

R1

BABADAG – ENISALA – JURILOVCA – SLAVA RUSĂ / 1 day

The first ROUTE – R1 – is called **THE ROUTE OF THE FORTRESSES**, it has a cultural character and offers the possibility to visit THREE of the most important archaeological sites of Dobrodgea.

R1 starts from **BABADAG** (The Father s Mountain in Turkish language) – a city situated in the valley with the same name. Towards the southern part, the city lays in the neighbourhood of Babadag Lake, where there is a promontory called SULTAN TEPE.

The past of Babadag City has been attested first from the archaeological point of view, as a result of the archaeological discoveries from Sultan Tepe Hill, and the remains belonged to the Traco – Hallstatiene culture (Babadag Culture) – 11 – 7 centuries B.C. On the same hill, some other remains and habitation traces were discovered (from 3 – 1 cen. BC.). Also, near this place, in the point called Tabia / Topraichioi, some other vestiges of a Roman habitation were found out.

Babadag is mentioned for the first time under the name of BABA SALTURCIK by the Arab geographer Ibn Battuta (1330 – 1331), and the writer said that it is the last locality ruled by Tatars. This information is chronologically confirmed by the discovery of one of the greatest treasure Tatar – Byzantine on the hill of UZUMBAIR, 15 km north away from Babadag.

In the period between the second half of 14th and the end of 15th centuries, information about Babadag City are very poor, due to numerous wars, but some data about the reigns of Dobrotici and his successor Ivanco appeared in the chronics, and also about the Romanian well-known ruler Mircea The Old – during his reign, a lot of destroying Ottoman invasion occurred.

After the conquest of Dobroudja by the Turkish (the first quarter of 15 century), Babadag got an administrative, military and economic privileged position. It became on those times a stationary point for the Turkish wars with all the population on the northern regions of Danube.

THE STORY OF R1: in conformity with a legend, the FOUNDER of the city was SARI SALTUK BABA DEDE, who – in 1262 - 1263 – with the permission of the Byzantine Emperor MIHAIL the 8th PALEOLOGU, brought about 12,000 SELGIUCIDES TURKISH, with the aim of defending the borders of the Byzantine Empire.

What to visit in Babadag?

- ✓ THE MOSQUE ALI-GAZA PASHA – together with the tumb of Ali Gaza forms a unitary compositional, constructive and estetic complex. Rised at the beginning of 17th cen, by the general Ali Gaza Pasha, it is the oldest monument of oriental art on Romanian territory, having a minaret of 21 meters heigh, and the wonderful arches of the monumental entrance. The tumb of the general is located in the yard of the mosque, has a hexagonal form and dates back to 17thcen.



- ✓ PANAGHIA House – this is a museal objective with an urban architecture, dating back probably to the beginning of 20th cen. The exhibition brings to the visitor s attention items which reflect the traditional way of life of the MOSLEM population: decorative fabrics and carpets, praying rugs, household utensils / vessels and also ritual ones, arms, traditional clothing and ornaments.



- ✓ The GRAVE of SARI – SALTUK BABA DEDE – is a stone tumb, including the dome, and it is considered to be the grave of the legendary dervish who, at the end of 13th cen. Colonized the locality with an important number of Turkish population , as I have already mentioned.

ENISALA - This is the 2nd locality of this route, one of the oldest Romanian locality which has a habitation continuity attested by the arcaeological and historical vestiges, even from the prehistory. It is situated on the south bank of Babadag Lake. Near the fortress, some fossil remains of a mammoth were discovered, together with some artefacts from Neolithic age to medieval Age, on the small hill called LA PALANCA and

VALEA NETULUI (where there is a biritual necropolis geto-dacian, the most important archaeological station where more than 400 tumbs were found out).

Located in the arid landscape of Dobroudjea, close to the rich biodiversity area of Danube Delta, the fortress is strategically placed at an altitude of 116 meters. Overseeing the potential movement of enemy troops both on sea and land, Enisala had from the beginning a key political and commercial role, being one of the prime Genovese colonies from the Black Sea . Its architecture also indicates its original military importance, as the fortress had defensive towers on three of its sides, five of them still conserved today.

The fortress was built at the beginning of the 14th century after the Genovese merchants took the monopoly of the Black Sea commerce from the Byzantine Empire. In search of new markets for their goods, the merchants raised the fortress on the location of an older Byzantine construction from the 10th-11th centuries. The commercial activities flourished for the next two centuries, allowing the inhabitants of the fortress to buy expensive Italian and Turkish pottery as the archaeological discoveries indicate.

Restored by the Romanian Prince Mircea the Old, during the short interval of time from the late 14th and early 15th when Dobrogea belonged to Southern Romania, the fortress was lost in 1419-1420 when the Ottomans conquered Dobrogea. As the Turks extended their domination up to the north of the Black Sea, the fortress gradually stopped having military importance.

The sandbanks that blocked the access of the fortress' golf to the sea, forming the largest lake in Romania, cut-off also the commercial importance of the fortress.

The fortress was abandoned between the 16th and the 19th centuries, but its ruin saved it from the Russian order to destroy all military fortresses from Dobrogea, making it the only one surviving from this part of Romania. Today, its uniqueness and historical importance make it one of the top attractions from the shore of the Black Sea.

Short movie (English):

<https://www.youtube.com/watch?v=TIhfRi-7I78>

Another objective in ENISALA is the PEASANT HOUSEHOLD preserved in situ. This house represents the prototype of a Dobroudjean house at the beginning of 20th cen. The architectural complex includes the house (with pantry = cămară, saw = prispă, clean house for the guests, kitchen, pantry) and also the annexes: stable, shed = șopron, oven, place for storing the maize. A visitor can see tools and technical equipments used in everyday life and also for diverse occupaions and crafts (agricultural instruments, drays painted in a tipical Dobroudjan style, fishing tools. This location will make the object of a visit during this afternoon, and there will be someone telling us the story of it.



JURILOVCA

Historical documents show that the village of Jurilovca was founded by the Lipovian people, at the turn of the century. 19th century, the first documentary attestation dating from 1826. The name of the locality is due to its founder Jurilca. Although in its beginnings it was a small hamlet, the settlement developed, becoming at the end of the century. XIX an important fishing center in the Delta area. The architecture of

the village is very interesting, the houses being built according to a certain tradition, and the dependencies are systematized inside the household according to a certain typical. The town, also called „The Gate of Razim", has a beautiful position, with a small harbor at Lake Razim, being an important starting point for towns and tourist areas, either by land or by water.

The built cultural heritage includes 33 archaeological monuments registered in the List of Historical Monuments and the National Archaeological Repertory, seven of which are of national and universal importance.



ORGAME / ARGAMUM Citadel: The most important cultural objective of the area, it is located about 7 km from the village of Jurilovca, on the rocky cliff of Cap Doloșman. Here are the ruins, partially uncovered and restored, of the Greco-Roman fortress Orgame/ Argamum (7th century BC-6 BC). The testimonies discovered through the archaeological research carried out in 1967-1968 and then in 1971 (Hallstian habitation layer, fragments of ceramic vessels, very similar to those from the eponymous settlement at Babadag) indicate that on Cape Doloșman we are dealing with the traces to an autochthonous population that occupied this promontory before the arrival of the Greek colonists. The latter founded - according to ancient documentary information (Hecateus of Miletus, geographer from the 6th century BC) - the first Greek colony on the territory of Romania, Orgame (7th century BC), it being part of the ports built on the Black Sea, next to Callatis, Tomis and Histria.

After the incorporation of Dobrogea (Scythia Minor), part of the Roman Empire, then of the Byzantine Empire, it will have multiple functions: economic - being a center of fishing, agriculture and trade in the area; strategic – it will control (together with the fortification on Bisericuța island (Small Church Island), located 3 km SE of the fortress, the access to the Danube Delta (Peuce), having an important role in the

defense of the northern border of the empire (the Danube limes); religious – an important center of Christianity at the mouth of the Danube (the remains of four early Christian basilicas were discovered on the territory of the fortress). The cause of the decline and finally the cessation of habitation of the fortress (7th century AD) was the sanding of the Halmyris Bay, which made it difficult the access of ships to the port of the fortress and determined the decrease of its economic and strategic importance.

The archaeological research carried out here (1926-1932; 1965-present, without interruption) allowed the history of the fortress to be outlined for more than 12 centuries of its existence, following the discovery of important monuments: a gate of the fortress, the enclosure wall, streets, basilicas paleochristian, defense waves from the earth, etc. From the archaic period: an impressive funerary complex in the necropolis of the fortress that belonged to an important character from the first generation of settlers, traces of habitation in the eastern area of the cliff and two artisan kilns for ceramics. The classical period is illustrated by a segment of the enclosure wall, buildings and ovens located towards the head of the promontory, groups of tumulus graves associated according to familiar criteria in the citadel necropolis. The late Hellenistic and early Roman eras are represented by some vestiges preserved on the Argamens plateau, beyond the defense system of the Roman-Byzantine fortress. The Roman-Byzantine fortress has an area of approximately 2.6 ha, an apparently triangular shape with eight towers, six buttresses (bastions) and two main gates.

<https://www.youtube.com/watch?v=oqSFWy86eAY>



SLAVA RUSĂ

Translation RUSSIAN GLORY – The first documentary attestation of the locality dates back to 1530/1531, when the settlement is mentioned in an Ottoman ledger under the name Kizil-Hisarlik. The duin register of 1675 and 1676 uses for the first time the name of Islava, then used in documents from the century. XVIII-XIX, alternatively with the first name, sometimes in the variant Star Slava - in opposition to Novaia Slava (Circassian Slava). The existence of a village with a Christian population in the XVI-XVII is proved by the medieval necropolis investigated in the area of the Roman necropolis. The village was inhabited by a Christian population, to which was added a Muslim population. In the century XVIII, the Lipovians settled

in the village, first from the Bespopov sect (1754), then those from the Popov sect (1804). The town administratively belongs to UAT Slava Cercheză.

The archaeological remains discovered on the territory of the Slava Rusă locality - within the village and outside the village - date from the Upper Paleolithic (Aurignacian), Eneolithic (Gumelnița culture), the Bronze Age, the Iron Age - Hallstatt and Latène -, the Greek, Roman and Romano-Byzantine eras, the early Middle Ages and late, demonstrating a continuity of habitation rarely found in an archaeological site. The results of the research from the Greek-Hellenistic settlement on the Donca hill, as well as certain discoveries of coins and ceramics from the Greek period from other points in the Slavelor valley, demonstrate the fact that Donca operated in the century. IV-III BC an important point of distribution of Greek products for the central area of northern Dobrogea, the road from the Valley of the Slavs being an important commercial road since that time.

Slava Rusă is, par excellence, the center of *Old Rite Orthodoxy* in Dobrogea, on its territory there are two monasteries that house a valuable treasure of old Slavonic books and old Russian icons, one in the village (Vovidenia Monastery) and another at 3 km southwest of the village (Uspenia Monastery). The Vovidenia monastery, of nuns, was founded in 1804, on the south-eastern edge of the village.

Short movie:

<https://www.youtube.com/watch?v=1qsNGKhNTnM>

TV movie

<https://www.youtube.com/watch?v=WwPiv9UbwWo>



IBIDA FORTRESS

Located outside the village of Slava Rusă, on a hill in the northwest part of the village, the Romano-Byzantine citadel attracts hundreds of visitors every year. Libida was initially, in the century I-II AD, a large rural center whose flourishing development would soon reach urban forms. In the century IV, in the era of Licinius, it becomes the largest city in the interior of Dobrogea. Built as part of the Roman defensive system of the Lower Danube, begun during the time of the emperor Vespasian (60-70 CE) and completed by Trajan, the fortress was inhabited by veterans of the 5th Macedonica legion. Equipped with three monumental gates, this wide enclosure defended the city spread out on the two banks of the river called Slava today, and enclosed a large height dominating the entire area to the south. On this height, naturally defended by very steep slopes, the defense wall of the fortress would be restricted in its last period of existence. Due to the attacks of migratory populations, it was rebuilt keeping in mind its importance. The Byzantine historian Procopius of Caesarea (5th-6th century CE) mentions the important action to strengthen the empire undertaken by Justinian (527-565 CE) by rebuilding Roman fortresses with Byzantine garrisons, including Ibida.

The ruins of a large Paleo-Christian basilica were also identified in the locality, with three naves and three apses on the eastern side, with marble columns and capitals, the latter richly decorated and paved with polychrome mosaics built following the Edict of Milan (313 AD) by which proclaims freedom of religion.

VERY IMPORTANT FACT ABOUT IBIDA: The fortress of Ibida, 4 times larger than Histria The Roman-Byzantine history is 4 times smaller than the Citadel of Ibida, respectively as much as the free construction area of Ibida. While Histria had 7 hectares and Tropaeum Traiani spread over 12 hectares in that period, Ibida Citadel had 24 hectares.

<https://discoverdobrogea.ro/cetatea-ibida-din-slava-rusa-cea-mai-mare-fortificatie-din-dobrogea-dupa-tomis/>

