

Opportunities for cultural exchange between the countries of Southeastern Europe (following the example of Bulgaria and Turkey)

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Abstract: The complete exposure, classification and protection of the Thracian heritage have emerged as contemporary issues to be addressed by the academic community. The practice of cultural tourism faces the problems of the usage of Thracian culture phenomenon. The paper aims to disseminate the results of author's previous studies regarding creation of an independent cultural corridor "Thracian heritage" in the territories of Bulgaria and Turkey. The study analyzed two Thracian regions in Southeastern Europe where 10 objects are located in Bulgaria and 7 - at the territory of Turkey. For detailed elaboration of the purpose of the paper the methodology for assessing the resources is used, developed by the author. Determinant value is an index of use of anthropogenic resources. Its parameters allow determining the use of objects of mass tourism or alternative tourism practice. An essential aspect of the work is the rediscovery of the functional significance of the symbolism of the emblematic objects and phenomena of Thracian culture in affirming them as a fundamental dominant in the cultural space of Europe.

Key words: cultural corridor, tourism, index of use of anthropocentric resources

Introduction

The temples, the cult and holy places are landmarks of pilgrimage in the world. They perceive and connect with opportunities to experience the mythical and religious feelings, achievement of spiritual revelation and even search for answers to intellectual challenges. Motivational grounds for the first pilgrimages are documented in Ancient Egypt. It is noted in a papyrus of organized visits in a temple, build by King Menes in 3110 BC. (Hristov, 2010). The launch continues and become a tradition on the territory of South-Eastern Europe after 2000 BC. The megalithic complexes, temples and localized Orpheus places, created from sanctuaries, are the leading benchmarks for traveling in the Thracian territories of the Balkans. A significant part of anthropogenic sites in the subsequent centuries are preserved to this day in Bulgaria, Turkish Thrace and North-Eastern Greece. With the continuation of excavations and the discovery of new sites, essential questions arise about the preservation and contemporary integration into Thracian spirituality. The required contemporary reflection directly corresponds with the problems to uncover opportunities for socialization and practical use of cultural and historical sites. Finding possible solutions is an immediately continuation of the modern trend - the inclusion of preserved heritage in the tourism practice.

Every second tourist visits cultural and historical landmarks in the developed tourist destinations of

Europe. Based on them, various tourist practices are formed. For their effective use, in the last years anthropogenic resources are elaborated in the border regions of the countries. On basis of this, in 2002 on the territory of the European Union were formed 12 individual cultural corridors to be used by the tourist practice (EU, 2002). But in none of them were included sites from the Thracian heritage, although the spiritual horizon of the Thracians is consistently infiltrated into European culture. That confirms the need of critical analysis of landmark Thracian sites. Pointing the key nodes in the Thracian territories of Bulgaria and Turkey will be essential references to conceptualize an independent cultural corridor.

The formation of the Thracian cultural corridor and its imposition in the practice of tourism is directly dependent on two main groups of factors. The first is spatially identifying major sites in Thrace regions of Bulgaria and Turkey. This requires analysis of the problems of accessibility and accommodation facilities for tourists. The second group of factors is directly related to the implemented policies for conservation measures and promotion of the Thracian heritage in Bulgaria and Turkey.

The development of new tourist destinations and routes is just a continuation of the current recommendations of the World Tourism Organization. According to the organization it is necessary to develop tourist packages to keep tourists at least four days in the regions. This will give an answer and support to overcome the

current financial and economic crisis in both countries. The inclusion of new sites in the tourist routes, according to the World Tourism Organization (WTO) is possible because the means for detecting a workplace are least in the tourism. The industry is able to provide additional income of the active population or employment of 8 -10% of the unemployed. In support and a policy of the World Organization are the programs for regional development of the EU.

The main purpose of this article is a critical analysis of the possibilities of cultural and historical sites in the Thracian territories of Bulgaria and Turkey to create an independent cultural corridor, which is an alternative to the modern tourist practice. Its clarification determines the specific objectives to be:

- Identification and display the landmark sites in both countries, functioning as supporting structural units of the route;
- Defining the functional significance of the symbolism of anthropogenic resources and phenomena of Thracian culture in affirming them as the fundamental dominant in the cultural space of Europe.

The importance of the article is directly related to updating, promotion and practical use of the heritage of the Thracians in South-Eastern Europe. The analysis of the preserved sites in Thrace regions of Bulgaria and Turkey is a prerequisite for intensified development of tourism in both countries. The development of the sites in their border areas will help the tourist organizations for intermodal use of cultural and historical heritage. By finding the solutions for the practice of tourism will indirectly be established the concept of a unified Europe - "unity through diversity". Focusing in modern times towards the Thracian heritage is kind of rethinking the grounds structuring modern European culture.

Literature review

Earliest researches on preserved Thracian sites from the late nineteenth century are Shkorpil (1890) and Slaveykov (1891).

In their publications, authors have made first attempts to define specific functions, characteristics and sanctuaries spatial location, megalithic complexes and numerous loose mounds. In the early twentieth century systematic studies of Thracians cultural heritage began. At

that time, an active organizer and researcher is prof. I. Venedikov. Under his leadership, more than 150 studies on various sites, mostly in the mountainous areas of the Eastern Rhodopes are conducted. Based on this, he published "The Secret of Thracian hills", which is the only monograph on Thracian chariot (Venedikov, 1960).

Fundamental importance its researches about time of creation and specifics of symbolism of excavated artifacts have Venedikov and Gerasimov (1973).

Over the last century the interest in Thracian heritage raised and are fully recorded in studies, published by prof. Aleksander Fol (Fol, 1973). He examined various objects in Bulgaria, as well as aspects of Thracian customs and culture. In his article "Studies on the Greek Sources for Ancient Thrace" (Fol, 1973-74) comprehensively defined the meaning of Thracians. Prof. Fol contributed to the clarification of questions about the formation and characteristics of Thracian culture.

At the same time issues related to Thracian mythology are analyzed by many authors. Contributions to desacralization of symbolic meanings and in-depth analysis of artifacts are made by prof. Iv. Marazov (Iv. Marazov, 1992). Critical analysis of the Thracian heritage in modern times is continued by many authors (Boteva-Boyanova, 2000; Fol, 2008). Moreover accidental discoveries in the last century and studies of archaeologists have helped to shape the overall picture of the cultural heritage of the Thracians (Kitov, 2002).

Based on the research and publications of the researcher in Bulgaria today were established approximately 10,000 Thracian mounds. Some of them are fully researched, as these, located near to village of Starosel, Plovdiv; village of Mezek, Svilengrad; village of Sveshtari, Ispirih; Mogilanska mogila near Vratsa; Kazanlak tomb and etc. 600 stone suns have been identified, situated mostly in Sakar Mountain. Many megalithic complexes, remaking the structure of the human body, have been investigated near Asenovgrad, Primorsko and etc. The sanctuary of Orpheus near village of Tatul, district of Kardzhali is localized (Hristov, 2012). Tourists interest is raising after discovering several treasures in Panagyurishte, Rogozen, Borovo, Lukovit and Letnitsa.

Studies on the territory of Turkish Thrace intensified in recent decades. In the 80s of the last century a study of 25 megalithic complexes was organized by the Department of Ancient history at the Istanbul University. But study results, with the exception of the complex Kirikkoy, are not published in detail (Erdogu, 2003).

In his book "Megalithic monuments in Turkish Thrace" (2005) R. Erdogu summarized the objects in Turkish Thrace. He detailed analyzes megalithic complexes near the settlements (1) Yagcili, located about 40 kilometers northeast of the town. Edirne; (2) Keremettin, located 60 kilometers northeast of the town. Edirne; (3) Lalapasa, 25 km north of Edirne; (4) Kizlar Kayasi, not far from the village Kofçaz; (5) Vaysal, close to the border of Bulgaria and etc.

Contribution to the study of Thracian sites in Turkish Thrace have other Turkish writers (Akman, 1998; Kansu, 1963) and English-speaking scholars (Chapman, 2000).

In light of the scientific literature the fundamental thesis has been outlined - Thracian objects and phenomena of culture have the potential to attract visitors nowadays. Their quantity and diversity at a territory are prerequisites and opportunity for organized cultural tourism. In this connection and a project between the Bulgarian city of Yambol and the Turkish city of Edirne was implemented in 2010. The leading objective of the project was to intensify the integrated development of cultural tourism in both countries, including some of the Thracian objects. The continuation of cross-border cooperation in modern times requires expansion of the spatial area with practical development of independent cultural corridor on the basis of the Thracian heritage.

Methodology

Description of the Study Area

Bulgaria and Turkey strive to conquer new positions for their tourism markets. In the program for cultural tourism in Bulgaria (Bulgarian Cultural Tourism Development Plan, 2007) the focus is put on the possibility to increase the share of the cultural tourism. In this regard, the inclusion of anthropogenic objects of the Thracians will overcome its 4% barrier. At the same time, the Strategy for Tourism of Turkey (

"Tourism Strategy of Turkey - 2023", 2007) the development of new cultural products is highlighted for the period until 2023. As a result of the implemented measures, there is an increase of tourist arrivals in recent years in the country. Istanbul consolidates its position among the 10 most visited city in the world.

Thracian territories of Bulgaria and Turkey occupy a central place on the road from the western and central parts of the continent to Asia Minor and the Middle East. The preserved Thracian objects are a potential basis for the formation of a new cultural product. The spatial analysis of landmark sites in Bulgaria allows Kazanlak, Plovdiv, Kardzhali and objects from the Strandzha region to become supporting areas. In Turkish Thrace priority are considered megalithic complexes near Edirne, Kofçaz and Tekirdag. Putting them as pillars of the itinerary is directly related to transport accessibility of sites across the two countries.

An essential part of the study is revealing the characteristics of cultural and historical sites, the time of their establishment and functions that are performed logically related to contemporary cultural product with the practice of orphism - spiritual purification, enrichment, expansion of knowledge. This, in turn, directly corresponds with the modern needs of tourists - overcoming daily tensions, stress and even aggressive and demonized relations between people.

Sample

European Union policies for the inclusion of cultural and historical heritage through the establishment of cultural corridors are a prerequisite for the realization of the study. In this regard, a model to follow in this study is the functioning cultural corridor between France and Germany: Historical and Legendary Figures of Europe, The Schickhardt Route (XVI-XVII century.). It includes castles, cathedrals and hydraulic structures designed and built by H. Schickhardt. A similar is the cultural corridor "Day of Hansa." It includes 170 villages, from all the countries near the Baltic Sea (Hristov, 2013). Direct continuation of the policies of the European Union is the development of the region Tyrol, in the border area between Italy and Austria. Cross-border project covers also the district of Silesia, located in Poland, the Czech Republic and Slovakia.

Instrument

For detailed development of the purpose of the study, the methodology for assessing the resources is used (Hristov, 2011). Determinant value is an index of use of cultural resources. Its parameters allow determining the use of sites of mass tourism or alternative practice.

The index of the use of anthropogenic resources in tourism practice (Hristov, 2011) is defined by the following formula:

$$I_i = \sum_{j=1}^3 P_j - P_4 - K \times P_5$$

където $\sum_{j=1}^3 P_j$ е сумата от $P_1 + P_2 + P_3$

The values of the first indicator / P_1 / functionally dependent of the type of site. For religious site the value is 0.4, and the rest - 0.6. These values are theoretical calculations of data about tourists' visits, imposed social models for travel in modern times and data, received by the religious organizations.

The second indicator / P_2 / has values that are dependent on the characteristics of resource. In the presence of unique symbolic forms the value is 0.7 and 0.3 respectively in the absence of such forms. The theoretical determination of these values is needed when considering the impact of advertising and promotion of an object through information means.

The values of the third indicator / P_3 / depends on long-established patterns of visiting sites of tourists - active and passive knowledge. For this reason, advocates three-stage differentiation of knowledge - preliminary information, direct knowledge and subjective assessment. From surveys conducted in the southern European type of culture theoretical value for the active attitude of tourists to explore the site is 0.2 and 0.8 for passive knowledge.

The fourth indicator / P_4 / is determined by the time of use of anthropogenic object. Limitations imposed by climate technique in some objects are not reported, but it is reported its use per month during the year. Moreover, the values of the indicator are from 0.01 to 0.12.

For the full determination of the Index of use the objects of cultural heritage the values fifth indicator / P_5 / is used. For ease of operation, and often a lack of information about equipment and infrastructure can be used by a constituent -

transport accessibility. For simplicity and often because of a lack of information about accommodation facilities and infrastructure a constituent can be used - eg. Transport accessibility. Values in accessibility to highway is 0.6; a lower category road, including trails - 0.4. The coefficient K is determined by the presence or absence of accommodation facilities. Its value is 0.3 when within a radius of 10 square kilometers has 100 beds in accommodation facilities and 1 when the number of beds is more than 100 in the same territory.

The final theoretical values of the index for the use of cultural resources are from 0.66 to 1.38. Theoretical values for alternative tourism are from 0.66 to 0.80 and for the massive tourism - 0.81 to 1.38.

Thracian sites located near larger settlements have index values of their use from 0.90 to 1.10. This determines their practical involvement in mass tourism practice. At the same time sites such as sanctuary near village of Tatul or megaliths near Lalapasa, Adrianople have low values below 0.80 for their index of use. This predetermining their use for alternative tourism practice. But the opportunity to include them in the cultural corridor "Thracian Heritage" will enable their permanent presence on the tourist map.

Results and Discussion

The diversity and high level of knowledge on the Thracian sites in Bulgaria predetermine the conceptualization of cultural corridor is on its territory. Its beginning starts from the Valley of the Kings. It is located around the city of Kazanlak in South Central part of Bulgaria. In its area it is formed Thracian town Sevtopolis and reserved approximately 1000 bulk tombs (mounds).

Object № 1 - Kazanlak Tomb. It is part of a larger necropolis, located near the capital city of Odrysian kingdom Sevtopolis. Kazanlak Tomb was created in the late IV century - early III century BC. 1979 is included in the list of protected cultural heritage sites by UNESCO.

Object № 2 - Archaeological Park, near the village Starosel Plovdiv. This is one of the largest religious complexes reserved by the Thracians. It consists of six temples. One of them is the temple "Horizon", which is one of the few objects of Thracian monumental architecture. It was covered with earth (ground, dust), which is direct evidence

of (indirect proof of) the Thracian beliefs in the afterlife and their understanding that the desire for living should be placed alongside them at funerals. Both output objects were restored and adapted by tourist practice now a day.

Object № 3 - Cromlech in Staro Zelezare village. It was discovered during archaeological excavations (diggings) in 2002. Archaeologist leading the excavations defines it as a Thracian Astronomical Observatory. Stone monuments are two meters height. Their total number is 24 and sitting in a circle with a diameter of 7 meters. In recent months steps have been taken to strengthen the site and therefore for its socialization.

By conceptualizing and especially with the practical use of cultural corridor will accelerate and exhibition of Thracian city Sevtopolis (created a project), which is now under the waters of the dam of "Koprinka".

Object № 4 - Cave "Womb" near Nenkovo village, Kardzhali. It is part of the Thracian objects that gets prominence only in 2002. Its extra styling is a direct expression of beliefs and veneration of the sun by the Thracians. Its natural base is processed so that the sun's rays is to penetrate to the altar in the cave during the days of spring and autumn equinox. A similar phenomenon can be observed also in the Thracian mound near Starossel village of Plovdiv.

Object № 5 - Thracian city Perperikon, located near the town of Kardzhali. It revealed the sanctuary of the Thracian God Zagreus created during the II millennium BC. Conservation work have been carried out on the fortress and royal palace at Perperikon as well as the temple of God - Sun.

Object № 6 - The Sanctuary of Orpheus near Tatul village. The place is located 20 km from Perperikon. Even in ancient times, it perceived as a landmark for one of the practices of Orphism - purification. Thracian singer is perceived as an intermediary for the attainment of truth through knowledge. In this regard, it affected the people in ancient times. Places associated with him were familiar to Pythagoras, Heraclitus, Empedocles, Plato and their followers. For many contemporary artists is "impossible without Orpheus and Orphism to explain our vision of the world." The sanctuary of Orpheus as a unit within the cultural corridor is a fundamental reference point for approach and horizon to rediscover grounds of

our contemporary culture and understanding of the world.

Object № 7 - The Bulgarian Stonehenge is near Gaberovo village, Haskovo. Cromlech (cult object formed by verticals stone blocks) is located 40 km north of Perperikon. It was created VIII - VI century BC. It is known for contemporaries since 1998. It is engaged in religious rites to V - I century BC. Vertical set (13) stone blocks have an average width of 1 m and their height is from 1.20 to 1.50 m. Park architectural concern and two smaller cromlech.

Object № 8 - Thracian megalithic complex "Gluhite kamani" (Deaf Stones). It is situated near Malko Gradiste village, Haskovo district. The archaeological park includes two tombs and over two hundred trapezoidal niches carved into solid rock. On top of the rock complex is reserved water tank as there are other Thracian objects. The complex "Gluhite kamani" (Deaf Stones) was surrounded by a solid wall, the foundations of which have been preserved until today.

Object № 9 - Sakar Mountain. It is a kind of symbol of the Thracian beliefs in God - Sun. The stone suns are carved on the mountain slopes in his honor. There are 150 of them between the town of Topolovgrad and Hliabovo village. Near the fortress Paleocastro, Topolovgrad discs are with a diameter of 20 to 90 cm. The "Head of Sun" was found at this place and is now housed in the Yambol Regional History Museum. It was oriented to the east and on the place itself, scientists say it is the oldest religious center in the land of the Thracians.

Object № 10 - Strandzha Mountain. Thracian sites in Strandzha reveal interesting sides of life and beliefs of the Thracians and foundations are among the tangible evidence of real Thracian Orphism. In the Bulgarian part of Strandzha reserved fire-dancing features of Orphic rites, which over the centuries have infiltrated a Christian rituals.

On the territory of the Bulgarian Strandzha Mountain landmark Thracian objects are stored in Mishkova field and Vodica, near Malko Tarnovo and Tumba, south of Zvezdets. Most of them have remained untouched until II - III Ff. Hr. Discovered near the villages Zabernovo and Evrenozovo dolmen complexes functioned as "cities of the dead" during the Hellenistic and Roman eras.

For Thracians, Strandzha mountain is sacred, mystical territory where people (person) communicate with the Gods. In Turkey, the mountain today is called Yildiz – Starry(Stellar) Mountain. Bulgarian and Turkish territory on the mountain have been preserved among the first burial and ritual megalithic structures known as Strandzha dolmens. Stone tombs from the Thracian times can be seen everywhere in the mountains. They are constructed of whole stone plates (3 - 3.5 m). Dolmens in Strandzha mountain are created in the period XII - VII century BC. After this period the Thracians cease to build dolmens but the tombs of their subsequent centuries retain the basic principles of megalithic architecture.

Turkish Thrace, south of Strandzha mountain to the Marmara Sea and the east of the river Maritsa to the Black Sea has preserved objects primarily from anthropogenic I millennium BC. Settlements, dolmens, cromlechs, tombs and shrines of Odrysian royal dynasty were created at that time.

Object № 11 - Kofçaz village . A significant landmark of the objects of the Thracians in Turkey are dolmens, ritual sites, tombs and stone fortress near Kofçaz (Kofcas). They are created in the period from XIII to VIII century BC. dolmens near the village Kapakayya today are stored in complete form.

Object № 12 - The area of the settlement of Turbe. Near the border with Bulgaria, near the village Hasidanisment (Hacidanisment) was discovered Thracian complex Turbe (Turbe). In his area revealed 269 megalithic monument and near the village of Kircheshme (Kircesme) they are about 360.

Object № 13 - Kirikkoy (Kirikkoy). Located 20 km northwest of Lyuleburgas. The megalithic complex is formed by 130 megaliths, and some of them have a height of 2.60 m. In the upper part of the rocks in relief presents the V symbol.

Object № 14 - Lalapasa settlement. It is located north of the city Edirne. This is the largest Thracian complex in the area. On the slopes of Mount Baba reserved about 2,000 megalithic monument. This defines the territory, the second largest open air museum in the world after Karnakas in Egypt. Most of them are in Berberoglu Ayazmashi (Berberoglu Ayazmasi) - 590. The complex was created in the period from VIII to I century BC. According to the Turkish

scientist R. Erdogu it's Thracian Stonehenge. The author defines it as a center in "spiritual path" of modern visitors (R. Erdogu, 2003).

Object № 15 - Enos village, south of Edirne field. In the studies of Thracian heritage in the 80s of the last century it is fully explored Thracian royal tomb near Enos. Thracian fortress Doriskos also has been investigated, which is a Turkish-Greek border. Fortress has possessed by the Thracians from V c. BC.

Object № 16 - Heraion Teyhios near Tekirdaag. The main object of cultural corridor is fortress settlement - residence Heraion Teyhios. It is the possession of the fourth century BC., On Odrysian ruler Teres. Preserved Thracian mound is included in the local routes of Turkish Thrace. At the beginning of the fourth century BC are starting to issue coins in the settlement.

Object № 17 – The city of Tekirdaag. The banks of Marmara Sea are the endpoint of cultural corridor. At the site(place) of the present town of Tekirdag was located an ancient village with Thracian name Byzanti. It is one of the centers of Odrysian kingdom. The published results of excavations of the Turkish archaeologists show that at this place existed Thracian royal residence. In the west of the ancient city Byzanti are partly preserved six residences. At the museum of the town Tekirdaag reconstruction has been made of the Thracian tomb. Essential objective for the region is Mount Hieron Oros - Holy Mountain of Thracians.

Conclusions and implications

Consistent presentation of Thracian sites in Bulgaria and Turkey is the basis for validation of the supporting units of the itinerary. It includes objects that are created from the second millennium, to the VI century. This in turn allows to include objects that expand and define meaningful cultural tourism product.

The significance of the analyzed Thracian objects, designed in modern European culture, is the foundation for conceptualizing autonomy of cultural corridor "Thracian heritage". Its structural units of the territory of Bulgaria are: town of Kazanlak; village of Starosel, Plovdiv region; Perperikon and the Sanctuary of Orpheus near village of Tatul, both in Kardzhali district; Cromlechs near village of Dolni Glavanak and Glihite kanami (deaf stones) near village of Malko

Gradishte, Haskovo district; town of Topolovgrad, Yambol district and the town of Malko Tarnovo, Burgas region. The route continues on the territory of Turkish Thrace as follows: town of Kofçaz, village of Turban and village of Kirikkoy, part of Lyuleburgas area; village of Lalapasa and village of Enos, part of Edirne region; town of Tekirdag, Marmara Sea - the end point of the itinerary.

The future development of this corridor allows more Thracian sites to be added, including North Bulgaria and the Black Sea coast of Turkish Thrace.

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