

watched over the golden treasures (*altan kümürgä*; 金 穀 倉 庫 *chin-mu ts'ang-k'u* in the Chinese version, 6, 6 *b*) of the Lord (*äjan*, = Chinghiz-khan), you too are a nation (*ulus*) with a great destiny (*yäkä jiya'atu*)» (SCHMIDT, 191).

When Mongka died in Ssü-ch'uan (1259), his son Asutai (*Bl*, II, 335-336; cf. *Oh*, II, 333-334) «took the coffin of his father and brought it to his *ordos* (Pers. plur. *ordohā*). In the four *ordos* of [Mongka], the mourning rites were performed, the first day at the *ordo* of Qutuqtai-ḥatun, the second day at the *ordo* of Qutluq-ḥatun, the third day at the *ordo* of Čabui-ḥatun (?) who had served [Mongka] during his campaign [in China], and the fourth day at the *ordo* of *Küitāni-ḥatun. Every day, the coffin was put on a table in one of the *ordos* ... Afterwards, they carried it to the place Būrḡān-qāldūn, which they call بکه قوروق *Yäkä-qörūq*, and buried it by the side of [those of] Chinghiz-khan and Tului-khan.»

In 1292, Qubilai's grandson Kamala was sent to the north, in command of the troops there and in charge of the «four great *ordos*» of Chinghiz-khan (*YS*, 108, 1 *b*; 115, 5 *a*). According to Rašidu-'d-Dīn (*Bl*, II, 591-592), whose text contains several obscure and doubtful names, Kamala wielded considerable power over the regions of Qara-qorum, the Onon and the Kerulen, Kämkičiūt, the Selenga, Qayaliq — as far as the boundaries of the Kirghiz — and the «great 'forbidden precinct' (*γorūq-i buzurg*) of Chinghiz-khan which is called Būrḡān-qāldūn». Haīdar-Raḡī speaks of a temple erected by Kamala at the Būrḡān-qāldūn (QUATREMÈRE, *Hist. des Mongols*, 120).

Yäkä-qorūq, lit. «Great *qorūq*», is a slightly «turkicized» form of Mong. *Yäkä-qorīq*, «Great *qorīq*». Both Turkish *qorī-* and Mongolian *qorī-* (< *qorī-*) mean «to enclose», «to guard», and «to forbid». The technical sense of «tabooed precinct», «ground reserved for the prince», already occurs in Kāšyarī for the Turk. *qorīy* (BROCKELMANN, 160). We even find in the same work (*ibid.* 161) the *nomen agentis qoruyčī*, «keeper [of a *qorīy*]», which shows a secondary *-u-* < *-i-* vocalism in the second syllable. This secondary *-u-* vocalism, which also occurs in the *Qutaḡyu bilig*, is common in later Turkish dialects (cf. Čay. *qoruy* and *qorūq*, Osm. *qoru*). From the Turkish, the word passed into Persian, mainly as قوروق *γorūq* (but with many other spellings, قوروق, قوروق, قوروق, قوروق, قوروق, قوروق; cf. VULLERS, II, 721), so that *γorūq-i buzurg* is the exact Persian equivalent of the Mong. *Yäkä-qorūq* < *Yäkä-qorīq*. On the technical use of *qorīy* > *γorūq*, cf. the long note of QUATREMÈRE in *Not. et Extr.*, XIV, I, 65-66. Hunting and the felling of trees were prohibited in *qorīy* places. This was what Qorilartai-mārgān resented (cf. *supra*) when his territory had been made *qorīy* (in Mong. *qorīq*; *qorilaldu-*; the whole story may have developed because of the phonetic analogy between *qorīq* and the name of Qorilartai-mārgān, lord of the Qori-Tumat). In Kalmuk, *χör'g* (< *qorīq*) now means «prohibition», and the word for a *qorīq* area is the derivative *χör'ül* (< *qorī'ul*; cf. RAMSTEDT, *Kalm. Wörterbuch*, 193). The tomb of Chinghiz-khan, of Tului, and of part of Tului's descendants was the «Great *Qorīq*», but it was not the only one, nor was a *qorīq* always the site of a tomb. Plan Carpine had travelled past a bush which Ögödäi had consecrated to his own soul (*dimisit unum virgultum crescere pro anima sua*; *Wy*, 43). Nobody was allowed to cut any twig from it; Plan Carpine refrained from infringing the prohibition, although he badly needed a switch to whip up his horse. The bush was clearly a *qorīq* bush. Chinghiz-khan's tomb was the «Great *Qorīq*», as distinguished from other *qorīq*. BEREZIN was mistaken when he construed Rašidu-'d-Dīn's statement as meaning that the tombs of