1. Introduction

1.1. Romania (RO) borders Ukraine in the north and east, Moldavia in the north-east, the Black Sea in the south-east, Bulgaria in the south, Serbia in the south-west and Hungary in the north-west. A population of approx. 21.7 million people is spread rather equally on 237,499 sq. km, with a very low density (93 people/sq.mile). Bucharest is the capital city, with a population of 2.06 million people. The country comprises 9 historical regions: Bukovina [Bucovina], Moldavia [Moldova], Transylvania [Transilvania], Dobrudja (or Dobruja) [Dobrogea], Muntenia, Oltenia, Banat, Crişana and Maramureş. In a broader sense, “Transylvania” now conventionally includes also the regions of Banat, Maramureş and Crişana.

1.2. On the basis of the 1991 Constitution, Romania is an indivisible, unitary state (with the legislative power divided between the Chamber of Deputies and the Senate, and the executive power shared between the President and the Prime Minister). The territory is divided into 41 administrative counties [județe] (as well as the Bucharest Municipality, an administrative unit of its own) as well as 319 cities [oraşe] and 2,686 communes [comune]. Each county is administered by a County Council [Consiliul Județean] and a Prefect [Prefectura] appointed by the central government. The country is rich in mineral and natural resources and processing industries are highly developed. Agriculture plays an important role, alongside the traditional industries. The GDP grew at an annual rate of 8.2 percent in the first quarter of 2008, the fastest pace since the third quarter of 2006, this comparing with 6.6 percent rate in the fourth quarter of 2007. The unemployment rate reached 4.10 % in 2008. It is estimated that approx. two million Romanians work abroad, especially in Spain and Italy.

2. General aspects
2.1. Romanians are the descendants of the Geto-Dacians and the Romans. Under Burebista (82-44 BC), the province of Dacia — a name given by the Romans after their conquest in 106 AD — extended West as far as Bohemia and the River Tisza, East as far as the River Bug and South as far as the Balkans. As from the Middle Ages three distinct adjoining political units can be identified, namely Wallachia [Țara Românească] (comprising the regions of Muntenia and Oltenia), Moldavia and Transylvania. Transylvania first came under Hungarian rule in the 10-11th century, then became an independent principality and eventually — from 1867 until 1920 — it belonged to Austria-Hungary. In contrast, Wallachia and Moldavia are the two historical Romanian territories: in the 15th and 16th centuries they became vassal states of the Ottoman Empire but the Ottomans ruled indirectly, via locally elected ethnic Romanian governors. Their population remained fundamentally Romanian in ethnic identity and language as well as Orthodox in confession (Jordan 1998). Up to the first decade of the 13th century Dobrudja was a part of the Byzantine Empire, then fell under Ottoman rule with the majority of its population ethnically Turkish, Tatar and Gagauz [găgăuzi] (a Turkish-speaking group of Christian faith). In 1859 the provinces of Moldavia and Wallachia united, and Romania was recognised as an independent state in 1878. Northern Dobrudja was annexed to Romania and many Turks, Tatars, Greeks and Bulgarians chose to emigrate, with the region gradually converting into a permanently Romanian area.

2.2. When Transylvania and Bessarabia — formerly part of the Habsburg and Russian Empire respectively — were ceded to Romania after World War I, Romania’s territory and population more than doubled, and the country became ethnically much diversified: minorities, which previously accounted for 8% of the population, soared to 30%. Crucially, in the former Austro-Hungarian territories the administrative structure was more advanced than in Moldavia and Wallachia, and Romania inherited a situation where Hungarian and German had traditionally been the dominant languages. In 1940 Bessarabia was taken by the Soviet Union and regained by Romania in 1941 (in 1944 the Soviet Union reannexed the province, the greater part of it eventually becoming the Republic of Moldova in 1991), and Romania joined the Axis powers. In 1947 the country fell under communist rule and was proclaimed a Republic, gaining a certain degree of independence from the Soviet Union only after 1965. With the December 1989 Revolution the rights of persons belonging to Romania’s national minorities were significantly increased. Romania’s modified Constitution (adopted in 1991) devotes an entire chapter to human rights and fundamental freedoms and contains provisions which guarantee persons belonging to national minorities the right to the preservation, expression and development of their ethnic, linguistic and religious identity.

3. Demographic data

3.1. According to the 2002 population census, Romania has 22,760,449 inhabitants. The ethnic composition of the population, based on the free consent of persons to disclose their ethnic origin and compared to the 1992 situation, is as follows:

<table>
<thead>
<tr>
<th>Ethnic origin</th>
<th>2002 Census</th>
<th>1992 Census</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>%</td>
</tr>
<tr>
<td>Romanians</td>
<td>19,399,597</td>
<td>89.47</td>
</tr>
</tbody>
</table>

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In the 2002 census, the ethnic group “Romanians” included Aromanians (25,053 considered themselves as Aromanians); “Hungarians” included Szeklers; “Germans” included Saxons and Swabians; “Others” included Krashovani (→ Croatian in Romania), Albanians, Macedonians. Apart from Romanians, Hungarians and Roma, all of the other groups are below 0.3% of the population. Although the population decreased when compared with the 22,810,035 recorded in the previous census (1992), in 2008 it has been estimated at 22,246,862 inhabitants. The decrease in the decade 1992-2002 affected all ethnic groups (with the main exceptions being the Roma, from 1.8% to 2.46%) and the Turks (from 0.1% to 0.14%), confirming the negative trend of previous censuses — due to factors of industrialisation (and its associated urbanisation process), assimilation and emigration (Dahmen, 1997).

3.2. In almost all counties, the population of Romanian ethnic origin is in the majority. Most groups are compact, although there are a few linguistic “islands”. Not all minorities live close to their “kin states” (e.g. the Czechs, Slovaks, Poles). There are no data available as to the degree of comparative economic development in the areas where regional or minority languages are used.

<table>
<thead>
<tr>
<th>Ethnic origin</th>
<th>Number</th>
<th>Zone(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hungarians</td>
<td>1,431,807</td>
<td>Transylvania, Banat, Crișana, Maramureș, Moldavia (Bacău county)</td>
</tr>
<tr>
<td>Roma</td>
<td>535,140</td>
<td>Esp. Transylvania, Banat, Oltenia and Muntenia</td>
</tr>
<tr>
<td>Ukrainians</td>
<td>61,098</td>
<td>Maramureș, Bucovina, Banat, Tulcea county</td>
</tr>
<tr>
<td>Germans, Swabians and Saxons</td>
<td>59,764</td>
<td>Transylvania, Banat, Satu Mare county and Bucharest</td>
</tr>
</tbody>
</table>
The population structure by mother tongue is very diversified and fragmented, with less than 10% of the population having a mother tongue different from Romanian. Apart from census declarations, there are few reliable data as to the number of people who have learnt a regional or minority language as a first language, and on the number of people who speak a regional or minority language on an everyday basis. As a trend in the decade 1992-2002 (the 1977 census of the population included no question on mother tongue), the number of people who declared another language than Romanian as their mother tongue has decreased.
Romania has no state church but the dominant religion is the Romanian Orthodox Church (almost 86.8% of the population), which introduced the national language in liturgy instead of Greek as early as the late 17th century (Jordan 1998). In general, the diverse religious affiliations reflect the ethnic composition and territorial distribution: e.g. Roman Catholics (4.7%) are especially present in the counties of Harghita, Covasna, Satu Mare, Bacău, Neamț, Timiș (most of the Catholics are Hungarians); Old Rite Christians and Muslims (→ Russian, Tatar, Turkish) are concentrated in Dobrudja. The Hungarians show the highest denominational diversity (47% of them are Reformed Christians, 41.2% are Roman Catholics).

<table>
<thead>
<tr>
<th>Religion</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orthodox</td>
<td>19,220,975</td>
<td>86.79%</td>
</tr>
<tr>
<td>Roman-Catholic</td>
<td>1,026,429</td>
<td>4.73%</td>
</tr>
<tr>
<td>Reformed Christians</td>
<td>701,077</td>
<td>3.23%</td>
</tr>
<tr>
<td>Pentecostal</td>
<td>324,462</td>
<td>1.49%</td>
</tr>
<tr>
<td>Greek-Catholic</td>
<td>191,556</td>
<td>0.88%</td>
</tr>
<tr>
<td>Baptist</td>
<td>126,639</td>
<td>0.58%</td>
</tr>
<tr>
<td>Seventh Day Adventist</td>
<td>93,670</td>
<td>0.43%</td>
</tr>
<tr>
<td>Muslim</td>
<td>67,257</td>
<td>0.31%</td>
</tr>
<tr>
<td>Unitarian</td>
<td>66,944</td>
<td>0.30%</td>
</tr>
<tr>
<td>Christian by the Gospel</td>
<td>44,476</td>
<td>0.20%</td>
</tr>
<tr>
<td>Old Rite Christian</td>
<td>38,147</td>
<td>0.17%</td>
</tr>
<tr>
<td>Synod-Presbyterian Lutheran Evangelic</td>
<td>27,112</td>
<td>0.12%</td>
</tr>
<tr>
<td>Evangelic</td>
<td>18,178</td>
<td>0.08%</td>
</tr>
<tr>
<td>Augustan Evangelic</td>
<td>8,716</td>
<td>0.04%</td>
</tr>
<tr>
<td>Mosaic</td>
<td>6,057</td>
<td>0.02%</td>
</tr>
<tr>
<td>Other religion</td>
<td>89,196</td>
<td>0.41%</td>
</tr>
<tr>
<td>No religion</td>
<td>12,825</td>
<td>0.05%</td>
</tr>
<tr>
<td>Atheist</td>
<td>8,524</td>
<td>0.03%</td>
</tr>
<tr>
<td>Non-stated</td>
<td>11,734</td>
<td>0.05%</td>
</tr>
<tr>
<td>TOTAL</td>
<td>21,680,974</td>
<td>100%</td>
</tr>
</tbody>
</table>

4. Language policy

4.1. In 1919 the Treaty on Minorities signed in Paris granted the minority groups in Romania equal treatment. Although these rights were adopted by the Constitution of 1923, self-government was de facto denied to minorities. In the post-war years and until the mid-1960s Romania (under the communist regime) pursued a relatively minority-friendly policy, beginning with the so-called “Minority Statutes” [statutul minorităților] passed by the Romanian Parliament in 1945 (Dahmen 1997). In the mid-1960s the regime abandoned its multicultural approach and started pursuing assimilationist policies (Wolff and Cordell, 2003), although persons belonging to national minorities enjoyed, at least in principle, rights in the sphere of education, culture and religion (minorities had representatives in the Parliament, in the local authorities, in the Government and other institutions). The Romanian Constitution adopted in 1991 did not provide a
definition of “minority” but recognised the existence of persons belonging to national minorities, i.e. minority rights were considered on an individual and not a collective basis (Horvát, Scacco, 2000). By virtue of Art. 6 (right to identity) the state recognizes and guarantees to persons belonging to national minorities the right to preserve, develop and express their ethnic, cultural, linguistic and religious identity; According to the recent Law no. 282/2007 on the Ratification of the European Charter for Regional or Minority Languages (signed in 1995, and in force since 5 May 2008), regional or minority languages are languages spoken by the officially recognized national minorities, which — according to art. 2 point 29 of Law no. 35/2008 for the election of the Chamber of Deputies and the Senate and for the completion and amendment of Law no. 67/2004 for the election of the authorities of the local public administration, of Law no. 215/2001 on local public administration and of Law no. 393/2004 on the status of local elected representatives — are the ethnic groups represented in the Council for National Minorities [Consiliul pentru Minoritățile Naționale], established in 1993 as a consultative body. In the declaration as contained in the instrument of ratification of the Charter, 20 languages are listed: Albanian, Armenian, Bulgarian, Czech, Croatian, German, Greek, Italian, Yiddish, Macedonian, Hungarian, Polish, Romani, Russian, Ruthenian, Serbian, Slovak, Tatar, Turkish and Ukrainian. The provisions of part II of the Charter apply to Albanian, Armenian, Greek, Italian, Yiddish, Macedonian, Polish, Romani, Ruthenian, Tatar; provisions of Part III apply to Bulgarian, Czech, Croatian, German, Hungarian, Russian, Serbian, Slovak, Turkish and Ukrainian. Specific data concerning the implementation of the laws on minorities are provided by the Department for Interethnic Relations on http://www.dri.gov.ro/cd-2006/prezentari_sintetice/index.htm.

4.2. As expressly laid down in the Art. 13 of the Constitution, Romanian [limba română] is the official language of Romania. Together with Aromanian, Megleno-Romanian and Istro-Romanian (the latter now extinct) Romanian belongs to the group of Balkan Romance languages. The Cyrillic script was used for centuries, then replaced by the Roman alphabet, first amongst Romanians in Transylvania in the latter years of the 18th century as a result of the efforts of the “Transylvania School” [Școala Ardeleană], intellectuals who had fostered a sense of national identity and of the Latin origin of the language — a development which is linked to the prestige and influence of the French language (Romania is still a full member of the Francophonie). In Moldavia and Wallachia the Cyrillic alphabet was replaced progressively by the Roman alphabet between 1830 and 1860. Varieties of Romanian used in Romania can be described both in terms of structural aspects (a distinction being made between standard (literary) Romanian [limba română literară] and common Romanian [limba română comună], and in terms of regional distribution, with varieties displaying minor differences in terms of pronunciation and vocabulary, and being mutually intelligible. According to Romanian dialectologists, there are a number of four (Petrovici, 1954) or five (Todoran, 1956) territorial varieties of Romanian spoken in Romania, which do not correspond precisely to the historical provinces. These are the Moldavian (moldovenese), Wallachian (muntenesc), the Banat dialect (bândățean), the Crișana dialect (crișean) and the Maramureș dialect (maramureșean), whose existence is claimed by Todoran (1956). Transylvania does not represent a separate territorial variety, but instead, the Southern part is grouped with the Wallachian dialect and the Northern, with the Moldavian one. Aro(u)manian [aromâna] (also known as Macedo-Romanian), considered by some as a dialect of Romanian, but by others as a distinct variety (probably originating from a “common” Romanian language and separating from the variety now used in Romania), has been strongly influenced by Greek and abounds in Turkish, Albanian and Slavic loan words. In 1999 the Council of Europe adopted a
recommendation (n. 1333) on Aromanian culture and language in the Balkan countries (→ Aromanian in Bulgaria). Although the orientation of the Aromanians in Romania is strong towards the Romanian nation (especially that of the earlier immigrant Aromanian groups), Aromanian-Romanian organisation have for a comparatively long time been active in preserving also their Aromanian identity, language, tradition and folklore. There are active Aromanian folklore groups as well as regular Aromanian conventions, dances, concerts and publications in the Aromanian language. In recent years, some Aromanians have requested the status of minority for their community, generating some controversy.

4.3. According to art. 120 para. 2) of the Constitution “In territorial-administrative units where citizens belonging to a national minority have a significant weight, provision shall be made for the oral and written use of that national minority's language in their relations with the authorities of the local public administration and deconcentrated public services, under the terms stipulated by the organic law.” The use of minority languages in the local administrations is separately regulated in Law no. 215/2001 on local public administration. The basic principle is that citizens belonging to a national minority which makes up at least 20% of the number of inhabitants of an administrative-territorial unit (whatever the administrative level) shall enjoy the right to use their mother tongue in their relations with the relevant public administration authorities (County council, City Council, Rural council). This implies that citizens belonging to a national minority have the right to address the local public administration authorities and the specialized personnel of local and county councils in their mother tongue, whether in writing or orally, and they shall receive an answer both in Romanian and in their mother tongue (Article 90 paragraph 2); and that persons who speak and write the minority language have to be employed in the public relation posts within the local administration (Article 90 paragraph 3). The use of place names in minority languages is regulated in Law no. 215/2001. Art. 76 para. (4) provides that “the authorities of the local public administration shall ensure the display of locality names and of the name of institutions under their authority, as well as the display of public interest announcements in the minority language of citizens belonging to the given national minority, under the conditions stipulated in para. (2)” (i.e. in the administrative-territorial units where citizens belonging to a national minority represent more than 20% of the population). Locality names in minority languages where citizens belonging to a national minority represent more than 20% of the number of inhabitants shall be displayed on the same sign, under the Romanian name, using the same characters, font size and colours.

4.4. Art. 128 of the Constitution (use of mother tongue and interpreters in courts), as revised in 2003, states that legal procedures are conducted in Romanian, but Romanian citizens belonging to national minorities have the right to express themselves in their mother tongue. Art. 11 of Law no. 304/2004 on judicial organization details the provisions of the Constitution on the use of mother tongue and interpreters in courts. If one or more parties demand to express themselves in their mother tongues, courts must ensure the use of a certified interpreter or translator free of charge. When all the parties demand or agree to express themselves in their mother tongue, courts must ensure the exercise of this right, as well as the good administration of justice, observing the principles of contradictoriness, orality and publicity. However, petitions and procedural papers shall be drawn up only in Romanian. Debates of the parties in their mother tongue are recorded and noted down in Romanian. Any objections of the parties related to the translations and their transcriptions shall be settled by the court before the end of the debates in that case and shall be recorded in the final
proceedings. Once they have been drafted or transcribed, interpreters or translators shall sign all the case documents in order to certify the exactness of the translation or transcription. Private documents (e.g. private contracts) written in other languages than Romanian (whether regional/minority languages or foreign languages) are only legally valid before state authorities if accompanied by their translation.

4.5. Art. 32 (right to education) of the Constitution states that formal education shall be carried out in Romanian, but people belonging to national minorities are entitled to learn their mother tongue and to be educated in this language. Formal education for persons belonging to national minorities is regulated by Law no. 84/2005 on Education (initially passed in 1995, and subsequently amended). Members of national minorities are entitled to study and receive instruction in their mother tongue, at all levels and in all forms of formal instruction. In vocational schools, and most forms of secondary and post-secondary state education, specialist training is provided in the student’s mother tongue, but students must also learn specialist terminology in Romanian. At all levels of education, both entrance and final exams are in Romanian, except for the schools, classes and types of specialisation in which teaching is provided in a foreign mother tongue through the appropriate teaching staff and textbooks. Within the Romanian educational system there are three main categories of formal instruction that involve tuition in minority languages: units where tuition is provided in a minority language, units where only partial tuition is provided in a minority language and units where tuition is provided exclusively in Romanian but which include the study of a minority language as a subject matter.

4.6. The major public authority in the field of language policies is the central government. Regional authorities (e.g. county councils) have limited prerogatives. The responsibility of providing advice on matters pertaining to regional or minority languages is not of any single official body but is shared among a number of institutions such as the Department for Interethnic Relations [Departamentul Pentru Relații Interetnice] (www.dri.gov.ro), the recently established Institute for Research on National Minorities [Institutul pentru Studierea Problemeelor Minorităților Naționale] (http://ispmn.gov.ro/), the Ministry of Culture (Department of Minorities), the Department for the Protection of National Minorities, the National Broadcasting Council, the National Television Company [Societatea Română de Televiziune] and the National Radio Broadcasting Company [Societatea Română de Radiodifuziune]. As regards cultural issues, the Ministry of Culture includes a number of other departments which support the cultural activities of persons belonging to national minorities: Written Culture; Institutions and Displays; Historic Monuments; Cultural Programmes; Museums and Art Collections; and International Cultural Relations.

4.7. Various NGOs have been active since 1990 in the field of interethnic relations. The promotion of minority language use in as many fields as possible has been among their specific targeted sub-domains. These include the Project on Ethnic Relation (PER Romania) (http://per.org.ro/); the Ethnocultural Diversity Resource Center (www.edrc.ro); the Intercultural Institute of Timisoara (www.intercultural.ro); the Open Society Foundation (www.osf.ro); and the Pro-Europe League (http://www.proeuropa.ro/). Furthermore, the 19 organizations representing the 20 national minorities in the Romanian Parliament (the Czech and the Slovak minorities being represented by the same organization) – which are part of the Council of National Minorities (a consultative body of the Government) – have also lobbied for the extended use of minority languages in as many fields of public
life as possible. The Interethnic Theatre Festival has been organised biannually since 2002. The first Festival was held in Bucharest, the next one in Timișoara (2004), then in Târgu-Mureș. In 2008 it took place in Brașov, a town where none of the national minorities have their own theatre. 17 shows were presented in 3 languages: Hungarian, German and Jewish. The Department for Interethnic Relations has also financed other cultural festivals, some of which on a yearly basis such as, for example, the following: ProETNICA Interethnic Festival Sighișoara, Szejke Folklore Festival, the Interethnic Festival of National Minority Youth, Russian Poetry Festival, “ALTER-NATIVE 16” Short-Feature Films International Festival, PENINSULA Multicultural International Festival, “Marathon of Song and Dance” Festival, The Festival of Classic Music, the Interethnic Festival of National Minorities’ traditions, Cultural Diversity Festival, the Traditional Festival of Serbian Traditional Dance, Art Deal Festival etc.

4.8. Media provisions mainly address the Hungarian and German minorities. Some of the newspapers and periodicals published in minority languages are state financed via the Council of National Minorities, or via the Ministry of Culture (which also supports the publication of books in minority languages). The total number of periodicals published in minority languages is approximately 130. Newspapers written in minority languages include 2 in Hungarian and 1 in German, as well as a number of local newspapers. There are 25 Publishing houses printing in Hungarian, 3 in German, 1 in Slovak, 1 in Ukrainian, as well as a number of publishers interested in minority issues of the Roma, Jews, Armenians. As regards broadcasting, the Romanian Radio Broadcasting Company produces programmes in minority languages in Hungarian and in German. There are also radio programmes for minorities ("Cultural traditions and values in Romania", "Intercultural almanac", "Traditions"...). The Law no. 504/2002 on the audiovisual media providing that in localities where a national minority represents more than 20% of the population, distributors shall also ensure the transmission of programs that are free for retransmission in the language of the respective national minority. The National Television Company broadcasts weekly programmes for Roma in Târgu Mures and in Craiova. The organisations having representatives in Parliament are also provided with separate broadcasting time in accordance with the law, free of charge. The highest number of TV hours are allocated to the Hungarian minority (190:28:00h/w), followed by the German minority (03:43:00 h/w) and the Serbian minority (02:46;00 h/w). Other minorities (Jewish, Roma, Bulgarians, Croats, Russian-Lipovan, Turks, Tatars, Greeks) are allocated less time (less than 30 minutes/week). There are both state-owned and private TV channels. The latter category is made up of TV channels that broadcast from Romania in national minority languages (mostly Hungarian), but also of TV channels that broadcast from several national minority kin-states: e.g. RTL, PRO7 (German-language channels - Germany); Interstar, Show TV, Samanyolu, Kanal D (Turkish-language channels - Turkey); ERT (Greek-language channel – Greece), RAI 1, RAI 2 (Italian-language channels – Italy). A special program grid offered by one of the most important cable and internet service providers in Romania (RDS/RCS Romania) includes 13 TV channels in Hungarian (e.g.: DUNA TV, Minimax Ungaria, Hálózat TV etc.). There are several Hungarian internet portals, some of them very popular (www.transindex.ro, www.manna.ro etc). A few websites of the official institutions from the Harghita, Covasna and Mures counties have Hungarian versions as well (Harghita County Council: http://www.cchhr.ro, Mures County Council: http://www.cjmures.ro/page1hu.htm).

5. The European dimension
Romania's accession to the Council of Europe in October 1993 led to significant progress in the protection of human rights, including the rights of persons belonging to national minorities. The Framework Convention for the Protection of National Minorities (signed in 1995) has been in force since 1 February 1998. The European Charter for Regional or Minority Languages (signed in 1995) has been in force since 2008. Furthermore, Romania has signed several treaties with a number of countries (especially neighbouring countries or kin-states) which also contain provisions on national minorities and language exchanges, in particular Hungary (→ Hungarian). Other treaties signed by Romania which also contain provisions on national minorities and language exchanges are various treaties on friendship, good neighbourhood and cooperation with Turkey (19 September 1991), Italy (23 July 1991), Bulgaria, Germany (21 April 1992), Slovakia (24 September 1993), Poland (25 January 1993), Croatia (16 February 1994), Albania (11 May 1994), the Czech Republic (22 June 1994), Armenia (20 September 1994), Yugoslavia (16 May 1996), Ukraine (2 February 1997), Macedonia (30 April 2001), Russia (4 July 2003). Many towns and local councils have established “town twinning”/“sister” relationships with towns from other countries, with the goal of fostering cultural links between their inhabitants.
German in Romania

1. General information

1.1. The language

German [Deutsch] is a West Germanic language of the Indo-European family: it is related to Dutch, English, Frisian and Yiddish. While German dialects can be classified using different criteria, a distinction is widely accepted between standard German [Hochdeutsch] (the written form), colloquial German [Umgangssprache] and dialects. German uses the Latin alphabet and is a pluricentric language characterised by an extensive geographical variation. The German dialects in the territory of Romania, which have been used in most situations (standard German being reserved for the press, broadcasting and other restricted domains such as religious services) show a considerable phonetic variation (Rein 1997).

1.2. History, geography and demography

1.2.1 The designation “Romanian Germans” [Rumäniendeutschen] embraces a variety of regional German-speaking groups, namely: Transylvanian Saxons [Siebenbürger Sachsen], Danube Swabians [Donauschwaben] (Banat Swabians [Banater Schwaben] and Sathmar Swabians [Sathmärer Schwaben]), Bukovina Germans, Transylvanian Landler [Siebenbürger Landler], Zipser Germans, and Regat Germans. Transylvanian Saxons represent the largest German community living in Romania. They first settled in Transylvania in the 12th century, to defend the southeastern border of the Hungarian Kingdom — a colonization which continued until the end of the 13th century. Fortified towns included Sibiu [Hermannstadt], Cluj-Napoca [Klausenburg], Brașov [Koronstadt]. Although the colonists were not Saxons from Saxony but were in fact Franconians from the Rhinelands and Luxembourg (and generally spoke Franconian dialects), they were collectively known as Saxons and held a privileged status with the Hungarian nobles and the Szeklers of Transylvania (Jordan 1998). In spite of the constraints imposed on the Transylvanian Saxons after the Union of Transylvania with Romania (1919), this ethnic minority managed to remain relatively autonomous in fields such as economy, education and culture. In 1939 there were approximately 750,000 Germans in Transylvania who could choose to be taught in their native language, and use the services of their own banks, organizations and associations. The group known as Danube Swabians includes the Satu Mare Swabians and the Banat Swabians, mostly descendants of the Roman Catholic farmers from the overpopulated Wurttemberg province in Southwestern Germany, who were encouraged to settle in the Satu Mare and Banat regions by the Austrian government in the 18th century in order to create a frontier province against the Turkish empire. Unlike the Transylvanian Saxons, they never achieved any political representation (Jordan 1998). Bukovina Germans arrived in the north-east of Bukovina in the 18th century, while Zipser Germans came to Maramureș in the 13th century. The Landler or Transylvanian Landler descend from Lutheran Protestants who, between 1752 and 1756, were expelled from the Salzkammergut Region of Austria to Transylvania near Sibiu. Regat Germans settled in eastern and southern Romania. After World War II, despite deportations to the Soviet Union, the German minority continued to enjoy — albeit limitedly — opportunities to express, preserve and develop their distinct ethnocultural identity. From the 1970s onwards Romania granted the right to emigrate to the Federal Republic of
German in Romania

Germany (on payment of export credits by the West German government and of a fee to the Romanian passport authorities by individual applicants or their relatives in West Germany); with the toppling of the communist regime in 1989 and the subsequent transition period to democracy, this led to the emigration to Germany of over half of the pre-1989 members of the German-speaking minority, whose social and community structures, however, were left largely intact (Wolff and Cordell, 2003).

1.2.2 The number of Germans living in Romania has continually decreased in time, mainly due to historical and political reasons. In 1910 the German minority was estimated at approx. 800,000 people. The census of 1930 recorded 745,421 Germans, who sharply fell to 384,708 in 1956 (in the aftermath of World War II) and further dropped following the 1978 agreement between the Romanian and German governments (whereby 11,000 people per year could be transferred to the Federal Republic of Germany). In 1992 their number was down to 119,462 (approx. 111,000 declaring their “German” ethnicity, 6,000 “Swabian” and 2,000 “Saxon”) and 59,764 in 2002. In the same year 44,888 declared German as their mother tongue (42,014 of whom also German ethnicity), while 11,094 ethnic Germans declared Romanian and 6,413 Hungarian as their mother tongue. They mainly live in the West and North-West, with the highest numbers in the counties of Timiş (14,174), Sibiu (6,554) and Satu Mare (6,417). Both Transylvanian Saxons and Banat Swabians have traditionally lived in relatively compact, mostly rural, areas, often in entirely German villages and small towns where German has remained the everyday language of communication (Wolff and Cordell, 2003).

1.3. Legal status and official policies

The use of German in local administration is regulated by Law no. 215/2001 on local public administration, the basic principle being that citizens belonging to a national minority which makes up at least 20% of the number of inhabitants of an administrative-territorial unit, shall have the right to use their mother tongue in their relations with local public administration authorities.

2. Presence and use of the language in various fields

2.1. Education

The Saxon school system in Transylvania was established as early as the 14th century; indeed, it was the first system of compulsory education in Europe. The first Saxon gymnasium was founded in Braşov in 1543. Most of the schools were ecclesiastical (attached to monastic communities or episcopal institutions). There are now 166 German kindergartens with approx. 5,600 children, 120 German schools and sections (14,500 pupils) and 14 university departments where German is taught (approx. 1,600 students). German-language secondary schools include the German School for General Studies (Arad); "Johannes Honterus" Secondary School, Braşov; "Bruenthal" Secondary School, Sibiu; "N. Lenau" School for General Studies, Timisoara; "H. Oberth" Secondary School, Bucharest. Secondary schools with German-language departments are the Energy Industry School Campus, Braşov; Secondary School No. 4, Reşiţa; “George Coşbuc” Secondary School, Cluj-Napoca; “Joseph Haltrich” Secondary School, Sighişoara; “Mihai Eminescu” Secondary School, Satu Mare; “A. Saguna” Teachers’ Training College.
2.2. Judicial authorities

Art. 11 of Law no. 304/2004 on judicial organization details the provisions of the Constitution on the use of mother tongue and interpreters in courts. Under the terms of this law, Romanian citizens belonging to national minorities have the right to express themselves in their mother tongue in courts. If one or more parties demand to express themselves in their mother tongues, courts must ensure the use of a certified interpreter or translator free of charge.

2.3. Public authorities and services

In the areas where German is spoken, there are no statistical data or information available as to what extent the language is used in public services (electricity, gas, telephone companies, post office, railways, health services, etc.). The Democratic Forum of the Germans of Romania [Demokratisches Forum der Deutschen in Rumänien] (DFGR) [Forumul Democrat al Germanilor din România] (FDGR) includes different cultural, religious and economic organizations and has sought possible solutions to the economic, social, political, cultural and religious problems of the German minority living in Romania. Since 2000, the DFDR has constantly won offices on both the local and regional levels. In Sibiu, DFDR's representatives have held the office of mayor since 2000, and in 2004 the party gained 60.43% of votes in the local elections for the Municipal Council. DFDR holds 16 out of the 23 seats in the Sibiu Municipal Council, which gives it an absolute majority. In the Sibiu County (around 450,000 residents), DFDR has 11 out of the total 33 seats in the County Council and also all the mayors in office since 2004 in the cities of Medias and Cisnadie, as well as in a few villages in the Satu Mare county, have been representatives of the party.

2.4. Mass media and information technology

National minorities are very well catered for by mass media, though there are obviously more media products for the Hungarian and German minorities than for the other groups. Out of the 256 minority-related publications published in 1922, 71 were aimed at the German minority. In 1929 there were 67 periodicals published in German in Transylvania. At present there are three publishing houses producing books, periodicals, magazines and newspapers in German. The newspaper Allgemeine Deutsche Zeitung fur Rumänien (http://www.adz.ro) is published in Bucharest, the weekly magazine Hermannstadter Zeitung is published in Sibiu and there is also a bimonthly informative bulletin of DFDR called Curier FDGR. The National Television Company broadcasts 1-1.5 hours of programmes in German, and the National Radio Company has a daily one-hour programme in German. There are numerous regional television and radio companies in various districts of Romania (Timișoara, Tg. Mureș). There is a
portal for Transylvanian Germans ([http://www.siebenbuerger.de](http://www.siebenbuerger.de)) providing a wide range of information and services.

2.5. **Arts and culture**

The cultural activity of the German minority population is partially supported by the state. The German minority has a state-funded theatre in Timişoara and a German section within the Romanian drama and puppet theatres from Sibiu. Special attention is given to the preservation of the Germans’ traditions and customs through the organisation of festivals and shows.

2.6. **The business world**

There are no data available concerning the use of German at the workplace. As is the case with most other minorities, however, the language seems to be used only occasionally.

2.7. **Family and the social use of language**

German is considered to be still widely spoken at home and in society. However, there are no data available on language use within the family, and the degree of intergenerational transmission of the language cannot be assessed.

2.8. **The European dimension**

A bilateral treaty between Romania and Germany was signed in 1992, followed by an agreement on cultural cooperation (1995) and school cooperation (1996). These latter two agreements have been the basis for strong and constructive relations between the two countries which have also benefited the situation of the German minority in Romania (Wolff and Cordell, 2003).

3. **Conclusion**

In the last century, the German minority in Romania has dramatically decreased in number, and the German-speaking communities have become scattered over the Transylvania region. However, their settlements are rather compact, and social developments have contributed to preserve the structure of the German community. The German language is still widely used, and the German minority appears to have maintained a relatively strong sense of ethnocultural identity (Wolff and Cordell, 2003).
1. General information

1.1. The language

Hungarian [magyar nyelv] is a language of the Finno-Ugric branch of the Uralic language family. It is spoken by approx. 14.5 million people worldwide, of which approx. 10 million live in Hungary and another two million live in areas that were part of the Kingdom of Hungary before the Treaty of Trianon. Of these, the largest group lives in Romania. Hungarian normally displays a low dialectal variation, with differences being mainly phonetical. The influence of Romanian on the dialects of Transylvania is more significant, especially where Hungarians live in dispersed communities (as well as among those with lower levels of education). Among speakers of Hungarian in Romania, the cultural prestige of the Transylvanian varieties of Hungarian is high, even higher than that of Hungarian itself — not only among Hungarians in Romania, but in all areas of the Carpathian basin where Hungarian is spoken. An important role in this respect is played by the tradition of the Hungarian literature and folklore in Transylvania, as well as by the expressivity and poetic character attributed to the Szekler dialect (Benő and Szilágy, 2005). The influence of Romanian is particularly strong on the dialects spoken in Moldavia — which can be divided in Northern-Csángó, Southern-Csángó and Székely-Csángó dialects (the Székely-Csángó being more prestigious than the others), displaying significant phonetic, syntactic and lexical differences. Most of the Csángó dialects, which evolved separately from Hungarian, are incomprehensible to speakers of Hungarian (conversely, Csángós hardly understand Hungarian varieties), and some of them are even mutually unintelligible (Sandor 2000, 2005).

1.2. History, geography and demography

1.2.1 In Transylvania, the Hungarians very likely settled on a substratum of Daco-Roman and Slavic transhumant herdsmen and stock-breeders (Jordan 1998), and imposed their rule during the reign of Stephen I (997-1038). As the Hungarian kingdom gained political dominance, large groups of Magyars, Szeklers [Székely] (probably, but still not undisputedly, of Hungarian origin) and Germans settled the region as frontier guards (Schubert 1997; Jordan 1998). In the 14th century, Hungarians from northern Transylvania moved to the north-western part of Moldavia, settling along the rivers Siret, Bistrita, Trotus and Tuzlau areas and may have been the ancestors of the Csángós — although there is no consensus over such origin (Schubert 1997). Csángós, whose main element of (self)-identification is their Roman Catholic faith, eventually grew totally separated from the Hungarian language and culture — despite the fact that in the following centuries groups of Szeklers also moved from eastern Transylvania to Moldavia. To this day, they have retained an isolated, pre-industrialised social structure, with non-mechanised methods of agricultural production and no handicraft industry (Sandor 2000, 2005). In 1438 the (largely Hungarian) Transylvanian nobility, the Szeklers and the Transylvanian Saxons formed the Unio Trium Nationum, an agreement which excluded the largely Romanian peasantry from political life. Transylvania became an autonomous part of the Ottoman Empire in 1541, but in 1683 reverted to the rule of the Austrian Emperor, as part of Hungary. During the Hungarian revolution of 1848 the union of Transylvania with Hungary was proclaimed.
Attempts to impose Hungarian culture (magyarization) caused sporadic tensions with the Romanians, who formed the majority of the population in Transylvania. According to the 1910 Hungarian census, the total population of Transylvania was 5,259,918 people, of whom 2,829,389 were Romanian, 1,661,987 were Hungarian, and 565,004 German. 64.6% of the urban population of Transylvania spoke Hungarian, 17.7% Romanian and 15.7% German, but in rural areas the proportion was almost the reverse (26.8% were Hungarian speakers, while Romanian speakers represented 59.4% and German speakers 9.8%). After World War I, Transylvania was ceded to Romania under the Treaty of Trianon (1920) and the Hungarians’ previously dominant social position was eroded. About 197,000 Transylvanian Hungarians emigrated to Hungary between 1918 and 1922, and a further group of 169,000 did so before World War II. The Hungarian language was banned from official life as well as education, place-names were Romanianized and Transylvanian aristocrats (most of them ethnic Hungarians or assimilated as Hungarians from other ethnic groups) were dispossessed of large landed properties. In 1940, to partly compensate Hungary for the territories lost under the Trianon Treaty, the second Vienna Award briefly returned Northern Transylvania to Hungary (until 1947). In the post-war period the situation of the Hungarian minority comparatively improved with respect to other minorities. In 1952 a Hungarian Autonomous Province [regiunea autonomă maghiară] was created by the communist authorities, but dissolved in 1968 when the country was administratively re-organised into counties. Despite the fact that Hungarian schools were gradually merged with Romanian ones and the proportion of Hungarian children educated in their mother tongue steadily declined, in 1989 80% of Hungarian children in grades 1-4, 76% of those in grades 5-8 and 41% of those in high school were studying in their native tongue. In the aftermath of the Romanian Revolution of 1989, ethnic-based political parties were constituted by both Hungarians (who founded the Democratic Union of Hungarians in Romania) and Romanian Transylvanians (who founded the Romanian National Unity Party). In general, ethnic conflicts never occurred on a significant scale. In the 1995 treaty between Hungary and Romania, Hungary renounced all territorial claims to Transylvania, and Romania reiterated its respect for the rights of its minorities. Political agreements brought major advances in the official status of the Hungarian language in all localities where it is spoken by more than 20% of the population. While numerous Hungarian newspapers, books, other publications and even broadcasting hours on public television have existed in Romania even during the communist regime, their number and diversity started decreasing after the 1989 revolution. The same is true of the number of elementary schools, high-schools, colleges and universities where teaching is in Hungarian, as well as for cultural institutions such as Hungarian theatres and opera houses funded by the Romanian state. Various Hungarian political organizations keep launching initiatives such as the creation of an "autonomous region" in the counties that form the so-called Szekler region (i.e. the counties of Hargita, Covasna and Mureș, roughly corresponding to the territory of the former Hungarian Autonomous Province) and the re-establishment of an independent state-funded Hungarian-language university.

1.2.2 The Hungarian-speaking minority of Romania is the largest ethnic minority in Romania, consisting of 1,431,807 (2002 census) people and making up 6.6% of the total population. In the 20th century their number has remained comparatively stable: the census of 1930 recorded 1,423,459 Hungarians, a number which went up to 1,587,675 in 1956, 1,619,592 in 1966 and 1,713,928 in 1977, then went down to 1,624,959 in 1992. The steady decrease since 1977 is due to low birth rates, emigration and assimilation. The latter element is determined by several factors, including an increase of ethnically mixed families, which in this case has been
shown to increase the majority group (Benő and Szilágy, 2005). For historical reasons, most ethnic Hungarians (approx. 90%) live in Transylvania, where they make up approx. 19% of the population. As the chart below shows, they are a large, compact group in the Szekler region, where they form a majority in the counties of Harghita and Covasna (84.61% and 73.81% of the population respectively).

Other areas of concentration are in the counties of Satu Mare, Bihor, Sălaj, Cluj, and Arad. Most of the Hungarian rural population lives in settlements where they are an absolute majority. The Csángós of Moldavia (counties of Bacău and Botosani) mostly live in villages around the cities of Bacău and Roman, but in 2002 only 1,266 people declared Csángó as their ethnicity (as against a much higher estimate of 240,000, based however not on ethnic but religious affiliation).

<table>
<thead>
<tr>
<th>County</th>
<th>Hungarians</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harghita</td>
<td>276,038</td>
<td>84.61%</td>
</tr>
<tr>
<td>Covasna</td>
<td>164,158</td>
<td>73.81%</td>
</tr>
<tr>
<td>Mures</td>
<td>228,275</td>
<td>39.26%</td>
</tr>
<tr>
<td>Satu Mare</td>
<td>129,258</td>
<td>35.22%</td>
</tr>
<tr>
<td>Bihor</td>
<td>155,829</td>
<td>25.92%</td>
</tr>
<tr>
<td>Sălaj</td>
<td>57,167</td>
<td>23.07%</td>
</tr>
<tr>
<td>Cluj</td>
<td>122,301</td>
<td>17.37%</td>
</tr>
<tr>
<td>Arad</td>
<td>49,291</td>
<td>10.70%</td>
</tr>
<tr>
<td>Maramureș</td>
<td>46,300</td>
<td>9.06%</td>
</tr>
<tr>
<td>Brașov</td>
<td>50,956</td>
<td>8.75%</td>
</tr>
<tr>
<td>Timiș</td>
<td>50,556</td>
<td>7.59%</td>
</tr>
<tr>
<td>Bistrița Năsăud</td>
<td>18,349</td>
<td>5.89%</td>
</tr>
<tr>
<td>Alba</td>
<td>20,684</td>
<td>5.40%</td>
</tr>
<tr>
<td>Hunedoara</td>
<td>25,388</td>
<td>5.20%</td>
</tr>
<tr>
<td>Sibiu</td>
<td>15,344</td>
<td>3.67%</td>
</tr>
<tr>
<td>Caras-Severin</td>
<td>5,824</td>
<td>1.76%</td>
</tr>
<tr>
<td>Bacău</td>
<td>4,528</td>
<td>0.64%</td>
</tr>
<tr>
<td>Bucharest</td>
<td>5,834</td>
<td>0.31%</td>
</tr>
</tbody>
</table>

In 2002, 1,443,970 people declared Hungarian as their mother tongue (more than those declaring Hungarian ethnicity). Of these Hungarian speakers, 1,397,906 declared Hungarian ethnicity, 23,950 Roma, 13,852 Romanian, 6,413 German (as well as other ethnicities). Of the 1,266 Csángós, 910 declared Romanian as their mother tongue, 307 Hungarian (as well as other languages). Most of the Csángós therefore appear to have switched to Romanian as their mother tongue, with the number of people also speaking Csángó dialects being estimated at approx. 62,000. Apparently, speakers show a rather negative attitude towards their dialects (which are highly diversified, due to the fact that Csángós live in still very isolated villages) and often switch to Romanian when communicating, Hungarian apparently providing no “roof language” (Sandor 2000, 2005).

1.3. Legal status and official policies

The sustained activity of the Democratic Alliance of Hungarians in Romania [Romániai Magyar Demokrata Szövetség], within the Romanian Uniunea Democrată a Maghiarilor din România (UDMR) – the major political representative of the Hungarian minority in Romania since 1990 – has had a crucial impact on the positive evolution of interethnic relations in Romania. UDMR has been very vocal in the Romanian Parliament and Government, supporting an extension of the minority rights framework, including an extended language use in education, local public administration, justice and the media. The public administration law of 1991 (modified by the emergency decree 22/1997, allowing the use of national minority languages in public administration in settlements where minorities exceed 20% of the population) was consolidated into law in 2002. The Education law was amended in 1999 to allow the establishment of Hungarian-language departments and faculties in universities. The laws on restitution have brought a significant improvement to the property rights and economic situation of the Hungarians living in Romania. The national restitution committee received a total of 1,957 requests and by the end of 2005 it had ruled in favour of the restitution of 387 properties belonging to historic Hungarian churches.

2. Presence and use of the language in various fields

2.1. Education

2.1.1 In the early 1900s, Transylvania had a highly developed Hungarian educational network where instruction in Hungarian took place at every level. The situation deteriorated in the interwar period: higher education was completely Romanianized (except for a chair of Hungarian Literature at the University of Cluj), and church-funded schools were brought under state control. The Hungarian-language school network revived between 1940 and 1944 in Northern Transylvania (the period of its annexation by Hungary) and remained practically intact after the War, with 1,790 primary schools and 173 secondary schools among others. Over 2,800 Hungarian students studied at three universities and at the technical college in Cluj. The educational system created in the post-war years ensured education in Hungarian at all levels, at least in principle. In 1948 the all-Hungarian Bolyai University was founded in Cluj, but in 1959 it was forcibly merged with the Romanian Babes University (Schubert 1997), with Romanian
gradually becoming the language of instruction. In the 1960s, the formerly Hungarian high schools became Hungarian sections within these institutions, and many Hungarian classes were eventually abolished (Benő and Szilágy, 2005) – with the result that the number of students receiving education in the native language decreased rapidly. After 1989 the educational system underwent favourable changes for minorities. The law on education that came into force in 1995 further restricted native-language schooling, with the number of Hungarian graduates remaining well below that of the national average (3.6%), but the new education law adopted on 1 July 1999 now allows, also in small settlements of regions with scattered minorities, native-language classes below the established minimums and grants churches the right to train the teachers they need and to provide secular education, albeit in the form of private institutions. The amended law also allows the establishment of Hungarian-language groups, departments, colleges, and faculties in higher education. However, it does not allow the setting up of a Hungarian-language state-funded university but grants only the establishment of a multicultural university whose language of instruction is regulated by a separate law. In the field of Hungarian-language higher education, the establishment by the Hungarian government of the Sapientia Hungarian private university in Transylvania represented a big step forward. According to official data, during the 2000/2001 school year instruction in Hungarian was taking place in a total of 2,367 school institutions (of these, 1,283 functioned as independent Hungarian institutions, and 1,084 as evening or corresponding institutions). In 2003, 186,218 children were enrolled in Hungarian-language nursery schools and state schools, and there were 11,917 teachers in 2,322 institutions. In addition, 7,110 Hungarian students studying in the Romanian language in 623 schools could at their own request study Hungarian language and literature under the guidance of 831 teachers. The majority of the educational institutions (1,230) functioned as independent Hungarian institutions, and 1,092 as branch institutions. With regard to the level of instruction, instruction in Hungarian was given in 1,120 nursery schools, 417 primary and 634 elementary schools, 133 high schools, and 18 vocational and post-graduate schools. Although the number of Hungarian students enrolled in higher-education institutions has considerably increased, their proportion of 4.3% has remained unchanged since 1989. A total of 25,762 Hungarian students were enrolled in Romanian institutions of higher education in 2003. In spite of the expanding native-language school network, the number of students receiving instruction in the Hungarian language decreased in the 2004/2005 school year as a result of the general demographic drop.

2.1.2 At the secondary school level, schools with Hungarian as a language of instruction (by county) include "Bethlen Gábor" Secondary School, Roman Catholic Theological Seminary (Alba); "Csiki Gergely" Industrial School Campus (Arad); "Ady Endre" Secondary School, Reformed Theological Seminary, Roman Catholic Theological Seminary (Bihor); "Aprily Lajos" Secondary School, Braşov, "István Rab" Secondary School, Sâcele (Braşov); Unitarian Theological Seminary, Reformed Theological Seminary, Roman Catholic Theological Seminary, Secondary School No. 2 (Cluj); "Székely Mikó", "Mikes Kelemen", "Bod Péter" Teachers' Training College, Târgu Secuiesc, "Nagy Mozse" (Covasna); "Márton Aaron", Miercurea Ciuc Art School, Roman Catholic Theological Seminary, "Tamas Aron", "Palló Imre" Art School, "Bányai János" Industrial School Campus, Industrial School Campus No. 2, Health School Campus, Agricultural School Campus, "Benedek Elek" Teachers' Training College, "Salamon Erno", "Gábor Aron" Industrial School Campus, "Petőfi Sándor", "Puskds Tivadar", Agricultural School, Corund, Agricultural School Campus, Roman Catholic Theological Seminary (Hargita); Reformed Theological Seminary, “Ham Janos” Roman
Hungarian in Romania

Catholic Theological Seminary, Roman Catholic Theological Seminary, "Kölcsey Ferenc" Secondary School (Satu Mare); Reformed Theological Seminary (Sălaj); "Bartók Béla", Roman Catholic Seminary (Timiș); "Ady Endre" Secondary School (Bucharest). In addition, there are several other schools have Hungarian language departments.

2.1.3 Instruction in the Hungarian language is given in four state universities: the Babes-Bolyai University of Cluj, the University of Medicine and Pharmacology of Târgu Mures, the Drama University of Târgu Mures, and the Faculty of Hungarian Studies of the University of Bucharest. Denominational institutes include the Hungarian-language university level Protestant Theological institute of Cluj, The Catholic Theological University of Alba Iulia, and the Partium Christian University of Oradea. In 2001 the Sapientia University was established, with the support of the Hungarian state. Hungarian students in state universities may study in their native language in independent faculties and departments with their own budget. In the academic year 2007-2008, of a total of 52,420 students enrolled at the Babeş-Bolyai University in Cluj-Napoca (11,075 were Hungarian and 7,496 followed courses given in the Hungarian language). Learning opportunities in the Hungarian language are limited or entirely lacking in the field of science and technology, professional trends related to agriculture, and in the fields of law, music, and fine arts. Attempts have been made to revitalise Csángó culture and dialects, but without taking into account the cultural and linguistic differences which distinguish them from Hungary and Hungarian (Sandor 200, 2005).

2.2. Judicial authorities

Art. 11 of Law no. 304/2004 on judicial organization details the provisions of the Constitution on the use of mother tongue and interpreters in courts. Under the terms of this law, Romanian citizens belonging to national minorities have the right to express themselves in their mother tongue in courts. If one or more parties demand to express themselves in their mother tongues, courts must ensure the use of a certified interpreter or translator free of charge.

2.3. Public authorities and services

2.3.1 The use of Hungarian in local administration is regulated in Law no. 215/2001 on local public administration (→ Romania, 4.3). In localities where they form a majority, most Hungarians appear to use Hungarian when addressing public authorities in writing, but not when they live in dispersed communities (Benő and Szilágy, 2005). The Ministry of Communication and Information Society launched a service aimed at ethnic Hungarians, offering information concerning the phone numbers of Romtelecom customers. Especially in the Harghita and Covasna counties, goods are labelled also in Hungarian. As to the implementation of the laws on minorities, the data show that in localities which have a population of more than 20% minority inhabitants the bilingual indicators are displayed not only with the name of the locality, but they appear also on local institutions, such as city hall, police, post office, kindergarten, schools, in variable percentage. Data exist also on the possibility of using Hungarian when addressing the city hall (70% in the case that the legal conditions for it apply to the whole administrative unit, only 3% if they apply to an isolated locality (village) (DRI, 2006).
Hungarian in Romania

There are no statistical data or information available as to what extent the language is used in public services (electricity, gas, telephone companies, post office, railways, health services, etc.).

2.3.2 After 1989, several Transylvanian Hungarian social organizations with great traditions were re-established and numerous foundations were created. Currently, the number of registered Hungarian foundations and associations in Romania exceeds one thousand, and their activities range from the preservation of tradition and culture, education, and social welfare to research and economic development (Transylvanian Federation for the Fostering of the Native Language, Bolyai Society, Civitas Foundation, Collegium Transilvamicum Foundation, Communitas Public Foundation, Transylvanian Carpathian Association, Association for Hungarian Public Education in Transylvania, Transylvanian Museum Association, Lajos Kelemen Society for the Protection of Historic Monuments, Korunk Fraternity Association, Janos Kriza Folklore Society, Kelemen Mikes Association for Public Education, Centre for Regional and Anthropological Research, Association of Hungarian Farmers in Romania, Guild for Hungarian Books in Romania, Federation of Hungarian Teachers in Romania, Hungarian Music Society in Romania). As regards religion, the vast majority of Ethnic Hungarians in Romania belong to four historical churches: Roman Catholic, Reformed (Calvinist), Unitarian, and Evangelical–Lutheran. The Democratic Union of Hungarians in Romania (UDMR), which is also a member of the European Democratic Union (EDU) and the European People's Party (EPP), is the major representative of Hungarians in Romania. The ethnic Hungarian Roman Catholics and Protestants use Hungarian during their religious services.

2.4. Mass media and information technology

Mass media products available to the Hungarian minority are many and diverse as compared to the other minorities living in Romania. The two public wide-coverage TV stations broadcast several programmes in Hungarian, but there are also private Hungarian-language television and radio stations, like DUNA-TV which is targeted for the Hungarian minorities outside Hungary, particularly Transylvania. Non-state Hungarian-language television and radio stations are in Odorheiu Secuiesc, Miercurea Ciuc, Sfantu Gheorghe, Gheorgheni, Targu Mure, Cluj, Oradea, and Satu Mare. The Romanian Television Company broadcasts 3.5 hours of Hungarian-language programmes weekly, the Cluj studio 1.15 hours weekly nationwide and 3.5 hours weekly regionally. There are currently approx. 60 Hungarian-language press publications receiving state support from the Romanian Government, as well as other private ones funded by different Hungarian organizations. In 2008, 16 daily newspapers appear to have been in Hungarian. The total number of Hungarian periodicals in 2008 was 100: 12 weekly newspapers; 27 monthly, bimonthly, quarterly cultural newspapers and journals; 15 scientific journals; 15 religious publications; 8 children’s magazines; 6 monthly literary reviews; 5 student magazines; 3 entertainment magazines; 3 cookery magazines; 2 art magazines; 2 pedagogical journals; and 2 tourism magazines. There is also an association of Hungarian journalists in Romania. The law on audio-visual media makes it mandatory for cable services to also broadcast programmes in the language of the relevant minority in the areas where the proportion of a minority is 20% or above. There are also Hungarian-language programmes in localities and counties where that ratio is well below 20%. By 2003, the number of media providing programmes in Hungarian increased from 20 to
There are many bookstores selling books written in Hungarian; however, only a few of the Hungarian-language press publications receive state support. The most important publishers of books in Hungarian are Pallas Akademia (Miercurea Ciuc), Mentor (Targu Mures), Polis (Cluj), and Kriterion (Bucharest). Transindex, an independent Hungarian internet website in Transylvania, came into being in 1999 as an experiment on a weekly basis, and then became a daily paper at the end of July 2001.

2.5. Arts and culture

The Hungarian system of cultural institutions is made up of several hundred associations, foundations and federations ranging from the preservation of culture to arts. Its infrastructural base is the Association for Hungarian Culture in Transylvania (EMKE), networking some 12 "Hungarian houses". Hungarians have 10 drama theatres/ theatrical companies: 7 are state-funded and are based in cities of Romania where the Hungarian population is either significant in number (Târgu Mureș, Satu Mare, Cluj, Oradea, Timișoara, Arad) or forms the majority of the population (Sfântu Gheorghe). Furthermore, 3 theatres are funded by local authorities in regions where Hungarians are the majority (Gheorgheni, Miercurea Ciuc, Odorheiu Secuiesc). There are also Hungarian sections within the puppet theatres from Sfântu Gheorghe, Târgu Mures, Satu Mare, Cluj, Oradea, Timișoara. The only Hungarian opera house is in Cluj-Napoca. At present two national (state-funded) universities (located in Cluj-Napoca and Targu Mures cities) have Hungarian sections within their acting, directing and puppet-acting departments which also showcase their performances. Finally, there are 3 Hungarian theatrical companies in Targu Mures, Sfântu Gheorghe and Odorheiu Secuiesc which are privately funded. Professional Hungarian dancing in Romania is represented by the Maros Folk Ensemble (formerly State Szekler Ensemble) in Târgu-Mureș, the Harghita Ensemble, and the Pipacsok Dance Ensemble. Amateur theatre plays an important role in the cultural life of the Hungarians in Romania, especially in the fields of tradition maintenance, folk dance and folk music, creative folk art, poetry recital and theatrical acting. There are frequent performances, gatherings, and festivals of Transylvania's amateur actors in the whole of Romania and in some cases, beyond its borders, in the Carpathian Basin. Among them, a folk song competition in Satu Mare, a musical composition competition in Zalău, various poetry recital contests, puppet plays, and theatrical festivals can be listed. Many groups also often participate in gatherings and festivals in Hungary. There is also a Hungarian Music Association and an Association for Hungarian Culture in Transylvania. The Association of Csángós-Hungarians was founded in 1989. For the Moldavian Csángós, the Catholic faith has been their chief element of identity as a distinct community since the Middle Ages. The official language of religious services for Moldavian Csángós is however Romanian, although some Csángós have requested that some services are provided in Hungarian.

2.6. The business world

Hungarian is scarcely used in the professional sphere and at the workplace. According to a recent survey, the vast majority of Hungarians living in Hungarian-majority towns or villages seem to use the language at the workplace, much less if they live in dispersed communities (Benő and Szilágy, 2005).
2.7. Family and the social use of language

Among Hungarians, the social prestige of Romanian is quite high. Hungarian-Romanian bilingualism is asymmetrical, mainly because, when Hungarians communicate with Romanians, the common code is basically Romanian, since most Hungarians in Romania are bilingual (while most Romanians cannot speak Hungarian) (Benő and Szilágy, 2005). A survey carried out in 2007 on a representative sample of the Hungarian population of Romania between 18-45 years of age yielded some interesting data concerning language use within the family. These data are based on an evaluation of language use by a number of respondents, who assessed both their own Hungarian language use with their grandparents, parents and children, and the language use of their offspring with their grandparents. Parents with their grandparents: 98.2%; parents with their parents: 97.9%; children with their grandparents (parents’ parents): 92.5%; children with their parents: 91.4%. These data reveal a comparatively high level of intergenerational language retention. By contrast, the Csángós use their dialects only in their own villages or in domains connected strongly to their villages. If two Csángós from different villages meet, they tend to switch to Romanian (Sandor 2005). An opinion poll conducted in 2008 by the Centre for the Research of Interethnic Relations (EDRC) reveals that the general improvement in the relations between Hungarians and Romanians is a factor which leads to a more extensive use of Hungarian, by Romanian nationals, and of Romanian by the Hungarian minority when they come in contact. In the case of conversation with family and friends, 62.7% of the Hungarians declare that they use Romanian, and 45.5% Hungarian. 12.2% of the Romanians declare to be able to use Hungarian in a conversation. However, it appears that 60% of the Romanians living in areas where the Hungarian population is in majority can speak Hungarian fluently or almost fluently (EDRC).

2.8. The European dimension

Romania has signed several agreements with Hungary, including the Treaty between the Republic of Hungary and Romania on Understanding, Co-operation and Good Neighbourhood (16 September 1996), and the Memorandum of Understanding between the Government of the Republic of Hungary and the Government of Romania (22 December 2001). Another important bilateral agreement is the Law on Hungarians Living in Neighbouring Countries (the so-called “Status Law”) concerning the granting of the Hungarian Certificate, which entitles its holders to various benefits on the territory of Hungary (2001). Other agreements have been signed in the following years.

3. Conclusion

The cultural prestige of the Hungarian language in Romania, its use and transmission seem to be quite high. In such a situation, its use and preservation heavily depend on the legal status of the language and on the constructive cooperation between the state and civil society. Among various factors, a positive element for the maintenance of the language is also the existence of a denominational difference between Hungarians and Romanians (→ Romania, 3.2) (Benő and Szilágy, 2005). By contrast, the Csángós dialects of Moldavia are spoken
Hungarian in Romania

by a small and dwindling number of people, with most of the Csángós having become Romanian monolinguals. The situation is worsened by linguistic fragmentation, the absence of a written standard and by the negative attitude shown by Csángós towards their dialects (Sandor 2005).
1. General information

1.1. The language

Romani [romaňi čhib] or Romany, is an Indic (or Indo-Aryan) language — like Sanskrit, Hindi, Bengali — which belongs to the Indo-Iranian branch of the Indo-European family. The language retains much of the Indic morphology, phonology and lexicon, while its syntax has been heavily influenced by contact with other languages. The dispersal and differentiation of the Roma since their arrival in Europe brought about a fragmentation of the language into distinct groups (each with different ‘subvarieties’), which are distinguished from the contact with local languages: Northern Romani (best represented by the chaladytka roma, the Russian Roma), Central Romani (best represented by the group of the Hungarian and Slovakian Roma, the ungréka roma), Vlax (best represented by the Romanian Roma) and Balkan Romani (best represented by the dialects in Macedonia). Most Roma in Europe use Vlax — with Romanian having been the main contact language, since the Roma communities in Romania are the largest in Europe. Although the Roma communities are highly differentiated, they often use the same term Romanes to refer to the language. Until the 20th century Romani was essentially an oral language; it is now written in various orthographies depending on the host country. Codification efforts, however, have been overwhelmingly regional and decentralised. Successive migration waves of the Roma produced a number of different subethnic layers cohabiting within the same country, and a diastratic dialect structure as a consequence; the various Roma groups show also a considerable degree of particularism. Because Roma arrived from the East, they were also called Egyptians or “Gyptians”, which is at the origin of the “Gypsy”, “Gitanos”, “Gitanes” and other words that are often considered derogatory by the Roma. The term “Roma” is widely used, although the International Romani Union (following the recommendations of its Language Commission) has officially adopted Rroma to refer to all people of Roma descent.

1.2. History, geography and demography

1.2.1 The presence of the Roma within the territory of present-day Romania dates back to the 14th century. The first document attesting Roma in Wallachia dates back to 1385, and refers to the group as ați gani (from, athíganoi a Greek word for "heretics", and the origin of the Romanian term țigani, which is synonymous with "Gypsy"). The document, signed by Prince Dan I, gave 40 sălașe (hamlets or dwellings) of ați gani to the Tismana Monastery. Most Romas lived in slavery. They were mainly kept because of their specific professions, and were not allowed to leave the property of their owners (landlords, monasteries and the principalities). However, there is some debate over whether the Romani people came to Wallachia and Moldavia as slaves or free men (later enslaved by the aristocracy and the landowning boyar elite). The slavery of the Roma in bordering Transylvania was found especially in the fiefs and areas under the influence of Wallachia and Moldavia, with the earliest record dating from around 1400. Traditionally, Roma slaves were divided into three categories: those owned by the Hospodars (rulers in Wallachia and Moldavia), who were given the Romanian name of țigani domnești ("Gypsies belonging to the lord"), the țigani mănăstirești ("Gypsies belonging to the monasteries"), who were the property of Romanian Orthodox and Greek Orthodox monasteries, and the țigani boierești ("Gypsies belonging to the boyars")
owned by the landowners. Each category was divided into two groups, vătraşi and lăieşi; the former was a sedentary category, while the latter was allowed to preserve its nomadism. The lăieşi category comprised several occupational subgroups: the Căldărari ("copper workers"), Lăutari ("string instrument players"), Boyash ("spoon makers"), Ursari ("bear handlers"), Fierari ("smiths"), all of which developed as distinct ethnic subgroups. 19th century estimates for the slave population are around 150,000-200,000 persons. After their emancipation in 1856, a significant number of Romas left Wallachia and Moldavia. In 1886, the number of Romas was estimated at around 200,000 or 3.2% of Romania's population. In Bessarabia (annexed by the Russian Empire in 1812) the Romas were liberated in 1861 and many of them migrated to other regions of the Empire, while important communities remained in Soroca, Otaci and the surroundings of Cetatea Albă, Chişinău, Bălţi. After the union with Transylvania (1918), Banat, Bukovina and Bessarabia increased the number of ethnic Roma. In the first census in interwar Romania in 1930, 242,656 persons (1.6%) were registered as Gypsies [ţigani]. The interwar period is characterised by a further assimilation of the Roma population.

1.2.2 The Roma constitute a large ethnic minority in Romania. According to the 2002 census, they number 535,140 people (approx. 2.5% of the total population). In the last century their official numbers varied to a great extent. In 1930 they were 242,656; 104,216 in 1956, 64,197 in 1966, 227,398 in 1977, and 401,087 in 1992. The considerable increase over the last two censuses must be seen in the context of a decreasing total population and an increasing openness to declaring oneself as Roma. Unofficial sources claim that there are up to 2.5 million Roma in the country (approx. 11% of the total population). However, a large number of Romanian Roma migrated to Western countries during the last years, especially after Romania's accession to the European Union in 2007. According to the 2002 census, Romani is the mother tongue of 237,570 people, almost all of them (235,346) Roma: more than half (275,466) of those declaring Roma ethnicity have declared Romanian as their mother tongue, and 23,950 Hungarian. The Roma are present in all regions of Romania, but they are the highest proportion of the population in the Mureş, Călăraşi, Sălaj and Bihor counties.
The complex issue of “who is Roma” remain unresolved. According to recent research, in Romania, within a nationally representative sample of self-identified Roma, almost half (45 per cent) declare themselves as “Romanianised” Roma, members of groups known as woodworkers [rudari] or hearth-makers [vătraşi]. The Roma population in Romania is young: approximately 50 per cent are under 24 years old, compared to the same age group in the population as a whole which is approximately 25 per cent.

1.2.3 In spite of their growing number the Roma has remained Romania's most socially and economically disadvantaged minority, with high crime and illiteracy levels. According to a 2009 report of the European Fundamental Rights Agency, however, the Romani community of Romania feels less discriminated than the Roma minorities of the other EU countries.

1.3. Legal status and official policies

The main government document addressing the situation of the Roma in general is the Strategy for the Improvement of the Condition of the Roma, adopted in 2001 and updated in 2006. Research has shown that the Strategy implementation has been uneven in the targeted areas, which include education. The main problems identified by the government were: poor participation in the educational system as well as early school abandonment; the tendency to create separate classes for Roma children only; non-involvement of the members of Roma communities in programmes of school recovery; lack of adequate housing and infrastructure; a high number of unemployed within this ethnicity; an absence of readjustment or re-qualification and vocational courses for Roma. The National Agency for the Roma (Agenţia Naţională pentru Romi or ANR in Romanian; Themeski Ajenciya le Romengi in Romani) (http://www.anr.gov.ro/) is an agency of the Romanian government seeking to improve the social and economic situation of the Roma minority. An agency for Roma affairs was first established in February 1997, under the name of "National Office for the Roma", as a part of the Department for the Protection of National Minorities. In July 2003 the agency was renamed as the "Office for Roma Affairs". The current National Agency for the Roma was established in October 2004, and became an independent government agency. The ANR is headquartered in Bucharest and has regional offices in each of the country's eight development regions.

2. Presence and use of the language in various fields

2.1. Education

2.1.1 The teaching of the Romani language has increased enormously in recent years: in 1992-93 Romani was studied by only 368 Roma pupils. In 2000/2001, according to the Ministry of Education, there were 200 teachers (both Roma and non-Roma) teaching Romani to more than 10,000 students. In 2007 there were approx. 26,000 students being taught in Romani as their language of instruction: approx. 120 children at the pre-school level, 18,000 a the primary school level (3 – 4 hours per week), 6,500 at the secondary school level, 1,500 in technical and vocational schools. However, the Roma’s education levels are still low and show high dropout rates: in the period 1994-1998 the share of Roma pupils not completing their basic
school education grew from 36% to 44%, while illiteracy rates were 44% and 59% for Roma men and women respectively. Besides, the physical separation of Roma settlements has led to the growth of Roma-only schools. The use of Romani in education is deemed to be important because of two reasons: 1) teachers working in schools with a large number of Roma pupils report that the knowledge of the majority language (Romanian in most cases) is a potential constraint to access to education, and 2) the use of Romani may have a great impact on strengthening Roma identity, the sense of belonging and children’s self-esteem (although there are different opinions regarding this issue; reliance on Roma languages as educational instruments may be ineffective and could even contribute to the further isolation of Roma communities).

2.1.2 The training of teachers specialised in Romani language and culture began in 1990 with the establishment of three classes for Roma teachers in Bucharest, Târgu-Mureş and Bacău. In 1998 the Ministry of National Education introduced affirmative measures for Roma students to access higher education. According to the Ministry of Education and Research, progress has been made in strengthening the process of teaching Romani in schools and consolidating the informal network of Romani language teachers. Today Romani is taught as a mother tongue, according to the legal provisions and as a separate subject, by 480 Roma and non-Roma teachers (around one fifth are ethnically Romanian or Hungarian).

2.2. Judicial authorities

Art. 11 of Law no. 304/2004 on judicial organization details the provisions of the Constitution on the use of mother tongue and interpreters in courts. Under the terms of this law, Romanian citizens belonging to national minorities have the right to express themselves in their mother tongue in courts. If one or more parties demand to express themselves in their mother tongues, courts must ensure the use of a certified interpreter or translator free of charge.

2.3. Public authorities and services

In the larger context of Romania’s integration in the EU, in April 2001 the government adopted a strategy for improving the situation of the Roma. In addition, the Roma population has been granted the right to perform administrative functions in the local councils, to participate in the admission exams to enter state high schools and faculties on specially designated places and to attend special courses on their language and culture. Numerous Roma political and cultural associations have been founded, with the purpose to improve the economic and educational situation of this minority. On the other hand, the Roma population has been officially represented within the Romanian Parliament since 1992.

2.4. Mass media and information technology

There are no data available concerning the use of mass media and information technology in Romani.
2.5. Arts and culture

Romani music has had a significant influence on Romanian culture, as most lăutari (wedding and party musicians) are of Roma ethnicity. Renowned Romanian Roma musicians include Barbu Lăutaru, Grigoraș Dînicu, Johnny Răducanu, Damian Drăghici and Ion Voicu. In recent years, some Roma artists have started to publish traditional Roma music in CDs and DVDs as a measure of ethnic preservation. The musical genre manele, a part of Romanian pop culture, is often sung by Roma singers in Romania and has been influenced in part by Roma music, but mostly by Oriental music brought in Romania from Turkey during the 19th century. A subject of controversy, this kind of music is considered to be low-class kitsch by some people in Romania but enjoyed by others as fun party music.

2.6. The business world

There are no data available concerning the use of Romani at the workplace or other business environments.

2.7. Family and the social use of language

In general, Roma pupils in school tend not to use Romani – the language being perceived as pertaining to the private sphere and to family use only. There are no reliable data available on language use within the family, and the degree of intergenerational transmission of the language cannot be assessed. While the last census data recorded 237,570 Romani speakers (roughly 44 per cent of the ethnic Roma), a research conducted in 2001 found a significant difference, with 63% of Romanian Roma speaking Romani at home. Percentages of 50-70% have been also indicated by other sources. Within traditional communities, the children seem to speak only Romani. The prestige of Romani is very low: this is one of the reasons why only half of the people belonging to this minority can speak the language and why only around 500,000 people admit to being Roma. 77% of the Romanian nationals declare that they do not trust Roma and they characterize them as being mainly dirty, thieves, lazy, backward. There is a climate of conflict with the Roma minority, in the opinion of 50% of Romanians (EDRC, 2008).

3. Conclusion

As for in other European countries, the only generalisation which can be made with confidence is that Romani speakers are bi- or multilingual (Jordan 1998), obtaining oral knowledge of the majority language through interaction outside their group before adolescence (Matras 1999). The difficulty which the education system has in providing for the Roma is due to a complex interaction of political, socio-economic, ideological, cultural and institutional factors which cannot be addressed in isolation. The interests of the Roma, including language preservation through education, are directly connected to their ethnic identity and the representation of these interests, which can be as diverse as the communities composing the minority itself.
1. General information

1.1. The language

Ukrainian [ukrajinsk'ka mova] is a language of the East Slavonic subgroup of the Slavic languages, along with Russian and Belarusian, all three languages being spoken in the Kievan Rus region (9th century). The denomination for the whole East Slavonic territory often caused confusion as Rus was equated with Russia – that is also why Russian was called “Great Russian”, Ukrainian “Small Russian” and Ukrainian was often classified as a Russian dialect. The language shares some vocabulary with the languages of the neighbouring nations, most notably with Polish and Slovak in the west, and Belarusian and Russian in the north and the east. On the basis of the south-western dialects of the medieval East Slavonic subgroup, Ukrainian developed as a separate language in the course of the 14th century, and as a written language using the Cyrillic alphabet by the end of the 18th century. The number of Ukrainian speakers today amounts to approx. 45 million worldwide; most of them live in Ukraine (ca. 37.4 million, or 70.5% of the country's population).

1.2. History, geography and demography

1.2.1 Romanians and Ukrainians have been in contact for a very long time. The presence of Ukrainians in Romania dates back to the 14th and 15th centuries, when they settled in the northern area of Romania (Maramureş and Suceava). Romanian Ukrainians can be distinguished according to the region in which they settled: Ukrainians from Maramureş and Bukovina (called hutulii), Ukrainians from Dobrudja, and Ukrainians from Banat. The Ukrainian settlements in Maramureş and Bukovina are the oldest. The linguistic, cultural and spiritual identity of the Ukrainians from Maramureş has been preserved and enriched by the migration of Ukrainians from the regions of Transcarpathia, Galicia, Pocuţa and the north of Bukovina. The inhabitants of the mountainous areas of Bukovina, on the upper valley of rivers Suceava, Moldova, Moldoviţa and Bistriţa Aurie are the hutulii, also Guzuls or Hutsuls (called “Hutzani” by Romanians). They first arrived in Romania in the 17th century and founded a significant number of villages (in the old Bukovinian documents they are called Russians). The language spoken by the hutulii is closely related to the Ukrainian Carpathian and Bukovinian languages which are part of Common Ukrainian. The Ukrainians in Dobrudja, more precisely in the Danube Delta and the surrounding areas, are descendants of Zaporozhian Cossacks who fled Russian rule in the 18th century. The Ukrainian community in Banat which included some villages from the regions of Lugoj, Caransebes and Arad was first established between 1908 and 1918 when German and Hungarian landowners in the southern part of the Austro-Hungarian Empire sold these territories to Ukrainian colonists. In the last 15-20 years many Ukrainians from Maramureş migrated to Banat. Even though the relations between Romania and Ukraine have not always been very good, mainly due to the political issues concerning the north of Bukovina and some counties in the south of the Republic of Moldavia, the various bilateral agreements signed by the two countries over the years officially solved many of these political problems.

1.2.2 The Ukrainians are the third-largest ethnic minority in Romania, numbering 61,098 people according to the 2002 Census (approx. 0.3% of the total
population). Their numbers have remained rather stable over the years (45,875 in 1930, 60,479 in 1956, 54,705 in 1966, 55,510 in 1977 and 65,764 in 1992). Ukrainians mainly live in northern Romania, in areas close to the Ukrainian border. More than half of all Romanian Ukrainians live in Maramureș County (34,027), where they make up 6.67% of the population. Sizeable populations of Ukrainians are also found in the counties of Suceava (8506 people) and Timiș (7261 people). The rest live in counties such as: Caraș-Severin, Tulcea, Arad, Botoșani, Satu Mare etc. Ukrainians make up a majority in the communes of Bistrita - Maramureș, Poienile de sub Munte, Rona de Sus-Maramureș, Știuca-Timis, and Copacele – Caraș Severin. In 2002 57,407 people have declared Ukrainian as their mother tongue (the vast majority of them Ukrainians).

1.3. Legal status and official policies

The legal status and official policies concerning the language fall into a more general description of the issue in the country profile (→ Romania, 4).

2. Presence and use of the language in various fields

2.1. Education

Education in Ukrainian has a long tradition in Romania. After the 1948 reform, education in the regions where Ukrainians were a majority was obligatorily provided in Ukrainian. Secondary schools were established in Siret, Sighet, Tulcea and, in 1954, in Suceava. Two four-year pedagogical schools were also founded in Siret and Sighet, as well as a department of Ukrainian language and literature at the faculty of Philology in Bucharest. In 1956 approximately 8,825 students were studying Ukrainian. In the following years, Ukrainian became an optional subject, then revived, with teachers having access to special courses in Sighetul Marmației, Suceava and Tulcea. Ukrainian-speaking classes and groups were also created in Maramureș and in 1997 the bilingual high school "Taras Ševchenko" in Sighetu Marmației was re-established. The pedagogical high school "Mihai Eminescu" in Suceava has special classes instructing the future teachers of Ukrainian. Two new departments of Ukrainian language and literature have been created at the universities of Suceava and Cluj-Napoca besides those already existing at the Universities of Bucharest and Jassy. Many of the students graduating from these universities receive scholarships to further their studies in Ukraine.

2.2. Judicial authorities

Art. 11 of Law no. 304/2004 on judicial organization details the provisions of the Constitution on the use of mother tongue and interpreters in courts. Under the terms of this law, Romanian citizens belonging to national minorities have the right to express themselves in their mother tongue in courts. If one or more parties demand to express themselves in their mother tongues, courts must ensure the use of a certified interpreter or translator free of charge.

2.3. Public authorities and services
Most of the Ukrainian population living in Romania is Orthodox. The office of the Ukrainian Orthodox Vicar was set up in 1950 having its headquarters in Sighetu Marmăției and two archpriest districts in Sighet and Lugoj (36 parishes had Ukrainian priests). In 1990, the General office of the Ukrainian Greek-Catholic Vicar was also established at Sighetu Marmăției. It is made up of a few parishes in the counties of Suceava (Radăuți, Siret, Cacica) and Maramureș (Sighet). Political issues as well as the preservation of cultural and historic traditions of the Ukrainian minority are taken care of by Uniunea Ucrainenilor din România (the Union of Ukrainians of Romania - UUR) which has 5 local branches and 45 communal organizations. Ukrainians are represented in the Parliament (after the 2004 elections, by two mayors and 29 communal councillors).

2.4. **Mass media and information technology**

There are various publications of the Ukrainian minority in Romania among which: Curierul Ucrainean (in Romanian), Ukrainkyi Visnyk ("Curierul ucrainean"), Viitne Slovo ("Cuvântul liber"), Nas Holos ("Glasul nostru") and Obrii ("Orizonturi"), an annual magazine of Ukrainian culture, literature and philology (all in Ukrainian).

2.5. **Arts and culture**

There are no data available concerning Ukrainian arts and culture in Romania.

2.6. **The business world**

There are no data available concerning the use of Ukrainian at the workplace or other business environments.

2.7. **Family and the social use of language**

There are no reliable data available on language use within the family, and the degree of intergenerational transmission of Ukrainian cannot be assessed.
1. Albanian

1.1 Albanian [Gjuha shqipe] is an Indo-European language representing a branch of its own, spoken primarily in Albania (where standard Albanian is an official language) and Kosovo but also in other areas of the Western Balkans as well as in Greece and Italy. It is now written in the Latin script. Its two main varieties are Gëg (northern) and Tosk (southern), reflecting the neat geographical division made by the river Shkumbini in the central part of the country. Each variety has its own literary tradition. After World War II the language was standardised on the basis of the Tosk variety (the south being politically dominant). Gëg, an official language in former Yugoslavia, has been revived since the 1990s and is used by most of the Albanian-speaking communities outside Albania. Albanian migrations took place to Greece (12th - 14th century), as well as to southern Italy (15th - 18th centuries to Abruzzo, Apulia, Basilicata, Calabria, Molise, Sicily, Campania) where the linguistic variety is called Arbëresh. Other migrants settled in Romania, Bulgaria (town of Mandrica in Kurdzali) Turkey and Egypt.

1.2 The Albanian community in Romania is one of the oldest of the Albanian diaspora. Following the conquest of Dacia, Emperor Trajan brought some Illyrians (of whom the Albanians are the descendants) into this area, with the aim of exploiting the mines found in the Apuseni Mountains of Transylvania. Their presence was first attested in Wallachia by a report drafted by the Habsburg authorities in Transylvania, specifying that 15,000 Albanians had been allowed to cross north of the Danube (1595). In Bucharest, the community's presence was first recorded around 1628. The Albanian national renaissance [Rilindja Kombëtare] inside the Ottoman Empire took place also in Wallachia, as the centre of cultural initiatives taken by Dora d'Istria, Naim Frashëri, Jani Vreto, and Naum Veqilharxhi (the latter published the first ever Albanian primer in Bucharest, in 1844). At the time, several Albanians were active (together with other Balkan communities) in Bucharest’s commercial life, where many worked as street vendors. An Albanian school was opened in 1905 in the city of Constanța. In 1953, the communist authorities suppressed the last Albanian organization in Romania and all the property of the Albanian associations including libraries, archives, national costumes and musical instruments were confiscated.

1.3 There are no statistical data available as to the number of Albanian speakers, because this ethnic group has been included in the category “others” both in the 1992 and the 2002 census. The number of the Albanian population in Romania is unofficially estimated at around 10,000. Most members of the community appear to live in Bucharest, while the rest mainly live in larger urban centers such as Timișoara, Iași, Constanța and Cluj Napoca. As regards religion, most Albanian families are orthodox and trace their origins to the area around Korçë. Many other Romanian Albanians adhere to Islam (various studies show that about 3,000 members of the Romanian Muslim Community may in fact be Albanian): that section of the Albanian community is traditionally integrated into the Turk or Tatar groups, which makes its real numbers even harder to assess. The Albanian Cultural Union of Romania [Uniunea Culturală a Albanezilor din România] is active in promoting cultural exhibits, television shows and radio broadcasts, as well as printed articles. In 1999 the Association Liga Albanezilor din România [League of Albanians from Romania, ALAR] was founded in Craiova. It is a Romanian legal body, non-governmental, non-profit, whose goal is the public representation, promotion and defence of the interests of the ethnic Albanians.
Other languages

2. Armenian

2.1 Armenian [Hayeren] is a language of the Indo-European family, though its relationship to the other Indo-European varieties is still debated. Together with the Slavic, Baltic and Indo-Iranian languages, Armenian belongs to the so-called Satem-languages. The Armenian alphabet, which is completely phonetically based (every sound has its own letter and each letter represents a single sound), is very old—it was created for religious and cultural purposes, after the introduction of Christianity to the Armenians in the 4th century. Armenian has more than 60 varieties. Eastern Armenian is the state language of the Republic of Armenia [Hayastani Hanrapetut’yun], where literary Armenian is used in education. The western dialects predominate in the diaspora communities. Of the estimated 7.4 million speakers of Armenian some 5.1 million live in European states and 3.2 million in Armenia, that became independent in 1991 after the break-up of the USSR.

2.2 The earliest traces of Armenians in what was later Moldavia date back to 967. Armenians have thus been present in Romania for over a millennium, and have been an important presence as traders since the 14th century; a considerable number of noble families in the Principalities were of Armenian descent. In Bucharest, an Armenian presence was first recorded in the second half of the same century - most likely, immigrants from the Ottoman-ruled Balkans, as well as from the area around Kamianets Podilski and Moldavian towns. Throughout the 19th century, a large part of the Armenian community in Bucharest arrived from Ruse, in present-day Bulgaria. Armenians have a long-standing presence also in Transylvania, where they were even allowed to found their own trading towns (notably Gherla). The Armenian Catholic Vicariate (of the Armenian Rite) is nowadays centered in Gherla. After the Armenian genocide of 1915, Romania was the first state to officially provide political asylum to refugees from the area. They have experienced a cultural revival since the Romanian revolution of 1989.

2.3 According to the 2002 Census, there are 1,780 Armenians living in Romania. However, only 721 people have declared Armenian as their mother tongue (almost all of them Armenians), while as many as 976 Armenians indicated the Romanian language. The number Armenian speakers has decreased since 1992 (918), but the intergenerational transmission of the language seems to have increased, albeit slightly. Most Orthodox Armenians live in Bucharest and Constanţa. Under the communist rule, all Armenian schools were closed. Since 1989, there has been an Armenian cultural and political revival in Romania. There is one Armenian church in Bucharest on what is called Strada Armenească ("Armenian Street"). The Armenian school provides for over 120 children, and more than 150 students receive scholarships via the social assistance system created by the Union of Armenians of Romania (UAR). The Armenian Apostolic (Orthodox) community has a number of churches and a monastery in Romania. The church is under the jurisdiction of the Holy Echmiadzin of the Armenian Apostolic Church. UAR manages a publishing house and a typography which have published several books written by or about Armenians and there are plans to publish in the near future the first school books on Armenian language, history and religion. The periodicals Nor Ghiank (in Armenian), Ararat (bimonthly in Romanian) and the semestral Lăcaşuri de cult have been published for 15 years, the latter being financially supported by the Council of National Minorities after the 90s. The Romanian Broadcasting Company produces and broadcasts a programme in Armenian (30 minutes) in its Constanţa studio. UAR constantly organizes cultural events, school and community celebrations. Some personalities of Armenian origin who have had a significant cultural contribution are Dan Barbilian, Vasile Conta, David
3. **Bulgarian**

3.1 Bulgarian [български език], written in the Cyrillic alphabet, has been the official language of Bulgaria since 1878. The language belongs to the Eastern group of the South Slavonic languages, and shares several grammatical features also with non-Slavonic languages such as Romanian, Greek and Albanian. Standard literary Bulgarian, largely based on the north-eastern dialects, was codified in 1899. The dialects of Bulgarian-speaking communities abroad (including the variety used in Banat) mostly derive from eastern dialects, which have preserved archaic features. The Bulgarian used in Banat – the only Bulgarian dialect having the status of a literary language, is written in the Latin alphabet (since the community is Catholic) and has undergone considerable linguistic influence from Serbian, Croatian, Hungarian and Romanian. It is a variety belonging to the so-called Paulician dialects (→ Bulgaria, 4.2).

3.2 Historically, Bulgarian communities in modern Romania have existed in Wallachia, Northern Dobruja and Transylvania. However, the only Bulgarian community which has retained its numbers, social integrity and strong ethnic identity is that of the Banat Bulgarians [банатски българи], a minority which accounts for the bulk of ethnic Bulgarians in Romania. They are a distinct group which settled in the 18th century in the region of Banat, at the time ruled by the Habsburg. After World War I, Banat was divided between Romania, Serbia and Hungary. Unlike most other Bulgarians, Banat Bulgarians are Roman Catholics and descend from groups of Paulicians and Roman Catholics from northern and north-western Bulgaria. They speak a distinctive form of the Eastern Bulgarian, influenced by Serbian, Croatian, Hungarian and Romanian (→ Bulgaria, 4.2). Since the Liberation of Bulgaria in 1878, many have returned to Bulgaria and founded separate villages there.

3.3 According to the 2002 census, there are 8,025 ethnic Bulgarians in Romania, and 6,735 people declaring Bulgarian as their mother tongue while 1,397 declared Romanian. Their numbers have steadily declined since 1930, especially after the exchange of populations between Bulgaria and Romania in 1940, but the level of intergenerational transmission seems high, at least in rural areas. As regards geographical distribution, as many as 6,468 Bulgarians live in the Banat region, the vast majority (5,235) in the Timiş county. Despite their low census number today, Bulgarian culture has exerted a considerable influence on its northern neighbour, particularly in the Middle Ages. In 1992/1993 Bulgarian was studied in some schools in the districts of Bucharest and Giurgiu and in 1999 the Bulgarian School where all subjects are taught in Bulgarian was reopened in Bucharest. Moreover, there are schools in Timiş, Arad and Bucharest where the language of instruction is Bulgarian. Universities have been encouraged to offer candidates the possibility to study the languages and literatures of various minorities and this has led to the creation of a BA programme on Bulgarian at the University of Bucharest. The first reading school book written in Bulgarian using the Cyrillic alphabet was published in Transylvania (Braşov) in 1824, and the Literary Bulgarian Society was founded in Brăila in 1869, which would become later the Bulgarian Academy. The Bulgarian Union active in Banat publishes the magazine Nasa glass (“Glasul nostru”) which is written in the local Bulgarian dialect. In addition, the Brastvo Community publishes the literary magazine Literaturna Miseli, and the bilingual magazine Luceafărul bulgar/Balgarska zornita. A weekly radio programme in
Bulgarian is hosted by radio Timișoara, and twice a month a TV programme in Bulgarian is also broadcast by Arad TV.

4. **Croatian**

4.1 Together with Serbian, Slovenian, Bulgarian and Macedonian, Croatian [hrvatski jezik] is a South Slavonic language which is used primarily in Croatia, Bosnia and Herzegovina, and in neighbouring countries where Croats form autochthonous communities and/or are part of the Croatian diaspora. It is sometimes classified as belonging to the Central South Slavic diasystem (also referred to as "Serbo-Croatian") and closely related to Serbian. It employs the Latin script. Some scholars distinguish the Croatian spoken in Romania as a specific dialect within the Serbo-Croatian varieties, the Prizren-Trimok (or Torlak) dialect, which has been structurally influenced by Balkan linguistic elements; it is more often classified as a transitional dialect between the eastern or western groups of South Slavonic languages.

![Map showing the distribution of Croatian in Romania](source.png)

Source: Dialectological Atlas of Bulgarian Academy of Sciences, part 3 – 1974

4.2 The Croats are a homogenous ethnic minority in Romania, numbering 6,807 people according to the 2002 census (in censuses prior to 1977, they were grouped with Serbians and Slovenes). They mainly live in the southwest of the country, the vast majority (6,273) in Caraș-Severin County. Declared Croatian speakers form a majority in the communes of Carashova and Lupac, where road signs, education and access to justice and public administration are provided in Croatian as well as Romanian. Most Croats in Romania are supposed to be Krashovani [Krašovani], even though only around 200 people declared themselves Krashovani in the census, the rest declaring a more general Croatian ethnicity. Krashovani migration to Banat can be traced to the 1370s when, fleeing the Ottoman onslaught, they moved there from the region around the Timok river (at that time ruled by Bulgaria). Due to political, economic, social and cultural factors, many seem to have started identifying themselves with Croats, i.e. choosing Croatian ethnicity.
Krashovani are mostly descendants of the Torlakian inhabitants of what is today eastern Serbia. Some of them originate from the Turopolje region of present-day Croatia and are being referred as Turopoljci. Because of the long-time influence of the Krashovani who speak the Torlakian dialect, the original (Kajkavian) dialect of this group also became Torlakian. Other groups are supposedly Croats from the Franciscan province of Bosna Srebrena. The Krashovani were also considered Bulgarians by some (mainly Bulgarian) scholars in the first half of the 20th century, their claims being partially based on the entire Torlakian-speaking Slavic population being regarded as ethnically Bulgarian (during Austro-Hungarian rule, the Krashovani were regarded officially as Bulgarians).

4.3 Croatian is the mother tongue of 6,335 people, 6,304 of them also declaring Croatian ethnicity, suggesting that the language is widely used within the community and represents a strong factor of identification. In Romania there are 3 kindergartens and two elementary schools where Croatian is the language of instruction. School books have been published and three more textbooks in Croatian are in the process of being published. Croatian is taught alongside Romanian in the Bilingual Secondary School, Crasova, in the district of Caras-Severin. Approximately 600 pupils studying in Romanian schools have chosen to study their native language (Croatian). Because they became autonomous only at the beginning of the 90s and were traditionally assimilated to the Serbs, Croatians became politically and culturally visible only after 1991. The organization representing the interests of the Croatian minority in Romania is the Union of Croats (UCR), which has its origins in the Karaševski ogranak organization affiliated to the Democratic Union of the Serbs. As an officially recognized ethnic minority, Croats have one seat reserved in the Romanian Chamber of Deputies. As regards religious faith, almost all Croats profess to be Roman Catholics. The monthly bilingual magazine Hrvatska grancica is published in Carasova by UCR and is financially supported by the state. There are 6 churches in Romania where the Croats can practice their religion in their mother tongue.

5. Czech

5.1 Czech [český jazyk] is a West Slavonic language with about 12 million native speakers. It is the majority language in the Czech Republic and spoken by Czechs worldwide. It is similar to and mutually intelligible with Slovak and, to a lesser extent, to Polish and Sorbian. Varieties of Czech can be described in terms of structural varieties such as standard (literary) Czech, common Czech (not regionally restricted) and dialects. Standard literary Czech – formed at the beginning of the 19th century (during the National Revival), following up on the Renaissance Czech – is a fairly archaic Slavonic language and rather estranged from colloquial Czech. Common Czech is a koine based on the speech of Prague and Central Bohemia.

5.2 According to the 2002 census, the Czechs in Romania number 3,941. The majority of them live in the south-west of the country, with around 60% of them living in Caraș-Severin County. Czech was indicated as their mother tongue by 3,381 people, almost all of them also declaring Czech ethnicity: like in the case of Croats, the language seems to be a strong element of self-identification. The Democratic Union of the Slovaks and Czechs of Romania (DUSCR) was founded in 1990 as a umbrella organisation of the Czech and Slovak minorities living in Romania. After the division on Czechoslovakia on 31 December 1992, DUSCR continued to exist having regional autonomy both for the Czech and for the Slovak minority. It is mainly a socio-cultural organization, but it also aims to politically represent the
two communities in the Romanian Parliament. As an officially-recognised ethnic minority, the Czechs, together with the Slovaks, have one seat reserved in the Romanian Chamber of Deputies. The main publication of DUSCR is the monthly magazine StrădăniILE noastre (Nase snahy) which resumed publication in 1990, after 50 years of absence from the publishing market. Its articles are in Czech and/or Slovak, and are dedicated both to parliamentary issues and to the public at large (large public (stories, poetry, and research articles). Approximately 6 books dealing with the Czech and Slovak minorities in Romania are published annually. The Slovak Literary Fund financially supports the publication of works written by Czech and Slovak authors and provides grants for cultural projects, especially for those focussing on the regional issues of the Czechs and Slovaks living in former Yugoslavia, Romania and Hungary. A fully equipped printing-press was brought in from Czechoslovakia in 1991. The Czech community has 4 priests who serve their communities in Romanian. Due to the lack of priests there are several religious specialist cantors [dascăl] who can celebrate Mass.

6. Greek

6.1 Greek [Ellinika] represents an independent branch of the Indo-European family of languages. It is spoken by approximately 20 million people, about 14 million of which living mainly in Greece and Cyprus, and the rest worldwide by the members of the Greek diaspora. Standard Modern Greek (SMG), the official language of Greece, was previously known as dimotiki [common language], the variety that had coexisted for a long time in a diglossic situation with katharevousa [purified language]. Dimotiki was used in everyday interaction, while katharevousa (closely related to ancient Greek) was reserved for literary and official purposes. In the late 1970s Greece adopted SMG its an official language used in administration, education, and the media.

6.2 The Greek presence in what is now Romania dates back as far as the apoikiae [colonies] and emporiae [trade stations] founded in and around Dobruja, starting from the 7th century BC. The colonies prospered until being briefly subjugated in various forms by Burebista (late 1st century BC). Immediately after, and for the following centuries, they were stripped of their privileges by their new Roman masters, and followed the Roman Empire into its crises. The Byzantine Empire was a living presence north of the Danube, maintaining a cultural hegemony over the lands virtually until its disappearance. After the fall of the Empire, the rulers of Moldavia and Wallachia often took on the patronage of many Greek-proper cultural institutions such as several monasteries on Mount Athos. In time, most Greeks lost their specific identity and became fully integrated. After 1918, the Greek community was very prosperous and maintained its own specific cultural institutions. Greeks had their schools, churches, cinemas, social institutions and banks. They attracted a new wave of arrivals when Greece was hit by the Civil War, in the late 1940s. This situation was addressed by Communist Romania, with the properties of most organizations and many individuals being confiscated.

6.3 According to the Romanian census of 2002, the Greek community numbered 6,472 people, mostly living in the county of Tulcea and the Bucharest municipality. There are Greeks also in Constanta, Braila and Galati. Greek has been declared as their mother tongue by 4,170 people, the vast majority of them also declaring themselves to be Greeks. The Hellenic Union of Romania (HUR) was founded in 1989. It is the organization representing the Greek minority of Romania and includes members from the communities in Argeş, Bârlad, Braşov, Brăila, Bucharest, Calafat, Cluj-Napoca, Constanţa, Craiova, Galaţi, Giurgiu, Iaşi,
Izvoarele, Oneşti, Piatra Neamţ, Prahova, Roman, Sibiu, Sulina, Târgovişte, Tulcea and Turnu-Severin. Beginning in 1993, like other national minorities organizations the Hellenic Union has been supported by the Romanian state and has a representative in the Parliament of Romania. The Union promotes the Greek language, culture, civilization, customs and the Hellenic traditions. Annually, two major events take place: the Greek language National Competition and the Festival of Hellenism in Romania, which bring together all the territorial Hellenic communities. At school, classes have been established where subjects are taught only in Greek, as well as mixed classes in Bucharest, Brăila and Constanţa (beginning in 1999) where Greek is taught in parallel with Romanian. HUR organizes annually cultural manifestations, as well as festivals of Greek music, dance and poetry. From 1993 HUR has published the bilingual magazine Speranţa and, from 1999, the monthly newspaper Dialog. HUR also published the following two studies about the origins of Hellenism in Romania: "Comunităţile greceşti din România in secolul al 19th-lea" by Cornelia Papacostea-Diamantopolu, and "Presa de limba greacă din România în veacul al XIX-lea" by Olga Cicanci. The national Greek television (broadcasting from Athens) can be picked up in Romania; other TV programmes are broadcast via satellite by TV stations in Greece. There are no sufficient data concerning the social use of the language and within the family, but some sources indicate that about 50% of parents speak Greek to their children. The usual language of courtship appears to be Romanian.

7. **Italian**

7.1 Italian [italiano] is a Romance language, the official language of the Republic of Italy, of the Vatican City and of the Republic of San Marino, as well as one of the official languages in Switzerland. It was an official language in Malta until 1936 (→ Maltese, 3.1). In Italy, where it is spoken by almost the entire population approx. 60 million according to the data of the latest Italian census in 2001, Italian is often used alongside the so-called “dialects” which — historically speaking — are mainly dialects of Latin and not of Italian, having evolved in parallel after the collapse of the Roman Empire. It is in Italy, more than elsewhere in contemporary Europe, that the problem of distinguishing between “languages” and “dialects” arises (Benincà and Price, 1998).

7.2 Italian Romanians are people of Italian descent who reside or have moved to Romania. The territory of today’s Romania has been part of the Italians’ (especially Genoese and Venetians) trade routes on the Danube since at least the 13th century. They founded several ports on the Danube, including Vicina (near Isaccea), Sfântu Gheorghe, (Giurgiu) and Calafat. They are an ethnic minority in Romania, fairly dispersed throughout the country, even though there is a relatively higher number of them in the Municipality of Bucharest and in the western parts of the country (particularly in the Timiş and Arad counties). The number of Italians present in Romania increased considerably [as] from the 18th century, when they arrived as construction workers, painters, sculptors, designers or brick layers. More recently, Italians came to Romania from regions such as Friuli and Veneto for work-related reasons, with many of them remaining in Romania. Although a small community, the Italian Romanians are constantly trying to preserve, transfer and promote their traditional values. There are numerous Italians in the communes of Clopotiva, Rau de Mori, Santamaria, Orlea from the Hațeg region. In recent years many have come to Romania to do business and to buy land.

7.3 According to the 2002 census (in the 1992 census the Italian minority was included in the category “Other”) 3,288 people declared their Italian ethnicity,
Although unofficial estimates indicate the presence of higher numbers (approx. 9,000). According to the census data, there are at least 2,531 people having Italian also as their mother tongue, while 776 of those declaring their Italian ethnicity consider themselves as native speakers of Romanian. In recent years, the number of Italians seems to have increased substantially. In November 2007, 12,000 Italians were estimated to live in the Timişoara area. About 3,000 square kilometres of land (2% of the agricultural land of Romania) has been bought by Italians. Italian is taught as a second language only in some secondary and high schools of Romania. After 1990, most Italians became members of the Italian Community of Romania, an organization founded at Iaşi in 1990 with the aim of preserving the Italian national identity. Among the events organized by the Italian Community two are the celebration of Italy’s National Day on 2 June and the Festival of the Italian Minority. As an officially-recognised ethnic minority, Italians have one seat reserved in the Romanian Chamber of Deputies. Italians are represented in the Romanian Parliament by the Association of Italians in Romania (Asociaţia Italienilor din România). The Italian community publishes the monthly bilingual magazine "Columnă" as well as some occasional volumes: "Vicenzo Puschiasis - sculptor în piatră" by Giovana and Gheorghe Munteanu (Piatra Neamţ), "Vademecum sentimental - istoricul italienilor din zona Haţeg" by Eugenio di Gaspero, "Relaţii culturale italo-romane de-a lungul secolelor" by Gloria Gabriela Radu (Târgovişte), "Povestiri cu italieni" by Gina Modesto Ferrarini (Bucharest). Ethnic Italians have been present in the public life of Romania, as for example the literary critic Adrian Marino, the actors Ileana Stana Ionescu and Mişu Fotino, the film director Sorana Coroama-Stanca, the painter Angela Tomaselli, the composer Horia Moculescu and the sports commentator Cristian Țopescu.

8. Macedonian

8.1 Macedonian [makedonski] belongs to the Eastern group of the South Slavonic languages and shares a high degree of mutual intelligibility with Bulgarian and Serbian – forming indeed form a continuum with Bulgarian and Serbian dialects. Macedonian has several grammatical features in common also with such non-Slavonic languages as Romanian, Greek and Albanian (which together form the so-called Balkan “Sprachbund”). As a standard language, it developed on the basis of the Titov Veles-Prilep-Bitola west-central dialect group. In 1944 Macedonian was declared the official language of the Yugoslav Republic of Macedonia and was later standardised as a literary language. It is written in the Cyrillic alphabet. It is now the official language of the Republic of Macedonia and is spoken by approx. 2 million people worldwide. In Bulgaria, Macedonian is mostly considered as a dialect of Bulgarian, while in Greece it is often referred to as a Greek dialect.

8.2 The history of the Macedonian minority in Romania can be traced back to the Middle Ages, when the region of Macedonia was part of the Ottoman Empire and many inhabitants of the region moved to the Romanian principalities of Wallachia and Moldavia. The first document showing a flow of Macedonians to Romania dates back to 1300. In the Timiş district, a village with the name "Macedonia" (Machidonia in Romanian) was mentioned in documents dating from 1332-1337, although there is no evidence about the ethnic affiliation of the population of this village. After the Greek Civil War, thousands of Greek and ethnic Macedonians fled Greece, many finding refuge in Romania. A large evacuation camp was established in the Romanian town of Tulghes. Ethnic Macedonians of Romania are a recognised minority enjoying full minority rights.
8.3 According to the 2002 census, 731 Macedonians lived in Romania, although unofficial estimates provide higher figures. There are concentrations of Macedonians in Bucharest, Galaţi and Ploieşti. Even though the number of Macedonians in Romania is very low, the organizations representing this minority are very active. The Democratic Association of Macedonians in Romania [Asociaţia Democratică a Macedonenilor din România] (AMR) has been an ethnic political party since 2000 and a member of the National Minorities Council along with all the other ethnic organizations in Romania since 2001. The goal of AMR is to represent, promote and protect the interests of the Macedonian ethnic group in Romania, as well as its culture, language and history. Their activities are focused on raising an awareness of the community’s identity and on the contribution of the Macedonians to public life. AMR organizes seminars, debates and round tables among other activities. The party has a seat in the Chamber of Deputies. There are two other Political Parties, Asociaţia Macedonenilor din România and Asociaţia Culturală a Macedonenilor din România. The Macedonian Publishing House, founded in 2001, has been continuously publishing materials on this ethnic minority in Romania, as well as books written by or about Macedonians. There are also other cultural groups and institutions that are worth mentioning: “The Little Macedonian”, a theatre company founded in 2001 which has already won many prizes; the poets and novelists’ association “Alexandru Macedonski”, founded in 2001; the plastic arts circle, founded in 2002; the vocal-instrumental ensemble Iliden 2002, founded in 2002. Worth mentioning are also the dance ensemble called “The Macedonian” (founded in 2002) and the “Macedonian Rays” (2003) in the Timiş and Arad counties.

9. Polish

9.1 Polish [język polski] is a West Slavonic language (like Czech, Slovak and Sorbian) within the Indo-European family, whose earliest written evidence can be found in Latin documents from the 9th century onwards. The language emerged in a broadly standardised form based on the dialects of both the Wielkopolska and Małopolska areas, with influences from Czech. Polish, which has always used the Roman alphabet and is the official language of Poland, is spoken by large minorities outside Poland who tend to keep a strong Polish identity, and to develop specific language varieties borrowing and adapting from the local languages, as for example in Lithuania or in the Těšín region (Czech Republic).

9.2 The first evidence of the Poles’ presence on the Romanian territory can be found as early as the 13th century, when Polish stoneworkers were involved in the building of numerous places of worship in Bistrita, Sic, Unguras and so on. The expansion of Catholicism in Moldavia brought about the founding of the Siret catholic episcopacy. In a political attempt to imitate the influence of Hungary over the Romanian provinces, the rulers of Moldavia established tight relations of friendship with the Poles by offering them significant privileges and, in some cases, even land. After Poland was divided for the first time, in 1772, many Poles came to Moldavia, but the Austrian authorities stopped their migration very soon. A new wave of Polish immigrants came to Romania after the defeat of the Polish insurrection of November 1830. Two to three thousand Polish cavalry soldiers who used to be under general Dwernicki’s command settled in Transylvania and Moldavia. During the 1848 revolution, which led to the formation of the first Romanian government in Bucharest, the Poles started migrating to Wallachia. As regards Bukovina, new Polish immigrants arrived there in the early 19th century, when the region was part of the Austro-Hungarian Empire, as was a significant portion of Poland. A sizeable Polish community was also present in Bucharest
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(3,000 people). After World War I, Poland regained its independence and many Poles returned to their country. The Polish National Council in Bucovina, founded in 1918, turned into the Polish National Council Counsel in Romania (1925) and, in 1926, the Polish Union in Romania. The most numerous Polish colony of Romania was founded in the 1920s in Valea Jiului, first in Petrița and then in Lupeni. In 1928 the Polish community was made up of about 1,000 families, had a Roman Catholic church, a school and a public library. Although forming a very closely-knit community, Poles played a significant role in the political and social Romanian life. The German invasion of Poland which started World War II caused the greatest wave of Polish migrants ever to arrive in Romania (according to some of the sources, about 80,000 - 100,000). It was in this period that many associations were born and subsequently united under the United Polish Association in Romania. As many as 32 schools in which 3,126 students were studying at different levels were able to publish books and magazines in their own language. Two more waves of Poles came in 1940 and 1944 because of the Russian oppression. After 1947 there have been no significant alterations to the structure of the Polish minority in Romania. The “Lecture Society”, founded in Suceava in 1903 to represent the Polish community in Romania, was dissolved in 1950.

9.3
In 1939 there were about 80,000 Poles living in Romania, but only about 11,000 remained after 1949, when Romania lost Bessarabia and Northern Bukovina (the most important Polish community lived in Czemiowne, now in Ukraine). The 2002 census indicates 3.559 people having Polish ethnicity (though the representatives of the Polish Union in Romania Dom Polski estimate a much higher presence, i.e. about 10,000 people), mainly living in the Suceava county. Polish communities are present also in the counties of Bucharest, Hunedoara and Timiș. There are even three exclusively Polish villages: Solonetu Nou (Nowy Sołoniec), Plesa (Plesza) and Poiana Micului (Pojana Mikuli). In the 2002 census, Polish has been declared as their mother tongue by 2,690 people, the majority of whom (2,604) also declaring Polish ethnicity, while 838 Poles have declared Romanian as their mother tongue. Poles in Romania form an officially recognised national minority, have one seat in the Chamber of Deputies and access to Polish elementary schools and cultural centres (known as “Polish Houses”). The Dom Polski Union (http://www.dompolski.ro/) has its headquarters in Suceava and branches in Bucharest, Constanța, Iași. It has been publishing a monthly bilingual magazine since 1991, which offers information about the culture and history of the Poles. Every year (September) it organizes “The Days of Polish Culture” which include scientific symposiums, artistic exhibitions and folklore festivals. Twice a year, in May and November, national reciting contests, in which many children and teenagers take part, are organized.

10. Russian

10.1 Russian [russkij jazyk] is an East Slavonic language of the Indo-European family, closely related to Ukrainian and Belorussian. Written in the Cyrillic alphabet, it is mainly spoken in the Russian Federation and former territories of the USSR. With the introduction of Christianity in the late 10th century, Russian literature developed from translations of the Orthodox liturgy into Old Church Slavonic; as Russia took a leading role within the Eastern Orthodox Church in the 16th century, Russian Church Slavonic (still used for liturgical purposes) superseded other Church Slavonic varieties. In the 17th century Russian gradually emerged as a national language under the reign of the Tsars. Owing a great deal to the efforts of the polymath Lomonosov and his Russian Grammar (1755), modern standard Russian was established by the time of Pushkin (1799-1837) and its written
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Language became closer to the spoken norm. Since the Romanov Empire — and later on in the USSR — Russian has been in close contact with over a hundred other languages, many of which are genetically unrelated to Russian; today's Russian speech community is multiethnic and dispersed over many states.

10.2 Lipovans or Lippovans (Lipoveni in Romanian) are people mostly of Russian ethnic origin who settled in the Danube Delta in Tulcea (a county situated in eastern Romania in the Dobruja region) and in the south-western part of Odessa Oblast (in Budia) as well as in Chernivtsi Oblast in Ukraine and in two villages in north-eastern Bulgaria. They fled Russia as dissenters from the mainline Russian Orthodox Church, and have maintained strong religious traditions that pre-date the reforms of the Russian Orthodox Church undertaken during the reign of Patriarch Nikon. These “Old believers” migrated to several places (→ Russian in Bulgaria, Estonia, Poland), but then many of them settled in the Danube Delta (Dobruja) because they were good fishermen. The Lipovans preserved their language, their religion and their traditions in spite of ethnic divisions. During the five centuries in which Dobruja belonged to the Ottoman Empire, the Lipovans’ church was officially recognized and enjoyed considerable freedom. After the Treaty of Berlin (1878), Dobruja was acquired and the Romanian authorities encouraged the re-settlement of Romanians in the region. During World War II many Lipovans were forced to leave their homes because of their ethnicity. The existence of those rather large Lipovan and Russian communities was not recognized by the Romanian communist regime, but after the 1989 Revolution which lead to the fall of the Communist Party in Romania this situation changed.

10.3 According to the 2002 Census, there are 35,791 Russians/Lipovenians living in Romania, representing 0.16% of the entire population. The majority (over 25,000) lives in the south-east area and especially in the Tulcea county (16,350) but there are also numerous Lipovans in the counties of Constanța, Iași, Suceava, Brăila and in Bucharest. Only 29,246 have declared Russian to be their mother tongue, with as many as 7,382 Russians declaring Romanian, possibly suggesting a degree of linguistic assimilation. Although there are no sufficient data, the degree of language endogamy in general seems to have decreased, and Russian is less used in the family. The Russian Lipovans pay special attention to education in their mother tongue, even though the number of students is not high. At the elementary level there are only 1,800 pupils in 24 schools. The cultural activity of this community is very intense, new books on their traditions and history being printed every year. The Russian Lipovans Community [Comunitatea Rusilor Lipoveni] (http://www.crlr.ro/) was founded in 1990, its main goal being the preservation of their ethnic identity. The bilingual newspaper Zorile has been constantly published since November 1990 and the cultural bilingual magazine Kitej-Grad has been published in Iași and been available to the Lipovan minority since September 1998. The Russian Lipovans’ Community organizes Russian language contests for students every year, national dance and song festivals, seminars and debates concerning their religion.

11. Ruthenian

Ruthenian [rusyn’skyj jazyk] is an East Slavonic language of the Indo-European family. Along with Russian, Belorussian and Ukrainian, Ruthenian (also referred to as Rusyn) is generally considered to be a dialect of Ukrainian or a transitional dialect of Ukrainian and Slovak, but it is an official language in the Autonomous Province of Vojvodina (Serbia). Two Ruthenian dialects can be distinguished: Carpatho-Ruthenian, which is close to Russian and Ukrainian, and Pannonian-
Other languages

Ruthenian, which is close to West Slavonic and in particular to Slovak. The 2002 Romanian census counted 61,091 people of related Ukrainian ethnicity, some of whom may be Ruthenians/Rusyns (though they did not declare themselves as such). Members of this group seem to live primarily in northwestern Romania, with the largest populations to be found in the Satu Mare and Maramureş counties. As an officially-recognised ethnic minority, Ruthenians/Rusyns have one seat reserved in the Romanian Chamber of Deputies. There are no data available as to language group membership or use.

12. Serbian

12.1 Serbian [srpski] is a South Slavonic language. Standard Serbian is based on the Shtokavian dialect, like modern Croatian and Bosnian, with which it is mutually intelligible, and was previously unified under the standard known as Serbo-Croatian. Together with Croatian, Serbian has retained more common Slavic elements in its vocabulary than other Slavonic languages. The Orthodox Serbs use the Cyrillic script.

12.2 Slavs, the ancestors of Serbs, started settling on the Romanian territories in the early Middle Ages. Ottoman pressure forced members of several South Slavonic communities to seek refuge in Wallachia. These groups are, however, hard to distinguish one from another in early Wallachian references, as the term "Serbs" is regularly applied to all Southern Slavs. Between the first half of the 14th century and the first half of the 16th century also many Serbian scholars migrated to Wallachia and Moldavia. Migrations continued after the Turkish conquest and Serbs soon became the majority of the population in the Rasca region in Crişana. In the region of Banat there was a sizeable community of wealthy Serbs, who influenced the policy of the Serbian people during the XVIIIth century and played an important role in the founding and the activity of their most important national institutions, Matita Srpska. The Serbs in Romania became even more culturally active in the second half of the 18th century and in the 19th century. The Serbs in Banat played an important role also during the 1848 Revolution, when they fought for their independence along with volunteers from Serbia. They took part in all the major events that concerned their nation, such as the birth of the United Serbian Youth (1866) and the founding of two political parties, the Radical and the Liberal parties (1887). Having contributed to the liberation of the Slavic countries in the South (the Yugoslavians) during World War I, the Serbs in Romania designated their own representatives at the Great Popular Assembly on November 25th 1918 when the three regions of Banat, Racita and Baranie were transferred to the Serbian Kingdom. The borders of Romania with the Serbian Kingdom were established during the peace conference in Paris (August 1919) when most of the Banat was awarded to Romania. There were more than 50,000 Serbs living there who benefited from the international treaties signed by both countries. Shortly after the end of the communist regime in Romania, the Democratic Union of the Serbs in Romania was founded (19th February 1990 ), its objectives being the revitalisation of the cultural activities of the Serbian community and the promotion of Serbian literature and traditions.

12.3 According to the 2002 census, there are 22,561 Serbs in Romania (whereas the 1992 census recorded 29,408 Serbs). They mostly live in western Romania, the Banat region and the Timiş and Caras-Severin counties in particular. They are an absolute majority in the municipalities of Pojejena and Svinita (Mehedinţi County), and a relative majority in the municipality of Socol. 20,411 Serbs have declared Serbian as their mother tongue. Most of the Serbs in Romania are Orthodox Christians, the vast majority belonging to the Serbian Orthodox Church
Other languages

Eparchy of Timișoara, while those living in the Svițița are Old Believers. There is a prominent but mostly historical Roman Catholic minority. Reference should also be made to the Krashovani, a population speaking the Torlakian dialect (→ Croatian), inhabiting the Caraș-Severin county, where they are the majority of population in the municipalities of Carasova (84.60%) and Lupac (93.38%). The Krashovani’s origin can be traced back to the region around the Timok River in eastern Serbia, from where they migrated to Banat in the 14th century. However, their Roman Catholic religion has more recently set them apart from Orthodox Serbs, and most of the Krashovani nowadays declare themselves as Croats in censuses. In the school year of 2002–2003 there were 32 Serbian-language schools and high schools in which 788 students were receiving their education (about 0.02 of the total). Among the Serbian schools in Romania, there are the language secondary school "Dositei Obradovici", Timișoara (Timiș), as well as the Industrial School Campus in Moldova Nouă (Caraș Severin), a secondary school with Serbian-language departments. The Union of Serbians in Romania [Uniunea Sârbilor din România] (USR) helps the local authorities to organize and run the schools of the Serbian community, especially the “Dositei Obradovici” High-School in Timișoara. A very important event worth mentioning is the first meeting of the Serbian minorities in Europe organized in October 1998 by USR together with the International Union of the Serbs in Timișoara. The Serbs Union in Romania has about 30 offices and 5,500 members. Religion plays an important role in the Serbian minority in Romania’s life, this being demonstrated by the presence of numerous Serbian Orthodox churches and monasteries on the territory. The most important monasteries are: Sveti Đorđe, which was founded in 1485 by the Serbians and rebuilt in the 18th century; Šemljug, which was founded in the 15th century; Sveti Simeon, Bazjaš, Bezdin, Zlatica, Kusić and Sveti Đurađ. USR publishes a weekly newspaper (Nasa Reci) and a literary magazine (Knejizevni Zivot). It also organizes a Serbian dance and music “marathon” (every year, in April), and a music festival (in May).

13. Slovak

13.1 Slovak [slovenský jazyk] is a West Slavonic language like Czech, Polish and Sorbian. It uses the Latin alphabet with four diacritics. The earliest written evidence can be found in Latin or Old Church Slavonic manuscripts, dating from the 10th – 13th centuries. Standardisation was first attempted only in the late 18th century by Anton Bernolák (1762-1813), a Catholic priest. In the 19th century, parallel to the rise of Slovak nationalism, L’udovít Štúr (1815-56) developed a standard grammar which is basically in use to this day. Slovak and Czech were standardised on the basis of different dialects on the Czeco-Slovak dialectal continuum, where they remain mutually intelligible languages.

13.2 The Slovaks settled down in the present territory of Romania in different periods. Their first presence in Romania can be traced back to the second half of the 18th century, when they settled in the regions of Arad and Banat, as well as in the mountainous regions of Bihor and Sâlaj, in the mining areas of Satu Mare and Maramureș, and in north-western Bukovina. All these regions were under Habsburgic domination at that time. Slovaks then arrived in the regions of Arad and Banat in 1747 when they founded Mocrea. In 1803 a large group of Slovak evangelists colonized Nadlac, moving on to other places such as Butin, Vucova, Brestovat etc. The migratory process continued with the arrival of Roman Catholic Slovaks in 1790 when new localities (Budoi, Varzari) were established. The Slovak community living in Romania experienced significant changes between 1946-1948, and with the setting up of the communist regime, when many of them left
359x789](approximately 20,000) for Czechoslovakia, depopulating the local communities. Most teachers who had taught in Slovakia before migrating left Romania at the beginning of this period but returned in 1945 after the setting up of the Slovak high school in Nadlac. In the 60s many of the Slovaks from Bihor and Sălaj migrated to the regions of Arad and Banat for economic reasons, a migratory process which led to the assimilation of the Slovaks living in small localities and the closing down of the schools where Slovak was taught as a native language. On the other hand, the number of Slovaks present in cities such as Arad, Timişoara and Resita grew significantly. After 1989 the status of the Romanian Slovaks changed to a great extent. New bodies were created and some older ones were revived: the *Uniunea Democrată a Slovacilor și Cehilor din România* (UDSCR) was set up in Nadlac, new cultural societies were created and the institution of the Slovak evangelic archpriest was brought back to life. In this same period four magazines in Slovak started being published. After the 1989 Revolution the number of Slovak people living in Romania continued to decrease, due to the fact that many young people chose to work in the Czech Republic and in Slovakia. The official language used in religious ceremonies by the Slovak minority is Slovakian.

According to the 2002 census, The Slovaks as an ethnic minority number 17,226 people. They mainly live in western and north-western Romania, with the largest populations found in the Bihor and Arad counties (7,370 and 5,695 people respectively). The largest concentration of ethnic Slovaks can be found in the town of Nadlac (Arad County), where they make up almost half of the population. The number of those declaring Slovak as their mother tongue is 16,027, which suggests that the language is a significant element of identification for the community. As an officially recognized ethnic minority, Slovaks, together with Czechs, have one seat reserved in the Romanian Chamber of Deputies. The Slovak minority living in Romania has access to education in their mother tongue in 2 high schools. Moreover, Slovakia provides annually 10-20 scholarships for the Slovak minority students graduating from the two high schools in Romania "Josef Gregor Tajovsky" in Nadlac and "Josef Kozacek" in Budoi. There is also a programme initiated by the Slovak Ministry of Culture which provides retraining courses for the Slovak teaching staff working in Romania. The constant research activity carried out by the cultural society "Ivan Krasko" resulted in the publication of *Atlasul Cultural al Slovacilor din România* [The Cultural Atlas of the Slovaks in Romania], an ethnographic and cultural atlas which has more than 1000 pages and 600 maps. Translations (from and into Slovakian) also play an important part in the activity of this society. The magazine "Oglinzi paralele" focuses on contemporary Slovak and Romanian literatures. As regards theatre, five plays selected from the Romanian and Slovak drama are staged in Slovak in Nadlac annually. At the national level, UDSCR organizes every two years the *Festivalul folclorice slovac* [The Slovak Folklore Festival] and the *Festivalul folclorice ceh* [The Czech Folklore Festival] in the places inhabited by Slovak and Czech minorities.

### Tatar

14.1 (Crimean) Tatar [Qırım-tatarca] is a nort-west Turkic language of the Altaic family, the language of the Crimean Tatars. It is spoken in Crimea, Central Asia (mainly in Uzbekistan) and, as a result of the Crimean Tatar diasporas, also in Turkey, Romania and Bulgaria. The formation of the Crimean Tatar dialects began with the first Turkic invasions of Crimea and ended during the period of the Crimean Khanate. However, the official written languages of the Crimean Khanate were Chagatai and Ottoman Turkish. After their Islamization, Crimean Tatars wrote using a Persian-Arab script. In 1876, the different Turkish Crimean dialects were
merged into one standard written language by İsmail Gaspıralı. In order not to break the link between the Crimeans and the Turks of the Ottoman Empire, a preference was given to the Oghuz dialect of the Yalıboylus. In 1928, this standard variety was reoriented towards the middle dialect and its alphabet was replaced by the Uniform Turkic Alphabet based on the Latin alphabet. The Uniform Turkic Alphabet was itself replaced in 1938 by a modified Cyrillic alphabet, which from the 1990s, is in the process of being replaced again by a Latin-based version, though the Cyrillic alphabet is still widely used (mainly in published literature and newspapers). The current Latin-based Crimean Tatar alphabet is the same as the Turkish alphabet with two additional characters: Ñ ñ and Q q.

14.2 Tatars, of Islamic faith, have been present on the territory of today's Romania since the 13th century. Together with the Turks, they are the main Islamic presence in Romania. They first reached the mouths of the Danube in the mid-13th century, at the height of the power of the Golden Horde. In 1241, under the leadership of Kadan, they crossed the Danube, conquering the region. The Golden Horde began to lose its influence after the wars of 1352-1359 but toward the end of the 16th century about 30,000 Nogai Tatars from the Budjak region were brought to Dobrudja. In 1596, 40,000 Tatars settled in the region between the Danube and the sea under the leadership of one of the Han's brothers. Crimean Tatars were brought to Dobrudja by the Ottomans following the increasing power of the Russians in the region. However, after the independence of Romania in 1877-1878, between 80,000 and 100,000 Crimean Tatars moved to Anatolia, a migration which continued also in the following years. Consequently, the number of Tatars in Northern Dobruja decreased considerably.

14.3 According to the 2002 census, 23,935 people declared their nationality as Tatar, most of them being Crimean Tatars living in the south-east (Constanţa county). whereas 21,272 people declared to be Tatar native speakers. The Nogai component of the Tatar population is not separately enumerated in Romanian censuses. Most Nogai emigrated to Turkey but it is estimated that some still live in Dobrudja, notably in the town of Mihail Kogălniceanu and the villages of Lumina, Valea Dacilor and Cobadin. Among Tatars, endogamous marriages seem to be very frequent, but there are no data as to language transmission. There is a Tatar Union which has contributed to creating a network of students attending Islamic religion classes held in Tatar. A programme was also initiated with the purpose of offering teachers the possibility to perfect their knowledge of Tatar. In recent years the Education Commission of the Tatar Union has been working at a strategy to improve the situation of Tatar culture and traditions. In 1989 the Turkish-Muslim Democratic Union of Romania was founded, which then divided into the Turkish Democratic Union of Romania and the Democratic Union of Turkish-Muslim Tatars of Romania. In 1995 the Turkish-Tatar Federation was finally established. The Tatar Union publishes books written by classic and contemporary authors as well as the monthly periodicals Karadeniz (“Marea Neagră”), Kadınlar dünyası (“Lumea femeii”) and Cas (Ținărul”). The publication in 1996 of the "Dicționar tătar - turc - român" (Tatar-Turkish-Romanian dictionary) by Kerim Altay which includes 10,500 entries is also orth mentioning. The National Broadcasting Company broadcasts programmes in Tatar from its studio in Constanţa and Radio Vacanța (Radio Holiday) station. The Tatars living in Dobrudja created their own culture inspired by their history and traditions. The Nawrez and Kidirlez national holidays and the Kurban Bayrami and Ramazan Bayrami religious festivals are well known in the Turkish and Tatar communities. In an attempt to preserve their traditions, the Tatar minority founded artistic groups in Valu lui Traian, Constanța, Medgidia, Mangalia, Mihail Kogălniceanu and organized their own festivals (e.g. the festival of Turkish-Tatar costumes, dances and songs). Moreover,
the representatives of the Tatar minority in Romania have constantly participated with programmes including music and poetry in the “Proetnica Festival” organized in Sighișoara. Both the Tatar and Turkish minorities share their religious institutions and practice their religion in their own mother tongue.

15. Turkish

15.1 Turkish [Türkçe] belongs to the Turkic group of the Altaic family of languages. Standard Turkish is based on the Istanbul variety. The language was essentially written using the Arabic script (although there is a body of documents in the Armenian, Greek, Hebrew, Cyrillic and other alphabets) until 1928, when Mustafa Kemal Atatürk ordered the introduction of the Roman alphabet. The script reform — also motivated by the need to bridge the gap between the literary language and the vernacular variety, as well as by the inability of the Arabic script to reflect the Turkish vowel system — was followed by a language reform that sought to purify the language from all Arabic and Persian elements, in keeping with a general break with its Islamic past. The roots of the language can be traced to Central Asia, with its first written records dating back nearly 1,200 years. To the west, the influence of Ottoman Turkish—the immediate precursor of today’s Turkish—spread along the expansion of the Ottoman Empire. In 1928, one of Atatürk’s reforms in the early years of the Republic of Turkey was to replace the Ottoman alphabet with a phonetic variant of the Latin alphabet.

15.2 The first official accounts of the presence of Turks on the Romanian territory date back to 1264 when, following the domestic feudal battles fought in the Seljukid Anatolian Empire, a group of 12,000 soldiers settled down in Dobrudja. They were sent by the Byzantine Emperor Mihai Paleologul to defend the Byzantine Empire against foreign invasions. As the entire Balkan Peninsula became an integral part of the emerging Ottoman Empire, Wallachia became engaged in frequent confrontations and, in the final years of Mircea the Elder’s reign, became Ottoman in 1415. Stephen the Great, Prince of Moldavia, led a rebellion and defeated the Turks in 1475. However, after his death (1504) Moldavia was once again conquered by the Turks. In 1595 Michael the Brave, Prince of Wallachia, defeated the Turks and briefly united Wallachia and Moldavia. However, eventually the union was destroyed and the Turks regained control of Wallachia at the beginning of the 17th century. The Treaty of Adrianople, which settled the Russo-Turkish War of 1828–29, established the provinces' independence from Turkish control. In the Treaty of Paris (1856), which ended the Crimean War, Moldavia and Wallachia were subjected again to Turkish control. Evidence of the numerous contacts with the Ottoman Empire along the centuries and the constant Turkish migration to Romania is provided by the large number of villages and small towns in Dobrudja having Turkish names. As late as 1945 the language of formal education was still Turkish, but this changed during the communist regime. In 1990 the Turks united into the Democratic Union of the Turks of Romania (DTUR), whose main aim is to revive and pass on the cultural and traditional values of the ethnic Turks.

15.3 The Turks are an ethnic minority in Romania, numbering 32,098 people according to the 2002 census (0.14% of the total population). The number of those declaring Turkish as their mother tongue is 28,115, almost all of them (27,668) Turks. The majority of Turks live in the south-east, in the historical region of Northern Dobrudja and particularly in the Constanța county where they number 24,246. There are Turks also in the counties of Tulcea, Bucharest,  Călărași, and Brăila. As an officially-recognised ethnic minority, Turks have one seat reserved for them in the Romanian Chamber of Deputies. The Turks have always given a great
importance to the quality of education their children have access to. Throughout the years, apart from the primary schools in Babadag, from 1891 there has been a training centre for teachers and educators in Medgidia. Education and teaching have a predominantly religious character, schools being frequently associated with religion. In the interwar period, magazines and newspapers were published in Osman Turk and also in bilingual editions. At present, DUTR publishes the newspaper Haksesand and volumes about the traditions and history of the Turkish minority. Together with the Department for Interethnic Relations, the Local Council of Constanţa and the “Dunărea de Jos” Research, Development, Educational and Research Centre, from 2002 DUTR organizes the Festival “Communitarian Spring”, an event including dances, workshops and sport competitions to which all the minorities living in the region can participate. In addition, DUTR Galaţi organizes a euroregional interethnic festival and coordinates the activity of Elvan Publishing House.

16. **Yiddish**

16.1 Yiddish (literally "Jewish") arose in the middle ages as a trade language of Jews, with urban varieties of Middle High German as the dominant component and with influences from Semitic and Slavonic languages. It is written in the Hebrew alphabet. The language originated in the Ashkenazi culture that developed from about the 10th century in the Rhineland and then spread to central and Eastern Europe and eventually to other continents. The term "Yiddish" did not become the most frequently used designation in the literature of the language until the 18th century. For a significant portion of its history, Yiddish was the primary spoken language of the Ashkenazi Jews and once spanned a broad dialect continuum from Western Yiddish to three major groups within Eastern Yiddish. Eastern and Western Yiddish are most markedly distinguished by the extensive inclusion of words of Slavic origin in the Eastern dialects. While Western Yiddish has few remaining speakers, Eastern dialects are still used.

16.2 The presence of Jewish communities in what would later become the Romanian territory dates back to the 2nd century, at a time when the Roman Empire had established its rule over Dacia. The existence at that time of the Crimean Karaites, an ethnic group adherent to Karaite Judaism (→ Poland, Other languages) suggests a steady Jewish presence around the Black Sea, including areas of today's Romania. The earliest Jewish (most likely Sephardi) presence in what would become Moldavia was recorded in Cetatea Albă (1330). In Wallachia, they were first attested in the 1550s (Bucharest). During the second half of the 14th century, the future territory of Romania became a refuge for Jews expelled from the Kingdom of Hungary and Poland. In Transylvania, Hungarian Jews were recorded in Saxon citadels around 1492. Under the Ottoman rule, a number of Sephardites living in Istanbul migrated to Wallachia, where in the 17th century also many Ashkenazi Jews from Poland took refuge. Wallachian Jews were recognized as a special guild in Bucharest, but were overtaxed and persecuted under Ştefan Cantacuzino (1714-1716). By 1825, the Jewish population in Wallachia (almost completely Sephardi) was estimated at between 5,000 and 10,000 people, of whom the larger part resided in Bucharest (probably as many as 7,000 in 1839). Around the same time, Moldavia was home to about 12,000 Jews. and the Jewish population in Bukovina rose from 526 in 1774 to 11,600 in 1848. Several Jews rose to prominence and high social status - most families involved in Moldavian banking around the 1850s were of Jewish origin. In 1857, the Jewish community began issuing its first magazine, *Israelitul Român*, edited by the Romanian radical Iuliu Barasch. This process of gradual integration resulted in the creation of an
informal Romanian identity taken up by Jews, while conversion to Christianity, despite encouragement by the authorities, remained confined to exceptional cases. From the beginning of the reign of Alexander John Cuza (1859-1866), the Jews became a prominent factor in the politics of the country. In the same period, Romania was the cradle of Yiddish theatre. The emigration of Romanian Jews on a larger scale began soon after 1878. There are no official statistics of emigration, but Jewish emigrants from 1898 to 1904 have been estimated at 70,000. After World War I and the creation of Greater Romania following the 1919 Paris Peace Conference, the enlarged state had an increased Jewish population, because of the addition of communities in Bessarabia, Bukovina, and Transylvania. The 1930 census recorded 728,115 Jews. Following the Holocaust and mass emigration to Israel in the post-war period, by 1956 there were 144,236 Jews left. During the period of transition towards a communist regime, following the Soviet occupation of Romania, Jewish society and culture were subject to the same increasingly tight control by the authorities. After 1989 the life of the Yiddish minority in Romania changed significantly for the better.

16.3 If in 1930 there were 728,115 Jews in the Kingdom of Romania, their number has constantly decreased and there are only 5,785 Jews in Romania today (2002 census). While Sephardites (using the Judeo-Espanol language variety) mainly inhabited Transylvania and Wallachia, Ashkenazi Jews were especially present in Moldavia and Bucovina. According to the 2002 census data, Yiddish has been declared as a mother tongue by 951 people, almost all of them Jews. The language is still used by a small minority of elderly people, and is declining. The Federatia Comunitatilor Evreiesti din Romania (FCER) is the organization representing the minority Yiddish population in Romania. At present FCER coordinates 40 communities having 10,876 members and is also responsible for the administration of 801 cemeteries (only 105 are still being used), and 106 temples and synagogues. Social services are also being provided to elderly people in Bucharest, Arad and Timişoara. The Hasefer Publishing House, founded in 1991, has published in the last ten years many books about the Yiddish minority in Romania, but no books seem to have been recently published in Yiddish. The bimonthly cultural magazine “Realitatea Evreiasca” has been constantly published since 1995 providing its readers with various and interesting information. The Jewish community practices its religion in Romanian.


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17. Other links:

League of Albanians of Romania [http://www.alar.ro](http://www.alar.ro)
Bulgarian Union of the Banat - Romania [www.uniunea-bulgara.blogspot.com](http://www.uniunea-bulgara.blogspot.com)
Union of Croatians of Romania [www.zhr-ucr.ro](http://www.zhr-ucr.ro)
Greek Union of Romania [www.uniunea-elena.ro](http://www.uniunea-elena.ro)
Federation of Jewish Communities of Romania [www.fcer.jewish.ro](http://www.fcer.jewish.ro)
Association of Italians of Romania [www.roasit.ro](http://www.roasit.ro)
The Democratic Alliance of Hungarians in Romania [www.rmdsz.ro](http://www.rmdsz.ro)
Union of Poles of Romania Dom Polski [www.dompolski.ro](http://www.dompolski.ro)
Lipovan Russian Community of Romania [www.crlr.ro](http://www.crlr.ro)
Union of Serbs of Romania [www.savezsrb.ro](http://www.savezsrb.ro)
Democratic Union of Slovaks and Czechs in Romania
Democratic Union of Turco-Islamic Tatars of Romania [www.tatar.ro](http://www.tatar.ro)
Turkish Democratic Union of Romania [www.udtr.ro](http://www.udtr.ro)
Union of Macedonians of Romania [www.asociatia-macedonenilor.ro](http://www.asociatia-macedonenilor.ro)
Cultural Union of Ruthenians of Romania [www.rutenii.ro](http://www.rutenii.ro)