Договор № BG161PO001/3.2-02/2011/012

„По пътищата на цивилизацията“

Пътеводител

Plovdiv Via Diagonalis
come with friends!

Този продукт е създаден в рамките на договор BG161PO001/3.2-02/2011/012 „По пътищата на цивилизацията“, който се осъществява с финансовата подкрепа на Оперативна програма „Регионално развитие“ 2007 -2013, съфинансирана от Европейския съюз чрез Европейския фонд за регионално развитие. Целата отговорност за съдържанието на продукта се носи от Община Пловдив и при никакви обстоятелства не може да се счита, че този продукт отразява официалното становище на Европейския съюз и Договарящия орган. Адрес и координати на Бенефициента: Община Пловдив, Пловдив, 4000, пл. „Стефан Стамболов“ №1 тел: (032) 656 701, факс: (032) 656 727, „Проектът се финансира от Европейския фонд за регионално развитие и от държавния бюджет на Република България“
Виа Диагоналис през вековете

1. Балабанова къща
2. Къща Хиндлиян
3. Къща Недкович
4. Регионален етнографски музей
5. Галерия „Златю Бояджиев”
6. Старинна аптека „Хипократ”
7. Античен театър
8. Римски стадион
9. Античен форум и Одеон
10. Подлез Археологически
11. Храм „Св. Успение Богородично”
12. Храм „Св. Богородица – Благовещение”
13. Исторически музей
14. Палеонтологичен музей
15. Асенова крепост и църквата „Св. Богородица – Петричка”
16. Бачковски манастир
17. Музей на авиацията
18. Регионален исторически музей (РИМ) Експозиция „Съединение на България 1885 г.”
19. (РИМ) Експозиция „Българско Възраждане”
20. Регионален археологически музей
21. Природонаучен музей
22. Беланташ

7 дни

Маршрути

1. Balabonov house
2. Hindliyan house
3. Nedkovich house
4. Regional ethnographic museum
5. Zlatyu Boyadzhiev gallery
6. Old pharmacy Hippocrates
7. Ancient theatre
8. Roman stadium
9. Ancient forum and Odeon
10. Archaeological underpass
11. St. Uspenie Borodichno church
12. St.Bogoroditsa - Blagoveshtenie church
13. Historical museum
14. Paleontological museum
15. Asen’s fortress and St. Boroditsa Petrishka church
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17. Museum of aviation
18. RHM Exposition “The Unification of Bulgaria 1885”
19. RHM Exposition “Bulgarian National Revival”
20. Regional archaeological museum
21. Regional natural history museum
22. Belantash

7 days

Виа Диагоналис throughout the Centuries Tour

7 days

Routes
Via Diagonalis throughout the Centuries
Short version

1. Balabanov house
2. Hindliyan house
3. Nedkovich house
4. Regional ethnographic museum
5. Zlatyu Boyadzhiev gallery
6. Old pharmacy Hippocrates
7. Ancient theatre
8. Museum of aviation
9. St. Uspenie Bogoroditsa - Blagoveshtenie church
10. Historical museum
11. Paleontological museum
Безспорна перла в Стария град е Бала-бановата къща. Построена е в началото на XIX век от хаджи Панайот Лампша, българин, родом от Пловдив. Бил е богат търговец и лихвар, член на кафтанджийския еснаф. Според Л. Каравелов хаджи Панайот е един от най-именитите пловдивски търговци от средата на XIX век. В началото на XX век последният собственик на къщата е търговецът Лука Балабанов, а от фамилията му идва и популярното й име, с което е известна и до днес. Сега къщата-музей представлява градският бит от миналия век, притежава и галерия на произведения на изкуствата, която служи и като концертна зала, предпочитана от редица изтъкнати музиканти.

The undisputed pearl of the old city is the “Balabanov” house. It was built in the beginning of XIX century by Hadzhi Panayot Lampsha, a Bulgarian, born in Plovdiv. He was a rich tradesman and usurer, a member of the “kaftandzhiyski” guild. According to L. Karavelov, hadzhi Panayot was one of the most distinguished Plovdiv merchants during the middle of the XIX century. In the beginning of the XX century, the last owner of the “Balabanov” house was the merchant Luka Balabanov and thus his surname gives the name by which the house is popular today. Today, the house-museum presents the city style from the previous century. The house, furthermore, includes a gallery of arts, which also serves as a concert hall, preferred by various distinguished musicians.

Къща Хиндлиян, построена през 1835- 40 год., впечатлява със своята художест- вено-декоративна украса, с множество запазени в оригинал стенописи. Къщата е една от най-богато декорирани в Пло- вдив. Тук е и единствената запазена баня с течаща топла и студена вода.

The “Hindliyan” house, built around 1835-40, impresses with its artistically-decorative ornaments as well as with a variety of originally preserved mural paintings. The house is one of the well decorated ones in Plovdiv. Here, one can find the only preserved bath-room with running hot and cold water.

Регионален етнографски музей – Пловдив, е разположен в една от най-кра- сивите къщи в Стария град. Къщата е типичен представител на бароковата архитектура у нас. Построена е по поръчка на херцога на Родопа.
на богатият пло̀дивски тъърпъ съв на злато Арѝз Кукьомджиоглу от саму̀кки родо̀нски майстор Хаджи Георги в далечната 1847 г. Наричана е царската къща, не само заради импозантните си размери от 570 кв. м. застроена площ, но и заради унико̀на кътничка форма на фасадата. В подземѐто е вписано собствено водохра̀нително, щерна е и е прокопан тунел, който извежда навътък от Трихълмието. Сградата има два големи салона, 12 стаи (всички с уникални дърворезбовани тавани) и над 130 прозореца. Особено интереси за турѝсти са Копривщенската, Родопската, Пловдивска гостна стая, където са изложени оригинални вещи от времето на Възражденето. Уникален вид на къщата прилага оригинален дизайн салон (хайет) на втория етаж, издаден дъгообразно под портика към двора. Музейт, основан през 1917 г. по идея на големия родолюбец Стою Шишков, днес съхранява над 40 000 културни ценности, свързани предимно с традицията на населението в пловдивския регион и неговия културен и социален живот. Колекциите включват мебели и вещи, принадлежали на богатото пловдивско семейство.

Къщата музей Недкович е върожденски дом, построен през 1863 год., изцяло в духа на Европейския класицизам. Това е класически образец на симетричната пловдивска къща. Тя е двуетажна, със симетричен план, висок приземен етаж и красиво оформен портик. Къщата впечатлява с удивителните си резбовани тавани и ориентални стенописи. Сградата прилага подземен тунел, който свързва избата с улицата. Собственикът – търговецът Никола Недкович, е заемал длъжност при окръжния управител на Пловдивската каза. Днес къщата на Никола Недкович е музейна експозиция, където са изложени мебели и вещи, принадлежали на богатото пловдивско семейство.

The “Nedkovich” house-museum of the Bulgarian national revival was built in 1863 entirely in the spirit of the European classicism. It is a classic example of the symmetric Plovdiv house. It has two floors with a symmetric plan, a high ground floor and a well-formed portico. The house impresses with its astonishing carved ceilings and original mural paintings. What is more, the building possesses an underground tunnel which connects the dungeon with the street. The owner, the merchant Nikola Nedkovich occupied a position in the Governor’s office of the Plovdiv “kazaa”. Today, the Nikola Nedkovitch’s house is actually a museum exhibition, where one can find furniture and belongings of the rich Plovdiv family.
**The Zlatyu Boyadzhiev gallery is one of the most emblematic cultural spots in the Old Town. The house, built in 1860, was owned by the prominent Plovdiv revivalist – Dr. Stoyan Chomakov. He was one of the most distinguished fighters for church independence and spiritual unification for the Bulgarians, before Bulgaria’s liberation. Throughout the years, the house served diverse functions being an orphanage (1920-28), children sector of the National Library (1950-80). Since 1984 it became a gallery, containing a permanent exhibition of the famous painter Zlatyu Boyadzhiev. In the permanent exhibition, the tourist can get a sense of the presented 73 canvases of the artists.**

**The ancient pharmacy “Hippocrates” provides a wonderful opportunity for one to get a sense of the customs of the well-educated citizens of Plovdiv from the period of the Bulgaria Revival. It was built in 1872 by Sotir Andoniadi M.D., one of the first certificated doctors from before the Liberation and a notable representative of the Greek community in Plovdiv. The ceilings of the house are richly decorated with painted rosettes and plant ornaments. A fact worth mentioning is that after the restoration of the oldest apothecary, a unique for Bulgaria museum exhibition representing the history of pharmacy in Europe is opened.**
Only a couple of minutes away from the Revival houses, one can come across one of the most notable landmarks of Plovdiv – the Ancient Theatre. Visiting this emblem of the city, one can get a taste from the majestic scenery towards the modern Plovdiv, shoulders towards the south, by the Rhodope Mountains. The theatre is situated in the Old Town, in the col between two of the seven hills. Constructed in the beginning of II century B.C, during the reign of Emperor Trajan (98 – 117), the theatre is one of the most well preserved ones in the world. It used to be really splendidly ornamented and had a capacity of seven thousand spectators. Apart from the contests for poets, musicians and town-criers, a lot of animal and gladiator fights had taken place there. After the diligent restoration, today the Ancient Theatre is once again opened for performances.

The Ancient Stadium of Philipopol, the other pearl of ancient history of the city, lies in the heart of the main pedestrian street of Plovdiv. Built after the design of the Delphi stadium, it is on the twelve stadiums that remained preserved in the world. It is around 240 metres long and during antiquity it used to gather approximately 30 000 spectators. Furthermore, remains of a hydraulic clock were found in front of the central entrance. A lot of games, similar to the ones of Delphi, were taking place on the stadium in the past. The games were primarily called “Pythian”, but during the particular visits of the emperors Caracalla (in the year 214) and Elagabalus (in the year 218), they were respectively renamed to “Alexandrian” and “Kendresian”. Emperor Philip I the Arab transformed the Ancient Stadium to a main stage for the games that aimed to commemorate 1000 years since the foundation of Rome. An interesting fact is that a memorial tablet which indicates the Olympic fire’s stay in 1980 can be seen by tourists.
The Ancient Forum of Plovdiv is the largest forum complex on the territory of Bulgaria. The administrative, economic and cultural life of the ancient city was concentrated here. From the northern part of the forum compound, one could view community buildings. The first city treasury of Thrace and Misia was located here. On the north-east angle, the Odeon ("Bouleuterion") which gathered 350 people can be seen. It primarily served as a seat of the city council ("Boule"), whereas later it started to be used as a theatre. A city library, which today is the only library from the Roman epoch in Bulgaria, was discovered to the west from the Odeon.

Underpass "Archeological" is another interesting spot from the ancient past of Plovdiv. Through a well preserved Roman street, one enters a rich Roman home, dating back to the end of the III and the beginning of the IV century. The foundations of the building, the beautiful mosaics (including the image of a woman, containing the sign – Irene – which means peace) are perfectly preserved. Due to the fact that the name Irene is usually given as a token of reconciliation, it is considered that Irene was one of the first Christians in the city.
Осен красиви възрожденски къщи и антични паметници Пловдив е и град на многообройни музеи. Регионалният исторически музей – Пловдив разполага с няколко експозиции. Любителите на историята ще останат с незабравими спомени и ще изпитат патриотична гордост от посещението на музеята експозиция „Съединение на България 1885 г.“. Експозицията се помещава в страдата, служила на Областното събрание на Източна Румелия (автономна провинция на Османската империя). След Съединението на Източна Румелия с Княжество България (1885 г.) в страдата се помещава Пловдивската народна библиотека. Експозицията е създадена през 1885 г. в чест на 100-годишнината от Съединението на България. Във Втората световна война къщата се превърна в археологически музей – Пловдив се пази археологическото богатство на Древна Тракия. През своето съществуване музейт се утвърждава като втори по големина и значимост в страната с фонд от над 80 000 музейни единици. В Регионалния археологически музей – Пловдив носи възрожденската музейна традиция. В отделни зали могат да се видят документи, лични вещи и ценностни качества на славното време. Пловдивската народна библиотека е разположена в квартал Раковски и Ботев. Салонът и стаите на втория етаж впечатляват с оригинални революционни документи и богата декоративна стенно-писменост. Къщата е построена през 1848 г. като зестра на дъщерята на богат макарджия. Експозицията е създадена през 1985 г. съществуване музеят се утвърждава като втори по големина и значимост в страната с фонд от над 80 000 музейни единици. Пловдивската народна библиотека съществува около 100 години. В отделни зали могат да се видят документи, лични вещи и ценности на славното време.

**Регионален исторически музей**

*Regional historical museum*

**Exposition “The Unification of Bulgaria 1885”**

1, “Saedinenie” Sq. tel.: 032 629 409

*Summer working hours /April-October/: 9:30 – 18:00

*Winter working hours /November-March/: 9:30 – 17:00

Closed: Sunday, Monday

Day for a free-of-charge visit: First Thursday of each month

Apart from the beautiful Revival houses and ancient monuments, Plovdiv is famous for numerous museums. The Regional historical museum – Plovdiv possesses various exhibitions. The connoisseurs of history will remain with unforgettable memories. Visitors will experience certain patriotic pride from the visit to the museum exhibition – “Unification of Bulgaria 1885”. The exhibition itself is located in the building which served as Regional Assembly of East Rumelia (the autonomous province of the Ottoman Empire). Furthermore, the exhibition was created in 1985 in relation to the 100 anniversary of the Unification of Bulgaria. After the unification of East Rumelia with Kingdom Bulgaria (1885), the Plovdiv National Library was located in the building. The year 1885 is also important for the construction of the monument, situated on the square with the same name, just in front of the building of the museum. The exhibition describes the interesting period from Plovdiv’s history, when the city used to be capital of East Rumelia.

**Регионален археологически музей**

*Regional archeological museum*

**Exposition “Bulgarian National Revival”**

1, “Tsanko Lavrenov” Str. tel.: 032 623 378

*Summer working hours /April-October/: 9:30 – 17:00

*Winter working hours /November-March/: 9:30 – 17:00

Closed: Sunday, Monday

Day for a free-of-charge visit: First Thursday of each month

**The exhibition “Bulgarian Revival” represents the early Ottoman period (XV – XVII century) and the resistance of the local population against the foreign rule. A more particular attention is paid towards the period of Revivalism. In separate halls, one can see documents, personal belongings and valuables of the prominent persons of the city. The development of the national-liberation movement, headed by Rakovski, Levski and Botev is also traced. The salon and the rooms of the second floor impress with the original wood-carver’s works and rich decorative mural painting. The house is built in 1848 as a result of a dot for the daughter of rich merchant. It is notable that it is one of the really big for its time houses, having a number of 144 windows.**

**Пловдивски национален исторически музей**

*Plovdiv National History Museum*

**Exposition “The Unification of Bulgaria 1885”**

1, “Saedinenie” Sq. tel.: 032 629 409

*Summer working hours /April-October/: 9:30 – 18:00

*Winter working hours /November-March/: 9:30 – 17:00

Closed: Sunday, Monday

Day for a free-of-charge visit: First Thursday of each month

**The archeological treasures of ancient Trace are kept in the Regional archeological museum – Plovdiv. Since its foundation, the museum is gradually gaining the position of a second largest and second most significant in the country due to its variety of more than 80 000 museum entities. It is the oldest museum in Bulgaria, founded with a decree, issued by the first Minister of Education of free Bulgaria – Yosif Gruev, just after the Bulgarian Liberation in order to serve as a depository for books and valuables.**

The Natural history museum of Plovdiv is the second in terms of size and richness in the country; it is famous for its contemporary and well-formed exhibition, particularly notable for the accelerated environmentally friendly idea. The building, located close to the oldest community park in the country (Uzali), was constructed in 1880 as headquarters of the Plovdiv municipality. On the first floor, one can see the “Geology”, “Botany”, “Invertebrate Animals”, “Amphibians and Reptiles”, “Sea Floor”, “Birds” and “Mammals” halls. On the ground floor, on the other hand, one can visit the “Fish”, “Aquarium” and “Sea-bed” halls. The museum presents a freshwater aquarium, situated on a 100 sq. metres area in which one can see more than 32 types of decorative fish and exotic plants.
Палеонтологичният музей в Асеновград е единственият у нас и един от най-добри-те в Европа. Внушителната сбирка представя изключително научно и културно богатство. Освен корали, амонити и други fosили безгръбначни, колекцията представя преди всичко изкопаеми бозайници. По своя обем това е най-голямата в България колекция от гръбначни животни от неогена.

The Paleontological museum of Asenovgrad is unique for Bulgaria and one of the best in Europe. The impressive collection represents an exceptional scientific and cultural opulence. Apart from the corals, the Ammonoidea and other fossil invertebrates, the collection presents fossil mammals more than anything else. Due to its volume, this is the largest collection of vertebrates from the Neogene period in Bulgaria.

Асеновата крепост е безспорно един от най-интересните исторически и културни паметници в района на Асеновград. Изградена е на неприступна скала в началото на прохода, свързващ Тракия с Беломорие. Единствено достъпна е от югоzapад, затова там е изградена крепостна стена. Крепостта е съществувала още по времето на траките, преустроената е от Византия през IX век, за да охранява вратата на Беломорския проход. Крепостта е проектирания а на собствена армия и администрация. Наречена е на цар Иван Асен II, който я укрепява, както свидетелства издълбаната надпис в скалата надпис. Крепостта е превземана от кръстоносци през Четвъртия кръстоносен поход. Това, че крепостта е била във владение на Траки, Римляни, Византийци, кръстоносци, българи и османци, както и намерените от всички периоди на обитаване археологически находки, правят средновековната Асенова крепост една от най-предпочитаните места за посещение в района на Асеновград.

Asen’s fortress is without question one of the most interesting historical and cultural monuments of the Asenovgrad region. It was built upon an inaccessible rock, located in the beginning of passage which connects Thrace with the Aegean. The fortress is accessible only from the southwest; for that reason, a fortification wall was constructed there. The fortress even existed during the time of the Thracians. Later it was reconstructed in the IX century, by the Byzantine Empire in order to guard the gateway to the Aegean passage. The fortress possessed its own army and administration. It was named after tsar Ivan Asen II, who additionally strengthened it as one of the carved in the wall signs says. The fortress was conquered by the Crusaders during the Fourth Crusade. The fact that the fortress was owned by the Thracians, Romans, Byzantines, Crusaders, Bulgarians and Ottomans in addition to the discovered finds from each period, make it one of the most preferred spots for visitation in the region of Asenovgrad.
Бачковският манастир, намиращ се недалеч от Асеновград, е вторият по големина манастир в България, един от най-посещаваните и почитани на Балканите. Това, което най-вече привлича богомолците, е иконата на Богородица Влахернска, обкована със сребро, смятана за чудотворна.

В края на 11 век в манастира се създава известната Петрицонска книжовна школа – названието произхожда от съседната крепост Петрич. В манастира намира подслон патриарх Евтимий след превземането на Търново от турците.

Изключително интересен обект до авиобаза Крумово в община Родопи е музей на авиацията. Създаден през 1991 година, той предлага на любопитните посетители 6800 експоната и 65 летателни апарата – самолети, вертолети, безмоторни самолети, радиорелейни станции. Музеят притежава и доста уникали. Тук се съхранява самолетът, конструиран от българина Георги Божинов през 1912 година, само 9 години след първия полет на братя Райт. Божинов не успява да направи самолета веднага поради липса на финансови средства и го построява през 1926 година. Един от най-интересните експонати, които могат да бъдат видени, е хидропланът Арадо 196 А3 Акула. Този самолет е единственият по род на света. Няма друг музей, който притежава такъв апарат на космическия кораб „Съюз 33“, с който през 1979 година е осъществен полетът на първия български космонавт Георги Иванов.
Mystery and beauty hide one of the most interesting objects in the Diagonal road in the Rhodope – Belantash. This is a rock plateau, located 30 km from the city of Asenovgrad and it is a definite paradise for nature lovers and thrill seekers. Belantash is one of the oldest supreme sanctuaries of the Thracians, associated with God Sabazios. The ufologists are inspired to look there for traces of aliens as a result of the numerous magnetic anomalies. The astronomers find a mirror image of the constellations as they were 8000 years ago in the numerous pits. It is possible that the sanctuary was an ancient astronomical observatory. The cult complex Belantash has no analog on our land. It is possible that it not only a supreme sanctuary, but also a priestly school. Belantash reveals a magnificent view of an ancient road leading to the Cross Forest and another sanctuary – Karadzhov Boulder. A local legend relates the rock to the Great Flood and the Noah’s Ark. Before the altar, a rock is situated on the central plateau. It is interesting for the deciphered symbols, probably an ancient writings. Another rock also grabs attention due to its shape of a human head – the Guardian of the Sanctuary.
**Tourist package includes routes suitable for pilgrimage tourism and for visits of majestic temples as well as for visits of impressive religious spots on the territory of the municipalities Plovdiv, Asenovgrad and Rhodope. The monastery tour will lead you through a region, considered exemplary for the peaceful coexistence of diverse ethnicities and religions. Come with friends, and take on the roads of the various religions in order to get a sense of the spiritual opulence of the sacred cloisters.**

The contemporary Plovdiv, situated in the heart of Thrace, is the oldest living city in Europe. The city was built upon seven hills which are inseparable part of history of Plovdiv. Life began on the Three Hills more than 8000 years ago. In Antiquity, the Thracians that inhabited the Three Hills built a consolidated settlement – the largest city in Thrace. In IV century B.C, Plovdiv was conquered by Philip II of Macedon. According to some of the sources, Philip gave one of the many names of the city – Philipopol and enclosed it with even higher and more solid fortified walls. Later on, the Thracians reconquered the city, but after a series of battles in the I century, it fell within the borders of the Roman Empire. As a part of the Empire, Plovdiv (back than Trimontsium) was an important centre of the Roman province – Thrace. The city was flourishing with the large-scale construction of buildings, facilities and roads. Some well-preserved finds from that period have remained – paved streets, fortified walls, buildings, water supply system and canalization.

**Monastery Tour**

**Short version**

1. St. Konstantin and Elena church
2. Icon gallery
3. St. Bogoroditsa cathedral
4. St. Dimitar church
5. Armenian apostolic church
6. St. Marina church
7. St. Ludwig catholic cathedral
8. Dzhumaya mosque
9. Synagogue
10. Asen’s fortress and St. Bogoroditsa Petrishka church
11. St. Uspenie Bogorodichno church
12. Belashtitsa monastery

**Monastery Route**

1. Църква “Св. св. Константин и Елена”
2. Иконна галерия
3. Катедрален храм „Света Богородица”
4. Църква „Св. Димитър”
5. Арменска апостолическа църква
6. Църква „Св. Марина”
7. Католическата катедрала „Св. Лудвиг”
8. Джумая джамия
9. Синагога
10. Асенова крепост и църквата „Св. Богородица – Петричка”
11. Храм „Св. Успение Богородично”
12. Белашчевски манастир „Св. Георги Победоносец”

**Манастирски тур**

**Кратък маршрут**

3 дни

1. Църква “Св. св. Константин и Елена”
2. Иконна галерия
3. Катедрален храм „Света Богородица”
4. Църква „Св. Димитър”
5. Арменска апостолическа църква
6. Църква „Св. Марина”
7. Католическата катедрала „Св. Лудвиг”
8. Джумая джамия
9. Синагога
10. Асенова крепост и църквата „Св. Богородица – Петричка”
11. Храм „Св. Успение Богородично”
12. Белашчевски манастир „Св. Георги Победоносец”
The Architectural-historical reserve “Ancient Plovdiv” is a unique and favorite for the tourists side of Plovdiv. It is a compound, where on a not large area the tourists can come across different epochs, can see ancient buildings, adapted for present day, and can sense the atmosphere of the city from the time of the Bulgarian Revival. Apart from the ancient monuments, the churches are also contributing for the atmosphere.

“St. Konstantin and Helena” church was built on the place of the oldest Christian temple in Plovdiv. There was a Christian sanctuary on that place from the beginning of IV century. It was constructed in 337 B.C, not far away from the place, where 37 Christian martyrs were killed because of their faith. The saints, also known as “Filipopolski”, were slaughtered in 304, during the reign of the emperor Diocletian, at “Hazar Kapia”, the Eastern gate of the late-antique Philopolis. The “St. Konstantin and Helena” church was reconstructed a couple of times and today is a precious religious, historical and cultural monument in the city of the seven hills. It is also amongst the most visited Christian temples in Plovdiv by Bulgarian and foreign tourists.

The Church yard is enclosed by a 6 to 8 meters solid stone wall which finishes with a heavy brick cornice. The various additional buildings that were built add towards the monastery look of the compound.

The temple impresses with a wonderful gilt, wood-carved baroque iconostasis and extraordinary beautiful frescoes. It was renovated in the end of the past millennium.
The Icon gallery is situated in a separate building in the yard of the oldest Orthodox temple of Plovdiv – the “St. Konstantin and Helena” church. The rich exhibition includes icons, predominantly from Southern Bulgaria, which date back from the middle of XV century until the end of XIX century. The “Icons” exhibition was created in 1975.

The Cathedral church “Uspenie na Sveta Bogoroditsa” (The Assumption Cathedral Church) takes a very important place in the Bulgarian war for church independence. On the 25th of December 1859, Christmas day, the bishop Paisiy and the church priest Zlatan performed for a very first time a festive Holly liturgy in a Church-Slavonic language. After the service, the bishop announced that his congregation renounces the Byzantine patriarch. This was a great achievement for the Plovdiv’s Bulgarians in their struggle for church independence. The temple’s holiday is the 15th of August. On the evening before the holiday, the church commits a service which honours the Holly Mother of God and does a ritual around the temple with the cloth of the Holly Mother.
The foundations of the “St. Dimitar” temple were laid 800 years ago, during the reign of tsar Ivan Asen II. In its current appearance, the church was consecrated on the 18th of January 1838. From 1922 until 1964, the temple was given up to the Russian Orthodox Church; after this period, it was closed. The church is a three-naved basilica with a narthex and buildings in the yard. This gives reasons to be believed that the church was part of a monastery compound. In the yard of the church, one can come across a chapel (dedicated to the holy martyrs Kirik and lulita), a sexton’s office, a priest’s home and a holy spring.

One can also see a unique iconostasis, incrusted with stone fretwork. The pulpit, the columns and the bishop’s stall were also made of stone. It should be noted that an iconostasis made of marble is not a typical Bulgarian tradition. Apart from the “St. Dimitar” church, it can be only found in the “St. Alexander Nevski” cathedral and in the church in the village of Dobarsko, close to Belitza. The temple’s icon has a silver lining, placed around the face of St. Dimitar.

Църква „Св. Димитър”
St. Dimitar church

1, “Todor Samodumov” Str., Old Plovdiv
tel.: 032/ 622 036
Open for visitation: 7:00 – 19:00

The Armenian apostolic church – “St. Ke-vork” (1828) was built by Armenian handymen from Asia Minor. Towards the temple, one can find two chapels – “St. Bartolomeo and Thaddeus” and “St. Stefan.”

Арменска апостолическа църква
Armenian apostolic church

2, “Turist” Str., Old Plovdiv
tel.: 032/ 632 804
Open for visitation: 9:00 – 17:00
The “St. Ludwig” cathedral can be found at the foot of the Old Town. It is one of the main and most important catholic temples in Bulgaria. The temple is named after the king of France, proclaimed a saint due to its extraordinary virtuous and religious life.

The cathedral is renovated and its remarkable architecture makes it one of the most attractive buildings in the city. A clock with bright colours is situated on the cathedral’s top end; statues, columns and decorative elements are put in a symmetrical manner on the clock’s both sides.

The Cathedral was built after the design of the roman architect Alfonso, one of the best connoisseurs of the gothic style and architecture. Cathedral’s foundations were laid during 1858 by the back-than Bishop Andrey Kanova and it was consecrated on the 25th of March 1861. According to the myth, 3 centuries earlier, there was a small house where worshippers-Catholics were gathering. This record comes from the archbishop Ambrosias who visited the place in 1565.

The “St. Marina” church is situated in a silent street in the centre of Plovdiv. A beautiful wooden-made iconostasis grabs the attention of visitors. The church is renewed as a metropolitan temple in 1853 on the remains of a medieval church from XVI century. Here, one can come across one of the most precious 21 metres high, wood-carved iconostasis, made of walnut. Above the northern entrance, there is a multi-floor wooden belfry, constructed in 1870, with architecture, typical for the Bulgarian tradition.

В тиха улица в центъра на Пловдив се намира митрополитския храм „Света Марина“. Красив дърворезбен иконостас привлича вниманието на посетителите. Възобновен е като митрополитски храм през 1853 година върху останките от средновековна черква от XVI век. Тук е един от най-ценните резбовани иконостаси от орехово дърво с дължина 21 метра. Над северния вход се издига многоетажна дървена камбанария, изградена през 1870 г. със своевъзможна за българските традиции архитектура.
The “Dzhumaya” mosque, the superior Muslim temple of Plovdiv, is situated next to the Main central street. It was elevated on the place of the cathedral Plovdiv church “St. Petka of Tarnovo”, after the conquering of the city by the Ottoman army (1363 – 1364). During the time of sultan Murad II (1421 – 1451), the old building was demolished and the present day mosque was built (called “Dzhumaya” mosque – the Friday Mosque). The “Dzhumaya” mosque is one of the oldest Ottoman constructions on the Balkans. It is also among the biggest ones due to its striking rectangular form and saloon with size – 33 X 27 metres. Its construction represents the influence of the Byzantine and the Old Bulgarian architectural technique – two layers of bricks are put up after each layer of carved stone. The minaret is originally decorated, containing red bricks over white plaster, which ultimately forms a netlike decoration. A sun-dial which still indicates time today was put on the southwest angle of the facade in 1878. An interesting fact about it is that it is a donation from a Russian military officer, cartographer of Emperor Alexander II.

The synagogue of Plovdiv is one of the ancient monuments of culture in the city. The first data about the large Jewish community in the city dates back to III-IV century B.C. when the city was called Philipopol. This is evident from the discovered foundations of an ancient synagogue and from the preserved mosaics which contain images of a golden menorah and written Jewish names. The present day building was constructed in 1887.

Arapovo monastery St. Nedelya
Village of Zlatovrah
6 km from Asenovgrad

Exceptionally interesting monasteries which attract thousands of worshipers can be found in the surroundings of Asenovgrad. The renowned Arapovo monastery “St. Nedelya” is located close to the village of Zlatovrah, once called Arapovo. The monastery is the only one of its kind as it was built in the field during Ottoman times. The compound

Синагога
The synagogue
13а, Tzar Kaloyan Str.
Contacts:
Jewish Organization Shalom – Plovdiv
tel.: 032/632 622
The temple is not open for visitations, services are held every Friday: 17.00 – 19:00

Синагогата в Пловдив е един от древните паметници на културата в града. Първите данни за голяма еврейска общност в града датират от III-IV век от новата ера, когато Пловдив е наричан Филипол. Това е видно от откритите основи на антична синагога и запазени мозаики с изображение на златен седмочисленник /менора/ и изписани еврейски имена. Сегашната сграда е построена през 1887 г.

Джумая Джамия
Dzhumaya mosque
2, Zhelezarska Str.
tel.: 032/629 087; 032/621 137
Open for visitation: 6.00 – 23:00

Разположената до Главната пешеходна улица, Джумая джамия е главният мюсюлмански храм в Пловдив. Изградена е на мястото на катедралната пловдивска църква „Света Петка Търновска”, скоро след завладяването на града от османската армия (1363-1364 г.). По времето на султан Мурад II (1421-1451) старата сграда била съборена и на нейно място е издигната днешната джамия, наречена Джумая джамия – петъчна джамия.

Джумая Дамия е една от най-старите османско постройки на Балканите. Тя е и сред най-големите византийска и старобраческа архитектурна техника – два пласта тухли са иззидани след всеки пласт дялан камък. Минарето е оригинален декорирано – червени тухли върху бяла мазилка, оформяйки мрежеста декорация. На югоизападния ъгъл на фасадата, с изглед към централния площад, през 1878 г. е построен слънчест часовник, дарение от руски военен офицер, картограф на император Александър II, който и до ден днешен продължава да показва времето.

Синагогата в Пловдив е един от древните паметници на културата в града. Първите данни за голяма еврейска общност в града датират от III-IV век от новата ера, когато Пловдив е наричан Филипол. Това е видно от откритите основи на антична синагога и запазени мозаики с изображение на златен седмочисленник /менора/ и изписаните еврейски имена. Сегашната сграда е построена през 1887 г.
Манастирът “Св. Петка” край село Мулдава възниква в края на Второто Българско царство. Той се споменава в асеновградските хроники от 1519 – 1538 г. под името “Св. Параскева”. Най-вероятно тази малка манастирска обител е строена през Средновековието – по времето на цар Иван Александър, който щедро е подпомагал манастирите. Манастирът е бил три пъти разрушаван от поробителите и след това възстановяван от родолюбиви българи.

Запазеният ктиторски надпис над входната врата свидетелства, че последното възстановяване е станало през 1836 г. В средата на манастирския двор се издига просторна и висока църква с обширно предверие. Особено интересна е откритата аркада, поддържана от седем зидани колони. На югоизточния й край се извисява камбанария. Манастира е запазено скривалището на Апостола Васил Левски.
Изключително интересен и с дълга история, е Белащенският манастир „Св. Георги Победоносец”. Манастирът е изграден през 1020 г. от византийския военачалник Никифор Ксифий – управител на Филипопол от 1018 г. Според легендата Ксифий има голем принос за поражението на цар Самуил през 1014 г. в битката при Беласица планина, тъй като се явил в тила му. В знак на благодарност император Василий II подарил на Никифор Ксифий 15 000 от пленените Самуилови войници. По-късно тези пленници основали село Беласица, което по-късно нарекли Белаща. Останки от двореца – крепост на Никифор Ксифий, има близо до 1000-годишния чинар, южно от селото. Близо до своята крепост Ксифий съградил манастира и го посветил на Свети Георги Победоносец.

Манастирският комплекс се състои от черква, параклис, жилищни и стопански сгради. Черквата е еднокорабна, едноабсидна, с вътрешен и открит притвор, без купола и без стенописи, построена през 1838 г. Под открытия притвор е аязмото, което се смята за чудотворно. Една от най-впечатляващите църкви в града, е „Св. Успение Богородично”, наречена още Месохора (средишна), или Дълбоката (понеже е вкопана). Църквата се смята за най-стария енорийски храм в града, макар че писмените сведения за нея има едва от 1720 г. Възобновена е през 1765-1766 г. върху основите на средновековен храм.

The Belashtenski monastery “St. Georgi Pobedonosets” is also interesting due to its long history. The monastery was built in 1020 by the byzantine military leader - Nikiforous Ksifias, a governor of Philippopol from 1018. According to the legend, Ksifias had a great contribution for the defeat of tzar Samuil in 1014 in the battle of Belasitsa since Ksifias’s army appeared in Samuil’s rear. As a token of appreciation, emperor Vasilios gave away to Ksifias 15 000 of Samuil’s warriors. Later on, the captives founded the village of Belasitsa, which they later called Belashtitsa. Remains of the palace-fortress of Nikiforous Ksifias, can be found in close proximity to a 1000 years old sycamore, located south from the village. Close to its fortress, Ksifias built the monastery and dedicated it to St. Georgi Pobedonosets.

The monastery compound consists of a church, a chapel, dwellings and agricultural buildings. The building, constructed in 1838, is one-naved, apsidal, with internal and open narthex. Furthermore, the church is without a dome and without mural paintings. Under the open narthex, one can find the holy-springs, which remained since the foundation of the monastery and believed to be miraculous.

Asenovgrad е най-големият град в Родопите. Наричат го малки Ярусалим – в него и в околностите му се намират 250 църкви и параклиси, както и седем манастира.

Asenovgrad is the largest city in the Rodope Mountains. People call it the small Jerusalem as it has in its vicinity 250 churches and chapels as well as 7 monasteries.
The temple “St. Bogoroditsa – Blagoveshtenie” (St. Mary Annunciation) is a parish, but in the past, it was used to be a property of the Bachkovo monastery. It is mentioned as a parish in historical sources. The temple is also called the “fish” church because of the fish which can be seen in the holy-springs. The temple was constructed in the XII-XIII century, but only the apsidal wall and the two two-step niches are preserved from the first construction.

The temple “St. Bogoroditsa – Blagoveshtenie” (St. Mary Annunciation) is a parish, but in the past, it was used to be a property of the Bachkovo monastery. It is mentioned as a parish in historical sources. The temple is also called the “fish” church because of the fish which can be seen in the holy-springs. The temple was constructed in the XII-XIII century, but only the apsidal wall and the two two-step niches are preserved from the first construction.

Not only the churches, but also the chapels, located around Asenovgrad represent significant interest. The most important is the chapel “St. Ioan Predtecha” (sv. Ян) (XI, XIII в), situated in the western suburbs of Asenovgrad. The overarching, two-step niches are a sign for the church construction in the Bulgarian lands, during the times when Bulgaria was under Byzantine rule. The chapel has immense significance for the complete church-historical view of Asenovgrad. It was accepted as a chapel, but with its big size, it bears the resemblance to a church. The building is one-naved, with three-walled apside and without a narthex.
The Bachkovo monastery, located, not far away from Asenovgrad, is the second largest in Bulgaria and one of the most visited and respected monasteries on the Balkans. It was founded in 1083, by the supreme military officers of the Byzantine service – the Georgian brothers Gregory and Abasius Bakurian (Pakurian). Gregory was a governor of Plovdiv region and a supreme commander. In its early years there were up to 300 monks in the monastery. An impressive fact is that one of the first medical academies in Bulgaria was founded. During the 900 years of existence, the monastery was dominating over others and to a great extent defined the common appearance of the whole network of Christian spots in the region. Continuous-ly built and restored, today, the monastery compound includes buildings from the XI, XI, XVII and XIX century, united in a harmonic architectural ensemble. The monastery owns its fame to the fact that it is a concentration of Armenian, Georgian and Bulgarian influences which found reflection in the architecture, the frescoes and the icons. Reflection can be also located in the spiritual-cultural activities of the monks. Until the XIV century, the monastery used to be Georgian. The Georgian philosopher Ioan Patricii, notable Bulgarian and Greek men of letters worked and created here. According to the legend, the prominent man of letters, patriarch Evtimiy found shelter within the compound of the Bachkovo monastery, after the fall of Tarnovo, under Ottoman rule in 1393.

The wondrous icon of the Holy Mother of God was found in 1311 in close proximity to the monastery. The icon contains a silver lining and a sing in old-Georgian. The legend says that this icon was painted, personally by Apostle Luke. Annually, rituals are taking place, close to the place.
Contract № BG161PO001/3.2-02/2011/012

“On the roads of the civilization“

Tourist guide

Plovdiv @ Via Diagonalis

Come with friends!

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