Abstract

The article is aimed to analyze some issues related to the study of S. Buyannemekh, distinguished famous writer and founder of modern literature of Mongolia, to disclose his biography and to deepen S. Buyannemekh study further.

Keywords

S. Buyannemekh, Erkhuu khot, biography

Brief content

The article is aimed to analyze some issues related to the study of S. Buyannemekh distinguished famous writer and founder of modern literature of Mongolia, to disclose his biography and to deepen S. Buyannemekh study further. Study of biography and artistic creation of S. Buyannemekh, founder of modern literature of Mongolia, famous distinguished writer, genius theoretician, critic, and social, cultural and political figure, began in 60-s of the 20 century and the base of the study was established by many scholars such as G. Duinhorjav, D. Tsedev, S. Luvsanvandan, Ts. Munkh. G. Jamsranjav. G. Zandraabaidi. H. Sampildendev. D. Tsend, S. Enkhbayar, I He Young (Korea) who collected, compiled and published his original literature, research articles and one topic works of literature. In a word it was founded by their enormous intensive and creative works. However this study couldn't have been deepened and systemized because of other reasons in many

* Professor of MinZu University of China E-mail: wangman399@aliyun.com
aspects and there are still many arguable and unclear issues on his biography and artistic creation.

For instance

1. How much works of literature has been done by S. Buyannemekh during his short life of 35 years? Titles of his creation such as propaganda literature, translation works, lectures, letters and research and critical reviews are not recorded yet. Especially the work to collect, compile and publish his works of literature completely is still awaiting its executor.

2. He is a genius theoretician and critic who has done much for theory and criticism of Mongolian literature of 20-s and 30-s of the 20\textsuperscript{11} century provided an excellent contribution to the development of the issue at that time. But there hasn't been created any literary work yet which studies his views and ideas of belles lettres and art systematically in all aspects.

3. He carried out the work to publish Mongolian Truth Newspaper and declaration to people of Mongolia at B. Shumyatski, Secretarial office of East Department of Comentern during his stay in Erkhuu town as representative of Mongolian Peoples Party from March to Autumn, 1921. However it's not clear yet for how many months he had been there.

4. He almost immigrated to Inner Mongolia and lived there for over a year from Autumn 1924 to 1926 and during his stay he participated in the revolution of Inner Mongolia and in the first Grand Meeting /Ikh Khural/ of Inner Mongolian Peoples Revolutionary Party and he was elected as chief member. Besides he worked as chief at "Peoples Journal of Inner Mongolia" and published 1-9 issues of the journal. But views of researchers concerning his travel purpose was not the same. Some of them said "he immigrated because of political danger", some "he escaped". Others "he was appointed by Comentern or MPRP" and other ones "at firstt he escaped and then he done secret works on instructions by Comentern or MPRP" etc.

5. S. Buyannemekh was arrested and put into jail by order /permission letter approved by Choibalsan on Sept 10, 1937. He was accused of "being an active member of counter group enrolled by Genden" in 24 (later 1934) and participated in secret counter meetings held in Ulaanbaatar at a place so-called Rashaan and in operations of counter group such as supervision on measures to be taken and carried out by the counter group" etc. in summer 25 (later 1935) and sentenced to death and executed. Secret things such as the real cause of his arrest, content and
aspects and there are still many arguable and unclear issues on his biography and artistic creation.

For instance

1. How much works of literature has been done by S. Buyannemekh during his short life of 35 years? Titles of his creation such as propaganda literature, translation works, lectures, letters and research and critical reviews are not recorded yet. Especially the work to collect, compile and publish his works of literature completely is still awaiting its executor.

2. He is a genius theoretician and critic who has done much for theory and criticism of Mongolian literature of 20-s and 30-s of the 20th century provided an excellent contribution to the development of the issue at that time. But there hasn't been created any literary work yet which studies his views and ideas of belles letters and art systematically in all aspects.

3. He carried out the work to publish Mongolian Truth Newspaper and declaration to people of Mongolia at B. Shumyatski, Secretarial office of East Department of Comenstern during his stay in Erkhuu town as representative of Mongolian Peoples Party from March to Autumn, 1921. However it's not clear yet for how many months he had been there.

4. He almost immigrated to Inner Mongolia and lived there for over a year from Autumn 1924 to 1926 and during his stay he participated in the revolution of Inner Mongolia and in the first Grand Meeting /ikh Khural/ of Inner Mongolian Peoples Revolutionary Party and he was elected as chief member. Besides he worked as chief at "Peoples Journal of Inner Mongolia" and published 1-9 issues of the journal. But views of researchers concerning his travel purpose was not the same. Some of them said "he immigrated because of political danger", some "he escaped", others "he was appointed by Comenstern or MPRP" and other ones "at firsrst he escaped and then he done secret works on instructions by Comenstern or MPRP", etc.

5. S. Buyannemekh was arrested and put into jail by order /permission letter approved by Choibalsan on Sept 10, 1937. He was accused of "being an active member of counter group enrolled by Genden" in 24 (later 1934) and participated in secret counter meetings held in Ulaanbaatar at a place so-called Rashaan and in operations of counter group such as supervision on measures to be taken and carried out by the counter group" etc. in summer 25 (later 1935) and sentenced to death and executed. Secret things such as the real cause of his arrest, content and
procedure of too long investigation and by which sentence he was executed indeed, are required to be disclosed and clarified. For this purpose it's vital to open and use documents and materials of archives.

In order to draw attention to those issues, to disclose some things and to deepen his study further my own views are focused on this article presenting it to the eyes of savants to get precious advices and opinions.

1. How many works of literature created by S. Buyannemekh

Creations of stylistic kinds written by him were recorded by researchers. Former director of Public Library of Mongolia Mr. M. Bayanzul listed 92 works of literature of that style and 11 writings of that articles and critical literature in the first volume of his book "Survey of Mongolian Literature" (1921-1961). Doctor Sh. Luvsanvandan, Literature researcher listed following works of literature in his research article "Biography and creations by S> Buyannemekh" such as three collections and literature, 90 songs and poetry, 14 proses! 15 research and critical articles that totals 122. Mr. G. Duinhorjav, Literature researcher, listed in his book "Political Biography of Sonombaljirin Buyannemekh" following works of literature such as 2 lectures and speech created by him, 8 articles, 15 publications, compositions 23 articles, 3 songs 65 verses, 2 stories, 8 plays. 7 literary theories that totals 133 literature. I He Young, young Korean researcher recorded in his pamphlet "The path of living of S. Buayannemekh", 4 books and booklets, 104 songs and poems, 35 prose works, 14 plays, 13 research and criticism articles that totals 170 literature by S. Buyannemekh. Academician and doctor Sampildendev recorded and listed following creations in his second volume "Sonombaljirin Buayannemekh" (Biography and literary works) of the serial writing "Mongolian writers of 20" century" such as 4 books and booklets, 101 songs and poetry, 35 prose works, 14 dramas, 13 research and critical articles by S. Buyannemeh, that totals 167 literature. And I recorded and listed in my book so-called "Hand script originals of two plays" by S. Buyannemekh and their study "following literature created by S. Buyannemekh such as books of collection, books and anthology, 120 poems and songs, 42 prose works, 17 plays, 22 literary theory and criticism, total 209 literature. These records are incomplete records indeed. To compile his complete anthology and to publish it, and to make it involve in research work are significant and difficult work at the same time. Why it is so hard work? The reason is as follows:

During the whole 25 years from 1937 until he was exonerated in 1962 the literature by S. Buyannemekh, named as "enemy of the people" was prohibited
strictly loosing the possibility to be spread among public and inherited by people and some literature kept as hand written original, were devastated and disappeared. To seek and to get them is like "Heaven is near but it is far away".

At that time S. Buayanemekh published his literature in many names such as "Buyannemekh" as well as "Bu", "Bu. ya" "Bu.ya.n", "Bu.ne", "Bu nemekh", "Bu. Ya nemekh", "Nemekh", "Buyankhuu", "Tsetsenbilegt". "Tsebilegt", "Ts. Bilegt", "Survalj", "Correspondent", "Correspondent B. Ya", "Eye", "the corrector", "Zreminder Buyannemekh", "Editor", "Journal chief editor", "Son of Had", "The truthill", "Soyon Bu" which causes a hard work to differentiate his literature one by one and compile them. So it caused also difficulties to collectors and recorders of his creations and the work couldn't be carried out completely.

There are cases in which S. Buyannemekh didn't write his name when he published some of his literature in newspapers and journals of that time. For an example: He kept in secret the name of the author of 1-9 issues of "Peoples Journal of Inner Mongolia" which had been edited and published. There are several literature written by S. Buyannemekh found among those various creations published in "Peoples Journal of Inner Mongolia". A work to determine them one by one is required. Those literature kept in secret was not recorded, listed or compiled by anyone.

Hand written originals and original materials related to his biography kept in archives, were scattered and lost during hand to hand transfer between central archives of Mongolian history, State archives of public library, Archives of Internal defense and Archives of party history In the book "Anthology of S. Buyannemekh" compiled and published by G. Duinhorjav, senior scholar and literature researcher of Mongolia in 1968 there are 5 verses for song, 14 poems, 5 stories, 6 publications and compositions, 2 narratives, 3 plays, 5 research and critical articles that totals 40 works of literature. In his second edition "Summary of last period" (23th volume of the serial "Choicest works of Mongolian Literature") compiled and published in 1996, 5 verses of song, 18 poems, 18 stories, 6 compositions and publications, 2 narratives, 5 plays total 54 works of literature were compiled and inserted. Sh. Luvsanvandan, doctor of linguistics, literature researcher and scholar compiled hand written original stories "Joyful notes of Young people" in Cyrillic letters in 1967. The book includes small tales and a narrative "Golden fish set forth far away" dedicated for youths and children. The first person awarded with "Awards of S. Buyannemekh", was G. Zandraabaidi who composed the book "In memory of S. Buyannemekh" dedicated to 10011 anniversary of birth of S. Buyannemekh in 2002. In this book there are 19 works of letters and applications by S. Buyannemekh The publication of those anthology provided vital sources and contribution to S. Buyannemekh study Unfortunately, there are many works of
literature that are not presented yet to scholars, researchers and readers. And there are many few scholars and researchers who are interested in, reading and studying his original literature, tests and materials that are found such as "Verse foreword criticized honesty", "History of France revolution", "Misfortune of Inner Mongolia", "Things related to Revolutionary Youth Union of Mongolia" books and booklets; plays such as "Dagva" and "Yellow hair" and translation work such as "Legend of Water world", "Shi Ni letters of Sandu amban"; dramas such as "brief history of aggressive neighbor countries of Mongolia", 1-8 issues of "Peoples Journal of Inner Mongolia".

A quite complete record of literature conducted by us includes 168 songs and poems, 9 books and booklets, 3 translation works, 21 dramas, 62 stories, narratives, publications, records and information, 2 narratives, 25 letters and applications that totals 251 literature. 40 literature was not found after 20 years of invincible search and collection it was compiled and recorded which is a real evidence irreplaceable to clarify some aspects of biography of S.Buyannemekh.

2. How long did S. Buyannemekh work in Erkhuu town in 1921?

S. Buyannemekh went to Erhuu on mission by Central Committee of Mongolian Peoples Party in 1921 and worked at East Department of Secretaries of Comintern for half a year and as chief of Truth Newspaper of Mongolia. As for the year arrived in Erhuu it's clear that he went there as a representative of party by resolution of Central Committee of MPP from March 25, 1921 after Mongolian military forces liberated Hiagt town (March 18, 1921).

Considering the documents, letters and notes by S. Buyannemekh himself researchers agree the fact. However, there are no evidence when he came back from Erhuu exactly. Some says in summer of 1921, others in autumn of the year, some believe he worked for 8 months, others say he stayed half a year. In foreword of the book "Anthology of S. Buyannemekh" compiled by G. Duinhorjav it was written that "Victory of Peoples Military Force in Hiagt town on March 18, 1921 the Hiagt town was liberated on February 09 according lunar calendar, from the day after it he worked as secretary at Foreign Department of Provisional Government of Mongolia" then he went to Erhuu on decision by Central Committee of Peoples Party to work at printing House of Mongolia that prints together with B. Shumyatski for 8 months publishing Truth Newspaper and declaration letters to people of Mongolia and came back to the capital in 1921 and began to work at Training Center of military units and civilians...". In some books such as "Socialist realism is progress of Mongolian Literature" by S. Luvsanjavor, study book "Literature"
by D. Tsend, "Paths and experience of literature creation" by D. Dashdorj and S. Luvsanvandan, it was written that soon after Hiagt was liberated he was appointed to Erhuu and worked there for 8 months. After the capital was freed, he came back and enrolled Youths Union to fight Old forms of society as a member on Aug 25, 1921 and worked as chief member; he was elected as chairman of Central Committee of the union at the first Grand Meeting of Mongolian Revolutionary Youths Union" etc. Those scholars agreed that S. Buyannemekh worked in Erkhuu for 8 months but they wrote that he came back after the capital was freed, (1921-07-07), and he enrolled in Youths Union to fight old forms of society when it was established on Aug 25, 1921. Such records contradict the aforementioned fact that he worked in Erkhuu for 8 months. Because there are just over 3 months from the day on which the decision was made by Central Committee of Mongolian Peoples Revolutionary Party (1921-03-25) to the day on which the capital was free (1921-07-07) and there are at least five months to establish Youths Union on Aug 25, 1921. How it is possible that he worked for 8 months. In order to clarify this it's vital to read some contents of the two letters written by S. Buyannemekh addressed to Central Investigation Committee of MPRP and Central Committee of the party carefully. In the letter given to Central investigation Committee of MPRP in October 1932 (the day is not clear) it was written that "I enrolled MPRP as a member when it was established at Deed Shivee for the first time and in November (printing mistake, it should be February -citator)" I came to Erhuu appointed from altanbulag doing work at East Department of Comentern publishing Mongolian Truth Newspaper and in summer of the same year I came to Ulaanbaatar (former capital) and enrolled youth union as a member and worked afterwards as chairman of revolutionary youths for 3 years". In another letter addressed to Central Committee of MPRP it was written that "I enrolled Peoples Party and Peoples army with great joy when I heard it was established at Deed Shivee and I was appointed as a representative to East Branch of Comentern established in Erhuu where I stayed for half a year publishing Truth Newspaper of the party) and learned to do propaganda work besides ... I came back from Erhuu began to give attention to develop operations of Mongolian Revolutionary Youths in 11 (1921) ...". Considering this it's more realistic that he didn't work for 8 months but "stayed at Comentern for over half a year". In addition the real date on which S. Buyannemekh arrived in Erkhuu is Feb 17, 11 of Mongolia according lunar calendar, March 25, 1921 according solar calendar. Because this day is the day on which the Central Committee of MPP made decision to appoint him to Erkhuu. It's almost impossible that he came before March 25. "A letter to Tseveen Jamsranov" sent to Jamsranov (deputy minister of Internal Affairs of Mongolia dated "March 20" by S. Buyannemekh, is a proof of this event.
In the letter it was written that "... p.s. food and clothes are very rare in this place, hope to send some; request you to send more soviet notes too. A good pound meat costs 5-6 thousand notes, bread is sold 2-3 thousand. As it is scarce, the letter is written, March 20". This date is March 20, 11 of Mongolia, according lunar calendar which is April 27, 1921. In other words it was a private letter written by S. Buyannemekh after 1 month being in Erkhuu. Another proof of this is that the request written by him, representative in Erkhuu, to provide 2000 pair clothes for Russian soldiers was discussed by Members of Provisional Government of Mongolia at the meeting No. 22 held on April 1, 1921 and made decision to carry out the task. Ministry of foreign affairs of provisional Government of Mongolia sent a letter to commissariat in Troytskosabsk city on May 27, 1921 with following content "Please pass items delivered to S. B., representative in Erkhuu, without any hindrance, items are 50MNT, 5 pounds of black tea, 10 pounds of rock candy, 10 pounds of clarified butter, 10 wraps of tobacco, 10 arshins of various goods and a whole roll of syantin cloth". Moreover, propaganda sheets named Buyankhui /Buyannemekh/, secretary, representative of MPP in Erkhuu were printed and distributed on July 1, 1921 which is kept in Central Archives of MPRP today. Dates in those 3 documents are certainly dates of solar calendar. These make clear some activities of S. B. during his stay in Erkhuu and prove also that the date "March 20" mentioned in his letter to Jamsranov is a date of lunar calendar. In general, S. B, writer, used to take dates of lunar calendar in his creation, letters and applications by 20-s. There're many instances that he did use the notes "date of Mongolia", "the year 19" in his booklets, handwritten originals, letters and applications but sometimes he recorded "date of lunar calendar" and "date of solar calendar" at the same time. When did S.B come back from Erkhuu? If he stayed there for 8 months, as many scholars believe, he should work there from March 25 to November 25 (from February 17 to October 26 according lunar calendar). As he himself says, if he stayed there for "half a year", he should have been there till September 25 (August 23 according lunar calendar). According my observation the possibility that he came back from Erkhuu in November, 1921, is almost impossible and there's no evidence concerning this. But I think, according his own record, that he stayed for "over half a year" and enrolled "Youths Union To Fight Old Forms of Society" as member when it was established in August according lunar calendar (August 25) and worked as chief member. Here is the question the date (August 25, 11) on which the youths union was established, is that according lunar calendar or solar one? In my opinion, it's more closer to the truth to consider it as lunar one. If it's really so, it coincides the notes he wrote himself "stayed over half a year" (from February 17 to August 25). In the book "History and Related issues of Mongolian Revolutionary Youth Union" by Oidov and Tsetsenbileg it was recorded the date on which the union was established. In the 5th page of the book it was written that ... Establishment of Youths Union

Some issues related to the study of S. Buyannemekh, distinguished famous writer
was proposed by Gursed, Bat-Ochir, Naidansuren, Sukhbaatar, Jadamba for the first time and they went to commandant Bahunev (authorized person to maintain public order) ... on August 10, 11".

"August 10, 11" should be Aug 10, year 11 of Mongolian calendar (September 10, 1921 according solar calendar) ill according his habit to record dates.

In the 7th page of the book it was written that "over ten people were gathered and held meeting at home of Gursed, located in 1011 khoroo, No. 238 on August 25, 11 according solar calendar and Rinchinov, Zorigt and Tseden-Ish were invited and they held speech congratulating the establishment of the union" Here the record that "on August 25, 11 according solar calendar" doesn't meet his common habit and contradict aforementioned record at the same time. One record says directly August 10, 11 without any clarification but the last one say August 25, 11 according "Sole calendar" with classification. According my observation there's no instance that S.B. recorded date in such a form in his literature of 20-s. Therefore, the clarification "according solar calendar" is doubtful and it may be a press or historical mistake. He should be noted that "on August 25, 11 or ... month ... day of solar calendar" because you can see many such records in his other literature of S.B and it was used to record dates in such a way for official documents, newspapers and journals of that time. Some instances, in the reverse side of the page 33 of "Sampa amban Shi Ni letter" handwritten original by S.B., there's a picture of a man and woman drawn by pencil and a note nearby "This picture was drawn with laughter on November 18, 13 assuming that both of us would be like this when we become old Buyannemekh, Dulamjav".

In the second page of the first book of "play so-called brief history of last time" it was written that the year 12 of Bogd khaan was invented in European 1922 and the year 14 was invented in European 1924. On the reverse side of the application sheet "Application to Committee of Literature" it was recorded that Feb 23, March 28, 14 of Bogd khaan. In the book of various new songs and verses it was recorded that Feb 20, March 27, 14 of Bogd khaan and such forms of dates were common in official papers, newspapers and journals of that time. The dates August 10 of the year 11 according the lunar calendar and August 25 of the year 11 according the solar calendar, recorded in the book "Things related to history of Mongolian Revolutionary Youths Union" are certainly calendar of Mongolia (lunar calendar). If we consider this fact it's proven that S. Buyannemekh worked in Erkhuu for three months from Feb 17 to August 25 of Mongolian calendar. /According solar calendar it is from March 25 to Sep 27, 1921/. If it is so, did S. Buyannemekh come back from Erkhuu when the Revolutionary Youths Union was established in Aug 25, 11? It's required to consider whether he participated in the meeting personally or not. It was recorded that "a special article" was written in "Book of various new songs".
and verses" about the writing of "song of youths" dated Feb 20 of the year 14 of Bogd khaan which is March 27,

1924 according solar calendar. "At the time when H. Choibalsan, Bavaasan, Gursed etc. established peoples government in the capital and established Youths Union to change old forms of society and had enroll young people, I came back from Erhhu town and entered Youths Union and wrote a song named "task of youths". So it can be considered that S. Buyannemekh came back at the time when an active operation of youths union were being carried out after the union's meeting. It's clear that he didn't take part in the meeting personally to establish the union. Because III he didn't write that he has participated in the meeting in his "Brief article". III

Besides he didn't mention that he participated in the meeting in his book "Things related to history of Mongolian Revolutionary Youths" although he recorded the event of union establishment exactly. (3)

According "History of MPR" the Revolutionary Youths Union was established in a house of Gursed at the back of the building where is party committee of Ulaanbaatar city now on Aug 25, 1921 in order to involve young people in revolutionary struggle. By establishment of the union 17 people such as Choibalsan, Amgalan, Naidansuren, Jamsran, Gursed, Galbadrakh, Tsogbadrakh (brothers) Jaglav, Bat-Ochir and Tsevejjav took part in, so listed ten people but S. Buyannemekh wasn't listed there. If he took part in that meeting, it should be mentioned. Because he was respected by leaders of Mongolian Peoples Party and had a good reputation among the people. Especially, the man who worked over half a year as a representative of Mongolian Peoples Party at East Secretarial Office of Commentern in Erkhuu, should have been involved in that meeting and recorded in the list of participants. Therefore, surely we can say that S. Buyannemekh didn't take part in the meeting personally.

References


