

As a Servant of the People and a Messenger of the Government

I was elected a member of the Ikh Khural for the first time in 1949. From 1951 onwards I was elected a deputy of the Ikh Khural at ten elections. On my return from doctorate studies in 1960, I was elected a deputy from Sükhbaatar aimag in the fourth elections of the now very different Ikh Khural.

Having worked in the permanent commissions of the assembly in the areas of culture, education, and health, I was both elected a deputy in the fifth elections held in 1963 and elected deputy chairman of the Ikh Khural, a position I held until the tenth elections. Since I had been elected a deputy representing Ulaanbaatar city and several aimag districts, I used to meet with the workers of industrial, agricultural, cultural, educational, and scientific enterprises. It was also my duty to ask them to give talks on their own work or professions, to ask questions and obtain answers, and to find out about their own aspirations.

When I met the electors, they had many interesting questions and made various demands which turned out to be linked to some aspects of the fundamental roles of deputies. These included the question of fulfilling the assignments given by the electors and accepting their requests, reaching appropriate decisions on matters at the responsible offices of the executive administration of the Ikh Khural and at the Party committees of Ulaanbaatar city and the aimags, the passing on of the methods of the central government and especially those of the State Planning Commission to the proper authorities, including the annual plan and deciding what items were appropriate to include in it, and the reporting by the aimag administration to the electorate about what in the plan was not achievable.

We intended to take up the request made by the electorate regarding the improvement of education for young people, and in particular, to exert more vigilance to prevent crime. The research on this matter was assisted by the State Procurator, the Supreme Court, the Mongolian Revolutionary Youth League, the Committee of Senior Personages in the Revolutionary Youth League, the Committee of Senior Personages in the Revolutionary Movement, and the Academy of Science's Institute of Philosophy, Sociology and Rights. We released the results of this research during 1980. In order to improve the education of young people, as much research-based advice as possible was provided in open forums.

A supplementary report was presented at an assembly of the Ikh Khural on June 29, 1972. The title of the report was "The Useful Exploitation of Natural Resources and the Preservation of Surrounding Areas Based on some Fundamental Scientific Questions." The report included the idea that the protection of nature should be placed at the forefront of science. The successful implementation of the experience of the Soviet Un-

ion and other countries in preserving their own natural environment was put forward as an example. Prior to this, Marx and Engels had taught that a failure to be culturally oriented would result in a growth of disorder and ultimately nothing but emptiness. Here, I will highlight some items in the original report:

Throughout their lives, people breathe the air, drink the water, utilize what is directly produced by nature and process its raw materials. Thus, nature is the source for satisfaction of the material and intellectual needs of mankind. Mankind, surrounded by nature, along with nature itself, tries to mutually serve one another in many ways.

The whole fabric of society, and of industry in particular, relies on human and natural resources. And as all activities follow the laws of nature, mankind is inseparable from it. Lakes, rivers, springs, and wells irrigate the soil, grow vegetation and are useful for the conservation of water resources. On the other hand, we must of course, fulfill the important duty of coordinating the use of water in forests, rivers, springs and wells. Around some of our rivers, in particular at the source of the river Tuul, excessive cutting of trees and vegetation has occurred. The natural balance of water has been lost and either flooding occurs repeatedly or else the river water easily evaporates.

Game animals, which provide a large amount of national income, are an important part of nature. Due to the suitable condition of the water resources in Mongolia, there are many kinds of fish in the rivers, of which a considerable number are important in game fishing such as sturgeon, sagamkhai,¹ sigov,² and carp. There are favorable possibilities to increase the extent of game fishing and the variety and stocks of game fish. The hunting of wild animals and birds is a large additional source of national income.

The lack of attention paid to the structure of herds of wild animals and the indiscriminate use of modern guns and automatic weapons has led to the excessive killing of mature [breeding] animal species. This has adversely affected the gene pool of the majority of these species of wildlife. Our research workers and biologists have put forward principles to be used in the protection plans of all categories of game resources in every aimag.

Of all the natural resources, useful minerals are unique in being non-replenishable. Because of this, the utilization of non-renewable resources is different from that of renewable natural resources. We should pay attention to the fact that we are only conserving iron, copper, and lead, and that pure forms of these metals are almost never encountered in nature. It is important to look at the correct utilization of minerals and raw materials.

Our country is making efforts to protect nature along with the Soviet Union, China, Japan and the countries of Asia and the Pacific. With the aim of maintaining a clean environment, the government and institutes of the Soviet Union set out a clear policy to stop the testing of nuclear and biological weapons of mass destruction and to prevent the use of these weapons. As this initiative had the approval and support of the people of the world, great steps were being taken towards an agreement between the Soviet Union and the United States.

Our government passed resolutions and laws on the utilization of land, hunting, fishing, and the proper exploitation of mineral deposits, and the Ministry for the Protection of Nature was established. This was all useful for coordinating and directing the practical activities of the national and cooperative organizations in the utilization of natural resources. In order to use these natural resources more effectively than was done previously, it was important to perfect and fully carry out all aspects of practical organization, research, publicity, education and artistry.

Regarding the matter of clean air, there was a particularly important obligation to

¹ A salt water fish, possibly a kind of perch.

² I am not familiar with this fish.

give thought to the location of residential areas and factories at the original planning stage and to plant greenery in residential areas. It was even more important to organize orderly routes for automobiles which were polluting the air with dust and damaging the ground around cities, aimag centers, and villages and settlements in general. People will become compassionate and thoughtful through having an understanding of nature and an inclination towards natural things..

The protection of nature involves the correct use of resources, and the careful treatment of animals. It is particularly important that education in nature conservation be carried out by schools and youth organizations. From ancient times our people were careful about fire and steppe fires. There is also a good tradition of keeping water clean and pure, burning animal bones and refuse, and looking after young trees.

When I was working in the Council of Ministers from 1956 to 1957, we began an experiment to mobilize the work force to plant trees all the way from the Industrial Combine to the Merry-go-Round and towards the slopes of Mt. Chandmani. It was also the aim at that time to plant trees and shrubs in Ulaanbaatar, in aimag and sum centers, and in towns and settlements in general.

The beauty of nature encourages the creativity of people, stirs up their feelings, and brings forth their enthusiasm. With the aim of promoting the protection of nature I wrote several poems and stories one of which I will quote here.

AN AUTUMN'S EVENING.

Everyone wishes for the rising sun
 The sun shines on us for a long time too.
 Illuminating all animals
 Reviving all living things
 As the golden sun travels
 Far to the west
 Illuminating every corner of the world's lands
 The two neighboring Universes of the blue sky
 Encountering each other on their way back
 Interrupting you in your encounter here today
 Let's join together on another pleasant morning.
 The sun, following its destiny
 Speaks to its well-known earth.
 Looking for a warm shelter
 Our cherished sun
 Where lies buried our fortune
 Again beaming in the early morning
 Before returning, with its beams
 Signalling its salute in a hundred thousand directions
 In that way, behind the mountains on the other side
 Becoming beautiful and clear
 Why did it begin to set?
 Like all the lofty heights of our land
 Meeting the rising sun
 The evening sun was reflected in my neatly arranged room
 Seeing it off with tender feelings and wish to meet it soon.
 Below the sparse cloud
 Above the protruding mountains

Staring in any direction the view becomes clear
The wafting tree tops
Are seen for the last time
The evening's dimness has arrived,
The myriad planets glitter
Rising early the next day
Wanting to greet the rising sun
Our land rests
The dawn sleeping peacefully.

December 1961

The Presidium of the Ikh Khural assigned me to take part in the bilateral activities of the International Parliament. I represented our government in a visit to India and Nepal from November 20 to December 10, 1964.³ After we had visited India we flew from Delhi via the Indian city of Patna to Kathmandu, the capital of Nepal. We could see farmers working in fields on the lower slopes of the mountains there. Although it was winter, Kathmandu was pleasantly warm and the air was fresh, like the middle month of our autumn. The snowy-white mountain ranges of the Jomolungma peak⁴ of the great Himalayas were always visible from Kathmandu airport.

Nepal was closely linked with the historical origins of Buddhism. The people of Nepal had been struggling for several hundred years to revive and protect their ancient history, culture, freedom, and independence. They achieved their independence in 1923.

Farming and livestock-raising occupied the dominant positions in the Nepalese economy. In addition to the growing of wheat, maize, sugar cane, and cotton, sheep, yaks, and other animals were raised in mountainous areas. The people made artistically designed carpets, textiles, and other items from silk, iron, wood and clay. They were especially talented at producing handicrafts. For this reason, their Buddhist works of art and implements used to be highly praised by the Mongols who had a saying, "A Nepalese blacksmith makes something in one strike when other blacksmiths need to strike it a hundred times." Later on, Nepal began to develop weaving, cement, and automobile-repair industries.

Diplomatic relations were established between Mongolia and Nepal in 1961. In the winter of 1964 I had an opportunity to visit Nepal at the head of a Mongolian delegation. Our delegation was warmly received in the majestic building which housed the government of Nepal, and we were accommodated at the Royal Majestic Hotel. While we were staying there, the flag of our government continued to fly from the top of the building.

Kathmandu is located on the lower slopes of a mountain and contains ancient establishments and many old buildings, including some palaces which look like Buddhist temples. There were religious temples, stupas, walls and several gates in every street. The people in the town were mostly Nepalese, and there were also quite a few Indians and Tibetans, but few Europeans.

We went to visit the stupas and a temple called Chodon Jaran Khashuur, built in

³ For some additional comments by Shirendev on this and two subsequent visits to India, see his "My impressions on India revisited," in *Mongol ba Enetkheg*, edited by Sh. Bira (Ulaanbaatar, 1989).

⁴ Known in the West as Mt. Everest.

early times on a hill called Soyombo-Narst to the northeast of the city. This temple had been built with the help of Mongolian lamas. A tiny forest had been planted on the mountain side where a huge number of monkeys ran about all over the place, screeching as they went. There were Nepalese and Tibetan worshippers around the many large and small stupas which had been erected according to Buddhist tradition. Many pilgrims could be seen prostrating themselves in a manner which reminded me of the temples of the pre-Revolutionary period in Mongolia.

While we were learning about the memorable things in the temple and the religious ceremonies being conducted there, we were surprised to be greeted by some old lama pilgrims who had left several aimags in Inner Mongolia forty or fifty years previously.

During several meetings we had in Kathmandu with the regular leader of the Panchkhyia government assembly, his deputy and other members, they asked us to explain the details of the organizations of the supreme and executive bodies of the Mongolian government, their activities, and the principles of the Ikh Khural elections. The prime minister of Nepal, the Honorable Tulsi Gira, and his Majesty Mahindra Bir Vikram, the King of Nepal, each received our delegation in their respective palaces, and we have fond memories of discussions about a visit to Mongolia, Mongolian affairs, meetings with Party and government leaders and relations between the two countries.

We visited a place called the Academic Institute of the Kingdom of Nepal, where members of this institute, including many senior figures aged over seventy, had gathered to greet us. They told us about the dictionaries and the introductory explanations they had written in certain old books and about the initiatives they were carrying out on historical and linguistic texts. This reminded us of the early work which we ourselves had carried out at our Institute of Science.

We agreed to their request to give a short talk on the position of science in our country, following which they asked us many questions. They were very interested in the development of science in our country and regarded us as having a degree of expertise in this field. Following an initiative by the Nepal-Mongolia Friendship Society, some Nepalese cultural and public organizations gathered in a small club house to greet our delegation. We replied to speeches given by some of their people and expressed the thanks of our nation. The club house had also arranged a display of Mongolian photographic scenes. After the meeting, the leaders of the Nepal-Mongolia Society presented each member of our delegation with a traditional Nepalese tiger-skin hat. This reminded us of a similar custom among our own people.

At the official reception, the ministers of the Kingdom of Nepal, government officials, and public representatives asked us about Mongolia with great interest. Among the Nepalese people there were some with genuine Nepalese features, while others had Tibetan and Indian features, and there were quite a few people with a Mongolian appearance. Nepalese and Mongols have many religious words in common and also occasionally other words, like *soëmbo*, [the Mongolian national emblem] which had a common origin.

We continued our return journey from Nepal with a visit to India. This was, in fact, my third visit to this country. The word India had a gentle ring to it. Indian literature and scholarly works had been translated into Mongolian through the medium of the precious and historically important and scientific Tibetan language. These works flourished among the Mongolian people, who often discussed the interesting tales and legends of

the land of Jagar and its famous Himalayas, and the holy water of the river Ganges. I too had a real interest in Indian books and literature.

Friendly relations between our two countries began in the early 1950s, from which time there was a broadening of the mutual understanding between us. From the 1950s onwards, when I was taking part in both major and minor international peace conferences, I came across Indian scholars, public figures and politicians. Among them were Ramashveri Nehru, Ramesh Chandra, the nuclear physicist Kosombi, the judge Singh (Sengee) and others. In 1946 Djavakharlal Nehru was appointed as a professor of the Gandan religious school in Ulaanbaatar, and after the founding of the Academy of Sciences, he became one of its foreign members, along with the Indian political figure and philosopher Gatkha Krishnan. This showed our deep respect for ancient India and its scholarly works.

I first visited the famous country of India in 1963 along with the historians Sh. Bira and Sh. Natsagdorj. We were taking part in the activities of the Twenty-sixth International Congress of Orientalists. We listened as [Prime Minister Jawaharlal] Nehru delivered his greetings at the conference. That great man had a slow gentle manner, and although he was old he came across as a handsome, elegant, and profound character.

On that occasion we stayed at the Hotel Djamlat and visited the Red Fort wall, the Buddhist Pearl Temple, the Far Eastern Institute established by the Mongolist scholar Arkhu Bira, the famous medieval architectural monument, the Taj Mahal, some Indian cultural and religious centers and various other memorable places.

My second visit was in 1964 as leader of the delegation of the Ikh Khural. In addition to visiting those memorable places again, we laid a wreath at the memorial of that famous father of modern India, Mahatma Gandhi. We met with many people, including members of the upper and lower houses of the Indian parliament, the famous woman Naidu Khand (there are many Mongolian women with the name Khand), and with Hussein, the deputy president.

On November 26, 1964, we were received by the Prime Minister of India, Lal Bahadur Shastri, with whom we had quite a long and close discussion. He was a somewhat short man, and had warm eyes and a jovial manner. After listening to our talk he said that the old Mongolia was successfully developing along its path of modernization and he approved of our peaceful foreign policy. In the middle of his conversation he said his name Lal meant red [Ulaan] and Bahadur was hero [Baatar] so that his name was the same as that of our capital city!

He mentioned in his speech that India had become both an agricultural and industrial country. In addition to the development of machinery, machine tools and spares, electrical equipment and chemicals, her traditional culture, art, and literature were also developing in a modern framework.

Nehru had written a work entitled *The Opening of India*, in which he wrote: "India has either obstinately held on to its old customs or else has been over-grateful for foreign culture. Thus, we have carried on with our former way of existence, but also need to look for new things to do." His suggestion was actually implemented. In reality, the traditional economy, culture, and civilization of their country had flourished alongside their deliberate adoption of the heritage, culture, and civilization of foreign and, in particular, European countries. All the leading figures in the country sensibly felt that this was good for the country.

In 1980 I visited India for the third time, again as a leader of a delegation of the

Ikh Khural. On this occasion we visited the two cities of Benares and Sarnat, both of which had produced Buddhist teachings. I saw a considerable number of historical sights there. We also met with a large number of government officials, public figures, research workers, artists, and literary authors. During the evening we watched artistic performances and traditional singing and dancing.

We were received by Prime Minister Indira Gandhi with whom we had some pleasant discussions. When Gandhi met us she was standing right in the middle of a beautiful carpet in the official reception room of her palace. She adjusted her gown, called a sari, a tiny amount and invited us to sit down. Although she appeared tired from her work, she looked at us gently with her wise sparkling eyes and thanked us.

On December 25-26, 1980 the delegation of the Ikh Khural visited Bangladesh. We were received there by President Rahman, Vice-President Ablus Saitar, Prime Minister Sheikh Azizur [Zia ur] Rahman and many other public figures. We were taken to some commemorative places in the Bangladeshi capital, Dacca, and the cemetery on the banks of the river Ganges.

The First Congress of Asian and Afriician Nations was held from April 18-24, 1955 in the Indonesian [summer] capital city of Bandung.⁵ This congress included countries which in total covered a vast area of Asia and Africa. The strengthening of friendship and cooperation between all the nationalities and the defense of national freedom and independence against imperialism, colonialism and neo-colonialism were a valuable contribution to the struggle which these countries were carrying out.

The tenth anniversary celebration of the Bandung conference was attended by various national delegations, including one from North Vietnam led by its president, Pham Van Dong. I headed the Mongolian delegation, which included the ambassador to Indonesia D. Tsevegmid, and the Foreign Ministry official O. Damdindorj. The North Korean delegation was headed by Prime Ministerial Secretary Kim Ir Sen, and the Chinese delegation was led by Prime Minister Zhou Enlai. The chairman of the government council of Sudan also took part, in addition to delegations from India, Pakistan, Mali, Ghana, Ethiopia, Nepal, Lebanon, Iran, Tanzania, Zambia, Afghanistan, Jordan, Japan, Cyprus, Moroccco, and Kuwait.

Sukarno, the president of the Republic of Indonesia, received the delegation. Receptions and formal ceremonies were arranged at Merdeka Palace in Jakarta, at Bogor Palace near Jakarta, and on the island of Bali to the east of Jakarta. Indonesia consists of the Malay peninsula and over 3000 islands.⁶

The Indonesian capital, Jakarta, was located in the northwestern part of the island of Java. There were many ancient temples and buildings on the island of Bali, and many outstanding craftsmen worked there, using wood and metal to make figurines of people and buddhas. In a courtyard in the Museum of History in Jakarta we saw part of the stone monument erected to the Mongolian leader and the troops who lost their lives in an ocean storm called a typhoon while they were sailing towards Japan during the reign of Khubilai Khan.

During this time, we held several meetings with the delegations from China, Indonesia, and other Asian and African countries. Talks were held on the planning and

⁵ Bandung, like Bagio in the Philippines and certain other mountain resorts in tropical countries, serves as the "summer capital" of Indonesia. The actual capital is Jakarta, as Shirendev correctly states later on.

⁶ Shirendev is mistaken here. The Malay peninsula does not belong to Indonesia but is part of Malaysia.

preparation for the congress of Asian and African Nations to be held in Algeria. Secret discussions were also held on which countries were to be invited to participate in it.

The main conference ceremony was held in Bandung, where President Sukarno delivered his congratulations and talked about the significance of the first Bandung conference and the further development of its views. The government leaders who had assembled at the conference gave short speeches, and in addition to declaring the full support of our Ikh Khural and government on the above mentioned matters, we were determined to obtain the details of the forthcoming conference in Algeria.

Because they were careful to exclude the Soviet Union from the conference despite its huge Asian territory, we met with some of the delegates of the tenth anniversary meeting to state that our country was determined to allow the Soviet Union to take part in the conference in Algeria. With Tsevegmid in the lead, Damdindorj and myself concentrated on meeting the people who had arrived for the conference. We maintained that the rising figures of India and the majority of Asian and African countries should not organize a conference in Algeria without the participation of the Soviet Union, this obviously being the view of our government. We agreed with Pham Van Dong on this question, and although he came to our hotel from his own accommodation in the palace, as we had been sent on a different course, we were unable to meet. We arranged to meet on two occasions but in the end we were unable to do so.

One evening, the delegations went for an informal stroll to a public square in one of the gardens in the main town on the island of Bali.⁷ The Indonesians gave a concert which lasted a few minutes, and then we ourselves danced and sang together. This involved the leaders and some members of each delegation demonstrating their own dances to the best of their ability. During the dancing that evening, a tall handsome young man of mixed Anglo-Indonesian race led the festivities. He invited the delegates, leaders and ordinary members alike, to sing any songs they knew. This announcement was greeted with applause by President Sukarno, his second wife, a twenty-four year old woman of Japanese [?] origin called Devi, and court ministers. We could hardly wait to hear the singing of the honored delegates.

Sukarno had a talent for literature, art, music, and painting. In fact, he himself had composed the music and lyrics performed for the Bandung conference. In addition, the plans he had made for new, modern buildings were displayed in exhibitions where his oil paintings and water colors were on show. Sukarno was clearly a politician, but one with a knowledge of many languages. He was a good speaker who held literature and art in high esteem and had a quick mind.

The delegations flew to Bandung in a number of different aircraft. I was invited to sit in the plane with Zhou Enlai, at which point I thought I might have a chance to discuss the Algerian conference with him. I had managed to find an interpreter so as to ask Zhou about the preparations for the conference to be held in Algeria, but Zhou kept his eyes fixed on the scenery visible through the window. He pointed to the top of a smoking volcano. Sukarno turned to me and said, "Look at that. We could go several times around the hole in the top of that volcano." We all gazed at it with interest.

When we went back to our seats I tried to raise the question again, but [Zhou] continued to waste time looking through the window and commenting that "The moun-

⁷ The capital city of Bali is Singaraja.

tains of Indonesia are just like those of Southern China.” Then the secretary of the Central Committee of the Indonesian Communist Party came along and talked merrily through his interpreter, thereby using up all the time we had left.

In spite of that disappointment, what we had learned from the others turned out to be true in the end. Although it was Algeria’s turn to host the conference, this did not come about. There were various reasons for this, including the fact that President Akhmed Ben Bella had been deposed.

Around the time Prime Minister Zhou Enlai arrived for the anniversary celebrations of the Bandung meeting, several hundred Chinese performers were also arriving. A few of the Chinese female performers came to dance for us at an evening reception. They were accompanied by some Chinese musicians playing the *huqin* and *sanxian* instruments.⁸ Premier Zhou Enlai stood up and began to sing an ancient Chinese long-song, at which point all those present applauded and invited the other delegates to sing as well. This invitation was supported by Sukarno’s second wife, Devi, who ran up to all the delegates asking “Which of you can sing?” in the manner of a dissolute woman.

As soon as this request was put to our delegation, Dondogiin Tsevegmid replied that although he himself could not sing, the young Damdindorj would sing for them. Damdindorj replied that that he could do anything else, but not this. While I was begging and cajoling him to agree, Tsevegmid had given my name to the young man in charge of the reception, who announced that the leader of the Mongolian delegation would sing. Because I too had never been able to sing, the three of us did not know what to do. The young man introduced me to the audience in English and everyone applauded. Since I knew that there was no way out of it now, I sang a verse of a song from the play “Sharaigolyn Gurvan Khan” in a loud voice, unafraid of making a mistake in the words.

The strength of a tiger within my body
The weapons of war I hold in my hand
When we look at all you heroes
Our hearts will be filled with pride.

As soon as I sat down, the audience broke into loud applause, but I did not know whether this was due to politeness or a response to the unrestrained enthusiasm of my singing.

We had only a brief opportunity during the anniversary celebrations to look around the Indonesian capital and some other towns, and to see the local customs in rural villages. This country of many islands and peninsulas has a warm climate and plants and fruits are plentiful. On the island of Bali our delegation watched a mask dance performed by several thousand people which was a clear and very interesting portrayal of Far Eastern dancing similar to that in India, Ceylon, Tibet, and also Mongolia with its Tsam

⁸ These are two traditional string instruments found throughout East Asia, including Mongolia where they are known as *khuuchir* and *shanz*, respectively. The *huqin* is bowed and the *sanxian* is plucked with the fingers. While they are now generally considered Chinese instruments, it should be remembered that, along with other instruments, they originated beyond China, most likely in Central Asia, whence they were imported into China, probably no later than the Tang dynasty (618-907). The *hu* in *huqin* is the traditional somewhat derogatory name given by Chinese to the peoples to the north and west of China.

dance.⁹ Many of the people were wearing costumes portraying animals. Taking part in the dance were legendary lions, tigers, elephants, snakes, dragons, ancient kings, lords and their retainers. There were many performances portraying the situation of the ordinary people. The dance music was performed in a wide square. This music reminded us of the dance music of India, Ceylon, Tibet, and Mongolia.

In addition to dancing we watched parades of the military and ordinary people in Jakarta and Busda.¹⁰ The procession of ordinary citizens consisted mainly of Indonesian women, who wore multi-colored scarves draped over their shoulders as they filed along dancing in a manner similar to the Dar' Ekh dance routine which used to be performed in the monasteries of Mongolia.

We left Indonesia and flew to Beijing where O. Damdindorj and myself left Tsevegmid before continuing on our journey home.

In January 1968 I led a delegation to Paris to sign a joint cultural agreement between Mongolia and France. Our delegation was received by the French First Deputy Foreign Minister and the government secretary Monsieur A. Betancourt. J. Boudevin, the director of the French Foreign Ministry department in charge of foreign cultural affairs, led the discussions on the French side. The agreements were signed by Betancourt and me. The French officials noted the great significance of the establishment of cultural talks with Mongolia, which might lead to further development of political and economic relations. It was obvious from the discussions that France paid much attention to the teaching of her own language abroad. This was an important point for inclusion in her discussions with other countries.

During our visit we learned about life in many of the towns and settlements in Northern France, and we visited the household of a private farmer. They owned about two hundred cows, from which they produced many thousands of litres of milk every year. They also had a small piece of farm land which they used for growing fodder. The planting work was done using two tractors, one large and one small. They also owned a few agricultural trucks, passenger cars, and some horse-drawn carts, which were used for doing work in the nearby fields. When they had finished their work, they and two employees explained their situation to us in detail. "I am a poor man with a small income and in a year I earn about half a million francs," he told us.

We visited the famous Parisian cathedral Notre Dame, the Cathedral of the Virgin Mary, the Palace of St. Germain, which had been a venue for international conferences from early times, the mirrored Palace of Versailles, the monument to that famous woman Jeanne d'Arc, the Arc de Triomphe, the Eiffel Tower and the Sorbonne University.

On the outskirts of the city we visited the university's nuclear physics center and entered the laboratory where the famous scientist F. Joliot-Curie and his wife Erna Curie used to work. F. J. Curie's brother Pierre was married to the French scientist Marie Skodovskaya-Curie.

In addition, we visited the French Academy, the National Library, and the State Archives, where we found out about the ancient historical documents and the collections

⁹ Tsam is a Tibetan word meaning dance. A source of good illustrations of this dance and the masks used by performers is Werner Forman and Byamba Rinchen, *Lamaistische Tanzmasken: Der Erlik-Tsam in der Mongolei* (Leipzig: Koehler & Amelang, 1967).

¹⁰ We are unable to identify Busda.

of academic works kept there. On entering the French National Archives we saw the document sent by the Mongolian emperor, Sultan Il Khan-Ölziit, to King Philip of France and a photograph of a page of the manuscript sent to King Charles of England. This was kept in the manuscript collection in the State Library.

Valerii Zorin, the Soviet ambassador to France, greeted us and invited us to his home where he and his wife had prepared lunch. We talked for nearly two hours. Zorin happened to be one of the first Pioneers to be recruited after the October Revolution. As ambassador to France he was a well-known diplomat, and he had been USSR Deputy Foreign Minister at one time. When we talked about things which happened years ago, he mentioned that when Mongolia was to be admitted to the United Nations, it was supported by the Soviet government and foreign ministry. Soviet diplomats came to an agreement with the diplomats of other countries and with the UN Security Council in order to secure the immediate entry of Mongolia along with Mauritania. The French told us that they wanted to send a representative to Mongolia. This would be worked out by Betancourt or the people under his direct control.

In July 1972 the French National Assembly invited a delegation of the Ikh Khural to visit France from May 27 to June 3, 1974. The day after our arrival, we were received by Edgar Faure, the leader of the National Assembly, who made a speech. After a meeting which lasted half an hour, a lunch buffet was prepared for our delegation in the Hall of the National Assembly. As our visit coincided with the meeting of the National Assembly, we had an opportunity to observe its proceedings.

The French National Assembly consisted of four hundred and ninety members at that time, and it was the custom that groups representing the same party sat together. The sitting members of the French Communist Party sat at the left side of the hall, followed by the Socialists, with the Centrists in the middle, then the Reformists, the Independent Party, and the UDR (the Gaullists), who sat at the extreme right hand side.

Our delegation was given special seats. The session was opened by Edgar Faure. The matters for discussion were announced and the new President, Giscard D'Estaing, read his report. The leader of the Assembly then made an announcement: "Today, our Assembly is being observed by a delegation of the MPR People's Ikh Khural." The parliamentary members then congratulated him with thunderous applause.

Our delegation visited a major demonstration of French science and technology at Rambouillet near Paris, where the French Electricity Research Laboratory was located. Many things were being done there with electric motors which could operate machinery. The main manufacturing centers for French aeronautical and spacecraft equipment were at Toulouse, Bordeaux, Marseilles, Cannes and Paris.

The delegates met with the members of the France-Mongolia friendship group of the National Assembly, led by Monsieur Lagorce and over ten members with the rank of bureau secretary of the Assembly. Lagorce opened the meeting with a short talk about our visit to France. He remarked that France was very interested in developing trading links between the two countries, as Mongolia was rich in horse meat, hides, leather, furs, and natural resources which France was in need of.

During my two visits to Paris, I went to see some of the famous sights in the city. These included the war-damaged cathedral of Notre Dame, the Champs de Mars, the Opera House, the Louvre Palace Museum, the Palace at Versailles and the monument to the French national heroine Jeanne d'Arc.

In accordance with my directions from the Presidium of the Ikh Khural, I met

with the officials of the leading institutions of each country I visited. The peaceful policy of Mongolia with regard to international problems was demonstrated by Mongolia's social and cultural institutions and in particular her political organizations and elections.

We also learned about the activities of the leading institutions of the countries we visited. The senior government authorities of the two nations exchanged views on joint cooperation, a communique was issued and signings of particular agreements were carried out.

In 1969, following an invitation by the parliament of the United Arab Republic, I made my third visit to Egypt in a delegation headed by S. Luvsan, deputy chairman of the Ikh Khural.