CHAPTER 1

BRIEF HISTORY OF MONGOLIAN GEO-POLITICS

GEOGRAPHY

Mongolia lies in the northern part of Central Asia, sandwiched between two giant countries, Russia and China, covering a total of 1.5 million square km. It has three mountain ranges, the highest among is Altai mountain, which is in far west, southern and eastern part is vast plains and Gobi is semi desert which lies in the south. The country has a extreme continental climate, with long winters and short hot summers. But the rigor of the climate is to an extent compensated by many sunny days from 220-260 per year, that is why outsiders call it Khokh tengeriin oron «Land of blue sky», and Japanese people call it Sougen no kuni «country of grass land». In the northern part of the country, the main temperature in January is $-34^\circ C$; in the Gobi Desert it is $-19^\circ C$. In July the main temperature in north and south is $15^\circ C$ and $23^\circ C$ respectively. In area it is almost three times to the size of France. It extends 2405 km from west to east and 1263 km from north to south. The shortest distance to the sea is 700 km east wards through China to the yellow sea. It is a mountainous country, the large part of its territory lies at an altitude of 1000 to 2000 meters above the sea level. It is in this region that the principal mountain ranges, namely Khangai Nuur, Khentii Nuruu and the Mongolian Altai are situated. The highest peak in the country is Nairamdal 4653 in the Altai mountains. The Eastern parts are hilly plains to south of which lies the Gobi plateau broken by hills in places. The Gobi Altai stretches for 1500 km from the west to east and south of the country. The Gobi desert stretches south wards. There are relatively lower mountains like Khentii which is over grown with vegetation up to the top. There are other Altai mountains with forests on the slopes with snow and eternal ice at the top. In the Central part, the well-developed part of Mongolia, the forest steppe alternates with vast fields, the largest agricultural acreage is concentrated in this area.
Mongolia has a variety of lakes, the largest and the deepest fresh water lake is *Khovsgol*. It has different species of fish including the famous *Baikal Omul*. Then lake *Uvs-Nuur* (3350 sq. km) is situated in the north-western tip of the country, *Khar-Us-Nuur* with an area of 1852 sq. km. Besides there are *Khar-Nuur* and other salt lakes which accounts for 80% of the total number of lakes in the country.

Mongolia has 3800 large and small rivers, the most important of these originate from the Arctic basin. The long *Seleenge* river with 399 km of its length outside Mongolia, is the country's largest river. Next are *Orkhon* (1124 km) and the *Tuul*. Two of the mighty Siberian rivers, namely, the *Yenisei* and *Irtysch*, have their sources in Mongolia. The *Onon* and the *Kherlen* and *Khalkhiin gol* belong to Pacific basin.

The rich flora and fauna is varied and diverse. The *Gobi* National park which holds third place in the world by occupying an area of 4.5 million hectares, habitats rare animals like wild horse, wild camel, wild ass, mountain goat and sheep and *Gobi* bear. It is also rich in fossils of pre-historic times of animals like the dinosaur. Mongolia is also famous for its fur animals, hoofed animals and birds are some rarities. *Khulan* «wild horse», *Havgai* «wild camel» *Mazaalai* «wild bear» can be found nowhere except in Mongolia.

Five kinds of domestic animals, horse, cows, camels, sheep and goats are very important in Mongolian daily life. These five are called *Tavan khoshuu maal*. The names for them vary with their age and sex. For example, horses are shown as follows.

<table>
<thead>
<tr>
<th>General</th>
<th>Adult</th>
<th>Male</th>
<th>Female</th>
<th>One year old</th>
<th>Two year old</th>
<th>Three year old</th>
<th>Four year old</th>
<th>Five year old</th>
</tr>
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<tbody>
<tr>
<td>breeding</td>
<td>azraga</td>
<td>mori</td>
<td>guu</td>
<td>unaga</td>
<td>dauga</td>
<td>shudleng</td>
<td>khvazaalang</td>
<td>soyoolong</td>
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<td>castrated</td>
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Mongolia has also different kind of plants which has medical and commercial importance. The forest s have larch, cedar, fir, spruce

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1 *Khovsgol* was declared as a Preserve by the Mongolian former G D R and Soviet Union Scientist s. This was done to protect the underground mineral springs.
and pine. The Selenge includes in its vegetation the poplar, rose willow, elm and bird cheery tree.

As far as its mineral resources are concerned, it has a significant potential of such mineral wealth as coal, iron, gold, tin, copper, tungsten, fluoride phosphate, molybdenum and other such mineral deposits. Erdenet is the molybdenum mining centre, of Mongolia and is said, to be the largest of its kind in Asia and one of the ten largest in the world, the discovery of large copper and molybdenum in this mountain by the Mongol, Soviet and Czech geologists has brought new fame to Erdenet. Copper is prime export item of Mongolia today.

In the socialist period, Mongolian People’s Republic (MPR) was divided into 18 aimags «the largest administrative units» and three large cities, the capital Ulaanbaatar, Darkhan and Erdenet (Map1).

After the transition in 1996, besides 18 old aimags, three cities, Darkhan, Erdenet and Choihalsan became 3 new aimags. Darkhan-Uul, Orkhon and Govisumber respectively, which has now totaled to 21 aimags, administrative units today (Map 2).

**POPULATION**

During the years of Manchu domination, Buddhism was made state religion and with a result many male folks started leading a life of celibacy which effected the growth of population. This resulted in unhygienic living conditions which caused diseases and epidemic. As a consequence the number of marriages and births decreased considerably. Although there existed some sort of medicine in pre-revolution Mongolia, yet the health of the people was very poor. 25-30 adults and 500 infants per thousand died annually due to lack of proper medical care.

The population of Mongolia as of January, reached around 2.38 million, up by 1.4% or 33,800 people against 1996. The birth rate was estimated at 20.6%, the death rate was 6.4% was reported in Mongol Messenger January 21, 1998. The growth in population has shown remarkable increase since 1960-1980. The average population growth rate reached 3% during this period. This was due to stabilization, reduction in death rate and increase in birth rate. This growth was remarkable as against 0.5-0.8% population growth rate during 1918-1940 and 1.5-1.8% growth rate during 1940-1960.

The growth rate of the population from 1989 to 1996 is shown in the following table.
Administrative units in the socialist period (Map 1)

Administrative units today (Map 2) (1994- )
On the surface it looks that Mongols are homogenous, but if one observes deeply they are heterogeneous, as there are small minorities except Khalkha. Over 90% of the population is made up of subgroups of the Mongol nationality, the largest being the Khalkhas 77.5%, who are mainly populated in the central and eastern areas of the country. Besides Khalkhas there are Buryads, Dorvods, Oolds, Bayads, Zaklichins, Uriankhais and Bargas. Kazakhs form the largest non-ethnic group of Mongolia, which occupies 5.3% of all the population.

**Kazakhs of Mongolia**

Mongolia has three kinds of the names for the Kazakh people. One is Kazakh, another is Kazak, and the other is Khasag. Among them the Kazak is the most used in the world in written and spoken form. But in Mongolia Kazakh or Khasag is more used than Kazak. Actually Khasag is a real correct Mongolian pronunciation according to its phonetic system, but it may sound a bit of discrimination for the people. The origin of the name is not clear, but there is an assumption that it means «white goose» because of Kaz «goose» + ak «white». Kazakh people inhabit Kazakhstan (population. 7,170,000 by 1992 census), China (population. 1,110,000 by 1990 census), and Mongolia (population 84,300 by 1983 census). In Mongolia most of them live in the west borders, Bayan-Olgii aimag, Khovd, and Uvs, and still some other aimags such as Khentii, Selenge, and some cities of Ulaanbaatar and Darkhan etc.. After the democracy in 1992 when market economy started, more than 20,000 Kazakh families in Mongolia moved to Kazakhstan, but recently some of them have come back to Mongolia again, because Kazakhstan is also facing with an economic crisis.

The Kazakh people in Mongolia speak not only Kazakh, their native language, but also Mongolian, although the Kazakh language does not belong to Mongolian language family, but Turkic. And now a days they use the Cyrillic script in Mongolian for official work, although their original script is Arabic. In Bayan-Olgii aimag,
newspapers and magazines are published in the Kazakh language, e.g., Jane-amir «new life» and Shugyla «glow of the fire» etc. The Kazakh people in Mongolia believe in Islam like other Kazakhs, and they follow some religious rules that they neither drink, smoke, nor eat pork, and nor marry any other people except Kazakhs. They celebrate Nawruz «Kazakh New year» on every March 21st. On that day they visit each other and eat Nawruz Koeje «New Years feast». Another religious summer ceremony is called Oraza «a Fast» when they don’t eat in the daytime, nor eat until Molda «Mullah» read azan after the sunset. In other words, during Oraza they eat at night and at dawn. This way of eating is called Sares.

The Kazakh people have their own special traditional costumes. The costumes for men are, Barqyt shapan «outer velvet garment with wool (for spring and autumn)», Shapan «outer thin garment with cotton (for summer)», Ton «outer lambskin garment with wool (for winter)», Kuepi «topcoat lined with camel or sheep (for winter)», Shalbar «sheepskin pants», Tymaq «hat made from wild animal skin (for winter)» and Kepesh «round skull cap». The costumes for women are, Koelek «women’s shirt», Ishik «fur coat lined with camel or sheep (for winter)», Shylauvsh «large white scarf for the married women’s headdress», Masi «soft leather boots worn inside the house» and Kebis «women’s leather overshoes».

It should be pointed out that Kazakh people are very hospitable. When a guest comes, the mistress of the house spreads a special cloth, Dastarkhan «table cloth» on which she puts sweets, milk products, and tea. (That means she does not put them on the plate, so dastarkhan is just like a wide plate). If the guest finishes drinking tea and does not want more, he has to cover the teacup by hand or fingers, otherwise she will put again and again. The family tells the guest to stay overnight and brings a sheep inside to show the guest, which means “Is this sheep O.K. for your dinner?”. Before slaughtering a sheep, a respected old man in the house says Bala «blessing» and then cuts the neck, pouring all the blood into the basin. The mutton is well boiled down, and then some boiled dough is put on the mutton, and onion and garlic are still added with a little soup on the dish. This food is called Besbarmaq (bes «five» +barmaq «finger») because people sit around the dish and eat by five fingers. Besbarmaq is the most favorite food among the Kazakh people.

The Kazakh people live in Kiyiz ui «Kazakh felt tent» just as the Mongolian do in ger «Mongolian felt tent (yurt)». But the former is different from the latter in the following points. Rafters of the tent are not straight, but curved, so the roof is much taller. The wooden
roof ring of the tent is not supported with pillars, i.e. the Kazakh tent doesn’t have any pillars in the center. The door of the tent is usually opened by pushing, not by pulling. In addition, the door was made of felt before, but now wood, just like ger in Mongolia. The furniture inside the tent is similar to that of Mongolia, but it gives much more bright impression, because the things inside are embroidered with colorful thread and the designs are very beautiful. e.g. Tuskiyiz «wall-hanging behind a bed», Jelbireyik «hanging ornament», Shymyldyk «curtain» and Tekemet «felt mattress with a decorated surface» etc..

There are two popular games among the Kazakh people. One is Koekpar «goat skin pulling contest» and the other is Kyz-kuar «girls chasing race». For Koekpar, two teams scramble for the goatskin on horse back, and the leader of the loser has to pay all the expenses for the match and also treat the winner to meals. For Kyz-kuar, young couples select the best horses and a women chases a man on horseback. If she catches up with him, she can whip him for fun.

The Kazakh men like to go hunting with eagles on horse back, and usually hunt foxes, wild cats, hares and sometimes even wolves. Hunting eagles are caught when mere fledglings, and have been fed ever since. And they are well trained for hunting when two or three years old. Interestingly, hunting eagles should be she, not he, because he-eagles don’t hunt at all. To hunt with eagles is very necessary for the daily life of the poor, but merely an entertainment for the rich.

LANGUAGE

Khalkha Mongolian dialect is the standard language of Mongol Ulus, Mongolia and is generally understood by all the Mongols. As O. Lattimore\(^1\) writes about the Mongolian language, “Having made the transition centuries ago from being a folk language to becoming a language adopted to any kind of sophisticated use has a second vitality. It is a beautiful language. The Mongols love it as French love their language, and like French they are jealous of it and like to hear it well spoken. It has a rich heritage of epic poetry, folk lore and proverbs and a varied reporting of style-the archaic, the ceremonial, the sentimental, the militant, the elevated discourse, the earthly and pungent, the exact and tightly argued of course like all languages under 20th century condition, it is borrowing great many new words”. From the linguistic point of view, Mongolian language is often said to belong to the Altaic group of languages together with

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\(^1\) Owen Lattimore. Nomades and Commissors. P.205
Turkic and Manchu-Tungusic. This opinion is called Altaic theory, which explains that they were genetically related, i.e. the same origin, the Proto-Altaic language from which some common features were inherited, e.g. vowel harmony, word-order, agglutinativeness, and especially sound-correspondences. On the other hand, there is another interpretation against this theory, which explains that the above languages were not genetically connected, but they came to have the common features which were borrowed from one language to another, as a result of a long period of mutual contact. The written and spoken Mongolian is different. Before they used Uighur script but in the socialist period it was changed into Cyrillic script and in transition classical Mongolian script and reintroduced, but now again Cyrillic is used in written form. It is used in everyday life, in administration, education, books, newspapers, and in daily communication. It has a rich nomadic vocabulary.

Dwellings

The sight of Mongolian ger is often compared to the pearl on the green steppe. The Mongols constructed ger «Mongolian felt tent» long before in 13th century. The ger consisted of two elements, one framework and another the covering. The ger can be assembled, dismantled within one or two hours and transported easily. It matches with the life style of nomads, in its structure, durability, lightness and low price. The shape of the ger is like a dome from the outside and is tightened with three rows of ropes made of horse hair. The light enters into the ger through the round opening at the top, which serves to let out the smoke of the ger. The fire is placed in the center. The difference between the common ger and that of the Khaans were the size and decoration, and there are different names for different size of gers like Khashilga for a single person, Asar used for sports and entertainment and Maikhan, a very sophisticated one used in modern times also. There were also wheeled gers used in ancient Mongolia called Kibitkas. These were used until 16th century, after which nomads always used an abode.

The size of the ger always depends on the number of Khana lattice walls. The number of the lattice walls varies 4, 5, 6, 8 and 10. At the top of each wall there are 10-15 notches where the ends of poles are fixed. Every ger is decorated well. The toono «top» and unis «poles» are painted with bright colours, red is always the predominant colour, and the colour of the cover is always white, which is regarded as a good omen.
A. Model of wheeled ger in the 13th century.
B. Ger today (rural).
C. Urban dwellings (Ulaanbaatar).

(Photographs by the author)
The ger served also as a sun dial also, coming from the toono and passing through the unis, a sun ray enabled the dweller to determined the time¹.

In the ger sitting places are always fixed according to the status. The entrance is always from the south, the eastern part is the domain of the mistress, the western part is the realm of the males, the northern side is the most honored place. The younger people always squat on the left leg, with the right leg upright and bent at the knee.² There are also fixed places for the saddle in the ger, women's saddle on the left side and men saddle on the right side.

After the revolution steps were taken to build new modern houses for the people. Besides living in ger, people own the apartments given to them by the government. During the socialist period they had to pay very little as the rent but now it has become very difficult for Mongols especially old people to retain the apartment as the rent is high, which they can not afford to pay. In the transition period some people have started constructing their private houses also. But housing remains the major problem which people are facing in big cities especially in Ulaanbaatar. Since 1990 construction has almost come to a stand still as investment mainly from Russia aid ceased.

**Costume**

Mongols wear deel, which is their traditional dress since the past. In olden days the deel of a married and unmarried women were different. The sleeves of the deel of the married women were decorated with brocade and ribbons, and they wore sleeveless embroidered jacket over the deel. It is often said that long ago married women don’t wear bus «belt». The word busgui (bus «belt» +gui «no, without») came to mean women, while bustei (bus «belt» +tei «having, with») means men. Nowadays people use both the deel and western clothes. But they prefer to wear deel on all the National occasions.

**Hospitality**

Mongolian people are often said by others to be Zochiiootgoi «hospitable». Mongols like to have guests and as the proverb goes, “Happy is he who often has guests, cheerful is the home near which stands the horse of a visitor”. their this hospitality remains same since the past, that is why they treat their guest with lot of respect. Before asking anything, the guest is served tea and tsagaan idee

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¹ Mongolia, No. 2, 1972, p. 20.
² Victor P Petrov, Mongolia a Profile, P 149.
«milk products». Mongols do not like to ask the guest whether he or she would like to have tea, as the Mongolian proverb goes, "Asuukhaar askalach"<« If you ask the guest tea, it is better to throw it, which means not to ask but to serve». As a sign of respect the host always extend his both hands, right arm supported with left at the wrist or elbow and offers the cup of Airag «koumiss» to the guest, and the guest in turn takes it with both hands. Both these gestures are sign of respect and politeness. On leaving the ger the host always wishes him good journey by splashing milk and hopes that the guest will come again as he is always welcome.

Mongols use khoorog «snuff bottle» as a visiting card and exchange of snuff bottles shows the pleasure of meeting the family. The exchange of snuff bottles in greeting is called tankhilakh. Changing of snuff bottles is like an art, with which one can make good friends or spoil the relation. To accept or give the snuff bottle with ones deel unfastened or sleeves rolled up, is a bad taste and not permitted. In olden days Mongols kept two snuff bottles, one for themselves and one for the visitor. When a guest enters the ger, after inquiring the health of the family, men put a pinch of tobacco on the nail of their thumb, while women only smell the bottle with out opening it.

**Greetings**

The way of greeting each other is also very unique, and depends upon the season and circumstances. Seasonal greetings are associated with the cattle breeders. During summer and autumn, people greet by asking, "How has the cattle fattened? in spring and winter they say, "How has the cattle survived the winter? If somebody sees another person milking a cow, the person is told, "May the milk yielded be plentiful and may your herd grow bigger!" In professional greeting, a student is asked, "How are your studies going? If a person is seen writing, he is wished, "May your pen be sharper!" and if someone is seen building his ger, he is wished, "May your ger be beautiful!" and the person always replies, "May your wish be fulfilled!"

**History of Mongolia**

The history of Mongols, virtually originates from the formation of a social grouping in 3rd century B.C. under the Huns, who played a significant role in the social and political history of Euro-Asian nomadic tribes, as they were powerful cattle breeder. Xian'pi, followed the Huns to play an prominent role in the history of Central Asia. In the 4th century Jujan, ethnically close to the Xian'pi, assumed the title of khagan. The jujan led a nomadic way of life.
raising livestock and growing some crops and living in round felt tents. They maintained diplomatic relations with Central Asia, Chinese dynasty and Korea.

Than followed the other tribes such as Turks whose political history was extraordinarily stormy and due to the internal strife, they broke up at the end of 6th century. They were replaced by the *Uighur khaganate*, who invented the *Sogdian* script, of Syrian Aramaic origin. By the end of 8th century their decline began and they merged into the *Kirgiz khaganate* which lasted only for some time and were driven out by the Mongol tribes. During the 10th–12th centuries *Kitan*, who were also ethnically Mongols according to the Chinese sources, stretched their territorial boundaries up to the north China and during their rule a lot of progress was made in the field of art, science, education and religion. But in 1125 this empire also ceased to exist due to the domestic conflicts.

In the 12th century A.D., a feudal mode of production emerged among the tribal unions, and it was the period when the first *Mongol Ulus* was formed under the *Khabul khagan*, who ruled the *Khamag Mongol* tribe. This was the largest tribe who lived on the banks of *Onon, Kherlen* and *Tuul*. The other tribes were *Kereids*, inhabited the area between *Khangai* and *Khentii* mountain ranges. *Naiman*, the forest tribe lived near *Khangai* and *Altai* mountain ranges. *Tatars* were in *Khulan Buir* and *Merged* in upper reaches of the *Selenge*, and the small tribe of *Onguuts* were working under the *Ching emperor of China*.

During the 12th and 13th centuries Mongol tribes continued fighting with each other. Domestic slavery promoted, the economically strong and rich families who in turn played an important role in the process of forming a class society among the nomads. Under these circumstances in 1206, the feudal nobility on the banks of the *Onon*, proclaimed *Temujin* as supreme ruler of the unified Mongol state and conferred on him the title of *Chingis Khaan*. *Chingis Khaan* stretched his state from thousand miles from east to west, all the way from the *Xingan* mountains to the *Altai* range, and more than six hundred miles from north to south from lake *Baikal* to the southern margin of the *Gobi* along the Great wall of China.

From 1211, along with his four sons, *Chingis Khaan* launched an expedition against the China dynasty and captured its capital with which Mongols gained control over the silk route linking the China with Muslim Central Asia. From 1218 to 1223 various expeditions were successfully taken by which *Eastern Turkistan, Persia* and than
Bukhara and Samarkand and finally Crimea was captured. During
the reign of Ogedei, Korea, Tibet and parts of China were
conquered. Advance were also made into Muslim heart lands, but
the best known initiative was the conquest of Russia and much of
Central Asia. With the death of Ogedei in 1241, Europe escaped
the terror. Disunity started among Mongols after his death. It was only
in 1251 that Mongolia resumed its advance under the grandson of
Chingis Khaan, Mongke Khaan, who defeated Abbasid Caliphate in
Baghdad, and subsequent conquest of Mesopotamia and Syria were
followed. In 1259 Mongke was succeed by Khubilai Khaan who than
founded Yuan dynasty, and consolidated his empire and it was he
who shifted the capital from Karakorum to Beijing, thus changing
the empire from Mongolia to China.

After the death of Chingis Khaan, his descendants eventually built
an empire that stretched from Korea to Hungary. The grandeur of
the capital Karakorum, the Golden Horde in Russia and than the
establishment of the Yuan dynasty in China by Khubilai khaan, which
reigned for a hundred years and with the death of Khubilai Khaan,
within a period of 39 years, decline of Yuan dynasty became evident.

The Mongol conquests brought a great misfortune and destruction
to the many peoples of the world but at the same time they did many
good things also which according to Sh. Bira1 in his article, the
Mongol empire its east and west relations mentions that, “the period
of the Mongol rule in Central Asia had, no doubt, facilitated large
scale movements of peoples and ideas, intercourse and exchange
between various countries. Peoples living in distant regions came
into closer contact of the civilized world of that time like a bolt from
the blue. They have found themselves in the very centres of great
civilizations although their nomadic way of life tore away many of
their great gains and did not favor to preserve much of them in
Mongolia. At the same time they played a significant role in the
development of the East and West relations. Along the way of the
Mongol horse post station there traveled merchants, missionaries
envoys and all kinds of adventurers and through them free flow of
ideas and cultures. Islamic, Nestorian Christian, Buddhist, Shamanic
and Confucian civilizations had in fact met with each other having
exerted great impact upon one another, thus enriching the common
cultural values of the peoples of Central Asia.”

After the collapse of the Yuan dynasty, Mongols were divided into
two major groups Eastern Mongols and Oirad Mongols in the west.
who fought for the throne and in 1688, G. Boshogi of Oirad defected

1 Bira, Sh. Mongol Empire and the East and West Relations. Mongolia pp 72-83.
and than sought help of Manchu empire, whom they thought were of same faith, whose shared common traditions and customs spoke a language similar to Mongolian, so they entered into an alliance with the Manchu which is known as Doloonnuur convention of 1691. But it was in 17th century that Manchus, established the Qing dynasty in China and subjugated southern Mongolia in 1636 and then Northern Khalkha Mongolia in 1691. Manchus adopted a policy of divide and rule in order to incorporate them one by one. This they did by adopting a policy of leniency towards the Mongol nobles by ensuring the loyalty and promoting them onto the higher status, bestow the honored titles and marry them to the women of Manchu imperial family. The another tool they used was lamaism in order to exploit the common people and to weaken the power of Mongol nobles. As a result a number of monasteries and temples grew rapidly and the possession of land among the shaves increased. With the growth of economic power of monasteries, the political influence of the high ranking clergy also increased tremendously. A lama office was established in Beijing to supervise Lamaist affairs under the guidance of the Li-Fan-Yuan. The highest ranking Lama of Northern or Khalkha Mongolia was the well known Javtsandamba Khutagti, who was recognized as spiritual leader of Mongolia, scared of the unity of the Mongol society the Manchu lords decreed that the new incarnation should take place in Tibet than in Mongolia. The prolonged misrule and politico economic exploitation created unrest among the masses and many uprising broke out in different parts of the country under the leadership of different princes. A major upheavals was organized under, Oirad prince Amarsanaa (1718-1757) Khotgoid prince Chingunjav (1710-1757). In order to isolate Mongolia from rest of the world Manchurian government put some restrictions on the Chinese traders. In order to curtail their authority. Their trade was limited to some provinces and they were not allowed to bring their families or take Mongolian women as their wives. They were given special license for trade in specific places and for specific time, and had to pay custom duties. But Feudal lords and princes, encouraged these traders as the former had become very extravagant in his life style. In the beginning of 19th century both Chinese and Russian merchants dominated Mongolian market. The Siberian Railway built in 1890 brought Russia closer to Mongolian market. The development of railways brought other foreign firms in Mongolia like American, British and Japanese through Chinese brokers Thus the Chinese got double profit from the both sides. Cotton cloth produced in America and Britain was dyed
in China and then exported to Mongolia, and subsequently was sent to Britain, America, Germany and other capitalist countries.1

The Russian Chinese bank opened in 1895 also played a great part in deteriorating the economic condition of Mongols. The main office of the bank was in St. Petersburg but had its branches in Khuree and Uliastai. The character of trade was in exchange of commodities, like animals, raw material, which was exchanged for gold, brocade, pearls and other precious stones, was done with the High ranking lamas, nobles and well to do people and commoners usually bought articles of daily use like tea, tobacco and cotton clothes.

There were about 500 Chinese firms and 1,000,000 Chinese settlers in Northern Mongolia at the end of the 19th century. Chinese firms operated both wholesale and retail trade throughout Mongolia and their money lending practice reached a critical level threatening Mongolia’s financial institutions. Chinese commercial network was dominating all Mongolia, its trade volume with northern Mongolia estimated at 50,000,000 ruble in 1905 which was six times bigger than Russia’s. On the other hand according to the St. Petersburg Agreement of 1881, Russia opened a consulate at Khovd in Western Mongolia in 1905 which resulted in the increase in the volume of trade with Mongolia, consequently competition with Chinese trade became more fierce2.

In the process again Mongolian masses were exploited by both domestic feudal lords, lamas and by foreign traders. These developments also generated discontent and resulted in many uprisings. These uprisings were also influenced by the Russian Revolution of 1905 and Synyastsen Revolution in China of 1911 and after the fall of Manchus in China. Mongolian delegates sought help from Tsarist Russia to secure independence from the Manchus. Subsequently the Mongols were granted right of self rule under the rule of Bogd Khan.

These uprising gradually merged into the Mongolian National liberation movement of 1911, which in its character was anti feudal and anti Manchurian rule. Another factor which influenced the people and generated hatred against the alien rule, was whole sale population replacement by the Manchus and subsequent Chinese colonization inside Mongolia. The major Mongol resigns of 1911

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1 Khalkhum Tuuhk: 198
2 Batbayar Ts. Modern Mongolia a Concise History, pp 20-21
and 1921 were its immediate results. In 1911, the Mongols succeeded in securing the local authority.

In December 1911, Bogd Gegeen was crowned head of the church and state, with the title of "Elevated by all". Thus for the first time in the history of Mongols Buddhist church came into power in 1911. From this period until the Revolution of 1921. Lamaism constituted an integral part of Mongolian culture and managed to accumulate a large portion of the country's wealth. A theocratic state within a state with its own aristocracy and its own laws, property and customs became a major factor in Mongolian society. Five ministers were appointed and later in 1912 the post of Premier was also created. The policy of the newly founded government was to consolidate all parts of Mongolia that is it say Khalkha, Inner Mongolia and Barga and Uriankhai into one state but Russians did not like the proposal and in November 1912 recognized the autonomy of only outer Mongolia. Russian in their own style penetrated into body politic of Mongolia and by virtue of 1912 treaty secured entry into markets of Mongolia. According to this treaty, Russian soldiers trained Mongols in Urga and all expenses were born by the Mongolian government. A bank was opened to secure greater authority on Mongolian market. Fightings broke out in Inner Mongolia. In 1913 a treaty was signed between Yaun-Shi-Kais and Tsarist government in which Russia recognized the Suzerainty of China over Mongolia and Mongolian territory as a part of China. Prim Minister Sain Noyon Khaan again with his delegation in St. Petersburg requested the Russian government to recognize the independence of Mongolia, included Barga and Inner Mongolia, but the Russian government refused to do so. In 1914 once again a meeting was arranged among Russia, China and Mongolia in Khayat and an agreement was reached according to which Outer Mongolia recognized the suzerainty of China. The other parts of Mongolia, Inner Mongolia, Barga and Uriankhai were excluded. Inner Mongolia and Barga were placed under the control of Chinese republic and Uriankhai was turned into a protectorate of Tsarist Russia in April 1914. The long-cherished goal of Nationalist Mongol to unite all parts of Mongolia into one independent state was not realized. Mutinies broke out in different places against the Imperialistic designers and the feudal lords. A secret agreement was made between some Mongolian feudal lords with Chinese envoy with the approval of khaan. and in 1919 Chinese troops entered Mongolia and snatched the authorities along with all

1 Bawden C R, The Modern History of Mongolia, p. 368

Howorth, H. H., History of the Mongols, p. 42
the seals and documents from Bogd ministry. Both secret and open oppositions increased and Chinese flags were torn and burned down.

During this period Chinese military in the country tortured the Mongols and on the other hand Von Born Sternberg with the help of Japanese over run the country. With these events further deteriorated the condition of the people.

The land was owned by the lamas and herds men remained serfs. The state treasury became bankrupt as large sums of money were drawn for the personal use of the high ranking lamas. During the autonomy, the feudal lords became the sole masters of the land. In 1919 Bogd Khaan declared that farming should be done in fertile lands but the people had no experience and the lease was very high, besides lamas did not allow the people to till the land. In addition of taxes to the treasury, people had to pay ritual offerings also to the holy mountain and Bogd mountain. According to the another decree of Bogd Khaan, all the nobles, high ranking lamas were exempted from all types of taxes. To save themselves from the heavy burden of taxes people preferred to become lamas and in this way half of the male population lived in the monasteries cut-off from the productive labor, thereby adding woes to the agonies of the masses. However, the developments and chain of events did not dishearten the people.

From 1918-1919 many secret groups were formed who were from the arat origin and middle strata of the society. these groups, along with the Russian red army were organizing to overthrow the than prevailing government. The victory of Great October Socialist Revolution in Russia, opened the way for Mongolian revolutionary leaders to form a political party. Choibalnsan, during his stay in Irkutsk as a student was greatly influenced by the Marxist-Leninist ideology. He along with SukhBaatar attempted to have links with Russian Revolutionary working class and succeeded in printing M. I. Kucherenko and Ya. V. Gembasazhhevi, these two, for the first time introduced Marxist-Leninist ideology to the young Mongol revolutionaries and explained to them the achievements and experience of the socialist October revolution. In 1920, the special delegate of the Far-Eastern branch of the comintern, Sorkovikov, had a meeting with two leaders and under him, Sukhbaatar and Choibalsan formed the Mongolian People's Revolutionary Party (MPRP) and with the help of Soviet red army succeeded in attacking Urga and brought an end to the rule of Chinese-Manchu and feudal rule. Bogd Khaan was appointed as a limited Monarch presiding over what they called the Mongolian peoples government. Sukhbaatar

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1 Natsagdorj, Sh. Life of Sukhbaatar pp 120-125
died in 1923, and in 1924 Bogd Khaan also died. After their death the name of the government was changed to Mongolian peoples Republic. Thus the rule of the revolutionary party was established.

After the establishment of MPRP, the first constitution was made by which the rule of the princes were replaced with the elected assemblies. The property of princes and lamas were confiscated and many people were sent to prison or were executed. Many rebellions broke out but was suppressed with military force. By this time the presence of Japanese in Manchuria was regarded a threat to the security of east Asia by Stalin, who also had this inhibition that Mongolian church might not join hands with the Japanese, so he ordered to close down all the monasteries, and troops from soviet union were sent to Mongolia to repel the Japanese threat and Japanese were defeated.

Choibalsan succeeded in keeping Mongolia an independent state by a policy of friendly attitude towards Soviet Union.

Mongolia remained close to Soviet Union and modeled its administration, agriculture, industry and education. with the soviet aid Mongolian society underwent a political, economic, social and religious change. From a feudal society it entered the stage of socialism by passing the capitalist stage. With the development of industry, urbanization took place, human resources increased. Its foreign policy also remained subservient to the USSR, consequently relations with China were strained but in 1950 Mao Zeidong recognized the independence of Mongolia, and provided Mongolia with two most important needs, money and manpower, with which Mongols constructed their new buildings, hospitals, factories and recreation halls. With the death of Stalin, Russian influence also decreased for some time from the Mongolian land so dose the exports to Soviet Union. But in 1962 relations again were worsened. In 1970's Russian troops were sent to Mongolia following the Sino-Soviet clashes.

With the rise of Gorbachev in power as a Soviet leader tensions eased and in 1986 diplomatic relations were established between China and Russia. As a result withdrawal of Russian troops was made possible.

With the Perestroika and Glasnost' policy of Gorbachev, Mongolia was also effected. In Mongolia demonstration for the end of communist rule and formation of new democratic government took place in 1989. The first elections took place in 1992 and Communist state was dismantled and name of the country was changed into Mongol Ulus.
C. R. Bawden writes that Mongols never forget Chingis Khaan. Russians remember him as destroyer, and the Chinese think him as originator of their Yuan dynasty, but for the Mongols he has always been the centre and origin of their national history, the founder of their independent statehood and a source of inspiration.