added.

Tourism has to deal lately with an increase in the tourist demand that is no longer focused exclusively on the destination but on the unique trips that will be transformed into experiences that can be shared and become memorable. Tourists often choose to book their trips on their own and use social media to expose their experiences and to make reviews, influencing the choices of other tourists.

The online environment is becoming more and more important because tourists often book their packages online and use online search engines to plan their holidays and lately even the smart phones and tablets. During the trip, most tourists use online sources to get information about tourist activities and services and sometimes even create content on social media. These tourists, identified as millennials will have an increasing share at European level, estimated at 50%.

Companies that practice sharing economy (AirBnb type) in tourism will have higher rates of profit by 2025, over 50% / year, and their presence in the online environment is thus beneficial.

Tourism can be the key to development in the study area, but only through approaches that target new, niche segments, with cultural, interactive experiences for visitors. The

culture of the Romani minority is in fact an asset for the tourism offer in the area that can be implemented in various cultural tourism products.

3.3. Vision

PS CBC is the result of a process of analysis and synthesis of the tourism sector. This plan is open to all stakeholders who want to contribute in order to make a difference in the cross-border tourism market. It is desired the revitalization of tourism by introducing new experiences, which have proven to be successful in other international contexts, improving the beauty of the heritage by highlighting the uniqueness elements that will lead to increased competitiveness and will attract more tourists.

Cultural and ethnic tourism in particular, considered the engine of this PS, can contribute to the sustainable management of natural and anthropic tourism resources, generating social benefits and economic benefits for local communities.

The vision wants to have a new approach to the classic models of outlining tourism offers in a destination, an approach that aims at sustainability, innovation through digitalization, quality tourism services and a permanent adaptation to the new trends and requirements of potential tourists in the area. In addition to the traditional destinations known and established in the tourism market, PS wants to expand the tourism offer and include emerging tourism resources that will add value to the study area.

VISION

Revitalization of tourism in the RO (Dolj, Mehedinți) -BG (Vidin, Montana) cross-border area by introducing niche, ethno-cultural tourism products on the tourism market, which will determine the economic and social development in a sustainable way of this area.



Figure 11 PS CBC Vision

Cultural heritage	High competitiveness
The cultural heritage of the RO-BG cross-border area must be improved in terms of valorisation through sustainable management and innovative use of the territory.	The tourism system in the study area must increase its competitiveness and determine a sector development by increasing the number of employees in tourism, more tourists.
The tourist and his/her expectations	Integration and development
The created tourist experience must adapt to the tourist and his / her requirements / expectations.	Romani communities must be fully integrated, with net social and economic benefits. Decisions and responsibilities must be shared between stakeholders and this minority.

3.4. General objectives and integrated principles

In order to achieve the vision of the PS CBC, 4 general objectives have been established, which are based on 3 principles that will be found at the level of each general objective.



Figure 12 General objectives of PS CBC

The integrated principles identified within the PS CBC will intersect with all the general, specific objectives and even with the proposed actions, these being the sustainability, integration and innovation.

Sustainability

Sustainability from PS CBC refers to a wider range of areas of intervention: in addition to the environmental ones, it wants to include the economic sphere, cultural heritage, mobility and accessibility in the cross-border area, the use of financial resources and the creation of the tourist identity of the area based on the new proposed ethno-cultural tourism products.

Generally speaking, sustainability is a basic element of competitiveness and helps to conserve natural and cultural resources, landscapes and to attract investments in this conservation. The sustainable vision implies offering opportunities to all areas, whether they are urban or rural, increasing the employment rate in tourism and in the Romani communities.

Integration

The integration of Romani communities and their culture within the majority communities and on the tourism market means:

- better access to these mostly marginalized communities, by integrating them into a sustainable tourism market
- providing opportunities for Romani communities to obtain advantages from tourism regardless of guild / nation, provenance (urban-rural)
- the potential culturally motivated tourists to visit this cross-border destination to have the chance to raise awareness of the beauty and uniqueness of this ethnic cultural heritage.

Innovation:

The innovation targets the tourist destination, the economic and social profiles of the destinations, the marketing and communication, the quality of the tourism products and their related services and the price strategy.

A challenge of the present, innovation is synonymous with digitalization, the constant presence in the online environment and social media through digitized marketing, the presence on smart phones through optimization of websites on different operating systems of smart phones.

The success is achieved by the viral distribution of some tourist information, in which tourists are directly involved and the use of this information on a large scale.

The information and its available means of dissemination are in large numbers and can shape the image of the tourist market, the marketing techniques being used to obtain economic and social benefits.

In the study area, the tourist experience must integrate the rich culture, the Danube landscapes, the Romani arts and traditions. In order for these resources to be fully valorized, it is necessary to integrate the tourism products with a high degree of accessibility on the market.

3.5. Specific objectives, areas of intervention and actions

I. Innovation and integration of ethno-cultural tourism products on the tourism market

PS CBC wants to expand the tourism offer of the RO-BG cross-border area and to become more sustainable and competitive.

Starting from the inventory of tourist attractions and from the characteristics of the tourist demand:

- emphasis will also be placed on ethnic cultural attractions not only in known urban areas, but also on those in areas more difficult to access, often the rural ones.
- new tourist routes with an ethnic theme will be created as tools that combine the traditional Romani culture with the classic cultural tourist attractions with already established valences.
- it will be encouraged the increase of promotion both in cities with known cultural attractions and in the rural areas (Romani neighborhoods)
- in order to have a diversified tourist offer, other tourist attractions from the targeted areas will be embraced, being included in addition to the cultural tourist resources, the natural ones as well.

PS wants to form a complementary tourism offer, integrated by proposing new destinations and products for alternative tourism, which will surprise the Romani culture in the most authentic situations. The actions will enrich the existing tourism offer by disseminating and informing about this culture which will be included in the new tourist packages.

This general objective is based on 3 specific objectives.

Specific objectives

I.1. Conservation of existing tourism objectives and improvement of related tourism products through an integrated approach:

- In areas with tourist attractions that are already known, the main objectives are to increase cross-border cooperation between stakeholders, to develop public-private partnerships in order to obtain a more sustainable, innovative and diversified tourism offer.

- A rehabilitation of the areas that have been subject to degradation over time and which have affected the environment, the landscape and the cultural heritage.
- Providing support to areas that want to develop their products through promotional activities based on research and studies of existing tourism demand.

I.2. Supporting emerging tourist areas through niche tourism:

- Destinations with a potential for development but which are not fully known, the so-called emerging areas, can benefit from attracting tourist flows by extending the tourism offer with new authentic tourism experiences.
- Small cities that have areas or neighborhoods with a representative Romani community can develop niche tourism products, promote them and thus increase the quality of life of the entire community.
- By promoting these small areas that most often face many problems of economic, social nature, the economy can be revitalized and the population decline and migration can be prevented.
- Emerging areas that are based on local resources and which can be valorized through tourism must be identified; in order to achieve sustainability, it is also necessary to apply methods to quantify this sustainability.

I.3. Diversification of the offer by creating new ethno-cultural products in the study area:

- the development of new products by outlining common tourist routes between RO-BG counties / districts will in fact be considered as a bridge between different forms of tourism and tourist experiences, there will be connected areas with tourist notoriety (large urban centers) with less developed areas (small cities or villages where Romani communities exist). These will also allow the development of various activities such as handicrafts demonstrations, art, participation in events, gastronomy.
- The new tourism products are aimed at the consumption but also the production of culture.
- The innovation will be granted by the integration in the new tourism offer of the creative industries (handicrafts, art, film, music, research and development), something that has not been approached until now in the cross-border area.

The actions corresponding to these specific objectives for the first general objective of the PS CBC are presented below:

Table 9 Actions necessary for the achievement of specific objectives of the first general objective of PS CBC

ACTIONS

I.1.	I.2.	I.3.
1.1. Continuous analysis and evaluation of destinations and of traditional and new, niche products	2.1. Continuous analysis and evaluation of destinations and of traditional and new, niche products	3.1. Continuous analysis and evaluation of destinations and of traditional and new, niche products
1.2. Support for cross-border cooperation for the development of tourist destinations and products	2.2. Intensification of interventions at county / provincial level in emerging tourist areas	3.2. Creation of common cross-border routes between the 4 study areas
1.3. Support for the conservation of tourist resources from destinations already established and known by tourists, with a focus on sustainability	2.3. Support for the development of emerging tourist destinations, such as villages with Romani communities or the marginal neighborhoods of big cities	3.3. Harmonization of the information transmitted and of presentations on the newly created tourist products in tourist information centers and at the units where tourist services are provided
		3.4. Supporting creative industries and craftsmen, of Romani artists to

		participate in shaping these new tourism products identified in the study area
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II. Increasing the tourist competitiveness of the cross-border area

The second general objective aims to create favorable conditions for the revitalization of the cross-border tourist area through:

- introducing innovation, digitizing information and focusing on creativity
- improving the access and tourism infrastructure
- increasing employment in tourism
- strengthening business networks in tourism

Specific objectives

II.1. Digitization of the tourism system in the study area

- It is necessary to create an online platform (website) for tourism and culture in the cross-border area in which the new tourism products and their services are presented. This objective will involve as many stakeholders in the area as possible by developing cooperation networks.
- The collection of data from tourism and the management in a common database that can be accessed with transparency and ease.
- The presence online, on social media networks by creating content and posting tourist information
- The development of an application for smartphones that would present the tourist routes, the plans.

II.2. Improving the access and tourism infrastructure in the cross-border area

- Improving access can also be done by opting for soft mobility systems (bicycle routes, paths, walking trails)
- Improvement of connections between means of transport between localities as many areas are not accessible by means other than the road (they do not have train access or have a poor public access)
- Providing transport information and connections between more coherent means of access for foreign tourists coming to the area.

II.3. Training of tourism staff and the creation of good practices

- The constantly changing tourism demand requires the development of new qualifications for tourism staff.
- Recent approaches in the tourism sector should also be presented to tourism staff in order to overcome the old brands and approaches towards clients
- The perception about jobs in tourism at present is quite negative (they are low-paid and seasonal), and this must be changed through new approaches of attracting young people and incentives to increase their interest in the field.

II.4. Support and development of businesses with a tourist profile

- Assessment of the quality of tourism services through compensation systems and tax discounts
- Integration of all the providers of tourism services in the study area (accommodation, food, recreation) on a single platform and their dissemination through external tour operators, thus the study area being positioned on the tourism map.

Table 10 Actions necessary for the achievement of specific objectives of the second general objective of PS CBC

ACTIONS

II.1.	II.2.	II.3.	II.4.
1.1. Creating a digital system for culture and tourism	2.1. Tourism Mobility Plan	3.1. Increasing the number of jobs in tourism by developing new professional skills	4.1. Supporting small tourism businesses through incentives, tax discounts, in order to reinvest the profits
1.2. Infrastructure for internet and wi-fi services widely available at locations in the study area	2.2. Strategic mobility projects: bicycle routes, trails, paths, slow mobility	3.2. Development of new interactive and current training modules	4.2. Connecting the providers of tourism services in a business network on a single platform

	2.3. Mobility with a focus on sustainability	3.3. New skills acquired that will result in a greater word-of-mouth promotion of the cross-border destination	<p>4.3. The development of public-private partnerships to improve and expand tourism products</p> <p>4.4. Incentives for tourism businesses to develop certain segments of tourism demand</p>
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III. Creating an innovative marketing of the cross-border destination

PS CBC proposes a standardized plan to use online tools to attract more tourists. Dynamic management addressed differently for markets and products is encouraged. Marketing must be differentiated and specialized, the products created must be addressed to a very clearly drawn segment of tourists. Tourism analyzes and tourist data collection must be continuous processes.

Specific objectives

III.1. Strengthening the positioning and attractiveness of the cross-border destination and its proper promotion in the internal and external markets

- Consolidation on the market will be done through the common branding process that will be achieved through cross-border cooperation
- The promotion will be done through the online environment with differentiation according to the tourist segmentation (3 segments identified by tourists), both for the international market and for the internal market.

III.2. Diversification of the tourist offer to attract a wider segment of tourists

- The products created must have a good potential for development in the medium and long term, reduce the seasonality and cause an expansion of the tourist demand also in areas that are not very well known from a tourist point of view.

- The establishment of inter-institutional partnerships will allow the application of joint activities and measures.

III.3. Implementation of digital marketing

- Cross-border destination management will have a digitized approach to marketing. Tourists need to get to know the new areas proposed on routes, to understand them, to visit them and to recommend them to other tourists. The Internet will serve as a tool to achieve this goal.
- Processes such as SEO (Search Engine Optimization), content development on social media (facebook, Instagram, Youtube) and email marketing will be used frequently.
- Data Analytics and Testing & Optimization will be used to constantly find ways to sell and promote online with the most efficient results.

Table 11 Actions necessary for the achievement of specific objectives of the third general objective of PS CBC

ACTIONS		
III.1.	III.2.	III.3.
1.1. Standard promotion and coordination of tourist image	2.1. Monitoring system of tourism demand and supply through market studies	3.1. Common guides with rules for promotion and content development for the cross-border destination
1.2. Integrated promotion of the Romani culture through handicrafts, events	2.2. Promotion of tourism products in accordance with the general objective I	3.2. Differentiated use of marketing tools depending on the target markets
1.3. Emphasis on	2.3. Promotion of	3.3. Coordination

promoting intangible cultural heritage	the Romani culture online and through tourist experiences	of social media strategies at local and cross-border level
1.4. Creation of DMO (Destination Marketing Organization)		

IV. Efficient cooperation by involving all stakeholders in the PS CBC activities

- Cross-border cooperation will be efficiently achieved by involving all stakeholders who will have common points on the agenda of development for their areas or businesses.
- Developing an effective dialogue between service providers, authorities, local population, minority population, potential tourists.

Specific objectives

IV.1. Promoting participatory management and encouraging stakeholders to make decisions based on sustainability and innovation

Effective collaboration between stakeholders is needed from the moment of creating the PS CBC and during the implementation and monitoring of the plan to ensure the tourist quality.

IV.2. Data collection, analysis and transparency of dissemination in the cross-border area

- To carry out an objective analysis that is the base of the decision making, statistical data are needed, which are mostly not available on national statistical platforms.
- The calculation of the indicators of competitiveness and performance in tourism must be based on an adequate data collection, with a well-established periodicity and which should be transparent between the areas in the cross-border region.

IV.3. Monitoring tourism development plans and policies

- Monitoring can only be done according to a well-established scheme at certain time intervals, with performance indicators that evaluate the effectiveness and efficiency of the actions implemented in the plan.
- The evaluation report can be useful for stakeholders or even the local population.

Table 12 Actions necessary for the achievement of specific objectives of the fourth general objective of the PS CBC

ACTIONS		
IV.1.	IV.2.	IV.3.
1.1. Regular forums of the stakeholder	2.1. Development of systems that produce and disseminate the collected data	3.1. Creation of a system of monitoring the PS CBC and the impact of the activities proposed by it
1.2. Creation of common documents between the study areas	2.2. Implementation of a relevant system of indicators	
1.3. Digital communication and exchange of best practices to provide information in due time		

3.6. Monitoring and evaluation of the results and impact of PS CBC

The implementation of PS CBC will be based on *the success criteria* for the evaluation of the project, expressed in the vision and objectives of the study and in its results. These will be summarized mainly through:

- active involvement of stakeholders in decision making

- raising public awareness regarding the problems of Romani communities in the study areas
- accessing the information from the study and the proposed strategic plan
- the application of certain improvement measures.

Monitoring means constantly checking that the implementation of the vision and objectives of the PS CBC is properly achieved and that the expected effects have been recorded.

Monitoring its results should help in making decisions about how the plan should be managed in the future.

Clear monitoring and evaluation should be undertaken by all stakeholders involved in this process:

- representatives of public authorities
- the tourism business sector in the RO-BG cross-border area
- institutions and organizations active in the field of tourism and in that of the Romani people
- specialists dealing with sustainable tourism and related sectors
- the residents of the four areas.

It is added to these a set of tourist indicators that will be useful in future analyzes undertaken after the implementation of the PS CBC:

Table 13 System of indicators used to monitor the implementation of PS CBC

Indicators for joint monitoring of PS CBC	
1. Tourism indicators (of tourism demand)	<ul style="list-style-type: none"> • Cultural consumption of the proposed tourism products • Length of stay • Number of visitors • Tourist occupancy rate • The level of satisfaction • Tourist perception of the image of the proposed tourist routes for the valorisation of the Romani culture in the cross-border area
2. Economic indicators	<ul style="list-style-type: none"> • Expenses / tourist • Total expenses / year

	<ul style="list-style-type: none"> • Revenues from tourism • Number of SMEs set up that have tourism activity with the involvement of Romani communities • The estimated number of jobs created
3. Development indicators	<ul style="list-style-type: none"> • Number of development actions • Number of handicraft centers created
4. Sustainability indicators	<ul style="list-style-type: none"> • The number of cultural tourist attractions exposed to the risk • The impact of the tourist flow on the different cultural areas • Visual evaluation of the quality of the areas with Romani communities

The evaluation of the strategic plan must be individualized within a context with clear temporal terms.

Table 14 Short, medium and long-term PS CBC evaluation

Time	Evaluation	Report
1 year (short term)	Implementation of PS CBC	Annual report
1-5 years (medium term)	Achieving the proposed objectives by quantifying the results	Annual and final report at 5
5-10 years (long term)	Positive / negative effects of PS CBC in the region	Reported to 10 years

The medium and long term evaluation of the efficiency of the strategic plan will be made visibly by:

- increasing the number of tourists in the study area who also have a consumption of ethnic cultural products,
- involvement of the authorities that come to support the proposed measures with the final aim to develop the Romani communities in the study areas economically and socially
- studies and researches subsequent to this strategic plan through which new tourist routes proposed as viable ethno-cultural products in the area will be identified.

4. DEVELOPMENT OF SUSTAINABLE TOURIST PRODUCTS IN THE RO-BG CROSS-BORDER AREA

4.1. Ethnic and cultural tourism products in the RO-BG cross-border area

The tourist product includes all the goods and services (transport, accommodation, meal, leisure, and so on) indispensable for the smooth running of the tourism activities. Only those elements that are "consumed and recycled" through the contribution of the tourism economy or the branches that serve it are part of the tourism product sphere and the tourist product must always have a financial correspondent.

The recycling of the tourist product represents in fact its diversification and permanent adaptation to the tourist demand.

In order to create ethno-cultural products in the study area, the characteristics of the cultural products as a whole are detailed in the chapter. 1.2.

Often considered synonymous with the tourist offer, these tourist products should not be confused with the attractive elements of the tourist, natural or anthropic fund, the latter representing rather the fundamental motivation for making a trip.

The tourist product is therefore a commercialization of the tourist offer in the form of a tourist package or items taken separately. There is an interdependence relationship between the components of the tourism product, each of them having an important role in meeting the needs of tourists.

The ethno-cultural tourism product is thus a combination in multiple variants of:

- *the elements of attractiveness* (tourist fund = natural and anthropic tourist resources) offered by the study area;
- *the services specific and non-specific* to tourism (results of labor force action on the general and specific material basis).

Within the tourist product, the weight of the elements of attractiveness and of the services differs depending on the motivation and the particularities of the tourists, on

seasonality. For example, in the ethnic tourism products the elements of attractiveness prevail (the cultural component is significant) and in comparison with the services (there are other forms of tourism, such as the business tourism, where services are very important for the unfolding of travel).

Because there are many possibilities to combine the attractive tourist fund with the tourist services, the tourist products can be differentiated on the market and different products can be created with their own themes even within the same cross-border destinations or even within the form of cultural tourism, as it is desired in this case the creation of cultural products with an emphasis on the ethnic dimension, namely the Romani culture.

The main characteristics of the ethno-cultural tourism products are:

- the products are *heterogeneous* - a result of the dependence of the services on the material endowments and the service providers;
- the products are *complex* - result of the combination in multiple variants of the component elements;
- the products are *non-storable* - the elements that compose them cannot be stored;
- they occur as the consumption is manifested;
- the products are trying to extend the existing seasonality in the cross-border area.

The ethno-cultural products must have a specificity and originality through which to ensure their own life, especially related to the area of origin, namely the crafts and traditions of the Romani culture in the study area.

Thus, cultural tourism becomes a product that contains:

- tangible aspects (direct - job creation and material benefits; indirect - social impact, accessibility, image)
- intangible, symbolic aspects that include the creation and promotion of "authentic" ethno-cultural tourist attractions in the form of tourist images that occupy a place in the visitor's consciousness.

For the development of such ethnic products in the cross-border area of study it is necessary a horizontal integrated coordination of the following activities that in fact constitute the stages of this development:

- the creation and development of coherent tourism products, which are based on the existing ethnic cultural elements and which must be correlated with the expectations of potential tourists (a stage that involves a knowledge of tourists through an adequate segmentation) (Boniface, 1995)
- the creation of a dynamic group of stakeholders that can influence the cross-border area through their information and professionalism;
- the efficient use of the tourist space by both the local population and tourists (through better information and signaling of tourist places, through more efficient and friendly public transport with the soft-mobility environment);
- the elaboration of a strategy, a plan that must be based on the identity of the Romani culture and which will integrate actions from different fields of intervention in order to be successful;
- promotion and marketing of tourism products created that will improve the image of the Romani community through tourism, such as events (festivals, holidays), which prove to be very useful tools because they combine the economic and the ethno-cultural side, the local actors with the external ones, the residents with tourists, and help revitalize the cross-border space.

The triad tourist planning - management - tourist marketing helps in the permanent research and knowledge of the area, but also in an adaptation to the changing demands of the market and to the tourist segments.

Tourism planning aims at developing the natural and socio-economic environment for domestic / international tourist markets of attractions, tourist infrastructure (accommodation, transport) and tourist services, but also the use of this tourist and general infrastructure by the local population (Page and Connell, 2001).

Tourism marketing is the constant study of the tourist demand and its evolution, wishing that by specific methods to permanently adapt the tourist offer to these tourist requirements in order to satisfy them and to realize profitable economic activities under the conditions offered by the market (Tigu, 2001) .

The marketing of the ethno-cultural products is in the center of the strategy's development and ensures the analysis, planning, implementation and control of the actions proposed on areas of intervention (General Objective II, chapter 3.4.), which respond on the one hand to the expectations of the Romani community and on the other hand, improve the quality and competitiveness of the study area.

4.2. Methodology for execution of ethnic and cultural tourism products

In order to design these tourist products centered on the Romani culture, on its diversity and complexity, tourist routes have been outlined and several stages have been completed as follows:

1. Analysis and synthesis of information about:

- own cultural and ethnic tourism offer from the RO-BG cross-border area
- similar tourist offers in other tourist destinations and their success;
- the tourist demand for such similar tourist products from other tourist destinations
- drawing of the segments of tourists to whom the products from the study area are addressed, the so-called tourist segmentation, taking into account travel motivations: income, age, socio-professional category, tourist preferences, and so on;
- the components that will be included in the proper tourism products: the elements of Romani culture: handicrafts, customs, music, gastronomy, other cultural tourist attractions in the study area, the specific technical-material basis (tourist infrastructure) and the services offered, the accessibility in the different areas with representation of the Romani culture.

2. **Selection of tourist attractions, of units of tourist infrastructure and services offered** according to the typology and particularities of the tourist segmentation outlined in the previous stage.

3. **The combination** (based on the results of the study of the supply and demand for the ethno-cultural tourism in the study area) and **the assembly of the components of the tourist product** - the choice of tourist locations (urban or rural areas), the means of transport - distance and travel time, the units of accommodation and food, other tourist services and tourist information through tourist information centers.

4. Marketing and promotion of tourism products:

- actions that propose the creation and distribution of brochures, leaflets, tourist posters, promotional catalogue, and so on;
- taking pictures and the execution of a promotional video
- organizing events: thematic caravans, festivals, workshops
- participation in tourism fairs
- digital marketing: website creation, mobile application
- media advertising.

4.3. Tourism segmentation

The tourism segmentation is generally done taking into account several elements:

- Motivation of the trip: recreation, culture
- Origin of tourists: urban-rural, internal-external-cross-border environment
- Demographic elements: age, gender, income, occupation, level of education, marital status, religion
- Psycho-behavioral elements: values, lifestyle, behavior, preferences
- Tourist products: cultural, ethnic, active tourism.

Following the analyzes, it was concluded that the tourist segmentation suitable for the ethno-cultural tourism products from the study area can be divided into three groups that must be targeted with specific tourism product elements, as follows:

1. tourists that are culturally **motivated** to visit a destination - their holiday is under the cultural sign, having a specialized interest in culture, with special attention paid to the elements of architecture, art or festivals (they are part of niche tourism)
2. tourists who want to be **attracted** to cultural elements when they visit a destination, although their main motivation is not the cultural one, they have a motivation and a very high interest for the culture and its associated forms within a destination, being attracted by cultural opportunities that they come in contact with while visiting the destination
3. tourists who are **incidentally** culturally motivated, their main motivation for travel being not a cultural one - they are based on another motivation to visit a destination (recreation, visits to relatives and friends, and so on), participating in cultural activities only if they intersect with their holiday itinerary (they are part of mass tourism) (Fáilte, National Tourism Development Authority).

Further, each segment of tourists shall be detailed, highlighting their preferences and what components of the ethno-tourism products are suitable for them:

Table 15 Characteristics of the tourism segment - Tourists who are culturally motivated to visit a destination

1. Tourists who are culturally motivated to visit a destination		
Segmentation	Preferences	Components of tourism products
1.1. Groups organized by tourists		
1.1.1. Groups from outside the study area, with cultural interest,	Preferential packages with access to tourist with special certain	- cultural heritage - Romani music bands - architecture

<p>this being the main motivation to visit the destination</p>	<p>locations and information about attractions</p>	<p>- meetings with the Romani population to observe their habits</p>
<p>1.1.2. Groups in the study area</p>	<p>Complex routes and circuits - with geographical, historical, cultural, ethnic elements</p>	<p>Routes that highlight the Romani culture and thematic days</p>
<p>1.2. Unorganized travelers in groups, traveling individually</p>		
<p>1.2.1. Tourists interested in cultural and ethnic heritage</p>	<p>They want special access and knowledge of details about their areas of interest, such as ethnic cultural tourism</p>	<p>Thematic routes of the anthropic heritage</p>
<p>1.2.2. Tourists interested in events, including educational ones (camps, summer schools, courses, workshops, team-building)</p>	<p>as ethnic cultural tourism</p>	<p>Packages for festivals or different complex events (caravans) that include accommodation, meal, transport, access tickets</p>
<p>1.2.3. Tourists interested in gastronomy</p>		<p>Accommodation with quality restaurants offering various dishes, involvement in activities of preparation of Romani cuisine, with wine tasting</p>
<p>1.2.4. Tourists interested in natural and cultural heritage</p>		<p>Tours with the presentation of flora, fauna within protected natural areas and areas with immovable cultural heritage</p>

Source: adaptation after Fáilte, National Tourism Development Authority

Table 16 Characteristics of the tourism segment - Tourists who desire to be culturally inspired whilst visiting a destination although their main motivation is not the cultural one

<p>2. Tourists who desire to be culturally inspired whilst visiting a destination although their main motivation is not the cultural one</p>		
<p>Segmentation</p>	<p>Preferences</p>	<p>Components of tourism products</p>

<p>2.1. Couples or groups of friends traveling by car in various regions</p>	<p>They seek to establish a connection with the people and culture of the area visited. They like the variety of tourist attractions and have different activities to do.</p>	<p>Routes by car that include various cultural activities for all budgets. No nightlife</p>
<p>2.2. Couples or groups of friends from the young category who visit the area only on weekends or have short visits</p>	<p>They search for urban areas with nightlife</p>	<p>Theater, music, dance with special packages for thematic evenings, including traditional Romani music They use the local transport and the means of information from the tourist attractions Thematic routes with discounts if booked in advance and details about shopping, bars, music, dance</p>
<p>2.3. Groups of tourists, adults, who book in advance the tourist packages</p>	<p>Visit most of the cultural tourist attractions and seek to discover the lifestyle of the destination. The cultural and ethnic heritage occupies an important place in the journey, it must have a variety of attractions and activities.</p>	<p>Thematic or non-thematic routes The provision of recreation and entertainment through events (this does not necessarily include nightlife).</p>
<p>2.4. Young “wanderer” type tourists - hikers</p>	<p>Adventurous tourists looking for tourist experiences that</p>	<p>Traveling routes and sometimes with not expensive or free activities</p>

	<p>reveal the daily life of the locals and the main tourist attractions.</p> <p>They are accommodated in hostels or hotels with a low budget.</p> <p>They use public transport very often</p>	
2.5. Families with children	<p>They are looking to do new things but in places not far from the area of residence.</p> <p>They are attracted by cultural objectives, events, green spaces.</p> <p>They prefer small, quiet cities, especially on weekends.</p>	<p>Relaxing family activities, practiced with children.</p> <p>The provision of comfort and variety to keep them loyal.</p>

Source: adaptation after Fáilte, National Tourism Development Authority

Table 17 Characteristics of the tourism segment - Tourists who are incidentally culturally motivated, their main travel motivation being not the cultural one

3. Characteristics of the tourism segment - Tourists who are incidentally culturally motivated only, their main travel motivation being not the cultural one		
Segmentation	Preferences	Components of tourism products
3.1. "Adventurous" tourists, married without children traveling to meet the region and its people	<p>They search for the local attractions and want to understand the region's culture through tourist experiences related to music, sports, rural activities</p>	<p>Routes by car</p> <p>Thematic routes with authentic accommodation units</p> <p>They prefer to travel to several locations, quickly getting bored of just one destination</p>

	They search for the tourist interpretation of cultural heritage	
3.2. Groups of pupils and students who come in an organized way for educational events	<p>The groups of young people visit the most important tourist attractions in an organized way, all the activities they participate in having a clear educational purpose</p> <p>Students can spend their free time in bars, restaurants, recreation facilities</p>	<p>Attractions with discounts for pupils / students</p> <p>Routes that include music, cultural activities, which combine with leisure time in various recreation facilities</p> <p>They use smartphones and applications extensively</p>
3.3. Active tourists who prefer nature through specific activities (hiking, biking), combining cultural elements	<p>They are tourists with higher education who want to be active in nature by practicing specific activities (adventure, recreation), the culture being secondary in their motivation for travel.</p> <p>They also visit such cultural objectives only if they intersect with their itinerary or are near the locations where they carry out their activities.</p>	<p>Evening entertainment</p> <p>Active routes with history-culture elements, crossed by foot</p> <p>Local gastronomy and local cultural heritage</p> <p>Alternative indoor activities for days when the weather does not allow them to be active in nature</p>

Source: adaptation after Fáilte, National Tourism Development Authority

4.3. "The treasures of the Romani culture" – tourist routes in the RO-BG cross-border area

ROUTE 1. CRAIOVA-MALU MARE-ORȘOVA-EȘELNIȚA-VIDIN-DUNAVTSI-ASPARUHOVO-GABROVNITSA-MONTANA



Craiova-Montana



424 km



6 h 52 min

Legenda - Legend

Limita unitatii administrative - Limit for administrative units

Drumuri - Roads

Traseu - Route

Dunarea - The Danube

Oras - City

Sat/comuna - Village / Township

Cultura roma - The Romani Culture

Obiective istorice - Historical attractions

Arhitectura - Architecture

Obiective religioase - Religious attractions

Obiective culturale - Cultural attractions

Muzee - Museums

Gastronomie - Gastronomy

Parcuri - Parks

Podgorii - Vineyards

Recreere - Recreation

Viata de noapte - Night life

Aeroport - Airport

ROUTE DESCRIPTION

The route starts from Craiova Municipality, the residence of Dolj County, which has a rich cultural heritage and also has representatives of crafts and of the arts of Romani culture in its neighborhoods. From the city, the route continues to Malu Mare township, which is part of the metropolitan area of Craiova, where Romani traditions for wedding and for the Gurban may be found, but also silversmiths and Romani specific gastronomy. Starting on the E79 road, the cities Filiași, Strehaia, Drobeta-Turnu Severin are crossed and Orșova is reached, a displaced city on the banks of the Danube with numerous natural but also anthropic tourist attractions. In Orșova the boilermakers may be found, but also the Romani gastronomy. On DN 57 the route is continued to Eșelnița, where Clisura Dunării may be admired, boat tours may be performed and the Romani singers in the area may be listened.

From Eșelnița, the road back to Drobeta-Turnu Severin will be traversed and on DN 56A the route shall continue through Hinova, Vânju Mare, Cetate, Maglavit, Calafat, where the Calafat-Vidin Bridge will be crossed to the homonymous city. In addition to the

traditional cultural attractions, there are numerous Romani traditions in the Drumul Nou neighborhood, singers and craftsmen who manufacture stoves. Continuing on the E79 road, Dunavtsi city will be reached, where various craftsmen may be noticed: blacksmiths, manufacturers of saddles, manufacturers of baskets, women who produce homemade soap and cherepnya. Continuing on roads 11 and 112, 114 the Montana district is reached, in Asparuhovo village where may be found boilermakers, beekeepers and manufacturers of beehives and osier baskets. Continuing on the road 81, Gabrovnitsa village is reached with blacksmiths and then the Montana city. The whole district has a rich cultural and ethnic heritage of Romani culture, but also alternative forms of tourism and recreation.



ACCESSIBILITY (TRANSPORT)

Road infrastructure

RO: E79, E70, DN 57, 56A, E79, Calafat Vidin Bridge,

BG: E79 (Vidin - Dimovo - Ruzhintsi - Montana - Vratsa - ok.p. Sofia - ok.p. Blagoevgrad - border with Greece), Road 11 ("(ok. p. Vidin-Dimovo) - Simeonovo - Botevo - Archar - Lom - Kozloduy - Oryahovo - Gigen - Brest - Gulyantsi - (Debovo-Nikopol)" along the Danube River), Road 112, 114, Road 81

Public transport

Malu Mare may be reached by public transport from Craiova North Bus Terminal by regular journeys at 30-minute intervals.

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

Eșelnița township may be reached on E 70 up to Orșova, then on DN 57 until destination, by buses from Orșova with regular journeys at intervals of 1 hour.

In Asparuhovo (from Montana 39 minutes)

Montana Bus Station: Montana City, bul. "Hristo Botev" (opposite to the railway station); phone: +359 (0) 96 306 770; 0884 405 798; Work schedule 06:00 - 20:00.

Bus station and railway station - Medkovets railway station - phone 0882244793 - Medkovets village

Bus station - Asparuhovo village.

Lom bus station: Address: "Dunavska" street 10; Phone: +359 (0) 971 668 46; Lom railway station - Phone. 0887 398 610; Work schedule 04:30 - 21:30

Harbour 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

In Gabrovnitsa (road 81 towards Montana, 20`)

Bus station and railway station - Gabrovnitsa village, Montana Bus station: Address: Montana city, bul. "Hristo Botev" (opposite to the railway station); phone: +359 (0) 96 306 770; 0884 405 798; Work schedule: 06:00 - 20:00

Railway infrastructure

CFR Craiova railway station (Bucharest-Timisoara thoroughfare, connections to Bulgaria - Sofia and Serbia-Belgrade)

CFR Drobeta Turnu-Severin railway station (Bucharest-Timisoara thoroughfare) and Craiova (Bucharest-Timisoara thoroughfare, connections to Calafat and Transylvania - Cluj Napoca)

Vidin District BDZH - Passenger Transport "EOOD, railway No. 7 Vidin-Sofia (Ruzhintsi, Dimovo, Makresh, Gramada and Vidin) <https://vidin.government.bg/oblastna-transportna-shema>

River infrastructure (optional)

RO: Bechet harbour - Bechet - BG: Oreahovo ferryboat (through Vratsa district)

Aerial infrastructure

Craiova International Airport with the following destinations and access ways for the tourists:

Regular journeys: England: London - Luton, Italy: Bologna - Guglielmo Marconi, Milan Bergamo Orio al Serio Airport, Rome Ciampino, Spain: Barcelona El Prat, Madrid Barajas, France: Paris - Beauvais, Germany: Cologne - Cologne Bonn, Israel: Tel Aviv - Ben Gurion, Belgium: Bruxelles - Charleroi, Charter journeys: Antalya.



THE ROMANI CULTURE

CRAIOVA

HANDICRAFTS

Boilermakers

Mihai Gheorghe, Râului street, Craiova

Mihai Gheorghe is 58 years old and he is also known as the Hammer worker. He declares that his family "comes" (originates) from Bailești, Dolj and for 20 years they have built a house at the edge of Craiova, on Râului street.

Mihai Gheorghe "the Hammer worker" declares that until the 70's he was staying with his whole family in the gipsy camp and he was spending the summer in wanderings within the village. When they moved to the richer townships, they took orders and did not leave until they filled the households of pots and aluminum or copper buckets, or until they repaired those made in the past years. As long as the time was beautiful, they traveled through the country, with the wagon and the horse together with all the family members, the tent and the working tools. They were usually sitting at the entries and exits of the villages, where they had a source of water, around fountains. Mister Mihai tells that the boilermakers were accepted by the majority population in the villages where their tents were located, but the leader always announced the authorities for more safety.

The craftsman learned the profession from his grandfather and his father. He tells that his father was very skilled, he had a team of craftsmen, he took care of finding work for more people. He knew how to negotiate with the important people in the settlements where they were sitting with the gipsy camp, so they would not have problems with the locals.

As education, he followed the courses of 4 forms, but as a craft, he knows how to make boilers for țuca (a traditional Romanian spirit that contains ~ 24–65% alcohol by volume), pans, boilers, kettles, plates, embedded in various models (most often biblical) that they sell at the Fair in Romanești from Craiova, or upon request in the whole country. For 2-3 years, the craftsman has been working with Romano Butiq from Bucharest, who invited him to exhibitions and helped him to have more orders. Mihai Gheorghe, "the Hammer worker" produces objects from several materials: aluminum, brass, stainless steel, copper, but also iron sheet. The payment for them is negotiated with the customer, sometimes he does barter. If people do not have money, the craftsman also receives products: hens, pigs or other animals. For example, a copper boiler is made in 5 days and is sold with 35-40 million (3500-4000 RON).



Handmade artisanal plate



Boiler for țuca (a traditional Romanian spirit that contains ~ 24–65% alcohol by volume)

What is done manually is very difficult to accomplish, says the craftsman and this work is not very well paid to its true value. Now it's easier than before because he is not making the dovetail joints as before, to make the material red in the bottom and then to knock it. Now he is making an autogenous weld.

Handmade metal buckets

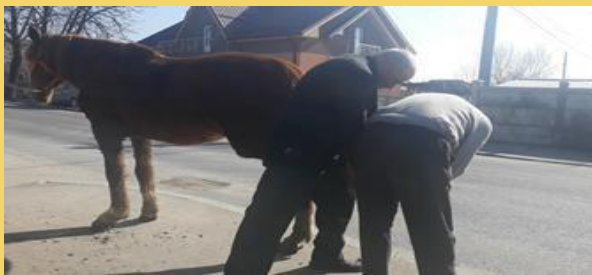
Mihai Gheorghe, "the Hammer worker" has 4 children, 2 girls and 2 boys, each at their own houses. His wife - Mihai Elena (she is called in the family "Oja") is from Dăbuleni,

Dolj, also from a family of boilermakers. His children are no longer making boilers, they have their own businesses. Mister Mihai says that they also know how to work, but they do not make all the operations from beginning to end. However, they help him when he has a lot of work and he requests their assistance.

Blacksmiths Pădeanu Feraru Gheorghe, 67 years old - Romanesti district- Craiova

Pădeanu Feraru Gheorghe was born in a family of Romani blacksmiths. His parents, Vasile and Maria did not know the Romani language, they were called Romanian Gypsies. His father was known as Vasilache the farrier. Pădeanu Gheorghe changed several occupations, until he became a blacksmith. He did not learn the handicraft from his father because he remained an orphan since he was young.

The handicraft



Until he learned the forge, Gheorghe Feraru was an electrician and worked at the Pitesti Plant and the Electroputere Factory in Craiova. He learned the profession from his father-in-law, a blacksmith from father to son who had a blacksmith workshop at Romanesti. He was making wagons, iron gates, sharpening agricultural gear, and shoeing

Horse shoeing at the edge of Craiova

every day. Twenty years ago, together with his father-in-law, they sold at their fair at Romanesti wagons made by them and had many orders for gates, and they were shoeing at least 2 horses per day.



During the communist period, but also nowadays, the boyash and many Romanians on the edge of Craiova and the neighboring townships have horses and wagons and need blacksmiths. In the Romanesti district there is a compact community of boyash. Almost every family needs a horse and a wagon, and that's why Gheorghe Feraru has activity frequently. He has a forge workshop inherited from his father-in-law and he uses the same tools, of 15 to 20 years old. Today he does not make wagons anymore, but he just sharpens tools for the people in the district or around and he is shoeing horses.

Cleaning the hoof before shoeing

Gheorghe Feraru says that he uses a lot of electric forging in the workshop, which is powered by a motorbike, vise, workbench, anvil and several models of hammers (sledge hammer, special hammer for the groove of the horseshoe, hammer for the paw, mandrel, drill specially adapted to make holes in horseshoes, welding machine, sharpening grinder, flex, clippers, pliers, "chiser" (joinery tool) and many other tools required in the workshop).

For horseshoes, Gheorghe Feraru uses striated iron or 10 mm platband. He gently heats the cox coals in the forge, then keeps the iron in the fire until it becomes red so it can be modeled. He usually needs a person to knock with the sledge hammer. That can be a pupil, who later can be a good craftsman. Gheorghe Feraru says that his boy learned this

occupation, but he does not practice it, because he wanted the two children to be educated, and they both followed the courses of a faculty to stop working hard like him.

After the iron became red, he is knocked with the sledge hammer until he slowly, slowly, formed the shape of a horseshoe. Then the ditch is knocked with a special hammer. Gheorghe Feraru keeps this hammer on the horseshoe, and the man with the hammer knock with the sledge hammer to make the ditch. Then the soldier is put (a hammer with a special shape at the top) to print on the ditch, the places where the holes will be given, then, with the drill, holes should be formed. There, the pin head will reach the horseshoe level (the horseshoe level is counted, after it is attached to the horse's hoof).

In the horseshoe, the hooves are made by the hammer, which appear as some iron additions that are placed on the back of the horseshoe. These holes are embedded in the ground, when necessary, on a slippery ground so that the animal does not slip. The craftsman attaches to the horseshoe a grif (old unit of measurement), a piece of iron of 10, in order to be at the same level with the hooves that are placed at the back of the horseshoe so that the animal can climb uniformly and have adherence.

Making the iron red for the horseshoe

Gheorghe Feraru makes a horseshoe in about 10 minutes, and in order to shoe a horse, it takes a maximum of 30 minutes for the 4 horseshoes. Then, to execute the horseshoe work it takes about 40 minutes, because the horse must be cleaned thoroughly at each hoop (with a small chop, the nail is easily cut), including the frog (the area in the middle of the hoof, which is like a tougher skin). So in about an hour and a little, he is shoeing a horse, together with the manufacture of horseshoes. For shoeing a horse, the man pays 50 lei. If people do not have money, Gheorghe Feraru negotiates with them and accepts 40 lei from them, or he asks in exchange for products: cheese, birds, flour, wheat or corn, depending on what each can offer.

The family

His father was originally from Salcuța de Pădure, the grandparents from his father were from Padea township and those from his mother were from Belot township. Gheorghe Feraru was the last child from eight brothers. In the family there were 4 children from the father's first marriage and four other children from the second marriage with Gheorghe Feraru's mother. However, no distinction was made between them, and there was understanding among brothers. His father was 56 years old when Gheorghe Feraru was born, and 13 years later, he died.

His father was a blacksmith and woodman, occupations learned from ancient times. He made wood carts and was famous in the township. He had apprentices who learned a job from him.

After completing the army, Pădeanu Feraru Gheorghe married and moved to Craiova, in the Romanești district, where he lives today. He has 2 children, a boy and a girl, and 3 grandchildren.

ARTS (MUSIC, DANCE)

Singers

PUIU BUCĂȚARU FOLK MUSIC ENSEMBLE - Craiova

Puiu Bucataru folk music ensemble occupies a place of honor in the world of singers from Craiova. *"The atmosphere at parties and weddings is maintained on the rhythm of folk music by the members of the small folk music ensemble, my Romani people, having in the blood the folk music inherited from the forefathers. Dorobanție district, an old district of Craiova, has hosted for centuries an informal folk academy"*, says Puiu Bucătaru, the head of the small folk music ensemble.

He confesses: "My song transmits the positive state to the world around me. We, the Romani people, say that the big-hearted people know how to have fun and look at life with optimism, they know how to appreciate persons to their true value and to be content with what God gives them. Often, we, the singers, we value in our song the qualities of soul that cheer the person which is whether in trouble or in joy."

Puiu Bucătaru and the performer Mona Idolu

The story of the clarinetist PUIU BUCĂȚARU and the formation of the SMALL FOLK MUSIC ENSEMBLE

Puiu Bucataru says that in his childhood he was fascinated to listen to the singers "singing live", who were usually gathering at the door of his home in Dorobantia. Still standing next to them began to appreciate and realize the quality of instrumental music. The singer says:



"Then, with the Gypsies from Dorobantia, I was going learning with them. Some of them, older, were saying to us: 'Look, sing like this, do like that, they were asking us to sing with our mouths ... others were asking us to play the guitar ... we all gathered in the gipsy camp and we sang as we could'".

Growing up among singers and listening to music from an early age, Puiu Bucătaru sang for the first time in the fanfare of Electroputere High School where he was a student. Later, his uncle, the singer Nelu Boata, enrolled him at the Popular Art School, where he learned to play the clarinet. Later, he was accepted in the "Mugurelul" Folk Ensemble of the Electroputere plant and in the "Maria Tănase Ensemble". He was part of the Nicolae Bălcescu Professional Orchestra, led by Master Ionel Budișteanu and played alongside famous names of the music industry, Ileana Ciuculete, Constantin Chisăr, Ionică Minune (accordion), George Udilă, who inspired him all his life, guided him and showed him certain secrets of the clarinet.

Nicu Bucataru sang at weddings from the age of 19 together with many other valuable singers of Craiova. He speaks with excitement about the old generation of singers called the Golden Generation of the folk music in Craiova composed of Anghel of Craiova - vocalist, Viorel Tudorache- violin player, Florica Roșioru-vocalist, Nicu from Romanești-drummer, Mitică Gorocil-accordionist, Marian Purcelan-saxophone, Ion Cicea-guitarist.

In 1995, Puiu Bucataru folk music ensemble was formed. At present, the band is consisting of 4 instrumentalists and two vocalists: Andruș-cimbalom, George Cioacă-double bass, Cristi Pârlea-violin, Răzvan-pipe organ, Puiu-clarinet and voice and Mona Idolu-solist.

Nicu Bucataru takes part in events with the small folk music ensemble and wants to form a Gypsy dance band in the future. Beyond participating in events, he is concerned to carry on

this job, initiating more young people in the secrets of the clarinet. Nicu Bucataru says that there is a need for individual study of 3-4 hours per day, as after a minimum of one year a young man to earn money from folk music.

The director of the small folk music ensemble believes that *"In the folk music, success is assured by individual study ... by a lot of work, not only by talent. I have assured the existence of my family from folk music, and in order to be asked for many events, you must be a person of character, to keep your word"*.

Puiu Bucataru comes from a Romani family, who do not speak the Romani language and who settled in Craiova in 1965. He says that his grandparents from his mother were famous singers, from Izvoare township, the former Rudari township near Calafat, his grandfather being a cobza player. His father's parents were not singers, but they were affiliated with the famous violinist Florea Cioaca. His father was a bricklayer and he was very skilled in refitting the ornaments.

Puiu Bucataru says that he raised three children, two boys and a girl in the spirit of music and common sense. The boys also turned to music, one of them being a member of Puiu Bucataru folk music ensemble.

CUSTOMS, TRADITIONS

Romani "Judges"

Gabriel Nedelică, called Heneric (52 years old) - Mofleni, Dolj county

Gabriel Nedelică, Heneric, as the Roma people know him, is from a family of bear trainers; he is 52 years old and has 4 children. He graduated from the faculty of geography and he is a Romani language teacher and school mediator at Mofleni School. He is the judge of the Gypsies and divides justice by laws learned from hundreds of years and respected with holiness.

He tells where the gypsy judgment was made and what rules were applying.

In the case of family conflicts, when there are children, only child protection will be pursued (the separation is avoided as much as possible). Judges will insist that the family should be reunited. When separation is imminent and unavoidable, the children will be entrusted to the mother or, in special cases, to the grandparents who have a good reputation.

In case of conflicts and scandals, guilty parties compensate those who are victims. There must be a balance between the possibilities of the fined person and the seriousness of the offense committed, in some cases by resorting to the leniency of the injured party. Only when the verdict is given resumes the natural course of the families that wanted the judgment.

MALU MARE

HANDICRAFTS

Silversmiths

Crăciun Alexandru, Malu Mare township

Crăciun Alexandru said Sandu, 60 years old, is a native of Caracal, being a relative of the

silversmiths from Alexandria and Bucharest. His parents settled in Caracal several years ago (about 40 years). He has now moved to Malu Mare, Dolj county, together with his wife Lămâia (in the family she is called Gina), along with his daughter in order to help her raise and educate the children, namely his 3 grandchildren.

Craftsman Sandu also returns frequently to the native locality, Caracal. In the local market he has a craft store where he also makes trade with “antiquities”. Also, whenever there are haggles and fairs in Dolj county or in the neighborhoods (Olt, Gorj, Mehedinti, Bucharest), he goes with the stand and practices his beloved childhood handicraft, being a specialist in the manufacture and repair of silver jewelery.

Craftsman Sandu told about the secrets of his occupation, about his family, about the traditions that are respected in the family.



The first stage is the purchase of raw materials, which can be silver, brass, copper, from the country fairs, as well as from customers, or from old objects. Then, the raw material is melted at a forge, is heated with borax on a lamp with gasoline and fuse, is adjusted, is hammered, extended, cut, polished, engraved, and the product in its final form is obtained. Craftsman Sandu says it takes about 35 minutes to make a simple silver wedding ring under the customer's eye.

The tools used by him are: the anvil, the hammer, the scissors, the clippers, the tweezers, the welding lamp, the file. The craftsman also declares that he has known this job for many years and learned it from one of his uncles. He remembers that he first learned the

tools, and then his uncle showed him all he knew, so that until the age of 15, he learned the handicraft. *"I have also a jeweler diploma, although I was born with this occupation, but I wanted to follow the courses of a school and to obtain a diploma, thus I also have a jeweler diploma,"* declares craftsman Sandu.

He believes that the street workshop is in great demand. When he performs the work directly in front of the customer, he/she appreciates him, and he has credibility as craftsman and the people around the store admire the value of the object which is manually manufactured. He manufactures the objects with decorative tone more upon request. The craftsman also says that it is good to have the merchandise displayed on a billboard, as if the customer chooses the merchandise from a catalog, but that means having large and diverse merchandise to attract the customer's attention in order to be recommended.

In his opinion, in this profession, seriousness recommends you and it is good that you can negotiate the price with the customer. There are situations when the man has the finished product, but it only requires a splice and then only labor is paid. When the customer comes, he initially looks at the craftsman and appreciates his skill. Craftsman Sandu states that he is talking to the customer, is saying a joke, he is inviting him to choose something he has exposed, trying to persuade him to buy, and he is not letting the customer leave without making a deal. The craftsman thinks that there is not a certain type of customers, those who buy may be rich or poor, Romanians or Gypsies, Americans or locals in the area.

The craftsman carries out both processing and selling. He works alone. When he goes to his home town, Caracal, he gets help from one of his cousins. He says that at Caracal, customers know him well and come to fix something, just as they come to a craftsman to solve their problem (to repair the clothing at a tailor or the shoes at a shoemaker).

"I am a silversmith, I have been practicing this job ever since I can remember, it is a source of living and I like what I do", says the craftsman. He confesses that the incomes are not high in this handicraft and they vary according to the period or season. Craftsman Sandu believes that silversmiths are capable of *"manufacture a product out of nothing, and this is a great art"*.

The family

The craftsman says that at the present time, it is no longer respected the tradition whereby marriage was made only with understanding between parents and at an early age. His family never took account of this, his elder boy and the younger girl married at the age of 20.

His wife comes from another Romani family, her mother deals with selling feathers through the village. In the youth, they were going to fairs together. She was making ice cream and selling it and he was processing silver. They were making money, but they also had 9 children in their care. He married at age of 20, and he believes that silversmiths are more cultivated people.

He wished for his children a qualification. They do not practice this profession, although one of the boys learned it when he was young, but he is currently working in the construction field. Most of their children work abroad.

He is currently living and processing silver at Malu Mare, where he lives with his daughter and his son-in-law. Together with his wife, they take care of the three grandchildren.

CUSTOMS, TRADITIONS

THE WEDDING

Darius Matache (36 years old) - Malu Mare township

Darius Matache is a member of the family of bear trainers, a family from whom many other Romani people (singers, brick makers, flower makers) come. He comes from a family of brick makers with 4 children who were walking through the country to make and sell brick. They later settled at Malu Mare and his father started singing at weddings. Darius Matache married in 2007 and now he has 3 children, 2 girls, and a 10-year-old boy.

After the party, there was the proof of virginity, respectively “the make of the shirt”, which must be done in the family of the boy. The next day, it was the second ritual party. The shirt was “played” to the girl's and boy's family, with the statement that, before playing the shirt (at the entrance to the girl's family yard), an oath was taken from the parents-in-law, the boy's parents, that their daughter-in-law was how she was supposed to be (meaning a virgin) so that in the future there will be no interpretations that the girl was not a virgin. The mother-in-law is dyed and dances with the shirt. In my grandparents' time it was the custom that at the wedding, the family of the bride

should receive new shoes from the family of the son-in-law in order to dance with them until they tear up .

GASTRONOMY

Pătru Mariea, 59 years old - Malu Mare township

Mariea Patru has been married since the age of 15 and has 4 children.

Now the family is even more numerous, the four children giving birth to 14 grandchildren for her. Three of the children are abroad and when they come home Mariea Pătru prepares for them traditional meals. The woman says the specialty of the house is the roasted kid of the goat.

Traditional gypsy recipes

Roasted kid of the goat

The kid of the goat that is prepared must be "of milk", that is, it must not have eaten grass but only fed with milk. It is put almost all on the rotisserie, and in the inside there are the bowels (the guts and the belly of the kid of the goat) and it must be left for about 5-6 hours. In the meantime, prepare green lettuce with green onions and a few slices of radishes. Then some bell peppers are baked, which are added to brine with salt and garlic. The goat kid is served with warm polenta, overturned from the pot and cut with the thread.

Mariea Pătru, preparing the meal in the yard - lamb

Şah Hai Mas

It is the most famous traditional Gypsy food and dates back to the nomadic period of the Romani people. Because they did not have a kitchen and could not cook very often, when they stopped somewhere they were making a very consistent and nutritious meal from which, if they ate once, they were satiated.

Boil water, and when boiling add a pork bough and two turkey wings. Separately, some onions and some carrots are baked for a few minutes. In the pot that boils the meat, then add a few tablespoons of vegetable pots, and after the meat has been boiled put the carrots and the onion, plus 300 grams of pickled cabbage and 200 grams of freshly cut sweet cabbage. Ten grams of rice is added 10 minutes after that. Leave on fire until the food decreases and finally season with 2-3 leaves of bay leaf and a few savory twigs, depending on taste.

Separately there are mixed 7 eggs with old, fatter, not very salty cheese, put on raspberries and add sugar. Throw dough sheets and place a dough sheet in the tray, a layer of filler until both compositions are finished. Each time, a drop of oil is poured over the cheese. Cover the top sheet with egg yolk with a brush and squeeze it with the fork. Allow to cook in medium heat for 25-30 minutes.

Clean two green onions, wash, chop and place them in a pan, with some oil, to fry. Once it has become glassy, add 800 g of minced meat (pork fat). After the meat has been boiled, add capsicum pulp (200 g) and 600 g cubed cut tomatoes. Seasoned, after taste, with salt, ground pepper and grains and ground thyme. It stays for a few minutes in the hot oven. Once it decreases, add savory and hot pepper to the top. Serve with polenta or warm bread. It is decorated with greenery and thyme leaves.

Gypsy soup with green beans on the pot

Put 100 g of smoked bacon in the pan, fry until melted, then add 1 large red chopped onion and fry it. After the onion has been browned, add 200 grams of smoked neck cut into cubes, a sliced tomato, a green pepper and a red pepper. Sprinkle the chili powder, add 2 liters of water and boil over low heat. When the meat is almost boiled, add green beans and 150 gr kouskous. Boil for a few minutes, then it is thickened with sour cream mixed with flour and the parsley is sprinkled. Food should be boiled one more time before serving.

Gypsy soup

Clean 4 potatoes, 1 onion, 2 carrots, 1 parsley root, 1 parsnip, 200g celery, 2 small marrows, they are washed and cut cubes. In the pot, put the onion together with the carrots

and the oil. When the carrots are softer, add the parsley root, the parsnips and the celery and leave for about 3 minutes, mixing it. Add the potatoes cut in large cubes and add the water as needed for the soup to look like food. Add the salt and 2 teaspoons of vegetable and let it boil until all the vegetables are boiled. 10 minutes before the fire is extinguished, the marrows and tomatoes are added, and after the fire is switched off, the ground chopped parsley is sprinkled.

CUSTOMS

The Gurban, Malu Mare township

In Malu Mare township, there is a tradition called the Gurban.

In the old times, for people who were sick from the families of bayash, there were different herbal remedies made from herbs. The gurban was for the sick who usually did not heal with the cures.

In this sense, for the sick person, two weeks before the Gurban it was put a green leaf of oak or poplar behind the ear. The elders of the village counseled the suffering one to sleep with the thought of the lamb to be sacrificed as offering for his/her disease. If the lamb was dreamt as boiled or baked, it was sacrificed and offered like that on the Day of Gurban.

Gurban is celebrated on May 6th, when the Romani people celebrate "St. George", but there



are also bayash who celebrate it on other occasions. Some do it for the sick people they have in their houses, others make it for pleasure, it is certain that at this feast, a ram (the male sheep) is taken that must necessarily be a male, it is brought to green grass where the fire is lit and is prepared how it is dreamed by the person for whom it is celebrated (boiled or baked).

Kidney pie and polenta

In the evening before the feast, the women who are to sacrifice lambs are weaving crowns of willow and flower branches and make the so-called lamb tree. The crowns are placed on the heads of the lambs to be sacrificed, the children hold two candles in their hands, and the lambs are allowed to drink wine from a plate (a form of communion). The lambs are sprinkled with the wine remaining on the plate and the coronets on the head are taken. The next day, before the sacrifice, the lambs have their crowns back on their heads, the children trample the lambs and hold candles in their hands. During the sacrifice the singers sing, and the men who sacrifice the lambs pray to the East. Women who have made the tree collect the blood of the lambs sacrificed on the plates, and make with this blood a point on the forehead of the children, a point that will be luck and will protect the children from evil throughout the year. For the sacrifice to take effect, lamb's blood is gathered by women in new vessels, directly from the lamb's neck, and no drop of blood flowing from the lamb's

neck should touch the earth in order not to impregnate the sacrifice. The organs of the lamb are boiled together with the intestines, chopped small, mixed with greenery and prepared the so-called Gypsy kidney pie that is distributed to the children in the street.

It is cleaned the place where the ram will be prepared, after which the fire is lit in the same place where it is to be cooked (baked or

boiled), it is surrounded the place with poplar or oak leaves, the ram is baked or boiled and no one will eat something else until it's ready. Everyone present must be clean in the sense of not having sex for two weeks before this event, and if someone is not clean it means they are not allowed to approach the place where the ram is prepared.

Ram prepared for the Gurban

The ram or rams, as the case may be, must be white to represent cleanliness and innocence, and before going to the table a wish is made, usually the oldest one wish the ram for the person for whom it has been prepared, being a specific wish known only by the elders and it is transmitted from generation to generation.

ORȘOVA

HANDICRAFTS

Boilermakers

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

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

The craftsman Milan and his nephew finishing a boiler upon order

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

The forge, hammers and anvils used for metal processing

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

He now lives in Orsova with about 100 Roma families and they are placed next to each other, most of whom are relatives. He says that out of these, 30 families are speakers of Romani language. Constantin Goman also tells that he has a beautiful family with 4 girls, a granddaughter and a grandson. Now he lives with one of the girls and her family. He is proud that his wife and his daughter are good housewives. His family preserves all the

Romani celebrating days, but especially it is prepared for two feasts.

GASTRONOMY

Traditional Gipsy Recipes from Goman Mariana (30 years old)

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

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

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

Like ratui, it is hung in the parlour and can be

consumed even after 3 years.

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

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

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

Traditional Gypsy Recipes from Goman Ilonca Nina - 56 years old

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

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

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

dumplings.

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

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

EȘELNIȚA

ARTS (MUSIC, DANCE)

Singers

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

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

He tells that at the age of 12 he knew how to sing very well and at that age he sang together with Gheorghe Zamfir, Ion Dragoi and Luca Novac. It was really hard for him to learn alone and he worked a lot. "In the period of Ceausescu, I was walking or I was leaving by bus, I was sleeping through stations to get to the events.

When I was coming home, I repeated a lot, I was making long notes with a cousin of mine, whom we were calling "the Ministry". He died at an early age, 47 years old. We had different styles in singing. But it was fine ... I was stealing from him and he was stealing from me. Here, at home, rehearsals were made: Pesons like Nicoară, Dumitru Stănescu, Puiu Codreanu were coming. Next to me, many persons have won enough to buy a bread,"he says.

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

The Saxophonist Tica Mosca says that his talent was also appreciated abroad: in 2007, he won the third place at the Mont-de-Marsan International Jazz Festival in France, where 40,000 people were present. He sang solo without instrumental accompaniment ("A cappella") to prove authenticity and competed with the Gipsy King Brothers who won the second place. "Now I play with a soloist from Târgu Jiu, with Nicu Fâciu. I have some of my favorites with whom I am playing now: the children from Armeniș and Mircea – great

accordianist, with a student of mine, the child of Dragan Pirvulovici, with a Yugoslavian keyboard player, a violinist from Belgrade. I have many friends whom I appreciate, and I like how they play, especially the blowers like Dorel from Craiova or Puiu Bucataru, "he says.

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

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

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



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

His mother did not know the Romani language, though he was from a Romani family. Instead, his father was speaking the Romani language very well. He has 5 grandchildren, who are living with him now and he wants to take care of them.

VIDIN

HANDICRAFTS

Stove **Nikolay Spasov Asenov, known as Shani Pechkarya (the one manufacturers who manufactures stoves), Vidin city**



"There is no rich craftsman, but his wallet does not remain empty."

The story of the family's origin is very interesting. In his family there are blacksmiths, bakers and kalaidzhi. His great-grandfather Bekir is from Belogradchik. He was a blacksmith, he manufactured working tools for the whole area. Later, his son, the grandfather Shanko, lived in Archar. He was a craftsman as well. Nikolay Shani has been involved in this craft for 30 years. He manufactures and repairs stoves, barbecue grills

and other sheet metal structures. He strives to be aware of the new trends in this field. He regrets that young people are not interested in crafts, they do not want to study them.

Horse breeders

CUSTOMS AND TRADITIONS

In the Romani neighborhood "Drumul nou" in Vidin, besides the rituals associated with the lamb, on Saint George's Day, it may be noticed also the Lazarice. The girls dressed in folk costumes, with flowers in their hair, walk around the houses, sing and dance. In the group there is also a bride responsible for the cauldron filled with water and coins. They sing for health and wish the hosts well-being. Instead, they receive money and sweets. This habit has been fulfilled over time, by previous generations.



* Lazarice in the "Drumul nou" neighborhood, Vidin city

At the celebration of Saint George's Day, the similarity of the festive ritual of the Bulgarians and the Romani people may be noticed. Festive decoration of the house, making a wreath with candles for the lamb, collecting blood and pouring into flowing water, tying the swing, bathing the boys, singing the rings and almost all the other elements we meet or more precisely were met in the Bulgarian tradition from where they were probably borrowed. These are described in detail in the book mentioned by Dimitar Marinov. Of course, there are also elements specific to the Romani people - the decoration of the baked lamb and the sale of its head are not found in the Bulgarian tradition. But these elements do not diminish the general impression of closeness in both ways of celebrating and being close to the general traditions. Saint George's Day is usually associated with a lot of fun and good disposition expressed in a variety of ways.

Banishing Plague

On January 31st, in the old style is Atanasovden (the Day of Saint Athanasius). The feast in the Romani district of Vidin is unique. Here, the feast is called the "banishing of plague" (Bibiyaki, meaning the feast of the "aunt", of Bibiya, Bibi-the aunt). Both the Bulgarian population and the Romani people believe that from this day the winter turns into summer and this is the beginning of the nomadic season for the Gypsies.

The Bibiyaki custom is made for health - the plague is banished, the sorcova (plays the role of a magic wand, endowed with the ability to transmit health, youth and fertility) is thrown (for example, the specific winter diseases), which are kept by Saint Basil and loaded in a horse-drawn carriage and thrown away.

Election of Miss Vasilitza

ARTS (MUSIC, DANCES)

Singers **Angelovi Brothers Band - "Drumul Nou", Vidin city**



The head of the orchestra is Gogo Trompeta. Interestingly, Gogo has a twin brother. The orchestra consists of 12 people, all of them relatives - brothers, cousins and nephews. The beginning of the musical family was made by the grandfather Angel, who is known in northwestern Bulgaria as the Balchi musician, who passed on the talent to his son, Bairam, and he passed it on to his sons and so on, for four generations.

They are graduates of the "Vasil Levski" Professional Gymnasium in Bregovo, they lived in student dormitories. They are satisfied with their lifestyle, music is an integral part of it. They travel a lot to make the people in the area happy. They have the most commitments in the summer season because the ones from abroad come, and there are many weddings in the Romani neighborhood. They also travel abroad, in Germany, Italy and Spain. They offer sincere thanks to the entire team of Slavi's Show, for making them popular, publicizing them and helping them to become famous throughout the country. They have commitments that they have been proud of for years, claiming that they are trustworthy and therefore appreciated. They say with regret that they missed an incredible opportunity to work in Vienna with important musicians, such as Teodosi Spasov and Ivo Papazov, but when he offered them the collaboration they had already accepted commitments in Vidin. However, they did not miss performing big shows on a cruise ship where they sang Balkan music. Despite its popularity, the Angelovi Brothers Orchestra is accessible and real. They set the tariff according to the possibilities of the people who are looking for them, so that both parties are satisfied.

Singers **Tsvetana Perova Marinova (the QUEEN), Vidin city**



Tsvetana was born and raised in Vidin. His mother is a descendant of Turkish Gypsies and her father is a descendant of the local Tsutsumans. The talents of both families are intertwined. She says her father enjoyed her voice when she was young and made her sing whenever he was in the company of friends, at weddings, songs similar to Shaban Shaulic's old and difficult songs. With a well-developed musical ear and musicality, the talented child cheered on her loved ones. Everyone admired the little girl, she was singing like a queen and they started calling her the Queen. Tsetsa was

only 13 when the first orchestra appeared in her parents' house, asking the Queen to sing along with them. The strict traditional beliefs and mentality did not allow this. For her father, it was more important for his daughter to marry a good man, to create a home and a family. Personal failure has influenced success. From that moment, she began to accept commitments, to sing, to attend various parties and to gain popularity. During 1995/1996 he participated in the "National Festival of Romani Music" in Stara Zagora, together with the "Naslada" orchestra, along with important musicians, such as the guitarist Lolo and the soloist Rami, and the awards were given by Vili Kazasyan. Exclusive event in the singer's life. "Slavi's show" was important for Regina, where she had five appearances. She gained popularity and became well known throughout the country and beyond. She also worked in Switzerland, Germany, Spain. and other countries. In her 30 years of experience and with her rich repertoire of Gypsy, Serbian and Bulgarian songs, the queen has captivated her listeners. Many people enjoy, but also cry very much at the ballads she sings.

Dancers

Metodi Filchev - choreographer and NGO president, Vidin city



He grew up in orphanages and children's homes, his mother is a Gypsy from Mihaylovgrad (Montana), and his father is of Turkish origin and is defined as a Gypsy. He started dancing at the age of 7 at the House of Culture and Trade Unions. He believes that his talent is due to the Romani origin - an embodiment of hot temperament, musicality, emotion and struggle. Recommended by his teacher Ilia Mihaylov, he went to study in Berkovitsa, where he completed a three-month training course for choreographers. He obtained a diploma of choreographer and dance teacher. He studied choreography, directing and acting in one of the most prestigious schools in the world - in Leningrad, alongside great artists of his time as Igor Moiseevich, head

of the Russian ensemble, also of Romani origin. Filchev said that in 1989, at a BSG festival "Alioşa" in Russia, he performed a unique dance "Gypsy Love", with which he won the first prize. He returned to Bulgaria and started working at the "Bishop Sofroniy Vrachanski" school from the neighborhood, as ensemble coordinator. Under his leadership, about ten years ago, the ensemble won a gold medal at the national festival in Vratsa. He believes that his work contributes to the integration of the community through the development and promotion of Romani culture. Under his leadership it is held the annual "Miss Vasilitsa" contest in Vidin. With the help of the Vidin City Hall, the Vidin district administration and other sponsors on May 17th is held the Romani ethnicity music and dance festival, with many guests from all over the country, which this year coincides with the celebration of 55 years of artistic career of Mr. Filchev. In this long period, Filchev can be proud of many prizes won, of which one granted by President Georgi Parvanov, the order "Kiril I Metodi", the honor "Antim I" and many others.

DUNAVTSI

HANDICRAFTS

Soap manufacturers

Mara Kamenova Angelova known as Grandma Mara, Dunavtsi city



She is born in Dunavtsi city, she grew up in the outskirts of Gurkovo village. Her parents were very honest and caring people, in this spirit their children grew up. Although the times were difficult, the four children in the family were deprived of nothing. She learned how to make the specific bowl for baking the bread called cherepnya from her mother. She is a master of bread from the age of 14. She graduated from high school, then got married. She remembers her children's wedding parties.



They are celebrated in a single day, as in the Romani neighborhood of Vidin - plentiful, with many guests from all over the district. With pride and smiles, she declares that she raised and educated her children and grandchildren, eight of them with higher education.

ASPARUHOVO

HANDICRAFTS

**Craftsman with willow branches
Beekeeper**

**Boril from Asparuhovo village,
Medkovets municipality**

Some of these craftsmen teach the craft to their children, and the whole family is involved in the production. Inheriting the job from his father, he continues to extract honey from the wild bees, practicing beekeeping in travni (beehives made from interwoven twigs), which he manufactures by himself. He shares the difficulties and problems of his profession and the need of beekeepers to buy bees, as the number of wild bees has dropped sharply. The beekeeper is pleased with his craft and says that the bees give good honey and do not ask too much care. His product has a retail market because today pure organic products are very popular and have higher prices.

GABROVNITSA

HANDICRAFTS

Blacksmiths Georgi Georgiev from Gabrovnitsa village, Montana Municipality

He studied the craft in Boychinovtsi with the craftsman Emil, starting as an apprentice, until he learned and became a craftsman. He emphasized the fact that the main reason he learned the craft was that he was from a large family and he had not a source of income in a village. The internal circumstances forced them to overcome the difficulties and to master the forge and to accept this profession for life.



OTHER TOURIST ATTRACTIONS

CRAIOVA

Historical Vestiges	Museums
The ruins of Hurez Inn The ruins of Pelendava fortress (Coşuna Monastery, Mofleni, Craiova)	Art Museum, Craiova Oltenia Museum, Craiova <i>Sf. Nicodim</i> Museum of the Restoration, Preservation of Heritage and Visualization Center of the Craiova Archdiocese Bania House
Religious attractions	Cultural attractions
Saint Demetrius Cathedral St. Anton Catholic Church, Protestant Evangelical Church, <i>Madona Dudu</i> Episcopal Cathedral, Craiova Synagogue	Marin Sorescu National Theater Oltenia Philharmonic Orchestra
Architecture	Parks
Old Center of Craiova; Glogoveanu House Bank of Commerce Palace Craiova City Hall	The Botanical Garden of Craiova Romanescu Park from Craiova

Minerva Hotel and Casino Carol I High School Jean Mihail Palace Jean Negulescu House; Nicolae Romanescu House; Vorvoreanu Palace (Metropolis of Oltenia Palace); Minerva Ensemble; Ensemble of Archdiocese of Craiova and The Metropolis of Oltenia	Youth Park
Memorial houses	
Elena Farago Memorial House	
Events and festivals	
International Shakespeare Theater Festival - April (every 2 years) Musical Craiova International Festival - August-September Elena Teodorini - October-November Maria Tanase Festival - October, (every 2 years) 29 th of May - 4 th of June, the celebrating days of Craiova city 23 rd of June, the people in Craiova are wearing embroidered peasant blouse 26 th of October - The celebration of the protector of Craiova - St. Demetrios	

ORȘOVA

Religious attractions	Cultural attractions
- The Catholic Cathedral in Orsova - built between 1972-1976, was the first Catholic Church built during the communist regime. It is considered an architectural masterpiece of the XX th century. The architect Hans Fackelmann designed the Catholic Cathedral in Orsova as a tent, and the roof viewed from above has the shape of a cross, a unique conception in Europe. -"Sfanta Ana" Monastery - located on Dealul Moșului, Orsova. It was founded by the interwar journalist Pamfil Șeicaru, who fought in the Orsova area as a pilot officer in World War I. The monastery was built between 1936-39 and bears the name of Saint Anne, after the name of the mother of its founder.	The rock sculpture of Decebalus - The rock sculpture of Decebalus is a rock sculpture on the Danube, located between Eșelnița and Dubova, near Orșova. The statue with Decebal's face was carved in rock by a group of climbing sculpturers financed by the historian Iosif Constantin Dragan. The sculpture lasted 10 years, from 1994 to 2004. In terms of height, this statue measures 55 meters and is the sixth in the world, being only 6 meters smaller than the famous statue of Jesus Christ in Rio de Janeiro.
Events and festivals	
Mihai Eminescu Festival, Orșova - 15 th of January; The celebrating days of Orsova - 14 th -15 th of August, Autumn Festival, Orsova - October The Danube Pearl Festival, Orșova	

NEAR ORȘOVA

Historical Vestiges	Museums
-The archaeological site Str. Independentei	-Drobeta Turnu Severin Art Museum is

<p>and SchelaCladovei in Drobeta Turnu Severin - in the area it was discovered the oldest stable human settlement in Europe where there were discovered artifacts older than 10,000-11,000 years,</p> <ul style="list-style-type: none"> - The ruins of the Severin Fortress - including several buildings with towers and inner courtyards discovered during successive excavations. - The Ruins of the Roman Camps at Hinova, 16 km from Drobeta Turnu Severin. It is an especially important archaeological point, here being the largest gold treasure in the country, of Thracian origin. -Bălăcița- Brazda lui Novac limes is a frontier reinforced with a wave of earth, built in the IVth century, during the time of Emperor Constantine the Great. Brazda lui Novac started from the mouth of Topolnița Cave (Mehedinți County), crossed Oltenia and Muntenia under the hills up to Mizil, his traces being visible today as well. 	<p>housed in an art - monument building, erected in an eclectic style dating back to 1890 and featuring feudal artworks from the XIXth and XXth centuries and contemporary artworks.</p> <ul style="list-style-type: none"> -The Iron Gates Region Museum - The Natural Sciences is housed in a building erected between 1923 and 1926 and has sections of Natural Sciences, Archeology-History and Ethnography-Folk Art, with about 4.000 pieces of patrimony - The Museum of the Iron Gates Hydropower Plant, opened in 1976, presenting the general features of the Danube, hydrological data, material testimonies of human settlements in the area.
<p>Religious attractions</p>	
<ul style="list-style-type: none"> -Sfantul Ioan Botezatorul" church, also known as the name of its founders - "Grecescu", is situated in the South-West part of Drobeta Turnu Severin - "Maioreasa" church, dedicated to the "Assumption of Mary" in Drobeta Turnu Severin, was built between 1842 and 1846 at the initiative of Major Ion Ciupagea and his wife Dumitrana Ciupagea during the reign of Gheorghe Bibescu 	
<p>Events and festivals</p>	
<p>Drobeta-Turnu Severin</p> <ul style="list-style-type: none"> -<i>Severin International Guitar Festival</i>, May -The autumn of Severin <i>October</i> -<i>Danube waves - International Chess Festival - May</i> -Vânju Mare - <i>Vineyard and Wine Festival</i> (September) - Isverna - <i>Sheep Measurement</i> - end of May -Ilovat - <i>The Feast of Coșuștea</i> - May -<i>The Day of the Lilac in Ponoarele township</i> - organized annually in the first part of May, attended by artistic professional and amateur ensembles, consecrated folk musicians; a hora (type of circle dance originating in the Balkans but also found in other countries) in the village and a campfire are also organized; - <i>Folk music festival: Ponoare, Ponoare!</i> (4th-6th of August) - with young folk musicians (vocal soloists and instrumental soloists); - <i>National folklore festival: Mountain, mountain, beautiful fir!</i> - Baia de Aramă (4th-5th-6th of September) - it is a vocal and instrumental interpretation contest and it aims at preserving and promoting the traditional Romanian cultural heritage; 	
<p>Protected regions and areas</p>	
<ul style="list-style-type: none"> -Site of Community Importance Pădurea Stârmina -Pădurea Stârmina is a protected area of national interest located on the administrative territory of Hinova. It is an area of 123 hectares that preserves natural habitats and important forest species. The value of this reservation is due to compact surfaces with noxious weeds and a mixture of different deciduous. 	

- The Iron Gates Nature Park is located on the left bank of the Danube, between the localities Baziaş and Gura Văii. In its perimeter there are also the southern extensions of Banat Mountains (Locvei and Amăj) and of Mehedinţi Mountains, as well as a part of the Mehedinţi Plateau and the strip of lake belonging to the national territory
- The natural reservation from Lunca Banului village, near Strehaia, is an oak and ash forest in which the lily of the valley is also present

EŞELNIŢA

Museums
Ethnography collection Doina Olimpia and Teodor Grigore - pieces of furniture, traditional occupations, traditional customs, ceramics, icons, photos from the villages Eşelniţa, Dubova, Ogradena; -The collection of priest Sever Negrescu (historical parish museum in 1990-1996) - old books, religious objects, icons coming from the localities in the gorge: Tisoviţa, Ogradena, Plavişeviţa, Mraconia, Dubova, Eşelniţa
Cultural attractions
The monument dedicated to the local heroes of the two world wars in Eşelniţa township
Events and festivals
The celebrating days of Eşelniţa township, celebrating day of Mary, mother of Jesus -15 th of August

VIDIN

Historical Vestiges	Museums
Baba Vida fortress, address: Danube Park, Vidin city, phone: 094/601705 The Cruciform Barrack, address: no 26 Knyaz Boris I street, Kaleto neighborhood, Vidin city, phone: 094/601709	Konak Museum, address: no. 2 Obshtinska street, Vidin city, phone: 094/601713
Religious attractions	
Osman Pazvantoglu Mosque, address: Danube Park, Vidin city The Cathedral of Saint Demetrius, Vidin city	

ASPARUHOVO

Historical Vestiges	Museums
Fire lookout Tower - the Observation tower Monuments of Krastyo Pishurka and Tseko Voyvoda, Lom City; Necropolis, Orsola village	The Historical Museum, the Ancient Fortress of "Almus", Museum collection, Medkovets village
Religious attractions	
The "St. Archangel Michael" Monastery, Brusarski "St. Petka" Church, Brusartsi city The Old St Nicholas Church	

(Borunska church) The New St. Nicholas Church Temple of the Cathedral "Assumption of the Virgin Mary", the city of Lom The Church of St Paraskeva, Medkovets village	
Protected regions and areas / natural attractions	
Protected regions: Lom river, "Tsibarsko blato", " Mominbrodsko blato", "Orsoia", "Fishing point Orsoia" Protected area - Fishing point Orsoia Rivers: the Danube, Lom Dobrina Island	

GABROVNITSA AND MONTANA

Historical Vestiges	Museums
the fortress "Castra ad Montanesium", Montana	Regional History Museum, Montana Lapidarium Archaeological Exhibition, Montana
Religious attractions	
Churches: "Saints Cyril and Methodius" Evangelical Baptist Church, Montana city Saint Nicholas, 1866 (Belotintsi village) " Saint Nicholas "(Gorna Verenitsa village - national cultural monument) " Saint Michael the Archangel ", Virov village Medieval churches: "Saint Nicholas" (Dolna Verenitsa) and "Holy Forty Martyrs" (Lipen village)	
Protected regions and areas / natural attractions	
Protected regions "Kitkata"; "Sto ovtsi"; caves - Dolno Belotintsi village ("Imaneto", "Lisicha dupka", "Mecha dupka", "Mechi dupki", "Yamata") Dams - "Osogovo", "Chernila", "Dobri dol", "Lypovets", "Yagodnik", "Lipen", "Doctor Yosifovo", "Dolna Voda", "Klisuritsa" Rivers - Ogosta, Vinishka bara, Botunya, Shugavitsa, Rikoshka bara	



ACCOMMODATION

CRAIOVA

Hotels in Craiova municipality

*Rixo`s Guest House 5**

Address: Henry Ford street (E70), No.8 Doljului street, 207206 Craiova, Romania,
phone: 0040 734 632 129, e-mail: rezervari@rixosquesthouse.ro, web page:
<http://rixosquesthouse.ro/>

Splendid 1900 Hotel

Address: 4C Alexandru Ioan Cuza street, 200734 Craiova, Romania, phone:
0040.737.023.921, e-mail: <https://splendid1900.ro/>

Helin Central 3 Hotel*

Address: No. 14 Alexandru Ioan Cuza street, 200396 Craiova, Romania, phone:
0040.757.666.999, e-mail: hotel@helincentral.ro, web page:
<http://www.helincentral.ro/>

Craiovița Hotel

Address: Calea Severinului, 222111 Craiova, web page:
<http://www.hotelcraiovita.ro/>

Ramada Plaza

**** Calea Bucuresti 1 www.ramadaplazacraiova.ro, 0351.100.201 | 0351.101.500,
reservations@ramadaplazacraiova.ro

Rexton

**** 49 Carol I Boulevard www.hotelrextion.ro, +40 (0) 351 462 451,
office@hotelrextion.ro

Oltenia

**** No. 176 Caracal street www.olteniahotel.ro, +40 351 411 411,
receptie@olteniahotel.ro

Golden House **** no. 18 Brestei street, www.goldenhouse.ro, (+40) 251
406271, Email: receptie@goldenhouse.ro

Emma West

**** no. 3B Calea Severinului street, www.hotel-emmawest.ro, +40
0251.480.150, receptie@hotel-emmawest.ro,

Relax

*** no. 48 Calea Severinului www.en.hotel-relax.ro, 0351.409.744,
office@hotel-relax.ro

Plus

*** Malu Mare, no.254 Caracal street, www.plushotel.ro, +40.733.100.200,
plushotel@plushotel.ro

Emma Est

*** No. 82A Calea Bucuresti street, www.hotel-emma.ro, +40 0251.406.288, receptie@hotel-emma.ro

Bavaria

**** No. 3 Caracal street, <http://www.hotel-bavaria.ro>, 0251/414.449, office@hotelbavaria.ro

La Rocca Hotel Boutique, no.39A Pelendava street, www.hotellarocca.ro, 0351 413 570, office@hotellarocca.ro

Parc, *** no. 12 Bibescu street, www.hotel-parc-craiova.ro, 0251.417.257, office@hotel-parc-craiova.ro

Europeca **** no. 9-11-13 Pietății street, www.hoteleuropeca.ro, 0751224794, hotel@hoteleuropeca.ro

Plaza **** no. 16 Aries street, www.hotelplaza.ro, +40 (0) 251 430410, office@hotelplaza.ro

Helin Central, *** No. 14 Alexandru Ioan Cuza street, www.helincentral.ro, +40 351 808 708, hotel@helincentral.ro

Euphoria, ** No. 6 Iancu Jianu street, www.hoteleuphoria.ro, 0728.196.173, office@hoteleuphoria.ro

Flormang, *** Calea Severinului 7B, www.flormang.ro, +40 769 251 832, hotel@flormang.ro

Green House, *** No. 25 Fratii Buzesti street, www.green-house.ro, 0745 071 498, greenhousecraiova@yahoo.com

Casa David-hotel boutique, **** 18A Stefan Cel Mare street, www.casadavid.ro, +4 0755 463 464 receptie@casadavid.ro

Motels

Hanul Doctorului, ** Viitorului 1 street, 0351 444 422

Hostels

Sport, *** No. 25 Brestei street, www.hotel-sport.ro, 0251-412022,

Pensions

Villa Carmelita *** no. 41 Împăratul Traian street, , www.carmelita.ro, rezervari@carmelita.ro, 0728 033 339

La Favorita, Guesthouse Boutique, *** Madona Dudu street www.lafavorita.ro, 0351 408 098

Flormang 1 *** no. 134 Dezrobirii street, <http://pensiunea1.flormang.ro/>,
0769.251.815

Bruxelles Guesthouse, **** no. 8 Zorilor street, <http://bruxelleshouse.ro/>, 0351
469

254 / 0756 02 50 70, rezervari@bruxelleshouse.ro

Luisa *** no. 12 Caracal street, , 0724 119 388

Hanul Andriței **** no. 34 Viitorului street, www.hanulandritei.ro,
office@hanulandritei.ro, 0351 431 056

ORȘOVA

“Casa Verde” Pension

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

Address: No. 12 Tufari street next to the harbour on E70, Phone: +40722 498 110;
“Decebal 4” Pension*

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

Phone: 004 0252 368 032, 004 0747 808 585,

e-mail: rezervari@pensiuneadecebal.ro,

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

VIDIN

“Anna -Kristina” Vidin City 3700 Baba Vida 2 street, phone: +359 94 / 606 037
www.annakristinahotel.com

"Rovno" Vidin City 3700, no. 70 Tsar Aleksandar II street 3700 Vidin, Bulgaria,
phone. +359 94 690 990, fax + 359 94 690 999, info@hotelrovno.com,
www.hotelrovno.com

"Avramov" Vidin City 3700 no. 63 Tsar Aleksandar II street, phone/fax 094/ 60 66 80
GSM 0885 287766, www.hotel-avramov.domino.bg, e-mail: hotel_avramov@mail.bg

Neptun Vidin City, No. 8 Dunavska street, 094/ 680 039, 0884 850 139; 0897 850
139

E- mail: hotel_neptun_vidin@abv.bg, Web page: www.hotelneptunvidin.com

«Dunav» Vidin City 3700, No. 3 Edelvays street, phone/fax: +359 94 600 174

GSM.: +359 893 326 411, E-mail: hotel_dunav@abv.bg; web page:
<http://hoteldunav.eu/>

“Zora” Vidin City 3700, Naycho Tsanov” 3 A street, Phone: +359 94 600290; 606 700

Web page: www.hotelzora.hit.bg, e-mail : hotelzoravidin@abv.bg

“Zora” 2 Vidin City 3700, Gorazd 2 street, Phone: +359 94 601171

"Bononia" 3700 Vidin, No.2 "Bdin" street, +359 94 60 60 31 ,+359 94 60 60 32

Web page: www.hotelbononia.net, email: office@hotelbononia.net

"Stariyat grad" (the old city) 3700 Vidin, no. 2Knyaz Boris street, +359 94 600023

Web page: www.oldtownhotel.dir.bg; email: oldtown_vd@abv.bg

"Vidin"3700 Vidin, No15 Knyaz Dondukov street, +359 94 606 938, www.hotelvidin.com,
office@hotelvidin.com

"Mix"3700 Vidin, no. 1 Geo Milev street, Contact Phone Number: Lyudmil Slavchev
GSM - 0888742054

Email :lusi_62_@abv.bg; web page: www.hotel-mix.com

"Fanti"Vidin City 3700, Dunavska 28 street, +359 - (0)94 / 600402

"Vida char" Vidin 3700, no. 9 Tsar Ivan Sratsimir street, Phone: 0896564456

E-mail: vidachar@abv.bg, web page: www.vidachar.com

„TangRa” Vidin City, no. 89 Tsar Aleksandar II street, Mobile phone number: + 359
883 38 10 90

email: tangrahotel@abv.bg, web page: <http://www.tangrahotel.com>

Vival Vidin City, no. 20 Hadzhi Spasov street (Bononiya complex next to the block no. 6)

Phone/fax: +359 (0)94 620940; email:vival_vd@abv.bg, web page:
<http://vival.vidin.net/indexEN.html>

Paloma House Vidin City, no. 8 Ribaritsa street, phone: +359 (0)94 606503; +359
(0)887 94 39 08; +359 (0)888 966 431, email:galaanto@abv.bg, www.paloma-house.com

PONTI COMPLEX Vidin City, Kr. Bachvarov complex, neighbourhood 5, phone. (094)
606 449

ASPARUHOVO

„Ogosta“Hotel: address: Bul „Peyo Yavorov“, 1, 3400 Center of Montana, Montana;
phone: 096 306 310

„Ring“ family hotel: on the bank of the „Ogosta” dam, 2 km away from the city;

Park-hotel „Zhitomir“;address: „Zheravitsa“ 1 square, 3400 Center of Montana, Montana
phone: 096 306 176

„Montana“Hotel: Montana city, Bul. „3-Mart“ 120, phone. 096300404

„Vesta“Hotel: address: no.10 „Tsar Simeon“ street, 3400 Center of Montana, Montana
phone: 096 305 720

GABROVNITSA

„Ring“ family hotel: on the bank of the „Ogosta“ dam, 2 km away from the city;
Park-hotel „Zhitomir“; address: „Zheravitsa“ 1 square, 3400 Center of Montana, Montana city

phone: 096 306 176

„Montana“ Hotel: Montana city, Bul. „3-Mart“ 120, phone. 096300404

„Vesta“ Hotel: address: no.10 „Tsar Simeon“ street, 3400 Center of Montana, Montana
phone: 096 305 720



CRAIOVA

Restaurants (the first 5 according to tripadvisor)

1. **Epoca, European** No. 51 Alexandru Macedonski street, www.epocarestaurant.ro, 0725 059 333 office@epocarestaurant.ro
2. **Bulevard, Italian** no.1 Lipscani street, www.bulevardcraiova.ro, 0351416062, receptie@bulevardcraiova.ro
3. **Big Ben, European** no.1 Mircea Voda street, +40 764 527 738
4. **Oxygen Bistro, International** no. 7, 13 Septembrie street, www.oxygenbistro.ro, 0735230663
5. **El Greco, Mediterranean** Calea Bucuresti, Building M7-M8, www.elgreco.ro, 0351 442 442

DROBETA- TURNU SEVERIN

Restaurant&Lounge 16,50	European, Asian, Mediterranean	Traian street no.50	www.1650.ro 0774-431991 office@1650.ro
Taverna Sârbului	Eastern European	E 70	www.drobeta.tavernasarbului.ro 0727 223 300; 0727 600 688; 0727 300 449; drobeta@tavernasarbului.ro
Krypton Pub&Grill	Club Pizza, Pub, Grill	8 Crişan street	www.krypton.ro 0753 241 035
Marco Pollo	Italian	Theodor Costescu street	www.facebook.com/pages/MarcoPollo 0352800880, 0746575951



RECREATION

Craiova - the historic center, night life, hot air balloon flight:

www.balloonadventure.eu

Calafat - beach, fishing

Segarcea - tasting wines

Medkovets village Stadium, and tennis club

Montana City

Ogosta Sports Complex (stadium and big Sports Hall), Montana city;

"Mladost" Sports Hall, Montana City;

Neighborhood sports playgrounds for basketball and football, as well as a chess playground in Central City Garden, Montana city;

"Spartak" Fitness Center, Montana;

Golf course and tennis court, Montana city;

Skateboarding platform in "Sunny Garden", Montana city;

Augusta Sports Complex, Ogosta Dam, near Montana.



TOURIST INFORMATION AND VISITING CENTERS

DROBETA- TURNU SEVERIN - Tourist Information Center

NO. 4 CAROL I BOULEVARD

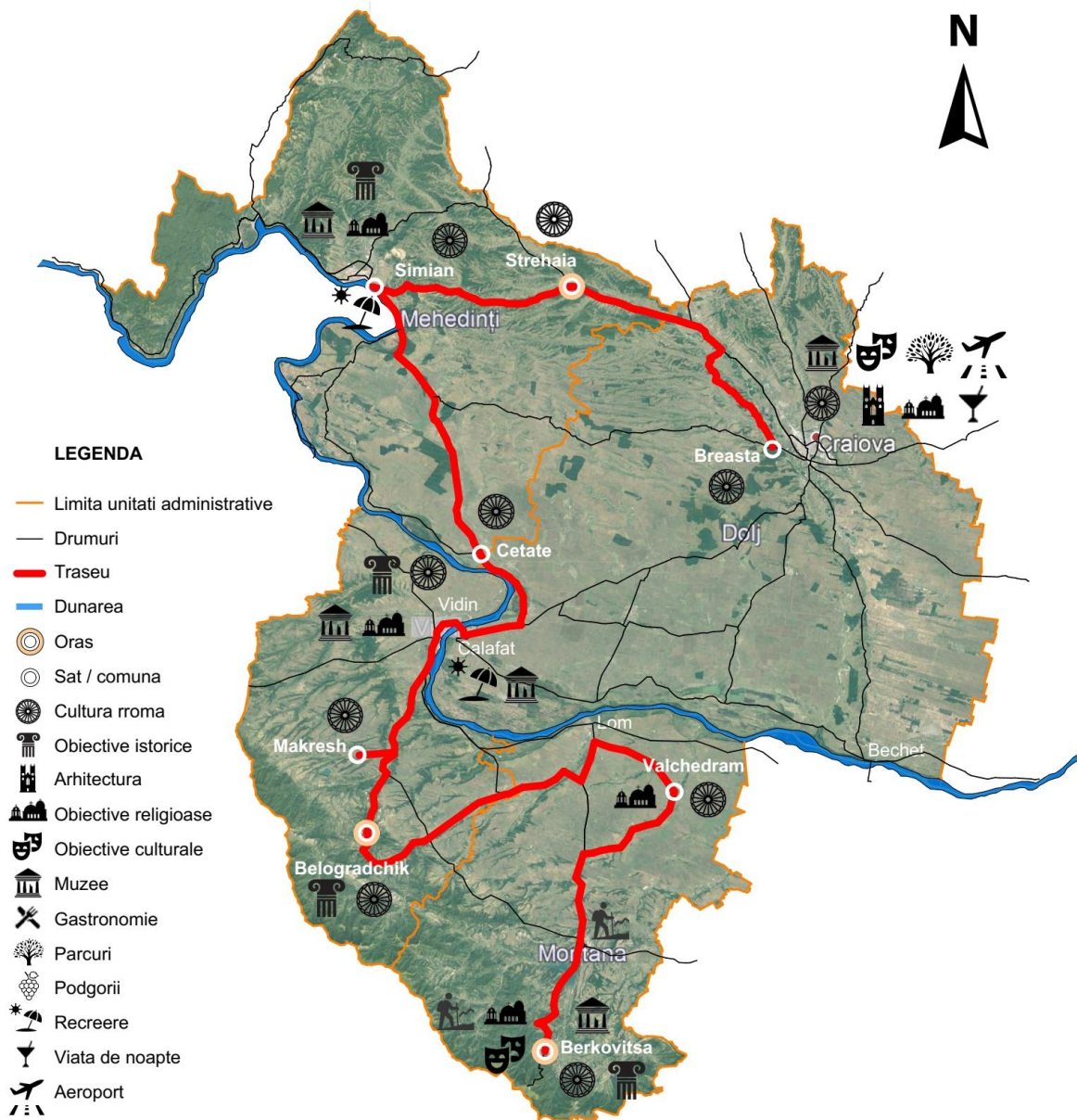
VIDIN - Tourist Information Center

3700 Vidin, no. 1 Dunavska street, phone: +359 094 990 739; Work schedule: 08.00 - 17.00, Monday to Friday

MONTANA - Tourist Information Center


Montana city 3400, 2 "Tsar Boris III" street (near the square), in the building of the Historical Museum - Montana city, phone: 096 / 30-74-81, phone: 096 / 30-51-56

ROUTE 2. BREASTA-STREHAIA-ȘIMIAN-CETATE-MAKRESH-BELOGRADCHIK-VALCHEDRAM-BERKOVITSA




Breasta-Berkovitsa


432 km


6 h 36 min

Legenda - Legend

Limita unitatii administrative - Limit for administrative units

Drumuri - Roads

Traseu - Route

Dunarea - The Danube

Oras - City

Sat/comuna - Village / Township

Cultura roma - The Romani Culture

Obiective istorice - Historical attractions

Arhitectura - Architecture

Obiective religioase - Religious attractions

Obiective culturale - Cultural attractions

Muzee - Museums

Gastronomie - Gastronomy

Parcuri - Parks

Podgorii - Vineyards

Recreere - Recreation

Viata de noapte - Night life

Aeroport - Airport

ROUTE DESCRIPTION

The route starts from Breasta, where there is a community of boyash and mat makers and it continues on the E 79 road to Craiova, Filași and then on E70 to Strehaia, where there is a locality with a good representation of the Romani culture through improvements and architecture specific to this community but where boilermakers also appear. Near Strehaia, there is a community of blacksmiths in Comanda. The route continues on the E70 road to Șimian, before Drobeta-Turnu Severin, where boilermakers are also located. On DN 56A the route is continued to Hinova, Vânju Mare, Cetate, a cultural harbour in the area with a representation of fountain makers. Until Maglavit, the route is continued on DN 56A, then it follows the E79 road to Calafat, where the Calafat-Vidin Bridge will be crossed. Continuing on E79 in Vidin district to Dunavtsi and then on road 1 and 1403 to Makresh, Romani customs and traditions may be observed. The way back on road 1 to Dimovo will continue on road 102 to Belogradchik, a locality with a rich natural and cultural heritage but also with Romani

people who have continued the tradition of collecting medicinal plants throughout the generations as a response to the reluctance towards traditional medicine. On road 102 and then 114 the route will reach Lom, continuing on road 133 to Valchedram, a locality with boilermakers, but with a considerable decrease of them due to the migration to Western Europe. The route continues on the roads 818 and 81 to Montana and then to Berkovitsa, a locality with boilermakers, tinmen but also with a Romani music orchestra.



ACCESSIBILITY (TRANSPORT)

Road infrastructure

RO: E79, E70, DN 56A, E79, Calafat Vidin Bridge,

BG: E79 (Vidin - Dimovo - Ruzhintsi - Montana - Vratsa - ok.p. Sofia - ok.p. Blagoevgrad - border with Greece), Road 1, Road 102, 114, 133, Road 818 and Road 81

Public transport

Breasta township is located 5 km from Craiova and the access is done by minibuses from Craiova North Bus Terminal that circulate at a frequency of 30 minutes.

Șimian township may be reached by car on DN6 Calafat -Drobeta Turnu Severin, on E70 Craiova -Drobeta Turnu Severin or by public transport, by buses between 7.00-20.00 from Drobeta Turnu Severin with regular journey at intervals of 15-20 minutes (additional information on www.autogari.ro).

Cetate Township is situated at the border between Mehedinți and Dolj counties, on DN 56 Calafat - Drobeta Turnu-Severin, at km 25 and DJ Craiova-Cetate at km 72.

Valchedram city - 43 km / approx. 49 min (north) from Montana city

Montana Bus Station: Montana City, bul. "Hristo Botev" (opposite to the railway station);

Phone: +359 (0) 96 306 770;

Montana railway station - phone 0884 405 798; Work schedule 06:00 - 20:00; Bus station - Valchedram city,

Lom bus station: Address: 10 "Dunavska" street; Phone: +359 (0) 971 668 46;

Lom railway station - phone 0887 398 610; Work schedule 04:30 - 21:30

Harbour 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

Berkovitsa City - 24.8 km / approx 27 min from Montana

Berkovitsa bus station: phone +359 (0) 953 3574;

Berkovitsa railway station: phone 095 33 014

Montana Bus Station: Montana City, bul. "Hristo Botev" (opposite to the railway station); Phone: +359 (0) 96 306 770

Montana railway station - phone 0884 405 798; Work schedule 06:00 - 20:00

Railway infrastructure

CFR Craiova railway station (Bucharest-Timisoara thoroughfare, connections to Bulgaria - Sofia and Serbia-Belgrade)

CFR Drobeta Turnu-Severin railway station (Bucharest-Timisoara thoroughfare) and Craiova (Bucharest-Timisoara thoroughfare, connections to Calafat and Transylvania - Cluj Napoca)

Vidin District BDZH - Passenger Transport "EOOD, railway No. 7 Vidin-Sofia (Ruzhintsi, Dimovo, Makresh, Gramada and Vidin) <https://vidin.government.bg/oblastna-transportna-shema>

River infrastructure (optional)

RO: Bechet harbour - Bechet - BG: Oreahovo ferryboat (through Vratsa district)

Drobeta-Turnu Severin Harbour, Orşova, Cetate

Aerial infrastructure

Craiova International Airport with the following destinations and access ways for the tourists:

Regular journeys: England: London - Luton, Italy: Bologna - Guglielmo Marconi, Milan Bergamo Orio al Serio Airport, Rome Ciampino, Spain: Barcelona El Prat, Madrid Barajas, France: Paris - Beauvais, Germany: Cologne - Cologne Bonn, Israel: Tel Aviv - Ben Gurion, Belgium: Bruxelles - Charleroi, Charter journeys: Antalya.



THE ROMANI CULTURE

BREASTA

CRAFTSMEN

Boyash Căldăraru Florian, called „Teruja”, 58 years old,
Breasta locality

Florin Căldăraru says that his family was initially dealing with the brick, but he learned little by little from the people in the village to knit twig baskets. In his youth he worked in Breasta in the co-operative center at the knit section, but that center was dissolved 20 years ago.

*Twigs collected from the shore of the Jiu river,
and being left to dry*

"Before I was manufacturing the baskets from osier. Now we are making them from twigs. We purchase them from Jiu. In winter, I boil the twigs, and in the summer I abrade them. We peel some twigs. It depends on how we want to make the basket. First the bottom is made, then the main skeleton is lifted, then the knit begins. It is a work of about 3 hours for me to make a basket," says Teruja.

Florin Căldăraru sells his merchandise in fairs. He goes to the Fair in Făcăi, where women buy baskets for alms. In the autumn, peasants need large baskets to carry the maize, which are called "târne (wicker baskets)". The craftsman says that he manufactures baskets also upon order for strangers. "For example, I have now an order of 100 baskets that they use for oranges" he declares.



The objects he sells in markets and fairs in Craiova and its surroundings

Florian Căldăraru was born in Cotu village, near Breasta township. The village is located next to an elbow of Jiu river, and the houses here were frequently flooded when the river was overflowing. Initially, both Romanians and Romani people lived together, there were 40 houses and 200 inhabitants, but after the 1970s, the Romanians moved closer to the Breasta township. Due to the frequent floods and the fact that in the village there was no school, church, dispensary or even a shop, the inhabitants moved to the outskirts of

Breasta township.

He has 7 children and 6 grandchildren. 3 of his children are abroad and the other 4 live with him. Florian Căldăraru says that only two of his boys are helping him in the manufacture of baskets, the rest of them do not know this craft.

STREHAIA

HANDICRAFTS

Boilermakers

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

Nini Baro and his nephew, Zamfira Mihai called Moțu gains their existence by means of hammer blows to anvils of various sizes, finally making boilers. They say that they manufacture upon orders, as the customers may require, boilers of different sizes.

Nini Baro and his nephew

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

Mihai Ioniță called Nini caught up with a nomadic grew up in a tent and a about the life of the 1950s. He also knows many deportation of the Romani

Baro, 75 years old life, he was born, he wagon, and talks a lot boilermakers in the things about the people.

“We used to stay for a week, two in the townships when I had work to do. When we felt threatened, and somebody wanted to send us away, I was talking to the police officer in the village and I was manufacturing something for him ... and then we were able to stay for a while. From the 1970s we all built houses and did not leave with the tent from one place to another”, he says. Nini Baro settled at Strehaia. His nephew, Zamfir Mihai called Moțu says that they are very different from other Romani people, because they are the only ones who keep the Gypsy costumes and that they marry their girls with persons that keep their tradition.

ȘIMIAN

CRAFTSMEN

Boilermakers

Ceanghir Nani (45 years old), Șimian township

Nani Ceanghir says he has inherited the craft of boilermaker form father to son. He manufactures boilers, trays, pails, dustpans, kettles, bowls, milking pots, household items. He has his own workshop where he spends most of his time. As tools, he uses mainly the

classic ones, the hammer and anvil, but now he has also acquired modern one (the drill with which they make holes electrically and they do not use the mandrel anymore) which makes their work easier and makes it more efficient.

Objects manufactured in his own workshop

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

For a milking bucket Nani requires 70 lei. The objects he sold the fairs or trades in Craiova, Broșteni. Sometimes he has orders the merchandise straight from In the workshop, the craftsman helped by his son, whom he took age to learn the craft. He says that following him, but he needs to learn more. He says that working together everything is faster and they can manufacture more objects.

Ceanghir makes are Strehaia or and he sells home. Ceanghir is from an early he is

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

CETATE

CRAFTSMEN

Fountain makers **Mihai Bran, 70 years old - Cetate township, Dolj county**

Mihai Bran says that he has learned the craft at an early age and he has become a good craftsman. People simply called it "the fountain maker". Mihai Bran made fountains either built in stone or with concrete pipes. He has not worked for a few years, as he had health problems. He says that he had 2-3 people in the team with whom he dug with the spade. When he was digging, he was putting in that hole a pulley with a bucket, because the process was getting harder. Step by step the ever-yellowing soil came to the surface. The craftsman tells that the people dug up to 7.5 m and mount wood planks to prevent the shore from spreading. Towards the end, when

water emerged, a special pump was used for evacuation and only after that it was considered that the digging was well done. Then, with a pulley, the concrete tubes were placed and were fixed to the outside with gravel. The fountain was emptied several times for water to be used.

Mihai Bran and his wife belong to the family of the bear trainers (Ursari) Roma, and their parents and grandparents made combs, crotchets, furnace rakes, dustpan, and went through the villages to sell them, receiving either money or products. He has two children, a boy and a girl, and he worked hard for them to be educated in schools, to have a life easier than his own.

MAKRESH

CUSTOMS AND TRADITIONS

The population of Makresh is about 1400 people. Most are of RomanNI origin. For the Romani people in Makresh, St. Mary the Great is celebrated on 28th of August with sheep kurban, boiled, without baking, and the celebration lasts three days. Ihtimiya-Bashnuvden / Petlyov den / is the Boys' Day. In the morning, in each house of Romani, where there is a boy, preparations for the celebration begin.

Homemade bread and sweets are prepared. If there is a girl, honey donuts are prepared in the house for her health. At noon at the latest, a specially prepared rooster for the occasion must be sacrificed. If there are two boys in the house, two roosters are sacrificed. On this day, the Roma sacrifice as many roosters as the number of boys they have. From the blood of the rooster a point is made on the boy's forehead. The Roma believe that this brings health. Also, from the blood of the rooster a cross is made on the exterior door, and the rooster's head hangs above the waist. This is done to remember that the rooster saved the family of the Gypsies. Then the rooster is boiled and the holiday begins. The meat of the rooster is shared with the neighbors as well.

In Makresh the symbols, traditions and handicrafts practiced by the locals over the centuries have been reunited.

BELOGRADCHIK

HANDICRAFTS

Collection of plants, mushrooms, dog rose and wild seasonal fruits

Mexicanii family

Nearly 6800 Romani people are registered in Belogradchik. A large part of the Roma is concentrated in the Karlovtsi district of the city. About 90% of minority children participate in special groups. At the "Vasil Levski" primary school, there are 225 pupils,

out of which 143 are of Romani origin. In the Karlovtsi district there are employed nurses in the center of the municipality, providing adequate medical advice, carrying out the necessary operations. Within the Romani population, the problem of unemployment is a high one, thus the directorate of the Department of Labor elaborates measures to ensure employment.

The basic means of obtaining income among the Romani population in the vicinity is the collection of medicinal plants. The collection of plants, mushrooms, dog rose and wild seasonal fruits has been a lifestyle for generations. People know the herbs, they know their healing properties and can use them to heal themselves. Most Romani people are identified as Kalaidzhi, fewer are Tsutsumans. In the past, Horahane Roma also lived in the neighborhood but, as a result of mixed marriages, there is no one that preserves linguistic traditions, customs or particularities. The family division is of a generic nature, the largest being the family called the Mexicanii. The beginnings of this interesting name go back many years ago when a man dressed like a Mexican and wore a typical Mexican sombrero hat. Since then, his descendants have been called the Mexicanii.

VALCHEDRAM

HANDICRAFTS

Carpenter working abroad in Germany, Gypsy wanderer **Grisha, Valchedram**

He works as a traveling carpenter (builder) in Germany. An enterprising man with initiative, opened to the world, he says it was very difficult at first, but then he took a course in German and learned the language. He lives in Germany with his whole family and has the ambition to educate his children there and then to return to Bulgaria.

BERKOVITSA

CRAFTSMEN

Boilermakers, tinmen **Ştefan Kirov, Berkovitsa**

ARTS (MUSIC, DANCES)

Berkovitsa Brass Orchestra

The orchestra was established in 1902. It consists mainly of representatives of the Romani community. The instruments are purchased from Vienna. Over the years, the Brass Orchestra had a different status - urban, military, communal. It participated in various events such as: entertainment, concerts, meetings, open-air music but also in the concert hall. Since 1970 it has been belonging to the „Ivan Vazov“ Community Center in Berkovitsa. Its number varies from 25 to 30 members. The orchestra has a rich repertoire - overtures, marches, waltzes, polkas, mazurka, classical music.

In 1995, the Berkovitsa Brass Orchestra was formed, led by Krassimir Tsvetkov - composer, trumpet player and conductor. The tradition is that the musicians are mainly of Romani origin. The repertoire includes authentic and processed folklore, marches and more. The orchestra is popular and sought throughout the territory of Bulgaria. The Bulgarian national television produced three documentaries about the Berkovitsa Brass Orchestra.

Berkovitsa Brass Orchestra performed successfully at the first and second International

Festival of Brass Orchestras in Veria - Greece, joint concerts with the orchestras of Goran Bregovic and Boban Markovic, as well as with the best orchestras from the USA, France, India, Serbia, Turkey, Macedonia, Romania.

Berbereska Brass Orchestra has released three solo albums with “Horo” (communal) dance, raschenitsa and folk music from all regions of Bulgaria.



OTHER TOURIST ATTRACTIONS

CRAIOVA

Historical Vestiges	Museums
<p>The ruins of Hurez Inn The ruins of Pelendava fortress (Coșuna Monastery, Mofleni, Craiova)</p>	<p>Art Museum, Craiova Oltenia Museum, Craiova <i>Sf. Nicodim</i> Museum of the Restoration, Preservation of Heritage and Visualization Center of the Craiova Archdiocese Bania House</p>
Religious attractions	Cultural attractions
<p>Saint Demetrius Cathedral St. Anton Catholic Church, Protestant Evangelical Church, <i>Madona Dudu</i> Episcopal Cathedral, Craiova Synagogue</p>	<p>Marin Sorescu National Theater Oltenia Philharmonic Orchestra</p>
Architecture	Parks
<p>Old Center of Craiova; Glogoveanu House Bank of Commerce Palace Craiova City Hall Minerva Hotel and Casino Carol I High School Jean Mihail Palace Jean Negulescu House; Nicolae Romanescu House; Vorvoreanu Palace (Metropolis of Oltenia Palace); Minerva Ensemble; Ensemble of Archdiocese of Craiova and The Metropolis of Oltenia</p>	<p>The Botanical Garden of Craiova Romanescu Park from Craiova Youth Park</p>

Memorial houses
Elena Farago Memorial House
Events and festivals
International Shakespeare Theater Festival - April (every 2 years)
Musical Craiova International Festival - August-September
Elena Teodorini - October-November
Maria Tanase Festival - October, (every 2 years)
29 th of May - 4 th of June, the celebrating days of Craiova city
23 rd of June, the people in Craiova are wearing embroidered peasant blouse
26 th of October - The celebration of the protector of Craiova - St. Demetrios

DROBETA- TURNU SEVERIN and NEARBY

Historical Vestiges	Museums
<p>-The archaeological site Str. Independentei and Schela Cladovei in Drobeta Turnu Severin - in the area it was discovered the oldest stable human settlement in Europe where there were discovered artifacts older than 10,000-11,000 years,</p> <p>- The ruins of the Severin Fortress - including several buildings with towers and inner courtyards discovered during successive excavations.</p> <p>- The Ruins of the Roman Camps at Hinova, 16 km from Drobeta Turnu Severin. It is an especially important archaeological point, here being the largest gold treasure in the country, of Thracian origin.</p> <p>-Bălăcița- Brazda lui Novac limes is a frontier reinforced with a wave of earth, built in the IVth century, during the time of Emperor Constantine the Great. Brazda lui Novac started from the mouth of Topolnița Cave (Mehedinți County), crossed Oltenia and Muntenia under the hills up to Mizil, his</p>	<p>-Drobeta Turnu Severin Art Museum is housed in an art - monument building, erected in an eclectic style dating back to 1890 and featuring feudal artworks from the XIXth and XXth centuries and contemporary artworks.</p> <p>-The Iron Gates Region Museum - The Natural Sciences is housed in a building erected between 1923 and 1926 and has sections of Natural Sciences, Archeology-History and Ethnography-Folk Art, with about 4.000 pieces of patrimony</p> <p>- The Museum of the Iron Gates Hydropower Plant, opened in 1976, presenting the general features of the Danube, hydrological data, material testimonies of human settlements in the area.</p>

traces being visible today as well.	
Religious attractions	
<p>--Sfantul Ioan Botezatorul" church, also known as the name of its founders - "Grecescu", is situated in the South-West part of Drobeta Turnu Severin</p> <ul style="list-style-type: none"> - "Maioreasa" church, dedicated to the "Assumption of Mary" in Drobeta Turnu Severin, was built between 1842 and 1846 at the initiative of Major Ion Ciupagea and his wife Dumitrana Ciupagea during the reign of Gheorghe Bibescu - Strehaia Monastery was built by Michael the Brave and reconstructed in 1645 at the order of Matei Basarab. Built out of stone, the church of this monastery in Strehaia city of Mehedinti county presents a strange thing. Unlike all other Orthodox churches, which have their altar at sunrise, it is the only monastery in the country with the altar oriented to the south. 	
Events and festivals	
<p>Drobeta- Turnu Severin</p> <ul style="list-style-type: none"> -- <i>Severin International Guitar Festival, May</i> -The autumn of Severin <i>October</i> -<i>Danube waves - International Chess Festival - May</i> -Vânju Mare - <i>Vineyard and Wine Festival</i> (September) - Isverna - <i>Sheep Measurement</i> - end of May -Ilovat - <i>The Feast of Coșuștea</i> - May -<i>The Day of the Lilac in Ponoarele township</i> - organized annually in the first part of May, attended by artistic professional and amateur ensembles, consecrated folk musicians; a hora (type of circle dance originating in the Balkans but also found in other countries) in the village and a campfire are also organized; - <i>Folk music festival. Ponoare, Ponoare!</i> (4th-6th of August) - with young folk musicians (vocal soloists and instrumental soloists); - <i>National folklore festival: Mountain, mountain, beautiful fir!</i> - Baia de Aramă (4th-5th-6th of September) - it is a vocal and instrumental interpretation contest and it aims at preserving and promoting the traditional Romanian cultural heritage 	
Protected regions and areas	
<ul style="list-style-type: none"> - Site of Community Importance Pădurea Stârmina -Pădurea Stârmina is a protected area of national interest located on the administrative territory of Hinova. It is an area of 123 hectares that preserves natural habitats and important forest species. The value of this reservation is due to compact surfaces with noxious weeds and a mixture of different deciduous. - The Iron Gates Nature Park is located on the left bank of the Danube, between the localities Baziaș and Gura Văii. In its perimeter there are also the southern extensions of Banat Mountains (Locvei and Amăj) and of Mehedinți Mountains, as well as a part of the Mehedinți Plateau and the strip of lake belonging to the national 	

territory

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

ȘIMIAN

Simian township feast, 15th of August

CALAFAT

Calafat - Museum of Art and Ethnography

International Folk Music and Poetry Festival - August

Autumn Fruits - October

Special Protection Avifaunistical Area Calafat- Ciuperceni-Danube

VIDIN

Historical Vestiges	Museums
Baba Vida fortress, address: Danube Park, Vidin city, phone: 094/601705	Konak Museum, address: no. 2 Obshtinska street, Vidin city, phone: 094/601713
The Cruciform Barrack, address: no 26 Knyaz Boris I street, Kaleto neighborhood, Vidin city, phone: 094/601709	
Religious attractions	
Osman Pazvantoglu Mosque, address: Danube Park, Vidin city	
The Cathedral of Saint Demetrius, Vidin city	

BELOGRADCHIK

The Roman fortress Kaleto - Belogradchik, Belogradchik city, phone .: +359 936 53022

The natural attraction "Belogradchik Rocks", Belogradchik city

VALCHEDRAM

Religious sites: "St. Paraskeva (1936) and the Seventh-day Adventist Church, Valchedram; the Christian Church" Jesus is Lord ", Dolni Tsibar

Protected areas: "Tsibarsko chip", "Zlatiyata", "Tsibritsa"

Protected areas: "Ibisha" reservation "Lipnitsa" dam; the island of Tsibar; Tsibritsa river

Archaeological sites: The ancient Romanian fortress "Cebus" (1st century AD) and the ancient brick factory, Dolni Tsibar village

BERKOVITSA

Historical Vestiges	Museums
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The ancient and medieval fortress "Kaleto", Berkovitsa city The clock tower, Berkovitsa city Kaleto, Kuriite area - remnants of the medieval fortress	The Ethnographic Museum, Berkovitsa city
Religious attractions	Cultural attractions
Klisurski Monastery of "St. Cyril and St. Methodius" Churches: „Nativity of the Blessed Virgin Mary“ Church and " St. Nicholas the Wonderworker" Church, Berkovitsa city	The Art Gallery, Berkovitsa city
Protected regions and areas / natural attractions	
Haidushki vodopadi (waterfalls), Berkovitsa city Kom Peak; Todorini kukli peak Regions: Ashiklar, Sinia vir, Prashkovitsa, Lekovito kladenche (eco-route, Malyovitsa village), "Gaganitsa" dam (Gaganitsa village) Protected areas - "Vrachanski Balkan" Park, Marble Caves (Mramorne) and Haidushki vodopadi (waterfalls) (eco-trail), "Shabovitsa" (eco-trail), Berkovitsa city; "Uruchnik" (Barzia village)	



ACCOMMODATION

CRAIOVA

Hotels in Craiova municipality

*Rixo`s Guest House 5**

Address: Henry Ford street (E70), No.8 Doljului street, 207206 Craiova, Romania,
phone: 0040 734 632 129, e-mail: rezervari@rixosguesthouse.ro, web page:
<http://rixosguesthouse.ro/>

Splendid 1900 Hotel

Address: 4C Alexandru Ioan Cuza street, 200734 Craiova, Romania, phone:
0040.737.023.921, e-mail: <https://splendid1900.ro/>

Helin Central 3 Hotel*

Address: No. 14 Alexandru Ioan Cuza street, 200396 Craiova, Romania, phone:
0040.757.666.999, e-mail: hotel@helincentral.ro, web page:
<http://www.helincentral.ro/>

Craiovița Hotel

Address: Calea Severinului, 222111 Craiova, web page:
<http://www.hotelcraiovița.ro/>

Ramada Plaza

***** Calea Bucuresti 1 www.ramadaplazacraiova.ro, 0351.100.201 | 0351.101.500,
reservations@ramadaplazacraiova.ro

Rexton

**** 49 Carol I Boulevard www.hotelrexton.ro, +40 (0) 351 462 451,
office@hotelrexton.ro

Oltenia

**** No. 176 Caracal street www.olteniahotel.ro, +40 351 411 411,
receptie@olteniahotel.ro

Golden House **** no. 18 Brestei street, www.goldenhouse.ro, (+40) 251
406271, Email: receptie@goldenhouse.ro

Emma West

**** no. 3B Calea Severinului street, www.hotel-emmawest.ro, +40
0251.480.150, receptie@hotel-emmawest.ro,

Relax

*** no. 48 Calea Severinului www.en.hotel-relax.ro, 0351.409.744,
office@hotel-relax.ro

Plus

*** Malu Mare, no.254 Caracal street, www.plushotel.ro, +40.733.100.200,
plushotel@plushotel.ro

Emma Est

*** No. 82A Calea Bucuresti street, www.hotel-emma.ro, +40 0251.406.288,
receptie@hotel-emma.ro

Bavaria

**** No. 3 Caracal street, <http://www.hotel-bavaria.ro>, 0251/414.449,
office@hotelbavaria.ro

La Rocca Hotel Boutique, no.39A Pelendava street, www.hotellarocca.ro, 0351
413 570, office@hotellarocca.ro

Parc, *** no. 12 Bibescu street, www.hotel-parc-craiova.ro, 0251.417.257,
office@hotel-parc-craiova.ro

Europeca **** no. 9-11-13 Pietății street, www.hoteleuropeca.ro, 0751224794,
hotel@hoteleuropeca.ro

Plaza **** no. 16 Aries street, www.hotelplaza.ro, +40 (0) 251 430410,
office@hotelplaza.ro

Helin Central, *** No. 14 Alexandru Ioan Cuza street, www.helincentral.ro, +40
351 808 708, hotel@helincentral.ro

Euphoria, ** No. 6 Iancu Jianu street, www.hoteleuphoria.ro, 0728.196.173,
office@hoteleuphoria.ro

Flormang, *** Calea Severinului 7B, www.flormang.ro, +40 769 251 832, hotel@flormang.ro

Green House, *** No. 25 Fratii Buzesti street, www.green-house.ro, 0745 071 498, greenhousecraiova@yahoo.com

Casa David-hotel boutique, **** 18A Stefan Cel Mare street, www.casadavid.ro, +4 0755 463 464 receptie@casadavid.ro

Motels

Hanul Doctorului, ** Viitorului 1 street, 0351 444 422

Hostels

Sport, *** No. 25 Brestei street, www.hotel-sport.ro, 0251-412022,

Pensions

Villa Carmelita *** no. 41 Împăratul Traian street, , www.carmelita.ro, rezervari@carmelita.ro, 0728 033 339

La Favorita, Guesthouse Boutique, *** Madona Dudu street www.lafavorita.ro, 0351 408 098

Flormang 1 *** no. 134 Dezrobirii street, <http://pensiunea1.flormang.ro/>, 0769.251.815

Bruxelles Guesthouse, **** no. 8 Zorilor street, <http://bruxelleshouse.ro/>, 0351 469

254 / 0756 02 50 70, rezervari@bruxelleshouse.ro

Luisa *** no. 12 Caracal street, , 0724 119 388

Hanul Andriței **** no. 34 Viitorului street, www.hanulandritei.ro, office@hanulandritei.ro, 0351 431 056

DROBETA-TURNU- SEVERIN

HOTELURI

Condor Hotel	***	Aluniș boulevard, no. 18	www.hotelcondorseverin.ro +40 252 311 128 +40 352 405 300 +40 744 522 900 e-mail:
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condor.office@yahoo.com

Clipa Hotel	***	Brîncoveanu	www.hotelclipa.ro
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		street, no. 165	+40352401723 +40731336162 Email office@hotelclipa.ro
Eden Hotel	***	Gura Poroinii, no. 143	www.hotel-eden-severin.ro 0252 321 321 ; 0372 703 675 ; 0723 181 101 office@hotel-eden-severin.ro
Corona Hotel	***	T. Vladimirescu boulevard 106 ^a	www.hotelcorona.ro 0743 128 658 contact@hotelcorona.ro
Flora Hotel	***	Calea Timișoarei 179	www.hotel-flora.ro +40-252-333115
Traian Hotel	**	T. Vladimirescu boulevard 74	+40-352-401904 0252 311 760
Continental Hotel	***	Carol boulevard 2	www.continentalhotels.ro +40 372 528 828 drobeta@continentalhotels.ro
Tudor Hotel	***	Calea Timișoarei 180	www.hoteltudor.ro 0352-405653 E-mail: contact@hoteltudor.ro rezervari@hoteltudor.ro
Club G Hotel	****	Dr. Gheorghe Saidac street 24	www.clubg.ro +40 252 32 22 77 +40 744 63 11 00 hotel@clubg.ro
MOTELS			
Motel Restaurant Elite	***	Cicero street 197	0252 317 317
HOSTELS			
Hostel Tropical	***	I.L. Caragiale 39	0252 333 023
PENSIONS			
Clipa	****	Revoluției boulevard 2E	www.hotelclipa.ro +40352401723 +40731336162 Email office@hotelclipa.ro

Ambiental	***	Unirii street 72	0745 169 459
Europa	***	T. Vladimirescu boulevard 66	www.pensiunea-europa.ro 0252 333737 europa@rdsmail.ro
Class	**	Calea Craiovei- Șimian	0765 331 718
Andra House	***	G. Coșbuc street 2-4	0723 622 032
Astoria		Gheorghe Anghel street	0748 702 011

VIDIN

“Anna -Kristina” Vidin City 3700 Baba Vida 2 street, phone: +359 94 / 606 037
www.annakristinahotel.com

"Rovno" Vidin City 3700, no. 70 Tsar Aleksandar II street 3700 Vidin, Bulgaria,
phone. +359 94 690 990, fax + 359 94 690 999, info@hotelrovno.com,
www.hotelrovno.com

"Avramov" Vidin City 3700 no. 63 Tsar Aleksandar II street, phone/fax 094/ 60 66 80
GSM 0885 287766, www.hotel-avramov.domino.bg, e-mail: hotel_avramov@mail.bg

Neptun Vidin City, No. 8 Dunavska street, 094/ 680 039, 0884 850 139; 0897 850
139

E- mail: hotel_neptun_vidin@abv.bg, Web page: www.hotelneptunvidin.com

«Dunav» Vidin City 3700, No. 3 Edelvays street, phone/fax: +359 94 600 174
GSM.: +359 893 326 411, E-mail: hotel_dunav@abv.bg; web page:
<http://hoteldunav.eu/>

“Zora” Vidin City 3700, Naycho Tsanov” 3 A street, Phone: +359 94 600290; 606 700
Web page: www.hotelzora.hit.bg, e-mail : hotelzoraravidin@abv.bg

“Zora” 2 Vidin City 3700, Gorazd 2 street, Phone: +359 94 601171

"Bononia" 3700 Vidin, No.2 "Bdin" street, +359 94 60 60 31 ,+359 94 60 60 32

Web page: www.hotelbononia.net, email: office@hotelbononia.net

"Stariyat grad" (the old city) 3700 Vidin, no. 2Knyaz Boris street, +359 94 600023

Web page: www.oldtownhotel.dir.bg; email: oldtown_vd@abv.bg

"Vidin"3700 Vidin, No15 Knyaz Dondukov street, +359 94 606 938, www.hotelvidin.com,
office@hotelvidin.com

BELOGRADCHIK

"Skalite" Hotel Belogradchik city No. 2 Vazrazhdane Square phone: +359 94 691 210
Mobile phone number: 0884 51 41 54, fax: +359 936 545 42, e-mail:
reception@skalite.bg, web page: www.skalite.bg

MADONA Inn Falkovets, Falkovest, Yanyovets 3949, Vidin district, N 114 Belogradchik-
Lom Road

Phone: +359 894774746, Fax : +359 93655646, e-mail: info@hanmadona.com, Web
page: www.hanmadona.com

The Rocks Hotel-restaurant, Belogradchik city, 1 Hadzhi Dimitar street, phone: 0936
54002, 0898733818

Zdravets Pension, Chiflik village, phone: +359 878 330
899, email: zdravecbnb@gmail.com, <http://zdravecbnb.com/>

Dalia Hotel, Belogradchik city, Bd. Saedinenie 1 /Bus station/,phone. 0936 532 43, 0888
641 528, 0888 641 528, e-mail: hotel_dalia@abv.bg

Rai Hotel, Belogradchik city, 3 Tsar Ivan Sratsimir street, Phone.: +359 - (0)9365 / 3735;
+359 - (0)894 / 702917,e-mail: bubjordanova@abv.bg

Viko hostel , Belogradchik city, 5 Tsar Ivan Sratsimir street, Phone.: 0878 364306; +359
878 247733
e-mail: office@vikohostel.com

Albasitao Villa, Belogradchik city, Tsolo Todorov street, phone : +359 878 602 682 +359
(0)888 666222; +359 (0)898 444 711, e-mail: lili@albacita.com,website:
<http://albacita.com/>

„Zora” Pension, Belogradchik city, No. 2 Haydut Velko street, Phone: 094 623 667,
Mobile phone number: 0888 842 886; 0885 719 046 087/7756157, e-mail:
jordani_2005@abv.bg

Castle Cottage Pension, Belogradchik city 3900, No. 36 Tsolo Todorov street,
Phone:+359 898 623 727
+359 894 362 886, www.castlecottage.eu, e-mail: reservations@castlecottage.eu

Inl Pension, Belogradchik city, Vidin district, no. 6 Tsar Asen I street, Contact phone
number: 0936 53907; 0877678781; 0896852946, e-mail : niko122@abv.bg;
website: <http://www.inibelogradchik.com/>

Artes Pension, Belogradchik city, 6 Polkovnik Kantili street, phone: 0886 / 365-410, e-
mail: artes@visitbelogradchik.com, web page: www.visitbelogradchik.com

Genchevi Pension, Belogradchik city, 8 Vasil Levski street, phone: 0936 53733, 0899 529 265

e-mail: marusia_todorova@abv.bg

GETO Pension, Belogradchik city, 47 Treti mart street, phone: 0888 78 28 92, 0878781674

e-mail: marianamiro@abv.bg, web page: www.getobelogradchik.alle.bg

"Drakite" Pension, Belogradchik city, No. 37 Treti mart street, phone: 0888 713539, 0879 466143, 0896 365353, e-mail: angel_drakata@abv.bg, web page: www.drakite.com

EGO Pension, Belogradchik city, 14 "Treti Mart" street, phone: 0899/17 17 10 fax: 094/607 701, email: egohouse@abv.bg, web page: www.egohouse.eu

"Elena" Pension, Belogradchik city, Postal code 3900, No. 22 Treti Mart street, phone: 0886 / 57-29-18 (Ivan Ivanov), E-Mail: belogradchik_elena@abv.bg, web page: <http://belogradchik-elena.com/>

Primavera Pension, Belogradchik city - 3900, 9 Petko Kazandzhi street, phone: 0893992795

e-mail: primaverahouse@abv.bg

Skalolazka Pension, Belogradchik city, 13 Poruchik Cholakov street, phone: 0885849945, 359 936 54438, e-mail: slavabgresorts@gmail.com

Berchinata House, Stakevtsi village, Belogradchik municipality, phone: +359888764423, +359878864423

e-mail: boqnminkov@abv.bg, web page: www.stakevci.com

Nikolchina House, Stakevtsi village, Belogradchik municipality, phone: +359888764423, +359878864423

e-mail: boqnminkov@abv.bg, web page: www.stakevci.com

Anina House, Stakevtsi village, Belogradchik municipality, phone: +359888764423, +359878864423

e-mail: boqnminkov@abv.bg, web page: www.stakevci.com

Jun Villa, Belogradchik city, 15 Vasil Levski street, phone: 0887 098 482, 0888 286 171, e-mail: djuninskaelena@abv.bg, web page: <http://villajun.kwb1.com>

Alex Villa, Belogradchik city, Vidin District, No. 22 Peyo Yavorov street, phone: +359 936 5 41 24

mobile phone number +359 889 451 193; +359 889 324 582

E-mail: villaalex@abv.bg

Hostel West House, Belogradchik city, 29 A Poruchik Dvoryanov street, phone: 0936
53658, 0898200563
e-mail: hostel.belogradchik@gmail.com

MONTANA

„Ogosta“Hotel: address: Bul „Peyo Yavorov“, 1, 3400 Center of Montana, Montana;
phone: 096 306 310

„Ring“ family hotel: on the bank of the „Ogosta“ dam, 2 km away from the city;

Park-hotel „Zhitomir“;address: „Zheravitsa“ 1 square, 3400 Center of Montana, Montana
phone: 096 306 176

„Montana“Hotel: Montana city, Bul. „3-Mart“ 120, phone. 096300404

„Vesta“Hotel: address: no.10 „Tsar Simeon“ street, 3400 Center of Montana, Montana
phone: 096 305 720

„Dunav“ Hotel and restaurant: address: „Nachev“ 1 square, 3600 Boruna, Lom.

BERKOVITSA

"Salvia" Hotel and restaurant;

"International" Hotel

"Ashiklar Eko" Hotel and restaurant

"Vodenițata" Hotel

UKK EOOD Hotel

"Casă veche" Hotel

"General's house" Hotel

"Yordanova house" Hotel

"Evia" Hotel

"Gelov" Family hotel



CRAIOVA

Restaurants (the first 5 according to tripadvisor)

1. Epoca, European No. 51 Alexandru Macedonski street,
www.epocarestaurant.ro,
0725 059 333
office@epocarestaurant.ro
2. Bulevard, Italian no.1 Lipscani street, www.bulevardcraiova.ro,
0351416062, receptie@bulevardcraiova.ro
3. Big Ben, European no.1 Mircea Voda street, +40 764 527 738
4. Oxygen Bistro, International no. 7, 13 Septembrie street, ,
www.oxygenbistro.ro, 0735230663

5. El Greco, Mediterranean Calea Bucuresti, Building M7-M8,
www.elgreco.ro, 0351 442 442

DROBETA- TURNU SEVERIN

Restaurant&Lounge	European, Asian, Mediterranean	Traian street no.50	www.1650.ro 0774-431991 office@1650.ro
Taverna Sârbului	Eastern European	E 70	www.drobeta.tavernasarbului.ro 0727 223 300; 0727 600 688; 0727 300 449; drobeta@tavernasarbului.ro
Kripton Pub&Grill	Club Pizza, Pub, Grill	8 Crişan street	www.kripton.ro 0753 241 035
Marco Pollo	Italian	Theodor Costescu street	www.facebook.com/pages/MarcoPollo 0352800880, 0746575951

CETATE

Cetate Cultural Harbour www.portcetate.ro 0755 070 390
 portcetate@gmail.com

LOM

„Valentino“ Restaurant: address: no. 2 „Dunavska“ street, Lom city



RECREATION

Craiova - the historic center, night life, hot air balloon flight:
www.balloonadventure.eu

Hinova and Şimian - beach and fishing on the bank of the Danube

Calafat - beach, fishing

Valchedram city: stadiums, Zlatia and Septemvriitsi villages

Basketball court Valchedram city; Swimming pool in Valchedram city;

In Dolni Tsibar village a multifunctional sports complex was built.

Berkovitsa city: Sports Hall, Stadium in Berkovitsa city



TOURIST INFORMATION AND VISITING CENTERS

DROBETA- TURNU SEVERIN - Tourist Information Center
 NO. 4 CAROL I BOULEVARD

VIDIN - Tourist Information Center

3700 Vidin, no. 1 Dunavska street, phone: +359 094 990 739; Work schedule: 08.00 - 17.00, Monday to Friday

BELOGRADCHIK - Tourist Information Center

3900 Belogradchik, 1 A Poruchik Dvoryanov street, phone: +359 877 881 283; e-mail: tourism@belogradchik.bg; Work schedule: 08.00 - 17.00 h, every day, including on Saturday, Sunday and public holidays.

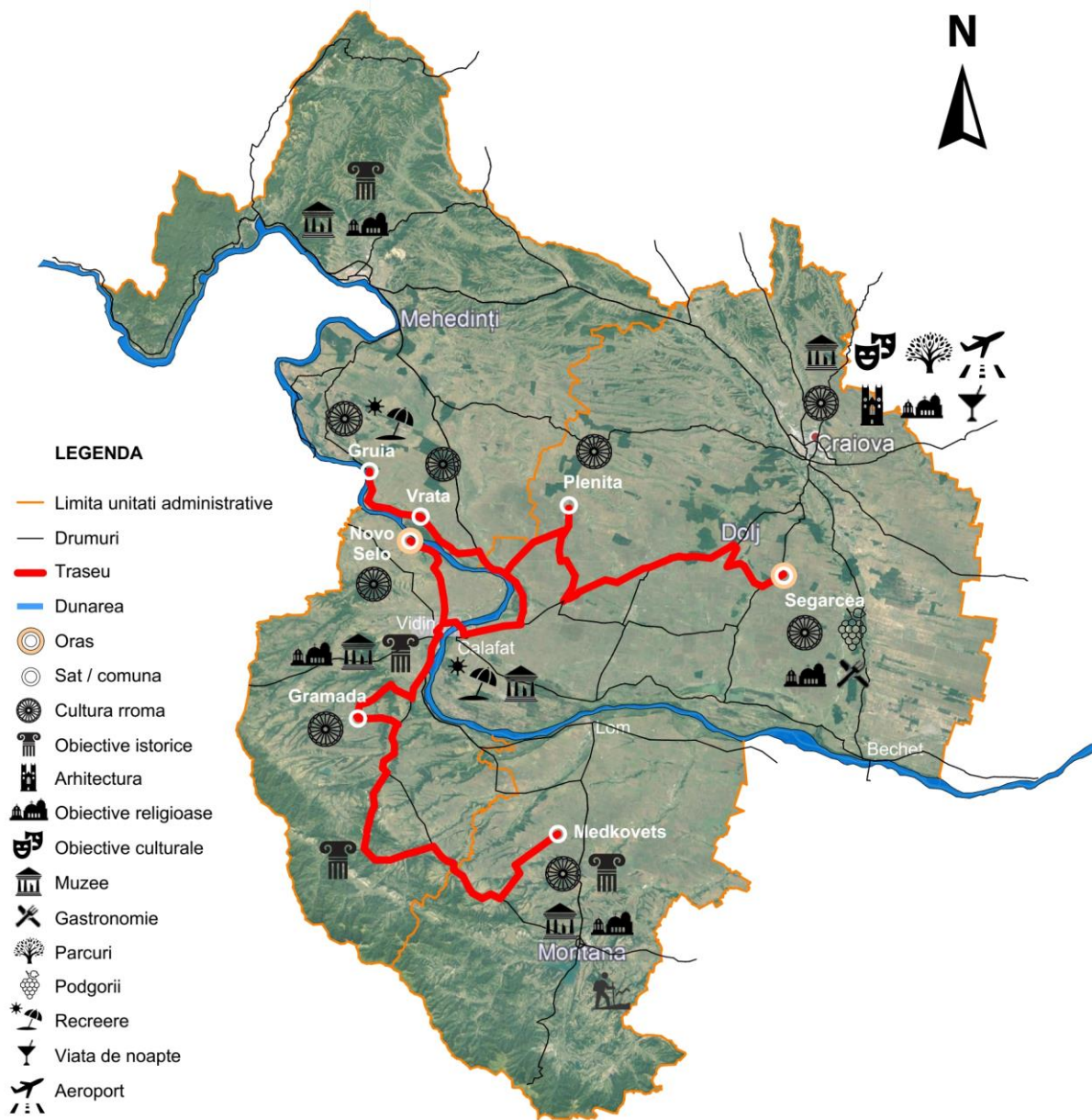
MONTANA - Tourist Information Center

Montana city 3400, 2 "Tsar Boris III" street (near the square), in the building of the Historical Museum - Montana city, phone: 096 / 30-74-81, phone: 096 / 30-51-56

BERKOVITSA - Tourist Information Center

Address: Berkovitsa citu 3500, no. 2 „Yordan Radichkov" square, phone: 0953 / 8-86-82; Work schedule: from 8.00 to 17.00.

ROUTE 3. MEDKOVETS-GRAMADA-NOVO SELO-VRATSA-GRUIA-PLENIȚA-SEGARCEA



Medkovets-Segarcea



374 km



6 h

Limita unitatii administrative - Limit for administrative units

Drumuri - Roads

Traseu - Route

Dunarea - The Danube

Oras - City

Sat/comuna - Village / Township

Cultura roma - The Romani Culture

Obiective istorice - Historical attractions

Arhitectura - Architecture

Obiective religioase - Religious attractions

Obiective culturale - Cultural attractions

Muzee - Museums

Gastronomie - Gastronomy

Parcuri - Parks

Podgorii - Vineyards

Recreere - Recreation

Viata de noapte - Night life

Aeroport - Airport

ROUTE DESCRIPTION

The route starts in the Medkovets locality from Montana district, with a representation of the community of boilermakers and beekeepers, continuing on the 8105 road and then on the E79 road via Ruzhintsi, Dimovo, then on the road 1 towards Vidin, with a right turn on the 141 road in Gramada locality , where Romani people are involved in arts (music, dance). On the route, Belogradchik can also be visited (with elements of natural and cultural heritage, plus Romani culture) or Makresh. From Gramada it is crossed the way back on road 1 through Dunavtsi, Vidin. From Vidin there is a deviation towards Novo Selo, with a small Romani community dedicated to the arts, on the Danube bank, on road 122. The route then returns to Vidin and the Vidin-Calafat Bridge is crossed. Romania is reached on the E79 road towards Maglavit, with a right turn on DN 56A, via Maglavit, Cetate, going to the Danube bank in Vratsa, with Romani singers and Gruia, where handicrafts with brick makers and blacksmiths may be seen. The route returns to Cetate, with a right turn on the road 552 to Plenița, where Romani singers and fountain makers can be met. From Plenița on the 561A road it can be reached the road E79 via

Perişor, arriving in Segarcea, the end point of the route. Traditional Romani dishes can be served here and wine can be tasted at the eponymous winery.



ACCESSIBILITY (TRANSPORT)

Road infrastructure

BG: Road 8105, E79 (Vidin - Dimovo - Ruzhintsi - Montana - Vratsa - ok.p. Sofia - ok.p. Blagoevgrad - border with Greece), Road 1, Road 141, 122, Vidin-Calafat Bridge
RO: E79, DN56A, 552, 561A

Public transport

In Asparuhovo, Medkovets municipality (from Montana 39 minutes)

Montana Bus Station: Montana City, bul. "Hristo Botev" (opposite to the railway station); phone: +359 (0) 96 306 770; 0884 405 798; Work schedule 06:00 - 20:00.

Bus station and railway station - Medkovets railway station - phone 0882244793 - Medkovets village

Bus station - Asparuhovo village.

Lom bus station: Address: "Dunavska" street 10; Phone: +359 (0) 971 668 46; Lom railway station - Phone. 0887 398 610; Work schedule 04:30 - 21:30

Harbour 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

Vratsa may be reached by car on E 70 Drobeta -Turnu Severin - Craiova, up to Şimian, then on DN 56A up to the intersection with DN 56C and from here until the destination.

Gruia township may be reached by car on DN70 Drobeta Turnu Severin - Craiova up to Şimian, then on DN56A, up to Hinova, then on DN 56C until the destination.

Pleniţa township is located in the western part of Dolj County, 60 km from Craiova and 16 km from the Danube. Pleniţa can be reached either by public transport with daily departures at 10:00 17:00 from Craiova North Bus Terminal, either by train (Moţăţei railway station) or by the personal vehicle.

Railway infrastructure

CFR Craiova railway station (Bucharest-Timisoara thoroughfare, connections to Bulgaria - Sofia and Serbia-Belgrade)

CFR Drobeta Turnu-Severin railway station (Bucharest-Timisoara thoroughfare) and Craiova (Bucharest-Timisoara thoroughfare, connections to Calafat and Transylvania - Cluj Napoca)

Segarcea railway station

Craiova - Calafat railway with connection to Dealu Robului small station

Vidin District BDZH - Passenger Transport "EOOD, railway No. 7 Vidin-Sofia (Ruzhintsi, Dimovo, Makresh, Gramada and Vidin) <https://vidin.government.bg/oblastna-transportna-shema>

River infrastructure (optional)

RO: Bechet harbour - Bechet - BG: Oreahovo ferryboat (through Vratsa district)

Cetate harbour

Aerial infrastructure

Craiova International Airport with the following destinations and access ways for the tourists:

Regular journeys: England: London - Luton, Italy: Bologna - Guglielmo Marconi, Milan Bergamo Orio al Serio Airport, Rome Ciampino, Spain: Barcelona El Prat, Madrid Barajas, France: Paris - Beauvais, Germany: Cologne - Cologne Bonn, Israel: Tel Aviv - Ben Gurion, Belgium: Bruxelles - Charleroi, Charter journeys: Antalya.



THE ROMANI CULTURE

ASPARUHOVO, MEDKOVETS MUNICIPALITY

HANDICRAFTS

**Craftsman with willow branches
Beekeeper**

**Boril from Asparuhovo village,
Medkovets municipality**

He teaches the craft to his children, and the whole family is involved in the production. Inheriting the job from his father, he continues to extract honey from the wild bees, practicing beekeeping in travni (beehives made from interwoven twigs), which he manufactures by himself. He shares the difficulties and problems of his profession and the need of beekeepers to buy bees, as the number of wild bees has dropped sharply. The beekeeper is pleased with his craft and says that the bees give good honey and do not ask too much care. His product has a retail market because today pure organic products are very popular and have higher prices.

GRAMADA

The population of Gramada is about 1400 people, of which Roma are 1.26%, according to the data of the National Institute of Statistics in 2011. There are many who know their Romani origin, but have not kept their ethnic identity. They do not respect the traditions and customs specific to this group - they do not speak the Romani language, they do not celebrate the Romani holidays, they do not belong to any of the Romani groups. They live in an outlying part that is not separate from the city. The Gypsy language in the city is spoken only by a few families who came from the surrounding villages. Romani people have merged with Bulgarians, and the only thing that differs to some extent is the darker

skin color. The Romani population is an indispensable part of the community, the children are included in the education system, they work on European projects, which ensures the involvement of the unemployed persons. The community center welcomes all those who wish to join the group of authentic folklore, the children's theater group, an artistic expression group, a group of songs in the old town and the art school. Unfortunately, the Romani craftsmen also left.

NOVO SELO

ARTS (MUSIC, DANCE)

The Romani population in Novo Selo represents about 20% of the total population. There are representatives of different groups of Romani - Kalaidzhi, Tsutsumans and Vlachs (Wallachian Gypsies). They mainly live in the Romani neighborhood, many of them have gone abroad and are returning for a short time in the summer. As their financial situation improved, they started buying houses outside the neighborhood, in the center of the village. They speak the Romanian language. The local culture house offers opportunities for Romani children to join the clubs of interest - computer literacy, drawing, music and dance. Work is being carried out on European projects aimed at integrating Romani people into the education system from an early age. Two persons are appointed educational mediators of Romani origin to support the integration process. Unfortunately, the craftsmen are no longer in the village.

0882424976 - Lyubka Angelova, secretary of the "Pametnik" House of Culture in Novo Selo.

VRATSA

ARTS (MUSIC, DANCE)

Singers

Pătriu Ion, called Viorel (62 years old) - Vratsa township

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

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

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

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

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

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

GRUIA

HANDICRAFTS

Brick makers

Duroi Viorel (55 years old), Gruia township

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

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

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

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

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

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

Blacksmiths

Nedelcu Constantin, Gruia village, Gruia township

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

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

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

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

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

PLENIȚA

HANDICRAFTS

Fountain makers

Ilie Radu, 55 years old - Plenița township, Dolj county

Ilie Radu learned the handicraft from Ion Mătușoiu from Castrul Traiane village belonging to Plenița township, who knew him from older people. "I worked with him from 1991 to 2000. After that, he died and it was just me", tells Ilie Radu.

Ilie Radu says that a well of 30 meters is made in a day and a half.

The wells were dug before with spades, and the elders as they dug, were putting instead of tubes, a barrel (a cylindrical wooden container). At the bottom of the hole, there were placed two cross-shaped woods over which a wooden cover was made. Four pillars were struck in the ground, where the well was then erected from the bottom to the top and then it was whitewashed.

Ilie Radu comes from a family of Roma boilermakers from Strehaia, Mehedinti, not speaking the Romani language. At Plenița he came after his wife, Mona, in the 90's and then he learned this occupation as well. He has two girls that he hardly kept in school. He loves horses very much. When he has no orders for wells, he works with the horse and the wagon in agriculture.

ARTS (MUSIC, DANCES)

GYPSY DANCES BAND, KELUSHKA

Coordinator Ioana Ștefan, Plenița township

"To be a Roma is not a shame, we are all beings created by God, it is a pity that some of us do not understand that" is the faith of Ioana Ștefan, the one that revived the tradition of Gypsy dances in Plenița.

Ioana Ștefan says that she is a gypsy who is proud of her own ethnicity. "If I was ashamed to be a Gypsy I should be ashamed of my mother who gave me life," she confesses. She comes from a Roma mother from a gypsy family and a Romanian father.

Her parents tried to keep her away from the Romani family, so they chose to offer her an education chosen far from anything related to the word Gypsy because it seemed to be a great shame if the people find out that your mother is a gypsy. That is why, from the age of 2 and until the age of 22, she lived with her parents in Moldova, in Focsani, the birthplace of her father.

The parents from her mother had a large family, four girls and a boy, and they were well-appreciated Romani people. Her grandfather was a miller, and he also made clay and straws (clay and straw bricks). Still, he was also talented with music, singing with his voice and playing the violin, and he was also going to weddings. Two children inherited his talent: the boy, known in the world of singers and Romani people as Nicu from Plenița and one of the girls, the mother of Ioana Ștefan. Her grandmother, Iliana, was very well known in the village, in her old age she was called "the woman with the boar".

The life of Ioana Ștefan was marked by the fact that he had two different parents, the Roma mother and the Romanian father, military personnel. She tells that her parents met on the train, fell in love and got married. Ioana Ștefan says that when she lived in Moldova, it was a very hard period for her, she felt like a bird in a cage because she could not say that she was a gypsy, her mother's relatives did not visit her.

In 2009, her father retired and decided to return to Plenița, in the house of the grandparents. Ioana Ștefan says that for her, this decision was a miracle and a return to life. She thinks that in Plenița, the Romani people are seen from the biggest to the smallest, as persons and not as remnants of society.

Band formation

Ioana Ștefan was passionate about gypsy scarves and handkerchiefs. She says that she has a whole collection at home, which links her to her origin and reminds her of the beautiful moments she spent with cousins, relatives and her gypsies.

The Romani people in Plenița appreciated it very much and chose her as their representative. She says that she feels very fond of her community because she fought for the good of the Romani people in the township. She has been a school mediator for three years at the Plenița school and her priority has been to make it to offer happiness to the Roma children: she plays games with them, she is listening to their problems, she helps them with their homework, she guides them and gives them pieces of advice.

Ioana Ștefan tells that 4 little girls from school have been attached to her and proposed her to make a mini-band of Gypsy dance that they called KELUSHKA. They come from families with problems, either without material opportunities, or one-parent families (they do not have one of their parents alive). Each of the girls has a sad life story. The youngest, Rihanna, is four years old, and she was abandoned by her mother upon the death of her father, so that for two years Ioana Ștefan tries to make up for the lack of parents. Nicoleta, the first little girl who came to the band, lives only with her mother who is deaf-mute, her father leaving her before she was born. A part of the band is also Adina, a girl who often gave up school to take care of her younger brothers, because her mother could not be able to raise them because she suffered a loss of vision at one of her eyes. The fourth member of the band is Andreea, a very beautiful girl, whose parents have serious health problems.

SEGARCEA

GASTRONOMY

Guță Lenuța (called „baba (the old woman)”), 61 years old- Segarcea locality, Dolj county

Lenuța Guță originates from Bârca village, Dolj county, but for 40 years, since she got married, she has been living in Segarcea with her husband Guță Dumitru, 61 years old, also known as Sinel. The woman says that she and her husband are from the ranks of bear trainers and they speak the Romani language in the house. They raised together 5 children (3 girls and 2 boys) who are at their own houses and now they are living with their grandchildren. Lenuța Guță says that both children and grandchildren grew up with traditional gypsy food that she considers it to be very good and tasty.

Traditional gypsy recipes

Ratui

This recipe is prepared only at Christmas, when the pig is cut - a mixture of meat and spices is introduced into a thick pig "gut". Ratui is usually consumed after the winter holidays. Lenuța Guță tells how she prepares it: "The guts are separated, they are washed, turned, they are washed for many times, they are left to drip out. The thick gut is prepared for filling.

It is prepared the meat mixture. Pieces of meat are cut, bigger, with the hatchet and they are mixed with onion, thyme, salt and chilli pepper, then the thick gut is filled.

It is put to dry, at the passage of the house. It is consumed after it has been dried. It is cut when needed and prepared with cabbage. It's like a stuffed cabbage soup in which you put the ratui. "The woman says that this is the way to prepare the ratui in Oltenia but in Banat she heard that it was prepared differently.

Borândău

Borândău has the consistency of a sauce prepared with pork, goose or turkey. "First, the meat is roasted, the old woman says. Separately, the blood from the slaughtered animal mixes crumbly with the lettuce and is placed over the roasted meat. Then add water, and finely chopped onion, boil until it drops and forms as a sauce." The Roma eat this sauce with polenta. "You should dip the polenta in the sauce", says Lenuta Guta.

Cabbage with bean and smoked bone

Boil the beans with the onion cut into large pieces and then add the smoked bone (prepared as a bean soup). Separate the cabbage. Then mix the beans with cabbage and add bay leaves and thyme. It is served with warm polenta.



OTHER TOURIST ATTRACTIONS

ASPARUHOVO

Historical Vestiges	Museums
Fire lookout Tower - the Observation tower Monuments of Krastyo Pishurka and Tseko Voyvoda, Lom City; Necropolis, Orsoia village	The Historical Museum, the Ancient Fortress of "Almus", Museum collection, Medkovets village
Religious attractions The "St. Archangel Michael" Monastery, Brusarski "St. Petka" Church, Brusartsi city The Old St Nicholas Church (Borunska church) The New St. Nicholas Church Temple of the Cathedral "Assumption of the Virgin Mary", the city of Lom The Church of St Paraskeva, Medkovets village	
Protected regions and areas / natural attractions	
Protected regions: Lom river, "Tsibarsko blato", " Mominbrodsko blato", "Orsoia", "Fishing point Orsoia" Protected area - Fishing point Orsoia Rivers: the Danube, Lom Dobrina Island	

BELOGRADCHIK

The Roman fortress Kaleto - Belogradchik, Belogradchik city, phone .: +359 936 53022

The natural attraction "Belogradchik Rocks", Belogradchik city

VIDIN

Historical Vestiges	Museums
<p>Baba Vida fortress, address: Danube Park, Vidin city, phone: 094/601705</p> <p>The Cruciform Barrack, address: no 26 Knyaz Boris I street, Kaleto neighborhood, Vidin city, phone: 094/601709</p>	<p>Konak Museum, address: no. 2 Obshtinska street, Vidin city, phone: 094/601713</p>
Religious attractions	
<p>Osman Pazvantoglu Mosque, address: Danube Park, Vidin city</p> <p>The Cathedral of Saint Demetrius, Vidin city</p>	

CALAFAT

Calafat - Museum of Art and Ethnography

International Folk Music and Poetry Festival - August

Autumn Fruits - October

Special Protection Avifaunistical Area Calafat- Ciuperceni-Danube

DROBETA -TURNU SEVERIN and NEARBY

Historical Vestiges	Museums
<p>-The archaeological site Str. Independentei and Schela Cladovei in Drobeta Turnu Severin - in the area it was discovered the oldest stable human settlement in Europe where there were discovered artifacts older than 10,000-11,000 years,</p> <p>- The ruins of the Severin Fortress - including several buildings with towers and inner courtyards discovered during successive excavations.</p> <p>- The Ruins of the Roman Camps at Hinova, 16 km from Drobeta Turnu Severin. It is an especially important archaeological point,</p>	<p>-Drobeta Turnu Severin Art Museum is housed in an art - monument building, erected in an eclectic style dating back to 1890 and featuring feudal artworks from the XIXth and XXth centuries and contemporary artworks.</p> <p>-The Iron Gates Region Museum - The Natural Sciences is housed in a building erected between 1923 and 1926 and has sections of Natural Sciences, Archeology-History and Ethnography-Folk Art, with about 4.000 pieces of patrimony</p>

<p>here being the largest gold treasure in the country, of Thracian origin.</p> <p>-Bălăcița- Brazda lui Novac limes is a frontier reinforced with a wave of earth, built in the IVth century, during the time of Emperor Constantine the Great. Brazda lui Novac started from the mouth of Topolnița Cave (Mehedinți County), crossed Oltenia and Muntenia under the hills up to Mizil, his traces being visible today as well.</p>	<p>- The Museum of the Iron Gates Hydropower Plant, opened in 1976, presenting the general features of the Danube, hydrological data, material testimonies of human settlements in the area.</p>
<p>Religious attractions</p>	
<p>-Sfantul Ioan Botezatorul" church, also known as the name of its founders - "Grecescu", is situated in the South-West part of Drobeta Turnu Severin</p> <p>- "Maioreasa" church, dedicated to the "Assumption of Mary" in Drobeta Turnu Severin, was built between 1842 and 1846 at the initiative of Major Ion Ciupagea and his wife Dumitrana Ciupagea during the reign of Gheorghe Bibescu</p>	
<p>Events and festivals</p>	
<p>Drobeta- Turnu Severin</p> <p>-<i>Severin International Guitar Festival, May</i></p> <p>-The autumn of Severin <i>October</i></p> <p>-<i>Danube waves - International Chess Festival - May</i></p> <p>-Vânju Mare - <i>Vineyard and Wine Festival</i> (September)</p> <p>- Isverna - <i>Sheep Measurement</i> - end of May</p> <p>-Ilovat - <i>The Feast of Coșuștea</i> - May</p> <p>-<i>The Day of the Lilac in Ponoarele township</i> - organized annually in the first part of May, attended by artistic professional and amateur ensembles, consecrated folk musicians; a hora (type of circle dance originating in the Balkans but also found in other countries) in the village and a campfire are also organized;</p> <p>- <i>Folk music festival. Ponoare, Ponoare!</i> (4th-6th of August) - with young folk musicians (vocal soloists and instrumental soloists);</p> <p>- <i>National folklore festival: Mountain, mountain, beautiful fir!</i> - Baia de Aramă (4th-5th-6th of September) - it is a vocal and instrumental interpretation contest and it aims at preserving and promoting the traditional Romanian cultural heritage</p>	
<p>Protected regions and areas</p>	
<p>- Site of Community Importance Pădurea Stârmina -Pădurea Stârmina is a protected area of national interest located on the administrative territory of Hinova. It is an area</p>	

of 123 hectares that preserves natural habitats and important forest species. The value of this reservation is due to compact surfaces with noxious weeds and a mixture of different deciduous.

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

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

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

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

SEGARCEA

Segarcea Monastery

CRAIOVA

Historical Vestiges	Museums
<p>The ruins of Hurez Inn The ruins of Pelendava fortress (Coșuna Monastery, Mofleni, Craiova)</p>	<p>Art Museum, Craiova Oltenia Museum, Craiova <i>Sf. Nicodim</i> Museum of the Restoration, Preservation of Heritage and Visualization Center of the Craiova Archdiocese Bania House</p>
Religious attractions	Cultural attractions
<p>Saint Demetrius Cathedral St. Anton Catholic Church, Protestant Evangelical Church, <i>Madona Dudu</i> Episcopal Cathedral, Craiova Synagogue</p>	<p>Marin Sorescu National Theater Oltenia Philharmonic Orchestra</p>

Architecture	Parks
<p>Old Center of Craiova; Glogoveanu House Bank of Commerce Palace Craiova City Hall Minerva Hotel and Casino Carol I High School Jean Mihail Palace Jean Negulescu House; Nicolae Romanescu House; Vorvoreanu Palace (Metropolis of Oltenia Palace); Minerva Ensemble; Ensemble of Archdiocese of Craiova and The Metropolis of Oltenia</p>	<p>The Botanical Garden of Craiova Romanescu Park from Craiova Youth Park</p>
Memorial houses	
Elena Farago Memorial House	
Events and festivals	
<p>International Shakespeare Theater Festival - April (every 2 years) Musical Craiova International Festival - August-September Elena Teodorini - October-November Maria Tanase Festival - October, (every 2 years) 29th of May - 4th of June, the celebrating days of Craiova city 23rd of June, the people in Craiova are wearing embroidered peasant blouse 26th of October - The celebration of the protector of Craiova - St. Demetrios</p>	



ACCOMMODATION

ASPARUHOVO, MEDKOVETS municipality

„Ogosta“Hotel: address: Bul „Peyo Yavorov“, 1, 3400 Center of Montana, Montana;
phone: 096 306 310

„Ring“ family hotel: on the bank of the „Ogosta“ dam, 2 km away from the city;
Park-hotel „Zhitomir“;address: „Zheravitsa“ 1 square, 3400 Center of Montana, Montana
phone: 096 306 176

„Montana“Hotel: Montana city, Bul. „3-Mart“ 120, phone. 096300404

„Vesta“Hotel: address: strada „Tsar Simeon“ nr.10, 3400 Center of Montana, Montana
phone: 096 305 720

MONTANA

„Ogosta“Hotel: address: Bul „Peyo Yavorov“, 1, 3400 Center of Montana, Montana;
phone: 096 306 310

„Ring“ family hotel: on the bank of the „Ogosta“ dam, 2 km away from the city;

Park-hotel „Zhitomir“;address: „Zheravitsa“ 1 square, 3400 Center of Montana, Montana
phone: 096 306 176

„Montana“Hotel: Montana city, Bul. „3-Mart“ 120, phone. 096300404

„Vesta“Hotel: address: no.10 „Tsar Simeon“ street, 3400 Center of Montana, Montana
phone: 096 305 720

„Dunav“ Hotel and restaurant: address: „Nachev“ 1 square, 3600 Boruna, Lom.

BELOGRADCHIK

"Skalite" Hotel Belogradchik city No. 2 Vazrazhdane Square phone: +359 94 691 210

Mobile phone number: 0884 51 41 54, fax: +359 936 545 42, e-mail:
reception@skalite.bg, web page: www.skalite.bg

MADONA Inn Falkovets, Falkovest, Yanyovets 3949, Vidin district, N 114 Belogradchik-
Lom Road

Phone: +359 894774746, Fax : +359 93655646, e-mail: info@hanmadona.com, Web
page: www.hanmadona.com

The Rocks Hotel-restaurant, Belogradchik city, 1 Hadzhi Dimitar street, phone: 0936
54002, 0898733818

Zdravets Pension, Chiflik village, phone: +359 878 330
899, email: zdravecbnb@gmail.com, <http://zdravecbnb.com/>

Dalia Hotel, Belogradchik city, Bd. Saedinenie 1 /Bus station/,phone. 0936 532 43, 0888
641 528, 0888 641 528, e-mail: hotel_dalia@abv.bg

Rai Hotel, Belogradchik city, 3 Tsar Ivan Sratsimir street, Phone.: +359 - (0)9365 / 3735;
+359 - (0)894 / 702917,e-mail: bubjordanova@abv.bg

Viko hostel , Belogradchik city, 5 Tsar Ivan Sratsimir street, Phone.: 0878 364306; +359
878 247733
e-mail: office@vikohostel.com

Albasitao Villa, Belogradchik city, Tsolo Todorov street, phone : +359 878 602 682 +359 (0)888 666222; +359 (0)898 444 711, e-mail: lili@albacita.com, website: <http://albacita.com/>

„Zora” Pension, Belogradchik city, No. 2 Haydut Velko street, Phone: 094 623 667, Mobile phone number: 0888 842 886; 0885 719 046 087/7756157, e-mail: jordani_2005@abv.bg

VIDIN

“Anna -Kristina” Vidin City 3700 Baba Vida 2 street, phone: +359 94 / 606 037 www.annakristinahotel.com

"Rovno" Vidin City 3700, no. 70 Tsar Aleksandar II street 3700 Vidin, Bulgaria, phone. +359 94 690 990, fax + 359 94 690 999, info@hotelrovno.com, www.hotelrovno.com

"Avramov" Vidin City 3700 no. 63 Tsar Aleksandar II street, phone/fax 094/ 60 66 80 GSM 0885 287766, www.hotel-avramov.domino.bg, e-mail: hotel_avramov@mail.bg

Neptun Vidin City, No. 8 Dunavska street, 094/ 680 039, 0884 850 139; 0897 850 139

E- mail: hotel_neptun_vidin@abv.bg, Web page: www.hotelneptunvidin.com

«Dunav» Vidin City 3700, No. 3 Edelvays street, phone/fax: +359 94 600 174

GSM.: +359 893 326 411, E-mail: hotel_dunav@abv.bg; web page: <http://hoteldunav.eu/>

“Zora” Vidin City 3700, Naycho Tsanov” 3 A street, Phone: +359 94 600290; 606 700

Web page: www.hotelzora.hit.bg, e-mail : hotelzoraravidin@abv.bg

“Zora” 2 Vidin City 3700, Gorazd 2 street, Phone: +359 94 601171

"Bononia" 3700 Vidin, No.2 "Bdin" street, +359 94 60 60 31 , +359 94 60 60 32

Web page: www.hotelbononia.net, email: office@hotelbononia.net

"Stariyat grad" (the old city) 3700 Vidin, no. 2Knyaz Boris street, +359 94 600023

Web page: www.oldtownhotel.dir.bg; email: oldtown_vd@abv.bg

"Vidin"3700 Vidin, No15 Knyaz Dondukov street, +359 94 606 938, www.hotelvidin.com, office@hotelvidin.com

CRAIOVA

Hotels in Craiova municipality

*Rixo`s Guest House 5**

Address: Henry Ford street (E70), No.8 Doljului street, 207206 Craiova, Romania,
phone: 0040 734 632 129, e-mail: rezervari@rixosquesthouse.ro, web page:
<http://rixosquesthouse.ro/>

Splendid 1900 Hotel

Address: 4C Alexandru Ioan Cuza street, 200734 Craiova, Romania, phone:
0040.737.023.921, e-mail: <https://splendid1900.ro/>

Helin Central 3* Hotel

Address: No. 14 Alexandru Ioan Cuza street, 200396 Craiova, Romania, phone:
0040.757.666.999, e-mail: hotel@helincentral.ro, web page:
<http://www.helincentral.ro/>

Craiovița Hotel

Address: Calea Severinului, 222111 Craiova, web page:
<http://www.hotelcraiovița.ro/>

Ramada Plaza

**** Calea Bucuresti 1 www.ramadaplazacraiova.ro, 0351.100.201 | 0351.101.500,
reservations@ramadaplazacraiova.ro

Rexton

**** 49 Carol I Boulevard www.hotelrextion.ro, +40 (0) 351 462 451,
office@hotelrextion.ro

Oltenia

**** No. 176 Caracal street www.olteniahotel.ro, +40 351 411 411,
receptie@olteniahotel.ro

Golden House **** no. 18 Brestei street, www.goldenhouse.ro, (+40) 251
406271, Email: receptie@goldenhouse.ro

Emma West

**** no. 3B Calea Severinului street, www.hotel-emmawest.ro, +40
0251.480.150, receptie@hotel-emmawest.ro,

Relax

*** no. 48 Calea Severinului www.en.hotel-relax.ro, 0351.409.744,
office@hotel-relax.ro

Plus

*** Malu Mare, no.254 Caracal street, www.plushotel.ro, +40.733.100.200,
plushotel@plushotel.ro

Emma Est

*** No. 82A Calea Bucuresti street, www.hotel-emma.ro, +40 0251.406.288,
receptie@hotel-emma.ro

Bavaria

**** No. 3 Caracal street, <http://www.hotel-bavaria.ro>, 0251/414.449, office@hotelbavaria.ro

La Rocca Hotel Boutique, no.39A Pelendava street, www.hotellarocca.ro, 0351 413 570, office@hotellarocca.ro

Parc, *** no. 12 Bibescu street, www.hotel-parc-craiova.ro, 0251.417.257, office@hotel-parc-craiova.ro

Europeca **** no. 9-11-13 Pietății street, www.hoteleuropeca.ro, 0751224794, hotel@hoteleuropeca.ro

Plaza **** no. 16 Aries street, www.hotelplaza.ro, +40 (0) 251 430410, office@hotelplaza.ro

Helin Central, *** No. 14 Alexandru Ioan Cuza street, www.helincentral.ro, +40 351 808 708, hotel@helincentral.ro

Euphoria, ** No. 6 Iancu Jianu street, www.hoteleuphoria.ro, 0728.196.173, office@hoteleuphoria.ro

Flormang, *** Calea Severinului 7B, www.flormang.ro, +40 769 251 832, hotel@flormang.ro

Green House, *** No. 25 Fratii Buzesti street, www.green-house.ro, 0745 071 498, greenhousecraiova@yahoo.com

Casa David-hotel boutique, **** 18A Stefan Cel Mare street, www.casadavid.ro, +4 0755 463 464 receptie@casadavid.ro

Motels

Hanul Doctorului, ** Viitorului 1 street, 0351 444 422

Hostels

Sport, *** No. 25 Brestei street, www.hotel-sport.ro, 0251-412022,

Pensions

Villa Carmelita *** no. 41 Împăratul Traian street, , www.carmelita.ro, rezervari@carmelita.ro, 0728 033 339

La Favorita, Guesthouse Boutique, *** Madona Dudu street www.lafavorita.ro, 0351 408 098

Flormang 1 *** no. 134 Dezrobirii street, <http://pensiunea1.flormang.ro/>, 0769.251.815

Bruxelles Guesthouse, **** no. 8 Zorilor street, <http://bruxelleshouse.ro/>, 0351 469
254 / 0756 02 50 70, rezervari@bruxelleshouse.ro
Luisa *** no. 12 Caracal street, , 0724 119 388
Hanul Andriței **** no. 34 Viitorului street, www.hanulandritei.ro,
office@hanulandritei.ro, 0351 431 056

FOOD

CETATE

Cetate Cultural Harbour www.portcetate.ro 0755 070 390
portcetate@gmail.com

CRAIOVA

Restaurants (the first 5 according to tripadvisor)

1. **Epoca, European** No. 51 Alexandru Macedonski street,
www.epocarestaurant.ro,
0725 059 333
office@epocarestaurant.ro
2. **Bulevard, Italian** no.1 Lipscani street, www.bulevardcraiova.ro,
0351416062, receptie@bulevardcraiova.ro
3. **Big Ben, European** no.1 Mircea Voda street, +40 764 527 738
4. **Oxygen Bistro, International** no. 7, 13 Septembrie street, ,
www.oxygenbistro.ro, 0735230663
5. **El Greco, Mediterranean** Calea Bucuresti, Building M7-M8,
www.elgreco.ro, 0351 442 442



RECREATION

Medkovets Stadium, fitness center and tennis court

Montana city Ogosta Sports Complex (stadium and big Sports Hall)

"Mladost" Sports Hall;

Neighborhood sports playgrounds for basketball and football, as well as a chess
playground in the City Garden

"Spartak" Fitness Center

Golf course and tennis court

Skateboarding platform in "Sunny Garden"

Augusta Sports Complex, Ogosta Dam, near Montana.

Calafat - beach, fishing

Gruia township - walks on the bank of the Danube și fishing

Segarcea - wine tastings at the homonymous vineyard

Craiova - the historic center, night life, hot air balloon flight:

www.balloonadventure.eu



TOURIST INFORMATION AND VISITING CENTERS

VIDIN - Tourist Information Center

3700 Vidin, no. 1 Dunavska street, phone: +359 094 990 739; Work schedule: 08.00 - 17.00, Monday to Friday

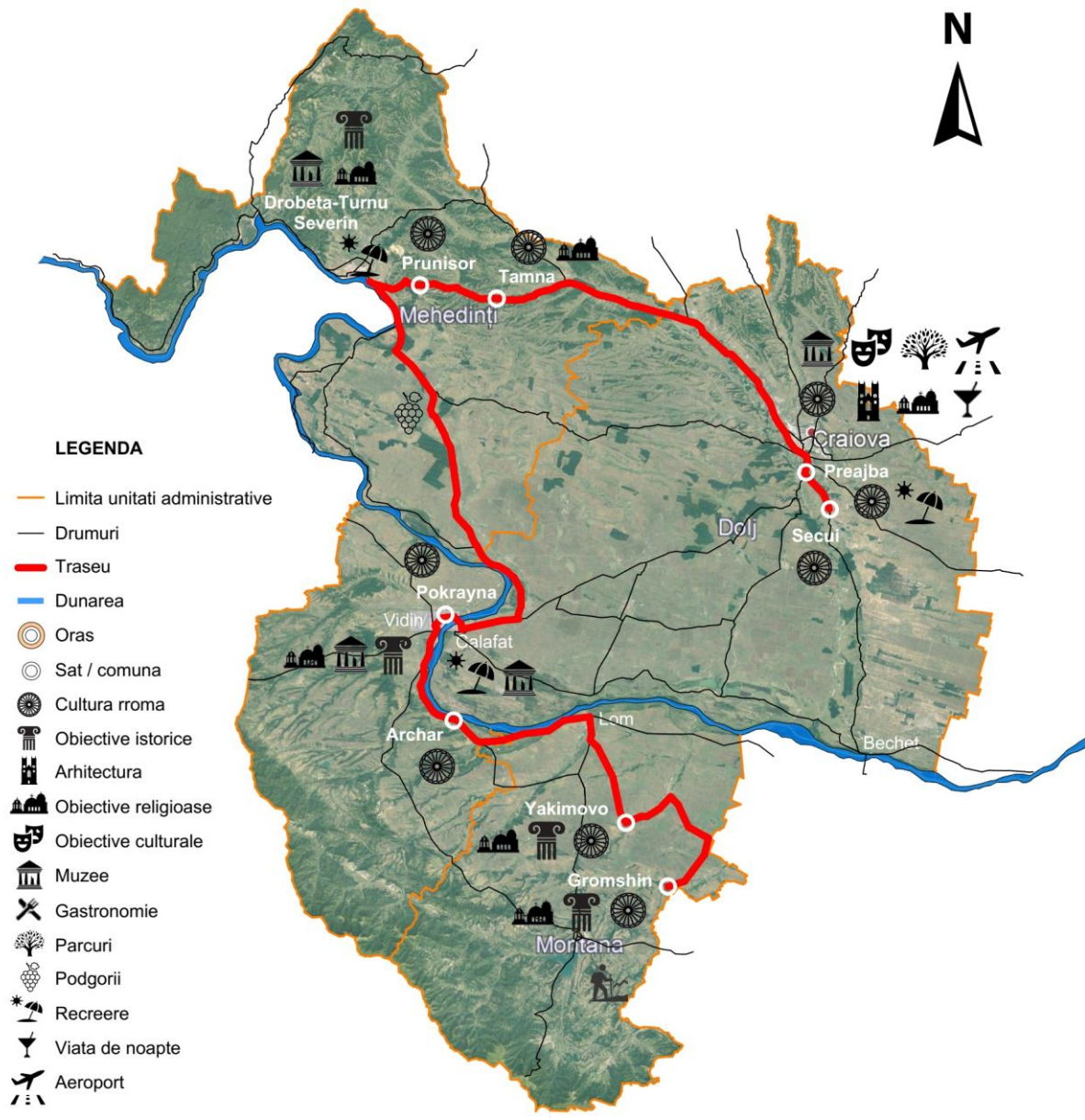
BELOGRADCHIK - Tourist Information Center

3900 Belogradchik, 1 A Poruchik Dvoryanov street, phone: +359 877 881 283; e-mail: tourism@belogradchik.bg; Work schedule: 08.00 - 17.00 h, every day, including on Saturday, Sunday and public holidays.

MONTANA - Tourist Information Center

Montana city 3400, 2 "Tsar Boris III" street (near the square), in the building of the Historical Museum - Montana city, phone: 096 / 30-74-81, phone: 096 / 30-51-56

ROUTE 4. GROMSHIN-YAKIMOVO-ARCHAR-POKRAYNA-PRUNIȘOR-TÂMNA-SECUI-PREAJBA



Gromshin-Preajba



370 km



6 h

Legenda - Legend

Limita unitatii administrative - Limit for administrative units

Drumuri - Roads

Traseu - Route

Dunarea - The Danube

Oras - City

Sat/comuna - Village / Township

Cultura roma - The Romani Culture

Obiective istorice - Historical attractions

Arhitectura - Architecture

Obiective religioase - Religious attractions

Obiective culturale - Cultural attractions

Muzee - Museums

Gastronomie - Gastronomy

Parcuri - Parks

Podgorii - Vineyards

Recreere - Recreation

Viata de noapte - Night life

Aeroport - Airport

ROUTE DESCRIPTION

The tour route for the discovery of the Romani culture begins with the Gromshin locality in Montana district, where there are communities of boilermakers, carpenters and carriage Makers. On the road 101, the route goes on to Mihaylovo, then on road 133 to Valchedram (boilermakers), it continues on road 818 to Yakimovo, with boilermakers and tradesmen of horses. The route is continued on road 818 via Komoshtitsa and then on road 81 to Lom. From Lom, the road 11 is crossed in the direction Vidin, passing through Archar locality. Here the Romani people work mostly in the construction field or collect medicinal plants. Following the road 11, on the Danube, the road E79 will be reached, via Dunavtsi and Vidin (where Romani communities may be seen) to Pokrayna on the ring road of Vidin. The locality hosts boilermakers. The Vidin-Calafat bridge will be crossed on the E79 road. Arriving at Maglavit, the route continues on DN 56A road via Cetate, Vânju Mare, Hinova, Şimian and goes on the E70 road to Filiaşi in Prunişor locality (boilermakers) and then on the E70 road with a left turn towards Tâmnă, where birck makers are located. The route takes a turn on the E70 road to Filiaşi and then on

the E79 road, continuing in the direction of Craiova, passing the town on DN55 at Preajba (blacksmiths) and then in Secui village, Teasc township, the last point of the route, where the spoon makers can be met. The way back can be performed in Craiova municipality.



ACCESSIBILITY (TRANSPORT)

Road infrastructure

BG: Road 101, 133, 818, 81, 11, E79 (Vidin - Dimovo - Ruzhintsi - Montana - Vratsa - ok.p. Sofia - ok.p. Blagoevgrad - border with Greece), Vidin-Calafat Bridge

RO: E79, DN56A, E70, E79, DN55

Public transport

In Asparuhovo, Medkovets municipality (from Montana 39 minutes)

Montana Bus Station: Montana City, bul. "Hristo Botev" (opposite to the railway station); phone: +359 (0) 96 306 770; 0884 405 798; Work schedule 06:00 - 20:00.

Bus station and railway station - Medkovets railway station - phone 0882244793 - Medkovets village

Bus station - Asparuhovo village.

Lom bus station: Address: "Dunavska" street 10; Phone: +359 (0) 971 668 46; Lom railway station - Phone. 0887 398 610; Work schedule 04:30 - 21:30

Harbour 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

Gromshin village - aprox. 38 minutes (north-east) from Montana city

Montana Bus Station: Address: Montana, bul. "Hristo Botev" (opposite to the railway station);

phone: +359 (0) 96 306 770; 0884 405 798; Work schedule: 06:00 - 20:00

Bus station and railway station -Boychinovtsi city

Lom bus station: Address: "Dunavska" street 10; Phone: +359 (0) 971 668 46; Lom railway station - Phone. 0887 398 610; Work schedule 04:30 - 21:30

Harbour 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

Yakimovo village aprox 34 minutes (towards north) from Montana city

Montana Bus Station: Address: Montana city, bul. "Hristo Botev" (opposite to the railway station);

phone: +359 (0) 96 306 770; 0884 405 798; Work schedule 06:00 - 20:00 h.

The bus station - Yakimovo village.

Lom bus station: Address: "Dunavska" street 10; Phone: +359 (0) 971 668 46; Lom railway station - Phone. 0887 398 610; Work schedule 04:30 - 21:30

Harbour 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

Prunișor township may be reached by means of buses with journey between 7.00-20.30 (additional information on www.autogari.ro) from Drobeta-Turnu Severin.

Tâmna township may be reached by bus from Strehaia city (additional information on www.autogari.ro)

Railway infrastructure

CFR Craiova railway station (Bucharest-Timisoara thoroughfare, connections to Bulgaria - Sofia and Serbia-Belgrade)

CFR Drobeta Turnu-Severin railway station (Bucharest-Timisoara thoroughfare) and Craiova (Bucharest-Timisoara thoroughfare, connections to Calafat and Transylvania - Cluj Napoca)

Craiova - Calafat railway with connection to Dealu Robului small station

Vidin District BDZH - Passenger Transport "EOD, railway No. 7 Vidin-Sofia (Ruzhintsi, Dimovo, Makresh, Gramada and Vidin) <https://vidin.government.bg/oblastna-transportna-shema>

River infrastructure (optional)

RO: Bechet harbour - Bechet - BG: Oreahovo ferryboat (through Vratsa district)

Cetate harbour, Drobeta- Turnu Severin

Aerial infrastructure

Craiova International Airport with the following destinations and access ways for the tourists:

Regular journeys: England: London - Luton, Italy: Bologna - Guglielmo Marconi, Milan Bergamo Orio al Serio Airport, Rome Ciampino, Spain: Barcelona El Prat, Madrid Barajas, France: Paris - Beauvais, Germany: Cologne - Cologne Bonn, Israel: Tel Aviv - Ben Gurion, Belgium: Bruxelles - Charleroi, Charter journeys: Antalya.



THE ROMANI CULTURE

GROMSHIN

HANDICRAFTS

Wagon manufacturers and carpenters

Alexi Trifonov, Gromshin village

He produces the wooden frames of very durable wooden wagons. Then he makes the wooden wheels. The iron sockets are inserted into the wheels and wrapped with iron rails, which are forged and fixed on the wheel with bolts. There are many iron elements that he also manufactures. Finally, everything can be assembled and prepared for the journey.

I went to fairs for the sale of cattle, horses and donkeys. When I sold a carrier, I returned home, riding the horse. Lately, not many people want a wagon, people just want wheels to decorate the yard.

YAKIMOVO

HANDICRAFTS

Tradesmen

Boris Borisov, Yakimovo village

I am a tradesman - I have been buying and selling animals for 20 years. The whole family worked like this. I travel to different villages in the country and buy small animals. I breed them in my farm until they reach a certain weight. Then I sell them to merchants. When I transport the animals, I travel with them until I arrive at the customer to be sure that the goods arrive alive and safely. Our merchandise is bought by different merchants. Sometimes we sell to people in Yakimovo and nearby villages.

ARCHAR

HANDICRAFTS

Archar is a village in northwestern Bulgaria. It is located in Dimovo municipality, Vidin district. By population it is the largest village in the district and twice larger than Dimovo city. Its population is about 3,000 people. Archar is made up of three neighborhoods - Bulgarians, Turks and Gypsies. The village was built during the Roman Empire under the name of Ratsiaria. Ratsiaria was a flourishing city. In 1832 a school with cells in the village was opened, and in 1898 a community center was set up. In the district of the Turks gold objects from the Roman times are found. In many courts there are still walls, parts of buildings and clay pots - bowls, pipes. The village was often robbed by treasure hunters. In the village there are four suburbs - Bulgarian, Turkish, Romani, Koritari (trough-makers) / Romani as well /. The Romani neighborhood is relatively new and a large part of the Romani people live in Koritarski / the old neighborhood /. According to the 2011 census data, self-identified as Romani people are 461 people, mainly from the group of kalaidzhi and koritari (trough-makers). The language they speak is the Romani language, with small dialectal differences. They mainly deal with the collection of seasonal herbs and work in the construction field. In recent years, many Romani people have gone abroad for seasonal work. The religions in the village are two - Christianity and Islam, both religions cohabiting tolerantly with each other.

POKRAYNA

HANDICRAFTS

Boilermakers

Sasho (Boilermaker), Pokrayna village

The population of Pokrayna village, Vidin is about 1000 people. Few people of Romani origin live in a neighborhood of about 20 houses. Most went to work abroad. The rest are part of the Layashi group (of Kardarashi origin), speak the Romani language and celebrate the holidays in the Gypsy style. The craft that is still practiced by the Romani in the Pokrayna village is the execution and manufacture of boilers for raki (a sweetened, often anise-flavoured, alcoholic drink that is popular in Albania, Turkic countries, Turkey, Greek Islands and in the Balkan countries as an apéritif).

Sasho (Boilermaker) is their representative. He inherited the talent of his grandfather and he is practicing the craft nowadays. He hopes that his heirs will also be willing to learn the craft.

* Sasho (Boilermaker)

Contact phone number 0893 45 22 40 - Sasho

PRUNIȘOR

HANDICRAFTS

Boilermakers

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

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

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

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

TÂMNA

HANDICRAFTS

Brick makers

Hornea Cristian called Cristi (50 years old), Tâmnă township

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

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

soil was brought from the riverside, with the wagon. It was also a raw material and a space of activity. The quality of the soil was very important."The adults were concerned with the preparation of the soil, a rather difficult process because it was done in the morning before sunrise. The soil was basically kneaded: it was cleaned of stones and impurities, minced with the hoe and mixed with sand and water until it became a fine paste like butter ... left to yeast for one night, then it was placed in piles and gathered in the form of a plate with the edge up, and in the middle of the pile the water was poured until it became softened.

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

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

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

The daily subsistence of the family was assured by means of what they were acquiring from brick.

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

PREAJBA

HANDICRAFTS

Blacksmiths

Burtilă Florian, called Mister Florian the farrier, 64 years old, Preajba village, Malu Mare Township

Burtilă Florian comes from a family of boyash, from Fărcașele township, Olt county. In childhood and youth, he was helping his parents to transport dry wood from the forest and to sell. The farrier occupation started after the year 2000, because it was a well paid one.

Mister Florian says that in their native village there were craftsmen making wooden items (spoons, chairs, whips, fuses, napkins and other things useful for a household, but those in his family, whether men, women or children, were extracting stumps (the roots of the dry wood in the forests) and sell them. In their family the Romani language was not known. Florian Burtilă tells that he has brought wood from the forest until the age of 30, after which he worked at the unloading of waggons in Caracal. He was a day worker at various farms, he founded a family and settled in Malu Mare where he resumed the activity from youth – the extraction of dried roots from the forest and selling them.

Florian Burtilă tells that he has started shoeing horses after the year 2000. He did not learn this occupation from someone, but simply he stole it from others because it was a good job. At that time, Florian had a lot of orders, but now, people have renounced to horses and waggons and have bought modern equipment. That's why it's rare to shoe a horse.

He built the ironworks workshop on its own, and he adapted the tools used to the specific work of a farrier. Mister Florian says that he can shoe a horse by himself because he has improvised an "oxbow," where the horse can be seated alone without the help of another person to hold it.

SECUI

HANDICRAFTS

Spoon makers

Viorel Burtilă, 50 years old, Secui village, Teasc township

Viorel Burtilă learned the secrets of the profession from grandparents and parents. In his youth he has provided for his family by means of this craft and now he produces spoons and other wooden objects with the same passion. Usually the craftsman, Burtilă, works in wood during the winter, and during the summer he goes abroad where he works, seasonally, in agriculture. He says that this job has provided bread for many years in the house. In the past, they only handled the spoons, and sold the products in fairs or markets in Craiova (in Craiovită, at Bănie, at Pelendava). They also went to fairs in townships, even in other counties of Oltenia and not only. "Sometimes I've got big orders for restaurants or even for foreigners. I had learned to make certain plaids, which had a great deal of research," says the craftsman.

Viorel Burtilă tells about the workshop and the technique he uses: "In my workshop I bought also a milling cutter. I learned to work with it alone; I have cut myself two fingers. We buy wood from the foresters. Usually we used softwood, poplar wood. And now I have the tool shop, but during the winter I work in the house. I use adzes, knives, big knives (very large knives, special for wood), hatchets, staples

There is a lot of work on all objects. For example, a spoon is taken 9 times, the wood is cut, it is broken, then it is cut out, it is carved in wood, it is softening, it is dug, is shaped, all the operations are done one after the other. For a spoon I need about 5-7 minutes. Before that,

it was very difficult to make the layers, the kneading trough. Maybe I would have need a day to make a layer. I usually use the milling cutter to make chopping boards. There is a lot of scrupulousness in making plateaus, it is difficult but they are sold well".

Viorel Burtilă is part of a family of bayash. His mother is from Băbeni township, Vâlcea county, and his father is from Băzdâna village, Dolj. They are three children, he has another brother and sister, but he is the only child who stayed with his parents. His father died at the age of 54, but his mother lives, and she is 74 years old and still helps him to make the spoons because he has learned his profession from his parents. The grandparents from his mother worked in wood at Băbeni, and the craftsman Viorel also learned the secrets of the handicraft.

His wife does not work in wood, she is taking care of the house, she has been involved in the education of the girls (the craftsman Viorel Burtilă has three girls, all of them being married, who are now abroad), and most of the time she takes care of their granddaughter, who lives with them. Usually his wife is the one who goes to the market to sell the products.

Viorel Burtilă says that his wife comes from a family of singers. He says that he took her to his family with singers, when he was 14 years old.



OTHER TOURIST ATTRACTIONS

GROMSHIN

Historical vestiges
Archaeological sites: traces of Thracian settlements and mounds (tribal tribe) an object from the Grado area, Ohrid village remnants of a Roman fortress and a road - Kaleto area Portitovtsi village (cultural monument of national importance) The remnants of the Thracian and Roman fortress - Kostadin, Lehchevo and Kaleto mounds, Erden village; Thracian tombs - Palilula and Ohrid villages (II nd millennium BC) Late Roman fortress - Kaleto area, Marchevo village
Religious attractions
Churches: "Saint George ", 2007 (Boychinovtsi city) " St. Nicholas", 1882 (Lehchevo village) " St. Nicholas the Wonderworker", 1860 (Vladimirovo village) "St. Dimitar", 1867 (Ohrid village) the Early Christian monastery "St. John the Baptist" (used until the XIX th century, a cultural monument of national importance)
Protected areas / natural attractions
Rivers: Ogosta, Botunya; Ribine Pustrina Mountain; "Madanska bara"

Protected areas "Pustrina" and "Portitovtsi-Vladimirovo"

YAKIMOVO

Historical vestiges
"Asparuhovia val", Dulgodeltsi village in 1972 a silver treasure was found near Yakimovo village, which is located at the MNI, Sofia
Religious attractions
Churches "St. Paraskeva (1936) The Seventh-day Adventist Church, Valchedram city "Assumption of the Virgin Mary, Cherni Vrah village "St. Petka" (1835), Dolno Tserovene village
Protected areas / natural attractions
Protected areas: "Tsibarsko blato", "Zlatiata", "Tsibritsa" Protected territories: 3M "Tsibar island"; ПЗ "Drumkite", ПЗ "Chukar", ПЗ "Belia piasak", ПЗ "Chilkovia vir", ПЗ "Asparuhov val", Dulgodeltsi village "Lipnitsa" dam; Tsibar island Rivers: Tsibritsa and the Danube.

VIDIN

Historical Vestiges	Museums
Baba Vida fortress, address: Danube Park, Vidin city, phone: 094/601705 The Cruciform Barrack, address: no 26 Knyaz Boris I street, Kaleto neighborhood, Vidin city, phone: 094/601709	Konak Museum, address: no. 2 Obshtinska street, Vidin city, phone: 094/601713
Religious attractions	
Osman Pazvantoglu Mosque, address: Danube Park, Vidin city The Cathedral of Saint Demetrius, Vidin city	

CALAFAT

Calafat - Museum of Art and Ethnography

International Folk Music and Poetry Festival - August

Autumn Fruits - October

Special Protection Avifaunistical Area Calafat- Ciuperceni-Danube

ȘIMIAN

Simian township feast, 15th of August

DROBETA- TURNU SEVERIN and NEARBY

Historical Vestiges	Museums
<p>-The archaeological site Str. Independentei and Schela Cladovei in Drobeta Turnu Severin - in the area it was discovered the oldest stable human settlement in Europe where there were discovered artifacts older than 10,000-11,000 years,</p> <p>- The ruins of the Severin Fortress - including several buildings with towers and inner courtyards discovered during successive excavations.</p> <p>- The Ruins of the Roman Camps at Hinova, 16 km from Drobeta Turnu Severin. It is an especially important archaeological point, here being the largest gold treasure in the country, of Thracian origin.</p> <p>-Bălăcița- Brazda lui Novac limes is a frontier reinforced with a wave of earth, built in the IVth century, during the time of Emperor Constantine the Great. Brazda lui Novac started from the mouth of Topolnița Cave (Mehedinți County), crossed Oltenia and Muntenia under the hills up to Mizil, his traces being visible today as well.</p>	<p>-Drobeta Turnu Severin Art Museum is housed in an art - monument building, erected in an eclectic style dating back to 1890 and featuring feudal artworks from the XIXth and XXth centuries and contemporary artworks.</p> <p>-The Iron Gates Region Museum - The Natural Sciences is housed in a building erected between 1923 and 1926 and has sections of Natural Sciences, Archeology-History and Ethnography-Folk Art, with about 4.000 pieces of patrimony</p> <p>- The Museum of the Iron Gates Hydropower Plant, opened in 1976, presenting the general features of the Danube, hydrological data, material testimonies of human settlements in the area.</p>
Architecture	
<p>-The Commercial Bank of Drobeta Turnu Severin was built in 1908 and is on the national list of historical monuments.</p> <p>- The Water Castle in Drobeta Turnu Severin was built between 1912 and 1915. At present it houses a tourist information center, an exhibition space and art gallery, a museum "History of the water supply of Drobeta Turnu Severin, a photo and sculpture exhibition, a literary cafe and a belvedere space</p>	
Religious attractions	
<p>---Sfantul Ioan Botezatorul" church, also known as the name of its founders - "Grecescu", is situated in the South-West part of Drobeta Turnu Severin</p> <p>- "Maioreasa" church, dedicated to the "Assumption of Mary" in Drobeta</p>	

Turnu Severin, was built between 1842 and 1846 at the initiative of Major Ion Ciupagea and his wife Dumitrana Ciupagea during the reign of Gheorghe Bibescu

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

Events and festivals

Drobeta- Turnu Severin

-*Severin International Guitar Festival, May*

-The autumn of Severin *October*

-*Danube waves - International Chess Festival - May*

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

- Isverna - *Sheep Measurement* - end of May

-Ilovat - *The Feast of Coșuștea* - May

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

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

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

Protected regions and areas

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

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

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

- Ponoarele Natural Complex is an area characterized by limestone rocks and is a

natural reserve that has been declared a protected area. It is extended over an area of 100 hectares.

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

TÂMNA

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

The historical monument church dedicated to "The Holy Great Martyr George" dates back to the XVIIIth century and is located in Valea Ursului village, Târna township and it is no longer used for liturgy.

The celebrating day of Târna township - annually, in the last week of October

CRAIOVA

Historical Vestiges	Museums
The ruins of Hurez Inn The ruins of Pelendava fortress (Coșuna Monastery, Mofleni, Craiova)	Art Museum, Craiova Oltenia Museum, Craiova <i>Sf. Nicodim</i> Museum of the Restoration, Preservation of Heritage and Visualization Center of the Craiova Archdiocese Bania House
Religious attractions	Cultural attractions
Saint Demetrius Cathedral St. Anton Catholic Church, Protestant Evangelical Church, <i>Madona Dudu</i> Episcopal Cathedral, Craiova Synagogue	Marin Sorescu National Theater Oltenia Philharmonic Orchestra
Architecture	Parks
Old Center of Craiova; Glogoveanu House Bank of Commerce Palace Craiova City Hall Minerva Hotel and Casino Carol I High School	The Botanical Garden of Craiova Romanescu Park from Craiova Youth Park

Jean Mihail Palace	
Jean Negulescu House; Nicolae Romanescu House; Vorvoreanu Palace (Metropolis of Oltenia Palace); Minerva Ensemble; Ensemble of Archdiocese of Craiova and The Metropolis of Oltenia	
Memorial houses	
Elena Farago Memorial House	
Events and festivals	
International Shakespeare Theater Festival - April (every 2 years) Musical Craiova International Festival - August-September Elena Teodorini - October-November Maria Tanase Festival - October, (every 2 years) 29 th of May - 4 th of June, the celebrating days of Craiova city 23 rd of June, the people in Craiova are wearing embroidered peasant blouse 26 th of October - The celebration of the protector of Craiova - St. Demetrios	



ACCOMMODATION

MONTANA

„Ogosta“Hotel: address: Bul „Peyo Yavorov“, 1, 3400 Center of Montana, Montana;
phone: 096 306 310

„Ring“ family hotel: on the bank of the „Ogosta“ dam, 2 km away from the city;
Park-hotel „Zhitomir“;address: „Zheravitsa“ 1 square, 3400 Center of Montana, Montana
phone: 096 306 176

„Montana“Hotel: Montana city, Bul. „3-Mart“ 120, phone. 096300404

„Vesta“Hotel: address: no.10 „Tsar Simeon“ street, 3400 Center of Montana, Montana

„Dunav“ Hotel and restaurant: address: „Nachev“ 1 square, 3600 Boruna, Lom.

VIDIN

“Anna -Kristina” Vidin City 3700 Baba Vida 2 street, phone: +359 94 / 606 037
www.annakristinahotel.com

"Rovno" Vidin City 3700, no. 70 Tsar Aleksandar II street 3700 Vidin, Bulgaria,
phone. +359 94 690 990, fax + 359 94 690 999, info@hotelrovno.com,
www.hotelrovno.com

"Avramov" Vidin City 3700 no. 63 Tsar Aleksandar II street, phone/fax 094/ 60 66 80
GSM 0885 287766, www.hotel-avramov.domino.bg, e-mail: hotel_avramov@mail.bg

Neptun Vidin City, No. 8 Dunavska street, 094/ 680 039, 0884 850 139; 0897 850
139

E- mail: hotel_neptun_vidin@abv.bg, Web page: www.hotelneptunvidin.com

«Dunav» Vidin City 3700, No. 3 Edelvays street, phone/fax: +359 94 600 174
GSM.: +359 893 326 411, E-mail: hotel_dunav@abv.bg; web page:
<http://hoteldunav.eu/>

"Zora" Vidin City 3700, Naycho Tsanov" 3 A street, Phone: +359 94 600290; 606 700
Web page: www.hotelzora.hit.bg, e-mail : hotelzoraravidin@abv.bg

"Zora" 2 Vidin City 3700, Gorazd 2 street, Phone: +359 94 601171

"Bononia" 3700 Vidin, No.2 "Bdin" street, +359 94 60 60 31 ,+359 94 60 60 32

Web page: www.hotelbononia.net, email: office@hotelbononia.net

"Stariyat grad" (the old city) 3700 Vidin, no. 2Knyaz Boris street, +359 94 600023

Web page: www.oldtownhotel.dir.bg; email: oldtown_vd@abv.bg

"Vidin"3700 Vidin, No15 Knyaz Dondukov street, +359 94 606 938, www.hotelvidin.com,
office@hotelvidin.com

DROBETA- TURNU- SEVERIN

HOTELURI

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

		143	0252 321 321 ; 0372 703 675 ; 0723 181 101 office@hotel-eden-severin.ro
Corona Hotel	***	T. Vladimirescu boulevard 106 ^a	www.hotelcorona.ro 0743 128 658 contact@hotelcorona.ro
Flora Hotel	***	Calea Timișoarei 179	www.hotel-flora.ro +40-252-333115 +40-352-401904
Traian Hotel	**	T. Vladimirescu boulevard 74	0252 311 760
Continental Hotel	***	Carol boulevard 2	www.continentalhotels.ro +40 372 528 828 drobeta@continentalhotels.ro
Tudor Hotel	***	Calea Timișoarei 180	www.hoteltudor.ro 0352-405653 E-mail: contact@hoteltudor.ro rezervari@hoteltudor.ro
Club G Hotel	****	Dr. Gheorghe Saidac street 24	www.clubg.ro +40 252 32 22 77 +40 744 63 11 00 hotel@clubg.ro
MOTELS			
Motel Restaurant Elite	***	Cicero street 197	0252 317 317
HOSTELS			
Hostel Tropical	***	I.L. Caragiale 39	0252 333 023
PENSIONS			
Clipa	****	Revoluției boulevard 2E	www.hotelclipa.ro +40352401723 +40731336162 Email office@hotelclipa.ro
Ambiental	***	Unirii street 72	0745 169 459
Europa	***	T. Vladimirescu boulevard 66	www.pensiunea-europa.ro 0252 333737 europa@rdsmail.ro
Class	**	Calea Craiovei-	0765 331 718

Andra House *** Şimian
G. Coşbuc street 0723 622 032
2-4
Astoria Gheorghe Anghel 0748 702 011
street

CRAIOVA

Hotels in Craiova municipality

*Rixo`s Guest House 5**

Address: Henry Ford street (E70), No.8 Doljului street, 207206 Craiova, Romania,
phone: 0040 734 632 129, e-mail: rezervari@rixosguesthouse.ro, web page:
<http://rixosguesthouse.ro/>

Splendid 1900 Hotel

Address: 4C Alexandru Ioan Cuza street, 200734 Craiova, Romania, phone:
0040.737.023.921, e-mail: <https://splendid1900.ro/>

Helin Central 3 Hotel*

Address: No. 14 Alexandru Ioan Cuza street, 200396 Craiova, Romania, phone:
0040.757.666.999, e-mail: hotel@helincentral.ro, web page:
<http://www.helincentral.ro/>

Craiovița Hotel

Address: Calea Severinului, 222111 Craiova, web page:
<http://www.hotelcraiovita.ro/>

Ramada Plaza

***** Calea Bucuresti 1 www.ramadaplazacraiova.ro, 0351.100.201 | 0351.101.500,
reservations@ramadaplazacraiova.ro

Rexton

**** 49 Carol I Boulevard www.hotelrextion.ro, +40 (0) 351 462 451,
office@hotelrextion.ro

Oltenia

**** No. 176 Caracal street www.olteniahotel.ro, +40 351 411 411,
receptie@olteniahotel.ro

Golden House **** no. 18 Brestei street, www.goldenhouse.ro,(+40) 251
406271, Email: receptie@goldenhouse.ro

Emma West

**** no. 3B Calea Severinului street, www.hotel-emmawest.ro, +40 0251.480.150, receptie@hotel-emmawest.ro,

Relax

*** no. 48 Calea Severinului www.en.hotel-relax.ro, 0351.409.744, office@hotel-relax.ro

Plus

*** Malu Mare, no.254 Caracal street, www.plushotel.ro, +40.733.100.200, plushotel@plushotel.ro

Emma Est

*** No. 82A Calea Bucuresti street, www.hotel-emma.ro, +40 0251.406.288, receptie@hotel-emma.ro

Bavaria

**** No. 3 Caracal street, <http://www.hotel-bavaria.ro>, 0251/414.449, office@hotelbavaria.ro

La Rocca Hotel Boutique, no.39A Pelendava street, www.hotellarocca.ro, 0351 413 570, office@hotellarocca.ro

Parc, *** no. 12 Bibescu street, www.hotel-parc-craiova.ro, 0251.417.257, office@hotel-parc-craiova.ro

Europeca **** no. 9-11-13 Pietății street, www.hoteleuropeca.ro, 0751224794, hotel@hoteleuropeca.ro

Plaza **** no. 16 Aries street, www.hotelplaza.ro, +40 (0) 251 430410, office@hotelplaza.ro

Helin Central, *** No. 14 Alexandru Ioan Cuza street, www.helincentral.ro, +40 351 808 708, hotel@helincentral.ro

Euphoria, ** No. 6 Iancu Jianu street, www.hoteleuphoria.ro, 0728.196.173, office@hoteleuphoria.ro

Flormang, *** Calea Severinului 7B, www.flormang.ro, +40 769 251 832, hotel@flormang.ro

Green House, *** No. 25 Fratii Buzesti street, www.green-house.ro, 0745 071 498, greenhousecraiova@yahoo.com

Casa David-hotel boutique, **** 18A Stefan Cel Mare street, www.casadavid.ro, +4 0755 463 464 receptie@casadavid.ro

Motels

Hanul Doctorului, ** Viitorului 1 street, 0351 444 422

Hostels

Sport, *** No. 25 Brestei street, www.hotel-sport.ro, 0251-412022,

Pensions

Villa Carmelita *** no. 41 Împăratul Traian street, , www.carmelita.ro,
rezervari@carmelita.ro,

0728 033 339

La Favorita, Guesthouse Boutique, *** Madona Dudu street www.lafavorita.ro,
0351 408 098

Flormang 1 *** no. 134 Dezrobirii street, <http://pensiunea1.flormang.ro/>,
0769.251.815

Bruxelles Guesthouse, **** no. 8 Zorilor street, <http://bruxelleshouse.ro/>, 0351
469

254 / 0756 02 50 70, rezervari@bruxelleshouse.ro

Luisa *** no. 12 Caracal street, , 0724 119 388

Hanul Andriței **** no. 34 Viitorului street, www.hanulandritei.ro,
office@hanulandritei.ro, 0351 431 056



LOM

“Valentino“ Restaurant: address: no. 2 „Dunavska” street, Lom city

CETATE

Cetate Cultural Harbour Cetate

www.portcetate.ro

0755 070 390

portcetate@gmail.com

DROBETA -TURNU SEVERIN

Restaurant&Lounge e 16,50	European, Asian, Mediterranean	Traian street no.50	www.1650.ro 0774-431991 office@1650.ro
Taverna Sârbului	Eastern European	E 70	www.drobeta.tavernasarbului.ro 0727 223 300; 0727 600 688; 0727 300 449; drobeta@tavernasarbului.ro
Kripton Pub&Grill	Club Pizza, Pub, Grill	8 Crișan street	www.kripton.ro 0753 241 035

Marco Pollo

Italian

Theodor Costescu
street

www.facebook.com/pages/MarcoPollo
0352800880, 0746575951

CRAIOVA

Restaurants (the first 5 according to tripadvisor)

1. **Epoca, European** No. 51 Alexandru Macedonski street,
www.epocarestaurant.ro,
0725 059 333
office@epocarestaurant.ro
2. **Bulevard, Italian** no.1 Lipscani street, www.bulevardcraiova.ro,
0351416062, receptie@bulevardcraiova.ro
3. **Big Ben, European** no.1 Mircea Voda street, +40 764 527 738
4. **Oxygen Bistro, International** no. 7, 13 Septembrie street, ,
www.oxygenbistro.ro, 0735230663
5. **El Greco, Mediterranean** Calea Bucuresti, Building M7-M8,
www.elgreco.ro, 0351 442 442



RECREATION

Gromshin

Air Force Center and Extreme Flight Centers in Northwest Bulgaria "Ava Sport",

Erden village - national and international competitions;

Football stadiums and playgrounds in Boychinovtsi city, Lehchevo, Erden, Vladimirovo and Kobilyak villages.

Yakimovo

Ballet and culture halls in the Multifunctional Center 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

Montana City Ogosta Sports Complex (stadium and big Sports Hall);

"Mladost" Sports Hall

Neighborhood sports playgrounds for basketball and football, as well as a chess playground in Central City Garden

"Spartak" Fitness Center,

Golf course and tennis court

Skateboarding platform in "Sunny Garden"

Augusta Sports Complex, Ogosta Dam, near Montana.

Calafat - beach, fishing

Vânju Mare - tasting wines

Hinova and Șimian - beach and fishing on the bank of the Danube

Tâmna township - Foaienfir forest nearby

Craiova - the historic center, night life, hot air balloon flight:

www.balloonadventure.eu



TOURIST INFORMATION AND VISITING CENTERS

MONTANA - Tourist Information Center

Montana city 3400, 2 "Tsar Boris III" street (near the square), in the building of the Historical Museum - Montana city, phone: 096 / 30-74-81, phone: 096 / 30-51-56

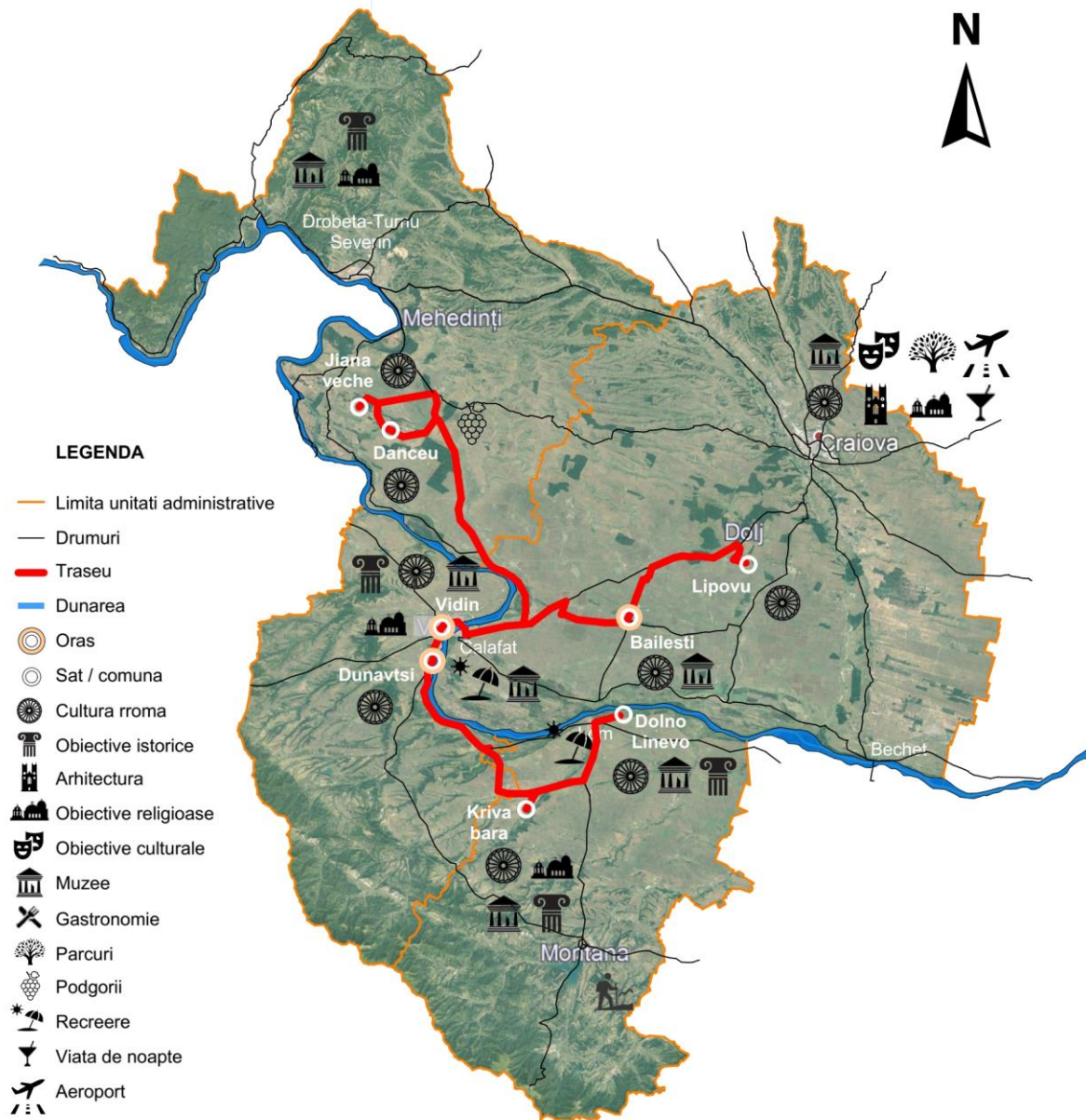
VIDIN - Tourist Information Center

3700 Vidin, no. 1 Dunavska street, phone: +359 094 990 739; Work schedule: 08.00 - 17.00, Monday to Friday

DROBETA- TURNU SEVERIN - Tourist Information Center

NO. 4 CAROL I BOULEVARD

ROUTE 5. LIPOVU-BĂILEȘTI-DĂNCEU-JIANA VECHIE-VIDIN-DUNAVTSI-KRIVA BARA-DOLNO LINEVO



Lipovu-Dolno Linevo



317 km



5 h

Legenda - Legend

Limita unitatii administrative - Limit for administrative units

Drumuri - Roads

Traseu - Route
Dunarea - The Danube
Oras - City
Sat/comuna - Village / Township
Cultura roma - The Romani Culture
Obiective istorice - Historical attractions
Arhitectura - Architecture
Obiective religioase - Religious attractions
Obiective culturale - Cultural attractions
Muzee - Museums
Gastronomie - Gastronomy
Parcuri - Parks
Podgorii - Vineyards
Recreere - Recreation
Viata de noapte - Night life
Aeroport - Airport

ROUTE DESCRIPTION

The route for discovering the Romani culture from the RO-BG cross-border area starts from Lipovu locality, Dolj county (Romani community of singers) with a direct connection from Craiova municipality, on the 561F road from the E79 road (Calafat direction), arriving in this village. The continuation of the route on the E79 road to Calafat is made with a stop in Băilești city, with a left turn on the European road on the 561G road. Here the Romani community is made up of blacksmiths, boyash and mat makers. The way back is performed on the 561A road in the E79 road, where at Maglavit, it is a right turn on DN56A via Cetate, Cujmir. Before Bucura, with a left turn on the road 564 Dănceu village will be reached (Singers) and then Jiana Veche village, with a community of bayash. The return on DN56A road will be done on the road 606 to Vânju Mare, where a wine tasting can be organized. It is followed the course of the road DN56A Cujmir, Cetate, Maglavit, arriving on the E79 road towards Calafat. The Calafat-Vidin bridge is crossed in Bulgaria, in Vidin district. The route continues on road 11 through Dunavtsi (blacksmiths who produce baskets and soap) and Archar village (Romani people who collect medicinal plants) and then on road 112 to Kriva Bara village with a community of spoon makers. From this village the route continues on the road 114 to Lom city, where one of the oldest ports on the Danube can be admired. From Lom the route goes on the road 11 to the last point, Dolno Linevo, where the Romani community deals with the

interweaving of baskets and the manufacture of the osier furniture. From here it can be made the return connection with Lom and further on the road 81 with Montana.



ACCESSIBILITY (TRANSPORT)

Road infrastructure

RO: E79, 561F, 561G, 561A, DN 56A, 606, Calafat - Vidin Bridge,

BG: E79 (Vidin - Dimovo - Ruzhintsi - Montana - Vratsa - ok.p. Sofia - ok.p. Blagoevgrad - border with Greece), Road 11 ("(ok. p. Vidin-Dimovo) - Simeonovo - Botevo - Archar - Lom - Kozloduy - Oryahovo - Gigen - Brest - Gulyantsi - (Debovo-Nikopol)" along the Danube River), Road 112, 114, 11 and Road 81

Public transport

Băilești municipality is easily accessible to tourists either by public transport - minibuses and coaches from Craiova North Bus Terminal, but also by train with departure from Craiova railway station.

Jiana may be reached by car on E 70 Drobeta Turnu Severin - Craiova, up to Șimian, then on DN 56A up to Vânju Mare, then on DJ606 until destination, or by bus. From Drobeta-Turnu Severin to Jiana Veche there are 6 buses with departure from Drobeta-Turnu Severin stations - Drobeta Turnu Severin Station and arrival at Jiana Veche stations - Jiana Veche. The first bus leaves at 00:00. The last one leaves at 15:30

Kriva Bara village, Brusartsi city - 37 km / aprox. 47 minutes from Montana city

Montana Bus Station: address: Montana, bul. "Hristo Botev" (opposite to the railway station);

phone: +359 (0) 96 306 770;

Montana railway station - phone 0884 405 798; Work schedule 06:00 - 20:00;

Brusartsi Bus Station and railway station - phone 0882 428 635; Work schedule 05:30 - 17:30 - Brusartsi city;

The Bus Station in Kriva banya village;

Lom bus station: Address: 10 "Dunavska" street; Phone: +359 (0) 971 668 46;

Lom railway station - phone 0887 398 610; Work schedule 04:30 - 21:30

Harbour 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

Dolno Linevo village, Lom municipality, 9.3 km / aprox. 14 minutes (towards east) from Lom city and 52 km / aprox. 47 minutes towards Montana city

The Bus Station - Dolno Linevo village

Lom bus station: Address: 10 "Dunavska" street; Phone: +359 (0) 971 668 46;

Lom railway station - phone 0887 398 610; Work schedule 04:30 - 21:30

Harbour 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: Address: Montana, bul. "Hristo Botev" (opposite to the railway station); phone: +359 (0) 96 306 770; 0884 405 798; Work schedule: 06:00 - 20:00

Railway infrastructure

CFR Craiova railway station (Bucharest-Timisoara thoroughfare, connections to Bulgaria - Sofia and Serbia-Belgrade)

CFR Drobeta Turnu-Severin railway station (Bucharest-Timisoara thoroughfare) and Craiova (Bucharest-Timisoara thoroughfare, connections to Calafat and Transylvania - Cluj Napoca)

Vidin District BDZH - Passenger Transport "EOOD, railway No. 7 Vidin-Sofia (Ruzhintsi, Dimovo, Makresh, Gramada and Vidin) <https://vidin.government.bg/oblastna-transportna-shema>

River infrastructure (optional)

RO: Bechet harbour - Bechet - BG: Oreahovo ferryboat (through Vratsa district)

Cetate harbour, Lom

Aerial infrastructure

Craiova International Airport with the following destinations and access ways for the tourists:

Regular journeys: England: London - Luton, Italy: Bologna - Guglielmo Marconi, Milan Bergamo Orio al Serio Airport, Rome Ciampino, Spain: Barcelona El Prat, Madrid Barajas, France: Paris - Beauvais, Germany: Cologne - Cologne Bonn, Israel: Tel Aviv - Ben Gurion, Belgium: Bruxelles - Charleroi, Charter journeys: Antalya.



THE ROMANI CULTURE

LIPOVU

ARTS

IONIȚĂ RODICA –Lipovu township, Dolj county

Rodica is a teacher at Lipov school but at the same time she loves music, being part of a large family of singera. She is 52 years old and is doing her job with passion, she is not only a teacher for children but also the person who discovers their skills, many of them being very talented in respect of music.

Musical activity

His father was a singer from a family of bear trainers. Rodica Ioniță tells about her family: "In Pesceana they were virtuous persons of folk music, the grandmother from my mother being a good friend to Maria Lătărețu. My dad had a band singing with my grandfather and his three brothers, a band called Bane, and the denomination of the band had become a nickname for those in my family. Later my dad was singing in the band with my mother and

with us, his children".

About her mother, Rodica Ionita says that she had a voice pitch closely to the one of Maria Lătărețu. In the folk music world she was known as "Sabina lu 'Banu" and she had a very rich and varied repertoire. She loved singing very much ... her life was the song ... she sang until she died. In the last period of her life she did not play at events because she was very sick, but she was singing at home for her, relaxing through the song. Rodica Ioniță tells that her mother wanted to give her the name after Romica Puceanu, whom she loved very much, but those from the Register Office registered erroneously her name as Rodica.

Rodica Ioniță says that her father and grandfather did not want to be promoted very much, to be known in the folk music world, although they were very good musicians, and they had trained people in the band. They wanted to have their wives around them, not to sing at events but in their band.

At the age of 12 she had already learned to sing with her voice and began to go with her father's band at events. She then studied 3 years at the Art School in Craiova and continued singing in her father's band. Unfortunately, at the age of 48, her father died out of a harsh illness and only Rodica Ionita and her brothers remained in the band.

After a while, the band broke up because her brothers went to work abroad. Rodica Ionita stayed at home and fulfilled her childhood dream: in 1995 she went to school as a substitute and then as a teacher in a permanent position. Four years ago, one of her brothers returned home and re-established the band. Rodica Ionita says that her brother is playing pipe organ and accordion, her sister-in-law is a soloist, their boy plays the violin and their daughter-in-law Rebeka is a soloist. Their daughter-in-law is from a well-known family of singers, she is the daughter of Razbel from Salcuta. In her spare time, Rodica Ionita sings with them. She says that she likes to come back and sing in front of the audience.

Rodica Ioniță comes from a family of Romani people. Her mother was originally from Pesceana locality, Gorj county, she was not speaking the Romani language and her father was from Lipov township - Dolj County. She remembers that in childhood she stayed longer with the grandparents from her father in Lipov where she was in her element: "I was with many children from the Gypsy community, I was with all my brothers, with my cousins. At my grandmother's place, I was speaking the Romani language; at home, with my mother, I was speaking only Romanian".

Rodica Ioniță grew up in a large family: 6 brothers, including 2 step brothers, who lived at the grandmother from her father in Lipov and 4 legal brothers (3 girls and one boy). Her sisters and brothers married Romani people with families of singers.

BĂILEȘTI

HANDICRAFTS

Blacksmiths

Bozgan Marcel - 61 years old, Băilești

Marcel Bozgan says he learned ironwork from his father, who was a great craftsman, doing anything in iron: gates, carts, agricultural tools. "He was an artist in the ironmongery he knew the job from father to son, he was from a family of blacksmiths, gypsy craftsmen who could not speak the Gypsy language," says Marcel Bozgan.

During Communism, Marcel Bozgan worked at the Foundry in Bailești as a milling-machine operator, and when he left work, he went to his blacksmith workshop. After the revolution, he focused only on the forge and he declared that in that period he was doing very well, earning a lot of money. Nowadays is harder, he barely shoe a horse per week.

Marcel Bozgan says that his parents, Mihai and Elena, were from Rast township. When he was 6, his parents moved to Bailești and built a house that was flooded in the 1960s. The craftsman declares that during that period, they lived through difficult times and as time went on, they built another house in the periphery of Bailesti.

The craftsman, Bozgan, has three children: two boys and a girl. The boys help him in the workshop, especially at the horseshoeing. The older boy also knows how to shoe a horse, but the younger one (who is 20 years old) just helps because he liked the school, and is currently enrolled at a school.

Boyash

Florea Bulacu, so-called Bacan, 60 years old, Băilești

Traditional handicraft of backpacks and mat manufacture is a specific work for Romani people in the areas of the Danube meadow, especially in Bailești, Bistreț and Calopăr. Florea Bulacu says that during communism all the people from the Gypsy area of Bailesti were working on such objects.

"In many households, the weaving loom for mats made of cattails had its place in the chamber from the abode, along with the cauldron for polenta and the cup full of Zaibar (Red wine). My father made mats a lifetime. He was the most skilled in the area to make the mats. He taught me this craft because I was standing by him and helping him. My father handled the weaving loom very well, I was barely able to handle it, but eventually I learned. In the days when the weather was unpleasant, dad was taking the cattail in the house and was turning it to winder. There were many operations going on until we got to the final product. From an early age, I was going with my father with backpacks and mats through the villages, especially when we did not sell them in the fairs. That's how he grew us up, because it was a hard period. Then, when the CAP came in, they took our mats, they were requested. It was not easy to make backpacks; my dad was making them great, with handles, with hanger. Many Romani families from Bailești practiced the craft," he says.

Now this craft is very little practiced because it is quite difficult to get the raw material since the ponds have gone into private ownership. The craftsman says that in order to have quality products you need to know and choose very carefully the cattail. "The cattail is kept dry, in the yard. In the summer, the green cattail is cut, and it is extended on the ground for a week, to dry. A cattail has several shells. It is peeled sheet by sheet, like the onion, and on the edge, it has a certain lamina, which is called lime. From the dry cattail, the lime is made, then it must be twisted and hatched. The cattail softens because otherwise it can not be woven. Not every cattail is good for knit. Two piles of cattail (70-80 stitches) make two mats. With a wooden

instrument, it is refined and the thread results on the roll of the weaving loom. On the roll of the weaving loom is placed the comb, then the thread, and the mat is made from one head to the other, the stitches are cut and then it is knotted," says Florea Bulacu.

The craftman knows from his grandfather that cattail knitting has often saved the family from hunger over time. His grandparents and his parents were leaving with the wagon full of knits and returned with money and corn, wheat, eggs or cheese.

Florea Bulacu has two girls who do not know how to make knitted items. They were more concerned with the household, along with their mother.

DĂNCEU

ARTS

Singers

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

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

In his youth he had a band. Today she plays the pipe organ at weddings and parties. He says he is an "ear singer" (he plays according to what he hears, not by notes), but he has a professional attestation as well since the period of Ceausescu (the period before 1990). Ștefan Enea also says that many years ago there were a lot of "hore" (type of circle dance originating in the Balkans but also found in other countries) in the village. "Now only at Ispas – on the Ascension Day, people are praying and come here to the singers, people from all the neighboring areas of the township, they come even from other counties. In the band with which I am playing now, the "lăutărească" music is in the repertoire, but also a lot of music in Banat style", he says.

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

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

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

JIANA VECHIE

HANDICRAFTS

Bayash

Mutu Vasile, called Melcu, Jiana Vechie village, Jiana township

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

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

work and
 Out of all his
 he specialized
 repairs older

Vasile
 parents and
 family of
 in Jiana.

Most of the children are abroad.

seriousness towards his customers.

children, only the older son preserves the handicraft. But in cooperation. He manufactures barrels or, upon request, he ones.

Mutu was born and spent his childhood in Jiana. His grandparents are from the same locality, and they are a bayash. I got married with a bayash woman and we stayed

Together they have five children (three girls and two

VIDIN

HANDICRAFTS

Stove

manufacturers

Nikolay Spasov Asenov, known as Shani Pechkarya (the one who manufactures stoves), Vidin city



"There is no rich craftsman, but his wallet does not remain empty."

The story of the family's origin is very interesting. In his family there are blacksmiths, bakers and kalaidzhi. His great-grandfather Bekir is from Belogradchik. He was a blacksmith, he manufactured working tools for the whole area. Later, his son, the grandfather Shanko, lived in Archar. He was a craftsman as well. Nikolay Shani has been involved in this craft for 30 years. He manufactures and repairs stoves, barbecue grills and other sheet metal structures. He strives to be aware of the new trends in this field. He regrets that young people are not interested in crafts, they do not want to study them.

Horse breeders

CUSTOMS AND TRADITIONS

In the Romani neighborhood "Drumul nou" in Vidin, besides the rituals associated with the lamb, on Saint George's Day, it may be noticed also the Lazarice. The girls dressed in folk costumes, with flowers in their hair, walk around the houses, sing and dance. In the group there is also a bride responsible for the cauldron filled with water and coins. They sing for health and wish the hosts well-being. Instead, they receive money and sweets. This habit has been fulfilled over time, by previous generations.



* Lazarice in the "Drumul nou" neighborhood, Vidin city

At the celebration of Saint George's Day, the similarity of the festive ritual of the Bulgarians and the Romani people may be noticed. Festive decoration of the house, making a wreath with candles for the lamb, collecting blood and pouring into flowing water, tying the swing, bathing the boys, singing the rings and almost all the other elements we meet or more precisely were met in the Bulgarian tradition from where they were probably borrowed. These are described in detail in the book mentioned by Dimitar Marinov. Of course, there are also elements specific to the Romani people - the decoration of the baked lamb and the sale of its head are not found in the Bulgarian tradition. But these elements do not diminish the general impression of closeness in both ways of celebrating and being close to the general traditions. Saint George's Day is usually associated with a lot of fun and good disposition expressed in a variety of ways.

Banishing Plague

On January 31st, in the old style is Atanasovden (the Day of Saint Athanasius). The feast in the Romani district of Vidin is unique. Here, the feast is called the "banishing of plague" (Bibiyaki, meaning the feast of the "aunt", of Bibiya, Bibi-the aunt). Both the Bulgarian population and the Romani people believe that from this day the winter turns into summer and this is the beginning of the nomadic season for the Gypsies.

The Bibiyaki custom is made for health - the plague is banished, the sorcova (plays the role of a magic wand, endowed with the ability to transmit health, youth and fertility) is thrown (for example, the specific winter diseases), which are kept by Saint Basil and loaded in a horse-drawn carriage and thrown away.

Election of Miss Vasilitsa

ARTS (MUSIC, DANCES)

Singers

Angelovi Brothers Band - "Drumul Nou", Vidin city



The head of the orchestra is Gogo Trompeta. Interestingly, Gogo has a twin brother. The orchestra consists of 12 people, all of them relatives - brothers, cousins and nephews. The beginning of the musical family was made by the grandfather Angel, who is known in northwestern Bulgaria as the Balchi musician, who passed on the talent to his son, Bairam, and he passed it on to his sons and so on, for four generations.

They are graduates of the "Vasil Levski" Professional Gymnasium in Bregovo, they lived in student dormitories. They are satisfied with their lifestyle, music is an integral part of it. They travel a lot to make the people in the area happy. They have the most commitments in the summer season because the ones from abroad come, and there are many weddings in the Romani neighborhood. They also travel abroad, in Germany, Italy and Spain. They offer sincere thanks to the entire team of Slavi's Show, for making them popular, publicizing them and helping them to become famous throughout the country. They have commitments that they have been proud of for years, claiming that they are trustworthy and therefore appreciated. They say with regret that they missed an incredible opportunity to work in Vienna with important musicians, such as Teodosi Spasov and Ivo Papazov, but when he offered them the collaboration they had already accepted commitments in Vidin. However, they did not miss performing big shows on a cruise ship where they sang Balkan music. Despite its popularity, the Angelovi Brothers Orchestra is accessible and real. They set the tariff according to the possibilities of the people who are looking for them, so that both parties are satisfied.

Singers Tsvetana Perova Marinova (the QUEEN), Vidin city



Tsvetana was born and raised in Vidin. His mother is a descendant of Turkish Gypsies and her father is a descendant of the local Tsutsumans. The talents of both families are intertwined. She says her father enjoyed her voice when she was young and made her sing whenever he was in the company of friends, at weddings, songs similar to Shaban Shaulic's old and difficult songs. With a well-developed musical ear and musicality, the talented child cheered on her loved ones. Everyone admired the little girl, she was singing like a queen and they started calling her the Queen. Tsetsa was

only 13 when the first orchestra appeared in her parents' house, asking the Queen to sing along with them. The strict traditional beliefs and mentality did not allow this. For her father, it was more important for his daughter to marry a good man, to create a home and a family. Personal failure has influenced success. From that moment, she began to accept commitments, to sing, to attend various parties and to gain popularity. During 1995/1996 he participated in the "National Festival of Romani Music" in Stara Zagora, together with the "Naslada" orchestra, along with important musicians, such as the guitarist Lolo and the soloist Rami, and the awards were given by Vili Kazasyan. Exclusive event in the singer's life. "Slavi's show" was important for Regina, where she had five appearances. She gained popularity and became well known throughout the country and beyond. She also worked in Switzerland, Germany, Spain. and other countries. In her 30 years of experience and with her rich repertoire of Gypsy, Serbian and Bulgarian songs, the queen has captivated her listeners. Many people enjoy, but also cry very much at the ballads she sings.

Dancers Metodi Filchev - choreographer and NGO president, Vidin city



He grew up in orphanages and children's homes, his mother is a Gypsy from Mihaylovgrad (Montana), and his father is of Turkish origin and is defined as a Gypsy. He started dancing at the age of 7 at the House of Culture and Trade Unions. He believes that his talent is due to the Romani origin - an embodiment of hot temperament, musicality, emotion and struggle. Recommended by his teacher Ilia Mihaylov, he went to study in Berkovitsa, where he completed a three-month training course for choreographers. He obtained a diploma of choreographer and dance teacher. He studied choreography, directing and acting in one of the most prestigious schools in the world - in Leningrad, alongside great artists of his time as Igor Moiseevich, head of the Russian ensemble, also of Romani origin. Filchev said that in 1989, at a BSG festival "Alioşa" in Russia, he performed a unique dance "Gypsy Love", with which he won the first prize. He returned to Bulgaria and started working at the "Bishop Sofroniy Vrachanski" school from the neighborhood, as ensemble coordinator. Under his leadership, about ten years ago, the ensemble won a gold medal at the national festival in Vratsa. He believes that his work contributes to the integration of the community through the development and promotion of Romani culture. Under his leadership it is held the annual "Miss Vasilitsa" contest in Vidin. With the help of the Vidin City Hall, the Vidin district administration and other sponsors on May 17th is held the Romani ethnicity music and dance festival, with many guests from all over the country, which this year coincides with the celebration of 55 years of artistic career of Mr. Filchev. In this long period, Filchev can be proud of many prizes won, of which one granted by President Georgi Parvanov, the order "Kiril I Metodi", the honor "Antim I" and many others.

DUNAVTSI

HANDICRAFTS

Soap manufacturers **Mara Kamenova Angelova known as Grandma Mara, Dunavtsi city**



She is born in Dunavtsi city, she grew up in the outskirts of Gurkovo village. Her parents were very honest and caring people, in this spirit their children grew up. Although the times were difficult, the four children in the family were deprived of nothing. She learned how to make the specific bowl for baking the bread called cherepnya from her mother. She is a master of bread from the age of 14. She graduated from high school, then got married. She remembers her children's wedding parties.



They are celebrated in a single day, as in the Romani neighborhood of Vidin - plentiful, with many guests from all over the district. With pride and smiles, she declares that she raised and educated her children and grandchildren, eight of them with higher education.

KRIVA BARA

HANDICRAFTS

Spoon makers **Ivan Alexiev, Kriva Bara village, Brusartsi municipality**

He is a craftsman in wood, he has been manufacturing wooden bowls, spoons and other

things for 30 years, he learned his job from his parents. The children went to school and they all worked in this area.

He learned as a child how to make wooden bowls and spoons. Fresh beams are taken and cut into boards and logs. They are processed with the chisel and smoothed and polished by hand with stone. As they dry, the vessels crack and the cracks are filled with adhesive and animal glue. Then they are polished again and lacquered. Wooden spoons are polished in dry sand and become very smooth.

DOLNO LINEVO

HANDICRAFTS

Romani people who manufacture baskets and furniture from willow and osier, brooms

Iliyan Martinov Hristov, Dolno Linevo village, Lom Municipality

I make baskets and furniture from willow and rattan, I also make brooms for house and yard.

I have been practicing this craft for thirty years. My father and my mother manufactured baskets. I learned from them. Before (1989) we held a workshop for the production of baskets and other articles for household and farm use. My mother and father taught me this craft.

After learning all the things to do at work, I started manufacturing baskets at home with my wife. First of all, thin shoots are taken from willows that grow near the river, we do not take the thinnest ones, and the thickest ones are also left. Then the bigger ones are boiled in the big kettle in the yard. Immediately we begin to weave them while they are wet, because then they become fragile and break. While they are wet, they are rigid and the rods can be bent and split, when they dry, they become fragile, but the basket becomes robust and easy. Finally, when the basket is ready, we paint it with a wooden varnish that keeps it and makes the basket look more beautiful.

We travel to the big cities - Lom, Montana, Vratsa, where we sell them on the market. Sometimes people come to us to buy baskets and boxes, others order different sizes. Sometimes they come with strangers and they want to know how we make the baskets, but we keep the secrets of the craft. We went to a market in Sofia to sell, but it is a long way off and we have to travel a lot. On the agricultural market in Lom, Montana, Vratsa, as well as through villages - we used to go by bus, now we have a car.



OTHER TOURIST ATTRACTIONS

CRAIOVA

Historical Vestiges	Museums
<p>The ruins of Hurez Inn</p> <p>The ruins of Pelendava fortress (Coșuna Monastery, Mofleni, Craiova)</p>	<p>Art Museum, Craiova</p> <p>Oltenia Museum, Craiova</p> <p><i>Sf. Nicodim</i> Museum of the Restoration, Preservation of Heritage and Visualization Center of the Craiova</p>

	Archdiocese Bania House
Religious attractions	Cultural attractions
Saint Demetrius Cathedral St. Anton Catholic Church, Protestant Evangelical Church, <i>Madona Dudu</i> Episcopal Cathedral, Craiova Synagogue	Marin Sorescu National Theater Oltenia Philharmonic Orchestra
Architecture	Parks
Old Center of Craiova; Glogoveanu House Bank of Commerce Palace Craiova City Hall Minerva Hotel and Casino Carol I High School Jean Mihail Palace Jean Negulescu House; Nicolae Romanescu House; Vorvoreanu Palace (Metropolis of Oltenia Palace); Minerva Ensemble; Ensemble of Archdiocese of Craiova and The Metropolis of Oltenia	The Botanical Garden of Craiova Romanescu Park from Craiova Youth Park
Memorial houses	
Elena Farago Memorial House	
Events and festivals	
International Shakespeare Theater Festival - April (every 2 years) Musical Craiova International Festival - August-September Elena Teodorini - October-November Maria Tanase Festival - October, (every 2 years) 29 th of May - 4 th of June, the celebrating days of Craiova city 23 rd of June, the people in Craiova are wearing embroidered peasant blouse 26 th of October - The celebration of the protector of Craiova - St. Demetrios	

BĂILEȘTI

Băilești Plain Museum

Amza Pellea Memorial House

Celebration of "Zaibar" (Red wine) and Leek (October)
 Special Protection Avifaunistical Area Calafat- Ciuperceni-Danube
 Cilieni-Băilești Pond - protected area of national interest
 Ionele-Urzicuța Lake - protected natural area

CALAFAT

Calafat - Museum of Art and Ethnography
 International Folk Music and Poetry Festival - August
 Autumn Fruits - October
 Special Protection Avifaunistical Area Calafat- Ciuperceni-Danube

VIDIN

Historical Vestiges	Museums
Baba Vida fortress, address: Danube Park, Vidin city, phone: 094/601705	Konak Museum, address: no. 2 Obshtinska street, Vidin city, phone: 094/601713
The Cruciform Barrack, address: no 26 Knyaz Boris I street, Kaleto neighborhood, Vidin city, phone: 094/601709	
Religious attractions	
Osman Pazvantoglu Mosque, address: Danube Park, Vidin city	
The Cathedral of Saint Demetrius, Vidin city	

KRIVA BARA

Brusarski Monastery „ Saint Michael the Archangel “
 Churches: "St. Petka" Church, Brusartsi city, The Old St Nicholas Church (Borunska church), The New St. Nicholas Church, Temple of the Cathedral "Assumption of the Virgin Mary", the city of Lom, The Church of St Paraskeva, Medkovets village
 Fire lookout Tower - the Observation tower
 The Historical Museum, the Ancient Fortress of "Almus"
 Monuments of Krastyo Pishurka and Tseko Voyvoda, Lom City;
 Necropolis, Orsola village
 Museum collection, Medkovets
 Protected area: "Orsoia lake"
 Protected regions: "Tsibarsko blato", " Mominbrodsko blato", "Orsoia", "Orsoia Lake"
 Rivers: the Danube and Lom; Dobrina Island

DOLNO LINEVO

Fire lookout Tower - the Observation tower
 The Historical Museum, Lom city

The Ancient Fortress of "Almus"

Necropolis (The Late Bronze Age) (Orsoia village)

Monuments of Krastyo Pishurka (Lom city) and Tseko Voyvoda (Zamfir city);

Protected region: "Mominbrodsko blato"; Protected region: "Orsoia lake";

Protected regions: "Tsibarsko blato", "Orsoia", "Orsoia Lake"

The Danube River, Lom River; Dobrina Island



ACCOMMODATION

CRAIOVA

Hotels in Craiova municipality

*Rixo`s Guest House 5**

Address: Henry Ford street (E70), No.8 Doljului street, 207206 Craiova, Romania,

phone: 0040 734 632 129, e-mail: rezervari@rixosguesthouse.ro, web page:

<http://rixosguesthouse.ro/>

Splendid 1900 Hotel

Address: 4C Alexandru Ioan Cuza street, 200734 Craiova, Romania, phone:

0040.737.023.921, e-mail: <https://splendid1900.ro/>

Helin Central 3 Hotel*

Address: No. 14 Alexandru Ioan Cuza street, 200396 Craiova, Romania, phone:

0040.757.666.999, e-mail: hotel@helincentral.ro, web page:

<http://www.helincentral.ro/>

Craiovița Hotel

Address: Calea Severinului, 222111 Craiova, web page:

<http://www.hotelcraiovita.ro/>

Ramada Plaza

***** Calea Bucuresti 1 www.ramadaplazacraiova.ro, 0351.100.201 | 0351.101.500,
reservations@ramadaplazacraiova.ro

Rexton

**** 49 Carol I Boulevard www.hotelrextion.ro, +40 (0) 351 462 451,

office@hotelrextion.ro

Oltenia

**** No. 176 Caracal street www.olteniahotel.ro, +40 351 411 411,

receptie@olteniahotel.ro

Golden House **** no. 18 Brestei street, www.goldenhouse.ro, (+40) 251 406271, Email: receptie@goldenhouse.ro

Emma West

**** no. 3B Calea Severinului street, www.hotel-emmawest.ro, +40 0251.480.150, receptie@hotel-emmawest.ro,

Relax

*** no. 48 Calea Severinului www.en.hotel-relax.ro, 0351.409.744, office@hotel-relax.ro

Plus

*** Malu Mare, no.254 Caracal street, www.plushotel.ro, +40.733.100.200, plushotel@plushotel.ro

Emma Est

*** No. 82A Calea Bucuresti street, www.hotel-emma.ro, +40 0251.406.288, receptie@hotel-emma.ro

Bavaria

**** No. 3 Caracal street, <http://www.hotel-bavaria.ro>, 0251/414.449, office@hotelbavaria.ro

La Rocca Hotel Boutique, no.39A Pelendava street, www.hotellarocca.ro, 0351 413 570, office@hotellarocca.ro

Parc, *** no. 12 Bibescu street, www.hotel-parc-craiova.ro, 0251.417.257, office@hotel-parc-craiova.ro

Europeca **** no. 9-11-13 Pietății street, www.hoteleuropeca.ro, 0751224794, hotel@hoteleuropeca.ro

Plaza **** no. 16 Aries street, www.hotelplaza.ro, +40 (0) 251 430410, office@hotelplaza.ro

Helin Central, *** No. 14 Alexandru Ioan Cuza street, www.helincentral.ro, +40 351 808 708, hotel@helincentral.ro

Euphoria, ** No. 6 Iancu Jianu street, www.hoteleuphoria.ro, 0728.196.173, office@hoteleuphoria.ro

Flormang, *** Calea Severinului 7B, www.flormang.ro, +40 769 251 832, hotel@flormang.ro

Green House, *** No. 25 Fratii Buzesti street, www.green-house.ro, 0745 071 498, greenhousecraiova@yahoo.com

Casa David-hotel boutique, **** 18A Stefan Cel Mare street, www.casadavid.ro, +4 0755 463 464 receptie@casadavid.ro

Motels

Hanul Doctorului, ** Viitorului 1 street, 0351 444 422

Hostels

Sport, *** No. 25 Brestei street, www.hotel-sport.ro, 0251-412022,

Pensions

Villa Carmelita *** no. 41 Împăratul Traian street, , www.carmelita.ro,
rezervari@carmelita.ro,
0728 033 339

La Favorita, Guesthouse Boutique, *** Madona Dudu street www.lafavorita.ro,
0351 408 098

Flormang 1 *** no. 134 Dezrobirii street, <http://pensiunea1.flormang.ro/>,
0769.251.815

Bruxelles Guesthouse, **** no. 8 Zorilor street, <http://bruxelleshouse.ro/>, 0351
469

254 / 0756 02 50 70, rezervari@bruxelleshouse.ro

Luisa *** no. 12 Caracal street, , 0724 119 388

Hanul Andriței **** no. 34 Viitorului street, www.hanulandritei.ro,
office@hanulandritei.ro, 0351 431 056

VIDIN

“Anna -Kristina” Vidin City 3700 Baba Vida 2 street, phone: +359 94 / 606 037
www.annakristinahotel.com

"Rovno" Vidin City 3700, no. 70 Tsar Aleksandar II street 3700 Vidin, Bulgaria,
phone. +359 94 690 990, fax + 359 94 690 999, info@hotelrovno.com,
www.hotelrovno.com

"Avramov" Vidin City 3700 no. 63 Tsar Aleksandar II street, phone/fax 094/ 60 66 80
GSM 0885 287766, www.hotel-avramov.domino.bg, e-mail: hotel_avramov@mail.bg

Neptun Vidin City, No. 8 Dunavska street, 094/ 680 039, 0884 850 139; 0897 850
139

E- mail: hotel_neptun_vidin@abv.bg, Web page: www.hotelneptunvidin.com

«Dunav» Vidin City 3700, No. 3 Edelvays street, phone/fax: +359 94 600 174

GSM.: +359 893 326 411, E-mail: hotel_dunav@abv.bg; web page:
<http://hoteldunav.eu/>

“Zora” Vidin City 3700, Naycho Tsanov” 3 A street, Phone: +359 94 600290; 606 700

Web page: www.hotelzora.hit.bg, e-mail : hotelzoraravidin@abv.bg

“Zora” 2 Vidin City 3700, Gorazd 2 street, Phone: +359 94 601171

"Bononia" 3700 Vidin, No.2 "Bdin" street, +359 94 60 60 31 ,+359 94 60 60 32

Web page: www.hotelbononia.net, email: office@hotelbononia.net

"Stariyat grad" (the old city) 3700 Vidin, no. 2Knyaz Boris street, +359 94 600023

Web page: www.oldtownhotel.dir.bg; email: oldtown_vd@abv.bg

"Vidin"3700 Vidin, No15 Knyaz Dondukov street, +359 94 606 938, www.hotelvidin.com,
office@hotelvidin.com

"Mix"3700 Vidin, no. 1 Geo Milev street, Contact Phone Number: Lyudmil Slavchev
GSM - 0888742054

Email :lusi_62_@abv.bg; web page: www.hotel-mix.com

"Fanti"Vidin City 3700, Dunavska 28 street, +359 - (0)94 / 600402

"Vida char" Vidin 3700, no. 9 Tsar Ivan Sratsimir street, Phone: 0896564456

E-mail: vidachar@abv.bg, web page: www.vidachar.com

„TangRa" Vidin City, no. 89 Tsar Aleksandar II street, Mobile phone number: + 359
883 38 10 90

email: tangrahotel@abv.bg, web page: <http://www.tangrahotel.com>

Vival Vidin City, no. 20 Hadzhi Spasov street (Bononiya complex next to the block no. 6)

Phone/fax: +359 (0)94 620940; email:vival_vd@abv.bg, web page:
<http://vival.vidin.net/indexEN.html>

Paloma House Vidin City, no. 8 Ribaritsa street, phone: +359 (0)94 606503; +359
(0)887 94 39 08; +359 (0)888 966 431, email:galaanto@abv.bg, www.paloma-house.com

PONTI COMPLEX Vidin City, Kr. Bachvarov complex, neighbourhood 5, phone. (094)
606 449

MONTANA

„Ogosta“Hotel: address: Bul „Peyo Yavorov“, 1, 3400 Center of Montana, Montana;
phone: 096 306 310

„Ring“ family hotel: on the bank of the „Ogosta“ dam, 2 km away from the city;

Park-hotel „Zhitomir“;address: „Zheravitsa“ 1 square, 3400 Center of Montana, Montana
phone: 096 306 176

„Montana“Hotel: Montana city, Bul. „3-Mart“ 120, phone. 096300404

„Vesta“Hotel: address: no.10 „Tsar Simeon“ street, 3400 Center of Montana, Montana
phone: 096 305 720

„Dunav“ Hotel and restaurant: address: „Nachev“ 1 square, 3600 Boruna, Lom.



CRAIOVA

Restaurants (the first 5 according to tripadvisor)

1. **Epoca, European** No. 51 Alexandru Macedonski street, www.epocarestaurant.ro, 0725 059 333
office@epocarestaurant.ro
2. **Bulevard, Italian** no.1 Lipsani street, www.bulevardcraiova.ro, 0351416062, receptie@bulevardcraiova.ro
3. **Big Ben, European** no.1 Mircea Voda street, +40 764 527 738
4. **Oxygen Bistro, International** no. 7, 13 Septembrie street, , www.oxygenbistro.ro, 0735230663
5. **El Greco, Mediterranean** Calea Bucuresti, Building M7-M8, www.elgreco.ro, 0351 442 442

CETATE

Cetate Cultural www.portcetate.ro 0755 070 390
Harbour portcetate@gmail.com

LOM

„Valentino“ Restaurant: address: no. 2 „Dunavska“ street, Lom city;
„Dunav“ Hotel and restaurant: address: „Nachev“ 1 square, 3600 Boruna, Lom city



RECREATION

Craiova - the historic center, night life, hot air balloon flight:
www.balloonadventure.eu

Calafat - beach, fishing

Vânju Mare - tasting wines

Brusartsi city - Mini soccer field

Lom city - Sports hall in (major renovation)



TOURIST INFORMATION AND VISITING CENTERS

VIDIN - Tourist Information Center

3700 Vidin, no. 1 Dunavska street, phone: +359 094 990 739; Work schedule: 08.00 - 17.00, Monday to Friday

MONTANA - Tourist Information Center

Montana city 3400, 2 "Tsar Boris III" street (near the square), in the building of the Historical Museum - Montana city, phone: 096 / 30-74-81, phone: 096 / 30-51-56

4.4. Marketing and promotion

As it could be seen the tourist offers from the cross-border region are quite numerous from a cultural point of view, but they do not manage to attract many tourists. Even domestic tourists have not very clearly outlined the tourism offer existing in the territory. Some of the problems identified would be the low visibility in the online environment, most of the information found in a short search on search engines reveals too many generalities, a non-structuring of the information, the lack of common promotional materials, resulting in the means of communication used until now as being inappropriate.

Thus the main objective of marketing and promotion is the reaffirmation of the cross-border area as a cultural tourist destination, promoting together all 4 areas: Dolj, Mehedinți, Vidin, Montana.

In the specialized literature, the topic of promoting tourism products has been quite addressed, which is distinguished through distribution channels.

The distribution represents in fact the activities through which the sale of the ethnic tourism product is carried out from the suppliers to the potential tourists, and can be done as follows:

- *direct distribution*: supplier of tourist products and services - tourist. The latter makes the purchase of the products either during the trip or with an advance booking (unorganized tourism).
- *indirect distribution*: supplier of tourism products and services - intermediaries - tourist, in which tourists purchase tourism products from travel agencies (organized and semi-organized tourism).

The main *distribution channels* of tourist products can be short: tourist-supplier up to medium and long, when several intermediaries such as travel agencies and tour operators appear.

In order to have an integrated marketing, a set of actions has been proposed to be implemented in the cross-border area and to cover the classic as well as the modern promotion. The stages of carrying out these actions will be detailed below.



Figure 13 Proposed actions to promote the Romani culture in the cross-border area

MARKETING

The marketing plan must lead to the achievement of the general objective and it also has objectives and marketing actions that have the role to achieve the objectives proposed in the RO (Dolj, Mehedinți) - BG (Vidin, Montana) cross-border area:

Marketing objectives	Co-marketing actions
1. Development of sustainable cultural tourism with economic and socio-cultural implications in the RO-BG cross-border area	Creation of specific ethnic cultural products based on the existing cultural heritage and the Romani culture - revitalizing the Romani crafts and traditions in order to create economic benefits
2. Attracting more tourists to the study area	Creating attractive routes and improving the image of Romani communities through proper advertising Cooperation between stakeholders at

	cross-border level
3. Raising public awareness of Romani communities in the RO-BG cross-border area	Organizing events to inform and promote their traditions and crafts Higher advertising in the media Presence on the Internet through promotional materials
4. Increasing the awareness of the majority community on the treasures of the Romani culture in the study area	Higher advertising in the media Presence on the Internet through promotional materials Presentation caravans The celebrating days of the Romani community: music, dances, gastronomy
5. Improving the visibility of the cross-border destination on the domestic and foreign tourism market	Developing promotional materials and disseminating them at national and international tourism fairs Creation of festivals with international participation Presence on the Internet through promotional materials Higher advertising in the media
6. Information on the cross-border tourist routes of the treasures of the Romani culture	Creating attractive tourist routes Making promotional materials Presence on the Internet through promotional materials Participation in tourism fairs
7. Revitalizing tourism advertising in the study area	Making promotional materials Presence on the Internet through promotional materials Participation in tourism fairs Higher advertising in the media
8. RO-BG cross-border partnership	Cross-border cooperation between tourism actors Creation and valorisation of common opportunities for tourism development of the area: Co-branding and co-marketing

PROMOTION

Currently, the main promotional channels are the Internet, printed or online promotional materials (brochures, catalogs, guides, tourist maps), souvenirs, events with a tourist profile (tourism fairs) and travel agencies. The delivered message must be original, memorable, with a high impact, the approach being emotional.

The main directions of promotion in the cross-border area are:

- a. promotion on the Internet (through web page, social-media accounts)
- b. promotion in the media (by creating a promotional film)
- c. creation of tourist promotional materials (brochures, tourist presentation catalogues, maps with tourist attractions) and their dissemination free of charge in tourist information centers, at tourism fairs, festivals and at public administrations in the cross-border area
- d. promoting the Romani crafts and traditions from the localities identified in the strategy through information events, festivals, caravans, workshops, specialized tour guides
- e. outdoor promotion through information panels and info-points on the routes created.

All of these directions have their advantages and disadvantages, but in a certain way they can ensure success even if only a part of them will be implemented.

a. **The Internet** is currently used as a mass communication way, the main channel being a website, a web page that can be viewed in a browser and has a distinct content that is identified by a domain name and has audience.

Because digital marketing and the many tourist information on the Internet have caused most tourists to access these pages today, there has been a real online revolution trying to promote destinations. It is a cheap promotional environment with the possibility of reaching the audience in a very short time.

Being the interface of the tourist destination, the website must be visually appealing, with well organized information about the Romani communities in the study, being presented the routes with the Romani craftsmen and the nearby tourist infrastructure.

A special category is currently the **social media**, with good representation through Facebook and Instagram, most of the times free channels through which you can post numerous tourist information that can reach thousands of potential tourists in a very short time.

b. Promotion in the **media** involves TV, radio and print media. The transmission of news and the sending of press releases have the role of advertising the cross-border area. On TV a promotional film may be presented, and on the radio interventions may be made in programs on the theme of the study and the project itself.

c. The **printed tourist materials** had and will always have notoriety because they replace the presentation of the tourist product and are a good source for information, thus facilitating the purchase of the tourist product. Last but not least, they can educate the tastes of buyers.

Currently, there are no common promotional tourist materials in the RO-BG cross-border area under study.

Part of these achievable materials are the *tourist catalogues*, extensive materials that include a detailed description of the objectives and numerous maps, photos of the tourist destinations presented.

In a shorter form is the *tourist brochure* which most often focuses on a particular theme or a certain form of tourism, because it is not very large in number of pages. The visual part, well-chosen fonts and colors, representative photos and a map with the locations presented are also used.

Flyers are basically the smallest promotional materials, usually with information that gets the attention on one side of the page.

The information and publicity materials must present the Romani culture in a common vision, a map with the tourist elements, tourist information centers, accessibility and tourist services of accommodation, meals, and so on.

Their dissemination can be done in specialized institutions or directly to the target audience during the profile events. Lately, they are also accessed in the online environment directly from the websites. They can also be disseminated within info-points that appear located along the tourist routes and offer the possibility to inform the visitors about the Romani culture in the study area.

d. **Information and awareness raising events** should take place regularly in the area of implementation of the strategy to inform the population, the tourism actors about the potential of the area and the development measures,;

- Organization of **infotrips** in which the tourist offer should be presented to tour operators and journalists, both from Bulgaria and Romania
- Organizing events with educational role of workshop type with a young audience in which Romani people can talk about the Romani culture and traditions from their own perspective through stories, music shows, dances and folk costumes, traditional Romani preparations can be alternative for the young audience .
- Conducting events in the study area that are of national importance and attract the interest for visiting the area, trying to extend the tourist seasonality.
- Attendance at **profile events** (tourism fairs) is an important stage in tourism promotion because they have a national and local impact. The intense media coverage with a large number of visitors increases the chances of visibility among the important players in the tourism market, being able to establish business contacts, to create new development opportunities. Within these events it is important to disseminate the promotional materials created.
- The organization of festivals, workshops with the presentation of the Romani culture are good opportunities to present the strengths of this community, to improve their image as a whole and to create locally the possibility of developing and exchanging good practices.

e. **Outdoor advertising** involves the presentation of promotional materials that are displayed as panels, posters, banners or indicators in the study locations to guide tourists to tourist attractions, to the entrances and exits of localities or on international roads, in the tourist areas of interest and even in the locations on the routes of Romani culture.

Conclusions and recommendations regarding the promotion strategy in the cross-border area

- In general, the marketing of tourism products in the area should be done on the basis of available resources and with the involvement and interest of the tourism service providers. Most of these providers are Small and medium-sized enterprises or non-profit organizations, thus the groups that do the marketing are small and have reduced budgets that are allocated for the marketing activities. A collaboration between providers would increase the funds allocated to the promotion and would have a higher success rate.

- the marketing process must be considered a basic element in the development of the products and must be carried out through the collaboration of the actors involved

(service providers, accommodation, food, cultural offer providers). It would also be advisable to create a common brand in the region, a website and a brochure to promote tourism products. The visual part can also be appealed by creating a promotional film and a photo album relevant to the Romani community. These materials can be subsequently disseminated in the tourist information centers in the study area or at the national fairs in Romania and Bulgaria.

- cultural attractions (heritage buildings, monuments, museums, gardens) along with the attractions of Romani culture in the cross-border area are the hard part of the tourist offer. To this should be added a soft part, namely the tourist interpretation of attractions such as audioguides with stories based on the historical and cultural realities of the area or the type of organization of events (festivals of Romani culture, dance performances, crafts workshops, gastronomic representations), taking into account the preferences of tourists.

- the tourist information about the cross-border area is currently so fragmented that it does not at all facilitate the organization of a visit to the area. This has an effect on the flow of tourists, the length of stay and the long-term economic viability of these products. Creating a website that represents a platform that contains all the information a tourist needs when planning a vacation can be extremely effective.

- As regards the development of ethnic cultural products, the tendency is to be integrated and not thematic, not only to be seen but to be experienced, and their marketing must be distinctive, attractive and focused on the wishes of consumers.

In conclusion, the cultural tourism products, with the ethnic sub-branch, must align with international trends and be directed more towards a soft - online promotion that presents authentic ethno-cultural experiences.

Future challenges

- cooperation between stakeholders from different sectors (administrative, business, non-governmental) in the RO-BG cross-border area can help position the destination on the European market by planning, developing and managing tourism activities in a sustainable way and by developing new tourism experiences depending on the requirements of tourists.
- communication between authorities, local communities, stakeholders should facilitate the responsible use of tourism resources, because sustainable tourism is considered in the area as a benefit to the local communities and to the economy.

The tourist competitiveness is based in fact on the sustainability of the resources, the jobs created and the protection of the cultural heritage.

- As several tourist products (tourist routes) are developed, stakeholders must collaborate in the implementation of these products to obtain common advantages.
- Tourism products that evoke the same tourist identity can lead to a better understanding of the basic values of the cross-border area, and the co-branding and co-marketing of these products impose new challenges, because the processes require permanent market studies.
- Process evaluation and monitoring should have a common standardized system of indicators for increasing the quality of tourism standards and for this aspect a database could be created through close cross-border cooperation.

5. CONCLUSIONS AND RECOMMENDATIONS

All forms and tourist activities are dependent on the environment because many of its components become resources. In this context through tourism, are created those products that commercialize these resources and add an important value to them. The revenues from tourism have higher values depending on the natural and cultural resources used, therefore the interdependence between the environment and tourism is much more evident and stronger.

The intangibility of the tourism product means that the tourist experience exists largely at the level of perceptions. As a result, the tourist places have meanings, where the representation (and anticipation) of the experience is at least as important as its actuality. Venturi et al. (1977) talk about the persuasive functions of tourism development when the traveler is on the move: "Styles and signs make connections between several elements, when they are located at a distance and seen quickly. The message is strictly commercial, the context is actually new. "

The tourist product allows the visitor to be more reflective. He must constantly respond and interpret the multitude of signs and images that keep catching his eye.

The authors Lash, Urry (1994) note that economies have transformed from the organized to the disorganized phase of capitalism, just as tourism has advanced from a form of organized mass tourism to a more fragmented phase, from market segments, called niches.

Following the development of such tourism experience, there is always a *positive or negative economic and socio-cultural impact*, depending on the situation, on the host society and culture.

The beneficial economic impact is thus manifested:

- tourism stimulates local production of goods and services, interacting with other sectors of the economy that it develops: construction, financial services, trade, food

industry, cultural - artistic sector, thus it determines the growth of production, and has an important contribution to the local GDP;

- new jobs are created in tourism, trade, transport and indirect jobs in the local economy, from the expenses, respectively the revenues from tourists;
- local exports are stimulated;
- population incomes increase and living standards are improved, leading to an increase in consumption expenditures;
- revenues are created at local budgets, through income taxes and tourist taxes (hotel tax, city entrance fee). They can be reused by improving the positions of the community, of infrastructure and services;
- construction / improvement of general infrastructure (roads, sewerage, electricity, telecommunications, waste collection), rehabilitation of historical centers, construction of cultural and recreational locations, improvement of the local transport network, creation of important cultural and sporting events;
- improving the quality of the environment, cleaner and unpolluted places.

For the social and cultural impact, marked from the cultural tourism on an area can be outlined positive but also negative aspects, specified in the table below.

Table 18 Types of socio-cultural impact of a tourist experience on the host society and culture

TYPE OF IMPACT	SOCIAL	CULTURAL
Positive	<ul style="list-style-type: none"> - establishing a positive attitude - establishing friendship relationships - Increasing the self-respect of the residents / tourists - the negative perception and prejudices are diminished - positive changes in the way of life - promoting the cultural reputation of the hosts in the community - the introduction of new values and practices 	<ul style="list-style-type: none"> - cultural information is changed - development of the sense of pride for the personal culture, tolerance and respect for the culture of others - the cultural heritage is protected - the traditional crafts, art and customs are revitalized
Negative	<ul style="list-style-type: none"> - lack of communication between communities and tensions between the 	<ul style="list-style-type: none"> - cultural shock - marketing of culture - imitating the culture of visitors

<ul style="list-style-type: none"> - traditional and the imported way of life - new models of local consumption - diminishing the importance of the local language - relationships established with difficulty - feelings of inferiority of the hosts and superiority of the tourists - negative change in lifestyle - segregation, hostility, violence, crime, overpopulation 	<ul style="list-style-type: none"> - disrespect, politeness on the part of tourists - removing the meanings and values associated with traditional customs
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Sursa: Tourism. The State of Art, Conference no. 6 of The Travel Research Association, 1998

In order to avoid or reduce these types of impact, it is necessary to consider the sustainable development of tourism. The current definition of *sustainable tourism development* is as follows: *"Development of all kinds of tourism, tourism management and marketing that respects the natural, social and economic environmental integrity, while ensuring the exploitation of natural and cultural resources for future generations"* (Tourism: The State of Art, Conference No. 6 of The Travel Research Association, 1998). Thus, this tourism must equilibrate the balance between satisfying two types of needs: economic development and protection of the natural potential, of the environment.

Sustainable tourism means the ability of the tourist destination to remain competitive against all problems, to attract visitors for the first time and to build their loyalty for later, to remain culturally unique and to be in permanent balance with the environment.

The challenge of this study (within the project "Discover the treasures of the Romani culture!", ROBG 410, financed by the INTERREG V-A Romania-Bulgaria Programme) for the Romania-Bulgaria cross-border area (Mehedinti and Dolj counties in Romania and Vidin and Montana districts in Bulgaria), is given by the fact that for the first time, the Romani culture will be discovered through its real values and traditions. The Romani "treasures" were exploited in tourism products included in a strategy, by creating common routes that present elements of the Romani culture and settlements with the most important representatives of this ethnic group.

In order to encourage the development of ethnic routes created in the common tourism strategy, the cross-border tourism network must be created and consolidated, which will include all stakeholders and generate a synergy between tourism, cultural elements and the Romani community. If a route or a destination within it wants to develop more can call on the strategic plan PS CBC developed in the chapter 3, where clear recommendations appear according to the proposed objectives.

The main recommendations are related to:

- cooperation: between the private and public environment, ie all stakeholders in the area must collaborate to improve the strategic plan created and to track whether the segmentation is feasible and can be successfully applied in the study area. This cooperation can take various forms, such as associations, networks, consortia.

- Sustainability: it is the basic engine of any strategy and must be based on continuous tourism studies at established time intervals in order to be able to make a clear assessment of the phenomena and to find new ways of improvement. The research must be continued in order for the strategy to prove to be feasible through the permanent collection of tourist data and information, the creation of common databases with quick access in the event of carrying out market studies and subsequent tourist analyzes.

- the creation of positive tourism experiences: a value and an impact that are most often brought by the visitors themselves through images, feelings, personal judgments. By encouraging visitors to continuously contribute to the creation of tourism experiences, an individual and personal imprint of this experience can be brought. The cultural tourism experience in this case proves to be the basis of the development of tourism products, which may present new places, relationships and feelings. The tangible and intangible cultural heritage is thus successfully exploited.

- continuous improvement: the management of cultural destinations involves qualified personnel at several levels, even in management. The trainings that target the stakeholders in the area are needed when talking about integrated management. It is possible to appeal to various specialists in the field, or to universities of profile that can provide such services.

- involvement of the majority community but also of the Romani one: in the consultations regarding the development of the ethno-cultural tourism it can lead to the improvement of the quality of life of the residents and to the creation of opportunities for a better integration of the ethnic groups from the study area. Theoreticians like

Mansfeld (2015) quoted by Berti et al. (2015) propose that local communities play the role of main stakeholders in planning that benefit the most from the development of ethno-cultural tourism; each community is different and has a supportive socio-cultural capacity that varies from case to case, and their different economic and socio-cultural characteristics must be reflected in the design of tourism products. For the qualitative management, we must follow the changes that can occur in time and space only through a daily research and all stakeholders must be involved by creating cooperation networks.

- communication and planning: communication in the achievement of planning is obviously important, because eventually the local and Romani communities will be the direct beneficiaries of these tourism products. It is necessary to create a common tourism brand and common promotional materials in the cross-border region, with an improvement of tourist signs and markings on routes, urban centers or villages. The online and local and regional media promotion must also be improved.

- cultural responsibility of companies active in tourism: the relationship between culture and tourism involves taking on a responsibility of the business environment regarding the further development of destinations by providing financial support, sponsorships, promoting this ethno-cultural tourism development in business activities or within each company.

The sustainable development of ethnic tourism in the RO-BG cross-border area can be done through:

- Supporting future tourism studies to show the importance of sustainability in tourism
- Participation of local communities in the decision-making process in tourism development
- Public financial support for community development (infrastructure, technical building facilities)
- The tourism revenues obtained are reinvested in the same local communities, in order to raise public awareness and sensitization about the Romani culture.
- Balance between economy, society and environment
- Protection of the culture of local communities
- Cooperation in the cross-border area, between counties and districts in terms of sustainable tourism development and integrated planning.

Future challenges and perspectives

- achieving adequate heritage management and sustainable tourism development, as a common strategy for cross-border development and for generating economic benefits (job creation, higher incomes for communities)

- the ethno-cultural routes become real tourist destinations through a relationship between the tourism stakeholders (public-private sector, business environment, NGOs) by dividing the management roles for each route created separately. The participation of the community will also be ensured because the heritage resources can be accessed by both the host population and tourists.

- The use of comparisons between routes or parts of routes according to the proposed set of indicators can help future improvement processes at local, national and cross-border level.

Thus, the success of the ethno-cultural routes lies in the public-private partnership that supports the public policies of cooperation and integration and which responds to the needs of the community where the tourist experience will take place. Moreover, the outline of a destination management ensures the success of a route through a complex plan with objectives, actions and results. It will generate the tourist experience that must be in accordance with the tourist segments (divided into groups according to motivations, age, income, origin, and so on). Marketing and promotion are very important given the fact that there are currently many channels to achieve the sale of products but only with an efficient application, following a structured marketing plan and with a target audience, they prove to reach the final purpose of each destination, and namely, the increase of the number of visitors and the implicit development of tourism with economic and socio-cultural repercussions for the host population but also for the ethnic communities.

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