



**CERTIFICATION\_FORM\_EN**  
**pag.31**

**8.COMMUNICATION MATERIAL**  
**(for candidate routes only)**

**Tourist objectives of the**  
**“European Route of Ukrainian Culture in the Republic of Moldova”**

**“...God ordained that this part of Romania, Moldova, should border Ukraine...”**



# **Common prehistoric cultural heritage for Ukraine and the Romanian space:**

**Cucuteni-Tripolie Culture, Santana-de-Mureș-Cerneahov  
Culture, Geto-Dacian Culture, Scythian Culture, etc.**

**Tourist objectives: National Museum of History of Moldova, National  
Museum of Ethnography and Natural History, Museums of History and  
Ethnography of the Republic of Moldova, thematic exhibitions, etc.**

**Register of the National Mobile Heritage of the Republic of Moldova:  
Cucuteni-Tripolie Culture**

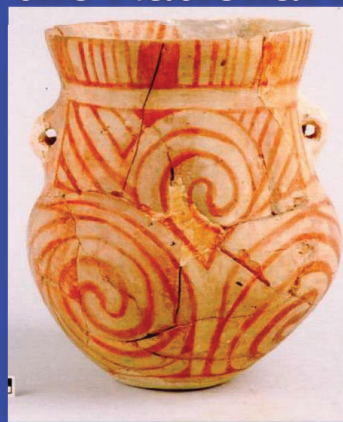
**National treasure from the collection of the National Museum of History of Moldova**



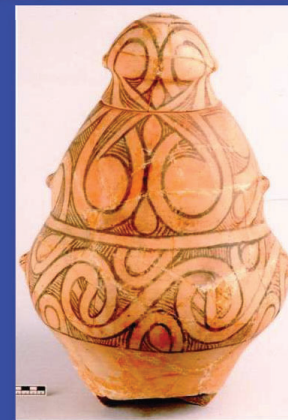
**Eneolithic, Cucuteni  
(4600 – 4100 a. Chr.)**



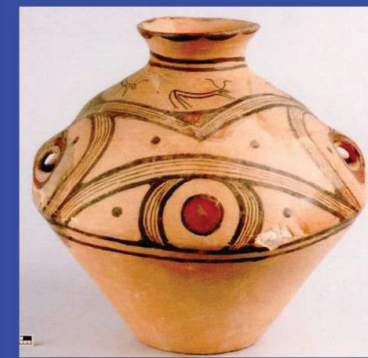
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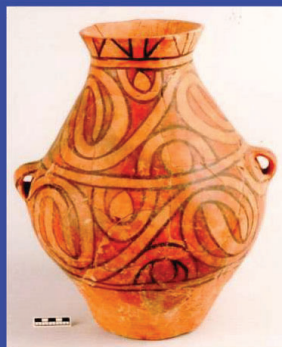
**Eneolithic, Cucuteni  
(4100 – 3900 a. Chr.)**



**Eneolithic, Cucuteni  
( 3900 - 3400 a. Chr.)**



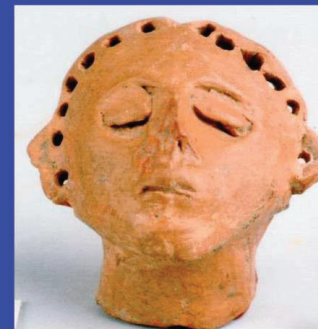
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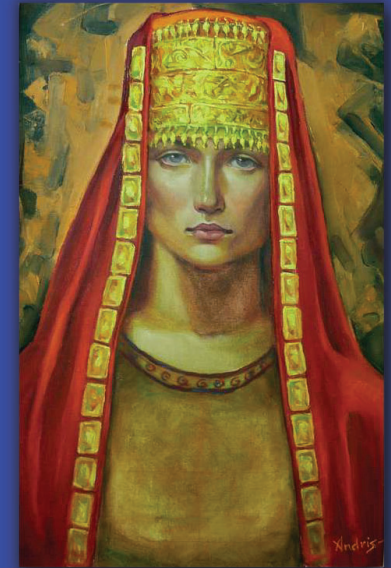
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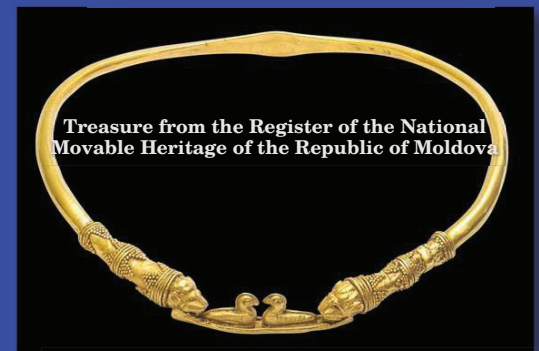
## Common heritage for the Republic of Moldova and Ukraine: Scythian Culture

(Nomadic barbarians, the Scythians played an important role between the 7th and 1st centuries BC, the wandering tribes of the Scythians occupying parts of Dacia until the 2nd century BC, when their traces are lost among the Getae)



The President of Ukraine, Volodymyr Zelensky, gave the President of the Republic of Moldova, Maia Sandu a precious gift, when the head of our state visited Kiev in January 2021.

The object transferred to the management of the National Museum of History of Moldova is a faithful and detailed copy of the gold pectoral from the "Gold of the Scythians" series - a treasure dating back to the 4th century BC, discovered in 1971 in the town of Tovsta Mohyla near the city of Dnipro, currently an important element of the national treasure of Ukraine.



ornament (necklace)  
National Museum of History of Moldova

## Register of the National Movable Heritage of the Republic of Moldova: Scythian Culture



Earrings, 4th century BC



Collection from the Treasury Hall of the  
National Museum of History of Moldova

**Republic of Moldova, Romania, Ukraine, Bulgaria, Serbia, Hungary, Slovakia, Poland  
Common heritage: Daco-Getic Culture, which had a development of several hundred years and  
reached its highest level in the period 1st century BC - 1st century AD**



**On May 12, 133 AD, Trajan's Column was inaugurated - an ancient monument in Rome built by order of Emperor Trajan to commemorate his victory in Dacia.**



**The ancient Dacian fortress Sarmizegetusa, ruins of temples, under reconstruction.**



## Republic of Moldova, Romania, Ukraine, Belarus

**Common Heritage: The Sântana de Mureș-Cerneahov Culture is named after the eponymous localities in Transylvania (Sântana de Mureș) and Ukraine (Cerneahov, not far from Kiev), (The Sântana de Mureș-Cerneahov Culture has been dated between the last half of the 3rd century CE and the middle of the 5th century CE)**



**Graphic, 1913,  
a reconstruction, Goths**



**Perichoresis between the Romanian space and Ukraine.  
Ecclesiastical heritage in valorization.**

**Tourist attractions: Monasteries and churches in the Republic of Moldova,  
icons and objects of religious worship, etc**

**Moldova 14th century  
Saint Great Martyr John the New  
from Suceava (from the White Fortress).**

**The first patron saint of Moldavia, which today unites  
Ukraine, Romania and the Republic of Moldova**

**The White Fortress (historical region of Bugeac, today a city  
in the Odessa region, Ukraine) during the time of Alexander  
the Good became the most important port of Moldova, with a  
population of over ten thousand inhabitants, being the  
largest city in the country.**

**Here, in the first years of the voivode's reign, even coins  
were minted, the fortress had a princely garrison, a guard  
and a princely fleet, which maintained commercial relations  
with various cities in the Black Sea basin and beyond.  
Stephen II, the son of Alexander the Good, due to the good  
reputation that this city enjoyed, had his voivodeship  
residence in the White Fortress for a while, so that many  
foreign travelers and chroniclers even call it the  
“capital of Moldova”.**

**The pious prince Alexander the Good (1400-1432), who had  
obtained in 1401 the canonical recognition of Metropolitan  
Joseph of Moldavia from the Ecumenical Patriarchate,  
managed to seal this ecclesiastical act by bringing the relics  
of Saint John from the White Fortress to Suceava, on June 2,  
1402, and placing them in the Mirăuților church, then the  
metropolitan cathedral.**

**Metropolitan Joseph went with a large procession, with  
priests and many people, led by the voivode himself, to greet  
the holy relics below Iași, at the place called  
"Poiana Vladicăi".**

**The Holy Martyr John the New became the first protector of  
the country and a quick helper of the faithful people.**



*Saint John the New was born around 1300, of Greek Christian parents, in Trebizond (a port city on the Black Sea, founded by Greek colonists) (currently a city in Turkey). In his life he was engaged in trade. During his travels on the shores of the Black Sea for the purpose of conducting trade, he also preached to those around him. For this he was killed and buried in the cemetery in the White Fortress. After a period of time, the relics of St. John the New were brought to the church in Cetatea Albă, where they remained for 70 years. The news of the miracles performed by the relics of the Holy Martyr John the New spread throughout the whole of*

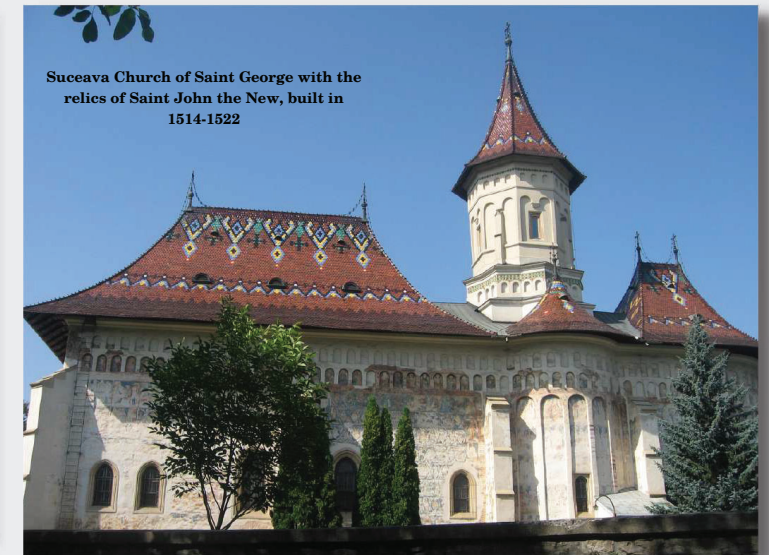
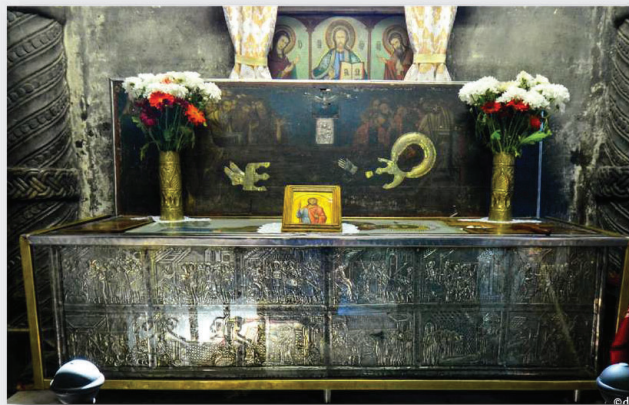


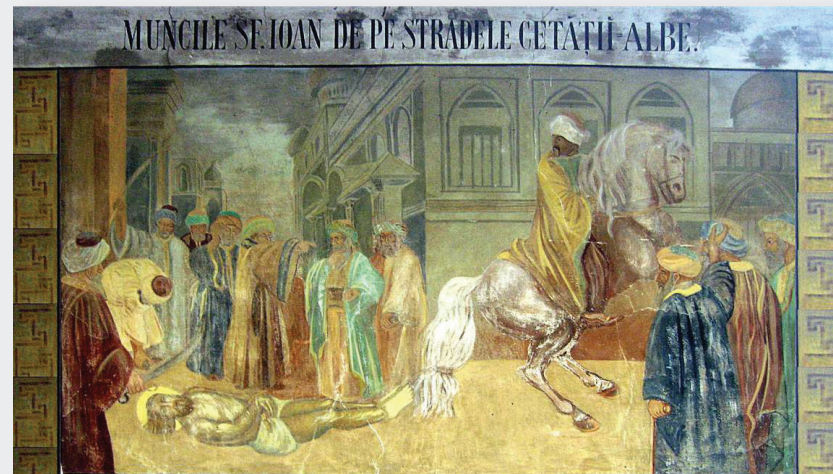
**Many churches in Romania, the Republic of Moldova and Ukraine are dedicated to the Holy Martyr John the New**

## Saint Martyr John the New of Suceava (from Cetatea Albă)

The holy relics of the Holy Great Martyr John the New of Suceava did not always remain in Suceava. Due to historical events, they were moved as follows:

- Between 1402 – 1518 – they remained in the Mirăuți church in Suceava - 116 years;
- Between 1518 – 1564 – they remained in the royal cathedral of Suceava dedicated to Saint George founded by Bogdan III the Blind - 46 years;
- Between 1564 – 1686 – they remained in Iași - 122 years;
- Between 1686 – 1783 – they stayed in the Lviv region, Poland (today Lviv region, Ukraine) - 97 years (In 1686 the relics of Saint John the New were taken by the Polish army of King John Sobieski, together with the pious Metropolitan Dosoftei and a large part of the treasury of the Moldavian Kingdom, and taken near Lviv);
- Between 1783 – 1914 – they stayed in Suceava, at the Saint George church - 131 years;
- Between 1914 – 1918 – they stayed in Vienna - 4 years;
- Between 1918 and present - they live in Suceava at the church of Saint George, which over time transformed into a monastery, today "Saint John the New Monastery of Suceava" - (in 2025 -107 years);





"Saint George" Church, "Saint John the New" Monastery in Suceava, in 1993 it was included in the UNESCO list of tangible heritage (Churches in Bukovina).

The frescoes in the "Saint George" church with scenes of judgment, martyrdom, the appearance of Saint John the New at the White Fortress, as well as the welcoming of the relics of Saint John the New to Suceava by Prince Alexander the Good.



**Tourist destinations of the Route from the National Ecclesiastical Heritage List: Noul Neamț Monastery, Frumoasa Monastery, ...**



**Paisie Velicicovschi, also known as Paisius of Neamț or Paisius the Great (in Ukrainian Паїсій Величковський; b. December 21, 1722, Poltava, Ukraine – d. November 15, 1794, Neamț Monastery), was an Orthodox monk and theologian who contributed to the renewal of Orthodox monasticism by rediscovering patristic writings and publishing the Philokalia. He was a mentor of monastic life in Moldova and is currently considered a prominent figure in the history of the Orthodox Church.**

**Patriarch Filaret said: “The doctrine of Paisius Velichkov is important because it showed the way to eternal life and set an example of how one should live on earth. This does not mean that everyone should go to the monastery, but it means that everyone should think about good, about holiness and purity of heart.”**

**To honor the memory of the saint from Poltava, the Poltava Diocese of the Patriarchate of Kiev and All Ukraine has established an award to be given to people who contribute to the revival of spiritual life in Poltava, working in the public sector, in the field of science, art and culture.**

**The Orthodox Church of St. Venerable Paisius Velichkov in Livorno (Italy) is dedicated to this saint. The Romanian Orthodox Church in Liverpool (Great Britain) is dedicated to St. Venerable Paisius of Neamț.**

**Prayer to our Venerable Father Paisius of Neamț**

**Venerable Father Paisius, son of Ukraine and spiritual father of Moldova, praise of Orthodox monasticism, holy abbot of Neamț Monastery, father and teacher of unceasing prayer and gentle and humble guide of the venerable monks, with reverence we kneel before your holy icon and with faith we ask you to pray before the Most Holy Trinity for us sinners, your children....**

# **Common intangible cultural heritage of Ukraine and the Romanian space.**

**Tourist objectives: National Museum of Romanian Literature, National Archive of the Republic of Moldova, National Library of the Republic of Moldova - Rare Books Section, thematic exhibitions, etc.**

## Common intangible cultural heritage of Ukraine-Republic of Moldova -

# ballad "Дунаю, Дунаю, чому смутен течеш?" - symbol of friendship of the Romanian and Ukrainian people

As an illustrative example of the common intangible heritage of the Republic of Moldova-Ukraine, the oldest song in the Ukrainian language that has survived to this day can serve as "Дунаю, Дунаю, чому смутен течеш?" (Danube, Danube, why are you flowing so sad?), which according to the statements of outstanding folklorists, including Bogdan Petriceicu-Hasdeu, Vasile Alecsandri, Petru Caraman, etc., is dedicated to the notorious historical personality - Voivode Stephen the Great and the Saint.

Folklorist researchers have noted that this ballad-song was written during the reign of Stephen the Great and the Holy, being a Ukrainian translation of a folk song from medieval Moldavia, noting that, unfortunately, the original in Romanian was not preserved, having been lost in time.

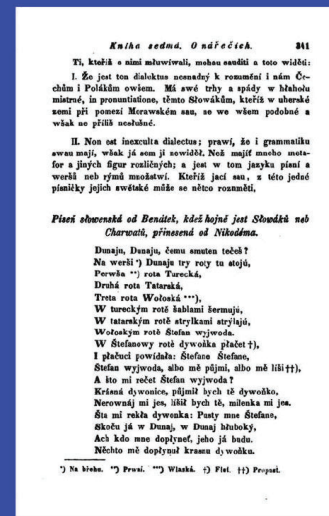
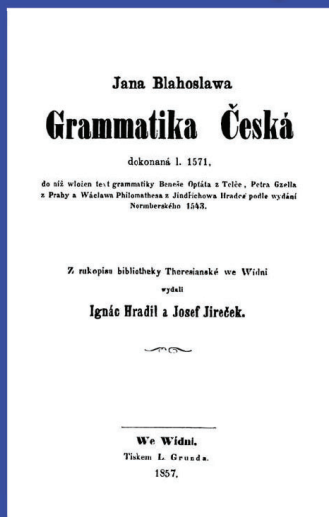
The ballad-song poem "Дунаю, Дунаю, чому смутен течеш?" was found in a Grammar from 1571, written by a remarkable Czech scholar of the 16th century, Bishop Jan Blagoslav (1523-1571) (the manuscript is today kept in the Theresianum library in Vienna, Austria).

"Czech Grammar" ("Gramatika česká") by Jan Blagoslav was printed in Vienna in 1857 by two Czech scholars, Ignatius Ian Hradily (1816-1879) and Josif Jireček (1825-1888), thanks to whom this Ukrainian song was brought out of anonymity.

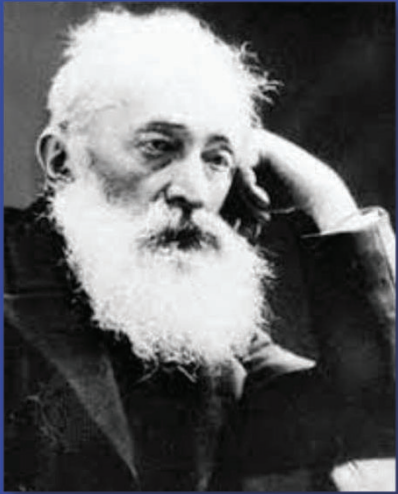
However, another twenty years passed, until in 1877 the linguist Oleksandr Potebnya from Kharkov became interested in this old song and dedicated a special research to it, in which he investigated the language of the song, although he did not dare to attribute it to any specific Ukrainian dialect, but he did not doubt its Ukrainian origin.

The oldest Ukrainian song "Дунаю, Дунаю, чому смутен течеш?" represents an undeniable wealth not only for the Ukrainian people, but also complements the Romanian national heritage, marking the centuries-old cultural-historical ties between our peoples.

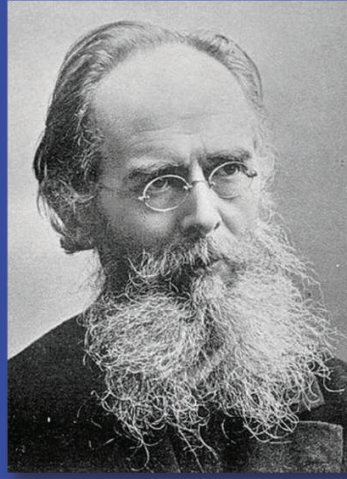
"Дунаю, Дунаю, чому смутен течеш?" is a monument and the oldest sample of the living Ukrainian folk language and a sample from the oldest book of Ukrainian epic poetry.



**Prominent historical figures who have researched and written about the ballad "Дунаю, Дунаю, чому смутен течеш?"**



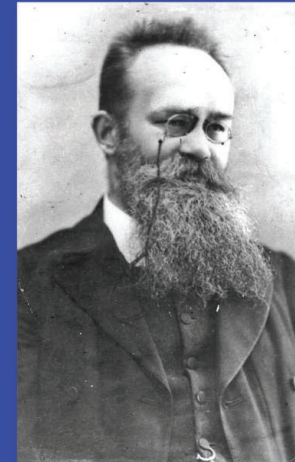
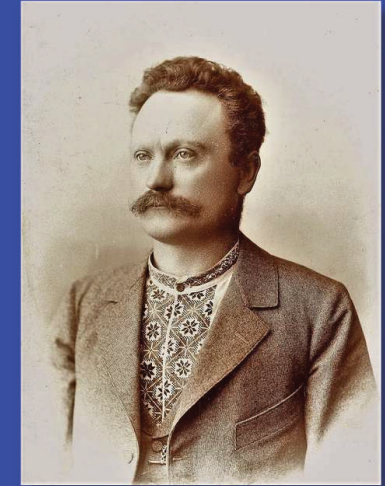
**Bogdan Petriceicu Hasdeu**  
(1838, Cristinești, Hotin, currently Ukraine -1907)  
jurist, linguist, folklorist, publicist, historian and politician, Hasdeu was one of the greatest personalities of Romanian culture of all time. Since 1877 he was a member of the Romanian Academy. B. P. Hasdeu is among the few Romanian scholars who knew the history and culture of Ukraine, reserving a place for them in their scientific concerns.



**Oleksandr Potebnya**  
(1835-1891)  
outstanding Russian and Ukrainian linguist of the 19th century, literary critic, philosopher. Corresponding member of the Imperial Academy of Sciences in Saint Petersburg, the first major theorist of linguistics in Tsarist Russia. Institute of Linguistics of The National Academy of Sciences of Ukraine bears his name (Ukr. Інститут мовознавства імені О. О. Потебні НАН України).

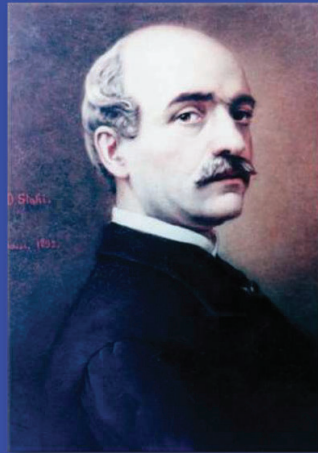
The great writer Ivan Franko wrote that this Ukrainian song from the Middle Ages shows admiration for Stephen the Great and is a symbol of friendship between the two peoples, the Romanian and the Ukrainian.

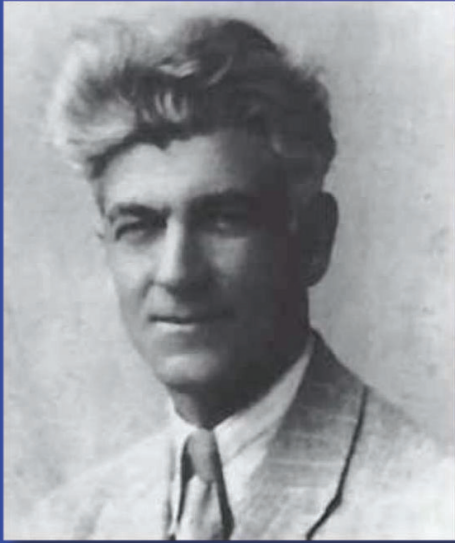
**Franko Ivan**  
(1856-1916)  
writer, poet, scientist, publicist and Ukrainian leader of the revolutionary socialist movement in the kingdom of Galicia and Lodomeria (Austro-Hungarian Empire).



**Grushevsky Mikhail**  
(1866-1934)  
Founder of Ukrainian scientific historiography. One of the leaders of the Ukrainian national movement, chairman of the Ukrainian Central Rada, professor at Lviv University (1894-1914), academician.

**Vasile Alecsandri**  
(1821-1890)  
poet, playwright, folklorist, politician, minister, diplomat, founding member of the Romanian Academy, creator of Romanian theater and dramatic literature in Romania, prominent personality of Moldova and then of Romania throughout the entire 19th century.



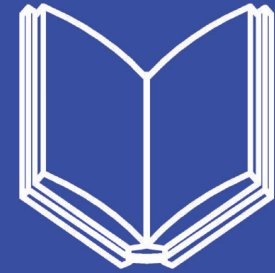


**Petru Caraman**  
(1898-1980)

Romanian scholar, folklorist and philologist, expelled from his chair by the communist regime. In 1991, he became a posthumous member of the Romanian Academy.

A scholar with a rigorous scientific background, a polyglot and linguist of the highest order, a profound connoisseur of the traditional culture of South-Eastern Europe, a specialist in ethnography, folklore and Slavic studies

**"The song of Stefan Voyevod is, without a doubt, of remarkable importance.  
And this, naturally, first of all for the Ukrainian people.  
However, it is no less interesting, as will be seen - both from the linguistic and metrical and prosodic aspects, and especially from that of its folkloric theme, with an Old Slavic substratum and with correspondences in various modern Slavic languages -, for all Slavic peoples.  
At the same time, through its characters and the historical circumstances it reflects, it is of particular interest to Romanians."  
Academician Petru Caraman**



*Sursa transcrierii și a traducerilor: Petru Caraman, Vechiul cântec popular ucrainean despre Ștefan Voievod, Iași, 2005*

*Dunăre, Dunăre, pentru ce curgi turbure?...  
Pe țărmul Dunării, trei oști stau acolo:*

*Întâia oaste-i turcească,*

*A doua oaste - tătarască,*

*A treia oaste - românească.*

*În oastea turcească, se-ncearcă la luptă cu săbiile;*

*În oastea tătarască, trag cu arcurile;*

*În oastea românească, e Ștefan Voievod.*

*În oastea lui Ștefan, plânge-o fată mare*

*Și plângând, zicea: „Ștefane, Ștefane,*

*Ștefan Voievodule, ori ia-mă [de soție], ori mă lasă!”*

*Dar iată ce-mi grăiește Ștefan Voievod:*

*„Frumoasă copilă, eu te-aș lua, fetițo,*

*Însă nu-mi ești potrivită; te-aș lăsa, dă-mi ești dragă!”*

*Ce-mi grăia copilă? „Dă-mi drumul, Ștefane!*

*Eu am să sar în Dunăre, în Dunărea adâncă;*

*Iar cine m-a ajunge-not, a aceluia voi fi!”*

*Nimeni n-a ajuns înot pe frumoasa fată,*

*Numai Ștefan Voievod a ajuns-o pe fată*

*Și-a apucat fata de mica-i mână dalbă...*

*„Fetițo, suflețelule, mândruță îmi vei fi!”*

# **NEIGHBORHOOD RELATIONS and STATESHIP OF UKRAINE**

**(Marriage diplomacy, historical documents and  
monuments, etc.)**

**Tourist destinations: National Museum of History of Moldova, Cross-  
border Route “Voivode Stephen the Great and the Saint”, monastic  
settlements, monuments, commemorative plaques,  
thematic exhibitions, etc.**

## Moldova, 14th-15th centuries. Voivode Stephen the Great. Marriage diplomacy.



1457-1504

Voivode Stephen the Great married Evdochia, sister of Simion Olelcovici, Prince of Kiev, niece of the Grand Duke of Moscow Dmitry Donskoy on July 5, 1463. Lady Evdochia died on November 25, 1467. The tombstone of Lady Evdochia of Kiev was discovered following archaeological research undertaken between 1992-1998, in the Church of St. George - Mirăuți in Suceava, the first seat of the Metropolitanate of Moldavia



Fresco of Lady Evdochia in the Church of St. George-Mirăuți



Stephen the Great (kneeling), with his wife Evdochia (holding the icon in his hand), fresco in the church of St. Nicholas the Prince, Iași.

Stephen the Great's marriage to this princess from Kiev was desired and negotiated by the young ruler of Moldavia in order to confer on him huge advantages and dynastic connections in the Lithuanian-Polish-Muscovite space.

Evdochia was the niece of a cousin of the King of Poland, Casimir IV, and Evdochia's brother from Kiev, Prince Simion, was a faithful subject until the death of the Polish king in 1470.

**The kinship with the unpredictable and powerful northern neighbor was the main political-dynastic benefit that Stephen the Great pursued.**

**Maria Asanina Paleologhina de Mangop, the second wife of Voivode Stephen the Great - was a Byzantine noblewoman, princess of Theodoro (Crimea)**



**The tomb cover of Maria de Mangop**



**Maria de Mangop - daughter of Manoil and Anna, descendants of the Byzantine imperial families of the Paleologues and the Bulgarian families of the Asanesti, granddaughter of the last empress of Trebizond and relative of the Turkoman khan of Persia.**

**Maria de Mangop - married Voivode Stephen the Great on 14/24 September 1472 (Exaltation of the Holy Cross).**



**Putna Monastery**

**This marriage, placed under the sign of the Ascension, bringing him an alliance and a "name" - the prestige of Byzantium was preserved even after the fall of Constantinople - gave Stephen the right to hope that Suceava would become "the new Constantinople", and Moldova, "the center of the Christian empire".**

**Maria de Mangop died on 19 December 1477, as shown by the inscription on her tomb at Putna Monastery. Here too, one can admire the lady's tombstone, an embroidery depicting her in imperial robes of great pomp, bearing the double-headed eagle as her emblem, with her hands crossed on her chest under a trilobed arch supported by columns.**

**Tourist objectives of the Route -Orheiul Vechi- Cultural-Natural Reserve - National Park, Museum-Archaeological Complex under the open sky, Bosie Hermitage**



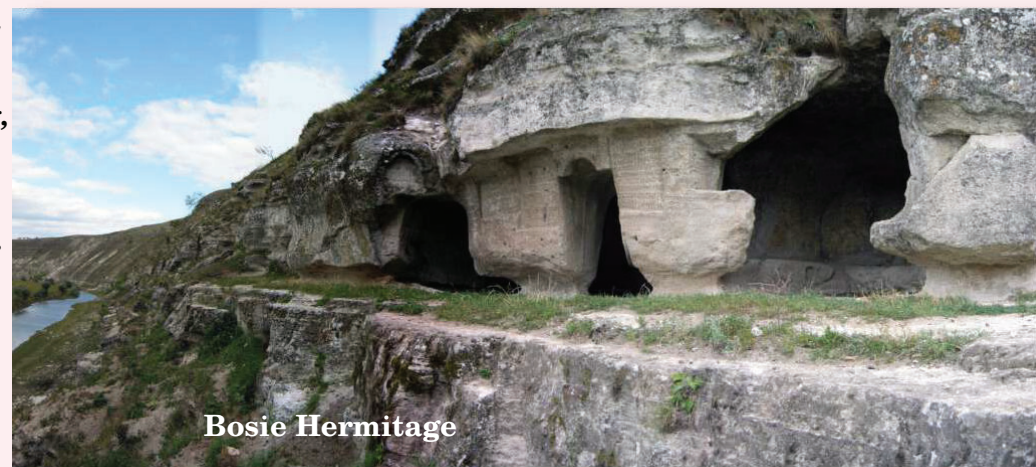
The Orheiul Vechi museum-archaeological complex is located in the Răut valley, a right tributary of the Dniester, on the territory of the Trebujeni commune of the Orhei district of the Republic of Moldova. It is one of the main tourist objectives in the Republic of Moldova.

*The Bosie Hermitage consists of a church dedicated to Saint Nicholas and nine rooms-cells. The church and the cells to the west of it are lined up along a narrow terrace, about 55 meters long, located at a height of about 15 meters above the Răut water level.*

*On the outer walls of the church, 10 inscriptions have been preserved (partially or in full) – testimonies from different periods of its existence, one of which testifies that in 1690 the Cossacks from “Ukraine” wintered here.*



Cave Hermitage

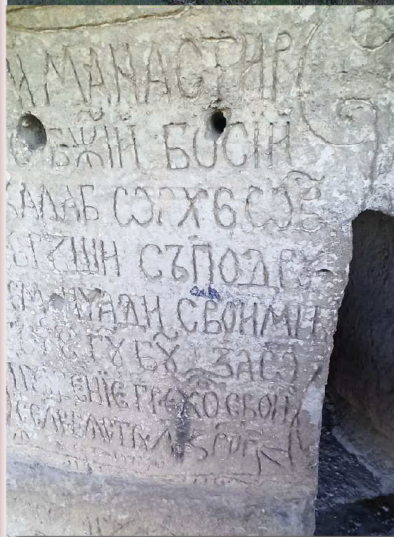
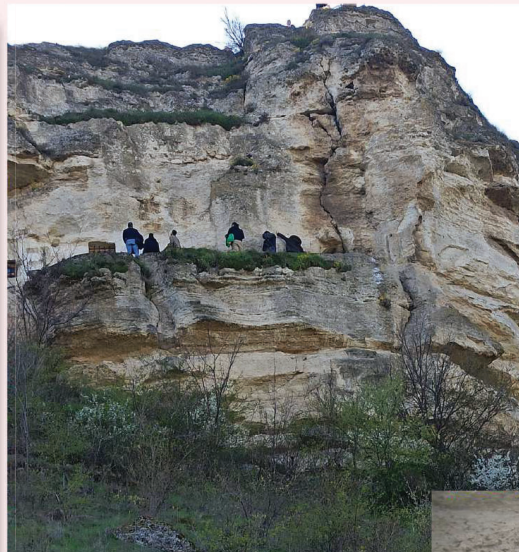
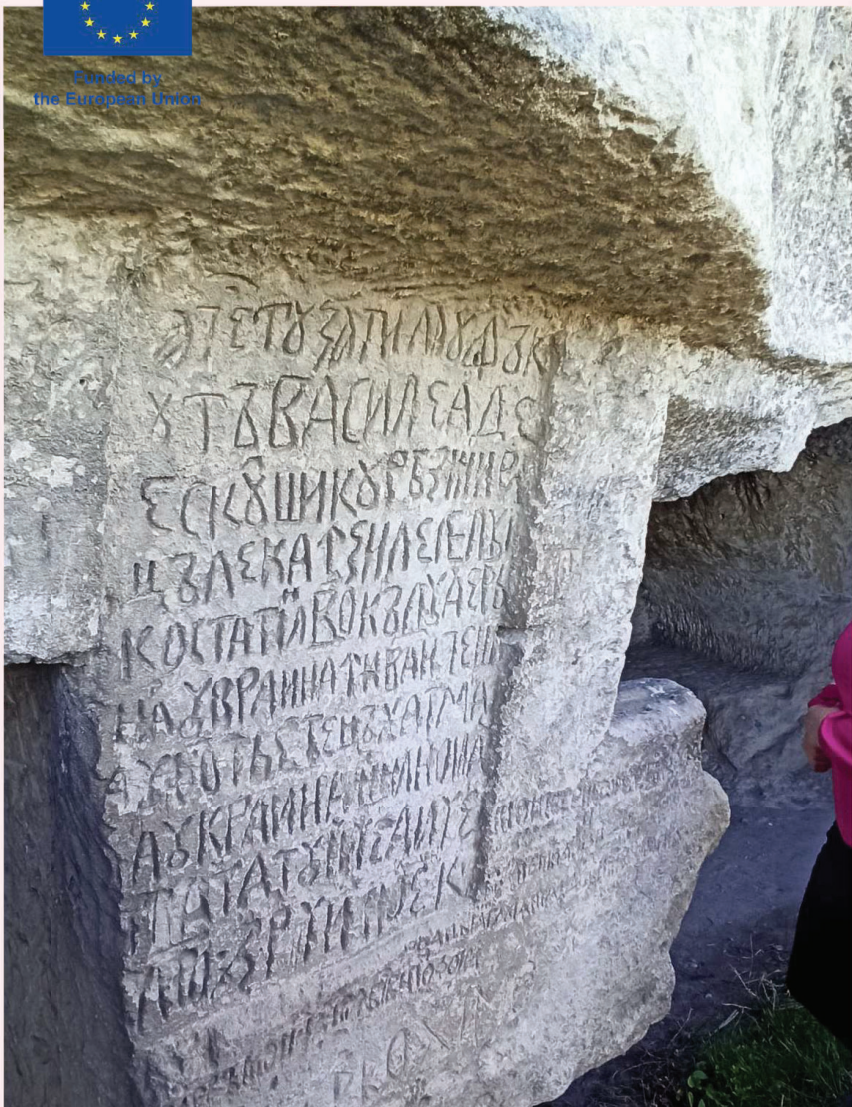


Bosie Hermitage

# Informative tour on April 12, 2025



Funded by  
the European Union



# **Cultural Tourism in the Light of Comparative Castellology between Ukraine and the Romanian Space.**

**Tourist attractions: Medieval military architecture of the Republic of  
Moldova and Ukraine through the lens of Comparative Castellology.**

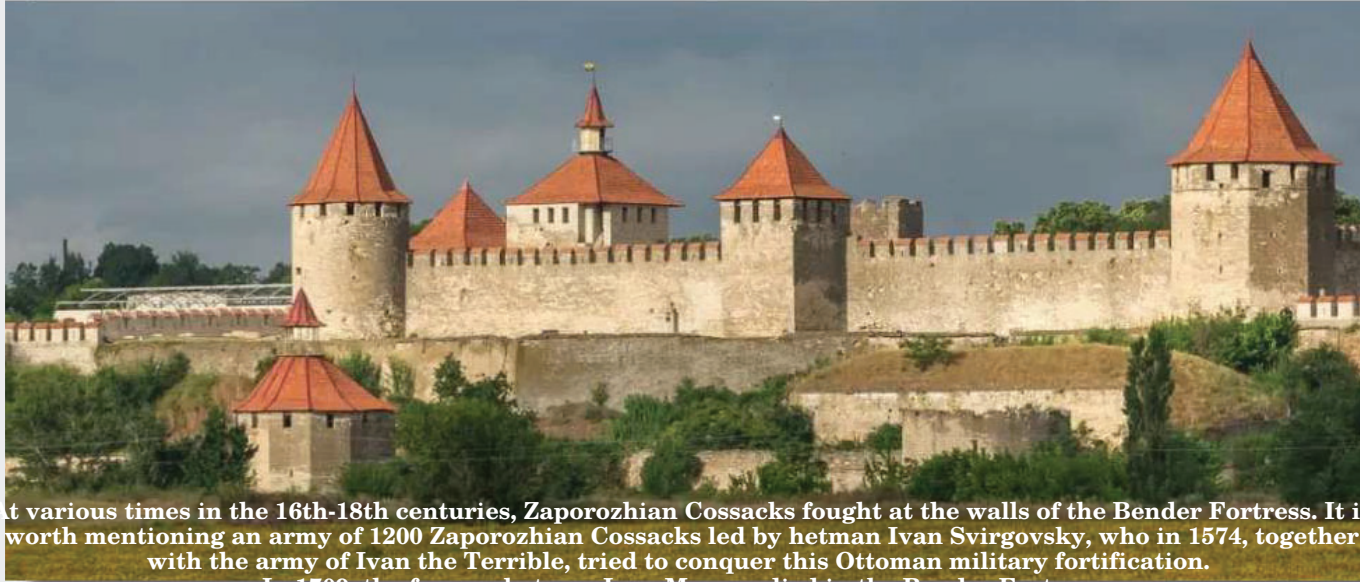
## Tighina/Bender Fortress



“The Tighina/Bender Fortress is one of the largest medieval fortifications in the Prut-Dniester area and, at the same time, one of the least known through systematic research. Together with the fortresses of Hotin, Soroca, Orheiul Vechi and Cetatea Albă, all located on the right bank of the Dniester, they formed an efficient defensive system for defending the borders of Wallachia.

The earliest mention of Tighina, as a settlement and customs post, is found in the commercial privilege of October 6, 1408, granted by Prince Alexander the Good to merchants from Lviv. Mariana Şlapac considers the hypothesis expressed by C.C. Giurescu et al. that there was a Moldavian land guard at Tighina to be the most plausible. wooden, which was later replaced by the Ottomans with a strong stone fortress.

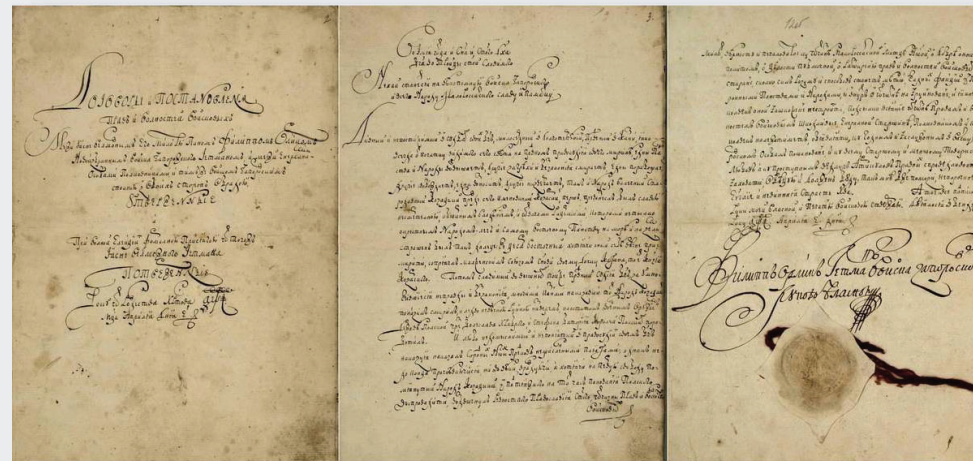
## Tourist objectives of the Route - Bender Fortress



**Filip Orlyk (1672-1742, Iași) is one of the most interesting figures in the history of Ukraine, his personality is on a par with such symbols as Askold's Tomb, the Kiev-Pechersk Lavra, the baptism of Kievan Rus, the Zaporozhian Sikh.**

**On April 5, 1710, at the walls of the Bender Fortress, Filip Orlyk was declared the Hetman of Ukraine, after he read out the document called the Constitution of the Zaporozhian Sikh. The Constitution of Filip Orlyk was the first written constitution in the world, which was 77 years before the US Constitution and 81 years before the French Constitution.**

**At various times in the 16th-18th centuries, Zaporozhian Cossacks fought at the walls of the Bender Fortress. It is worth mentioning an army of 1200 Zaporozhian Cossacks led by hetman Ivan Svirgovsky, who in 1574, together with the army of Ivan the Terrible, tried to conquer this Ottoman military fortification. In 1709, the famous hetman Ivan Mazepa died in the Bender Fortress**



**On April 9, 2010, a monument to the Constitution was opened at the Bender Fortress, erected in honor of the 300th anniversary of its reading. The commemorative sign was built in the form of an engraved book with information in Ukrainian and Latin.**

**Orly Airport in Paris is named after the former owners of the land - the descendants of hetman Philip Orlyk.**

**Tourist objectives of the Route - Open-air Museum, branch of the National History Museum of Moldova- Historical site "Military camp of the Swedish king Charles XII at Varnița" (1711-1713), Varnița village, Anenii Noi district**



The stele dedicated to Hetman Mazepa



In the 1990s, researchers from the National Museum of History of Moldova conducted surface research on the territory of the village of Varnița, where, according to written sources and topographical documents, the last camp of the Swedish king Charles XII was located. Following the investigations, the museum acquired part of the territory on which the "Charles XII Military Camp" branch of the museum was founded. In 1993, near the monument, which was installed by the Romanian Government at the request of Sweden in the 1920s, an area was marked out where, as a result of archaeological excavations, traces of a stone construction and pieces from the 18th century were discovered.

The historical site at Varnița dates back to the beginning of the 18th century, when after losing the Battle of Poltava (June 26, 1709), the King of Sweden, Charles XII, together with about 1000 soldiers, retreated and settled in Bender (July 1709 - July 1711), then in Varnița (July 1711 - February 1713), in the hope of organizing/resuming the fight with Peter the Great of Russia.

In the vicinity of the Swedish settlements lived about 3000 Cossacks (led by Hetman I. Mazepa) and Poles, allies of the Swedes, as well as Armenian, Greek, Tatar and Jewish merchants.

The stele dedicated to I. Mazepa was installed in the historical site of the Swedish King Charles XII's Camp in Varnita on September 25, 1999. The monument is a modest obelisk on which is written in Ukrainian: "In this place, on August 22, 1709, the Hetman of Ukraine Ivan Mazepa died."

It is known that I. Mazepa has no connection with Varnita, he died not in Varnita, but in Bender. It is assumed that Mazepa's first funeral took place in Varnita. According to the will of his nephew Voinarovsky, his coffin was taken to Galati, where he was buried with great pomp in the church "Saint George". The stele was installed in connection with the 290th anniversary of the death of the Ukrainian hetman by the Ukrainian Cultural Society "Chervona Kalina" in Tiraspol. The author of the stele is the architect O. Napolsky.



*The monument dedicated to the Swedish king Charles XII was officially inaugurated in Varnița, on April 20, 1926.*

## Soroca Fortress



## Tourist objectives of the Route from the List of State-Protected Monuments - Soroca Fortress, Soroca District



**In the medieval period, the Soroca Fortress was part of a vast defensive system of Moldova. It was built of wood at the crossing over the Dniester on the site of older fortifications. The Soroca Fortress was documented on July 12, 1499 during the reign of Stephen the Great. In 1543-1546, during the reign of Petru Rareș, the fortress was rebuilt in stone. It is round with a diameter of 37.5 m and includes 5 bastions (towers) equidistant from each other. The fortress is the only medieval monument in Moldova.**

**The inhabitants of the Soroca region guarded the Dniester border on the Otaci - Vadu-Rașcu section of the river, with the three main fords on it: Otaci - Movilău, Soroca - Lampol and Vadu-Rașcu. Old Moldavian border captains from ancient times were stationed at these crossings. These fords probably existed even before 1499. Important merchant roads from Lviv passed through these fords. One of them was the Orhei Road, which started from Hotin, passed through Soroca, Orhei and Tighina, with the final point at the White Fortress. The Soroca Fortress fulfilled its mission: guarding the borders on the Dniester, the fords and the trade routes.**

**In 1997, the collection of the Austrian museum "Minimundus" in Klagenfurt was supplemented with another exhibit - a reduced-scale copy of the Soroca Fortress. In this museum of architectural monuments from around the world, the Soroca fortress was placed alongside other monuments of universal culture: the Great Wall of China, the Suleiman Mosque, the Eiffel Tower, Abu-Simbel, the Statue of Liberty, etc.**

**The Soroca fortress saw many Zaporozhian Cossacks with their legendary hetmans and atamans, who in the 16th-18th centuries fought at the walls of the fortress, or crossed the Dniester at the river ford, crossing these lands.**

**Outstanding historical figures of Ukraine, pages of whose lives are connected with the history of Moldavia (Painter Natalia Pavliusenko, Ukraine)**



**Polish magnate Dmytro Vyshnevetsky (?-1563)  
founder of the Zaporozhian Scythia, hero Baida**



**Hetman Bogdan Khmelnytsky (1596-1657)**



**Hetman Petro Sagaidacnii (1577- 1622)**



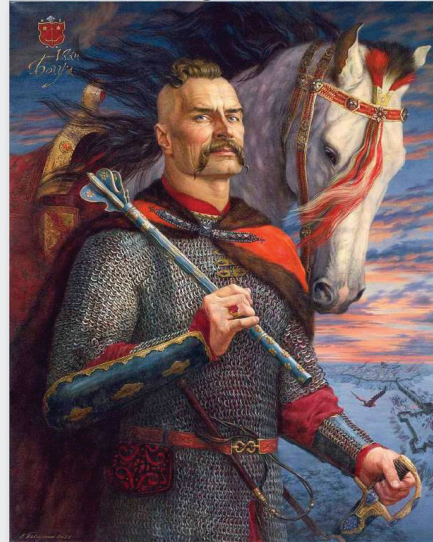
**Ataman Ivan Sirko ( (1610- 1680)**



**Hetman Ivan Mazepa (1639-1709)**



**Hetman Severin Nalivaiko (1560-1597)**

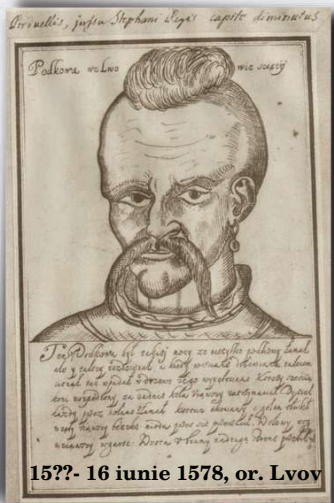


**Hetman Ivan Bogun (1618- 1664)**



**Hetman Petro Doroshenko (1627-1698)**

**Tourist objectives of the Route from the List of state-protected monuments- Soroca Fortress linked to the history of prominent historical figures who passed through here - the legendary hero Nicoară Potcoavă**



15??- 16 iunie 1578, or. Lvov

On November 29, 1577, Ioan Nicoară Potcoavă wrote to the Saxons of Bistrita that he had taken the throne, calling himself, in the respective letter, "Ioan by the grace of God, prince of the Country of Moldavia, lord and true heir". Forgotten heroes of the Romanian people: Ioan Nicoară Potcoavă, brother of the ruler of Moldavia, the rebel Ioan Vodă cel Viteaz, hetman of the Zaporozhian Cossacks (keeping a true tradition of the Moldavian hetmans who led the Cossacks into the steppes of today's Ukraine), and finally even the ruler of Moldavia, after entering Moldavia with the support of the Cossacks and winning the battle against Petru Șchiopul.



The postage stamp contains the words of T. Șevcenco: "От де, люди, наша слава, слава України!"

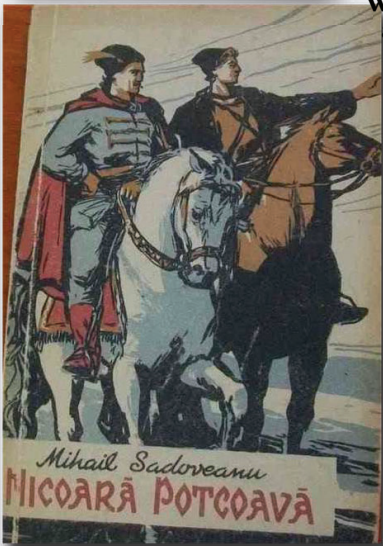
Monuments dedicated to Ioan Nicoară Potcoavă are scattered throughout today's Ukraine, from the vicinity of the former Polish territories to the lower steppes of Ukraine that descend to the mouths of the Danube. In Romania, apart from Mihail Sadoveanu's novel and Taras Șevcenko's poem from 1840, "Ivan Pidkova" (Ioan Potcoavă), promoted especially during the communist period, little is known about this hero of the Romanians. Celebrated and honored as a "Ukrainian hero", Ioan Nicoară Potcoavă remains in the history of the Romanian nation as a fearless leader actively involved in the anti-Ottoman struggle, like his brother (n.r. he was a half-brother with Ioan Vodă cel Viteaz).

- Two brothers with extraordinary physical strength:*
- the first, Ioan Vodă cel Viteaz or Ioan Vodă cel Cumplit, in the battle of the Cahul lake he fired a cannon after himself;
  - the second, Ioan Nicoară Potcoavă, could bend horseshoes with his bare hands;



or. Lvov

On November 11, 1577, Ioan Potcoavă entered Moldova through Soroca, (Grigore Ureche, Chronicle of Moldova, p. 208), with an army of lower Cossacks (Zaporozhians), led by hetman Shah. June 15??- 16, 1578, Lviv



## White Fortress, Ukraine



## Hotyn Fortress, Ukraine



**Kamenets-Podolsk Fortress,  
Ukraine**



**IMAGEBANK UKRAINE**

**Synergies of cultural and historical sites of the  
Romanian and Ukrainian spaces.**

**Tourist objectives of the Route - Obelisk of Polish Hetman Stanislaw Zolkiewsky, located near the village of Berezovca, Ocnita district**



«Battle of Tura - year 1620», painter Vitold Pivnitskii (1878)



The Crown Hetman of the Polish-Lithuanian Commonwealth, Stanislaw Zolkiewsky (1547-1620), patronized and supported the young Petru Movilă. He had close ties with the Zaporozhian Cossacks.

*Thousands of Zaporozhian Cossacks participated in the Battle of Tura (1620). Bogdan Khmelnytsky's father was killed in the battle, and Bogdan Khmelnytsky was taken prisoner, after which he spent two years in captivity in the Ottoman Empire.*



Lithograph by Napoleon Ordy, 1875



The obelisk on the site of the death of Polish Hetman Stanislaw Zolkiewsky (called by locals "Leah's Pillar") is located near the village of Berezovca, Ocnita district, reconstructed by Senate of Poland. The oldest monument in the Republic of Moldova - 1621.



«Death of Hetman Zolkiewsky», painter Valeri Elias-Radzikovskii, 1876



**Poland, Ukraine, Republic of Moldova cultural-  
historical synergies  
Informative tour from August 9, 2024**

**The tourist attractions of the Route have a synergistic connection with the tourist attractions of Ukraine - the city of Zholkva, Lviv region**



The city of Zholkva, Lviv region, Ukraine was founded by the famous Polish magnate Stanislaw Zolkiewsky. The city of Zholkva is built according to the principle of an "ideal city" from the Baroque era. Or. Zholkva was the residence of the king of the Polish-Lithuanian Commonwealth Jan III Sobieski (great-grandson of Stanislaw Zolkiewsky).

The head of Stanislaw Zolkiewsky, cut off from his lifeless body after the Battle of Tutora (1620), was taken to the Sultan in Istanbul, and was redeemed two years later by the wife of Hetman Zolkiewski Regina for a fabulously large sum of 2 million gold coins.

Regina Zolkiewski organized the installation of the commemorative monument on the battlefield of Țuțora, today a tourist attraction of international importance in the Republic of Moldova.

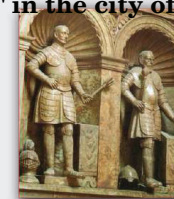


In the Basilian Monastery in the city of Jovkva, Metropolitan Dosoftei (1624-1693) is buried - "language maker and theologian of ecumenical Orthodoxy"

The Crown Hetman of the Republika Srpska Stanislaw Zolkiewsky is buried in the Catholic Cathedral in the center of the city of Jovkva.

In the city of Jovkva for 75 years the relics of the Holy Great Martyr John the New were found, which are currently in the Monastery "St. John the New" in the city of Suceava.

*In 1610, under the leadership of Hetman Stanislaw Zolkiewsky, the Polish-Lithuanian Commonwealth army achieved victory in the Battle of Klushino and occupied the city of Moscow.*



Monument to Queen Zolkiewsky in front of the Palace

**Tourist destinations from the National Ecclesiastical Heritage List -  
Căpriana Monastery (the eternal resting place of the Holy Hierarch Gavriil Bănulescu-Bodoni)**



**Gavriil Bănulescu-Bodoni (1746-1821), was Metropolitan of Moldavia, Poltava, Kiev and later of Bessarabia. Gavriil Bănulescu-Bodoni completed his studies in Transylvania, then at the Theological Academy in Kiev (1771-1773). Between 1782 and 1784 he was a professor at the Poltava Seminary, between 1786 and 1791 rector of the Poltava Seminary. Metropolitan of Ekaterinoslavl and later Novorossiisk (1793 - 1799), then of Kiev and Galicia (1799- 1803). He retired in 1803, settling in Odessa. On August 21, 1813, he was appointed head of the new Archbishopric of Bessarabia, with residence in Chisinau, created at his request.**



## Muzeul Sfântului Ierarh Gavriil din Mănăstirea Căpřiana



The bas-relief of Metropolitan Gavriil Bănuțescu-Bodon on the street with the same name in Chisinau



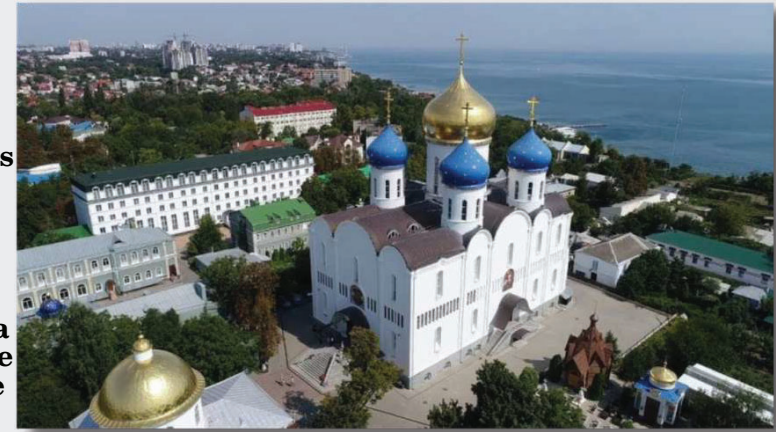
On May 6, in the context of Europe Days 2021, in the Republic of Moldova at the Căpřiana Monastery, the Museum of Saint Hierarch Gavriil was inaugurated - the only religious museum in the Republic of Moldova, which houses the pieces recovered, in 2016, from the crypt of Metropolitan Gavriil Bănuțescu-Bodoni. The archaeological remains were restored at the "Moldova" National Museum Complex in Iași. The opening of the museum took place within the framework of the cross-border cooperation project "Revitalization of the Căpřiana Monastery for the promotion of the unique ecclesiastical heritage through cross-border cooperation and digitization" (EITforCulture)



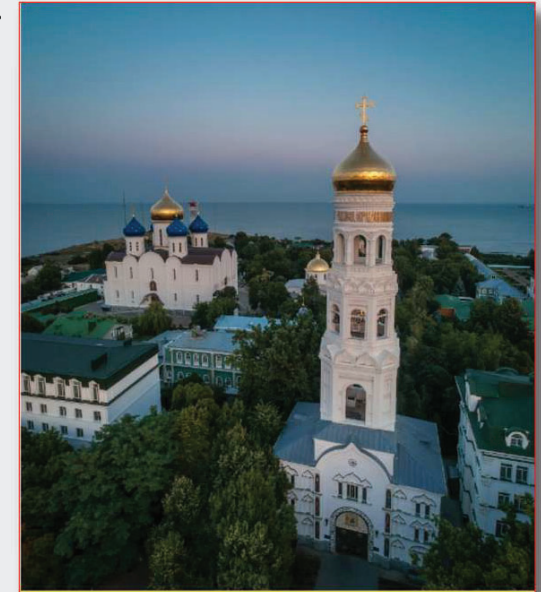
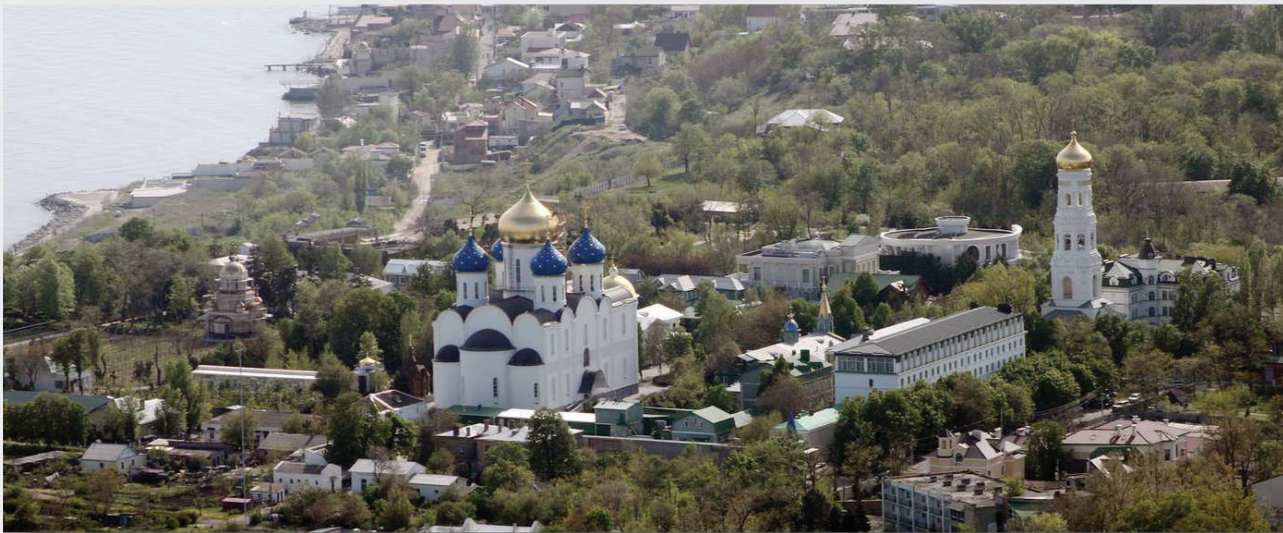
## Metropolitan Gavriil Bănulescu-Bodoni in the history of the city of Odessa, Ukraine



In 1794, Gavriil Bănulescu-Bodoni, as metropolitan, participated in the founding ceremony of the city of Odessa and laid the first stone at the foundation of the first cathedrals of the city, later he supported the establishment of medicine and music courses at the Theological Academy here. Living in Odessa, the metropolitan built a house and a chapel on the seashore, where he established his home and where it is still the residence of the hierarchs of Odessa.



In Odessa, Gavriil Banulescu-Bodoni in 1814 founded the Monastery of monks dedicated to the "Assumption of the Virgin Mary" with the money of a Moldovan nobleman Alexandru Teutul.



# Ukrainians in Moldova, Romanians in Ukraine.

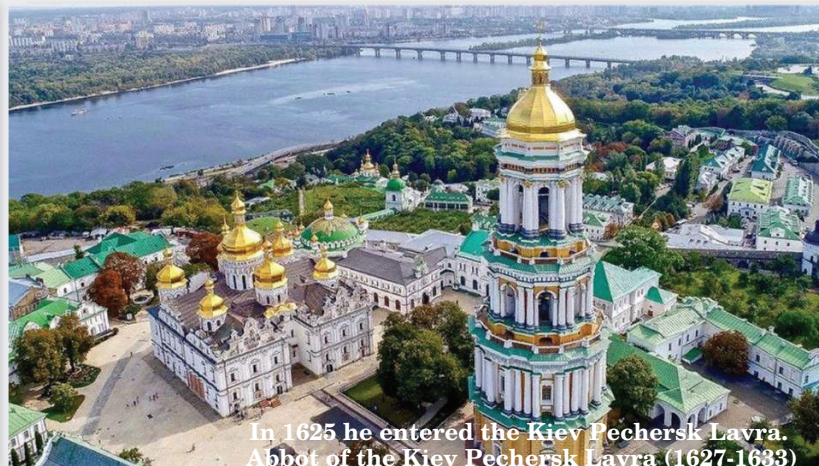
**Tourist objectives: Monuments, architectural sites, commemorative  
plaques, etc.**

## Tourist objectives of the Route - Monument to Metropolitan Petru Movilă

**Metropolitan Petru Movilă (1596, Suceava-1647, Kiev), son of the ruler Simion Movilă. Since 1633 Metropolitan of Kiev, Galicia and All Russia.**

**Metropolitan Petru Movilă was first and foremost a defender of the Orthodox faith, a role that the entire Orthodox Church recognizes and honors.**

*Monument to Metropolitan Petru Movilă, Chişinău, at the intersection of Ştefan cel Mare și Sfânt boulevard and Mitropolitul Petru Movilă street (installed 22.12.1996, sculptors B.Dubrovin and G.Dubrovin)*



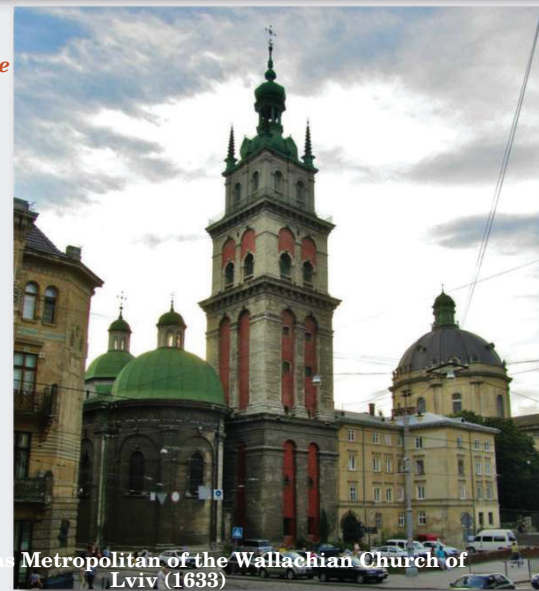
*In 1625 he entered the Kiev Pechersk Lavra. Abbot of the Kiev Pechersk Lavra (1627-1633)*

*Peter Movila participated in the Battle of Tutora in 1620 (alongside Hetman Stanislaw Zolkiewsky) and in 1622 in the Battle of Hotin.*

**The Holy Synod of the Ukrainian Orthodox Church canonized Metropolitan Peter Movila in 1996, on the occasion of the 400th anniversary of his birth.**

**Recognition by the Orthodox Churches of Ukraine, Romania, the Republic of Moldova, Poland, and Russia.**

**Metropolitan Petru Movilă contributed to the safeguarding of the cultural heritage of Ukraine, which is included in the representative list of the UNESCO material heritage: the Caves (Pecerska) Lavra in Kiev, the Saint Sophia Cathedral in Kiev.**



*Enthroned as Metropolitan of the Wallachian Church of Lviv (1633)*

**In 1633, Metropolitan Petru Movilă founded a theological college in Kiev, from which the famous Kiev Theological Spiritual Academy would develop. Currently, the prestigious institution in Ukraine is called the National University "Kiev Movilă Academy". Metropolitan Petru Movilă founded the printing houses in Kiev, Câmpulung (1635) and Iași (1642). By agreement with Metropolitan Varlaam of Moldavia and the ruler of Moldavia Vasile Lupu, Metropolitan Petru Movilă sent to Iași a group of teachers with a lot of Latin literature, led by Sofronie Pociatki, who in 1640 laid the foundations of higher education in Moldavia, having the college in Kiev as a model. This is the Basilian College in Iași.**

## Tourist attractions of the Route - Central Cathedral in the city of Chisinau



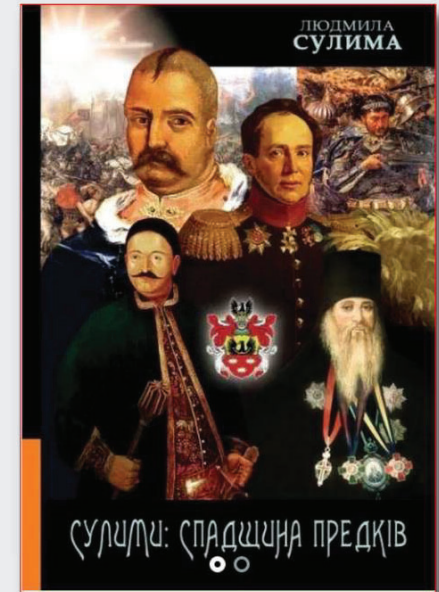
(1772 - 1844)

Archbishop Dimitri Sulima was of Ukrainian origin. Dimitri Sulima graduated from the Poltava Theological Seminary, where he was a professor and rector Gavriil Banulescu-Bodoni. Dimitri (Sulima) came to the leadership of the diocese in 1821, until then he was the vicar bishop of Tighina and Akerman (since 1811).

In the period 1833-1836 he led the construction of the Central Cathedral in the city of Chisinau, where after his death he was buried.



Legendary Hetman  
Ivan Sulima (?-1635)



"Сулими: предків предків"  
Author Liudmila Sulima

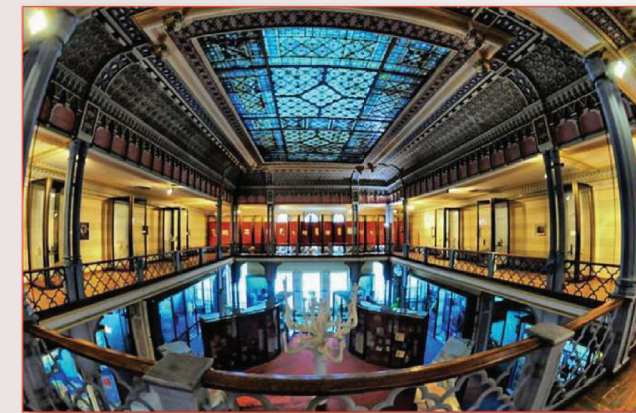
Ivan Sulima in the 20-30s of the 17th century was one of the most successful leaders of the sea campaigns of the Zaporozhian Cossacks.

The Sulimas were one of the richest and most influential families, whose representatives held leading positions in the Zaporozhian Sich and in the governments of the Ukrainian Hetmanate.

The rich heritage of the Sulima family is a valuable monument of the history and culture of the Ukrainian people.

From a Ukrainian song from the 17th century:  
"От і вийшли запорожці, хоч тисяча й двісті,  
Де багацько да за ними зведеться користи.  
Попереду пан Сулима, отаман кошовий,  
Чого ж жаху завдавати, як він чорнобровий."

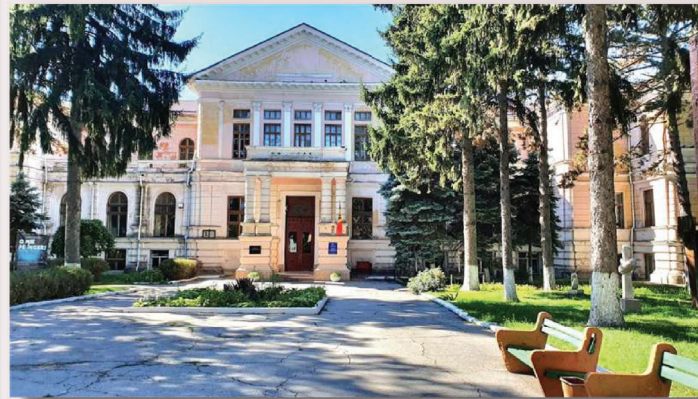
**Tourist objectives of the Route from the Register of State-Protected Monuments of the Republic of Moldova - buildings designed by the architect Vladimir Țiganco (1854-1919) (of Ukrainian ethnicity)**



**Museum building (officially – “Building of the National Museum of Ethnography and Natural History, former Museum of Zoo-Agriculture and Folk Crafts), 1903-1905**



**“Saint Hierarch Nicholas” Church, 1901**



**Headquarters of the Academy of Music, Theater and Fine Arts (AMTAP), (1902-1904), “Building of the former gymnasium for boys no. 3, where the Act of Union was voted by the Country Council on March 27, 1918”)**





*He was born on May 21, 1924  
in the village of Romăncăuți,  
Chernivtsi region, Ukraine.*

## **Constantin Popovici (1924-2010)**

**academician, scientific researcher principal, doctor of philology, specialist in literary theory. Director of the Institute of National Minorities of the Academy of Sciences (1992–1999). Research activity includes the study of Moldovan-Ukrainian literary relations and contemporary Ukrainian artistic literature. The results of scientific activity have been published in over 50 books (monographs, thematic collections, sketches, journalism, artistic literature). It is worth noting that C. Popovici carried out his creative activity in three languages: Moldovan/Romanian, Russian and Ukrainian.**

**Constantin Popovici during the Second World War became a military translator, then a liaison officer in the Soviet army. After the war he continued his studies at the University of Chernivtsi, becoming a professor of literature.**

**In 1955 he came to Moldova, where Popovici distinguished himself as an active participant in the post-war cultural reconstruction of Moldova. He taught courses on Moldovan and Romanian literature, which immediately attracted the attention of students and fellow teachers. Thanks to his doctoral thesis "The Life and Literary Activity of Mihai Eminescu", the Scientific Society of Eminescu of Moldova was founded. In the following years, he repeatedly returned to this topic. He also actively studied the work of Ion Creangă in the context of East Slavic folklore, the Moldavian roots of Mihail Koțiubinskiy. Constantin Popovici was one of the promoters of research into Ukrainian culture in Moldova. On his initiative, the Institute of National Minorities (later the Institute of Interethnic Studies, today the Institute of Cultural Heritage under the Ministry of Culture of the Republic of Moldova) was established, within which the Ukrainian section operated. During his life, he published 40 books and almost 500 publications, including a series of articles for Moldovan, Ukrainian and Russian encyclopedic publications, and became the first Ukrainian to publish his trilogy in Moldova.**

*For meritorious deeds and outstanding achievements in the field of science and not only, Constantin Popovici was decorated with 20 orders and about 30 medals by eight countries and was awarded several honorary titles, including:*

- Order of the War for the Defense of the Fatherland, 2nd degree;*
- Honored Scientist of the Republic of Moldova;*
- Doctor of Philological Sciences, Professor, Academician of the Academy of Sciences of Moldova;*
- Doctor Honoris Causa of the National University of Chernivtsi;*
- Medal of the Academy of Sciences of Moldova "D. Cantemir";*
- Title of Prince of the International Order of Archstrategist Michael;*
- The highest distinction of the country - the Order of the Republic;*
- "Order of Merit" of Ukraine;*
- Order "Knight's Cross of the Order of Merit" of the Ukrainian associations in Canada;*
- The only laureate from Moldova of the international prize "Andrei Pervozvanii", awarded by the Russian Federation;*
- Numerous literary awards, including from the Cambridge International Center in Great Britain, which declared Constantin Popovici - "Person of the Year 1998-1999";*
- "Kotlarevsky" Prize, Ukraine, etc.*

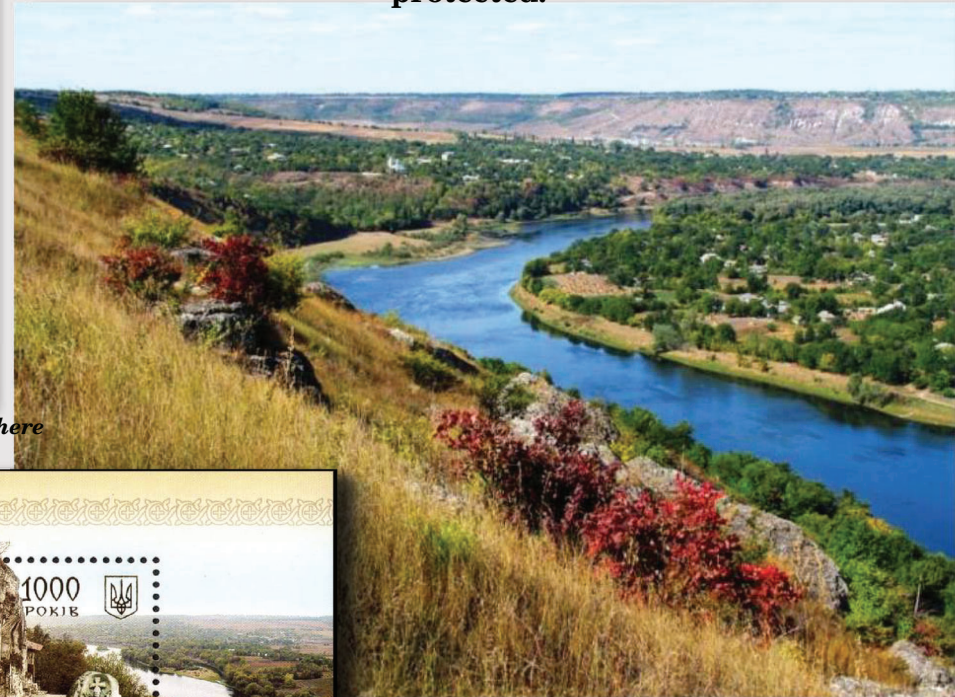
**The Ukrainian ethnic minority in the Republic  
of Moldova:**

**Villages with Ukrainian population, Preserved  
national language and traditions, Museums,  
Cultural centers, Libraries, Festivals,  
PEOPLE...**

**Tourist objectives of the Route in the Republic of Moldova - Naslavcea - village with 86% population of ethnic Ukrainians in Ocnia district, where the Inima Dniester Island is located, the northernmost point of the Republic of Moldova**



The village of Naslavcea is located on the right bank of the Dniester. The territories, which include the tectonic rift north of Naslavcea with an area of 82 hectares and the sector with steep banks of the Dniester River with an area of 308 hectares between the villages of Lencauți and Naslavcea are protected.



*On the opposite bank of the Dniester River, in Ukraine, is the famous Leadovo rock monastery, where it is believed that Saint Anthony of the Caves lived and prayed (Antonii Pecerskii)*



*To the south of the village lies the landscape reserve "At 33 fords". It is the northernmost landscape reserve in the republic. The village is surrounded by numerous natural monuments.*

**Tourist attractions of the Route - "The Parental House" of the folk craftsman Tatiana Popa, Palanca village, Calarasi district**



The Parental House is not for sale, but can become a real tourist attraction, tells us Tatiana Popa, founder of the "Parental House" museum in the village of Palanca, Călărași (most of the village's inhabitants are of Ukrainian ethnicity - Bukovina Guțuli). The museum was opened in 2000, it is a living museum under the open sky. The goal of the museum is the revival of traditions and customs in the parental house in the country, which are dying in our daily lives.

Tatiana Popa was decorated, on October 15, 2021, by the President of the country, Maia Sandu, with the "Order of the Republic".



**"Malanca de la Palanca" Festival.** "Malanca" comes from "Saint Melania" celebrated on December 31, according to the new calendar, and January 13, according to the old style. The date on which it is celebrated (organized), January 13 and 14, also comes from here. Legend has it that "Malanca" was the daughter of the mayor ("Fată mare de-mparat") of a locality in Ukraine, who was killed by the Tatars while trying to defend her town from the hordes. The text of the carol also comes from Ukraine, sometimes translated and adapted into Romanian. Traditional social masks are made for the holiday, representing evil and good spirits.

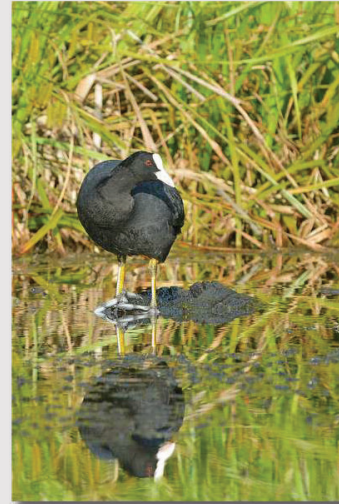
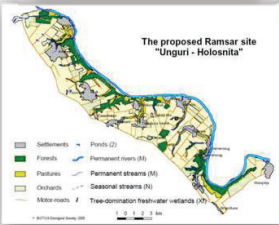




**Ms. Tatiana  
Popa holds the  
Honorific  
Title of the  
“LIVING  
HUMAN  
TREASURE”,  
UNESCO**



**Tourist objectives of the Route - Unguri village, Ocnita district - Unguri-Holosnita area on the border with Ukraine - protected area of the Republic of Moldova, wetland of international importance under number 1500 in the Ramsar List, being introduced on September 14, 2005**



**Unguri is a village in Ocnita district, Republic of Moldova with a 92% population of Ukrainian ethnicity, called the Moldavian Carpathians, little Switzerland for its location. The village of Unguri is mentioned in documents in 1629. The church in the village of Unguri is included in the Register of State Protected Monuments of the Republic of Moldova.**



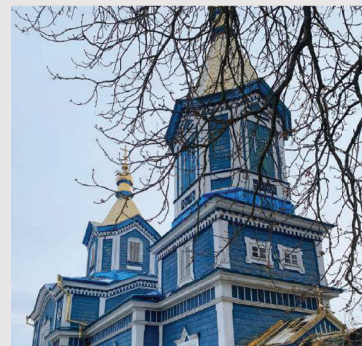
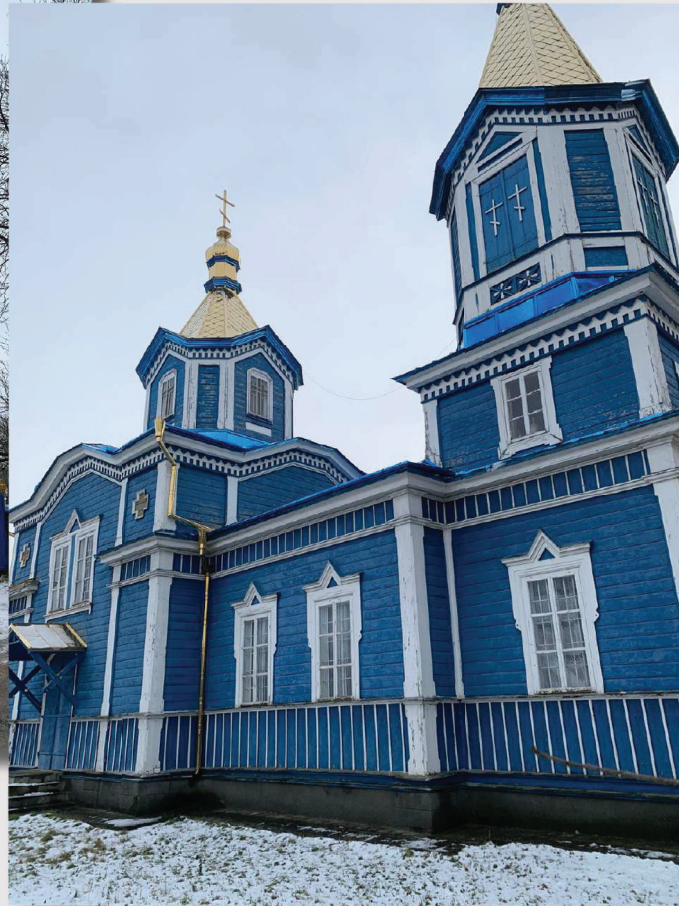
*Since November 28, 2018, the bridge over the Dniester River near the settlements of Unguri (Ocnita) and Bronita (Vinita) on the Moldovan-Ukrainian border has been opened for international traffic. Thus, the circulation of means of transport for passengers and goods was allowed, with the maximum authorized mass of up to 3.5 tons.*





MINISTERUL CULTURII  
AL REPUBLICII MOLDOVA

**Tourist objectives of the Route - Beleavița village, Briceni district / Informative tour from 23.11.2024**  
**The wooden church "Saint Nicholas"**

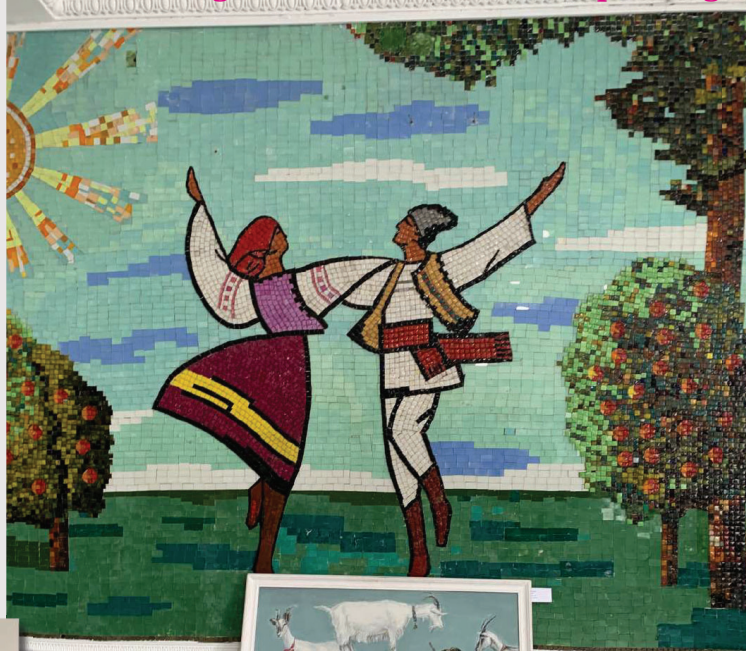


**Architectural monument of national importance**  
**dates from 1902**

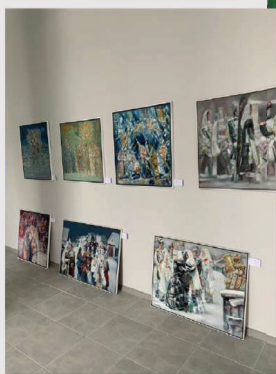


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**Tourist objectives of the Route - Beleavița village, Briceni district**  
**Informative tour from 23.11.2024 / Beleavița village culture house**  
**with unique mosaic paintings and**  
**Permanent exhibition of the painter Mihail Statnăi, the collection**  
**donated to his native village includes more than 100 paintings**



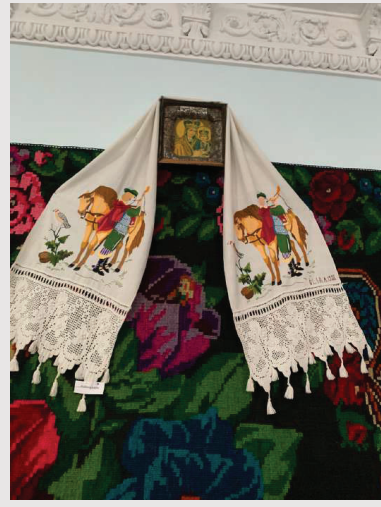
Mihail Statnăi was born in 1942 in the village of Beleavița  
Mayor Maria Prisăcari is seeking funds for the capital repair of the Culture House in the village of Beleavița.



Mihail Statnăi's father was Ukrainian, but his mother was Moldovan



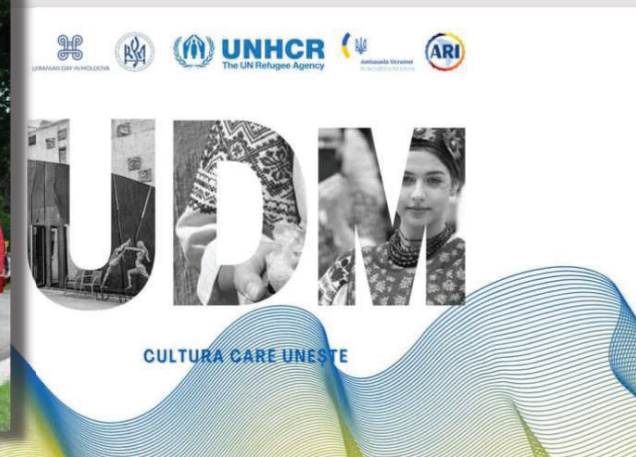
**Tourist objectives of the Route - Beleavini village, Briceni district / Information tour from 23.11.2024**  
**Beleavini village culture house / Village museum**



**Tourist objectives of the Route from the Agenda of thematic cultural events in the Republic of Moldova**



*Ukrainian folklore collective «Червона троянда», Musaitu village, Taraclia district (70% of the population of Musaitu village are of Ukrainian origin)*



UDM – a festival that popularizes Ukrainian culture and develops humanitarian ties between Ukraine and Moldova.



In 2022, the first edition of the "Ukrainian Day in Moldova" Festival took place.



**Tourist objectives of the Route from the Agenda of cultural events in the Republic of Moldova - Gastronomic festivals**

**The culture of cooking Ukrainian borscht was included in the UNESCO Intangible Cultural Heritage List**

**In 2022, the Ukrainian Borsch Festival took place for the first time in the Republic of Moldova.**

**Ukrainians from different areas of the Republic of Moldova have their own special recipes for preparing Ukrainian borsch, as well as other dishes from Ukrainian cuisine.**



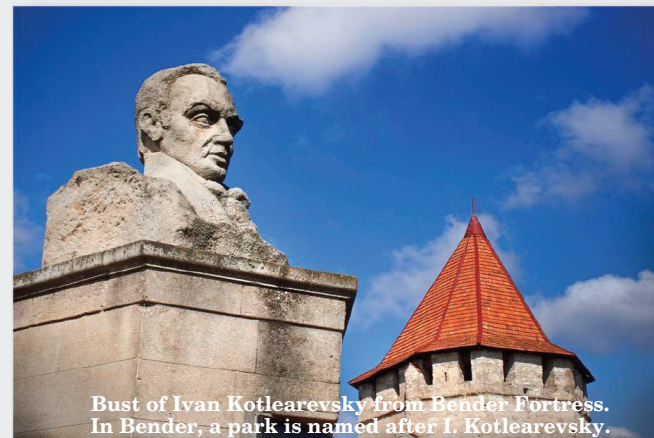
**Literature, theater, music, cinema, exhibitions, etc. -  
continuous cultural interconnection ...**

**Tourist objectives: Theaters, Concert Halls, Cinemas, Libraries, Houses of  
Culture, Exhibitions and Vernissages, Festivals, Conferences, etc.**

**Tourist objectives of the Route - National Museum of Romanian Literature, Libraries, Thematic Exhibitions**

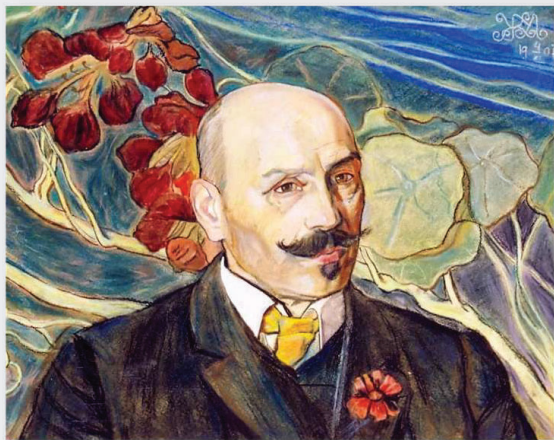


**Taras Shevchenko (1814-1861)**  
 Over the years, Taras Shevchenko has become the symbolic image of the Ukrainian spirit, and his volume of verses "The Cobzar" is the most read book in Ukraine, after the Bible, being considered, in fact, the Bible, the Gospel or the Psalms of the Ukrainian nation. In the works of many artists, it appears on the table next to bread, and many of Shevchenko's verses are sewn onto Ukrainian flowered tablecloths.  
 "The Cobzar" also enjoyed two translations into Romanian, the first by Victor Tulbure, and the second by Ioan Cozmei.



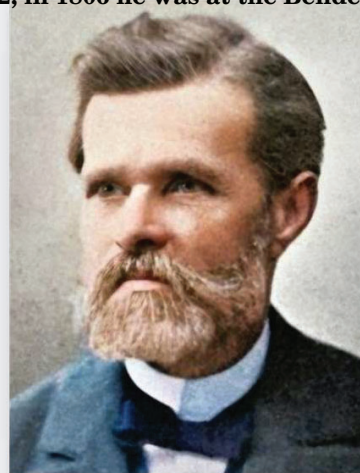
Bust of Ivan Kotliarevsky from Bender Fortress. In Bender, a park is named after I. Kotliarevsky.

**Ivan Kotliarevsky (1769-1838)** - from Zaporozhian Cossacks, considered a pioneer of modern literature in Ukraine, laid the foundations of Ukrainian dramaturgy and consecrated the Ukrainian language as a literary language. He participated in the Russian-Turkish military campaign of 1806-1812, in 1806 he was at the Bender Fortress.



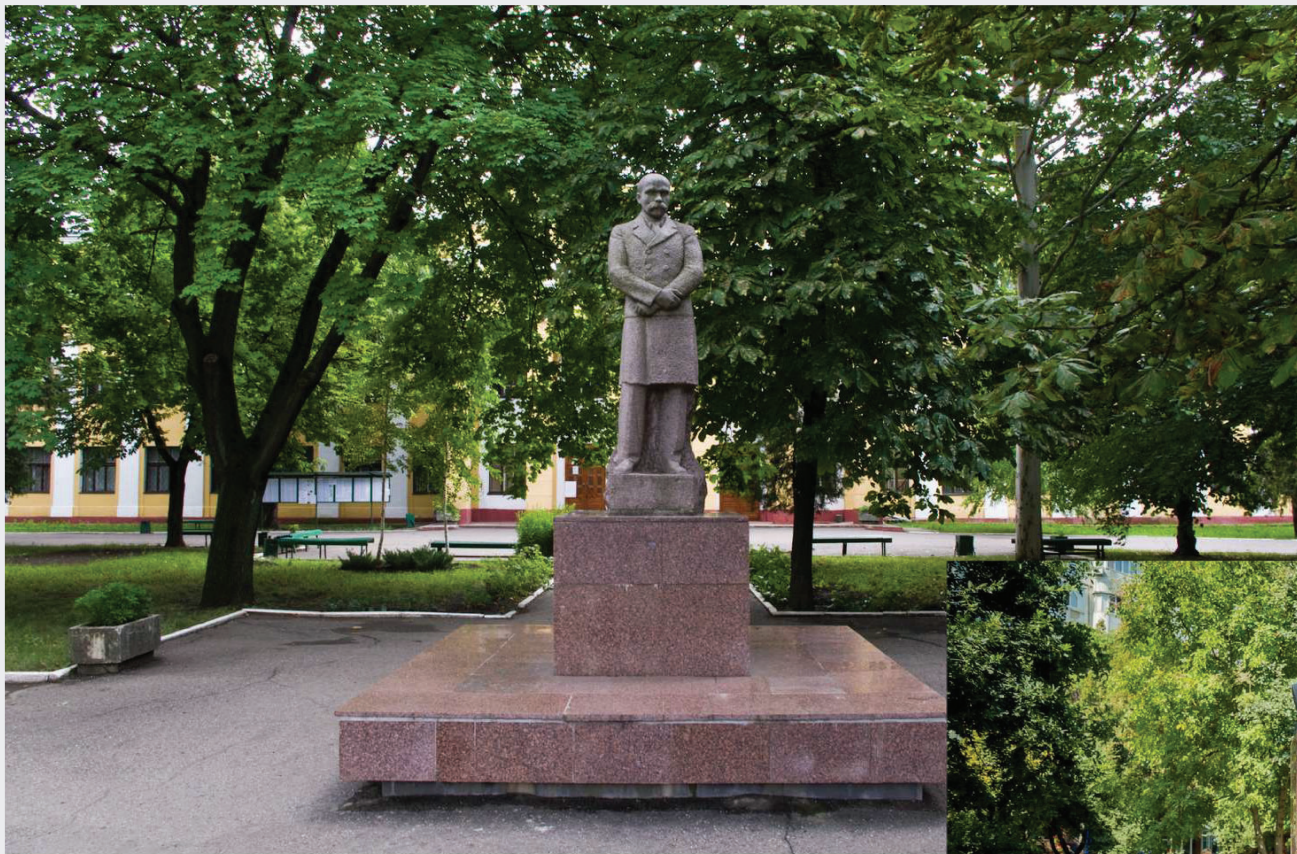
**Mihail Kociubinski (1864-1913)**  
 Kociubinski's mother comes from the Moldovan noble family Abaz, who together with Dimitrie Cantemir in 1711 moved to the territory of the Russian Empire.

**Ivan Neciui-Levitsky (1838 -1918)** - Ukrainian classical writer, in 1873-1885 he was a teacher at the Gymnasium No. 1 for boys in Chisinau. Most of his works he wrote while in Bessarabia. A stadium and a high school in Chisinau are named after Ivan Neciui-Levitsky. Levitski a family of Moldovan nobles



**Olga Kobaleanska (1863-1942)**, Ukrainian writer, was born in Gura Humorului, Bukovina, today Suceava County, Romania. She lived in Suceava, Câmpulung-Moldovenesc, Chernivtsi, etc.

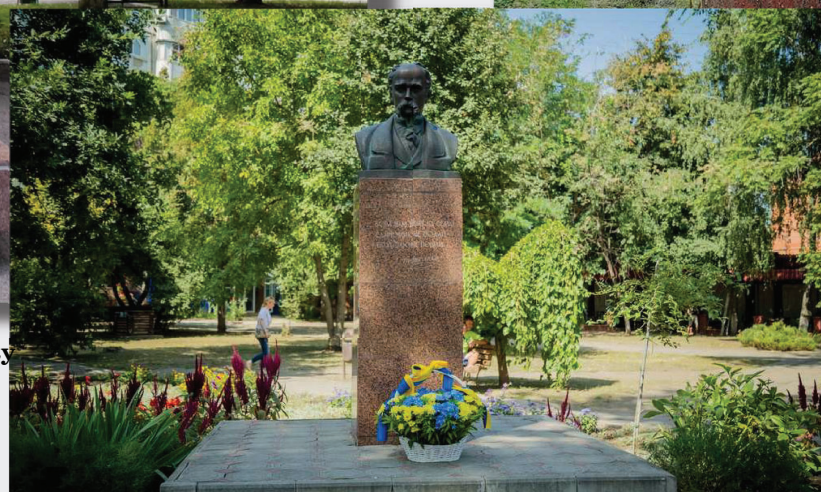
**Tourist attractions of the Route - Monuments to Taras Shevchenko, other prominent historical figures on the theme of the route**



**The monument to Taras Shevchenko in front of the Transnistrian University "Taras Shevchenko", city of Tiraspol. Installed in 1980.**



**The monument to Taras Shevchenko in the city of Chisinau (installed in 2006), in front of the gymnasium "Taras Shevchenko". Sculptor - Master of Art Petru Gherman.**



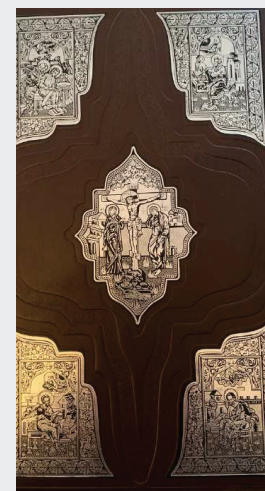
**The bust of Taras Shevchenko installed in 2002 in the square named after the poet in the city of Balti. Author - Ukrainian sculptor Ivan Samotos.**



# Tourist objectives of the Route - Theater-Museum "Taras Shevchenko", the city of Tiraspol / Information tour from 16.11.2024



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**UNESCO Common Heritage.**

**Cultural Routes of the Council of Europe, to which  
Ukraine and the Republic of Moldova have joined**

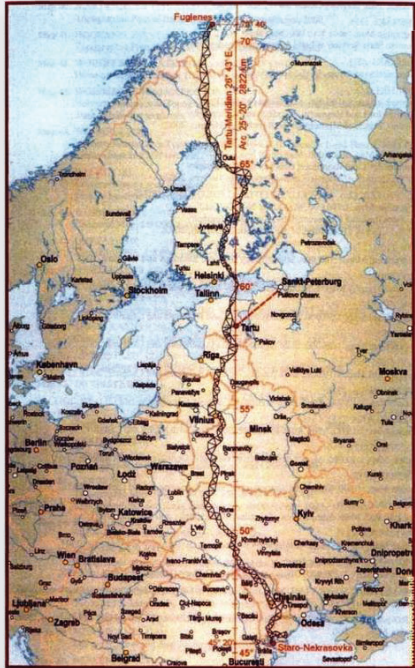
Promotion of tourist attractions of Ukraine, the Republic of Moldova from the List of UNESCO common heritage



The Struve Geodetic Arc is a network of 265 observation points, represented by stone cubes with a side of two meters, arranged on a relative trajectory between Hammerfest (Norway) and **Nekrasovka-Veche (Ukraine)**. This network was designed with the aim of assessing terrestrial parameters, shape, size. The Struve Geodetic Arc, over the course of 40 years, between 1816–1855, underwent changes. Now this Arc measures 2,820 kilometers, has 34 observation points, included in the UNESCO heritage since July 2005.

The arc crosses the territory of 10 countries, respectively with observation points: Norway (4), Sweden (4), Finland (6), Russia (2), Estonia (3), Latvia (2), Lithuania (3), Belarus (5), **Ukraine (4) and Moldova (1)**.

Near the village of Rudi, Soroca district, there is one of the observation points of the Struve Geodetic Arc. On the territory of Bessarabia there were 27 observation points, but now only one remains.



## Promotion of tourist attractions of Ukraine, the Republic of Moldova from the UNESCO Common Heritage List

The Lower Prut Biosphere Reserve was included in the UNESCO World Network of Biosphere Reserves, recognized by the Man and the Biosphere (MaB) program, approved by the decision of the UNESCO Conference of the Parties of July 25, 2018.

The World Network of Biosphere Reserves currently includes 738 natural sites of international importance in 134 countries, including 8 natural sites in Ukraine.

The creation of the first Biosphere Reserve in the Republic of Moldova was supported by the European Union, through the Joint Operational Programme Romania-Ukraine-Republic of Moldova 2007-2013, a project under the European Neighbourhood and Partnership Instrument and co-financed by the participating states in the programme "Strengthening the network of protected natural areas for the protection of biodiversity and sustainable development in the Danube Delta and Lower Prut region - PAN Nature" implemented by the Moldsilva Agency.



The Republic of Moldova became a full member of UNESCO on May 27, 1992.

# Ukraine and the Republic of Moldova have joined the Cultural Route of the Council of Europe “ITER VITIS - Les Chemins de la Vigne”



Cultural Route of the  
Itinéraire Culturel du  
COUNCIL OF EUROPE  
  
CONSEIL DE L'EUROPE



The Republic of Moldova affiliated on February 28, 2020 to the Cultural Route of the Council of Europe "ITER VITIS - Les Chemins de la Vigne" with the tourist attractions of the "Wine Route" of the Republic of Moldova.

Ukraine has joined to the Cultural Route of the Council of Europe “ITER VITIS- Les Chemins de la Vigne” in 2021.

It is important to revitalize and strengthen the synergy between Ukraine and the Republic of Moldova in promoting the tourist attractions of the Cultural Route of the Council of Europe “ITER VITIS- Les Chemins de la Vigne” at the international level.



**Bilateral Cave “Emil Racoviță”**  
**Republic of Moldova-Ukraine**

**Strategic Investment Project:**  
**Cave Hospitals for Rehabilitation of the Wounded in**  
**Ukraine.**



Gypsum quarry of the "Knauf" Company, village Criva



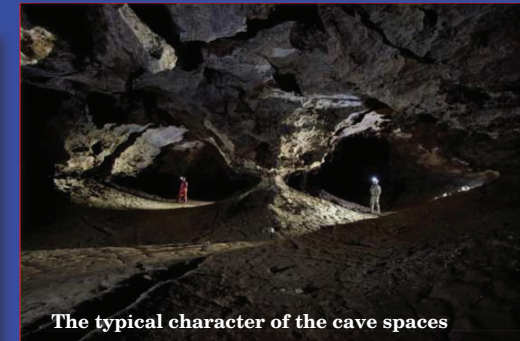
The sculpture "Cinderella" with a gypsum crystal in her hand

### Tourist Objectives of the Route - Cave "Emil Racoviță"

Cave "Emil Racoviță" ("Cinderella") - the third longest gypsum cave in the world and the 26th longest cave in the world.

The cave is located in the Eastern European region, in the place where the borders of three states almost intersect: Ukraine, the Republic of Moldova and Romania. The cave "Emil Racoviță" is bilateral, the Moldovan-Ukrainian border passes above the cave. The only entrance to the cave is located on the territory of the Republic of Moldova, near the village of Criva, Briceni district, on the right side of the Chişinău-Cherniți route.

The "Emil Racoviță" cave can attract flows of tourists from all over the world, becoming a new international tourist magnet, becoming a locomotive of the accelerated economic development of both the Republic of Moldova and Ukraine.



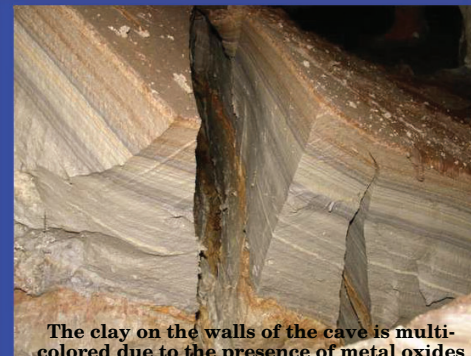
The typical character of the cave spaces

The project of introducing the "Emil Racoviță" Cave into the tourist circuit is a strategic cross-border project between Moldova and Ukraine, which has an enormous potential for attracting capital and investments.

The air of the cave is healing, scientific studies in the field of medicine were carried out by Ukrainian researchers until the fall of the USSR, then projects of speleo-hospitals and speleo-sanatoriums were developed, one of the strategic destinations of which was the rehabilitation of cosmonauts.



Blocuri de cristalele de ghips în peşteră



The clay on the walls of the cave is multi-colored due to the presence of metal oxides



**In the unique historical circumstances, when the Republic of Moldova, together with Ukraine, is taking bold and irreversible steps towards accession to the European Union, the Republic of Moldova comes with a geostrategic initiative to the Council of Europe regarding the certification of the Cultural Route with a theme of high symbolic value for unity, contemporary history, culture and European values –**

**"European Route of Ukrainian Culture",**

**with key objectives - intensification of intercultural dialogue and the sense of belonging to the European Union of Ukraine and the Republic of Moldova.**

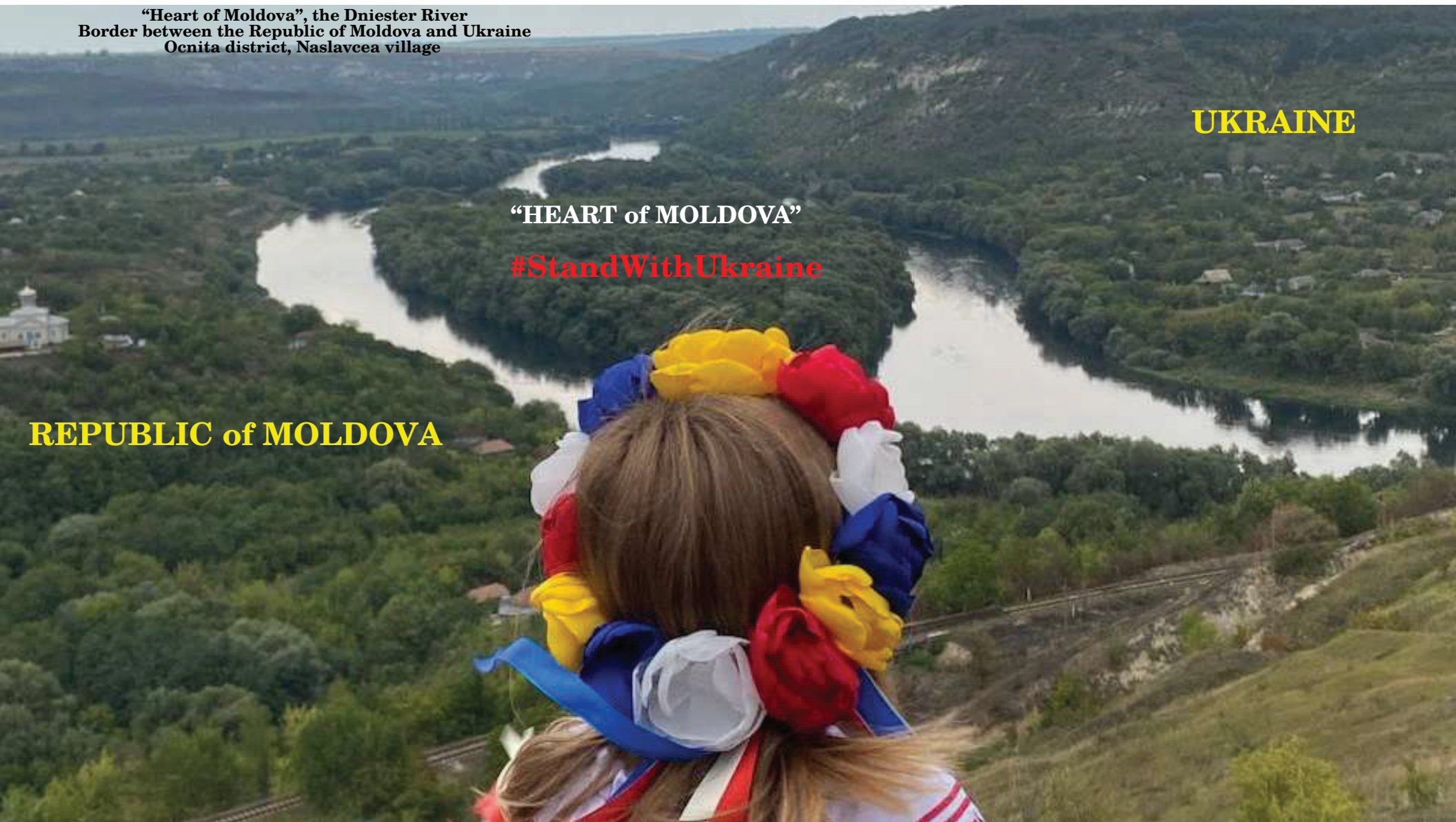
**“Heart of Moldova”, the Dniester River  
Border between the Republic of Moldova and Ukraine  
Ocnita district, Naslavcea village**

**UKRAINE**

**“HEART of MOLDOVA”**

**#StandWithUkraine**

**REPUBLIC of MOLDOVA**



**Ministerul Culturii Republicii Moldova  
Institutul Patrimoniului Cultural**

**Ruta culturală europeană  
“CASTELOLOGIA  
COMPARATĂ”**

**Mariana Șlapac,  
membru corespondent al  
Academiei de Științe a Moldovei, doctor habilitat**

**Chișinău - 2026**

# Ruta culturală europeană „Castelologia comparată”

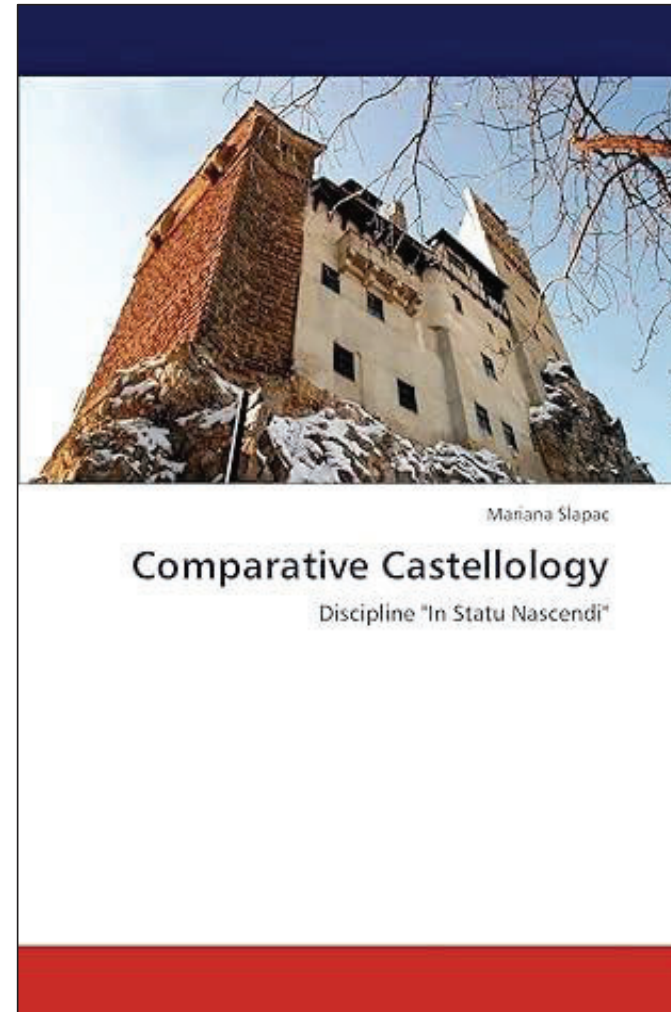
reprezintă un itinerar cultural care pune în valoare patrimoniul arhitectural și istoric al **castelelor și cetăților medievale** din diferite țări și regiuni ale Europei.

**Scopul** acestei rute constă în **prezentarea fenomenului arhitecturii militare medievale prin raportarea comparatistă.**

**Elementul inovator:** *promovarea unei noi discipline umaniste* fondate în Republica Moldova

## Ce înseamnă **castelologia comparată**?

În a doua jumătate a secolului al XX-lea, din seria disciplinelor umaniste se desprinde una nouă – **castelologia** (de la lat. *castellum* – castel) – știința care studiază castele și cetăți și, prin extensie, arhitectura fortificată medievală.



**Astăzi în istoria arhitecturii militare este evidentă necesitatea unui nou nivel de investigații, care ar permite reconstituirea procesului evolutiv-istoric și ar surprinde particularitățile arhitectural-tipologice ale construcțiilor defensive cu valoare de monument. În același timp, castelologia este perfect compatibilă cu ideea comparatistă.**

**Am numit această nouă branșă a comparatismului, aplicată la știința despre construcții medievale de apărare, **CASTELOLOGIA COMPARATĂ**.**

**Această disciplină *in statu nascendi*, oferă un demers comparatist, de natură interdisciplinară, aflat la confluența mai multor discipline umaniste și tehnice, cum ar fi: **arhitectura, arheologia, istoria, ingineria, arta, etnologia** ș.a.**

**Castelologia comparată** utilizează sistemul categorial al  
arhitecturii comparate.

**Scopul** principal al castelologiei comparate constă în deschiderea unor noi orizonturi teoretice prin depistarea și cercetarea surselor și analogiilor amenajărilor de apărare, precum și a conexiunilor dintre acestea. În context comparatist, pot fi descrise diferite metode, procedee și tehnici de construcție, analizate obiectivele fortificate, identificat specificul spațial-planimetric al fortificațiilor și stabilite raporturile între monumentele – „difuzoare” și monumentele – „receptoare” de informație arhitecturală.

În vizorul noii discipline nimeresc sursele cu rol de model, primare și secundare; influențele, directe și indirecte; „emițătoarele”, „transmițătoarele” și „recipienții” influențelor; paralelisme, sincrone și asincrone, rezistențele la influențe și replicile creatoare.



**Castelologia comparată** a fost prezentată și discutată în premieră la 26 octombrie 2007 la Simpozionul internațional al ICOFORT/UNESCO din Cracovia, Polonia.

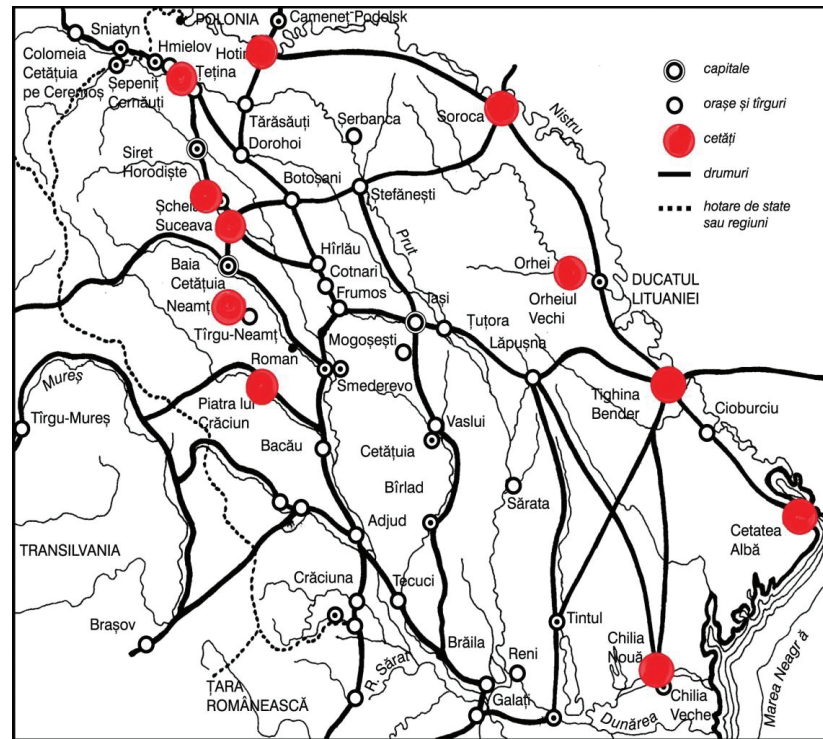


În acest context, propunem pentru certificare **o nouă rută culturală europeană - „Castelologia comparată”**, care va oferi o perspectivă comparativă asupra evoluției arhitecturii militare din Europa. Integrarea monumentelor din Europa de Est, inclusiv din Republica Moldova, va contribui la diversificarea ofertei turistice și la valorificarea moștenirii europene comune.

**Ruta culturală europeană „Castelologia comparată”** va include rute-segmente care vor traversa diferite țări și regiuni ale Europei.

# Ruta culturală europeană „Castelologia comparată”

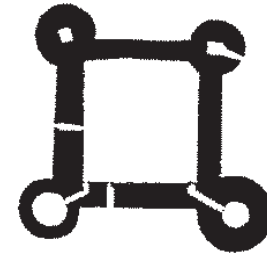
## Segmentul: Țara Moldovei (astăzi Republica Moldova, o parte a României și o parte a Ucrainei)



În Evul Mediu, Țara Moldovei era străjuită de o serie de cetăți: pe linia Nistrului (Hotin, Orhei, Soroca, Tighina, Cetatea Albă), în vecinătatea Prutului (Țețina), în interiorul statului spre Transilvania (Suceava, Neamț, Roman) și la Dunărea maritimă (Chilia).



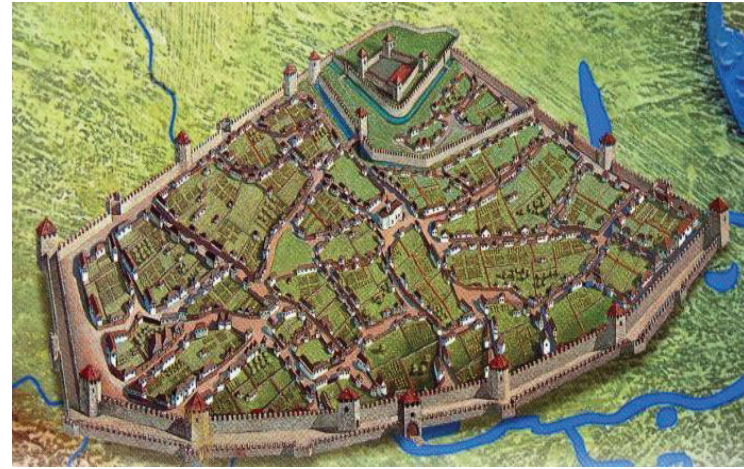
**Cea mai aspectuoasă fortificație a Țării Moldovei, Cetatea Albă, este compusă din citadelă – nucleul patrulater inițial și incinta exterioară de zid, de plan apropiat de cel trapezoidal.**



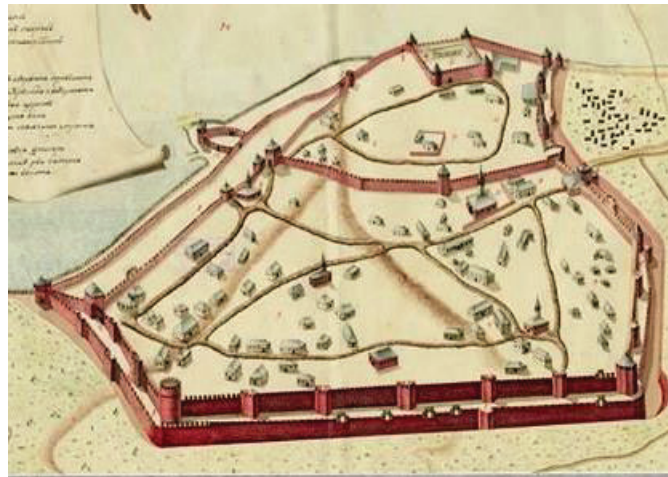
**Citadela Cetății Albă (sec. XIV), o cetate de model bizantino-oriental, își are tipul originar în lumea romano-bizantină, precum și în Orient. Sursa primară a acesteia este *castellum-ul romano-bizantin*.**



Cetatea Constantinopolului

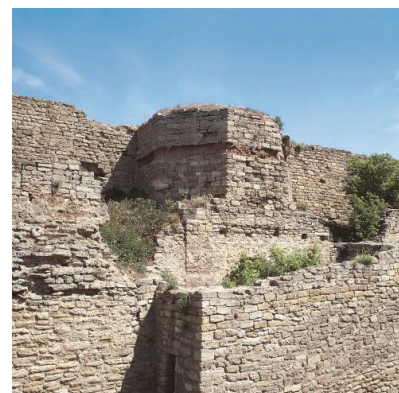


Cetatea Chilia



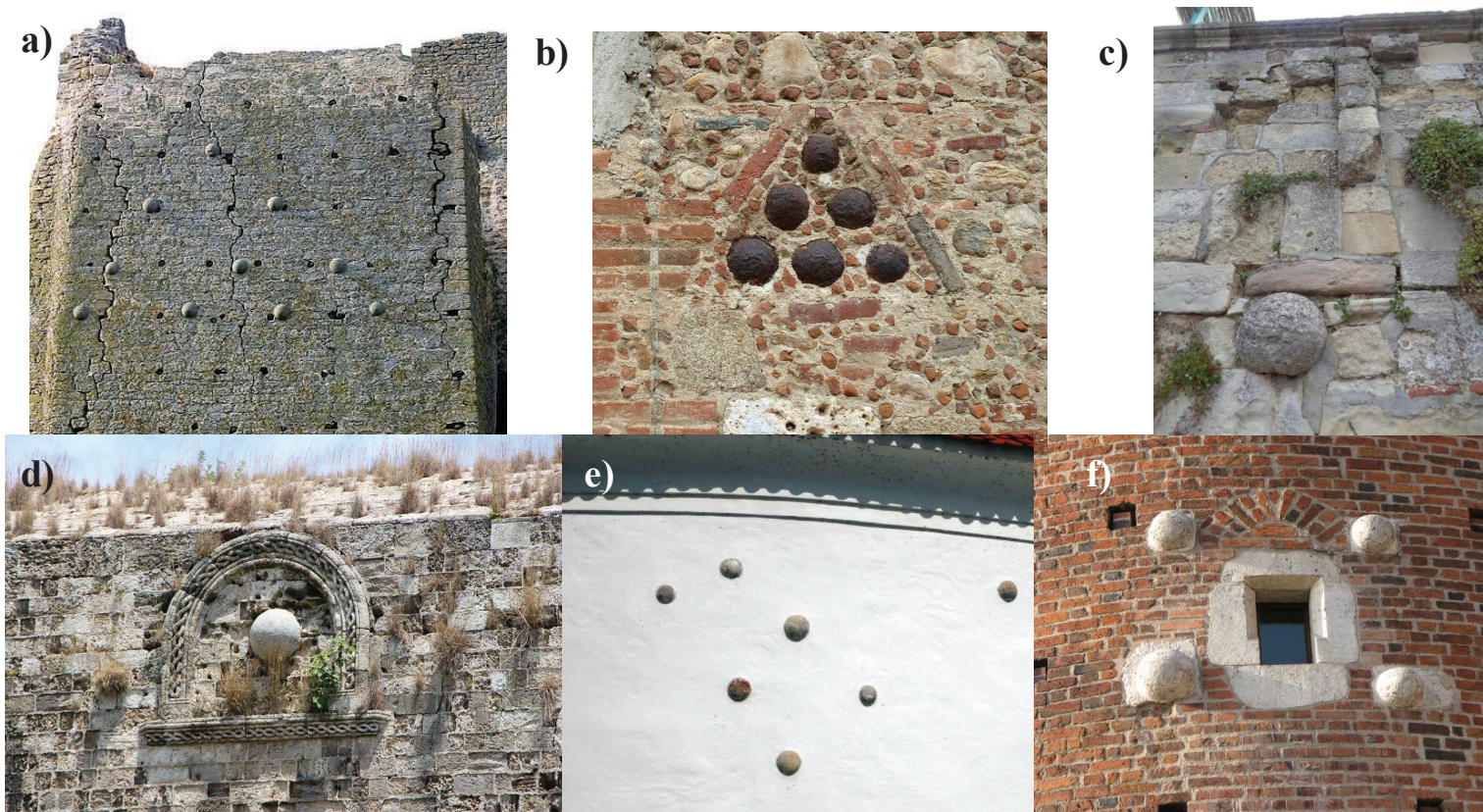
Cetatea Albă

În Evul Mediu, fortificația Constantinopolului s-a afirmat ca un **model exemplar** pentru un grup tipologic numeros. În **grupul tipologic „constantinopolitan”** pot fi incluse centurile de zid ale fortificațiilor moldovenești Cetatea Albă și Chilia, ce reprezintă aceeași treaptă de evoluție a arhitecturii militare.



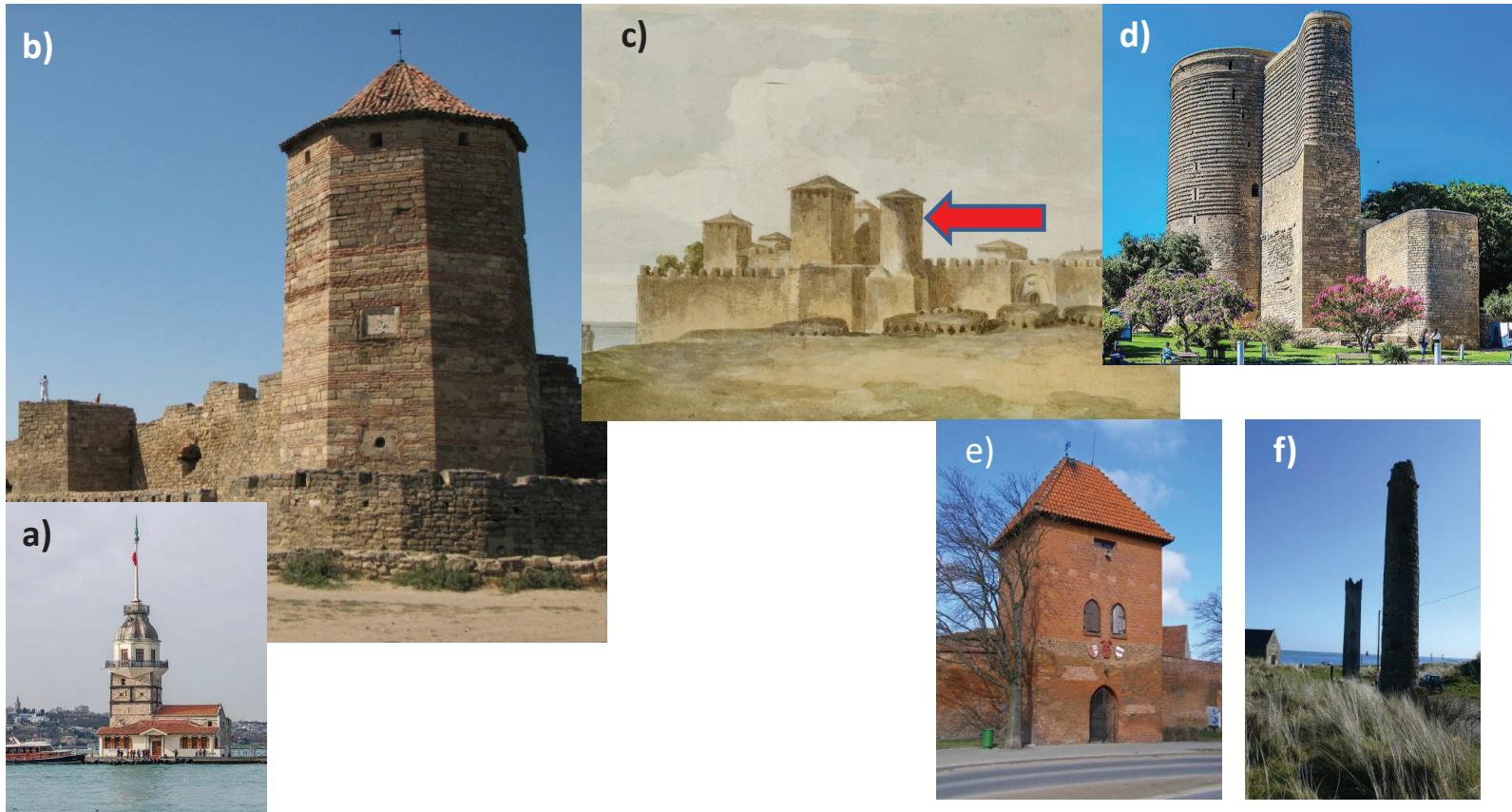
**La construcția incintei exterioare de zid a Cetății Albe (sec. XV) au lucrat meșterii de școală bizantină invitați de domnii moldoveni.**

## Cetatea Albă ilustrează fenomenul “ghiulelor înzidite” cu rol protector



Pe un turn al Cetății Albe există o piramidă din ghiulele înzidite plasate în ordinea 4+3+2+1 (a). În epoca artileriei ghiulelele înzidite erau considerate protectoare, acest fenomen fiind răspândit în întreaga Europă. Ghiulele înzidite găsim la castelul așezării Caneten-Roussillon, Franța (b); cetatea Kalemegdan din Belgrad, Serbia (c); cetatea de pe insula Rhodos, Grecia (d); o construcție din Ptuj, Slovenia (e); castelul Wawel din Cracovia, Polonia (f).

## Cetatea Albă și cetatea Chilia ilustrează fenomenul “turnurilor cu denumiri romantice” (“Turnul Fetei”)

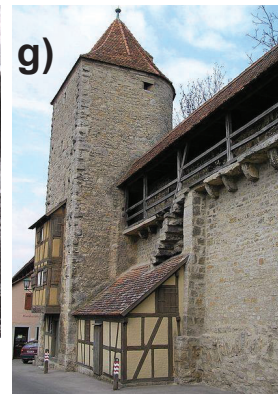
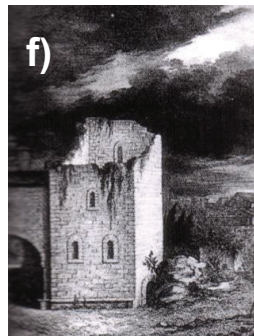
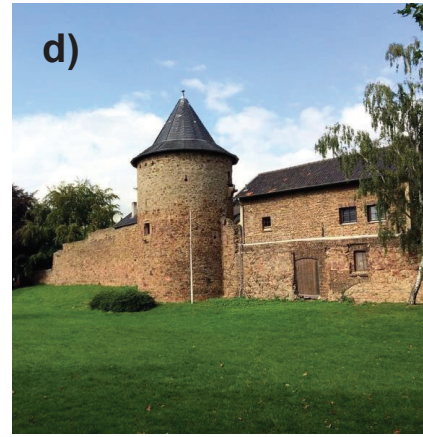


Evul Mediu oferă construcțiilor defensive diverse nume cu aură romantică, printre care și Turnul Fetei (Fecioarei). În multe cazuri această denumire puteau primi doar turnurile “virgine”, adică acelea care nu au fost cucerite de dușmani. Pe planșă sunt reprezentate Turnul Fetei din Istanbul, Turcia (a); Turnul Fetei de la Cetatea Albă (b); Turnul Fetei din cetatea Chilia (c); Turnul Fetei din Bacu, Azerbaidjan (d); Turnul Fetei din Chełmno, Polonia (e); Turnul Fetei din Mornington, Anglia (f). În Moldova această denumire este importată din spațiul oriental prin intermediul meșterilor angajați de otomani.

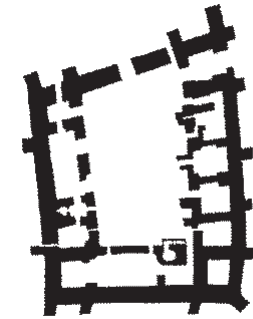


Citadela de piatră (sec. XIV) a complexului defensiv al Chiliei ilustrează **modelul intermediar între cel cu castel și donjon și modelul castral**. Centura exterioară de zid a Chiliei (sec. XV) aparține tipului **constantinopolitan**.

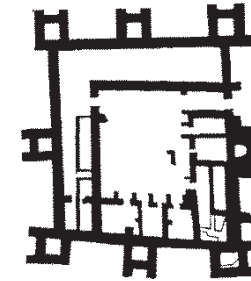
**Cetatea Chilia demonstrează fenomenul “turnurilor cu denumiri înspăimântătoare”**



Uneori pentru înfricoșarea inamicului sau în amintirea unor evenimente tragice care au avut loc în cetate elementele ei componente căpătau denumiri înspăimântătoare. Pe planșă sunt reprezentate Turnul Vrăjitoarelor din or. Thann, Franța (a); Turnul Sângerios din cetatea Chilia (b); Turnul Torturilor din or. Astrahan, Rusia (c); Turnul Teribil din or. Euskirchen, Germania (d); Turnul-Cușcă din or. Berna, Elveția (e); Turnul Foametei din or. Piza, Italia (f); Turnul Călăului din or. Rothenburg ob der Tauber, Germania (g); Turnul Craniilor din or. Niș, Serbia (h); Turnul Sângerios din or. Salonic, Grecia (i).

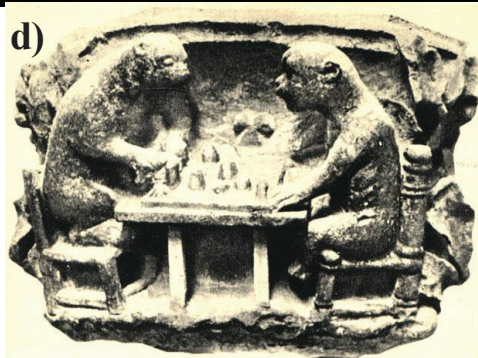
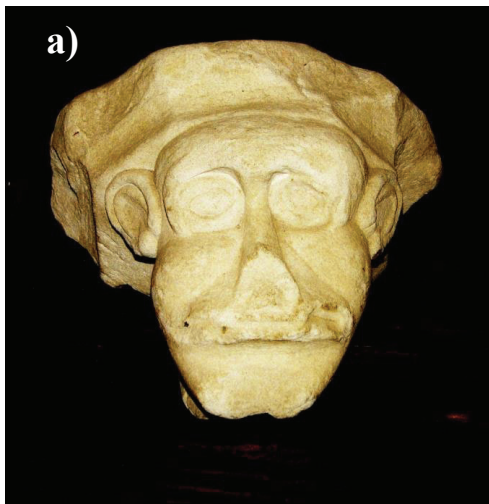


Concepția cetății Neamț (sf. sec. XIV), de sursă nord-europeană, de plan apropiat de cel regulat, derivă din concepția arhitectonică de tip **castel nordic**.

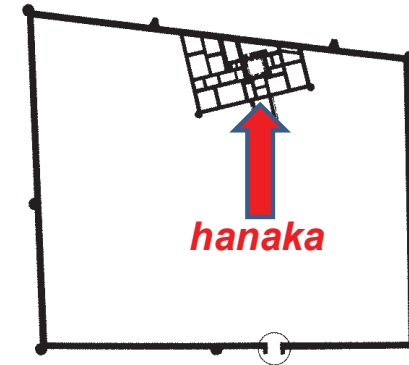


Cetatea de Scaun a Sucevei (sf. sec. XIV), cea mai puternică fortificație din Țara Moldovei, urmează modelul **castelului nordic** importat din spațiul polono-baltic.

Cetatea de Scaun a Sucevei demonstrează **fenomenul “maimuței protectoare”**

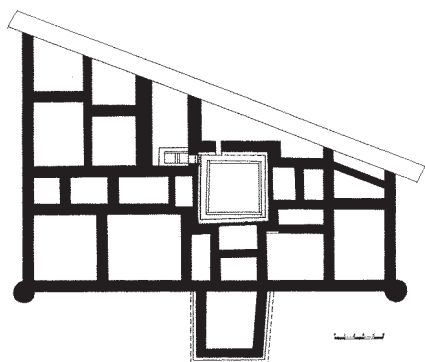


Maimuța de pe un capitel al Cetății de Scaun a Sucevei (a); maimuță de pe fațada Catedralei Notre-Dame din Dijon, Franța (b); grotesc în formă de maimuțe pe un capitel din mănăstirea benedictină Saint-Michel din Cuxa, Franța (c); grotesc în formă de maimuțe jucând șah pe un capitel al Catedralei din Naumburg, Germania (d); capitel cu două maimuțe din biserica Sfanta Cruce din Burgos, Spania (e); compoziția sculpturală Kōshin, reprezentând trei maimuțe înțelepte care „nu văd răul, nu ascultă la rău și nu rostesc nimic rău”, Japonia (f).

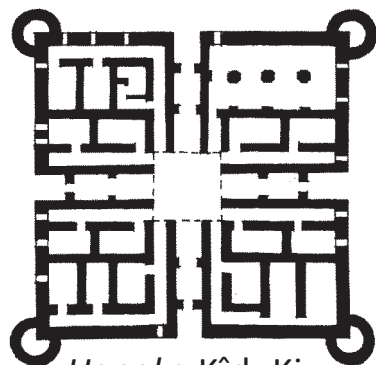


Citadela de piatră de la Orheiul Vechi (sec. XIV) reprezintă unica cetate din Moldova adaptată unei construcții anterioare – **hanaka**, un fel de mănăstire a dervișilor. Citadela urmează modelul „**reședinței fortificate orientale**”, a cărei sursă poate fi găsită în Orientul Apropiat și în Asia Mijlocie, iar arhetipul modelului utilizat este **ribātul oriental**.

Citadela de la Orhei Vechi ilustrează fenomenul “dervișului rotitor”



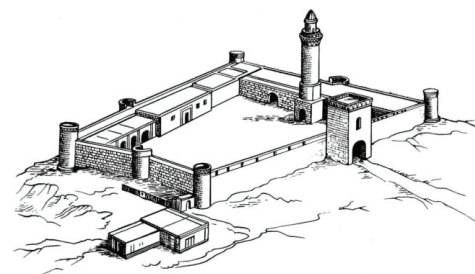
Hanaka de la Orheiul Vechi



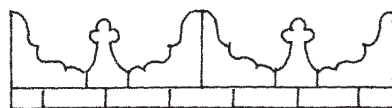
Hanaka Kîrk-Kiz



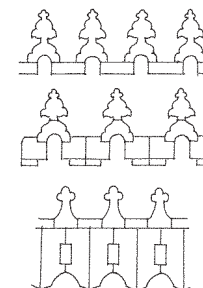
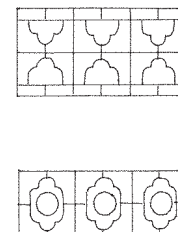
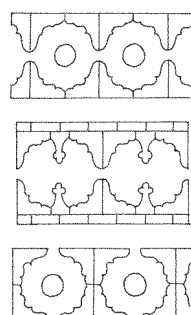
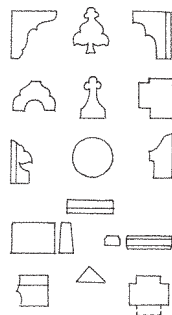
Trei reprezentări ale dervișilor



Hanaka fortificată de pe râul Pirsagat, Azerbaidjan



Procedeu decorativ oriental derivat din cuvântul „Allah”



Detalii decorative din citadela Orheiului Vechi

Ca analogia *hanakalei* de la Orheiul Vechi poate fi propusă *hanakaua fortificată* a șeicului Pir-Huseyn de pe raul Pirsagat din Azerbaidjan.

## Citadela de la Orheiul Vechi ilustrează fenomenul „jertfei zidirii”



„Jertfe ale zidirii” pentru un dig rupt din Germania



Înzidirea unor oameni in diferite construcții



Aliona, „jertfa zidirii” din cetatea Nijni Novgorod, Rusia

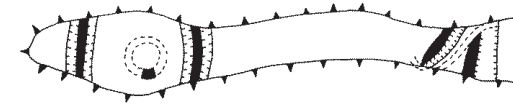


Compoziție sculpturală dedicată Gojkoviței, „jertfa zidirii” din cetatea Shkodra, Albania

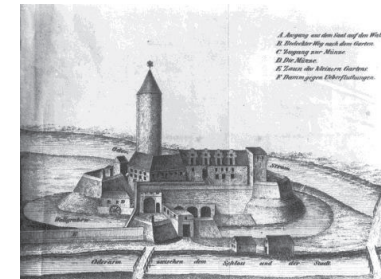


„Jertfa zidirii” din Turnul Clopotului al cetății orașului Izborsk, Rusia.

**Pentru a prinde contur și a dura în timp, piesa defensivă trebuia „animată” prin sacrificarea unei ființe umane, al cărei suflet părea să treacă în corpul noului zid și trecea în corpul noii construcții – așa numita „jertfa a zidirii”. Se credea că aceasta „prinde viață” și devine mai rezistentă, mai solidă și mai durabilă.**

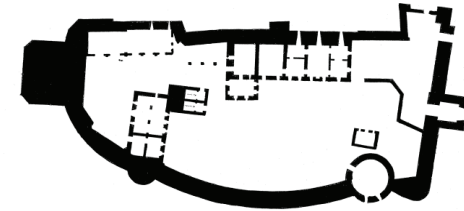


Castelul de la Będzin, Polonia



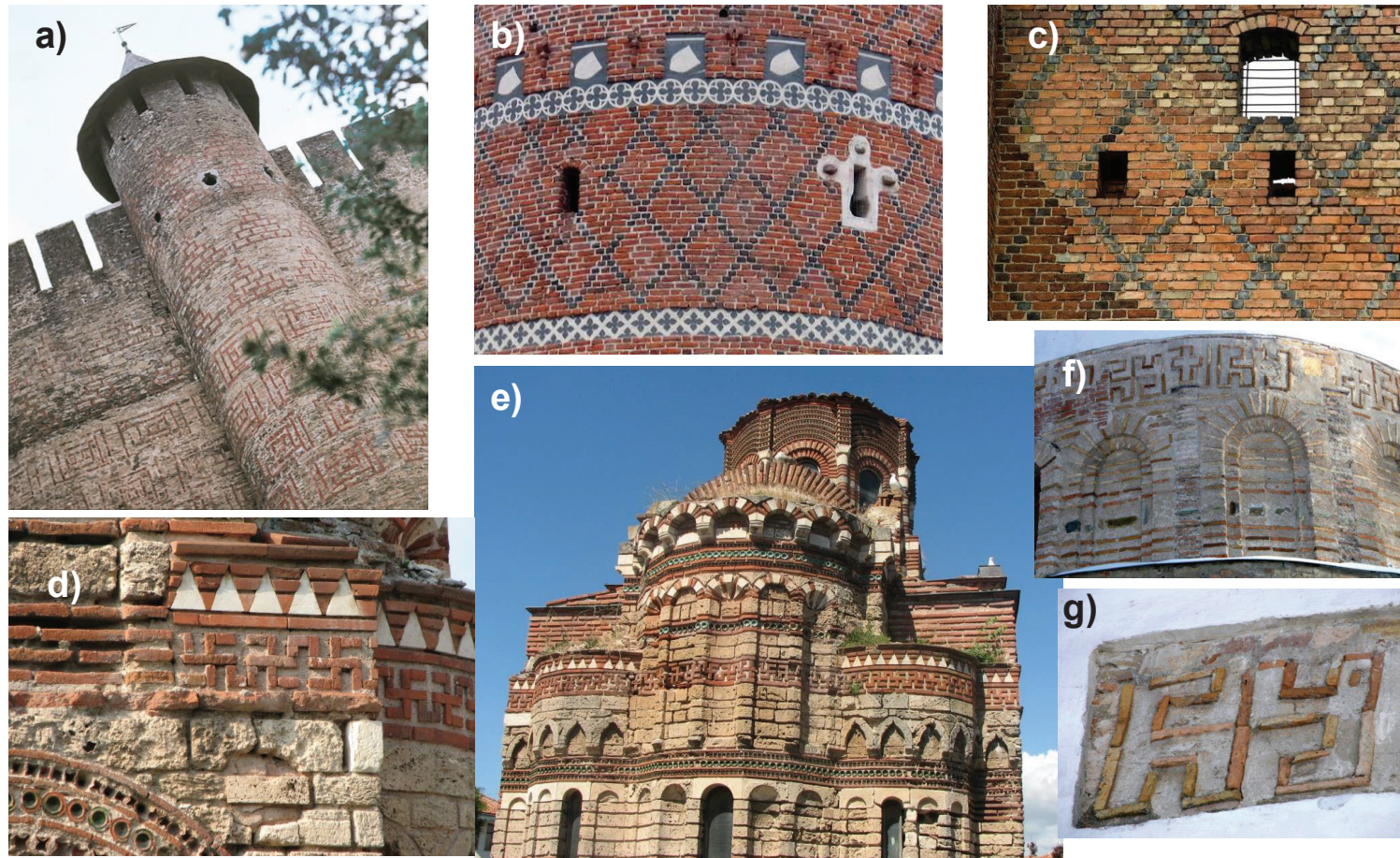
Castelul Piastow din Opole,  
Polonia

Cetatea Țețina (sf. sec. XIV) este unica fortăreață cunoscută din Moldova istorică ce ilustrează **tipul cetăților cu donjon izolat**. Sursa donjonului Țeținei este donjonul occidental de plan circular. Transferul de model putea fi efectuat prin filiera central-europeană, probabil prin Polonia. Astăzi cetatea există în formă de vestigii arheologice.



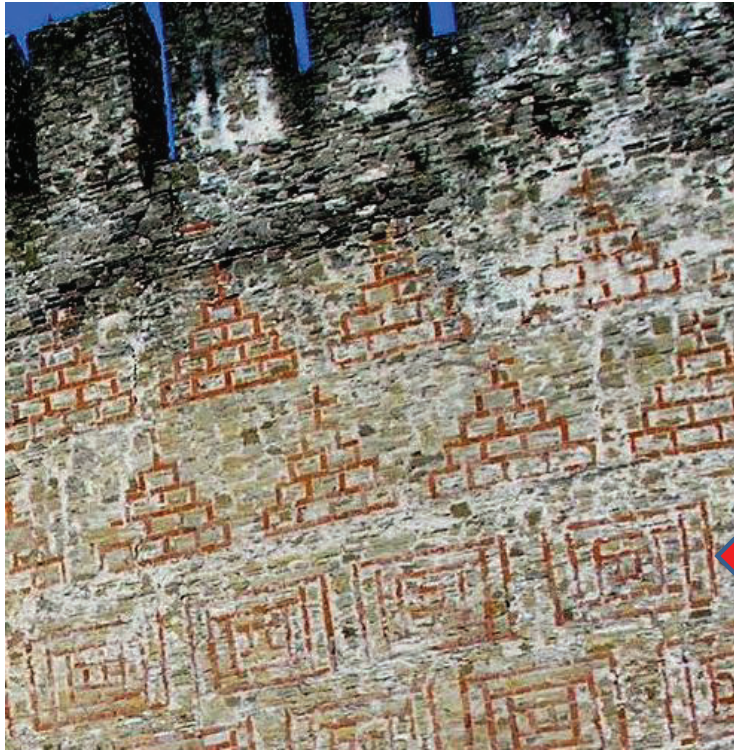
Cetatea Hotin (sf. sec. XIV) urmează modelul „**castel de plan neregulat + donjon încadrat în zid + curte secționată**”. Întărirea inițială putea fi edificată, ca și Țețina, Camenița și alte cetăți din zonă, de regele polon Cazimir cel Mare.

Cetatea Hotin ilustrează fenomenul “**representărilor din cărămidă**”

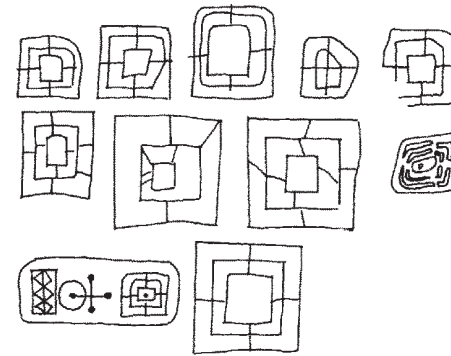


Cetatea Hotin (a); castelul din Ciechanow, Polonia (b); castelul Rehden din Radzyń Chełmiński, Polonia (c); biserica Iisus Hristos Pantocrator din Nesebăr, Bulgaria (d, e); Catedrala Schimbarea la Față a Domnului, Cernigov, Ucraina (f,g).

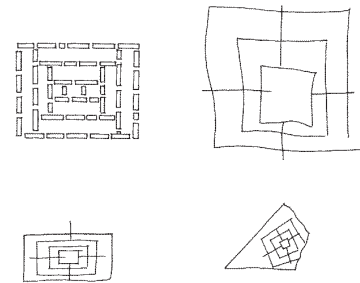
## Cetatea Hotin propune motivul *triplei incinte druidice*



Ornamentul apotropaic din "triple incinte druidice"  
din cetatea Hotin



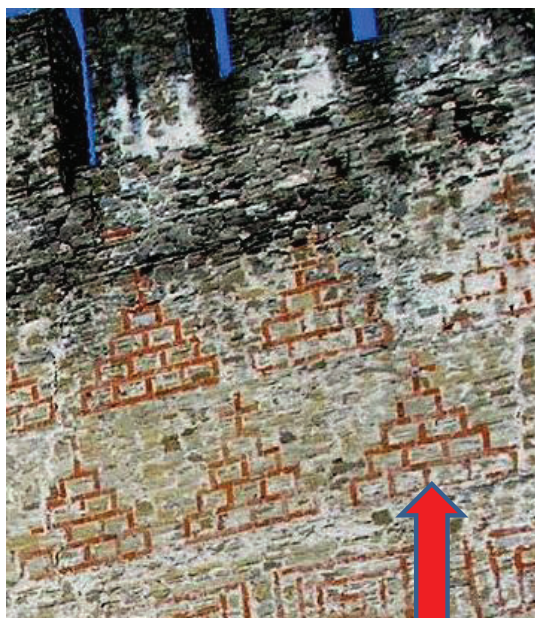
„Triple incinte druidice”  
pe diferite construcții din Europa



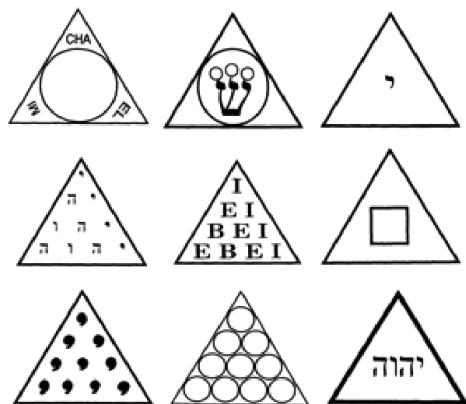
Semnele „triplei incinte  
druidice” din cetățile Țării Moldovei

***Tripla incintă druidică*** este compusă din trei pătrate sau dreptunghiuri concentrice, amintind planul schematic al unui templu-zigurat. Acest vechi simbol sacru era cunoscut de egipteni, celți, romani și greci. In Evul Mediu acesta poate fi intalnit in Franța, Bulgaria, Rusia, Caucazul de Nord, Azerbaidjan, Turkmenistan, Asia de Sud-Vest ș.a.

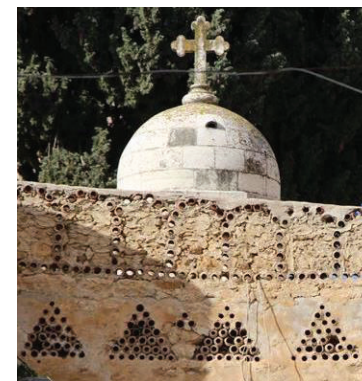
Cetatea Hotin propune **motivul piramidei Tetraktys-ului (1+2+3+4=10)**



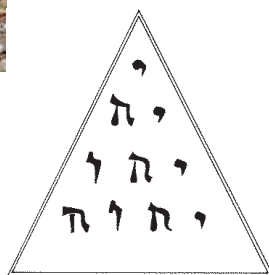
Piramide ale *Tetraktys-ului* din cetatea Hotin.



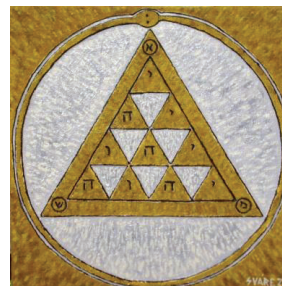
Diferite variante de reprezentări ale *Tetraktys-ului* complet și incomplet



Piramide apotropaice cu valoarea (1+2+3+4+5+6+7) din Ierusalim



Reprezentări ale numelui *lahveh* la ebraici

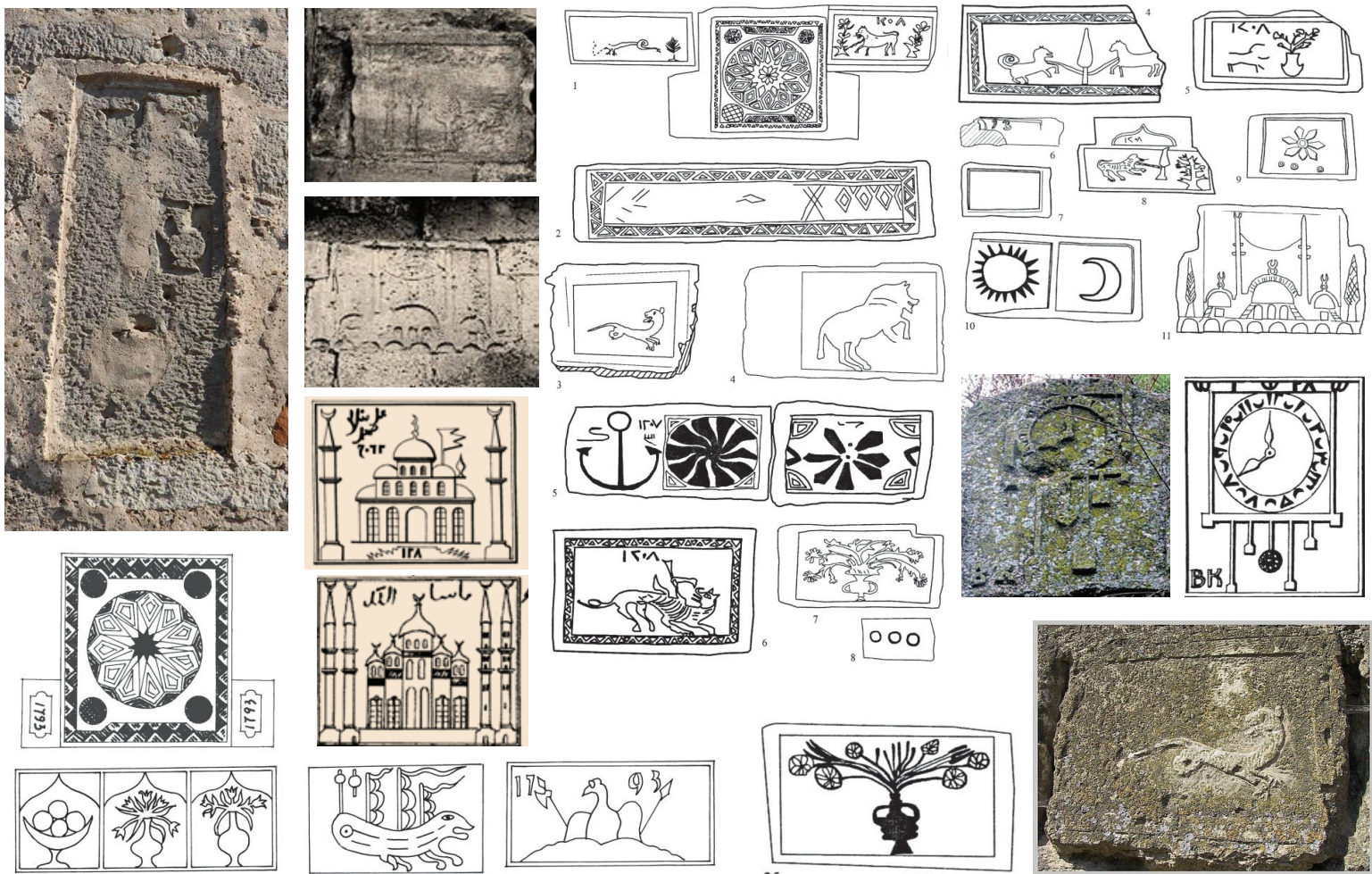


Piramida de la Cetatea Albă

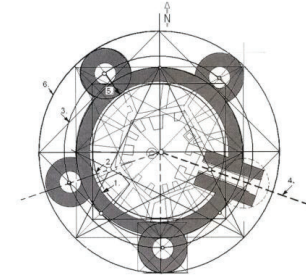
Piramida etajată, parte componentă a „ornamentului apotropaic” din cetatea Hotin, este alcătuită din zece dreptunghiuri egale delimitate de cărămizi. În tetragrama ebraică numele Dumnezeului *lahveh* (*lahve*) este înscris într-un triunghi echilateral, astfel fiind obținută piramida Tetraktys-ului, simbol sacru și metafizic (suma primelor 4 cifre naturale).



Concepția arhitecturală a cetății de piatră de la Bender (Tighina) se materializează într-o formă împrumutată din spațiul bizantino-oriental. Piesa defensivă aparține **tipului castral**, sursă primară fiind ***castellum-ul romano-bizantin***.

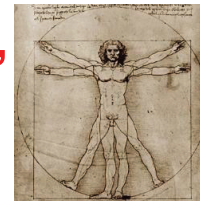


Cetatea de piatră de la Bender dispune de mai multe reprezentări reliefate, unele având funcție apotropaică sau decorativă, iar altele desemnând embleme ale unităților militare otomane care au staționat odinioară în fortificație.

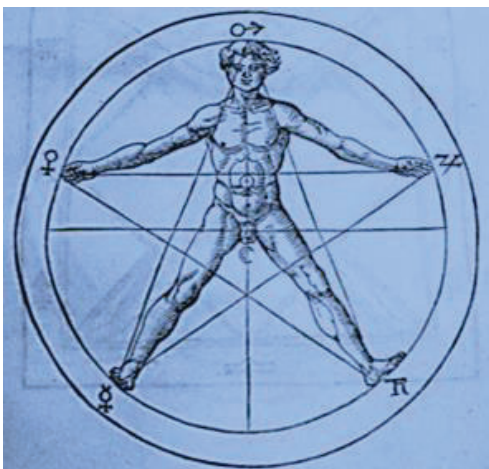


Cetatea Soroca (sf. sec. XV-mijl. sec. XVI) ilustrează un exemplu strălucit al **fortificațiilor de tip central cu plan circular**, care utilizează sistemul defensiv cu turnuri de flancare.

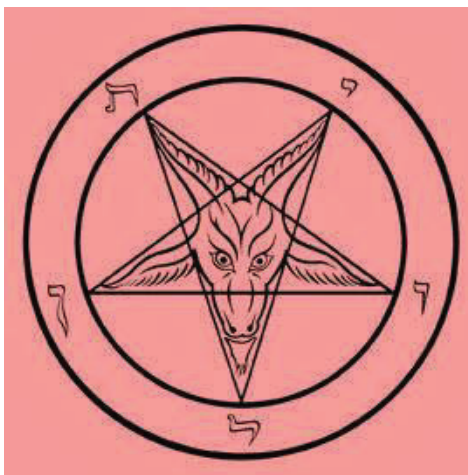
## Cetatea Soroca ilustrează “fenomenul pentagramei”



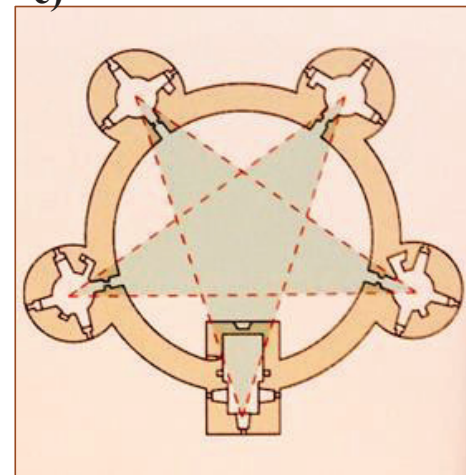
a)



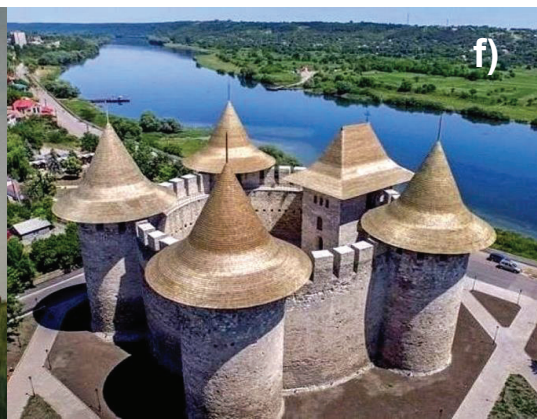
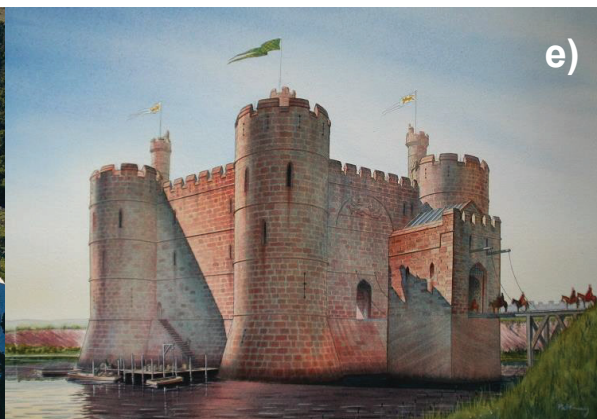
b)



c)

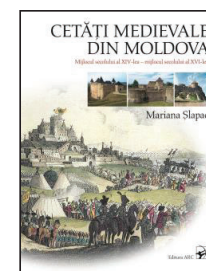
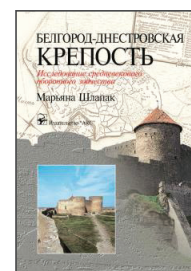
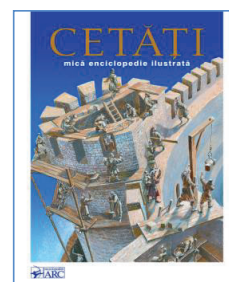
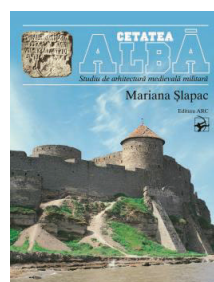
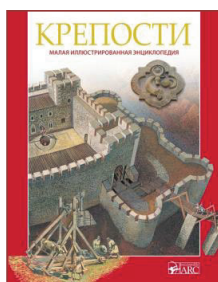


- a) Pentagramă obișnuită, benefică, asociată cu corpul uman (cu un varf orientat în sus);
- b) pentagramă inversă sau răsturnată, malefică (cu un varf orientat în jos);
- c) pentagrama inversă obținută din planul cetății Soroca (aici vârful pentagramei inverse, cel malefic, este îndreptat spre potențialii inamici de dincolo de Nistru).



**Grupul vizual** al castelelor și cetăților de tip central: castelul din Commequiers, Franța (a); castelul din Quenborough, Anglia (b); castelul din Rothesay, Scoția (c); Castel del Monte, Italia (d); castelul din Holt, Anglia (e); cetatea Sorooca (f).

**Ruta culturală europeană „Castelologia comparată”**  
va reprezenta nu doar o simplă călătorie în spațiu, ci și  
una în timp, oferind o imagine comparativă complexă  
asupra diversității culturale și arhitecturale a Europei  
medievale.



**Mulțumesc pentru  
atenție!**

# THE EUROPEAN CUTURAL HISTORICAL CUCUTENI - TRYPILIA ROUTE



THIS PRESTIGIOUS DESIGNATION CONNECTS  
ARCHAEOLOGICAL SITES ACROSS ROMANIA,  
UKRAINE, AND MOLDOVA, CREATING A UNIFIED  
HERITAGE CORRIDOR FOR RESEARCH,  
TOURISM, AND CULTURAL EXCHANGE.

A CULTURAL JOURNEY OF PREHISTORIC EUROPE




# CUCUTENI- TRYPILLIA CIVILIZATION



ROMANIA, MOLDOVA,  
AND UKRAINE



THIS REMARKABLE  
CULTURE CREATED SOME  
OF THE LARGEST  
SETTLEMENTS IN THE  
WORLD AT THE TIME,  
WITH POPULATIONS  
REACHING UP TO 15,000  
INHABITANTS.



THE CUCUTENI-TRYPILLIA CIVILIZATION  
FLOURISHED FROM 5500-2750 BCE ACROSS  
PRESENT-DAY ROMANIA, MOLDOVA, AND  
UKRAINE, REPRESENTING ONE OF EUROPE'S  
MOST SOPHISTICATED NEOLITHIC CULTURES.

# ICONIC ARTIFACTS

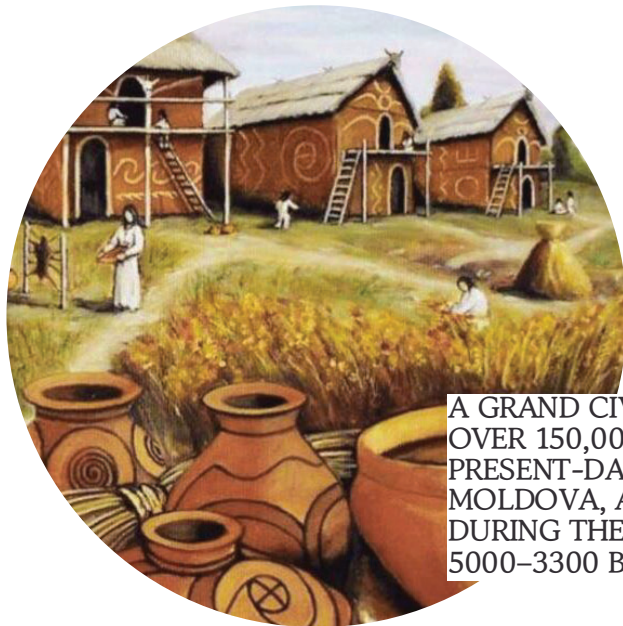
7,000 YEARS OF  
HERITAGE



OBJECTIVE: PRESERVE & PROMOTE  
THE "MOST IMPORTANT CULTURAL  
PHENOMENON OF EUROPEAN  
PREHISTORY".

**KEY ATTRIBUTES:**

- FAMOUS FOR GIANT-SETTLEMENTS (MEGA-SITES) EXCEEDING 100 HECTARES.
- EXCEPTIONAL PAINTED CERAMICS AND STYLIZED "MOTHER GODDESS" FIGURINES.
- UNIQUE RITUALS OF INTENTIONAL HOUSE BURNING (PURIFICATION)
- A WORLD-FIRST IN SALT PRODUCTION THROUGH RECRYSTALLIZATION.
- THE VISION: ESTABLISHING A TRANSNATIONAL CULTURAL ROUTE AS A PRECURSOR TO CERTIFICATION BY THE COUNCIL OF EUROPE



A GRAND CIVILIZATION: SPANNED  
OVER 150,000 KM<sup>2</sup> ACROSS  
PRESENT-DAY ROMANIA,  
MOLDOVA, AND UKRAINE  
DURING THE COPPER AGE (C.  
5000–3300 BC).



Uman City, Ukraina

- **DEFINING THE CULTURE:**
  - ONE OF EUROPE'S OLDEST AND MOST SOPHISTICATED CIVILIZATIONS (C. 5000–2700 BCE).
  - RENOWNED FOR ITS UNIQUE PAINTED CERAMICS, LARGE PROTO-CITIES, AND THE MYSTERIOUS RITUAL OF BURNING SETTLEMENTS.
- **THE ROUTE SCOPE:** A TRANSNATIONAL CULTURAL CORRIDOR SPANNING ROMANIA, MOLDOVA, AND UKRAINE.
- **THE VISION:** TRANSFORMING ARCHAEOLOGICAL HERITAGE INTO A SUSTAINABLE TOURISTIC PRODUCT.



National Museum of History  
of Moldova, Republic of  
Moldova

# THE CUCUTENI-TRYPILLIA TRANSNATIONAL ROUTE

A STRATEGIC STEP TOWARD  
ACCREDITATION AS A  
CULTURAL ROUTE  
OF THE COUNCIL OF EUROPE.



Represented by the North-East  
Regional Development Agency  
(NERDA).



Represented by the National Tourism  
Office



Represented by the Regional  
Development Agency of the Tavria  
Association of Territorial Communities.

- **DECEMBER 2025 THE MEMORANDUM OF UNDERSTANDING:**  
ESTABLISHMENT OF A FORMAL  
FRAMEWORK FOR CROSS-  
BORDER COOPERATION  
BETWEEN THE THREE NATIONS.

- **KEY OBJECTIVES ACHIEVED:**
  - HARMONIZATION OF HERITAGE  
PROTECTION AND PROMOTION  
STRATEGIES.
  - SHARED COMMITMENT TO  
SCIENTIFIC RESEARCH AND  
TOURISM INFRASTRUCTURE  
DEVELOPMENT.

- **DOCUMENTARY BASIS:**  
THE MEMORANDUM SERVES  
AS THE "BIRTH CERTIFICATE"  
OF THE ROUTE, ENSURING  
POLITICAL AND INSTITUTIONAL  
SUPPORT.



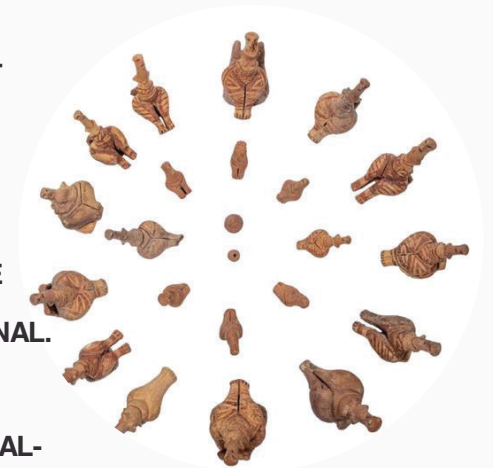
# PARTNERSHIP & FOUNDATIONS

## REGIONAL CATALYST – THE NERDA TOURISM WORKSHOP ON MARCH 19 2026



THE CUCUTENI-TRYPILLIA  
ROUTE REPRESENTS ONE OF  
EUROPE'S MOST SIGNIFICANT  
PREHISTORIC CULTURAL  
CORRIDORS, DESERVING OF THE  
HIGHEST PRESERVATION  
STANDARDS.

- **BROAD REGIONAL SUPPORT:** PARTICIPATION OF REPRESENTATIVES FROM ALL 6 COUNTIES IN THE NORTH-EAST REGION OF ROMANIA.
- **SCIENTIFIC LEADERSHIP:** THE CUCUTENI CULTURE INTERNATIONAL RESEARCH CENTER (PART OF THE NEAMȚ NATIONAL MUSEUM COMPLEX), LED BY DR. CONSTANTIN PREOTEASA.
- **PARTICIPATION FROM MAJOR REGIONAL MUSEUMS AND DESTINATION MANAGEMENT ORGANIZATIONS (DMOS).**
- **INTERNATIONAL CONNECTION:** COLLABORATION WITH THE TAVRIA ASSOCIATION OF TERRITORIAL COMMUNITIES (UKRAINE) TO ENSURE THE ROUTE REMAINS TRANSNATIONAL.
- **DISCUSSION FOCUS:** ALIGNING THE REGIONAL TOURISTIC PRODUCT WITH THE STANDARDS OF A EUROPEAN CULTURAL-HISTORICAL ROUTE



*Cucuteni Museum, Piatra Neamt, Romania*

# PROJECT ACHIEVEMENTS & MILESTONES

# JOINED THE

## UNESCO TENTATIVE LIST 2026: A SERIAL TRANSNATIONAL NOMINATION TITLED "CUCUTENI- TRYPILLIA CIVILIZATION"

**A Global First:** No other prehistoric civilization has been proposed for the World Heritage List in its entirety.

**Leadership:** Dr. Constantin Preoteasa is a primary author and technical lead for the submission, representing the Neamț National Museum Complex.

**Selection Criteria:** Sites like Poduri-Dealul Ghindaru and Cucuteni-Cetățuia are chosen for their exceptional state of preservation and "Outstanding Universal Value".



BECOME A PARTNER IN PRESERVING  
EUROPE'S OLDEST CIVILIZATION





# STRATEGIC BRANDING & VISUAL IDENTITY

NATIONAL MILESTONES IN  
PROGRESS:



BUILDING A UNIFIED IMAGE FOR THE  
TRANSNATIONAL "CUCUTENI-TRYPILLIA"  
EXPERIENCE

UKRAINE: HAS SUCCESSFULLY COMPLETED  
AND IMPLEMENTED THEIR NATIONAL  
VISUAL IDENTITY MANUAL.

A UNIFIED BRAND ENSURES THAT THE ROUTE IS  
INSTANTLY RECOGNIZABLE TO INTERNATIONAL  
TOURISTS, WHETHER THEY ARE IN PIATRA NEAMȚ,  
CHIȘINĂU, OR KYIV.

ROMANIA & MOLDOVA: NATIONAL BRANDING  
MANUALS ARE CURRENTLY IN DEVELOPMENT  
TO HIGHLIGHT REGIONAL SPECIFICITIES.



Шляхамн  
Трипільської  
Праматері

b



Шлях  
Трипіль  
Праматері

c



Шляхамн  
Трипільської  
Праматері

d



Шлях  
Трипіль  
Праматері

STANDARDIZED SIGNAGE: ENSURES A SEAMLESS  
VISITOR EXPERIENCE WITH CONSISTENT  
INFORMATION BOARDS AND ROUTE MARKERS  
ACROSS ALL THREE BORDERS.

A STRONG, UNIFIED BRAND ACTS AS A "SEAL OF  
QUALITY," ENCOURAGING LOCAL SMES  
(GUESTHOUSES, ARTISANS, AND GUIDES) TO JOIN  
THE NETWORK AND BOOST THE REGIONAL ECONOMY.



Cucuteni  
Trypillia  
Route

IMPLEMENTATION

# STRATEGY

## RESEARCH & DOCUMENTATION

INTEGRATED HERITAGE  
MAPPING & IMMERSIVE EXPERIENCE

## INTERNATIONAL COOPERATION & EUROPEAN FUNDING

CROSS-BORDER PARTNERSHIPS  
BETWEEN UKRAINE, MOLDOVA, AND  
ROMANIA FOR UNIFIED HERITAGE  
MANAGEMENT.

## SITE DEVELOPMENT

INFRASTRUCTURE IMPROVEMENTS, VISITOR  
CENTERS, AND INTERPRETIVE FACILITIES AT  
KEY HERITAGE LOCATIONS.

THESE THREE PILLARS FORM  
THE FOUNDATION FOR  
SUSTAINABLE HERITAGE  
PRESERVATION AND  
CULTURAL TOURISM  
DEVELOPMENT



*Cucuteni Museum, Piatra  
Neamț, Romania*



# STRATEGY FOR IMPLEMENTATION

## THE 3 PILLARS

### MAPPING & IMMERSIVE EXPERIENCE

- **MAIN OBJECTIVES: SYSTEMATIC MAPPING AND DOCUMENTATION OF ALL VISITABLE ARCHAEOLOGICAL SITES AND SPECIALIZED MUSEUMS ACROSS ROMANIA, MOLDOVA, AND UKRAINE .**
- **CONNECTED NETWORK: IDENTIFYING SECONDARY POINTS OF INTEREST IN CLOSE PROXIMITY TO THE MAIN ROUTE TO CREATE A DENSE CULTURAL CORRIDOR.**
- **EXPERIENTIAL LAYERS: DEVELOPING "IMMERSION POINTS" INCLUDING HANDS-ON POTTERY WORKSHOPS, AUTHENTIC SOUVENIR POINTS, AND OUTDOOR ACTIVITIES TO ENSURE A COMPLETE LIVING-HISTORY EXPERIENCE.**

### INTERNATIONAL COOPERATION & EUROPEAN FUNDING

- **STRATEGIC SYNERGIES: UTILIZING THE JOINT WORKING GROUP TO MAINTAIN TRANSNATIONAL STANDARDS AND SHARED SCIENTIFIC INTEGRITY.**
- **FINANCIAL SUSTAINABILITY: ACTIVELY TARGETING EUROPEAN FUNDING PROGRAMS SUCH AS COSME (FOR SME TOURISM SUPPORT) AND CREATIVE EUROPE (FOR CULTURAL HERITAGE INNOVATION).**
- **CERTIFICATION PATHWAY: ALIGNING ALL COOPERATIVE ACTIONS WITH THE REQUIREMENTS FOR THE COUNCIL OF EUROPE'S "CULTURAL ROUTE" ACCREDITATION.**

### INFRASTRUCTURE & SITE DEVELOPMENT

- **INFRASTRUCTURE IMPROVEMENTS: UPGRADING ACCESS ROUTES AND PHYSICAL CONNECTIVITY BETWEEN HERITAGE LOCATIONS ACROSS THE THREE NATIONS.**
- **VISITOR CENTERS: ESTABLISHING MODERN INTERPRETIVE FACILITIES AND "ARCHAEODROMES" (RECONSTRUCTED PREHISTORIC VILLAGES) TO BRING THE ENEOLITHIC PERIOD TO LIFE.**
- **INTERPRETIVE EXCELLENCE: DEPLOYING HIGH-QUALITY SIGNAGE AND MULTIMEDIA FACILITIES AT KEY LOCATIONS LIKE PIATRA NEAMȚ, PODURI, AND TRYPILLIA TO GUIDE AND EDUCATE THE GLOBAL TRAVELER.**

# THE VALUE PROPOSITION

## WHY THE CUCUTENI-TRYPILLIA ROUTE?



The National Museum of Ethnography and Natural History, Chişinău, Republic of Moldova

### 1. WHY IS IT INTERESTING? (HISTORICAL MAGNITUDE)

- A "World of Firsts": Offers direct contact with the pioneers of salt recrystallization, proto-urban mega-sites, and the world's most sophisticated prehistoric ceramics .
- Scientific Mystery: Explores the unique cultural phenomenon of "ritual house burning" and the absence of traditional cemeteries, posing a fascinating enigma for visitors.
- Transnational Narrative: One of the few routes globally that tells a seamless story across three modern nations (Romania, Moldova, Ukraine), linked by a single ancient DNA .

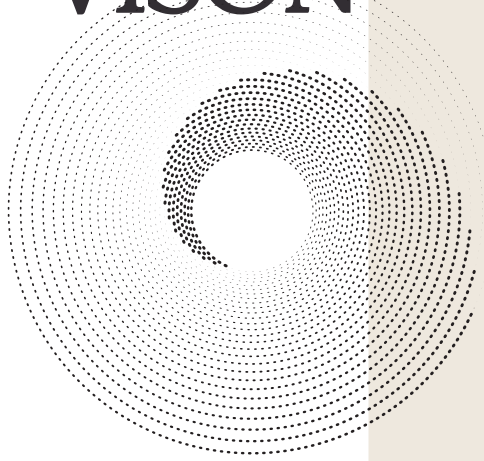
### 2. WHY IS IT ATTRACTIVE? (THE VISITOR EXPERIENCE)

- Immersive "Living History": Beyond static museums, the route offers "Archaeodromes" and hands-on workshops where visitors can recreate 6,000-year-old pottery techniques.
- Untouched Landscapes: Many sites are located in pristine, "hard-to-access" natural settings and caves, offering a combination of adventure and cultural discovery.
- Authenticity & Integrity: Because the sites were intentionally burned and buried, the artifacts and floor plans are preserved with an "exceptional degree of authenticity" .

### 3. WHAT DOES IT TARGET? (STRATEGIC IMPACT)

- Sustainable Tourism: Targets the growing market of "slow travel" and eco-conscious cultural tourists who seek depth over mass-market attractions.
- Regional Rebirth: Designed as a "driver for starting new businesses," targeting the economic revitalization of rural communities through local hospitality and artisanry.
- European Cohesion: Acts as a vehicle for cultural diplomacy, specifically targeting the integration and protection of Ukrainian heritage within the broader European family.
- Becoming an European Council Certified Route

# VISON



## Cucuteni Trypillia Route



*Lehedzyne Village, Talne  
Community — State Historical  
and Cultural Reserve Trypillian  
Culture, Ukraine*

THE EUROPEAN  
CULTURAL-HISTORICAL  
ROUTE CUCUTENI-  
TRYPILLIA



Candidate for Cultural Route of the  
Council of Europe

One heritage  
three nations



# VISON

## COUNCIL OF EUROPE VALUES

The Cucuteni-Trypillia Route embodies the values of transnational cooperation, scientific integrity, and cultural diplomacy. By connecting communities in Romania, the Republic of Moldova, and Ukraine, the route serves as a modern bridge for the reconciliation and solidarity of European peoples. In the current geopolitical context, the route offers a crucial framework for cross-border solidarity, specifically supporting the protection of Ukrainian heritage as an integral part of our shared European identity. It encourages a sense of European citizenship by revealing that our common roots lie in an ancient, interconnected civilization that ignored modern borders.



*Museum of History and Ethnography Florești, Republic of Moldova*



## HERITAGE

The heritage of this route is unique in its integrity and mystery. Because the Cucuteni people practiced a ritual of intentional house burning, their settlements were "frozen in time" beneath the soil, preserving a detailed ethnographic record of prehistoric life, architecture, and spiritual belief. From the Salt Springs of Lunca—the oldest continuously used salt mines in the world—to the sacred ritual caves of the Vârghisului Gorges, the route protects a legacy of early European technology, metallurgy, and the worship of the "Great Mother".

## TRAVELLING TODAY

Today's traveler can embark on a profound journey across the Eneolithic landscape of North-Eastern Romania, Moldova, and Ukraine. Retracing the steps of early archaeologists like Theodor Burada and Vikentii Khvoika, visitors can explore world-class museums in Piatra Neamț and Bacău, or participate in immersive workshops to learn 6,000-year-old pottery techniques. The route offers "Archaeodromes" and digital VR experiences at mega-sites like Trypillia, specifically targeting young people to celebrate the enduring legacy of a civilization that taught Europe how to build, create, and live together.



# VISON

## ROMANIA

### Museum of Eneolithic Art Cucuteni

Str. Ștefan cel Mare 3 · Tue-Sun 9-5 PM · Tel: +40 233 226

471

The most important Cucuteni collection in the world.  
Best of known artifacts.

### Mălini Archaeological Site

Mălini 2222, on the outskirts of the city

Excavated habitation remains in situ

### Neolithic Dwelling in Baia

Baia Ciomane, Suceava County (50 km south of  
Suceava)

Cucuteni Dwelling Reconstruction

### National Museum of Bukovina

33 Ștefan cel Mare Street, Suceava · Tue-Sun 10 AM-6 PM · Tel: +40  
230 216 439

26 rooms, prehistoric section with Cucuteni artifacts,  
multimedia, texts also in English/German. Approx. 1.5-2  
hours visit. Rating 4.8

### Muzeul de Istorie și Arheologie

#### Cucuteni

Satul Cucuteni, jud. Iași · Mie-Dum 10-17h · Tel: +40  
232 275 979

### Muzeul Universității Al. I. Cuza

Str. Titu Maiorescu 12, Iași · Mar-Vin 9-16h, Sam-Dum 10-  
15h

### Palatul Culturii Iași

Bd. Ștefan cel Mare 1 · Mie-Dum 10-17h · Tel: +40

## MOLDOVA

### Muzeul Național de Istorie a Moldovei

Chișinău, str. 31 August 1989, nr. 121 A.

### Muzeul Național de Etnografie și Istorie Naturală

Chișinău, str. Mihail Kogălniceanu, nr. 82.

### Muzeul de Istorie și Etnografie, Bălți

Bălți, strada Ștefan cel Mare, nr. 82.

### Muzeul de Istorie și Etnografie Călărași

Călărași, str. Mihai Eminescu, nr. 32.

### Muzeul de Istorie, Etnografie și Artă Cimișlia

Cimișlia, str. Livezilor, nr. 13.

### Muzeul de Istorie și Etnografie Singerei

Singerei, str. Independenței, nr. 102.

### Muzeul de Istorie și Etnografie din Municipiul Ungheni.

Ungheni, str. Nicolae Bălcescu, nr. 9 (în incinta  
Palatului de Cultură).

### Muzeul de Arheologie și Antropologie, Butuceniă

### Muzeul Ținutului Edineț

orașul Edineț, str. Independenței, nr. 49.

### Muzeul de Istorie și Etnografie Florești

Florești, str. Ștefan cel Mare, nr. 8

## UKRAINA

### Busha Village, Yampil Community — Busha State Historical and Cultural Reserve

### Vysoke Village, Vapniarka Community — Museum of the “Grandfather Blogger”

### Uman City, Uman Community— Local History Museum

### Lehedzyne Village, Talne Community — State Historical and Cultural Reserve Trypillian Culture

This is the only museum institution in Ukraine  
dedicated to a single archaeological culture,  
encompassing 11 Trypillian settlements in Cherkasy  
region, including some of the largest Eneolithic  
settlements in the world (e.g., Talianky, Maidanetzke,  
Dobrovody, Kosenivka).

<https://share.google/DoVIEUgKSVLAzllTI>



Cucuteni Museum, Piatra Neamt,  
Romania



Cucuteni  
Trypillia  
Route

# Thank you

Roxana Slemco  
Executive Director  
NORTH-EAST RDA  
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