

## CENEI

**Local Council Office:** Cenei no. 133, telephone: 0256/366101, fax: 0256/366416;

**Coordinates:**

45°42'55" N lat.;

20°54'02" E long.;

**Historical landmarks:**

-1250 - the first record of Cenei, under the name of **Chunej**;

-1332 - 1337 - the papal tithes mentioned the **property of Cheney**;

-1696 - a battle between the Ottoman and the Habsburg armies took place near Cenei;

-1720 - the inhabitants were Romanians and Serbs, who settled here almost at the same time;

-1776 - the school of Cenei was built;

-1801-1820 - the Croatian population settled in the area with the help of the **Vuchetici** family, thus the village of **Ceneiul Croat** was founded;

-the Serbian and Romanian locality of Cenei became **Ceneiul sârbesc**;

-1848 - German families settled in the area;

-31 May 1877 - the painter **Stefan Jäger** was born in Cenei (d. 16 March 1962);

-1920 - the separate Serbian and Croatian city halls were united and the locality was called Cenei;

-1924 - Cenei, being under the ruling of the Kingdom of Serbs, Croats and Slovenes after World War I, became a part of the Great Romania;

-10 May 1944 - **Tiberiu Ciurciu** was born in Bobda; member of the national motoring team (1984-1988), national vicechampion between 1985 and 1987;

-5 February 1945 - **Gheorghe Jurma** was born in Bobda; prose writer, critic; -15 September 1947 - the writer **Ioan Ardeleanu** was born in Bobda;

-7 June 1955 - **Aida Voștinaru** was born in Cenei; a journalist for Radio Timișoara;

-21 September 1957 - **Octavia Nedelcu** was born in Cenei; Ph.D., philologist;

-2002 - the commune of Cenei had 2,754 inhabitants;

-2007-2008 - "**The Cenei Chronicle**" was



published (editors **V. Szabo, R. Popov**);

- 2010 - a new children's playground was built from local funds;

**Total population on 1 January 2010:**

2,901 persons, of which:

- male = 1,445 persons

- female = 1,456 persons

**Number of households on 1 January 2010:**

1,107

**Member villages:** Cenei and Bobda (1266, Popht);

**Educational institutions:-** Elementary Schools (I-VIII): Cenei; Primary Schools (I-IV): Bobda; Kindergartens with normal hours: Cenei and Bobda;

**Health facilities:** Medical practices: Cenei (three) and Bobda; Drugstores: Cenei (two); Sanitary-veterinary practices: Cenei;

**Cultural institutions:** Community centres: Cenei and Bobda; Library: Cenei (founded in 1962);

**Fitness and sports facilities:** Football pitches: Cenei and Bobda;

**Churches:** Romanian Orthodox Churches: Cenei (1997) and Bobda (1864); Serbian Orthodox Church: Cenei (sec. XVIII); Roman-Catholic Churches: Cenei (1896) and Bobda; Pentecostal Churches: Cenei and Bobda; Baptist Churches: Cenei (2006) and Bobda;

**Annual Church Festivals:** The Patron Saint of the Serbian Orthodox Church: Cenei (26 July); the Patron Saints of the Romanian Orthodox Churches in: Bobda (on Pentecost) and Cenei (15 August - the Assumption of Mary); Kirchweih, Cenei (the first Sunday of September);

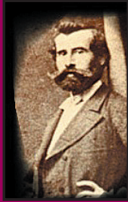
**Citizens of Honour:** Marianne Christina Paola Herbold, Hans Robert Herbold, Agnes Unipan, Spasoie Grahovatl.

## THE CITY HALL AND THE LOCAL COUNCIL OF CENEI

<b>Ilaș Gabriel</b>	<b>Mayor</b>	Ozłanti Rozalia, LC member	DUHR
<b>Ciurdar Ioan Ciprian</b>	<b>Vice Mayor</b>	Papp Mihai, LC member	DLP
Ardelean Mircea-Florin, LC member	SDP	Pop Mircea-Vasile, LC member	NLP
Baia Adrian-Claudiu, LC member	NLP	Străuț Romulus-Marinel, LC member	NLP
Magiar Eugen, LC member	DLP	Ștefanov Alexandra, LC member	DLP
Milovan Milan, LC member	USR	Vălcăneanț Mihai-Gheorghe, LC member	DLP

## CENEI

## ȘTEFAN JÄGER



He was born in Cenei on 31 May 1877. He was named the “The Swabian painter”, Jäger was well-known for his paintings which described the history, the life, the traditions of the German people from Banat. Ștefan Jäger (see image 3) was the son of the barber Franz Jäger (see image 1) and of Magdalena Schuller (see image 2) from Cenei. At the age of 12, in 1889, he began attending the “Franz Wiesznerns” private school for boys from Timișoara. He attended high school in Szeged between 1893 and 1895, where he discovered the passion for painting. At the age of 18, he attended an art school from Budapest and he was influenced by the famous painters of the time, like Ede Balló or Bertalan Székely. After his father’s death (1910), Ștefan Jäger found a job as a tutor at a rich family in Budapest. His first paintings were commissioned by the “Almásy” private gallery from Budapest. He received various commissions for icons and altars in the cities of Arad, Jazowa etc. At the beginning of the XX<sup>th</sup> century, Jäger was already a well-known painter. In 1906, he painted his first great work, “The Swabian Colonisation” (“Die Einwanderung der Schwaben”), commissioned by



The famous painting of Ștefan Jäger: “The Swabian Colonisation in Banat” (“Die Einwanderung der Schwaben ins Banat” -

the village of Cărpiniș from Banat (then called Gertjanosch). The Swabians from the area collected the money and paid for the work. For this painting, Jäger took a trip to Germany, where he visited numerous localities, among which Ulm, Stuttgart and Nürnberg, in order to learn about the ancient Swabian customs and folk suits. After finishing his studies, Jäger travelled to Germany, Austria and Italy. In 1910, he settled in Jimbolia (Hatzfeld), an important locality for the Swabians of Banat. He would spend the rest of his life here. Between 1914 and 1918 he fought on the Dalmatian front. After the war, he returned to Jimbolia. He became famous in the entire region of Banat, being called the “Swabian painter”.

Ștefan Jäger departed this life on 16 March 1962. He is buried in Jimbolia, near his mother, Magdalena, who died in 1927. He was never married and he did not have heirs. There is a museum dedicated to the painter in Jimbolia. His works reflect the infinite richness of the lives of people from Banat: holidays, traditions, houses and gardens, labour scenes. He painted the celebration of Kirchwei, in all its details, and his landscapes show “a profound knowledge of nature and the sequence of the four seasons”, according to the critics.

## IOAN ARDELEANU

The poet and essayist **Ioan Ardeleanu** was born in Bobda on 15 September 1947. He attended the high school in Timișoara, then the Faculty of Philology of the University of the West (1972). He was a teacher in Lugoj between 1972 and 1990, a manager between 1990 and 2004; editor-in-chief at the “Banatul” magazine (2004-2007). He contributed to the “The Horizon”, “The Poem”, “Ulysses”, “The Romanian Language and Literature”, “The Student Forum”, “Reflex”, “Romanian Words”, “The Literary Cafe” magazines etc. He published the volumes: “The Knowledge of the shadow, poems”, 2002; “Censorship, poems”, 2002; “The words of the scribe”, poems, 2002; “The Old Testament from Orăștie”, “Cultural Horizon and Linguistic Reality”, 2003; “The Day’s Serenity”, poems, 2003; “The Outburst”, poems, 2005; “Akademos’ Garden”, 2006; “Purple”, poems, 2007; “The words of the scribe and other poems”, Anthology, preface and critical references by Lucian Alexiu, 2007.

He is mentioned in the “Bibliography Dictionary”, by Paul Eugen Banciu, Aquilina Birăescu, 2007.



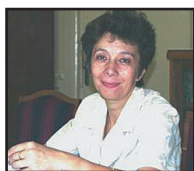
## CENEI

## SHOT IN DECEMBER 1989

Luca Ștefan was born in Cenei on 24 August 1959. On 17 December 1989, he was shot in his right arm and thorax. According to **Luca Ștefan**: "On Sunday afternoon, 17 December 1989, I was walking on Girocului Boulevard together with my wife (Luca Georgeta). There were a lot of people going up and down the street. At the junction between the Girocului boulevard and the Ștefan Plăvăț (present-day Liviu Rebreanu) boulevard, there were 6 or 7 trams trapped in traffic. A tractor with flat tyres and logs in the trailer was blocking the street coming from the County Hospital. There were four abandoned tanks opposite the post office on Girocului Boulevard, with crashed diesel cans. There was a lot of diesel on the ground (...).

We arrived near Ștefan Stâncă Street when they began shooting at people from the tanks, I believe. We could hear the bullets hitting the poles and the blocks of flats. On

Ștefan Plăvăț Boulevard, from a Carpați car of the army, soldiers started to jump and assumed the shooting position on their bellies, facing the tanks. We were trapped between two groups of soldiers: the ones from the cars, near the florist's and between the traffic lights, and the ones from the tanks area. People were running for shelter. My wife kept on walking. Suddenly, I saw her crouching, covering her eyes and saying: "Fane, I can't see!". When I wanted to help her, I felt a strong heat on my body and my leg and I saw that I was covered in blood. I fell. When I tried to get up, I felt a strong pain and I lost consciousness. After she recovered (some splinters ricocheted and struck her in the eyes), my wife asked some people for help seeing that I was lying on the ground, but, at that moment, nobody had the courage to leave the building. After a few minutes, a woman helped my wife carry me inside the building, where they helped me."



## FROM BOBDA TO THE CAPITAL

**Ph.D. Octavia Nedelcu** was born in Cenei on 21 September 1957. She attended the Theoretical High School from Jimbolia, the Faculty of Foreign Languages, The University of Bucharest (the specialty Serbian-Croatian-French). She earned a Ph.D. in Southern Slavic Philology and Balkan Linguistics. She was an editor at the Kriterion Publishing House from Bucharest, a university professor at the Faculty of Foreign languages, the Department of Slavic Languages, the specialty Serbian and Croatian Philology, Member of the Slavists' Association from Romania. She published numerous studies, she was the author of school curricula, translated several books from the Serbian literature into Romanian. She is the author of the volumes: "**Tradition and Innovation in the works of Miloš Crnjanski**" (PhD thesis), literary monograph; "**Dušan Vasiljev. Izabrane pesme**" (preface, editing, selection); "**Mihai Eminescu. Selected Works**", (bilingual edition); editing, selection, "**The History of Old Serbian Literature**"; "**Romanian-Serbian Conversation Guide**" etc.

## THE SPRING FROM THE ALTAR

Around the middle of the XV<sup>th</sup> century, in the area of the Cenei settlement, there was a large forest and a healing spring in the middle of the forest. Some monks built a small church, named **Monastery (Mănăstire)**, to honour the miracles performed by the spring's waters. They built the church and its altar around the spring. During the inter-war period (the XX<sup>th</sup> century), people were coming from far away lands to heal by washing their ill parts of the body with the water and by praying day and night. People say that the proof of the spring's power are the crutches of the healed crippled preserved in the attic of the small Mănăstire church. The establishment, of an unusual length, is located in the cemetery of Cenei. It is covered with shingle, while its tower serves only as the support for the bell.

