

A SCRIPT THAT GUIDES TO THE FORBIDDEN TOMB

B.Sumiyabaatar(Mongolia)

- 01. Chinggis Khagan(ᠴᠢᠩᠭᠢᠰ ᠬᠢᠭᠠᠨ) issued a Decree on his will of consecrated burial site
- 02. The Great Khagans(ᠶᠡᠬᠡ ᠬᠠᠭᠠᠨ) of Mongolia were buried at one site
- 03. A script leading to the forbidden tomb

01. Chinggis Khagan issued a Decree on his will of consecrated burial site.

The names of the consecrated burial site of Mongol Khagans were recorded as 起輦谷“Kǐ-niǎn-gǔ,yù” in Chinese and ᠷᠢᠨᠢᠨᠭᠦᠬᠦᠭᠦ in Mongolian. This is the site that Chinggis Khagan had declared his wish to be buried at after his death.

It was historically recorded in 必葬我於此 “bì-zàng-wǒ-yú,wú,yū-cǐ” «The history of New Yuan Empire» as following:

二十二年 帝駐蹕清水縣之西江壬午帝疾甚已丑崩於斡州帝
 臨崩 徙之行宮乃發喪葬起輦谷先是帝巡遊起輦谷見一
 大樹愛之盤桓樹下良久謂從者曰異日必葬我於此
 至是有遠前命香迷葬樹下焉至元三年冬十月追諡
 聖武皇帝廟號太祖至大二年冬十一月加諡法天啓
 運聖武皇帝
 第二十五頁 史新元史本紀

先是帝道過起輦谷見一大樹愛之
 xiān-shì-dì-dào-guò,guō,kǐ-niǎn-gǔ,yù-jiàn,xiàn-yī-dà,dài-shù-ài-zhī-
 선 시 제 도 과 기 연/련 곡 견 일 대 수 애 지

盤桓樹下良久謂從者曰異日必葬我於此
 -pán-huán-shù-xià-liáng-jiǔ-wèi-cóng-zhě-yuē-yì-rì-bì-zàng-wǒ-yú,wú,yū-cǐ
 반 환 수 하 량 구 위 종 자 왈 이 일 필 장 아 어 차

One day Chinggis Khagan, while passing by the site named 起輦谷“Kǐ-niǎn-gǔ,yù” ᠷᠢᠨᠢᠨᠭᠦᠬᠦᠭᠦ, noticed a “large tree” and stopped to rest under it, and uttered a nuncupative will to his companions this is the place was to consecrate his burial.

The word “Large Tree” in the Chinese chronicle indicates not only the size of the tree but also implies significance of the site and the special tree that was sanctified for generations. The tree was mentioned three times in the Secret History of Mongols.

- ① Khotula’s(ᠬᠣᠲᠤᠯᠠ Qotula 忽圖刺-SHI.51.1) reign as a Khan was celebrated with dancing and feasting under the Great Branching Tree of Khorkhunagh(ᠬᠣᠷᠬᠡᠬᠤᠨᠠᠭ Qorqunay-SHI.57.4).
- ② Winning Merkids(ᠮᠡᠷᠭᠢᠳ Mergid-SHI.102.9), Temüjin(ᠲᠡᠮᠦᠵᠢᠨ Temüjin-SHI.59.6) and Jamukha(ᠵᠠᠮᠤᠬᠠ ᠵᠠᠮᠤᠬᠠ-Jamuq-a-SHI.40.5) took friendship oath under the Great Branching Tree near by Khuldagar Gun(ᠬᠤᠯᠳᠠᠭᠠᠷ ᠭᠤᠨ Quldarar Gun-SHI.117.11) of Khorkhonagh Jubur(ᠵᠤᠪᠦᠷ Qorqunay Jubur-SHI.57.2) and celebrated.
- ③ Chinggis, after the enthronement to be Khagan, stationed at the Great Branching Tree of Khorkhonag Jubur of Khutula Khan’s initiation and rewarded those who were honest devotees to him. “Branching/patulous tree” was translated in the Chinese version of the Secret History 鬃鬆樹 봉송수 “péng-sòng-shù, 3-117, 鬃鬆樹 봉송수 8-206, also as “Big tree 大樹 dà,dài-shù 1-57”. These translations are another proof of a sacred site.

Also Petis de Groix recorded in his “The History of Genghizcan the Great” (London, 1722), about the remains of Chinggis Khagan was carried to a single tree in wilderness, which was translated by M.Saruul-Erdene as “...

Нийслэл
 12,20 км,
 33 км-ийн
 6,23 км

Дараа нь шарилыг нь дээд зэргийн хүндэтгэлтэйгээр залж, өөрийнх нь урьдчилан сонгосон газар луу зөөлөө. Тэр нь эзгүй хээр дэх ганц модны доорх газар бөгөөд Чингис хаан өвдөхөөсөө хэд хоногийн өмнө их аваас буцаж явахдаа тэнд нэг сайхан амарсан ажээ. Тэнд их хааныг монголчуудын шүтлэгийн хамгийн сүр жавхлантай ёслолоор оршуулж, шарил дээр нь эрхэм хүндэт бунхан барив.

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afterwards, enshrined with a high respect and led to the site that was previously chosen by himself, which was under a single tree in wilderness where Chinggis Khagan took a rest once during his hunting session.” (translation into Mongolian, 201page 5, p.333)

Borjigon Badamkhatan Sandagsuren cited in his book

“Chinggis Khagan: My grave will be here” a passage from D.Osson’s “History of Mongolia” that mentions about the Great Tree was near the Burkhan Khaldun (ᠪᠦᠷᠬᠠᠨ ᠬᠠᠯᠠᠳᠤᠨ Burqan Qaldun –SHI.5.2. “Kaldun” is ancient form of word “Anman” (“Golden”- BS, author) at the head of three rivers (ᠭᠦᠷᠪᠠᠨ ᠮᠥᠷᠡᠳᠦ Gurban möred –SHVI.179.27.): Onon·Kherlen·Tuul (UB, 1997, p.45).

Д.ОССОНЫ “МОНГОЛЫН ТҮҮХ”
 нэгдүгээр дэвтэр. Хөх хот,
 1988 он
 327-328-р тал

Хааны шарилыг нь хүмүүст мэдэгдэхгүй нууцаар монгол орон руугаа буцаажээ.

хааны шарилыг Онон, Хэрлэн, Туул гурван мөрний эх болсон Бурхан Халдуны уулсын нэгэн уулын дотор оршуулсан байна. Урьд амьд сэрүүн байхдаа энэ газар ирж, нэг өнчин модны доор амарч байгаад гүн бодлого хийж, салж явахдаа “Хожим намайг энд оршуулаарай” гэж хэлсэн тул олон хүүхэд нь тэр гэрээсээр нь энэ газар оршуулсан байна. 45

All these names of “patulous/expanding tree” (ᠰᠠᠷᠯᠠᠷᠠᠷ ᠮᠣᠳᠤᠨ Sarlalarar modun –SHI.57.5), “single tree in wilderness”, “Orphan tree” “patulous/expanding tree” (ᠣᠨᠦᠴᠢᠨ ᠮᠣᠳᠤᠨ önüčin modun) could be related to the names of “Branching tree”, “Beautiful tree” (ᠰᠠᠶᠢᠴᠠᠨ ᠮᠣᠳᠤᠨ sayiqan modun) of the tales that people of Onon-Khurkh-Bayanggol area recite as legend. Wooded area is not proper for a big assembly and the name of a burial site of Mongol Khagans including Chinggis Khagan contains a Chinese character (漢字) 谷 gǔ, yù that means “valley (ᠪᠡᠯᠴᠢᠷ belčir), confluence (ᠬᠥᠨᠳᠡᠢ köndeᠢ),

pass (ᠴᠣᠷᠣᠯᠠᠢ qorolai), jubur (ᠵᠦᠪᠦᠷ jubur), jabai (ᠵᠠᠪᠠᠢ jabai)” and that tells a clue. Badamkhatan noted in his book that the name is still in usage as “zav, zavuu” near Burkhan Khaldun, Onon area:

Тэмүжин оргож Ононы эх Бидэр хошууны Хорчужай Болдогт ээж, дүү нартайгаа уулзан (Бурхан Халдуны арын... Онон мөрнийг арын... Онон мөрнийг өгсөж уруудаж, ... гол завыг (өдгөө Завуу шувуугын горхи гэдэг) өгсөж уруудаж гэх зэрэг) нийлэлдэн тэндээсээ Бурхан Халдуны өвөр хүрэлх дотор урсах Сэнгүр (Цэнхэр) горхины хар зүрхний Хөх нуурлуу нүүн очиж нутагласан, (§89) мөн тэндээс нүүж Хэрлэн мөрний эх Бүрги эрэгт буусан (§96)

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There is a site called “Beautiful tree” at the bight of Onon and Bayanggol that is South-East from Binder. Local people talk about a location named “Beautiful tree” at the bight of the Balj and Tumstei rivers, which is mentioned in the book “Khorkhonagh Valley of Onon River, where Khotula Khan was reigned” (2015, pp.148-161, by Munkhbileg Gombo).

The basin of Onon-Khurh should be regarded as a major memorial site of Mongolian history and Mongolian nomadic civilization. This location is the Burkhan Khaldun basin and it comprises of Deluun Boldog- birthplace of Temujin Chinggis Khagan, Khuin Ovoo- place where his umbilical cord fell, Khukh Lake- place of his enthronement, memorial site with inscriptions on the Arshaan Rock and stamps and other heritages, memorials of Uglugh Fort (deceased’s fort), Chapel Hill (tomb hill of local people and “Dictionary of evolutions of the names of landscapes in Mongolia” by E.Ravdan, 2011), a memorial of Duurlig Nars from the Hunnu era and a site related to this article “A script that guides to the forbidden tomb” which can be seen only from the space or in aerial photographs.



Онон, Хурх, Биндэр



Онон, Балж, Далай

02. The Great Khagans (ᠶᠡᠬᠡ ᠴᠢᠷᠠᠳ) Yeke qarad) of Mongolia were buried at one site

Collocations that related to the sacred site of the Mongol Khagans are:

- Followed the sacred burials of all Khagans (*records of burials of Khubilai, Tug Tumur Khagans, 2-283, 3-262, 4-69*);
- Buried by following the sacred burials of all Khagans (*record of Sodbala Kagan's burial, 3-262*);
- Followed by the sacred burials of all Khagans (*record of Erinchinbal Khagan's burial, 4-82*);
- Followed the sacred burials of all Khagans (*record of Tumur Khagan's burial, 2-480*);
- Followed all sacred burials (*record of Khuslen Khagan's burial, 3-394*)

Thus, all Khagans from Chinggis Khagan to Togoontumur Khagan – Ogodei Khagan, Guyug Khagan, Munkh Khagan, Khubilai Khagan, Tumur Khagan, Khaisan Khulug Khagan, Ayurbarbada Khagan, Sodbala Khagan, Yesuntumur Khagan, Khuslen Khagan, Tug Tumur Khagan, Erinchinbal Khagan- all buried at the same sacred site. All Mongol Khagans were buried at this 起輦谷“Kǐ-niǎn-gǔ,yù” 起輦谷 site shows that they all were abiding by the decree of Chinggis Khagan. This indicates Mongols had strict follow-up tradition for the burials of Khagans that the sacred site of their ancestors had to be followed no matter where a Khagan was deceased. There are also records indicating the direction of the sacred site:

- Togoontumur Khagan left the Capital City (*he was not expelled, he ignored the suggestions of some people to defend the city and discussed retreating to the north evading the military on the day of Red Tiger of Seventh month... and at midnight opened the gate and went to North. Military force of Ming Dynasty entered the city without facing any resistance on the day of White Ape of the eight month. (Yuan Empire Chronicle, 47th vol. 4-410) Togoontumur Khagan's decision should be regarded as a noble deed for avoiding destruction and preserving the city for the future generations*) for the north and died at the place called 應昌府 Yīng-chāng-fǔ. The Khagan was buried to the North. (Chronicle of Yuan Dynasty, translation of Dandaa, 4-410, chineses 47-13). The remains of the 應昌府 Yīng-chāng-fǔ is located northwest of Kheshigten Khoshuu in Inner Mongolia, southwest from the Dalai Lake, thus the Sacred Burial site for Khagans must be north from there.
- “New Yuan-Shi” (新元史 6645) note says Togoontumur Khagan was buried at 葬於起輦谷“Kǐ-niǎn-gǔ,yù” 葬於起輦谷 and now it has become clear that North means 北.
- Other historic records also have expressions like “lead the sacred burial, send the sacred burial off”, which shows the sacred site for Khagans was in midland of the original Mongol territory, north of the Capitals and it proves that Chi-nyan-gu of Shan-Si district was not the border of the Forbidden Tomb locality. (Noble Khagans burial site is not far from the Bureg Ereg of Onon River and at the distance that “a woman can ride on wagon from early morning till the next day at the dawn”- the record says)
- Also “Brief account on Black Tartars” (黑韃事略箋證 hēi-dá,tà-shì-luè-jiān-zhèng) says in the note of Si Tin(徐霆 Xú-tíng 徐霆) that “ ... bring it to the sacred burial of the northern territory and bury it deep in ground ”...至其直北園寢之地深 zhì-qí,jī-zhí-běi,bó,bèi-yuán-qǐn-zhī-dì-shēn“ and it confirms our motif that the Sacred Burial Site of the Great Khagans was quite deep into the midland of Mongol territory. Some notes here as pictures:

黑龍亭略箋
 草木子懸代送終之禮元朝富婆用松木二片塞空
 其中類人形大小合為棺蓋遺體其中加漆漆畢則
 以黃金為圈三圈定送至其直北園察之地深埋之
 則用萬馬踐平俟草青方解嚴則已漫同平坡無復
 考誌遺跡

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 此種葬法... 遺體... 深埋... 漫同平坡... 考誌遺跡

ТАДНИЙ ОРШУУЛАХ ЕС
 Тэд хүн оршуулахдаа олон булч босгодоггүй, харин хүн оршуулсан
 газраа адуугаар гишүүтж, газраа тэгшитдэг юм. Тэмүүжиний олон булчийг
 тойруулан сун шорог хатгаж хүрээ болгоод /эргэн уудамраа 30 газар
 хэртэй/, модот харуул манааны хамгаалттай юм.
 Сой Тын, Би Тэмүүжиний шарилыг Олон голын хөвөөнд уул усар
 хүрээлэгдсэн газарт байхыг олон удаа Улаанхотын иргэдэд бол
 Тэмүүжин энд илгээхдээ тун нас нөгчсөний хойно мөн энд оршуулав
 гэнэ. Үүнхүдлийг мэдэгдэй.

30 а
 "Цао му цзы" бичгийн "Мөхөн төр улсуудын оршуулгын ёслол"
 гэсэн хэсэгт: Юань улсын дотоод ордны заншлууд бол, хоёр
 хэсэг бүрдүүн модыг хүний биеийн их бага хэмжээгээр
 хөндөж, нэг хэсгээр нь тэг болгон авч болгоод, цогцлыг
 байрлуулж, шир" булчар бэлдэж, дараагаар нь түүвч алтан
 цагааргаар биеийн тогтоогоод, эр газрын онгоцлоо авчирч
 газарт гүн оршуулан түүвч адуугаар гишүүтж, газраа
 тэгшитдэг. Тэр газарт өвс ногоо хөвөрөн хойно сая харуул
 манаагаа татаж, тэр цагт газар нь нэгэнтээ төлөгж эрүүл
 болсон тул түүний мөр ормыг дахин шинэчлж ирээд байдаг
 болно.

«Монгол тулгар бичгийн цуврал» Өвөр Монголын
 соёлын хэвлэлийн хороо.1985.Мөнхзаяагийн
 орчуулга.245-р тал

Хэрээд Жамсраны Баясахын орчуулга
 «Их Монгол улсын түүхэнд холбогдох
 хятад хоёр сурвалж бичиг. 2006.282-р тал»

- Khubilai Khagan, Sodbala Khagan’s burial records: buried at 起輦谷“Kǐ-niǎn-gǔ,yù”, following the Great Khagans sacred burials” (2-283, 3-262);
- Tumur Khagan’s burial record: “remains were sent off on the day of Bluish Hog and buried at 起輦谷“Kǐ-niǎn-gǔ,yù”, following the Great Khaans sacred burials” (2-480);
- Minzun Khagan’s burial records: “buried at 起輦谷“Kǐ-niǎn-gǔ,yù”, ravine following the Great Khagans sacred burials” (3-394);
- Tug Tumur 𠤎𠬞 𠬞𠬞 Khagan’s burial records: “remains were directed to the 起輦谷“Kǐ-niǎn-gǔ,yù” 𠤎 𠬞𠬞 on blackish bull day and buried at following the Great Khaans sacred burials”, (Chronicle of the Yuan Dymasty, translation by Dandaa, mon.4-69, 70, New Yuan-shi 6638, Yuan-shi 3-396);
- Erinchinbal Khagan’s burial records: “remains were directed to the 起輦谷“Kǐ-niǎn-gǔ,yù” 𠤎 𠬞𠬞 and buried at following the Great Khaans sacred burials” (4-82);
- Togoontumur Khagan’s burial records: “buried in the north” (4-410);

The burials of Mongol Khagans were recorded extensively as such.
 Below, the documented records on locations of the Sacred Burials of the Great Khagans as photocopies.

① Records of Chinggis Khagan’s burial ground on the historical books:

二十二年 秋七月 帝駐蹕清水縣之西江壬午帝疾甚已丑崩於靈州帝 歸崩 至西里川哈老 徒之行宮乃發喪葬起輦谷先是帝逼逼起輦谷見一 大樹突之盤桓樹下良久謂從者曰異日必葬我於此 至是有遠前命者遂葬樹下焉至元三年冬十月追諡 聖武皇帝廟號太祖至大二年冬十一月加諡法天啓 運聖武皇帝

三
 起輦谷之北... 葬之... 起輦谷之北... 葬之... 起輦谷之北... 葬之...

三
 起輦谷之北... 葬之... 起輦谷之北... 葬之... 起輦谷之北... 葬之...

«Шинэ Юан улсын түүх 新元史 신원사 6609»
 New Yuan-shi

«Юан улсын судар. Дандаагийн орчуулга. мон.1-116,117»
 The Yuan Dynasty Sutra, Dandaa’s translation

Some sutras of the Yuan Dynasty, for example translation by Dandaa, include this part briefly. Various sources have different records that the burials of Chinggis Khagan were scattered in multiple locations. But that was a false statement for misleading the public, and there are records that reveal the genuine sacred burial was on the Burkhan Khaldun Mountain.

23. b. 12. Eng yeke ulus-tur qudal tung-
 23. b. 13. qay [=tungqay] üge ögçü: emüsügsen čamča:
 23. b. 14. örgüğe ger: öriyesün oyimusun-i
 23. b. 15. tende ongyulaba gekü: Ünen degedü
 23. b. 16. kegür-i-inü: jarimud Burqan Qal-
 23. b. 17. duna [=Qaldun(-)a-dur] ongyulaba gekü: Jarimud
 23. b. 18. Altai qan-i [=qan-u] arudu [=aru-du]: Kentei qan-u
 23. b. 19. öbür-tü Yeke Öteg neretü [=neretü]
 23. b. 20. ɣajar ongyulaba gekü buyu:

[23.b]
255

pp. 37

«Byamba-yin Asaraçei neretü-[yin] teüke.Цэвэлийн Шлагдарсүрэн, Lee Seong-gyu.2002.37,255-p тал.рр.37»



35a

35a 07 ... eng yeke ulus-
 35a 08 -tu qudal tungqay ögçü :
 35a 09 emüsügsen čamča : örgüğe
 35a 10 ger : öri-yesün [=örügesün] oyimasun-i
 35a 11 tende ongyulaba : ünen kegür-
 35a 12 -i inu jarim-ud burqan
 35a 13 qalduna-tur [=qaldun-dur] ongyulaba gekü :
 35a 14 jarim-ud altai qan-u
 35a 15 arudu [=aru-du] : kentei qan-i [=qan-u] ebür-
 35a 16 -tü yeke öteg neretü
 35a 17 ɣajar-a ongyulaba gekü buyu :

pp.60

«Qad-un ündüsün quriyangyui Altan Tobči. Шаравын Чоймаа . 2002. 35,35a-p тал. рр.60»

天竺之西有山曰崑崙
 崑崙之北有山曰祁連山
 祁連山之北有山曰焉支山
 焉支山之北有山曰合黎山
 合黎山之北有山曰祁連山
 祁連山之北有山曰崑崙山

Chinggis Khaan’s burial was not scattered in multiple locations, it was buried on the Burkhan Khaldun Mountain, but a false statement was spread. For example, “Asragch nertiin tuukh” says “a false word as statement was spread throughout the entire Empire”, “Altan Tobchi, concise” and “Bogd Chinggis Khagan’s biography” says “a false statement was spread throughout the entire Empire”. , “Asragch nertiin tuukh” states “The true, supreme corpse was consecrated on Burkhan Khaldun Mountain” and”, “Altan Tobchi, concise” and “Bogd Chinggis Khagan’s biography” state ““The true corpse was consecrated on Burkhan Khaldun Mountain”. There is only one word that differs in those statements – word and supreme.

« “Bogd Chinggis Khagan’s biography” «Borda Činggis qayan-u čidig.Богд Чингис Хааны чидиг. «Borda Činggis qayan-u čidig.Богд Чингис Хааны чидиг. «Borda Činggis qayan-u čidig.Богд Чингис Хааны чидиг. «Borda Činggis qayan-u čidig.Богд Чингис Хааны чидиг. pp.25-a»

② Records of Ögüdei Khagan’s burial ground on the historical books:

十一月丁亥帝出獵耶
 律莽材速不驪庚寅運至鉞
 鐵嶺胡蘭山奧都刺合盤
 進酒帝飲醉辛卯運崩於行宮年五十六葬起靈谷
 至元三年冬十月追諡英文 皇帝廟號太宗
 第二十五頁 新元史 本家
 第一三頁 新元史 本家

十一月丁亥帝出獵耶
 律莽材速不驪庚寅運至鉞
 鐵嶺胡蘭山奧都刺合盤
 進酒帝飲醉辛卯運崩於行宮年五十六葬起靈谷
 至元三年冬十月追諡英文 皇帝廟號太宗


«Шинэ Юан улсын түүх 新元史 新元史 6611»

«Юан улсын судар. Дандаагийн орчуулга. мон.1-129,130»

New Yuan-shi

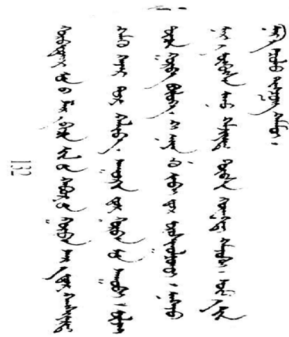
The Yuan Dynasty Sutra, Dandaа’s translation, mon. 1-129, 130

在祁連山之北有山曰崑崙 (Ki-niän-gü,yü Jabai-dur orosirulčuqui pp.1-30)(buried in the ravine Ki-niän-gü,yü Jabai).The burial site of Chinggis Khagan and Ögüdei Khagan were recorded the same in the Chinese

sources as 起輦谷. But in Dandaa's translation has Chinese pronunciation of 谷 as  "Kü Jabai", which is similar to "Tiang-shan mountain (шан,уул).

③ Records of Güyüg Khagan's burial ground on the historical books:

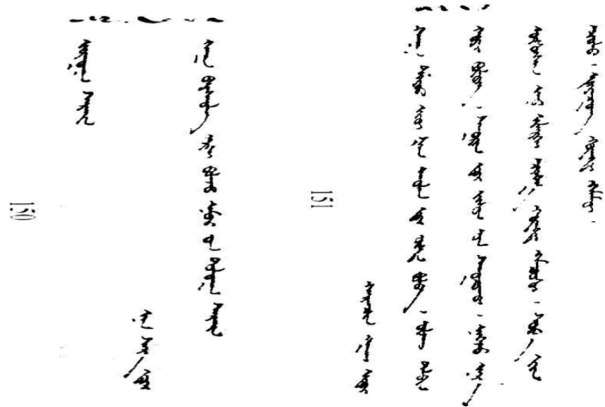
三年春三月帝不豫西巡葉密術河帝在潛海葉密術
河爲湯沐地帝嘗謂此地水土宜於朕體遂决意西巡
未至別失八里疾大漸崩於橫相乙兒之地年四十有
三葬起輦谷追諡簡平皇帝廟號定宗
新元史 本紀二十一 十五 史
第一三頁 6611



《Шинэ Юан улсын түүх 新元史 신원사 6611》 《Юан улсын судар. Дандаагийн орчуулга. мон.1-132》
New Yuan-shi The Yuan Dynasty Sutra, Dandaa's translation, mon. pp.1-132

④ Records of Möngkh Khagan's burial ground on the historical books:

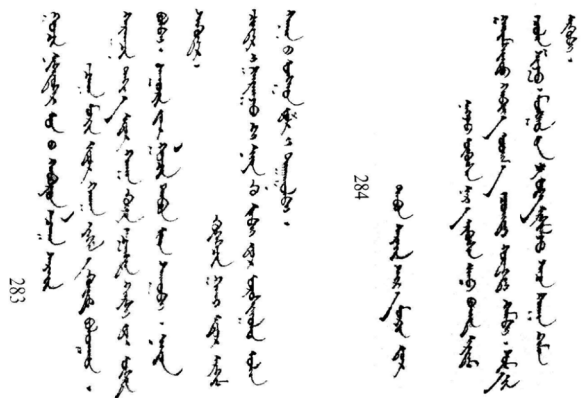
九年春 是日德臣感疾卒帝不豫秋七月
癸亥帝崩於釣魚山年五十有
二史天澤等奉梓宮北遷葬起輦谷廟號憲宗
二史 本紀二十一 十五 史新元史
第一五頁 6613



《Шинэ Юан улсын түүх 新元史 신원사 6613》 《Юан улсын судар. Дандаагийн орчуулга. мон.1-150,151》
New Yuan-shi The Yuan Dynasty Sutra, Dandaa's translation, mon. 1-pp.150, 151

⑤ Records of Khubilai Khagan's burial ground on the historical books:

三十一 年春正月壬子朔帝不豫免朝賀
庚午帝大漸癸酉帝崩于紫檀殿
在位三十五年壽八十
乙亥靈駕發引葬起輦谷從諸帝陵
五月戊午 上尊諡曰聖德
神功文武皇帝廟號世祖國語尊稱曰薛禪皇帝
三十一年春正月壬子朔帝不豫免朝賀
庚午帝大漸癸酉帝崩於紫檀殿在
位三十五年年八十七乙亥葬起輦谷夏五月戊午上尊
諡曰聖德神功文武皇帝廟號世祖國語曰薛禪皇帝
第二十五頁 6623



《Шинэ Юан улсын түүх 新元史 신원사 6623; 元史 17-22,23》 《Юан улсын судар. Дандаагийн орчуулга. мон. 2-283,284》
New Yuan-shi 17-22,23 The Yuan Dynasty Sutra, Dandaa's translation, mon. 2-283,284

⑥ Records of Temür Khagan's burial ground on the historical books:

第二十五頁 史新元史本紀 9626

十一年春正月丙辰朔帝大漸免朝賀癸酉崩于玉德殿在位十有三年壽四十有二乙亥靈駕發引葬起輦谷從諸帝陵是年九月乙丑諡曰欽明廣孝皇帝廟號成宗國語曰完澤篤皇帝成

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《Шинэ Юан улсын түүх 新元史 신원사 6626; 元史 21-28》
New Yuan-shi

《Юан улсын судар. Дандаагийн орчуулга. мон. 2-480》
The Yuan Dynasty Sutra, Dandaa's translation, mon. 2-480

⑦ Records of Khaisan Hülüg Khagan's burial ground on the historical books:

第三十五頁 史新元史本紀 9630

四年春正月癸酉朔帝不豫大赦天下庚辰帝崩於玉德殿在位四年年三十有一壬午葬起輦谷夏六月甲子尊諡曰仁惠宣孝皇帝廟號武宗國語曰曲律皇帝上尊諡曰仁惠宣孝皇帝廟號武宗國語曰曲律皇帝

38

《Шинэ Юан улсын түүх 新元史 신원사 6628; 元史 23-25》
New Yuan-shi

《Юан улсын судар. Дандаагийн орчуулга. мон. 3-58》
The Yuan Dynasty Sutra, Dandaa's translation, mon. 3-58

⑧ Records of Ayurbarbada Khagan's burial ground on the historical books:

第三十三頁 史新元史本紀 9631

丁亥帝不豫辛丑帝崩於光天宮壽三十有六在位十年癸卯葬起輦谷從諸帝陵五月乙未羣臣上諡曰聖文欽孝皇帝廟號仁宗國語曰普顏篤皇帝

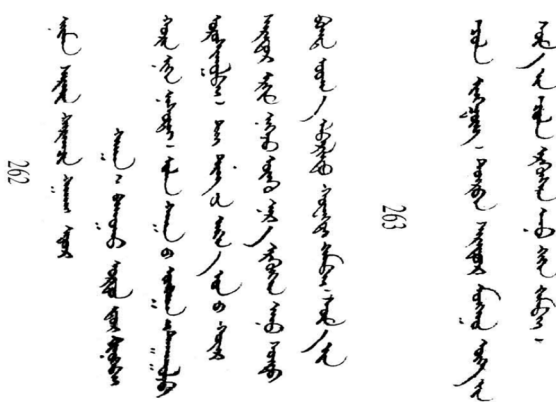
38

《Шинэ Юан улсын түүх 新元史 신원사 6631; 元史 26-19》
New Yuan-shi

《Юан улсын судар. Дандаагийн орчуулга. мон. 3-182,183》
The Yuan Dynasty Sutra, Dandaa's translation, mon. 3-182,183

⑨ Records of Sodbala Khagan's burial ground on the historical books:

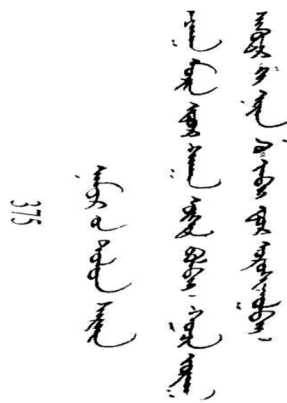
八月 弑帝於行幄年二十一從葬
 諸帝陵泰定元年二月上尊諡曰睿聖文孝皇帝廟號
 英宗四月上國語廟號曰格堅
 三年 弑帝於行殿在位三年
 年二十有一泰定元年二月上尊諡曰睿聖文孝皇帝
 廟號英宗四月上國語廟號曰格堅皇帝
 第二十五頁 史 新元史 本紀
 第三十四頁 96321

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 263


《Шинэ Юан улсын түүх 新元史 신원사 6632; 元史 28-16》 《Юан улсын судар. Дандаагийн орчуулга. мон. 3-262,263》
 New Yuan-shi The Yuan Dynasty Sutra, Dandaa's translation, mon. 3-262,263

⑩ Records of Yesüntemür Khagan's burial ground on the historical books:

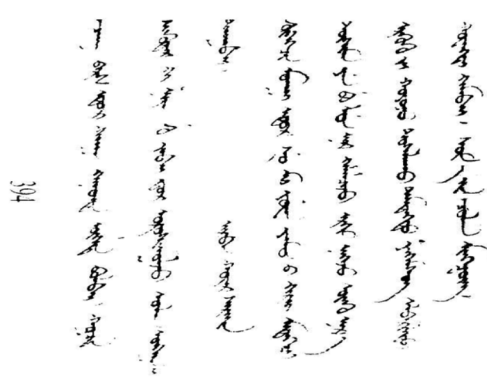
庚午帝崩壽三十六葬起輦谷 秋七月
 致和元年 秋七月
 上都年三十有六葬起輦谷
 第二十五頁 史 新元史 本紀
 第三十六頁 96324

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
《Шинэ Юан улсын түүх 新元史 신원사 6634; 元史 30-23》 《Юан улсын судар. Дандаагийн орчуулга. мон. 3-375》
 New Yuan-shi The Yuan Dynasty Sutra, Dandaa's translation, mon. 3-375

⑪ Records of Khüslen Khagan's burial ground on the historical books:

八月 庚寅帝暴
 崩年三十葬起輦谷冬十月丙申上尊諡曰翼獻景孝
 皇帝廟號明宗國語曰護都篤皇帝至元六年冬十月
 己巳上尊號曰順天立道睿文智武大聖孝皇帝
 第二十五頁 史 新元史 本紀
 第三十七頁 96326

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《Шинэ Юан улсын түүх 新元史 신원사 6635》 《Юан улсын судар. Дандаагийн орчуулга. мон. 3-394》
 New Yuan-shi The Yuan Dynasty Sutra, Dandaa's translation, mon. 3-394

⑫ Records of Tug Temür  Khagan's burial ground on the historical books:

己酉 帝崩壽二十有九在位五年癸丑靈駕
發引葬起輦谷從諸帝陵元統二年正月己酉太師右
丞相伯顏率文武百官等議上尊諡曰聖明元孝皇帝
廟號文宗國言諡號曰札牙篤皇帝

三年 八月 己酉帝崩於上都 在位五年
年二十有九癸丑葬起輦谷元統元年十一月辛亥上
尊諡曰聖明元孝皇帝廟號文宗國語曰札牙篤皇帝

第二十五 史新元史 本紀
第三十九頁 9696/7

《Шинэ Юан улсын түүх 新元史 신원사 6637; 元史 36-9》 《Юан улсын судар. Дандаагийн орчуулга. мон. 4-69,70》
New Yuan-shi The Yuan Dynasty Sutra, Dandaa's translation, mon. 4-69, 70

⑬ Records of Rinchinbal Khagan's burial ground on the historical books:

二月壬辰帝崩年
七歲甲午葬起輦谷從諸陵明年六月己巳明宗長子
安權帖木耳即位至元四年三月辛酉諡曰冲聖嗣孝
廟號景宗

帝崩年七歲甲午葬起輦谷至元三年正月辛亥上尊
諡曰冲聖嗣孝皇帝廟號景宗

第二十五 史新元史 本紀
第四〇頁 9698

《Шинэ Юан улсын түүх 新元史 신원사 6638; 元史 37-5a,b》 《Юан улсын судар. Дандаагийн орчуулга. мон. 4-82》
New Yuan-shi The Yuan Dynasty Sutra, Dandaa's translation, mon. 4-82

⑭ Records of Togontemür/Togoontemür Khagan's burial ground on the historical books:

四月丙戌帝因痢疾殂于應昌壽五十一在位二十
六年太尉完者院使觀音奴奉梓宮北葬
明兵襲應昌府皇孫買的里八剌及后妃并寶玉皆被
知順天命退避而去特加其號曰順帝 大明皇帝以帝

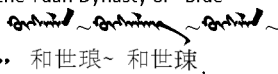
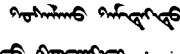








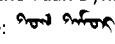
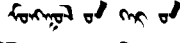














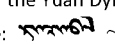












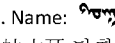










三十年 夏四月
戊帝崩於應昌在位三十七年五十有一太尉完者
知樞密院事觀音奴奉梓宮葬於起輦谷羣臣上廟號
曰惠宗皇帝國語曰烏哈圖汗明祖以帝能順天命退
避而去上尊諡曰順帝

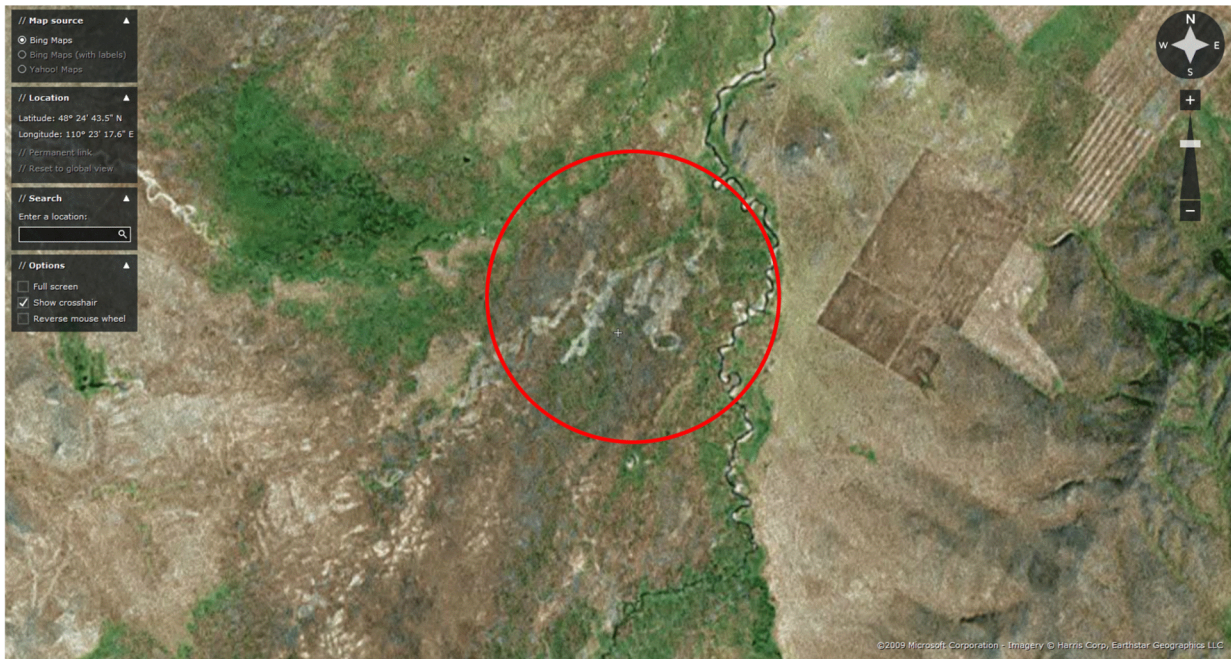
第二十五 史 本紀
6645

《Шинэ Юан улсын түүх 新元史 신원사 6645; 元史 47-13》 《Юан улсын судар. Дандаагийн орчуулга. мон. 4-410》
New Yuan-shi The Yuan Dynasty Sutra, Dandaa's translation, mon. 4-410

Name (Mongolian, Chinese)	Name of Burial site	Notes, records and sources
<p>ᠴᠢᠩᠭᠢᠰᠢ CHINGGIS. ЧИНГИС. The first Khagan of the Great Mongol Empire. Childhood name 禿朮: ᠲᠤᠮᠤᠰᠤ 帖木真 “ Eldest son of Yesügei Baratur. On the Chinggis Khagan’s stele: ᠴᠢᠩᠭᠢᠰᠢ In the Secret History: 成吉思 中 合 罕. Posthumous title 諡: Богд цогтой Хуанди, 聖武皇帝 성무황제 Bogd Glorious Huandi. Added name: ХТэнгэрийг дууриан улирлыг нээсэн Богд цогтой Хуанди, 法天啓運聖武皇帝 법천계운성무 황제 Tengri-imitator ᠲᠡᠩᠭᠢᠰᠢ, season- initiator Bogd Glorious Huandi , Title of shrine 廟號묘호: ᠲᠠᠵᠤ 太祖 태조 Taitszu.</p>	<p>The site that Chinggis Khagan had declared his will to be buried after his death 葬 Kǐ-niǎn-gǔ,yù 장 起 ᠴᠢᠩᠭᠢᠰᠢ ᠲᠡᠭᠦᠭᠡᠪᠢ ᠲᠤᠮᠤᠰᠤ ᠲᠤᠯᠤᠯᠤᠰᠤ ᠲᠤᠨ ᠳᠠᠵᠤ ᠲᠤᠵᠦ 輦 연/련 곡 (New Yuan-shi 6609)</p>	<p>Born on 15th day of the 1st month of summer, year of black horse of 3rd Sexagenary, reigned between 1206-1227, Died on the day of yellowish bull, 7th month in autumn, 22nd year of Fire hen year, in Landing Palace at Haratu ᠬᠠᠷᠠᠲᠤ near Sali River ᠰᠠᠯᠢ. Age of 66, lived for 22 years in sedentary life. Buried under ᠴᠢᠩᠭᠢᠰᠢ ᠲᠡᠭᠦᠭᠡᠪᠢ ᠲᠤᠮᠤᠰᠤ ᠲᠤᠯᠤᠯᠤᠰᠤ ᠲᠤᠨ ᠳᠠᠵᠤ ᠲᠤᠵᠦ (The Yuan Dynasty Sutra, Dandaa’s translation 1-116,117, New Yuan-Shi 6609)</p>
<p>ᠥᠭᠡᠳᠡᠢ ᠬᠠᠭᠠᠨ ÖGÜDEI~ ÖGEDEI Өгөөдэй ~ Өөдэй. The second Khagan of the Great Mongol Empire. Childhood name- ᠬᠠᠭᠤᠨ ᠶᠢᠨ, 3rd son of Chinggis Khagan. In the Secret History: 斡歌歹. In New Yuan-Shi: 窩闊台. Posthumous title: Хурц утгат Хуанди, 英文皇帝 영문황제 Sharp Erudite Huandi. Title of shrine: ᠲᠠᠵᠤ 太宗 태종 Taitszun.</p>	<p>Buried under 葬 Kǐ-niǎn-gǔ,yù 장 起 ᠬᠠᠭᠤᠨ ᠶᠢᠨ ᠲᠤᠨ ᠳᠠᠵᠤ ᠲᠤᠵᠦ 輦 연/련 곡</p>	<p>Born in 1186 (some sources say 1187). Reigned 1229-1241. Big hunting on the reddish hog day of 11th month of year of 13th, 1241... Drank until midnight when Big Nose ᠶᠡᠨᠨᠠᠭᠤ ᠶᠡᠨᠨᠠᠭᠤ gave him alcohol. Died at the dawn of the white hire day, in Camping Palace. Age of page 56, lived for 13 years in sedentary life. (The Yuan Dynasty Sutra, Dandaa’s translation 1-130, New Yuan-Shi 新元史 6611).</p>
<p>ᠬᠦᠵᠦᠭᠦ GÜYÜG Гүйүг. The third Khagan of the Great Mongol Empire. Childhood name: ᠬᠦᠵᠦᠭᠦ Güyün , 1st son of Ögüdei Khagan. In the Secret History: 古余克 . In New Yuan-Shi: 貴由. Posthumous title: Хэмжээтэй төвшин Хуанди 簡平皇帝 간평황제 Bind Peaceful Huandi. Title of shrine: ᠳᠢᠨᠵᠦᠨ ~ Диньцун, Dingtszun, 定宗 정종.</p>	<p>Buried under 葬 Kǐ-niǎn-gǔ,yù 장 起 ᠬᠦᠵᠦᠭᠦ ᠲᠤᠨ ᠳᠠᠵᠤ ᠲᠤᠵᠦ 輦 연/련 곡</p>	<p>Born in the 1st year of Chinggis Khagan’s reign, 1206, year of red tiger. Reigned in 1245-1248 (some sources say 1246-1248). Died in 3rd month of spring of the year of yellow Ape, 3rd year, 1248, in a place named Khanshiartai ᠬᠠᠨᠰᠢᠶᠠᠷᠲᠠᠢ “ Age of 43, lived for 3 years in sedentary life. (The Yuan Dynasty Sutra, Dandaa’s translation 1-132, New Yuan-Shi 新元史 6611).</p>
<p>ᠮᠥᠨᠬᠠ MÖNKH Мөнх. The fourth Khagan of the Great Mongol Empire. Childhood name: ᠮᠠᠨᠯᠠᠰᠤ Manlaisu. 1st son of Tului. In the Secret History: 蒙格 몽격. In New Yuan-Shi: 蒙哥 몽가. Posthumous title: Илэрхий чанга Хуанди, 桓肅皇帝 환속황제 Distinctly Strict Huandi. Title of shrine: ᠰᠶᠠᠨᠵᠦᠨ ᠬᠤᠨᠲᠤᠵᠦᠨ ᠬᠤᠨᠲᠤᠵᠦᠨ ᠬᠤᠨᠲᠤᠵᠦᠨ Сяньжун ~ Сяньцун, 憲宗 Hien-tsong 헌종.</p>	<p>Buried under 葬 Kǐ-niǎn-gǔ,yù 장 起 ᠮᠠᠨᠯᠠᠰᠤ ᠲᠤᠨ ᠳᠠᠵᠤ ᠲᠤᠵᠦ 輦 연/련 곡 (New Yuan-Shi 新元史 6613).</p>	<p>Born in the 3rd year of Chinggis Khagans Reigns, 1208, on the 3rd day of 12th month of yellow dragon year. Reings- 1251-1259 (in some sources-1251- 1258), Died on the day of blackish hog of 7th month of 9th year, 12 59, on a mountain ᠲᠡᠩᠭᠢᠰᠢ ᠲᠡᠭᠦᠭᠡᠪᠢ ᠲᠤᠮᠤᠰᠤ ᠲᠤᠯᠤᠯᠤᠰᠤ ᠲᠤᠨ ᠳᠠᠵᠤ ᠲᠤᠵᠦ ᠲᠡᠭᠦᠭᠡᠪᠢ ᠲᠤᠮᠤᠰᠤ ᠲᠤᠯᠤᠯᠤᠰᠤ ᠲᠤᠨ ᠳᠠᠵᠤ ᠲᠤᠵᠦ Age of page 52, lived for 9 years in sedentary life. Strict, specific, heroic, detached with a few words, detests distractions and festivity... For any decrees or memos Khagan himself would write it, edit it and rewrite it before sending it(Аливаа зарлиг бичиг байваас Хаан эрх үгүй өөрөөн эх бичээд халж, хэдэн удаа болсон хойно сая явуулмуй 凡詔令皆帝手書更易數匹然後行...). He prefers following the principles of elders, and not to follow policies of other nations... For the State matters he would make inquires of things every single day. (The Yuan Dynasty Sutra, Dandaa’s translation 1-1page 51, New Yuan-Shi 新元史 6613).</p>
<p>ᠬᠡᠪᠢᠯᠠᠢ KHUBILAI Хубилай. The founder of Mongol Yuan Empire or “Blue”</p>		

<p>Khaisan 海山, Honorary title- Khülüg Khagan 曲律, Posthumous title: Өршөөл өглөгт гийгүүлсэн элбэрэлт Хуанди, Gracious Generous Illumination Filial Huandi, 仁惠直孝 皇帝 인혜선효황제. Title of shrine: 靈駕發引 ling-jià-fā-yǐn 령/영 가발인</p>	<p>輦 轎 從 諸 帝 陵 연/런 곡 諸 帝 陵 The remains were led on the Black Horse day to and buried at, following the Great Khagans sacred burials.</p>	<p>答刺麻八拉 and in Dandaa's translation born on 19th of the 7th month of 18th year of Je-Yuan (1281). Reigned: 1308-1311 (some sources -1307-1311) Died in a Palace 옥덕전 on White Dragon day of the 1st month of spring, the 4th year. Lived 5 years in sedentary life. Aged 31. Posthumous title was given on Bluish Sheep day of the 5th month of Summer. (The Yuan Dynasty Sutra, Dandaa's translation 3-page 58, New Yuan-Shi 新元史 6628, Yuan-shi 元史 23-25)</p>
<p>AYURBARBADA Аюурбарбада 4th Khagan of the Yuan Dynasty or "Blue" Empire. Name: 愛育拔力八達~愛育拔力八達. Honorary title: Mongol name- Virtuous Khagan, 國語曰普顏篤 皇帝 Posthumous title: Богд утга хичээнгүй элбэрэлт Хуанди, Bogd Idea-Diligent Filial Huandi. 聖文欽孝 皇帝 성문흠효. Title of Shrine- 仁宗 인종.</p>	<p>葬 起 輦 谷 從 諸 帝 陵 Kǐ-niǎn-gǔ,yù 장 기 연/런 곡 諸 帝 陵 The remains were led on the Black Rabbit day to and buried at, following the Great Khagans sacred burials.</p>	<p>Born on Red Rat day of the 3rd month, 22nd year of Jhi-Yuan (至元 지원 1285). Reigned: 1311-1320 (some sources- 1312-1320). Fell ill on the Reddish Hog day of the 1st White month of Spring of the 7th year, and died on the whitish Bull day in the Palace 光天宮 광천궁 . Aged 36, lived 10 years in sedentary life. Buried on blackish Hire day, following all Khagans sacred burials. Posthumous title was given on Bluish Sheep day of the 5th month. (The Yuan Dynasty Sutra, Dandaa's translation 3-182, 183, New Yuan-Shi 新元史 6631, Yuan-shi 元史 26-19).</p>
<p>SODBALA Содбала 5th Khagan of the Yuan Dynasty or "Blue" Empire. name: 碩德八剌~碩德八喇. Posthumous honorary title: 聖文孝皇帝 Söd Bogd Idea Benevolent Haundi 聖文孝皇帝 성문효황제 Title of shrine 英宗 영종 Mongol title of shrine was given in the 4th month as a Illuminating. 四月上國語廟號曰格堅皇帝.</p>	<p>葬 起 輦 谷 從 諸 帝 陵 Kǐ-niǎn-gǔ,yù 장 기 연/런 곡 諸 帝 陵 The remains were led to and buried at, following the Great Khagans sacred burials.</p>	<p>The eldest son of Auyrbarbada, Virtuous Khagan 英宗 영종, born on Blue Rat day of the 2nd month of the 7th Year of High Erudite 大德(1303). Reigned: 1320-1323 (some sources- 1321-1324) Killed in the Landing Palace on the Blackish Hog day of the 8th month. Aged 21, lived 3 years in sedentary life. (The Yuan Dynasty Sutra, Dandaa's translation 3-262, New Yuan-Shi 新元史 6632, Yuan-shi 元史 28-16).</p>
<p>YESÜN TEMÜR Йёсөнтөмөр ~ Есөнтөмөр. 6th Khagan of the Yuan Dynasty or "Blue" Empire. Name: 也孫鐵木兒 Posthumous title: Tai Tin Huandi 泰定皇帝 태정 황제 Title of Shrine-Тайзун~ Тайцзун, Taizun~ Taitzun 泰宗</p>	<p>葬 起 輦 谷 從 諸 帝 陵 Kǐ-niǎn-gǔ,yù 장 기 연/런 곡 諸 帝 陵 The remains were led to and buried at, following the Great Khagans sacred burials.</p>	<p>Born on the 29th of the 10th month of the 13th year of Jhi-Yuan(至元 지원). The eldest son of Khagan died on the White horse day of the 7th month of autumn, 致和 치화 in the Shandu 土都. Aged 36. (The Yuan Dynasty Sutra, Dandaa's translation 3-37page 5, New Yuan-Shi 新元史 6634, Yuan -Shi 30-23)</p>
<p>KHÜSELEN Хүслэн</p>		

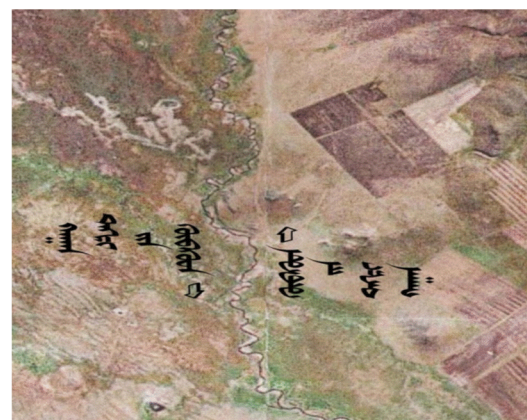
<p>8th Khagan of the Yuan Dynasty or “Blue” Empire. Name:  和世琜 ~ 和世球.</p> <p>Posthumous title:  Assisting-Marked Benevolent Huandi 翼獻景孝皇帝 익헌경효황제. Title of shrine:  Минзун~Минцзунь Minzun, Mintzun 明宗 명종</p>	<p>葬 Kǐ-niǎn-gǔ,yù 장 起  기 輦  연/련 谷  곡 從  諸 帝  陵</p> <p>The remains were led to  and buried at, following the Great Khagans sacred burials.</p>	<p>The eldest son of Khaisang Khülüg Khagan 武宗 무종, born on the Black Tiger day of 11th month of the 4th year (1300). Dies suddenly on the White Tiger day of the 8th month. Aged 30. (The Yuan Dynasty Sutra, Dandaa’s translation 3-394, New Yuan-Shi 新元史 6635)</p>
<p> TUG TEMÜR Туг Төмөр 9th Khagan of the Yuan Dynasty or “Blue” Empire. Name:  in Mongolian House Genealogy  圖帖睦爾, in Yuan Dynasty Sutra:  圖帖睦兒 ~ 圖帖睦爾. Posthumous title: Богд гэгээн их элбэрэлт Хуанди. Bogd Saint Great Filial Huandi 聖明元孝皇帝 성명원효 황제. Posthumous title in mongol words  札牙篤 Destined Khagan. Title of Shrine:  Вэнзун ~ Вэньцзун, 文宗 문종 Venzun, Ventzun.</p>	<p>葬 Kǐ-niǎn-gǔ,yù 장 起  기 輦  연/련 谷  곡 從  諸  帝  陵</p> <p>The remains were led to  on the Blackish Ox day and buried at, following the Great Khagans sacred burials.</p>	<p>The 2nd son of Khaisang Khülüg Khagan 武宗 무종, born on the Blackish Hog day of the 1st white month of spring, the 8th year of High erudite (1300, in some- 1304). Died on the Yellowish Hen day of the 8th month of the 3rd year of Jhi-Sung(至順 지순), in the Shandu 上都 Palace. Aged 29. Lived for page 5 years in sedentary life. The remains were led to  on the Blackish Ox day and buried at  following the Great Khagans sacred burials (Yuan Dynasty Sutra. Dandaa’s trans. 4-69).  (New Yuan-Shi 新元史 6637).</p>
<p> RINCHINBAL Ринчинбал 10th Khagan of the Yuan Dynasty or “Blue” Empire. Name:  Эринчинбал 懿璘質班 익린질반. Posthumous title was given on the whitish Hen day of the 3rd month of the 4th year of Jhi-Yuan(至元 지원) as Friendly Bogd Successor Filial Huandi  沖聖 …孝皇帝. Honorary Title:  Erdenitsogt – Jewel Magnificent. Title of Shrine  Нинзун ~ Нинцзун 寧宗 ning종 Ningzun, Ningtzun.</p>	<p>葬 Kǐ-niǎn-gǔ,yù 장 起  기 輦  연/련 谷  곡 從  諸  帝  陵</p> <p>The remains were led to  on the Bluish Horse day and buried at, following the Great Khagans sacred burials. (Yuan Dynasty Sutra. Dandaa’s trans. 4-82). 葬起輦谷  (New Yuan-Shi 新元史 6638)</p>	<p>2nd son of Khüsleng Khagan(明宗 명종), born in 1326, enthroned on the 10th month of 1332 and died on the Black Tiger day of the 11th month of the same year. Aged 7. Posthumous title was given on the whitish Hen day of the 3rd month of the 4th year of Jhi-Yuan (至元 지원) as Friendly Bogd Successor Filial Huandi (Найрамдуу Богд Залгамжилсан Элбэрэлт Хуанди). (Yuan Dynasty Sutra. Dandaa’s trans. 4-82) (New Yuan-Shi 新元史 6638 records- Whitish Hog day of the White month of the 3rd year of Je-Yuan).</p>
<p> TOGONTEMÜR~TOGOONTEMÜR Тогоонтөмөр ~ Тогоонтөмөр. 11th Khagan of the Yuan Dynasty or “Blue” Empire. Name:  妥懽帖睦爾 ~ 妥懽帖木耳 다환 침목이. Posthumous title:  Wise –</p>	<p>葬 Kǐ-niǎn-gǔ,yù 장 於  이 起  기 輦  연/련 谷  곡 </p>	<p>The eldest son of Khüsleng  明宗 명종 Khagan. His mother, Mailaidai with family name of Kharulu, was a granddaughter of Arslan, who joined Chinggis Khagan( 廷祐 정우  6 </p>



I think there is something on this photo. Only it is needed to be analyzed whether it is natural feature or human creation. First, we should think it is a natural feature.

I see it a human creation.

- This is located on the territory of Khentei aimag (ᠬᠡᠨᠲᠡᠢ ᠠᠶᠢᠮᠠᠭ Kentei ayimay), Mongolia.
- It cannot be seen from far up in the sky, but visible from 700m altitude.
- Then a question arises if this was a **scripture** or **picture**.
- Four lines of scripts, one of which is short and three are long.
- After examining it from different angles and sides, I decided it was a script not a picture.
- If so, what type of script is that? There is no stroke similar to Pictography, Chinese character (漢字), Khitan (ᠬᠢᠲᠠᠨ Kitan ~ Kidan) script or Runic alphabet.
- Only symbols that connected to each other are seen.
- I recognized it as a heritage of Mongol scripts (ᠮᠣᠩᠭᠣᠯ ᠠᠶᠢᠨᠠᠳᠤᠰᠤᠭᠤᠮᠤ Mongyol qudm-a üsüg). Though, not everyone, who knows Mongol script, is able to read it directly. Each of pieces is over a kilometer long and wide, so the only way to read is working on the satellite photo.
- As researcher I proposed this a human creation, not a natural feature, and sought after the ways to decipher it. I decided to read it by mirror reflection. It is the same as printing blocks that are carved in reverse to print right, and stamps too. With that method the result came out as following ↓




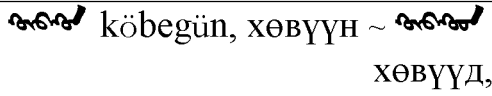
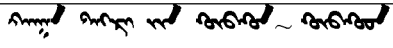
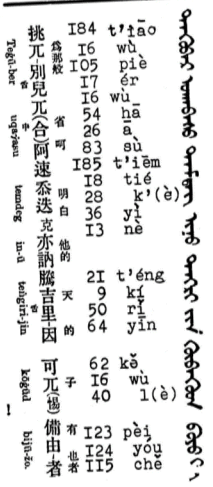


Now this is easy to read for anybody who knows classic Mongol scripts.

□ Why was it written in reverse?

➤ This script was not dedicated to the people on this earth, but for the Tengri ascender(ᠮᠣᠩᠭᠣᠯ ᠲᠠᠭᠠᠨ Tngri ejen) and Khagans ascended to heaven. In other words, it is dedicated to be seen from the Upper World. Those, who approach the site, are not able to see it because the area is too large. They can be mistaken as a river ravine.[Pen Da Ya, a messenger of Sung(宋) Dynasty, came to Mongol Empire in 1233 and recorded in his diary “Black Tatars Affairs” – “Burials of Mongols do not include mounds, they tampered the burial grounds with herds of horses to make it look flat ground. They do not erect anything on the ground”]. Mongolian fables and legends also express this feature.

This site is large and scripts are in reverse, which shows its secrecy. Ancient Mongols’ secret mentality reaches the space age. This is a clue that why Mongol Khagans’ sacred burials have not been found for centuries and it reflects out ancestor’s vision and wisdom.

Visible lines	Reading	Size
First line	 Qayan, Хаан, Khagan	1 km 190 m long (Tuguldur Batjargal, 6.15.2013)
Second line	 Tngri, ТЭНГЭР, Tengri	1 km 330 m long
Third line	 -yin, -ийн, -'s (in the lower right side, indicating a case's suffix)	1 km long
Fourth line	 köbegün, ХӨВҮҮН ~ köbegüd, ХӨВҮҮД, Son or Sons	1 km 110 m long
Whole script	 Qayan Tngri-yin köbegün ~ köbegüd Хаан ТЭНГЭРИЙН ХӨВҮҮН ~ ХӨВҮҮД Son or Sons of Khagan Tengri. This reading is now left for world scholars and time to test its validity. 2I.5 “T” or “Tngri’s Son” or “Sons of Tngri” is widely recorded in the oriental historical and cultural resources as “Huandi”, a leader of all under Tngri behalf of Tngri (天子 tiān-zǐ, zǐ 천자). But “Tngri’s Son” is the original Mongolian ancient notion. In Mongolian it means “Tngri bestowed”, “Bestowed from Tngri”, “Tngri’s origin”, “Originated from Tngri”, “Tngri’s lineage” and it was stated in the “Secret History” about Alan Goo’s teaching to her children as “... that mark was for Tngri’s sons” (天的兒子 tiān-dè,dí,di-ér- zǐ,zí). 	Arrow and each word are measured and its longitude and latitude are determined.

➤ This is a significant discovery for world written languages, especially the ancient Mongol scripts (ᠮᠣᠩᠭᠣᠯ ᠲᠠᠭᠠᠨ). Scrutinizing this as script is a matter of reading. But there is another matter that

needs to be dealt with cautiously. That is the matter of the Sacred Burial Site of our ancestry, Great Forbidden Tomb (ᠶᠡᠬᠡ ᠴᠣᠷᠢᠶ Yeke Qorix).

- There are arrows below the scripts, measuring up to 447m in length (→). These arrows are not mixed with the scripts but at the end of them. Arrow is infinite. It shows the direction. Some people doubt the capacity and ability of Mongols in the Middle Age to create such a huge structure. I do not doubt it.

其意無以爲疑如平地設之者則無以爲疑
 三十三 論以爲疑
 察其式設或在河清河之側山水環繞得去設其生於
 此亦非於此未知其否

It is interesting to note the following: messengers of Sung Dynasty Pen Da-Ya (彭大雅 Péng-dà, dài-yǎ, yā) and Xu Ting (徐霆 Xú-tíng) stated in the “Diary of Black Tatars affairs” that there were arrows erected as a 30li (里 lǐ) -long-fence at the Temujin’s burial site.

Chinghis Khagan issued the decree “Prohibit camping and settling at the head of the Three Rivers” and that is probably protecting the Great Forbidden Tomb of ancestors. Following is the photocopy from the Secret History.

I79.27		I79.28	
99	hū	273	pěo
100	pan	16	wū
48	mù	I04	luō
333	rù	90	t' (I)
55	tún	I19	hún
3T	t' iō	43	k' b
50	uen	I9	é
63	uen	44	choū
43	k' d	36	y
5I	niē	92	l' iē
I05	p' iē	45	p' i
I7	de		
52	pù		

Thus, it sounds dubious that the foreigners were allowed to see this in 1235-1236 when Mongol people were kept away from it. Instead, the messenger could have seen the fence around the site where the above scripts were designated to be built.

30 li (里 lǐ) rajar equals 16km 280 m (1 li 里 lǐ rajar equals 576m). In order to create these enormous scripts the whole process probably involved viewing it from high mountains, marking the scripts with sticks, then carving it into the ground and at the end having herds of horses run over it to conceal the scripts and the site. Now this site was happened upon by chance thank to satellite photography of the area, which revealed the hidden scripts to us.

Where do these arrows direct and what are they showing?

The Sacred Burials are not on this site. The secret site of the Sacred Burials could be located in the direction of this arrow. These scripts could be telling us the direction of the Sacred Burials of our ancestors!!! For this reason these scripts can be named as Scripts leading to the Forbidden Tomb, Scripts leading to the Sacred Burials.

The object discussed here is located near the Burkh Khaan Mountain, a part of Khentii Khan Mountains, and the area around it, where other grounds called “Mausoleum” (Mausoleum Hill), “Bogd River”, “Burial round” are also located.

1. Consonants make the frame for Mongolian words and vowels make it alive. These scripts are in the river ravine, the name of which consists of QRQ – QRG [in modern Mongolian – x, p, x (r)]. When it takes vowels “o” or “u” it could become “Khorgo”, “khurkh, even “Khorig”, which is possible to have a link with “Ikh Khorig” “Forbidden Tomb”. That is the core of this research and it should be viewed from different angles and approaches with great caution.
2. The name of the Sacred Burial site of Mongol Khaans is similar to the name of the area, where this object that read “Sons of Khaan Tengri” on the satellite photo has been found,

with the number of syllables and its pronunciations. That is an interesting fact and could be a proof of my proposition as such:

The name of the area, where this object of the scripts is, consists of Q, R, G, Q, R, Q (ᠠᠷᠠᠨᠢᠶᠢᠨ ᠬᠣᠷᠢᠭᠤ ᠬᠣᠷᠦᠭᠤ ᠬᠣᠷᠦᠭᠤ ᠬᠣᠷᠦᠭᠤ ᠬᠣᠷᠦᠭᠤ). The Sacred Burial site of all Mongol Khaans including Chinghis Khaan that was recorded in the Yuan Dynasty Sutra indicates also the name with 3 syllables and begins and ends with K, K (ᠭ) Kǐ-niǎn-gǔ. Also, a messenger Xu Ting (徐霆 Xu-tíng) from the Sung Dynasty, who came to Mongol Empire in 1235-1236, recorded in his diary about the Chinghis Khaan’s burial as 霆 見 忒 沒 真 墓 在 瀘 溝 河 Tíng-jian,xián-tuī,tè,méi,mò-zhēn-mù-zài-lú-gōu-hé (Heida shilyue 29a). This name of a river 瀘溝河 Lú-gōu-hé was transcribed as “Lu-Kou-ho” by Perlee Huduu, and “Onon River” by Bayasakh Jamsran of Khereid clan. It is not a coincidence that Chinese spelling of the Sacred Site has the same 3 syllables with letters of L, K, Kh because shifting of syllables makes the names Khurkh, Khorig, Khorgo. Besides, there are sites called “Khuin Owoo” in 1 km distance from Binder and “Shephard’s Hill”, which was a burial ground from early ages, in 7 kms from Binder. The word “sheep” in middle age Chinese was “khonin” [qonin(хонь)-1-19-1; 2-100-8; 12-279-5,6; 280-15; qonind(хоньд) – 3-124-10,11; 7-195-22; 12-280-22; qonindi(хоньдийг)- 3-124-8,9; qonindiyen(хоньдоо)- 7-189-32; qoninčid(хоньчид)- 3-118-8,14] and the name of the Sacred Burials site in the Chinese sources has “-niǎn-”, which explains the name’s origin.

3. This work is done based on the satellite photos of Microsoft Corporation, Earthstar Geographics SIO, Nokia (photos of 9.10.2005, 10.21.2007, 4.10.2008). Scientists propose the hypothesis. I am one of them. This type of phenomenon has been discovered in human history. The satellite pictures below are humanity’s secret past and still perplex human beings. That is another proof of Mongols’ capability to create such a massive object, which was captured by satellite imaging.

