

LIVEZILE

Local Council Office: Livezile no. 191, telephone 0256/415933, fax 0256/405933;

Coordinates:

45°23'22" N lat.;

21°03'19" E long.;

Historical landmarks:

-1332-1337 - the village is first mentioned in documents under the names **Tewvid, Taluod and Tolnnyd**;

-1462 - according to the history of Kikinda town from Vojvodina, the village is owned by Hagymás of Berecks (**Hăghimaș from Beregsău**);

-1717 - Tolvădia has 30 houses and was under the administration of Ciacova district;

-1723 - Mercy's map records Livezile as an uninhabited village;

-1812-1814 - the Serbs from Dolaț left for Vojvodina for good, in the village of Ferdinandsdorf (Novi Kozjak), being replaced by German colonists from the villages of Seceani, Gottlob, Iecea, Săcălaz;

-1895 - a powerful flood caused huge losses to the households from the village of Dolaț;

-1909 - the German historian and archeologist **F. Millecker** conducts an archeological excavation on Tolvădia village border and finds several objects dating from the bronze era;

- between 1918-1922 Tolvădia was under the administration of Modoș sub-district ("plasă"), between 1922-1958 under Ciacova sub-district ("plasă"), then under Deta district ("raion"), until 1968;

-22 August 1925 - the writer **Ludwig Schwartz** is born in Dolaț (d. 3.07.1981);

- during the interwar period, Dolaț was named **Dolzești**;

- between 1950 - 1966, Tolvădia was seat of the commune, part of the Banat region (Ciacova and then Deta districts);

- the new administrative and territorial division system gives Tolvădia a new name: **Livezile**, and places it under the administration of Banloc commune (since 1972),



together with Dolaț village;

- Livezile has been re-established in compliance with Law no. 461/2006, by separation from Banloc commune;

Total population on 1 January 2010:

1,594 persons, of which:

- male = 789 persons

- female = 805 persons

Total number of households on 1 January 2010: 600

Member villages: Livezile and Dolaț (1332-Doch, Dolch);

Educational institutions:

- Primary and Elementary School (i-VIII): Livezile; Primary schools: Dolaț and Livezile; Primary schools (I-IV): Fădimac; Kindergartens with normal hours: Dolaț and Livezile;

Health facilities:

- Medical clinic: Livezile; Medical practice: Livezile; Veterinary clinic: Livezile;

Cultural institutions:

- Community centers: Dolaț and Livezile;

Churches:

- Romanian orthodox church: Livezile (1811); Serbian orthodox church: Livezile (1878), Dolaț; Roman-Catholic churches: Dolaț (1839) and Livezile (1886); Pentecostal church: Dolaț;

Annual Church Festival:

- Romanian annual church festival: Livezile (8 November - Saints Michael and Gabriel) and Dolaț (26 October - Saint Demetrius); Serbian village celebration: Livezile (Ascension of Jesus);

CITY HALL AND LOCAL COUNCIL OF LIVEZILE

Varga Ștefan	Mayor	Macoveiciuc Nicolae, LC Member	NLP
Petrovici Emil	Vice Mayor	Marchiș Ioan, LC Member	SDP
Bălan Gheorghe, LC Member	SDP	Murărescu Ioan, LC Member	GRP
Călinoiu Pavel, LC Member	CP	Țapu Vasile, LC Member	NLP
Ioan Dan Marian, LC Member	GRP	Țăran Viorel, LC Member	CDNPP
Jivoiu Tiberiu, LC Member	DLP	Zanocă Viorica, LC Member	CDNPP

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THE FOUNDER OF FERDINANDSDORF

The Serbian people from Dolaț had a very turbulent history throughout the ages. During the XIVth-XVth century, the present-day Dolaț was inhabited by catholics, most of them Hungarians. But, during the Habsburg domination over Banat, Dolaț was inhabited by Serbs. As a matter of fact, it is said the village name, Dolaț, is a Serbian word, derived from **Dolch**, meaning low ground, basin in the Serbian language.

Nevertheless, in 1811 the Serbs from Dolaț became founders and put up a settlement in Southern Banat: Vojvodina. The Serbs from Dolaț, led by the priest **Vuk Lalici**, left their village and headed towards Alibunar, where, supported by the Habsburg authorities, built 100 houses on a land area next to the sand dunes, since 1815. The settlement was named Ferdinandendorf, to honour the emperor Ferdinand. Among the families which founded **Ferdinandendorf** in 1818

were **Kovacev, Lalici, Pisarov, Dragoj, Dumitrov, Voinov, Zarkov, Prvaciki, Glavaș, Nedeljkov, Pandurov** families from Dolaț, and also **Rașcov** family from Rudna, **Perinaț** family from Ivanda, **Todorov** family from Denta, **Bokșanov** family from Bocșa a.o.

After the bourgeois revolution from 1848-1849, the name of the village got a Hungarian flavour: it became **Ferdinándfalva**. Between 1918 and 1947 the village name was **Ferdinco**, and afterwards it became **Koziac**, after the mountain with the same name from Macedonia. In 1951, the old Ferdinandendorf received its current name, **Novi Koziac**.

Vuk Lalici, the priest who led the Serbs from Dolaț to Alibunar, made an interesting allegation, namely that they settled in Dolaț during the Ottoman occupation, after leaving Dalmatia, but no other historical sources confirmed his assumptions, so far...



Old women from Ferdin - Alibunar (June 2006), chatting

ACROSS THE BORDER,
LED BY THE PRIEST

It happened on Kirchweih, 30 years ago, in Dolaț, a border town, a German village at those times. It was the dedication day of the church: the Birth of Mary, 8 September 1978. It was a day to remember for the locals, as well as for the neighbouring villages: Banloc, Tolvădia or Soca. The news stroke with the speed of light: the Roman-Catholic priest from Dolaț, together with 30 believers - in the very middle of the feast - headed towards the Serbian border and crossed over without being noticed by the border patrol. Over the years, people's imagination proved to be a

fertile ground for the story. So, the newspapers issued after the revolution were relating about the night of 8 September 1978 when in Dolaț "**over 600 people, led by their village priest, the physician and the fiddlers**" crossed over the border in Yugoslavia!

Several years later, the Swabian village celebration from Dolaț was cancelled given that only two or three Germans were still living there. One of them was **Dominic Friedman**, a silent witness to the exodus on Kirchweih. The Swabians from Dolaț, based in Germany, meet at least once every two years in Ramstad, where they surely reminisce about the beauty of that Kirchweih...



THE WRITER'S STRANGE DEATH

Writer, playwright, translator and journalist **Ludwig Schwartz** was born on August 22 August 1925, in Dolaț. He wrote both in literary German (Hochdeutsch), as well as in Swabian dialect (under the aliases

Uwe Peters, Hans Neufelder and Michl Gradaus).

His first writing, published in 1958, was a prose volume "**Das Schlüsselbrett**", followed by "**Man bringt nicht viel mit aus Cherbourg**"

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(1969), "**Lache is steierfrei**" (1972) and "**Hier ist ein Weg**" (1978). He was the author of the only novel in Swabian dialect from Banat, in four volumes, one published post-mortem.

The first two plays written by the writer from Dolat, "**Mer macht sich halt Sorche**" (1968) and "**Buwe, was han mer heit?**" (1969) were performed by amateur artists. But, the following plays, "**Die Husarenkammer**" (1969) and "**Matthias Thill**" (1977), entered the portfolio of the German State Theater from Timișoara. In 1979, Schwartz published **Fechsung**, an anthology of poetry in the Swabian dialect from Banat, which included 23 authors. Member of the Romanian Writers' Union, the writer from Tolvădia received the prize of the Timișoara branch of RWU in 1978. He spent his last years of his life translating the literary works of Romanian and Hungarian writers into German language.

In July 1981, Schwartz was supposed to give a speech at the Congress of the Romanian Writers' Union, but the Swabian

prose writer suffered a stroke two days prior to the congress and died in his hotel room on 3 July.

The speech draft, written in Romanian, which Ludwig Schwartz was scheduled to read at the Congress of the Romanian Writers' Union, was discovered by his friends in the hotel room. The manuscript was a harsh criticism of the Romanian cultural policy, and made reference to the "selling" of Germans by Ceaușescu's regime. The German translation of the speech was read at the literary club Adam Müller Guttenbrunn from Timișoara in 1981 and the Romanian version was published in the exile magazine "The Marathon Runner" no. 4/1989, published in Århus, Denmark. The magazine was founded by the dissident writer **Victor Frunză**, investigated and deported in 1980, the one who was about to be assassinated by the Securitate in early 1981, just like **Emil Georgescu**, the editor of "Europa Liberă" radio station.

ON THE BORDER
OF TOLWALD

In 1900, the historian **B. Milleker** discovered a necropolis made of cremation tombs on a hill in the south area of Tolvădia. Milleker excavated 15 tombs, 5 of which were still intact and 10 had been tampered by man in 1890. The tombs were 0.30 - 0.70 m underground and had an interesting inventory: a small or big urn, filled with calcined bones and ashes, covered with a plate or a bowl. The archeologists recovered other pots, plates and vases with or without handles. Some urns were ordinarily covered, while others had four handles each and rich ornaments, covered by an engraved design, resembling a cord marking. Bronze spirals and pins were found, belong-



ing to the Vatina culture. The discovered objects are displayed at the Vârșeț Museum - Serbia and at the Banat Museum from Timișoara (photo).

There is the possibility that the border area of Tolvădia, including the site investigated by the archeologists in 1900, has been the location of "**Mur**" village, mentioned in the papal tax records between 1332-1337. Other documents mention the settlements "**Magiamura**" and "**Tot Mura**" between 1492 - 1494, as some hamlets in the vicinity of Pasaroș lake. As a matter of fact, the elders mention that the old village center might have been located in the south area of present day Tolvădia. So, maybe the origins of this village lay in that very "mur" settlement from the XIVth century.