A SCRIPT THAT GUIDES TO THE FORBIDDEN TOMB

B.Sumiyabaatar (Mongolia)

01. Chinggis Khagan (Činggis qāvan) issued a Decree on his will of consecrated burial site

02. The Great Khagans (Yeke qalad) 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 起辇谷 "Ki-niān-gū,yù" in Chinese and 起辇谷 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 必葬於此 "bi-zàng-wō-yù,wú,yū-cǐ" "The history of New Yuan Empire" as following:

One day Chinggis Khagan, while passing by the site named 起辇谷 "Ki-niān-gū,yù" in 起辇谷, 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 Qotula, layouts in SHI.51.1) reign as a Khan was celebrated with dancing and feasting under the Great Branching Tree of Khorkhunag (Qorquyn) in SHI.57.4).

② Winning Merkids (Mergid—SHI.102.9), Temüjin (Temüjin—SHI.59.6) and Jamuka (Jamuka—SHI.49.6) took friendship oath under the Great Branching Tree near by Khuldagar Gun (Qulqadar Gun—SHI.117.11) of Khorkhunag Jubur (Qorquyn—Jubur—SHI.57.2) and celebrated.

③ Chinggis, after the enthronement to be Khagan, stationed at the Great Branching Tree of Khorkhunag 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 攀松树 "páng-sōng-shù, 3.117. 攀松树 "páng-sōng-shù 8.206, also as Big tree 大树 “dá-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 “...

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 ( Burkhan Qaldun —sh.5.2. “Khaldun” is ancient form of word “Anmaan” (“Golden”— BS, author) at the head of three rivers (Gurban möröd —sh.179.27).)

All these names of “patulous/expanding tree” (Saylavar modun —sh.57.3), “single tree in wilderness”, “Orphan tree” “patulous/expanding tree” (öümüün modun) could be related to the names of “Branching tree”, “Beautiful tree” (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 ( that means “valley” (belčir), confluence (könđei), pass (qorolai), jubur (Jubur), jabai (jaba) 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:
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 “Khorkhonag Valley of Onon River, where Khotula Khan was reigned” (2015, pp.148-161, by Munkhileg Gombo).

The basin of Onon-Khurkh 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 Ulugch 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.

02. The Great Khagans 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 Sodbal 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 起辇谷 “Kī-nān-gū,yù” 起辇谷 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 永昌府 Yīng-chāng-fǔ. The Khagan was buried to the North.
- [Chronicle of Yuan Dynasty, translation of Dandaa, 4-410, chinese 47-13]. The remains of the 永昌府 Yīng-chāng-fǔ is located northwest of Kheshtigen 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 664s) note says Togoontumur Khagan was buried at 起辇谷“Kī-nān-gū,yù” 起辇谷 and now it has become clear that North means 永昌府 Yīng-chāng-fǔ.
- 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”(黑鞑事略 疑証 bēi-dá,tà-shì-liü-jīn-zhèng) says in the note of Si Tin(徐霆 Xú-tǐng) that “... bring it to the sacred burial of the northern territory and bury it deep in ground”至其直北圍之地深 zhī-qí,zhí-běi,wéi,běi,yuán-qín,zhī-běi-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:
Khululai Khagan, Sodbala Khagan’s burial records: buried at 起辇谷“Kī-nān-gū,yū”, 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 起辇谷“Kī-nān-gū,yū”, following the Great Khaans sacred burials” (2-480);

Minzun Khagan’s burial records: “buried at 起辇谷“Kī-nān-gū,yū”, ravine following the Great Khagans sacred burials” (3-394);

Tug Tumur Ḫan’s burial records: “remains were directed to the 起辇谷“Kī-nān-gū,yū” on blackish bull day and buried at following the Great Khaans sacred burials”, (Chronicle of the Yuan Dynasty, translation by Dandaa, mon.4-69, 70, New Yuan-shi 6638, Yuan-shi 3 396);

Eринчинбал Khagan’s burial records: “remains were directed to the 起辇谷“Kī-nān-gū,yū” 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.

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

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

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

(Ki-nian-gü,yü Jabai-dur orosinvul'cuqpp.1-30)(buried in the ravine Ki-nian-gü,yü jabai). The burial site of Chinggis Khan and Ögedei Khagan were recorded the same in the Chinese
sources as 起靈谷. But in Dandaa’s translation has Chinese pronunciation of 谷 as "Kūjabai", which is similar to “Tiang-shan mountain” (焉, yuán).

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

«Шинэ Юан улсын түүх 新元史 生歷史 6611» New Yuan-shi
«Юан улсын сүдэр, Дандагийн орчуулга. мон.1-132» The Yuan Dynasty Sutra, Dandaa’s translation, mon. pp.1-132

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

«Шинэ Юан улсын түүх 新元史 生歷史 6613» New Yuan-shi
«Юан улсын сүдэр, Дандагийн орчуулга. мон.1-150,151» The Yuan Dynasty Sutra, Dandaa’s translation, mon. 1-pp.150, 151

③ Records of Khubilai Khagan’s burial ground on the historical books:

«Шинэ Юан улсын түүх 新元史 生歷史 6623; 元史 17-22,23» New Yuan-shi 17-22,23
«Юан улсын сүдэр, Дандагийн орчуулга. мон. 2-283,284» The Yuan Dynasty Sutra, Dandaa’s translation, mon. 2-283,284
Records of Sodbala Khagan’s burial ground on the historical books:

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

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

Records of Tug Temur Khagan’s burial ground on the historical books:
<table>
<thead>
<tr>
<th>Name (Mongolian, Chinese)</th>
<th>Name of Burial site</th>
<th>Notes, records and sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Чингис. Chinggis.</td>
<td>The site that Chinggis Khagan declared his wish to be buried after his death</td>
<td>Born on 15th day of the 11th month of summer, year of black horse of 3rd Sexagenary, reigned between 1206-1227. Died on the day of yellowish bull, 17th month in autumn, 22nd year of Fire hen year, in Lending Palace at Haratu near Sali River. Age of 66, lived for 22 years in sedentary life. Buried under (The Yuan Dynasty Sutra, Dandada’s translation 1-116, 117, New Yuan-Shi 6609)</td>
</tr>
<tr>
<td>ᠲᠤᠭᠤᠭᠥ ᠴᠣᠭᠠᠷ. Ogodei.</td>
<td>Buried under</td>
<td>Born in 1186 (some sources say 1187). Reigned 1229-1241. Big hunting on the redish hog day of 11th month of year of 13th, 1241... Drank until midnight when Big Nose 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, Dandada’s translation 1-130, New Yuan-Shi 6611)</td>
</tr>
<tr>
<td>ᠡᠮᠪᠡᠭᠡᠨᠳᠡᠭᠡᠢ ᠵᠤᠭᠤᠭᠥ ᠴᠣᠭᠠᠷ.</td>
<td>Buried under</td>
<td>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, 13th year, 1248, in a place named Kanshirtai Age of 43, lived for 3 years in sedentary life. (The Yuan Dynasty Sutra, Dandada’s translation 1-132, New Yuan-Shi 6611)</td>
</tr>
<tr>
<td>ᠠᠤᠮ ᠶᠡᠳᠡᠭᠡᠢ ᠵᠤᠭᠤᠭᠥ ᠴᠣᠭᠠᠷ.</td>
<td>Buried under</td>
<td>Born in the 3rd year of Chinggis Khags Reings, 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, 1259, on a mountain near 魚魚山洲어산 Age of page 52, lived for 9 years in sedentary life. (The Yuan Dynasty Sutra, Dandada’s translation 1-1page 51, New Yuan-Shi 6613)</td>
</tr>
<tr>
<td>ᠠᠷᠤᠨᠳᠡᠭᠡᠳᠡᠭᠡᠢ ᠵᠤᠭᠤᠭᠥ ᠴᠣᠭᠠᠷ.</td>
<td>Buried under</td>
<td>Born on 15th day of the 11th month of summer, year of black horse of 3rd Sexagenary, reigned between 1206-1227. Died on the day of yellowish bull, 17th month in autumn, 22nd year of Fire hen year, in Lending Palace at Haratu near Sali River. Age of 66, lived for 22 years in sedentary life. Buried under (The Yuan Dynasty Sutra, Dandada’s translation 1-116, 117, New Yuan-Shi 6609)</td>
</tr>
<tr>
<td>Чубилай. Kubilai</td>
<td>The founder of Mongol Yuan Empire or “Blue”</td>
<td></td>
</tr>
</tbody>
</table>
Empire, the first Khagan. Childhood name: シェンド＝シェンド．Posthumous title: 世祖，Sherd = Sherd．Title of shrine: 世祖，Sherd = Sherd．
Brigaded at and following the Great Khans sacred burials.

Buried at and following the Great Khans sacred burials.

Born on the day of yellowish hire, 8th month of the 121st year of Chinggis Khagan’s reign, blueish hog year.

Reigned 1260-1294 (in some sources 1259-1294), prohibited the holiday greeting to the Khagan on black rat day of the 1st (white) month of spring, 31st year, due to his ill health. Died on blackish hog day in the Brown Sandalwood Palace. Aged 80, lived for 5 years in sedentary life. Lead the remnants on blueish hog day and buried at following the Great Khans sacred burials.

Academician D.Tserensodnom stated in his interview with Century News, No. 193, 9.25.2013, page 5, on the 800th anniversary of Kublai Khagan that Kublai Khagan died by drinking poison for the sake of his brother. But Kublai’s brother, Malik Khagan died in 1259. Kublai Khagan died in 1294. His beads were asked how the Kublai Khagan’s life ended, and his answer was: “He was poisoned as of political victim. He uttered a pitiful remark just before poisoned. That is in the Secret History (no such note in SHM—B.S.). Not everyone can understand the meaning of it. The Great Khagan said ‘I strained the back of Taimen, I broke the back of whale’ when he realized he had to drink a poisoned drink, prepared by shamans. This is very intricate words with secret hints.

Historical sources note that Kublai had significant role in the conquest of Asia and furthermore Persia. (Kublai was 10 that time, there’s no such record in the sources—B.S.) Thus, this means he accomplished good deal in the settlement of the State and was ready to sacrifice himself for his brother. (Kublai’s brother is Malik, he didn’t victimize his brother. He died of illness in 1259–B.S.) Also he said that his father instructed him to be a companion to his brother to revive whatever died, to remind whatever forgotten. (Kublai’s father is Tolui, he didn’t leave such a will to Kublai— B.S.) This was his father’s will that he must comply. Thus, he didn’t regret to die for his brother was a double meaning of his words. What a pitiful life of his?"

Temur. 2nd khan of the Yuan Dynasty or “Blue” Empire. Childhood name was Седр, it was spelled in the Yuan Dynasty Sutra as 铁木耳, 铁木耳. Honorary name: Обэит. Khagan, In other sources marked also as Uzhitumur, Uzhit Tumur. 2nd Posthumous title: Чимэгнэг Гүндэг. Khagan, Zealous Saint Mighty Benevolent Huandi. 藩明圣孝皇帝. Title of shrine: 弘明圣孝皇帝. Buried at and following the Great Khans sacred burials.

Buried at and following the Great Khans sacred burials.

3rd son of Chinggus, born on the White Rat day of the 9th month of the 2nd year of Ji Yuan. Reigned 1294-1307. Holiday celebrations and greetings to the Khagan was cancelled due to the Khagan’s ill health on the Red Dragon day of the 1st month of spring of the 3rd year. Died on the Black Hen day in the Palace of 順德殿玉榮殿. Lived in sedentary life for 13 years. Aged 42 as in Chinese sources (age 43 in Dandaa’s trans). Remains was sent off on Blueish Hog day and buried at following all Khans’ sacred burials.

(Khaisang, the eldest son of Darmabala, Hangin Tyrin, in Yuan sutra: 3rd khan of the Yuan Dynasty or “Blue” Empire. Taboo name was 賢生，Chandanzin. The eldest son of Darmabala (钦定元史, in Yuan sutra: 3rd khan of the Yuan Dynasty or “Blue” Empire. Taboo name was 賢生，Chandanzin.
<table>
<thead>
<tr>
<th>Name</th>
<th>Title</th>
<th>Date and Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khaisan</td>
<td>Honorary title: Khilug Khasan</td>
<td>birth month of 19th of 7th month of year 2081. Reigns: 1308-1311. Died in palace</td>
</tr>
<tr>
<td>Fuyan</td>
<td>Posthumous title:</td>
<td>in July 10th of year 2081.</td>
</tr>
<tr>
<td>De Zhong</td>
<td>Shining Horse day to cense and</td>
<td>Buried at the Great Khagan sacred burials.</td>
</tr>
<tr>
<td>De Zhong</td>
<td>Shining Horse day to cense and</td>
<td>Buried at the Great Khagan sacred burials.</td>
</tr>
<tr>
<td>Khi-niin-dugyu</td>
<td>Khagan Rula and in Dandaa’s translation</td>
<td>born on 19th of 7th month of year 1081. Reigned: 1308-1311. Died in palace.</td>
</tr>
<tr>
<td>Khi-niin-dugyu</td>
<td>Khi-niin-dugyu</td>
<td>in July 10th of year 2081.</td>
</tr>
<tr>
<td>Name</td>
<td>Posthumous title</td>
<td>Burial Details</td>
</tr>
<tr>
<td>----------------------</td>
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<td>-------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>8th Khagan of the Yuan Dynasty or “Blue” Empire Name:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>MINTUIN ~ MINZUIN MINZUN, MINTZUN 明宗 明宗</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TUG TEMUR Tug Temor</td>
<td></td>
<td></td>
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<tr>
<td>RINCHINBAL RINCHINBAL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOGONTEMUR ~ TOGOONTEMUR</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
03. Today, we researchers have enormous pool of data of internet and satellite photos. While expressing my gratitude to Microsoft Corporation, Earthstar Geographic’s SIO, Nokia and those who post the satellite photos taken with modern tools and technology for general public of worldwide, I would like to introduce one satellite photo. This photo is ready available on internet, so I am sure this photo gets attention of other scholars and researchers. I am grateful to be one of them and present my research on this photo

(You should think first there is nothing here or should not be anything like that or it is not true, and then look at it closely. I must not impose my opinion to you, and if you think there is something on this photo you may see what was reflected from the thought)
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 (ᠥᠡᠡᠲᠡᠷ ᠥᠢᠮᠠᠭ Kentei aimag), Mongolia.
- It cannot be seen from far up in the sky, but visible from 700m altitude.
- Then a question arises if this was a script 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 (Ḫitan ~ Kitan) script or Runic alphabet.
- Only symbols that connected to each other are seen.
- I recognized it as a heritage of Mongol scripts (ᠮᠣᠩᠭᠣᠯ 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 (Tngri egen) 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 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.

<table>
<thead>
<tr>
<th>Visible lines</th>
<th>Reading</th>
<th>Size</th>
</tr>
</thead>
<tbody>
<tr>
<td>First line</td>
<td>Qayan, Xaan, Khagan</td>
<td>1 km 190 m long (Tuguldur Batjargal, 6.15.2013)</td>
</tr>
<tr>
<td>Second line</td>
<td>Tngri, Tэнгэр, Tengri</td>
<td>1 km 330 m long</td>
</tr>
<tr>
<td>Third line</td>
<td>-yin, -ийн, -’s (in the lower right side, indicating a case’s suffix)</td>
<td>1 km long</td>
</tr>
<tr>
<td>Fourth line</td>
<td>köbegün, хөвүүн ~ köbegү́д, хөвүүд. Son or Sons</td>
<td>1 km 110 m long</td>
</tr>
</tbody>
</table>

Whole script:

Qayan Tngri-yin köbegün ~ köbegү́д
Xaan Tэнгэрйин хөвүүн ~ хөвүүд
Son or Sons of Khagan Tengri.

This reading is now left for world scholars and time to test its validity.

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 (). 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 (叶克翁).

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.

It is interesting to note the following: messengers of Sung Dynasty Pen Da-Ya (彭大雅) and Xu Ting (徐霆) stated in the "Diary of Black Tatars affairs" that there were arrows erected as a 30li (里) 長-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.

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) 長 equals 16km 280 meter (1 li (里) 長 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 “Ilkh 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 (emoth Qonqir Xopuz, mom Korgu Xyryx, emoth Korgu Xopuz). 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 (r) KI-niin-gii. Also, a messenger Xu Ting (徐霆 Xu-tiing) from the Sung Dynasty, who came to Mongol Empire in 1235-1236, recorded in his diary about the Chinghis Khaan’s burial as

Heida shilyue (29a). This name of a river Lü gouhe was transcribed as “Lu-Kou-ho” by Perlee Huduu, and “Onon River” by Bayasakh Jamsran of Khoreid 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 “Khuün Ovoo” 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

3-118-8,14] and the name of the Sacred Burials site in the Chinese sources has “-niin-”, 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.