MANUSCRIPTS RELATING TO ORADEA IN THE ETHNOLOGICAL ARCHIVES OF BUDAPEST

EDIT KIRI*

ABSTRACT

In my current study, I present manuscripts related to Oradea (Nagyvárad) and its close vicinity, kept in the Ethnological Repository of the Museum of Ethnography in Budapest. I conducted my institutional research in 2011, thus my results represent the situation concerning that time. Due to the relocation of the museum into a new building, the research of the Ethnological Archives has become difficult in the last 7 years. The data processing was carried out using Microsoft Excel and Access software.

I start my dissertation with a brief introduction of the structure of the Ethnological Archive of the Museum of Ethnography as well as the scope of its collection, and then I will focus on the history of voluntary ethnographic collection in Hungary, since it has had a significant impact on the nature and thematic of the manuscripts that have been collected in the museum. This is followed by an analysis of the manuscripts relating to Oradea, and finally a precise bibliography of the documents.

Keywords: *Hungarian voluntary ethnographic collection, manuscripts, digitization, public collections*

Previous source research works from the Museum of Ethnography

The Museum of Ethnography launched its series called Fontes Musei Ethnographiae in 1988, whose objective and primary mission was to make the manuscript resources of the museum's archive, the Ethnological Repository, available to scholars and researchers to the fullest extent possible[1].

---

* Ethnographer (Birmingham, United Kingdom), e-mail: kiriedit1@gmail.com

[1] Erika Koltay, *Gyermekélet, gyermekkultúra. Az Országos Néprajzi és Nyelvjárási Gyűjtőpályázat anyagából a 80-as évektől napjainkig* [*Children's life, children's culture. From the material of the National Ethnographic and Linguistic Collecting Competition from the 1980s to the present*]. in *Gyermekvilág a régi magyar falun. Az 1993. október 15–16-án Jászberényben és Szolnokon rendezett konferencia előadásai.* [*Childhood in the Old Rural Hungary. Presentations of the conference held in Jászberény and Szolnok on 15–16 October 1993*], edited by Ibolya T. Bereczki. (*Bulletins of the Jász-Nagykun-Szolnok County Museums*, 50.) Szolnok, 1995. p. 125–137.; Ibolya Forrai and Endre Szemkeő, *Iskolák a Kárpát-medencében – Források a Néprajzi Múzeum kézirattárából* [*Schools in the Carpathian*

https://biblioteca-digitala.ro

The museum's manuscript archive also contains a particularly extensive set of primary source materials, which are well known to ethnologists in Hungary, but unknown to a wide audience of social science researchers. These manuscripts and sources are not primarily documents from the offices and administrations of the various periods, although the collection does contain such documents. "In contrast to the often crude – yet objective – official records, many of these documents reflect the other side of the coin; the individual, the family, the small community: a professional group, a school board, the inhabitants of a farm or a village. These are documents that have been produced as a result of scientific research or through reminiscence. These writings are also subjective, reflecting the human history of what has been lived and experienced; hence they are human and authentic. Neither the historian nor the researcher can do without one of them in the course of their exploration of the subject"[2].

In my present essay, I draw attention to the richness of the yet unpublished manuscript material of the Museum of Ethnography, with a special focus on Oradea and its immediate vicinity, that is, the Central district of the former Bihar County.

Ethnological Archives of the Museum of Ethnography

"The Museum of Ethnography is home to the largest collection of material on traditional Hungarian culture and folk art anywhere in the world. In addition to several hundred thousand artefacts, this collection includes an even larger body of photographs, drawings, and prints; several hundred thousand pages of documents; and even films and audio recordings. It is also the largest and most complete source on the folk art of the Carpathian Basin"[3].

The central archive of Hungarian ethnography, which was organised in 1938–39 by László K. Kovács and Béla Gunda K. on the basis of Swedish, Finnish and Estonian models[4]. Today, it consists of the following departments:

Basin – Sources from the manuscript archives of the Museum of Ethnography]. Néprajzi Múzeum, Budapest, 1996, p. 7; along with a rich bibliography on the website of the Museum of Ethnography: *Source publications*. available at https://www.neprajz.hu/kiadvanyok/kiadvanyok/forraskiadvanyok [accessed: in November 2021].

[2] Ibolya Forrai and Endre Szemkeő, *op.cit*, p. 7.

[3] Website of the Museum of Ethnography, *National Competency: Digital Development of Ethnographic Content*, available at https://neprajz.hu/en/kulturstrategia/digitization.html [accessed: in November 2022].

[4] László Kósa, *Etnológiai Adattár* [*Repository of Ethnology*], in *Magyar Néprajzi Lexikon* [*The Encyclopedia of Hungarian Ethnography*], I–V. [Vol.I], chief editor Gyula Ortutay. Akadémiai Kiadó, Budapest, 1977, p. 745.

https://biblioteca-digitala.ro

Collection of Manuscripts, the Photos, the Images and Films, Audio Archive, and the Database of the Ethnological Archives (online)[5].

The mission, the scope and the operational principles of the Manuscript Repository, also known as the Collection of Manuscripts (both names are used for the collection)[6] were established and defined in 1939, and are still valid today. "According to these rules, the collection of ethnographic manuscript material and documents should be carried out primarily with an emphasis on materials related to Hungarians and the national groups that live alongside them, and secondarily with regard to the materials of our kinsfolk and neighbouring peoples, but also with regard to the materials of other European and worldwide nations, considering the character of the Ethnological Repository as a central ethnographic archive. Thus, as a specialised repository, it constantly preserves the collections of the staff of the Museum of Ethnography, as well as a copy of all ethnographic collections made with the financial support of the institution, as well as the originals or copies of field collections of ethnographic interest or archival notes and manuscripts of both living and deceased ethnographers. It acquires manuscript documents (in the original language and in translation) of domestic and foreign ethnography and museology; ethnographic manuscript articles, studies, lecture notes, drafts, proposals; relevant documents on the history of science; ethnographic documents of defunct institutions; ethnographically important collections, bequests or parts of collections of private individuals. Finally, it collects data provided by members of the network of social collectors and ethnographic circles; ethnographic publications; memories of rural literacy, records of ethnological origin, regardless of their age"[7].

There are both occasional and regular means of enriching the manuscript repository. Occasional through the acquisition of bequests, private collections or just individual manuscripts either as gifts or by purchase, and regular through organised and targeted ethnographic collection through the network of social collections (questionnaire surveys and collection tenders) and the network of scientific collections (regular contributions by ethnography-museology specialists)[8].

---

[5] *A Néprajzi Múzeum gyűjteményei* [*Collections of the Museum of Ethnography*], edited by Zoltán Fejős. Néprajzi Múzeum, Budapest, 2000, as well as according to the webpage of Museum of Ethnography, available at https://neprajz.hu/en/gyujtemenyek [accessed: in November 2021].

[6] Ibolya Forrai, *Kéziratgyűjtemény* [*Manuscript collection*], in *A Néprajzi Múzeum gyűjteményei* [*Collections of the Museum of Ethnography*], edited by Zoltán Fejős. Néprajzi Múzeum, Budapest, 2000, pp. 611–612.

[7] *Ibidem*, pp. 613–614.

[8] *Ibidem*, p. 614.

https://biblioteca-digitala.ro

1947 saw the start of the development of the specialised catalogue of the collection, which at that time comprised only twenty subject headings, and the development of the reference and cataloguing systems[9]. In 1954, a new set of organisational and operational rules was issued, which now included the specialised cataloguing system (then consisting of thirty-two subject headings) and the rules of use of the manuscript collection. All subsequent regulations have been based on this[10]. Finally, in 1962, the Organisational and Operational Regulations laid down the rules for the use of the manuscript collection, and the new subject catalogue was extended to thirty-three subject groups, each numbered in Roman numerals[11]. This is still in effect today. Thus, there is a uniform system of subject headings by which all the material in the museum's collections is grouped[12].

I. foraging	XVIII. ethnic law, administration
II. fishing	XIX. customs of human life
III. hunting	XX. anthropology, medicine
IV. ornithology	XXI. folk beliefs and knowledge
V. beekeeping	XXII. religion
VI. animal husbandry, pastoralism	XXIII. music
VII. agriculture	XXIV. dance
VIII. transport, freight, communication	XXV. games and entertainment
IX. trade	XXVI. folk poetry
X. urbanisation, construction	XXVII. rural reading, writing, education
XI. house furnishing, furniture	XXVIII. folk language
XII. nutrition, cuisine	XXIV. museums, exhibitions
XIII. ceramics	XXX. ethnographic history (data providers, collectors)
XIV. apparel, textiles	XXXI. associate sciences
XV. crafts, arts	XXXII. ethnicities
XVI. warfare, military	XXXIII. other
XVII. society	

Table 1. Specialized collection catalogues of the Museum of Ethnography.

According to the website of the Museum of Ethnography, “the current size of the collection includes 28017 inventoried items [...] The scientific collection network is responsible for about nine thousand items. Old manuscript ethnographic collections, bequests, and ethnographic collections

[9] *Ibidem*, p. 616.
[10] *Ibidem*, p. 617.
[11] *Ibidem*, p. 618.
[12] *Ibidem*, p. 624.

https://biblioteca-digitala.ro

from partner institutions that have since ceased to exist or have been reorganised[13] have added some 7,000 items to the manuscript archive. Finally, the activities of the social network of collections have produced more than 12 000 items"[14].

A geographical catalogue, based on the data of the 1913 local administrative directory of Hungary, provides information for a uniform geographical classification, since a considerable part of the collection material comes from the period before the First World War and between the two World Wars and from areas inhabited by Hungarians[15].

About the voluntary collectors

In this article I will only outline a few moments from the history of voluntary ethnographic collection in Hungary, because the main characteristics and the aspects concerning Hajdú-Bihar County will be presented in detail in another study[16].

There are numerous examples from the history of Hungarian folklore collections that show that a considerable proportion of folklore data became known through collective efforts and social collecting. We only need to think of the first large representative folklore collections of the 19th century: the three volumes of *Népdalok és mondák* [Folk Songs and Folk Legends] (1846–1848), *Vadrózsák* [the Wild Roses] (1863) or the first volume of the *Magyar Népköltési Gyűjtemény* [Hungarian Folklore Collection] (1872), which were edited into a compendium by János Erdélyi, János Kriza, Pál Gyulai and László Arany, from folklore material sent in response to collection appeals. It is also not uncommon in the history of Hungarian folklore collection that students undertook the task of collecting folklore data at the instigation of a teacher[17]. Folklore studies continued to demand the contribution of student

[13] For example, the former Institute of Ethnology, the Institute of Political Sciences, the National Institute for Regional and Ethnological Research, the Institute of Sociography, the Hungarian Association's Institute for Rural Research, etc.

[14] Website of the Museum of Ethnography, *Kéziratgyűjtemény* [*Collection of Manuscripts*], available at https://www.neprajz.hu/gyujtemenyek/etnologiai-archivum/kezirattar/kezirat gyujtemeny.html [accessed: in July 2021].

[15] Ibolya Forrai, *op.cit*, p. 624.

[16] Edit Kiri, *Bihari vonatkozások az önkéntes néprajzi gyűjtők és a honismereti mozgalom történetében* [*Bihar Aspects in the History of Voluntary Ethnographic Collectors and the Nationalism Movement*], in *Új Nézőpont* vol. IX, no.2/2022, pp. 22–45. available at http://ujnezopont.com/wp-content/uploads/2022/11/04-Kiri-Edit.pdf [accessed: in January 2023].

[17] Katalin Olosz, *Nagyszalontai népballadák és epikus énekek 1912–1919. A Folklore Fellows magyar osztálya nagyszalontai gyűjtőszövetségének hagyatékából* [*Folklore ballads and epic*

https://biblioteca-digitala.ro

collectors throughout the 20th century: in addition to and in parallel with scientific collections, the collections of students and school children of various ages made it possible to gain a more thorough, regional knowledge of Hungarian folklore. For example, one can refer to the collection of Zsigmond Szendrey's pupils at Salonta (Nagyszalonta.)[18].

The Hungarian class of Folklore Fellows

"In 1907, on the initiative of K. Krohn, A. Oldrik and C. W. von Sydow, the Federation of Folklore Researchers (Folklore Fellows, Folkloriatischer Forscherbund, Fédération des Folkloristes) was founded in Helsinki with the objective of making the ethnographic, folklore and popular belief material of the various countries available to researchers (abbreviated: FF). Their vision was to compile catalogues of large collections and publish them in an international language"[19].

Lajos Katona introduced the FF to the Hungarian Ethnographic Society in 1908, and published its ten constitutional points in "Ethnographia"[20]. However, the Hungarian class of the FF was only established in 1911, under the chairmanship of Gyula Sebestyén, after the first issues of the FF's journal, Folklore Fellows Communications, were published. They aimed to collect the folk traditions of Hungarians and ethnic groups by the involvement and training of the maximum possible number of social collectors[21]. Gyula Sebestyén and Aladár Bán, the secretary of the Hungarian Division of the FF, took the initiative to compile and publish collecting guides, collection topic

songs of Salonta 1912–1919. Collected from the legacy of the Hungarian Collecting Society of the Hungarian Department of the Folklore Fellows in Salonta], (Kriza Library), edited and published by Katalin Olosz. Cluj Napoca, Kriza János Ethnographic Society, 2018. p. 19.

[18] *Nagyszalontai gyűjtés. Gyűjtötte a Folklore Fellows magyar osztályának nagyszalontai gyűjtő szövetsége* [*Nagyszalonta Collection. Collected by the Hungarian division of Folklore Fellows in Nagyszalonta*], edited by Zsigmond Szendrey with the assistance of Zoltán Kodály (*Hungarian Folk Poetry Collection*, XIV.), Kisfaludy Társaság, Athenaeum, Budapest, 1924. Further examples listed by: Katalin Olosz, *op.cit.*, p. 20.

[19] Ágnes Kovács, *Folklore Fellows magyar osztálya* [*The Hungarian Division of Folklore Fellows*], in *Magyar Néprajzi Lexikon* [*The Encyclopedia of Hungarian Ethnography*], I–V. [Vol.II]. chief editor Gyula Ortutay. Akadémiai Kiadó, Budapest, 1979. p. 188. For an extended bibliography see: Katalin Olosz, *op.cit.*, pp. 20–23.

[20] Lajos Katona, *Nemzetközi folklorista-szövetség (FF.)*" [*International Folklorists' Federation (FF.)*] in *Ethnographia*, vol. 19/1908. pp. 374–375.

[21] Gyula Sebestyén, *A magyar néphagyomány emlékeinek országos gyűjtéséről* [*About the national collection of the memories of the Hungarian folk tradition*], in *Ethnographia*, vol. 23/1912. pp. 193–199.

https://biblioteca-digitala.ro

proposals and questionnaires[22]. Besides, in the jointly issued "Bulletin"[23], the most important requirements for collection, the proposed collection topics and a questionnaire were published. Gyula Sebestyén emphasised the need of recording the collected material in accurate detail and of interviewing several respondents, while drew attention to the need of precisely recording the data of the respondents. These are still valid guidelines for professional ethnographic collections[24].

The Manuscript Archives of the National Széchenyi Library were to house the large volume of manuscripts expected as a result of this internationally significant enterprise, where a special folklore section was to be created[25]. However, the national archive he had envisioned was only established a full quarter of a century later as the Ethnological Repository of the Museum of Ethnography (now the Ethnological Archives of the Museum of Ethnography) at Budapest in 1939[26].

Regional and ethnological research

From 1939–40, the ethnographic collecting movement of secondary school students gained momentum in the context of regional and ethnological research[27]. The *Táj- és Népkutató Központ* [Centre for Landscape and Ethnological Research] was a scientific institute with a complex research objective. "It was established in October 1938 by the order of Pál Teleki, the actual Minister of Religion and Public Education, with the collaboration of the Departments of Economic Geography of Pál Teleki, Ethnography of István Györffy and Public Administration of Zoltán Magyary at the University of Budapest. The precursor of the Centre for Landscape and Ethnological Research was the economic geography, ethnography and sociography survey (1936–1938) carried out in the area of the Tiszafüred irrigation cluster by the

[22] I will summarise the primarily voluntary questionnaire collections for the counties of Hajdú and Bihar in public collections in a future article.

[23] Gyula Sebestyén and Aladár Bán, *Tájékoztató a Folklore Fellows Magyar Osztályának országos gyűjtéséhez* [*Information on the national collection of the Hungarian Division of the Folklore Fellows*], in *Ethnographia*, vol. 23/1912, pp. 200–213.

[24] Ildikó Landgraf, *Nyelvészeti témájú dolgozatok a néprajzi gyűjtőpályázatokon. (szakmai bevezető)* [*Essays on linguistic topics in ethnographic collecting competitions (professional introduction)*], in *Tradíció Magazin*, vol. I, no.2/2016, p. 101.

[25] More about that: Katalin Olosz, *op.cit*, pp. 36–42.

[26] Ildikó Landgraf, *op.cit*, p. 101.

[27] László Kósa, *Önkéntes gyűjtő* [*The Voluntary Collector*], in *Magyar Néprajzi Lexikon* [*The Encyclopedia of Hungarian Ethnography*], I–V. [Vol.IV]. chief editor Gyula Ortutay. Akadémiai Kiadó, Budapest, 1981. p. 123.

https://biblioteca-digitala.ro

Department of Economic Geography and the Department of Ethnography, and by the Department of Public Administration in the district of Tata"[28].

Then, in the autumn of 1941, it was replaced by the *Táj- és Népkutató Osztály* [Department of Landscape and Ethnographic Research] of the newly established Institute of Public Administration of the Pál Teleki Scientific Institute. The Institute and Department of Landscape and Ethnographic Research organised a series of field trips and research camps[29] with the participation of young specialists and university students.

The results of these researches were partially presented in the volumes entitled "*A Magyar Táj- és Népkutatás Könyvtára*" [The Library of Hungarian Landscape and Ethnological Research] published by the Institute. In 1945, the Department of Landscape and Ethnological Research became independent under the name of the *Néptudományi Intézet* [Institute of Ethnology] and became a successor of the Teleki Institute, a subsidiary institute of the East European Institute of Science. Until its dissolution in November 1949, it continued its scientific research despite post-war difficulties[30].

National Ethnographic and Linguistic Collection Tender

After the dissolution of the *Néptudományi Intézet* [Institute of Ethnology], Péter Morvay was entrusted with the organisation of collection works for the Ethnological Repository of the Museum of Ethnography. The compilation of the collectors had already been started in 1939–1940 by Béla Gunda and László K. Kovács, based on Swedish and Finnish examples. It continued to be a

[28] László Kósa, *Táj- és Népkutató Központ* [*The Centre for Landscape and Ethnological Research*], in *Magyar Néprajzi Lexikon* [*The Encyclopedia of Hungarian Ethnography*], I–V. [Vol.V]. chief editor Gyula Ortutay. Akadémiai Kiadó, Budapest, 1982. pp. 146–147.

[29] On the research camps, see also Péter Morvay, *Emlékezés az egykori táj- és népkutató táborokra* [*Remembrance of former regional and folk research camps*], in *Honismeret*, vol.XIV, no.3/1986, pp. 22–24. and Vilmos Molnár, *Kutatótáborok a népegészségügy szolgálatában* [*Research camps in the service of public health*], in *Honismeret*, vol.XIV, no.3/1986, pp. 26–27. "Up until now, an almost negligible amount of the vast documentary material with texts, photographs and drawings of more than 20 landscape and ethnographic research camps kept in the Ethnological Archives of the Museum of Ethnography has been processed. Nevertheless, the processing of this valuable collection would not only be significant in terms of the history of science, but would also be of considerable benefit to ongoing ethnographic – social – history research." Péter Morvay, *Emlékezés...*, *op.cit*, p. 22.

[30] On a prominent aspect of the research camps in Bihar, see. Edit Kiri, *Szemelvények Bihar népi gyógyászatából az Etnológiai Archívum adatainak tükrében [Extracts from the history of folk medicine of Bihar based on the Ethnological Archive*], in *A Bihari Múzeum Évkönyve* vol.XXVII, edited by Péter Török, Bihari Múzeum, Berettyóújfalu, 2022, pp. 7–82.

https://biblioteca-digitala.ro

questionnaire-based collection, which Péter Morvay developed into an application system[31]. From 1950 onwards, collecting, museological and scientific processing activities were revived. Péter Morvay prepared questionnaires for the renewal of the questionnaire collection, which were published continuously in the *Adattári Értesítő* [Bulletin of the Archives]. Appealing on the national network of correspondents, a social ethnographic collecting competition was launched in 1952 by the *Néprajzi Múzeum* [Museum of Ethnography] and the *Népművészeti Intézet* [Institute of Folklore Art][32], which grew into a widespread movement over the years (*Országos Néprajzi és Nyelvjárási Gyűjtőpályázat* – National Ethnographic and Linguistic Collection Tender), while questionnaire collecting gradually faded into the background[33]. Moreover, the social movement of voluntary collectors became a nationally significant scientific support activity in the 1960s[34].

The applications, submitted by volunteers added considerable quantities to the manuscript collection of the Museum of Ethnography[35]. Thus, it can be stated that "the national ethnographic competition played an outstanding role in the establishment and growth of the manuscript archive, adding some 12 000 works to the collection between 1952 and 1998. The thematic distribution of the works submitted for the contests reflects a fairly distinct range of interests, with the majority of entries dealing with linguistics, farming, biography, customs, crafts and costume. This thematic pattern changed slightly in the 1980s and 1990s, with an increase in the number of local history entries and the number of memoirs, diaries and chronicles"[36].

Voluntary collectors have their own section within the Hungarian Ethnographic Society, the *Önkéntes Gyűjtők Szakosztálya* [Voluntary Collecting Section], founded in 1966, where the most outstanding collectors – usually those who have produced prize-winning entries – are given a forum to hold presentations and discuss their research[37].

A characteristic field of the voluntary ethnographic collecting movement in Hungary is the ethnographic research on ethnicities, which, due to its specific situation, relies primarily on the work of voluntary collectors

---

[31] László Timaffy, *Morvay Péter hetven éves* [*Péter Morvay is seventy years old*], in *Honismeret*, vol.VII, no.5–6/1979, p. 53.
[32] László Kósa, *op.cit*, p.123.
[33] Ibolya Forrai, *op.cit*, p. 632.
[34] László Kósa, *op.cit*, p.123.
[35] Ibolya Forrai, *op.cit*, p. 633.
[36] *Ibidem*.
[37] Péter Halász, *Az önkéntes néprajzi gyűjtés tapasztalatai Magyarországon* [*Experiences of voluntary ethnographic collecting in Hungary*], in *A Hét*, Vol.XXV, no.33/1980, p. 6.

https://biblioteca-digitala.ro

from ethnic groups. "They are largely responsible for the collection of material from the numerous ethnic country houses and village museums of the country. In 1973, the *Nemzetiségi Szakosztály* [Ethnic Section] of the Hungarian Ethnographic Society was founded, and since then it has organised several Conferences on Ethnic Research. In 1975, the series entitled *Magyarországi Nemzetiségek Néprajza* [Ethnography of Hungarian Ethnicities] was launched, published in the native languages of German, Serbian-Croatian-Slovene, Slovakian and Romanian ethnicities. The authors are mainly voluntary ethnographic collectors of ethnic minorities, who are also actively involved in national ethnographic activities" [38].

Tradition Ethnographic Collecting Tender

After several decades, 2010 saw the end of the continuity of the national ethnographic and dialect tenders. "After a few years' hiatus, in 2013 the Voluntary Collecting Section of the Hungarian Ethnographic Society relaunched the ethnographic collecting movement under the title *Tradíció Néprajzi Gyűjtőpályázat* [Tradition Ethnographic Collecting Tender]. From then on, the Hungarian Ethnographic Society [...] is the sole organiser"[39]. The object of the Tradition Tender is "the collection of still tangible traditional elements, events, creators, creations, experiences, images, attitudes, original materials and new cultural processes, the documentation of renewing and inspiring tradition elements and revival phenomena through as many photographs and films, sound materials illustrations as possible"[40]. Every year, the Collecting Section invites documentary contributions from voluntary collectors from all over the Carpathian Basin to the Tradition Tender, evaluating and reviewing them, then presenting the best ones at a conference while depositing the ones deemed worthy in the Ethnological Repository of the Museum of Ethnography for preservation and further research.

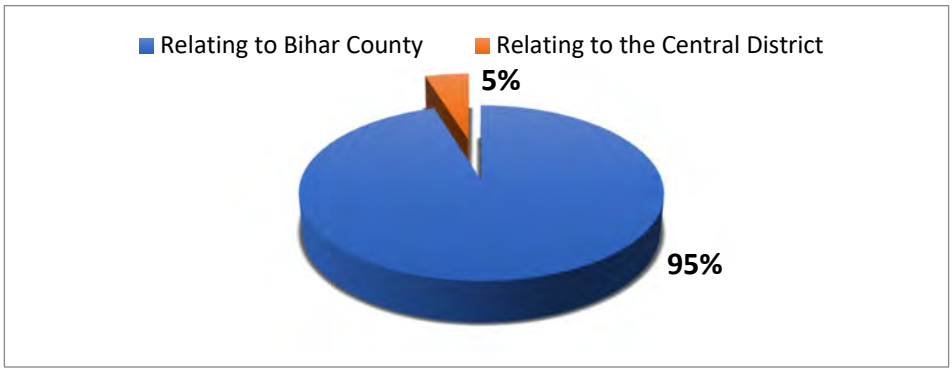
Geographical distribution of the collections

In the geographical catalogue, 1 285 items were recorded for Bihar County, of which 64 for the Central District and 56 for Oradea. Graph 1 illustrates the percentile distribution of the tags, which is only 5% of the total material.

[38] *Ibidem*.
[39] Ildikó Landgraf, *op.cit*, p. 103.
[40] Facebook page of Tradition Tender, available at https://www.facebook.com/tradicio.hu [accessed: in May 2022].

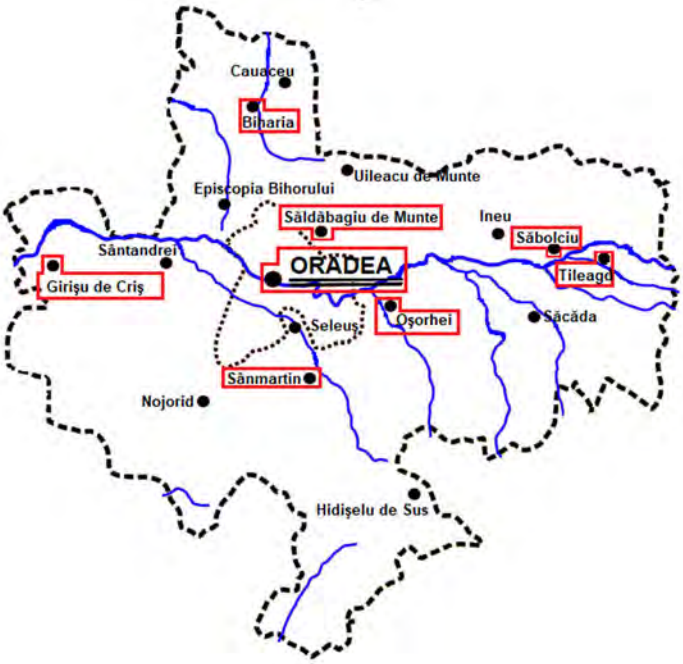
https://biblioteca-digitala.ro

Graph 1. Percentile distribution of tags



I have marked the collection sites of the analysed manuscripts on a map, thus making it easier to overview the areas from which the manuscripts were collected.

Map 1. Collection sites of the manuscripts from the former Central District[41]

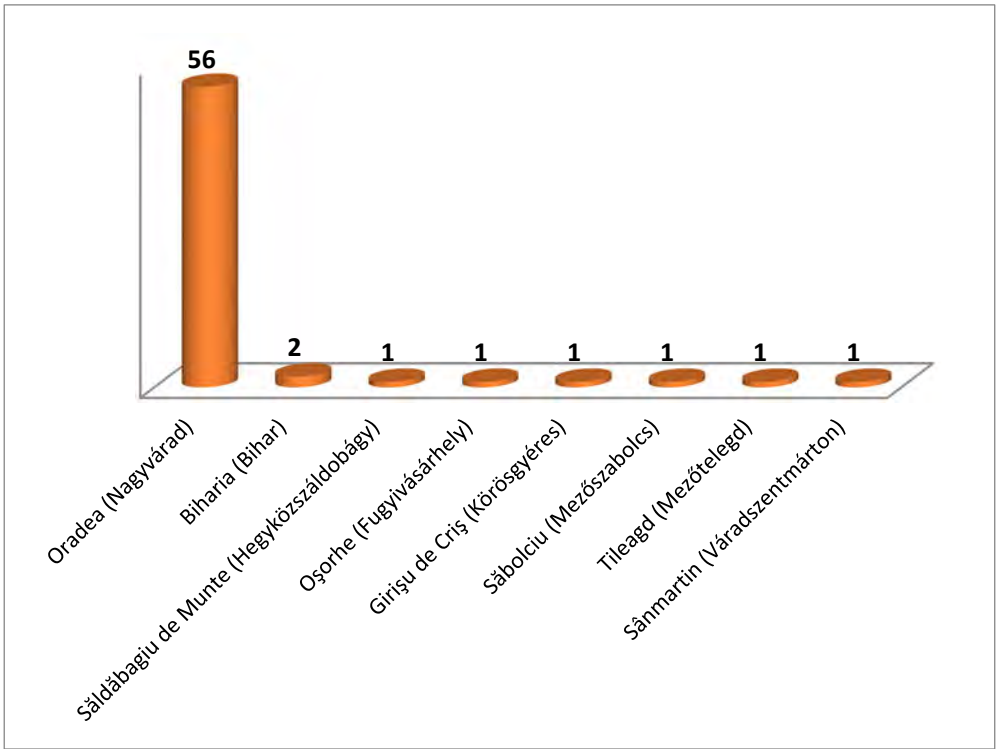


[41] Manuscript collection sites from the former Central District. Map originally created by Petolaszlo 2014. Creative Commons License. Source available at: https://commons.wikimedia.org/wiki/File:Bihar_v%C3%A1rmegye.png?uselang=hu. [accessed: in Oct 2021], the change was made by: Edit Kiri 2022.

https://biblioteca-digitala.ro

Considering the geographical distribution of the tags, graph 2 clearly illustrates that most of the records originate from Oradea, with the other municipalities relatively under-represented.

Graph 2. Settlement-based distribution of collections



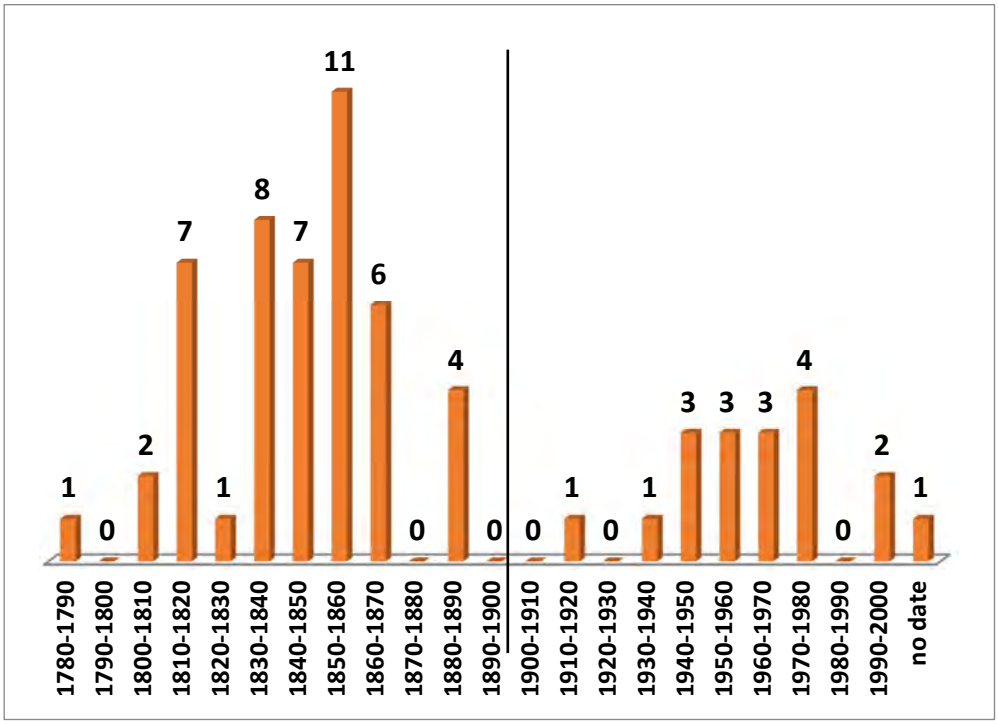
The tags in the geographical index are in most instances mean less physical documents, since in certain manuscripts the author may mention several settlements, thus the material is classified in more than one location. This is also true for the documents relating to the Central District, in this case these 64 tags actually represent 62 physical documents.

Temporal delimitation

The 62 manuscripts date from 1780 to 1998, which is about 218 years. The majority of the documents are collected by professionals, while a smaller number were submitted in the framework of the ethnographic collection tender.

https://biblioteca-digitala.ro

Graph 3. Dates of origin for the 62 manuscripts



Until 1900, all but 1 of the first 47 manuscripts are original guild documents, therefore there are 46 of these. Most of them deal with pastry and bakery guilds, but there are also some on the guilds of furriers. As can be seen from Graph 3, the number of manuscripts decreased at the beginning of the 20th century and only presents a modest increase from the 1950s onwards, with the inclusion of mostly professional researchers' material. Although the Museum of Ethnography launched the National Ethnographic and Linguistic Collection Tender in 1952, it was only in the 1990s that volunteers submitted essays on Oradea and its surroundings. The period covered by the data is from the mid-18th century until the early 2000s.

Thematic overview and authors

Just as for the Ethnological Archives as a whole, it is also true for the material from Bihar that a significant part of the collection is composed of papers submitted to the national ethnographic competition. On the other hand, if we consider only the manuscripts relating to the former Central District, the largest proportion of documents is submitted by specialists.

https://biblioteca-digitala.ro

As I have already mentioned above, the number of original guild documents in the Oradea material is 46, dating from 1780 to 1900. This is the largest proportion of original material from the area, totalling some 1 019 pages. It includes the correspondence of the bakers' guild of Oradea, its collection of letters and their indexes, original seals, receipts, annual minutes and accounts, birth certificates of bakers' guild members, and the itinerant books of assistants. There are also about 86 pages of furriers' guild records from 1780, as well as a shoemaker's itinerant book, his settlement permit and trade certificate from 1865.

In addition, the manuscripts cover a variety of ethnographic topics, such as cattle thievery and outlaws[42], urban geography, fairs, pottery, superstitions, Christian folk legends, semi-folkloric poetry and village mockeries.

In terms of male-female ratio of the authors, only 4 of the documents are written by women, namely Ilona Dobos, Mária Kresz, Erzsébet Kiss and Ildikó Sándor. In addition, there are 17 male authors[43], while in the other cases it was not possible to determine the gender because either the author is unknown or in the case of guild documents, categorisation was also impossible – although most probably the 18th–19th century guild documents were written by men.

Upon summarising the manuscript data for Oradea and the former Central District (Table 2), we can conclude that there are about 2 240 pages of documents, 6 drawings, 22 photographs, 3 maps, and 7 scores available for further research.

Table 2. Summary of manuscript data

size (pages)	drawings	photos	maps	attachments	scores
2 139	6	22	3	13	7

Summary

In the process of exploring essential source material for historical ethnographic research, we can summarise our thoughts in two major areas. The first is the evaluation of the voluntary collectors' materials themselves and their impact on our field of study. The second is the scope of sources, access

[42] This is an extract from the former ‘Debrecen State Archives’ between 1810 and 1832.

[43] Adolf Tienschmiedt, Dezső Szücs, Gábor Hegedüs, Gyula Sebestyén, József Pocsai, Balázs Molnár, Ákos Janó, Ferenc Bartha, Béla Büky sr., András, Antal Varga, Lajos Mráz, Endre Sipos, F. Molnár, Mihály Szabados, Imre Dankó, Gyula Óvaty jr.

https://biblioteca-digitala.ro

to archives lying dormant in museums, and the intensification of digitisation processes.

1. Voluntary ethnographic collecting and scientific assistance

We can see that certain papers and notes produced by volunteers not only vary in size, but also in the quality of their thematic and descriptive work, in terms of professional aspects.

The vast majority of the social collectors came from, or belonged to the communities from which they were collecting and processing. This explains the main virtue of social collecting, namely the authenticity and accuracy of the collection[44]. The task of the volunteer collectors was not primarily to process the material according to scientific requirements, but to excavate, collect and prepare a description of the source value, i.e. to facilitate subsequent use and processing. The function of science is synthesis itself, as well as processing on a scientific level. Of course, the question initially arose: "what can we expect from the work of social collectors? In order to answer this question, we should bear in mind, first of all, that the range of people involved in collecting is very diverse. Depending on their abilities, skills, attitudes, etc., collectors have produced entries of various qualities and professionalism"[45], no matter how much effort has been made to help them centrally with methodological guidance questionnaires.

We can certainly assess that within a few decades, hundreds of thousands of pages of ethnographic descriptions have been deposited in the Ethnological Archives of the Museum of Ethnography, together with a large number of photographs, drawings, maps, music scores and a considerable number of tape recordings. Péter Morvay saw as early as 1975 that this "enormous amount undoubtedly represents a very significant scientific value, an indispensable (although still expandable) source of research material for present and future ethnographic and dialect research"[46].

---

[44] Ibolya V. Szathmári, *A pályázatok elé* [*Introduction to the applications*], in *Múzeumi Kurír*, vol. 65/1993, p. 5.
[45] *Ibidem.*
[46] Péter Morvay, *A tudománysegítés jelentősége és útjai a honismereti mozgalomban* [*The significance and ways of sciencific assistance in the patriotic movement*], in *Honismeret*, vol.III, no.5–6/1975, p. 40.

https://biblioteca-digitala.ro

2. The decline in the number of manuscripts, access to archives lying dormant in museums and the intensification of digitalisation processes

Data from the Museum of Ethnography's inventories indicate that the number of manuscripts submitted for ethnographic collection tenders has steadily decreased since 1965[47]. However, it is also obvious that "the initial enthusiastic core of collectors has grown old, while the involvement of the younger generation in the work of collecting data has been delayed (a generational shift can be observed every 5–10 years). Due to a number of constraints, the museum has given up on training new generations and on the professional management of new secondary school and adult courses. The museum was also unable to raise its competition prizes to the same extent as its peers, and even the modest prizes had to be funded by a number of external sponsors through tenders. In addition, the authors emerging from the ranks of social/voluntary collectors sought platform for the publication of their writings with an ever-increasing literary consciousness (see Magvető Publishers' autobiography series)"[48].

The 1970s saw the acceleration of basic processing and exploration of collected manuscript legacies, entries and purchased manuscripts at the Ethnological Archive. Of the 120 running metres of unorganised manuscript material in 1973, about 50 running metres were still to be processed in 2000, and the response material to the questionnaires of the 1960s and 1970s was still unorganised and unsorted[49].

Another reason for the decline in the volume of field work, ethnographic collections and the rate of development could be that in the units functioning as collections, more and more conscious processing, recording and museological work was being carried out, while the research of the classical ethnographic field, the traditional peasant communities became increasingly difficult. "In recent years and decades, the Ethnological Archive's collections have hardly received any documents originating from fieldwork; the main source of enrichment has been the transfer of legacies from major research institutions to the museum, either as gifts or purchases" [50].

As András Vajda wrote, since the early 2000s, both large, national and regional or local public collections have made significant efforts to digitalise

[47] Ibolya Forrai, *op.cit,* p. 621–622.
[48] *Ibidem*, *op.cit,* p. 632.
[49] *Ibidem*, *op.cit,* p. 625.
[50] Péter Granasztói, *Az Etnológiai Archívum mint komplex gyűjtemény fejlesztésének kérdései* [*Questions of the development of the Ethnological Archive as a complex collection*], in *Néprajzi Értesítő,* Vol. CXIV, 2012, p. 25.

https://biblioteca-digitala.ro

their collections and make them available on the World Wide Web, while in parallel with institutional initiatives, community (civil) and private initiatives have also resulted in digital and global archives. In his study on the methodological and technical problems associated with the digital transition of archives[51]. Péter Granasztói writes that "the use of databases is a huge step forward in the field of record-keeping, as it makes inventory, modification and revision work much easier and faster. The biggest gain for users is that the search and retrieval possibilities have multiplied (convenience, speed, amount of searchable information)"[52]. In addition to "ensuring high quality accessibility, digitalisation also solves another pressing problem for archives: the rescue of deteriorating and decaying analogue documents. Nowadays, despite total technological uncertainty, digitalisation has become the only way to save collections, as the possibilities of the old analogue techniques have become incredibly limited, defunct and expensive. Mass restoration of manuscripts and photographs is not possible, there is no such practice"[53]. Also among the challenges public collections currently face, digitisation and management of digital content constitute two of the most important[54].

In the last few years, with the guidance and responsibility of the Museum of Ethnography, given its competency mandate, the unification of digitalisation processes on a national scale has begun. It should be emphasised that digitalisation, which provides modern and valuable data, can only be carried out with high quality and thorough museological preparation and conscientious work[55]. "For many years, the Museum of Ethnography has been

---

[51] On the archives as a cultural heritage and a platform for building a legacy, see the thorough study by András Vajda, *Az archívum mint a kulturális emlékezet és az örökségképzés színtere* [*The Archive – the Scene of Cultural Memory and Patrimonization*], in *Örökség, archívum és reprezentáció* [*Heritage, archives and representation*], edited by Zsolt Albert Jakab and András Vajda (Kriza Books, 40.), Kriza János Ethnographic Society, Cluj Napoca, 2017, p. 11–28. and further publications in the volume. For a summary of museums and digitization in Hungary up until 2012 see Marianna Berényi, *In the spotlight. Works of art, Hungarian collections in gigabites. Museums and digitization in Hungary*." in *Múzeum Café*, vol. VI, no.27/2012, p. 102–104.

[52] Péter Granasztói, *Megőrzés, hozzáférés, digitalizálás: új kihívások előtt a néprajzi archívumok* [*Preservation, access, digitisation: ethnological archives face new challenges*], in *Néprajzi Értesítő*, Vol. XC, 2008, pp. 125–126.

[53] *Ibidem*, p.127.

[54] Website of the Museum of Ethnography, *National Competency...*

[55] Miklós Cseri and Lajos Kemecsi, *A néprajz a magyar közgyűjteményekben* [*Ethnography in Hungarian public collections*], in *Számvetés és tervezés. A néprajztudomány helyzete és jövője a 21. században* [*Accounting and planning. The status and future of ethnography in the 21st century*] (Summa Ethnographica, 3.), edited by Fruzsina Cseh, Csaba Mészáros and

https://biblioteca-digitala.ro

engaged in a specialized program focused on the issues of digitisation, development of an electronic collections management system, and research aimed at ensuring its ever-expanding digital content is used in as broad a manner as possible"[56].

Manuscript resources

The geographic catalogue for the former Bihar County contained 1 285 records in 2011. I have compiled the following bibliography for the former Central district from these.

Since the geographical indexes of the sources in the Ethnological Repository of the Museum of Ethnography form an integral unit with the topographical scheme of the artefacts and the bibliographic material, the processing uses the data of the 1913 Local Register[57]. In addition to the Hungarian names of the municipalities, the Romanian name is also included[58].

Being a research compilation, the clear indication of all bibliographical data and references is essential for quick and easy use, therefore the manuscripts are arranged in chronological order by settlement. Since most of the authors of the manuscripts are known, the references start with the author, followed by the title of the manuscript (in Hungarian and English), and the year of the document in brackets. The length of the manuscript, the number and nature of its appendices are also relevant to the research. In this case, these appendices may be photographs, drawings, maps, copies of documents or original documents, which I have indicated after the title of the manuscript, together with the extent of the appendices. The description of each source is followed by the reference number, i.e. the manuscript collection inventory number (EA number).

Balázs Borsos, L'Harmattan Könyvkiadó – MTA BTK Néprajztudományi Intézet, Budapest, 2020, p. 633.

[56] Website of the Museum of Ethnography, *National Competency*...

[57] *A Magyar Szent Korona Országainak Helységnévtára*. I. Általános rész. Közigazgatási beosztás a városok, községek és egyéb lakóhelyek lélekszámának feltüntetésével. Magyarország. E) Tisza bal partja 37. Bihar vármegye. Vármegyei székhely: Nagy-Várad. [Place Names of the Countries of the Holy Crown of Hungary. I. General part. Administrative classification with the number of inhabitants of towns, villages and other places of residence. Hungary. E) Left bank of the Tisza 37. County seat: Nagy-Várad.], Magyar Királyi Központi Statisztikai Hivatal [Royal Hungarian Central Office of Statistics], 1913, pp. 140–148.

[58] Árpád E. Varga, *Magyar-román helynévmutató* [*Hungarian-Romanian place name index*], in *Erdély etnikai és felekezeti statisztikája 1850–2002* [*Ethnic and religious statistics of Transylvania 1850–2002*], Pro-Print Kiadó, Miercurea Ciuc, available at http://www.kia.hu/konyvtar/erdely/erd2002/mamut02.pdf [accessed: in May 2022].

https://biblioteca-digitala.ro

Items with no date (n.d.) are always listed at the end of the municipal list. Since several records might refer to more than one settlement, documents are classified in multiple places, so repetitions may occur.

Not only the length of the individual papers and notes varies (from one page to several hundred pages of opuses accompanied by photographs and original documents), but also the quality of the subject research and the descriptive, professionally oriented works. However, even the data of questionable quality may contain such curiosities that prevented their exclusion from this review, if only because without these sources it would be very difficult to carry out a full-scale historical ethnographic study. Upon analysing the sources, the researcher or user will be able to decide what can and what cannot be used for his or her work[59].

By presenting these sources, I do not intend to draw the attention of researchers to a closed archive. It is likely that, as a result of the daily scientific processing, additional applications and documents will be added to the collection in the coming years through the social collecting movement and research fieldwork, as well as through the inventory of already included material. Thus, in addition to a thorough study of the present source publication, it is also necessary to study the ever-expanding system of specialised indexes of the archive in the Ethnological Archives of the Museum of Ethnography.

[59] Ibolya Forrai and Endre Szemkeő, *op.cit*, p. 10.

https://biblioteca-digitala.ro

BIHARIA / *BIHAR*

1. **unknown author**
   Dalszöveggyűjtemény ***[Song lyrics collection]*** (cca 1932–1950)
   90 pages
   EA 5672

2. **Ilona Dobos**
   Babonás történetek, betyártörténetek, történeti mondák ***[Superstitious stories, outlaw stories, historical folk legends]*** (1968)
   19 pages
   EA 8900

? (GIRIŞU DE CRIŞ) / *MÁCSATELEP (KÖRÖSGYÉRES)*

3. **Mihály Szabados**
   A bukovinai székelyek hazatelepítése (a hazatelepítési lehetőségek és a tényleges telepítés) ***[The repatriation of the Szeklers of Bukovina (the repatriation possibilities and the actual colonisation***)] (1940–1947)
   57 pages, 3 annexes
   EA 28492

ORADEA / *NAGYVÁRAD*

4. **Céhirat [Guild document]**
   A nagyváradi pék céh vegyes iratai kb. 1800–1860 ***[Mixed documents of the bakers' guild of Oradea cca 1800–1860]*** (1800–1860)
   190 pages
   EA 5499

5. **Céhirat [Guild document]**
   A nagyváradi pék céhben tartozók keresztlevelei ***[Baptismal letters of the members of the bakers' guild of Oradea]*** (1800–1860)
   82 pages
   EA 5501

6. **Céhirat [Guild document]**
   A nagyváradi sütő céh könyve, 1817–18. évi számadásai ***[Book of the Bakers' Guild of Oradea, accounts for 1817–18]*** (1817–1818)
   74 pages
   EA 5469

https://biblioteca-digitala.ro

7. Céhirat [Guild document]
A nagyváradi pék céh 1817–27 levelezése, levélminta gyűjteménye és mutatója ***[Correspondence, sample letters and index of the Bakers' Guild of Oradea 1817–27]*** (1817–1827)
58 pages
EA 5470

8. Céhirat [Guild document]
A nagyváradi pék céh vegyes iratai, nyugtái, stb. ***[Miscellaneous documents, receipts, etc. of the Bakers' Guild of Oradea]*** (1817–1859)
113 pages
EA 5500

9. Céhirat [Guild document]
A nagyváradi sütő céh speciális kiegészítő rendszabályzata kiterjesztve községekre is ***[Special additional regulations of the Bakers' Guild of Oradea, extended to municipalities]*** (1818)
10 pages
EA 5468

10. Céhirat [Guild document]
A nagyváradi sütő céh rendszabályzata ***[Regulations of the Bakers' Guild of Oradea]*** (1818–1821)
16 pages
EA 5467

11. Céhirat [Guild document]
A nagyváradi sütő céh részére kiadott alaptörvények és az eredeti pecsét ***[Basic laws issued to the Bakers' Guild of Oradea and the original seal]*** (1820)
20 pages
EA 5466

12. Eredeti céhirat [Original guild document]
Remeklés kiírása iránti kérelem a nagyváradi pék-céhez ***[Application for the issue of a baker's certificate to the Bakers' Guild of Oradea]*** (1832)
2 pages
EA 1432

13. Céhirat [Guild document]
A nagyváradi pék céhnek 1833–34. évi jegyzőkönyve és számadása ***[Minutes and accounts of the Bakers' Guild of Oradea for the years 1833–34]*** (1833–1834)
36 pages
EA 5471

https://biblioteca-digitala.ro

14. Céhirat [Guild document]
A nagyváradi pék céh jegyzőkönyve és számadása 1834–35-ben ***[Minutes and accounts of the Bakers' Guild of Oradea in 1834–35]*** (1834–1835)
15 pages
EA 5472

15. Céhirat [Guild document]
A nagyváradi pék céh jegyzőkönyve és számadása 1836–37-ben ***[Minutes and accounts of the Bakers' Guild of Oradea in 1836–37]*** (1836–1837)
9 pages
EA 5473

16. Céhirat [Guild document]
A nagyváradi pék céh 1838–39. évi jegyzőkönyve és számadása ***[Minutes and accounts of the Bakers' Guild of Oradea in 1838–39]*** (1838–1839)
11 pages
EA 5474

17. Eredeti céhirat [Original guild document]
A céh-be való fölvétel iránti kérelem a nagyváradi pék-céh-hez ***[Application for admission into the Bakers' Guild of Oradea]*** (1839)
2 pages
EA 1433

18. Céhirat [Guild document]
A nagyváradi pék céh 1839–40. évi jegyzőkönyve és számadása ***[Minutes and accounts of the Bakers' Guild of Oradea for the years 1839–40]*** (1839–1840)
11 pages
EA 5475

19. Céhirat [Guild document]
A nagyváradi pékek egyezsége a sütemények készítéséről ***[Agreement of the Bakers of Oradea on the making of cakes]*** (1840)
1 page
EA 5493

20. Céhirat [Guild document]
A nagyváradi pék céh 1841–42, 1842–43. évi jegyzőkönyve és számadása ***[Minutes and accounts of the Bakers' Guild of Oradea for 1841-42, 1842-43]*** (1841-1843)
15 pages
EA 5476

https://biblioteca-digitala.ro

21. Céhirat [Guild document]
A nagyváradi pék céh 1843–44, 1844–45. évi jegyzőkönyve és számadása ***[Minutes and accounts of the Bakers' Guild of Oradea 1843–44, 1844–45]*** (1843–1845)
17 pages
EA 5477

22. Céhirat [Guild document]
A nagyváradi pék céh 1845–46, 1846–47. évi jegyzőkönyve és számadása ***[Minutes and accounts of the Bakers' Guild of Oradea 1845–46, 1846–47]*** (1845–1847)
21 pages
EA 5478

23. Céhirat [Guild document]
A nagyváradi sütő céh céhmesterének levél Bánáczki Károly felszabadulásáról ***[Letter to the guild master of the Bakers' Guild of Oradea regarding the liberation of Károly Bánóczki]*** (1846)
3 pages
EA 5481

24. Céhirat [Guild document]
A nagyváradi pék céh folyamodása a Helytartó Tanácshoz a kontárok ellen ***[Petition of the Bakers' Guild of Oradea to the Governor's Council against laymen]*** (1846)
4 pages
EA 5497

25. Céhirat [Guild document]
Eder Szilveszter zsemlesütő vándorkönyve ***[Bread-roll baker Szilveszter Eder's travelling book]*** (1848)
26 pages
EA 5487

26. Céhirat [Guild document]
A nagyváradi pék céh 1848–49, 1849–50, 1850–51, 1852–53. évi jegyzőkönyve és számadása ***[Minutes and accounts of the Bakers' Guild of Oradea 1848–49, 1849–50, 1850–51, 1852–53]*** (1848–1853)
28 pages
EA 5479

https://biblioteca-digitala.ro

27. Céhirat [Guild document]
Nagyvárad polgármesterének határozatai a feljelentett kontárok ügyében ***[Decisions of the mayor of Oradea in the case of the denounced laymen]*** (1851)
3 pages
EA 5498

28. Céhirat [Guild document]
Nagyváradi pék céh-hez kérvény a remeklés újbóli megpróbálása végett ***[Petition to the Bakers' Guild of Oradea for a new attempt at mastery]*** (1852)
2 pages
EA 5485

29. Céhirat [Guild document]
A nagyváradi pék céh 1853–54. évi jegyzőkönyve és számadása ***[Minutes and accounts of the Bakers' Guild of Oradea for 1853–54]*** (1853–1854)
80 pages
EA 5480

30. Céhirat [Guild document]
Hostalka Ferenc péksegéd vándorlókönyve ***[Baker's apprentice Ferenc Hostalka's travelling book]*** (1853–1860)
27 pages
EA 5488

31. Céhirat [Guild document]
Iparengedély és letelepedési engedély kérése ***[Application for an industrial licence and residence permit]*** (1856)
2 pages
EA 5486

32. Céhirat [Guild document]
A sütendő sütemények liszt anyaga finomságával kapcsolatos polgármesteri rendelet ***[Mayor's decree on the refinement of the flour for the pastries to be baked]*** (1856)
2 pages
EA 5492

33. Eredeti céhirat [Original guild document]
Sütő-céh ülésének jegyzőkönyvének kivonata, Nagyvárad ***[Extract from the minutes of the meeting of the Bakers' Guild, Oradea]*** (1857)
1 page
EA 1434

https://biblioteca-digitala.ro

34. Céhirat [Guild document]
Dániel Herman péklegény vándorló könyvét elveszítette, helyette egy igazolványt állítottak ki ***[Herman Daniel lost his baker's travelling book, which was replaced by a certificate]*** (1857)
1 page
EA 5491

35. Céhirat [Guild document]
A polgármester rendelete a vándorló legények nyilvántartásával kapcsolatban ***[Mayor's decree concerning the registry of wandering apprentices]*** (1857)
2 pages
EA 5496

36. Céhirat [Guild document]
Schneider Adolf izr. pék iparos igazolása a hitközség által ***[Adolf Schneider isr. Baker's craftsman certificate from the religious community]*** (1858)
1 page
EA 5494

37. Eredeti céhirat [Original guild document]
Remeklési feladat pék legény részére, Nagyvárad ***[Professional assignment for a baker's apprentice, Oradea]*** (1859)
1 page
EA 1435

38. Céhirat [Guild document]
Schneider Adolf pék inas felszabadítása ügyében beadvány ***[Petition for the liberation of baker's apprentice Adolf Schneider]*** (1861)
2 pages
EA 5482

39. Céhirat [Guild document]
A váradi sütőcéh feljegyzései az inasai felszabadulásáról ***[Records of the Bakers' Guild of Oradea on the liberation of its apprentices]*** (1861)
1 page
EA 5483

40. Céhirat [Guild document]
A polgármester rendelete a sütőcéhbe tartozó hadkötelesekkel kapcsolatosan ***[Mayor's decree concerning the conscripts of the bakers' guild]*** (1865)
2 pages
EA 5495

https://biblioteca-digitala.ro

41. Adolf Tienschmiedt
Tienschmiedt Adolf cipészlegény vándorlókönyve, letelepedési engedélye, iparigazolványa ***[Travelling book, settlement permit, trade certificate of shoemaker Adolf Tienschmiedt]*** (1865–1887)
45 pages
EA 5448

42. Collection of F. Molnár N. N.
Ponyvairodalom: Genovéva (történet), stb. ***[Pulp fiction: Genovéva (story), etc.]*** (1869, 1877, 1912)
157 pages
EA 19093

43. Céhirat [Guild document]
Szilágyi Mihály péksegéd remeklésre időpont kitűzését kéri ***[Mihály Szilágyi bakers' apprentice requests a date for a master exam]*** (1869)
2 pages
EA 5484

44. Céhirat [Guild document]
Kóhn József tagsági könyve sütő betegsegélyező és temetkezési egyletnél ***[Membership record of József Kóhn in the bakers' relief and funeral association]*** (1886)
15 pages
EA 5489

45. Céhirat [Guild document]
Sesták Károly sütősegéd tagsági könyve a sütő-betegsegélyező és temetkezési egyletnél ***[Membership record of Károly Sesták in the bakers' relief and funeral association]*** (1886)
15 pages
EA 5490

46. Dezső Szücs
Krisztusmonda ***[Christ folk legend]*** (1887)
2 pages
EA 3724

47. N. N.
Sütő betegsegélyező- és temetkezési egylet tagsági könyve. stb. ***[Membership book of the bakers' relief and funeral association, etc.]*** (1890)
2 pages, 1 book
EA 19073

https://biblioteca-digitala.ro

48. Gábor Hegedüs – Gyula Sebestyén
„Háboru Évfordulójára." Félnépi versezet ***[„For The Anniversary of The War." Semi-folkloric poem]*** (1915)
2 pages
EA 10707

49. Balázs Molnár
Beszámoló 1943. VII. 15-VIII. 10-ig végzett városföldrajzi kutatásomról ***[Report on respective urban geography research from 15 VII to 10 VIII 1943]*** (1943)
12 pages, 18 photographs, 1 map
EA 8107

50. Ákos Janó
Szücs céh iratok 1780-tól ***[Furriers' Guild documents from 1780]*** (1953)
86 pages
EA 3941

51. Ferenc Bartha
Babonák ***[Superstitions/beliefs]*** (1954)
40 pages, 2 annexes
EA 9481

52. Ildikó Sándor
Falucsúfolók. (Adatgyűjtés) ***[Rural Mockeries (Data collection)]*** (1959, 1960)
12 pages
EA 14235

53. Béla Büky sr.
„Világi Dallok a mellyekket összveszedett és le-irogatott Debrecen 1824." ***[„Secular Songs which were collected and recorded in Debrecen in 1824."]*** (1960)
216 pages, 1 appendix
EA 5601

54. András Béres
Jószáglopás, betyárok. Kijegyzés a Debreceni Állami Levéltárból 1810–1832 ***[Cattle thievery, outlaws. Record from the Debrecen State Archives 1810–1832]*** (1961)
69 pages, 2 drawings, 1 photograph, 1 annex
EA 6873

https://biblioteca-digitala.ro

55. Imre Dankó
Feljegyzések a berettyóújfalui vásárról és a berettyószentmártoni hídról ***[Notes on the Berettyóújfalu fair and the Berettyószentmárton bridge]*** (1975–1976)
6 pages, 2 annexes
EA 13543

56. Lajos Mráz
Hamar is, jól is… ***[Both soon and well...]*** (1992)
5 pages, 3 annexes
EA 25129

57. Endre Sipos
Hegyközi emberek 4, 5, 6. (helytörténet) ***[People from Hegyköz 4, 5, 6 (local history)]*** (1998)
153 pages, 5 drawings, 4 photographs, 2 maps, 1 annex
EA 29874

58. Gyula Óvaty jr.
Nagyváradi fazekasmesterség (é.n.) ***[Pottery in Oradea]*** (n.d.)
3 pages
EA 15963

OŞORHEI / *FUGYIVÁSÁRHELY*

59. Erzsébet Kiss
Életrajz. (B. Kiss Antalné Veres Juliánna ***[Biography (B. Kiss Antalné Veres Juliánna]*** (1978)
9 pages
EA 19943

SĂBOLCIU / *MEZŐSZABOLCS*

60. Antal Varga
Földrajzi nevek Hajdú-Bihar területén 1526-ig ***[Geographical names in Hajdú-Bihar until 1526]*** (1975)
200 pages, 2 annexes
EA 18959

https://biblioteca-digitala.ro

SÂNMARTIN / *VÁRADSZENTMÁRTON (BEFORE 1913, PECESZENTMÁRTON)*

61. Antal Varga
Földrajzi nevek Hajdú-Bihar területén 1526-ig ***[Geographical names in Hajdú-Bihar until 1526]*** (1975)
200 pages, 2 annexes
EA 18959

SĂLDĂBAGIU DE MUNTE / *BODONHEGY (HEGYKÖZSZÁLDOBÁGY)*

62. József Pocsai
Népdal – néptánc ***[Folk song – folk dance]*** (1943)
5 pages, 1 drawing, 1 annex, 7 sheet music
EA 3386

TILEAGD / *MEZŐTELEGD*

63. Mária Kresz
Fazekasipar. (1900. évi népsz.) ***[Pottery industry (census of 1900)]*** (1969)
28 pages
EA 10363

ORADEA / *VÁRAD-VÁRALJA (VÁRALLYA, NAGYVÁRAD)*

64. Céhirat [Guild document]
A nagyváradi sütő céh speciális kiegészítő rendszabályzata kiterjesztve községekre is ***[Special supplementary regulations of the bakers' guild of Oradea, extended to municipalities]*** (1818)
10 pages
EA 5468

https://biblioteca-digitala.ro