

### R3

#### BABADAG – FRECĂȚEI – MÂNĂȘTIREA CELIC – TELIȚA / 1 – 2 days

Starting in Babadag, too.

#### FRECĂȚEI

On the territory of the commune Frecăței, traces of habitation dating back to the Geto-Dacian and Roman eras were discovered, so that in later ages the continuity of the peoples of this territory could be attested. Also here, an access road was discovered that crossed Dobrogea, from east to west, but also from north to south from the commune of Somova, on the Telița valley, towards the Noviodunum Citadel (located on the bank of the Danube, at Isaccea). In all the statistical, ethnographic and war maps that mention the locality in the century. XIX, Frecăței appears marked as a Romanian settlement, which was part of the Tulcea cazaua, with the administration at Silistra.

At the beginning of the century XX the locality maintains its current name and is mentioned as having a population of 4,150 inhabitants of the Orthodox religion, most of whom are farmers and animal breeders. The population was composed of Romanians, Bulgarians and Russians. After the First World War, the locality will recover, the "Liber Peasant" Cooperative operating here in the interwar period, which will have the purpose of helping the peasants in order to work the land. Currently, the ethnic composition consists of Romanians and a small community of Ukrainians.

#### EDIRLEN

The **Edirlen nature reserve** (Seven hills from lb. tr.) is located on the territory of Frecăței UAT and Valea Teilor UAT, in the Niculițel Plateau, at an altitude between 189-340 m, being dominated by Balkan forests, to which are added isolated clumps of sub-mediterranean forests. The geomorphology of the area is characterized by the presence of rounded peaks, rocky cliffs and steep slopes. Altitudes are between 185 and 340.7 m. There are no streams or springs in the area of the Edirlen hills, but at their base, in the northern part, outside the reserve, the Celic stream flows.

It is a mixed nature reserve that presents a special landscape value, the rocky peaks made up of reddish-colored granitoids, with rounded shapes, offering perspective points on the Celic-Dere Monastery, Consul Mountain and the southern part of the Niculițel Plateau. The reserve is notable for the presence of the endemic associations for Dobrogea, the Dobrogean mountain sleum with hornbeam (*Tilio tomentosae-Carpinetum betuli*) and the Dobrogean hill sleum with dogwood and snowdrop with folded leaves (*Galantho plicatae-Tilietum tomentosae*). Also, this is the only protected area in Tulcea county where the association of sedge meadows (*Astragalo ponticae-Stipetum ucranicae*) was identified. At the same time, the reserve is one of the few protected areas, at least as far as the north of Dobrogea is concerned, where populations of the mouse tail (*Achillea ochroleuca*) and silver hair (*Pyrus bulgarica*) are preserved.



### **CELIC-DERE MONASTERY**

The **ensemble of the Celic Dere Monastery**. The monastery's toponym was taken from the stream Celic-Dere (Steel Water in Turkish lb.), which flows through the valley where the first hermitage was built. The monastic complex is located on the territory of Poșta village, in a meadow with a unique landscape, bordered by forests, a few hundred meters from the road that connects the villages on the Telita river valley. It was established in the years 1838-1840, by several Romanian monks, among whom was Archimandrite Dositea Crihană.



The monastery became popular because of the families coming from Bassarabia, most of them in 1846. Then another hermitage was built, about 2 km away, called Cilicul de Jos, used until 1881. An important moment in the life of the monastery was the establishment, in 1909, of a school with departments of church painting, national weaving and embroidery, where priestly clothes and church ornaments

embroidered with gold and silver thread were made. The architectural ensemble of the monastery, although heterogeneous in terms of architectural styles, forms a unitary composition that reflects and synthesizes the style of Romanian folk art from the Dobrogean region. In the period 1901-1915, on the highest plateau of the clearing, against the background of the deciduous forest, the large church was built, which has, as a specific characteristic, a funeral church in the basement. In the interwar period, the interior painting (traditional church art), the furniture and the ornamentation of the catapetesma were made by applying gold leaf on large surfaces. Outside, on the edge of the valley, the clearing is bordered by cells built in the manner of Dobrogean folk architecture. The abbot, particularly picturesque, is built in the manner of the Romanian towers and closes the eastern flank of the cells. Across the road from the hermitage, there is a windmill, a traditional folk technical installation.

a church painting workshop school, a primary school for adults up to the age of 40, a carpet workshop, national fabric workshop, with an artistic embroidery department were established at the monastery. In the heritage of the Monastery there are several unique icons.

Movie – drone:

<https://www.youtube.com/watch?v=3xUB3XFGYFk>

Descriere TV

<https://www.youtube.com/watch?v=6SF8ekz3aEc>



### **THE STORY OF R3 - A REAL AND SAD ONE, BUT FOLLOWED BY A MIRACLE.....:**

*The name, of Turkish origin, got it from the nearby stream, which in translation means "steel stream". According to the documents, the first church was built at the beginning of the 19th century, on the place where the cemetery is today, by the bishop Athanasie Lisivencof. The builders were Transylvanian and Bessarabian monks who had been in Greece, at Mount Athos. But the little church was DESTROYED in a fire. Then around 1840 Sultan Abdul-Medgid (1839-1861) of Constantinople approved the construction of a new church. Thus, in 1846, the first church was built, dedicated to the Assumption of the Virgin Mary and a chapel dedicated to St. Archangels Michael and Gabriel. Soon the monks were moved to Saon where they built another monastic settlement, and nuns were brought to Celic Dere.*

*One of the most important is the miracle-working icon of our Lord Jesus Christ, brought here around the years 1806 - 1812, and which is located in the Paraclis Church. It is known as the "Self-Cleansing Icon" because at one point it was blackened by the passage of time, but then, miraculously, the face of the Savior lit up in part.*

*The legend of the place says that the icon was brought by a soldier who told the monks that although it is blackened, it will be cleansed and Christ's eyes will be opened. Almost 200 years after that moment, the icon has lit up more than half.*

*There is also an icon of the Mother of God that is said to have survived two fires. Initially, she belonged to a family from Bessarabia, from Nerusai commune. After a fire, only the blackened icon remained of the entire household reduced to ashes. The owners reverently kept the icon in the new house they built, but after their deaths, the descendants wanted to replace it. Not knowing what to do with it, they threw it into the fire, but the flames went out of the stove and the icon remained intact. Overwhelmed with fear, the people decided to put her in a clean room, in a place of honor. It is also said that one year, on the eve of the Resurrection, the owner entered that room to take the Pascha to take it to the Church to be sanctified. At that moment he saw how a bundle of rays poured out from the icon, and the Mother of God said to him: "Take me from here and take me to where the virgins are gathered so that I can go with them to do obedience in Turkey ". And so, the icon arrived at the Heruvima monastery, in the locality, where there were young women who wanted to dedicate themselves to the monastic life. After the liberation of Dobrogea from Turkish rule, the icon of the Mother of God, accompanied by pilgrims, was brought to the Celic Dere Monastery, where it was welcomed by Father Archimandrite Athanasius with a council of priests and a crowd of believers. It is said that two of the monks in the procession, who were sick, worshiped with the others, and when the icon passed over them, they recovered.*

*In 1916, because of the war, the nuns were forced to take refuge. So they hid the most precious scents in a cave within the monastery. On the first night of the refuge, Mother Singlithichia, the duty chaplain, dreamed that a voice was heard from the icon and said to her: "Take me from where you hid me, because you are not defending me, but I am defending you." So they returned to the monastery and put the icon back in the church. In the next two years, despite the occupation by the Bulgarian army, there were no incidents of any kind. On the contrary, the icon was taken out in numerous processions through the surrounding villages and people received help from the Mother of God.*

<https://www.youtube.com/watch?v=7joOBKF3ixw>

## **TELIȚA**

There used to be a lot of water mills around here, hence the name Valea Morilor, nowadays a meeting place for beekeepers, during the linden flowering period, but for nature lovers, being an area with pleasant meadows to rest and peace disturbed only by the chirping of birds. The land of Telita village is, at the same time, a real archaeological archive. In the valley of the Amza stream, in a burial mound, Geto-Dacian testimonies from the 10th century were discovered. III BC, and on the slope from the village of the Sarica hill, a Roman settlement from the III-IV AD, in which several civilian dwellings, the route of an aqueduct and a blast furnace for catapults were brought to light.