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ANALIZING THE POEMS DEDICATED TO V. INJINNASH BY KHARCHIN CHIN WANG VANDUDNAMJIL

Arukhan Nasan-Urt

Postgraduate student of NUM

Khovd, Mongolia

E-mail: 1621316902@qq.com

Yanjindulam Victor

Associate professor, Western Regional Branch of the

National University of Mongolia,

Khovd, Mongolia

E-mail: yanjindulam@num.edu.mn

Annotation

Vandudnamjil (1844–1898), known the honored name of Khen Zai was twenty-fourth generation nephew of Zelem, a beneficent official of Chinggis Khan, and an inherited statesman, social activist, writer and poet of the Kharchin ethnicity residing in the Mongoljin Branch or Autonomous Branch of Mongolian nations in Liaoning Province of Fushin, Jun Wang of the late Qing Dynasty's Kharchin Western Branch, current Kharchin Branch of Ulaanhad City of Inner Mongolian Autonomous Region. In the works of Kharchin Wang Vandudnamjil, the poems written for V. Injinnash, with whom he was a close friend, play a significant role. His poems reflect their close friendship in their youth. In this article, we selected the poems of Kharchin Wang Vandudnamjil for Injinnash Vanchinbal and analyzed content.

Key words

Kharchin Chin Wang Vandudnamjil, works, poem collection of Pu Shue Zae room, V. Injinnash, poems and lyrics

MAIN PART

One: Kharchin *Chin Wang* Vandudnamjil

Kharchin Chin Van Vandudnamjil was born on the 1st of June, 1844, the twenty-fourth year of Tur Gerelt, the year of the blue dragon, in Wang's Palace, Kharchin Western Branch of Zost Assembly, current Wang's Palace, Kharchin Western Branch of Ulaanhad City, Inner Mongolian Autonomous Region.

Vandudnamjil is a Tibetan word which means "powerful and courageous". Vandudnamjil's honored name is Heng Zai, and his title is the master of Ru Shui Zai. He received the Wang title during the the Qing Dynasty. "He was born in the twenty-fourth year of the Tur Gerelt of Qing Dynasty (1844) and passed away in the twenty-fourth year of Badargult tur (1898) at the age of 54 due to illness"(Liu Kheng Kheng, 2023: 83). He was the son of Uriankhai clan of Kharchin Western Province of Zost Assembly, Inner Mongolia, as well as descendant of Chinggis's beneficial official Zelem, the eldest son of Chin Wang Sevegдорj of Kharchin West Province, the father of Gunsegnorov, a cultural figure of the modern Mongol nations" (Setsenbat, 2009: 19).

From a young age, Vandudnamjil excelled in his ability and intelligence while studying at Wang's palace. He was fluent in four languages: Mongolian, Chinese, Manchu as well as Tibetan, and especially learned Chinese to a high level. There was nothing he couldn't do: compose poems, sing hymns, praises, play the harp, play chess, write calligraphy, and draw arts. He was also well-mannered, educated and generous, and he received the favor of the state officials and nobles. During his tenure, Vandudnamjil worked in accordance with state regulations and decrees, served the Qing government honestly, and worked with all his might, earning the praise and trust of the Qing government.



清喀喇沁右翼旗王府旧貌（摄于二十世纪三十年代）

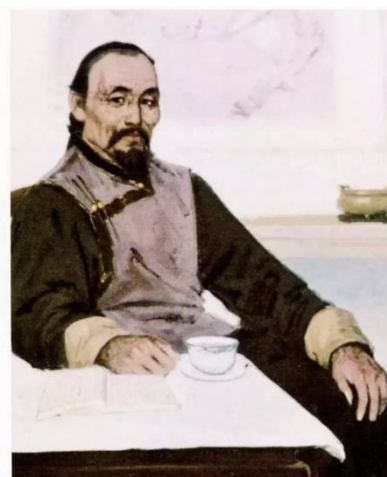
*A photo of Wang's palace of Kharchin Western province
(in the thirties of the twentieth century)*



A museum photo of Wang's Palace of Kharchin Western Province (Lee Jeong Yi ,2011: 96)



Vandudnamjil



V. Injinnash

His father, Sevegдорж, was the twelfth-generation successor of the Kharchin Western Branch and the eldest son of Bunyanbal, the eleventh-generation successor of the Kharchin Western Branch. Sevegдорж was proficient in Mongolian language, had a deep appreciation for Chinese culture and admired the life of the Manchu palace. He was also a man of letters.

In the introduction to the poem “*Thoughts Born While Observing the Scriptures*” by Vandudnamjil, he writes: ‘My father, Mr. Wang, loves the meaning of words and the the penmanship. Every year, he buys incomplete volumes of ancient and modern scriptures when he returns from Beijing. During the summer, I set aside my duties to read and play with them. This passage reveals that his father was not only a man of letters but also someone who composed and kept books as treasures.

Odon, a researcher who studied and analyzed poem collection of Kharchin Chin WangVandudnamjil, “The Collection of Poems of Ru Shui Zai’s Room,” found that out of a total of 1,224 poems in the collection, there are 52 five- ideograph separate stanzas written and composed according to the principles of ancient Chinese classical poetry, 12 six-character verse, 417 seven-character verse, 230 five-character length, 184 seven-character regulated verse, 170 verse with arranged length, 12 ancient praise poems, as well as 147 verses (Odon, 2023: 76)

His poetry collection is divided into three major sections: “Summary of Room of Ru Shui Zai’s Official Quiet”, “Summary of Room of Ru Shui Zai’s Official Quiet Continuation”, and “Saved Draught of Learning to Versify” (compiled with his younger brother Zi Pu).

“The Collection of Poems in Ru Shui Zai’s Room” is a compilation of poems written by the author from his childhood to his old age. The collection includes many poems, such as “Impressions of the Journey,” “Poems Written While Walking with Friends,” “Remembering a Friend,” “Drunk with the Beauty,” “Thankful for the King’s Blessing,” and “Proud of the View of Mountains and Water”.

“Summary of Room of Ru Shui Zai’s Official Quiet” is a compilation of several hundred verses written by the author between the eleventh year of Burent Zasagch’s reign (1872) and the tenth year of Badarguult’s reign (1884). The author began writing it at the age of twenty-eight. Although he inherited the title of Harchin Jun Wang, he was still young and had not yet earned the trust and respect of the state. Vandudnamjil traveled back and forth between his home and the capital for many years. In the poems he wrote during this period, he frequently reflected on his impressions of the journey, his homeland, and his relatives and friends.

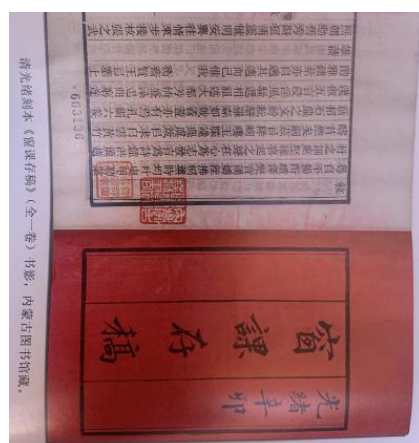
“Summary of Room of Ru Shui Zai’s Official Quiet Continuation” is a collection of poems written between the eleventh year of Badarguult reign, 1885, and the twenty-first year of the reign of Badarguult reign, 1895. He was honored in the imperial court, had friendly relations with the princes of the Qing Dynasty, and had many royal favors. He wrote many poems about receiving favors from the emperor and queen, being rewarded with peacock feathers, and praising his noble glory. It is observed that poems with such a tone are written in simple words and phrases rather than being eloquent and awe-inspiring.



“Summary of Room of Ru Shui Zai’s Official Quiet”



“Summary of Room of Ru Shui Zai’s Official Quiet Continuation”



“Saved Draught of Learning to Versify”

Judging by the content of his poetry, the writer wrote many poems about his close friends and brothers, and for them. Therefore, we have previously highlighted some of his poems dedicated to his close friends and brothers.

Vandudnamjil was not only a man of letters but also someone who greatly respected scholars and talented individuals. For example, his poetry collection includes many poems dedicated to several renowned writers, thinkers, and intellectuals, such as the famous 19th-century Mongolian writer and the nobleman of royal blood of Genghis Khan, Injinnash of Vanchinbal, and the distinguished Chinese scholar Ding Jin Tang.

He also valued brotherhood and unity. For example, he wrote, “For example, He also valued brotherhood and unity. For example, he wrote, ‘The old courtyard of the royal palace was renovated... After my father’s death, my third brother moved away, and my sixth brother, Taraaduni, also left. The frame shed collapsed. If we never repaired or replaced it, how, then, could we inherit our father’s courage? Thinking back to my childhood, how joyful it was for us brothers to hold hands and enjoy the feast together in

that circle. Who would have imagined that we would be separated, each going in different directions? In the span of just a few years, the joyous feast and the sorrowful separation feel like a dream” (Zalgaa, 1992: 14.) This passage expresses a sense of nostalgia for his childhood and a longing for his brothers. Many poems written for his third and sixth brothers are also included in his poetry collection.

THE RELATIONSHIP BETWEEN KHARCHIN CHIN WANG VANDUDNAMJIL AND V. INJINNASH

Vandudnamjil had six uncles. The second brother, Sanzashil, was honored with the title of the second rank of Tavnar Chin Wang and was awarded with the plume of peacock feathers worn on official hat of a symbol of rank. Third brother Luvsangav, fourth brother Sodnomchimed, fifth brother Zamten, sixth brother Zeemeddorj and seventh brother Rinchinnamjil all became monks.

Vandudnamjil had three aunts. His great-aunt was married to Fu Lan, a descendant of Yun Yi, Chin Wang of the Qing Dynasty. His second aunt, Manyushka, was married to Vanchinbal, the noble of Shudarga Bat Koroo in the Tumed Western Province, and was the mother of the famous writer Injinnash. Injinnash was born on the 16th of April, 1837, on the day of the Zost Assembly, in the ‘Shudarga Bat Khoroo of the Tumed Western Branch in the Qing Empire. Injinnash’s father, Vangchinbal, was an assistant chief in the Tumed Western Branch. His mother, Manyushka, was the second daughter of Sevegдорж, Duuren Chin Wang of the Kharchin Western Branch, and she was also the second aunt of Vandudnamjil. The third aunt, Tseenekhas, became the concubine of Sengeerinchen, the Chin Wang of the Eastern Province of the Jirem Assembly and the minister of the military governor of the Qing.

Vandudnamjil had three sisters. His elder sister, Zi Lan, was married to Tsung Jiyun Wang Yi in the twenty-seventh year of Tur Gerelt, February 1847. Zi Tsan, the second sister, was supposed to marry Injinnash, the seventh son of Vandudnamjil’s second aunt, but she passed away before the marriage could take place. The third sister, Zi Yu, married Zhu Wang Chin Wang Zai Xiao in the tenth year of Burent Zasagch (1871) or earlier.

In the introduction to the “*Summary of Room of Ru Shui Zai’s Official Quiet*,” he says: “If you ask me why I wrote the *Summary of Summer Quiet* (the original title of *Room of Ru Shui Zai’s Official Quiet*), I would reply: Every human being is aware of the actions of different matters and is guided by that spirit. The world is filled with having fun, drinking, and enjoying, but it is guided by their own feelings of pleasure. I am a fool and love poetry, so I am inspired to write poetry and sit alone from time to time. Now I have met Hu Yi Zhu, a scholar from Wuyi. I visited Jin Fu and regretted meeting him too late. I established a good friendship with Su Ying Qiu and Xin Ding, my relative. Su Ying Qiu was also very talented in poetry and painting. I cannot dare to speak in front of Da Ying Hu. Xin Ding was very elegant, graceful, and kind-hearted. I personally invited many wise people for drinking, including my third brother Zi Fu and my sixth brother Jiun Tang, to compose poems in harmony with the melody or scenery. I looked at the lotus flowers leaning against the fence, the ends of my sleeves fragrant, reading books while twisting the leaves, and light shining through the window. Under the moon, with the wind blowing, I was drunk, and my loud thoughts were carried in my chest, unable to criticize them lightly.

Sadness and resentment disappeared under the table. The collection of summer songs was created by Da Ying Hu's passionate heart. Isn't this better than drinking and partying? The person Da Ying Hu asked and left without answering. I will put these few words together and record them at the beginning of the Summary" (Zalgaa, 1995: 223).

From this point of view, Vandudnamjil wrote his poems for specific individuals and reasons, and the fact that he recorded his impressions while writing the poems is very helpful for studying his biography and works.

One of his scholarly friends was Injinnash of Vanchinbal, a great writer who held a very high position among his friends. Injinnash's childhood name was Khaschuluu, his Chinese name was Bow Yin, his honored name was Run Tin, and his title was Hag Shin. As mentioned earlier, he was the son of Vandudnamjil's second aunt and was also betrothed to her second sister. Because of this connection, Injinnash often visited and sat in the Wang palace of Kharchin Wang, which paved the way for their close friendship. Injinnash was seven years older than Vandudnamjil.

There are a total of seven poems dedicated to the great writer Injinnash Vanchinbal in the collection of poems by Kharchin Wang Vandudnamjil. These poems were written between 1872 and 1874. Two of the poems were written around 1872. (Zalgaa, 1992: 15)

The first poem. In the poem titled "Reply to Run Tin's poem request":

*If you come to the shore of the lake to have fun with your cane,
A luxurious sound is ringing from the distant clouds.
After hearing that the lady asked me for a poem,
I composed a verse with flowers, ashamed for not having a perfect one.*

When he wrote a poem in response to the letter sent by Injinnash, he was worried that there was no poem that would touch his heart, it is clear how much he respected Injinnash and how close and harmonious their relationship was.

In the second poem titled "Remembering famed Run Tin":

怀朝邑润亭

润亭为人落落不群，每宴饮至夜深，用灯照遍梅花，与客同看，亦雅事也。
朝邑润亭盖世才，遨游四海自徘徊。
而今何事雄心息，唯有孤灯照素梅。

Run Ting never display a sophisticated and arrogant persona. At every feast, he drinks alcohol and lights a lamp, Admiring the plum blossom with guests until midnight. It is an art in itself.

*Unrivalled in talent, Choi Rent travels far,
Wandering across the land, to and fro.
Now, suddenly, for reasons unknown,
His courage and pride have faded away,
Leaving only a solitary light to illuminate the plum blossom* (Rentsendorj, 2016: 43).

The introduction not only realistically portrays Injinnash personality and interests, but also highlights his noble and lofty character, setting him apart from ordinary people. From this part of the poem, Injinnash is highly praised as a talented genius and a great figure. The plum blossom in the poem symbolizes sacred, elegant, noble, and precious qualities, which align with the characteristics of Injinnash's personality.

The third poem describes how every autumn, the Wang Gun travels to Beijing to meet the emperor. It also mentions that since Injinnash held the rank of a fourth-degree

official, he came to Beijing with Vandudnamjil in autumn. They talked at the Tun Xin Lou pavilion on a rainy day.

雨后润翁约同兴楼午酌，口占
忽然风雨忽然晴，阵阵清凉户外生。
云雾自连还自散，细看云雾似人情。

After the rain, meeting dear Run Tin at the Tun Xin Lou pavilion”

The wind and rain suddenly pelted and disappeared in a moment,

From time to time, the autumn wind blows outside the shed.

Parting and meeting are clouds and fog as you like,

From the point of view, the human mind is similar to him (Rentsendorj, 2016: 43).

From the context of this poem, it can be seen that the poet is discouraged. Is the cause of the frustration due to a conflict with friends, or could it be because of the weather? The poem consists of three lines, each with seven characters, and is written in the style of a seven-character regulated verse. It was likely composed around 1874.

At that time, when Vandudnamjil was a close at the imperial palace, he wrote a three-line poem titled ‘Sent to Run Tin. In the 1st verse of the poem:

寄润亭

辞归京邸少言欢，堤柳村花不耐看。
忽见瑶章云外寄，当年离别恨无端。

Leaving the royal palace in the capital,

Without feasts or celebrations, sorrow took over.

The pride of the distant star and the village flower lost their charm,

When suddenly, a letter from afar descended from the clouds,

And the sorrow of parting that year grew immeasurably.

Шүлгийн хоёрдугаар бадагт:

凭栏底李恨轻离，

日日无聊只自知。

盼得桂香秋信早，

依然不負看花期。

Bitterness from a broken relationship near the fence,

Only I know when things don't feel right.

Autumn arrives early when I long for the fragrance of osmanthus.

The flowers, however, never envied me (Rentsendorj, 2016: 43)

In the Third verse:

天涯远隔有情人，

柳粽桃红两地春。

安得此身轻似燕，

飞从仙子賞良表。

The lost man is at the end of the sky

Red Peach and Green Willows in spring

I wish my straight body could fly like a swallow

Let's touch wizard's joss to reward a good day.

From the content of these three poems, it can be seen that the poet used to visit the emperor's palace every year. This poem was written in response to a letter or poem sent by Injinnash after he had arrived at the palace in Beijing that year.

In the first poem, it is written that after arriving in Beijing, the poet sat in sorrow, and suddenly received a letter or poem from a distant source, like a ray of light from the clouds. Reflecting on the pain of that year's separation, the poet's sorrow deepened further.

In the second poem, the poet expresses the sorrow of parting, embracing the deep sadness of being alone, while yearning for a friend's letter. During this time, upon receiving a letter from Injinnash, the poet is filled with joy and wishes to soar like a bird in excitement. The poem clearly reveals that the poet had long believed in the bond of friendship and companionship. Compared to the previous poem, the final one has a relatively happier mood.

寄润亭

鱼书一纸寄云端，为报润翁仔细看。
每望京华思旧友，闲依野树赏晴峦。
君游日下应添乐，我在天涯不尽欢。
幸得清秋相会早，先将拙句问平安。

A letter from a friend, as if delivered by a ray of light from the clouds,

Will you notice, dear Run Tin, when you read the reply?

Each time I gaze at the sights of the capital,

I long for my old companion, and cherish the grand trees and clear rocks of the plains.

My dear, upon your arrival in the capital, may you find prosperity,

My heart is filled with boundless joy from distant lands

On the day of our autumn reunion, may you come early.

I am fortunate to meet in early autumn, and I send my humble words,

wishing for your well-being (Rentsendorj, 2016: 44).

The emotional tone and style of this poem, when analyzed in detail, is clearly different from the previous one, as it was written in a different time. Injinnash was about to go to Beijing that autumn, and the poet had sent a message ahead. Thus, the poet wrote this poem in response.

From these poems it is clear that even though they were far apart, they communicated through letters and poems, maintaining a close and respectful friendship, understanding and valuing each other.

Although Vandudnamjil's lifestyle and political position were higher compared to Injinnash, he deeply admired and respected Injinnash's knowledge, wisdom, and talent, as clearly shown in the poems and writings he composed for him. Moreover, it is likely that when Injinnash was writing his "Khukh sudar", he might have shown it to Vandudnamjil, as noted by scholar Zhalgaa in the "Injinnash's Yearly Writings". This further indicates that Injinnash also trusted and respected Vandudnamjil.

To clarify the relationship between Kharchin Wang Vandudnamjil and Vanchinbal's Injinnash:

First. Kharchin Wang Vandudnamjil's father, Chin Wang Sevegдорж, is the maternal uncle of V. Injinnash. The reason is that Injinnash's father, Vanchinbal's consort, Manzushka, who was the daughter of the first chief of the Western Kharchin Banner, was related to Vandudnamjil by family, as she was born to Vandudnamjil's second paternal aunt. It was also mentioned earlier that Injinnash was betrothed to his second sister. Because of this familial connection, Injinnash lived in the Wang palace of the Kharchin Wang Banner, which paved the way for their close friendship. Injinnash was seven years older than Vandudnamjil. At the age of 17-18, V. Injinnash spent a year at the palace of Kharchin

Wang Sevegдорж, studying books, scriptures, and learning extensively. During this time, as is the course of life, he also became romantically involved with the Wang's daughter. However, when the young girl passed away while they were not yet officially engaged, it dealt a heavy blow to Injinnash's youthful life, leaving a deep emotional scar. In an effort to forget this, he immersed himself in his creative work with a focused mind, dedicating himself to his endeavors. He boldly walked the difficult and complicated path of an artist without hesitation.

Two. Kharchin Wang Vandudnamjil and V. Injinnash had been close friends since childhood. Both were of noble birth and had mastered the family education to a remarkable degree. Among Vandudnamjil's educated friends, V. Injinnash held a prominent position, which is clearly reflected in Vandudnamjil's poems and songs. From a young age, Kharchin Wang Vandudnamjil and V. Injinnash studied reading and writing at Wang's palace, diligently learning and excelling. They were more capable, intelligent, and proficient in languages compared to others. They became well-versed in Mongolian, Chinese, Manchu, and Tibetan, with particular expertise in the Chinese language, making them renowned scholars of their time. Injinnash wrote about his meeting with Vandudnamjil in Beijing at the poem titled "After the rain, in a new style, meeting with dear Yun over afternoon wine, composing twenty-eight characters in verse, and reaching many people in the capital", "Impression of the travel" as well as "The traveler was taken to the wall of the inn".

In addition, Vandudnamjil composed the following poems for Injinnash: "Raining, while returning from the Capital at the end of Spring in the Year of the Blue Dog", "Impressions of a Spring Day in Beijing", "A Poem Written in Joy When a Family Member Came to Greet on the Road", and "Nostalgia at the Sound of the Rain". In these works, the events, achievements, lifestyle, and friendship of two men are depicted, which can be considered as a biography of their lives.

Thus, the poems written by Kharchin Wang Vandudnamjil for V. Injinnash reflect their close and profound friendship. They spent time discussing ancient scriptures and deeds, composing poems, enjoying feasts, and traveling together, all while forgetting their sorrows. They exchanged birthday greetings and letters about their actions, expressing parting words and nostalgic thoughts in their verses. These poems reveal that their friendship was very close and enduring, and through them, we can clearly observe the virtuous and honest nature of their lives.

CONCLUSION

Kharchin Wang Vandudnamjil and V. Injinnash grew up in the midst of aristocratic life, received a strong home education, read extensively from both early and modern scriptures, and were mid-level, mostly honest writers, which was one of the strong bonds of their friendship. But friendship should not be limited to this connection. By examining just the first few lines of the poem written for Injinnash in Vandudnamjil's collection, it is clear that their worldviews were the same and that they were close friends both in formal and real life. Additionally, Injinnash and Vandudnamjil were relatives.

From the content of Vandudnamjil's poems written for V. Injinnash, it is clear that they were relatives, artistic partners, wise mentors, and soulmates. It is clear that their feelings, ideas, and long-term goals were the same. From the meaning of Vandudnamjil's

poems and feasts dedicated to Injinnash, it is evident that although he speaks of his close literary companion with great respect, expressing inner turmoil and sorrow, during moments of leisure, he admires the mountains and rivers, while also feeling lonely and reminiscing about his dear friend. This reflects that their philosophical outlook and ideals were aligned, showing a deep bond between them.

By studying in detail, the poems written by Vandudnamjil for V. Injinnash, a new and interesting event and facts can be discovered in the biographical and poetic study of these learned and brilliant scholars of that time.

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