

The forgotten Karol Andel (1897–1977) and his contribution to the development of Ethnography, Archaeology and Museology in Slovakia

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The forgotten Karol Andel (1897–1977) and his contribution to the development of Ethnography, Archaeology and Museology in Slovakia

The paper is an evaluation study of the biographical work of Karol Andel, who, as a civil servant in the interwar and post-war periods, devoted himself to the amateur collection of ethnographic material and the search for archaeological sites. His work refuted opinions of the prehistoric sterility of many regions, and also laid the foundations of many ethnographic and archaeological collections in Slovakia – in Kysuce Záhorie, Levoča and Bojnice, and at the Slovak National Museum in Bratislava. In his fieldwork he collaborated with respected authorities of archaeology and ethnography in Slovakia, including J. Eisner, V. Budinský-Krička, Š. Janšák, B. Szöke, R. Bednárík and M. Markuš. Thanks to his lifelong professional work and passion, he eventually became a researcher at the Ethnographic Institute, and later the Archaeological Institute of the Slovak Academy of Sciences.

Keywords: Karol Andel, Ethnographer, Archaeologist, amateur collector, development of museology in Slovakia, interwar period

Institutionalised Slovak museology only fully developed after the establishment of the first Czechoslovak republic, when the first ideas regarding a systematic conception of the organisation of memorial institutions, also to include museums, were considered. Ideas of establishing museum institutions in the territories of Hungary had started to appear in the nineteenth century in connection with an intense interest in national histories, resulting in the strengthening of the protection, gathering and presentation of recollections of own histories preserved specifically in landmarks and monuments. With these intentions, private, federal and provincial museums were created, whose collection and presentation activities, even after 1920, were based exclusively on voluntary work and the contributions of enthusiasts. At that time, there were no financial resources for professional museum workers, historians or ethnographers, and these tendencies improved only very slowly even in the interwar period.¹ In effect it was only the second half of the twentieth century that brought the first academic platforms for the training of professional museum workers, ethnographers or archaeologists in

¹ TIŠLIAR, Pavol. Muzeológia na Slovensku. In: *Muzeológia a kultúrne dedičstvo*, vol. 4, Is. 1, 2016, pp. 127–128; KO-DAJOVÁ, Daniela. Úvahy slovenských národovcov o potrebe inštitucionalizovať zbieranie pamiatok v minulosti. In: *Muzeológia a kultúrne dedičstvo*, vol. 1, Is. 2, 2013, pp. 127–128.

connection with building a network of national, regional and homeland studies museums.² In the beginnings of the establishment of individual museums, the importance of volunteers was very striking, most notably for their selfless work in the creation of individual funds and entire exhibitions. It is for this reason, in the initial pioneering phases, which we meet with a number of the leading figures who participated in the development of museum institutions alongside their main work. One of these important “spirits of the movement” was the personality Karol Andel, an inconspicuous but passionate collector, ethnographer, archaeologist and museum worker who dedicated his whole life to these activities.

The main aim of this paper is to present the work of Karol Andel at a complex level and to contend that his work has not been given the attention it deserves, with the exception of a few laudatory articles or obituaries from his former colleagues.³ We can follow the life's work of Karol Andel and, for reasons of clarity, divide the chronology of his life story into three areas in which his homeland studies developed fully:

1. Karol Andel and his ethnographic research.
2. Karol Andel as an amateur archaeologist.
3. Karol Andel and his contribution to Museology.

Karol Andel – basic biographical data



Figure 1: Portrait of Karol Andel. Source: BAČA, Róbert (2017). *Karol Andel a Skalica*. In: *Záborie*, vol. XXVI, nr. 1, p. 7.

Karol Andel was born on October 29, 1897, to the family of the Behynce miller Jozef Andel in Radošina in the district of Topoľčany. He completed his primary education in the village where he was born, continuing his studies at the Nitra Grammar School, finally deciding upon the Faculty of Law at Comenius University in Bratislava, from where he graduated in 1920. From there, he signed up for the newly created civil service of the Czechoslovak Republic. In 1921, he was appointed as a notary in the Orava village of Veličná. After four years, he was transferred to Kremnica, where he held the position of a legal adviser in the public administration. He did not however warm to the mining area, and after less than a year he left for Kysuce, specifically to Stará Bystrica, where he worked until 1927 as a notary public. After a two-year anabasis in the Bystrica valley he moved to Kysucké Nové Mesto, where he worked until 1930 as an adviser to the public administration and as Chief Commissioner of the District Office, until the district was abolished. After leaving his

² MRUŠKOVIČ, Štefan – DARULOVÁ, Jolana – KOLLÁR, Štefan. *Múzejníctvo, muzeológia a kultúrne dedičstvo*. Banská Bystrica: Univerzita Mateja Bela, 2005; KAČÍREK, Ľuboš. *Slovenské múzejníctvo v 19. a 20. storočí*. In: *Studia Academica Slovaca* 43, 2014, Bratislava: Univerzita Komenského, pp. 231–245.

³ LAMIOVÁ-SCHIEDLOVÁ, Mária. Karol Andel sedemdesiatnikom. In: *Nové obzory*, nr. 9, 1967, pp. 211–213; LAMIOVÁ-SCHIEDLOVÁ, Mária. Karol Andel sedemdesiatročný. In: *Archeologické rozhledy*, vol. XIX, nr. 6, 1967, p. 790; LAMIOVÁ-SCHIEDLOVÁ, Mária. Karol Andel sa dožil 75 rokov. In: *Archeologické rozhledy*, vol. XXIV, nr. 6, 1972, p. 683; LAMIOVÁ-SCHIEDLOVÁ, Mária. Zomrel Karol Andel. In: *Archeologické rozhledy*, vol. XXIX, nr. 4, 1977, p. 436; MARKUŠ, Michal: Za Karolom Andelom. In: *Historica Carpatica*, vol. IX, 1978, pp. 511–513; MARÁKY, Peter. Karol Andel (1897–1977). In: *Správy a informácie Kysuckého múzea*, nr. 5-6, 1981, pp.277–279; LAMIOVÁ-SCHIEDLOVÁ, Mária. Archeológ Karol Andel (1897–1977). K 105. výročiu narodenia. In: *Historický zborník*, vol. 12, nr. 1-2, 2002, pp. 199–201.

place of work in the Kysuce region, Anđel reached Skalica from where, after four years, he travelled to Levoča. In 1938 he left for a few months to Nové Zámky, only to quickly leave on account of its annexation by the Hungarian Army. After 1938 Karol Anđel returned to his familiar Nitra, where he worked until the year 1943. In the last years of the Second World War he arrived in Liptov to work as a civil servant, specifically in Liptovský Mikuláš. After the war had ended, he left for Košice in eastern Slovakia where he remained until his death.⁴

Karol Anđel's frequent fluctuation in his location and place of work was not the result of a conflictual personality or questionable moral character, but rather reflected in full the dynamics of socio-political change in Slovakia/Czechoslovakia during the second quarter of the twentieth century.

In this regard, it was common practice to change places of work according to the needs of the particular regional administration, especially in state (official) functions. Even after his retirement in the year 1958 Anđel did not finish with his dynamic collecting and research activities. Throughout his retirement "break" he was actively involved in the Slovak Archaeological Society, the Historical Society, and the eastern-Slovakian branch of the Ethnographic Society of Slovakia.⁵

At the age of almost 80 years old he died on January 7, 1977 in Košice, where he is buried. With wife Irena (born Vrbová in Uhrovec) they had three daughters, not one of whom though continued in his footsteps professionally.

Karol Anđel and his ethnographic research

Anđel's developing interest and enthusiasm for getting to know village people and their way of life was greatly influenced by his family environment. He grew up in a miller's family (they operated Lužný and Trnený mills⁶) where many customers, not only from Radošina, but also from the wider area, met bringing a lot of diverse information, gossip and news. On the other side, his social status as a craftsman and that of his miller family predisposed them to wider study possibilities for their children, and at the same time opened the door to family stories and oral traditions in case of professional interest. It appears that under these conditions Karol Anđel's intense interest in ethnography and ethnographic records from the field was shaped. It is specifically in the oral tradition of his friends, colleagues and family members that Karol Anđel could talk passionately for hours about the miller's craft, and of customers and the atmosphere of the mill.⁷

Already during his studies at the Nitra Grammar School, teachers recognised in Anđel an interest in regional history, archaeology and learning about folk culture. From the year 1912, he co-operated with the local provincial museum, where, in addition to collecting archaeological objects, he also devoted himself to acquiring folk ceramics for the museum's needs.⁸ After leaving for the capital to study law, he established contacts with the Slovak National Museum

⁴ Biographical information is taken from encyclopedic and dictionary works. See MARKUŠ, Michal. Za Karolom Anđelom, pp. 511–512; DRAHOŠOVÁ, Viera. heslo Karol Anđel. In: *Múzejníctvo a zberateľstvo na Slovensku. Biografický zborník*. Vol. I. Bratislava: Slovenské národné múzeum a Zväz múzeí na Slovensku, 2004, p. 7; *Knižka o Radošine*. Radošina: Obec Radošina, p. 114; *Kysuce a Kysučania. Kysucká encyklopédia*. Čadca: Kysucké múzeum, 2004, pp. 6–7.

⁵ LAMIOVÁ-SCHIEDLOVÁ, Mária. KA sedemdesiatnikom, p. 213; BREZÁNY, Štefan. *Dejateľia Kysúc v kultúre, umení a vede*. Martin: Osveta 1971, p. 15.

⁶ BAČA, Róbert. Karol Anđel a Skalica. In: *Záborie*, vol. XXVI, nr. 1, 2017, p. 7.

⁷ MARKUŠ, Michal: Za Karolom Anđelom, p. 511.

⁸ LAMIOVÁ-SCHIEDLOVÁ, Mária. KA sedemdesiatnikom, p. 211.

in Martin, to which he dedicated his already sizeable collection of finds.

In the year 1921 he arrived at his first place of work as a notary in Veličná, where he was greatly impressed by the richness of the spiritual and material culture of the autochthonous people of the Orava region, which was significantly different from the environment of his native Radošina. Karol Andel thus extended his historical interest to include ethnographic observations. During his wanderings around Orava he was impressed by the log-wood cabin architecture, recording their interior equipment and furnishings, folk costumes, craft tools and products. He dedicated every free moment after work to the study and collection of material that he donated to the Slovak National Museum in Martin⁹ and to the newly opened Orava Museum.¹⁰ After four years spent in Orava, in the year 1925 he arrived in Kremnice, where he further developed his homeland study activities. From an ethnographic perspective he continued in his field observations in mining localities. He was most concerned with the phenomena of mining and its history. Here he established intensive research contacts with local historians and archivists. It is also thanks to his several months spent in Kremnice that the local museum received rare exhibits from the area of mining culture.¹¹

At the end of the year 1925 Karol Andel was transferred to Kysuce, firstly to Stará Bystrica and after two years to Kysucké Nové Mesto. At that time, Kysuce was economically one of the poorest regions with a minimal interest in homeland studies from researchers in cultural and historical realities. However, in the scope of its research, fieldwork and collecting activities, this period can be considered Andel's peak from the point of view of ethnography. According to the records of M. Lamiová-Schiedlová,¹² Andel spent every Saturday and Sunday in the field. However, the intensity of Karol Andel's enthusiasm for exploration and research in Kysuce was best captured by Štefan Janšák's lines in one of the articles entitled "Elixír života" from the collection of archaeological essays *Lovci hlinených perál* (1944):

Upper Trenčín had long ago fired our imaginations, mostly from those times that a young worshipper of Jupiter's daughter Clio, having an ultra-Christian name Andel (Angel), crushed all false opinions and presumptions about it. To search for traces of prehistoric Man in the Kysuce valley was considered in the educated world as rather simple-minded, if not plain stupid. But Andel embarrassed the scoffers, and since then, even the most remote lost dell of the Beskydy attracts historians and geographers, archaeologists and ethnographers, natural scientists and sociologists.

In a further text Janšák emphasised:

Our first guide, the young ethnographer Andel, found in the long meagre Upper Trenčín true treasures: at least from our point of view. Under the most varied pretences and refined

⁹ According to the partial list, the SNM Ethnographic Museum contains dozens of objects from Orava, which were additionally donated to the museum by K. Andel in 1931. The most represented are paintings on glass with religious themes and small items of kitchen inventory (clay jug, pump, pump, etc.). Excerpted inventory of SNM-EM collection items in Martin was provided by Radovan Sýkora.

¹⁰ LAMIOVÁ-SCHIEDLOVÁ, KA sedemdesiatnikom, p. 211. According to the ethnographer Erika Kulášová, current holdings of the Orava Museum in Dolní Kubín do not contain any collection items connected to the activities of K. Andel.

¹¹ LAMIOVÁ-SCHIEDLOVÁ, Archeológ KA, p. 199.

¹² LAMIOVÁ-SCHIEDLOVÁ, KA sedemdesiatnikom, pp. 211–212.

disguises he insinuated himself into the intimate, from the outside jealously-guarded world of the wary native of Kysuce, looked into the depths of his soul, observed him in his everyday activities, considered and measured his opinions, steps and actions. Even though we didn't sleep well, the traditional if a little greasy potato ruined the stomach, and even though we were travelling in a creaky old car from 1908, the interpretations of the young ethnographer keep our attention like the tensest novel. A simple look at him is enough in order for us to stop thinking about other things. His eyes shine with the ecstasy of moments sweetly spent over mysteries that no other mortal has ever come close to. In a fit of teeming enthusiasm the tongue finds a suitable phrase, the hand the right gesture; that also confers the joyful excitement on us. The wondrous customs of the inhabitants of Trenčín's hidden valleys conjure before our eyes the times of long since disappeared paganism. Births, weddings, the mysteries of marriage and conception, the participation of dead nature or animals in life events, that mark milestones in the monotonous existence of a woodcutter, a raftsman, a wagoner, and a shepherd; everything is woven in a web of Shakespearean secrecy. The simple person of the hamlets of Kysuce subconsciously feels that here, his existence borders on the miraculous, conditional as it is on inexplicable forces that are ruled by a witch, the water spirit, the light-bearer, the old hag, the fairy godmother, good and bad fairies. These ancient deities must not be angered; indeed, it is necessary to win their favour with mysterious prayers, precious sacrifices, and respect for the sacred trees and animals in which they hide.¹³

The quotation borrowed from Štefan Janšák is of an artistic character, but nonetheless, succinctly characterises the homeland study activities of Karol Andel in Kysuce. From an ethnographic point of view, his numerous records and collected materials of folk culture from the mid and lower Kysuce are valuable. His long-time collaborator Michal Markuš¹⁴ remarked that the collected ethnographic fund for less than five years of work in Kysuce was so rich and wide-ranging that it was enough upon which to create a separate ethnographic synthesis/monograph about Kysuce.

Karol Andel's solidly professional experience and collecting precision were also manifested in his organisational initiative, for instance when he played a decisive role in organising the "Regional Ethnographic Exhibition" in Kysucké Nové Mesto. The exhibition was opened on July 24, 1927 under the expert management of the Museum in Martin.¹⁵ The material patronage of the exhibition was kept by the District Office in Kysucké Nové Mesto headed by Aurel Rutšek and Karol Andel. It was Rutšek (also a history enthusiast)¹⁶ as Andel's direct superior who significantly supported all his ethnographic and historical activities in Kysuce, including the organisation of the exhibition. The ethnographic exhibition in Kysucké Nové Mesto was not only a regional success, but most of the exhibited objects represented Kysuce and the district of Trenčín at the county exhibition (August 21st – September 2nd, 1927) in Bratislava.¹⁷ The success of this exhibition was clearly due to the professional and collecting passion of Karol Andel, who presented a wide range of cultural realia and particulars from Kysuce at the

¹³ JANŠÁK, Štefan. *Lovci hlinených perál*. Liptovský Mikuláš: Tranoscius, 1944. pp. 55–57.

¹⁴ MARKUŠ, Za Karolom Andelom, p. 512.

¹⁵ Okresné výstavy. Zprávy. In: *Časopis Muzeálnej slovenskej spoločnosti*, vol. XIX, nr. 1-3, 1927, pp.62–63.

¹⁶ JANŠÁK, *Lovci hlinených perál*, p. 59; MARÁKY, Peter. Karol Andel (1897–1977). In: *Správy a informácie Kysuckého múzea*, nr. 5-6, 1981, p.278.

¹⁷ Okresné výstavy, p. 63.

exhibition, while trying to present all the villages of the district at the same time in a proportional manner. From the point of view of the exhibits represented, the most represented were objects of domestic industry (for the processing of flax, the production of rope, gloves, nets, etc.) and the customary language tradition. This exhibition fund from the district of Kysucké Nové Mesto was collected and processed in such a high quality way by Andel, that after the end of the exhibition it was directly delegated to the collections creating the Slovak National Museum in Martin, where it merged with the other ethnographic collections of the museum; and indeed today it can only be identified with great difficulty.¹⁸ In a similar spirit, Karol Andel gave his numerous textual field records to the archive of Matica Slovenská. Unfortunately, these documents have also not been preserved, having been reportedly lost during World War II.¹⁹ The only area of documentation of Andel's collecting work in Kysuce that has been preserved is a photographic collection containing approximately 80 period ethnographic photographs from the period of 1928 to 1931, which he later donated to the Museum of the Považie region in Žilina in 1970.²⁰



Figure 2: Exhibits from the Regional Ethnographic Exhibition in Kysucké Nové Mesto. Photo: Karol Andel 1928. Source: Považské Museum Archive.

The success of the exhibition in Kysucké Nové Mesto and the never-ending home-studies interest in the culture and life of the Slovak people brought the personality of Karol Andel closer to the Slovak National Museum in Martin. Andel proved to be a reliable collaborator and an excellent field expert, especially of the Kysuce environment. Through his membership of the committee of the Slovak Museum Society and the Ethnographic department of Matica Slovenská, he became close professionally, and later also personally, to Rudolf Bednárik, the curator of the Slovak National Museum – who in the early 1930s was entrusted by Antonín Václavík with the establishment of permanent ethnographic exhibitions in the second building of the SNM. Despite personal misunderstandings within the management of the SNM during the preparation of expositions,²¹ the 1930s formed one of the most progressive phases in the history of the Slovak National Museum in Martin. It was a period of intense activity in the creation of exhibitions, their research and the creation of collections. New exhibition spaces required extensive field-research, collecting and acquisi-

¹⁸ For example, according to the already cited *List of Collection Objects of the SNM in Martin* (provided by Radovan Sýkora), we can identify only two objects from K. Andel's work in Kysuce in the "Duchovná kultúra, hračky a masky" fund: a wedding goat from Kysucké Nové Mesto and a sculpture of the Virgin Mary from Lodno.

¹⁹ LAMIOVÁ-SCHIEDLOVÁ, Archeológ K. Andel, p. 200.

²⁰ See slovakiana.sk

²¹ HALMOVÁ, Mária. Antonín Václavík pri príprave národopisej expozície Slovenského národného múzea. In: *Zborník SNM, Etnografia* 41, 2000, pp. 147–156; MELZER, Miloš: Antonín Václavík a jeho význam pro muzejní prezentaci lidové kultury. In: *Antonín Václavík (1891–1959) a evropská etnologie. Kontexty doby a díla* (ed. DRÁPALA, Daniel). Brno: Masarykova univerzita, 2010, pp. 23–24.

tion activities, and the collecting of various organised questionnaires to fill many ethnographic funds and collections. Preserved correspondence between R. Bednárík and K. Anđel from the year 1928 confirms that Anđel sent chosen objects to the collections of the Slovak National Museum according to R. Bednárík's requests. Through this correspondence we learn of the delivery of a collection of dyer's prints from lower Orava.²² In another letter of the correspondence from 1928, Anđel states that he is preparing an extensive report on the ethnography of Lower Kysuce, but for the time being is sending Bednárík a shorter report on "ethnographic relations" from the Kysucké Nové Mesto district, in which he most notably highlights the archaic manifestations of the celebration of family customs in Kysuce: "The symbolic significance of a wedding shot (alcohol), the archaic remembrance of a wedding goat, or the placing of food on the corner of the table on Christmas Eve and the connection of this with the veneration of ancestors."²³ The mutual correspondence between Anđel and Bednárík became even more intensive in the second half of the 1930s, when the Slovak National Museum accelerated its work on the finalisation of the ethnographic exhibition. Rudolf Bednárík turned to Anđel, even though at that time he no longer was active in Kysuce, with an appeal for valuable advice, contacts or for guidance and joint research activities as Anđel was a careful observer and expert on the folk culture of Kysuce, and was able, even from indirect information or at a distance, to direct the selection of locations for Bednárík's chosen theme.²⁴ It is this thanks to this co-operation that Karol Anđel became through the 1930s a significant collector, donor and intermediary for obtaining requested collection articles for the Slovak National Museum in Martin. Even the content and language of the mutual correspondence confirms that their relationship, at first polite and professional, in the course of the years 1936 to 1938 changed to one more friendly and less formal.²⁵

Karol Anđel had already in the aforementioned correspondence, in the year 1928, announced his departure from Kysucké Nové Mesto. This became reality with the abolition of the district in 1930. Despite this fact, he did not give up on the Kysuce environment. He returned to Kysuce for research after 1950, this being documented by preserved research reports from the text archive of the Institute of Ethnology and Social Anthropology of the Slovak Academy of Sciences. From the point of view of the significance of the documents, ten research reports by Karol Anđel are still registered to this day in the archives of the Institute of Ethnology and Social Anthropology of the Slovak Academy of Sciences, of which five relate to the

²² Letter from February 12, 1928 (Kysucké Nové Mesto). Archive of Matica slovenská in Martin (AMSMT), Fund: Matica slovenská II. (1919–1948), sign. nr.: 592/90/1928.

²³ Letter from February 3, 1928 (Kysucké Nové Mesto). Archive of Matica slovenská in Martin, Fund: Matica slovenská II. (1919–1948), sign. nr.: 592/90/1928.

²⁴ For the preserved correspondence of R. Bednárík in the SNM in Martin from 1936–1938 see HALMOVÁ, Mária. Spolupráca Rudolfa Bednáríka s Karolom Anđelom (k 100. výročiu narodenia Rudolfa Bednáríka). In: *Zborník SNM, Etnografia* 44, 2003, p.162: "Tell me to ask for general knowledge of which section of the ethnography and I will gladly write down my findings from memory" (Levoča, 30.9.1936), "Respectfully, please tell me immediately what I should take with me to Kysuce.... I already have two pieces of photographic equipment.... I have a well-known parish priest in Horný Vadičov.... I would like to capture everything that has been preserved in Vadičov using the search method, although I have recorded it from various parts of Kysuce, and then the material outside Vadičov would be about as large in content as Vadičov" (Levoča, 14.6.1937). "The oldest piece of costume is the linen belt worn by women and prostitutes in Krásno n/K. and in Zborov nad Bystricou, which is sewn into one piece and is changed over the raised arms and over the head. At that time, the museum did not acquire it, because at that time only splendour was sought in costumes" (Levoča, June 1936).

²⁵ HALMOVÁ, Spolupráca Rudolfa Bednáríka, p. 162.

environment of the region (approx. 700 sheets of notes).²⁶ Almost all of them are dated to the period of the 1950s, the rest being undated. In spite of this, from a textual analysis of these research reports it is clear that at least two of them contain autochthonous material from that earlier time spent in Kysuce (1925 to 1930). Part of the original manuscript is written in pencil on the back of voting ballot papers. On the basis of these records it becomes apparent that Andel made two waves of ethnographic research in Kysuce, in 1928 and in 1951, and in 12 locations, localities of the then political district of Kysucké Nové Mesto and in the village of Zakopčie. They contain very rich, varied and ethnographically valuable material. The themes that are represented are from all areas of material, spiritual and social culture. Of great value are the patterns and design drawings of the folk clothing of the studied localities. Andel's research reports contain recorded notes of contemporary expressions of the way of life of the people of Kysuce: mostly in the area of folk customs, dress, cuisine, architecture, folk songs and stories, in the area of extended family, folk medicine, family and cultural life, and traditional employment.

In the year 1930, at the urging of Štefan Janšák, he left for Skalica, where he devoted himself mainly to archaeological work. He became, however, “the soul” of the local branch of Matica Slovenská and became actively involved in the preparations for the founding of the Museum of the Záhorie, which was established on the basis of the collections of Pavel Blaho. Andel dedicated his four-year stay in Záhorie to collecting activities for the needs of the emerging museum in Skalica. Part of the collections from this centre of his work also came into the possession of the Slovak National Museum in Martin, where there is to this day identifiable an extensive collection of pottery vessels and kitchenware from the locations of Sobotište, Dechtice, Dobrá Voda and Trenčín.²⁷ He gifted small items of ethnographic value to the Slovak National Museum, as later donations from his work in Skalica.²⁸ Even in the Záhorie region Andel didn't stay for long, and after four years he moved professionally to Levoča, where he continued his active work in homeland studies. In his free time, he familiarised himself with contemporary burgher culture and the traces of craft guilds, but he also found inspiration in the surrounding villages of Spiš. A substantial part of his collecting activity from Levoča is still, to this day, a part of the collection fund of the Spiš Museum and also partly of the collection of the Slovak National Museum in Martin.²⁹ During the Second World War the Andel family again moved a number of times, firstly to Nové Zámky, then Nitra and finally Liptovský Mikuláš, where Karol Andel was mostly occupied with searching in archives and museums, on account of the fact that any kind of fieldwork was limited at that time for reasons of the war.³⁰

After the Second World War Karol Andel's residence became stabilised in Košice. In the year 1953 he was intermittently involved in the Košice branch of the Ethnographic Institute of the Slovak Academy of Sciences, which was based at Hrnčiariska street no. 13. Here he met with Michal Markuš, who became his helpful assistant, they together making a number of ethno-

²⁶ I list them in the list of sources at the end of this text.

²⁷ For example, in the SNM fund in Martin “Keramika-sklomaľba” there are 32 objects registered from the Skalica area, of which the greater half are objects of pottery production from the end of the nineteenth century from the locations of Dechtice, Sobotište, Dobrá Voda and Trenčín. (The list of SNM collection objects was provided by Radovan Šýkora)

²⁸ According to slovakiana.sk, 7 more items donated by K. Andel from Skalica were added to the collections of the SNM in Martin. These were glass products, wooden sculptures of an angel and a pump.

²⁹ According to the slovakiana.sk, for example, K. Andel (in 1938) donated gingerbread molds from Levoča and small kitchen utensils to the Martin museum.

³⁰ LAMIOVÁ-SCHIEDLOVÁ, Archeológ KA, p. 200.

Levoča, 29/6. 1936.

Moj' Pan' Správca'

Bozsolajem si pripravil
 soznam múzeálnych predmetov
 nachádzajúcich sa v sakram
 ných rukách v Skalici.

Dovoil som odpraveť na moj
 predovšetkým list a nedostal som.

Prosím sdeliť mi či môžem
 dostať soznam materiálu z
 ktorých som Vám ja predmety
 Andel o poznámku, ako tie
 rozriediť p. A Budavany
 (nikdy porušar povesta)

Karol Andel Levoča p. 9.

Figure 3: Sample of Karol Andel's Correspondence. Letter of 1936. Source: Archive of Matica slovenská in Martin, Fund: Matica slovenská II. (1919–1948), sign. nr.: 592/90/1928.

graphic studies in the areas around Bardejov, Košice and southern Zemplín. Three research reports are preserved from this place of work,³¹ concerned with the theme of folk cuisine, building, raising domestic animals, life in the family and customary language from eastern Slovakia. The height of the ethnographic activities of Karol Andel from this period were as part of a collective research team from the Ethnographic Institute of the Slovak Academy of Sciences in eastern Slovakia (lead by A. Melicherčík with J. Mjartanom), during which Andel together with Markuš worked on the theme of folk transport in the localities of middle Zemplín, where in the year 1831 a peasant revolt had occurred. Even though their joint study went to print 20 years later (in the year 1971³²), it was treated in

a very detailed way with a precise structure and many illustrations that represented means of transport, and various ways of carrying loads. Markuš, with Andel, presented in the study rich material from the field that was concerned with various methods of transport using human strength (by hand, on the back, neck, shoulders, under arm, on the head), forms of transport methods (sliding, wheeled), communication possibilities and regional terminology. In an effort to synthesise the material they didn't even avoid an inter-regional and inter-ethnic generalisation of the transport problematic of the target region.

After the year 1958 Karol Andel departed for a well-earned retirement, although he continued to travel around eastern Slovakia and take note of anything concerning the history of the region. Almost daily he visited libraries and archives. At the suggestion of the Ethnographic Institute of the Slovak Academy of Sciences he undertook to summarise his lifelong knowledge of

³¹ ANDEL, Karol. *Zvykoslovie, ľudová strava*. Archív textov Ústavu etnológie SAV, 1950, inv. nr. AT0044, 124 p.; ANDEL, Karol. *Chov domácich zvierat, dobytka, ľudové zvykoslovie a ľudové právo*. Archív textov Ústavu etnológie SAV, 1950, inv. nr. AT0045, 85 p.; ANDEL, Karol. *Zamestnanie, zvykoslovie, život v rodine, veľkorodina, strava, stavitelstvo a architektúra*. Archív textov Ústavu etnológie SAV, 1951, inv. nr. AT0046a.

³² ANDEL, Karol – MARKUŠ, Michal. Ľudový transport v strednom Zemplíne. In: *Slovenský národopis*, vol. 19, nr. 3, 1971, pp. 377–412.

milling and compile a comprehensive inventory of water mills in eastern Slovakia, even finding rare documents of their existence in the areas of the Eastern Slovak Steelworks (VSŽ) and old mining settlements of the Gemer region,³³ though the further work of a synthesis was already beyond Karol Andel's strength and possibilities. The work from the year 1963 remains only as a manuscript in the text archive of the Ethnographic Institute of the Slovak Academy of Sciences, containing 159 pages and an extensive diagram supplement.³⁴

Karol Andel as an amateur archaeologist

Within Karol Andel's multifaceted homeland study work, Archaeology was at least an equal, if not a more prominent, component than ethnographic activity. From the point of view of biographical chronology, Andel gets to his first archaeological finds already as a pupil of the Nitra Grammar School, when he started working with the local provincial museum. The preserved inventory book of 1936 lists several additions (for example, a stone axe, a jug, a stone knife blade, etc.) traced to his native Radošina and Behynce, which were acquired by Karol Andel for the museum in Nitra in the period 1912–1915.³⁵ Of fundamental importance to the development of Andel's research in the area of searching for archaeological sites was his work in Kremnica (1925), where he established closer working contacts with the then leading personality of Slovak Archaeology, Ján Eisner, who worked at the Faculty of Philosophy of the Comenius University in Bratislava. The meeting with Eisner was decisive for Andel's active work in the field, as from that time he began to follow Eisner's instructions in the search and rescue of archaeological finds.³⁶ His next place of work, in Kysuce, was proof of this, where Andel fully developed his sense for observing terrain and identifying archaeological sites.

He even published his approaches to searching for archaeological sites in the year 1929 under the title "Searching for prehistoric sites". When identifying them he emphasised the importance of local toponymy, relief configuration and natural or artificial outcrops (for example in quarries, brickyards, during the construction of roads and railways, etc.).³⁷ This unique and exceptional sense for searching for archaeological sites was noticed by, also at that time, another of the sages of Slovak Archaeology, polyhistor Štefan Janšák, with whom he regularly "wandered" the localities of Kysuce and searched for signs of older Slavic inhabitations.³⁸ Again in the case of Karol Andel's archaeological activity in Kysuce we can borrow the words of Štefan Janšák from his collection of archaeological essays *Lovci hlíneých perál* (1944), from which we choose the following:

That's the kind of world in which our young ethnographer moves. He long ago abandoned the study of folk buildings, embroideries, craft products, as most imperfect expressions of the soul of the person of Kysuce, and reached for the soul itself. His scientific interests, however, are enough to earn him the title of an eccentric, because for the

³³ LAMIOVÁ-SCHIEDLOVÁ, KA sedemdesiatnikom, p. 213.

³⁴ ANDEL, Karol. *Mlynárstvo I, II*. okres Košice, 1963. Archív textov Ústavu etnológie SAV, inv. nr. 196, total of 159 pages + drawings.

³⁵ Inventár predmetov a nábytku. Krajské múzeum v Nitre. Sostavil kustos krajského múzea Josef Karvaš (Nitra 11. mája 1936).

³⁶ LAMIOVÁ-SCHIEDLOVÁ, Archeológ KA, p.199.

³⁷ ANDEL, Karol. Vyhľadávanie predhistorických nálezísk. In: *Časopis Muzejnej slovenskej spoločnosti*, vol. XXI, 1929, pp.125–126.

³⁸ MARKUŠ, Za Karolom Andelom, p.512.

modern inhabitant of the Kysuce valley the pinnacle of perfection is found in imitating the big city. In the eyes of society archaeology harmed Andel. An incurable passion for its symbols, ancient fragments, completely buried his future. There is not a single lady who would squeeze out a few words to him without smiling, there is not a young girl who would relate her dreams of owning Lyon, Meissen, or at least Viennese porcelain, to the worn-out fragments of his prehistoric pottery dug out of the mud. Even though Andel is single and his appearance does not bring shame to the heavenly name.... And this wretch torments the people of Kysuce with his working methods, such as the possibility in the spring, with a single glance from a high hill, of finding old prehistoric fireplaces on ploughed fields according to the colour of the clay! Do you know any bigger fool?³⁹

Through this tireless activity Karol Andel became a pioneer of archaeological research in Kysuce. In his journalism from the field of archaeology, he denied previous scientific opinions about the sterility of settlement and the lack of settlement of Kysuce in the period before the fourteenth century, respectively in prehistoric times. In summarising his archaeological work in Kysuce, he prepared the first comprehensive overview of prehistoric monuments in the region (1928), on the basis of which were founded the studies of many later archaeological researchers in Kysuce, such as A. Petrovský-Šichman, O. Šedo and others.⁴⁰ Andel provided detailed information about finds of bronze objects from Horný Vadičov, finds from the Iron Age from Ochodnica, Radoľa, Nesluša, Rudina, Vrania, and finds from the hillfort period from Dunajov and Zástrania, and the important find of a Neolithic axe from Radoľa.⁴¹ His archaeological firsts and reports were also published in the contemporary regional press in a news column entitled “4000 years of Kysuce”.⁴² Although some of Andel’s theories were disproved by later research (for example, a grave find from Dunajov), his departure to Skalica temporarily interrupted the systematic and promising development of his archaeological research in Kysuce. In addition, most of his painstakingly collected findings from the region gradually dispersed,⁴³ even though the Slovak National Museum in Martin in the years 1921 to 1930 evidenced roughly 30 archaeological sites mostly from the area around Topoľčany, Považia and lower Kysuce (nine sites). Today’s evidence from the Slovak National Museum – Museum in Martin speaks of 203 items consisting mostly of pottery fragments from Karol Andel (donated in the year 1930) now only from 10 original localities (two of which in Kysuce).⁴⁴ In distributing the finds to the museum in Martin Andel co-operated with Vojtech Budaváry (also known as Budinský-Krička). In spite of the fact that Karol Andel in Kysuce a Považie most often made amateur archaeological research (“on an excursion to the surroundings we discovered a few prehistoric

³⁹ JANŠÁK, Lovci hlinených, pp. 57–58.

⁴⁰ PETROVSKÝ-ŠICHMAN, Anton. Slovanské osídlenie severného Slovenska. In: *Študijné zvesti Archeologického ústavu SAV v Nitre*, vol. 3, 1959, p. 72; ŠEDO, Ondrej. Archeologické bádanie a poznatky o procese osídľovania Kysúc. In: *Správy a informácie Kysuckého múzea*, nr. 5-6, 1981–1982, pp. 20–22, 26–28, 34.

⁴¹ ANDEL, Karol. Prehistorické pamiatky na Kysuciach. In: *SMSS*, vol. XXII, 1928, pp. 94–97; ANDEL, Karol. Sekerka z mladšej doby kamennej v Radoli (okr. Kysucké Nové Mesto). In: *SMSS*, vol. XXIII, 1929, p. 175.

⁴² *Považské noviny* 1928–1930.

⁴³ MAJERČÍKOVÁ, Danka – JESENSKÝ, Miloš. *Archeológia na Kysuciach*. Čadca: Kysucké múzeum, 2010, p. 28.

⁴⁴ BUDAVÁRY, Vojtech. Prehľad prírastkov prehistorického oddelenia SNM v Turčianskom sv. Martine nadobudnutých v rokoch 1921–1930. In: *Časopis MSS*, vol. 27-28, 1936–1937, pp. 2–32; *List of collection objects in the archaeological collection of SNM – Museums in Martin, 2022*, the inventory was provided by Marek Both.

sites⁴⁵), the range of sites discovered and objects found and their very accomplished dating speaks of a rigorous degree of professional education and scientific scrutiny.



Figure 4: Finding the Corded Ceramic Cup from Skalica. Karol Andel's Gift to the Slovak National Museum in Bratislava. Source: KRASKOVSKÁ, Ludmila (1983). *Slovenské národné múzeum a dobrovoľní spolupracovníci*. In: *Zborník SNM. História* 23, p. 137.

another 14: Vrádište, Unín, Rybky, Petrova Ves, Gbely, Kopčany, Koválovce, Dubovce, Radošovce and more. The finds represented volute pottery from the Neolithic, La Tène ceramics, and stone tools from the Eneolithic, Bronze, Hallstatt and Slavonic ages. In light of the fact that many of the find sites were disturbed in the subsequent development of the towns they remain documented only in the research work of Karol Andel. Again, as in a number of Andel's other collections, a large part of this collection was damaged or lost in the American bombardment of the Slovak National Museum in the year 1944.⁴⁷

Even during his stay in Levoča (1936–1938), Karol Andel did not let up in his archaeological work. In the Spiš region, through his research and finds (fluted, Ottoman and corded ceramics, bronze needle), he drew attention to several important sites – the fortified settlement of Barimberg near Spišský Štvrtok, the multi-layered settlement of Levoča-Fitrift, from Dreveník, and the Púchov finds from the Strání of Spiš Castle. The extent of Andel's collecting activity cannot be identified today in the Spiš Museum, but it can be stated with certainty that his

⁴⁵ ANDEL, Karol. Predhistorické nálezy vo Vršateckom Podhradí a Krivokláte. In: *SMSS*, vol. XXIII, 1929, pp. 174–175.

⁴⁶ According to the administrator of the archaeological collection of SNM – Archaeological Museum in Bratislava Juraj Bartík – K. Andel's fund contains less than 30 finds, mostly from locations in western Slovakia, especially around Skalica.

⁴⁷ KRASKOVSKÁ, Ludmila. Slovenské národné múzeum a dobrovoľní spolupracovníci. In: *Zborník SNM. História* 23, 1983, pp. 136–137; DRAHOŠOVÁ, Viera. Elixír života. In: *Záhorie*, vol. VI, nr. 5, pp. 23–24.

findings enabled the creation of the first archaeological exhibition in the Spiš Museum.⁴⁸

During the war Andel found his way to Nové Zámky, where he collected a number of objects of archaeological value that were to contribute to the foundation of a then just establishing town museum. To a great degree in his research he worked with locally born Hungarian archaeologist Béla Szöke.⁴⁹ During the Second World War Andel returned to his familiar Nitra, where he also found time for archaeology. Everything that he discovered in the field he gave to the museum in Nitra, and was eventually transferred to Bojnice.⁵⁰

After the stabilisation of post-war conditions Andel arrived in Košice, eastern Slovakia. At the suggestion of Vojtech Budinský-Krička and Daniel Rapant there was to be established an Archaeological Department of the Matica Slovenská, in which Karol Andel should actively participate.⁵¹ Finally, after a short period spent at the Ethnographic Institute of the Slovak Academy of Sciences, in the year 1953 he entered the newly established research branch of the Archaeological Institute of the Slovak Academy of Sciences, based at Hrnčiarska street no. 13 in Košice. In eastern Slovakia Andel was able to fully realise his archaeological potential and his favourite hobby became a job. In a relatively short period he multiplied the number of known localities from the prehistoric and also early historical ages, most notably around Košice and in the Zemplín region. These were, however, not only exploratory sites but also significant discoveries of archaeological cultures and settlement groups. The height of these discoveries was the discovery of a settlement and burial site from the Late Stone Age in Tíbava (district of Sobrance).⁵² In terms of archaeology Andel was particularly successful on the Zemplín plain: he found a burial site near to the windmill in Szélmalomdombe, on the Somotor hill,⁵³ and La Tène settlements in Zemplín,⁵⁴ Streda nad Bodrogom, Viničky, Plešany, Zatín, Toboľka and a great many more.⁵⁵ He was also interested in the mounds of Zemplín, the bronze treasure from Humenné,⁵⁶ the prince's grave in Cejkov and the burial mounds in Kráľovský Chlmec. During this period he was already much more active in publishing in professional periodicals.⁵⁷ His map of the discovered sites contributed to the fundamental interpretation of the historical development of eastern Slovakia in the Bronze Age.

Karol Andel and his contribution to museology

Although he was not an active museologist Karol Andel was involved in the collecting, acquisition, research and collection-building activities to such an extent as if he had formally worked in the museum. His long-term colleague Michal Markuš described him as the “improver of Slovak museums” on account of the fact “that there is probably no museum in Slovakia

⁴⁸ NOVOVNÝ, Bohuslav – NOVOTNÁ, Mária. *Katalóg archeologickej zbierky Spišského múzea v Levoči*. Bratislava: Sme-na, 1971, p. 4.

⁴⁹ LAMIOVÁ-SCHIEDLOVÁ, Archeológ KA, p. 200.

⁵⁰ LAMIOVÁ-SCHIEDLOVÁ, Archeológ KAS, p. 200.

⁵¹ LAMIOVÁ-SCHIEDLOVÁ, Archeológ KAS, p. 201.

⁵² LAMIOVÁ-SCHIEDLOVÁ, KA sedemdesiatnikom, p. 213.

⁵³ ANDEL, Karol. Bronzový poklad zo Somotoru na východnom Slovensku. In: *Archeologické rozhledy*, vol. VII, 1955, pp. 445–447.

⁵⁴ ANDEL, Karol. Pozdné laténske sídlisko v Zemplíne na východnom Slovensku. In: *Archeologické rozhledy*, vol. VII, 1955, pp. 795–799.

⁵⁵ Red. Karol Andel. In: *Slovo Zemplína*, vol. 42, nr. 5, 2001, p. 4.

⁵⁶ ANDEL, Karol – POLLA, Belo. Bronzový nález z Humenného. In: *Archeologické rozhledy*, vol. VIII, 1956, pp. 643–646.

⁵⁷ See the list of K. Andel's published works in the appendix of this article.

that with his active work and collections he could not enrich”.⁵⁸ Wherever he worked as a civil servant in the state administration, specifically in ten diverse places of work in Slovakia, Karol Andel left a significant mark and evidence of his active exploration activities that in many regions marked the beginnings of homeland studies research, development of regional studies or regional museology. A great number of his findings, artefacts and archaeological sites have over time formed the foundation of many regional exhibitions of museum institutions and contemporary archaeological or ethnographic exploration in many museums, both national and regional institutions. In this regard we can mention the most significant as those in Kysuce, Záhorie, Zemplín and the area around Košice. As an employee of the Košice District National Committee he even used his assignment to the position to save a quantity of antiquities from private collections for the Eastern Slovakian Museum in Košice.⁵⁹ In adding to museum funds, he was mostly selfless, donating almost all finds, records and collections to museums. It is indeed an unfortunate loss that only research reports and collection items from his work after the Second World War have been preserved. From his activities at his workplaces in the interwar period, we are only able to identify the skeleton of donated objects and collections in the museum institutions of Slovakia, because most of them were lost during the Second World War, or merged with the original unprocessed funds. After the Second World War, Andel’s collections held in the collections of the central and county museums were transferred to newly-established regional and homeland studies museums without prior treatment or documentation of the origin of the objects. If this had not been the case, today we would be able to see a great number more of these records from the rich collecting activities of Karol Andel in Slovak museums.

Karol Andel was interested in everything related to humankind and its culture. For this reason he tirelessly went into the field time and time again and along the way got to know nature. He was a regular collector of medicinal plants, a diligent botanist and very comfortable in the discipline of ethnobotany.⁶⁰ With every visit to a locality he carefully noted the folk superstitions and verbal folklore and dealt with the origin of local names – topical etymology.⁶¹ He collected this material throughout his entire life and had planned to process it in his retirement, a task that unfortunately he was unable to complete.

Conclusion

Karol Andel, though a volunteer and amateur, developed through his own interest and initiative into an excellent fieldwork researcher, observer and collector in the eras of the interwar and post-war period in Slovakia. He discovered several important archaeological sites, documented several extinct phenomena in folk culture and gathered a large number of objects of cultural, historical and archaeological value. He was equipped with an almost supernatural sense for reading the relief of the land and searching for archaeological sites; he also knew how to easily gain the trust of respondents. During his life he collected so much valuable material that, today, it seems an unattainable goal for an ordinary person or even, I would like to emphasise, for a professional scientist. Not to mention that he did all of this in addition to his professional work, mostly in his free time. Wherever he worked, he quite quickly worked his

⁵⁸ MARKUŠ, Za Karolom Andelom, p.513.

⁵⁹ LAMIOVÁ-SCHIEDLOVÁ, Archeológ KA, p. 200.

⁶⁰ MARKUŠ, Za Karolom Andelom, pp.512–513.

⁶¹ See, for example, manuscript “Slovenské miestne názvy” from the preserved correspondence of K. Andel in the Archive of Matica slovenská. Fund: Matica slovenská II. (1919–1948), sign. nr. 592/90/1928.

way up to become one of the leading figures of regional research. In many regions, he can even be included among the pioneers of archaeological and ethnographic research, at the minimum, in Kysuce, Zemplín, Záhorie and in the vicinity of Košice.

In regard to museology, thanks to the broad spectrum of his activity and his collecting enthusiasm, he enriched many museum institutions with his finds and collections, participated in the creation of ethnographic expositions at the Slovak National Museum in Martin and helped to build with his collections and findings many expositions in smaller museums of homeland studies history. He selflessly donated all the objects and materials he collected to museum institutions out of patriotic enthusiasm and out of a love for archaeology and ethnography. It is unfortunate that substantial parts of his collections cannot today be identified, or have been destroyed, especially those from the interwar era. His ability to persuade people to donate their collections to museums was also invaluable.

Karol Andel had the good fortune, perhaps thanks to his nature, enthusiasm and erudition, to meet with many of the leading figures of science at the time, who expertly guided him and professionally refined him in his energetic activities. In the field of archaeology these notably included Ján Eisner, Štefan Janšák, Vojtech Budinský-Krička, Béla Szöke and Anton Točík, and in the field of ethnography Rudolf Bednárik and Michal Markuš. It is therefore certainly a little unfortunate that for more than half his research career he published very little, and in the twilight years of his life he was not able to make up for lost time. In conclusion, I would like to contend that given the complexity of his all-round interests we can place him in the last generation of Slovak polyhistorists.

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