

# **GUIDE TO IMPLEMENTING THE INTERPRETATIVE PROGRAM / Basic information, description of activities, supporting materials /**

Interpretive program  
"IN THE KINGDOM OF THE PAST"  
Designed for children



This document was created under the project "Synergy between the people, the cultural and the natural heritage in Municipalities of Lyubimets, Ivailovgrad and Orestiada" with the acronym "SYNERGIA", Contract No B2.6c.17, implemented with the financial support of the Cross-border Cooperation Program" INTERREG V-A GREECE " - BULGARIA 2014-2020 ", co-financed by the European Union through the European Regional Development Fund. All responsibility for the content of the document is for Svilengrad Municipality and under no circumstances can this document be considered to reflect the official opinion of the European Union, the Managing Authority, the Joint Secretariat and the participating countries.

**Basic information about Lyubimets, Ivaylovgrad and Orestiada municipalities - biological biodiversity, cultural and historical heritage**



#### **GENERAL INFORMATION ABOUT THE MUNICIPALITY OF LYUBIMETS**

Lyubimets municipality is located in the eastern part of Haskovo region. It occupies an area of 335 square kilometers and ranks sixth in the district on this indicator. To the east it borders the municipality of Svilengrad and the Hellenic Republic, to the south - the municipality of Ivaylovgrad and to the west - the municipalities of Madjarovo and Harmanli.

The inhabitants of the municipality number 10,074 people. The average population density is 30 d / sq. km.

Lyubimets Municipality has an extremely good transport and geographical position. The international road E-80 passes through the territory of the municipality and through the town of Lyubimets, which connects Western and Central Europe through Sofia, Plovdiv, Haskovo, Lyubimets and Svilengrad with Istanbul, the Middle East, Asia and North Africa. The Maritsa highway, which has the same direction as the E-80, also passes by Lyubimets. In addition to the road corridor, the railway passes from here. the line from Western and Central Europe through Sofia-Plovdiv-Dimitrovgrad-Lyubimets

for Svilengrad, Istanbul and the Middle East. The road connecting the Sakar region with Ivaylovgrad passes through the town and the municipality.

The land of Lyubimets has a long historical life, which is measured in

millennia. The first settlements in this area date back to 6,000 years . During the Thracian period - the third, second and first millennium years , this area has a material and cultural rise, which puts it on a par with remarkable Mediterranean culture. At that time it was inhabited by the Thracian tribe Odrisi, which retained the longest ethnic appearance, created a state organization and high material and spiritual culture.

In the Middle Ages, this area also lived an intense and cultural life, traces of which we find near some of the settlements. During this period, Christianity - driving the cultural and spiritual life in the Middle Ages was introduced in this area earlier than in other parts of Bulgaria.

Five hundred years of Ottoman rule are a period of complete stagnation. Settlements are declining cultural life. Somewhere in the beginning of these centuries the settlement was founded, which today is the town of Lyubimets.

This area came to life at a new pace after the Liberation. It is included within the borders of Bulgaria after the Unification of Bulgaria

Compared to the neighboring territories, the Mediterranean climate influence is stronger here. The water resources of the municipality are formed mainly at the expense of the outflow of the Maritsa River and its tributaries. Of the minerals, non-metallic minerals are the most common. Clay deposits have been discovered along the Maritsa River.

#### **GENERAL INFORMATION ABOUT THE MUNICIPALITY OF IVAYLOVGRAD**

Ivaylovgrad is a town in southeastern Bulgaria. It is located in Haskovo District and is the administrative center of Ivaylovgrad Municipality. It is 335 km southeast of the capital Sofia and 117 km in the same direction from Haskovo. Near it are the cities: Krumovgrad (56 km west), Madzharovo (57 km northwest) and Lyubimets and Svilengrad (61 and 69 km north, respectively). Ivaylovgrad is located near the border with the Hellenic Republic - Slaveevo-Kiprinos border checkpoint is only 5 km east.

Ivaylovgrad is located among the extreme eastern hills of the Eastern Rhodopes, in the middle reaches of the Arda River (the river flows about 2 km north of the city) and along its tributaries Byala and Luda River. To the north, west and south it is surrounded by the flat eastern Rhodope hill Sirta, and to the east is the lowland of the river Maritsa. The average altitude of the city is 104 m. Not far to the northeast, for

	<p>36 km, the waters of the Arda River fill the longest dam in Bulgaria - "Ivaylovgrad".</p> <p>The relief of the region has a well-defined low-valley and valley character. The hills are made of gneisses, amphibolites, shales, marbles, granites, andesites, sandstones and limestones. This fact is the reason for the production of rock facing and inert materials - gneiss, marble, tuff, limestone.</p> <p>Extensive oak forests grow in the area, which are a prerequisite for the development of forestry. In the municipality of Ivaylovgrad is the largest State Forestry with an area of 50 170 hectares. As part of the Eastern Rhodopes, Ivaylovgrad municipality is rich in biodiversity. The local flora and fauna is represented by over 1335 species of plants, 350 species of butterflies, 21 species of fish, 10 species of amphibians, 26 species of reptiles, 273 species of birds and 59 species of mammals. The primary representative of the flora is the forest vegetation. The largest areas are occupied by oak forests. There are 7 species of oak, which build pure and mixed forests. Here are Mediterranean communities, dominated by evergreen influenza, periwinkle. On the territory of the municipality of Ivaylovgrad are the protected areas: "Meanders of the Byala River", "Hambar Dere", "Likana" and the cave "Dupkata".The area "Meanders of the White River" was declared in order to preserve a unique landscape for Bulgaria with an exceptional diversity of rare and endangered species of plants and animals. It covers the most attractive part of the middle reaches of the White River with a beautiful complex of meanders the villages of Zhelezari and Meden Buk), where some of the few natural forests in our country from the Eastern Red Plane and Lianas included in the National Red Book are preserved. Of the 94 bird species identified, 56 are of European importance, and here are 6 of the 9 biologically restricted species for Bulgaria, typical of the Mediterranean area - Spanish stonecrop, great olive mockingbird, red-breasted nettle, little black-headed nettle, white-fronted magpie and black-headed oatmeal. . The area is a permanent feeding and resting place for the globally endangered black vulture and one of the most important nesting places in the country for the snake eagle, the short-toed hawk, the little eagle, the stuffed animal, the lark, the great olive mocker and the white-headed shrike.</p> <p>The climate in Ivaylovgrad region is transitional-Mediterranean and is characterized by hot summers and mild winters. Rainfall is low,</p>
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especially in winter. The soils are mostly leached cinnamon forest. Ivaylovgrad emerged in the late sixteenth century near the ruined medieval Bulgarian city and metropolitan center Lutitsa / now Ladja / under the name Ortakoy, meaning Middle Village, so named probably because of its central location on the roads from Lyubimets through Dimotika and Soflu to Alexandroupolis / Alexandroupoli / and from Smolyan and Kardzhali to Edirne. In the XIX century. until 1912 The city is a prominent spiritual, cultural and commercial center with about 2000 inhabitants, whose main livelihood is trade, coppersmithing, tinsmithing, sericulture, tailoring, horsemanship. After gaining its independence until 1923. Ortakoy accepts many refugees from Asia Minor and Eastern Thrace.

During the Ottoman presence and during the Bulgarian Renaissance, information about the region was scarce. For the most part, they relate to the time after the Liberation and clarify the economic, economic and political situation of the Edirne province and especially its important centers Edirne, Dimotika and Soflu. They also mention the Ortakoy kaza as a small and insignificant area in the vast province. Due to the strife in the Ottoman Empire, the Kardzhali raids and in search of a better livelihood in the late eighteenth century. and in the XIX century. mass exodus of the Bulgarian population to Asia Minor begins After the Russo-Turkish War of Liberation, according to the decisions of the Berlin Congress in 1878, the Ivaylovgrad region, along with other regions of White Sea Thrace and Macedonia, remained under the Ottoman Empire. The migrant movements are within the borders of newly liberated Bulgaria. Hundreds of Bulgarian families are heading to Northern Thrace and Dobrudja.

In the summer of 1913 in the Gyumri region the so-called Gyumri Autonomous Government chaired by Hafez Sally. The autonomists "effectively" used the period until the restoration of Bulgarian administrative rule in the Aegean regions and on July 29, 1913 arrived in Ivaylovgrad. In September and October, the local Bulgarian population was left to the whims of rabid bashibozouks, Turkish army deserters, Greek and Albanian chauvinists led by Ilyaz Bey. The villages of Kamilski dol, Siv kladenets, Pokrovan, Huhla, Gorno Lukovo, Gornoseltsi, Gugutka, Popsko and Drabishna were set on fire, and the population - 335 men, women, children and the elderly - were slaughtered. Hundreds of houses, churches, schools, community centers were destroyed. Prof. Ljubomir Miletic writes about this

unprecedented genocide in his book The Destruction of the Thracian Bulgarians: "Everyone has suffered so much that the Ortakoy district can be said to be the most unhappy of the affected districts of New Bulgaria." To this day, this book is kept as a particularly expensive relic in these settlements, so that future generations will remember those "silent heroes" and their sacrifice in the name of freedom. The complete de-Bulgarianization of the Ivaylovgrad region was prevented after the intervention of the 28th Infantry Regiment and the detachments of the famous Thracian voivodes Dimitar Madjarov and Rusi Slavov. The stories of Bulgarians who survived the events, recorded later, reveal the fate of the thousands of civilians expelled from their native places. After the signing of the peace treaties, a rapid socio-economic and cultural revival of the Ivaylovgrad region began. The institutions, organizations, departments and structures of the Bulgarian statehood are created. In October 1913 the first Bulgarian school was opened in Ivaylovgrad with 354 students, today's Hristo Botev High School, and in 1914 the Chitalishte was established, which still continues to preserve and promote Bulgarian. In 1932 the idea was born to build a monument to those who died in the Ivaylovgrad region during the wars of 1912-1913 and 1915-1918. 1937 The monument is an impressive 18 m obelisk with a bas-relief - the Order of Bravery. An ossuary of those killed in the fighting was built at its foot. To this day, this monument, as well as the dozens of memorial plaques in the municipality of Ivaylovgrad, are reminiscent of the terrible bloody drama that the population of this region is experiencing.

In 1996 the Initiative Committee, with the participation of the chairman of STDB, the chairmen of the Thracian societies in Haskovo, Kardzhali and Ivaylovgrad, the mayor of Ivaylovgrad, businessmen and prominent public figures, raised funds from donations and built a memorial complex "Ilieva Niva" near the village. Glumovo, Ivaylovgrad municipality, consisting of a monument to the Thracian children who died in 1913, the chapel "St. Petka "and a Thracian fountain. Every year the National Thracian Youth Festival "Ilieva Niva" is held here, in which thousands of Thracians and descendants of Thracian Bulgarians from all over Bulgaria participate.

In 1934 the newly annexed settlements were renamed and Ortakoy was renamed Ivaylovgrad.

In recent times in the Ivaylovgrad region gradually began to build a

local economy and to develop agriculture and animal husbandry. Schools and community centers are being built, which take their place in the spiritual life of the region. Long-distance roads are being built - a necessary condition for communication, industrial enterprises are growing. Deep changes are taking place in the village, and the last hydroelectric power station of the Arda cascade has been discovered - the Ivaylovgrad hydroelectric power station.

#### **GENERAL INFORMATION ABOUT THE MUNICIPALITY OF ORESTIADA**

Orestiada (Ορεστιάδα, Orestiada) is the northernmost city in Greece and the second largest city in the prefecture of Evros. Orestiada is the newest and northernmost city in Greece, located almost at the end of the Evros district, near the border with Turkey. It is located just 2 km in a straight line from the Evros River (Maritsa), which is the natural border between Greece and Turkey, and 64 km from Trietnes (the point where the border between Greece, Turkey and Bulgaria crosses). Its population is about 22,000 inhabitants (according to 2001 data). Orestiada is located 2 km west of the banks of the Maritsa River, which is a natural border between Greece and Turkey. The modern city of Orestiada is about 80 years old. In ancient times there was a small village, which according to legend was founded by Orestes - son of Agamemnon and Clytemnestra. The ancient Orestiada was located in present-day Turkey.

Orestiada is a modern city that is constantly evolving and of course the youngest city in Greece, as it was founded in the early first decade of 1920 by immigrants of the old city, which is located in the Edirne region. Orestiada Square beats the heart of the city around the clock. A large number of cafes and taverns are available, giving the visitor the opportunity to try delicious traditional dishes and with exceptional quality wines and brandies, all from local producers.

The city of Orestiada was founded by Greek refugees who were born in the Edirne region and mainly the suburb of Karagats. For this reason it was originally called Nea Karagats or Orestiada is now a modern Greek city, which is a typical sample of a settlement with a simple urban plan, large parallel streets and wide squares, which carries the traditions of the architectural plans of Edirne.

Orestiada seeks to play an important commercial and social role in the area. The town has a railway station, a medical center, a philharmonic orchestra and a choir, and outside the village there is a sugar factory

	<p>that processes sugar beets grown in the region. In the region there are large crops with asparagus, potatoes, tobacco, watermelons and cereals, in animal husbandry the main place is occupied by cattle breeding.</p> <p>In 1999, Orestiada became the fourth city to have departments of the Thracian University "Democritus". The departments at Orestiada are in agriculture and forestry, environmental management and natural resources. Both departments have five-year training courses and about 800 students. A characteristic place, a sign of the history of New Orestiada, is the monument erected by photographer Vassilis Kyriakidis on the site of the first well and the first houses in the city, surrounded by five poplars, which symbolize the decades of the city. Today, Orestiada is a modern Greek city, an important agricultural and commercial center in northeastern Greece, with good railway and road infrastructure. The city is a typical example of a refugee settlement with a simple urban plan and wide straight streets and squares, which carries the tradition and architectural heritage of Adrianople. Unfortunately, however, very few of the old houses have remained with the once special way of construction, and there is almost nothing left that resembles a refugee town. Life in Orestiada is concentrated on both central streets („ Vasileos Constantinu ”and“ Constantinupoleos ”), which intersect in the square, and around them you will find many pedestrian areas that facilitate trade. Among other things, the city is famous for its bustling nightlife, which is a center of attraction for residents of the northern part of the district. In the field of culture, Orestiada has something to show through its annual events, which have become a tradition, as well as the many activities of various cultural institutions in the region. In addition to the Library, the Municipal Center for Cultural Development of Orestiada has the following departments: Conservatory, Theater Company, Dance School, Painting, Department of Fine Arts and Municipal Philharmonic.</p>
<p><b>Basic information about the objects and points of the route</b></p>	<p><b>DAY 1</b>  <b>ANCIENT-THRACIAN CULT-BURIAL COMPLEX "DEAF STONES"</b>  The Deaf Stones rock complex is one of those mysterious and mysterious places that have kept the traces of both the Thracian presence and Christianity. Traces of rock tombs, carvings and niches can still be seen today, testifying to the life and beliefs of the</p>

Thracians, and the remains of an early Christian church support the claim that here, as elsewhere in the Rhodopes, Christians settle in former shrines. of paganism. The church was built in the 5th - 6th century on the highest site of the ridge on the foundations of a Thracian sanctuary, and its use continued in the Middle Ages. The cult-burial Thracian complex consists of four rock massifs with a height of about 40 meters, on which the niches carved in them are well preserved. There are various theories about their purpose, one of the most popular being that they had the role of urns for burying the dead. According to other claims, the trapezoidal niches were intended to recreate a constellation from the vast cosmos, and thus humans made their connection with the universe. In addition, in the highest of the massifs, located in the western part of the complex, two rock tombs are formed, a large one - measuring approximately 3 by 3 meters and smaller, which are supposed to have been designated as members of the the upper class. According to some studies, these are not tombs, but dome-shaped carvings from later periods of the Christian era. Today, in the larger room, visitors leave icons and small coins. To the right of the tombs begins a staircase carved into the rock with 33 steps, leading to the highest part of the sanctuary, where a rectangular pool is carved, a cistern intended for a reservoir. From here, despite the not very high altitude of about 550 m, there is a panoramic view of the surroundings and the Ivaylovgrad dam. The petroglyph found in one of the rocks deserves special attention - an engraving defined as a solar symbol depicting the sun boat. Deaf stones is a system of four huge rock blocks with many numbers and a variety of shapes carved in them. Most of them are trapezoidal shapes, carved as niches in the massive rocks, and it is assumed that they were used as urns. In addition to the trapezoidal niches, the complex has two tombs carved into the last rock and to the right of them - a steep staircase with stone steps, leading to a large well at the top of the rock. It is believed that the cult-burial complex originated during the Early Iron Age (1200 - 500 BC). It was also used in antiquity and the Middle Ages. A few years ago, a unique sign was discovered on one of the rocks in the complex - a petroglyph, which according to Georgi Nehrizov, one of the archaeologists studying the site, is something like an emblem of the sanctuary and symbolically depicts a boat carrying the sun. The name of the place - Deaf stones - is associated with the fact that there is no echo!

The path to the sanctuary starts about 10 km from the village of Malko Gradishte on the road to Ivaylovgrad. This is the road Lyubimets-Ivaylovgrad. There is a sign for the site, a small detour, a gazebo and a wide enough place to stop. From this pavilion to the rock complex you walk about 2 kilometers on a wide dirt road without large displacements. The bike path to the Deaf Stones is very well marked - there are both signs and markings. Although the trail is wide, it is not suitable for driving - just the soil is very soft. In some places there are large irregularities, and after the rain it is very muddy. The path is very easy to walk, as it is almost flat, as I already mentioned. Therefore, the distance from the road to the sanctuary can be taken in half an hour while maintaining a faster pace of walking. The first big rock of the complex jumped out as if in one go. After the first rock mass, continue along the path. In some places there were wooden railings. Two more huge rocks follow. One of them has a familiar motif - a giant stone sandwiched between two impressive rocks - almost the same as Karadjov stone. Next is the last rock in the complex - the one with the tombs and the steps carved into the stone. The two tombs are at the base of the rock, and you can climb the stone steps to the top of the rock. There you can see the big well full of water. From above you can see the other rocks of the sanctuary, the Arda River and Ivaylovgrad Dam, and below, at the foot of the rock the foundations-remains of an early Christian church. The stairs are built so steep that one can climb them as a sign of respect for the Thracian leader buried in the carved rock. The petroglyph is at the very beginning of the complex - at the base of a large niche carved into the first rock. There really is no echo around the Deaf Stones. Prof. Valeria Fol points out that one of the greatest mysteries in the region of the Deaf Stones is the cosmic marriage between light - the Sun God, and darkness - the Great Mother Goddess. From him was born the king priest, called in Thrace in different ways, his most popular name being Orpheus, she said: "In the Sanctuary of the Deaf Stones, this sacrament took place during the winter solstice in front of a few consecrated men in the carved cave of the womb with a shelf for placing sacred objects." In this sacred territory, the king-priest ordained male aristocrats in knowledge of the creation of the world. It is believed that this happened on the day of the winter solstice.

#### **RELIGION AND DEITIES OF THE THRACIANS**

	<p>The supreme deity of the Thracians is the Great Mother Goddess. It embodies the Earth and the cosmos, the eternal cycle of conception, birth and death. The ancients believed that the Earth gave birth to both the fire in the hearth and the Sun itself, whose rays fertilize Mother Earth with their energy. The Thracians also believed that their souls were inseparable from their bodies and that they would move to the underworld after their death, where they would feast forever. This faith in the immortality of the soul is distinguished in the doctrine preached by Orpheus. The afterlife promised to be much better than the present. The secret path to immortality, however, was only for orphists dedicated to the secret doctrine. They were representatives of the aristocracy. No one knows what these rites were, as the initiates made a vow of silence.</p> <p>The Thracians worshiped sacred forests, trees, springs, streams. They believed in the existence of nymphs, muses and demons. To this day, information is preserved about healing through fire and water, fire-fighting games related to the cult of the Sun and certain magical actions. Thracian healers used various spells and incantations. Music (and music therapy) and poetry are associated with the name of Orpheus.</p> <p>The fire that burned constantly in the hearth was sacred. That is why the deity of the Sun was highly revered. Even today, the Thracian ritual of facing the sun, seeking answers and support, remains.</p> <p>The Thracian horseman was undoubtedly the most popular among the Thracians in antiquity. It was an unknown deity represented on thousands of discovered votive tablets. He was believed to be the god of nature, plants and wildlife. He was known by various names among the Thracian population.</p> <p>Ordinary Thracians could not achieve immortality and become gods. But they believed that after their death they could be reborn to a new life. Just as nature seems dead in winter and comes to life again every spring.</p> <p>Like all ancient peoples, the Thracians were very dependent on nature. They could not explain natural phenomena and believed that the world was created by the gods - omnipotent forces that inhabit the caves, rocks and healing springs.</p> <p>To beg for mercy from the gods, the Thracians built sanctuaries, sacrificed animals and precious gifts.</p> <p>Such were the tumultuous feasts in honor of Dionysus, the god of</p>
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	<p>merriment, viticulture and winemaking.</p> <p>The Thracians believed that a happy life begins after death. They believed that after death a person continues to live a better life. That is why they buried their relatives with songs and feasts in tombs covered with mounds of earth. Tomb - a special building for laying the dead.</p> <p>For the rich Thracians they previously built tombs of stone blocks or baked bricks. From the entrance hall, a long corridor led to the burial chamber, which was often decorated with frescoes. After placing the body of the dead man, they walled up the entrance and piled up so much dirt that a high tombstone was formed. It usually became a place of worship, near which chariot races were organized.</p> <p>In the graves they placed gifts - vessels, weapons, jewelry and even horses. This noble Thracian should not be missing anything in the afterlife. Along with his food, golden vessels, weapons and his chariot, drawn by the best horses, his beloved wife is placed in the tomb. The Thracians welcomed death with joy, mourning when a child was born.</p> <p><b>ORIENTATION</b></p> <p>Orienting the directions of the world in an unknown place:</p> <p>Direction: north - south:</p> <ul style="list-style-type: none"> <li>the exits of the mosques - SOUTH</li> <li>the annual circles of the stumps are more developed (wider) - SOUTH</li> <li>the bark of the trees is rougher - NORTH</li> <li>the bark of the pines is lighter - SOUTH</li> <li>conifers have more resin - NORTH</li> <li>the anthills are located next to solitary trees - SOUTH and their slope is more sloping - SOUTH</li> <li>at the end of August the ripe sunflower looks - SOUTH</li> <li>more snow lingers on the slopes - NORTH</li> <li>the moss on the trees and rocks is located - NORTH</li> <li>at noon the sun - SOUTH</li> <li>the North Star - NORTH</li> </ul> <p>Direction: east - west</p> <ul style="list-style-type: none"> <li>the altars of the orthodox churches look - EAST</li> <li>the tombstones of the Christians look - WEST</li> <li>the sun rises - EAST and sets - WEST (every hour the sun moves by 15°)</li> </ul>
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	<p>Other ways to determine the direction:  Clock - the hour hand points to the sun. The bisector points in a NORTH-SOUTH direction.  Handy compass  Option one  Required materials:  - needle, pin, piece of steel wire  - a strong permanent magnet from a speaker, hard disk or other device;  - part of a cork, "sea foam" or, as in this case: a hand cap from a bottle of mineral water.  - water in a non-magnetic vessel.  Magnetize the iron needle by rubbing it in one direction in the strong magnet (for example half a minute). Pierce the plug in diameter.  Pour water into the container and place the stopper with the magnetized needle / drill to float freely. In a few seconds, thanks to the attraction of the earth's poles and its free movement, the floating compass will settle in a north-south direction.  To determine which direction of the resulting arrow is north and which - south at noon look at the sun. For our latitudes, the south is in the direction of the sun.  Option two / possible only if there is sun /  1. You find a place where there is no shade, if possible with flat terrain (even 30 cm is enough).  2. You find a straight stick  3. You drive the stick into the ground, and mark the top of its SHADOW  4. After about 15 minutes you mark the new tip of the shadow (it will have already moved)  5. Draw a line with the two points (the two markers you made)   This line is East-West, with the first marker pointing to the West and the second marker pointing to the East</p> <p style="text-align: center;"><b>MARKINGS</b></p> <p>Tourist:  Signpost - usually there at the starting point, gives directions to the area, route and time of movement;  Signs - on a yellow or white background; they are hung mainly at the</p>
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	<p>starting point or at the crossroads</p> <p>Summer (ribbon) - placed in permanent places (rocks, stones, trees). Represents a square - 10x10 cm with three horizontal colored stripes; the middle stripe is the main orientation color - red, blue, green, yellow (extremely rare and brown). The side two are white (or yellow, as was the older standard). They show that the marking is tourist and serves to attract the attention of tourists. The red marking is mainly ridge. It marks the international routes E3, E4, E8. When it is necessary to use several primary colors in one place, each of them is surrounded by white.</p> <p>Attention! It passes on the side of the marking. When there are markings on two trees, one passes between them;</p> <p>If a marker is lost in an unknown way, the rule is - return the last, noticed marking and search within the radius of the next one. Not going forward on a supposed path often costs hours of confusion. If necessary, the branches of the trees that cover the measuring sign are pruned.</p> <p>Non-tourist markings:</p> <p>Boundary of a protected natural area - a two-color white-red stripe, above which the abbreviation indicating the type of protected area is written in red letters on a white background.</p> <p><b>MUNICIPAL HISTORICAL MUSEUM-IVAYLOVGRAD</b></p> <p>The Municipal History Museum is housed in the building of the former city bath, which is a picturesque white building, restored by the municipality of Ivaylovgrad in 2009. Now it houses the collections dedicated to the archaeological, cultural and historical heritage of Ivaylovgrad. The old name of the town is Ortakoy, which means "village in the middle". The heritage of Ivaylovgrad is presented through many valuable finds from the ancient era, the Middle Ages, the Ottoman period, the Russo-Turkish War of Liberation, as well as icons, old photos and maps and preserved objects from the life of the Rhodopes.</p> <p><b>ETHNOGRAPHIC MUSEUM "PASKALEVA KASHTA" -IVAYLOVGRAD</b></p> <p>Pascal's house is a typical silkworm's house from the end of the 19th</p>
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century. It is an architectural monument of culture. It is made of adobe, welded clay, plastered on the outside with lime. The ground floor has been turned into a silkworm's hall, at the southern corners of which are wooden cushions. The salon exhibits folk costumes, tools, technology for breeding beetles, silk threads and products. The south facade is complete with windows with wooden shutters. On the walls under the windows are wooden mattresses with mattresses and pillows, covered with home-woven mattresses and white tablecloths trimmed with lace. This room has a deep built-in closet for bedding and carpets. Here is the small table on which the bowls for fig jam and the coffee tray are placed. Above it is the iconostasis, decorated with carvings. Next to the door is a small semicircular niche, where a lamp with colored glass and paintings, bought from Edirne - the dignity of every wealthy family.

## **2 DAYS**

### **VILLA ARMIRA**

One of the most interesting monuments from the era of the Roman Empire - Villa "Armira" is located in southern Bulgaria, 4 km southwest of Ivaylovgrad. In 1964, during the construction of a dam, the builders accidentally came across traces of an ancient building. Subsequent archeological excavations have uncovered the remains of a suburban villa from the period of Roman rule in our lands. It became popular under the name Villa "Armira", after the name of the small river, a tributary of the river Arda, on the banks of which it was built. The villa is luxurious, with a remarkable layout, lavish marble decoration and original floor mosaics. It is one of the earliest and most accurately dated villa complexes from Roman times, studied so far in Bulgaria, and the richest private palace from this period, discovered in today's Bulgarian lands. It was built in the second half of the 1st century AD. by a prominent Thracian aristocrat as the center of a large landed estate in the valley of the Armira River. On an area of 3600 square meters, among a beautiful garden for walks, stood an impressive two-storey residential building with a panoramic terrace and a significant number of different rooms, enclosing in the form of the letter "P" outdoor pool in the middle. There were 22 rooms on the first floor alone.

Over time, the villa became narrow for its owners and in the early third century was expanded to the east with the construction of a

spacious guest room - triclinium, and service rooms to it. In part of the building there was a Roman heating system - hypocaust, traces of which can be seen today.

As early as the first half of the 2nd century, a studio for the artistic processing of white marble mined in the vicinity of Villa Armira was established. school in the world. Thanks to them, the villa gradually acquires the splendor and splendor of a real palace of the Roman Empire. The entire first floor was lined with perfectly made marble slabs and panels. They covered the walls of the corridors and all the representative rooms from floor to ceiling, as well as the pool itself, around which there was a wall colonnade and a beautiful fence. During the excavations almost 3000 fragments of marble were found in very good condition.

In terms of volume, variety and quality of marble decoration, Villa Armira remains the only such monument not only in today's Bulgarian lands, but also within the former Roman provinces of the Balkans, and its wall decoration makes it a unique monument of ancient architecture and art.

The floors of all rooms and corridors were covered with highly artistic mosaics with traditional motifs for ancient painting. Especially valuable is the mosaic from the master bedroom, at the northern end of which is a portrait of the owner from the first half of the II century with his two children - the only portraits on a mosaic from the Roman era found so far in Bulgaria.

Of particular interest is the later mosaic of the triclinium (early III century), with an image of Medusa Gorgon - a symbol that is repeated many times in the decoration of the villa. This is the largest mosaic find in Bulgaria in terms of quantity and variety, exceeding in volume all other mosaics discovered in today's Bulgarian lands.

After nearly 300 years of prosperity, in the second half of the IV century Villa "Armira" was burned and looted. Its destruction is associated with the great devastation of the vicinity of Adrianople in 378, when the Roman army under the command of Emperor Valens (364-378) was defeated by the Goths.

The villa has been declared an architectural monument in issue 67 of the State Gazette of 1968.

#### **LADZHAN MONASTERY**

Ivaylovgrad "St. St. Constantine and Helena ", also known as Ladzha Monastery, is located about 6 km southwest of the center of Ivaylovgrad and 1.5 km west of Ladja. It is located among the easternmost hills of the Eastern Rhodopes, in the fold of the ridge Sarta, at the western foot of the hill White Stone, on the slopes of which are planted vines. The monastery lies on the road to the fortress "Buttercup" and the medieval bridge over the river Armira (Aterenska), near which is the ancient villa "Armira".

History:

The time of origin of this monastery has not been established with accuracy. According to some researchers, it was founded in the XIII century near the nearby episcopal center Lutitsa (fortress "Lutitsa"). There is a hypothesis that the monastery later became an episcopal seat - the residence of the bishops of Buttercup. This is the period during which the monastery reaches its peak.

It is known that during the Ottoman rule the Ladjan monastery experienced decline due to its repeated destruction. It was restored in 1846, when the nearby village of Ortakoy (now Ivaylograd), which inherited the old episcopal center of Lutitsa, is now the episcopal center of the Ortakoy bishopric, which is under the auspices of the Diocese of Dimotish. Thus the monastery came under the authority of the Greek Patriarchate of Constantinople.

Later, by coincidence, the Ladzha Monastery "St. St. Constantine and Helena was destined to play a fateful role in the struggle of local Bulgarians for an independent Bulgarian church. For obvious reasons - after the Liberation (1878) this area remained within the Ottoman Empire and under the strong influence of the Patriarchate, Ortakoy Bulgarians joined the Bulgarian Exarchate (founded in 1870), much later than their other brethren. The spark ignited in the summer of 1889 during the annual big fair in the Ladjan Monastery, where thousands of Christians gather, most of them Bulgarians.

The reason for the revolt of the Bulgarians is given by the arrogant Greek bishop, who literally says: "Blessed Christians, listen to you, Bulgarians". This caused great indignation among the comrades. Then the inhabitants of the village of Drabishna were the first to draw up an application for joining the Exarchate. They are also supported by residents of other villages (Mandritsa, Dolno and Gorno Suvanliy / Lukovo, Arnautkyoy / Gugutka, Dutli / Chernichevo, Avren, etc.), who also renounce the patriarchate.

After the liberation and accession of the Ortakoy region to Bulgaria in 1913, the Ladzha Monastery came under the jurisdiction of the Bulgarian Exarchate.

The monastic life in the monastery lasted until 1949, after which the monastery was doomed to desolation and destruction. After the monastery buildings collapsed, leaving only the cathedral, in the 70s of the XX century the monastery was surrounded by a high stone fence. Currently, the Ivaylovgrad Monastery is periodically active, is not inhabited by a monastic fraternity and its church opens on major Christian holidays. On September 8 (Nativity of the Virgin), it annually hosts a festival with night vigils, a solemn liturgy and a health sacrifice.

**Architecture and art:**

In terms of architecture, today the Ladjan Monastery is represented by a church, a modern building, an ancient fountain and a large courtyard surrounded by a high stone wall. But the monastery did not look like that while it was active. After its restoration, in the second half of the XIX century the monastery was formed as an ensemble of two courtyards - monastic-pilgrimage and economic.

The monastery church (consecrated in 1872) was located in the first courtyard. According to the plan, it is a three-nave one-apse church with a narthex from the west. South of it there is a well and graves. The church was surrounded by a building with monastic cells, a food block with a pantry, an oven and a dining room and a large two-storey inn. Stables and haylofts were built in the second yard.

The temple iconostasis is a board, simple workmanship. He and the icons in it, as well as the bishop's throne, are late, made in the late nineteenth century.

An interesting element of the interior decoration of the church are the looted capitals of the columns that separate the central from the side naves. Plastically decorated chandeliers and marble candlesticks also attract attention.

### **ATHENS BRIDGE**

The Athenian Bridge is a late medieval structure over the Armira River (also called the Athenian Bridge). The current bridge was built in the 16th century, but before that there was an ancient Roman road on the same site, leading to the "White Sea", and later connecting the fortified town of Lutitsa with the area.

Today, part of the bridge has been destroyed, but in combination with the surrounding cultural and historical landmarks, it still attracts visitors and has been declared an archeological cultural monument of local importance.

### **BUTTERFLY FORTRESS**

The fortress Lutitsa is located 5 km southwest of Ivaylovgrad and not far from the Roman villa "Armira". It is one of the best preserved Bulgarian medieval fortresses and one of the largest in the Eastern Rhodopes. It is also known by the names "The Marble City" and "The Citadel of Kaloyan".

It is assumed that these are the remains of the large and rich medieval town of Lutitsa mentioned in the chronicles - a center of episcopate (IX-XVIIc) and archbishopric (XVII-XVIIIc), which played an important role in Bulgarian history, especially during the reign of Tsar Kaloyan (1197- 1207). The main construction dates back to IV-VI centuries.

The fortress lasted until the end of the 18th century, when it fell into disrepair, losing its significance as a fortification, and its inhabitants moved to the nearby mineral springs and founded the village of Ladja. The ruins of the fortress occupy an area of 26 decares and have the shape of an irregular ellipse. The fortress walls are about 600 m long and up to 10 m high, and 8 of the 12 towers of the fortified city are preserved (1 octagonal, 2 round and 9 rectangular). So far, the citadel (inner fortress), the dungeon (residential tower of the governor), the foundations of 2 churches (from Xv and XV-XVIv), a necropolis with 15 graves, a well and the remains of an ancient sewer system have been discovered.

Among the huge number of finds from all periods - ceramics, jewelry, coins, household items of bone and metal, architectural details, etc., of special interest is the discovered ceramics, identical to that of Pliska and Preslav, which proves that the fortress is Bulgarian and was a center of highly developed culture. Many of the artifacts found at the fortress can be seen in the Municipal Historical Museum in Ivaylovgrad.

The remains of the fortress are located on a high hill southwest of Ivaylovgrad. There is a road that starts from the last houses and is about 7 kilometers long. About 3 kilometers of this road are freshly paved. The remaining distance is a stable dirt road with crushed stone

	<p>pavement.</p> <p>For the fortress, at the entrance to Ivaylovgrad you have to turn right on the street to Villa Armira. There are signs. You drive on it for about 2 kilometers and then you have to turn right again. There is a sign for Buttercup. It falls opposite a substation on the outskirts of the city. Once you turn, continue along the street that takes you out of town and into a narrow new asphalt road.</p> <p>To the fortress you move about 7 kilometers along this road - half of it is currently with new asphalt, and the rest - with crushed stone pavement. This exact part is not very suitable for a car, because there are large irregularities in places.</p> <p>On the way to the fortress, near the dirt road, you can see two more landmarks - the monastery "St. St. Constantine and Helena "(from the 13th century) about 2 km from the town and the old Ateren Bridge - about 3 km after the last houses of Ivaylovgrad.</p> <p><b>3 DAY</b></p> <p><b>DASIU SQUARE WITH IMPRESSIVE TRAILS AND TECHNOLOGICAL ELEMENT "SUN TREE"</b></p> <p>The center of public life in the city is its central square. On one side it is decorated with the bust of George Statatos, a fighter against national resistance, and in its center rises the impressive statue of Ecumenical Patriarch Cyril VI, who was hanged in 1821 in Adrianople. Recently, the restoration of the square, which initially provoked strong reactions from both professionals and some residents, has finally been completed, and the new square is now colorful, with an impressive fountain, although some say it is a bit ugly.</p> <p><b>HISTORICAL AND FOLKLORE MUSEUM OF ORESTIAD</b></p> <p>The museum has exhibited historical and folklore materials from Eastern Thrace, Eastern Rumelia and Western Thrace, from the period 1800-1950, mainly authentic rural and urban traditional Thracian costumes, church vessels, agricultural and professional instruments, musical instruments and household items. The most important exhibits are the traditional Thracian costumes and the most important activities of the Society are periodic exhibitions, cultural events and the implementation of educational programs.</p> <p>The purpose of the museum is for visitors, locals and foreigners to</p>
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	<p>learn more about the history of the region, their eradication from unforgettable homeland, the way of life of the first refugees in the new Orestiada, local tradition and the means used to defend the difficulties of their first relocation.</p> <p>The museum exhibits historical and folklore material from Eastern Thrace, Eastern Rome and Western Thrace from the period 1800-1950. In particular, the museum has authentic rural and urban traditional costumes of the Thracians, church utensils, agricultural and professional instruments, musical instruments and household items. The most important exhibits of the museum are the traditional Thracian costumes, and the most important activities of the Museum Association are periodic exhibitions, cultural events and the functioning of educational programs.</p> <p>The purpose of the museum is to help local and foreign visitors learn about the history of the area, the way of life of the first refugees from Nova Orestiada, the traditions of the area and the means they used.</p> <p><b>THRACIAN TOMB NEAR THE VILLAGE OF KIPRINOS</b></p> <p>It is located south of the Arda River. It is located between the villages of Mikri Doksipara, Zoni and Helidona. To get there from Kiprinos, take the road to Dimotika. At the first crossroads, turn left for the village of Helidona. About 800 meters after the village is the church "St. Cosmas-Etolos", and after it about 1.7 km you can reach the mound.</p> <p>It has a diameter of 60 m and a height of 7.5 m from the beginning of the II century. Archaeological excavations have uncovered four pits in which are located the cremated remains of three men and one woman from one family. The bones were found together with the inventory accompanying them in the afterlife - bronze chandeliers and lamps, lanterns, weapons, jewelry and wooden chests. The five chariots that brought the dead to the mound were buried in the same place with the horses harnessed to them. The metal functional and decorative elements of all the chariots have been preserved, and in two of them the imprints of the wooden structure have been preserved. The site is open for visits between 07.00 and 14.30 in winter and 07.00-17.00 in summer.</p>
<p><b>Tasks related to logic, orientation and</b></p>	<p><b>Logic tasks:</b></p> <p>--Participants receive information on orienteering, working with a map, compass and GPS. They get acquainted with the interpreter with</p>

<p><b>communication</b></p>	<p>types of markings and opportunities for orientation in the forest of people from the past period - without modern means. They receive information about the Thracian cult complex Deaf Stones and the legends about the site. At the beginning of the transition there, the participants are divided into 2 teams and each group receives a sheet and a pen pen. The first team to solve the puzzle gets a second task, which is logical. All participants receive prizes, both winners and losers.</p> <p><b>Orientation and communication tasks:</b>  On the first day of the route, after visiting the Thracian cult complex Deaf Stones, we set off for Ivaylovgrad. There the participants visit the municipal history museum and the Pascal House. This is followed by an interpretive task in which the participants are divided into two teams and receive a map of Ivaylovgrad with various objects that must be found by orientation. Each group designates a "leader", "chronicler" and "speaker", and the other participants take on the role of researchers and archaeologists.  The task is that when the objects are found, the "chronicler" will record the result, the "speaker" will present it at the end of the game, the "leader" - organizes the group and discusses the task with all participants. Each group is given a map of the city, on which a route is outlined and the sites are marked and the order in which they are visited and sheets and pen for writing. The aim is for both groups to move on the same objects, but in different sequences and to work independently. A time is set for the two groups to return to the starting point and read and recount what they saw and recorded. You can set a task, and take pictures of objects. For example, "Find the monument to и .....or the team building пред in front of them.</p>
<p><b>Use of natural decor when conducting the activities of the route</b></p>	<p>A visit to Villa Armira in Ivaylovgrad is planned to take place in an interesting and interactive way. Participants will receive stage costumes that will bring them closer to the era that is being recreated. Entering the villa dressed as its inhabitants, they will incarnate in different roles, using the natural decor of Villa Armira</p>
<p><b>Legends and legends</b></p>	<p><b>LEGEND OF VOLCHAN VOYVODA AND THE CAVE WITH THE TREASURE</b>  Valchan Voivoda is one of the most legendary names in our history. His</p>

personality is shrouded in many beliefs and legends, the most famous of which is about his hidden treasure. The treasure is sought by treasure hunters in Strandzha, Sakar and the Rhodopes. In recent years, there have been many treasury raids in the Ivaylovgrad region, even by foreigners. From the information that has come down to us, it is known that Valchan Voyvoda not only robbed Turkish caravans and the sultan's treasury, but he himself treasured and dug in old Roman mines and caves, from which he dug innumerable Thracian and Roman treasures, which he stored in secret places. The famous bandit had enough gold, because it is known that he accompanied envoys to the Russian tsar with a request to start a war with Turkey, promising to pay him generously for his help. As his contemporary and devoted companion, Pope Martin, writes: "He wanted to liberate the Bulgarian. To redeem the ant from the Russians with gold, so that his name will be remembered forever. But the king did not believe that there was so much gold and arnis. And there is a lot of gold - for rifles and cannons, for the support and pensions of widows and soldiers. No wonder the duke thought of his homeland. There are legends about the good deeds done by the fearless bandit. It is even said that part of his money went to the construction of the Sofia University "St. Kliment Ohridski ", although the building was erected long after his death. However, it is undoubtedly known that Valchan endured many Bulgarian young people to study abroad in order to have scholars in our country after Bulgaria was liberated. The Turkish sultan issued a firman announcing a ten thousand groschen reward for the head of the Duke of Vulcan. No one betrayed the glorious hero, on the contrary - his fame increased. Valchan sent a message to all the voivodes of detachments, on St. George's Day to gather at the Roman fortress. In one of the caves he arranged a sanatorium for the wounded bandits, and in another - a tailor's shop. On Calais itself, he dug a large stone armchair on a large rock. Around the chair he carved 72 holes for the flags of the smaller detachments and 7 holes for the flags of the detachments led by women voivodes. At the top of the stone stood the flag of the Duke of Valchan. When everyone gathered, he gave the order to bring there a tenth of the robberies they commit to the Turkish treasury every year in order to raise money for the liberation of Bulgaria. In order to create confusion among the Turks, he decided to bear the name of Duke Wolf Valchan and gave him a stonemason to forge the same as his signs. The same name - Valchan,

gave the Duke Peter. Then he blindfolded them and took them to a cave - the "common mahara". He blindfolded them before the accumulated wealth. There they saw hanging gold and silver necklaces and other jewelry, shields, helmets and armor of gold, saddles decorated with precious stones and other treasures.

### **A LEGEND OF A TREASURE IN THE DEAF STONES**

There is a legend that a noble Thracian warrior with "nine golden oxen" was buried in the sanctuary. Legend has it that it was laid around St. Nicholas Day, and every year on December 6, Thracian gold appeared and shone brightly from the top. Belief in this legend and greed for years make the place attractive to illegal prospectors. They have dug huge pits, from which archaeologists believe significant cultural stratification of the site from prehistory to the Middle Ages.

It is also said that the date of the winter solstice was the most magical for the sanctuary, whose symbol is the petroglyph.

It was believed that on this day in the area around the Deaf Stones takes place one of the greatest mysteries - the cosmic marriage between light - the Sun God, and darkness - the Great Mother Goddess, from which the king-priest appears. During the winter solstice, he dedicated a few aristocrats to knowledge of the creation of the world. This took place in the carved cave-womb, which is also carved into the rocks.

### **LEGEND OF THE NAME OF THE DEAF STONES**

The unknown legend tells of the times when our lands still fell within the borders of the Byzantine Empire. Three of the Byzantine subjects passed by. They considered their friend stupid and often made fun of him. So they decided to do it this time as well. He was told that the big stone has the ability to drown out all noise. He, naive, considered this to be true and admired what his friends said. However, the joke did not end here. They told their friend to go behind the stone to test the rock's abilities. The naive Byzantine stood behind the stone, waiting for his friends to call him by name. However, they did not even bother to call him by name. When the stupid boy returned, admiration for the phenomenon was written on his face and he began to tell his friends how this stone really drowns out all noise. The two friends told the

story of a joke they made with the naivete of their relatives and friends, and since then everyone has started calling the place the Deaf Stones.

### **A LEGEND OF DEAF STONES**

A shepherd once lived in these mountains with the most magical voice ever heard. Some claimed that it was Orpheus himself, while others said that he was his teacher... But everyone was unanimous that his songs, a stone, could make them cry.

This singer was in pain. The love of his heart was the young daughter of the rich governor of the city. The young people loved each other very much, but so did the hatred of the deputy, from whom the sweet-voiced young man even dared to ask for his daughter's hand. His refusal was furious and categorical, and he almost ordered the arrogant man to be hanged.

But the shepherd did not give up easily. When he was engaged, he always stood in front of the fence of the house where his beloved lived. He sang songs, carried flowers, ran away from the guards...

The angry viceroy decided to put an end to this story that tarnished his honor. He used cunningly - he ordered to tell the young man that if he proved that he could sing in such a way as to touch both the gods and the dead, he, the deputy himself, would give him his daughter's hand. What was he supposed to do? To prove his magical voice, the shepherd had to go to the city cemetery to sing, from sunset, until the tombstones did not return.

If he gave up or they remained indifferent, he had to climb nine mountains and never return, fearing his life would be taken.

There was nothing he could do, the shepherd in love agreed. Without the burn, his life here was like abroad.

A large gathering took place that afternoon near the city. Young and old, poor and rich lined up around the cemetery, and in the middle a circle was made by the city nobles.

The young man played - and all the people played, some even without a staff. Then he sang - birds from the sky on his shoulder said, dogs and small animals crowded at his feet.

But the stones were silent.

The shepherd sang wild songs, uttered fiery words. The nobles were also ready to play - they enjoyed listening to the good serenade and

	<p>drank their wine. The deputy laughed - how well he had arranged it - they would both listen to good music and get rid of the impudent one. The young man sang, song after song, some happier, some sadder... But the stones and the graves were silent.</p> <p>Finally, he raised his voice and sang a ballad, as painful as an unforgiving libe, as the death of a loved one, as a doomed patient. The last words of the song resounded. It was midnight, but everyone around him was frozen and shocked by his voice.</p> <p>They were silent like stones.</p> <p>Then the deputy stood up and said:</p> <p>"That was the end of you, you bastard!" And without that I wouldn't have given you my daughter, if it hadn't been for the fluffy hail! But you showed what you do. Now to deal with your incompetent croaking where you came from, and...</p> <p>But he couldn't finish - someone shouted, the people made an excited noise, then suddenly fell silent.</p> <p>A song was coming from somewhere far away. It was as if it sounded from one stone to another, and at last the young man came to his senses.</p> <p>The trembling people of the village slowly slipped away and frightened ran away from the enchanted place.</p> <p>Only the nobles, led by the deputy, were petrified - they could not move.</p> <p>Stay there forever.</p> <p>They still sit there - a pile of large rocks, with strange granite pits and pits for sitting on them. They were named the Deaf Stones. The Rhodopes adorn the rock sanctuaries of the Thracians.</p>
<p><b>Roles of the participants</b></p>	<p><b>Roles of guide, chronicler, speaker, researcher and archaeologist</b></p> <p>The participants are divided into two teams and receive a map of Ivaylovgrad with various objects that must be found by orientation. Each group designates a "leader", "chronicler" and "speaker", and the other participants take on the role of researchers and archaeologists. The task is when the "chronicler" finds the objects to record the result, the "speaker" at the end of the game will present it, the "leader" - organizes the group and discusses the task with all participants. Researchers and archaeologists find objects on a map and perform tasks.</p> <p>Roles of the Roman inhabitants of Villa Armira</p>

	The visit to Villa Armira in Ivaylovgrad is planned to take place in an interesting and interactive way. Participants will receive stage costumes that will bring them closer to the era that is being recreated. Entering the villa dressed as its inhabitants, they will incarnate in different roles, using the natural decor of Villa Armira.
<b>Description of the route</b>	<p><b>DAY 1</b></p> <ol style="list-style-type: none"> <li>1. Departure from the center of Lyubimets to the Deaf stones</li> <li>2. Visit to the Thracian cult complex Deaf stones</li> <li>3. Outdoor lunch in nature</li> <li>4. Departure for Ivaylovgrad</li> <li>5. Visit to the Municipal Historical Museum - Ivaylovgrad;</li> <li>6. Visit to the Paskalev House in Ivaylovgrad;</li> <li>7. Overnight and dinner in Ivaylovgrad</li> </ol> <p><b>DAY 2</b></p> <ol style="list-style-type: none"> <li>1. Visit to Villa Armira</li> <li>2. Visit to Ladjan Monastery</li> <li>3. Visit to Aterenski Bridge</li> <li>4. Visit to the fortress "Buttercup"</li> <li>5. Lunch</li> <li>5. Departure for Greece</li> <li>6. Visit to the colorful Dasio Square, with the impressive fountain technological element "Sun Tree";</li> <li>7. Accommodation in a hotel in Orestiada;</li> <li>8. Dinner at a Greek fish restaurant;</li> </ol> <p><b>DAY 3</b></p> <ol style="list-style-type: none"> <li>1. Visit to the historical and folklore museum of Orestiada;</li> <li>2. Visit to the Thracian tomb near the village of Kiprinos;</li> <li>3. Lunch in a Greek restaurant;</li> <li>4. Departure to Bulgaria;</li> </ol>
<b>Age of participants</b>	up to 18 years
<b>Recommended number of participants:</b>	До 30 участника
<b>Recommended time: / duration /</b>	<p><b>Three-day route with 2 nights in Ivaylovgrad and in the area of Orestiada:</b></p> <p>Day 1 -Lyubimets Duration-about 6 hours;</p> <p>Day 2 Ivaylovgrad Duration - about 5 hours</p>

	Day 3 Orestiada Duration - about 3 hours
<b>Objectives:</b>	<ul style="list-style-type: none"> <li>- Creation of interest in the historical past, respect for the cultural and historical heritage, desire to preserve and develop it.</li> <li>- Provided an opportunity for expression and inclusion of each participant in games and activities.</li> </ul>
<b>Задачи:</b>	<p><b>Day 1</b></p> <ol style="list-style-type: none"> <li>1. Providing information about the Thracian cult complex Deaf Stones. On the way to it is held: <ul style="list-style-type: none"> <li>-Orientation. They get acquainted with the interpreter with types of markings and opportunities for orientation in the forest of people from the past period - without modern means. Placing message boards;</li> <li>-Preparation of a puzzle;</li> <li>-Preparation of a logical task</li> <li>-Preparation of message boards;</li> </ul> </li> <li>2. Providing lunch outdoors in nature</li> <li>3. Providing information about the municipal historical museum- Ivaylovgrad</li> <li>4. Providing information about Paskalev's house in Ivaylovgrad</li> <li>5. Conducting a role play in the center of Ivaylovgrad</li> <li>6. Overnight and dinner in Ivaylovgrad or Mandrica</li> </ol> <p><b>Day 2</b></p> <ol style="list-style-type: none"> <li>1. Providing information about Villa Armira. In it, the participants take on the role of the inhabitants of the villa and for this purpose stage costumes are provided. Preparation of a crossword puzzle;</li> <li>2. Providing information about Ladzhanski Monastery</li> <li>3. Providing information about Aterenski Bridge</li> <li>4. Presentation of information about the fortress Lutitsa <ul style="list-style-type: none"> <li>-Preparation and placement of message boards;</li> </ul> </li> <li>4. Providing lunch</li> <li>5. Departure for Greece</li> <li>6. Providing information about the colorful Dasio Square, with the impressive fountain technology element "Sun Tree"</li> <li>7. Accommodation in a hotel in Orestiada</li> <li>8. Dinner at a Greek fish restaurant</li> </ol>

	<p><b>Day 3</b></p> <ol style="list-style-type: none"> <li>1. Providing information about the historical and folklore museum of Orestiada</li> <li>2. Providing information about the Thracian tomb near the village of Kiprinos;</li> <li>3. Providing lunch in a Greek restaurant</li> <li>4. Departure to Bulgaria</li> </ol>
<p><b>Necessary materials and aids</b></p>	<ul style="list-style-type: none"> <li>➤ Map of Ivaylovgrad for the interactive role play</li> <li>➤ Sheets of paper with crossword puzzles;</li> <li>➤ Pens;</li> <li>➤ Sheets of paper to solve puzzles</li> <li>➤ Sheets of paper to solve a logical problem</li> <li>➤ Stage costumes</li> <li>➤ Prizes for winners and losers of the Games during the visit to the Deaf Stones "</li> <li>➤ Prizes for winners and losers in an interactive role-playing game in the center of Ivaylovgrad</li> <li>➤ Message boards</li> <li>➤ Color images of landmarks in Pet</li> <li>➤ Color images of landmarks in Ivaylovgrad</li> <li>➤ Color images of sights in Orestiada</li> <li>➤ Laser pointer</li> </ul>
<p><b>Activities of the interpreter:</b></p> <ul style="list-style-type: none"> <li>➤ Introduces the group and presents the program;</li> <li>➤ Presents the rules for movement and safety of the participants;</li> <li>➤ Provides basic information about the municipalities included in the route and what they observe and is the subject of current activities;</li> <li>➤ Organizes the games - gives instructions and guides them;</li> <li>➤ Guides the participants along the</li> </ul>	<p><b>Activities of the participants:</b></p> <ul style="list-style-type: none"> <li>➤ Observe the order and safety rules established by the interpreter;</li> <li>➤ Participate in the games suggested by the interpreter;</li> <li>➤ Discuss and give suggestions for the course and pace of movement and the possible enrichment of activities;</li> <li>➤ Appropriately evaluate the program in terms of attractiveness, usefulness, feasibility, adequacy of the age group of</li> </ul>

route and is responsible for their behavior and safety.	participants.
<b>Conclusion / summary:</b> The guide repeats with the participants some of the new words, information provided, comments on the games to get feedback on the way of perception and the degree of interest of the participants. Encourages them to express their opinion and to bring their own element to the games. / At the discretion and availability of time /	
<b>Expected effect / result:</b> Educational: The participants get acquainted with facts and images from the history and present of the region and the territory of the three municipalities. By playing and having fun, they acquire new knowledge and skills. Educational: Spending time outdoors and collective activities create teamwork and mutual assistance skills.	

## **DETAILED DESCRIPTION OF THE ROUTE "IN THE KINGDOM OF THE PAST" with participants aged up to 18 years**

**Given the international epidemic situation related to COVID-19, not all border crossings are open for crossing. Since the beginning of the epidemic, for most of the year, the Kiprinos-Slaveevo border checkpoint has been closed to both sides of the border. An option for traveling to Greece is through the KP Voyvoda checkpoint - Ormenion border checkpoint. 2 variants of the route "In the realm of the past" have been developed, depending on which border checkpoint will be passed.**

### **OPTION 1 - passing through the Kiprinos-Slaveevo border checkpoint**

The start of the first day of the route is scheduled to begin at 10:00. At 10:00 an organized transport the group departs from Lyubimets / from the parking lot to the municipality / in the direction of the village of Malko Gradishte to visit the Thracian cult complex Deaf Stones. The distance from the town of Lyubimets to the starting point of the transition is 25 km and the movement there takes about 30 minutes. At 10:30 the participants set off on a nature trail to the site. The distance is about 2 km and is covered in about 30 minutes or until 11:00.

During the transition, participants receive information on orienteering by natural signs. They get acquainted with the interpreter with types of markings and opportunities for orientation in

the forest of people from the past period - without modern means. They receive information about the Thracian cult complex Deaf Stones. The participants are told the legends about the site and the legend about the dolmens. Participants are given a draw, which divides the participants into 2 teams and each group receives a sheet and a pen puzzle. The teams are given the task to solve the puzzle. /Application 1/

The first team to solve the puzzle gets the next task, which is logical / Appendix 2 /. Both winners and losers will receive prizes.

**The tour of the site and the return from there to the beginning of the trail is scheduled for about 12:30. After the end of the route there will be lunch in the open air.**

**Participants will receive information about keeping nature clean and caring for it. After lunch, they clean the place and put up signs with the message "Please love nature. Garbage in the bag."**

**Lunch ends at 13:00 and leaves for Ivaylovgrad. The distance to it is 46 km. Getting there takes about 1 hour or until 14:00. It is possible to take a break in the middle of the trip at the dam wall of the Arda River.**

**Arrive in Ivaylovgrad at 14:00.**

**At 14:00 a visit to the Municipal History Museum-Ivaylovgrad is planned, in which the participants, in addition to the basic information from the guide, will also receive a talk and visit the museum. This activity will end around 2:30 p.m.**

**At 14:30 the participants visit the ethnographic museum "Paskalev House" in Ivaylovgrad. Apart from the basic information from the guide, the participants will also receive a talk and a tour of the house. This activity will end around 15:00.**

**At 15:00 there will be a role-playing game, which has an interpretive character.** In this game the participants are in a team and receive a map of Ivaylovgrad with various objects that must be found by orientation. A "leader" and a chronicler are appointed, and the other participants take on the role of discoverers and archaeologists. The task is when the "chronicler" finds the objects to record the result, the "leader" to organize the group and discuss the implementation of the task with all participants. Participants receive a map of the city, which outlines the route and indicates the sites and the order in which they visit and sheets and pen / pencil for writing.

A time is set for the participants to return to the starting point and read and recount what they saw and recorded. You can set a task, and take pictures of objects. For example, "Find the

monument to... or the building of... and take pictures in front of them. This activity will end around 17:00.

**Followed by hotel accommodation and free time.**

**Dinner is provided at a local restaurant at 19:00.**

**The second day begins with breakfast provided for all participants.**

**At 10:00 a visit to the villa "Armira" is planned. Apart from the basic information from the guide, the participants will also receive a talk and a tour of the villa. This activity will end around 11:00.**

The visit to Villa Armira in Ivaylovgrad is planned to take place in an interesting and interactive way. Participants will receive stage costumes that will bring them closer to the era that is being recreated. Entering the villa dressed as its inhabitants, they will incarnate in various roles of inhabitants and peers of the era, using the natural decor of Villa Armira. The roles and the corresponding costumes, the participants will receive after solving a crossword puzzle. / Annex 3 /. Each participant will receive a crossword puzzle and a pen.

**At 11:00 the participants visit the Ladjan Monastery in Ivaylovgrad. Participants in addition to basic information from the driver. This activity will end around 11:30.**

**At 11:30 the participants visit the Ateren Bridge. Participants will receive basic information from the driver. This activity will end around 12:00.**

**At 12:00 the participants visit the fortress Lutitsa in Ivaylovgrad. Apart from the basic information from the guide, the participants will also see the fortress. This activity will end around 12:30 p.m.**

-Playing signs with messages;

**The activity ends around 13:00.**

**From 13:00 to 14:00 lunch is scheduled in Ivaylovgrad.**

**At 14:00 the participants with organized transport, go to the neighborhood "Slaveevo" located about 5 km from the city center. There is a checkpoint through which they will pass to**

Cyprus in Greece. The distance from Ivaylovgrad to Orestiada is 45 km and takes about 50 minutes. It is planned to arrive in Orestiada around 15:00.

At 15:00, participants will visit and explore the colorful Dasio Square, with the impressive fountain and the technological element "Sun Tree". They will receive basic information about the square, the city and its sights. This activity will end around 3:30 p.m.

Followed by hotel accommodation and free time to explore the city.

Dinner is provided at a Greek fish restaurant at 19:00.

The third day begins with breakfast provided for all participants.

At 10:00 a visit to the Historical and Folklore Museum of Orestiada is planned, in which the participants, in addition to the basic information from the guide, will also receive a talk and visit the museum. This activity will end around 11:00.

At 11:00 with organized transport departs for Kiprinos, located about 45 km and takes about 50 minutes.

At 12:00 a visit to the Thracian domed tomb in Kiprinos is planned. This activity will end around 13:00.

Lunch is available in a Greek restaurant from 13:00 until 14:00.

At 14:00 he left for Bulgaria. It passes through the Kiprinos-Slavevevo checkpoint

#### **OPTION 2-with passing through the checkpoint KP Voyvoda - Border checkpoint Ormenion**

The beginning of the first day of the route is scheduled to start at 10:00 from the town of Ivaylovgrad

At 10:00 a visit to the villa "Armira" is planned. Apart from the basic information from the guide, the participants will also receive a talk and a tour of the villa. This activity will end around 11:00.

The visit to Villa Armira in Ivaylovgrad is planned to take place in an interesting and interactive way. Participants will receive stage costumes that will bring them closer to the era that is being recreated. Entering the villa dressed as its inhabitants, they will incarnate in various roles of inhabitants and peers of the era, using the natural decor of Villa Armira. The roles and the corresponding costumes, the participants will receive after solving a crossword puzzle. / Annex 3 /. Each participant will receive a crossword puzzle and a pen.

**At 11:00 the participants visit the Ladjan Monastery in Ivaylovgrad. Participants in addition to basic information from the driver. This activity will end around 11:30.**

**At 11:30 the participants visit the Ateren Bridge. Participants will receive basic information from the driver. This activity will end around 12:00.**

**At 12:00 the participants visit the fortress Lutitsa in Ivaylovgrad. Apart from the basic information from the guide, the participants will also see the fortress. This activity will end around 13:00.**

-Playing signs with messages;

**The activity ends around 13:00.**

**From 13:00 to 14:00 lunch is scheduled in Ivaylovgrad.**

**At 14:00 a visit to the Municipal History Museum-Ivaylovgrad is planned, in which the participants, in addition to the basic information from the guide, will also receive a talk and visit the museum. This activity will end around 2:30 p.m.**

**At 14:30 the participants visit the ethnographic museum "Paskalev House" in Ivaylovgrad. Apart from the basic information from the guide, the participants will also receive a talk and a tour of the house. This activity will end around 15:00.**

**At 15:00 there will be a role-playing game, which has an interpretive character.** In this game the participants are in a team and receive a map of Ivaylovgrad with various objects that must be found by orientation. A "leader" and a chronicler are appointed, and the other participants take on the role of discoverers and archaeologists. The task is when the "chronicler" finds the objects to record the result, the "leader" to organize the group and discuss the implementation of the task with all participants. Participants receive a map of the city, which outlines the route and indicates the sites and the order in which they visit and sheets and pen / pencil for writing. A time is set for the participants to return to the starting point and read and recount what they saw and recorded. You can set a task, and take pictures of objects. For example, "Find the monument to... or the building of... and take pictures in front of them. This activity will end around 17:00.

**Followed by hotel accommodation and free time.**

**Dinner is provided at a local restaurant at 19:00.**

**The second day begins with breakfast provided for all participants.**

**At 10:00 an organized transport the group departs from Ivaylovgrad in the direction of the village of Malko Gradishte to visit the Thracian cult complex Deaf Stones. The distance from the town of Ivaylovgrad to the starting point of the transition is 50 km and the movement there takes about 1 hour. At 11:00 the participants set off on a nature trail to the site. The distance is about 2 km and is covered in about 30 minutes or until 11:30.**

During the transition, participants receive information on orienteering by natural signs. They get acquainted with the interpreter with types of markings and opportunities for orientation in the forest of people from the past period - without modern means. They receive information about the Thracian cult complex Deaf Stones. The participants are told the legends about the site and the legend about the dolmens. Everyone is given a sheet and pen with a riddle and a task to solve the riddle. /Application 1/

Everyone who solves the puzzle gets the next task, which is logical / Appendix 2 /. Everyone receives prizes.

**The tour of the site and the return from there to the beginning of the trail is scheduled around 13:00. After the end of the route there will be lunch in the open air.**

Participants will receive information about keeping nature clean and caring for it. After lunch, they clean the place and put up signs with the message "Please love nature. Garbage in the bag."

**Lunch ends at 14:00 and follows departure for Lyubimets. The distance to it is 22 km. Getting there takes about 25 minutes or 14:30.**

**Arrive in Lyubimets at 14:30.**

**Accommodation in a hotel in Lyubimets follows.**

**Free time to explore the city follows.**

**Dinner is provided at a local restaurant at 19:00**

**The third day begins with breakfast provided for all participants.**

**After breakfast he left for the municipality of Greece.**

**At 10:00 with organized transport the group departs from Lyubimets through the checkpoint KP Voyvoda - Ormenion border checkpoint for Orestiada, Greece.**

**The distance from Lyubimets to Orestiada is 70 km and takes about 1 hour and 20 minutes. It is planned to arrive in Orestiada around 11:10.**

**At 11:10 a visit to the Historical and Folklore Museum of Orestiada is planned, in which the participants, in addition to the basic information from the guide, will also receive a talk and visit the museum. This activity will end around 12:00.**

**At 12:00 the participants will visit and explore the colorful Dasio Square, with the impressive fountain and the technological element "Sun Tree". They will receive basic information about the square, the city and its sights. There will also be a walk in the center of Orestiada. This activity will end around 12:30 p.m.**

**From 12:30 to 13:30, lunch is scheduled at a Greek fish restaurant in Orestiada**

**From 13:30 to 14:30 there is free time to explore the city.**

**At 14:30 with organized transport departs for Kiprinos, located about 45 km and takes about 50 minutes.**

**At 15:30 a visit to the Thracian domed tomb in Kiprinos is planned. This activity will end around 4:30 p.m.**

At 16:30 we left for Bulgaria through the Ormenion border checkpoint - KP Voyvoda checkpoint in the direction of Lyubimets and Ivaylovgrad.

**APPENDICES:**

**Application 1**

Find 12 words in the puzzle, looking in different directions - horizontally, vertically. These are sites, landmarks and settlements of Lyubimets municipality

в	р	ъ	х	ш	е	й	н	о	в	е	ц	г	в
п	т	и	ч	и	к	а	м	ъ	к	о	н	д	ч
л	х	а	н	в	м	е	у	и	ш	п	о	б	и
о	п	х	е	б	и	б	ч	е	в	о	т	в	т
с	т	н	л	д	д	з	р	ф	п	у	о	ж	а
е	о	р	у	к	и	в	е	т	р	н	г	о	л
л	и	з	с	е	л	о	б	е	л	и	ц	а	и
о	к	г	а	р	л	л	а	я	г	в	н	в	щ
м	п	ж	в	т	ч	к	р	в	е	о	а	и	е
а	и	г	е	ъ	ф	х	п	р	л	о	с	г	б
л	р	л	ц	т	ц	е	р	в	и	к	ъ	т	р
к	е	у	д	д	о	л	м	е	н	и	с	о	а
о	н	х	х	р	п	и	я	о	р	ж	ъ	г	т
г	ъ	и	в	е	с	н	и	ц	а	т	н	к	о
р	и	т	щ	к	с	д	з	г	л	т	к	о	л
а	с	е	о	с	е	л	о	л	о	з	е	н	ю
д	о	к	ж	о	щ	с	м	а	т	к	о	х	б
и	з	а	р	р	ъ	м	б	а	р	в	я	и	и
щ	о	м	с	и	а	г	к	р	р	б	р	д	е
е	я	ъ	м	п	и	й	с	к	о	а	к	с	к
и	ж	н	з	м	о	р	и	о	г	з	о	к	е
б	т	и	н	а	г	у	н	ж	а	я	т	и	к

р	г	т	т	р	а	к	и	в	ч	ц	я	д	а
г	с	е	л	о	о	р	я	х	о	в	о	ж	к
л	о	ж	п	р	с	т	г	р	п	х	р	е	х
е	у	л	ю	б	и	м	е	ц	т	г	п	л	б

**Отговори:**

в	р	ъ	х	ш	е	й	н	о	в	е	ц	г	в
п	т	и	ч	и	к	а	м	ъ	к	о	н	д	ч
л	х	а	н	в	м	е	у	и	ш	п	о	б	и
о	п	х	е	б	и	б	ч	е	в	о	т	в	т
с	т	н	л	д	д	з	р	ф	п	у	о	ж	а
е	о	р	у	к	и	в	е	т	р	н	г	о	л
л	и	з	с	е	л	о	б	е	л	и	ц	а	и
о	к	г	а	р	л	л	а	я	г	в	н	в	щ
м	п	ж	в	т	ч	к	р	в	е	о	а	и	е
а	и	г	е	ъ	ф	х	п	р	л	о	с	г	б
л	р	л	ц	т	ц	е	р	в	и	к	ъ	т	р
к	е	у	д	д	о	л	м	е	н	и	с	о	а
о	н	х	х	р	п	и	я	о	р	ж	ъ	г	т
г	ъ	и	в	е	с	н	и	ц	а	т	н	к	о
р	и	т	щ	к	с	д	з	г	л	т	к	о	л
а	с	е	о	с	е	л	о	л	о	з	е	н	ю
д	о	к	ж	о	щ	с	м	а	т	к	о	х	б
и	з	а	а	р	ъ	м	б	а	р	в	я	и	и
щ	о	м	с	и	а	г	к	р	р	б	р	д	е
е	я	ъ	м	п	и	й	с	к	о	а	к	с	к
и	ж	н	и	м	о	р	и	о	г	з	о	к	е
б	т	и	н	а	г	у	н	ж	а	я	т	и	к
р	г	т	т	р	а	к	и	в	ч	ц	я	д	а
г	с	е	л	о	о	р	я	х	о	в	о	ж	к
л	о	ж	п	ъ	с	т	ъ	р	п	о	р	е	х

е	у	л	ю	б	и	м	е	ц	т	г	п	л	б
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1.Любимец

7. Птичи камък

2.траки

8. Врџх Шейновец

3.село Лозен

9.село Малко Градище

4.долмени

10. читалище Братолубие

5.село Белица

11. Глухите камџни

6. Хебибчево

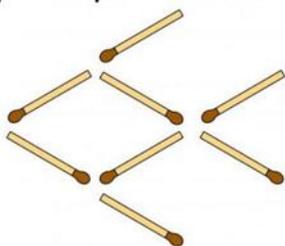
12. село Оряхово

## Application 2

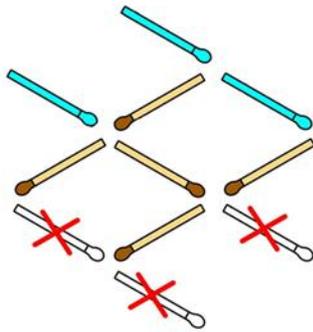
### Solve logical problems

#### 1 задача

Преместете 3 клечки, за да обџрнете рибката надясно.



Отговор:

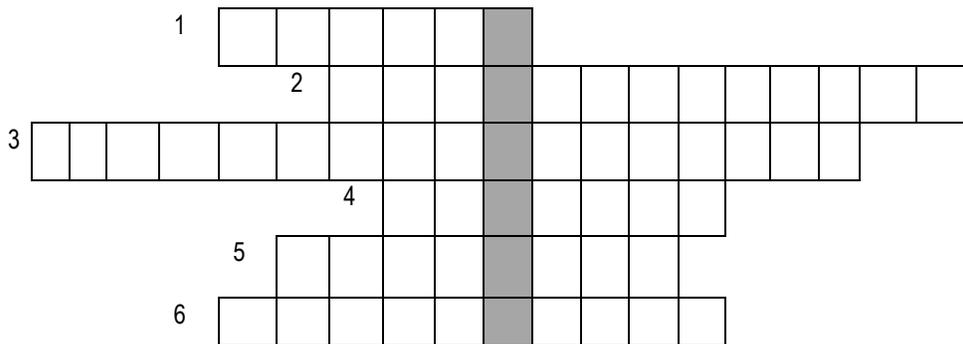


Task 2:

There were 4 apples in one basket. 4 children took one apple each, but one apple remained in the basket. How is that possible?

Answer: One of the children takes the basket together with the apple inside.

**Application 3**



***If you fill in the crossword puzzle correctly in the shaded boxes, you will find out what the name of the object you are in is.***

*1. The name of a Bulgarian medieval fortress, which existed from the 9th to the 14th century. It is located southwest and near the town of Ivaylovgrad. One of the best preserved Bulgarian medieval fortresses and one of the largest in the Eastern Rhodopes. It is also known by the*

names "The Marble City" and the Citadel of Kaloyan. It has been destroyed many times, and in its current form it was built in the 12th - 13th century.

2. The name of a late medieval stone bridge over the Armira River in the Eastern Rhodopes, about 7 km east of the town of Ivaylovgrad. It has been declared an archeological cultural monument of local significance. The bridge is single-vaulted, with two shoulders. The current bridge was built in the 16th century on a Roman road leading to the Aegean, and later connecting the fortified town of Lutitsa with the area.

3. Monastery called Ivaylovgrad Monastery "St. st konstantin and Elena. The monastery is located about 2 kilometers south-southwest of the Ladja district of Ivaylovgrad.

4. The name of a village in the municipality of Ivaylovgrad. Northeast of the village is the "Great Mound" - an ancient necropolis.

5. The name of a village in the municipality of Ivaylovgrad, known as the only Albanian village in Bulgaria. The architecture of the houses in the village is interesting. There are preserved old large three-storey brick and brick houses in Bulgarian Revival style, with carved ceilings, wrought iron balconies and colonnades. There is a silkworm farm in the village.

6. The name of a locality near the village of Glumovo, Ivaylovgrad municipality. During the Destruction of the Thracian Bulgarians in 1913 the regular Ottoman army killed over 200 babies hidden on the southern bank of the Arda River - children of Bulgarians fleeing from southern Thrace and persecuted by this army. In 1996, a memorial was erected in the area, named after the 40,000 Thracian refugees slaughtered, their burned and looted villages and these innocent children killed by the Turks here.

**Отговори:**

1	Л	Ю	Т	И	Ц	А															
							2	А	Т	Е	Р	Е	Н	С	К	И	М	О	С	Т	
3	Л	Ъ	Д	Ж	А	Н	С	К	И	М	А	Н	А	С	Т	И	Р				
												4	С	В	И	Р	А	Ч	И		
							5	М	А	Н	Д	Р	И	Ц	А						
6	И	Л	И	Е	В	А	Н	И	В	А											

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