

[Romanian Americans](#)

from [Gale Encyclopedia of Multicultural America](#)

View article on [Credo](#)

OVERVIEW

Romanian Americans are immigrants or descendants of people from Romania, an Eastern European country on the Black Sea. Romania is bordered by Ukraine to the north; Moldova to the northeast; Bulgaria to the south; and Hungary, Serbia, and Montenegro to the west. The Carpathian Mountains dominate the Romanian landscape, and the Danube River flows through southern Romania before entering the Black Sea. Slightly smaller than the state of Oregon, Romania measures 91,699 square miles (237,500 square kilometers).

In 2011, according to the National Statistics Institute of Romania, Romania had a population of slightly over 19 million. This is a decrease of more than 2 million since 2002. The decline is a result of hundreds of thousands of Romanians leaving the country to find jobs and settling in various European countries, including Spain, Italy, France, Germany, and Austria, as well as in Israel and the United States. The overwhelming majority of Romanian citizens—88.8 percent—are members of the Romanian Orthodox Church. Approximately 10 percent are Catholics of the Byzantine rite, and there are also small groups of Protestants, Muslims, and Jews. Like many other former members of the Soviet bloc, the Romanian economy is in the midst of transition from communism to capitalism, which has led to uneven growth and has left the country with a lower-middle-income economy. However, the country is rich in natural resources and has a large agricultural sector.

Romanians began to arrive in the United States in significant numbers in the late nineteenth and early twentieth centuries, settling mainly in urban areas and working in factories. During World War II, the threat of German occupation of Romania led to a wave of immigration from Romania to the United States. Whereas prior Romanian immigrants had largely been unskilled laborers, many of these newer immigrants were professionals, a trend that continued after the war. Since the fall of Soviet Communism in 1989 and the elimination of Communist travel restrictions, the tide of Romanian immigration to the United States has increased.

According to the U.S. Census Bureau's American Community Survey estimates for 2009–2011, the population of Romanian Americans was 471,472. States with a significant number of Romanian Americans include California, New York, Florida, Michigan, Illinois, Ohio, and New Jersey.

HISTORY OF THE PEOPLE

Early History

The name “Romania,” officially in use since 1861, is a derivative of the Latin word *romanus*, meaning “citizen of Rome.” The name was given to the country's territory by Roman colonists after Emperor Trajan (circa 53–117 CE) and his legions crossed the Danube River and conquered Dacia, an ancient province located in present-day Transylvania and the Carpathian Mountain region, in 106 CE. Although Roman occupation of Dacia ended in 271 CE, the relationship between the Romans and Dacians flourished. Mixed marriages and the adoption of Latin culture and language gradually molded the Romans and Dacians into a distinct ethnic entity. These ancestors of the modern Romanian people managed to preserve their Latin heritage despite subsequent Gothic, Slavic, Greek, Hungarian, and Turkish conquests, and the Romanian language has survived as a member of the Romance languages

group.

Romania has been subjected to numerous occupations by foreign powers since the Middle Ages. In the thirteenth century, the Romanian principalities Moldavia and Wallachia became vassal states of the Ottoman Empire. During the 1700s, Bukovina, Transylvania, and Banat were incorporated into the Austro-Hungarian Empire. Czarist Russia occupied Bessarabia in 1812. In 1859 Moldavia and Wallachia became unified through the auspices of the Paris Peace Conference, and Romania became a national state. At the Congress of Berlin in 1878, Romania obtained full independence from the Ottoman Empire but lost Bessarabia to Russia. In 1881 Romania was proclaimed a kingdom and Carol I (1839–1914) was installed as its first monarch.

Modern Era

Following the death of Carol I, his nephew Ferdinand (1865–1927) became king and led the country into World War I against the Central Powers. After the war and the signing of the Treaty of Versailles, Romania regained Transylvania, Banat, Bukovina, and other territories from the fallen Austro-Hungarian Empire. In 1940 controversy over Ferdinand's successor, Carol II (1893–1953), prompted Romanian military leader Ion Antonescu (1882–1946) to stage a coup d'état, forcing the monarch to renounce his throne in favor of his son, Michael I (1921–). Under Antonescu's influence, Romania became an ally of Nazi Germany during World War II and fought against the Soviet Union. In the last year of the war, Romania switched its alliance to the Soviets, and after the war ended, Antonescu was executed. In national elections held in 1947, members of the Communist party assumed many high-level positions in the new government, and King Michael I was forced to abdicate his throne. Gheorghe Gheorghiu-Dej (1901–1965) of the Romanian Communist party served as premier (1952–1955) and later as chief of state (1961–1965). Two years after Gheorghiu-Dej's death, Nicolae Ceaușescu (1918–1989), a high-ranking Communist official, assumed the presidency of Romania.

On December 22, 1989, the Communist regime was overthrown and Ceaușescu was executed on Christmas Day. In the postcommunist years, various changes occurred, including the institution of a free press, free elections, and a multiparty electorate, bringing to power a democratic government. The country's first president after the fall of Communism was Ion Iliescu (1930–), who served two terms (1990–1995, 2001–2004). Emil Constantinescu (1939–) served as president from 1996 to 2000. Traian Băsescu (1951–) was elected in 2004 and again in 2009, though he was suspended twice for short periods in 2007 and 2012. Since the end of the Communist era, the pace of transforming Romania's economy into a market economy has accelerated, and the country's relations with the United States, Canada, and other Western countries have improved. Today Romania is a member of NATO, the European Union, the World Bank, the World Trade Organization, the Council of Europe, and other important international bodies.

SETTLEMENT IN THE UNITED STATES

Romanians have a recorded presence of almost 250 years on American soil. In the late eighteenth century, a Transylvanian priest named Samuel Damian immigrated to America for scientific reasons. He conducted various experiments with electricity and even caught the attention of Benjamin Franklin (they met and had a conversation in Latin). After living in South Carolina for a few years, Damian left for Jamaica and disappeared from historical record. In 1849 a group of Romanians came to California during the Gold Rush; unsuccessful, they migrated to Mexico. Romanians continued to immigrate to the United States during the mid-nineteenth century, and some distinguished themselves in the Union Army during the Civil War. George Pomutz (1818–1882) joined the Fifteenth Volunteer Regiment of

Iowa and fought at such battlefields as Shiloh, Corinth, and Vicksburg. He was later promoted to the rank of brigadier general. Nicholas Dunca (1825–1862), a captain serving in the Ninth Volunteer Regiment of New York, died in the battle of Cross Keys, Virginia. Another Romanian-born soldier, Eugen Teodoresco, died in the Spanish-American War in 1898.

During the first major wave of Romanian immigration to the United States, between 1895 and 1920, 145,000 Romanians entered the country. They came from various regions, including Wallachia and Moldavia. The majority—particularly those from Transylvania and Banat—were unskilled laborers who left their native regions because of economic depression and forced assimilation, a policy practiced by Hungarian rulers. They were attracted to the economic stability of the United States, which promised better wages and improved working conditions. Many did not plan to establish permanent residency, intending instead to save enough money to return to Romania and purchase land. Consequently, tens of thousands of Romanian immigrants who achieved this goal left the United States within a few years. By 1920 the Romanian American population was approximately 85,000.

Between 1921 and 1939, the number of Romanians entering the United States declined for several reasons. Following World War I, Transylvania, Bukovina, Bessarabia, and other regions under foreign rule officially became part of Romania, thus arresting emigration for a time. In addition, the U.S. Immigration Act of 1924 established a quota system that allowed only 603 new immigrants from Romania per year. The Great Depression added to the decline of new Romanian immigrants to the United States, and by the beginning of World War II, Romanian immigration had reached new lows. Romanians who entered the United States during this period included students, professionals, and others who later made notable contributions to American society.

During World War II, a new surge of immigrants to the United States was generated by the threat of Nazi occupation of Romania. When Communists assumed control of the country in 1947, they imposed many political, economic, and social restrictions on the Romanian people. Through the auspices of the Displaced Persons Act of 1947 and other legislation passed to help absorb the flood of refugees and other immigrants from postwar Europe, the United States admitted refugees who had left Romania due to persecutions, arrests, or fear of being mistreated, and exiles who were already abroad and had chosen not to return to their homeland. Because of the abrupt and dramatic nature of their departure, these refugees and exiles (estimated at about 30,000) received special moral and financial support from various Romanian organizations—religious and secular—in the United States. These immigrants infused an important contingent of professionals, including doctors, lawyers, writers, and engineers, into the Romanian American community and reinvigorated political activity in the community. They established new organizations and churches, and fought against Communist rule in their homeland.

After the Revolution of December 1989, which brought an end to Communist rule in Romania, thousands of new immigrants of all ages came to the United States. The elimination of Communist travel restrictions, the desire of thousands of people to be reunited with their American relatives and friends, and the precarious economic conditions in the new Romania were powerful incentives to immigrate to the United States. Among the newcomers were professionals, former political prisoners, and others who were disenchanting with the new leadership in Romania. In addition many Romanian tourists decided to remain in the United States. Many of these immigrants spoke English and adjusted relatively well, even if they took lower-paying jobs than those for which they were qualified. Others had difficulty finding employment and returned to Romania. Still others left the United States to try their luck in Canada or South America. Those who chose to return to Europe settled in Germany, France, or

Italy.

According to the 1990 U.S. Census, there were approximately 365,544 people of Romanian ancestry living in the United States. Twenty years later, according to the American Community Survey (ACS) estimates for 2009–2011, the population of Romanian Americans had increased to 471,472. The ACS estimated that the largest populations of Romanian Americans were residing in California (68,838), New York (56,890), Illinois (33,667), Florida (33,185), Ohio (33,809), Michigan (33,808), and New Jersey (20,963). Other organizations put the number even higher. The Romanian American Network, based in Chicago, claims there are over 1.2 million Romanian Americans, with the largest populations in California (293,633), New York (240,784), Florida (127,123), Michigan (119,624), Illinois (114,529), Ohio (106,017), Pennsylvania (84,958), Georgia (55,228), Texas (47,689), and North Carolina (39,566).

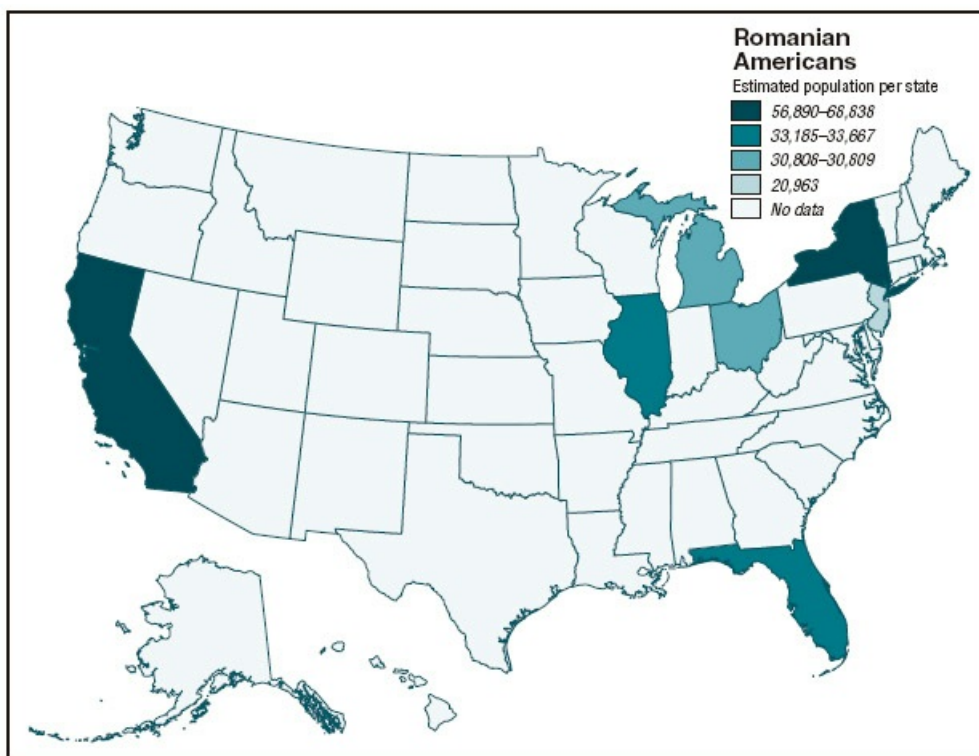
Because early Romanian immigrants were either peasants or laborers, they settled in major industrial centers of the east and midwest and took unskilled jobs in factories. Living near the factories where they worked, first-generation Romanian Americans established communities that often consisted of extended families or those who had migrated from the same region in Romania. Second- and third-generation Romanian Americans, having achieved financial security and social status, gradually moved out of the old neighborhoods, settling in suburban areas or larger cities, or relocating to another state. Consequently, few Romanian American communities are left that preserve the social fabric of the first-generation neighborhoods. However, in larger cities such as Chicago, Romanians have established small enclaves with Romanian restaurants, churches, stores, newspapers, and travel agencies.

Although most Romanian Americans emigrated from Romania, a significant number arrived from countries adjacent to or bordering Romania. The Republic of Moldova, known as Bessarabia before World War II, is essentially a second Romanian country. Sandwiched between Romania and the Ukraine, it occupies an area of 13,010 square miles (33,700 square kilometers). Its capital is Chişinău (pronounced Keesheenau) and the president is Petru Lucinschi. The population of 4.5 million consists of 65 percent Romanians, 14 percent Ukrainians, 13 percent Russians, 4 percent Gagauz (Turks of Christian faith), and 2 percent Bulgarians. There are also smaller groups of Poles, Belarusians, Germans, and Gypsies. While 98 percent of Moldavians are Eastern Orthodox believers, some are Protestant and Jewish. The official language of Moldova is Romanian (with a Moldavian dialect), and the second language is Russian. The country's flag is the same as Romania's: red, yellow, and blue vertical stripes.

During the Middle Ages, Bessarabia was an integral part of the Romanian principality of Moldavia, but it later became a tributary to the Ottoman Empire. In 1812, following the Russian–Turkish War (1806–1812), Bessarabia was annexed by Tsarist Russia until the 1917 October Revolution. In 1918 Romanians voted to reunite Bessarabia with Romania, but in 1940 the Soviet Union, in a pact with Nazi Germany, gained control of the land. During 1941 to 1944, Romania recaptured the territory but lost it again at the conclusion of World War II, when the Soviet Union incorporated Bessarabia under the name of the Moldovan Soviet Socialist Republic. After the fall of Communism, the country became independent and in 1991 took the name of the Republic of Moldova. It underwent various changes, instituting free elections, a multiparty system of government, and economic reforms, before reaching an understanding in 1996 with separatist movements in two regions, Dnestr and Gagauzia. Although there was a movement for reunification with Romania, the majority of the population opted for independence.

Immigrants from Moldova who came to the United States before World War II, and those who arrived later (about ten thousand immigrated to the United States in the 1990s and early 2000s), consider themselves members of the Romanian American community, using the same language, worshipping in the same Eastern Orthodox churches, and preserving the same heritage. They are also fully integrated in Romanian American organizations and support the reunification of their land of origin with Romania.

Macedo-Romanians, also called Aromanians or Vlachs, live mostly in Albania, although they also live in Greece and Macedonia. In addition they have lived in Yugoslavia and Bulgaria for over two thousand years. Their history goes back to the first and second centuries CE, when the Roman Empire included the territories of today's Romania and neighboring Balkan countries. It is estimated that there are about 600,000 to 700,000 Macedo-Romanians in the Balkans and Romania. Although they know the Romanian language, they also use their own dialect consisting of many archaisms, characteristic regional expressions, and foreign influences. Macedo-Romanians consider themselves Romanian and belong to the same Eastern Orthodox Church. In the United States, there are about five thousand Macedo-Romanians, settled mostly in the states of Connecticut, New York, Rhode Island, New Jersey, and Missouri. The first wave of immigration took place at the beginning of the twentieth century, while a second wave was recorded after World War II. Family reunifications continue to this day.



CENGAGE LEARNING, ALL RIGHTS RESERVED U.S. Census Bureau, 2009–2011 American Community Survey

Macedo-Romanians are characterized by their hard work, the high esteem in which they keep their families, and the value they place on education. They adjusted well to American life and preserved their cultural heritage via their own organizations. Although the younger generation of Macedo-Romanians are proud of their heritage, they display strong trends of assimilation and tend to use English more than the language of their ancestors.

LANGUAGE

The Romanian language is a Romance language derived from Latin that has survived despite foreign

influences (Slavic, Turkish, Greek, and others). In fact, it has many Latin words that are not found in other Romance languages and is more grammatically complex than other Romance languages. Although Romanian uses the Latin alphabet, the letters *k*, *q*, *w*, and *y* appear only in foreign words. In addition Romanian has specific diacritical marks (ă, â, î, ț, ș). Romanians consider their language sweet and harmonious and are proud of its Latin origin.

For first-generation Romanian immigrants—regardless of the period when they arrived—Romanian was their primary language. In a very short time, however, such American words as *supermarket*, *basement*, *streetcar*, *laundry*, *high school*, and *subway* became infused in daily speech. As Romanian has become Americanized, subsequent generations have spoken Romanian less often, eventually switching to English as their principal language. Because Romanian is a Latin language, many Romanian American immigrants have an easier time learning English than other immigrants. According to the American Community Survey estimates for 2009–2011, among Romanian Americans ages five and over, 60 percent spoke only English at home. Of those who spoke another language at home, most (86 percent) reported being fluent in English.

Romanian church services and Sunday school are still conducted in Romanian. In several cities, radio programs are broadcast in Romanian, and there are numerous Romanian-language newspapers and periodicals in circulation. The language is also used during official meetings of Romanian organizations and during special cultural programs, as well as in the daily life of some Romanian American families.

Greetings and Popular Expressions

Common Romanian greetings and other expressions include *bună seara* (bóona seàra)—good evening; *bună ziua* (bóona zéeoóá)—good day; *salut* (salóot)—greetings, hello; *la revedere* (la rayvaydáray)—good-bye; *noroc bun* (norók bóon)—good luck; *mulțumesc* (mooltsóomesk)—thank you; *felicități* (feleecheetáry)—congratulations; *La multzi ani* (la múltzi ánee)—Happy New Year; and *Sărbători ferice* (sarbatóry fayreechéetay)—Happy holidays (this greeting is used at Christmas time, for there is no expression like Merry Christmas in Romanian). A greeting used at Easter is *Hristos a înviat* (khrístós a ynveeát)—Christ has risen; the reply is *Adevărat a înviat* (adevarát a ynveeát)—In truth He has risen. When raising a toast, Romanians often say, *Sănătate* (sanatátay)—To your health.

RELIGION

The first Romanian American churches, St. Mary's Romanian Orthodox Church and St. Helena Romanian Byzantine Catholic Church, were founded in in Cleveland, Ohio, in 1904 and 1905, respectively. These churches served as community centers where immigrants spent a good part of their social life. In the twenty-first century, the number of Romanian churches proliferated to include 107 churches in the Romanian Orthodox Episcopate of America, 63 in the Romanian Orthodox Archdiocese of America and Canada, 14 in the Romanian Catholic Diocese of Canton, 60 in the Convention of Romanian Pentecostal Churches in USA & Canada, 58 in the Association of Romanian Baptist Churches in the USA & Canada, and 139 in the Alliance of the Romanian Evangelical Churches in USA & Canada.

The vast majority of Romanian American churchgoers (about 60,000) are Eastern Orthodox. Of the 60 Romanian Orthodox parishes in North America, 45 are subordinated to the Romanian Orthodox Episcopate of America, and 15—most of which are located in Canada—are under the Romanian Orthodox Missionary Episcopate of America. The Romanian Church United with Rome, Greek-Catholic, has 15 parishes, serving approximately 4,000 Romanian members.

The Romanian Orthodox Church and the Romanian Catholic Church, are essentially sister churches with a common history, liturgy, customs, and traditions. Both follow the teachings of the apostles but differ in their interpretation of the Pope's infallibility. Members of the Romanian Catholic Church believe in the infallibility of the Pope when he speaks ex cathedra on faith and morality, while Romanian Orthodox followers contend that no person or council in the church is infallible. In 1697 those who embraced the dogma of papal infallibility switched allegiance from the Eastern Orthodox church to the Vatican but preserved all other features and disciplines of the Eastern church. Both churches adhere to the Nicene Creed, and the Liturgy is based on the text of Saint John Chrysostom (circa 347–407 CE), modified by Saint Basil the Great (circa 329–379 CE). There are seven Sacraments: Eucharist, baptism, confirmation, penance, matrimony, holy orders, and anointing of the sick. In the Romanian Orthodox Church, the anointing of the sick is administered by three priests and may be given to the healthy to prevent illness.

ROMANIAN PROVERBS

Lauda de sine nu miroase a bine.

To praise one's self is in vain, it never brings any gain.

Prietenul la nevoie se cunoaste.

A friend in need is a friend indeed.

Cainele care latra nu musca.

A barking dog never bites.

Vorba multa este saracia omului.

When there is excessive talk, the deeds are poor.

Modestia e podoaba cea mai de pret.

Modesty is the most precious jewel of a man's soul.

A omului lenea este cel mai mare vrajmas al norocului.

Laziness is the biggest enemy of good luck.

O carte buna poate lua locul unui prieten, dar un prieten nu poate inlocui o carte buna.

A good book can take place of a friend, but a friend cannot replace a good book.

Fie casa mica sau mare, un copil e o binecuvantare.

Whether homes are big or small, a child is a blessing to all.

Un sfat este mai ieftin decat un exemplu bun.

The cheapest article is advice, the most valuable is a good example.

Nu lasa un prieten bun si vechi numai pentru a place unui nou.

Do not leave an old good friend of yours just to please a new one.

Casatoria e un fel de vis, cateodata e infern, alta data paradis.

One thing for sure, each couple can tell, one's home is both paradise and hell.

Lenevia este vrajmasa cea mai mare a norocului.

Idleness is the biggest enemy of good luck.

Cunostinta e putere mare, te sprijina spre avansare.

Knowledge is like a tower in which you test and build your power.

Modestia e podoaba cea mai de pret a sufletului uman.

Modesty is the dearest jewel of a man's soul.

Poti gusta si bea vin, dar nu te lasa invins de el.

Enjoy drinking the wine, but do not become drunk by it.

Services in both churches are conducted in Romanian and are accentuated by song and chants. The cathedrals are richly decorated with icons and images of the saints, although carved images are forbidden. The altar is located in the center of the sanctuary, and a screen or partition called an iconostasis separates the sanctuary from the rest of the church. Only priests and deacons can enter the sanctuary; other parishioners are not permitted to cross beyond the iconostasis. Romanian Orthodox and Romanian Catholic priests usually wear black cassocks, but gray and brown are also permitted. During the Liturgy, vestments are colorful and ornate. The priest's headdress is a cylindrical black hat, whereas bishops wear a mitre, a crown made of stiff material adorned on top with a cross and various small pictures or icons. At the top of the pastoral scepter are two intertwined serpents surmounted by a cross or an image of a saint. Former liturgical colors (black, red, white) are not observed in modern times. Orthodox priests are permitted to marry before ordination, but only unmarried priests can become bishops. Deacons, subdeacons, and readers assist the priests during services. Clergy and laity take part in the administration of the church. In Romanian Orthodox churches, the clergy and laity participate in the election of the clergy, while Romanian Catholic priests are appointed by their bishops.

Of the 2,500 Romanian American Protestants, most are Baptists. The first Romanian Baptist church was founded in Cincinnati, Ohio, in 1910. There are several Romanian Baptist churches in the United States. There are also smaller groups of Romanian Seventh-Day Adventists and Pentecostals under various jurisdictions. Romanian Protestant churches conduct their services in the same manner as their American coreligionists, employing Romanian pastors who are subordinated to various local American jurisdictions. Early Romanian pastors were trained by American missionaries in Romania during the nineteenth century.

CULTURE AND ASSIMILATION

In 1929 Romanian American Christine Avghi Galitzi observed, "Romanians in the United States constitute a picturesque, sturdy group of newly made Americans of whom altogether too little is known" (*A Study of Assimilation among the Roumanians in the United States* [New York: Columbia University Press, 1929]; reprinted in 1969). In the past, insufficient knowledge of Romanian ethnic characteristics generated misconceptions among Americans. Some authors, such as Wayne Charles Miller in his *A*

Comprehensive Bibliography for the Study of American Minorities (1976), erroneously categorized Romanians as Slavs because Romania borders several Slavic countries. Other immigration studies, including Carl Wittke's *We Who Built America: The Saga of the Immigrant* (1939; revised 1967) and Joseph Huthmacher's *A Nation of Newcomers* (1967) completely overlooked Romanians when discussing immigrants from Eastern Europe. In *American Fever: The Story of American Immigration* (1967), Barbara Kaye Greenleaf stereotyped Romanians as wearing sheepskin coats "during all seasons," even though such coats are worn by farmers and shepherds only in the winter.

Romanians who had come from Transylvania with ethnic Hungarians (Transylvania was under Hungarian rule before World War I) were also greatly misunderstood. For some Americans, the mere mention of Transylvania and Romania evoked images of vampires and werewolves as depicted in Bram Stoker's novel *Dracula* (1897) and subsequent film adaptations. Such misconceptions did not deter Romanian ethnic pride, however, which reached its peak during World War II. Today Romanian Americans continue to reaffirm their cultural past. There is a substantial number of Romanian American cultural organizations in the United States.

Traditions and Customs

Romanians have a variety of traditions and lore dating back to antiquity. For example, on certain days some farmers would not cut anything with shears, believing it would prevent wolves from injuring their sheep. Tuesdays were considered unlucky days to start a journey or to initiate important business. It was believed that plague could be averted by burning a shirt that was spun, woven, and sewn in less than twenty-four hours, and that a woman who did not want children would be tortured in hell. Girls would not fill their pitchers with water from a well without first breathing upon the well and then pouring some of the water on the ground (a libation to the nymph of the well). Before serving wine, drops would be poured on the floor to honor the souls of the dead. A black cat crossing in front of a pedestrian was a sign of bad luck, as was an owl on the roof of a house, in a courtyard, or in a tree (it also portended a death in the family). Such superstitions were gradually forgotten as Romanian immigrants became acculturated into American society.

Cuisine

Romanian cuisine is savory, flavorful, and stimulating to the appetite. Herbs and vegetables are used in abundance, and one-dish meals occupy an important place in the repertoire of recipes. These dishes are very nourishing, inexpensive, and easy to prepare. Romanian Americans enjoy cooking, often modifying old country recipes or creating new dishes. *Mămăligă*, considered a national dish, is a corn mush eaten with butter, cheese, meats, and even marmalade or fruit jelly (as a dessert). *Ciorbă* is a popular sour soup seasoned with sauerkraut or pickled cucumber juice. It contains onions, parsnip, parsley root, rice, and ground beef mixed with pork, and is served after the boiled vegetables are removed.

Gratar is a steak (usually pork) accompanied by pickled cucumbers and tomatoes and combined with other grilled meats. Garlic is a major ingredient used in preparing the steak. *Mititei*, which is similar to hamburgers, consists of ground beef rolled into cylindrical forms and seasoned with garlic. It is often served with *gratar*. *Sarmale* is a stuffed cabbage dish prepared with pork shoulder, rice, black pepper, and chopped onion. *Ghiveci* is a vegetable stew containing carrots, potatoes, tomatoes, green pepper, onions, celery root, eggplant, squash, string beans, fresh peas, cabbage, and cauliflower.

Cozonac and *torte* are various forms of cakes served as desserts. *Țuică* is a brandy made from plums

or wheat. *Vin* is wine and *bere* is beer. Romanian hosts and hostesses usually serve salads in a variety of shapes and compositions as entrées. Christmas dinner often consists of ham, sausages, pastry, fruits, *bere*, *vin*, and a special bread called *colac*. At Easter, lamb, ham, sausages, breads, and painted eggs are prepared, and *vin* and *bere* accompany the feast.

Traditional Dress

Romanian traditional, or peasant, costumes are made from handwoven linen. Women traditionally wear embroidered white blouses, skirts that cover the knees (the color varies according to region), and headscarves of various colors according to age and regional tradition (older women usually wear black). The traditional costume for men consists of tight-fitting white pants, a white embroidered shirt that almost reaches the knees, and a wide leather or cotton belt. Men wear several types of hats according to season: black or grey elongated lambskin hats are customary during the winter and straw hats are usually worn during the summer. On festive occasions, men wear black or grey felt hats adorned with a flower or feather. Moccasins are traditional footwear for both men and women; men also wear boots with various adornments according to regional traditions. Romanian Americans wear their national costumes only on special occasions, such as national holidays celebrated in churches, at social gatherings, or while performing at local ethnic festivals.

Dances and Songs

On special occasions, dancers perform the *hora*, a national dance in which men and women hold hands in a circle; the *sîrba*, a quick, spirited dance; and the *invârtite*, a pair dance. The *hora* is usually danced by large groups during important events such as the National Day of Romania (December 1). The *sîrba* and *invârtite* are performed during family parties or as part of an artistic program. The dances are accompanied by rhythmic shouts (sometimes with humorous connotations) spoken by the leader of the dance, who also invites members of the audience to join the dancers.

A traditional Romanian orchestra consists of fiddles, clarinets, trumpets, flutes, bagpipes and panpipes, drums, and the *cobza*, an instrument resembling a guitar and a mandolin. Popular songs are traditionally performed during social reunions both in America and Romania. The *doina*, for example, are multiverse tunes evoking nostalgic emotions, from a shepherd's loneliness in the mountains to patriotic sentiments. The *romanță* is a romantic melody expressing deep feelings of affection.

CIORBA DE PERISOARE SOUR MEATBALL SOUP

Ingredients

½ pound ground beef

½ pound ground pork

1 pound beef bones with meat on them

2 small onions

2 slices of sturdy bread

2 tablespoons rice

salt

ground black pepper

1 parsley root, thinly sliced

3–4 carrots, thinly sliced

1 parsnip root

3–4 tablespoons tomato paste

1 bunch of parsley, chopped

2–3 tablespoons vinegar

Preparation

Bring water to boil in a pot. Finely slice 1 onion and put in pot. Add the parsley, parsnip, and carrots. Add the beef (or veal) meat.

In the meantime soak the bread in water then squeeze it. Mash the bread with a fork.

Finely chop the other onion and mix the ground meat, the mashed bread, and the rice. Season with salt and ground black pepper. For a more tender meat composition add 2–3 tablespoons of water. Using wet hands, roll mixture into small meatballs (1 inch).

When the vegetables become tender put the meatballs in the boiling water. Reduce heat and simmer for 30–40 minutes. The meatballs will rise to the surface when the soup is almost done. Add the tomato paste and stir. Add the parsley, and then season with salt and vinegar.

Serve with a dollop of sour cream and optional cayenne pepper.

Serves 8

Holidays

In addition to Christmas Day, New Year's Day, and Easter Day, Romanian Americans celebrate the birthday of the Romanian national state on January 24 and Transylvania's reunification with Romania on December 1. Romanian Americans with promonarchist views also celebrate May 10, which marks the ascension of Carol I to the Romanian throne. During these festivities, celebrants sing the Romanian national anthem, "Awake Thee, Romanian," written by Andrei Mureșanu (1816–1863), a noted poet and patriot. Monarchists sing the Romanian royal anthem, which begins with the words "Long live the king in peace and honor." A semiofficial holiday similar to Valentine's Day is celebrated by lovers and friends on March 1, when a white or red silk flower (often handmade) is presented as an expression of love.



Regina Kohn, Romanian American, was allowed to enter Ellis Island because she could play violin. New York, 1923. UPI / CORBISBETTMANN. REPRODUCED BY PERMISSION.

Health Care Issues and Practices

There are no documented health problems or medical conditions specific to Romanian Americans. Many families have health insurance coverage underwritten by the Union and League of Romanian Societies in America or by other ethnic organizations. Like most Americans, Romanian American business owners and professionals in private practice are insured at their own expense, while employees benefit from their employers' health plans when available.

FAMILY AND COMMUNITY LIFE

During the first three decades of the twentieth century, the Romanian American family underwent profound changes. The first immigrants were typically single males or married men who had temporarily left their families in order to save enough money to send for them later. These immigrants lived in crowded boarding houses and often slept on the floor. On Sundays and holidays, they congregated in saloons or restaurants and at church. Later, Romanian immigrants gathered at the headquarters of mutual aid societies and fraternal organizations where they discussed news from the homeland, read or wrote letters, and sang religious or popular songs. The boarding houses evolved into cooperatives such that boarders provided their own beds and shared all operating expenses (rent, utilities, food, and laundry services).

As Romanian immigrants became better accustomed to the American way of life, they adopted higher standards of living, prepared more nutritious meals, and engaged in such recreational activities as sports and movie going. Since most Romanian American women worked outside the home, economic conditions gradually improved and many Romanian Americans were able to purchase a home, cars, and modern appliances, or rent larger apartments in more prosperous neighborhoods. The typical Romanian household features Romanian embroidery or rugs, the Romanian flag, and other cultural icons, which are displayed in a common area.

Romanians have always held the family in high esteem and are generally opposed to divorce. Although

the first wave of immigrants consisted of large families, subsequent generations have chosen to have fewer children, a trend that could be attributed to economic factors. Early immigrants cared very much for their children, did not permit child labor, and instilled in their children the importance of education. While approximately 33 percent of the Romanian immigrants who came to the United States before World War I were illiterate, many managed to learn English or improve their education to obtain or hold onto a job. Encouraged by their parents, second-generation Romanian Americans placed more emphasis on vocational training and college education. By 2011, according to the American Community Survey estimates for 2009–2011, 47.5 percent of Romanian Americans had a bachelor's degree or higher (compared with 28.2 percent of the general U.S. population).

Weddings

Romanian American wedding customs have evolved somewhat from the traditions of the old country. For example, the bridal shower, a social custom that was never practiced in Romania, is a gala affair attended by both sexes. Before the wedding ceremony, banns are announced for three consecutive Sundays so that impediments to the marriage—if any—can be brought to the attention of the priest. After that, the couple selects the best man and maid (or matron) of honor, both of whom are called *nașii*, usually a husband and wife or a sister and brother. In most cases, the *nașii* later serve as godparents to the couple's children.

On the day of the wedding, the bridal party meets in the bride's home and leaves for the church, where the groom is waiting along with the best man. In the church there is no instrumental music, and the bridal procession is made in silence. The bride is brought to the altar by her father or another male member of the family, who then relinquishes her to the groom. The priest initiates the ceremony, assisted by a cantor or church choir that sings the responses. After receiving affirmative answers from the couple about their intention to marry and their mutual commitment, the priest blesses the wedding rings and places them in the hands of the bride and groom. Then, metal or floral crowns are placed on the heads of the couple so that they can rule the family in peace, harmony, and purity of heart. The bride and groom then take three bites of a honey wafer or drink wine from a common cup, which symbolizes their bountiful life together. Finally, the hands of the couple are bound together with a ribbon to symbolize how they will share all their joys and sorrows, and the couple walks three times around the tetrapod (a small stand displaying an icon), symbolizing the eternity of their union and obedience to the Holy Trinity. The crowns are removed with a blessing from the priest, who then concludes the ceremony with a few words of advice for the couple. The reception is held either at a private home, hotel, or restaurant. Instead of gifts, guests give money at the reception, which is collected by the *nașii*, who publicly announce the amounts received. The reception is accompanied by music and dancing, including popular Romanian songs and folk dances.

Baptisms

When a child is ready for baptism, the *nașii*, or godparents, bring the child to the church, where the priest confers the grace of God by putting his hand on the child. Then the priest exorcises the child by breathing on the child's forehead, mouth, and breast. The godmother, or *nașa*, renounces the service of Satan in the child's name and promises to believe in Jesus Christ and serve only Him. In front of the altar, the priest anoints the child with the “oil of joy” (blessed olive oil) on the forehead, breast, shoulders, ears, hands, and feet. The baptism is completed by dipping the child three times in a font or by sprinkling with holy water. The confirmation immediately follows the baptism and consists of a new anointment of the child with *mîr*, a mixture of thirty-three spices blessed by the bishop, on the forehead,

eyes, nose, mouth, breast, ears, hands, and feet. It is customary to hold a dinner after the baptism, where guests usually bring gifts in the form of money.

Funerals

A death in the family is announced by the ringing of church bells three times a day (morning, noon, and evening) until the day of the funeral. Prayers for the dead are recited by the priest and the Gospel is read during the wake, called *saracusta*. At the church, the funeral service consists entirely of singing; with the assistance of the cantor and choir, the priest sings hymns and prayers for the dead. The priest bids farewell to the family in the name of the deceased and asks for forgiveness of sins against family members or friends. At the cemetery, prayers are recited and the Gospel is read. Before the coffin is lowered into the grave, the priest sprinkles soil on top of it and recites the following: "The earth is the Lord's, and the fullness thereof." Later, the deceased's family offers a *pomana*, which is either a complete meal or sandwiches and beverages. The purpose of the funeral is to remember the dead and to seek forgiveness for the sins of the deceased. At least six weeks following the burial, a memorial service called *parastas* is offered. During the *parastas*, the priest recites a few prayers for the deceased, and a large cake-like bread is then cut into small pieces and served with wine in the church's vestibule. The mourners state, "May his (or her) soul rest in peace," and reminisce about the deceased.

The elimination of Communist travel restrictions, the desire of thousands of people to be reunited with their American relatives and friends, and the precarious economic conditions in the new Romania were powerful incentives to immigrate to the United States. Among the newcomers were professionals, former political prisoners, and others who were disenchanted with the new leadership in Romania.

Relations with Other Americans

As Romanian Americans moved into better residential areas and suburbs, they began to interact with other ethnic groups. Romanian Orthodox worshippers established relationships with Orthodox Serbians, Greeks, Russians, and Ukrainians by attending their churches. Similarly, Romanian Catholics were drawn to Hungarian or Polish Catholics, while Romanian Baptists established friendly relations with Serbian, Croatian, and Bulgarian Baptists. Romanian workers mingled with other ethnic groups in the workplace. All of these factors—including the proliferation of mixed marriages—contributed to the integration of Romanians into mainstream American society.

EMPLOYMENT AND ECONOMIC CONDITIONS

Because early Romanian immigrants settled in the eastern and midwestern regions of the United States, they found work in such industries as iron, rubber, steel, coal, meat packing, and automotive. They were assigned the heaviest and dirtiest jobs, as was the custom with all newly arrived immigrants. After accumulating work experience and perfecting their English language skills, some Romanians advanced to higher positions. Immigrants who settled in California were employed as gardeners and fruit gatherers and packers, and as freight transporters. Macedo-Romanians often held jobs as waiters in the hotel and restaurant industries.

About 9 percent of Romanian immigrants settled in Colorado, North Dakota, South Dakota, Idaho, and Wyoming; they became involved in agriculture and ranching either as farm owners or managers. Romanians were also employed as tailors, bakers, carpenters, and barbers, establishing small businesses in Romanian American neighborhoods. Romanian women found employment in light

industry, such as cigar and tobacco manufacturing, or as seamstresses. Younger women became clerks or office secretaries, while others worked as manicurists or hairdressers in beauty salons. Many Macedo-Romanian women took jobs in the textile industry, and some Romanians with entrepreneurial skills opened travel agencies, small banks, saloons, boarding houses, and restaurants.

While maintaining their place in the industries where their parents worked, second-generation Romanian Americans gradually switched from unskilled to skilled occupations. Others became white-collar workers, and many embraced professional careers. Subsequent generations went even further in their educational and professional pursuits. Romanian Americans made such progress that for several decades, few of the adult members of this group had less than a high school education. The professional ranks of Romanians (those educated at American universities) were substantially enlarged by the thousands of professionals who immigrated to the United States after World War II and in the years following the Revolution of 1989. The children of these professionals have typically followed the path of their parents. In addition, many Romanian students sent to the United States to complete their studies have remained after graduation and have found employment. Other Romanian Americans have found work as taxi drivers, clerical workers, and salon attendants, among many other occupations. By 2011, according to the American Community Survey estimates for 2009–2011, 49 percent of employed Romanian Americans worked in management, business, science, and art occupations, 21 percent worked in sales and office jobs, and 15 percent worked in service occupations.

POLITICS AND GOVERNMENT

The formation of the Union and League of Romanian Societies of America (ULRSA) in 1906 marked the beginning of Romanian political activity in the United States on a national scale. Founded in Cleveland, ULRSA brought together dozens of mutual aid and cultural societies, clubs, fraternities, and other groups committed to preserving Romanian ethnicity. It provided insurance benefits, assisted thousands of Romanians in completing their education, and taught newly arrived immigrants how to handle their affairs in a democratic way. As ULRSA gained more power and prestige, its leaders were often courted by local and national politicians to enlist political support from the Romanian American community.

I never really knew how much my ethnic background meant to me until the Romanian Revolution a few years ago. I was never ashamed of my background, I just never boldly stated it. I guess because I live in America I thought that I was just an American, period.

Veronica Buza, "My Ethnic Experience," in *Romanian American Heritage Center Information Bulletin*, September–October 1993.

The leadership of ULRSA (with few exceptions) has held a neutral and unbiased position in American politics. Despite this neutrality, however, many Romanians—especially those who immigrated to America before World War II—have pro-Democratic sentiments, while the majority of postwar immigrants and refugees with strong anticommunist sentiments tilt more toward the Republican party. A small group of Romanian American socialists—primarily workers from Cleveland, Chicago, Detroit, and New York—founded the Federation of the Romanian Socialist Workers of the United States in 1914 and later merged with the pro-communist International Workers Order. Many Romanian Americans also joined local labor unions for the practical reason that they could not obtain work otherwise. Later, as employment opportunities improved, they participated in union activities according

to their specific interests, benefits needs, and preferences.

Military Service

During World War I, several hundred Romanian volunteers from Ohio and other states enrolled in the American Expeditionary Force in Europe on the French front. Many of these soldiers received commendations for bravery. Over five thousand Romanian Americans served in the American Armed Forces during World War II and over three hundred died in combat. Romanian Americans were also represented in significant numbers during the Korean and Vietnam Wars, and many were promoted to officer ranks. In 1977 Nicholas Daramus became the first Romanian American to be promoted to the rank of full commander in the U.S. Navy.

Relations with Romania

Romanian Americans have always been proud of their homeland and have maintained ties beyond typical relations with family or friends. Before and during World War I, Romanian Americans exposed Hungarian persecution of Transylvanians in their newspapers, and many organizations called for the unification of Transylvania and Romania. These organizations also gave generous donations of money, food, and clothing for Romania's orphans, widows, and refugees. In 1919 Romanian Americans submitted to the Paris Peace Conference a four-point motion calling for the reestablishment of Romania's territorial borders (including the restoration of Transylvania and other regions formerly held by foreign powers), equal rights for ethnic minorities, and the establishment of a democracy based on principles adopted in the United States.

In the 1920s and 1930s many Romanian Americans actively supported the National Peasant party founded in Transylvania against antidemocratic political forces. Prominent Romanians such as Queen Marie (1875–1938) visited Romanian American communities, and the Romanian government sent a group of students to complete their studies at various American universities. After World War II, Romanian Americans sent food, medicine, and clothing to refugees and other types of aid to help Romania's devastated economy.

During the years of Communist dictatorship, Romanian American groups sent a formal memorandum to U.S. president Harry Truman protesting the mass deportations of Romanians by Soviet troops in 1952. In 1964 they called upon president Lyndon B. Johnson to exert pressure on the Communists to release Romanian political prisoners and provide exit visas for individuals desiring to join relatives in the United States. Many Romanian Americans who held promonarchist views sought the restoration of Michael I, who was forced by the Communists to abdicate the throne in December 1947. Romanian American Catholics vehemently opposed the suppression of their church in Romania beginning in 1948, when bishops and priests were arrested and murdered, church property was confiscated, and many Romanian Catholics were deported.

Romanian Americans continue to aid their native country during difficult times through the auspices of the ULRSA, the International Red Cross and Red Crescent Movement, and other philanthropic organizations. Presently, some Romanian Americans are involved in developing business ventures in Romania in spite of the precarious conditions of the country's economy and the country's relative unfamiliarity with the capitalist system. There is also a steady flow of scholarly exchanges between Romania and United States, facilitated by grants and scholarships. Many Romanian Americans take an active role in the American Romanian Academy of Arts and Sciences and other academic organizations.

NOTABLE INDIVIDUALS

Although Romanian Americans represent only one-eighth of one percent of America's total population, they have made significant contributions to American popular culture and to the arts and sciences. The following sections list Romanian Americans and their achievements.

Academia

Mircea Eliade (1907–1986) was a renowned authority on religious studies, mythology, and folklore. His many publications include *The History of Religions: Essays in Methodology* (1959) and *Zalmoxis, the Vanishing God: Comparative Studies in the Religions and Folklore of Dacia and Eastern Europe* (1972). Many of his works have been translated into several languages. Nicholas Georgescu-Roegen (1906–1994) pioneered mathematical economics and influenced many American economists through his *Analytical Economics: Issues and Problems* (1966). He was considered by his peers, as Paul Samuelson wrote in his foreword to the book, “a scholar's scholar and an economist's economist.” Romanian American mathematician Constantin Corduneanu (1928–) edited the journal *Libertas Mathematica*, and Romance philologist Maria Manoliu-Manea (1934–) served as president of the American Romanian Academy of Arts and Sciences.

Mirela Roznoveanu (born Roznovschi) is a well-known writer, poet, literary critic, and journalist who was born in Romania in 1947 and immigrated to the United States in 1991. She became a faculty member at the New York University School of Law and is one of the country's most influential researchers on foreign, comparative, and international law. She has written both in Romanian and English and has published fifteen books, including *The Civilization of the Novel: A History of Fiction Writing from Marayana to Don Quijote* (two volumes; 1983, 1991); *Towards a Cyberlegal Culture* (2001); *Life on the Run* (1997); and *The Life Manager and Other Stories* (2004).

Journalism

Theodore Andrica (1900–1990) edited and published two successful periodicals, the *New Pioneer* during the 1940s and the *American Romanian Review* during the 1970s and 1980s. Both publications featured articles on Romanian American life, traditions, customs, and cooking, and documented the achievements of Romanian Americans. Andrica also served as editor of the *Cleveland Press* for twenty years. Vasile Hategan (1915–2003) a Romanian Orthodox pastor wrote several articles on Romanians residing in New York City. John Florea (1916–2000) of *Life* magazine was a photographer during the 1940s and 1950s and a TV director. For several decades, broadcaster Liviu Floda (1913–1997) of Radio Free Europe hosted programs discussing human rights violations by the Communist regime in Romania. He interviewed hundreds of personalities, helped reunite refugee families with American relatives, and wrote dozens of articles on various subjects for Romanian Americans and foreign-language journals.

Literature

Peter Neagoe (1881–1960) was the first major Romanian American author. In such novels as *Easter Sun* (1934) and *There Is My Heart* (1936), he depicted the lives of Transylvanian peasants in realistic detail. Illustrator Mircea Vasiliu (1920–2008) wrote *Which Way to the Melting Pot?* (1955) and *The Pleasure Is Mine* (1963), in which he humorously recounts his experiences as an immigrant. In 1947 Anișoara Stan (1902–1954) published *They Crossed Mountains and Oceans*, which focuses on immigrant life in the United States. Stan also wrote *The Romanian Cook Book* (1951), which remains a fundamental source on Romanian cookery and cuisine.

Elie Wiesel (1928–), a writer, journalist, political activist, and professor, was born into a Hasidic family in Romania and survived internment in a concentration camp during the Holocaust. He immigrated to the United States from France in 1955 and published more than fifty books on various subjects. Perhaps his most widely acclaimed book is *Night* (1960), a memoir based on his experiences as a prisoner in the Auschwitz, Birkenau, and Buchenwald concentration camps. He became a Nobel Laureate for Humanism in 1996. Andrei Codrescu (1946–), a poet, novelist, and journalist, added new dimensions to contemporary Romanian American literature through such books as *The Life and Times of an Involuntary Genius* (1975), *In America's Shoes* (1983), and several others that delineate anticommunist sentiments in Romania and the immigrant experience in the United States. Silvia Cinca (1934–), author and president of Moonfall Press, published *Comrade Dracula* (1988), *Homo Spiritus: Journey of Our Magic* (1988), and several other books in Romanian and English.

Music

George Enescu (1881–1955) was a composer, violinist, and conductor who lived in the United States before and after World War II. He conducted several symphony orchestras, taught at the Manhattan School of Music in New York City, and earned fame for his “Romanian Rhapsodies,” which many American and foreign symphony orchestras have since performed. Ionel Perlea (1900–1970) taught at the Manhattan School of Music and served as musical conductor of the New York Metropolitan Opera for over twenty years despite the fact that his right hand was paralyzed. Stella Roman (1905–1992), an operatic soprano, performed at the Metropolitan Opera in New York during the 1940s and 1950s, specializing in Italian opera spinto roles. Other gifted performers include Christina Carroll (1920–) of the New York Metropolitan Opera; Yolanda Márculescu (died 1992), soprano and music teacher at the University of Wisconsin at Milwaukee; and Lisette Vereá (1914–2003), operetta singer and comedienne based in New York City.

Science and Medicine

George Emil Palade (1912–2008) of the Yale University School of Medicine shared the 1974 Nobel Prize in Physiology or Medicine for his contributions to research on the structure and function of the internal components of cells. Traian Leucutia (1892–1977), who began his medical career in Detroit in the 1920s, was one of the first scientists to detect the radiation hazards of X-rays. He also served as editor of the *American Journal of Roentgenology*, *Radium Therapy*, and *Nuclear Medicine* for several years. Valer Barbu (1892–1986) taught psychiatry and psychoanalysis at Cornell University, the New School of Social Research in New York City, and the American Institute of Psychoanalysis before and after World War II. A disciple of psychoanalyst Karen Horney, Barbu was critical of Freudian analysis.

Constantin Barbulescu (1929–2011), an aeronautical engineer, devised methods of protecting aircraft flying in severe weather. He published his findings in *Electrical Engineering* and other technical journals during the 1940s. Alexandru Papană (1905–1946) tested gliders and other aircraft for Northrop Aircraft in California. Many of Papană's experiences as a test pilot were documented in *Flying* magazine.

Sports

World-renowned gymnast Nadia Comăneeci (1961–) was the winner of three Olympic gold medals at the 1976 Summer Olympic Games in Montreal. The first female gymnast to be awarded a perfect ten in an Olympic gymnastics event, she defected from Communist Romania in 1989 and became an American naturalized citizen in 2001. After her gymnastics career ended, she became active in many

charitable and international organizations and received the Olympic Order (the highest decoration given by the International Olympic Committee) in 1984 and 2004. Dominique Moceanu (1981–) is an American-born gymnast of Romanian descent who earned her first U.S. national team place at the age of ten. She represented the United States in various major international tournaments at the junior level, was the all-around silver medalist at the 1992 Junior Pan American Games, became junior U.S. national champion in 1994, and at age thirteen became the youngest gymnast to win the senior all-around title at the U.S. National Championships. In 1996 she was an Olympic gold medalist.

Charley Stanceu (1916–1969) was the first Romanian American to play baseball in the major leagues. A native of Canton, Ohio, he pitched for the New York Yankees and the Philadelphia Phillies during the 1940s. At 7 feet, 7 inches tall, Gheorghe Mureșan (1971–) became a famous basketball star, playing for the Washington Bullets, and appeared in the film *My Giant* (1998) with Billy Crystal.

Stage and Screen

Jean Negulesco (1900–1993) directed *Singapore Woman* (1941), *Johnny Belinda* (1948), *Titanic* (1953), and *Three Coins in a Fountain* (1954), and was known as a portrait artist. Television actor Adrian Zmed (1954–) costarred with William Shatner in the police drama *T. J. Hooker* (1982–1986). In theater, Andrei Șerban (1943–) adapted and directed classical plays at LaMama Theater in New York City, while Liviu Ciulei (1923–2011) is best known for directing classical works.

Visual Arts

Constantin Brâncuși (1876–1957) is considered by some art critics to be the father of modern sculpture. He first exhibited his works in the United States in 1913 at the International Exhibition of Modern Art. Many of his pieces (*Miss Pogany*, *The Kiss*, *Bird in Space*, *White Negress*) were acquired by the Museum of Modern Art in New York City, the Philadelphia Museum of Art, and the Art Institute of Chicago. Sculptor George Zolnay (1863–1949) created the Sequoia Statue in the U.S. Capitol, the Edgar Allan Poe monument at the University of Virginia at Charlottesville, and the War Memorial sculpture of the Parthenon in Nashville, Tennessee. Zolnay also served as art commissioner at the 1892 World Columbian Exhibition in Chicago. Elie Cristo-Loveanu (1893–1964) distinguished himself as a portrait artist and professor of painting at New York University during the 1940s and 1950s. His portrait of President Dwight Eisenhower is on display at Columbia University. Mircea Vasiliu (1920–2008), a former diplomat, was a well-known illustrator of children's books.

MEDIA

PRINT

America

An organ of ULRSA, this monthly publication focuses on the activities and achievements of local ULRSA branches and features cultural news and book reviews written in English and Romanian. It is supplemented by an almanac listing important events in the Romanian American community.

Daniela Istrate, Managing Editor

P.O. Box 1037

Andover, Ohio 44003

Phone: (818) 219-9922

Email: d.strate@att.net

URL: http://www.romaniansocieties.com/rom_societies/news.php

Clipa

This weekly magazine, in Romanian, features news from Romania and America.

Dwight Luchian Patton, Director

P.O. Box 4391

Anaheim, California 92803-4391

Phone: (714) 758-8801

Fax: (714) 758-9632

Email: clipa_magazine@yahoo.com

URL: <http://www.clipa.com>

Crestinul in Actiune (The Christian in Action)

This bimonthly Protestant publication, in Romanian, has an interdenominational spirit.

Petru Amarei

3707 West Montrose Avenue

Chicago, Illinois 60618

Phone: (773) 267-0007

Fax: (773) 267-0008

Email: pa@romaniantv.org

URL: www.romaniantv.org/pub_revista.php

Gandacul De Colorado (The Beetle of Colorado)

This weekly publication, in Romanian, features achievements of Romanians in the United States and other countries.

Lucian Oprea, Editor

P.O. Box 2521

Estes Park, Colorado 80517

Phone: (970) 222-4751

Email: lucianoprea@gandaculdecolorado.com

URL: www.gandaculdecolorado.com

Meridianul Românesc (Romanian Meridian)

This weekly newspaper, in Romanian, contains articles concerning Romania and the Romanian American community, politics, culture, sports, tourism, and other subjects with an independent orientation.

26873 Sierra Highway #505
Santa Clarita, California 91321
Phone: (714) 881-5116
Fax: (714) 780-1325
Email: meridianul@gmail.com
URL: www.meridianul.com

New York Magazin

This weekly publication, in Romanian, features politics in Romania, international events, and sports.

Grigore Culian, Editor

102-02 65th Road
Forest Hills, New York 11375
Phone: (718) 896-8383
Fax: (718) 896-8170
Email: nymagazin@aol.com
URL: www.nymagazin.com

Romanian Journal

This weekly publication, in Romanian, features news about Romanian Americans, Romania, politics, and international events.

Vasile Badaluta, Editor

45-51 39th Place
Sunnyside, New York 11104
Phone: (718) 993-8555
Fax: (718) 993-8334
Email: bigtime@usa.net

Romanian Tribune

This bimonthly publication, in Romanian, contains achievements of Romanian Americans and news from Romania.

7777 North Caldwell Avenue
Suite 103
Niles, Illinois 60714
Phone: (847) 477-3498
Fax: (847) 983-8463

Email: romaniantribune@gmail.com

URL: www.romaniantribune.net/

Solia (The Herald)

Published monthly in a bilingual format by the Romanian Orthodox Episcopate of America, this newsletter focuses on parish news and projects, features book reviews, and produces an annual supplement listing important events and a religious calendar.

David Oancea, Editor

2535 Grey Tower Road

Jackson, Michigan 49201-9120

Phone: (517) 522-3656

Fax: (517) 522-5907

Email: solia@roea.org

URL: www.roea.org/soliatheherald.html

RADIO

Viata Romaneasca (Romanian Life)

This weekly one-hour radio program is broadcast in Romanian.

Lavinia Simonis

Valentin Fedorovici

P.O. Box 2038

Fair Oaks, California 95628

Phone: (916) 965-7988

Fax: (916) 965-7988

Email: vocearomaneasca@yahoo.com

TELEVISION

Romanian Television Network

Since 1994 this network has broadcasted Romanian-language programming.

Petru Amarei, President

3707 West Montrose Avenue

Chicago, Illinois 60618

Phone: (773) 267-0007

Fax: (773) 267-0008

Email: pa@romaniantv.com

URL: www.rtnchicago.com

Romanian Voice TV

This New York City network transmits news from Romania and the Romanian American community.

Vasile Badaluta

45-51 39th Place

Sunnyside, New York 11104

Phone: (718) 482-9588

Fax: (718) 472-9119

Email: bigtime@usa.net

URL: www.youtube.com/user/RVTVNY

ORGANIZATIONS AND ASSOCIATIONS

American Romanian Academy of Arts and Sciences (ARA)

Founded in 1975, the ARA consists of Romanian scholars and focuses on research and publishing activities regarding Romanian art, culture, language, history, linguistics, sciences, and economics.

Ion Paraschivoiu, President

École Polytechnique de Montréal

P.O. Box 6079

Station Centre-Ville Montréal, Quebec H3C 3A7

Canada

Phone: (514) 340-4711 ext. 4583

Fax: (514) 340-5917

Email: iopara@meca.polymtl.ca

URL: www.meca.polymtl.ca/ion/ARA-AS/

American Romanian Orthodox Youth (AROY)

Founded in 1950, AROY functions as an auxiliary of the Romanian Orthodox Episcopate of America and cultivates religious education and Romanian culture through summer courses, retreats, sports, competitions, scholarships, and other activities.

2535 Grey Tower Road

Jackson, Michigan 49201-9120

Phone: (517) 522-3656

Fax: (517) 522-5907

Email: chancery@roea.org

URL: www.roea.org/aroy.html

Association of Jewish Romanian Americans (AJRA)

AJRA focuses on Jewish community concerns and liaisons with Romanian government representatives.

David Kahan, President

1570 57th Street

Brooklyn, New York 11219

Phone: (718) 972-5074

Fax: (718) 437-4806

Email: davidkahan@juno.com

Association of Romanian Catholics of America (ARCA)

Founded in 1948, the ARCA promotes religious education in the tradition of the Romanian Catholic Church of the Byzantine Rite and cultural preservation, and sponsors special programs designed for youths. The association is also involved in publishing activities.

John E. Stroie, President

1700 Dale Drive

Merrillville, Indiana 46410

Phone: (219) 980-0726

Email: istroia@austin.rr.com

Congress of Romanian Americans (CORA)

CORA promotes the interests of Romanian Americans and cooperation between the Romanian and U.S. governments.

Armand Scala, President and secretary

1000 Gelston Circle

McLean, Virginia 22102

Phone: (703) 356-2280

Fax: (703) 356-1568

Email: web@romanianamericans.org

URL: www.romanianamericans.org/

Iuliu Manu Romanian Relief Foundation

This foundation offers assistance to needy Romanian students and widows of deceased Romanian freedom fighters.

Justin Liuba, President

P.O. Box 230664

Astor Station

Boston, Massachusetts 02123

Phone: (617) 536-6552

Email: jliuba@yahoo.com

URL: www.iuliumaniufoundation.org

North American Romanian Press Association (NARPA)

NARPA works for the improvement of the Romanian press, including the professional ethics of journalists, in the United States and Canada.

Marian Petruta, President

3707 West Montrose Avenue

Chicago, Illinois 60618

Phone: (312) 618-2000

Email: contact@narpa.info

URL: www.narpa.info

Romanian American Chamber of Commerce

This organization promotes the development of successful business relations between Romania and the United States.

URL: www.racc.ro

Romanian American Network

This organization encourages better Romanian American ties to mass media sources and has a library of over twenty thousand books on Romanians and Romania.

Steven Bonica, President

7847 North Caldwell Avenue

Niles, Illinois 60714-3320

Phone: (847) 663-0950

Fax: (847) 663-0960

Email: office@CMMCweb.net

URL: www.ro-am.net

Society for Romanian Studies

Founded in 1985, this organization promotes Romanian language and culture studies in American

universities and colleges, and cultural exchange programs between the United States and Romania.

Irina Livezeanu

3502 Posvar Hall

University of Pittsburgh

Pittsburgh, Pennsylvania 15260

Phone: (412) 648-7466

Email: irina@pitt.edu

URL: www.society4romanianstudies.org

Union and League of Romanian Societies of America (ULRSA)

Founded in 1906, ULRSA is the oldest and largest Romanian American organization. It has played an important role in organizing Romanian immigrants and preserving Romanian culture.

Daniela Istrate, President

1801 North Van Ness Avenue

Los Angeles, California 90028

Phone: (818) 219-9922

Fax: (818) 956-1430

Email: d.strate@att.net

URL: www.romaniansocieties.com

MUSEUMS AND RESEARCH CENTERS

Iuliu Maniu American Romanian Relief Foundation (IMF)

This foundation has a sizable collection of Romanian peasant costumes, paintings, and folk art items. It also manages a library of Romanian books that can be borrowed by mail.

Justin Liuba, President

P.O. Box 1151

Gracie Square Station

New York, New York 10128

Phone: (212) 535-8169

Romanian Ethnic Art Museum

This museum has preserved a large collection of Romanian national costumes, wood carvings, rugs, icons, furniture, paintings, and over two thousand Romanian books, as well as English books related to Romania.

R. Grama

3256 Warren Road
Cleveland, Ohio 44111
Phone: (216) 941-5550
Fax: (216) 941-3068

Romanian American Heritage Center

This center collects and preserves historical records relating to Romanian immigrants and their achievements. The collection consists of religious items, brochures, minutes, flyers, and reports donated by various Romanian American organizations, family and individual photographs, and other materials of interest to researchers.

Alexandru Nemoianu
2540 Grey Tower Road
Jackson, Michigan 49201
Phone: (517) 522-8260
Fax: (517) 522-8236

Romanian Cultural Center

A Romanian government agency similar to the U.S. Information Agency, this center has a sizable collection of Romanian books published in Romania and a collection of folk art items. The center organizes cultural programs and assists in providing contacts in Romania.






Doina Uricariu
200 East 38th Street
New York, New York 10016
Phone: (212) 687-0180
Fax: (212) 687-0181
Email: icrny@icrny.org
URL: www.icrny.org

Romanian Museum

This museum features national costumes, rugs, furniture, pottery, and Transylvanian interior decorations, and promotes Romanian artisan exhibits.

Rodica Perciali
1606 Spruce Street
Philadelphia, Pennsylvania 19103
Phone: (215) 732-6780

SOURCES FOR ADDITIONAL STUDY

- Diamond, Arthur. Romanian Americans. Chelsea House New York, 1988. 
- Dima, Nicholas. From Moldavia to Moldova: The Soviet Romanian Territorial Dispute. East European Monographs Boulder Colorado, 1991. 
- Galitzi, Christine Avghi. A Study of Assimilation among the Romanians in the United States. Columbia University Press New York, 1929; reprinted, 1969. 
- Hategan, Vasile. Romanian Culture in America. Cleveland Cultural Center Cleveland Ohio, 1985. 
- Wertsman, Vladimir. The Romanians in America, 1748-1974: A Chronology and Factbook. Oceana Publications Dobbs Ferry, New York, 1975. 
- Wertsman, Vladimir. The Romanians in America and Canada: A Guide to Information Sources. Gale Research Company Detroit, 1980. 
- Wertsman, Vladimir. Romanians in the United States and Canada: A Guide to Ancestry and Heritage Research. Heritage Quest North Salt Lake Utah, 2002. 
- Wertsman, Vladimir. Salute to the Romanian Jews in America and Canada, 1850-2010: History, Achievements, and Biographies. XLibris Bloomington Indiana, 2010. 
- Winnifrith, T. J. The Vlachs: The History of a Balkan People. Duckworth London, 1987. 

Vladimir F. Wertsman



© 2014 Gale, Cengage Learning

APA

Wertsman, V. F. (2014). Romanian Americans. In Gale (Ed.), *The Gale encyclopedia of multicultural America* (3rd ed.). Gale. Credo Reference: http://proxy.library.nyu.edu/login?url=https://search.credoreference.com/content/entry/galegale/romanian_americans/0?institutionId=577

Chicago

Wertsman, Vladimir F. "Romanian Americans." In *Gale Encyclopedia of Multicultural America*, edited by Gale. 3rd ed. Gale, 2014. http://proxy.library.nyu.edu/login?url=https://search.credoreference.com/content/entry/galegale/romanian_americans/0?institutionId=577

Harvard

Wertsman, V.F. (2014). Romanian Americans. In Gale (Ed.), *The Gale encyclopedia of multicultural America*. (3rd ed.). [Online]. Farmington: Gale. Available from: http://proxy.library.nyu.edu/login?url=https://search.credoreference.com/content/entry/galegale/romanian_americans/0?institutionId=577 [Accessed 29 April 2023].

MLA

Wertsman, Vladimir F. "Romanian Americans." *Gale Encyclopedia of Multicultural America*, edited by Gale, 3rd edition, 2014. *Credo Reference*, http://proxy.library.nyu.edu/login?url=https://search.credoreference.com/content/entry/galegale/romanian_americans/0?institutionId=577. Accessed 29 Apr. 2023.