

# BORDERLESS NAGYKUNS – A SHARED HISTORICAL PAST AND A (HOPED-FOR) SHARED TOURISM FUTURE ON EUROPE'S PERIPHERY

TIBOR KOVÁCS<sup>1</sup> – CSABA KOVÁCS<sup>2</sup> – MÁRIA VASVÁRI<sup>3\*</sup>

<sup>1</sup>Hungarian University of Agriculture and Life Sciences, Hungary

<sup>2</sup>University of Szeged, Hungary

<sup>3</sup>University of Debrecen, Hungary, Ferenc Rákóczi II. Transcarpathian Hungarian University, Ukraine

\*Email: vasvari.maria@science.unideb.hu

Received 25 December 2025, accepted in revised form 23 April 2026



## Abstract

This study examines the unified and historically traceable heritage system of the historical Nagykunság (Greater Cumania) (Hungary) and the communities that migrated to Bácska (Bačka) (Serbia) at the end of the 18th century. The relevance of the topic lies in reuniting cross-border cultural narratives, integrating spatially dispersed heritage elements, and leveraging digital interpretation tools. The research aims to analyze the expression of Nagykun (Greater Cumanian) identity within the diaspora and to establish the theoretical foundations for a future "Nagykun Heritage Route". Applied methods included the analysis of 23 semi-structured in-depth interviews conducted in Karcag, Kisújszállás, Bácskossuthfalva, and Pacsér, along with the study of demographic correlations using SPSS. Key results confirm that material heritage—especially gastronomy (e.g., mutton stew) and pastoral culture—shows stable continuity and high interpretability for tourism. In contrast, forms of intangible heritage—such as emigration narratives and ritual practices—have developed adaptively and require a more sophisticated threshold of interpretation. Bácska diaspora communities preserve more strongly narrativized identity structures, while in the mother country, traditions remain embedded in everyday practice. Digital tools play a key role in lowering the threshold of interpretation and ensuring virtual accessibility based on community participation.

**Keywords:** Nagykunság, North Bačka (Bácska), cultural heritage, Nagykun identity, cross-border tourism, sustainable rural development

## 1. Introduction

Cultural heritage tourism is one of the most dynamically developing sectors of global tourism, particularly in rural and peripheral regions that seek to link their economic revitalization with the preservation of local identity (Richards 2021). In the border

regions of Central Europe, shared cultural roots often represent a stronger cohesive force than modern political boundaries, and these areas are frequently described as "divided yet shared cultural spaces" (Hardi et al. 2021). Culture-based regional development carries a dual promise: it can provide both economic diversification and

cultural sustainability (Timothy 2020). Recent research highlights that digitalisation and smart technologies are fundamentally transforming cultural heritage tourism by enhancing accessibility, interpretability, and visitor engagement, particularly in the case of intangible and spatially dispersed heritage elements (Sánchez-Martín et al. 2025; Ozdemir & Zonah 2025). Furthermore, the increasing emphasis on experience-based and digitally mediated heritage consumption reflects a broader shift in tourism research towards sustainability and narrative-driven interpretation (Zhang et al. 2026).

### **The historical-geographical framework and social structure of the Nagykunság at the turn of the 18th–19th centuries**

Situated between the middle section of the Tisza River and the Hortobágy, the Nagykunság is one of the oldest historical micro-regions of the Hungarian Great Plain, with territorial boundaries that remained relatively stable from the Middle Ages until the 19th century. The region is named after the Kuns (Cumans), a Kipchak-Turkic people who were settled there after the Mongol invasion and later enjoyed a special, partly self-governing legal status as part of the Jászkun District following the end of Ottoman rule (Selmeczi 2013; Bartha 2018). Originally nomadic and livestock-breeding in the 13th century, the Kun communities gradually assimilated into the surrounding Hungarian market-town societies by the 16th century. In the second half of the 17th century, the population of the region became mixed with refugees arriving from southern Hungary, further shaping the local society.

The foundation of Nagykunság's identity was its collective legal status and the consciousness of redemption. Although the mortgaging of the territory in 1702 temporarily disrupted the social structure, the Jászkun Redemption of 1745 restored the community's autonomy (Örsi 1998; Bartha 2018). By the 18th–19th centuries, Nagykun society was characterized by a distinctive peasant–bourgeois organization free from

noble obligations, in which the redemptus status fostered a strong sense of group identity. The market settlements—Karcag, Kisújszállás, Kunhegyes, Kunmadaras, Túrkeve, and Kunszentmárton—became the social and economic centres of the region.

The agriculture of the 18th–19th centuries was fundamentally shaped by the conditions of the flood-prone Great Plain. Extensive livestock farming developed on the depopulated pastures left behind by the Ottoman wars, but this system was profoundly transformed by water regulation works from the mid-18th century onward. The closure of the Mirhó-cape in 1754 and later river regulation projects disrupted the previously functioning floodplain management system; the retreat of water led to ecological imbalance and periodic droughts (Ducza 2013). Over the course of the 19th century, water-retentive land-use practices were replaced by dryland cultivation, followed by land consolidation and the emergence of the dispersed farm (*tanya*) system (Tóth 2013).

The consequences of the changing landscape structure and growing social differentiation—land shortage, overpopulation, and economic tensions—generated significant migratory pressure by the end of the century, becoming one of the key structural antecedents of the settlement movement toward Bácska (Kiss 1959; Bartha 2018).

### **The social background of emigration from the Nagykunság and the Bácska settlement movement (1780–1790)**

By the end of the 18th century, the social and economic structure of Nagykunság had become highly differentiated. The tension between the redemptus and irredemptus groups, the limited carrying capacity of the market towns, the growing population, and the shortage of land together created pressures that, in social terms, prepared the ground for emigration (Örsi 2006). The actual launch of migration was accelerated by the settlement policy of the Chamber estate in

Zombor, of which the leaders of Nagykurság were informed in time through their extensive networks. Official contacts maintained with the Council of Lieutenancy, the Buda Chamber, and the imperial administration, as well as trade and military routes stretching from Debrecen to Belgrade, enabled rapid flows of information (Örsi 2006).

The organized nature of emigration clearly reflects the developed municipal culture of the Nagykurság market towns. The settlements—Kunhegyes, Karcag, Kisújszállás, Kunmadaras—sent deputations to Vienna, Buda, and Zombor to formally negotiate the legal and economic conditions of resettlement in advance. The delegations also personally surveyed the Bácska pastures; according to Örsi's research, the only precisely documented route began at the inn of Szentlászló (Örsi 2006).

At the peak of migration, around 600 families—often with many children, complete herds of livestock, and carrying ecclesiastical and communal assets—relocated to Bácska. These groups were led by wealthier families with significant political capital, who guided the communities to their new settlements once the contracts had been concluded.

The social patterns of the Bácska settlements—Feketehegy, Pacsér, Ómorovica—already in the first years clearly showed the transplantation of the Nagykurság model. The settlement charter regulated religious freedom, the remuneration of public officials, and the location of public buildings, allowing for the immediate establishment of local institutions (Örsi 2006). The settlers brought with them their pastors, teachers, cantors, and objects of key importance to their identity (such as the cinkanna jugs from Kisújszállás, the silver cup of Kunhegyes, and bells). The immediate appearance of a system of judges, clerks, jurors, municipal seals, land distribution mechanisms, and an artisan class clearly demonstrates institutional continuity.

As a consequence of the outmigration, social differentiation accelerated in

Nagykurság: the land and homesteads of those who departed were purchased by the wealthiest redemptus families, increasing their economic dominance (Kiss 1959). In the Bácska region, a peasant-bourgeois society emerged that was structurally and culturally patterned on Nagykurság, within which the redemption-based model of autonomy continued to flourish.

### **Nagykurs communities in North Bácska: settlement organization, legal status, and identity (1786–19th century)**

The Nagykurs communities that settled in North Bácska—primarily Bácskossuthfalva (Stara Moravica) and Pacsér (Pačir)—were established in the last third of the 18th century and by the 19th century had become one of the most significant Hungarian cultural blocs in the region. The founding of Bácskossuthfalva is dated to 1786, when some 334 Jassic and Cuman Reformed families settled there from Karcag, Kisújszállás, and Kunmadaras (Györe 2016).

The organization of the settlement proceeded rapidly and with a high degree of coordination. The Chamber administration in Zombor surveyed the street layout, communal pastures, and cemetery, while the settlers received substantial benefits (tax exemptions, construction materials, seed grain, as well as rights to plant vineyards and produce wine) (Papp n.d.). The first school was built in the very year of the settlement; the first Reformed pastor arrived in late 1786, and the first church was completed in 1788.

The community held a dual legal status: from 1789 onward, the population was registered both as serfs and as “free people,” reflecting the partial survival of Nagykurság's autonomous traditions (Papp n.d.). The settlers of Pacsér obtained their right of settlement under similar conditions, based on petitions from the Jászkun district (Pénovátz 1998).

Cultural continuity is clearly observable on both material and symbolic levels. The

kunbaba (Cuman idol) symbol, pastoral heritage, and the Reformed communal organization remain defining elements to this day. The enduring ties with their Hungarian mother settlements—particularly Karcag and Kisújszállás—along with twinning partnerships and Cuman world gatherings further strengthened the shared historical consciousness.

During the 19th and 20th centuries, the ethnic composition of the Bácska settlements diversified, and political restructurings (such as the post-Trianon border changes) introduced new state-legal frameworks. Nevertheless, the awareness of Nagykun origins—through religious, linguistic, and communal identity—survived and adapted (Györe 2016). Cultural patterns continued to reflect the structural legacy of their Nagykun roots, complemented by the influences of the Bácska environment.

## 2. Research objectives

The aim of this study is to demonstrate how the shared Nagykun past can be transformed into a tourism asset, and to identify the key factors essential for cross-border, sustainable, and economically beneficial cooperation. The research aligns with the European Union's policy guidelines that interpret cultural heritage as a tool for strengthening territorial cohesion and regional identity (European Commission 2021). The study examines the cultural processes of Nagykun communities both in their homeland and in the diaspora not only from a historical-anthropological perspective, but explicitly through a tourism geography and cultural heritage management lens. This dual perspective makes it possible to explore how the material and immaterial heritage of the Nagykun people can—or cannot—become a consciously managed, sustainable tourism resource. The aim of the research is therefore not to develop a tourism product plan, but to provide a scholarly comparison of cultural values and a theoretical analysis of their potential applicability in tourism.

In comparing cultural values, special attention was given to tourism-geographical attributes – that is, the extent to which the examined cultural elements are suitable for interpretation, presentation, and integration into visitor narratives. Tourism applicability was analysed not as a normative development plan, but from the perspective of heritage studies: which elements possess adequate representational force, which require higher levels of contextualization, and which already fulfil tourism-related functions within community practice.

The spatial focus of the research is not arbitrary, but grounded in scientific and methodological considerations. The selection of Karcag and Kisújszállás is justified by three academically verifiable arguments:

1. These two towns are the most populous central settlements of historical Nagykurság, possessing the largest number of documented heritage elements and exerting the strongest cultural influence. For centuries, they have served as the principal bearers and reproducers of Nagykun identity.
2. The Nagykun settlements in Bácska (Bácskossuthfalva and Pacsér) were established directly by migrants mostly from these two towns at the end of the 18th century. The comparability of cultural heritage is therefore grounded in a genetic relationship: the cultural patterns of the diaspora are direct descendants of the cultural practices of Karcag and Kisújszállás.
3. The methodology of cultural heritage research renders the scope of analysis interpretable and manageable when structured within a “source settlement – target area” model. Examining the entire Nagykurság would not have increased the scientific value of comparison, as the Nagykun communities of Bácska are not culturally linked to the other Nagykun towns to the same degree. Including the remaining settlements would therefore have distorted the logic of cultural descent and weakened

the analytical validity of the homeland – diaspora relationship.

The selection of Bácskossuthfalva and Pacsér from among the Bácska Nagykun settlements is justified by the fact that the settler families of these two communities originated almost exclusively from Karcag and Kisújszállás, and they have preserved this historically documented memory to the present day. Their cultural practices thus offer a clear representation of the diaspora adaptation of Nagykun heritage. From a scholarly perspective, the examination of these two settlements ensures the highest degree of cultural continuity, the strongest heritage resilience, and the most reconstructible cultural transfer. Consequently, the sample is focused, methodologically coherent, comparable, and well-founded from the standpoint of heritage theory.

The research questions guiding this study are as follows:

1. What cultural heritage elements characterize historical Nagykun and the North Bácska settlements of Nagykun origin, and in what ways do these elements exhibit structural similarities or differences in terms of heritage resilience?
2. How can Nagykun identity be interpreted within the diaspora, and how do collective memory and the persistence of local cultural practices influence the interpretability of these elements for tourism?
3. Which theoretical frameworks can be applied to describe the potential tourism applicability of Nagykun heritage elements, particularly in the context of digital interpretation and virtual heritage narratives?

The following hypotheses were formulated for this study:

- H1. The material elements of Nagykun cultural heritage (gastronomy, handicrafts, and tangible traces of

pastoral culture) require a lower interpretive threshold, and therefore possess higher tourism potential in terms of visitor engagement than the symbolic or historical elements of intangible heritage.

- H2. Due to their diaspora situation, the cultural practices of Nagykun-origin communities in Bácska generate stronger narrative structures, which, from a scholarly perspective, have high interpretive value but lower immediate tourism applicability.
- H3. Digital and virtual interpretive tools can reduce the reception threshold of intangible cultural heritage, thereby increasing the accessibility and comprehensibility of Nagykun cultural elements for tourism purposes.

### 3. Materials and methods

#### **A concise, comprehensive overview of the study area**

The socio-economic and demographic profiles of the four settlements under study—Bácskossuthfalva (Stara Moravica) and Pacsér (Pačir) in Vojvodina, and Kisújszállás and Karcag in Hungary—present a nuanced picture, revealing both similarities and differences in terms of demography, economy, and human capital (Figure 1.).

In 2022, Bácskossuthfalva had a population of 3,909 and formed a predominantly Hungarian community. Pacsér is also a small rural settlement; although recent, settlement-specific population data are less readily available, the ethnic majority is Hungarian. On the Hungarian side, Kisújszállás had a population of 10,948 as of January 1, 2025, while Karcag had 18,598 residents according to the 2022 census. These figures indicate that all four settlements exhibit both the low population density characteristic of rural areas and persistent population decline, while demographic pressures—such as aging and youth outmigration—remain prevalent.

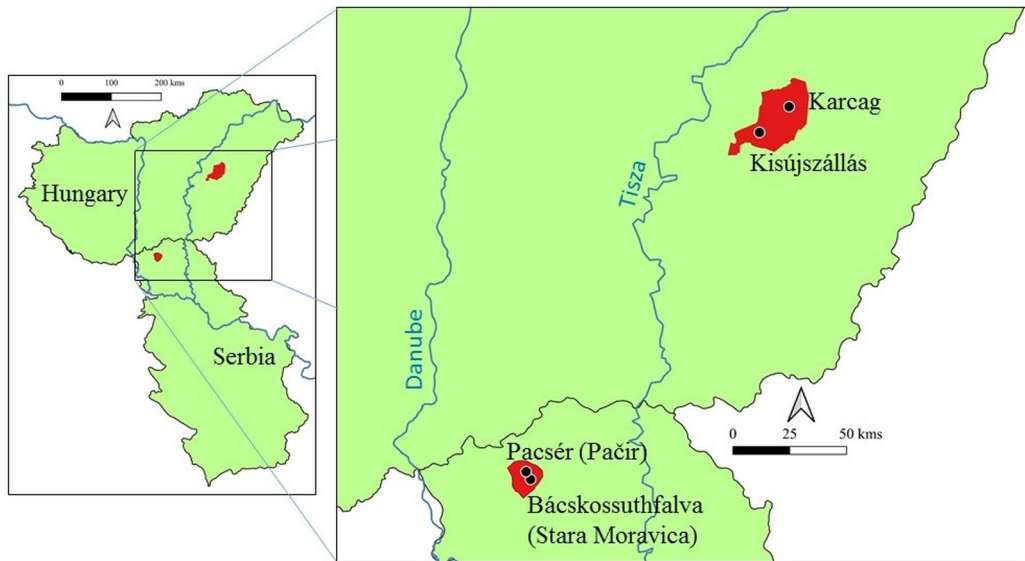


Fig. 1. Overview of the study area  
Source: Compiled by the authors

The economic structure in both regions is dominated by agriculture. In Bácskossuthfalva and Pácsér, family farms, arable land, and small-scale services (“village economy”) constitute the economic base, whereas Kisújszállás and Karcag, building on their agrarian foundations, display a more diversified structure with industrial and service sectors, alongside regional innovation initiatives in Karcag.

Table 1 summarizes the key tourist attractions of the study areas.

### Data sources and applied methods

In the research, both qualitative and quantitative methods were applied to examine cultural heritage and territorial integration:

- Quantitative data and analyses: Relevant statistics, development documents (e.g., Jász-Nagykun-Szolnok County Development Concept 2014–2020), and tourism demand surveys were utilized to assess expected demand and potential barriers.
- Cultural mapping (Ethno-cartography): This method allowed the reconstruction

of 18th–19th century migration routes (Kiss 1959) and the spatial distribution of heritage elements.

- Ethnographic fieldwork and interviews: Semi-structured interviews were conducted with members of Nagykun-origin communities in both the Nagykun-ság (Kisújszállás, Karcag) and North Bácska (Bácskossuthfalva, Pačir), including elder tradition bearers, artisans, and local civil organizations. The interviews aimed to explore the everyday presence of Nagykun heritage, changes in identity, cultural transmission, and local tourism concepts. Respondents were asked to rate the characteristics of their settlements on a scale from 0 to 8 across 12 parameters: low population density (<120 inhabitants/km<sup>2</sup>), lower average age, natural decrease, high outmigration, challenges from immigration, gender imbalance, skewed age structure (declining population pyramid – urn-shaped), nationality and ethnic issues, high infant mortality, overcrowding, decline of economically active population, and aging.

Table 1. Tourist attractions of the study area

Sample area	Tourist attraction / product	Elements of Cuman identity / cultural value	Tourist value / attraction	Limitations / challenges
Kisújszállás – Karcag	Nagykunság Country House (Karcag)	19th century peasant housing culture, traditional furnishings	Cultural, historical tourism; presentation of authentic Nagykun lifestyle	Renovation issues, accessibility
	István Györffy Nagykun Museum (Karcag)	Nagykun historical artifacts, identity	Art-historical exhibition; tourist attraction for those interested in the Nagykun heritage	Exhibition update required
	Karcag Mutton Cooking Festival	Mutton dishes, Nagykun shepherd culture	Gastronomic festival, community event, identity experience	Seasonal; logistical challenges
	World Meeting of Cumans (Karcag)	Diaspora, Nagykun folk music, dance	Major international event, strengthening identity	Triennial event; organizational costs
	Karcag Windmill (Gál-style)	Folk architecture, agricultural history	Monument, photo point	Preservation
	Zádor Bridge and Cuman Hills	Nagykun landscape heritage	Excursion, historical tours	Infrastructure constraints, preservation
	Vigadó Cultural Centre (Kisújszállás)	The "flagship" of cultural programs, the center of cultural life	Art Nouveau architectural value; multifunctional center for event and community tourism	Maintenance costs; marketing and visibility in regional tourism
	Kisújszállás Ethnographic Exhibition Hall	Nagykun culture, agricultural heritage	Cultural tourism, local history experience	Attendance, marketing, maintenance
	Kisújszállás Reformed Church	Religious traditions, Nagykun community	Cultural tourism, built and religious heritage	Limited interpretation
	Horváth-farm (Kisújszállás)	Farm life, Nagykun agrarian traditions	Adventure tours, family tourism	Weather-dependent, seasonal
	Süsü Family Festival; Bright Until Dawn Festival	Nagykun children's literature and gastro culture; István Csukás memoirs	Adventure tourism, educational programs, family and friends visits	Maintenance, renewal, visitor-oriented development

Sample area	Tourist attraction / product	Elements of Cuman identity / cultural value	Tourist value / attraction	Limitations / challenges
Bácskossuthfalva – Pacsér	Kossuth Monument and Memorial Park (Bácskossuthfalva)	An important element of local historical identity	Cultural, historical tourism	Preservation
	Catholic and Reformed Church (Bácskossuthfalva)	Religious traditions, Nagykun community	Cultural tourism, built and religious heritage	Limited interpretation
	The „Mikszáth Connection” (Bácskossuthfalva)	Local appearance of Hungarian literary values	Cultural tourism	Visitor-oriented development
	Harvest festival, honey festival (Bácskossuthfalva)	Agricultural heritage	Agro- and gastrotourism	Seasonality, logistical challenges
	Art collection and artists’ colony (Bácskossuthfalva)	Nagykun culture, identity	Living, creative community, artist camps	Exhibition update
	Reformed church (Pacsér)	Religious traditions, Nagykun community	Cultural tourism, built and religious heritage	Limited interpretation
	Village Day celebration (Pacsér)	Cuman identity, agricultural heritage	Agro- and gastrotourism	Seasonality, logistical challenges

Why consider demographic indicators in a tourism-focused study? Cultural heritage preservation is not a spontaneous process; it requires community and institutional organization. This is particularly valid for cultural tourism: heritage elements—whether traditions, art forms, or gastronomic practices—can only become sustainable tourist attractions if there is a living, active culture-bearer community behind them. Unfavorable demographic conditions (population decline, aging, outmigration) weaken cultural reproduction by reducing generational succession and intergenerational knowledge transfer. Under such circumstances, cultural elements easily become “static” or museum-like, reducing authenticity and visitor experience quality. Therefore, tourism-oriented utilization of cultural heritage cannot be interpreted without demographic context. Fieldwork was conducted between 2023 and 2025, using a non-probability snowball sampling method. A total of 23 interviews were conducted, predominantly in person, though

in some cases in Serbia, online methods were employed.

- Narrative analysis (Oral History): Data from interviews were analyzed narratively to examine identity motifs and the emotional dimensions of “being Nagykun,” with particular attention to migration routes and memory transfer.
- Digital heritage interpretation: The study examined the potential use of digital tools (interactive maps, mobile applications, AR elements) that allow visitors to “follow the Nagykun migration” in real space and time. Digital technologies today are not merely supplementary in cultural heritage interpretation; tourism theory suggests that virtual spaces can make cultural values “visible” that are otherwise physically inaccessible. Empirical studies confirm that digital heritage environments significantly enhance visitor engagement and facilitate the interpretation of complex cultural

narratives by providing interactive and immersive experiences (Li et al. 2026). In addition, smart tourism solutions enable the integration of geographically dispersed heritage elements into coherent virtual systems, thereby supporting cross-border heritage representation (Ozdemir & Zonah 2025). In comparing Nagy-kunság and Northern Bácska, digital representation is particularly relevant, as dispersed heritage elements spanning multiple settlements and countries can be integrated into a unified narrative structure in virtual space.

Data processing was carried out using Microsoft Office and IBM SPSS Statistics 29.

The research also integrated the literature on cultural heritage tourism interpretation. This is especially important in communities where cultural heritage bearers simultaneously maintain local identity and act as a source of representational capital. The comparison of Nagy-kun and North Bácska communities was conducted within the theoretical frameworks of cultural transfer, tradition resilience, and tourism applicability (market relevance, narrative reconstruction, perception of authenticity). The assessment of tourism potential followed the theoretical frameworks of cultural heritage management and cultural tourism, which emphasize that the “applicability” of a heritage element is not identical to its “development” for tourism. The study aimed to evaluate what type of visitor interpretation a given heritage element can support (authenticity-as-experience, narrative embedment), the level of interpretive support required, and the role it could play in a potential future—including cross-border—cultural heritage route model.

## 4. Results

### Dimensions of the shared Nagy-kun cultural heritage

The people of Nagy-kunság still identify as Nagy-kun, maintaining a strong sense of descent rooted in privileges obtained through historical redemption and a shared historical fate (Bartha 2018; Örsi 2010). The external manifestation of Kun identity is often described as “stubborn, obstinate, Calvinist,” which, according to Júlia Bartha, refers to “the person who lives and thrives on the steppe, showing cohesion and solidarity” (Bartha 2018).

The boundaries of the Nagy-kun District can be considered relatively uniform in terms of landscape, agricultural system, and settlement structure (Rózsa n.d.). A characteristic feature was differentiated passive floodplain management, known as cape management (*fokgazdálkodás*) (Rózsa n.d.). The research highlighted key ethnic elements of eastern heritage (Bartha 2018):

- **Gastronomy:** The consumption of mutton can be regarded as ethnically rooted, particularly the Kun-style mutton stew (*birkapörkölt*), traditionally prepared with charred skin parts (legs and head). *Boza* (a fermented millet drink) was also introduced into Hungarian language and culture through the Kun people. Gastronomic heritage is among the easiest elements to communicate for tourism purposes in most cultural regions. The gastronomy of the Nagy-kun and Northern Bácska Nagy-kun communities—especially “*birkapörkölt*”, “*vízen kullogó*” (“hanging on water” (traditional sweet cake)), and several other local products—aligns well with theoretical models of experience-oriented heritage consumption. These elements are strongly materially embedded,

have a low threshold for visitor comprehension, and require relatively little interpretation, thus possessing high potential for tourism utilization from a scientific perspective.

- Material culture and dress: Elements of pastoral culture, such as the karikásostor (hoop whip), show eastern parallels (Bartha 2018; Tagán 1938). The Kun tradition of wearing purple mourning attire persisted in Bácskossuthfalva until the early 20th century (Sárközi et al. 1997, cited in Bartha 2018).
- Folklore and popular beliefs: Epic poetry associated with kurgans (Kun burial mounds) (Bartha 2018) and counting rhymes in children's folklore that preserve Turkic numerals reflect Kipchak-Turkic folk literary heritage

(Bartha 2018). Memories of shamanism persist in Kun popular belief through the characteristics of the táltos (shaman) (Inan 1995, cited in Bartha 2018).

### The legacy of migration and cultural transfer

By the 1780s, overpopulation and land scarcity in Nagykunság triggered emigration, which began in Kunhegyes in May 1784. Emigrants departed from Kisújszállás on April 12, 1786 (176 families, approximately 900 individuals), stipulating as a condition that they be allocated separate pastures to avoid mixing with people of different faiths. The total number of those who permanently left exceeded 1,000. This emigration accelerated social differentiation in Nagykunság, as the departing families' plots

Table 2. Migration routes of the Kun people

Date (chronology)	Historical event
5th–7th centuries	The Kuns became an independent ethnic group in the Amur region
986	Due to pressure from the Khitans, the Kuns migrated westward
1043	The Kipchak-Sari-Kun tribal alliance was formed
1070	The Kuns conquered the steppes as far as the Lower Danube
1223	Battle of the Kalka River; the Kuns fled westward
1236	A new Mongol attack forced the Kuns to flee to Hungary under the leadership of Kötöny
1239	Settlement of Kötöny and 40,000 Kuns by King Béla IV
17 March 1241	Murder of Kötöny; departure of the Kuns from Hungary
11 April 1241	Battle of Muhi – Hungarian defeat
1242	Departure of the Tatars
circa 1246	Recall of the Kuns and their final settlement in Hungary
1278	Battle of Dürnkrot – major military success for the Kuns
1280/82	Battle of Lake Beaver – suppression of the Kun uprising
14th century	Formation of the Kun seats
1683	Destruction by the Crimean Tatars – most of the Kun population was wiped out
1702	After the expulsion of the Turks, the Jászkun district was sold to the Teutonic Order
1745	Redemption of Jászkun – restoration of historic privileges
1780s	Approximately 1,000 Great Cumans emigrated to Bácska
1876	Abolition of the Jászkun district
1990s	Revival of Cuman traditions
2009	World Meeting of the Cumans in Karcag

and lands were purchased by the wealthiest redemptus families, increasing their wealth and influence (Kiss 1959).

In the North Bácska descendant communities, the transplanted traditions merged with elements of the local, multiethnic environment, giving rise to a “hybrid Nagykun” identity. In 2006, Pacsér received the Cuman idol of Sándor Györfi, symbolizing the communities’ continued identification with the Kun heritage. Table 2 outlines the key milestones of the Kun migration into the Carpathian Basin and later to the Bácska region.

Understanding the migration routes of the Kun people is of central importance for cultural tourism, as it enables visitors to grasp the historical context and to experience an authentic presentation of local identity. The migration events—from the 18th-century settlements, through the establishment of the Kun seats, to modern forms of tradition preservation—highlight that the survival and

adaptation of Kun culture has always been the result of communal and historical processes.

Exploring these processes allows cultural tourism programs to go beyond mere documentation of the past, instead emphasizing living traditions, community events, and festivals. The historical events recorded in the table, such as the settlement of Kötöny or the Battle of Lake Beaver, can serve as the basis for historical storytelling, as well as for thematic tourist routes, museum exhibitions, and interactive experiences that enable visitors to engage with historical narratives in an experiential way.

### Results of the semi-structured in-depth interviews

In response to our research questions, 11 prominent individuals from the Hungarian sample area and 12 from the Bácska sample area in Serbia provided answers.

According to Figure 2, the demographic and social challenges of the two sample areas

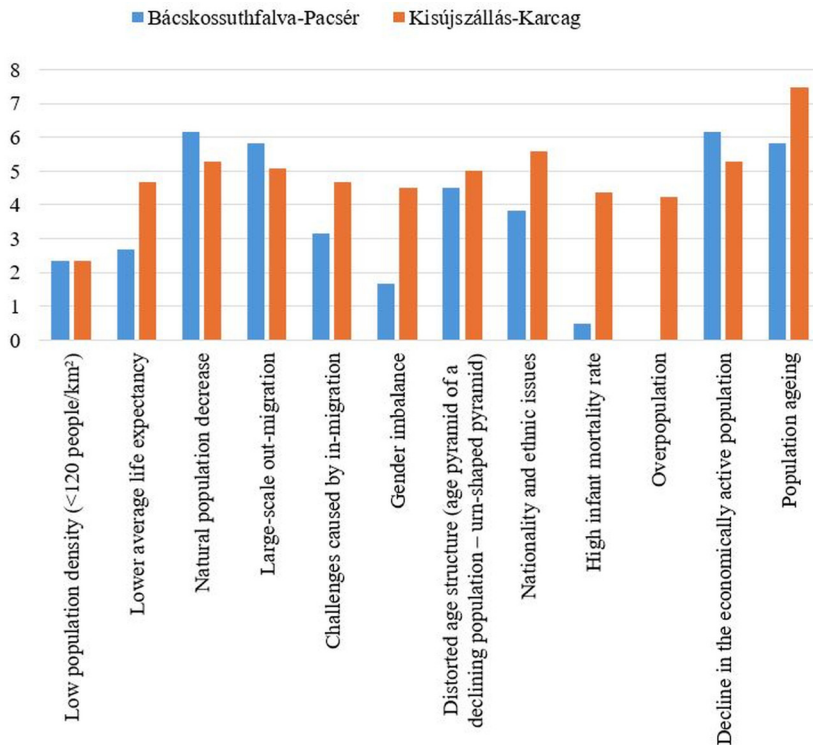


Fig. 2. Assessment of the demographic factors of the study areas  
 Source: Compiled by the author

differ significantly from each other.

The Hungarian sample area exhibits exceptionally high values in aging and the lack of economically active population, indicating severe demographic challenges. In addition, gender imbalance and a distorted age structure also represent serious problems. In contrast, the Bácska sample area shows higher average values primarily in natural population decline and outmigration, while generally performing better in other indicators, such as average age and ethnic-minority issues. Overall, based on the average

values, the Kisújszállás – Karcag sample area faces more critical demographic challenges, whereas the Bácskossuthfalva – Pacsér area, although experiencing significant issues, shows comparatively milder problems in certain respects.

Table 3 summarizes the severity of demographic risks. In the Kisújszállás – Karcag area, several demographic problems are classified as “significantly severe” (L) or even higher. Particularly critical are low population density, natural decline, high outmigration, reduction of the economically

Table 3. Extent of demographic problems in the study areas

Kisújszállás – Karcag		Demographic indicators	Bácskossuthfalva – Pacsér
	D	Low population density (<120 people/km <sup>2</sup> )	D
	I	Lower average age	E
	J	Natural population decline	L
	J	High emigration	K
	I	Challenges caused by immigration	F
	I	Gender imbalance	B
	J	Distorted age structure (declining population age structure – urn-shaped age structure)	H
	K	Ethnic and racial problems	G
	H	High infant mortality	A
	H	Overpopulation	A
	J	Decline in the economically active population	L
	N	Ageing	K

A:	negligible	0-1
B:	slightly mild	1,01-1,5
C:	moderately mild problem	1,51-2
D:	very mild	2,01-2,5
E:	severely mild	2,51-3
F:	slightly moderate problem	3,01-3,5
G:	moderately moderate problem	3,51-4
H:	very moderate	4,01-4,5
I:	severely moderate problem	4,51-5
J:	slightly serious	5,01-5,5
K:	moderately serious	5,51-6
L:	very serious	6,01-6,5
M:	severely serious	6,51-7
N:	critical	7-8

active population, and aging, some reaching the critical (N) level. In contrast, in the Bácskossuthfalva – Pacsér area, these issues are generally milder, falling into the “slightly severe” or “moderately severe” categories (indicated by letters J and K). Regarding challenges posed by in-migration, both areas experience moderate issues, although the situation in Bácskossuthfalva and Pacsér is less critical. Gender imbalance and distorted age structure indicate slightly to moderately severe problems in both areas. High infant mortality and overpopulation are minimal or negligible in both regions.

The Hungarian study area (Kisújszállás – Karcag) faces more critical demographic challenges: aging, a lack of economically active population, gender imbalance, and a distorted age structure severely constrain the sustainability of local communities. This has a direct impact on cultural and tourism offerings: the absence of younger generations threatens the transmission of living traditions, handicrafts, folk music, and dance, thereby reducing the authentic experiences available to visitors. In contrast, the Bácska study area (Bácskossuthfalva – Pacsér) shows higher average values primarily in natural population decline and outmigration, while other indicators—such as average age and ethnic composition—are more favorable. From a tourism perspective, this means that although demographic challenges exist, the sustainability of living community life and traditions remains relatively stable, making the area a valuable cultural tourism resource in the longer term.

### **The impact of the demographic situation on cultural tourism**

#### ***Demographic indicators in the Karcag and Kisújszállás study areas***

The demographic structure of the two key settlements in the Nagyunság region, Karcag and Kisújszállás, reflects the complex interplay of population decline, aging, and migration. Population density is strongly

correlated with outmigration ( $r = 0.586$ ;  $p < 0.05$ ) and social challenges arising from in-migration ( $r = 0.877$ ;  $p < 0.01$ ), exerting pressure on the functioning of local communities and institutions as well as on social cohesion. The emigration of younger generations, the decline in the activity rate, and the distortion of the age structure weaken cultural reproduction, putting the authentic presentation and touristic utilization of local traditions, crafts, and gastronomic knowledge at risk.

The population density patterns and their close correlations with both immigration and emigration in the Karcag – Kisújszállás area suggest a small-to-medium urban environment with a dynamically changing social structure. This mobility has a dual impact on tourism: on one hand, it increases demand for services; on the other, it places significant strain on institutions and the labor market. The growing ethnic diversity, which is also strongly correlated with population density, creates new opportunities for expanding gastronomic and cultural offerings, while simultaneously posing challenges for tourism communication and guest relations.

Strong correlations between natural population decline and aging indicate that the region’s demographic structure is shifting increasingly toward older age groups. Consequently, tourism offerings are expected to adapt: service providers will need to cater increasingly to the preferences of health-conscious, slow-lifestyle, older visitors. At the same time, declining labor market activity poses a significant challenge for tourism businesses, as hospitality, accommodation, and attraction management require continuous, hands-on labor that is difficult to automate.

Age structure distortions related to the emigration of young men—which also show significant correlations with several demographic indicators—have tangible effects on tourism. Positions that require physical presence and workload, such as maintenance, logistics, or operating outdoor

programs, are becoming increasingly difficult to fill. The missing workforce is often supplemented by immigrants, which imposes intercultural cooperation and integration tasks on tourism providers.

Correlations between infant mortality, population density, and ethnic composition suggest that in more socially burdened urban environments, the healthcare system experiences differentiated demands. This is relevant for tourism because the region's health tourism potential, for example the Karcag and Kisújszállás thermal and medicinal baths, can only be successfully developed if the healthcare system is reliable, capacity-stable, and attractive to visitors.

***Demographic challenges in the Bácskossuthfalva – Pacsér study area: a settlement-geographical assessment based on correlation analysis***

The Bácskossuthfalva – Pacsér study area is located in the northern part of Vojvodina, within the territory of Nagykanizsa communities settled in the 18th century. Due to its geographical and sociohistorical characteristics, the region has been particularly sensitive to demographic processes throughout the 20th and 21st centuries. The correlation matrix reveals mutually reinforcing population problems arising from its peripheral location. Strong correlations between natural population decline, the decrease of the working-age population, and aging ( $r = 0.776$ ;  $p < 0.01$  and  $r = 0.794$ ;  $p < 0.01$ ) indicate that population loss is primarily driven by the emigration of young, working-age people, resulting in a “depopulation spiral”: aging further weakens reproduction and the sustainability of the local labor market. Outmigration is also correlated with a distorted age structure ( $r = 0.626$ ;  $p < 0.05$ ), reflecting a decline in the proportion of young men, while the increasing proportion of women reinforces aging ( $r = 0.706$ ;  $p < 0.05$ ). The low population density of sparsely inhabited settlements is strongly associated with lower average age

( $r = 0.872$ ;  $p < 0.01$ ), reflecting the limited healthcare availability and service quality in peripheral areas. Weak correlations between infant mortality and ethnic factors suggest that demographic decline is primarily determined by economic peripheralization and migration losses, rather than historical-ethnic composition.

The correlations between demographic indicators in the Bácskossuthfalva – Pacsér area illustrate the classic population spiral of peripheral, low-density settlements. The interlinked processes of working-age population decline, aging, and natural decrease significantly affect the economic viability of tourism. Maintaining hospitality and recreational services at the quality expected by visitors becomes increasingly difficult as young laborers leave the area, usually in search of better economic opportunities. Gender imbalances and the urn-shaped age structure resulting from the emigration of young men create a social environment where maintaining traditional agricultural activities, crafts, or community-based tourism products is increasingly challenging.

Consequently, the region's cultural heritage—a key potential tourism asset—is at risk, as intergenerational knowledge transfer weakens. At the same time, the increasing proportion of older women presents new tourism opportunities, such as the development of health and recreational tourism or community-cultural programs. The low population density and weaker healthcare indicators typical of peripheral areas exert a dual effect on tourism. On one hand, they limit the development of health and recreational services, as adequate infrastructure can only be ensured through significant investment. On the other hand, the peripheral character creates opportunities for tourism products such as quiet, nature-based, stress-relieving, “slow” tourism, which is increasingly in demand in today's fast-paced world. Thermal waters in Pacsér or the agrarian culture characteristic

of Bácskossuthfalva can serve as niche products, partially offsetting demographic disadvantages.

In the summary table of similarities and differences between the two study areas (Table 4), it is evident that the demographic challenges in both regions are systemic: natural population decline, aging, distorted age structure, and migration appear as mutually reinforcing processes. The main difference lies in the character of the regions: Bácskossuthfalva – Pacsér is a peripheral, low-density area primarily affected by outmigration, whereas Karcag – Kisújszállás is a small- to mid-sized urban area with higher population density and greater ethnic diversity, where immigration also plays a significant role. This creates complex adaptation challenges, and although immigration contributes to ethnic diversity, its effects have multi-faceted tourism implications.

**Evaluation of the research questions and hypotheses**

The evaluation of the three research questions and three hypotheses formulated during the study enables a comprehensive assessment of the relational network, continuity, and tourism interpretability of the cultural heritage of the Nagyunság and Bácska Nagykun communities. Below, the answers to the research questions and the validation of the hypotheses are presented.

1. 1. *Research Question: What cultural heritage elements characterize the historical Nagyunság and the North Bácska settlements, and to what extent do they show structural similarities or differences in terms of heritage resilience?*

Yes, the cultural heritage of the two regions is comparable, with identifiable structural parallels and differences. Among the settlement pairs examined – due to the

Table 4. Demographic processes in the study areas and their impact on tourism

Demographic phenomenon	Karcag – Kisújszállás	Bácskossuthfalva – Pacsér	Tourism significance
Population density	Higher, urban concentration	Low, peripheral	Urban area: more labor and services available Periphery: sparser supply, slower tourism development
Natural decrease	Strong, critical level	Medium, milder	The local workforce is declining, making it more difficult to maintain sustainable accommodation and hospitality capacities, and putting traditional heritage programs at risk.
Aging / distorted age structure	Outstanding, critical	More moderate	An aging population necessitates tourism offerings optimized for older visitors, such as wellness, medical, and slow tourism.
Migration / outmigration	Outmigration of young men, significant immigration	Outmigration of young men, little immigration	Labor shortages in the tourism sector, coupled with the need for immigrant integration and the presence of ethnic diversity, create opportunities for cultural and gastronomic programs.
Gender imbalance	Lack of young men, female surplus	Similar but less critical	A female surplus presents a new target group for wellness and community-based activities.
Infant mortality / health status	Moderate correlation	Low	The development of healthcare infrastructure is essential to accommodate elderly and health-conscious tourists.
Peripheral vs. small - medium urban character	Small-medium urban, institutionalized services	Peripheral, low infrastructure	Urban areas offer potential for the development of cultural and gastronomic tourism, while peripheral regions are more suitable for slow tourism, medical and thermal tourism, and nature-based attractions.

historical Bácska migration – there exists a genetic cultural connection. The common origin makes it possible to clearly identify the persisting material heritage elements (gastronomic traditions, material culture of pastoral life) as well as the more strongly narrativized intangible heritage forms resulting from the diaspora context. Although cultural transfer in both directions involved modifications, the core structure of the heritage is comparable, making the answer to this question clearly affirmative.

*2. Research Question: How can Nagykun identity be interpreted in the diaspora, and how does this affect the touristic interpretability of traditions?*

Partially – the identity narratives formed in the diaspora are strong, but their touristic adaptability only materializes through interpretation. The identity of the North Bácska Nagykun communities is particularly narrative-based: the memory of migration, the settler past, and community festivals play a prominent role. However, these can only be understood by visitors to cultural heritage tourism when placed in context. From a touristic perspective, it is not that the practices themselves are less usable, but they require interpretive framing, so the answer to this question is partially affirmative.

*3. Research Question: Which theoretical frameworks are suitable for describing the touristic applicability of Nagykun heritage elements, particularly in the context of digital and virtual interpretation?*

Yes – digital heritage theories are particularly suitable for interpreting the studied heritage patterns. A significant portion of Nagykun heritage is intangible and spatially dispersed. Digital reconstruction and narrative heritage theories allow these elements to be visualized, contextualized, and interconnected. The digital medium is especially justified for cross-border heritage structures, so the answer to this question is a clear yes.

## Evaluation of the hypotheses

**H1:** Material heritage has a lower interpretive threshold and therefore a higher tourism potential than intangible heritage.

True. Material elements—such as gastronomy, the objects of pastoral culture, and craft traditions—are easily observable, provide a direct experience, and require minimal prior cultural knowledge for interpretation. In contrast, intangible elements—such as rituals, mourning symbols, and community narratives—are context-dependent and thus have a higher interpretive threshold. This aligns with cultural heritage consumption theory.

**H2:** Diaspora cultural practices create stronger narrative structures, which are scientifically valuable but have limited direct tourism applicability.

Partially true. Interviews and fieldwork indicate that in the diaspora, historical self-representation is indeed stronger, and community identity is largely based on migration narratives. Their transmission is not necessarily limited from a tourism perspective but requires a higher level of interpretation. Therefore, the first part of the hypothesis is confirmed, while the second part is only partially supported.

**H3:** Digital and virtual interpretation reduces the accessibility threshold of intangible heritage, thereby increasing the tourism potential of Nagykun heritage elements.

True. Consistent with digital heritage research, virtual interpretation—including digital narratives, video archives, and VR/AR reconstructions—can make cultural content that is otherwise inaccessible visible. The spatial dispersion and intangible nature of Nagykun heritage particularly justify the application of these methods.

## 5. Discussion

The results of the research indicate that the cultural heritage of Nagykunság and the North Bácska Nagykun settlements forms a cohesive historical-cultural system, in which shared origins, migration processes, and diaspora identity reinforce each other. Patterns of cultural transfer can be well reconstructed: the transmission of material heritage shows a high degree of stability, while intangible elements have adapted flexibly, transforming in response to the receiving environment.

In the case of the Bácska communities, it is observed that the diaspora situation has led to the narrative structuring and institutionalization of cultural practices. This differs from the Hungarian settlements, where traditions are partially embedded “naturally” into daily life and therefore require less explicit historical explanation. However, the difference between these two heritage models does not weaken comparability; rather, it strengthens it.

From the perspective of tourism interpretability, the most important finding is that material heritage elements, due to their low interpretive threshold, can be more easily incorporated into visitor narratives. In contrast, the reception of intangible heritage requires understanding of the historical and social context, necessitating complex interpretive strategies. Consequently, in tourism, it is not the “marketability” of the content but the creation of an appropriate narrative framework that is the key factor.

The interpretive potential of digital heritage opens new horizons for presenting the Nagykun cultural space. The spatial dispersion and cross-border nature of the system can be unified in a digital medium: virtual collections, narrative exhibitions, and interactive platforms are suitable for the integrated representation of cultural heritage. The advantage of digital interpretation is that it lowers the threshold for cultural reception, making heritage accessible to audiences who cannot physically visit the settlements.

Overall, the study highlights that the tourism potential of Nagykun heritage lies not in the quantity of existing cultural assets but in their structural interpretability. Comparing the diaspora and the homeland generates scientifically relevant new insights into cultural resilience, identity maintenance, and heritage narratives, contributing to a deeper understanding of cross-border cultural heritage.

Based on previous demographic analyses, it is evident that in the Karcag – Kisújszállás region, aging, the outmigration of young and economically active residents, and the diverse effects of immigration directly influence the sustainability of the tourism offer. Labor shortages and a distorted age structure limit the operation of local services, hospitality, and attractions, while ethnic diversity and cultural variety offer new gastronomic, cultural, and festival opportunities.

In the case of the Bácskossuthfalva – Pacsér area, the peripheral character and natural population decline affect the sustainability of tourism attractions and seasonal operation. The outmigration of young men and the predominance of women in the age structure generate demand for new visitor segments, for instance in wellness, health tourism, or slow tourism. Digital interpretation and interactive exhibitions can also compensate for the limitations of physical accessibility, increasing tourism accessibility.

## 6. Conclusions

The Nagykun cultural identity and heritage – as a shared root – transcend today’s political borders and can form the basis of a living, cross-border tourism offer. Success depends on sustainable developments grounded in community participation and institutional partnerships. The presented “Nagykun Heritage Route” concept and joint cultural events provide tools for the economic and social reutilization of cultural heritage, reinforcing the communal consciousness that has always characterized the people of Nagykunság. Transforming a shared past

into a shared experience can simultaneously contribute to building a common future.

The study highlights that the demographic differences between Hungarian (Karcag – Kisújszállás) and Bácska (Bácskossuthfalva – Pacsér) Nagykun settlements justify different tourism development strategies. In Karcag – Kisújszállás, higher population density, immigration, and ethnic diversity create opportunities for gastronomic and cultural festivals, craft-based and experience tourism attractions, while addressing labor shortages and aging requires special attention. In contrast, in Bácskossuthfalva – Pacsér, the peripheral location, slow population decline, and youth outmigration favor the development of slow tourism, health tourism, and digital heritage interpretation, with the active involvement of local communities being crucial for the sustainability of the tourism offer.

Correlation analyses have shown that population density, immigration, outmigration, gender imbalances, and distorted age structures systematically affect tourism: labor market shortages and the decline of local service providers pose challenges for the operation of tourism products, while diverse community composition can create new cultural and gastronomic offerings. The adaptive preservation of intangible heritage and its narrative interpretation allow for visitor experiences that are complex and contextually grounded.

Through digital heritage interpretation, the spatial dispersion and cross-border cultural elements can be presented in a unified way, lowering the threshold for engagement and making Nagykun cultural values accessible even to those who cannot physically visit the settlements.

While material heritage—particularly gastronomy and material culture—exhibits greater stability and a lower threshold for visitor interpretation, elements of intangible heritage undergo adaptive transformation processes within the host socio-cultural environment. The results confirm the

narrative identity-forming role of the diaspora experience, where the identity of communities severed from their source area is built more emphatically on migration narratives, in contrast to the tradition preservation embedded in everyday practice observed in the mother country regions. From the perspective of sustainable tourism utilization, considering the demographic context is crucial, as aging and outmigration directly limit the possibilities for intergenerational knowledge transfer. Methodologically, the research supports the applicability of the “source settlement – target area” model and highlights the integrating role of digital interpretation, which is capable of organizing spatially fragmented heritage elements into a coherent, virtually accessible narrative system. At a theoretical level, it is justified to distinguish between the tourism applicability of heritage and its mere development: the key to success lies not in the expansion of heritage elements themselves, but in their conscious narrative framing and the reduction of the interpretive threshold.

Overall, the tourism potential of Nagykun cultural heritage lies not merely in the quantity of existing assets but in their strategic, integrated presentation – through a combination of community participation, experience-based narratives, and digital interpretation. This approach simultaneously serves economic benefits, community building, and the preservation of cultural identity, thereby strengthening the competitiveness of regional tourism in the long term.

### ***Acknowledgements***

*We express our gratitude to the communities, local governments, and civil organizations of Karcag, Kisújszállás, Bácskossuthfalva, and Pacsér for their cooperation. We also thank the Research Excellence Program of the Hungarian University of Agriculture and Life Sciences (MATE), the Publication Support Program of the University of Debrecen, and the Kisújszállás City Scholarship Foundation for their support.*

## 7. References

- Bartha, J. (2018). Keleti örökség a Nagykunság népi kultúrájában. Nagykun Hagományörző Társulás. [https://www.academia.edu/37768002/Bartha\\_J%C3%BAlia\\_Keleti\\_%C3%B6r%C3%B6ks%C3%A9g\\_a\\_Nagykuns%C3%A1g\\_n%C3%A9pi\\_kult%C3%BAr%C3%A1j%C3%A1ban](https://www.academia.edu/37768002/Bartha_J%C3%BAlia_Keleti_%C3%B6r%C3%B6ks%C3%A9g_a_Nagykuns%C3%A1g_n%C3%A9pi_kult%C3%BAr%C3%A1j%C3%A1ban) (downloaded 22. 04. 2026)
- Duca, L. (2013): A gazdaság változása 1717 után. In: Tóth A. (főszerk.): Kisújszállás város története a legrégebbi időktől 2012-ig. Kisújszállási Városvédő és –Szépítő Egyesület, Kisújszállás, ISBN: 9789630854948, pp. 127–166.
- European Commission. (2021). Cultural Heritage in Action: Sharing solutions in Europe. Brussels: European Union.
- Györe, G. (2016). Már 1786-ban, a településalapítás évében felépült az iskola – Bácskossuthfalva közoktatásának fejlődéstörténete. *Neveléstörténet*, 13(3–4), 68–84. EPA. [https://epa.oszk.hu/04300/04386/00016/pdf/EPA04386\\_nevelestortenet\\_2016\\_03-04\\_068-084.pdf](https://epa.oszk.hu/04300/04386/00016/pdf/EPA04386_nevelestortenet_2016_03-04_068-084.pdf) (downloaded: 22. 04. 2026)
- Hardi, T., Kupi, M., Ocskay, Gy., & Szemerédi, E. (2021). Examining cross-border cultural tourism as an indicator of territorial integration across the Slovak–Hungarian border. *Sustainability*, 13(13), 7225. <https://doi.org/10.3390/su13137225>
- Inan, A. (1995). Tarihte ve Bugün Şamanizm materyaller ve Araştırmaları. (4. baskı). Ankara. ISBN 9751607388.
- Jász-Nagykun-Szolnok Megyei Területfejlesztési Konceptió. (2014–2020). <https://tfi.jnszvarmegye.hu/megyei-teruletfejlesztesi-konceptio/> (downloaded: 20. 04. 2026)
- Kiss, G. (1959). Kisújszállás története a 18. század végéig – A Damjanich János Múzeum közleményei 2. [https://library.hungaricana.hu/hu/view/MEGY\\_JNSZ\\_Kozl\\_02\\_Kisujszalla\\_s18sz/?pg=1&layout=s](https://library.hungaricana.hu/hu/view/MEGY_JNSZ_Kozl_02_Kisujszalla_s18sz/?pg=1&layout=s) (downloaded: 20. 11. 2025)
- Li, Y., Li, T., Bai, Y. et al. (2026). Interpreting visitor experiences with digital cultural heritage exhibitions in Yimeng China through thematic analysis. *Sci Rep* 16, 269 (2026). <https://doi.org/10.1038/s41598-025-29323-5>
- Ozdemir, G., & Zonah, S. (2025). Revolutionising Heritage Interpretation with Smart Technologies: A Blueprint for Sustainable Tourism. *Sustainability*, 17(10), 4330. <https://doi.org/10.3390/su17104330>
- Örsi, J. (1998): A nagykun társadalom a XVIII-XIX. században – In: Novák L. (szerk.): Az Alföld társadalma. Nagykőrös, pp. 187-238.
- Örsi, J. (2006). Kapcsolatrendszer a nagykunsági és a bácskai települések között. A nagykun települések információs csatornái és kapcsolathálója a 18. században. [http://adattar.vmmi.org/cikkek/18175/hid\\_2007\\_09\\_08\\_orsi.pdf](http://adattar.vmmi.org/cikkek/18175/hid_2007_09_08_orsi.pdf) (downloaded: 04. 22. 2026)
- Papp, L. (n.d.). Falubemutató – Bácskossuthfalva. <https://www.bacsokossuthfalva.com/falubemutato.html> (letöltve: 2025. november 20.)
- Pénovátz, A. (1998). Emléksorok a bácskai református falvak XVIII. század végi megtelepüléséről. *Üzenet. Irodalmi, művészeti, kritikai és társadalomtudományi folyóirat. Szabadkai Íróközösség, XVIII. évf. 1-2. szám, 1998. január–február*, pp. 46-56. YU ISSN 0350-493X. <https://www.scribd.com/document/502034894/Uzenet-1998-01-02> (letöltve: 2025. november 20.)
- Richards, G. (2021). Rethinking cultural tourism: New directions for a changing world. Edward Elgar Publishing.
- Rózsa, S. (é. n.). A nagykunsági települések ártéri gazdálkodása. *ACTA Universitatis, Sectio Historiae, XLVI*, 341–358. [https://publikacio.uni-eszterhazy.hu/4614/1/342\\_359\\_R%C3%B3zsa.pdf](https://publikacio.uni-eszterhazy.hu/4614/1/342_359_R%C3%B3zsa.pdf) (downloaded: 22. 04. 2026)
- Sánchez-Martín, J.-M., Guillén-Peñafiel, R., & Hernández-Carretero, A.-M. (2025). Artificial Intelligence in Heritage Tourism: Innovation, Accessibility, and Sustainability in the Digital Age. *Heritage*, 8(10), 428. <https://doi.org/10.3390/heritage8100428>
- Sárközi, F., Sárándi, I., & Kórizs, J. (1997). Református halotti és temetkezési szokások Feketicsen 1785-1997. *Feketics*. [https://ertektar-bacsfeketehegy.rs/wp-content/uploads/2025/11/Sarkozi\\_Sarandi\\_Korizs\\_Ref.-halotti-es-temetkezesi-szokasok-Feketicsen\\_resized.pdf](https://ertektar-bacsfeketehegy.rs/wp-content/uploads/2025/11/Sarkozi_Sarandi_Korizs_Ref.-halotti-es-temetkezesi-szokasok-Feketicsen_resized.pdf) (downloaded: 22. 04. 2026)
- Selmeczi, L. (2013). Őseink nyomában. A magyarországi kunok Olas nemzetsége és Kolbaz-széke 1243/46-1686. Nagykun Hagományörző Társulás, Kisújszállás, ISBN 978-963-06-7819-3, 144 p.
- Tagán, G. (1938). A közlekedés módja és eszközei a baskíroknál és a kirgizeknél. Néprajzi Értesítő.
- Timothy, D. J. (2020). *Cultural Heritage and Tourism: An Introduction* (2nd ed.). Channel View Publications.

- Tóth, A. (2013): A város általános földrajzi jellemzői. In.: Tóth A. (főszerk.): Kisújszállás város története a legrégebb időktől 2012-ig. Kisújszállási Városvédő és -Szépítő Egyesület, Kisújszállás, ISBN: 9789630854948, pp. 9–82.
- Zhang, Y., Huang, J., Yao, J., Wang, J., & Pang, Q. (2026). Humour-based digital interpretation in heritage tourism: enhancing tourists' willingness to inherit culture through perceived warmth and competence. *Behaviour & Information Technology*, 1-19. <https://doi.org/10.1080/0144929X.2026.2655864>