

## THE SIBERIAN JOURNEYS AND LEGACY OF VILMOS DIÓSZEGI

István SÁNTHA

Institute of Ethnology, Hungarian Academy of Sciences  
H-1250 Budapest, P.O. Box 29, Hungary

**Abstract:** Vilmos Diószegi was led to a study of Siberian shamanism by research into the pre-conquest, archaic stratum of Hungarian folk belief and folk customs, the still unsolved mystery of Hungarian ethnogenesis. He made three research trips in Southern Siberia (1957, 1958, 1964), and one in Northern Mongolia (1960). Shamanism was a taboo subject for Soviet-Russian researchers in the Soviet Union in the early 1960s, and Siberia was closed to foreign researchers.

He pressed on and carried out his planned fieldwork, always supplementing his fieldwork with research in local museums, libraries and datafiles, establishing professional, scholarly and human contacts which were to serve him well later when he edited his international volumes of studies, and created and continuously expanded the Shaman Archive. The scholarly legacy of Vilmos Diószegi, the Shaman Archive, after his death did not remain intact. Vilmos Diószegi's manuscripts, books, photographs and sound recordings are now officially preserved in four places: the Institute of Ethnology of the Hungarian Academy of Sciences, the Museum of Ethnography in Budapest, the Institute of Musicology of the Hungarian Academy of Sciences, and in the apartment of his widow, Judit Morvay, in Szentendre. Between 1998 and 2002, when taking stock of his scholarly legacy, I tried to visit all the places where his scattered legacy is preserved. The following overview is based on this work.

**Keywords:** South Siberian, Mongolian Peoples, ethnographical fieldwork 1957–1958, 1960, 1964, Siberian Shamanism, heritage

Vilmos Diószegi was led to a study of Siberian shamanism by research into the pre-conquest, archaic stratum of Hungarian folk belief and folk customs, the still unsolved mystery of Hungarian ethnogenesis, and he became one of its most respected, internationally renowned researchers. Following in the footsteps of Sándor Kőrösi Csoma, Antal Reguly, Bernát Munkácsi, Károly Pápai, József Pápay, György Almásy, Benedek Baráthosi Balogh and others, he made three research trips in Southern Siberia (1957, 1958, 1964), and one in Northern Mongolia (1960). His journeys and collecting trips were made at a time when the possibilities were extremely limited because of the well-known historical circumstances. The fact that he was able to carry out his plan at all was due to his legendary persistence, his sense of vocation that became almost an obsession, his willingness to subordinate everything (even his own health) to the goal. Shamanism was a taboo subject for Soviet-Russian researchers in the Soviet Union in the early 1960s, and Siberia was closed to foreign researchers.

Although Vilmos Diószegi hoped that he would be able to carry out continuous fieldwork for six months, he was aware that his possibilities were limited. For this

reason the purpose of his first trip was preliminary orientation. Even though in the end he was unable to spend more than twenty days in any one Siberian village, he pressed on and carried out his planned fieldwork: travelling through the Altai and Sayan mountains, Hakassia, the Minusinsk basin, Tuva, and the western shores of Lake Baikal, he visited all the small, archaic Turkic- and in part Mongolian-speaking peoples of Inner Asia, always supplementing his fieldwork with research in local museums, libraries and datafiles, establishing professional, scholarly and human contacts which were to serve him well later when he edited his international volumes of studies, and created and continuously expanded the Shaman Archive. Let us trace his journeys in chronological order.

Vilmos Diószegi arrived in Leningrad for two months of museum research, one year after the crushing of the Hungarian revolution, and then remained in the Soviet Union for fifteen months, until his passport expired. During this period, on two occasions lasting two months each in 1957 and 1958 he was able to do research in Siberia.

The diary he kept on his first journey in Siberia and his letters give an insight into his research among the Mongolian-speaking, shaman-believer Buryats living on the western shores of Lake Baikal, and the Turkic-speaking Abakan Hakas living at the foot of the Sayan mountains. During his Buryat research in 1957 he was accompanied by N. O. Sharakshinova who retained possession of the collecting notebook they kept together; in 1998 in Irkutsk she allowed István Sántha to cope this notebook.

On his second Siberian journey in 1958 Vilmos Diószegi reached the now Turkic-speaking Tofa (Karagas) living in the northern part of the Eastern Sayan mountains who were probably originally Southern Samoyeds speaking a Uralian language, and the Tuva people living in the basin of the Sayan and the Tannu-Ola mountains. He took part in the excavations conducted by A. P. Okladnikov before construction of the Bratsk reservoir.

In 1960 he spent two months in Mongolia at the invitation of Professor Rinchen. He did research on the shamanism of the Turkic-speaking peoples in the northern, taiga region of the country, and of the Mongolian-speaking (Aga) Buryats, Darhats, and the Kamnigans of Manchu-Tungus origin, as well as the connection between Shamanism and Lamaism.

On his last Siberian trip in 1964 Diószegi spent four months in Southern Siberia, among the small Turkic-speaking peoples living in the Altai mountains. His local assistant was F. A. Satlayev who, after an argument with Vilmos Diószegi, retained possession of the joint collecting notebook (containing the handwriting of both men). In 1995 F. A. Satlayev gave this notebook, together with the shaman songs collected then and studied later, to Dávid Somfai Kara who brought it back to Hungary. Part of Vilmos Diószegi's own collecting notebook on Kumandin shamanism recently came to light in the papers of Diószegi preserved in the Archive of the Institute of Ethnology of the Hungarian Academy of Sciences. Vilmos Diószegi had taken this notebook apart into sheets and later used the sheets as "cards", inserting them in the appropriate places in his planned study on Kumandin shamanism. Further parts of the collecting notebook(s) are still missing; the collecting trips have

been studied (in the second volume of Vilmos Diószegi's Siberian diary and correspondence) mainly on the basis of his correspondence.

As a Siberian researcher I did not have the opportunity to meet Vilmos Diószegi in person. I was able to get to know his personality through his writings and conversations with his widow, Judit Morvay. In 1998–2002, when taking stock of his scholarly legacy, I tried to visit all the places where his scattered legacy is preserved, examining every single item to give me a full overview of his oeuvre which has generated a considerable amount of gossip among ethnologist colleagues, legend and mythic elements. I made a record of the contents of the individual items, identified the language of the written texts and assessed the possibilities inherent in them. The following overview is based on this work.

The scholarly legacy of Vilmos Diószegi, the Shaman Archive, did not remain intact; after his death his legacy was broken up (due to considerations and disputes of a legal nature) and shared by his former workplaces and the institutions which had been in contact with him. Vilmos Diószegi's manuscripts, books, photographs and sound recordings are now officially preserved in four places: the Institute of Ethnology of the Hungarian Academy of Sciences, the Museum of Ethnography in Budapest, the Institute of Musicology of the Hungarian Academy of Sciences, and in the apartment of his widow, Judit Morvay, in Szentendre.

To begin with the audio material, the tape recordings, in 2001 I found a total of 35 reel tapes originating from Diószegi in the sound archive of the Museum of Ethnography. (This material was presumably also transferred to lacquer discs and bakelite discs (LPs), but I did not find these records.) They include tapes containing original recordings made in the field (for example the Buryat (Mongolian), the Sagay, and the Karagas material), but there are also copies made by Diószegi of old Siberian collected material preserved in the Leningrad Folklore Archive. At present, because of their poor state and in the interest of protecting holdings, these tapes cannot be played (there are plans to digitise them and transfer the material to CD); consequently I am unable to form an opinion on whether the materials indicated are really on the tapes, whether any of the material has been deleted by accident (I found secondary remarks by other persons referring to this on some of the tapes), that is, on how much of the material on the tapes is of use and exactly what they contain. For want of a better solution, I list the original inscriptions, leaving the abbreviations; I did not find any inventory numbers on the reels; I have arranged the tapes in the order of Vilmos Diószegi's journeys.

Leningrad 1957–58:

- Leningrad Fonogram Archive
- Leningrad Fonogram Archive
- Leningrad Fonogram Archive
- Buryat (Leningrad), written down by Rinchen in 1963
- Selkup

## Siberia 1957:

- 1. Buryat-Mongolian
- 2. Buryat-Mongolian
- 3. Buryat-Mongolian
- 4. Buryat-Mongolian

- 1. Sagay
- 2. Sagay

## Siberia 1958:

- 1958 I. Buryat tape, born in Alan Baltay, Irkutsk
- II. Buryat tape
- T I. Tofa tape, 1 Karagas
- T II. Tofa tape, 2 Karagas
- Soyot material: 3 Karagas + Soyot
- T 2. Soyot material
- Soyot 3
- Tuba collection, shaman song at the end of side B at a speed of 19

## Mongolia 1960:

- A, 1. Cagan-nur sum Tuva song of shamaness Dolgor
- 2. Cagan-nur sum Tuva song of shaman Luvsandordzh
- 3. Cagan-nur sum Halha song of shaman Gunadzhav
- 4. Mörön Darhat song of shaman Damdin
- B, 1. Bulgan Halha song of shaman Dagvaa
- I. Darhat
- II. Hotogoit copy
- 1. Hotogoit
- 2. Hotogoit
- 3. Hotogoit

## Siberia 1964:

- Material collected in Siberia in 1964, tape 1. a, b (Kumandin Shamanism)
- Material collected in Siberia in 1964, tape 2. (Kumandin Shamanism)
- Material collected in Siberia in 1964, tape 3. (Telengit Shamanism)
- Material collected in Siberia in 1964, tape 4. (Telengit Shamanism)
- Altai kizhi shaman song (president of the Bank) [2, 3, 4, 5, 6, 7 songs]
- Altai kizhi (Manishev) shaman song with drum [1 song]
- Russian-language Altai Kizhi

## Further questionable materials:

- SCOTCH 190 cca 270 m [Diószegi's handwriting – S. I.]
- M.Mt.64. Audiotape 180 m [Diószegi's handwriting – S. I.]
- M.Mt.27. Empty
- M.Mt.49. Bad or empty
- 78.VII. Sz. P.

Total: 35 reels

Besides the sound archive of the Museum of Ethnography, there are also audio materials originating from Diószegi in the HAS Institute of Musicology. I first visited this archive in 1999. At that time I found four lacquer discs from Diószegi, containing shaman songs collected on his trip to Mongolia in 1960. On the first two discs (3851–3852, 3853–3854) there are 27 Hotogojt shaman songs; on the third disc (4101–4102 [original tape number: 1185 A–B]) 7 Hotogojt, 4 Tuva, 2 Halha and 1 Darhat shaman songs; on the fourth disc (4103–4104 [original tape number: 1185 B]) 2 Halha and 7 Darhat shaman songs. People in the institute believed that after Diószegi's death more audio material had come to the institute from the Museum of Ethnography. However, no inventory was made of these materials.

Recently lacquer discs in the Museum of Ethnography attacked by a “record plague” were transferred to tapes in the Institute of Musicology. Among these (on lacquer disc 13–A–22–B) I found 3 Vogul, 2 “Selkup”, 2 Nenets, 1 Yakut, 13 Altai Turkic, 25 Sagay (Hakassian), 16 Kachin, 1 Hakassian, 1 Orochon and 12 Buryat shaman songs which Vilmos Diószegi copied in the Leningrad Fonogram Archive. The material transferred to tape from these lacquer discs also included Karagas (Tofa) (24A–33Aa), Soyot (Tuva) (33–B–42–A), Sagay (Hakassian) (42–Aa–44–Ba) and Buryat (44–Bb–45–A) shaman songs that Diószegi had collected himself.

It is possible that the Buryat-Mongolian and Sagay tapes in the Museum of Ethnography I identified as “Siberia 1957” may not have been collected by Diószegi himself, but – like the tape marked “Selkup” – may be part of the material copied in the Leningrad Fonogram Archive. However, the materials recently transferred in the Institute of Musicology indicate that there also exists Buryat and Sagay material collected by Vilmos Diószegi in 1957.

In the light of the above it is already clear that the material collected in 1958 and 1960 has survived. It will not be possible to say anything with certainty about the materials dating from 1957 and 1964 until the tapes in the Museum of Ethnography have been transferred and catalogued, in view of the fact that the lacquer discs recently transferred to tape in the Institute of Musicology do not contain the material collected in 1964.

Finally, on the basis of an agreement made some time ago between György Kara, head of the Department of Inner Asia at the Loránd Eötvös University and János Kodolányi jr., former deputy director of the Museum of Ethnography, Magdolna Tatár who now lives in Norway catalogued the Hotogojt material collected by Vilmos Diószegi from audio tape. The researcher claims to have drawn up an index for the museum, but the museum's Ethnology Archive has no knowledge of this. Magdolna Tatár wanted to publish this material in Norway. I have no further information on the present state of the plan or its implementation.

The objects collected by Diószegi in Siberia and Mongolia are preserved in the Museum of Ethnography. These objects, which include some of the most valuable items of the museum's collections after 1945, were incorporated into the Asia collection in Diószegi's lifetime, apart from a few exceptions in the Europe collection. Consequently they did not form part of his personal legacy.

“*A Néprajzi Múzeum 1960. évi tárggyűjtése*” [Objects collected by the Museum of Ethnography in 1960] (*Néprajzi Értesítő*, 1961/43: 55–140) on pages 109–111 mentions 71 Mongolian items collected by Diószegi under inventory number 60.96.1–71. This is a total of 125 objects, most of them Darhat objects from the western shore of Lake Hövsgöl, but they also include a few Soyot and Halha pieces. The more valuable items are from the shaman graves which Diószegi found in Rinchenlhümbe. They include 5 shaman cloaks, 8 shaman head-dresses, 4 pairs of shaman boots, 5 shaman drums, 5 shaman drumsticks, 67 idols, 10 mouth-harps, 1 shaman stick, 5 shaman mirrors, 4 pendants, 1 oil-lamp and 1 shaman mask. The last 7 Mongolian items (60.97.2–6) are a gift from Professor Rinchen (there is no description of item 2). A few of the items have no description card (60.96.10, 12, 19, 23, 34, 50, 67 and 70); from 60.96.43 there are no photos of the objects on the description cards, making use of the material difficult.

On pp. 148–149 of “*A Néprajzi Múzeum 1962. évi tárggyűjtése*” [Objects collected by the Museum of Ethnography in 1962] (*Néprajzi Értesítő*, 1963/45) under inventory number 62.156.1–12 the following are listed: a “Soviet” [sic! = Soyot (Tuva) – S. I.] mouth-harp (personal gift of P. I. Karalkin to Vilmos Diószegi in 1958), a Karagas pebble-amulet (Alygdzher village, collected by Vilmos Diószegi), a Karagas shaman drum resonator (Nerha village, collected by Vilmos Diószegi), three Teleut amulets (personal gift of P. I. Karalkin to Vilmos Diószegi in 1958), a pendant from a Tungus shaman’s cloak (this could perhaps be item 62.156.2 mentioned below as not found) and a pendant from a Selkup shaman’s footwear (personal gift of S. V. Ivanov to Vilmos Diószegi in 1958). In addition, the descriptive cards mention a Karagas root spoon from the 1920s (Alygdzher village, collected by Vilmos Diószegi), Karagas fire-steel (Alygdzher village, collected by Vilmos Diószegi), a Karagas shot-holder and a Karagas tobacco pouch (Alygdzher village, collected by Vilmos Diószegi). There is no descriptive card for item 62.156.1; and no photographs of 62.156.1, 2, 3, and 12.1–2.

After Diószegi’s death a further 11 items (72.135.1–10) came into the possession of the Museum of Ethnography and were inventoried by János Kodolányi jr. These include a pair of shaman gloves, probably from the Altai, a Nanai bronze tiger-amulet and an “Altai kizhi”<sup>1</sup> idol. There are no photographs of these items; there are no descriptive cards of items 72.135.3, 4 and 6. The Finno-Ugrian and Uralian objects collected by Vilmos Diószegi entered the collection of the Museum of Ethnography. Ágnes Kerezi, curator of this collection, writes on p. 453 of *A Néprajzi Múzeum gyűjteményei* [Collections of the Museum of Ethnography] (Budapest, 2000): “Two Selkup objects (inventory numbers: 60.98.1, 62.156.1) and a Vogul object (inventory number: 60.98.1), received as a gift from the archaeologist Moshinskaya, wife of the famous Ob-Ugrian researcher, V. I. Chernetsov, entered the Europe collection. In addition, in the Europe collection there is also a Nganasan shaman

<sup>1</sup> “Altai kizhi” (= person of Altai) is the ethnonym of one of the Altai ethnic groups. In the 20th century the name applying to the Altai peoples in general was borrowed from this group.

drum (inventory number: 72.135.3) and mask (inventory number: 72.135.4), purchased by the museum from the heirs in 1972.” According to this – unless it is a printing error – there are two objects – one Selkup and one Vogul – listed under a single inventory number. (Vilmos Diószegi described item 60.98.1 as a Vogul woman’s dress on p. 109 of “*A Néprajzi Múzeum 1960. évi tárggyűjtése*” [Objects collected by the Museum of Ethnography in 1960] (*Néprajzi Értesítő* 1961/43) p. 109).)

Photographs taken by Diószegi on his Siberian journeys in 1957, 1958 and 1964, and on his Mongolian journey in 1960 can be found in the collection of photographs of the Museum of Ethnography. Their inventory numbers are the following:

Buryat	1957:	F 147 724–F 148 030
Hakassian	1957:	F 148 031–F 148 184
Karagas	1958:	F 148 411–F 148 683
Soyot	1958:	F 148 262–F 148 410
Mongolia	1960:	F 149 923–F 150 711 <sup>1</sup>
Altai	1964:	F 190 492–F 190 616 <sup>2</sup>

Around fifty of the descriptive cards of the Siberian photographs have been in the possession of an Academy researcher for a considerable time. In the absence of the descriptive cards these photographs are useless.

Diószegi’s Siberian photographs can be found in the photography collection of the Budapest Museum of Ethnography (curator: Klára Fogarasi): in addition to 1500 photographs taken by Vilmos Diószegi he brought around 10,000 photos of objects from Russian museums and 35,000 microfilm frames of published books. This vast body of microfilms is accessible in the museum’s library: a separate microfilm catalogue serves as a guide to the researcher in the material (although the microfilm cards have also been placed in the library’s catalogue).

Moving on to the manuscripts and books preserved in the Ethnology Archive, it is worth mentioning that in *A Néprajzi Múzeum gyűjteményei* (Collections of the Museum of Ethnography), in presenting the Manuscript Collection (Budapest, 2000: 611–648). Ibolya Forrai does not mention Diószegi, who does not figure in her section on “legacies of ethnographers”; but she does write about the “Archive of Shaman Belief”. This Archive is not the same as the “Shaman Archive” described by Diószegi in 1958 on pp. 247–254 of the *Néprajzi Értesítő*. It is only a part of the latter! This collection comprises originals or copies of published books and articles on the subject of shamanism. This material, which also includes (photographed, micro-filmed) manuscripts which are kept separately, paintings, a list of objects collected by

<sup>1</sup> F 168 437–169 832 not Mongolian; F 139 238–F 150 912: a total material with copies, photos of museum objects inventoried in 1958 and 1960.

<sup>2</sup> Together with copies: F 190 424–F 190 757.

Diószegi and drawn up by himself, as well as descriptions and patterns of the cut of shaman clothing, amounts to a total of 1,116 items. An important part of this legacy is the photocopy of the manuscript collecting notebooks of the Buryat ethnographer M. N. Khangalov, in 38 notebooks on a total of 1,664 pages. In addition, there are manuscripts of L. Y. Sternberg, A. V. Anohin, I. M. Suslov, V. A. Mihajlov and Gluhov, as well as other writings of M. N. Khangalov. Each item is placed in a separate paper folder; there is no indication on the outside of what they contain: the catalogue does not list the titles of the items.

Incomprehensibly and confusingly, there are also entire books in the folders.

Besides the manuscripts and books, the collection includes a large number of articles and extracts from articles containing the keyword shamanism. It would be very instructive to examine this literature not as ethnological material, but as thematic period history: where, when and how the word was used in the printed literature. Another large group of items in the Shaman Archive, photos and descriptions of objects throws light on Diószegi's research method and vocation: every object related to shamanism must be seen and handled, obtained whatever the effort involved, copied and collected.

Finally, the "Archive of Shaman Belief" also contains a few letters written by Diószegi to Endre Némethy, and to a Yakut colleague, G. U. Ergis. The latter were returned to Hungary, to the possession of the museum after the death of the correspondent, thanks to his students in Yakutia.

Almost one third of the material in the "Archive of Shaman Belief" is not in its place. Ibolya Forrai has a folder in which she keeps a record of the history of the legacy of Vilmos Diószegi in connection with the Museum of Ethnography. The publication of this material could throw light on a number of things which are not clear at present. In 1963 Vilmos Diószegi was transferred from the Museum of Ethnography to the Ethnological Research Group of the Hungarian Academy of Sciences. The documents show that in 1965 the museum lent the Shaman Archive to the Ethnological Research Group. Vilmos Diószegi worked on the material in his home and in his second workplace (the Ethnological Research Group of the Hungarian Academy of Sciences). After his death, in 1973 the material lent was returned incompletely to the museum (see also Forrai in: *A Néprajzi Múzeum gyűjteményei* [Collections of the Museum of Ethnography], Budapest, 2000: 634).

Another part of the manuscript legacy of Vilmos Diószegi was placed in the Archive of the Institute of Ethnology of the Hungarian Academy of Sciences. It contains the following items:

- scholarly correspondence of Vilmos Diószegi (for example, with Rinchen, Sharakshinova and other renowned researchers on Siberia);
- manuscript articles and sketches of Vilmos Diószegi;
- typed copies of the material collected by Vilmos Diószegi [Mongolian (1960), Altai (1964), Kumandin (1964)];
- descriptions of museum objects (with special regard to the objects he brought to the Museum of Ethnography);



his transcriptions of shaman songs [in the Karagas, Vogul, Nenets, Selkup, Gilyak, Nanai (from Onenko) and Altai languages];  
cards on Manchu-Tungus medicine;  
Manchu linguistic material (texts, translations, vowel and word formation);  
map sketches for the planned Atlas of Siberia;  
Photographs of the following researchers: Je. A. Alekseyenko, V. G. Bogoraz, L. V. Homich, A. N. Lipskiy, I. M. Suslov, G. M. Vasilevich, A. P. Okladnikov, A. P. Dulzon;  
biographies of the following researchers: A. P. Dulzon, E. K. Piekarski, V. S. Sieroszewski, N. Witaszewski;  
translations: among others, from the writings of K. F. Karjalainen, Je. D. Prokofjeva, A. A. Popov, S. E. Malov, L. P. Potapov, D. A. Klemenc, M. N. Khangalov, A. V. Anohin, N. P. Dyrenkova, W. Radloff, D. K. Zelenin, N. Witaszewski, B. O. Dolgih, A. P. Dulzon, D. Banzarov, G. Sanzheyev, B. Rinchen, N. N. Agapitov, Ohlmarks, V. G. Bogoraz, M. Eliade, S. M. Tokarev, J. G. Georgi, E. Lambert, B. Laufer, U. Harva, S. V. Ivanov, L. Ja. Sternberg, G. M. Vasilevich, P. P. Horoshih, J. V. Ksenofontov, Je. A. Alekseyenko, K. Yonemura, I. P. Lavrov, J. G. Gmelin, M. G. Levin, S. I. Vajnstejn, L. V. Homich, V. J. Moshinskaya, I. A. Lopatin, K. Jettmar;  
pleasurable and sorrowful documents of his scholarly oeuvre, the originals of his drawings;  
reports on fieldwork and on collecting for museums;  
contracts for planned books.

The legacy in the Institute of Ethnology is accessible in the state and arrangement in which it was found at the time of Diószegi's death; in this way the scholarly value of the system has been preserved. Éva Schmidt wrote a guide to most of the material immediately after Vilmos Diószegi's death; there is still a need for a detailed evaluation of the material and the creation of easier access. It has recently been suggested once again in the Institute that the Shaman Archive should be housed separately and handled as a separate collection.

Diószegi's library was purchased by the library of the Institute of Ethnology. Vilmos Diószegi's books have been classified among the other books and are still of use to a new generation of researchers on Siberia, a field hallmarked by the work of Diószegi.

Diószegi's widow, Judit Morvay – whom I met in early 1998, through the recommendation of Éva Schmidt – preserves the diaries and collecting notebooks, some of the photographs, a cassette of selected shaman songs, and a smaller part of the personal correspondence, in her home. This volume contains this previously unpublished source material which has been faithfully preserved for a quarter of a century. It is my pleasant duty here to express sincere gratitude to Judit Morvay for giving me access to this unique material for study and publication.



Fig. 1. Aga buryat man and Vilmos Diószegi, Yöröön (Mongolia, 1960)



Fig. 2. Editorial board of the Hungarian Ethnographical Atlas: Vilmos Diószegi, Lajos Szolnoky, Antal Filep and Judit Morvay, about 1955



Fig. 3. Reception of the Tuva expedition. 1. and 8. painters of the expedition, 3. Vera Pavlovna Djakovna, archeologist, 7. A. D. Gratch (scientific secretary) archeologist, 2. Zenya Alekseyenko, specialist of Kets, behind her Vilmos Diószegi, 4. Kasya V. Jakimova, researcher of fishing, 5. Mrs Gratch, 6. mother of Mr Gratch, 9. and 10. painters, friends of 1. and 8.



Fig. 4. Vilmos Diószegi, Judit Morvay and János Kodolányi Jr. at the Ethnographic Congress in Moscow, 1964



Fig. 5. (From left to right) Prof. B. Rinchen orientalist, of Mongolian origin, Xotogoit Nandzad shaman, Vilmos Diószegi, Xotogoit shaman woman, Mongolia, 1960



Fig. 6. Vilmos Diószegi with two Mongolian women at the Museum Ulsyn Tör, 1960

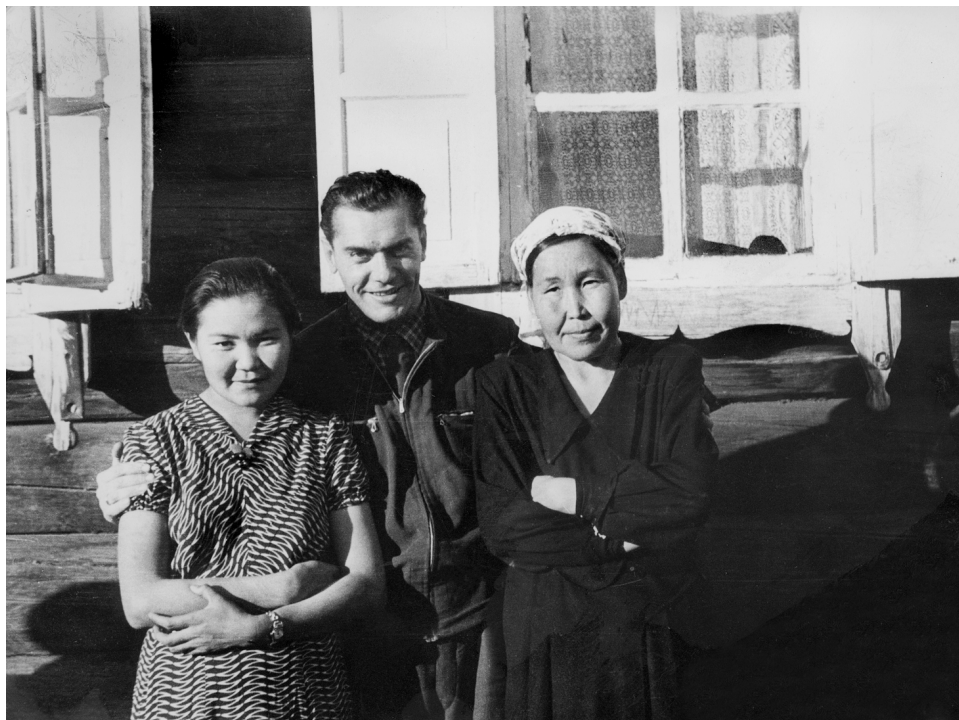


Fig. 7. Vilmos Diószegi with Bulagat Buryat women, 1957