

Romania

A Curriculum Guide for Secondary School Teachers



Created by the **Center for Russian and East European Studies**
University Center for International Studies
University of Pittsburgh
September 2005

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INTRODUCTION

Romania: A Curriculum Guide for Secondary School Teachers was created to provide information on the historical and contemporary development of the Romanian nation, and in so doing, to assist teachers in meeting some of the criteria indicated in the Pennsylvania Department of Education's Academic Standard Guidelines (http://www.portal.state.pa.us/portal/server.pt/community/state_board_of_education/8830/state_academic_standards/529102). To fulfill the fundamental themes for many of the disciplines prescribed by the state guidelines, this curriculum guide provides the following information:

- A description of the unique traits of Romanian culture.
- A description of the effects of political, economic and cultural changes and how these changes shaped the present Romanian nation.
- Identification and explanation of the contributions of key historical individuals and groups in politics, science, the arts, and religion in Romanian.
- Examination of the changing economic and political system of Romania, and how these changes have affected Romanian society.

These and other areas of Romanian society and culture are explored in an attempt to assist the secondary school teacher in fulfilling the Academic Standard Guidelines. As the unique transitions in Romania provide a laboratory for studying political, economic and cultural change, this guide may be additionally useful as a means for comparison with our own country's development. Whether as a tool for meeting the Academic Standard Guidelines, or as a means to explore issues affecting a society in transition, we expect that this guide will be useful in your classroom preparation.

Each section of this guide is designed to be suitable for classroom use either independently, or as part of a comprehensive study of Romania covering the entire guide. Therefore, you may tailor your use of the guide to fit the amount of time that you have available and the specific topics that are most relevant to your subject area. The guide also contains references to sources of additional information.

This guide was prepared by the Center for Russian and East European Studies at the University of Pittsburgh, with funding from the U.S. Department of Education. It is part of a series of curriculum guides on post-communist countries in East Central Europe that entered the European Union in 2004, as well as those such as Romania that are candidates for EU membership in upcoming years.

About the Center for Russian and East European Studies

Founded in 1965, the Center for Russian and East European Studies (REES) at the University of Pittsburgh is designated by the U.S. Department of Education as a National Resource Center. This distinguishes REES as one of the nation's strongest language and area studies centers. The Center is responsible for coordinating the efforts of the University of Pittsburgh in teaching, research, and public service related to the former Soviet and Central/East European world region. The 69 faculty members affiliated with REES are based in 14 arts and sciences departments and five professional schools at the University of Pittsburgh.

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Background



Nestled around the Carpathian mountains, Romania is a visual splendor. Modern Romania was formed when the principalities of Moldavia and Wallachia merged in 1859 under Alexandru Ioan Cuza. Romania's statehood was recognized in 1878 following the Russo-Turkish War, in which Romania fought on the Russian side.

At the beginning of World War II, the northern provinces of Romania, including Northern Transylvania, were occupied by the Soviet Union. In 1940, under King Carol II, Romania joined the war on the side of Germany, Hungary and Bulgaria in exchange for recovering land. In August 1944, Romania turned against Germany and joined the side of the Soviet Red Army, but Romania's role in the defeat of Germany was not recognized in the Treaty of Paris in 1946. In 1947, King Michael I was forced by the communists to abdicate and leave the country, and Romania became a communist state.

The decades-long reign of communism under Gheorghe Gheorghiu-Dej, and then under Nicolae Ceaușescu, ended in late 1989. Democratic elections were held in 1990. Following the end of the Cold War in 1989, Romania developed closer ties with Western Europe. Romania joined NATO in 2004 and expects to become a member of the European Union in 2007.

Romania in a Nutshell



Official Name:	Romania
Cities:	<i>Capital</i> – Bucharest (pop. 2.02 million). <i>Other cities</i> – Iasi (350,000), Constanta (344,000), Timisoara (327,000), Cluj-Napoca (334,000), Galati (331,000), Brasov (316,000).
Geography:	Romania is located in Southeastern Europe. It borders the Black Sea and is situated between Bulgaria and Ukraine. In addition, Romania shares its borders with Hungary, Serbia and Montenegro, and Moldova.
Size:	Romania is slightly smaller than the state of Oregon.
Terrain:	Consists mainly of rolling, fertile plains; hilly in the eastern regions of the middle Danube basin; and major mountain ranges (collectively known as the Carpathians) running north and west in the center of the country.
Climate:	Temperate cold, cloudy winters from frequent snow and fog; sunny summers with frequent showers and thunderstorms.
Nationality:	Romanian(s)

Population:	21.7 million
Ethnic Groups:	Romanians 89%; Hungarians 7.1%; Germans 0.5%; Ukrainians, Serbs, Croats, Russians, Turks, and Roma 2.5%.
Religions:	Orthodox 86.8%; Roman Catholic 5%; Reformed Protestant, Baptist, and Pentecostal 5%; Greek Catholic (Uniate) 1-3%; Muslim 0.2%; Jewish less than 0.1%.
Languages:	Romanian (official). <i>Other languages</i> – Hungarian, German.
Education:	<i>Years compulsory</i> – 10.
Literacy:	98%
Infant Mortality Rate:	26.43 deaths/1,000 live births
Life Expectancy:	<i>Male</i> – 67.86 years <i>Female</i> – 75.06 years
Work Force:	<i>Total</i> – 9.1 million (December 2004). <i>Agriculture</i> – 2.75 million; <i>industry and commerce</i> – 3.34 million; <i>services</i> – 2.89 million (December 2004).
Government Type:	Republic
Constitution:	December 8, 1991; amended by referendum on October 18-19, 2003.
Branches of Government:	<i>Executive</i> – president (head of state), prime minister (head of government), and Council of Ministers. <i>Legislative</i> – bicameral Parliament. <i>Judicial</i> – Constitutional Court, High Court of Cassation and Justice, and lower courts.
Principal Political Parties:	Political parties represented in the Parliament are: the Social Democratic Party (PSD); the National Liberal Party (PNL); the Democratic Party (PD); the Hungarian Democratic Union of Romania (UDMR); the Romanian Conservative Party (PC); and

the Greater Romania Party (PRM). Other political parties include the National Democratic Christian Peasant Party (PNTCD) and the Party of the Romanian National Unity (PUNR), as well as political organizations of minorities.

Suffrage:	Universal suffrage from age 18.
GDP:	\$73.2 billion
Annual GDP Growth Rate:	8.3%
Per Capita GDP:	\$3,389
Natural Resources:	Oil, timber, natural gas, coal, salt, iron ore.
Agriculture:	13% of the economy. <i>Products</i> – corn, wheat, potatoes, oilseeds, vegetables, livestock, fish, and forestry.
Industry & Construction:	27% of the economy. <i>Types</i> – machine building, mining, construction materials, metal production and processing, chemicals, food processing, textiles, clothing.
Exports:	\$11.46 billion (2001); \$13.87 billion (2002); \$17.61 billion (2003); \$23.48 billion (2004). <i>Types</i> – textiles, chemicals, light manufactures, wood products, fuels, processed metals, machinery and equipment.
Imports:	\$15.5 billion (2001); \$17.96 billion (2002); \$24 billion (2003); \$32.58 billion (2004). <i>Types</i> – machinery and equipment, textiles, fuel, coking coal, iron ore, machinery and equipment, mineral products.
Major Markets:	Italy, Germany, France, Turkey, U.K., Hungary, Netherlands, Austria, U.S.
Major Suppliers:	Italy, Germany, France, Russia, Turkey, Austria, U.K., China, Hungary, U.S.
Exchange Rate:	32,076 Romanian lei = U.S. \$1

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History



Early History

Romania was originally inhabited by Thracian tribes around 200 B.C. The Thracians originally came from a region that presently includes southern Bulgaria, northeastern Greece, and Eastern Turkey. Apart from these tribes, Romanian history remained unrecorded up until the medieval period when the principalities Moldavia and Wallachia were created.



Threatened by the Ottoman Empire, a series of princes ruled the kingdoms. Hunyadi, the regent of neighboring Hungary, succeeded in fending off the Turks. Hunyadi appointed a new ruler, Vlad Țepeș (Vlad III), of Walachia. Vlad Țepeș was known for being extremely violent and taking pleasure in punishing others. He was notorious for impaling the losers of battles. It is believed that Vlad Țepeș may be the inspiration behind Bram Stoker's *Dracula*.

In the 15th century, Stephen the Great, the prince of neighboring Moldavia, was victorious in forcing the Ottomans out of Walachia. However, the sweetness of victory was short-lived. Throughout the 16th century, bordering Transylvania became a vassal state of the Ottoman Empire and allowed the Ottomans to control both Walachia and Moldavia. In direct opposition to

this control were the Greeks, who competed with the Ottomans over dominance of the region. Each side heavily taxed land in the principalities. Greek and Turkish merchants were very corrupt in their trading and business transactions. As a result, the principalities' riches were greatly exploited.

In the late 16th century, Michael the Brave of Walachia bribed government officials of Transylvania and became prince of Walachia. Once crowned, Michael turned against the Ottomans. He rounded up Ottoman officials and had them killed. He also took over a number of key fortresses in the principality. Initially, his main goal was independence, but he formed an alliance with the Holy Roman Empire to secure his power over the region. The protection of the Empire allowed Michael the Brave to capture Transylvania; his capture was also aided by an uprising of Romanian peasants living in Transylvania. In 1600, Michael conquered Moldavia. The unity of the principalities was fleeting, however, when shortly after his victory, Michael was executed for treason by Emperor Rudolf II of the Holy Roman Emperor. Matei Basareb became prince of Walachia, and Vasile Lupu became prince of Moldavia.



In the late 1600s, the Habsburg Dynasty became the prominent power in the region, and Transylvania sought Austrian protection. Romanians in Transylvania were enserfed; they were forbidden to marry, relocate, or practice a trade without the permission of their landlords. Romanians in Transylvania eventually migrated into Walachia and Moldavia to avoid these horrible conditions.

Meanwhile, after Ottoman power weakened, Russia established its control over both Moldavia and Walachia from 1739 to 1789. Russia eventually agreed to return the principalities to the Ottomans, but Russia continued to oversee the principalities' internal affairs. In 1806 Russian forces reoccupied the principalities, and the Romanian peasants were subjected to heavy labor obligations and exile to Siberia. As a result, Romanian sentiment toward the Russians was transformed from trust to suspicion. In the early 1820s, a group of Greek rebels took control of the region as part of a larger rebellion to protect Greece. The Ottomans attacked the principalities in order to remove the Greek rebels. Russia again occupied the area by the mid-1800s.

Modern History

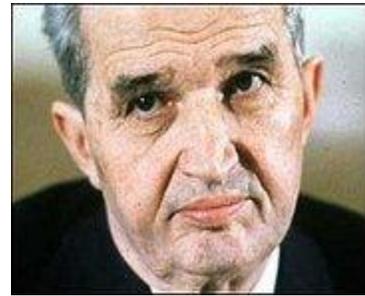
Finally, in 1878 the two principalities merged, marking the beginning of Romania as a nation. Though the country was between the Ottoman, Austro-Hungarian, and Russian empires, Romania was an ally of the West in World War I. After the war, the country was rewarded with new territories. In the early 20th century, Romania's government was a liberal constitutional monarchy. However, there were strong sentiments of nationalism

and even fascist movements leading up to World War II. Fear of communism led to the stronger monarchy of King Carol II, who has been considered a dictator.

When entering World War II, Romania was first aligned with the Axis powers, due to opposition to the Soviet Union. However, in 1944 after a change in Romanian leadership, Romania fought for the Allies. After World War II, Romania became a communist state.

Gheorghe Gheorghiu-Dej was the country's first communist leader. By the late 1950s, Romania's communist government began to assert some independence from the Soviet Union. Gheorghiu-Dej's successor, Nicolae Ceaușescu, continued to assert elements of independence. He denounced the Soviet attack against Czechoslovakia in 1968. For his perceived independence from the Soviet Union, the West supported Ceaușescu, despite the fact that he was a harsh dictator.

Ceaușescu's plans included rapid urbanization and central planning. New laws were introduced that aimed at increasing the Romanian population. Ceaușescu's plan for "national continuity" outlawed contraceptives and abortion. Childless couples were forced to pay higher taxes, divorce was strongly discouraged, and sex education was prohibited. As a result of his campaign, births doubled. There was also a large increase in the number of handicapped children and orphans. After Ceaușescu's fall in 1989, over 100,000 children were found living in horrific poverty.



Ceaușescu and his wife were executed on December 25, 1989, after a military trial. About 1,500 people were killed in confused street fighting. An impromptu governing coalition, the National Salvation Front (FSN), installed itself and proclaimed the restoration of democracy and freedom.

Following the end of the Cold War in 1989, Romania developed closer ties with Western Europe. Elections were first held in 1990. In 2004, Romania joined NATO and became an acceding country to the European Union. Romania hopes to be granted membership into the European Union by 2007.

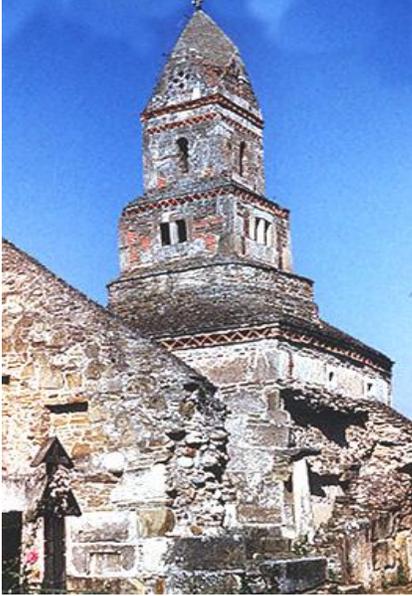
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After the fall of the Roman Empire, the region became part of the Byzantine Empire. During this time, the Romanian Church adopted Slavonic, which was a written Slavic language, for its sermons. However, Romanian priests did not learn to read and write Slavonic, but instead would have sermons memorized in Slavonic and still provide the majority of the sermon in Romanian. This allowed Romanian Christianity to enjoy the uniqueness of having influence under the Byzantine Empire and preserving a state identity. For decades, Romania maintained a strong Christian tradition. In 1863, Romanian officially became the only language of the Romanian Orthodox Church.

Modern Religion

Between the World Wars, Romania was strongly influenced by the West. Romania took control of Transylvania and Bassarabia, both of which were multi-ethnic provinces that had a large population of native Romanians. For a short period, it appeared that Romania would embrace its pluralism. However, by 1920, the Orthodox Christian Church persecuted all denominations besides Catholics. By the beginning of World War II, the Nazis controlled the area and prohibited the practices of the Baptists and minor Christian groups, resulting in the closure of a number of churches. The Romanian Orthodox Church was not a victim of persecution, and instead supported laws that deported Baptists, Adventists, and Brethren.

After World War II, all religions suffered persecution. However, although officially atheistic, the state eventually recognized and financially supported 16 different religious groups. These groups and the scope of their activities were controlled by the Department of Cults and were subject to strict regulations. Churches could not engage in any religious activity outside officially designated religious buildings. This restriction prohibited open-air services, community work, pilgrimages, and evangelization. Religious education for young people was expressly forbidden, and religious classes in general were prohibited. Severe restrictions limited the printing and import of Bibles and other religious books and materials, and their distribution was treated as a criminal offense. The state recognized no religious holidays and often asked for “voluntary labor” on important holidays in an apparent effort to reduce church attendance and erode religious influence.



In 1989, after four decades of the communist dictatorship of Ceausescu, hundreds of thousands of people congregated in public squares throughout the country to kneel down in prayer and shout “God exists! God is with us!” In the early 1990s, a national census revealed that 99.3% of those surveyed claimed to be Christian. Today, the Romanian Orthodox Church represents 87% of the population and is the second largest Eastern Orthodox Church in the world. The Roman Catholic Church accounts for 4.7% of the population, followed by the Protestant Church representing 3.7% and the Pentecostal representing 1.5%.

Romania has a very small Jewish minority community. Jews have been allowed to publish a biweekly magazine in four languages. There are ordained rabbis, and religious education is available to Jewish children. Also, the Jewish community has had a number of old-age homes and kosher restaurants and grocery stores. However, there is much anti-Semitism, mostly illustrated in the press and politics. The national government largely condones this anti-Semitism.

Romania also has a small Muslim minority. Most of Romania’s Muslims are located in a region called Dobrogea, which is on the shore of the Black Sea. This minority originated from Turkish and Tartar ethnicity, as a result of the Ottoman rule.

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Photos from:
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Minorities in Romania

Unlike other East European communist countries, Romania maintained a strong commitment to its national identity. Romanian communism depended on showcasing the ideology as a Romanian creation instead of as an import. In the early years of Soviet communism in Romania, Moscow had forcibly implemented rapid collectivization. As a result, the majority of Romanians were bitter against the Soviet government. In order to preserve power and legitimacy, Ceausescu emphasized Romanian self-determination and “de-Sovietization.” Ceausescu’s government emphasized the importance of Romanian language, history, and culture, which encouraged the discrimination and persecution of certain minority groups.

Hungarians and Germans

The largest minority group in Romania is the ethnic Hungarians, the majority of whom reside in Transylvania. Some historians believe that the Szeklers, a Hungarian-speaking community entered Transylvania in the early Middle Ages. By the 12th century, the valleys in the east and the southeast of Transylvania had been settled by the Szeklers.



In the 12th and 13th centuries, the areas in the south and northeast were settled by German colonists called Saxons. The German influence became more dominant when King Andrew II of Hungary called on the Teutonic Knights to protect Transylvania against the Mongols in 1241. Since the 1200s, Germans have also resided in the Transylvania region. In addition to the German and Hungarian history in the region, Romania has historic claims to the region. The Romanians contend that they were descendants of the Dacians, ancient inhabitants of Transylvania. The Dacians were in existence by the 2nd century BC.

The Treaty of Versailles in 1919 recognized the sovereignty of Romania over Transylvania. The Treaty of Trianon in 1920 defined the status of Transylvania as a part of Romania and established a new border between the states of Hungary and Romania. During the Second World War, Hitler awarded the northern half of Transylvania to Hungary. However, the Treaty of Paris at the end of the war voided Hungary’s claim over Transylvania and returned it to Romania.

By the 1970s, under Ceausescu’s nationalist campaign, a key goal was to remove German and Hungarian identification. Both the German and Hungarian populations in Transylvania suffered. The Romanian government merged ethnic schools that had been designated for German and Hungarian minorities with majority Romanian schools. Consequently, all classes were taught in Romanian, the language of the majority. Hungarian and German students struggled in technical courses that were no longer offered in their native tongue. Consequently, this prevented many German and Hungarian children from learning and mastering certain subjects. The number of German and Hungarian graduates declined sharply by the mid 1970s.

In addition to changes in the educational system, most televised broadcasts and newspapers in Hungarian and German were no longer available. Though the Romanian nationalist campaign led minority groups to want to emigrate from Romania, the Romanian government discouraged emigration. The media printed numerous stories of the emigrants living in desperate conditions once they returned to either Hungary or Germany. The government also imposed a tax on individuals who left Romania. Emigrants had to pay a tax to compensate the state for the cost of education. Though the United States and Germany pressured the Romanian government to abandon the policy, the tax was still utilized in the form of bribes. Through propaganda, the Romanian government purported emigrants to be traitors.

Despite these difficulties, many Germans still emigrated to West Germany beginning in the mid-1970s. By 1977, only 1.7 percent of the Romanian population was German. By the late 1980s, there were less than 200,000 Germans left in Romania, and many have since emigrated. Today, Germans account for only 0.3% of the population.

Unlike the German minority, Hungarians have been more reluctant to leave the country. Hungarians clung more strongly to their roots in Transylvania. For the Hungarian minority in Transylvania, they cherished the history and felt that they had a right to the region. Through Hungarians in Transylvania continued to teach their young about Hungary's long history in the region, the Romanian government embarked on a campaign and rewrote textbooks that illustrated only the Romanian claims of their ancestry and leaving out Hungary's role in Transylvania. Also, Hungarians in Transylvania were labeled agents of Hungarian government. The Romanian government tried to limit ties between the Hungarians in Transylvania and the Hungarian government. In 1974, regulations forbade all foreign travelers, except close family members, to stay overnight in private homes. The fines could be as high as one year's salary. Romanian Hungarians found it difficult to obtain newspapers and journals from Hungary. Though many Romanian Hungarians did stay in Romania, a large number had fled by the 1980s.

Roma

Roma are a semi-nomadic people who originally came from India around 1000 AD. Today Roma live throughout the world, and there are an estimated 7 to 10 million Roma residing in Europe. The country in Europe with the largest population of Roma is Romania. It is estimated that there are well over 500,000 Roma in Romania. Some estimate that Romania may have over 2 million Roma. The Roma have been the victims of persecution and discrimination in Romania. Most Roma live in extreme poverty without running water, electricity, or structured housing. They are derogatorily referred to as "gypsies"; this term is considered offensive to the Roma. During World War II, Roma were rounded up and became victims of mass murder. Like the Jews, Roma were marked for extermination and sent to concentration camps. It is believed that the Nazis murdered over half a million Roma.



The Romanian government recently passed an ordinance, which was strongly encouraged by the European Union Commission, to address the discrimination against Roma. This ordinance is aimed at the prevention and the punishment of all forms of discrimination. The ordinance provides a legal framework for protection of Roma and other disadvantaged groups. Despite this step toward the protection of rights for Roma, they continue to face discrimination.

Aromanians



Aromanians are a small minority in Romania. Most scholars contend that Aromanians are descendants of the Roman colonists and/or of the Dacian local population. Aromanians and Romanians come from the same group of people, the Vlachs. Modern Romanians descended from the Northern Vlachs, and the Aromanians from the Southern Vlachs. The Aromanian language is similar to Romanian, but distinct from it.

In the 10th century, the two groups grew more divided culturally. The Romanian culture was influenced by the Slavs and later the Hungarians and Germans (mainly in Transylvania). Aromanian culture developed initially as a pastoral society. Most were shepherds who were influenced by the Byzantine and Greek cultures. In the Middle Ages, many Aromanians fled from the Turks in the Balkans to settle the Romanian principalities of Wallachia and Moldavia. In 1925, Aromanians were given their own land to settle. Today, there are about 50,000 Aromanians in the Romanian region of Dobruja. They do not consider themselves an ethnic minority, but a cultural minority.

Jews

Romania's Jewish minority was cut in half by the end of World War II. Romania allied with Nazi Germany during the war. Romanian general Ion Antonescu was directly responsible for the murder of more Jews than any other country, except for Germany. Antonescu was executed for war crimes after the war. Even before World War II, Jews were persecuted in Romania. The Iron Guard was an ultra-nationalist, anti-Semitic, fascist movement and political party in Romania from 1927 through the beginning of World War II. The original founder of the Iron Guard was Corneliu Zelea Codreanu. He founded the group in 1927 as the Legion of the Archangel Michael. Even after World War II, the Jewish community suffered from government-fostered anti-Semitism. As a result, many Jews emigrated to Israel. Recently, Romania became a member of the International Task Force on Holocaust Education, Remembrance, and Research.

However, anti-Semitism is still common, and many Romanians actually remember Antonescu as a folk hero.

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Nation Building and National Minorities

[http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field\(DOCID+ro0057\)](http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field(DOCID+ro0057))

Transylvania

<http://en.wikipedia.org/wiki/Transylvania>

Language

The Romanian territory was inhabited in ancient times by the Dacians, an Indo-European people. They were defeated by the Roman Empire in 106 A.D. and ruled by the Roman Empire until 275 A.D. Latin became the language used by the government during this period.

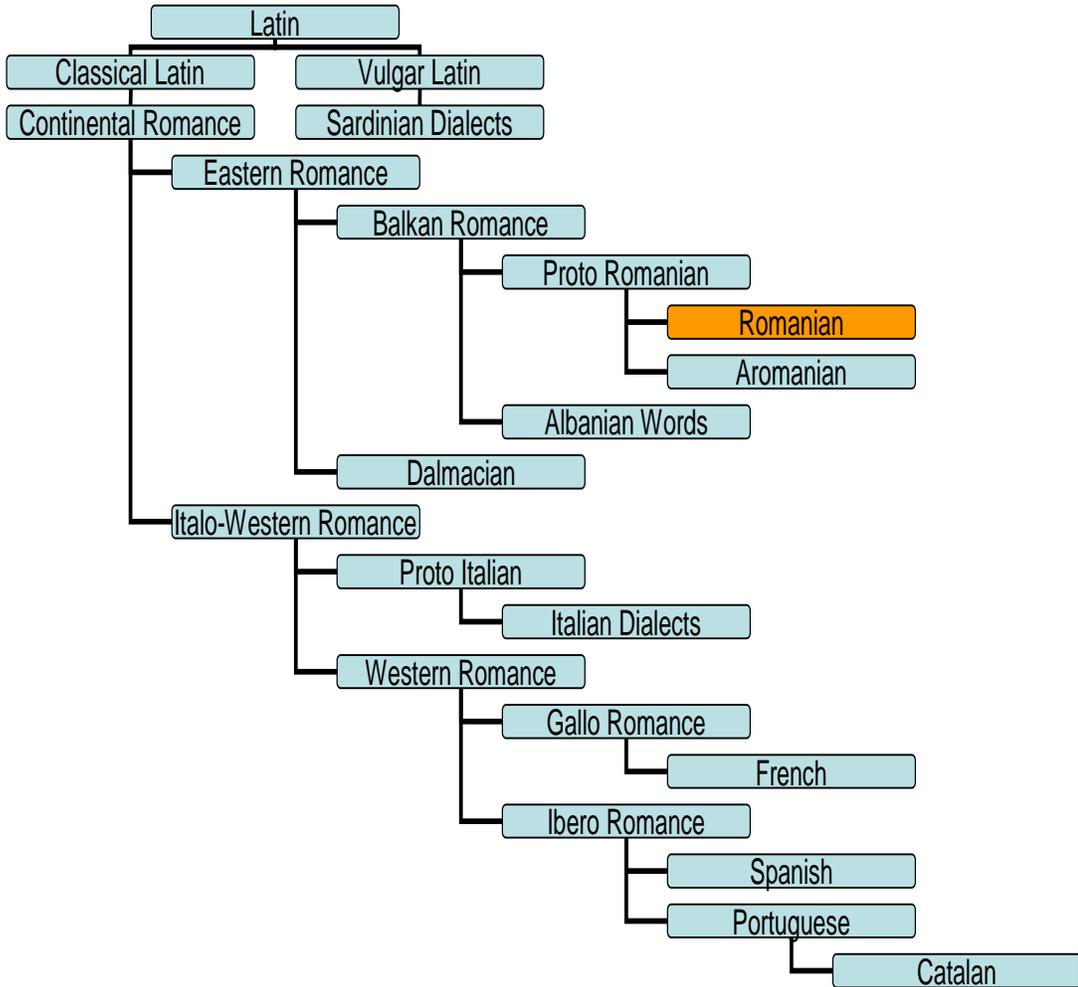
Due to its geographical isolation, Romania's language split from the pure Latin once the Roman Empire ceased to rule over the area. However, since Romania was not influenced immediately by other languages, the region preserved the language in a new evolved form. Like Latin, Romanian has declensions. However, Romania only uses two of the five cases, the nominative/accusative and genitive/dative. Romanian also has gender like Latin.



All the dialects of Romanian are believed to have been unified in a common Romanian language until sometime between the 7th and the 10th century, when the area was influenced by the Byzantine Empire and Slavonic languages. Aromanian has very few Slavonic words. Also, there is a very slight variation in the Daco-Romanian dialect, which is spoken throughout Romania and Moldova. A Romanian speaker from Moldova speaks the same language as a Romanian speaker from the Serbian Banat. The Banat is a region in Southeastern Europe that has been divided between Romania, Serbia, and Hungary.

The Romanian language was the only Romance language not influenced by the Roman Catholic Church. Instead, it was influenced by the Orthodox Church, Slavonic, Greek and Turkish cultures.

Romanian Language Tree



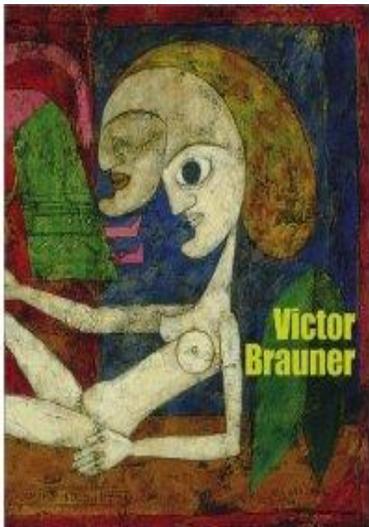
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Famous Romanians

Contantin Brancusi (1876-1957):

Born in Hobita, Romania. He was a world-famous sculptor. At an early age, he learned how to carve wood, which is a widespread craft throughout the country. Brancusi's work was strongly influenced by this form of folk art. In 1898, he began studies at the Bucharest School of Fine Arts. Shortly after, Brancusi decided to travel to Paris. He studied under the French sculptor, Auguste Rodin. While studying in France, Brancusi learned and experimented with African and Oceanic influences. Brancusi was one of the first sculptors to experiment with abstract art (although never, in his own view, moving into "pure abstraction"). His sculptures became progressively smoother and less emblematic. His works are housed in the New York Museum of Modern Art and in the National Museum of Art of Romania (in Bucharest), as well as in other major museums around the world. Brancusi's onetime studio in Paris is open to the public. It is very close to the Pompidou Centre, on the rue Rambuteau. He bequeathed part of his collection to the French state on the condition that his workshop be rebuilt as it was on the day he died. In 2004, a sculpture by Brancusi named *Danaide* sold for \$18.1 million, the highest price for which a sculpture piece had ever sold at auction.



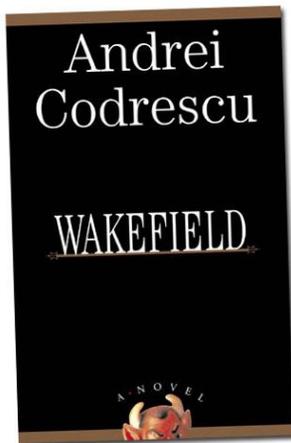
Victor Brauner (1903-1966):

Brauner was a dynamic member of the first avant-garde artists. His paintings are a unique hybrid between East European sobriety and the more flamboyant Western modernism. He borrowed various symbols and images from a diversity of religions, creating a true eclectic style. Then, as he testified himself, he went through all the stages: "Dadaist, Abstractionist, Expressionist". On September 26, 1924, the Mozart Galleries in Bucharest hosted his first personal exhibition. In 1965 he created an ensemble of object-paintings. He illustrated the multi-dimensional relationship between man and technology. Overall, Brauner depicted mankind with humor, tenderness and pessimism. One of his most popular paintings, "La fin et le debut" (made in 1965), captures Brauner's view that a painter's work begins life once the painter's own life ends. In 1966 he was chosen to represent France at the biannual exhibition in Venice, where an entire hall was dedicated to him. He died in Paris, on March 12, 1966, as a result of a

prolonged illness. The epitaph on his tomb from the Montmartre cemetery is a phrase from his notebooks: “Peindre, c’est la vie, la vraie vie, ma vie” (“Painting is life, the real life, my life”).

Emile Cioran (1911-1995):

Born in Rasinari, Romania. He was a writer who focused on themes of alienation, boredom, futility, tyranny of history, and reason as a disease. He wrote short aphorisms that were humorous, as well as extremely pessimistic. In 1937, *Tears and Saints* was published. It examines religious fanaticism. One of his most famous books, *The Trouble with Being Born*, was published in 1973. The book examines how all troubles are linked back to being born and how immediately we are afflicted with problems.



Andrei Codrescu (b.1946):

Codrescu originally left Romania in the 1960s and came to America. He is a professor of English at Louisiana State University in Baton Rouge. He is also a commentator for National Public Radio’s “All Things Considered.” He is known for his sharp and witty insights into paradoxes of American society and culture. In addition to his work as a professor and radio personality, he is a writer of poetry, essays, and memoirs. Some novels that he has written are *Wakefield*, *A Bar in Brooklyn: Novellas & Short Stories*, *Messiah*, *The Blood Countess*, and *The Repentance of Loraine*.

Ileana Cotrubas (b. 1939):

A famous opera singer born in Galati, Romania. In 1952, her family moved to Bucharest. She enrolled in the Scoala Speciala de Musica for musically gifted children. Six years later, she made her operatic debut at the Bucharest Opera in Debussy’s *Pelleas et Melisande*. With the Bucharest Opera, she became accomplished in opera through her roles in *Un Ballo in Maschero*, *Rigoletto* and the *Abduction from the Seraglio*. In 1970, Cotrubas signed a three-year contract with the Vienna State Opera. She made her American operatic debut in 1973 at the Lyric Opera in Chicago. She performed with the Metropolitan Opera in New York in 1977. Cotrubas is known for her talent, as well as her attitude! She is quite the diva. She has a reputation for being demanding of directors and colleagues. She has walked out of numerous productions when she disagreed with stage directors. She is currently retired from singing, but is a coach to young opera singers.



George Enescu (1881-1955):

He was an excellent violinist and composer, who was able to bring the sound of Romanian traditional folk songs into classical music. At the young age of seven, Enescu attended the Vienna Conservatory. A few years later, he went to the Paris Conservatory, where he won first prize for violin. He wrote chamber music, orchestral works, and an overture on Romanian folk themes.



Eugen Ionesco (1909-1994):

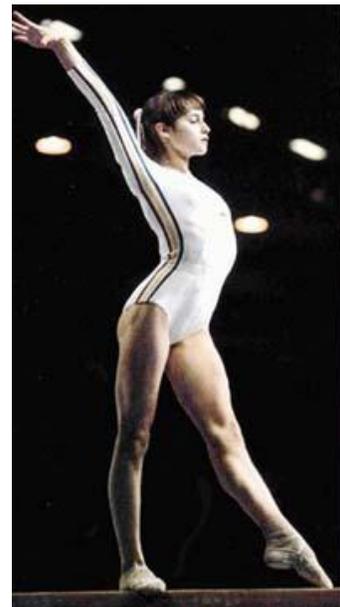
He was a writer of drama who developed world-known techniques in dramatics. He spent his career in France. One of his best known plays is *Rhinoceros*, in which the protagonist tries desperately to hold on to his humanity while all other humans are mutating into beasts. Ionesco's strength was his ability to capture the absurdity of bourgeois life and the comedy of certain social conventions. A common signature of his dialogue was to insert inappropriately polite conversations by his characters while they experience extremely unusual circumstances.

Herman Oberth (1894-1989):

A scientist and engineer in rocket design and astronautics. In 1923, Oberth completed "The Rocket in Interplanetary Space." His formulas for how a rocket could escape the gravitational pull of earth made the book known throughout the world. In 1931, he received a patent for a liquid-propellant rocket. His first rocket was launched in 1939. Oberth's interest in rocketry began at a very young age. His mother gave him a copy of Jules Verne's *From the Earth to the Moon*, a book which he later recalled he read "at least five or six times." Oberth's work was revolutionary, and yet he is remembered as a man with simple goals. In his book, *Man into Space*, Oberth wrote, "To make available for life every place where life is possible. To make inhabitable all worlds as yet uninhabitable, and all life purposeful."

Nadia Comaneci (b. 1961):

She was a phenomenal gymnast. Comaneci was the first gymnast to score a perfect 10 and win three gold medals, along with one silver and one bronze, at the age of 14. She first competed nationally within Romania in 1970. As a 13-year-old, Comaneci's first major success was at the 1975 European Championships, winning three gold medals and one silver. At the Pre-Olympics competition in Montréal in 1975, Nadia won the All-Around title. That same year the Associated Press named her their "Athlete of the Year." She retired shortly after the 1980 Summer Olympic Games. Presently, she is Vice-Chair of the Board of Directors of International Special Olympics, Honorary President of the Romanian Gymnastics Federation, Honorary President of the Romanian Olympics Committee, Ambassador of Sports of Romania, Vice President of the Board of Directors of the



Muscular Dystrophy Association, and a Member of International Gymnastics Federation Foundation.

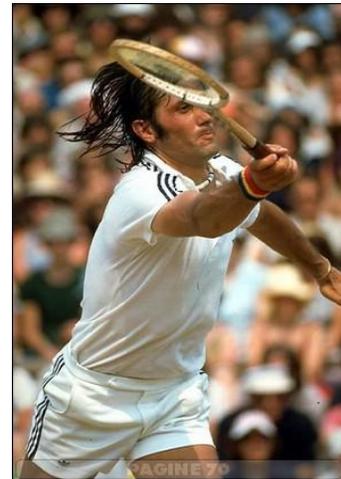


Gheorghe Hagi (b.1965):

A Romanian soccer player, who played for the Romanian National Team in three World Cups. He has won his country's Player of the Year award a record six times and was recently named Romania's player of the century. During the 1994 World Cup, Hagi made highlights by scoring vital goals for Romania. Prior to his retirement in 2001, he won 125 international cups, scoring 35 goals. Hagi has since returned to soccer as a coach.

Ilie Nastase (b. 1946):

Born in Bucharest, he was the first famous Romanian tennis player. In 1973, he made sports history when he was ranked #1 Player in professional tennis. He won 57 Single Titles and two Grand-Slam Finals in 1972 and 1973. Romanians fondly think of Nastase as their Tiger Woods of tennis. His success influenced young people throughout the 1970s to play tennis. Recently, Ilie Nastase tried his hand in politics. He lost the Bucharest mayoral election, but he has plans to continue to pursue public office.



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Romania and the European Union



In order for Romania to become a member of the European Union (EU), it needs to reach certain economic goals and implement programs to better comply with existing EU standards. In 2000, the EU Commission identified four major areas of reform for Romania's pre-accession programs: the competitiveness of food processing, rural infrastructure, development and diversification of the rural economy, and development of human resources.

In order to assist Romania in these challenging endeavors, the European Investment Bank (EIB) provided loans to support membership projects. Since 1990, the EIB has granted loans for projects that focus on:

- decrease in rate of inflation
- improvement in bill collection systems for public utilities
- reform of tax regulations and administration
- reform of public expenditures
- efficiency of bankruptcy procedures
- enforcement of property rights
- training of fisheries inspectors and increasing the number of inspectors for controlling sea fisheries

Pre-Accession Instruments

The European Union implemented three major programs to assist in the membership process. These programs focused on reforms in banking, tax systems, insurance regulations, finance, agriculture, and environment and infrastructure.

The *Special Accession Program for Agricultural and Rural Development (SAPARD)* was adopted in 1999 to assist in the implementation of the European Union's agricultural policy. *SAPARD* supervised the improvement of the competitiveness of the agricultural and rural sector, focusing on environmental protection.

Funding through the *Instrument for Structured Policies for Pre-Accession (ISPA)* began in 2000. *ISPA* was designed to assist in the finance and management of major environment and transport infrastructure projects. In the environment sector, Romania continues to have a high amount of air, water and soil pollution. Romania's most pressing environmental problem is its untreated wastewater, which leads to a number of public health problems including disease and infection.

In 2002, the European Union Commission created a roadmap for Romania's membership in the EU. Romania received funding under the *Poland and Hungary Assistance for*

Restructuring of their Economies (PHARE) program in 2003. *PHARE* initially began as a means to assist Central European countries in their transition to market-based economies and democracies. *PHARE*'s objective was to focus on economic and political restructuring. *PHARE*'s programs included strengthening public administration and institutions. Romania's ongoing challenges include its need to harmonize all existing laws and new laws with the standards of the EU.

Public Awareness

Romania launched a number of initiatives to inform its citizens about the EU. The Romanian government circulated pamphlets and other information resources. However, public awareness remains rather low, and a large percentage of citizens are not completely informed about processes and requirements of EU membership. Despite this limited information, most Romanians support Romania's accession. In 2002, the European Union Commission conducted a number of public polls. Some of the questions and results from this poll are provided below:

Poll Questions Conducted Concerning Romania's Membership in the European Union			
Question: Generally speaking, do you think that Romanian membership in the European Union would be a good thing?	Yes	Indifferent	No
	78%	8%	2%
Question: Taking everything into consideration, would you say that Romania could get advantages or not from being a member of the EU?	Yes	No	
	78%	4%	
Question: Do you tend to trust the EU?	Yes	No	
	76%	14%	
Question: How much do you feel you know about the EU, its policies, its institutions?	Not Informed	Not Well Informed	Informed
	47%	43%	7%
Question: If there were to be a referendum tomorrow on the question of Romania's membership in the EU, would you personally vote for it or against it?	For	Against	Would Not Vote
	84%	2%	4%

In addition to the studies conducted by the EU Commission, there have been additional communication campaigns launched by the Romanian government to inform citizens about EU issues. One of the campaigns, the *Romanian Village: European Village Program*, focused specifically on educating rural communities. The program collected information from citizens in rural regions concerning public opinion about EU membership and perception of the European community.

Another research project interviewed a large cross-section of society including NGOs, businesses, local authorities, and individual citizens. Though many citizens are not well informed about the phases of membership or institutions of the EU, the EU Commission and the Romanian government have continuously promoted communication campaigns through the media, education programs, and other forums.



In 2003, Romania drafted a new constitution, which Romanians accepted in a referendum. The new constitution includes provisions for the EU government to share sovereignty with the Romanian government. It also includes a number of clauses designed to bring Romania's laws into compliance with existing EU laws. In 2005, the EU Parliament formally voted in favor of having Romania begin its accession. On April 25, 2005, the president of Romania, Traian Basescu, signed the Treaty of Accession to the European Union. Romania is expected to become a full member of the EU by 2007.

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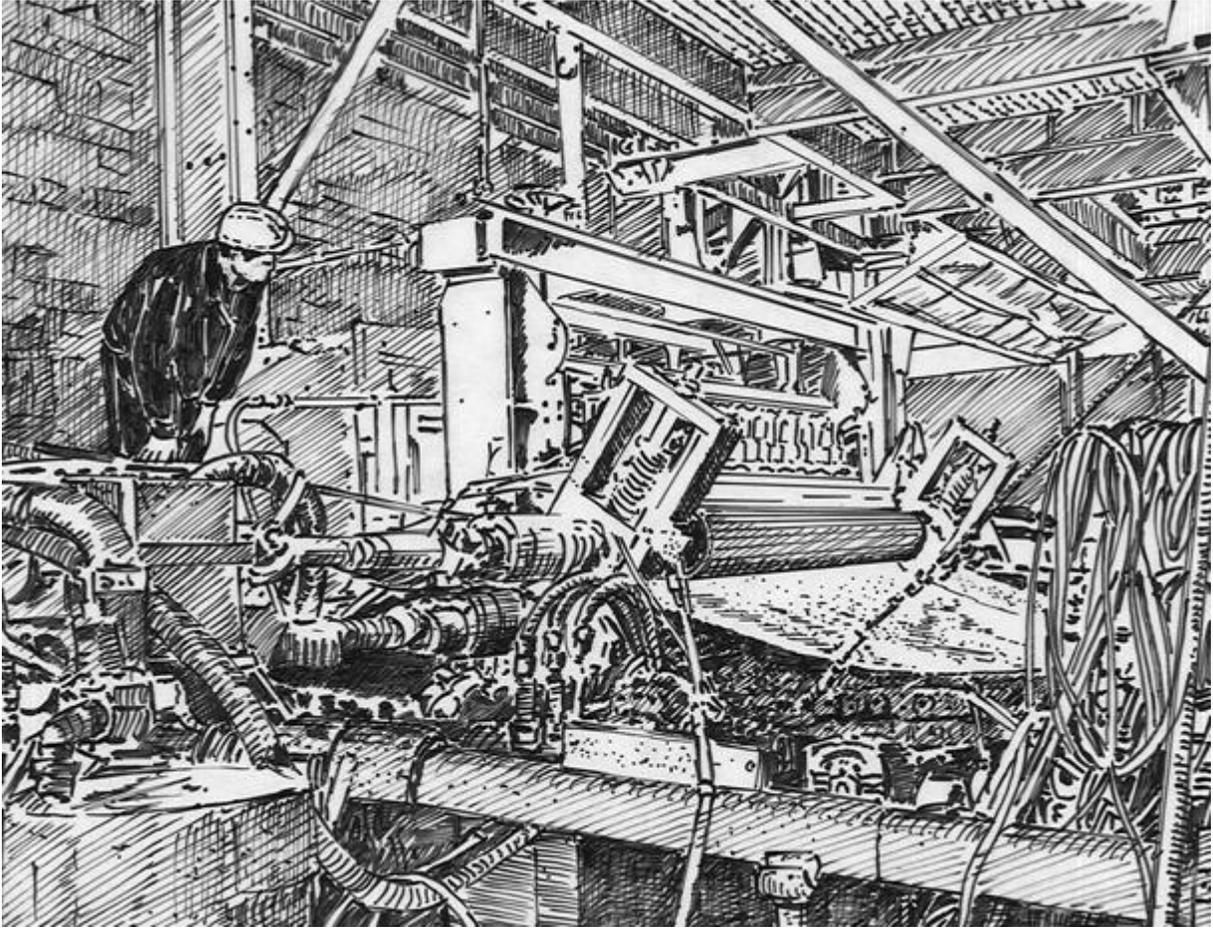
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Economy



In its early history, Romania's lands were fertile and provided good harvests. However, the country was encumbered by foreign domination for centuries. Absentee landlords, including Germans, Hungarians, and Jews, removed grain from the best lands and exported it to foreign countries. In addition to their control of agriculture, foreigners took over domestic trade and the finance sector. Romanians strongly desired self-sufficiency and the removal of these foreign controls. In later years, communist leaders used these sentiments to unify Romanian farmers.

In the 1930s, most of Romania's export income came from raw materials and semi finished goods, particularly grain, timber, animal products and petroleum. During World War II, Nazi Germany took control of both oil extraction and refining, which were Romania's most profitable industries.

After World War II, Romania was hindered by enormous reparation payments owed to the Soviet Union. Nearly one-third of Romania's economy was drained by payments to the Soviet Union.

By 1954, Romania had adopted the centrally planned economy proposed by Stalin. The development program prioritized reforming the industrial sector and imposed a policy of forced saving. Romania implemented five-year plans. These plans required rapid development and quickly mobilized manpower and material resources into certain sectors. The Romanian government desperately sought to improve its industrial base, and priority was given to the machinery, metallurgical, petroleum, electric, and chemical industries.

In the 1960s, Romania's leader, Nicolae Ceausescu, made a monumental decision that would cause the West view him favorably, even though he was a communist dictator. Ceausescu decided to turn to the West for aid in order to improve Romania's economy. Romania also asked the West for assistance in technology and training. Western countries provided Romania with millions in loans.

Ceausescu effectively consolidated his power over the economy by creating bureaucratic institutions, such as the Supreme Council of Economic and Social Development, which he both chaired and selected all 300 members. He also frequently rotated officials for both national and local economic ministries. Ceausescu placed members of his family, including his wife, three brothers, a son, and a brother-in-law, in control of the defense, internal affairs, planning, and science and technology ministries.

However, in 1976, Romania was victim to an earthquake that severely damaged its industrial and transportation facilities. As a consequence of this disaster, Romania was unable to make payments, including interest payments, on its loans to Western countries. Ceausescu feverishly implemented programs to increase exports and cut imports. This led to the increased rationing of food, gasoline, electricity, and other consumer products. Consequently, in the 1980s Romania had one of the lowest standards of living in comparison to other European countries.

Ceausescu was overthrown in 1989. The country was left without an industrial base, and slow reforms led to the country experiencing several years of recession in the early 1990s. By the late 1990s, Romania began reforms and restructuring programs, which included privatization of energy industries and major agricultural and financial sector reform. Romania has steadily improved its economy. It has a low rate of unemployment, moderate inflation, and positive economic growth. Foreign investment has continued to increase in the last 10 years. In 2005, the new Tariceanu government implemented major tax reforms. It is believed that these reforms will further increase foreign investment and decrease corruption. However, Romania is currently plagued with significant bureaucratic red-tape and corruption within the government and public institutions.

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Government

The government of Romania is a democratic republic. The Constitution was first drafted in 1991 and revised in 2003. Romania has universal suffrage once citizens reach 18 years of age.

Executive

The executive branch includes the chief of state and the prime minister. The president is elected every five years. The president, as the head of the executive branch, appoints the prime minister. The current president of Romania is Traian Basescu (pictured to the right), who was elected by popular vote in December 2004. He is the chief of state who safeguards the Constitution, creates foreign policy, and commands the armed forces. Basescu appointed Calin Popescu-Tariceanu as prime minister. The prime minister appoints the cabinet, which is called the Council of Ministers.



Legislature



The legislative branch is a bicameral system. The Romanian Parliament consists of the Senate and the Chamber of Deputies. The Senate is made up of 137 seats. The members of the Senate are elected by popular vote every four years. The Chamber of Deputies consists of 332 seats. Its members are also elected by popular vote every four years. Legislative elections were last held in November 2004.

Judiciary

The Romanian legal system is intended to be impartial. The judges of the Supreme Court are appointed for a term of six years. Most proceedings are open to the public. The Romanian judicial system is similar to other European judicial systems, specifically that of France. There is a Constitutional Court, which challenges laws and decides appeals based on their constitutionality. The court consists of nine judges, who are appointed for nine-year terms. The president, the Senate, and the House of Deputies each appoint three judges. The High Court of Cassation and Justice is the highest judicial authority. Often referred to as the court of last resort, the High Court provides the final appeal for cases. Its judges are appointed by the president.



Local Government

Romania is divided into 41 counties and the city of Bucharest. Each county is governed by an elected council with authority over local administrative affairs.

Political Parties

Romania is a multi-party system. In order for political parties to gain a governing majority, the parties form coalitions to receive adequate numbers of votes in the Parliament. Consequently, the government is formed through cooperation among various parties. The following are some of the political parties in Romania:

- Social Democratic Party – left socialist
- National Liberal Party – center-right, advocating mostly economic liberalization
- Democratic Party – social democratic
- Great Romania's People's Party – moderate right-wing Christian Democrat party
- Democratic Union of Hungarians in Romania – ethnically based political party representing ethnic Hungarians
- Conservative Party (Humanist Party) – conservative nationalist
- People's Action – conservative right
- Romanian National Unity Party – nationalist
- Christian Democratic People's Alliance – conservative

In recent elections, the Justice and Truth Alliance won the majority of power in the Parliament, as well as the presidency. The Justice and Truth Alliance was a coalition

formed between the National Liberal Party, the Conservative Party, and the Democratic Union of Hungarians.

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The Romanian National Anthem

Awaken thee, Romanian, shake off the deadly slumber
The scourge of inauspicious barbarian tyrannies
And now or never to a bright horizon clamber
That shall to shame put all your nocuous enemies.

It's now or never to the world we readily proclaim
In our veins throbs and ancestry of Roman
And in our hearts for ever we glorify a name
Resounding of battle, the name of gallant Trajan.

Do look imperial shadows, Michael, Stephen, Corvinus
At the Romanian nation, your mighty progeny
With arms like steel and hearts of fire impetuous
It's either free or dead, that's what they all decree.

Priests, rise the cross, this Christian army's liberating
The word is freedom, no less sacred is the end
We'd rather die in battle, in elevated glory
Than live again enslaved on our ancestral land.

Desteapta-te, romane, din somnul cel de moarte,
In care te-adancira barbarii de tirani!
Acum ori niciodata croieste-ti alta soarte,
La care sa se-nchine si cruzii tai dusmani!
Acum ori niciodata sa dam dovezi in lume
Ca-n aste mani mai curge un sange de roman,
Si ca-n a noastre piepturi pastram cu fala-un nume
Triumfator in lupte, un nume de Traian!
Priviti, marete umbre, Mihai, Stefan, Corvine,
Romana natiune, ai vostri stranepoti,
Cu bratele armate, cu focul vostru-n vine,
„Viata-n libertate ori moarte!” striga toti.
Preoti, cu crucea-n frunte! cacii oastea e crestina,
Deviza-i libertate si scopul ei preasfant,
Murim mai bine-n lupta, cu glorie deplina,
Decat sa fim sclavi iarasi in vechiul nost' pamant!

Source:

<http://www.abacci.com/atlas/anthem.asp?countryID=305>

Education

Because of its importance as a way of transforming society, the former communist government created a nationwide public education system. The main blueprint of the structure of the educational system has remained much the same since its conception, though the curriculum has greatly changed.

Primary Education



The Romanian government provided educational programs for children starting at the age of three to four years. By the 1980s, over 75% of children between the ages of five and six were attending kindergarten. Significantly, many Romanian parents believe that the role of child care for children over the age of four should be designated for the state. Primary education is compulsory beginning at the age of six until age 16. The traditional curriculum is a 10-point system including mathematics and various sciences. Students also take foreign languages. The most popular languages are English and French. Romanian students are strongly encouraged to learn trades.

Secondary Education

There are a few options for secondary school education in Romania. There are two-year programs, which serve mostly as vocational high schools. Students train in a specific skill such as auto mechanics or secretarial work. There are also general four-year secondary schools that are meant to prepare students for universities. These schools offer courses in math, science, language arts and history. In addition to the general four-year programs, there are technological schools that provide five-year training programs in technical skills and industrial management.



Higher Education



Higher education now exists for all areas of study, including the humanities. There continues to be a strong emphasis on technical training, which is a remainder from communist times. Nonetheless, students do have more options today. Though there have been some recent reforms in higher education, entry into universities remains very competitive and limited to a minority of students. The procedures for admission are complicated in comparison to other systems. Only about 8% of those students are eligible to enter higher education are actually enrolled in a program. The main reason for the burdensome process is that the government uses admissions to prevent the flooding of the job market. Therefore, the universities strictly limit their number of enrolled students. Most students who wish to pursue higher education are privately tutored. It is estimated that over 80% of those accepted into universities had over four years of such tutoring in addition to primary and secondary education. Those who are unable to afford such services are greatly disadvantaged. Consequently, there is a disproportionately low number of students from rural and working-class backgrounds.

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Health and Welfare



Romania's healthcare system declined dramatically in the 1980s. Ceausescu's campaign to increase the number of births, in addition to Romania's drained economy, directly caused a healthcare crisis.

The communist system had provided social services, such as healthcare and retirement pensions, to Romanians. In the 1970s, Romania had a very good social healthcare system in comparison to much of the developed world. Infant mortality rates had decreased and life expectancy had risen substantially for both men and women.

However, eventually the costs of these services became too onerous on the system. The system was unable to meet its obligations to provide the quality and quantity of services originally intended. As a result, pensions were drastically cut to limit retirees from receiving certain services. The government was unable to maintain health facilities; consequently, a large number of hospitals became run-down and were unable to purchase new medical technology. There were also shortages of medicine and hospital beds, especially in the rural parts of the country.

The decline in the healthcare system was also linked to harsh working conditions, an increase in environmental pollution, and shortages in food supplies. The health of women and children was most seriously harmed, due to the state forcing ill women to bear children.

The elderly, who made up nearly 15% of the population, were especially hard hit by the cutbacks in healthcare. The government decreased pensions for the elderly to such an extent that a large number of elderly people were unable to afford adequate food and medicine. There were also shortages of water, heat, and electricity. The state imposed regulations at the local level prohibiting the elderly in rural areas to move to urban centers. Elderly people were restricted from relocating even if they had family in cities who wished to care for them. Although there were community homes available to seniors, the conditions in these homes were unsanitary. Also, many homes were poorly heated and unable to effectively feed their residents due to food shortages.

There was a large disparity between rural and urban healthcare. Over half of the population lived in rural villages, but only 15% of physicians resided in these rural communities. In order to receive medical care, many Romanians were burdened with a long journey into the cities. Also, non-Communist Party members were not given the same level of care as those in the party. Party members had privileged access to Western medicine and better facilities.

Even after the fall of communism, Romania's healthcare system has had to deal with increases in cases of cancer, cardiovascular disease, alcoholism, and smoking-related illnesses. Alcoholism has become most prominent in villages. Romania has one of the highest AIDS rates in Europe, especially pediatric AIDS. The reason for the high rate is largely attributed to Ceausescu's program to increase the number of births. His regime purposely failed to provide Romanians with information about AIDS, including its symptoms and transmission. Also, the nation's blood banks remained untested for many years. Since the 1990s, Romania has made drastic improvements in its treatment and prevention of AIDS. However, AIDS continues to be a large healthcare problem in the country.

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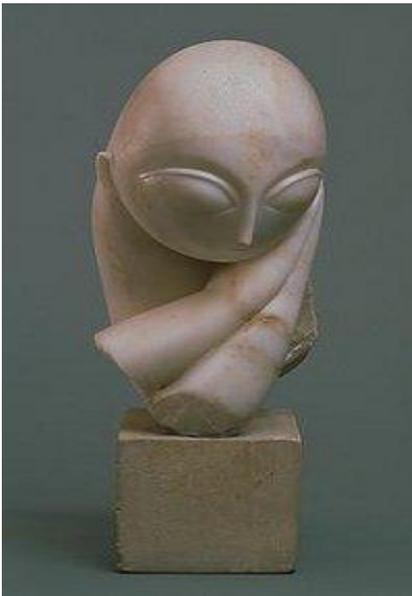
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Romanian Artists

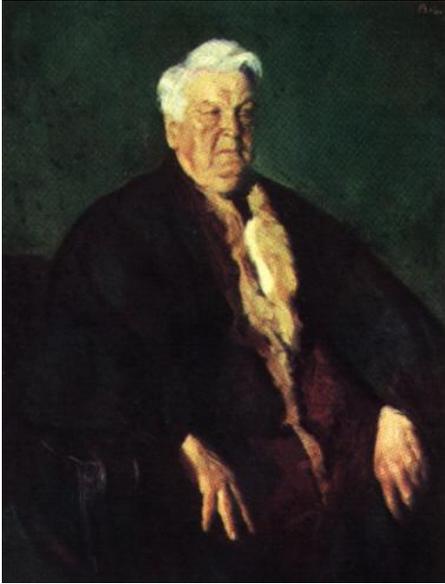
Most of Romania's great artists studied at the School of Fine Art in Bucharest. The school opened in 1864 under the direction of Theodor Anan. In addition to their training at the national school, most painters studied abroad in Paris and Vienna, where they were trained in watercolor, sculpture and impressionism. Many of the best known painters focused on two key concepts – the rural life of peasants and Romanian history. Together, these images strongly reflect Romania's identity.

Theodor Anan: He began drawing lessons at the Central School of Craiova as a young teenager. In 1850, he moved to Paris and studied painting under Constantin Lecca and Michel Martin. In 1851, Anan began painting historical series. Some of his paintings during this period included *Battle from Oltenita*, *Battle from Alma*, *Romanian Battle with the Turks in St. George Island*, *Vlad Tepes and the Messengers*, and *Turks Driven Away at Calugareni*. In 1863, he was awarded with the prestigious position of director at the Romanian Fine Arts National School. Anan's paintings were original in their reflection of social and political themes at a time when there was a mostly uniform view of the state. Eventually, Anan moved into impressionism. He sought to create snapshots of life and used pale backgrounds, while emphasizing the main focus of each painting with brighter colors to illuminate the figures.



Constantin Brancusi: Born in Hobita, Romania. He was a world famous sculptor. At an early age, he learned how to carve wood, which is a widespread craft throughout the country. Brancusi's work was strongly influenced by this form of folk art. In 1898, he began studies at the Bucharest School of Fine Arts. Shortly after, Brancusi decided to travel to Paris. He studied under the French sculptor, Auguste Rodin. While studying in France, Brancusi learned and experimented with African and Oceanic influences. Brancusi was one of the first sculptors to experiment with abstract art (although never, in his own view, moving into *pure abstraction*). His sculptures became progressively smoother and less emblematic. His works are housed in the New York Museum of Modern

Art and in the National Museum of Art of Romania (in Bucharest), as well as in other major museums around the world. Brancusi's onetime studio in Paris is open to the public. It is very close to the Pompidou Centre, on the rue Rambuteau. He bequeathed part of his collection to the French state on the condition that his workshop would be rebuilt as it was on the day he died. In 2004, a sculpture by Brancusi named *Danaide* sold for \$18.1 million, the highest amount that a sculpture piece had ever sold for at auction.



Corneliu Baba: Born in Craiova, he was a portraitist. He was also a genre painter and an illustrator of books. He first studied at the National School of Fine Arts in Bucharest, but did not receive a diploma. His first exhibition was in 1934. He finally received a diploma in Fine Arts in 1938 at the art institute in the city of Iași, where he was named assistant to the Chair of Painting in 1939 and a Professor of Painting in 1946. His official debut was a painting called *The Chess Player*. Shortly after his debut, Baba was imprisoned in Iași. The following year he was suspended without explanation from his faculty post and moved to Bucharest. The communist government denounced Baba for his formalism. Formalism is a theory holding that critiques of art can be detached from ethical, social and political considerations. Formalism focuses only

on the formal characteristics of a painting including shape, size, tone, texture and color. Although Baba experienced persecution by communist authorities in his early career, in 1955 he was allowed to travel to Russia. He later won a Gold Medal for his exhibition in Warsaw, Poland. In 1958 Baba was appointed Professor of Painting at the Nicolae Grigorescu Institute of Fine Arts in Bucharest and received the title of Emeritus Master of Art. In the 1950s and 1960s, Baba traveled throughout the world, exhibiting his paintings in Brussels, Cairo, Helsinki, New Delhi, and Vienna. In 1962, he was awarded the title of *The People's Artist*.

Dimitrie Paciurea: A sculptor whose symbolic style greatly contrasts with the more abstract style of Brancusi. He studied in Bucharest and Paris in the late 1900s. He was one of the founders of the Romania Art Institute in 1919. He began his career studying at the Academy of Music and Dramatic Art, and later the Arts School of Bucharest. His best known works include representational portraits, such as the *The Primitive Man*, 1907; *Gheorghe Petrascu*, 1907; *Stefan Luchian*, 1908; *Beethoven*, 1912; *The Sphinx*, 1913; and *Ibsen*, 1920. Other great works include his Chimera series – The Chimera of Air, the Chimera of Earth, the Chimera of Water and the Chimera of Night



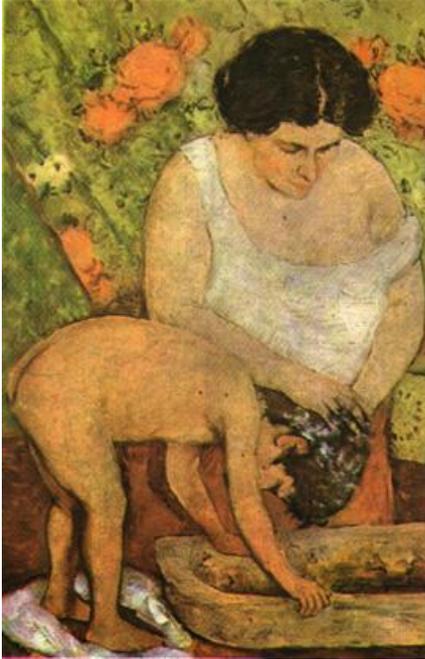
– which were part of his exercise in surrealism.



Nicolae Grigorescu: As a young boy, he became apprentice to a Czech painter and created icons for churches and monasteries. In 1856, he finished his painting, *Mihai scăpând stindardul*, which was based on a historical scene. He painted two church monasteries in 1856 and 1861. He eventually studied in Paris at the Belle-Arte School after receiving a scholarship. He was greatly influenced by the artists Millet, Corot, Gustave Courbet, and Theodore Rousseau. Grigorescu looked for new means of expression and followed the trend of *en plein air* painting, which was to paint outdoors rather than in a studio. In 1877, he was commissioned to work as a “front painter” for the Romanian Army, meaning that he accompanied the infantry and, through painting, recorded their quests. During the battles of Grivita and Rahova, he made drawings and sketches. In his later years, he focused on pastoral scenes and peasant life.

Ignat Bednarik: He was a watercolor painter who was also interested in decorative art, interior decoration and book illustrations. He focused on watercolor and sculpting at the Bucharest School of Fine Arts. He later studied in Vienna at the Academy of Fine Arts. In the early 1900s, he and his wife, also an artist, studied at the Royal School of Applied Art. The couple made their art debut in Paris and returned to Bucharest in 1910. In 1915, he held his first exhibit in Bucharest. His work often captured reality through myth. He also explored themes of the connection between heaven and hell. Bednarik’s painting often envisioned an ideal and need for escape. Some of his better known paintings are *End of the Legend* (1915), *Towards Glory* (1915), and the *Paths of Life* (1922).





Stefan Luchian: His study in art began at the Fine Arts School in Bucharest. He became known throughout the country after his participation in the Artistic Youth Exhibition in 1892. Luchian's paintings often encompassed images from his childhood. Luchian had grown up in a beautiful rural area, rich in vineyards and riverbanks. His artwork is known for its sentiments of joy. Luchian often showed blue skies, flowers in bloom, and brightly energetic colors. As an artist, he received much acclaim for his floral and vegetation motifs. He also painted a multitude of landscapes and portraits. Unfortunately, Luchian died at a young age. However, he is considered to have made great contributions for such a short period of time in the art world.

Camil Ressu: Began his studies at the Fine Arts School in Bucharest, and later the Fine Arts School in Jassy. In 1902, he moved to Paris and studied at the Julian Academy. Once he returned to Romania, he first turned to making caricatures for various publications. In 1955, he became a member of the Romanian Academy. He focused on the study of the human body, landscapes, and images of village life. His focused on peasants and farmers for much of his artistic life, from 1918 through 1939. His works include paintings that capture shepherds, funerals and weddings, and harvesters performing their tasks on farms.



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Architecture

In the early medieval period, much of Romania's architecture was rudimentary. A number of simple-style wooden churches were erected. One of Europe's highest wooden church towers was built in the Romanian village of Maramures. By the 15th century, strong influences of the West were apparent in the style of monasteries and boyar mansions. Though most of Romania illustrates this influence, some regions were largely influenced by Byzantine styles.



A purer Gothic architecture became predominant throughout much of the 15th century. Gothic architecture reflected lightness, openness and elegance. The main components include the flying buttress, a free-standing support, usually made from stone, which attached to the main structure by an arch or a half-arch. The Black Church, Bran Castle, and Hunyades Castle are all examples of Gothic architecture.

A great number of fortresses were built in the mid-15th century. Suceava, Neamt, Hotin, and Soroca fortresses successfully held up against attempted Turkish, Polish, and Hungarian sieges. Many of the fortresses were a blend of Gothic and Byzantine influences. In addition to fortresses, monasteries also reflect this fusion of style. The Neamt Monastery was the main model of this form. Incidentally, other churches and monasteries used its basic design as a blueprint.





By the late 1800s, a new era in architecture emerged. The combination of Romantic and Neo-Classical styles became the main architectural designs. The Central Girls School, the Justice Palace, the Central Post Office, and the House of Men of Sciences exhibit these styles. The Romanian Athenaeum was built during this time. The Athenaeum also includes elements of Baroque, specifically in the design of its cupola. Baroque

greatly inspired many architects by the late 19th century. A key element of Baroque is strong contrast in light and shadow. This style is very ornamental and extravagant. These styles largely contributed to Bucharest being nicknamed “Little Paris.”



By the late 19th century and early 20th century, art nouveau became popular, especially in the city of Timisoara. Art nouveau is a flamboyant style. Common to the style are patterns of plant forms, shells, and flames. The Peacock House, Lloyd Building, Dauerbach Palace, and City Alms House all show elements of art nouveau.

During the communist period, the government constructed blocks of apartment buildings to house the increase in city dwellers. In order to build these new blocks, many beautifully designed buildings were torn down, leaving Romanian cities with a more sterile look. The new apartment buildings were very unimaginative and dully designed. Their purpose was completely utilitarian, and they were a drastic contrast to the elaborate designs of art nouveau and Baroque.



In addition to the building of apartment complexes, Ceausescu did have a number of monuments and government buildings erected in a Neo-Classical

design. Neo-Classicism is a nostalgic style that emulates ancient Roman and Greek designs, such as the Pantheon and the Parthenon. Ceausescu began construction of the Palace of Parliament in 1984. Originally, it was to be the headquarters of the Communist Party. However, Ceausescu was killed before its completion. The Palace is the second largest building in the world. Incidentally, the US Pentagon is the largest. The Palace illustrates Ceausescu's obsession with opulence and self-indulgence. The Palace is decorated richly with crystal chandeliers, mosaics, oak paneling, marble columns and detail, gold leaf and stained glass windows, and red carpets. Its construction entailed the destruction of much of Bucharest's historic center, as well as the relocation of 40,000 inhabitants from their homes. Today, Romanians view the Palace as a symbol of democracy. It houses the freely elected Parliament.



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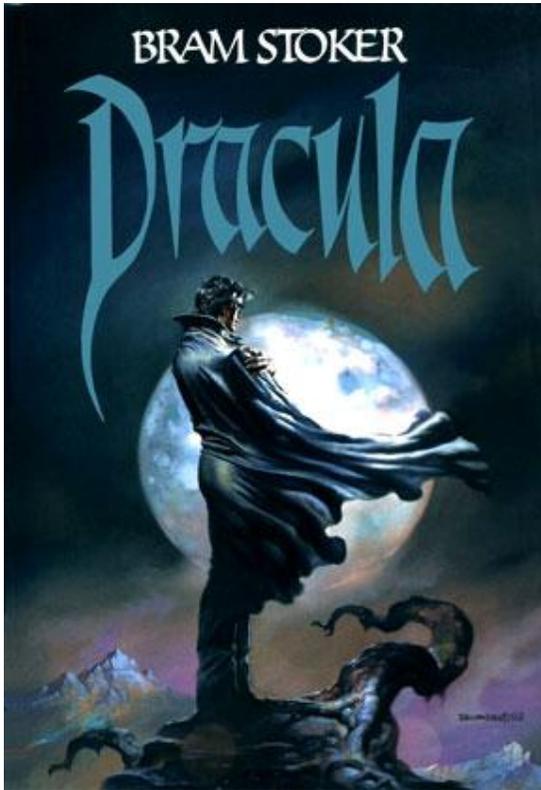
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Vampire Folklore

Many cultures share legends of vampires. Romania's folklore offers some of the richest stories of vampires. The Romanian folklore of vampires originated centuries ago. Today, these legends continue to be told and believed by some, especially in rural communities.

Romania's Count Dracula and Bram Stoker's Dracula



Of course, when most people think of vampires, they often think of Bram Stoker's *Dracula*. Stoker created the most popularly well-known vampire in his fictional tale. Stoker took the name, *Dracula*, from a mid-15th century Romanian ruler, Vlad Tepes. Tepes was born in 1431 in Romania. His father, Vlad Dracul, had been inducted into the Order of the Dragon, which was a semi-military and religious society. The main interest of the Order of the Dragon was to fight against the Turks. Dracul in Romania means Dragon. Therefore, this is how Vlad Tepes's father carried the name Vlad Dracul. Vlad Tepes, being his son, was called Vlad Dracula, because Dracula means the son of Dracul in Romanian. It is also believed that the Order of Dracul required its members to wear black capes and red garments. This may have been further inspiration for Bram Stoker; however, it is not confirmed whether Stoker was aware of the Order's uniform.

Vlad Dracula came to the throne in 1459, when he arrested all the boyar families who were responsible for his father's death. He forced the boyars to work on his castle. He worked them for several months under miserable conditions. Many of them were worked to death in the completion of his castle. Any surviving boyars who did not die while building the castle were then impaled. Vlad became known for his brutal punishment techniques. He had people skinned, boiled, strangled, hanged, burned, roasted, hacked, nailed, buried alive, and stabbed. He also enjoyed mutilation, cutting off noses, ears, sexual organs and limbs. His favorite form of punishment was impalement on stakes. The Turks gave him the name Vlad Tepes, which means Vlad the Impaler.

There are numerous accounts of his unusual cruelty from various historical chronicles. However, the accuracy of these incidents is contested. Russian accounts seem to portray Dracula as fierce, but still a noble folk hero. The Germans and Turks, adversaries of Dracula at the time, seem to exaggerate some of Dracula's horrors. However, all accounts do recognize that he was a very violent leader who used severe punishments mercilessly.

The most famous story is about Dracula's assault on Brasov, a city located in the Transylvania region.

The following is a narrative provided by a German source: "Here begins a very cruel frightening story about a wild bloodthirsty man Prince Dracula. How he impaled people and roasted them and boiled their heads in a kettle and skinned people and hacked them to pieces like cabbage. He also roasted the children of mothers and they had to eat the children themselves. And many other horrible things are written in this tract and in the land he ruled." A similar woodcut appeared the following year (in Strasbourg) with the caption, "Here occurred a frightening and shocking history about the wild berserker Prince Dracula." Thus, Vlad's reputation as a monster was created.

Romanians have a different image of the ruler. Most popularly, Vlad Tepes was a hero who managed to defend Romania from assaults by the Turks and Germans. He is considered to be a protector of Christianity and a celebrated Romanian conqueror.

The real Romanian Dracula was not a vampire, nor is this alleged. Why Bram Stoker chose the name Dracula is not really known. It is believed that a friend of his had him read an excerpt about Vlad Dracula, which inspired Stoker to name his character after him. Any more than the name is pure speculation. An interesting point is that the Germans considered the name Dracula to mean "devil" because of Vlad Dracula's atrocities.

Therefore, when Stoker used the name Dracula, he may have used the word that he thought was a synonym for "devil." There may already have been a link between the word "vampire" and Dracula before Stoker's work. However, this again is not really known and remains contested among scholars.



Vampires in Romanian Folklore

Apart from Bram Stoker's *Dracula*, vampire stories are very popular in Romania. In Romanian vampire tales, vampires are often called *strigoi* based on the Roman term *strix*, for screech owl, which also came to mean demon or witch. There are different types of *strigoi*: *strigoi vii* are live witches who will become vampires after death. They can send out their soul at night to meet with other witches or with *strigoi morți*, who are dead vampires. The *strigoi morți* are the reanimated bodies that return to suck the blood of family, livestock, and neighbors.

A person born with a tail, out of wedlock, or one who died an unnatural death, or died before baptism, was doomed to become a vampire, as was the seventh child of the same

sex in a family, the child of a pregnant woman who didn't eat salt or who was looked at by a vampire, or a witch. And, naturally, being bitten by vampire meant certain condemnation to a vampiric existence after death.

The *Vârcolac*, which is sometimes mentioned in folklore, was more closely related to a mythological wolf that could devour the sun and moon, and later became connected with werewolves rather than vampires. The person afflicted could turn into a dog, pig, or wolf.

The vampire was usually first noticed when it attacked family and livestock, or threw things around in the house. Vampires, along with witches, were believed to be most active on the Eve of St. George's Day, the night when all forms of evil were supposed to be present. St. George's Day is still celebrated in Europe.

A vampire in the grave could be detected by holes in the earth, a non-decomposed corpse with a red face, or having one foot in the corner of the coffin. Living vampires were found by distributing garlic in church and seeing who didn't eat it.

Graves were often opened three years after the death of a child, five years after the death of a young person, or seven years after the death of an adult to check for vampirism.

To destroy a vampire, a stake was driven through the body, followed by decapitation and placing garlic in the mouth. By the 19th century, people were shooting a bullet through the coffin. For resistant cases, the body was dismembered and the pieces burned, mixed with water, and given to family members as a cure.

Vampires are part of Romanian history, folklore and even present rural tradition. The following is a recent story reported about rural vampires. Romanians do indeed take their vampires seriously!

From the Long Shadow of Dracula

By Monica Petrescu in Bucharest

<http://www.fvza.org/prvamp2.html>

February 6, 2005

It was just before midnight as Gheorghe Marinescu and five of his relatives crept into the graveyard in the small Romanian village of Marotinu de Sus. They knew which plot they were looking for – a simple earth grave with a wooden cross bearing the name Petre Toma – and quickly, but quietly, set about digging.

When they had dragged the body out, they waited. Then, at the stroke of 12, Marinescu began the ritual that they had been planning for weeks, one that had passed from generation to generation in their family. They drove a pitchfork through Petre Toma's chest, opened it, drew out his heart and then put stakes through the rest of his body. They sprinkled garlic over the mutilated corpse and then, carefully, laid it back in its grave.



They left the cemetery with the heart impaled on the end of the pitchfork and went to a crossroads where Marinescu's wife, son and daughter-in-law were waiting. There the group burnt it, dissolved the ashes and then drank the solution.

The scene last July would fit readily into any number of films about vampires and the Dracula legend, but Gheorghe Marinescu is real. Last week he and his five relatives – Mitrica Mircea, Popa

Stelica, Constantin Florea, Ionescu Ion and Pascu Oprea – were sentenced to six months in jail for the unlawful exhumation of the body of Toma, 76, a former teacher and a man they believed had risen from the dead to drink their blood while they slept.

News of what the Marinescu family did made headlines in Romania, but in a country where a large minority of the population admit to openly believing in the “undead,” football bosses employ witches to cast spells on foreign teams and a couple recently named their newborn son Dracula after premonitions of impending danger to him, many were unsurprised by what they read.

Mihai Fifor, an ethnologist at the Centre for Studies in Traditional Cultures and Societies in Craiova, said, “This particular ritual is quite unique but there have been many cases of people claiming that they are being hunted by the dead and vampires. There are a number of other rituals that exist for this type of situation where people believe they need to kill vampires.”

...To many Romanians, mostly in rural areas, they are a terrifying reality. After his arrest, Marinescu said: “If we hadn't done anything, my wife, my son and my daughter-in-law would have died. That is when I decided to ‘unbury’ him. I've seen these kinds of things before.

“When we took him out of the grave, he had blood around his mouth. We took his heart and he sighed when we stabbed him. We burned it, dissolved the ash into water and the people who had fallen sick drank it. They got better immediately. It was like someone took away all their pain and sickness.

“We performed a ritual that is hundreds of years old. We had no idea we were committing a crime. On the contrary, we believed that we were doing a good thing because the spirit of Petre was haunting us all and was very close to killing some of us. He came back from the dead and was after us.”

Marinescu explained to police when he was arrested that Toma, who he said had been a respected and well-liked teacher in the village for years, had been buried on Christmas Day in 2003. But soon afterwards he had begun to appear to members of Marinescu's family in dreams as a vampire. Although he did not see the man himself, he saw his family become sick and they told him that Toma was not just a dream but a vampire whose spirit had come back from the dead.

He, like the rest of his family, had been told how to recognize vampires and how to deal with them by his parents, who had been taught that knowledge from their own parents and they from theirs. He said he had had to act quickly to save his family.

Paula Diaconu, who has lived in Marotitul de Sus for decades, praised the ritual carried out by Marinescu and his relatives. "It was all a good thing to take his heart out because people were in danger. Villagers in Romania know about rituals for driving away the evil spirits of the dead," he said.

Another man from the village, Dumitru Moineasa, once drank a solution containing the ashes of his uncle's heart. "An uncle of mine died in 1992 and a few days after we buried him I started to feel very sick," he said. "The doctor had no idea what was wrong with me. One day, an aunt brought me a glass of water. I drank it all. I got well almost immediately. I only found out later that it was my dead uncle's ashes."

His friend, Domnica Brancusi, said that hearts had been taken out of dead men's chests many times before. "There have been dozens of dead men who turned into vampires and were haunting us," he said. "But usually the family of the dead man who was haunting people made a pact with those people and agreed not to say anything about the rituals. Until this case, no fuss was ever made about it."

Local police laid charges against the six men after Toma's daughter, Floarea Cotoran, who has since left Marotitul de Sus, complained about what happened to her father's body. They admitted that they were aware of similar rituals having been performed in the region. A policeman in nearby Celaru, which has jurisdiction over Marotitul de Sus, and who asked not to be named, said: "We've known about it for years. There's never been anything we could do about it as no one ever complained."

Marotitul de Sus, in the southwest, is far from the only village in Romania to take the threat of vampires seriously. In many rural communities, belief in vampires is pervasive and superstition often governs people's lives. "Fear and great challenges in life are sometimes met by people with rituals and superstitions, a set of rules built over generations which has been verified over time," said Sabina Ispas, an ethnologist at the Institute for Ethnology and Folklore in Bucharest. "Rural Romania has conserved excellently this system of rituals and beliefs."

Deep superstition and belief in the paranormal and pagan permeates all levels of society in urban Romania as well. Maria Tedescu, a 21-year-old law student in Bucharest, said: "We all have our little superstitions, like taking three steps back if a black cat crosses

your path to stop something bad happening. But vampires are different. It's not something to be taken lightly. I know it may sound silly and I can't totally explain it, but I think they exist. I always wear a crucifix, just in case."

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Romanian Fairytales

Retold and Illustrated by Marguerite L.M. Wolf

The Old Man's Daughter



Once upon a time, there was an old widower who lived alone with his little daughter. He decided to remarry in order to have someone kind to look after his daughter. He married a widow who also had a daughter from her first marriage. All was well while the old man's daughter was still a child, but when she grew older she was so beautiful and industrious that the old woman and her daughter became jealous. Young men turned their heads to look at the old man's lovely daughter but ignored the old woman's homely girl. The old woman and her daughter grew more and more jealous of the girl every day. The sweet girl was in a quandary as to what she should do, for it seemed to her that the very sight of her enraged her stepmother and stepsister. Nothing she did ever pleased them, and they kept on beating and scolding her and telling her that everything she did was wrong.

The poor child's only consolation was the cow her mother had left her. Her mother had called her to her side as she lay dying and said to her: "My dear child, I am dying. Look after the cow and go to her whenever you are in trouble and she will help you as best as she can." The cow was named Fairywhite, and only the girl took her out to graze in the pasture. When the girl's heart was filled with despair, she went to Fairywhite and told her all of her troubles. Fairywhite would lick her tears away and look so sad that one would expect tears to flow down her face.

Unfortunately for Fairywhite and the girl, the awful stepmother was not as stupid as she was cruel. She noticed that whenever she scolded or beat the girl, she would go to the barn to see the cow. She also noticed that Fairywhite would let no one except the old man's daughter milk her and would kick and butt them with her horns if they tried. The stepmother realized that there was obviously something to all of this and determined to get rid of Fairywhite.

One day the stepmother and stepsister went to visit a relative in another town. The stepmother ordered her stepdaughter to clean the house, cook the evening meal and spin an entire chest of wool into thread. She warned her that if it wasn't done by the time she returned, she would beat her until she was crippled. The girl ran to Fairywhite as soon as her stepmother and sister had left. She wept as she told Fairywhite what her stepmother had threatened. "Oh, Fairywhite, whatever shall I do?" cried the girl. "Even if I spin all day, there is no way that I can finish it all by myself, and she has promised to beat me until I am crippled if I do not finish before her return," she moaned and leaned her head

in despair against her only ally and friend. The cow spoke gently to the distraught girl: "Don't cry, dear one; spin away and you'll finish it all and still have time to tidy up and cook." So the girl began to spin and found herself amazed at the speed with which her fingers twirled the spindle, and by sunset she had finished. She quickly ran about the house tidying up before hastening into the kitchen to fix the evening meal. When the old woman returned home and discovered that the girl had indeed done all the tasks she had given her, she asked the girl who had helped her with her chores. The girl replied that she had done it all by herself...indeed, who was there to help her? The stepmother said nothing more, but her thoughts had turned towards the cow.

The next Sunday the old woman decided to take her own daughter to the town dance. Before they started for the dance, she called her stepdaughter and said: "Take this bushel of wheat and pick out the grains one by one, wash them and dry them, so that everything is ready by sunset." Once again, upon her stepmother and stepsister's departure, the girl flew to Fairywhite's side to tell her her woes. The cow told her to begin the task and she would find that she could do it in time. She did as Fairywhite said and found her fingers moving quickly and deftly at their task. By sunset, her impossible task was completed and she had the house cleaned and the meal cooked.

The following Sunday, the stepmother and stepsister again went to a dance. In fact, the stepmother had decided that they would do this each and every Sunday in the hopes of finding the homely girl a husband. Before they left, she called the old man's daughter and said: "Take this bushel of millet, count the grains and make little heaps of a hundred and a thousand grains. Count them well, for I'll count them again behind you and if you have miscounted even a single grain, I will cut off your hair and gouge out your eyes." When the girl heard her stepmother say this, she began to tremble with fear, for she knew that this was no empty threat, but she thought of Fairywhite and was comforted. As soon as her stepmother and stepsister had left, she ran to Fairywhite and told her of her stepmother's latest demand. The girl was no longer afraid because she knew that Fairywhite would help her. Fairywhite said to the girl: "Count, little one, count, and you will finish before they return home." When the old woman returned, she saw that the girl had succeeded in this impossible task too, and she grew livid with rage. In her fury, her thoughts turned to the cow and she said to herself: "It must be the cow who helped her, for there is no one else who would." Her hatred for Fairywhite grew a hundred-fold, and she decided to make the old man have the cow killed.

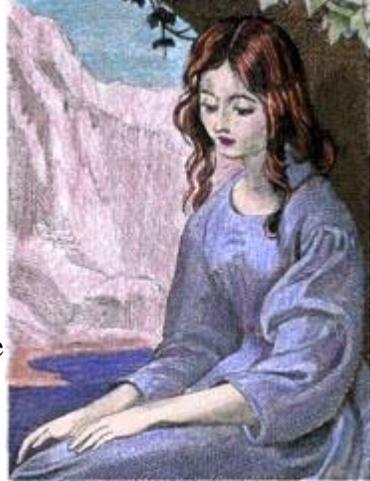
The very next day she went to the old man to demand that he kill Fairywhite. She said to him: "Listen, why do we keep that old cow when she does not breed and her milk is all but gone? She eats our food but gives us almost nothing in return. She even kicks and butts whenever someone comes near her."

But the old man was in no hurry to kill the cow, for it was all that his first wife had left him. When he said this to the old woman, she rose up with a fury and left him, saying that she would not return to share his bed or his table again until the old cow was dead. When the girl heard of her stepmother's plans for Fairywhite, she ran to the barn to warn her dear friend. She wept bitterly at the prospect of losing the loving cow, but Fairywhite

reassured her once again. She said to the miserable girl: "Don't cry, my dear child. Don't worry. They cannot truly harm me, for I am too strong for them. If they do kill me, you must gather my bones, hoofs, and horns and cover them with dung at night when no one can see you. Whenever you need something, come to the place where you have buried my bones and tell me about it, for my right horn is magical."

The girl was only a little reassured, but promised to do as Fairywhite instructed her should the stepmother succeed in having the cow killed. And succeed she did, for the old man was weak and he gave in to the stepmother's constant nagging. He went to the barn and killed Fairywhite, and the girl did as the cow had told her. Now the awful stepmother reveled in her success in destroying the girl's only ally.

On the Sunday following Fairywhite's death, the stepmother devised another cruel torment for her hated stepchild. The old woman had noticed that the handsome young men in the town thronged about her lovely stepdaughter while they ignored her homely daughter completely. She knew that the girl was likely to marry before she could get a husband for her own child. So, before they started off for town that Sunday, the stepmother poured ashes on the old man's daughter's head and smeared her pretty face with soot. She warned the girl not to wash it off,



because if she did she would get the worst beating of her sad life.

After the old woman and her ugly daughter left for town, the girl ran to tell Fairywhite's bones about this latest undeserved cruelty. She wept and asked the bones: "How long am I to live this way?" Then she heard a familiar voice saying: "Don't weep, little one! Just pull the right horn and ask for beautiful clothes and jewelry and put them on. Then go to the village and join in the dance."

The girl did as she was told and found herself magically dressed in the most beautiful finery ever to be seen. She was as bright as sunbeams and looked like a princess. The girl was overjoyed and quickly ran to the dance. She danced as lightly and beautifully as a little butterfly, and all of the young men present lost their hearts to the vision of beauty and sweetness that she presented. Everyone wondered aloud: "Who is this girl? Does anyone know her?" But no one recognized this happy creature as the old man's daughter.



In those days, the sons and daughters of kings would often appear and take part in town dances, and on this occasion the King's son was among those assembled who stood marveling at the girl. As soon as he saw her, he determined to meet her and joined in the dance next to her. He questioned the girl as they whirled around and around together, but she never said a word in response. She was pleased with the handsome and distinguished young man's attentions, but feared what would happen if anyone discovered her identity. She danced

three times with the Prince and then vanished mysteriously from the dance.

The girl dashed home and removed her sumptuous clothes and returned them to Fairywhite's horn. As she did this she, found herself once again dressed in rags and covered in soot. She went into the kitchen and sat at the hearth, and that is where the old woman and her daughter found her when they returned from the dance.

Her stepsister was all aflutter when she arrived home and was quick to tell the girl all about the dance. She told her of the mysterious arrival and disappearance of a beautiful girl dressed in exquisite clothes. Hoping to make the abused girl feel envious, the stepsister said to her: "But as you haven't seen her, you can't imagine how lovely she was." The girl responded to her by saying: "But, if I had beautiful clothes, I could have gone to the dance and seen her for myself!" This quite incensed the ugly girl's jealousy, and she responded hotly: "It is not for a creature like you to see such wonderful sights!" The old woman, who had been listening to the conversation, joined in and said to the girl with contempt: "Your place is by the hearth, filthy with ashes. Dancing! Indeed! Do not ever be so insolent again or I shall beat you until you are black and blue!"

Despite the harsh rebuke, the girl was still singing inside. She could not remember another evening that was so joyous and gay. As the girl sat by the hearth reminiscing about the dance, her stepsister's words finally sank into her head, and she realized that the young man whose company she had so enjoyed was the Prince! The girl sat in astonishment as she realized that she had danced thrice with a prince and not even realized it. She set about her chores with a greater peace of mind and held her happy memories of that night close to her heart.

Only a few days later, it was announced throughout the Kingdom that the King's son was giving a big dance at the palace. All of the eligible girls in the kingdom were invited to attend the lavish affair. The Prince was orchestrating the entire ball in the hopes of discovering the secret identity of the mysterious beauty he had met and danced with at the town dance.

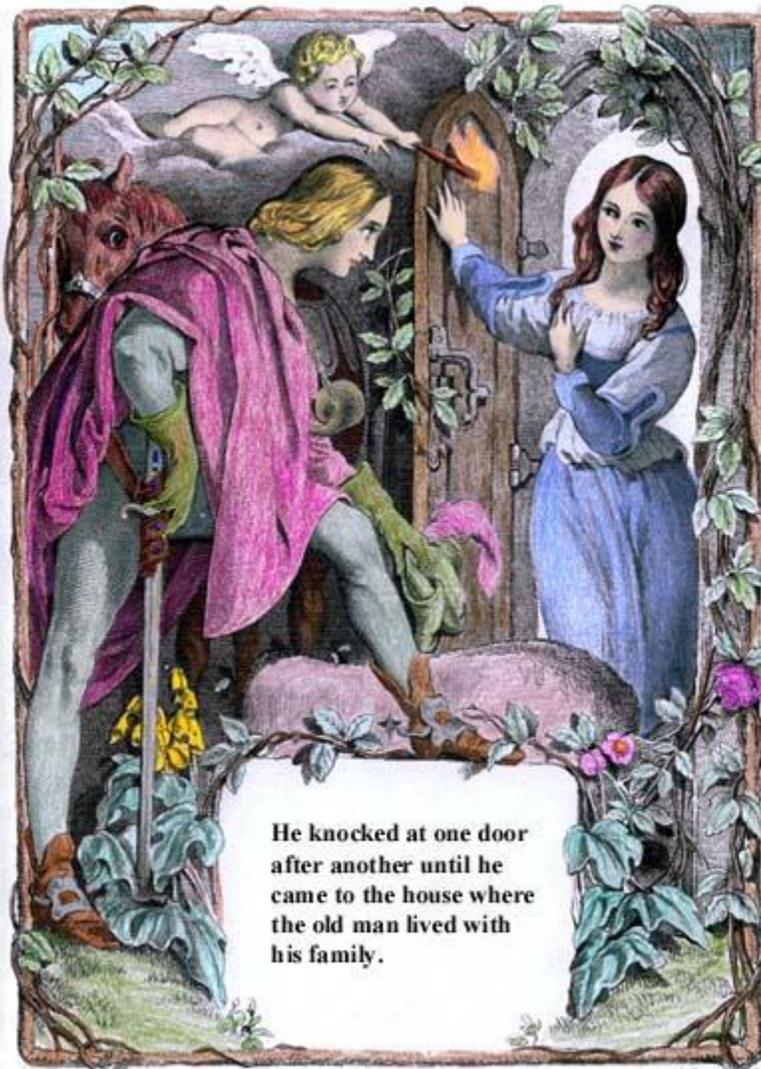
The old man's daughter was told of the ball by her ugly stepsister. Despite the fact that she was as homely a girl as had ever walked the earth, the stepsister believed herself to be beautiful. The ball was to take place on a Sunday, and as soon as the stepmother and stepsister had left the house, the girl ran to the horn and asked for clothes as beautiful as the stars in the sky. She also asked for a horse and a groom. The horn gave her what she asked for and the girl found herself arrayed in clothes even more lovely than those she had worn to the town dance the Sunday before.

She started immediately for the palace. As soon as she arrived, the Prince dashed to greet her and began to ask her questions to learn her identity. But she told him sorrowfully that she could only stay a short time. The Prince's heart seized in his chest when she said this, and he declared his love for her on the spot in hopes that she would not leave him again. The girl was amazed by this but told him that she loved no one, but then she danced with no one except him. When she was ready to leave, he asked for her ring and she gave it to him.

The next Sunday the Prince again invited all of the eligible girls to a lavish ball, for he knew that he could no longer live without the girl. She came dressed in an exquisitely beautiful gown with twin stars on her shoulders, but again vanished at the end of the dance. The Prince was distraught and knew not what to think of this strange girl who had so won his heart. Being a man of action, the Prince quickly formulated a plan to finally

discover the identity of his beloved. He planned to hold one more ball on the following Sunday and intended to steal one of the girl's shoes from her.

The girl appeared at the next ball just as the Prince knew she would. After they had danced together and the girl was preparing to disappear into the night once again, the Prince followed her and pulled her shoe off as she leaped onto her horse. The girl rode away into the darkness with only one shoe. The very next day the Prince put the second part of his plan into action. Taking the shoe and the ring, the Prince went to his father and told him that he was leaving to look for the girl he loved and would not return until he found her.



The Prince set out and went from town to town until he came to the town where the Old Man lived. He knocked at one door after another until he came to the house where the Old Man lived with his family. The shoe fit the girl to perfection, but the girl was a little ashamed because she was still grimy with the soot and ashes that her stepmother forced her to wear to conceal her beauty. The Prince looked upon her with the eyes of true love and asked her if she was the beautiful girl with whom he had danced so many times. The girl shyly admitted that she was indeed the same girl. At this, the stepmother scolded the girl and called her a liar. The girl replied: "Let your highness wait but a minute, and I will prove that I am the same girl."

She ran to Fairywhite's bones and asked to be dressed exactly as she was when she and her Prince first met and danced. Immediately she was clean and dressed in the same exquisite clothes. She then returned to her father's house to present herself before the Prince and her family. The Prince was overjoyed to see for certain the he had at last found his beloved. But the girl ran back to the bones twice more and presented herself in turn in all of her other dresses. The Prince lifted the girl into his carriage and bore her off to the palace, where they were married with a sumptuous marriage feast that lasted seven

days and seven nights. The awful stepmother's heart burst with envy, and her daughter remained a lonely spinster since no man wished to marry such a sour and unkind girl. The girl forgave her father's weakness and bade him to live with her and her Prince in the palace, which he did until the end of his days.

The Golden Stag

Once upon a time, long, long ago, an old man lived with an old woman and his two children from his first wife. The children, a boy and a girl, were hated by their stepmother and beaten and starved by her. The old woman was known throughout all of the neighboring villages for being as clever as she was wicked and cruel. The old woman hated the children and finally decided to get rid of them once and for all.

The old woman went to the old man and told him that he must get rid of the children or she would never again eat with him or speak to him. She instructed him to take them to the forest and kill them, or leave them, or whatever else he wanted to do with them, just as long as he never brought them home again. The old man was completely distraught and begged his wife to relent and allow the children to stay, but she would not be swayed. Finally, the old man agreed to carry out the terrible plan, because he was so besotted with his wife he felt he could do nothing that risked losing her.

Soon the old man went looking for his children and found them playing happily in the garden. He told his children that he wanted them to go into the woods with him and help him find sticks and twigs for firewood. The children responded with delight because they thought that it was something of an adventure to go into the big woods.

But things did not go as the old man and the old woman had planned. The children were covered in the ashes that they had been playing with in the garden. As they walked, the ashes made a trail behind them and marked the way that they had come from home. The old man had decided that he could not possibly kill his children and planned to lose them in the woods. Accordingly, as soon as they had gone deep into the dark woods, the old man slipped away while their backs were turned and hid from them.



The children ran about calling for their father in a panic and then sat down on a fallen log to cry their eyes out. But the little girl finally looked up and saw the trail of ashes, and they followed it home at a run. Once they arrived home and realized that their father wasn't there yet, they decided to hide because they feared their stepmother would be cross at them for losing their father in the woods. As night came on, the air grew chill, and the two scrambled up onto the roof of their family's small mud hut and curled up close to the warm chimney. They dozed there and did not notice when their unhappy father finally arrived home from his terrible deed.

The old woman was very pleased to be rid of the children and decided that she would torment her husband a little more over his loss. After their dinner, she asked him: "Well, where are your children? Why do they not come to the table for the bones?" Upon hearing her voice rise through the chimney, the children woke and answered loudly: "Here we are mother. We are coming for our dinner." They quickly slid off of the low

roof and ran into the hut. The old woman nearly burst with suppressed rage.

As soon as the children were asleep, the old woman turned her harsh tongue on the old man and called him all sorts of cruel names. She berated him for his incompetence and ordered him to try again. The old man promised that the next day he would take the children so deeply into the woods that they would never again find their way home.

The old man was more successful the next day and did lose his poor children deep in the woods. The children were terrified and clung to each other. They cried until they had no more tears left, and then they cried a little more. The wild beasts howled in the woods all around them and the children did not know what to do. They remained that way for quite a while before they began to gather their senses about them and look for food. The only thing they could find to eat were roots, but eating these only made them thirsty.



They looked for water but could not find a spring anywhere. Finally, they found rainwater pooled in the tracks of a fox. The boy dropped to the ground to drink but was stopped by the girl who said: "Brother, if you drink that water, you'll turn into a fox and there will be no one to look after me." The boy loved his sister dearly and did not drink the water. Soon, they came upon rainwater collected in the tracks of a big bear. The boy was nearly delirious with thirst, but the little girl warned him: "Brother, do not drink that water or you will become a bear and kill me." The boy again did not drink. Later, they came upon rainwater pooled in the tracks of a stag, and the boy could not be persuaded to not drink the water. He dropped to his knees and drank.

As soon as he drank the water, he was turned into a magnificent golden stag. His body was all shining gold, and he had gems sparkling at the tips of his antlers. He was so beautiful that the wind stopped blowing because it was awed at the sight of him.

There was a cradle of silken thread strung between the stag's antlers, and the former boy knelt before his disbelieving sister with big tears in his eyes and told her to climb into the cradle. The girl did so and off they went together to make their home in the dark woods. The stag built a nest for his little sister up high in a tree to keep her safe from animals and men. They lived that way for many years until a King's son went hunting in the woods for birds and spied a marvelously beautiful maiden high up in the trees. The little girl had grown up into a maiden whose beauty surpassed even the Fairy Queen's. She had shining black hair and big black eyes, and the prince's heart was lost to her from the moment he first saw her perched high in her nest.



The prince abandoned the hunt and returned home to his kingdom immediately. Once there, he sent word to all of the wise women that he would pay a very handsome reward to the one who won for him the hand of the beautiful girl hidden in the forest tree. The wisest of all the wise women of the kingdom went to the prince and pledged that she would bring him this girl as his bride. Off went the wise woman to the woods to seek the girl.

The wise woman soon arrived near the tree where the girl lived and settled down to watch the girl from a hiding place. Soon, the girl's brother arrived, and the old woman was amazed to see the beautiful golden stag bringing the tree-top maiden roots to eat.

After the girl had eaten, the stag helped her down from her tree and off they went together for a walk in the woods. When the two returned to the tree, the girl kissed the stag and he helped her climb again into the safety of her tree-top home. From her hidden vantage point the wise woman watched this routine carried out for many days and still did not know what to think of it all.

The wise woman thought and thought for many days about how she could woo the girl for the love-struck prince. She could not speak the strange language of the golden stag, so she decided it would be best to lure the girl down from the safety of her tree. Once she decided upon a plan, the wise woman returned to the prince's kingdom to ask the King for the things she needed to carry out her plan.

She asked for and received two horses, a cart, a trivet, a bucket, and a jug of water, and then set off for the woods. Upon arriving at the woods, she left the cart and carried her supplies to the base of the girl's tree. Once there, she lit a small fire and placed the trivet upon it upside down. The girl was watching the wise woman and called down to her to tell her that she had placed the trivet the wrong way around. The wise woman kept placing the trivet the wrong way despite the girl's helpful instructions until she finally had it right. The girl was much amazed that such an old woman would not know how to do such a simple task.

Next the wise woman placed the bucket upside down on the trivet and poured the water on it. The wise woman despaired aloud that she would never get her water boiled, and the girl was quick to offer her help from the top of her tree. She told the old woman to turn the bucket the other way around, but it took many instructions before the old woman got it right. This time the girl asked the old woman how it was that she should have lived so long but still did not know how to do such a simple thing as boiling water. The wise woman lied and said that she had been a wealthy woman whose servants had done everything for her, but that now she was poor and all of her belongings were burned into ash, and she had to live in the woods and fend for herself.

Well, upon hearing this woeful tale, the girl felt very sorry for the old woman and offered to climb down from the safety of her tree to boil the water for the wise woman. This was exactly what the wise woman had planned. As soon as the girl's feet touched the ground, the wise woman grabbed her and put a gag on her mouth. Then she called to the groom who had accompanied her, and they carried the frightened girl to the cart and drove off to the prince's kingdom.



When they arrived at the palace, the prince was overjoyed at seeing the girl and asked her to marry him immediately. The girl was quite shocked by the whole turn of events, but found herself pleased with the handsome and earnest young man. She accepted his proposal, and the betrothal was celebrated lavishly that very night with the wedding to occur very soon afterwards.

Meanwhile, the stag had discovered that his beloved sister was missing, and he went about crying for her so pitifully that all who heard him felt a deep sympathy for his plight. However, the stag soon noticed the footprints and the marks of a scuffle on the ground. He followed the footprints until he came to wheel marks, and then he followed them to the palace gate. There he began to cry again, and the girl heard her brother's voice and ran to him. She told the

prince that this wondrous golden stag with the jeweled horns was her brother, and the prince invited him to live in a beautiful gilt stable and feed on the sweetest grasses in the kingdom.

All were happy now, because the prince and the girl had fallen deeply in love and the stag and his sister were able to be together and safe. Or so they thought, but they did not count on the machinations of a certain spurned evil sorceress. This evil sorceress hated the new princess because she had been the prince's sweetheart before his marriage. Now that the prince was in love and married, he had no interest in his former favorite, and the evil sorceress decided to kill the girl in order to get revenge.

The evil sorceress bided her time. One day both the stag and the prince were away, and the evil sorceress knew that this might be her only chance to rid herself of the hated princess. She approached the girl and invited her to go pick wild flowers in the woods. The girl was very pleased with the suggestion, and off they went together. Once the girl had become thirsty, the evil sorceress offered her a cup of water into which she had placed a terrible sleeping potion that would make the girl sleep so deeply that she would seem to be dead. The girl did not suspect that the evil sorceress meant her any harm and drank the water gratefully. As soon as she had drunk it, she fell to the ground in deepest slumber and her face was turned yellow. The evil sorceress planned to let the animals of the forest kill and eat the poor girl while she returned to the prince and assumed the girl's identity.

The evil sorceress took the princess's beautiful clothes and put them on herself and then made herself look like the poor girl. She returned to the palace and pretended to be the princess. Since she had made up her face so cleverly and since she disguised her voice, no one suspected anything. Only the stag knew that the evil sorceress was an imposter and that his sister was missing. He butted her and stamped his hooves whenever she came near him. This made the evil sorceress nervous, and she tried to convince the prince that the stag was sick and needed to be killed.

The prince did not relish the idea of destroying his brother-in-law and did not agree to kill the stag. The stag, realizing that no one else suspected that this girl was not his sister, set off into the woods to find her by himself. He found her quickly enough and set off for the palace to get help in reviving her. He ran up to the prince and ran off again, and kept doing this repeatedly in order to get the prince to follow him to his true wife. Because the stag looked at him so piteously, the prince finally followed him along with some of his men.

When they came to the spot where the girl lay sleeping, the prince thought she was dead. He was nearly mad with grief and bade his men to transport his beloved home to the palace as fast as possible. Once there, he called all of the doctors and wizards in the kingdom to the palace to try to bring her back to life. One of them realized right away that the princess was only sleeping, and he revived her with little trouble. Once the girl was awake, she was able to tell her husband what had happened. The prince ordered the evil sorceress stoned to death for trying to murder his wife, and the prince, princess and stag lived happily ever after.



Source:

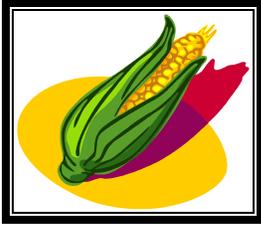
Traditional Tales

<http://www.dragonrest.net/romanian/fairytales.html>

Food

Starters

Green Corn Soup



Ingredients:

6 ears of corn
6 cups of water
1 carrot
1 parsley root
1 onion
2 cups milk
1 tablespoon butter
1 tablespoon flour
1 egg
Salt
1/2 teaspoon chopped dill

Directions:

Remove all kernels of corn from their cob. Boil the ears of corn with the chopped onion and vegetables. After boiling for one hour, strain and then set the clear liquid to boil again with the corn kernels on a low temperature for half an hour. Strain again, sieve the kernels, mix with the strained liquid and set to boil again. When it comes to a boil, add the flour mixed with butter and milk. After coming to another boil or two, remove from heat and serve with a beaten egg, salt and chopped dill.

Spring Salad



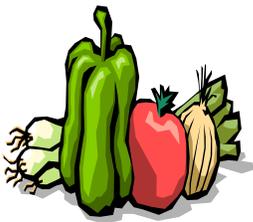
Ingredients:

5-6 small heads of Boston lettuce
2 bunches radishes
1 bunch carrots
4 big potatoes
3 hard boiled eggs
2 bunches green onions
1 cup sour cream
1/2 teaspoon confectioner's sugar
1 tablespoon lemon juice or vinegar
Salt

Directions:

Wash the lettuce, cut it in pieces, arrange in a salad bowl. Add carrots, radishes and the boiled potatoes, everything sliced very thinly. Then add the sliced onions and sliced hard boiled eggs. Mix the sour cream with the lemon juice, sugar and salt. 5 minutes before serving, mix the vegetables with this dressing. You can substitute mayonnaise for the sour cream.

Summer Salad



Ingredients:

2 large tomatoes
2 red (or green or yellow) bell peppers
2 cucumbers
4 green onions, diced
3 tablespoons olive oil
3 tablespoons apple cider vinegar
4 tablespoons minced parsley
1/2 teaspoon minced garlic

Directions:

Wash and dice tomatoes. Place them in a bowl. Slice red bell peppers and cucumbers into very thin strips and add with tomatoes and the rest of the ingredients. Toss gently. Best if chilled for 1 hour before serving.

Stuffed Eggs



Ingredients:

6 eggs
2 tablespoons oil
1 tablespoon mustard
1 tablespoon minced dill
1 tablespoon sugar
Salt
6 olives

Directions:

Hard boil the eggs, shell and let cool. Cut in half lengthwise. Remove the yolks and mix them with the oil poured drop by drop. Add the salt, sugar, mustard and chopped dill. Fill each egg white half with this paste and garnish each with half an olive.

Main Entrees

Ciorba Teraneasca (Romanian Cabbage Soup with Bacon)



Ingredients:

8 ounces sliced bacon
2 onions, sliced
2 green peppers, hulled and chopped
1 cabbage, cut into slices
Salt and pepper
Several sprigs of dill and savory, chopped
1-1/2 quart water

2 egg yolks
1/2 cup heavy cream (sweet or sour)
1 teaspoon vinegar

Directions:

1. You will need a large soup pot. Chop up one slice of bacon, and fry it in a heavy stew-pan until the fat runs. Fry the onions in the fat until they are golden. Add the peppers and fry them, too. Remove the stew-pan from the heat. Layer the cabbage and the rest of the bacon into the soup pot. Season between the layers with salt, pepper, and the herbs.
2. Pour the water over it all and bring to a boil. Turn the heat down and simmer the soup for 40 to 50 minutes, until the vegetables are tender. Remove the soup from the heat.
3. Beat the egg yolks with the cream and vinegar in a little bowl. Stir in a ladleful of the hot soup. Whisk well and pour the mixture back into the soup to thicken and enrich it.
4. Serve in deep bowls accompanied with fresh bread. This soup is a meal in itself, and needs only a piece of cheese and fresh fruit to make it complete.

Flounder Roulade



Ingredients:

5 tablespoons olive oil
12 thin flounder filets
12 bay leaves
Salt and pepper to taste
4-5 tablespoons flour
1 teaspoon paprika
2 cups prepared tomato sauce
1/2 cup parsley, minced

Directions:

Oil a baking dish well with 3 tablespoons of oil. Sprinkle filets with oil and pepper. Place a bay leaf on each filet and roll up filets around the bay leaves. Mix flour and paprika. Sprinkle the filets with flour mixture. Place filets into a baking dish and pour tomato sauce over them. Sprinkle with the remaining oil and bake in a 350-degree oven for 35 minutes. Serve dish immediately with parsley over it.

Lamb in Yogurt Sauce

Ingredients:

750 grams lamb
500 grams yogurt
1/2 tablespoon flour

2 tablespoons butter (or lard)
1 tablespoon chopped dill
Salt

Directions:

Fry the lamb pieces in butter. When golden brown, add a few tablespoons of water and simmer, covered, until the meat is almost done (if necessary, add some more water). Make a paste from yogurt and flour, adding the yogurt a little at a time and stirring. Pour this paste over the lamb pieces. Add the dill and salt and let simmer a little longer until the meat is done.

Shepherd's Stew (Tokana)

Ingredients:

1 kilograms lamb, off the bone
500 grams onions
1 liter water
salt and black pepper
2 bay leaves (or 3)
1 kilograms potatoes
150 milliliters sour cream
1 teaspoon vinegar

Directions:

Cube the meat and trim off the fat. (Save the fat.) Peel and slice the onions. Render the fat trimmings in a casserole or saucepan. Add the meat and onions. Fry until well browned. Add the water, salt and pepper, and the bay leaves. Bring to the boil, then reduce heat and simmer for 1 hour. Peel and slice the potatoes and add them to the stew. Simmer for another 30 minutes. After about 20 minutes of this time, remove the lid to allow the liquid to reduce. When the potatoes are soft, stir in the sour cream and vinegar: remove from heat.

Chicken with Cauliflower

Ingredients:

1 medium chicken
1 medium cauliflower
1/2 teaspoon flour
2-3 tablespoons white wine or 1 tablespoon lemon juice
1 cup water
2 tablespoons butter
Salt and pepper

Directions:

Clean and wash the chicken, cut into pieces and fry them in a pan with a tablespoon of butter. Add the flour and then pour in a cup of water. Add wine, salt and pepper. Clean the cauliflower and divide into flowerets. Fry it slightly with a tablespoon of butter and then arrange over the chicken pieces. Let simmer, covered, until the liquid is much reduced.

Desserts

Layered Cake with Dates and Whipped Cream



Ingredients:

250 grams confectioner's sugar
300 grams chopped dates
300 grams ground hazelnuts
1 tablespoon fine bread crumbs
10 egg whites
500 grams whipped cream
Vanilla

Directions:

Beat the egg whites with the sugar until foamy. Add the dates cut lengthwise, hazelnuts, bread crumbs and vanilla. Pour the mixture in a cake pan and bake at medium heat. Let cool, then halve crosswise and fill with whipped cream. Cover all the cake with whipped cream and garnish with cut dates.

Figaro



Ingredients:

150 grams butter
3 tablespoons confectioner's sugar
4 eggs
250 grams flour
Peel and juice from 1/2 lemon
1 teaspoon vanilla

1/4 teaspoon baking soda
150 grams sugar
150 grams ground walnuts
300 grams marmalade or preserves without syrup

Directions:

Mix the butter with 3 tablespoons confectioner's sugar, and add the yolks one by one. Mix well. Add juice and grated lemon peel, baking soda and vanilla, and knead with the flour. Roll into a finger-thick sheet and place in a pan. Bake at low heat until the sheet starts to rise and gets a crust. Then remove from the oven and quickly spread a layer of marmalade or preserves, topping with the whipped egg whites which have been mixed the sugar and ground walnuts. Put in the oven again and bake. When done, let cool in the pan. Then cut into squares or rectangles.

Hazelnut Layered Cake



Ingredients:

80 grams roasted and ground hazelnuts
80 grams roasted and ground almonds or walnuts
5 egg whites
210 grams confectioner's sugar
Butter

Filling:

200 grams butter
140 grams confectioner's sugar
160 grams roasted and ground hazelnuts
2 tablespoons grated chocolate or cacao
2 tablespoons sour cream

Directions:

Mix the whipped egg whites with the sugar, hazelnuts and almonds (or walnuts). Divide this mixture in two and bake each part in a round pan covered with buttered parchment paper. When the sheets are done and cold, fill with the following cream: Mix the butter with the confectioner's sugar, roasted and finely ground hazelnuts, grated chocolate and sour cream. Spread the cream on the two sheets, place one on top of the other and garnish with the same cream, along with a few whole hazelnuts and a few chopped almonds or walnuts.

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[bin/cookbook_e/national.pl?cuisine=35&razdel=&nat=35&a=national&start=1&page=2](http://cookbook.rin.ru/cgi-bin/cookbook_e/national.pl?cuisine=35&razdel=&nat=35&a=national&start=1&page=2)

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