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**SOURCE** USSR national. An outstanding scholar of the language and culture of Mongolia and other areas of the Eastern USSR. He has been an observer of the Soviet and European scene for many years and displays an interpretive understanding of the Soviet mind at work. He has traveled extensively in Asia and Europe and has a wide acquaintance among Soviet scholars and scientists. The German military deported him from the USSR to Germany in 1943. He is now in the US as a refugee and is on the faculty of a major university.

1. Prior to 1930 the attitude of the Mongolians towards non-Russian Europeans (traders and merchants) was good. There were several such individuals living in Ulan Bator at the time. They included: Messrs. Carter and Merabell, representatives of US firms; Mr. Mammin, a Dane, who had been there a long time; Dr. Roth, a German, and another German who was a photographer. In addition to the more or less professional foreigners there were several Estonians who were engaged in semi-skilled pursuits. The Mongolian government felt these people were very useful and the relationship was excellent. All Western Europeans were considered superior to Russians from a cultural and technical point of view. For this reason the government sent many young Mongols of both sexes to German and French schools and universities. After 1930 the Mongolians' moderate democratic government, which had been elected by the people, was overthrown by leftists. The new government's personnel had been trained in the University of Toilers of the East at Moscow. Soon after the change in government in 1930, all non-Russians were expelled from the Mongolian People's Republic at the direction of the Dotodo Khamgalkhu. (Mongol MVD whose chief and instructors were Russians.)
2. a. There is no set routine for recruiting labor for newly created Mongolian factories. In the early 1930's there were several trade schools established, patterned after Russian trade schools. Graduates of these schools became skilled and semi-skilled tradesmen. Outstanding students were made foremen and supervisors. Each year (until 1940) there were 600 to one thousand graduates.
- b. Unskilled labor came from the arats (cattle breeders, nomads) who underwent a short period of training. Many of them were sent to Ulan Ude (Buriat-Mongolia) where they were integrated with local laborers for training. When they had become familiar with their line of work they were returned to Ulan Bator. Now they are working in the Combinat, in Ulan Bator, on the Ulan Ude-Ulan Bator railroad, in the coal mines at Nalaikha, in saw mills and in any factories that have been recently established. In 1940 there were approximately seven thousand members of workers' trade unions in MPR. The total number of laborers was higher however as some did not belong to any union organization. The Ulan Bator Combinat employed about three thousand and the Nalaikha coal mines another two

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to three thousand workers.

- c. Lama priests were another source of labor. Those lamas who had no property and lived at home were considered ordinary citizens eligible for employment in industrial developments. In 1940-1941 there were about five thousand such lamas working in industry. Availability of lamas as laborers came about when many lamasteries were dissolved because of the prohibitive taxes imposed upon them. Now there is a permanent influx of former religious parasites into the economy of the Mongolian People's Republic (MPR).
3. My last visit to Eastern Siberia ended May 1941 and until that time all Combinat factories in MPR were financed and constructed by USSR. These projects were considered important from a public relations standpoint and no expense was spared to insure successful completion. The Soviets supplied engineers, skilled workers and material where needed. Unskilled labor for development was furnished by the MPR. All of the development became MPR state property and the Soviets retained no financial interest. Each important enterprise has a Soviet technical director. A Mongol directs the management and financial affairs of Combinat factories. On the Mongol side all persons with positions involving management are members of the Mongolian People's Party, which is of course subordinate to the Central Committee in Moscow. In the chain of government command the Combinat belongs to the Mongolian Ministry of Industry and Construction. The minister is a Moscow-trained Mongolian and all personnel of the ministry are Mongolians. There are Soviet advisors attached to the ministry who in reality are the bosses. They are responsible to the USSR ambassador to the MPR and to the Central Committee of the Communist Party in Moscow.
  4. When it was decided that all non-Russian (Caucasian) business men should leave the MPR in 1930 the government imposed extremely high taxes making continued business unprofitable. Those who did not leave almost immediately were invited by the Mongolian MVD to leave on just a few days' notice. Dr. Both, a German, was among the last to leave and he lost everything as no time was given for him to liquidate his assets. There was no recourse on a government level as Germany had no diplomatic representatives in the MPR. Other lesser known people were accused of subversive activities and were simply sent out of the territory. Actually none of the Europeans were arrested. Uthal Joan Lindgren, a US citizen (Swedish by birth) was conducting scientific studies in MPR during 1930 and she was deported. At present Miss Lindgren is working at the University of Cambridge in the UK. Chinese were arrested en masse on charges of espionage on behalf of Japan. They were deported to Soviet concentration camps in Siberia. By 1932 there were no Chinese firms in all the MPR.
  5. The original rail spur from Ulan Bator to Nalaikha was laid by the Russians before 1917. It was a narrow gauge affair utilizing horses as the motive power. The equipment was brought overland from USSR on camels' backs and in the coal cars which were dragged by oxen. When the Combinat was established locomotives replaced the horses. These small engines were brought to Nalaikha in parts and were assembled on the ground. They were manufactured at the Sormovskii Parovosostroitelni Zavod (Sormovo Locomotive Plant). When the Ulan Ude-Ulan Bator railroad was completed the Nalaikha-Ulan Bator railroad was converted to broad gauge. Rolling stock and locomotives were manufactured at the Ulan-Ude Locomotive and Railway Car Plant.
  6. Property rights in livestock have three classifications:
    - a. State owned  
 Within this classification livestock is associated with state farms which are controlled by the Minister of Cattle Raising and Agriculture. These farms pay the workers wages commensurate with the type of duties performed. All production is of course state property and is administered by the Ministry.

b. Kolkhoz or Collective Farms

The rights of the collective farms and farmers are the same as in the USSR. Farmers are paid in natura based on a formula established by the Ministry of Cattle Raising and Agriculture. Production is delivered to the Ministry and compensation is determined by the government. Taxes and the arbitrary compensation scale makes the possibility of profit almost hopeless. Farmers are allowed to keep a few animals for their own needs. There is not contact between the consumer and the collective farm.

c. Individual cattle breeders

There are a few individuals engaged in cattle raising. These people may dispose of their products in any way they wish. Taxes are so high that such people have little or no chance to accumulate any wealth.

7. Livestock of the individual cattlemen belongs to the head of the family. Members of the family have no title to any part of the herds. When a son marries, the family head may give him stock whereupon title passes from the family head to the son.
8. Method of pasturing is determined by population and availability of desirable grazing lands. Where there is an abundance of grass many families join together with their herds. Responsibility for tending the herds is rotated from one family to another almost daily. In this connection I would like to point out that the average Mongol enjoys his leisure time. During the summer months where pasture land is poor, individual families move frequently with their herds. In these cases various members of the family take their turn at tending the stock. Come winter, several of these individual nomadic families will join with their herds and move to valleys where there is little wind and grass can be found under the snow. Here again the responsibility for watching the stock is rotated from one family to another. With the advent of strong Soviet influence in the MPR more or less stationary pasture lands were developed. Both the state owned and collective farms use this method of grazing. These areas are in the valley of the Khara River north of Ulan Bator and in the Iro and Selenga River valleys. Producer cooperatives are initial stages of a collective farm. They would be classified as a group of nomadic families who have some semblance of organization but have not reached the stage of unity which establishes a collective farm. Producer cooperatives appeal to the people because the government has adopted a liberal attitude in providing them with mechanical equipment and free services of a veterinarian. The government likes the cooperatives because it conditions the people involved for eventual collective or state farm work.
9. a. The political and economic status of lamasteries as such are nil. Prior to the revolution and communization of the MPR the lamasteries were very wealthy and politically powerful. In 1930 the figures following indicates the strength:

Lamas - total in the country including those who lived in homes and were engaged in cattle breeding, 20% of the total male MPR population	120,000
Lamas - living in lamasteries	80,000
Living Buddhas and reincarnations of saints	800
Great Lamasteries	80
Small Lamasteries and Temples	600
Former subjects of spiritual rulers	30,000
Livestock (including sheep and goats) belonging to lamasteries	2,000,000
Livestock of individual lamas	1,000,000

b. After 1930 the property of the lamaseries was almost liquidated — that is, confiscated by the state. (Incidentally, property belonging to lamaseries rather than to individual lamas is called Jassa property.) Most of the existing living buddhas and reincarnations were shot. Lamas were deprived of voting rights. Unbearable taxes were imposed on lamaseries. Lamas were arrested. After the revolt of 1932 led by a group of government members and lamas (the latter from the center lamasery of Tariyatu), some rights were restored and even party members were allowed to profess religion. The situation then became as follows:

Lamas - living outside of lamaseries, including those absorbed into the state economy as workers	55,000
Lamas - living in lamaseries	9,000
Living buddhas and reincarnations	Officially none.
Lamasery (Jassa) property, cattle	100,000 animals
Cattle owned by individual lamas	60,000 animals
Great lamaseries	12
Small lamaseries and temples	80
Subjects of spiritual rulers	None

g. Officially, lamaseries are still allowed to own livestock but taxes are so high that the total of such livestock is only a fraction, perhaps 5%, of what it had been. Lamasery-owned cattle may now be only  $\frac{1}{2}$  or  $\frac{2}{3}$  of the total for the whole country. Lamas are not allowed to raise herds in the lamaseries as their personal property. They can only own cattle at their homes. Even prior to 1930 all stock in the lamaseries belonged to the lamaseries (as Jassa property) rather than to individual lamas.

d. There are no government officials attached to the lamaseries. Lamaseries, however, are under jurisdiction of a government office in Ulan Bator where, officially, a top-ranking lama supervises all lamaseries. He is assisted by several aides who are lamas. This office is controlled by the Dotodn Khamagalkhu (Mongol MVD). The chief of the office gets his orders from the Ministry of the Interior. He then transmits these orders to the chief of each lamasery.

e. As a social group the lamas are regarded by the Mongols with great respect. Many young Moscow-trained Communists, however, regard the lamas as social parasites.

10. Government administration on the lower levels is carried out through area (regional or district) Aimak offices. In each Aimak office there is a chairman and a secretary and chiefs for departments such as education, health service, taxation, industry, trade, agriculture and cattle, building and finance. There is a local branch of the Mongol MVD in each Aimak, and also a branch of the War Ministry to conduct conscription. There is also an Aimak party committee. All officials are elected by the population on the Soviet pattern: Each voter is given a list of candidates endorsed by the Party. The voter has no choice but to drop the list, without alteration, into the ballot box. The lower administrative unit in Outer Mongolia is the Bag. A Bag consists of about 20 individual houses or house settlements. There are about 50 Bags in each Aimak. The chief of the Bag is called the Bagun Darga. The Bagun Darga, a secretary and one or two aides perform duties on a small scale similar to those carried out in the Aimak offices. They are elected in the same manner. Administrative centers are fixed in location. They do not nomadize. The population nomadizes only within the limits of an Aimak. Bags, however, seldom have fixed centers and move with the bulk of their population. Schools with several grades are fixed in location. Schools with only one grade move from place to place. Hospitals and veterinary centers are fixed.

11. Members of the Mongolian People's Revolutionary Party (Mongolian Communists) engage in all sorts of activities. Those who do not live in town are full time farmers or herders. Rank and file party members perform their party (political) duties in addition to their regular (economic) work. Top ranking members generally have their families take care of their stock under supervision. Only government officials in Ulan Bator are engaged in non-productive (administrative) activity.

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