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Intelligence Report

PEOPLE AND ACTIVITIES IN THE ULAN-UDE AREA

DIRECTORATE OF INTELLIGENCE

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PEOPLE AND ACTIVITIES IN THE ULAN-UDE AREA*

I. General Size and Distribution of Population

The Ulan-Ude Area (see Map 54585)** is inhabited by approximately 275,000 Russians and Buryats, most of whom live in the city of Ulan-Ude (209,000 in 1965). Other, much smaller, urban concentrations include Gusinoozersk (11,600 in 1959) and Gusinoye Ozero (5,400 in 1959), mining towns at the northern and southern ends of Ozero (Lake) Gusinoye; and Kamensk (8,900 in 1959), located on the Trans-Siberian Railroad about 15 miles east of the large lake, Baykal. Most of the rural population lives in settlements of varying size concentrated in the valleys of the Selenga and Uda Rivers and scattered over the broad natural grasslands that lie adjacent to these valleys and their tributaries.

II. Ethnic Groups

Slavs and Buryat-Mongols are the two principal ethnic groups in the Ulan-Ude Area (Figure 1). The Slavs are by far the most numerous. The Buryat-Mongols are an indigenous minority people who constitute only 10 percent of the total population. Small numbers of Tartars and Jews are also found in the Area.

A. Slavs

Approximately 230,000 Russians, who are the predominant Slavic type, live in the Ulan-Ude Area. In addition, there are about 10,000 other Slavs, mostly Ukrainians but including some Poles and Belorussians. Although most of the Slavs live in the cities, where they constitute 85 to 90 percent of the population, they are also the largest ethnic group in the rural areas.

In physical appearance, the Slavs generally resemble most North or East Europeans. Characteristically, they are of medium height and have round heads, but individuals may vary widely from the norm. Complexions range from fair to medium. Hair may be blond or brown, and eyes are generally blue or grey.

* This report has been produced solely by CIA. It was prepared by the Office of Basic Intelligence.
** In this report the term "Area" refers to the 6,000-square-mile area covered by Map 54585.

Almost all Slavs in the Area speak Russian, and this language is also widely understood among the other peoples. The Buryat language is not generally known or used by Slavs except the few concerned with organizational and propaganda work among the indigenes.

The Russian Orthodox Church has been the traditional religious affiliation among the Slavs. Some religious practices such as baptism are still quietly followed, and religious symbols probably are found within rural homes. Public religious ceremonies formerly practiced by the Russian Orthodox faithful, however, such as processions into the countryside to bless the fields, animals, and harvests, have been curtailed. Religious adherence is taboo for Communist Party members, and an individual's economic advancement can be hindered by an open or enthusiastic profession of faith. In order to discourage the practice of religion, the Soviet regime schedules government and Communist Party activities on Sundays and other religious days. Normally, the Russian Orthodox Church can be recognized by the familiar onion dome topped by the Russian Orthodox Cross (☦), but most churches in the Area probably have been destroyed or stripped of their religious decoration and converted to other public uses.

Russians in the Ulan-Ude Area wear ready-made clothing of Western style. Women in rural areas generally wear dark skirts, bright-colored blouses, head kerchiefs, and heavy shoes or boots. Male manual workers usually wear dark trousers, tieless shirts, and heavy practical shoes. Professional, supervisory, and clerical personnel customarily wear business suits. Winter wear includes heavy woolen coats or quilted jackets and fur-lined hats. Some of the latest styles from Moscow and Western Europe probably can be seen in Ulan-Ude.

B. Buryat-Mongols

An estimated 30,000 Buryats live in the Ulan-Ude Area. Approximately 20,000 are urban dwellers, with the heaviest concentration in the city of Ulan-Ude. The rest are scattered among the rural villages and small mining towns. Those in urban settlements are employed primarily as clerks or laborers in various industries and in the mines at Gusinoye Ozero and Gusinoozersk. The rural Buryats, formerly nomadic herders for the most part, are now organized in collectives for livestock raising, farming, hunting, fishing, trapping, and fur farming.

The Buryats are Mongoloid in their physical features. Generally, they are characterized by medium height, stocky build, and narrow shoulders; many Buryats have bowed legs. Skin color ranges from yellow to brownish, and hair is usually straight, black, and coarse; facial hair is sparse. The Buryat typically has a broad face, high cheekbones, flat nose, and eyes that are dark brown, relatively narrow, and slanted (Figures 1 and 2).

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Intermarriage between the Slavs and Buryats has created a small hybrid group known as karymy, the physical features of which reflect both Slav and Mongol characteristics.

The Buryat language belongs to the Mongolian language group and is used by most Buryats in their daily affairs. Selenginsk is the most common Buryat dialect in the Area. Many Buryats also understand Russian, as instruction in it has been obligatory in all Soviet schools since 1938.

Buddhism is the traditional religion of the Buryats. The Buddhism practiced by the Buryats is Lamaist, based on teachings of the "Yellow Hat" sect. The headquarters of the Central Buddhist Religious Board are at Ivolginsk (51°45'N 107°15'E), approximately 15 miles west of Ulan-Ude. Buddhist datsans formerly consisted of entire settlements with temples, farm buildings, and dwellings for the lamas, but undoubtedly they have been collectivized, with the lamas retaining only their temples and monasteries (Figure 3).

Shamanism, the primitive religion of the Ural-Altaic peoples in which the unseen world of gods, demons, and ancestral spirits is conceived to be responsive only to the Shaman conjurers, was once widely practiced by the indigenous Buryats. Now it is practically extinct, but vestiges still may be evident among the older Buryats living in isolated communities.

Little is known about the superstitions prevalent among the Buryats today. The older people may consciously or unconsciously demonstrate some superstitions carried down from their shamanistic ancestors. These probably include respect for the shaman grove, a group of trees believed to be inhabited by ancient gods and spirits. The Buryat considers trees sacred and does not cut them, break off their branches or twigs, or mow the grass under their branches. An individual seen throwing bits of food or tobacco, or sprinkling some beverage near a grove of trees most likely is "treating" the gods in the grove. Further evidence of shamanistic beliefs is presented by poles at the edges of fields, to each of which is attached a box containing ognons (gods), small figures sewn or drawn on silk that protect the fields. Indiscriminate dumping or accumulation of garbage is not permitted in places believed to be sacred.

Many Buryat habits have been changed or eliminated through long association with the Russians. The use of soap and water, for example, has become fairly prevalent, although the Buryats used to be renowned for their dirty and unhealthful practices. They believed it sinful to bathe, and some reportedly went unbathed from birth to death. Utensils were simply licked clean. The Russian funeral practice of placing the body in a casket and interring it is now reported to be generally accepted by the Buryats. Formerly the Buryats cremated their dead. Those who died during the winter were placed in a log hut in the forest until early May, when the hut was burned.

At birth the Buryat woman is attended by a midwife. Traditionally, the Buryat buries the tomta (placenta), after due ceremony, under the flooring near the mother's bed. When questioned as to birthplace, the Buryat replies that his tomta is buried in a particular house, or in house so-and-so in a particular village.

The traditional Buryat costume has been largely supplanted by Russian-style clothing, particularly in urban areas (Figure 2). In rural areas, however, some older Buryats wear the traditional long cloth coats with Mandarin collars and long full sleeves. Men still wear conical-shaped hats trimmed in fur. Livestock herders often wear long sheepskin coats. Economic necessity may cause young Buryats to wear hand-me-downs of Buryat cut, but youths favor Western-style clothing and ready-made clothing cut on Russian lines. These newer styles are generally available in cities and rural villages. Buryats tend to favor blue.

C. Other Ethnic Groups

The only significant minorities are the Tartars and Jews. Together, they probably total fewer than 8,000 -- approximately 5,000 Tartars and 2,500 Jews. The Tartars in the Area are Muslims who speak a Turkic language. They are generally brunets of medium height, have black eyes, straight noses, and high cheekbones, and do not have the Mongolian eyefold. The Jews generally live in the cities and use the Russian language. They are mostly of the Eastern Mediterranean physical type -- brunet, with straight or convex noses, heavy growth of beard, and abundant body hair. The orthodox Jewish religion may have adherents among the Jews, but their number, organization, and established places of worship are unknown.

III. Social Structure and Customs

A. Organization of Society

Rural society is integrated through the productive unit -- the farm, be it state or collective. A farm may encompass one or more villages and many households, each of which is likely to include individuals of more than one generation. Both men and women (Figure 4) of working age are commonly employed in the operation of the farm. Wages, based on amount of time worked, are paid in money on the state farm and in money or products on the collective farm. Household chores such as tilling private plots may be left to the older and younger members of the household. Infants may be cared for in the household or in communal nurseries. The employment of women outside the household would not necessarily indicate abnormal activity in the area, although the complete absence of working-age men from a village probably would. Some men may have been attracted to jobs in Ulan-Ude or in the mines around Ozero Gusinoye.

Both Russians and Buryats are found throughout the Area, but in the smaller settlements people are likely to be of a single nationality and in some of the larger villages ethnic groups tend to cluster in different parts of town. Facts about the social relations among ethnic groups in the Area are hard to find. Soviet propaganda photographs depict the happy mixing of youngsters of different nationalities in schools and the employment of various native peoples in responsible positions on the farm and in the factory. There certainly appear to be historical bases for animosity on the part of the Buryats toward the Russians. Russian settlement in the 18th century displaced them from many of their traditional pasturelands; the Soviet era deprived them of their traditional way of life and discouraged their religion; and the Russians dealt severely with many Buryats because of their participation in the Pan-Mongol Movement before World War II.

B. Education

Universal primary education is compulsory, and probably very few among the younger generation are illiterate. Elementary schools and kindergartens are available in many of the large rural villages, as well as in the cities, but rural schools are probably inferior to those in urban areas. Both urban and rural schools have elementary curriculums of 7 or 8 years.

Secondary schools, technical high schools, specialty schools, and opportunities for adult education are available, and social and government pressures for the citizen to take advantage of them are strong. Some rural students desiring a secondary education must travel to schools in Ulan-Ude or one of the other cities (Figure 5). Within Ulan-Ude are several small colleges specializing in agricultural and pedagogical curriculums, but for university work students must travel to Moscow, Irkutsk, or another city outside the Ulan-Ude Area.

C. Cultural Outlets

Ulan-Ude is the cultural center of the Buryat ASSR. Visiting and local Russian and Buryat drama groups present both original and classical plays at the Buryat State Theater. These groups also travel through the rural areas and perform at collective farms. Russian and Buryat folk dance ensembles still give their individual national dances. Slavic and Buryat painters and sculptors slavishly follow the Soviet line, dramatizing the merits of the "new socialistic life," the heroic feats of Buryats in the past, and the colorful scenery of their land. The traditional Buryat sports such as archery, horseracing, and wrestling are still main events at celebrations. Buryat handicrafts include bone and wood carving and metal and leather embossing, but these arts are less widespread than in the past.

A wide variety of books and pamphlets in Russian is available in local libraries and bookstores. Fewer books have been published in Buryat, but many works formerly available only in Russian have now been translated into Buryat. The Buryat written language is based on the Khorin dialect and came into being in the 1930's. A Buryat newspaper established by the Soviet Government has helped to spread the language and to provide a vehicle for propagandizing Communism among the Buryats. Folk tales, which formerly were passed orally from one Buryat generation to the next, are now being recorded in Buryat. Foreign literature is probably uncommon in this part of the Soviet Union. Some knowledge of English is probably possessed by a few who have studied foreign languages at secondary schools.

D. Holidays

The holidays celebrated in the Ulan-Ude Area are the same as in other parts of the Soviet Union. National holidays include May Day or International Labor Day (1 and 2 May), the anniversary of the October Revolution (7 and 8 November), Constitution Day (5 December), and New Year's Day. Religious holidays such as Christmas, Easter, Saint John's Eve, and All Souls Day may be privately celebrated by some Slavs but are not recognized by the State and are not occasions for official time off from work. These religious holidays are celebrated 13 days later in the USSR than in Western countries because the dates are set according to the Julian rather than the Gregorian calendar.

E. Attitudes

Specific information about the attitudes of the people in this Area toward the United States, the current regime and Communism is not available. The attitudes of Soviet officials toward foreigners are generally dictated by the political climate of the time, rather than by personal experience, as the Buryat ASSR had been officially closed to travel by foreigners for many years before it was opened in July 1966. It seems likely that the constant deluge of anti-imperialistic propaganda aimed at the United States and the lack of outside contacts have conditioned the people to regard the United States as hostile toward the USSR. The general attitude of people toward the Soviet regime probably has been improved by Soviet achievements in science and education during the last decade. The attitude of an individual toward the system, however, depends largely on his position in society. The Russian peasant may resent somewhat his obligation to the collective, and the older Buryat may look back with nostalgia to the nomadic way of life, but in general both acquiesce to the basic features of the Soviet system. The engineer or factory executive -- Russian or Buryat -- may be quite satisfied with his position, its prerogatives, and the economic reward it affords. Youth, unfamiliar with any alternative system, tends to accept many tenets of the Soviet system, whereas the older generation tends to look back to the "good old days."

IV. Economy

A. General Economic Conditions

The level of economic activity in the Ulan-Ude Area is generally high. Between 1959 and 1966 the population of Ulan-Ude increased by almost 40,000, and the population of other cities as well as rural areas also increased substantially. There is much construction activity in both urban and rural areas. In Ulan-Ude, multistory apartment buildings are being constructed to accommodate the increased population. In the agricultural areas, some settlements have been abandoned and larger villages of modern style have been built, also to accommodate the growing population as well as to provide various amenities and services more efficiently and with more effective control.

The overall level of living in the Ulan-Ude Area is fair by Soviet standards. Living quarters in Ulan-Ude, however, are probably overcrowded because of the sharp population growth, and the buildings tend to be poorly lighted and ventilated. In general, prices are similar to those in Moscow, but shortages are more frequent.

A livestock and grain-growing area, the Ulan-Ude Area is self-sufficient in meat and dairy products and nearly self-sufficient in grains. Adequate supplies of fish are obtained from Ozero Baykal, Ozero Gusinoye, and the rivers. Fruits and vegetables are produced locally in sufficient quantity during the growing season but are frequently unavailable and must be imported during the off season. Large milling, baking, meat processing, and canning plants are located in Ulan-Ude. Animals are slaughtered and grain is milled also on some of the large collectives. In urban areas fruit, vegetables, dairy products, and baked goods are sold in the markets. At the open market in Ulan-Ude farmers -- sometimes in rural and native dress -- also sell privately owned livestock and vegetables from their household plots.

The diet of the urban population includes fish, mutton, pork, some beef, dairy products, vegetables, fruits, and bread. Cabbage, potatoes, and carrots are part of the everyday fare. Some Buryat peoples in rural areas may follow dietary habits of old with boiled meat, milk products, and black tea constituting the basic meal; others, assimilating Russian ways, have expanded their menu to include vegetables and baked goods. Locally distilled tarasun was formerly the principal alcoholic beverage of the Buryats. Vodka, the sale of which is a state monopoly, is now the principal alcoholic beverage consumed by both Buryats and Russians. Drunkenness is not uncommon.

B. Distribution of Economic Activity and Settlement

Industrial activity in the Ulan-Ude Area is concentrated largely in Ulan-Ude and its environs and in the towns of Gusinoozersk, Kamensk,

and Gusinoye Ozero. The mining of brown coal (lignite) is concentrated around Ozero Gusinoye, but scattered throughout the Ulan-Ude Area are open-pit mines for construction materials -- refractory and cement clays, limestone, marble, and granite. Small food-processing plants also are distributed throughout the Area.

Three agricultural regions can be distinguished in the Area (see map). Surrounding and serving the city of Ulan-Ude is a region where dairying and vegetable growing are most prominent. East of Ozero Gusinoye and west of the Selenga and Khilok Rivers, livestock raising predominates. In the third region -- along the Tugnuy and Sukhara river watersheds -- the principal economic activity is the production of grain, but livestock raising is also important.

More than half of the Ulan- Ude Area is covered with coniferous forests used mainly by hunters and trappers and in a few areas by loggers.

1. Urban Areas

Ulan-Ude (Figure 6), with a population of about 209,000, is the focus of economic, cultural, and civil activities of the Area. It covers about 50 square miles on the east bank of the Selenga River at its confluence with the Uda River. The city is a growing complex of factories, military installations, cultural establishments, government offices, and multistory residential buildings. The industrial sector of the city lies along the north bank of the Uda River, but several new industrial and military installations have been constructed along the south bank. Industrial activities reflect the resources of the Ulan-Ude hinterland and include woodworking, meatpacking, flour milling, and brick and glass production. In addition, Ulan-Ude has become an important rail center with the largest locomotive car construction and repair shops between the Urals and the Pacific. An aircraft assembly plant is adjacent to the Ulan-Ude Airfield, East, and all of the military facilities of the Area are clustered within about 15 miles of Ulan-Ude (see map).

Ulan-Ude has no well-developed suburban zone. Although the transition from urban to rural landscape in the Ulan-Ude Area is quite abrupt, the density of rural settlement and the intensity of agricultural land use are slightly greater near the city.

Gusinoozersk (Figure 7), with a population of 11,600 in 1959, is the second largest urban settlement in the Area and the center of a brown coal (lignite) mining industry that extends along the northern and western shores of Ozero Gusinoye. The coal is extracted by both shaft and open-pit (Figure 8) methods and is used primarily for supplying power to local industries. In addition to the usual mining equipment and processing facilities, Gusinoozersk is noted for an underground gasification plant, which converts coal directly into gas and pipes it to the surface with a minimum of expense and effort.

Kamensk, a settlement of 9,800 inhabitants in 1959, is located northwest of Ulan-Ude, along the Trans-Siberian Railroad. Its primary economic activity revolves about the Temlyuy Cement Plant, which operates the largest open-pit mine for cement clays in the Area.

The fourth urban settlement is Gusinoye Ozero, a mining community having 5,400 inhabitants in 1959. The town is located on the south shore of Ozero Gusinoye, on the main rail line between Ulan-Ude and Ulan Bator, Mongolian People's Republic. Coal mining is the primary economic activity.

2. Agricultural Areas

Beyond Ulan-Ude and its environs, the river valleys and the broad areas of natural grassland adjacent to them are occupied by a series of agricultural villages. Russians began moving into these valleys in the 18th century and settled along the rivers, typically in shoestring villages consisting of two rows of log cabins facing one another across a wide dirt road. Buryat occupance was sparse and semi-nomadic, with few permanent settlements. The Russians introduced grain cultivation in many of the natural grasslands that had been used as pastures by the Buryats.

During the Soviet period efforts have been made to change the traditional cultural and economic patterns of the Buryats and to organize agricultural production and modernize the rural villages, both Russian and Buryat. Attempts to standardize socioeconomic institutions and to assimilate Russian ways throughout the Area have not, however, completely obliterated the distinctions between ethnic groups and their ways of life in rural areas. The Russians are engaged primarily in growing grain and the Buryats in raising livestock and hunting. Villages that are entirely or predominantly Russian tend to be located in the valley bottoms and along the main transportation routes, whereas some small villages that are still inhabited only by Buryats are on valley slopes above the rivers.

The larger and newer villages in the Ulan-Ude Area are built along a grid of extremely wide dirt streets. Smaller Russian farming villages in the Area today consist of houses lined up along a single road for a mile or two. There are probably some small Buryat villages characterized by an ungeometrical arrangement of dwellings and by pens and sheds for livestock near the houses. State and collective farms specializing in livestock have large, long barns with a series of dormers along the roof and with associated stockyards. Villages that have been designated administrative centers of the rural soviet, or collective and state farm centers, contain one or more communal facilities such as a nursery, grade school, medical dispensary, and records office.

Individual dwellings are generally built of logs. Most are rectangular, but some are octagonal, in the shape of the traditional Buryat yurta. A few of the Buryat yurtas (Figure 9) may still be seen in small villages. Yurtas are felt-covered structures made on a circular framework, sometimes in the form of a tepee and often with an octagonal top; they are easily dismantled and carried to another site. A well-tended vegetable plot behind each house is characteristic of the Russian village.

Most Buryats have established permanent settlements and adopted a more sedentary way of life than formerly. Although they are organized in collectives for raising livestock, planting crops, and storing feed for winter use (Figure 10), they still move their herds to seasonal pastures (Figures 11 and 12). Their movements involve fewer individuals, however, and are more closely regulated than formerly. Cattle, sheep, horses, goats, and hogs (Figure 13) are the animals of greatest significance. Some collectives have small powerplants for operating sheep shears, milking machines, and other equipment.

Commercial fishing, primarily on the Selenga River and Ozero Baykal and Ozero Gusinoye, has also been collectivized. Large state farms in the Selenga Valley specialize in poultry production (ducks and geese) and use byproducts of the local fish canneries. Grain cultivation predominates in the southeastern part of the Area. The amount of land devoted to rye has been decreasing, while that planted to wheat has increased greatly. Cabbages, potatoes, and carrots are common garden crops. Sugarbeets have been introduced into the Area and have grown well enough to warrant the construction of several sugarbeet processing plants. The acreage devoted to all these crops, particularly to wheat and sugarbeets, is expected to continue to increase.

Activity in the countryside intensifies during the planting and harvesting seasons. Wheat is planted in late May or early June and harvested beginning in late August. In some parts of the Soviet Union the local labor force is supplemented by truckloads of youngsters brought from the city during harvest time, and military units have also been employed in the fields during critical periods. Whether these practices are necessary in the Ulan-Ude Area, however, is not known. Mobile canteens bring food to the various work brigades in the fields and temporary camps of the Area.

3. Forested Uplands

In contrast to the grasslands, the great coniferous forests are almost uninhabited. The forested uplands in the southeastern part of the Area have some small, scattered settlements, but the slopes of the Khrebet Khamar Daban in the northwest are completely uninhabited. The forests are used mainly by hunters, trappers, and in a few areas by loggers. Soils are infertile and acid, and terrain is generally mountainous or hilly.

The Buryats have traditionally been skilled hunters and trappers of fur-bearing animals. These activities are organized and of economic importance. Hunting stations (Figure 14) are scattered throughout the Area. Hunters on horseback move into the forests in late October and early November and continue to hunt until late February. Breeding farms for improving the strains of fox and sable have been established southeast of Ulan-Ude (see map) and elsewhere.

Logging is concentrated in the pine forests of the mountains northwest of Ozero Gusinoye and in an area southeast of Ulan-Ude. Only recently the industry relied upon hand saws and axes, but now the logging camps use power saws, winches and other hoists, and special trucks and tractors.

C. Transportation

The Ulan-Ude Area is served by the Trans-Siberian Railroad, which passes along the southern shores of Ozero Baykal through Ulan-Ude and on to Chita. A branch line extends southward from Ulan-Ude through Ulan Bator to Peiping, Chinese People's Republic. The Trans-Siberian is heavily traveled, with 12 passenger trains each way per day as well as numerous freight trains. The branch line to the south has only two passenger trains each way per day and a few freight trains.

Three all-weather highways cross the Area. One parallels the Trans-Siberian Railroad along Ozero Baykal and runs through Ulan-Ude. Another extends southwestward from Ulan-Ude to Gusinoozersk and Novo-Selenginsk and beyond. The third highway extends southward from Ulan-Ude across the mountains of the Khrebet Tsagan-Daban to Mukhor-Shibir' in the Sukhara Basin and continues eastward. Dry-weather roads shown on Map 54585 are ordinarily passable all year except during the thaw that occurs in late March and early April and for a few days after heavy rains in July and August.

In the smaller cities and villages, trucks assume a major role in transporting people from remote collectives to settlements served by rail or bus (Figure 15), but in rural areas people use whatever transportation is available -- foot, horse, wagon, tractor, truck, or bus. Herds of livestock are driven along the highways (Figure 16). Transportation within the city of Ulan-Ude (Figure 6) is largely by bus or on foot and occasionally by taxi or private passenger car.

Civil air operations in the Ulan-Ude Area are centered at the Ulan-Ude Airfield, West, about 6 miles west of the city. This airfield has flight connections with other parts of the Soviet Union. It also serves as the operating base for local aerial ambulances, forest protection aircraft, aerial geological surveys, and airplanes and helicopters that spread insecticides and fertilizers. The small planes used in these local services occasionally land on roads and in pastures.

In summer, boats travel on the Selenga River and on lower portions of the Chikoy, Khilok, and Uda Rivers. They can reach Ozero Baykal by way of the Selenga River, but few are suitable for use on the lake.

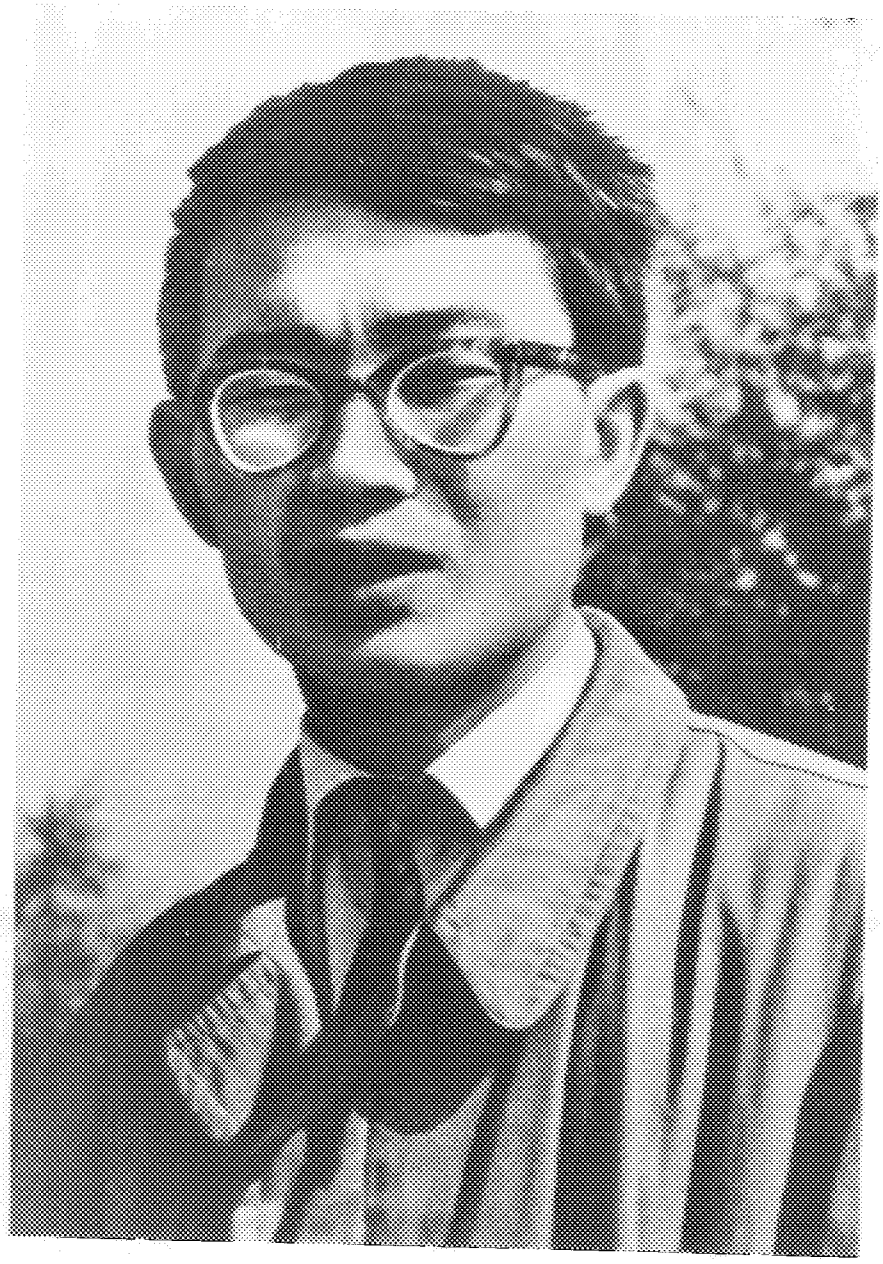

Figure 2. A young Buryat of the white-collar class.

Figure 1. A group of youngsters in Ulan-Ude. Most are Buryats, but at least two appear to be Slavs.

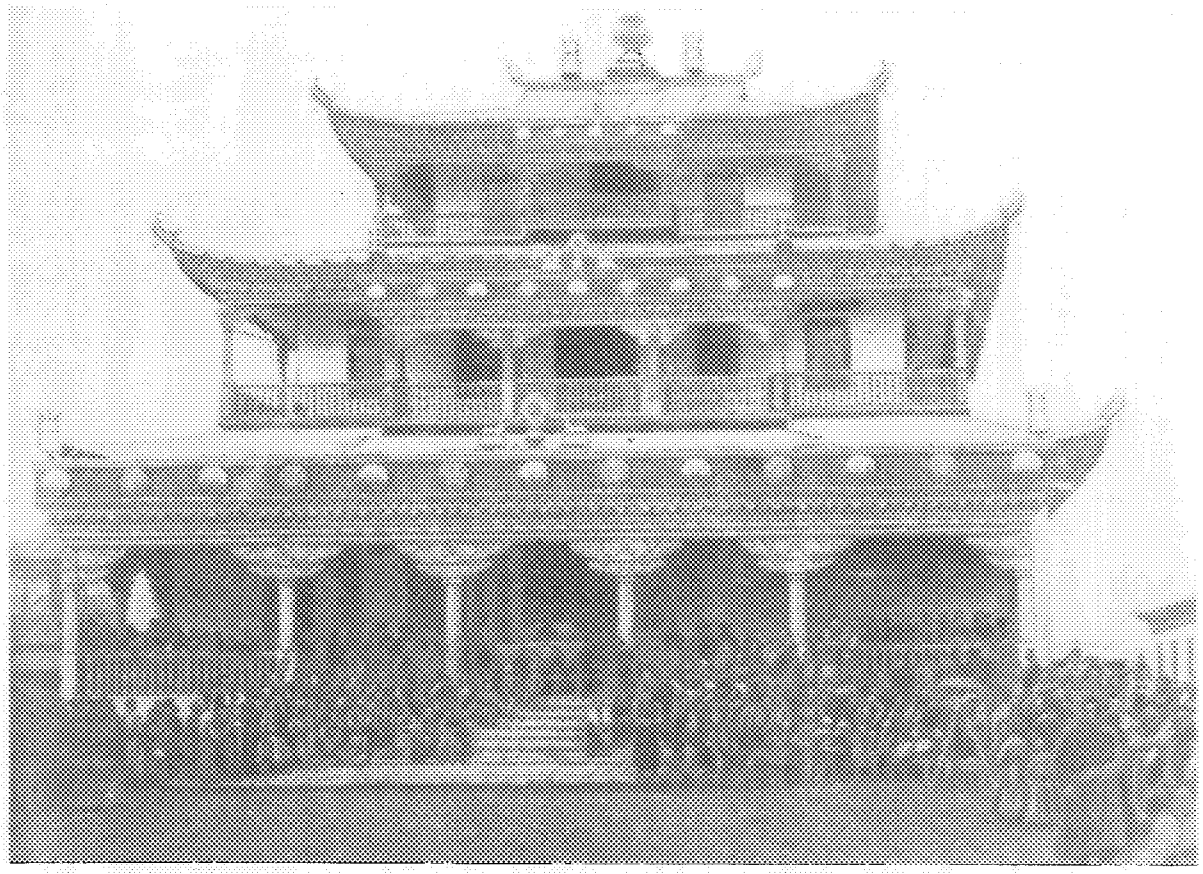

Figure 3. A Buddhist datsan in the Buryat ASSR. Several less imposing structures of this nature may be located in the Ulan-Ude Area.

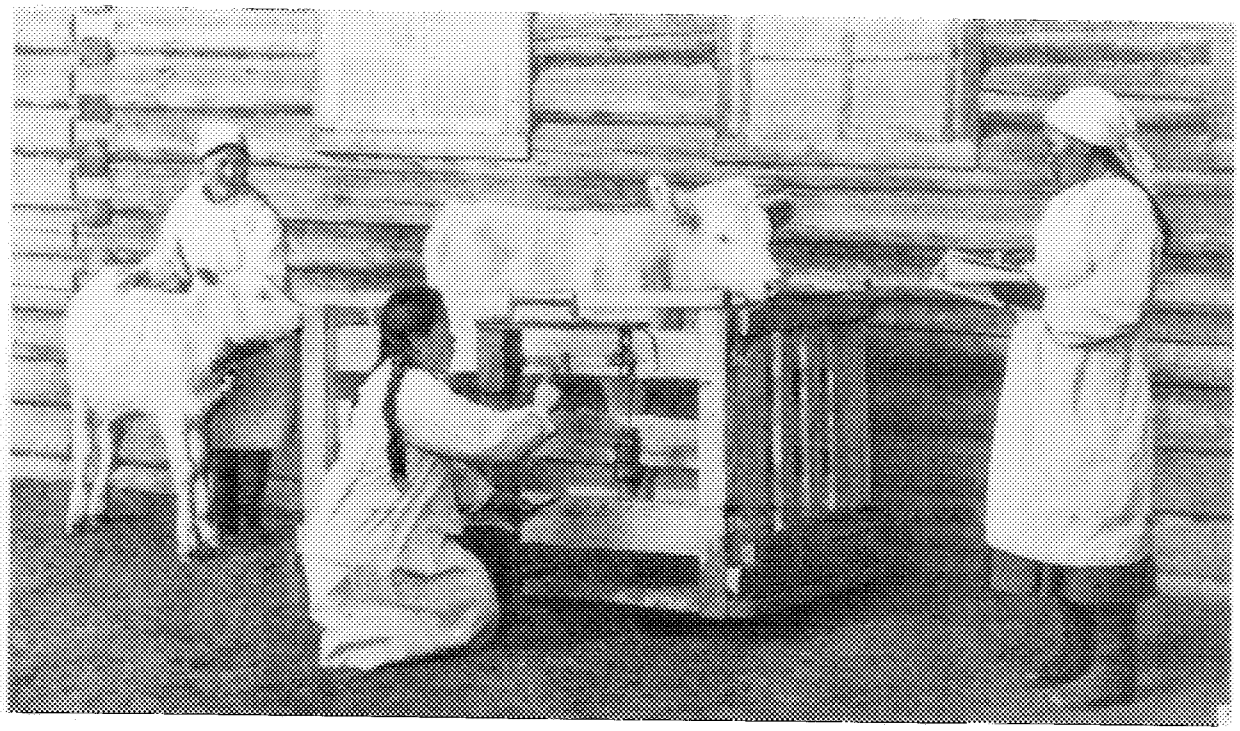

Figure 4. Buryat women weighing calves at a livestock collective farm. White gowns are commonly worn by stock handlers.

Figure 5. Children of Slavic appearance leaving a new secondary school in Gusinoozersk.

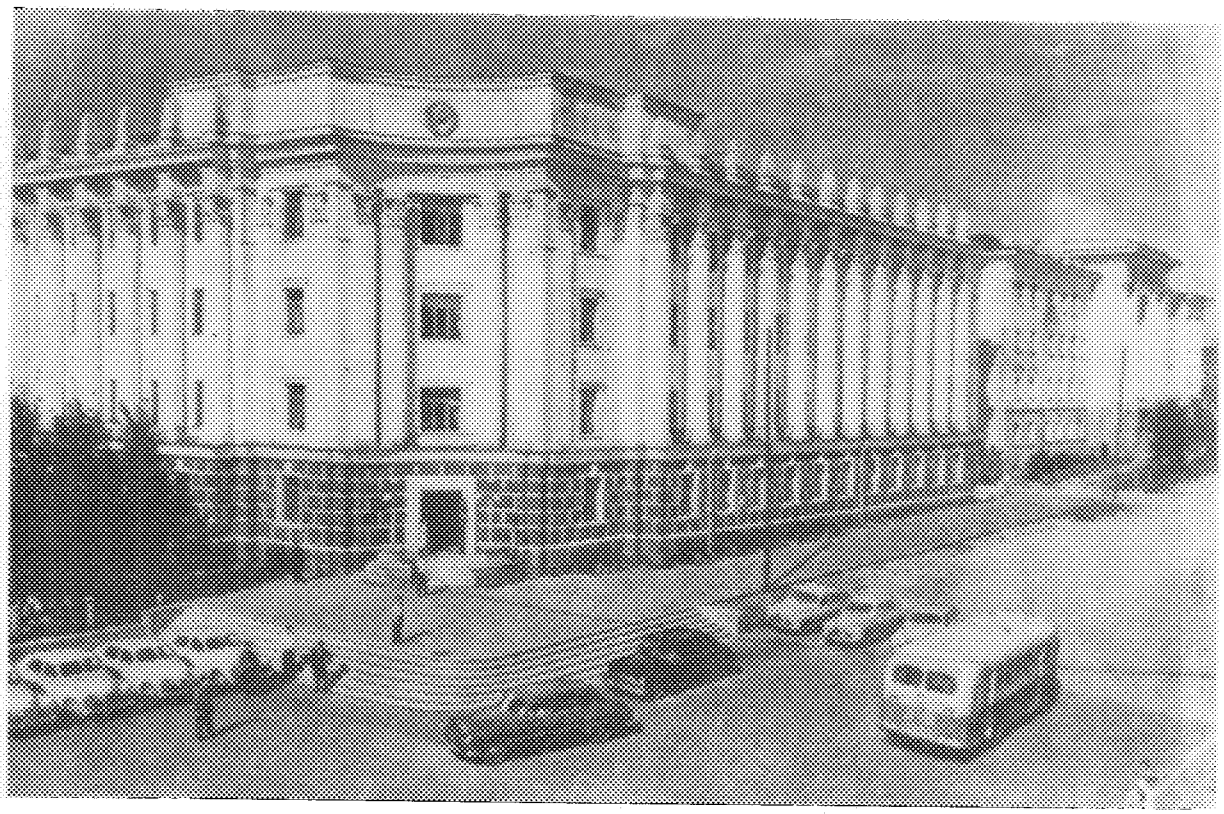

Figure 6. Street scene in the center of Ulan-Ude. The cars parked in front of the government building are taxis. Privately owned cars are scarce.

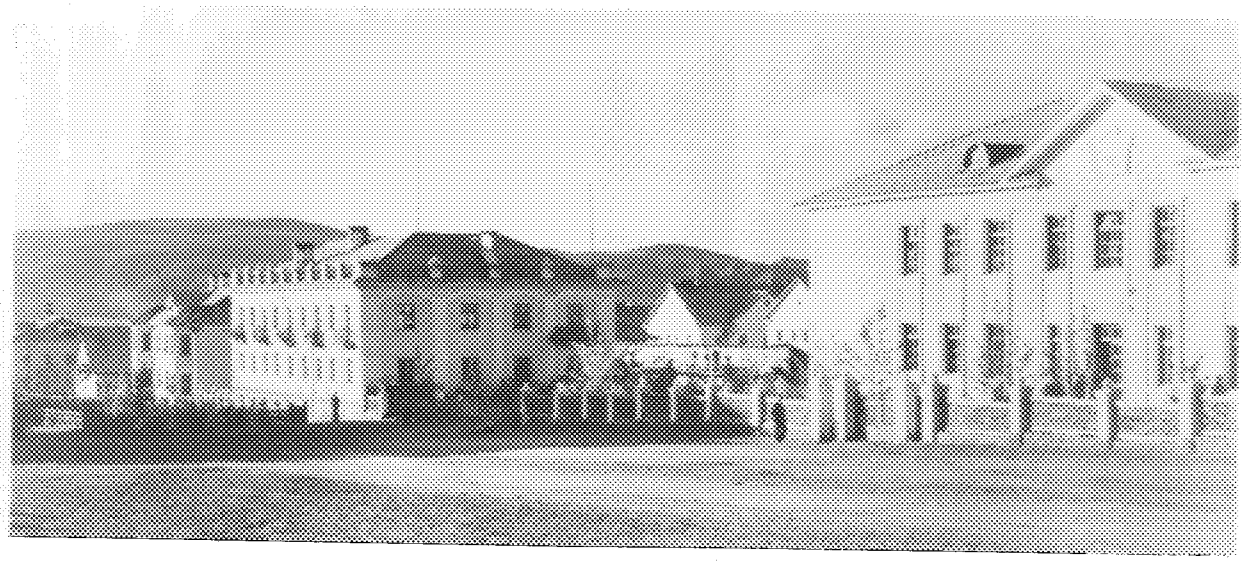

Figure 7. Lenin Street in Gusinoozersk. Like many urban streets it is wide but unpaved.

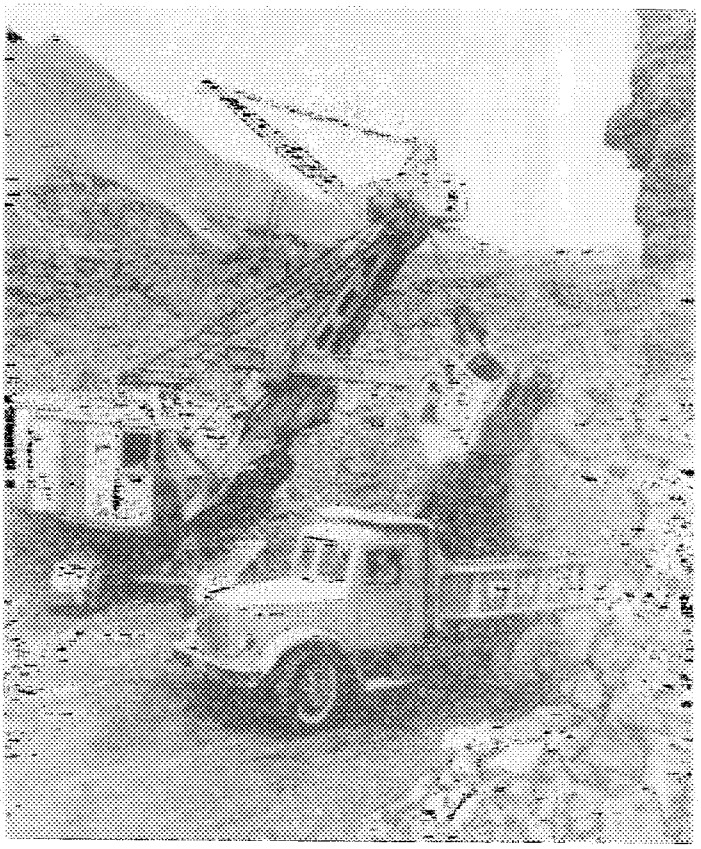

Figure 8. An open-pit coal mine at Gusinoozersk. The brown coal (lignite) mined here is burned in local powerplants.

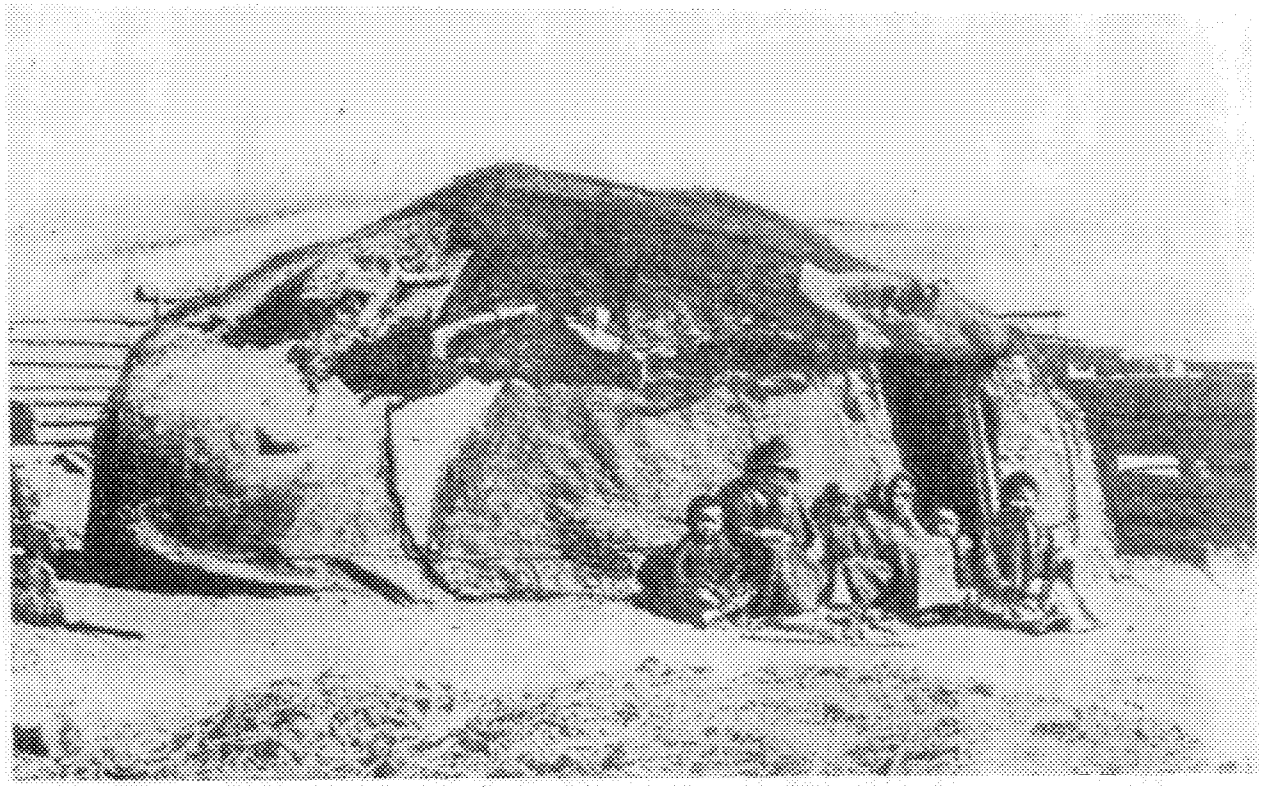

Figure 9. A Buryat yurta. This type of portable shelter is still used by livestock herders in some grazing areas.

Figure 10. Stacking hay in the fields of a collective farm. Women frequently augment the labor force during the harvest season.

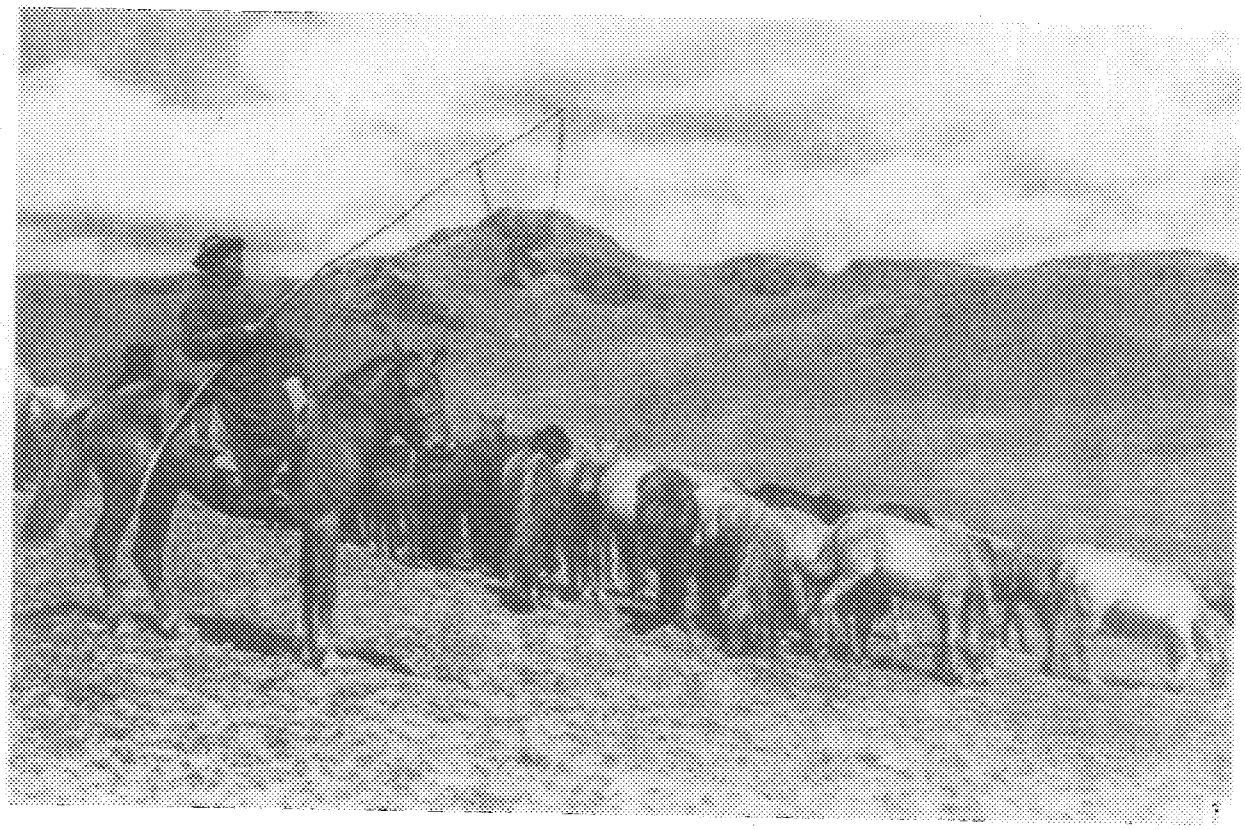

Figure 11. A herd of Buryat horses. The life of the herdsman out on the range appears to be much like that of the Mongols of past centuries.

Figure 12. A flock of sheep grazing on natural grasslands. Such flocks are herded from one seasonal pasture to another during the year.

Figure 13. Hogs on collective farm near Ulan-Ude. Buryats frequently constitute the labor force of a livestock collective.

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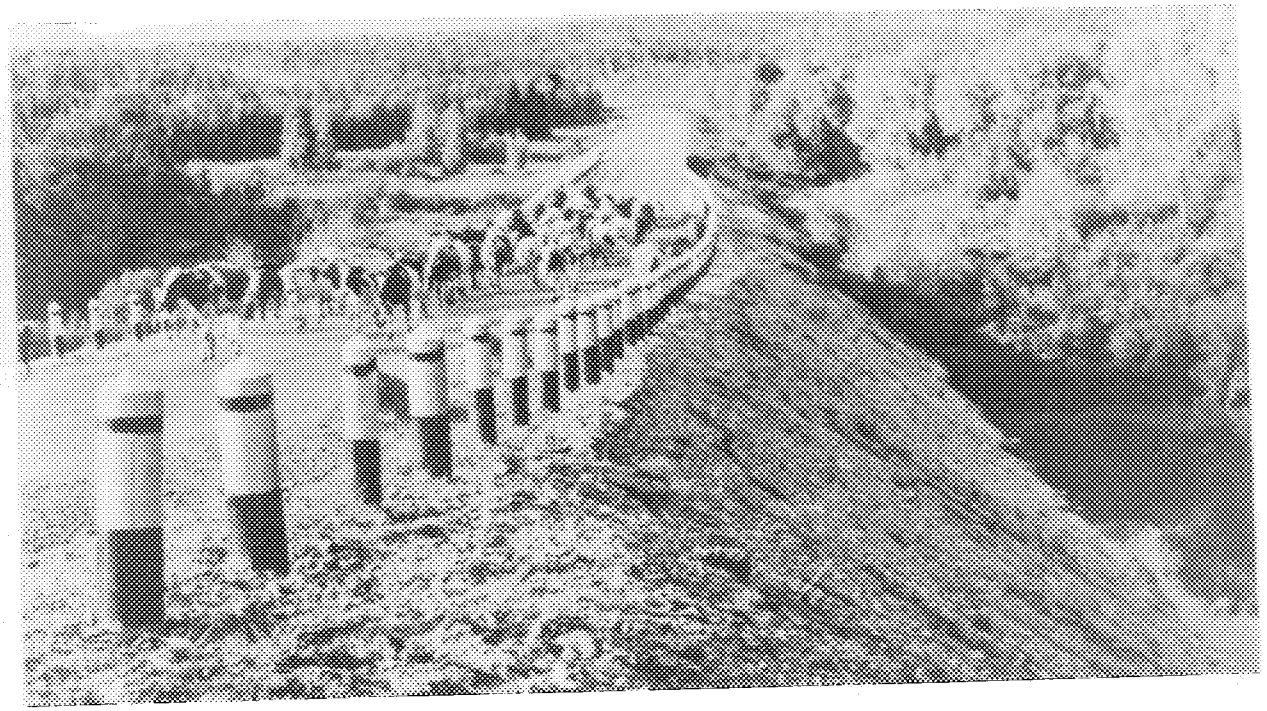

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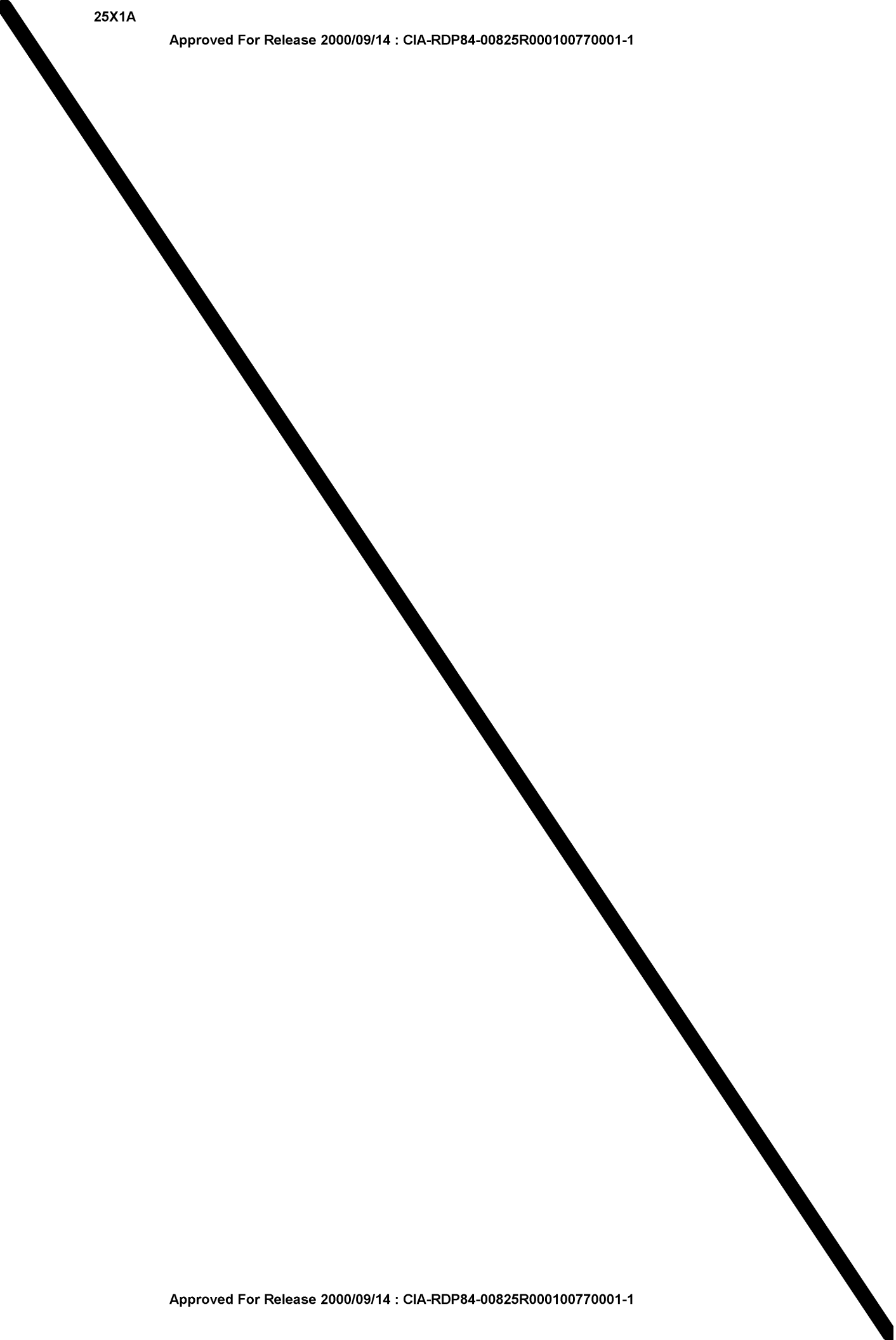

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Project No. 61,2214

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Figure 1. A group of youngsters in Ulan-Ude. Most are Buryats, but at least two appear to be Slavs.

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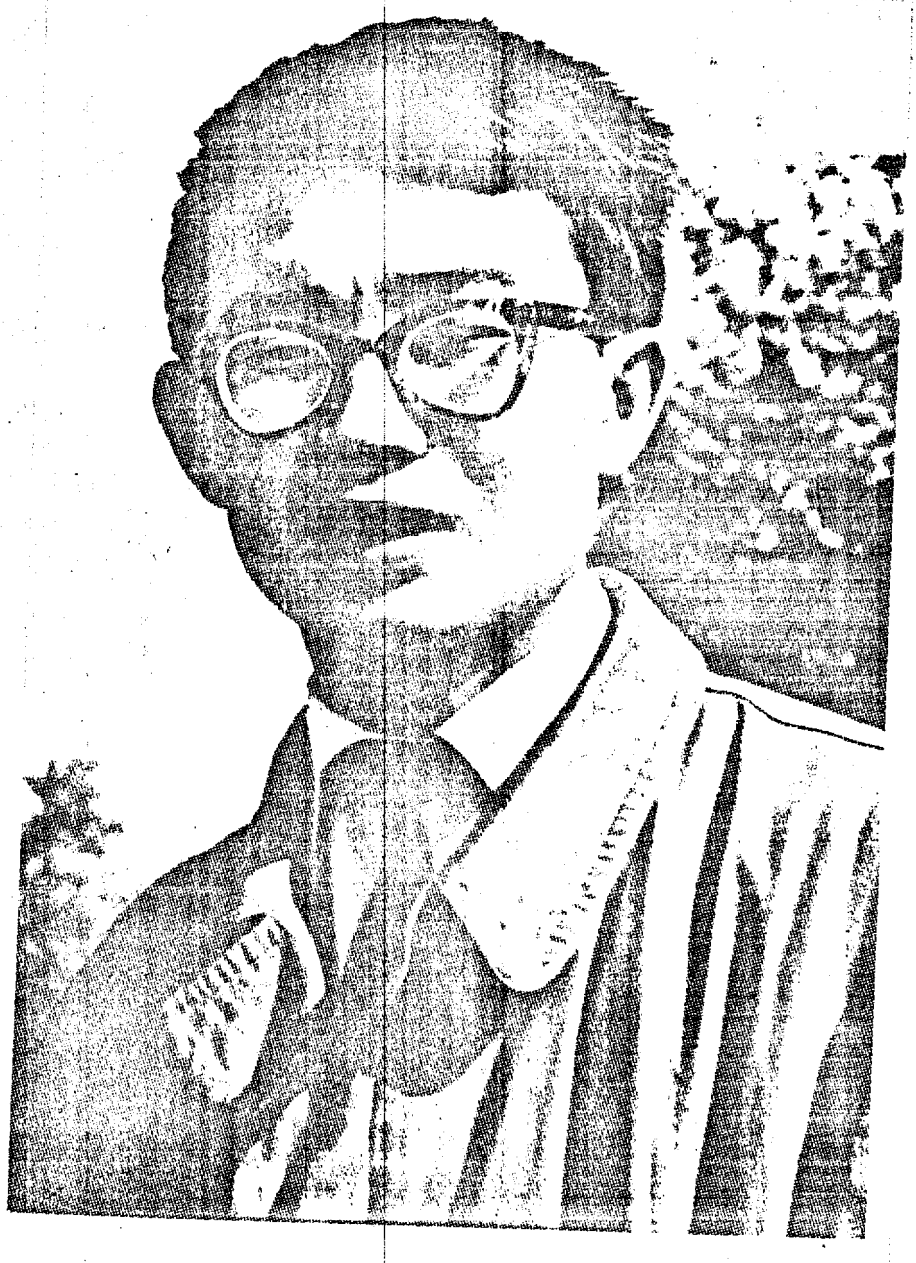


Figure 2. A young Buryat of the white-collar class.

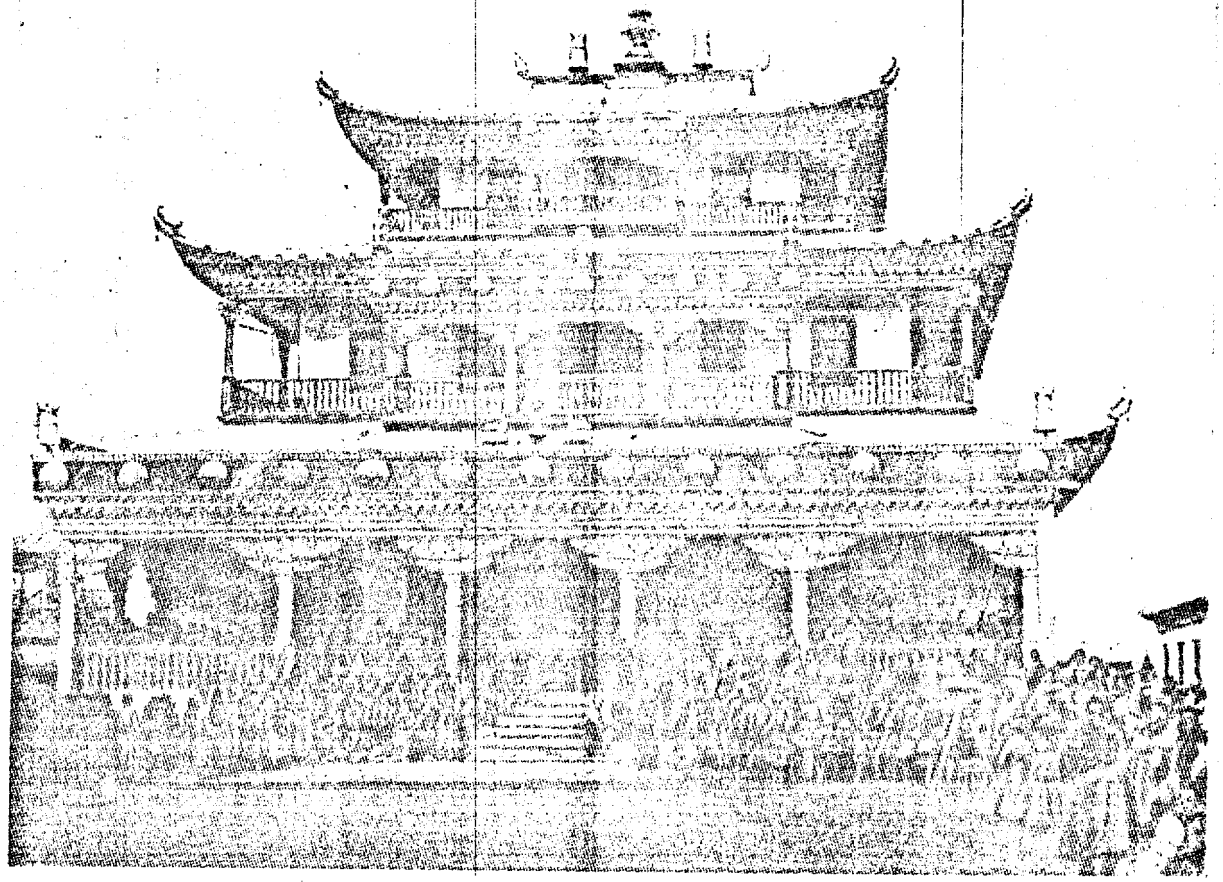


Figure 3. A Buddhist datsan in the Buryat ASSR. Several less imposing structures of this nature may be located in the Ulan-Ude Area.

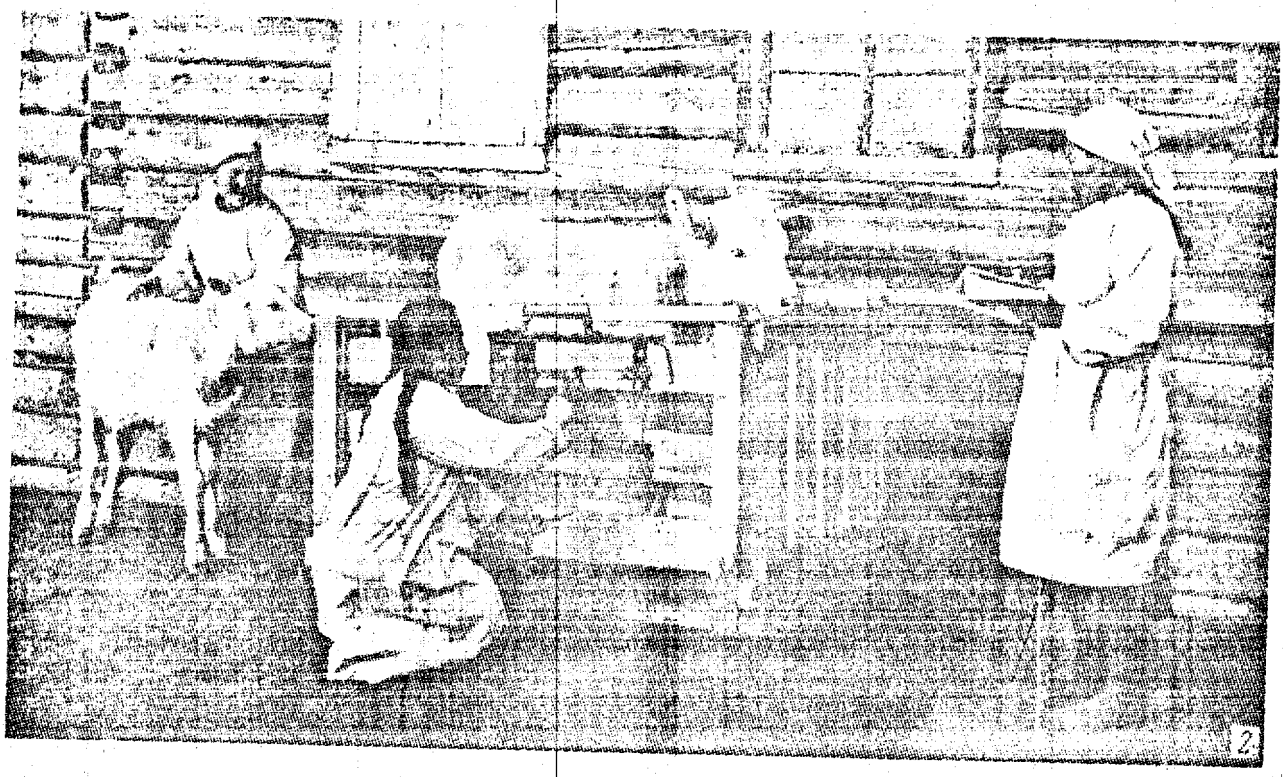


Figure 4. Buryat women weighing calves at a livestock collective farm. White gowns are commonly worn by stock handlers.

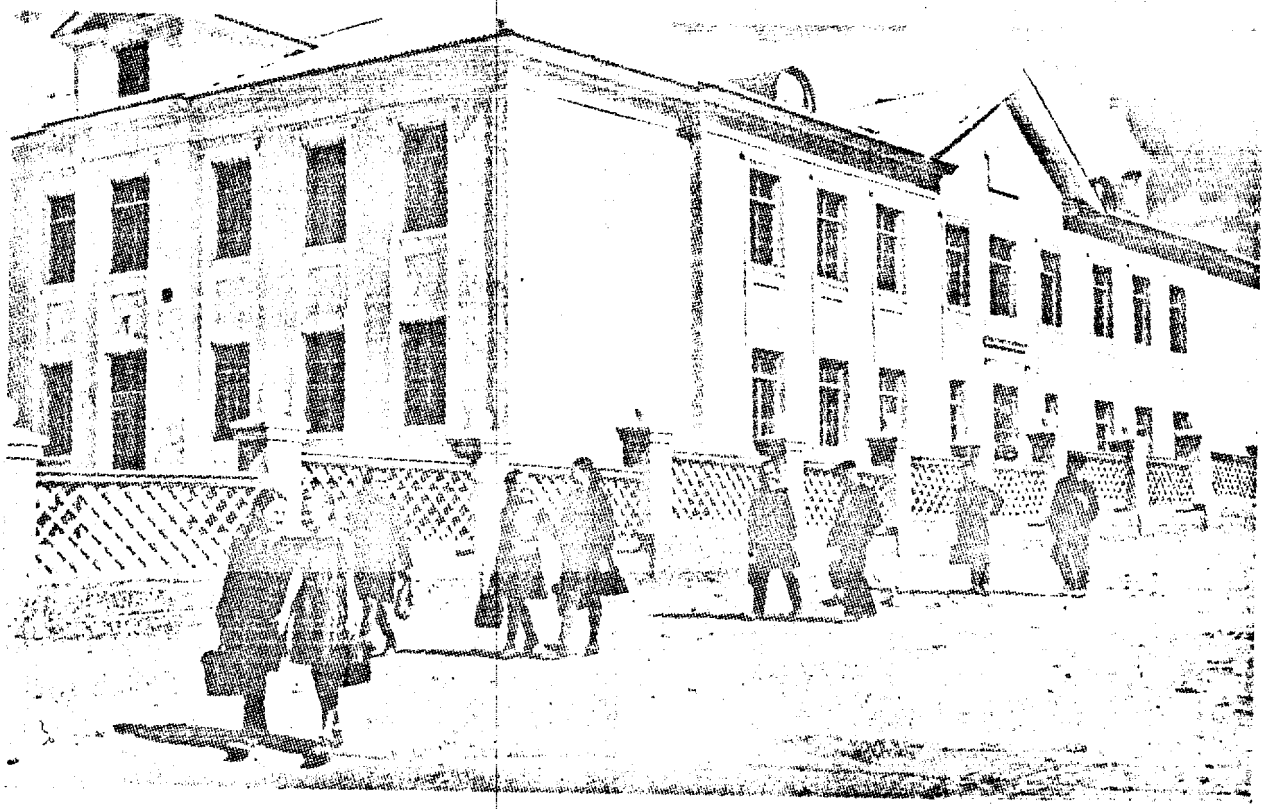


Figure 5. Children of Slavic appearance leaving a new secondary school in Gusinoozersk.

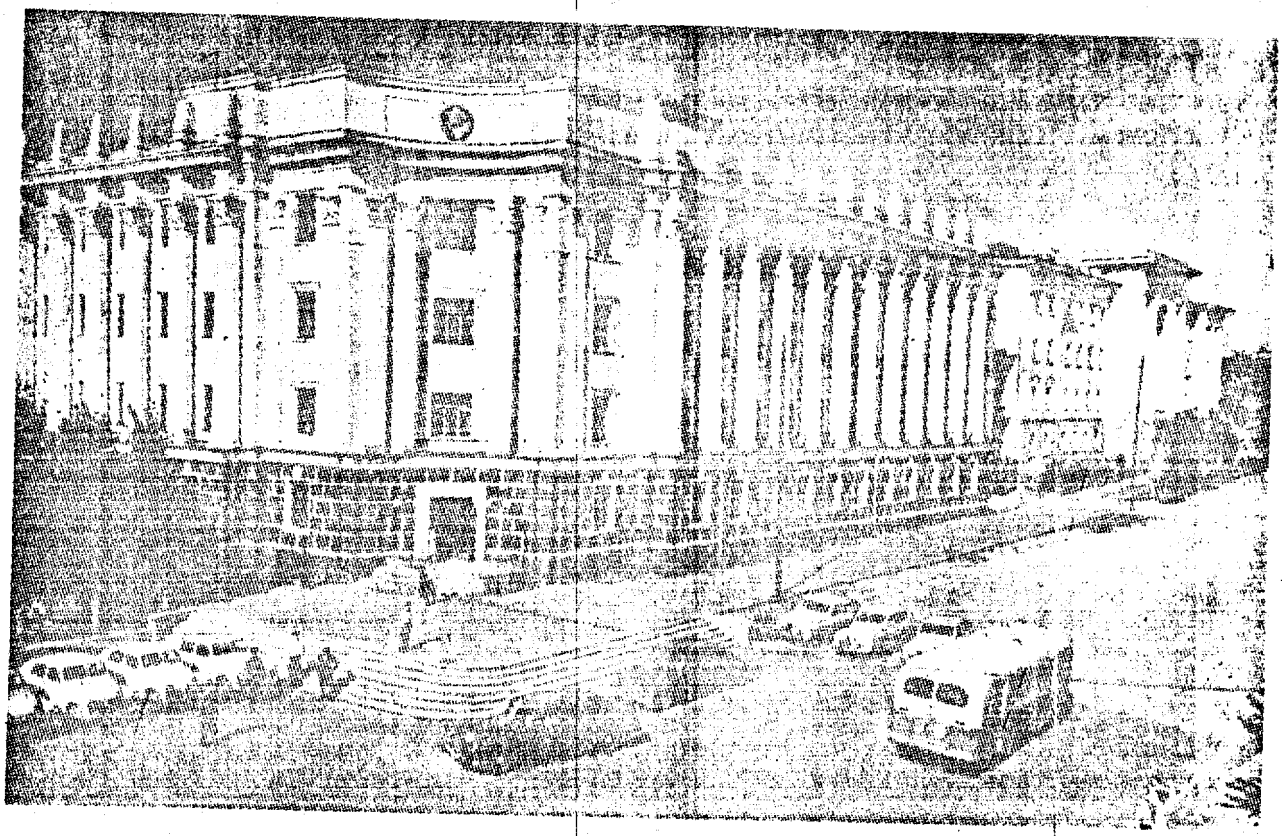


Figure 6. Street scene in the center of Ulan-Ude. The cars parked in front of the government building are taxis. Privately owned cars are scarce.

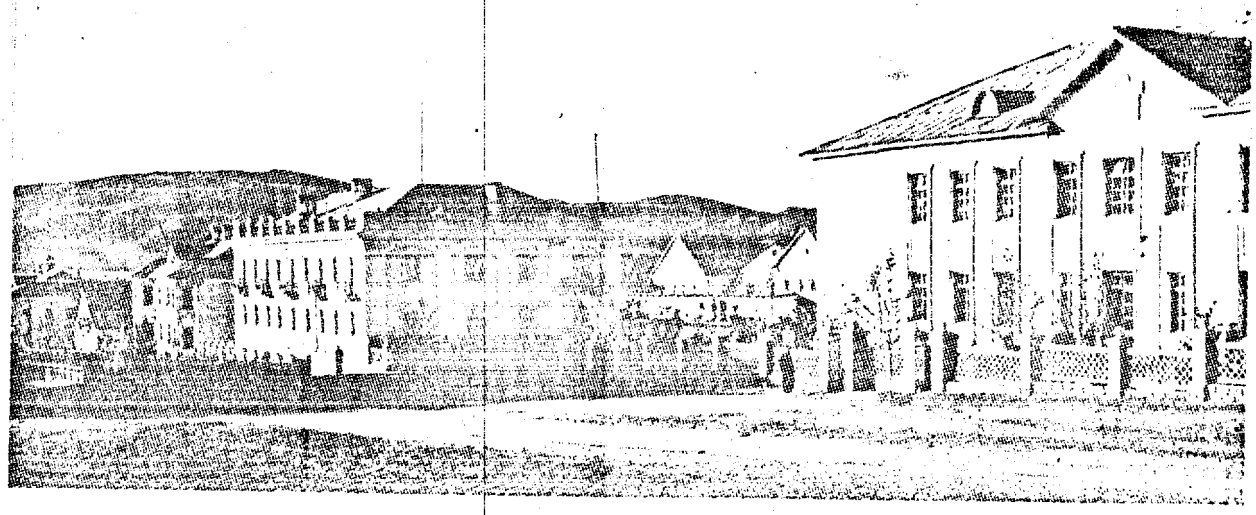


Figure 7. Lenin Street in Gusinoozersk. Like many urban streets it is wide but unpaved.

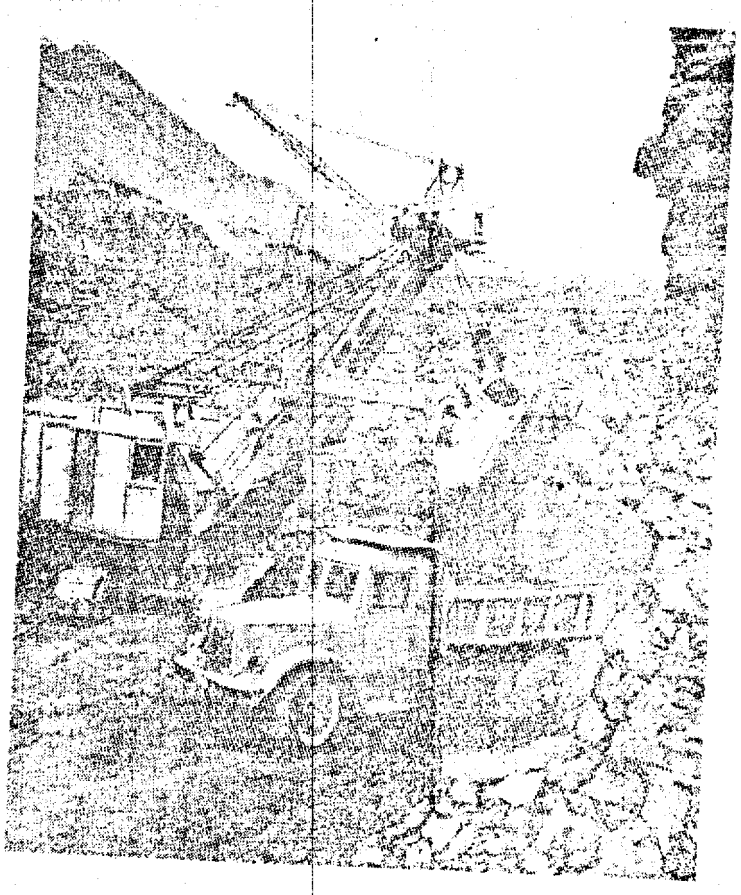


Figure 8. An open-pit coal mine at Gusinoozersk. The brown coal (lignite) mined here is burned in local powerplants.

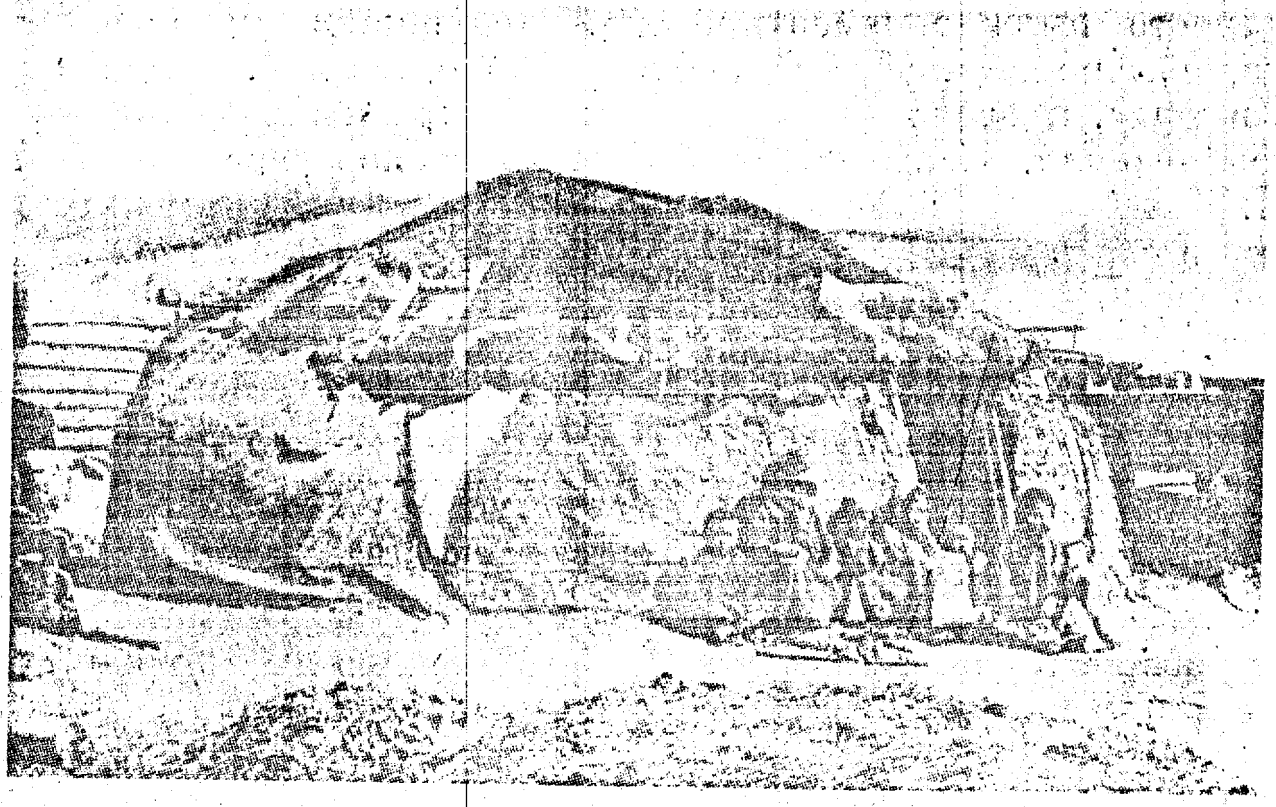


Figure 9. A Buryat yurta. This type of portable shelter is still used by livestock herders in some grazing areas.

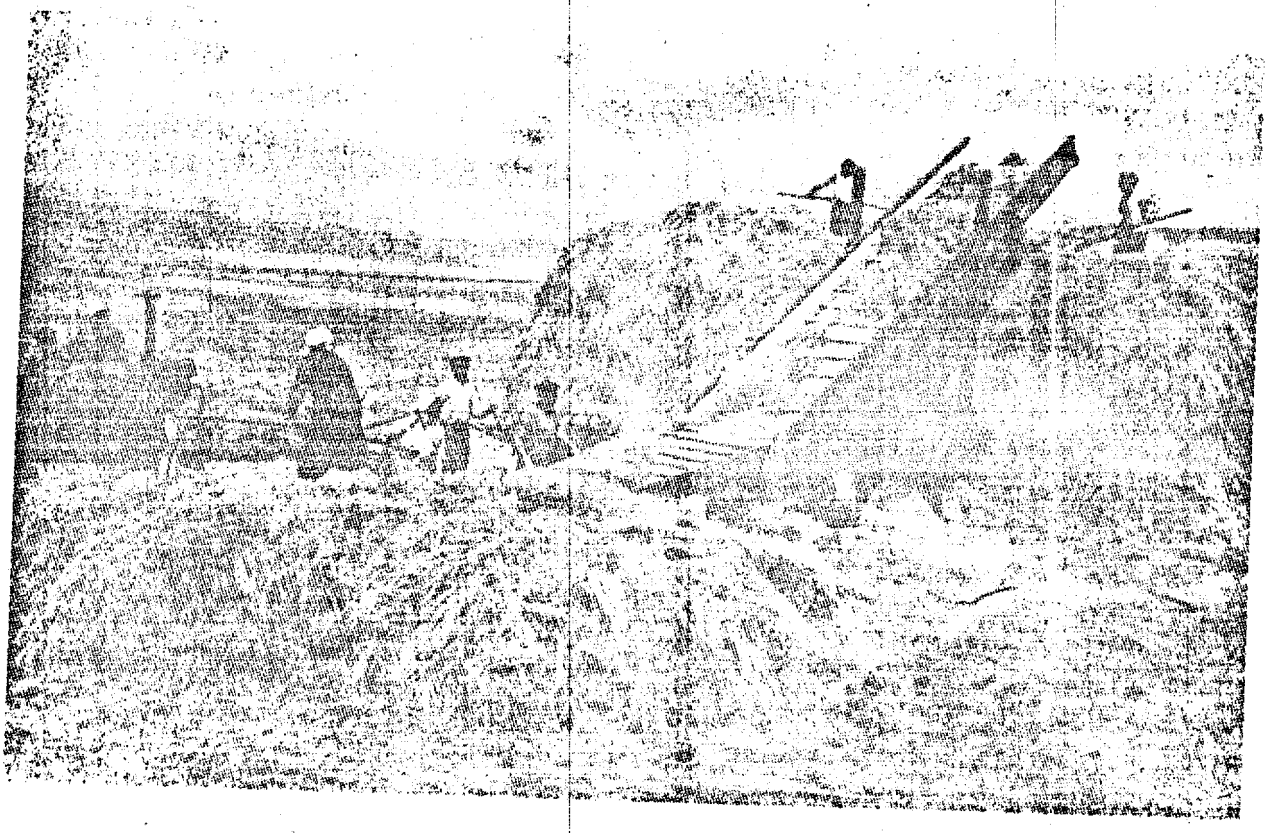


Figure 10. Stacking hay in the fields of a collective farm. Women frequently augment the labor force during the harvest season.

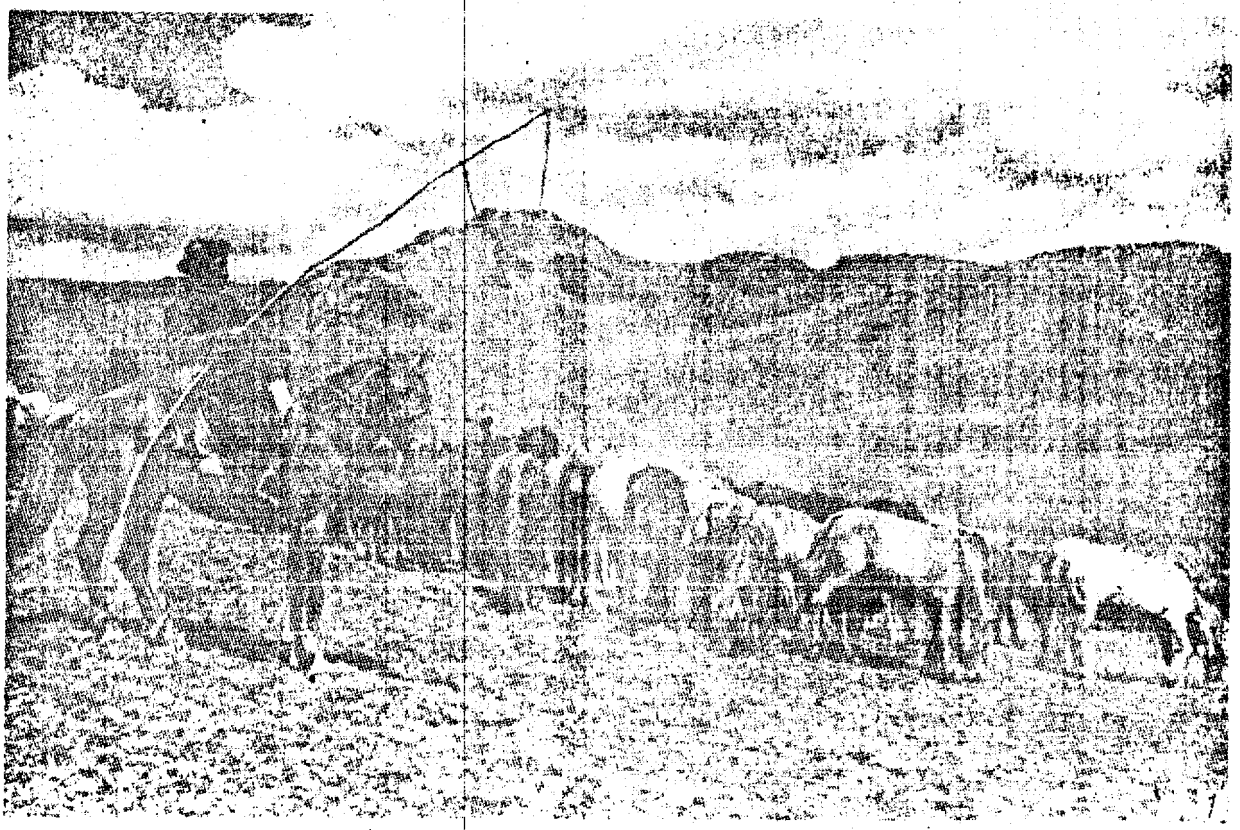
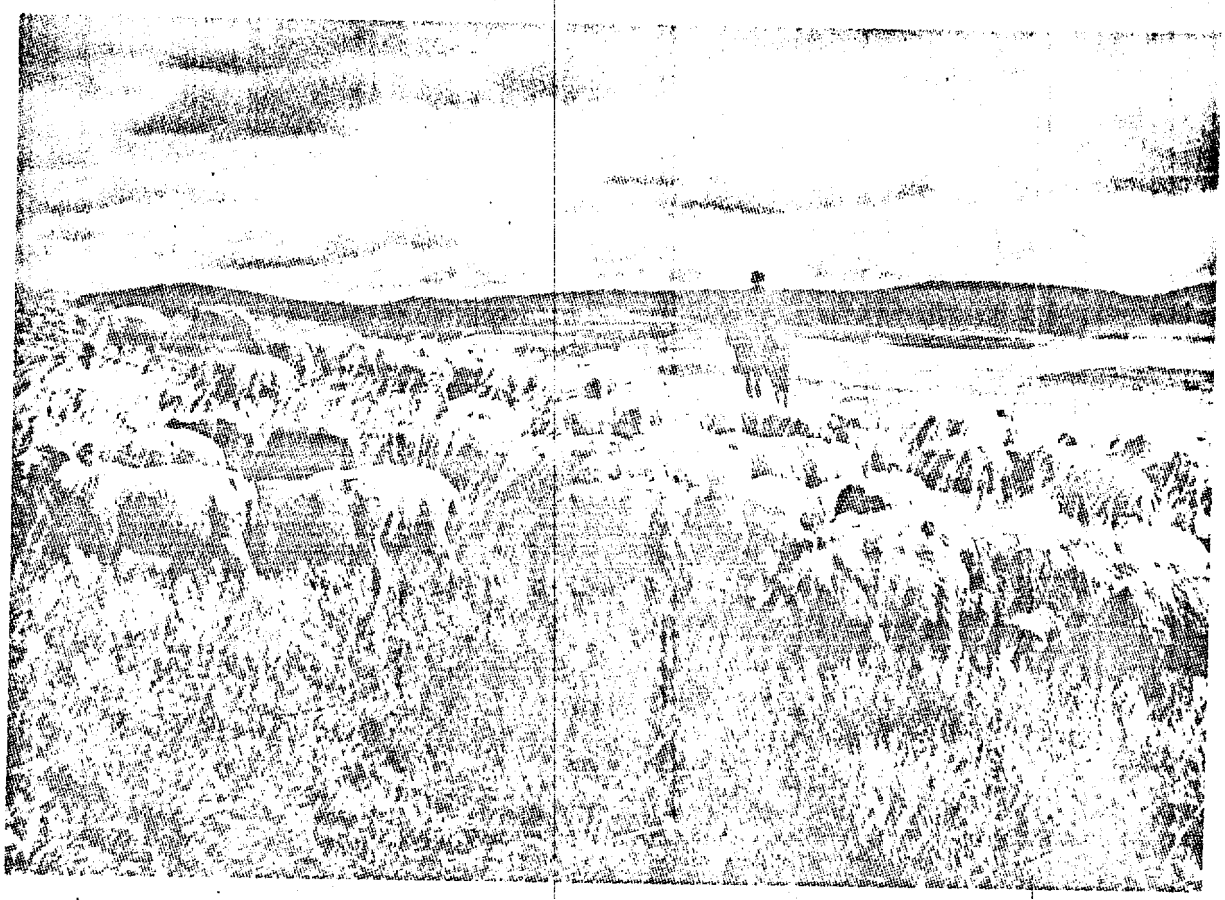


Figure 11. A herd of Buryat horses. The life of the herdsman out on the range appears to be much like that of the Mongols of past centuries.



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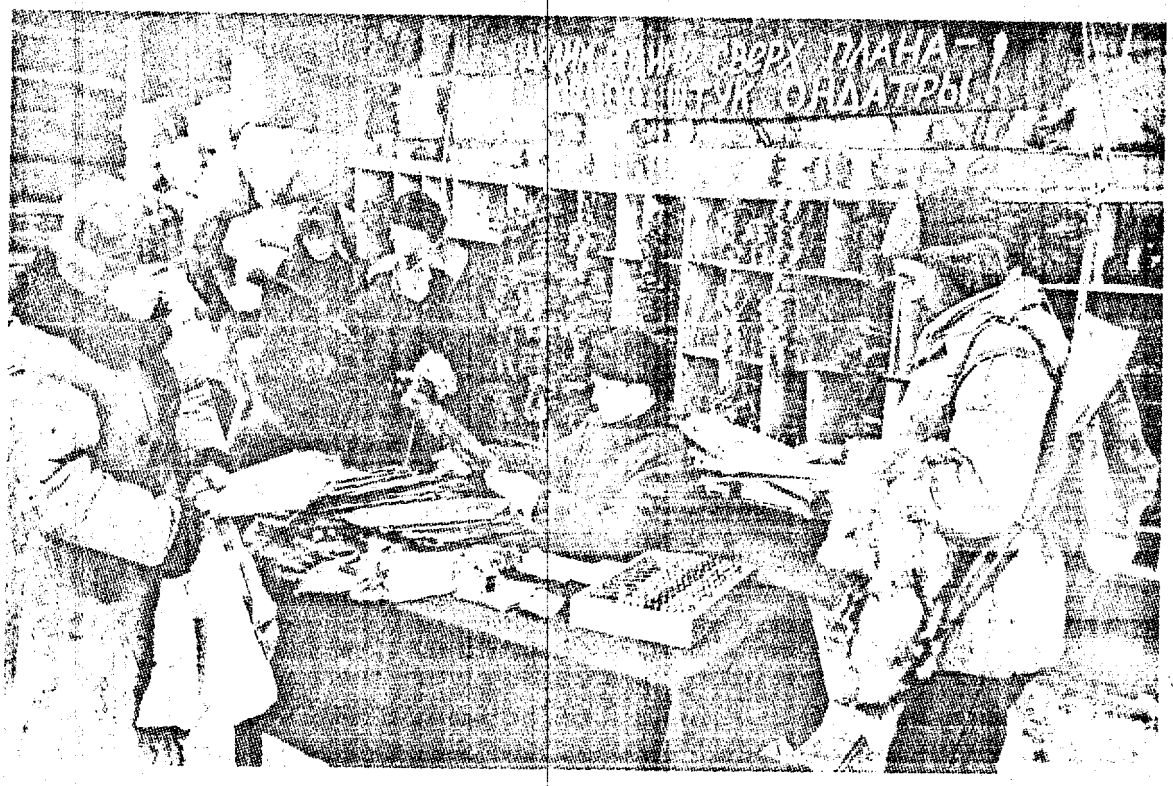

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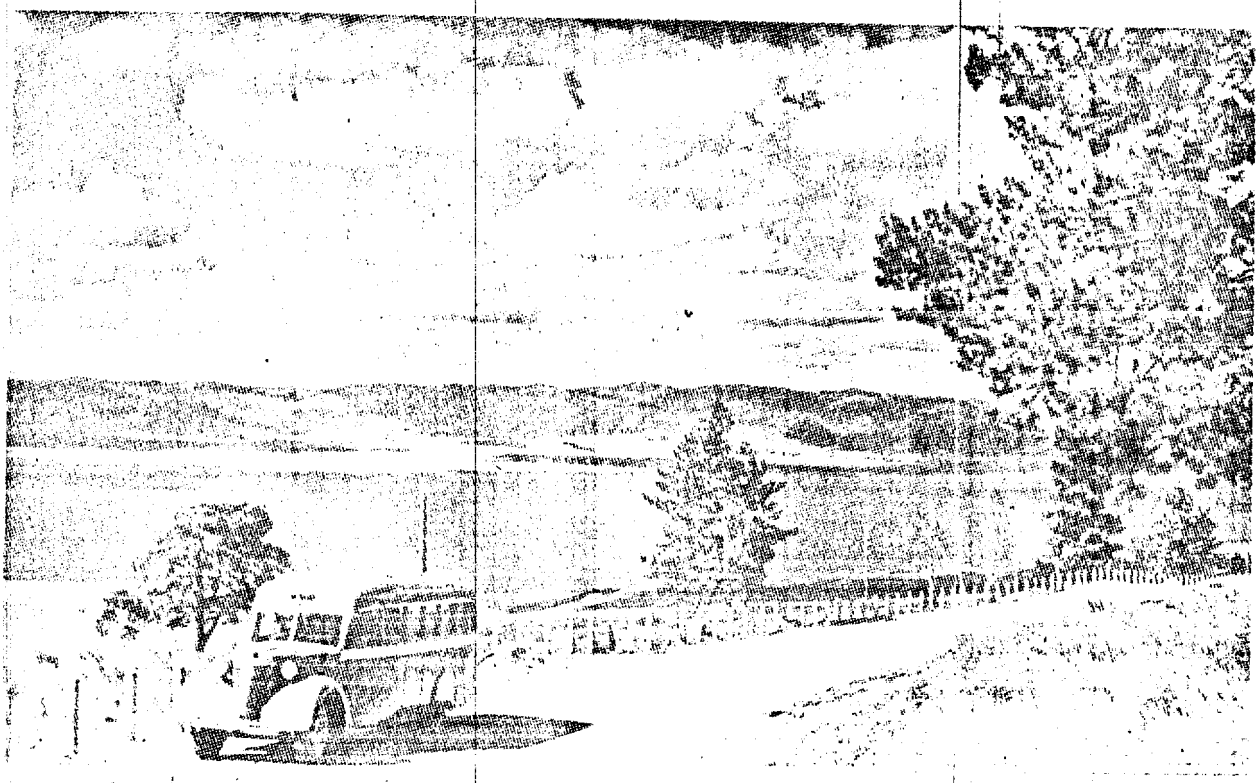

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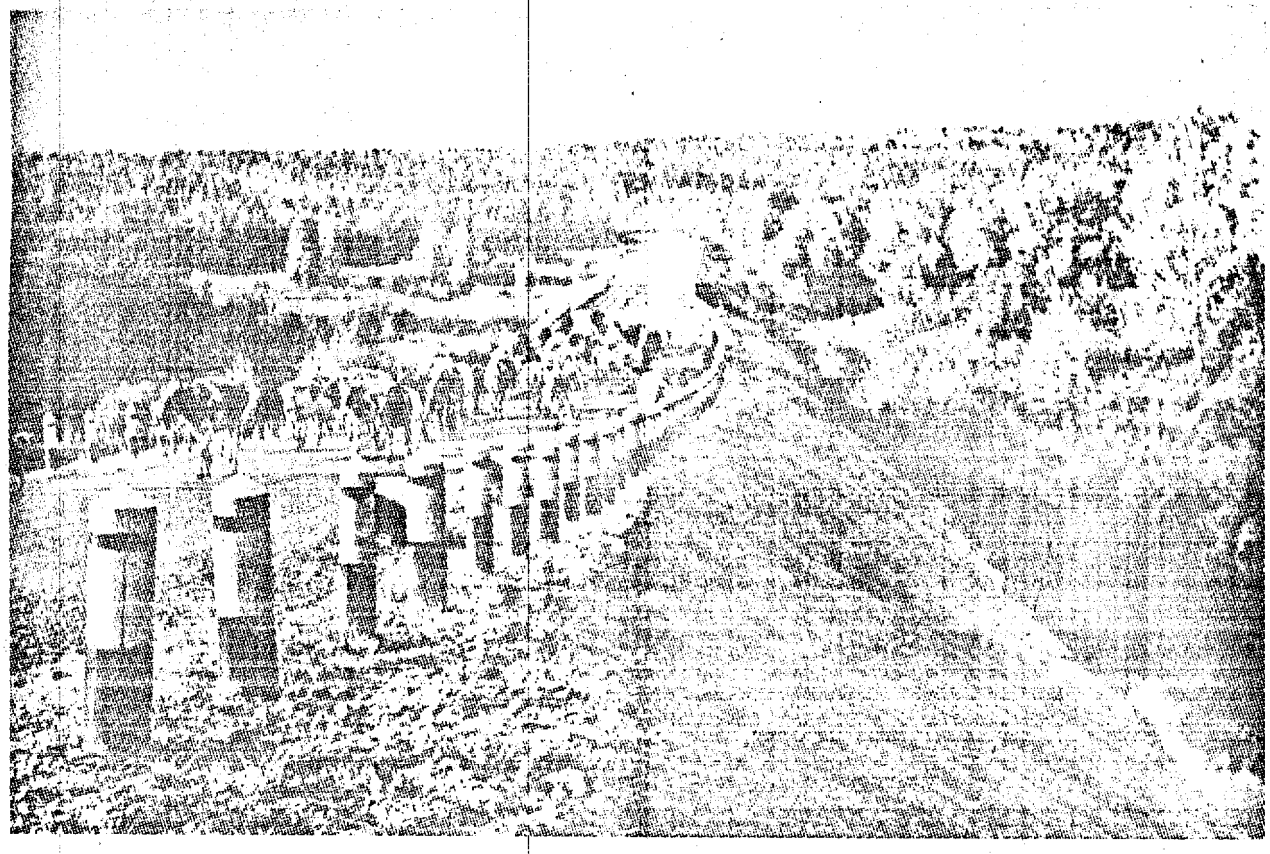

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