

who pronounced it *bodomal*. This name given to one of the «white chambers» is significant, since it implies that «the chamber» was «painted» in a way which distinguished it from the others.

In an obscure sentence, the *Altan tobči* (42⁶⁻⁸, 147-148), speaking of the funerary car of Chinghiz khan which sank into the mud at the Muna marsh, on the southern bank of the great bend, seems to say that false rumours were spread amongst the people about Chinghiz being buried there, but that in fact only «the shirt he had worn (*ämüsüksän čamča*), his tent (*örgü'ä gār*), and one of his felt boots (*öriyäsün oimusun = öri'äsün oimasun*) were there buried (*ongyola-*)». The verb *ongyola-*, lit. «to devote to the *ongyon* (or spirits)», is used in the sense of «to bury». Here again, as in Plan Carpine, we find the story of the buried tent. But it is clear that the burial of these relics close to the Ordos region has no more foundation than the burial there of Chinghiz himself. The existence of such a tradition, prior to the migration of the Ordos to the south, is inconceivable.

The information given in the press in May-June 1939 about the removal of Chinghiz-khan's remains from the Ordos region to West China refers of course to the spurious silver coffin of *Yäkä-äjän-horā*.

THE OTHER IMPERIAL TOMBS OF THE MONGOL DYNASTY. — We may take it as practically certain that Chinghiz-khan, Tolui, Tolui's wife *Soryaqtani bägi* and his sons *Mongka* and *Ariq-bögä* were buried within the «great forbidden precinct» of the *Burqan-qaldun*. But, while the *YS* states that all the Mongols Emperors, beginning with Chinghiz himself, were taken to the *Ch'i-lien Valley*, *Rašid* is positive that *Ögödäi* and *Güyük* had their tombs elsewhere, and, in most passages, also excludes *Qubilai* (and possibly his lineage?) from the Chinghiz-khanids whose tombs lay by the side of that of their great ancestor. *BLOCHET* (*Bl*, II, 577) says most definitely that *Qubilai* and his successors were buried in China. Although he adduces no reason beyond the very text of *Rašidu-'d-Dīn*, the question may be raised whether the *Ch'i-lien Valley* was not merely the resting place of *Qubilai* and his successors, and whether it has not been erroneously taken by the *YS* (and before it probably by the lost *Shih lu*, since the statement already occurs in 1366 in the *Cho-kêng lu*) to be identical with that of the earlier Great Khans. As I have said above, the conditions which prevailed after *Güyük's* death make it unlikely that his body should have been taken anywhere but to his appanage of the *Emil*. If the *YS* is mistaken about *Güyük*, could it not also have been mistaken about Chinghiz-khan and *Ögödäi* (the mention of *Mongka's* burial site is omitted in the *YS*)? In such a case, *Rašid's* statement which excludes *Qubilai* from the «great forbidden precinct» would be of great weight. I do not think that we are in a position to reach a final solution as yet, but certain texts which may help further research may now be examined.

I. — Both *ERDMANN* (*Vollständ. Uebersicht*, 128, and *Temudschin*, 444) and *BEREZIN* (*Ber*, I, 92; *Pers.* 192; III, 99; *Pers.* 150) have translated *Rašid's* statements without noticing that they were contradictory. The consensus of most passages tends to show that, in *Rašid's* opinion, *Qubilai* was not buried by the side of Chinghiz. But *Rašid* could not really speak of *Qubilai's* successors, since he wrote before the death of any of them. The only information he might have had would refer to those of *Qubilai's* children (not «successors») who had died before their