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## BIBLIOGRAPHY OF BOOKS AND ARTICLES ON MONGOLIA

COMPILED BY M. CHANG CHIH-YI

*Under the auspices of the Institute of Pacific Relations and at the instance of Professor Owen Lattimore*

### SECTION II: BOOKS IN JAPANESE

ARITAKA, IWAO, and AOKI, TOMITARO, *Ugoķu Moķo* (Moving Mongolia), Tokyo, 1941, 249 pp. Available in the Page School Library.

#### Contents:

1. Monguls and Manchus. 2. Mongolia in the Han, Wei, Chin, Sui, T'ang, Lao dynasties. 3. Rise and fall of the Mongol Empire; military organization; political system; religion and learning; economy and society. 4. Mongolia under the Ming dynasty. 5. Mongolia under the Manchu rule: (a) Manchu policy towards Mongols; (b) Chinese colonization in Mongol areas. 6. Contemporary Mongolia: (a) The Mongolian People's Republic; (b) Antonomy of Inner Mongolia. 7. Present situation of Mongolia: (a) Population and social custom; (b) Animal husbandry; (c) Social groups; (d) Religion. 8. Some important issues concerning Mongolia: (a) Mongols and Chinese; (b) Question of lamas; (c) Christianity in Inner Mongolia; (d) Question of Tannu Tuva.

#### Comments:

An elaborate presentation of Mongol history and society by two Japanese Mongol experts, Aritaka, Professor of the Imperial Tokyo University, and Aoki, Research Fellow of the Zenrin Kyokai (Association for advancement of good neighbourhood), published as a volume of the Asiatic history series. Interesting discussion of Mongol methods of animal husbandry. Sino-Mongol relations reveal economic conflicts rather than cultural contacts. Cyclical interpretation of Sino-Mongol relations. Reference to lamaseries' economic concern in usury. Detailed statistics on Catholic missions, coupled with interesting description of forms of their land acquisitions, terms of tenancy, schools and hospitals run by the churches, and so forth.

E. EGAMI, "Naïmo no Kyosatsu peitzu miao no Jittai" (The real condition of a big lamasery in Inner Mongolia—Peitsumiao), *Orientalia*, edited by Toyo Shikaku (Society of Oriental History), Tokyo University, 1948, No. 1, pp. 155-184. Available in the Chinese-Japanese Library, Harvard University.

#### Contents:

1. Patterns of lamaseries in Inner Mongolia. 2. Composition of lamaseries. 3. Economy of Peitsumiao: (a) lamasery property (b) ...

298

THE INDIAN SIMLA BY



living Buddha's property; (c) lamasery expenditure; (e) management of lamasery property. 4. "Kharyat"—serfs of Peitsumiao. 5. Relations of Peitsumiao with secular society.

*Comments:*

An institutional study based upon field survey. An authentic and scholarly treatise on the social-economic functions of Mongol lamaseries. The Mongol lamasery is something more than a church in the ordinary sense. It is an important institution in the spheres of politics, economics and education in Mongolia. For instance, Peitsumiao was a big herd owner having 7,565 sheep, 2,904 goats, 1,449 oxen, 1,611 horses and 82 camels. The Living Buddha had his own private herds: he had 930 sheep, 216 goats, 354 horses, 62 oxen and 10 camels. Herds belonging to Peitsumiao and the Living Buddha were tended by the so-called "Kharyat," who up to 1943 had been serfs of the lamasery. In 1943 these "Kharyat" were "emancipated" and became banner people, but continued tending lamasery's and Living Buddha's herds for some reward. There were fifty households of "Kharyat" with a total population of 247 persons, among whom 79 were lamas, 21 were nuns living at home, 60 were laymen and 87 laywomen.

Peitsumiao had a lama, called "gner-pa," in charge of rent-collecting, trading and transport. He used to take advantage of his position to do some business for his own benefit.

Unlike the Moslem church, the Mongol lamasery has very loose ties with its followers. The relation of lamasery with followers is on a purely personal basis. No follower is obliged to go to a lamasery at a regular time. He can visit a lamasery any time he wants to. Furthermore, he can invite the lama to his home to render service.

HARADA, YOSHITO, "Man Mō no bunka" (Culture of Manchuria and Mongolia), in *Toyo shicho* (Oriental Thoughts), Vol. IX, Tokyo, 1935, 73 pp. Available in the Harvard Library.

*Contents:*

1. Neolithic Age of Manchuria. 2. Stone and Metal Age in South Manchuria. 3. South Manchuria under the Han dynasty. 4. Korean culture in Manchuria. 5. Rise of Po Hai and its culture. 6. Manchurian culture in the Liao period. 7. Neolithic Age of Mongolia. 8. Bronze culture of Ordos. 9. Culture of Hun nobles under the Han dynasty. 10. Mongolia under the six dynasties, sui, t'ang. 11. Hsi Hsia culture. 12. The Yuan Empire on the Mongol plateau.

*Comments:*

An important scholarly study of the cultural history of Manchuria and Mongolia. The part pertaining to Mongolian culture includes mainly Inner Mongolia, and the southern and eastern parts of Outer Mongolia, all of which have close relations with Manchuria. The culture of the Altai area, a part of Western Mongolia, is not within the author's province.

HOJO, TAIYO, *Nekka* (Jehol), Tokyo, 1933, 457 pp. Available in the Page School Library.

A comprehensive survey of Jehol by a Japanese consul in Chihfeng during 1916-21, covering physical environment, population, ways of living, custom and manners, religion, administration, public finance, education, public health, animal husbandry, farming, mining, salt production and marketing, manufacture, trade, credit institutions, Japanese activities in Jehol, etc. The section dealing with Mongol affairs includes official ranks and subsidies, appointment of officials and so forth.

The author's main thesis is that inasmuch as Chinese colonization resulted in deforestation and erosion, land productivity was on the decline, and peasants began raising opium as a means to compensate for the loss in land productivity.

HIYAMA, TATSUO, *Mokyo no Tabi* (Travels in Inner Mongolia), Tokyo, 1941, 64 pp. Available in the Page School Library.

A brief narrative of travels in Inner Mongolia by a photographer with the scientific expedition of the Imperial Seoul University in 1938. Some useful data on folklore of Mongols. Reference to the prevalence of sex diseases among Mongols (among 170 patients receiving medical treatment from the expedition in Western Sunid 61 suffered from syphilis or other sex diseases, which suggests the decline in the morals of lamas). Interesting description of Peitsumiao and Prince Teh's residence.

KEIJO TEIKOKU DAIGAKU TAIRIKU BUNKA KENKYU KAI (Society of Continental Culture, Seoul Imperial University), *Mo-kyo no shizen to bunka* (Nature and culture in Meng-chiang), Tokyo, 1939, 316 pp. Available in the Page School Library.

A report of travels in Meng-chiang by a scientific expedition sent by the Keijo Teikoku Daigaku in 1938. The report falls into two parts: diary and articles on various topics. Generally speaking, the results of this expedition are not so satisfactory as those obtained by the Mongol Investigation Group, Society of Oriental Archeology (cf. review of Moko kogen odan ki).

Among the articles there are "Politics and economics in Meng-chiang" by Suzuki and "Folklore of Inner Mongolia" by Sen. Suzuki's article gives an account of population, "autonomous government," money and trade. "Meng-chiang" included the whole of Suiyan and Chahar and part of Shansi north of the Great Wall, with a total area of 1,151,000 square kilometres and a population of 5,466,000. There were formed three local governments during the Japanese occupation period: the autonomous Government of South Chahar, the autonomous Government of North Shansi, and the Government of the United Leagues of Inner Mongolia. The last one was set up on October 27, 1937, with Kwei-sui as capital, and included Selingol, Chahar Aimak, Ulanchat, Yekhe-jo and Bayan-tala. All of these Governments indicated their anti-communist, pro-Japanese attitude. In November, 1937, Meng-chiang United Council was organized to bring together the above three Governments.

The article on folklore, more interesting than the one on politics and economics, provides elaborate data on the structure of yurts, layout of encampment, Chinese and Tibetan influence on the architecture of lamaseries and princely palaces, patterns of food consumption and so forth.

MATSUGI, YOSHITARO, *Gendai Moqo no shinso* (The True Situation in Contemporary Mongolia), Tokyo, 1920, 107 pp. Available in the Page School Library.

*Contents:*

1. Travels in Solon areas, Inner Mongolia and Outer Mongolia. 2. Agriculture in Inner Mongolia; farm management; irrigated farming; tree-planting, etc. 3. The Szepingkai-Tavan Railway Zone; Liaoyuan as a trading centre of Mongol livestock production. 4. Stock-raising and hunting in Inner and Outer Mongolia. 5. Japanese investment in Inner Mongolia. 6. Lamasery, Hutukhtu and lama life. 7. Social customs of Mongols.

*Comments:*

A very useful collection of articles appearing in a Japanese periodical named *Moqo Tsushin* (Mongol Correspondence), edited by Matsugi. Valuable data on farming in the Jerim league, the sources of income of lamaseries, the change in the conceptions of land ownership, etc. Under the impact of Chinese colonization, land in Mongol areas became a "scarce" commodity and consequently the old conception of common banner ownership of land had to make way for the rise of private ownership of land.

MIYAZAKI TAKEO, *Moqo odan* (Across Mongolia), Tokyo, 1943, 300 pp. Available in the Page School Library.

*Contents:*

1. Travels in North-west; Places visited: Kalgan, Western Sunid, Pailingniao, Durbet, Khukhet, Paotou, etc. 2. Travels in North-east; Places visited: Abaga, Western Ujumuchin, Haingan, Chihfeng, Kolonor.

*Comments:*

A travel account of the Inner Mongolia Scientific Expedition organized by the Tokyo Imperial University in 1938. Discussion of the deforestation of Inner Mongolia as a result of the building of the Great Wall. Reference to the Great Wall as a demarcation line of two distinct climatic areas. Useful data on the progressive advance of cultivated lands. The Expedition was impressed with the relative scarcity of children in Inner Mongolia. Low rate of pregnancy was ascribed to the lack of heat facilities in Mongol yurts.

TOA KOKOGAKKAI MOKO CHOSA HAN (Mongol Investigation Group of the Society for Oriental Archeology), *Moko kogen odan ki* (Crossing the Mongol Plateau), Tokyo, 1941, 318 pp. Available in the Page School Library.

*Contents:*

1. Diary of travels in Selingol. 2. Diary of travels in Ulanchat. 3. Analysis of the travel account: (a) physical geography of Mongol plateau; (b) archeological findings; (c) life on the Mongol plateau: occupations; seasonal migrations; family and property; classes; food, dress, dwellings; exchange and communications; ceremonies and manners; religious beliefs; banner land and lameries; (d) script and language; (e) religion of Mongolia: Hutukhtu and lamasery; present condition of lamas.

*Comments:*

In 1921 and 1935 the Japanese Society of Oriental Archeology sent scientific expeditions to Selingol and Ulanchat to investigate geology, anthropology and archeology. While the results of the investigation were published in the form of a monograph entitled *Moko kogen* (Mongol Plateau), the present book, *Moko kogen odan ki*, was designed for the common reader. It represents a combination of vivid travel narrative and penetrating analysis of Mongol geography and society. A brief but accurate survey of geological formations. Valuable data on physical anthropology. An exact line is drawn between the pure nomadic zone and the farming zone; the line runs a little bit north of Donon-nor, Kuyuan, Shangtu, Wuchwan and then along the fringe of the Yin Shan. Reference to the more extensive form of nomadic grazing in Selingol and Ulanchat as compared with Chahar and Outer Mongolia, and therefore a much heavier loss of livestock due to snowstorm in 1936 in Selingol and Ulanchat than in Chahar and Outer Mongolia. Estimate of average loss of sheep at 20-30 per cent. a year. The average distance between summer and winter quarters is given at 40-50 li; interesting description of tent layout.

TANO, GENNOSUKE, "Cha Sui nogyo keizai no Taikan," reprint from *Man-Mo*, Vol. 16, Nos. 7-8, Dairen, 1935, 25 pp.

*Contents:*

1. Physical geography. 2. Agricultural technique. 3. Irrigation. 4. Chinese colonization and farm economy. 5. Agricultural production and marketing.

*Comments:*

Tano, who was associated with the Economic Research Institute of the South Manchurian Railway in the late thirties, has the reputation of being an outstanding Japanese economist on the frontier economy of China.

This pamphlet summarizes practically all relevant data from survey reports, most of which are not available in this country. The section dealing with Chinese colonization provides much useful data for examining Sino-Mongol agrarian relations. Valuable data also on geographical foundations and agricultural technique. References to the abundance of

underground water in Suiyuan and Chahar suggest the great possibilities of improving nomadic husbandry by drilling wells on a large scale.

TOHO TAKUSHOKU KYOKAI (Oriental Colonization Association), *Manshu Oyobi Moḳo* (Manchuria and Mongolia), Dairen, 1923, 605 pp. Available in the Page School Library.

*Contents:*

I. On Mongolia. II. On Mongolia: 1. Low purchasing power of Mongols. 2. Limited possibilities of trading with Mongols. 3. Land systems. 4. Pure Mongol type of farming. 5. Possible ways for Japanese to acquire land in Inner Mongolia. 6. Defects of Mongol animal husbandry. 7. Six economic areas of Eastern Mongolia: (a) Taonau area; (b) Ching-péng (Keshikteu) area; (c) Liaoyuan area; (d) Kailu area; (e) Linsi area; (f) Chihfeng area.

*Comments:*

A detailed reference book, containing valuable source materials taken from the Japanese archives. The responsibility of banner people to pay debts owed by princes invalidated the private ownership of herds and therefore deprived the nomads of incentive to enlarge their herds. According to the type of ownership, Mongol lands are divided into: 1. lands open to Chinese colonization; 2. lands not open to Chinese colonization (lands allocated to nobles, to banner people, lamasery land, prince's domain); and 3. State lands, former Manchu hunting ground being made state land since the Chinese Republic. A considerable space devoted to the discussion of the prospects for Japanese colonization in Eastern Mongolia.

TOKUHIRO, KEIHN, *Moḳo no jittai wo saguru* (An inquiry into the real situation in Mongolia), Hsinking, 1939, 209 pp.

A general survey of Inner Mongolia by a Japanese secret agent who had been active in that part of the country for many years before the Mukden Incident. An example of work done by the Japanese intelligence service designed mainly for military use. For instance, it serves as an excellent guide in locating Mongol banners by means of watching various kinds of landmarks. Useful data on yurt structure, food consumption (the prevalence of anæmia among Mongols being ascribed to the insignificant intake of vegetables), dung-collecting, entertainments and so forth.

TORII, RYUZO, *Moḳo Ryōḳo* (Travels in Mongolia), Tokyo, 1911, 608 pp. Available in the Page School Library.

A monumental work by the eminent Japanese anthropologist in the form of a diary of his travels in Josoto, Jooda and Jerim in 1906. Reference to the almost complete sinification of Kharchin and Tumet (Josoto); and Ongroid Mongols of the above banners had already taken up farming. Contrast between the social customs as existing in 1906 and those in the reign of Chien Lung, mention of deforestation of Chih feng (Ulan Khata) and of the existence of rich forests in Miao-chien Ying tzu. Chinese settlement at Hei-li-ho in 1800s. Chin-ming-pú a Sino-Mongol mixed village, Liu-chia-

ying-tsu, former domain of Ongroid prince, now a pure Chinese village without a Mongol. Other suggestive remarks are scattered throughout the whole volume.

WANG T'AI-YUNG, "Mengku tiao-ch'a Chi" (Field survey of Mongolia), *Tung-fan tsa-chih* (Eastern Miscellany), Vol. V, No. 7 (July 25, 1907), pp. 1-8. Available in the Harvard Library.

A translation of a dispatch by a Japanese named Kohowa who was sent to Mongolia by the Japanese Government for two years. Kohowa compares the Mongol banner under the direct control of the Manchu Court (e.g., Chahar) with "tenryo" in the Tokugawa period. The deforestation of Mongol areas is ascribed by the Japanese to the old Chinese policy of burning the forest on the hills in order to get rid of any hiding-place for Mongol warriors. Mongol handicrafts are dealt with.

YOSHIWARA, KOHEI, *Moḵo basei shi* (History of horse management in Mongolia), Tokyo, 1938, 113 pp. Available in the Page School Library.

A pioneer study of horse administration in Mongolia covering the following chapters: 1. Horse mastery. 2. Huns and Mongol horse. 3. Origin of Mongol horse administration. 4. Horse administration under Genghis Khan. 5. Horse administration under Ogodai Khan. 6. Establishment of Tai-pu-shih in charge of horse management under Kubilai Khan. 7. System of horse acquisition under Kubilai Khan: (a) by purchase; (b) by requisition without compensation. 8. Mongol horse administration and criminal code. 9. Mongol technique of horse-raising. 10. Kumiss-making as branch of horse management. 11. Kumiss as military provision.

ZENRIN KYOKAI, *Buriyato Moḵo no Zembo* (A Survey of Buriat Mongolia), Tokyo, 1935, 168 pp. Available in the Page School Library.

Though undocumented and written from the Japanese viewpoint, this book, edited by a Japanese institute of Mongol study named Zenrin Kyoksi, contains many useful statistical data, apparently taken from Russian sources.

ZENRIN KYOKAI CHOSA BU, *Moḵo to Shinkyo* (Mongolia and Sinkiang), Tokyo, 1935, pp. 303. Available in the Page School Library.

*Contents:*

I. Inner Mongolia on the eve of independence: 1. Social conditions. 2. Pailingmiao movements for autonomy. 3. Youth Party of Inner Mongolia. II. Outer Mongolia: 1. General survey. 2. Establishment of Mongolian People's Republics. 3. Border conflicts. 4. Latest information on Ulan Bator.

*Comments:*

A handbook on Mongolia and Sinkiang compiled by the Japanese Association for the Advancement of Good Neighbourhood, from the Japanese viewpoint. It is rather an informative reference book than an academic treatise.

## SECTION 3.—WORKS IN RUSSIAN

ANONYMOUS. "K Voprosu ob Avtonomii Mongolii" (On the question of an autonomous Mongolia), *Vestnik Azii* (Asia Review), No. 35-6, 1915, pp. 112-19. Available in the New York Public Library.

Very rapid survey of the Mongol Revolution of 1911 and related topics, like China's colonization in Outer Mongolia. Undetailed, non-technical and hasty. The author identifies "Eastern Mongolia," as referred to in the Russo-Japanese secret convention of July, 1912, with "Inner Mongolia."

A. BARANOV, *Aimaḡ Tsetsen-ḡhana* (The Aimak of Tsetsen Khan), Harbin, 1919, 52 pp. Available in the New York Public Library.

*Contents:*

1. Geographical survey.
2. Historical references.

*Comments:*

Baranov, a White Russian official associated with the Chinese Eastern Railway, had been in Mongolia in 1905 and 1917. This brochure is primarily a sharp criticism directed against a speech given by the Russian Minister of Foreign Affairs to the Duma, the Representative Assembly in Tsarist Russia, on April 12, 1912. The author's arguments run as follows: In the first place, the Russian Minister overlooked the historical gravitation of the Hochid, Sunid and Abaga banners of Inner Mongolia toward Khalkha (Outer Mongolia); in the second place, as was evident from the Minister's speech, the division of Mongolia into Outer Mongolia and Inner Mongolia formed the basis of Tsarist policy, but the author insists that all Mongol areas should be treated as one entity, on the ground that southern Mongols were nomads closely akin to the Khalkha Mongols.

Baranov was a pan-Mongolist; he wanted to see a united Mongolia under the domination of Tsarist Russia.

A. BARANOV, *Uryankḡhaishkii Vopros* (The Urianghai question), published with the approval of the Headquarters of Border Garrison, the Trans-Amur District, Harbin, 1913, 48 pp. Available in the New York Public Library.

*Contents:*

1. Geography: Area, 142,000 sq. versts; population, 50,000-60,000.
2. Economy.
3. Disputes over territorial rights in the Urianghai area.

*Comments:*

Urianghai, the area, is thickly wooded and is endowed with excellent grazing land and gold mines. The people are engaged in nomadic husbandry.

An important question is raised by the author, that is, to which country—China, Russia or Mongolia—should the territory belong. According to Baranov, Chinese merchants made their first appearance in this area in 1910, whereas Russian settlement dates back to the beginning



of the eighteenth century. He opposed the idea of incorporating Urianghai into China or Mongolia and claims Russian rights to the area, quoting old documents, such as an excerpt from the Tsarist Ministry of Foreign Affairs Archives on Vasilii Starkov's visit to Altan Khan in 1638.

- A. BOLOBAN, "Kolonizatsionnye problemy Kitaya v Man'chzhurii i Mongolii" (China's colonization problems in Manchuria and Mongolia), *Vestnik Azii* (Asia Review), No. 3, January, 1910, pp. 128-73. Available in the New York Public Library.

A general account of China's colonization in Manchuria as a whole, and in the Mongol areas in Manchuria in particular, with special emphasis on the history of the Manchu policy towards the colonization problem. Statistics based largely on Russian sources.

- E. BREITER, "Denezhnaya reforma i narodnoe Khozyaistvo Mongolii" (Monetary reform and the national economy of Mongolia), *Novyi Vostok*, 1929, No. 25, pp. 127-46. Available in the Library of Congress and the New York Public Library.

*Contents:*

1. Monetary chaos (1921-3) and its causes. 2. Purposes and steps of monetary reform. 3. Importance of foreign trade. 4. Degree of commercialization of Mongol nomadic husbandry.

*Comments:*

Basic materials on money and trade of Mongolia.

In the years following the Revolution of 1921 the monetary chaos was caused by (1) transition of Mongol economy from feudal structure to commercial capitalism; (2) impact of foreign capital on the domestic trade.

The foremost objective of the monetary reform carried out in 1924-5 was to "de-naturalize" Mongol economy—i.e., to eliminate the "natural" or barter mode of exchange. In 1924-5 the monetary system was simplified by adopting first the silver tael and then the Mexican dollar as the basic monetary unit. When this was done, another vigorous step was adopted: the use of all foreign currencies was abolished and the Mongol Commercial-Industrial Bank issued "tughrik" as the sole legal tender in Mongolia.

Foreign trade played a rôle of vital importance in the Mongol economy on account of the lack of a significant domestic supply of farm and manufactured goods. This, of course, also has a bearing on the nature of Mongol nomadic husbandry, whose degree of commercialization reached as high as 71 per cent. in 1927.

- I. I. CHENKIN, "Dva S'ezda Mongol'skoi Narodnoi Partii" (Two sessions of the Mongol People's Party), *Novyi Vostok*, 1926, No. 12, pp. 184-95. Available in the Library of Congress and the New York Public Library.

*Contents:*

1. The fourth session of the Mongol People's Revolutionary Party of

Outer Mongolia in September, 1925, in Urga. Membership. Debate on disposal of the property of the Urga Living Buddha. 2. The first session of the Mongol People's Party of Inner Mongolia in October, 1925, in Kalgan.

*Comments:*

A summary account of two political parties in Outer and Inner Mongolia. The Mongol People's Revolutionary Party (of Outer Mongolia) was divided with respect to the disposal of the enormous properties left by the Bogdo Gegen (Urga Living Buddha) after his death. The rightists like Tseren Dorji, Amor and Maksarjab suggested assigning the whole property for religious uses, while the majority of the members of the party subscribed to the opinion of the leader of the left group, commander-in-chief Choibalsang, who proposed to divide the property into three equal parts and to assign them to lamaseries, schools and hospitals respectively.

The anti-feudal revolution in Outer Mongolia and the Chinese revolution in Canton exerted a great influence upon the "progressive" elements in Inner Mongolia. Thereupon Merse, Pai Yun-t'i and other young Mongols organized the so-called "National Revival Club" which was later on reorganized as the Mongol People's Party of Inner Mongolia in 1925. General Feng Yü-hsiang was quite sympathetic with the movement and permitted the party to convene its first session in Kalgan. The delegates stressed the common interests of Mongol nomads and Chinese working people. They tried to avoid any Pan-Mongol tendency, because in their judgment a demand for the separation of Inner Mongolia from China would merely complicate and hamper the then developing revolutionary movements in South China.

GENDUNG, "Iz doklada premier-ministera MNR Genduna VII Velikomu Khuralu, Zdelannovo 24 dekabrya 1934" (Extract from the Report of the Prime Minister of the Mongol People's Republic, Gendung, to the Seventh Great Hural, made on December 24, 1934), *Tikhii okean* (Pacific Ocean). No. 1, 1935, pp. 250-67. Available in the Library of Congress and the New York Public Library.

*Contents:*

1. The wrong line adopted by the VIth Great Hural in 1929. Left-wing attempts at the abolishment of private property and a hasty collectivization. 2. Disastrous economic and political consequences resulting from such erroneous policy. 3. A new course of policy and its results—reckless socialization replaced by a more moderate programme.

*Comments:*

An official document throwing some light on the economic policies of the first decade of the Mongol People's Republic. The resolution of the VIth Great Hural in 1929 read: "Our revolution has entered upon the third stage of its development, the road of socialistic reconstruction." Wide collectivization through liquidation of the rich families was recklessly carried out. The arats, not being convinced of the need for collective economy at that time, did not trust the new form of animal husbandry.

As a result of arat resistance, the number of livestock fell off drastically. A long list of left-wing policies is given: the liquidation of private domestic trade, the introduction of state monopoly of all transportation facilities, the encouragement of merely one kind of co-operative societies (*i.e.*, industrial producer co-operatives), the self-sufficiency plan of grain supply, the indiscriminate policy with respect to all strata of the lamas, and so forth. All this played into the hands of the counter-revolutionary forces who, by making alliance with the arats, began standing up against the Government.

The new policy adopted in 1932, according to Gendung, was not a makeshift but a long run programme; it was not a rightist policy either, because the rightists would have leaned to the imperialists in their foreign policy and would have fostered feudal relations in their domestic policy.

Low-ranking lamas, the majority of the lama group, were from the arats and were exploited by the high lamas. Their liberation was set as one of the many goals of the Mongol People's Government.

B. GUR'EV, "Ekonomicheskoe polozhenie Mongolii" (Economic situation of Mongolia), *Vestnik Azii* (Asia Bulletin), Harbin, No. 8, 1911, pp. 74-88. Available in the New York Public Library.

*Contents:*

1. Main commodities of Mongol trade: Livestock—wool—skin—oils and fats—furs. 2. Industries. 3. Farming. 4. Lumbering. 5. Economic position of the Mongols. 6. Decline in the number of cattle. 7. Money tribute, or rather bribes, paid by Mongol princes to Chinese officialdom. 8. Usury. 9. Corvee system in Mongolia. 10. Lamaseries as centres of prosperity and commercial-industrial activities in Mongolia.

*Comments:*

This article provides some valuable factual data. In the Russian market Mongol wool was graded as being superior in quality to Khazakh wool, but Khazakh wool was more widely consumed. Mongol wool was softer, finer and fluffier. The usurious rate of interest exacted of the Mongols by Chinese traders and money-lenders ran as high as 80-100 per cent. annually. Mention is made of the leasing out of lamasery land, the ground rent thus collected constituting one of the most important sources of lamasery income.

B. S. KALINSKII, "Mongoliya v proshlom i nastoyashchem" (Mongolia in the past and present), *Sibirskii Torgovo-promyshlennyi Ezhegodnik 1914-15*, St. Petersburg, 1915, pp. 205-18. Available in the New York Public Library.

*Contents:*

1. International position of Mongolia. History of China's policy towards Mongolia. Statutes of the Li-fan-yuan (Board of Frontier Affairs) as the basic law governing the Mongol civil and military affairs, etc. 2. Administrative-political structure of Mongolia: (a) Finance. (b) Sources of revenues of Mongol princes. (c) Military organization. (d) Political parties.

*Comments:*

Kalinskii, one of the editors of the Siberian Yearbook, his statements on an interview with A. N. Arkadii-Petrov. Manchu policy toward Sino-Mongol agrarian relations—*i.e.*, the recognition of Mongol rights of ownership in land and the ban on Chinese colonization in Mongolia as stipulated in the regulations governing the Board of the Frontier Affairs—is correctly interpreted as a Manchu device for the segregation of the Mongols from the Chinese. Since the middle of the nineteenth century the segregation law had gradually lost its efficacy. Chinese merchants had been the pioneers in successfully penetrating into the forbidden Mongol areas. They were followed by Chinese garrison soldiers, and for the sake of providing the troops with a food supply, Chinese agriculturists had to be allowed to settle on Mongol land. In addition, from the beginning of the 1890s the Manchu Court found it necessary to colonize Chinese on a large scale to counteract the Tsarist influence in the north.

With regard to finance, the writer stresses the fact that there was no tax system in the strict sense in Mongolia. Much space is devoted to the arbitrary nature of “alba,” a kind of feudal corvee widely practised in Mongolia.

A. KALLINIKOV, “Aratskoe revoliutsionnoe dvizhenie v doavtonomnoi Mongolii” (The Arat revolutionary movement in pre-autonomous Mongolia), *Revoliutsionnyi Vostok* (Revolutionary East), 1934, No. 5, pp. 137-54. Available in New York Public Library.

*Contents:*

1. Impact of penetration of foreign capital. Accelerated disintegration of patriarchal-feudal relations in Mongolia. 2. Causes of arat revolutionary movements. 3. “Dogoilon” movements in 1858, 1886, 1874, 1892, 1895 and 1902. 4. Arat revolt against the Catholic Missions in 1901-02.

*Comments:*

Historians are apt to ignore the problem of the arat movement. For instance, Maiskii's *Contemporary Mongolia* does not bring out the point. Neither does T. Stulov make mention of the class conflicts in his *Basic Issues of Political History of Outer Mongolia*. Kallinikov's article seems to have filled the vacuum to some extent. Social and economic changes of great significance took place in the Mongol society in the second half of the past century. In proportion as foreign capital penetrated into China, Mongol princes displayed an insatiable desire for accumulation and the place of feudal services in kind was gradually taken by Mongol tributes. Some arats sought refuge in lamaseries, thereby tilting the balance of domestic power in favour of the feudal high lamas. The other consequence was the emergence of vagabondage.

Against this background the author depicts the first arat movement in the Ushin banner, in the south-west of Inner Mongolia (Ordos), in 1858. Rebels signed their names in a circle or “round robin,” from which the movement got its name of “Dogoilon” or “wheel-shaped,” or, as the author renders it, “People's Circle.” Arats carried on an almost uninterrupted, sometimes hidden and sometimes open, fight against feudal

princes, high lamas, Chinese money-lenders and the Catholic Missions. In 1901 in Tumet (Suiyuan Province) about 1,000 Mongol and Chinese peasants rose against the missionaries.

Arat movements in Outer Mongolia were far behind those in Inner Mongolia in their intensity and scope.

ARATOLII KALLINIKOV, *Revolyutsionnaya Mongoliya* (Revolutionary Mongolia), publication of *Sovremennaya Geographiya*, edited by I. Maiskii, Moscow, 1925, 36 pp. Available in the New York Public Library.

*Contents:*

1. The country.
2. Short history of the Mongol people.
3. The people.
4. National economy.
5. Political situation and state structure of Mongolia.

*Comments:*

The author joined the expedition headed by I. Maiskii in 1919-20. This treatise can be called a summary of Maiskii's famous work *Sovremennaya Mongoliya* plus some valuable new data (such as the setting up of the Mongol Co-operative Society, the activities of the Soviet trading organizations like Sibgostorg and Dal-gostorg, etc.) pertaining to the period of 1921-25.

Chinese colonization in Mongolia is emphasized, being traced back to 1725, when the Manchu Emperor Yung-Cheng sent military colonists to the valleys of the Orkhon and Tola rivers. Later on, many fields were abandoned because of the peace-time measure of cutting down the garrison in Mongolia. Vigorous colonization was restored after the middle of the nineteenth century, with the result that the total area cultivated by the Chinese in Mongolia was estimated at as high as 70,000 desyatins (1 desyatin = 2.7 acres).

D. KASHINTZEV, "Chuiskii trakt v Mongolii" (The Chuisk Road in Mongolia), *Novyi Vostok*, 1925, Nos. 8-9, pp. 133-43. Available in the Library of Congress.

*Contents:*

1. Russia's trade with Mongolia: value and commodities.
2. Interruption of trade during the civil war in Russia.
3. Restoration of the Chuisk Road.

*Comments:*

A statistical analysis of Russia's trade with Mongolia through the Chuisk Road. In 1914 Russia's trade with Mongolia, second only to trade with China, in value, was about 13 million roubles, forming one-third of the total value of Mongolia's foreign trade. Percentages of main items of Russia's export and imports through the Chuisk Road are given. Cotton and other textiles constituted 30-45 per cent. of the total value of Russia's export, while sheep's wool made up 45-55 per cent. of Russia's imports.

After virtual suspension of trade (1918-22), trade through the Chuisk Road was restored in 1923. The first parcels sent to Mongolia were mainly composed of tea-bricks purchased from England.

E. P. KHMARA-BORSHCHEVSKII, *V Stepyakh Mongolii—Putevye Zapiski* (On the Mongol steppes—travel notes), Harbin, 1915, 103 pp. Available in the New York Public Library.

*Contents:*

1. Mongolia, political structure and religion; origin of New Barga; social functions of lamas, etc. 2. From Hailar to the river Khalkha; sources of fuel. 3. From the river Khalkha to the lamasery of Bandid Gegen. 4. From lamasery of Bandid Gegen to Dolon-Nor. Dolon-Nor as a centre of Mongol handicrafts. 5. From Dolon-Nor back to Hailar.

*Comments:*

In the spring of 1914 it was reported that plague was prevalent in China, Japan, Formosa and other countries in the Far East. It was thought that the Mongol steppes might again be contaminated with this contagious disease, with the possible result that it would spread from the steppes to the Chinese Eastern Railway zone. A medical expedition headed by Dr. Khmara-Borshchevskii, deputy chief physician of the railway, was sent by the railway administration to Mongolia to make a survey on the spot.

This book combines professional medical observations with notes on the social background of Mongolia. The medical doctor turns out to be an exceedingly keen political and economic observer. He had the good fortune to have with him, as his interpreter, B. I. Pankratov, then a graduate student, who later became a leading Soviet Mongolist. In the middle of the eighteenth century Buriats who had inhabited the border of Khalkha and Trans-Baikal were gradually driven out of the area. One group of the displaced Buriats moved to the shores of the river Khalkha and river Orkhon, where they were granted land by the Manchu Court and became known as New Barga. The European-trained medical doctor found his counterparts in Mongolia to be lamas who performed manifold social functions, not only as physicians but as teachers and as consultants on family affairs. He met a married Khutukhtu whose wife asked for his medical care; she proved to be suffering from fibromyoma uteri. Folon-Nor is described as a city which owed its prosperity to the making of Buddhist idols for the whole of Mongolia.

IOKHANNES KOOL'-ESTIVEND, "O Dvizhenii naseleniya v Mongolii" (On population trends in Mongolia), *Vestnik Azii* (Asia Review), No. 35-6, 1915, p. 3-12. Available in the New York Public Library.

In 1915 the author made a population survey of fifty families in Outer Mongolia. This is the only sample survey of this kind ever made. Some data like those on fertility rate and infant mortality rate are too crude to be used for comparison purposes. Nevertheless, a number of suggestive figures are given. Out of 173 children born, 67 died before reaching the age of four. Ten per cent. of the families surveyed had no children, 32 per cent. had only one child, 36 per cent. had two, 12 per cent. had three. More than half the male population in the age range of 14-45 were lamas. High percentage of lamas meant that there were many unmarried

women. These were taken care of by lamas through illicit relations which, in turn, led to the spread of syphilis. As evidence, the author points out that the childless families in Outer Mongolia were mainly found in the neighbourhood of lamaseries which were centres of the spread of diseases.

V. A. KORMAZOV, *Barga* (Barga), Harbin, 1928, 281 pp. Available in the Johns Hopkins University Library.

*Contents :*

I. General Survey.

1. Historical sketch. 2. Population. 3. Administrative organization. 4. Means of communication. 5. Principal centres.

II. Barga's economy.

1. Animal husbandry. 2. Lumbering. 3. Hunting. 4. Fishing. 5. Mining. 6. Manufacture. 7. Commerce, money and credit.

*Comments :*

Now out-dated, but still the only extremely detailed monograph on Barga, known also as Hulunbuir. Published by the Chinese Eastern Railway. Basic figures on population: total population 72,000, among whom 31,000 were nomads (Mongols, Buriats, Tungus), 40,000 were agriculturists (Chinese and Russians) and 1,000 were hunters (Owchon, Yakuts). The number of livestock sheds light on the relatively favourable conditions in Barga as compared with Khalkha: there were 11.7 head of livestock *per capita* in Barga in 1926 against 9.1 head *per capita* in Outer Mongolia in 1924. Detailed description of the technique of fishing under rice suggests the importance of this occupation in Barga's economy—in 1926-7 the annual fish production was estimated at 4.750 tons. Accurate statistics on farming, for instance, on cultivated area under various crops (80 per cent. of land devoted to wheat), average yield per hectare (1.146 kilogrammes per hectare for wheat), range of rent payments, and so on. Indispensable information on all branches of production.

S. KOTLYAREVSKII, "K Voprosu o Zheleznodorozhnom postroitel'stve v Mongolii" (On the question of railway-building in Mongolia), *Novyi Vostok*, 1922, No. 2, pp. 428-33.

*Contents :*

1. Proposed route of the Trans-Mongolian Railway. 2. Political, economic and other reasons for author's preference for this proposed line.

*Comments :*

Professor Kotlyarevskii, authority on railways, proposed in this article to build a trans-Mongolian railway from Biisk via Kosh Agach, Kobdo, Uliassutai to Kalgan, a distance of some 1,900 versts. The reasons given for this route instead of for a line from Kyakhta to Urga are: (1) this line would make it possible to develop Western Mongolia, an area particularly rich in livestock; (2) it would be the shortest cut from Siberia to China proper without competition coming from the Manchurian railway; (3) it is far away from any possible Japanese threat.

P. K. KOZLOV, "Mongoliya i Amdo i Mertvyi gorod Khara-khoto" (Mongolia, Amdo, and the dead city of Khara-Khoto), new edition, Moscow, 1947, 425 pp. Available in the New York Public Library.

One of the two greatest works written by Kozlov, based on his editions in Mongolia and Amdo in 1907-9 and 1923-6, first published in 1927. Amdo is referred to as the north-eastern corner of the Tibetan plateau, on the borders between Chinghai, Kansu and Szechwan. Valuable data on animal husbandry, lamasery organizations, Chinese merchants and money-lenders, Tingyuanying oasis ("capital" of the Alashan Mongols), the Kumbum monastery, and folklore of the Mongols.

P. K. KOZLOV, *Mongoliya i Kam* (Mongolia and Tibet), new edition, Moscow, 1947, 416 pp. (first edition published in 1905-6). Available in the New York Public Library.

Cf. review of Kozlov's *Trekhletnee puteshestvie po Mongolii i Tibetu*, which is a summary of *Mongoliya i Kam*.

P. K. KOZLOV, *Trekhletnee puteshestvie po Mongolii i Tibetu* (Three-year journey through Mongolia and Tibet), St. Petersburg, 1913, 233 pp. Available in the New York Public Library.

*Contents:*

1. In the Altai. 2. Through the length and breadth of Mongolia. 3. On the way to the borders of Tibet. Trip to Kumbum and Koko-nor (lake). 4. Survey of the Tsaidam and Tsaidam Mongols. 5. Across the Gobi desert.

*Comments:*

This is a summarization of Kozlov's *Mongoliya i Kam* (Mongolia and Tibet), omitting most of the data relating to geology, climate, flora and fauna. The ethnography of the Tsaidam Mongols and the constant conflicts between Mongols and Tibetans on account of the rich pastures on the banks of the Koko-nor are treated in the most scholarly manner.

YU. KUSHELEV, *Mongoliya i Mongol'kii vopros* (Mongolia and the Mongol question), with the co-operation of the "Society of Friends of Military Science," St. Petersburg, 1912, 121 pp. Available in the New York Public Library.

*Contents:*

1. Introduction. How should Tsarist Russia counteract the emergence of China as a nation and the creation of military power in China? 2. Physical-geographic environment. Two natural regions of Mongolia: (a) north-western mountains and uplands, (b) south-eastern plains. 3. Climate, natural vegetation, animal life. 4. Territorial and military-administrative divisions of Mongolia. 5. How China rules Mongolia. 6. Short history of Mongolia. 7. The peoples: Mongols proper (Khalkha, Chahar, Ordos, Alashan Mongols). Peoples closely related to Mongols—Western Mongols: (a) Durbet or Dyurbyut, (b) Kobdo and Altai Urianghai inhabitants (the Yenisei Urianghai people belonging to the Turkic



group ethnologically), (c) Bait, (d) Olët, (e) Mingit, (f) Tarachin, (g) Tsakhchin. (The total population of the Kobdo region is given as 280,000.) 8. Recent Chinese policy toward Mongolia. 9. On the eve of Mongolia's autonomy. 10. Separation of Mongolia from China. 11. Chinese attitude towards the latest events in Mongolia. 12. Russian attitude towards the latest events in Mongolia. 13. Necessary measures to safeguard Russian economic interests in Mongolia. 14. The attitudes of various powers toward the latest events in Mongolia. 15. Conclusions.

*Comments:*

The author is primarily concerned with the possible military menace to Tsarist Russia from China, then just awakening as a nation. In order to "contain" the spread of China's military power, Mongolia is suggested by Kushelev as an ideal buffer state between China and Tsarist Russia. The author is greatly annoyed with the rapid "Sinification" of Outer Mongolia. In 1911 he set out to travel to Mongolia for the purpose of finding out what could be done to "save" Mongolia. He visited Kerulen, Dolon-nor, Kalgan, Urga, Uliassatai and Kobdo.

His findings seemingly convinced him that Mongolia, though sinized economically and administratively, still kept its own national characteristics, and that average Mongols were strongly oriented toward Czarist Russia.

- I. MAISKII, "Mongoliya" (Mongolia), *Novyi Vostok*, 1922, No. 1, pp. 154-83. Available in the Library of Congress and the New York Public Library.

This article is a résumé of the same author's *Sovremennaya Mongoliya* (Contemporary Mongolia), cf. the review of the book.

- I. MAISKII, *Sovremennaya Mongoliya otchet mongol'skoi e'ksseditsii, snaryazhennoi irkutskoi kontoroi Tsentrosoya* (Contemporary Mongolia: Report of the Mongolian expedition organized by the Irkutsk office of the All-Russian Central Union of Consumers' Societies), Irkutsk, 1921, published by Gosundarstvennoe Izdatel'stvo RSFSR, iv and 332 pp. appendices: statistical tables and maps, 132 pp. Available in the New York Public Library.

*Contents:*

The Land (pp. 1-121): Geographical positions and boundaries; area; landscape; soils, river patterns; climate; natural vegetation, animal life.

2. The People (pp. 13-108): Population census of 1918 (total population—647,504). Density of population. Mongols: their tribal subdivisions, sex ratio, age structure, size of family, social differentiation, physical and mental features, livelihood and customs. The Chinese: their influence in Mongolia and Mongol attitude toward them, etc.; Russians: two sources of Russian colonization; city *versus* steppe.

3. National Economy (pp. 108-237): Animal husbandry: primitive form of animal husbandry, common ownership of land, etc.; hunting and fishing; family budget; transportation; system of currency; trade; capacity

of Mongol market, rôle of credit in Mongol trade, trade with China and Russia, etc. Industries: farming; national wealth, economic prospects.

4. State Structure (pp. 237-286): Political events in the past; archæological finds; period of Autonomous Mongolia (1911-1919); state administration; state finance; laws.

5. Religion (pp. 286-326): Adoption of Buddhism; religious life of the Mongol peoples; economy of lamaseries; social functions of lamas in Mongol life; astronomy and medicine; types of Mongol priests.

*Comments:*

In May, 1919, the Irkutsk office of the All-Russian Central Union of Co-operative Societies sent an expedition to Outer Mongolia to investigate the economic possibilities of that country. To its leader, I. Maiskii, we owe a masterly exposition of the geography and society of what is now the Mongolian People's Republic. The field survey covered a trip of about 3,000 versts (1 verst equals 0.663 mile) and took more than sixteen months.

This treatise represents the first attempt at a statistical analysis of various aspects of Mongolia, its land and the people. The great wealth of data provided by Maiskii's work had remained almost the sole source of comprehensive statistical information on Mongolia until E. M. Murzaev, the eminent Soviet geographer, published his *Mongol'skaya Narodnaya Respublika: Stranalyndi, Khozyaistvo* (Mongolian People's Republic: Land, People and Economy) in 1947, which, unfortunately, is not available in American libraries.

To the vital question whether the Mongol people had been dying out Maiskii's answer was negative, conceding, however, that the population trend in Mongolia had been stationary for centuries. With regard to the dynamics of livestock, the author was inclined to think that there had been a steady but quite insignificant increase in the livestock population of Outer Mongolia. Under the then existing technique of production Mongolia, in Maiskii's opinion, had practically reached the point of saturation in the development of its animal husbandry. An able analysis is also made of the social-economic implications of religion in Mongolia, which according to Maiskii had remained at the theocratic stage of political development.

V. MASLENNIKOV, "K Mongol'skomu Voprosy po povodu Owen Lattimore: The Mongols of Manchuria" (On the Mongolian Question, apropos Owen Lattimore's *The Mongols of Manchuria*), *Mirovoe khozyaistvo i Mirovaya politika* (World economics and politics), Moscow, May, 1936, pp. 77-88. Available in the New York Public Library.

*Contents:*

1. Evaluation of Lattimore's book and of his analysis of class forces. 2. Lattimore's opinion of the Mongol People's Republic. 3. Lattimore's opinion of the so-called "autonomous" Mongol provinces (*i.e.*, the Hsingan provinces).

*Comments:*

A critical view of Owen Lattimore's *The Mongols of Manchuria* (New York, 1934). Lattimore's book, according to the reviewer, although standing far away from the Marxian methodology, contains nevertheless valuable materials collected by the author in a field survey. It is to be regretted that Lattimore does not pay due attention to the arats (commoners), their aspirations and feelings. There is no reference to the changes in the line-up of class forces as a consequence of the penetration of capitalism into the country. Likewise, no answer is given in the book on the questions how land was distributed among various classes of Mongols and Chinese, on what scale the commercial transactions were conducted by the Chinese in Mongolia, and so forth.

Lattimore expresses his sympathy with young Mongol intelligentsia who believed that the rebirth of Mongolia could not be achieved without correcting the defects of the old order. The political programme advocated by these young Mongols, however, did not go beyond the liquidation of hereditary princes and the reform of lamaseries. At the same time their economic ties with Chinese and Japanese capital pushed them to retreat from a revolutionary change of the old order, and, instead, to favour merely certain "improvements."

According to the reviewer, Mr. Lattimore does not grasp the essence of the new social relations which have taken shape in the New Outer Mongolia. Not only has the revolutionary government eliminated the feudal remnants, but the representatives of the toiling people in power do not tolerate a dominance of capitalist relations in the country.

Mr. Lattimore is also criticized for not making a difference of principle between the Mongol People's Republic and the Japanese puppet, the so-called "Autonomous" Mongol provinces.

A. S. MESHCHERSKII, *Polosa otchuzhdeniya KVZhD kak raspredelitel'nyi tsentr myasnykh produktov i prilagayushchie k nei rynki zagotovok kotav Mongolii i v Man'chzhurii* (Leased region of the Chinese Eastern Railway as a distributive centre of meat products and the markets of livestock processing in Mongolia and Manchuria, attaching to the said region), Harbin, 1920, 82 pp., appendix, statistical table pp. 83-91. Available in the New York Public Library.

*Contents:*

Part I: Animal husbandry; veterinary inspection in the Leased Region of the Chinese Eastern Railway; slaughtering of livestock in the region; export of livestock and meat from the region; slaughtering and transportation costs of livestock and meat.

Part II: Processing markets of meat livestock, attaching to the region; purchase and driving of Mongol livestock (from Barga); processing costs of Mongol and Manchurian livestock.

*Comments:*

This is a report made by the author as a member of the Mongol expedition organized by the authority of the Chinese Eastern Railway in 1915-18. It gives a detailed statistical account of the marketing and

processing of Mongol livestock and products in the region of the railway. By analysing the cost and price data presented it is possible to estimate how much of the "consumer's dollar" was received by the nomad producer.

E. M. MURZAEV, *Mongol'skaya narodnaya respublika* (The Mongolian People's Republic), Moscow, 1948, 292 pp. Available in the Johns Hopkins Library.

By far the best physical geography of Mongolia, providing extremely detailed data on landscape, lakes, rivers. The human geography is dealt with in a brief section, again with scholarship and accuracy. Total population of the republic numbers 850,000, with an average density of 9.5 persons per square kilometre in 1941. Regional differences in density of population: 1.3 persons per square km. in the North Khanghai area against 9.1 persons in the South Gobi area. Various nationality groups include Khalkha, Khazakhs, Tuvinians, Sartauls, Khotogoits, Khotons. Yurts (tents) are grouped on clan basis. Each such group is called ail, consisting of from two to five Yurts. In 1941 there were on the average thirty-two head of livestock *per capita* in the Mongolian People's Republic. Remarkable improvements in form of hay-cutting and shelter-building have been made. Routes and radius of migrations with herds are discussed briefly. Form of migration or transhumance in the Mongolian People's Republic is contrary to that practised by Tibetans in Chinghai. Winter quarters are found in mountain valleys and summer ones on steppe.

V. V. OBRUCHEV, "Bol'she Vnimaninya chuiskomu traktu" (More attention to the Chuisk Road). *Hovyi Vostok*, 1925, No. 8-9, pp. 125-132.

#### Contents:

1. The Chuisk Road is a trade route passing from Biisk across the Altai to Kobdo and Uliassutai.
2. Russia's trade with Western Mongolia.
3. The growth in importance of Russia's trade with Western Mongolia relative to trade with Northern Mongolia.
4. Recommendation that the Chuisk portion of the road be settled with colonists.

#### Comments:

An elaborate analysis of Russia's trade with Western Mongolia. Growing importance of Western Mongolia, due to the fact that up to the end of the last century Mongolia's trade with Russia was mainly based upon a transit trade of tea from China to Russia through Kyakhta and of Russian goods to Inner Mongolia. With the completion of the Trans-Siberian Railway, Chinese tea was transported by the railway via Vladivostok, and Mongolia's export began to be concentrated on raw materials. On the other hand, Russian merchants were gradually excluded from the market of Inner Mongolia. This accounted for more attention to the Chuisk Road.

ORDOSETZ, "Natsional'no-osvoboditel'noe dvizhenie vo Vnutrennei Mongolii" (The National Liberation Movement in Inner Mongolia), *Revolutsionnyi Vostok* (Revolutionary East), 1927, No. 2, Moscow, pp. 48-65.

*Contents:*

1. Economic and political conditions—populations—Hoshun as feudal fiefs of Mongol princes—nomadic grazing—social strata—farming. 2. National Liberation Movement of southern Mongols, 1911-16. 3. Features of the new phase of National Liberation Movement.

*Comments:*

Important scholarly study dealing with the sociology of Mongolia in general and national movements in particular. Extremely interesting interpretation of the "hoshun," which is defined as the feudal fief of a Mongol prince, guaranteed by the Manchu dynasty on the basis of the feudal allegiance of the prince to the dynasty.

Social differentiation of the Mongol people is more pronounced in those Mongol areas where farming has become more and more prominent. Side by side with the big Mongol landlords there began to develop a social group of agricultural labourers. The lowest stratum of the arats or commoners was called "Kharchi." They were in fact serfs of the feudal lords. There was a higher percentage of lamas in Outer Mongolia than in Inner Mongolia. Mongol lamas do not form a homogeneous social group. The middle and poor lamas are forced to engage in economic activities.

There was no transition stage in the process of settlement of southern Mongols. After giving up nomadism they switched immediately to farming without practising a mixed economy of farming and nomadism.

The author makes a very interesting analysis of the national movement of the southern Mongols of 1911-16 under the leadership of Babojab. This movement aimed at unifying separate Mongol areas on a feudal-theocratic basis. Furthermore, the struggle was directed against all Chinese without discrimination, thus straining the relations between Chinese peasants and Mongol masses.

The new phase of the national movement in Inner Mongolia was highlighted by two facts. The Peking Conference of Princes of Inner Mongolia in 1923 petitioned the Peking Government for armed intervention in Outer Mongolia to save it from the Reds, while the Mongol masses, aware of the treachery of the Mongol princes, began to revolt against them.

M. PASHKOVA, "Natsional'nye men'shinstvy v Kitae i voina" (National minorities in China and the war), *Mirovaya ekonomika i mirovaya politika* (World Economy and Politics), No. 2, 1941, pp. 60-8. Available in the Library of Congress.

This is one of the few discussions by a modern Soviet writer of the problem of the Mongols and other minorities in China. The earlier literature on the subject, chiefly confined to the period of the late twenties and early thirties, is now out of date, though of some value for docu-

menting the Soviet attitude of that time. The fact that Pashkova's article was written during the war gives it a unique value because of the general reticence of the Russians in their comment on China in this period, particularly as regards such a touchy topic as the minorities. Most important as a basis for comparing the position of Russian Marxists and Chinese Marxists toward a problem which has come to the fore in the post-war relations of Soviet Russia and Communist China.

N. K. PENSKII, "Ekonomicheskie Vzyaimot-otnosheniya SSSR a Mongolii" (Economic Relations of the U.S.S.R. with Mongolia), *Novyi Vostok*, 1925, No. 10-11, pp. 163-72. Available in the New York Public Library.

*Contents:*

1. First period (before 1910)—Tsarist Russia did not attach any importance to Mongol market. 2. Second period (1910-18)—Two optimistic appraisals of Mongol market by the Moscow Commercial Expedition and the Expedition of the Tomsk Society of Siberian Study. 3. Third period (1919-21)—Two observations made by the Expedition organized by the Irkutsk office of the All-Russian Central Union of Consumers' Societies, which were contrary to the conclusions of the two previous periods. 4. Fourth period (1922-25)—the U.S.S.R. appeared in the Mongol market, but Chinese supremacy still existed.

*Comments:*

A short description of the development of economic relations of the U.S.S.R. with Mongolia covering two decades.

The second period was characterized by the temporary retreat of Chinese merchants and the penetration of American and Western European capital. The opening up of the Urga-Kalgan motor road, shortening the haul from one and a half months to two or three days, was particularly conducive to the infiltration of American and European capital into Mongolia. Trade expansion in Mongolia was embarked upon by Tsarist Russia as well.

The civil war in Russia paved the way for a gradual recovery by the Chinese of their lost market, on one hand, and the further penetration of American and European capital, on the other.

In 1922 the U.S.S.R. appeared in the Mongol market, which became an object of international competition, with the Chinese having the advantage.

M. V. PEVTSOV, *Ocherk puteshestviya po Mongolii i Severnym provintsiyam Vnutrennego Kitaya* (Sketch-book of a journey through Mongolia and the northern provinces of China proper), Omsk, 1883, 354 pp. Available in the New York Public Library.

*Contents:*

1. From a Kazakh encampment in Altai to Kobdo; Kobdo as a trading centre; population of Kobdo—about 1,000 in 1878; inhabitants of the city, mainly Shansi merchants. 2. From Kobdo to the lamasery of Gegen Narban'chzhin. 3. From the lamasery of Gegen Narban'chzhin to a well

in the Gobi desert. 4. Remarks on the tribal composition of population in Mongolia, ways of living and custom of the inhabitants of the country, its political structure and administration. 5. From the Gobi to Koko-hoto (Kweisui). 6. Stay in Koko-hoto and from Koko-hoto to Kalgan. 7. Stay in Kalgan. 8. From Kalgan to Urga. 9. From Urga to Uliassutai. 10. Russian trade with Mongolia and commercial relations of China with that country. 11. From Uliassutai to the Russo-Mongolian border.

*Comments :*

Pevtsov, a member of the Russian Geographical Society and one of the most outstanding of Prjevalskii's disciples and followers, travelled through Mongolia to Shansi and Hopei in 1878-79. His main objectives were to determine the geographical co-ordinates and elevations of certain spots, and to collect biological, ethnological and trade data.

It is an absorbing story. To it the author brings a scholarship and a profundity of research seldom equalled in writing on Mongolia. His comparative study of the Mongol and Khazakh forms of nomadic husbandry is probably the most fascinating analysis ever made. To his mind the Kazakh nomadism seems much more intensive than that practised by Mongols. In this connection he reveals that, in the first place, the size of the basic nomadic community (called "Ulus" in Mongol and "aul" in Kazakh) consists of a much larger number of "Yurt" (tents) in Kazakh areas than in Mongolia, and, in the second place, whereas the Kazakh nomads had more or less fixed winter quarters, their Mongol counterparts, seventy years ago, had to move their winter camps several times during the season. The smaller size of nomadic grouping and the frequent moving of winter quarters which then characterized Mongol nomadism are attributed by Pevtsov partly to the lack of fertile pasture in Mongolia.

Other remarks made by the author are equally interesting. For instance, in Kobdo poor Mongols, deprived of livestock, made a living by running errands for the Chinese traders, but still lived in tents outside the city wall.

A. POPOV, *Tsar'skaya Rossiya i Mongoliya v 1913-14* (Tsarist Russia and Mongolia in 1913-14), Foreword to the collection of documents in Krasnyi Arkhiv (the Red Archives), vol. 37, 1929, pp. 3-14, documents are given on pp. 15-68.

*Contents :*

1. Documents relating to the period immediately following the Russo-Chinese Declaration of December 23, 1913. In this declaration the Chinese Government agreed to refrain from adopting any further colonization measures. 2. Social and political structure of Mongolia. 3. Historical sketch of Chinese colonization in Mongolia. 4. Conflicts between the Khutukhtu and the Chinese authorities. 5. Essence of Chinese policy toward Mongolia. 6. Behind the relatively passive Russian policy towards the Mongol question.

*Comments :*

A skilful analysis of the documents and the historical background of

the Mongol question. The Chinese policy toward Mongolia is considered primarily a policy of Chinese commercial capital, seeking to monopolize the Mongol market, to colonize surplus population, and to create a buffer state on the border with Russia; whereas the relatively "passive" policy of Russian diplomacy with regard to the Mongol question was conditioned by the predominance of small capital in Russia's trade with Mongolia, not involving big Moscow-St. Petersburg industrialists.

G. N. POTANIN, *Ocherki Severo-Zapadnoi Mongolii—Resul'taty puteshestviya ispolnennogo v 1867-77 godakh po porucheniyu Imperatorskoye Russkoye Geograficheskoye Obshestvo* (Survey of North-western Mongolia—results of a journey in 1867-77 sponsored by the Imperial Russian Geographical Society), 4 vols., St. Petersburg, 1881-3. Available in the New York Public Library.

*Contents :*

Vol. I: Published in 1881, xvi plus 314 pp., appendix pp. 315-377, account of journey to Kobdo, Hami, Uliassutai, Ulankom, Kosh-Agach.

Vol. II: Published in 1881, 181 pp. plus notes 60 pp. Ethnographic materials—(1) Tribes inhabiting North-western Mongolia: (a) Turkish—Kirghiz, Urianghai, Sarts in Hami, Khotons on the northern and western banks of the Kirghiz. (b) Mongol—Eastern Mongols: Khalkha; Western Mongols: Durbets, Baits, Uranga, Torguts. 2. Sociological findings. 3. Notes on religious rites, ways of living, family and social custom. 4. Nominations of fingers, astronomical phenomena, plants and animals; popular superstitions about them. 5. Folk tales and legends—e.g., tales about the origin of peoples.

Vol. III: Published in 1883, vii plus 180 pp. plus appendix pp. 181-337. Travel account of 1879 and 1880 and materials on physical geography. Travel route covers Kosh-Agach, Ulankom, Kobdo, etc.

Vol. IV: Published in 1883, 648 pp. plus notes pp. 649-944. Ethnological materials.

*Comments :*

Vol. II and Vol. IV contain excellent materials on the cultural anthropology of the Kobdo area. Attention is focused on the folklore of the Kobdo peoples.

G. N. POTANIN, *Tangutsko-Tibetskaya Okraina Kitaya i Tzentral'naya Mongoliya* (The Tangut-Tibetan border of China and Central Mongolia), St. Petersburg, 1893, Vol. I, xviii plus 541 pp, Appendix pp. 545-67; Vol. II, 355 pp., Notes pp. 359-411. Available in the Library of Congress and the New York Public Library.

*Contents :*

Vol. I: 1. Northern border of China, 1884: Chil; Shansi, Kweihur plain; Eastern Ordos; Ordos Mongols; northern part of Kansu. 2. Eastern border of Tibet, 1885; Sining valley; Amdo uplands; Shirongol Mongols (total number: 50,000). 3. Central Mongolia, 1886: Kumbum as a transit point for caravans and pilgrims to Lhasa; valley of lower Etsingol; Gobi Altai, etc.



Vol. II: 1. Folk tales (26), both Chinese and Mongol. 2. Legends (50), both Chinese and Mongol. 3. Historical stories about persons and places (e.g., story about Kuan yü, Chinese legendary God of War). 4. Epos about stars and animals.

*Comments:*

Potanin (1835-1920), one of the outstanding authorities on Central Asia, spent three years collecting data in Mongolia and China's north-west. These volumes form a monumental contribution to our knowledge of that part of the world. Sections dealing with the sociology of Mongolia are scattered through the first volume. Reference to the Catholic Church in Inner Mongolia suggests the political and social significance of the activities of Catholic missionaries; a Belgian Mission was authorized by the Pope to take charge of the whole of Southern Mongolia. The second volume is devoted to Mongol and Chinese folklore.

A. POZDNEEV, *Mongoliya i Mongoly—Resul'taty poezdki v Mongoliyu, Ispolnennoi v 1892-3* (Mongolia and the Mongols—results of a trip to Mongolia made in 1892-3), Vol. I, St. Petersburg, 1896, xxx plus 674 pp.; Vol. II, St. Petersburg, 1898, xxix plus 486 pp. Available in the New York Public Library.

*Contents:*

Vol. I: Diary and route of places visited in 1892: Kyakhta, Urga, Uliassutai, Kobdo, Kalgan.

Vol. II: Diary and route of places visited in 1893: Peking, Kalgan, Koko-hoto, Chengteh, Dolon-nor, Biru-hoto (?), Urga.

In addition to the diaries, Pozdneev planned to turn out five more volumes dealing with political structure, lamaism, ethnography, Chinese and Russian trade in Mongolia, and historical sketch of all princely families of Mongolia. These volumes were apparently completed before the author died.

*Comments:*

Prof. A. M. Pozdneev, member of the Russian Geographical Society and a first-rate Russian Mongolist, had stayed in Mongolia for three years (1876-9) as a member of the expedition headed by Potanin. Upon his return to Russia he held a professorial chair of Mongol languages at St. Petersburg University for fourteen years. In 1892 the Tsarist Ministry of Foreign Affairs offered him an assignment to undertake a second trip to Mongolia aiming at a comprehensive study of the Mongol people in the ethnological and economic aspects of their life.

This voluminous travel account is undoubtedly one of the best works on Mongolia ever published. Though a linguist by training, Pozdneev displayed a marked insight into the social life of the Mongol people. Just a few remarks made by him are quoted here: (1) The number of lamas in Urga increased from 12,900 in 1876-9 to 13,850 in 1892; (2) the banner authorities leased out meadows rendered fertile by spring floods for money rentals; (3) the Peking merchants in Urga who used to sell goods on credit secured credit themselves from Peking financiers; (4) the Bogdo Gegen

Khutukhtu (Urga Living Buddha) collected tributes from their "Shabinars" and used them for purposes other than the upkeep of his palace.

- A. PRZHEVALSKII, *Mongoliya i strana Tangutov—Trekhetnee puteshestvie v Vostochnoi Nagornoj Azii* (Mongolia and the country of the Tanguts—A three-year journey through the eastern uplands of Asia), St. Petersburg, 1875, Vol. I, 381 pp. Available in New York Public Library.

*Contents:*

1. From Kyakhta to Peking. 2. The Mongols: their appearance, dress, dwellings, livelihood, character, language, custom, religion, administrative divisions; government of Mongolia, etc. 3, 4. South-eastern border of the Mongolian uplands: Dolon-nor, Kalgan, Paotou, etc. 5. Ordos. 6. Alashan. 7. Return to Kalgan. 8. Back to Alashan. 9. Kansu Province. 10. Tanguts and Dungsans. 11. Koko-nor and Tsaidam. 12. North Tibet. 13. Spring on the north of the Koko-nor and in the mountains of Kansu. 14. Return to Alashan—on the way to Urga.

*Comments:*

This is an account of the first journey across Central Asia undertaken by the foremost Russian pioneer traveller, Przhevalskii, in 1870-3. His chapter on the Mongols contains a great wealth of ethnographic data. He pointed out that in the number of livestock raised by each household the Khalkha Mongols held the first place among all Mongol tribes. He rated highly the skill of Mongol nomads in animal husbandry. His sympathy with the Mongol "arats" or common people can be seen from his description of Mongols as a people who are simple, good-natured, hospitable, physically strong, brave, inquiring and social.

- RINCHINO, "K Voprosu o natsional'nom samoopredelenii Mongolii v svyazi s Zadachami Kitaiskoi revoliusii" (On the question of the national self-determination of Mongolia in connection with the aims of the Chinese Revolution), *Revolutsionnyi Vostok* (Revolutionary East), 1927, No. 2, pp. 65-78.

*Contents:*

1. Survey of land and people. 2. Characteristics of Mongolia's economy. 3. Historical sketch of Mongol national movement.

*Comments:*

Rinchino expounds his ideas of Mongol economy, which were disputed by Zhambolon (*q.v.*). To Rinchino's thinking, Mongol economy is characterized by (1) slow development or complete lack of private ownership of land in most parts of Mongolia; (2) lack of industry and a national commercial bourgeoisie, because of the domination of aliens in the field of commerce; (3) gravitation of Mongolia toward Chinese markets.

Prior to 1918-19 the national movement of Mongolia was led by those princes and lamas who cherished national independence. In 1918-19 new

elements joined the national movement. A new propaganda line, urging a federal democratic republic of Mongolia and alliance with Chinese democratic forces, was adopted. For instance, the Mongol People's Party, up to 1925, advocated the unification of the Mongol people and the formation of an all-Mongol republic, which should join an all-Chinese federation, provided a revolutionary government on a broad basis were set up in China. This platform was supported by the revolutionaries in Inner Mongolia.

Rinchino points out that the formation of an autonomous All-Mongol republic would not set the Soviet Union at variance with China, so far as "Canton" was concerned.

- A. RISH, "Mongoliya na Strazhe svoei nezavisimosti" (Mongolia Guarding her Independence), *Tikhii Okean* (Pacific Ocean), No. 4, October-December, 1935, pp. 98-112. Available in the Library of Congress and the New York Public Library.

*Contents:*

1. Behind the "patriotic movement" of the Mongol feudal forces in 1911. 2. Russian advocates for the annexation of Mongolia. 3. Emergence of Japanese imperialism after World War I. 4. Impact of the October Socialist Revolution and the achievement of the Mongol People's Republic. 5. Japan's aggressive plots against the Mongol People's Republic.

*Comments:*

This is a scholarly study of the wars and revolutions of Mongolia. It offers an economic interpretation of the Separatist movement of 1911 which, according to the author, was precipitated by the desire on the part of Mongol feudal princes and high lamas to get rid of their debts to the Chinese traders and usurers. In fact, they did not want independence; they were in search of a new master. Tsarist Russia stepped in because she intended to have compensation for the loss she had suffered in Manchuria. Mention is made of Men'shikov and Kushelev as two ardent advocates for the annexation of Mongolia. Tsarist diplomacy, fearful of the intervention of other Powers, was forced to temper such excessive demands.

Following the end of World War I Japan began to be involved in the Mongol question. She was behind the Pan-Mongol Movement, the Chita Conference of Mongol tribes in February, 1919, and the mission of General Hsü (Little Hsü).

- T. RYSKULOV, "Velikii Khuruldan Mongolii" (The Great Khuruldan of Mongolia), *Novyi Vostok*, 1925, Nos. 8-9, pp. 215-29. Available in the New York Public Library.

*Contents:*

1. Report by Tseren Dorji, chairman of the People's Government. 2. Resolutions passed by the Khuruldan. 3. Hot debates on state budget, policy toward Chinese merchants, and so forth.

*Comments :*

Valuable documents throwing light on the nature of Mongol society. The first meeting of the great *Khuruldan* (*General Assembly*) was convened in November, 1924. In the debate on policy toward Chinese merchants and money-lenders it was stressed that it was possible that Chinese merchants might align themselves with the remnants of Mongol feudal power to cause all kinds of trouble. Accordingly, a resolution was passed to restrict their activities in Mongolia. An equally important resolution was passed that religious tribute be abolished and shabinars (serfs or subjects of monastery-administered territories) be made to perform services to the State like hoshun people (under ordinary secular jurisdiction). The shabinars, subjects of the Urga Living Buddha, numbering about 85,000 at that time, represented a privileged group. Some shabinars appropriated lands belonging to lamaseries and then sold to the Chinese. There was also discussion on the tax policy. Three-fourths of the State revenues were from customs duty—that is, from indirect taxes—a practice that could hardly be considered sound. Also on the agenda were: State monopoly of foreign trade; a drive for increase in livestock; promotion of political education; and the building of a Kyakhta-Ulan Bator railway. The text of the (1924) constitution of the Mongolian People's Republic was approved by this great *Khuruldan*.

YA. RYZHIK, "Khozyaistvennoe i kulturnoe stroitel'stvo Mongol'skoi Narod-Noi Respubliki" (Economic and cultural reconstruction of the Mongolian People's Republic), *Planovoe Khozyaistvo* (Planned Economy), 1936, No. 6, pp. 130-163. Available in the Library of Congress and the New York Public Library.

*Contents :*

1. Economy prior to the Revolution of 1921; ownership and control over pastures—"Alba" as feudal services—lamasery organization and properties—arat—system of mutual responsibility for debts—some Chinese merchants in Mongolia as selling agents of capitalistic countries—Bogdo Gegen (Urga Living Buddha) régime. 2. Nature of the Revolution of 1921. 3. Rise and liquidation of a new capitalist group and "Right Wing" of the People's Revolutionary Party after the revolution. 4. Post-revolutionary feudal remnants and anti-feudal measures of 1929-31. 5. "Left-wing" mistakes and their correction. 6. Economic progress made as a result of the adoption of the correct policy.

*Comments :*

A highly authentic and scholarly appraisal of Mongol economy during the period of 1911-35. Accurately describes the feudal prerogatives of Mongol princes, the relatively big budget of lamaseries as compared with that of the State, the two forms of exploitation—feudal and colonial, the usury activities of high lamas, and so forth. A historical background is first supplied against which the revolution of 1921 is discussed. Feudal relations were prominent in the years preceding the Revolution of 1921. Mongol princes had a complete interest in their own control and posses-

sion of the pastures. Princes arbitrarily transferred arats (commoners) from one grazing ground to another, allocated summer and winter quarters, and reserved part of the land for their personal uses (for hunting, farming and the grazing of livestock belonging to themselves).

Relying upon their feudal power of exclusive control over pastures, their feudal courts, and the armed forces of the Chinese rulers, the Mongol feudal lords forced the arats to pay them tribute in livestock and its products as well as to perform various services ("alba"), among which was the "urton" service of providing, without compensation, horses, camels and drivers for the travel of Chinese and Mongol officials and secular and religious feudal lords. The arat was also liable to provide these dignitaries with room and board. According to a rough estimate, the "urton" service constituted about 30 per cent. of the total value of taxes and alba paid by the Mongol arats in 1915.

Lamaseries used to lease their herds to poor nomads, exacting rack rent. Money spent on the maintenance of lamaseries exceeded the State budget: even as late as 1934, expenditures on lamaseries in the Mongolian People's Republic amounted to 27 million tughriks, whereas the State budget of 1933 was about 22 million tughriks.

Lamaseries were also usurers and merchants. Sources of lamasery income included (1) donations, (2) rent, (3) interest and commercial profit.

The Revolution of 1921, anti-feudal in nature, was led by the Mongol People's Revolutionary Party with the assistance of the Soviet Red Army. Following the Revolution, the development of a money economy, the growth of the rôle played by national merchants, the differentiation of the arats through the general rise in the standard of living, and the existence of a group of bureaucrats who succeeded in amassing wealth at the expense of the people and the State, led to the rise of a "national capitalistic" element and a right wing within the Mongol People's Revolutionary Party.

The liquidation of the right wing and the subsequent left-wing attempts at a hasty socialization and their correction are dealt with precisely and with scholarship.

S. SHOIZHELOV, "Mongoliya i Tzarskaya Rossiya" (Mongolia and Tsarist Russia), *Novyi Vostok*, 1926, No. 13-14, pp. 351-63. Available in the Library of Congress and the New York Public Library.

Gives full text of letter from Jebtsun Damba Hutukhtu (Urga Living Buddha) and Khalkha princes, July 17, 1911, addressed to the Tsar, asking for aid and protection. Reception of the Mongol delegation by the Deputy Minister of Foreign Affairs of the Tsarist Government, Neratov. Decision reached at a meeting of Tsarist Ministers to the effect that "Mongols can count on Russian help in case of attempt to sever relations with China." Gives full text of the instructions to the Tsarist Minister in Peking, Korostovets.

SIREN SHOIZHELOV, *Perelomnyi Moment v istorii natsional'no—osvoboditel'no dvizheniya Mongolii* (The Critical Period in the History of

the National Liberation Movement in Mongolia), *Novyi Vostok*, 1925, No. 10-11, pp. 203-11.

*Contents :*

1. Resolutions of the plenum of the Central Committee of the Mongolian People's Revolutionary Party, endorsing the course of the left wing of the party. 2. Three stages of development of the party.

*Comments :*

The history of the party up to the time of writing is divided into three stages. First stage was a period of a united national front against alien oppressors. The party had to make compromises with other political groups by recognizing, for instance, the authority of the Bogdo Gegen (Urga Living Buddha). But such tactics led to the strengthening of the reactionary elements who opposed carrying out any social-economic reforms. The second stage was characterized by the beginning of class differentiation in the leading stratum of the party and consequently the formation of a right wing within the party, consisting of elements socially associated with the new Mongol bourgeois. The liquidation of the influence of the right wing in August, 1924, ushered in the third stage, characterized by the implementation of democratic measures, purge of the rank and file, and the adoption of a new programme. In this programme the Pan-Mongol movement of 1919 was criticized as being reactionary inasmuch as this movement sought aid from the capitalists.

EGOR' TIMKOVSKII, *Puteshestvie v Kitai Cherez Mongoliyu v 1820 i 1821 Godakh* (Journey to China through Mongolia in 1820-21), St. Petersburg, 1824, Vol. I—388 pp., Vol. II—409 pp., Vol. III—433 pp., plus appendix 38 pp. Available in the New York Public Library.

*Contents :*

Vol. I: From Kyakhta to Peking. Vol. II: Stay in Peking. Vol. III: Return to Russia. 1. Travel account of the return trip to Russia. 2. General survey of Mongolia. Geographical regions; natural resources; inhabitants; handicrafts.

*Comments :*

Timkovskii was one of the three foremost Russian travellers of the beginning of the nineteenth century. In 1820 he accompanied the new members of the Russian Mission from the Siberian border to Peking and after a temporary stay in Peking for half a year returned in the same way to Russia in 1821.

On the basis of the length of a camel's stride, Timkovskii drew a new map of his route from Kyakhta to Peking, correcting quite a number of mistakes of Bruie's (?) map of Asia, published in Paris in 1814. He estimated the total population in Mongolia (without defining boundaries) at about two million. Hay was not used for winter feeding. In spring, 1821, there occurred such a drastic decline in the number of livestock in Mongolia that many households which had owned 1,000 sheep were left with only about 80. Timkovskii was pessimistic about the prospect of

Russia's trade with Mongolia. Russia, according to him, could not supply Mongolia with textiles, which were urgently needed in Siberia. As to grain, tobacco and ironware, Russia had an exportable surplus. But Mongolia had nothing to offer in exchange but livestock for which, unfortunately, Russia at that time had no particular demand. It is of high academic interest to contrast this situation with the present trade movement between the Soviet Union and the Mongolian People's Republic.

N. N. TUGARINOV, "Byudzhet Mongol'skoi Narodnoi Respubliki" (The Budget of the Mongolian People's Republic), *Novyi Vostok*, 1926, No. 15, pp. 169-77.

*Contents:*

1. Lack of Budget system prior to 1926. 2. Analysis of the Budget of 1926: (a) Revenues, (b) extraordinary revenues, (c) current expenditures, (d) extraordinary expenditures.

*Comments:*

Nominally Mongolia drafted its first budget in 1922, but in fact prior to 1926 the budgets had no practical value because of the fact that there had been no national currency and no final statements of actual revenues and expenditures.

The growth of State revenues during the period 1922-6 was noticeable, thanks to the general rise of the productive power of the country.

Analysis even of the first "modern" budget of 1926 reveals obvious defects: (1) There was no differentiation between State and local budgets; (2) The budget figures did not reflect total expenditures, because many expenses were covered by services rendered by the taxpayers in kind.

The distinctive features of this Mongol budget were (1) indirect taxes constituting the lion's share (37 per cent.) of the revenues; (2) investments in State enterprises figuring prominently in the expenditure budget.

N. N. TUGARINOV, "Denezhnoe obrashchenie Mongolii" (Monetary circulation in Mongolia), *Novyi Vostok*, 1928, No. 20-1, pp. 241-57.

*Contents:*

1. Various currencies and substitutes prior to the unification of the monetary system. (a) Hard currencies in use: Mexican dollar; silver bullion; Russian silver rouble. (b) Paper money: (i) T'ieh-tzu, issued by Chinese firms as well as by the banner governments; (ii) banknotes issued by Chinese "native banks"; (iii) Russian roubles. (c) Substitutes: "Livestock tael"; brick-tea; "Khadak." 2. Monetary Reform, November, 1925.

*Comments:*

Prior to 1925, Mongolia had been a country practically without currency of its own. Chinese and Russian silver coins and banknotes were in wide circulation. The institution of the so-called "livestock tael" or "livestock liang" is sometimes quite unique in monetary history. One livestock liang, equivalent to one silver liang (tael) was expressed in the value of one sheep of one year old and of medium

quality. It was a unit of valuation because of the inconvenience involved in carrying silver in the course of constant moving. The Mongol nomads at one time preferred the livestock liang to the silver liang. On the other hand, the livestock liang was subject to frequent fluctuations because of the changes in demand and supply, so it was gradually displaced by the silver tael. Brick-tea also serves as a means of exchange. It possesses almost all the necessary attributes of money: ready acceptance by all people, imperishability, easy transportation, and divisibility. As to the monetary reform of 1925, the author holds that it would not have any noticeable effects on the budget or on commodity circulation.

N. V. TZAPKIN, *Mongol'skaya Narodnaya Respublika*, Moscow, 1948, 112 pp.

*Contents:*

1. Population: Total population of the Mongolian People's Republic, c. 900,000; density of population, 9.5 per square km.; Concentration of population in the Khanghai area: Ethnic composition (per cent.): Khalka c. 80.8, Khazakhs 3.5, Durbets 3.1, Buriats 3.1, Darigangga 2.2, Tuvinians 2.1, all others 6.0. Economic life and social custom. 2. Historical past. 3. Development of Mongolia after the People's Revolution—from feudal monarchy to people's republic. 4. Political organization. 5. National economy. 6. Cultural and public health.

*Comments:*

One of the most up-to-date surveys of general interest, based mainly upon Russian sources of materials. Analysis of class structure reveals that prior to the Revolution of 1921 there were five social strata: princes, nobles, lamas, free inhabitants and arat. The first three strata represented privileged groups, the last two were the subject class. The Revolution liquidated the feudal class. The new arat, as distinct from the old arat, represents the leading class. They are owners of herds, working for their own well-being, but not for "exploiters." Side by side with the new arat, a new class of workers has emerged. The union of workers and arat has been strengthened. There also has arisen a national intelligentsia.

V. VASIL'EV, "Mongol'skie Oчерki" (Mongol sketches), *Novyi Mir* (New World), Moscow, October, 1929, pp. 144-52. Available in the New York Public Library.

This is a sort of journalistic dispatch, reporting what the author had seen on his way from the border to Ulan Bator. His description of Altan Bulak presents an up-to-date picture of a modern Mongol city, second only to Ulan Bator in size and in modern facilities. For instance, the inhabitants of Altan Bulak were beginning to have electricity for lighting.

D. ZHAMBOLON, "Kak ne sleduet stavit' vopros o natsional'nom samoopredelenii Mongolii po povodu stat'i tov. Rinchino" (How the question of the self-determination of Mongolia should not be apropos of Comrade Rinchino's article), *Revolutsionnyi Vostok* (Revolutionary East), 1928, No. 3, pp. 235-40.



Zhambolon refutes Rinchino's thesis (see also under Rinchino) that private ownership of land was lacking in Mongolia. He also rejects vehemently the idea that the Mongols cherish Pan-Mongolism. How could the Buriats, having just been liberated from the yoke of Tsarist Russia and having just won complete freedom for cultural and economic development, demand unification with Outer Mongolia? Why should the Urianghai (Tannu-Tuva) people, who have their own language and customs and had been under the yoke of Mongol princes for centuries, be absorbed into a Greater Mongol state? As to Inner Mongolia, economically it is closely connected with China, therefore the revolution in Inner Mongolia should be linked to the Chinese revolution.

L. ZOLOTAREV, "Denezhnaya refoma v Mongolii" (Monetary reform in Mongolia), *Novyi Vostok*, 1926, No. 13-14, pp. 234-6. Available in the Library of Congress and the New York Public Library.

This article gives the reasons why the government of the Mongol People's Republic was markedly successful in issuing its paper money, the "tughrik." They are : (1) The Mongol bank kept the money issue within reasonable bounds; (2) the bank halted the exchange of silver for tughriks, but allowed the people to change the tughrik into silver without any restraint; (3) Soviet Russia played an active part in strengthening the legal tender of Mongolia.



