

YOUNGSTOWN STATE UNIVERSITY

ORAL HISTORY PROGRAM

Romanian Americans

Personal Experience

O H 949

SIMON HUNDORFEAN

Interviewed

by

John Muntean

on

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M This is an interview with Simon Hundorfean for the Youngstown State University Oral History Program, on Romanian culture in Mahoning County, by John Muntean, on May 20, 1975

Mr Hundorfean, what part of Romania did you come from?

H Well, I came from Transylvania. It is only eight kilometers from this beautiful city called Sighisoara.

M Could you tell me a little bit about your background in Romania, maybe about your family?

H Well, all I can tell you about my family is this. My parents left home, I would say, in 1908, and the grandparents raised us until I was about twenty-one and my sister was sixteen.

M Then you left to come to the United States?

H Yes, to come to the United States.

M What did your father do for a living before he left?

H He was a farmer.

M: A farmer?

H A farmer working in the fields.

M Could you describe a little bit of your farmhouse over there?

H Well, they do not have farmhouses like they have over here. They live in the village. The people live in the village. The ground that they would work on was out of the village in the open fields. You have so much ground to work on that belongs to you. Now it did not belong to the state like it does now.

M What about the animals, Mr. Hundorfean? Where did they keep the animals? Was it where the land was, or was it behind the house?

H No, the animals were kept in the same yard where you had your own house. We had our own house. The barn was built about fifty feet away from the house; probably even one hundred feet away from the house in the same yard.

M Could you describe what your house looked like and what it was made out of?

H: Well, our house was made out of stone like it was covered with--we had a four room house--

with shingles, but what I mean is slate

M. Were there any houses in the village that were made out of mud brick.

H Well, I do not remember. I remember a few years back, in 1910 and 1912, that I did see a few houses that were built out of mud

M Could you tell us basically where the mud was located in these houses? You mentioned in the pre-interview where they put the mud

H Well, they build just like you build a wall, but it is made out of boards, you know. In between these boards they build this mud just like it was another big wall

M They put the mud between the wood?

H They put the mud between the wood up to the highest regular room that you would build out of stone or build out of any other fabrics.

M Did you have glass windows?

H Glass windows, we had glass windows

M In the house, did you have a bathroom, or did you have an outhouse?

H Well, we did not have a bathroom in the house; we had an outhouse.

M Now, could you tell me a little bit about the type of equipment that your family used to plow the field with?

H Like I said before, the equipment was a plow that I probably cannot describe to you. It was pulled by a pair of cows or a pair of horses or ox, only for plow.

M: Was the plow made out of wood, or was it made out of steel?

H: Well, the plow was made part out of wood and part out of steel. And the part on the furrower was made out of steel. The part that was pulled was made out of wood.

M: Did the women help in the fields too?

H: Yes, they did work twelve hours a day, sometimes fourteen hours a day, from morning until night

M. Could you tell us how the people were dressed in Romania at that time, working in the fields,

and then how did they dress for special occasions and special events?

H Well, on working days they would dress with white pants.

M White pants to work in?

H White pants to work in, yes

M To keep the heat out?

H. To keep the heat out, there were white pants and white shirts, but the shirts were sticking out of their pants. They wore shoes and hats. As for stockings, I did not see any stockings until I got over here

M: They just had shoes on.

H Well, now they have shoes on. They used to have cloth made just like a small towel. They would wrap their feet in this cloth. Then they would put their feet in the shoes instead of having stockings or what they call socks, see. That is the way they used to dress.

M What about when they would have social events, Mr Hundorfean?

H: The dress type for Sundays and for different doings was different. They were still in white

M You mean different designs?

H: Designs on the shirt and collars around their waist over here, you know.

M Did they have bands that would play when they would have social events?

H They had bands; they had gypsy bands; they had Romanian bands; they had bands with only violins.

M The people in the village, did they speak--at that time I think it was under Hungarian and Austrian control--did they speak Hungarian, or did they speak Romanian?

H No, they spoke Romanian; they used their own language.

M How many languages did you speak at that time?

H Well, at that time, I could speak Romanian, Hungarian, German, and Gypsy.

M: And the Gypsy that you learned was similar to the Hungarian?

H No, it is a language of its own

M Of its own, I see.

H. Yes, it is nothing that goes with any Hungarian or Romanian

M Did these gypsies participate in Romanian festivals, too?

H Yes, they were the musicians.

M They were the musicians?

H They were the musicians. We had part of them that did participate There are two different kinds of gypsies in the gypsy population They call it the first class gypsy who live in the village and have their own homes and their own lands

M They were not traveling ones?

H: They are not traveling ones, no, no, and the other part of the gypsies had their own village like connected to the village by themselves. Then you could hire them to do work for you, to come hoe the corn or cut the hay, because you pay them by the day or by the hour.

M. Did people in the village, the rich people, have these gypsies working as servants then?

H Yes, they did.

M In the village itself, did they have a mayor for controlling the city?

H: Yes, we had a mayor.

M: Were the laws made by the Romanians, or were the laws of the village made by the Austro-Hungarian government?

H: Well, when the Austro-Hungarian government was in power, we had to abide by the rules in their language. Of course, the Romanian mayor did his reports here in Romanian, but still, they had to send it where it was supposed to go, the interpreter would interpret it in the Hungarian or German language.

M: Did they have any fire equipment over there, or did you have to use buckets?

H: Buckets

M And what about the church? Did everybody go to the same church, or were there many

different churches?

H: Everybody went to their own church; the Romanians went to their own church; the Germans went to their own church, the Hungarians only had two families. One family came to our church, the other went to the German church.

M: Were churches made the same like the homes in the village, too?

H: No, they are made just like the churches that they build around here, but not as large.

M: But that same type of architecture?

H: Same kind of architecture. They had the towers and the bells, just like they have over here, only not quite as large. You know what I mean; they were smaller churches.

M: Do they have any windows or anything for ventilation?

H: Oh, yes.

M: What about the floors? Were they dirt floors?

H: The floors were only wood.

M: Wood?

H: Yes.

M: Did they have a hall for meetings or anything?

H: No, we did not have any halls where I came from the church.

M: When they would have these different events, would they be on the church property?

H: No, they usually used to keep them in schools.

M: Oh, schools?

H: In schools, yes, in the halls. They would have it in the schools, the large school. Then they had a hall on the side for different things.

M: This is not the Sunday school type?

H: No, not Sunday school type, just a hall for dancing or for different parties that you could go

to.

M Did they have Sunday school over there? Do you recall?

H Well, I do not recall if they had Sunday school, no.

M Were the Romanian schools in one room, in which children of all different grades were grouped together, or was it like it is now? Do you recall that?

H Well, the school that I went to in the village was just one, big room. The first row of seats was the first grade. The second row of seats was the second grade, and so on down the line to the seventh grade.

M Did you have a man or a woman?

H A man. I did not see any female teachers while I was there.

M Did they have a great big fireplace in the center?

H Not in the center, but in the corner they had the coal stove. That coal stove used to heat the whole building.

M The attendance in the schools, was it pretty good, or did children stay at home to help out?

H Well, while I went to school, I think that I remember well that school was always full. Kids used to take part in going to school because the parents made them do that. They made them go to school.

M Were there laws that compelled them?

H There was a law that compelled us to go to school.

M: So that would be for first grade through sixth then?

H Through sixth, through seventh, yes.

M Now, getting back to Romania, could you tell me a little bit about when your parents came to the United States? What year was it that your parents came? Do you recall?

H Well, if I recall right, I think father left home in 1908.

M Did he leave with his wife, too?

H No, he left by himself. He came to Germany from home. Then, about three or four months later, he sent for my mother. She left home about the same year, and she went to Germany to meet him. They left from Germany for the United States.

M: Did any of your sisters join them?

H Well, the only one to join them was my sister that was left at home with me with my grandparents. When mother left, my sister Mary was about three months old. You know, she carried her in her arms. She went with my mother when she left home.

M. You were left here with your sister then?

H I was left with my grandmother.

M. Your grandmother?

H And my grandfather and my sister.

M Now what was your sister's name that was remaining with you?

H. It was Nellie.

M. Nellie, I see.

H She was married off to Mr. Bowers. Well, they call her Nenicka, but that is Nellie.

M: Your parents went to Germany, then they went to the United States. Did your father ever come back to Romania during this time?

H No, not this time.

M. I see. Did he ever return afterwards?

H: No, no. Well, that was before, but this is this time.

M Oh, but he did come before. Could you tell us when he came then?

H You mean the first time?

M. Could you tell us?

H. I do not remember.

M So, he left Romania; he went to Germany, he went to the United States; then, maybe once or twice, he returned to Romania.

H No, no

M He did not?

H No Before this, before the time of 1908. Before 1908, he came to the United States twice

M Oh, by himself

H Then he returned, but this was the third time when he left home that he never came back

M. Could you tell me then, in regards to your staying in Romania with your sister and living with your grandparents, did your grandparents have a farm or something that you worked on?

H No, no, we had our own farm, yes; we had a small farm after my father left home I used to-- my grandmother, myself, and my sister--we used to work this little land that we had. What we could not work, we would give to other people to work for a part of that for us, see

M Did your parents ever send any money to help out?

H No.

M No, so you were on your own?

H On our own, yes

M. As time went on, you mentioned you became a member of the Austro-Hungarian army Now, when you became part of it, this is while your father and mother were in the United States?

H: Right

M Okay, and your sister then remained living with your grandparents during this time when you were with this army?

H. Yes, my sister stayed with my grandmother because my grandfather was dead. In the meantime, while I was there in the army for nine months, the government used to pay them about twelve dollars per month because I was in the army That was the only support from the government that they got.

M. Could you tell something about the Austro-Hungarian army, maybe about the equipment or

basic training, or something you can remember that you would want to share with us?

H: Well, the basic training, like I said before, was a very dull and very hard training. We did not even have any good clothes, not even good shoes, to be dressed like soldiers. The food was bad, we did not have any food. In fact, for about three days, we only got a loaf of bread a day. In fact, one time we got six men to a loaf of bread to divide it for one day. Then the second time we came to eight men to divide a loaf of bread for one day. That was going on for about, I would say, at least a month. Then food started to come in, and we got a little bit more. But we only got like, I would say, one quarter of a pound of bread for the day for one

M: Did you volunteer for this army, or were you drafted?

H: I was drafted.

M: Was everybody more or less drafted at that time?

H: Oh, yes.

M: I see, so there was a law that everybody would be.

H: There was a law during the war that everybody was drafted as soon as anyone reached the age of eighteen; you were drafted.

M: What did they tell the people about the United States in that army, then?

H: The United States was never mentioned; I never heard the name, never.

M: So they were not mentioned at all then?

H: No, they were not mentioned at all, no.

M: In the army itself, did they have modern equipment of that time?

H: Well, while we were in training before, they sent us to Russia. We had good guns, rifles. They gave us our new guns and ammunition and clothes and shoes before we left for Russia.

M: Did you ever see any airplanes?

H: I did see an airplane, but not in combat.

M: So they did not have any in training or anything at all?

H: No, no, because I served in the infantry. In the different infantry they have what they call

battalions, like sentries, that go on the railroad watching the trains and stuff like that

M Were railroads very important then in your operation?

H Oh, yes, oh yes, they were

M How were they important in that sense?

H The most important thing about the train was they were used by the government for the army mostly.

M For transportation?

H For transportation because that was the only way we could transport the army. So they used the trains for transportation

M Were you trained for trench warfare?

H Yes, yes

M Did they ever give you any training for germ warfare in which they would use different chemicals?

H Yes

M: Did they ever talk about using anything like that?

H Not while I was in training; I have not heard anything like that, but they still trained us They were teaching us about how they would affect us if they would be in the war and stuff like that.

M What time in the morning did you have to wake up in the army? Do you recall?

H: Five o'clock in the morning

M. What time did you have to go to bed in the evening?

H In the evening, nine o'clock.

M: Nine o'clock, and were you fed three times a day?

H Not always

M Not always?

H No.

M And was the food brought over there, or did you have to go hunt for it?

H All I can say is that the food was very poor, and we used to go to cities and not beg, but they used to send us this corn flour from home. We used to go in town in the city and exchange it for mamiliga mush, so we could have more food to eat.

M Were you kept informed of what was going on in the war?

H. Not always

M Not always?

H No.

M. So, you did not know, only what they wanted to tell you.

H. That was all.

M When you would travel throughout the area, were you well received by the different peasants over there, or did they not even acknowledge the presence of the army?

H. Well, the people, I would say, were not scared about the army, but then still, they knew the war was on and they were kind of skeptical.

M What did the Romanian people in that area think about the Austro-Hungarian army? Were they for it, or were they really against it?

H: We did not have any choice in the Austro-Hungarian army, we did not have any choice. They were the rulers.

M Were there some people who refused to go into the army?

H I do not think anybody dared to do that.

M Because they would shoot you.

H You were dead; you could not resist anything like that.

M. Now what motivated your family, your mother and father, to come to the United States?

- H The people told us it was a better place to live and a better place to make ends meet. He thought that probably he would make so much money and then come back to Romania again, back to the country again. Then things just happened that he never could make it back again.
- M So you would say that what he had heard about the United States probably motivated him to go there instead of, for instance, other countries in Europe?
- H I bet you while he was here twice he thought it was much easier for him to have his family here for a better living That was what motivated him
- M. Where did he come to in the United States, what area, what city, when he brought your mother over? Where did he go to settle down?
- H. I think the first time--probably I am wrong here--but he went to West Virginia in the coal mines for a while because I heard him telling a story that they lived in the boxcars for quite a while. In fact, one of my sisters was born in the boxcars
- M: How old was your father when he came to stay in the United States? Do you have any idea?
- H He was born in 1873, and he came here in 1908 the last time.
- M So he was in his forties
- H: Forties, something like that.
- M When he came to the United States, did he know any English?
- H I do not think so, not very much, even when he died, very little.
- M Did he ever mention to you how it was for him to adjust to the American way of life? Did he have difficulty?
- H. I do not think it was too hard for him because he was always this guy that could get along with anybody. When he got his work with the Sharon Steel down here and even helped to build a mill, he could not speak English very well, but he got along with the people very fine, very good.
- M Did he speak any other languages?
- H No, only Romanian.
- M. Were there many Romanian people in this area at that time?

H. Well, probably, I do not know, probably there were Youngstown was full of Romanians
He went to Lowellville from West Virginia; from West Virginia he came to Lowellville
when Sharon started to build that mill. Then he helped build that mill

M. So maybe he associated with the Romanian community then?

H. I imagine he did because then he used to go to church at the Wilson Avenue church with my
mother and the family.

M. Now, to straighten this out a little bit: your father came to the United States by himself first,
then he went back to Romania again; then he did it another time, too?

H. Another time

M. And then the third time he went to the United States he stayed there permanently

H. Yes, that is right

M. Then he brought his wife and child over, right, your sister, one of your sisters?

H. No, he brought me and my sister

M. But I mean when he came the third time.

H. The third time he brought me and my sister

M. I think you said your sister Mary.

H. Mary

M. Mary, but you stayed in Romania with your sister Nellie, then?

H. Right.

M. You lived with your grandparents

H. Right.

M. Then you served in the Austro-Hungarian army

H. Right.

M. Now, could you tell me why you and your sister decide to come to this country?

- H I do not know how to begin. With being left alone, just the sister and I, we figured, why should we stay at home without parents because we knew our parents were alive. We used to get letters from them, and so on.
- M What did you do in Romania after the war, when you were in the army? Did you have any special position, any job?
- H After I got home from the army, I did work on the farm for about a year. Then I decided to join the treasury department for the states.
- M. That was in Romania?
- H. That was in Romania.
- M So it was a country of its own then?
- H A country of its own, the Romanian country. I served for about nine months, and then my grandmother died. My sister was left alone. So, I figured, why should I stay there with a good job, and I could not see my sister stay at home by herself with nobody to take care of her. So I left this job, I resigned and I came home. After I came home from there, I decided between her and I that we should write to our parents and see what they could do to take us or to bring us to the United States.
- M Now, before I get into your telling about coming to the United States, in which you experienced a three month adventure, could you tell me, did you see any changes that occurred in the way of life in Romania, this new country of Romania, that was really controlled several years before by the Austro-Hungarians? Did you see any changes in the way of life, or did the people still keep living as they did before?
- H I do not have too much experience about that. This is my own opinion about the country when they got in and took over. The people were more happy.
- M Did they celebrate then?
- H They celebrated; there were lots of celebrations all over the country because they figured that was our own government, it was the Romanian government. So the people were all happy at the time, see. That is my own opinion now.
- M Now, the Hungarian families and the Austrian, or even the German families who were living in that area, did they all remain after the war?
- H: They remained, they all remained.

M And did they take up their Romanian way of life?

H: They took up the Romanian way of life, yes

M The culture they took up, did it change at all during this time? Did you see any change in the way that the people dressed in the field or in the way they danced or in songs?

H The things did not change because the Romanian government wanted them to take care of their own nationality They did not force them to that time, you have to do like we do or something like that, where you have to learn like Romanians because you are Hungarian or because you are a German They did not do that Now yes, now

M: Yes, under the communists

H Now there is only one language, but at that time it was a different Romania

M. Now, Mr Hundorfean, in the celebrations, did they have any of those plays that you have mentioned previously, in which they would act out in the school rooms?

H Well, they used to have dances and good times

M But did they have any plays that they would act out about gaining independence from the Austro-Hungarians?

H That is what I am saying They were so happy about being independent from the Hungarians and from the Germans at that time because they were, like I said before, a government of our own. That is why they were so happy about it

M So, in other words, this gaining freedom then started to inspire new songs and new plays about it?

H: Right

M I see. Were most of the songs at that time sung by children in the schools and so forth?

H: They were sung by people, by writers who would write the songs, yes. Then people themselves, you know, made some up.

M But, I mean, they would sing the song only when they would have different events, or would they sing them sometimes?

H: Any time, not only at big events or just Romanian dances.

M Even at home?

H. Even at home They used to sing.

M. What were some of the names of the dances that they used to do?

H They had Romanian dances We used to dance a lot of German dances, like the waltzes, which were called statta. They also had polkas and stuff like that

M Were any of the dances comparable to the Greek type of dances in which you would have men dance with men and women with women by holding hands and kicking?

H Yes, yes We used to call it the brau.

M The brau?

H Yes

M. How would you spell it? Do you have any idea?

H B-R-A-U. There used to be one boy and one girl, one boy and one girl, and they just made one ring. Just like you see the Greeks dancing all the time, but they danced it a little bit different than we did.

M When you came to this country, were they dancing those kinds of dances over here?

H. No I would say, probably once or twice I saw them dancing like that After that, I never saw them

M Were you taught that in school, to dance?

H No, no, no.

M. You learned it at home?

H We learned it at home, learned it from others, learned it from the other boys and the other girls. As soon as you joined the boys and the girls, you learned it fast.

M: A lot of the dances and the songs that you learned were like your own entertainment at home because there was no radio or television.

H. Yes, right.

M: I see. Now, to get your story about coming to the United States, would you tell us about what you and your sister experienced coming to the United States?

H: To begin with, I had a passport made. It cost me around four thousand lei at that time. We were waiting for the group. So we came with the group, you know, but before I got my passport, I had to wait in Bucharest, and that is the capital, nine days.

M: Did your father know you were coming?

H: Yes, I did write him that I was coming.

M: Did he send you any money or anything to help?

H: Well, he did send me enough money to pay my boat from Marseille to come to the United States.

M: Did he also pay for your sister?

H: He paid for my sister, but I had to pay my train fare. So we left Romania on February thirteenth. I did not get here until May sixth.

M: I see. Would you tell what happened to you and your sister in this time?

H: Nothing happened to me, but while we were on the road and we got in the Marseille sailboat, she got sick. I do not know what sickness she had. We really could not understand the doctors because they were French. So I was told by the interpreter that she would have to be quarantined for thirty days. Naturally they were taken down right on the sea, they had the quarantine on the boats, on the boats, not in the city.

M: So you were off the shores of the city?

H: I used to stay there during the night, and then during the day I would go into town because I could go back and forth. I did not want to leave her alone.

M: How old was she at that time?

H: She was sixteen.

M: And how old were you, sir, at that time?

H: I was twenty-one.

M: Twenty-one.

H: Then, finally, after thirty days the doctor examined her. Like I said before, I had to pay so much of a fee to this doctor to make her right.

M: I see. And where did you go from there, then?

H: Then we sailed from Marsielle. I forgot the date, but we came to Providence, Rhode Island.

M: About how long was that?

H: Oh, with the boat it took us fourteen days on the water before we got into the United States that time. It is not like today, you know.

M: Did they have plenty of food for you people?

H: On the boat they had plenty of food.

M: Were there a lot of nationalities on the boat, too?

H: Well, there were a lot of other nationalities. Mostly, I believe, to my estimation, Greeks, more than any other one.

M: Now, did they have interpreters on the boat for the different nationalities?

H: No, no interpreters on the boat.

M: None at all?

H: No. You were on your own.

M: And the living quarters?

H: The living quarters, we even had a cabin like they had, you know, down in the bottom of the boat where you had a single bed. I would say it was not even a mattress.

M: Were the men and women living together or separated?

H: They were separate, but you only had enough bed to sleep in and not even a mattress to sleep on. It was just covered up with some kind of shod.

M: What about food and water? Did they have supply with water?

H: They had drinking water. One thing they had a lot of was wine on this boat. I could not eat anything on the boat for about fourteen days. I lived on bread and wine.

- M Where did you arrive in the United States?
- H: We arrived at Providence, Rhode Island, and naturally there you have to have enough money to pay your train to wherever you are going, like to Lowellville. I was going to Lowellville.
- M: What if you did not have money to pay? What did they do with you? What did the poor people do?
- H For all of the passengers that did not have any money to pay their fare to wherever they were going, they were putting on a sign. From there they took us to Boston in the immigration house.
- M And then did they give you money?
- H They did not give us anything. We had to send to my parents from Boston a telegram to send money for the two of us for the train fare
- M And how long did you stay there before you were able to get your train fare?
- H. We stayed there for five days.
- M Did you have money to buy food and stuff?
- H No, they fed us.
- M Oh, they fed you
- H Oh, yes, they fed us while we were staying there. My father sent the train fare from Boston to Lowellville here, well Youngstown, you might as well say. In fact, they bought the tickets and everything else and put you on a truck or cart to take you to the railroad station They gave you to an attendant or somebody on the train and then they would watch you until you got off of the train.
- M I see. Well, when you arrived in Youngstown, what was your impression? Could you tell us?
- H: Well, I do not know how to say this, but I did not know much about Youngstown I used to look at it and used to see things, you know. My biggest dissatisfaction I had when I looked at homes, I asked a guy before I got off the boat in Boston, "Is this America?" He said, "Yes " I said, "Where are all the beautiful buildings? All of them are stone and brick and all of that." That was my most dissatisfaction with America I pictured something else
- M· You pictured splendid buildings, probably.

H Splendid buildings and something like that I could not get over it That was the same thing when I got to Youngstown.

M When you came to Youngstown, what did Youngstown resemble? I know what it looks like today, but could you tell me a little bit of what you remember about Youngstown and what it used to look like?

H I remember East Federal Street, right off the New York Central Station--it was a beautiful station at the time when we got off there At East Federal Street and West Federal Street was a beautiful street with a lot of stores and a lot of people walking the streets and everybody happy I do not know how to say it, but just a picture of a beautiful city, not like today

M Where did a lot of the Romanian people live in Mahoning County at that time?

H I do not know much about the East side, but I know much about this side of the town, like Poland Avenue and Struthers There were a lot of Romanians at that time

M These Romanian people, when you would talk to them and speak to them, did you speak in Romanian?

H Romanian, because I could not speak any other language.

M How did you learn to speak English?

H I do not know how to say it. I just talked to people and caught words from people. People used to laugh at the way we used to talk then

M: Well, did the Romanian people, when they would talk, speak any English at that time?

H No, you spoke Romanian

M. Oh, I see

H That is why we did not learn so fast, because there were so many Romanians at so many doings that wherever we went to there were nothing but Romanians. Nobody spoke English like today. Even the older people spoke English with the youngsters. Romanian, that was all you could hear.

M The food that the Romanians would eat over here in Mahoning County that you saw, was it the traditional Romanian type of food, or did they start Americanizing themselves with hot dogs and things like that?

H The traditional Romanian food.

M Could you name us some of the food that was traditional?

H Just like they have even today, here they call it pig in the blankets

M What do you call it in Romania?

H Galuste, we call it galuste and sarmale

M Is there anything that you can think of?

H Then tocana de pui

M That is chicken?

H Chicken stew, beef stew, and veal stew, all Romanian cooking, rachenkar

M That is doughnuts?

H Doughnuts is scovarzi; rachenkar is the flat part

M Oh, that you put in oil or grease.

H Crepe suzettes, we call them clatite placinte.

M The dances that the people would do over here, did they resemble some of the dances from Romania themselves?

H Oh, yes, there used to be nothing but Romanian dances like we used to dance in Romania.

M: Someone said that they sang over here, the Romanian people in this country Were they American songs that they sang in Romanian, or were they Romanian songs from Romania?

H They had both.

M They had them both?

H Both Even songs from this country A lot of songs from the old country

M So they brought some of those traditional songs over here

H Traditional songs were here because, in fact, when I came here, I brought the filtrilla.

M Do you remember what one or two would be without singing them, but do you remember at

all anything that would be traditional songs here?

H I do not know I would have to think about them probably all night to think of one

M. Can you tell us, did these Romanian people who were living here start wearing American type of clothing, or were they still wearing some of the traditional Romanian clothing that they brought over with them? Could you tell me what type of clothing the Romanian people in Mahoning County wore? Was it their traditional Romanian clothing, or did they adopt the American type of style?

H When I got here and I met the Romanians, I went to dances and doings, you know There were American clothes only When they had the weddings or big doings, some of the ladies and even men would dress in their own Romanian costumes But otherwise, they wore American clothes

M What about socks? Did they adopt the American socks, or did they still wrap their feet?

H. I do not know if they all did it, but I wore socks all the time.

M So, you did start picking up some of the American ways?

H Oh, yes As soon as I got here, I started to.

M Did you continue your education in this country, or did you get a job upon your arrival?

H Well, after I arrived here, my dad was working in a mill at the time for Sharon Steel. Of course, he did not put me in the mill to work until about three weeks after I got here. I was really despondent, I did not like the country and I did not like the people. In fact, I will tell you the truth; I even hated them because I was not treated right; that was the way I figured it Any how, after I started work with my job at Sharon Steel, I asked him, "Why, pop, how about giving me enough money. Let me go to school. I want to learn something " He said, "Son, you know I have six kids to support. Your sister is seven. I need help."

M. Were these other sisters of yours then born in the United States?

H They were all born in the United States except the one my mother brought over, Mary. Mary was born in Romania.

M. And Nellie.

H. And Nellie and myself, yes.

M: You mentioned before they were born in West Virginia, a lot of them in boxcars. They lived

in the boxcars

- H. I think one or two of them were in the boxcar. Either one or two in the boxcar while he was working the coal mine.
- M. Therefore he wanted you to help in the financing of the family?
- H. Well, I did help him to finance the family for about a year, or maybe a year and a half. Then I left home.
- M: Where did you go, sir?
- H. I went to Canton from Lowellville.
- M: Oh, did you get a job there, too?
- H. I got a job, and I worked in Canton for U.S. Steel for about a year. Then around Christmas time I got hurt I crushed a toe in the mill. So then my father came in He heard about it I would not call home and tell him about it He came in, and they came to Canton. He said, "What are you doing?" I said, "Nothing, I hurt myself " "How about coming home?" I said, "No, I am not coming home " He said, "Come home. I will get you a job back at the Sharon Steel." So finally they persuaded me to come home. I came home, and I started working in Sharon Steel again He said, "Well, I am still in need of help." I said, "Okay, pop, I will help you as much as I can " I did help him after that, for about a year again. Then I left home again. I went to Monaca, Pennsylvania. I worked in the foundry for about three months. There was an explosion in the lab in Monaca I came back to Lowellville I went back to Sharon Steel again, and I got a job again.
- M. When you were in Canton, Mr Hundorfean, could you tell me, was there a lot of Romanian people living there at that time?
- H. Well, in Canton, at that time, I used to live on the northeast side with all the Romanians They had a Romanian hall. There were a lot of Romanians, at that time, in Canton.
- M. Did they live similar to the Romanians in Youngstown, or did they have a little bit of a culture difference?
- H. Some had differences in the culture.
- M. So, when they would come to this country, there would be cultural differences also?
- H. There were differences, but then they got used to it because they mix Then they are just like one culture, I would say, after that. It takes quite a while; it takes some time before they all

can get together. It used to be that way

M. So what could you tell us about your early association with the Romanian church in Mahoning County? Can you tell us anything about it that you can remember where it was and what it looked like when you came here?

H. Well, I tell you the truth I cannot tell you very much about the church when I came here

M Where was it located, sir?

H. All I know is that it was located on Wilson Avenue Of course, my parents used to come to church now and then. My father used to work very hard He used to work Sundays, every day ten or twelve hours a day. He could have not time for church.

M At that time, I understand there was Romanian Orthodox and Romanian Catholic people Did they all attend the Wilson Avenue church, or did they have a church of their own, too?

H Not the Catholics, they had their own church

M They had their own church?

H They had their own church This was only Orthodox.

M In this church over here, do you know if they had any Sunday school or anything like that?

H I do not know really, I do not know if they had any Probably they did, but I do not know I tell you the truth.

M Okay. What about the events of the Romanian people? What kind of events did they have to help further the culture or the way of the Romanian life? Did they have any special types of dances or picnics or anything?

H I remember, years ago, that the people in Youngstown, especially the Romanian people, used to have different parts of Youngstown. A Romanian farmer used to have a farm, and they used to go to the picnics. I mean they used to have picnics out on the farm all summer long They never had big doings in Youngstown like in the hall because all summer long there were nothing but picnics.

M: Would you know, or do you have any idea, if the food that they ate over there was basically Romanian type food, or was it American?

H That is a big question I would say mixed. Like I said before, everybody cooked different

Every Romanian is from a different part of the country They cooked different But mostly Romanian food, I would say

M Could you tell me what you suppose helped carry through the Romanian culture from the time that many of the early Romanian pioneers came here? Would it have been the church, do you suppose, or do you suppose it would have been the families themselves?

H Well, this is my own opinion I would say that the churches had a big thing to do with the people to keep them together like that.

M Do you know if the families and the children of the neighborhood who taught each other the dances and the songs, carried those over here, too?

H They did, it carried through To my estimation it did, they carried through

M So, a lot of these dances and customs were taught by the family?

H. By the family. They originated from the old country, yes.

M I see, and then the church had a little help with it

H. That is right

M: And progressed it.

H Right, progressing

M: Did you see any changes that did occur in this culture throughout the years? Have you noticed any? You mentioned before that many times when the Romanian people would meet, they would speak Romanian. Now is that a common language that, when a lot of Romanian people would meet, they would speak?

H Yes, I would say that when they met even at the doings and whatever they had they spoke mostly Romanian. But today it is different

M: What has changed?

H I think what has changed today is the younger people. The younger people taught the parents or the old people to speak more English than they did years ago. That is the change I think to myself.

M: So you might say then that the young people have introduced an American culture to their older people?

- H I would say yes. If it would not be for the children or for the younger ones to speak more English, the older people would not have learned that much English because they would speak Romanian all the time because they did not know much about it. But I think the younger ones were the ones that did it.
- M Regarding the church today in 1975, do you see that there should be any basic changes that should occur in the church now, or do you suppose it should continue? I understand that the priest, Father John, is making a change himself in which the last Sunday of the month the service is going to be entirely English where it has been partly in Romanian and partly in English for a while now. Do you see any other changes?
- H Well, I would not say that it should be entirely in Romanian. This is my own opinion again. I understand that the younger people do not understand Romanian well.
- M Do you put that as being a fault of the parents for not teaching them, or do you put that as being that the children are not interested in the Romanian heritage?
- H: I would say that they are not interested. Probably the parents were trying the best they can.
- M Do you see marriages, internationality marriages, as being part of this, too?
- H I do not think so.
- M You do not see it as being an important thing?
- H No, I do not think that has anything to do with that.
- M Do you see that there should be any changes at all?
- H Well, as you say about the church, I was going to say that all in English is fine. We have a lot of old people that really do know English because we have some that do not understand the liturgy all in English. We have half and half now. We do not know what is going to happen if it goes all in English and not in Romanian. I would know. Now, for myself, I do not care which way they go, if they go in English or they go in Romanian. To me, it is the same.
- M What do you see as being important today in helping carry through some of this Romanian culture that the people brought over with them from Romania?
- H: Well, I do not know what you mean by organizations because we have Romanian organizations like the union league. Yes, the Romanian Union League of America, the Romanian Societies of America, they are the ones that really can do a lot of things in Romanian culture to help the young people and the older people.

M What have they done to help the Romanian culture? Do you know?

H Well, according only to the newspapers of America, they have the younger one learn to speak Romanian They have it in English and they have it in Romanian I think that is pretty good, it is pretty nice.

M Now for the Romanians to know how to dance, is there any organization or is it up to the Church to teach some of these youngsters how to dance? Who is it up to?

H It is not the Church.

M Who teaches that?

H It is mostly the society.

M The society.

H The society Like we have the Unirea si Plugaru You know, the societies. Then it only used to be that they used to bring dances in from different parts of the country.

M From different parts of Romania?

H From the parts of Romania When they got into the United States, they learned their dances from the different parts where they came from, and the people learned those dances just from them bringing them over

M So it is these different societies, then, that have kept and are still keeping going the culture of dances and of music?

H Right, right.

M Now, to your knowledge, are there any more of those type of plays that you mentioned previously, that were put on in Romania during the 1920's? Are there any more of these plays being put on now?

H Yes.

M And who sponsors these types of plays?

H Like I said before, a lot of things are going on with, for instance, the ladies auxiliary that goes on from the union league. They will have these beautiful dances and barbuncul and so on. That is all put up by the societies and by the auxiliaries.

M All of these that they do are old traditional ones that they have brought over?

H Well, I would not say they were all old traditions There were new traditions

M Some of them are new?

H Mostly new traditions but some of them were old traditions. Mostly, I would say, it was new traditions They were originated in the United States by the Romanian people

M Is there anything that you could tell us about the church on Wick Avenue? Do you have anything that you would want to share with us about it, wither when it was developed or something about it now in 1975? Is there anything that you would want to tell us about it?

H: Well, really, like I have said before, I am ashamed to admit it, I cannot tell you much about Wilson Avenue Church.

M: Well, this is on Wick Avenue, sir.

H Oh, Wick Avenue

M On Wick Avenue. In front there are candles and every Sunday I see you walking and lighting the candles to put over there, those different colors. Could you tell us what is the importance of those candles? Do you have any knowledge of it?

H: The importance of those candles is that people are buying for the people they love for the health of the people or for the ones deceased They buy them. If they burn those candles, they burn for seven days. In memory of the deceased or for the health of the person that you love

M Now, in regards to this church on Wick Avenue, when it was developed, do you know if there was any air conditioning in that church?

H. No, there was no air conditioning.

M And is there any now?

H: Yes.

M: Also, have you seen any other changes? I know there is a microphone now in the church to help the priest's voice to be taken throughout the church Do you have any knowledge if that microphone was recent or was it part of the original development of the church?

H: No, it was not the original. That was only put in, well, let's see; Father Lazar was there five

years or six.

M: So probably during the 1960's then

H I would say no later than 1960, yes Before we did not have any air conditioning or microphones or anything like that

M· I see What about Sunday school? Do you know if Sunday school was part of the building of this church on Wick Avenue or had it been more or less a recent infiltration of the church?

H: When they built that church, they rebuilt it to be a Sunday school downstairs That was the agreement, and they spent a lot of money for that Sunday school just to have a Sunday school downstairs for the kids

M. And about the priest himself. I know he lives upstairs at this present church on Wick Avenue Do you recall if the priest lived on the same premises on Wilson Avenue, or did he live some place else?

H· No, he had a home across the street from the church on Wilson Avenue. He did not live on the same premises like on Wick Avenue now Wick Avenue had the apartments upstairs where on Wilson Avenue did not have anything, but he had the parish house which was across the street on Wilson Avenue

M Do you know if anything that belonged to the church on Wilson Avenue was brought to his church on Wick Avenue, or did they just put in entirely new things?

H: Now, I have no knowledge of that, but I imagine that the icons in front of the alter must have been in the Wilson Avenue church

M· So they probably brought it over to preserve that culture

H: They brought it over, but the wood, the altar, that wood was in that building, the wood that was all carved

M That was the Arms' Building.

H That was the Arms' Building, yes. That is very expensive. That is all cherry wood in there, very expensive. A lot of that was thrown out, and that was a shame

M· Now, the church on Wilson Avenue, I understand, there were not any chairs, while the church at Wick Avenue has seats. Do you see any other differences that might have been from Wilson Avenue church and Wick Avenue?

H Well, Wilson Avenue church I do not remember much of it, but we used to stand up in church during the whole service.

M The whole service?

H The whole service Only the old people used to have a single bench that they used to sit on right around the walls But the rest of the people stood up

M. Do you see that the services at that time were basically the same as the services now, other than for language, or have the services themselves changed?

H No, they were the same The only thing is that they pronounce English and Romanian. At that time it was only Romanian

M Talking to you previously, I understand that you and your wife went to Romania

H No, just myself

M: Oh, just yourself?

H Yes.

M When you went to Romania, did you go back to the same village that you came from?

H I went back to the same village.

M Did you find the same house that you had lived in?

H: Our house is not standing anymore. They took it off the land. There is an empty lot

M Could you tell us what were some of the differences that you saw in Romania? When did you go to Romania with your sister by the way?

H Well, we went from here to Sighisoara.

M I mean what year? Do you remember?

H: In 1973.

M 1973, well, what were some of the changes that you saw take place, other than the government?

H There were a lot of changes. All I can tell you is that when I left in 1921, we did not have

any electric in the village and we did not have any gas in the village. We did not have any sidewalks in the village, there was nothing but mud streets. People did not cook with gas, today they do. They have lights on the streets, especially on the main street They have sidewalks

M Did they have radio and television?

H: They have radios, they have televisions That is a change that we did not have at that time when I was there

M Did the people still live in the village and travel to the land to farm?

H No, the people live in the village, but the land belongs to the government

M But they still go to work on the land?

H They work on the land, what they call collective farms. But mostly the young people are not in the village; they do not work on the farms anymore.

M What do they do?

H When they graduate from college, they leave the village and go to the cities. They do not stay in the village at all. They get jobs in the big city.

M Is it mostly an industry job?

H: Industries, all industries With the government there now, it is different in the big cities Like in any big city in Romania, there is nothing but apartments; thin, tall, many stories high, and they are all full of people.

M Who owns it, the government?

H: The government. The streets, the land, anything you walk on, you ride on the buses, everything is the government.

M What about some of the traditional things that you brought to the United States? Do they still keep some of the customs; the way that they dress or anything, or did they change that, too?

H. They changed that too, that has changed They dress like young reganunts.

M What about the food? Do they keep their traditional food?

H The food is like they used to, like tradition

M What about their music and dance and so forth? What kind of music did they have on the radio? Was it traditional Romanian?

H They had beautiful music on television. They show a lot of Romanian dances like the invarita, and songs and a different kind of entertainment

M I mean on the radio, do they play a lot of Romanian songs on do they play Russian?

H They play Romanian, and they play German They play no Russian, mostly American

M American?

H Yes

M Did they sing it in American?

H: They sing it in American, and the music is in American and everything else. With the television you see nothing but American movies.

M Do a lot of the people understand English?

H Well, what they did they speak English, but on the screen they put it in Romanian

M. Dubbed

H I understand in English, but they did not know English So it comes on the screen in Romanian.

M What do people in Romania think about the Americans now, in 1973?

H: They love them.

M Do they?

H They love them.

M: Would any of them like to come to this country?

H They would come by the thousands, but they could not leave the country, they are not allowed.

- M I know Are they fearful of voicing that opinion, or do they do it?
- H Yes they are.
- M. They are fearful of voicing it. What else did you notice that changed?
- H. Well, all the changes that I noticed that you can walk the streets in any city or in the village without anybody to stick a knife in you or to pull a gun on you or to hold you up or to steal something from you. That is out
- M Why do you suppose it is that way?
- H I would not have any idea, but I think the government is very strict against stealing, hold-ups, and killing
- M So, in other words, Mr Hundorfean, it might be that they are fearful of the government so they are fearful of doing something that might get them in trouble with the government
- H. Right, right. It is this, they know what to do, and they know what not to do Like I spent a night in Bucharest in the hotel and it was at the end of July. The people walk on the streets without any fear, they are happy; they are singing, they are laughing; they are just like they are in a theater some place. That was how happy they were. Nobody to be feared that he is going to pick your pocket or he is going to steal anything from you or, you go to a hotel and leave your money on the desk and you walk and go out and come back it is still there.
- M. Did they have luxuries, such as refrigerators, in Romania?
- H Not yet. Some people had them, but not all of them.
- M. What did they do to preserve the food at that time?
- H Well, they do not have food to preserve because with things like meat, they only cut so much as they use.
- M. I see, so they only butcher what they eat
- H. They only butcher so much They butcher a pig and mostly the meat is going to be smoked Then they have water wells in the yards. They have a cool storage room that is built in the ground like a cool cellar. That is the only cooling system they have.
- M: Did they put vegetables in there, too?
- H. Oh, yes.

M. When you came to this country, did the Romanian people carry on this custom of smoking pigs and like that?

H Oh, yes, even today. But, of course, when the government got in, this communist government, the people were not allowed to butcher; they were not allowed to even cut a chicken, not even anything like that. But now they do

M. Oh, they are allowed to?

H They are allowed to have a pig or two for their own. You could have your chickens and your ducks and geese, the chickens, as many as you want

M Do they have refrigerators there now, or do they have iceboxes?

H They have in a series in the stores they can buy on a small one.

M. Oh, so about four feet high

H. About four feet high. Then they have washers, dryers. But the people in the village naturally cannot buy that.

M: The villagers do not even have it now.

H They do not have the money to buy it. They have the electricity, and some of them have washers. These people that I stayed with had a washer, an electric washer. They had a big television, two radios and everything like that.

M What about automobiles? Do you see a lot of automobiles?

H Not in the villages. In the village I only saw two while I was there

M: Were the roads paved?

H: The roads are beautiful roads

M: Are they?

H The country roads are beautiful; they are good roads because transportation is heavy. The buses and the trains that are loaded is out of this world. I do not care where you are going, you are going over a distance of eight kilometers. From our village to the big city is only eight kilometers. That is six and a half miles. The buses run about ever twenty minutes to a half an hour. They are always loaded going and coming back, they are always loaded. We used to walk it when I was there.

M Why are they always loaded then?

H: People like going back and forth, they go to the city and come back, especially going to work during working hours.

M Do the people have to report to a special place when they want to leave the city and go some place else, or do they do that on their own?

H No, no, but they carry a little book just like a passport with their picture on it

M: This is right now in Romania

H. Right now They do not know where somebody is going to stop them and ask them for it An identification book is what they call it.

M: Did they have to carry such a thing under the Austro-Hungarian government?

H No During the war, yes.

M Oh, during the war.

H. Usually during the war

M· But before the war they did not?

H· No, you could go any place. Today they have to have permission to leave your city or to leave your village. Before you could go any place, you have to have permission But now with the people I see in Romania today, the transportation is heavy.

M Did they have hospitals back in 1921 in Romania?

H Oh, yes, sure they did, not in the village but in the cities.

M What would they use to take somebody, say, now we have an ambulance, would they have a horse and buggy to take them?

H Horse and buggy, that is all. Today it is the buses. Just like now from the village to the buses it is a five minute walk where I stayed. Five minutes walk, that is all, to the bus. So naturally if somebody gets sick, put them in a cart with the horse and buggy and five minutes up to the bus Then they could take them to the doctors.

M Did you see any of the old village type of homes from when you were in Romania in 1921? Or were they all torn down?

H: All torn down, nothing more

M: So, the Russians, when they came in, did away with a lot of the old culture of the Romanian architecture?

H: Well, when the Russians got in, according to the story that I heard when these people were telling me, they really were hard on the Romanian people

M: Why do you suppose?

H: I do not know why they were so hard on them because they were non-cultured people, especially the soldiers. They called them nothing but pigs. They raped; they stole

M: This is the Russian soldiers?

H: Russian soldiers, you know, when they got in Romania. They took everything they had, clothes, cows, pigs, everything they had they took

M: Did any of the Romanian people say when you talked to them that they had hope that the Americans had gone in there instead of the Russians?

H: Well, they hoped, they had a big hope that probably the United States would go in and help, you know. They were kind of sorry about the United States at that time. They got away from that. But the Russians were very hard on the Romanian people. When the Russians left Romania, they left our people with nothing, nothing, and they were very hard on them, especially on the Germans and Catholics, they were very hard, raped the women.

M: The Catholics, too?

H: Oh, they were hard on the Catholics

M: I wonder why?

H: Russia was all commies. At one time, it was nothing but Orthodox

M: I see, so it was revenge.

H: It was revenge. Romania today, you cannot say it is Catholic or anything else, it is nothing but Orthodox. That is all it is; the whole country

M: Do the Romanians in Romania all speak Romanian?

H: Yes.

M But are there different dialects in Romania? Did you notice that when you went there?

H Yes, there are

M: What about when you first left in 1921? Were there different dialects at that time, too?

H: Yes. Well, the different dialects were the different parts of Romania For instance, Transylvania, Moldova, and Basarabia, they were just like say, Ohio State, in Transylvania. They belonged to Romania. There were different dialects A lot of the time you can understand if you are Romanian but you cannot understand what he is talking about, and he is talking in Romanian.

M When you left in 1921, did the village have a newspaper?

H: No.

M Did they have a newspaper when you went back? Do you know?

H. No. You go to the city; you buy it in the city. But you get it through the mail, though. We get it through the mail This nephew of mine, he had all kinds of books, papers, magazines Everything that you wanted to read, he had it

M. Did you receive anything through the mail before 1921 at all, or did you have to go to the city to get it?

H No, you had to go to the city to get it

M: So your knowledge of the outside world then was quite limited?

H Quite limited, right. Well, there is a big difference today in Romania and years back, very much different

M. Are there any other differences that you would want to mention?

H. I do not know how to say this, but the government owns everything They are allowed to have a cow for milk; they are allowed to have pigs and chickens and on down the line. The old people are retired at the age of sixty. You automatically retire and get pension For women it is fifty-eight.

M. Fifty-eight?

H Fifty-eight. You get your doctors. The hospitals are free. Medicine is free unless you go to the drugstore and you want to buy something for a headache or something like that, that

you know what you are buying. That is fine; you pay for it. But if you are in the hospital or you have a doctor, you do not pay for it. The government pays for that. So I do not know what to say if it is better or if it is not better than it was before. I think people are better off in their own age today than they were when I was there. Well, what I mean is that you had your own land. That would belong to you, but you work all your life, I would say, until you could not work any more. You still only had what you could accumulate. Now they work eight hours; they are done. When they get to be sixty years old, they are put on pension. If you want to work for the government, that is fine; if you do not want to work, you do not have to.

M: Can they work after sixty at all?

H: They can help.

M: Help, but they do not get paid for it.

H: They do not get paid for it. They can help. They are not required to help only if they can because they proclaim them to be old people.

M: Now I had asked you about the village. You mentioned that they did not have any fire department. Did the village, when you went back, have any then?

H: No. If something happens in the village, they still would have to use the buckets. There is no running water.

M: No running water?

H: No running water.

M: Well water then?

H: All well water. In fact, I did not drink water from the well in thirty days while I was there.

M: Why?

H: Oh, it will kill you.

M: Was it the same water that you had drunk before in 1921?

H: Yes, but you are used to this water, and you go there; their water is not purified; they just pull it out of the well and you drink it.

M: Did you have a hard time adjusting to water in the United States when you came in 1921?

H I do not remember. If you go and drink that water, you get diarrhea so bad that it could kill you. He used to get his water in a bottle, not distilled water.

M Mineral water?

H Mineral water. We drank that all the time. Otherwise you cannot stand it because you are so sick.

M Were there any companies for soft drinks, like Coca-cola?

H Anything you want to drink; Coca-cola, Pepsi-cola, orange drink. Anything you want to drink is there.

M They have ice cream and stuff?

H They have ice cream, they have beer; they have pop, they have wine. The wine is like water in Romania.

M: Do they make it themselves?

H Yes.

M: Or do they import it?

H: No, they sell it. Romania is the richest country in Europe with wine. You see acres and acres on the hill, especially.

M Of vineyards.

H Of vineyard; that is all that they have in vineyards. Those all belong to the government.

M: Do they grow a lot of corn too? Did you notice?

H: Corn, beautiful.

M: What did you grow on your farm over there when you were growing up?

H: Well, we grew corn, wheat, oats, potatoes, beans, pumpkins.

M: Did you sell it, or did you consume it yourself?

H: We consumed it. We used to plant as much as we could use. But people did raise enough to take to the city and sell some.

M But it was not like the United States, as now, where you sell what you grow to other places, and keep very little of it.

H No, not really. People used to plant enough for them. Like I said before, maybe they could plant more, and they could go to the city and sell part of it. But they do not do that anymore now

M Did you ever take any of your cattle and sell it?

H Oh, yes We used to have a place that you could take your cattle, your cows, or your animals to sell.

M Were there any lakes around where you were?

H: There was a big lake that was about four kilometers away from our city.

M. When you were in Romania, before you came to the United States, was the water clear in them?

H: Well, the water was clear, yes, but not to drink.

M. When you went back, did they have any changes? Was the water still clear, or was it like what happened to the United States, polluted?

H Do you mean in the lakes?

M Yes, sir.

H. In the lakes, I did see where the water looked clear to me because I crossed the Olt River a couple of times with the train But still, no, I do not think I would drink it

M. Did you see people swimming in it?

H: Yes.

M Did they have beaches?

H. They had beaches.

M. Did they have beaches before?

H: They had beautiful beaches. I do not remember before, but they have beautiful beaches now. I will tell you that they are just out of this world.

M: What do the people have? Do they still have railroads to tie together the cities, or do they depend upon buses?

H: Oh, with railroads there is terrific transportation. The trains are loaded all the time.

M: Do they have super highways like the United States?

H: They have super highways. They do not have four lane highways, they have only two lane highways, but they are good, very good.

M: Do you ever see any police cars to patrol?

H: I did see patrol cars on the roads, but they do not bother you. We had a car, and we rode on the road for four days and four nights, and nobody bothered us. We drove from different parts.

M: Are the automobiles made in Romania? Do you know?

H: Mostly they are made in Romania. Some of them are made in Italy and in Germany.

M: I see. Did they have Volkswagens and things like that?

H: They had Volkswagens.

M: Did you see any American cars?

H: They got the Fiat; they got this French Fiat.

M: Did you see any American automobiles?

H: I saw an American. I saw a Chevrolet and a Seville, yes. It must have been a tourist.

M: What about the big city? Was there an airport?

H: Yes, they had airports, but not like today. Today they have more airports in the different parts of the country. Not like before. Before they only had different, special airports. Like in Bucharest, they had one at the capital and probably in Transylvania there was another one. Now it is the different parts of the different cities.

M: Now, to start concluding a little bit. Is there anything that you would want to tell us about your early childhood that you maybe forgot before, either in Romania or when you came with your sister to the United States? Is there anything that you remembered after you were done talking about it that you would want to bring up now, or are you satisfied with what you

have mentioned?

H: I do not know what else I could think of. Really, I do not know what else to tell you

M: Okay. Is there anything that you would like to mention in regards to the different culture changes that occurred in Mahoning County that you have seen, or that you have thought of anything extra?

H: I am not sure I am informed with the culture. Really, I cannot tell you much about it. But what I did see up until now, I think that they could improve, or they could stay the way they are because they are beautiful

M: How would you improve it if you could?

H: I would say mostly before where more in the Romanian language I would simply improve that it should be like in English So the younger people could understand it more

M: Do you think that they should still dance in Romanian-type dances?

H: I think so, I think so.

M: And do you think that it should be taught to them?

H: I think so.

M: Who do you think should teach it to them?

H: Well, we have teachers--I do not know who they are now--but they are from different parts of the United States, cities like Detroit or Cleveland. Maybe Youngstown, but I would not know. Maybe in those parts.

M: Thank you for the interview.

H: You are welcome, sir

End of Interview