The topic of this article is the book “Revelations of Mongol Queens” with a subtitle QUEEN SUTRA. The Spirits of Great Queens relaying their stories and actual history of early Mongols through the shamans, who recorded their narratives for transcribing. This book is written by the Spirits, though, shaping it into a book, editing, publishing and translating processes accomplished by team effort of the Shamans, activists and translators, who are volunteers of the ‘Gerliin Orgoo” (Chamber of Lights), a shamanic group in Mongolia.

WHY is this book important?

- It is compiled from direct communications with the Supreme Spirits.

- It contains the life stories of Mongol Queens and their narratives about the concepts of Love, Care, Responsibility, which is the true essence of the Queen Wisdom.

- Since their life stories are connected to the times from 18AD to the 15th century, it is directly related to the history of that time and the chronicle “Secret History of Mongols”.

Secret History of Mongols

SHM, the original source in Uigur script and the following draft Mongol Tobiyan did not survive. Chinese phonetic transcription and translations were under different titles. Later, it has been translated into many different languages; around 70 books in 20 languages.
The recent translation is 3-volume work of Igor de Rachewiltz with extensive commentary. He stated: “...that the later editors in the Yuan and early Ming periods interfered with the original text by interpolating, transferring, deleting and adding material, which would explain the internal historical and chronicle inconsistencies, as well as other puzzling aspects of the text.”. This emphasizes that the historical facts deviated from the original text.

But none of the historic sources describe Mongol Queens and their legacy as historical figures that performed influential roles in shaping of the Great Empire, except Jack Weatherford’s “The Secret History of the Mongol Queens: How the Daughters of Genghis Khan Rescued His Empire”, which was based on the same historical sources. In some instances, they were misjudged, and falsely described intentionally or unintentionally, even some were left out totally.

From these, I can state 2 facts, early MGL history books have errors and MGL Queens were merely mentioned in them. The Queen Sutra will correct these errors and fill the gap.

Shamanism.

Shamanism is widely studied discourse within anthropological, ethnographic, religious and cognitive science fields. The bibliography on shamanic topic is over 100 pages long, so, to name a few: An Encyclopedia about shamanism and “Shaman” annual Journal from ISARS.

European, American and Mongolian scholars have done researches on Darhad, Buriat, Horchin, Daur shamans, ethnographic details, historic and societal aspects as well as rituals, poems and songs. Following is a short list of works on Mongolian shamanism:

1. Birtalan, Agnes. 2004, Talking to Ongons: The Invocation text of Darhad shaman
2. Buyandelger, Manduhai. 1999, Who makes the shaman? The politics of shamanic practices among Buryats in Mongolia
4. ---- 2016. Tragic Spirits: Shamanism, Postsocialism and Neoliberal state in Mongolia
7. ---- 1963. Ethnogenic aspects of Darkhat Shamanism
8. Even, Marie-Dominique.1989. Chants de chamanes de mongols
10. Choido, Elisabetta. 2009. Songs of Khorchin Shamans to Jayagachi, the Protector of livestock and property
11. Hamayon, Roberte. 1984. Is there a typically female exercise of shamanism in patrilinear societies such as the Buryat?
17. ------- 2011. Darhat shamanism and the constitution of Mongolian Nation-State
19. Humphrey, Caroline. 1994. Shamanic practices and the State in Northern Asia: Views from the Centre and periphery
20. ------- 1995. Chiefly and Shamanic Landscapes in Mongolia
21. ------- (with Urgunge Onon) 1996. Shamans and Elders: Experience, Knowledge and Power among the Daur Mongols
22. -------2007. Inside and Outside the Mirror: Mongolian Shamans’ Mirrors as optical Instrument of Perspectivism
23. Lacaze, Gaëlle. 1996. Thoughts about the effectiveness of the Shamanism Speech: Study of Today’s uses of maledictions by the Darhad of the Hovsgol
25. ---- and Marie-Dominique Even. 1994. Animalité et humanité dans le chamanisme des Darkhates de Mongolie
27. ------- 1999. Mongol Boogiin Shashin

From these we can see that Shamanism is widely studied as a spiritual phenomenon. Though, its outer form was more studied and investigated than the core of it. Shamanic faith is not organized religion, so it has never had books of doctrine, which was only inherited from the ancestral spirits to its following generations in oral forms.

Now, the New Age Shamanism of Mongolia that started in early 90’s has been publishing its 1st Shamanic Spirit books, total of 15 books so far and one is the Queen Sutra. The process of creating the book starts with shaman séance, in which a Spirit comes to narrate and answers the
questions asked, while all conversations are recorded, then it transcribed into a book and published.

Queen Sutra has 7 chapters and 41 subchapters.

Chapter 1  Queens of Early Mongol Tribes

Queen Mongolchin Ho’o
Mother Alun Ho’o

Chapter 2  Queens of The Hamag Mongol Hanate

Mother Ogulun
Queen Suchigal

Chapter 3  Queens of The Great Mongol Empire

Queen Borte
Queen Yesu
Queen Yesugun
Queen Qulan
Queen Urbatu
Queen Botuqan

Chapter 4  Queens of the time of the Great Mongol Empire Disintegration

Queen Sorkagtan
Queen Borogchin Gua
Queen Urkana
Queen Ebehe
Queen Dorgene
Queen Haimish

Chapter 5  Princesses of the Great Haan

Princess Hoachin Behi
Princess Alaga Behi
Princess Altan Behi
Princess Checheihen Behi
Princess Alaltun Behi
Princess Erveihei Behi

Chapter 6  Queens of The Yuan Dynasty

Queen Chinbai
Queen Nabe
Princess Hotolan the White
Princess Horig Behi

Chapter 7  Queens of the Late Middle Ages

Queen Samar
Queen Tsetseg
Queen Manduhai the Wise
Queen Besudei the Ih Habartu

Queen Sutra comprises of narratives of historically recognized queens and princesses, who played vital roles in forming, prospering of the early Mongol tribes into the Mongol Empire.

Three citations are taken from the sutra as an example:

One.

- **Mother AlunGoo**: I am Mother Al-En-Hõõ. What is that? *(interested in a camera that was recording)*
- **Ayangat**: Welcome, Mother. This is a modern instrument for recording voices and images.
- **Mother AlunGoo**: Can it record my image?
- **Ayangat**: It cannot, but it will record the image of your shaman-messenger… But sometimes it catches images when the Spirit moves.
- **Mother AlunGoo**: It may not be related to the movement. The Spirit image can be seen to humans when they appear in the middle of two lights … but it has to be two natural lights.
- **Ayangat**: It was captured in my pictures, it has a round shape.
- **Mother AlunGoo**: Spirits have different shapes; the right-angled and symmetric shapes are the right Spirits. However, evil spirits and demons have the image of asymmetric, irregular shapes.
- **Ayangat**: Also, some images were more like humans.
- **Mother AlunGoo**: When a Spirit enters a Shaman body its round shape develops legs, hands and a head, it’s called “Forming of a body”.

Two.

Shaman Ayangat: Did you give birth at “Deluun Boldog” of Onon River? It is said the baby was named after Temujin Uge of Tatar.

Mother Ogulun: Yes, I gave birth while returning from a war. But a different name¹ was given to him for a different reason. Temujin Uge’s name might sound like TemuChin because both have the same meaning *temuulel*-strive. That might have made the writer confused about it. It is common that people to have same names. But since many children didn’t reach the age of 3 at that time, we would delay giving names until the age of 3. After consulting with shamans, we would give names to our children as “given name”, but those names might get changed after they reach the age of 7. If the child has shamanic insight, he/she would be given a long-lasting name, “name of fame”, which would rule his destiny.

1-  *Eyi-Dui (Ih Nuden – Big Eye)*
- **Botgon Udgan**: How many schools were then?

- **Queen Sorhagtan**: There were 4 schools, Huh Turmustei School was for Princes and Ministers, Tuul’s Grove School was Queen School for girls and medicine training. There was a school of astronomy, mathematics and divination in Chinghai (Qing-hai), and another school in Daidu (Beijing).

- **Ayangat Udgan**: Where were Chinghai and Daidu?

- **Queen Sorhagtan**: They were on the Mongol land, near the Yellow River. Daidu had a religious school, where all religions were taught.

- **Botgon Udgan**: Were there any books for the courses?

- **Queen Sorhagtan**: Yes, we had books thanks to Queen Borte’s help.

- **Ayangat Udgan**: Was it possible to practice in medical courses?

- **Queen Sorhagtan**: Yes, there was a big pavilion for teaching medical practice by the Tuul River. People would bring their family members who were sick. They were not responsible for mistakes since it was a free clinic. If it had been a paid hospital doctors would have been responsible.

**Conclusion**

These Spirit books are outstanding in a sense of touching the direct source and introducing the 1st time correspondence with the Great Queens of the Great Mongol Empire and prior, with their spiritual presences. This book is beneficial to wide range of readers, historians, and researchers, and is a new knowledge for filling the gap and clarifying the facts in the history of Mongols.

With its translation done, now Publication issue arises, which includes publishing process, cost and marketing, and it needs a help. The Chamber of Lights seeks a support on this matter, publishing of this Queen Sutra in the US.