

same name. De GUIGNES (*Hist. gén. des Huns*, I, II, p. lvi) speaks of a mountain «Po-ulh-han-
chan» where the Onon takes its rise, in the country of the Hsiung-nu. But the name does not go so
far back. The whole paragraph is taken by DE GUIGNES from the miscellaneous list of mountains
of Mongolia at the end of ch. 90 of the *Ta-Ming i-t'ung-chih*, where the name 不 爾 罕 山 Pu-êrh-
han-shan, «Burqan-Mountain», is itself taken in fact from the Chinese abridged version of the
Secret History. The YS (134, 4 a) gives the biography of Kökö, a Märkit, «whose clan lived in
the region (地 *ti*) of 不 里 罕 哈 里 敦 Pu-li-han-ha-li-tun (Burqan-qaldun)». «Burqan» can
only be the usual Mongol word for Buddha (< Uiy. *burhan*). One of the lords of the Burqan-
qaldun in the *Secret History* (§ 9) is called Burqan-bosqaqsan (= Burqan bosyaqsan), «Who has
raised Buddha». *Qaldun* does not seem to have survived in Mongolian. The Ch'ien-lung
Commissioners did not understand it, and changed Burqan-qaldun to an absurd Burqan-qurdun
(lit. «Buddha-quick»; *Yüan shih yü-chieh*, 7, 14 b). NAKA (*Chingisu-kan jitsuroku*, 2) renders
qaldun as 嶽 *yo*, «mountain», «peak», and T'U Chi (I, 3 a) as 峻 嶺 *hsün-ling*, «lofty range»;
I know of no authority for either interpretation. The word-for-word version of the *Secret History*
merely says that Burqan-qaldun is the «name of a mountain». But, in § 164, *qaldun* occurs alone
(in the plural *qaldut*), and there it is translated 崖 *yai*, «cliff». The true rendering of Burqan-
qaldun must thus be «Buddha-Cliff». The *Secret History* (§ 1) expressly says of the Burqan-qaldun
that it lay «at the source of the Onon» (*Onan-mürän-ü tärü'ün-ä*). Mention is made elsewhere
(§ 89) of «the Kökö-na'ur of the Qara-Jirügän of the Sänggür River, within [Mount] Gürälgü, in
front (= to the east) of the Burqan-qaldun»; the Sänggür is the modern Sängkür, which flows
from north to south within the bend of the Kärülän. Ong-khan, after the victory over the Märkit
at the confluence of the Orkhon and the Selenga, retired first to «Hökörtü-jubur» (? = *Hükärtü-
jubur, the «Valley [*ch'uan*, well-watered valley] where there are oxen») behind (= west of) the
Burqan-qaldun, and afterwards to the «Black Forest» (on the south-eastern side of the southern
bend of the Tūla). On the other hand, the Burqan-qaldun cannot be a whole range, since the
Märkit, pursuing Chinghiz-khan, circled three times round it (*ibid.* §§ 102, 111). It may be that
the name, being well known, was occasionally extended to a larger area, but it must specifically
refer to a particular spot, a sacred «cliff» at the source of the Onon. On some maps, for instance
that of ROBOROVSKIĭ's travels, the mountains at the source of the Onon are expressly called
Burqan-qaldun, and this was considered by T'U Chi (I, 3 a) as decisive for its identification. As a
matter of fact, the location is quite probable, but appears to be based merely on historical research.
The name Burqan-qaldun seems to be unknown to modern Mongols; it does not appear in any
modern work I know of — neither in the Chinese maps of the Manchu dynasty (nor in D'ANVILLE
who followed them), nor in the *Mêng-ku yu-mu chi*.

In the late Mongol legend, when the car with Chinghiz-khan's coffin remained stuck in the
mud at Muna (cf. *infra*), the Sünit Kälägütäi-ba'atur (or Kilügän-ba'atur) beseeched the defunct
Emperor to proceed to his native land. In the course of the song, he reminds him of «Burqatu-
qan, thy land and water» (*Altan tobči*, 41⁷, 147; «land and water», *yaĵar usun*, is the Mongolian
equivalent of the Turk. *yär-suv*, which refers both to the «mother land» and to its «spirits» or
deities), or of «the pasture-lands of thy great people at the fortunate Burqatu-qan» (SCHMIDT,
Gesch. der Ost-Mongolen, 106¹⁷⁻¹⁸, 107; *öljaitü*, «fortunate», also implies divine action).