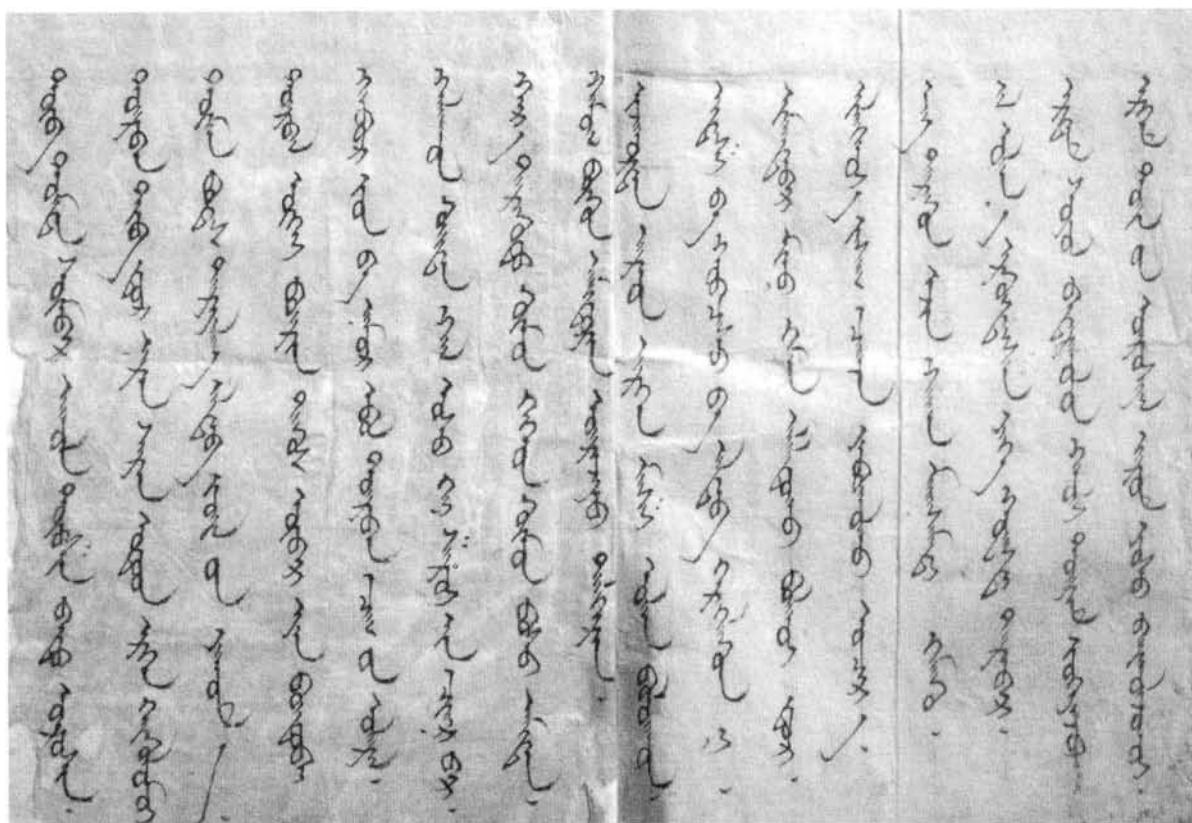


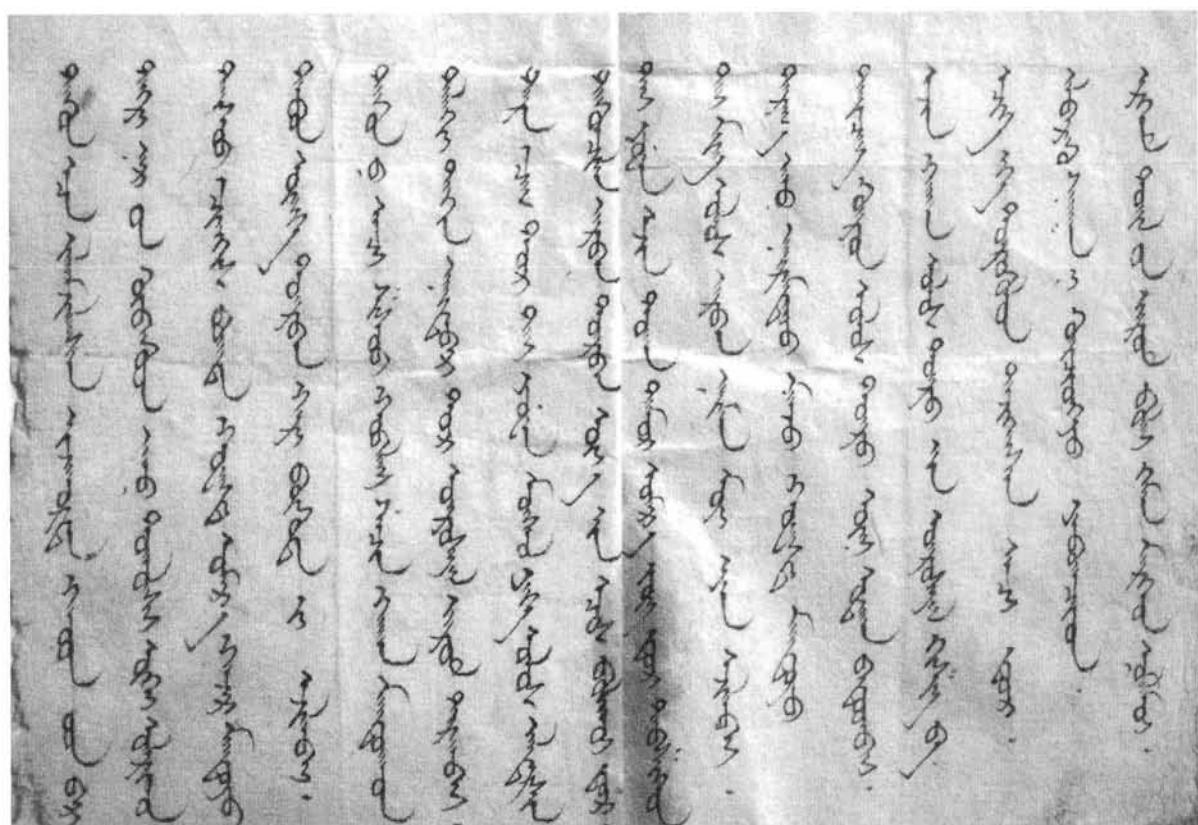
オルドス・モンゴル族オーノス氏の写本コレクション

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URL	http://hdl.handle.net/10297/2562

III 影印



No.1, 1V-2R



2V-3R

あるもあらまほもあらむをうながす
うきしあはうとおもひうき
うきしうきのしゆうじよおうき
えれよれきのゆのをもうき
しのうきしゆうじよのまゆ
うきしうきのゆをもうきのうき
れもあらまほりうきうき
うきしうきもうきもうきのうき
うきのうきもうきもうきのうき
うきしうきのうきもうきのうき
うきしうきのうきもうきのうき
うきしうきのうきもうきのうき
うきしうきのうきもうきのうき

3V-4R

4V-5R

5V-6R

6V-7R

しのまくもおもむくもおもむく
毛うあしきをかし身のをし
身多す身ももとしこゑ
あふ身ものよほしのをも身
のをし身もとよし身
のをもとよもとれのをれ
身のをよ身のを身のを身
身も身のを身のを身のを身
身のを身のを身のを身のを身
身のを身のを身のを身のを身

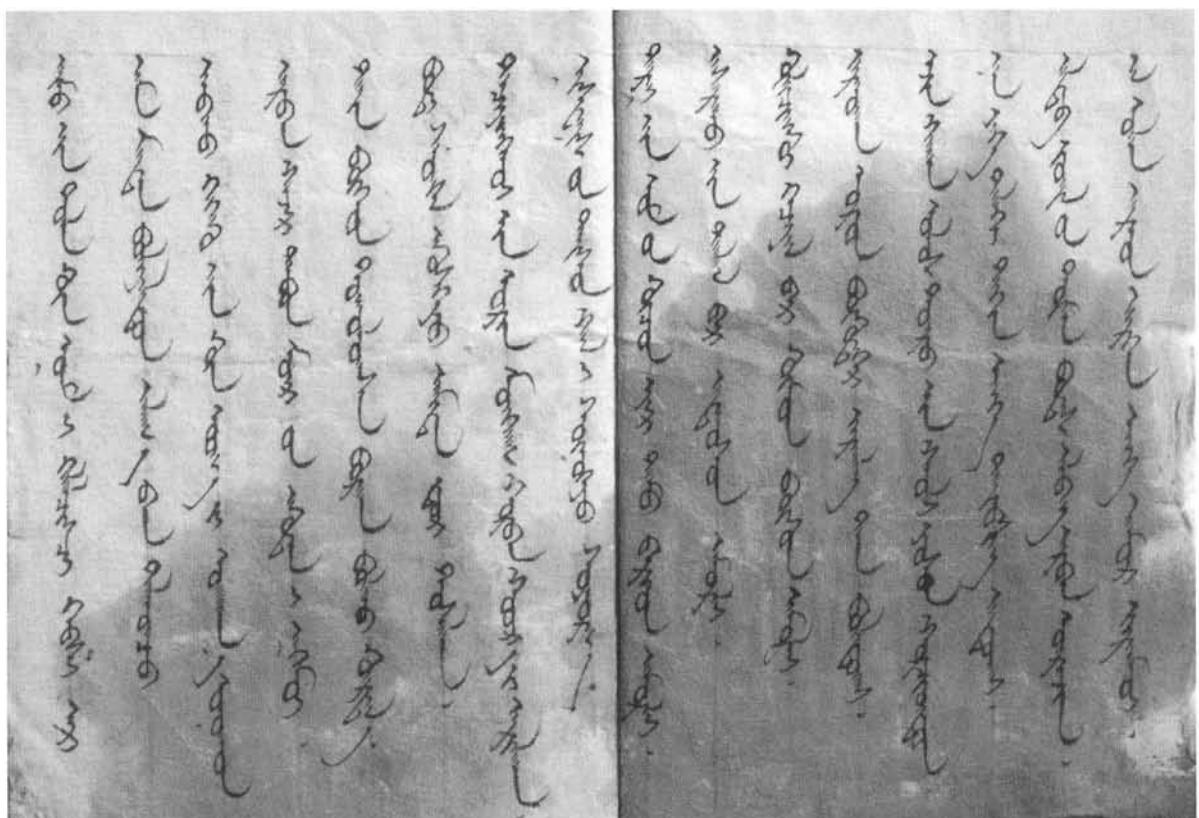
7V-8R

身のを身のを身のを身のを身
身のを身のを身のを身のを身
身のを身のを身のを身のを身
身のを身のを身のを身のを身
身のを身のを身のを身のを身
身のを身のを身のを身のを身
身のを身のを身のを身のを身
身のを身のを身のを身のを身
身のを身のを身のを身のを身
身のを身のを身のを身のを身

8V-9R

9V-10R

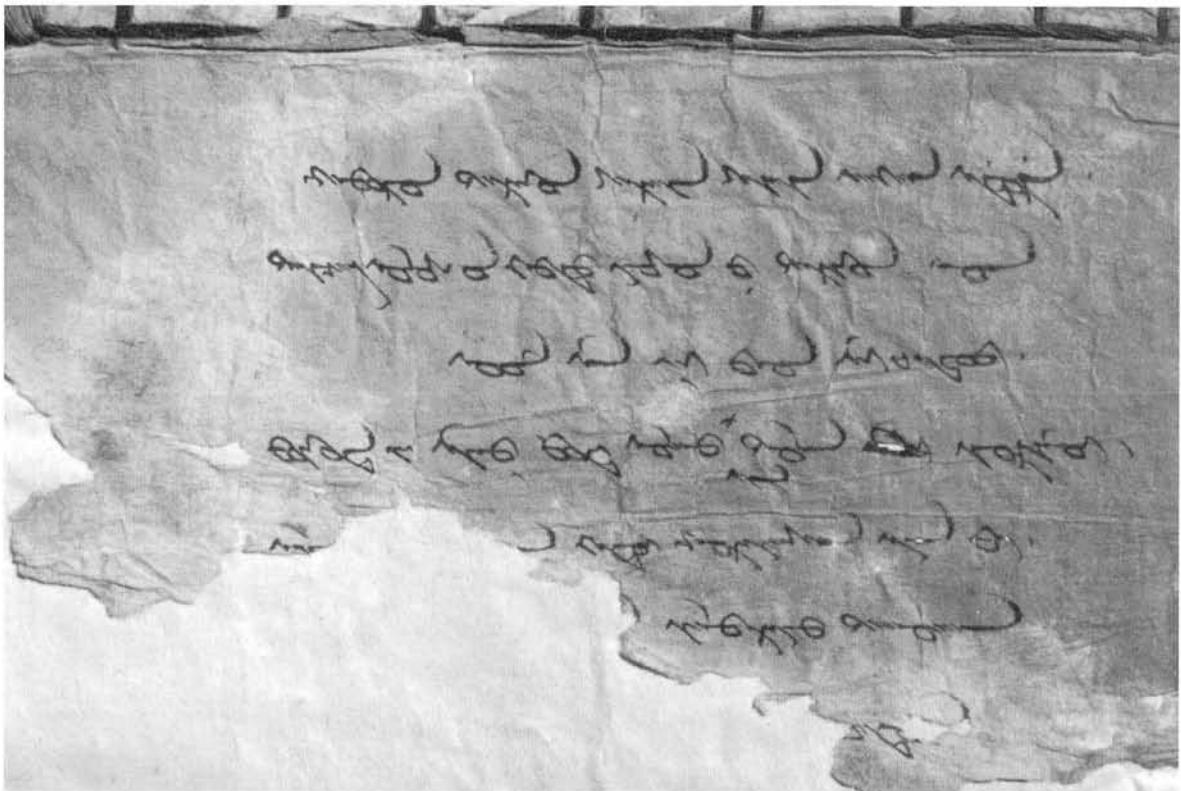
10V-11R



11V-12R



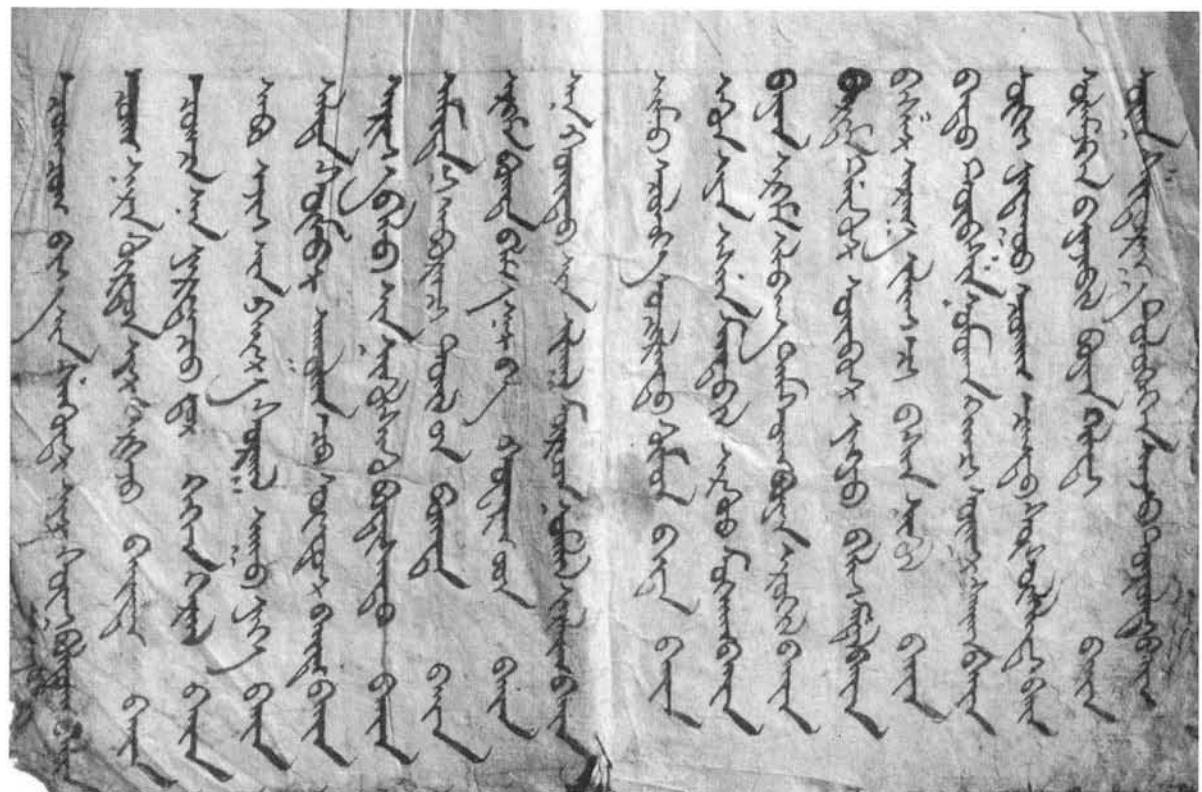
12V-13R



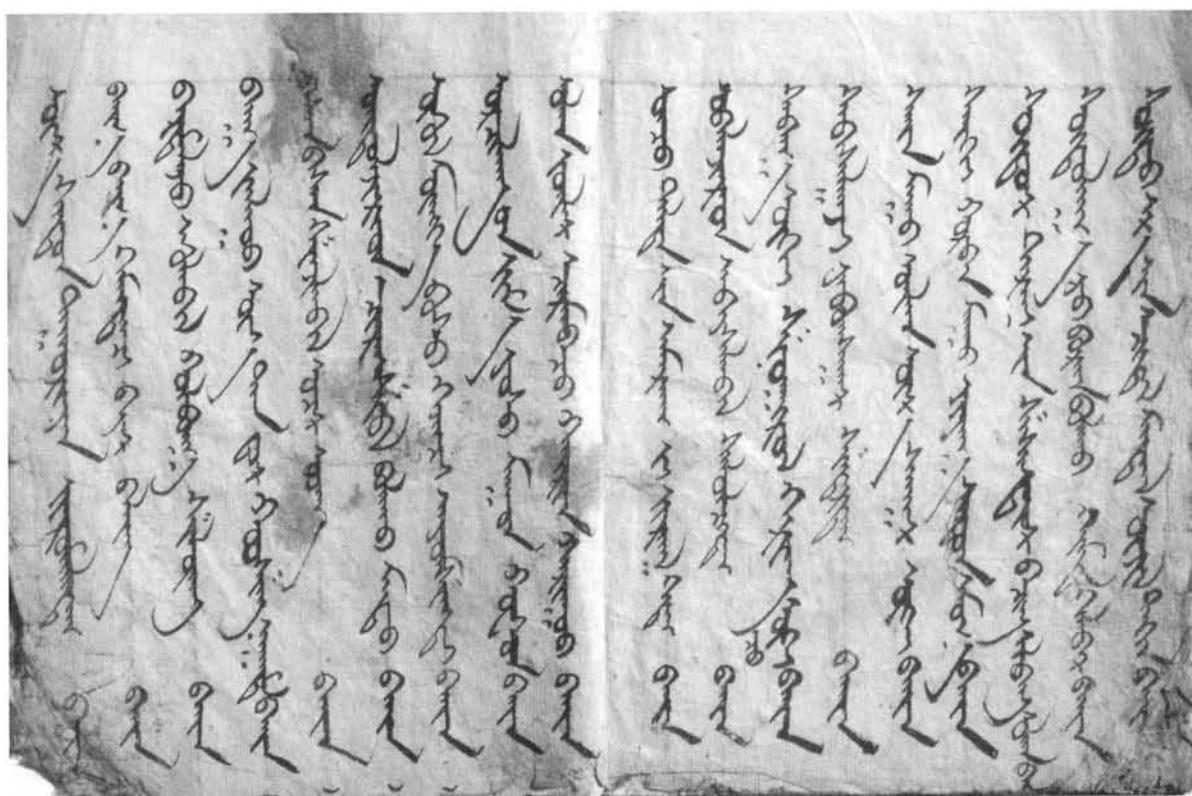
13V



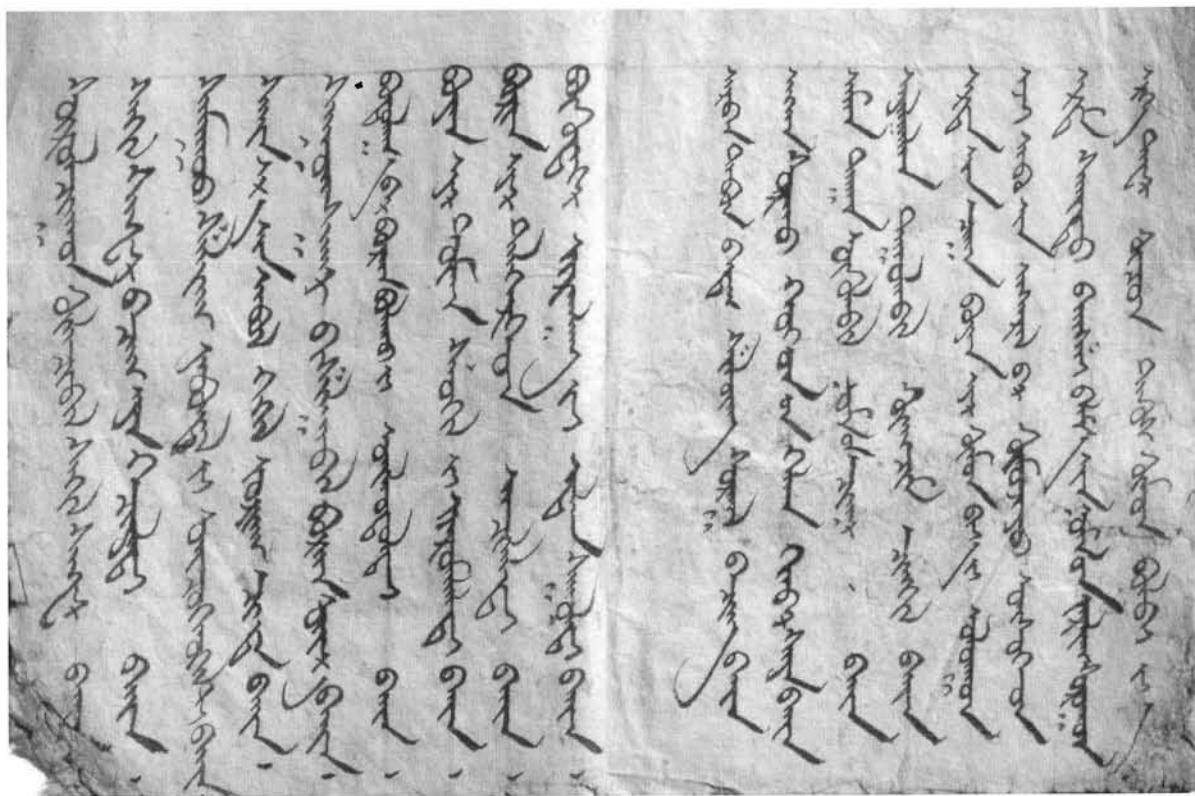
No.2.1, 1V-2R



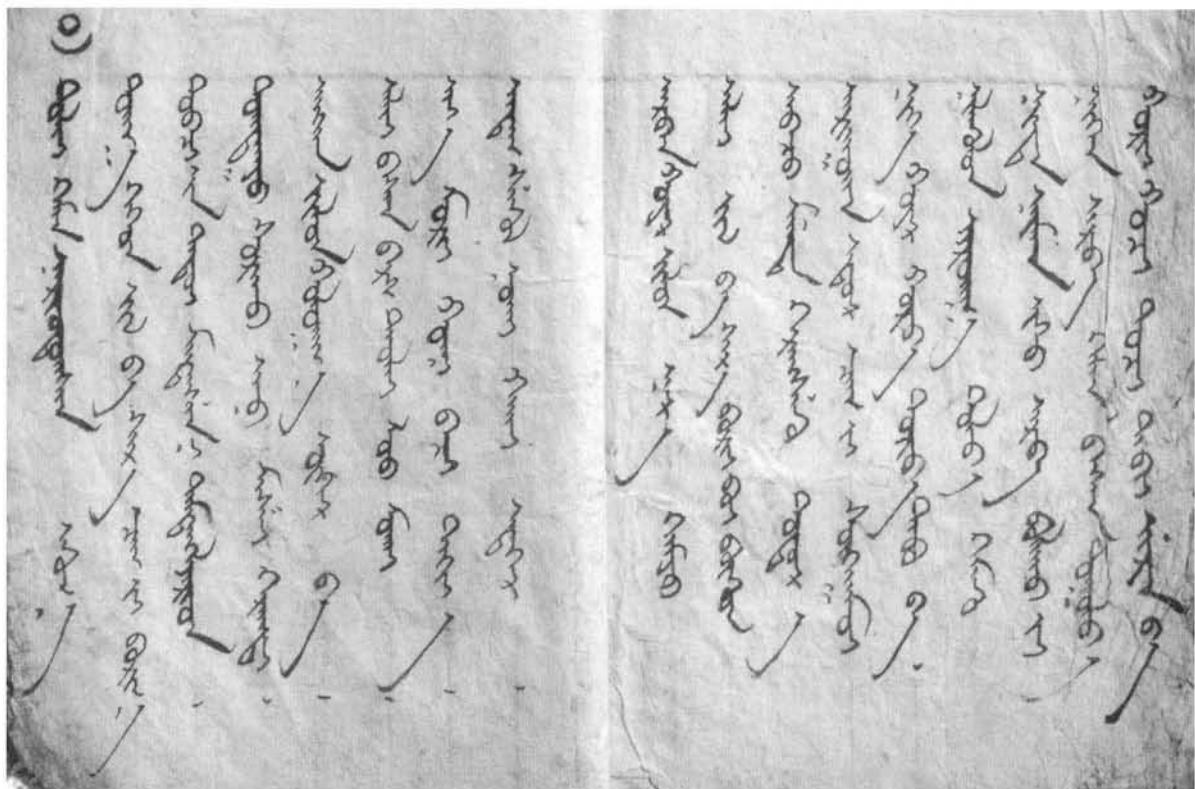
2V-3R



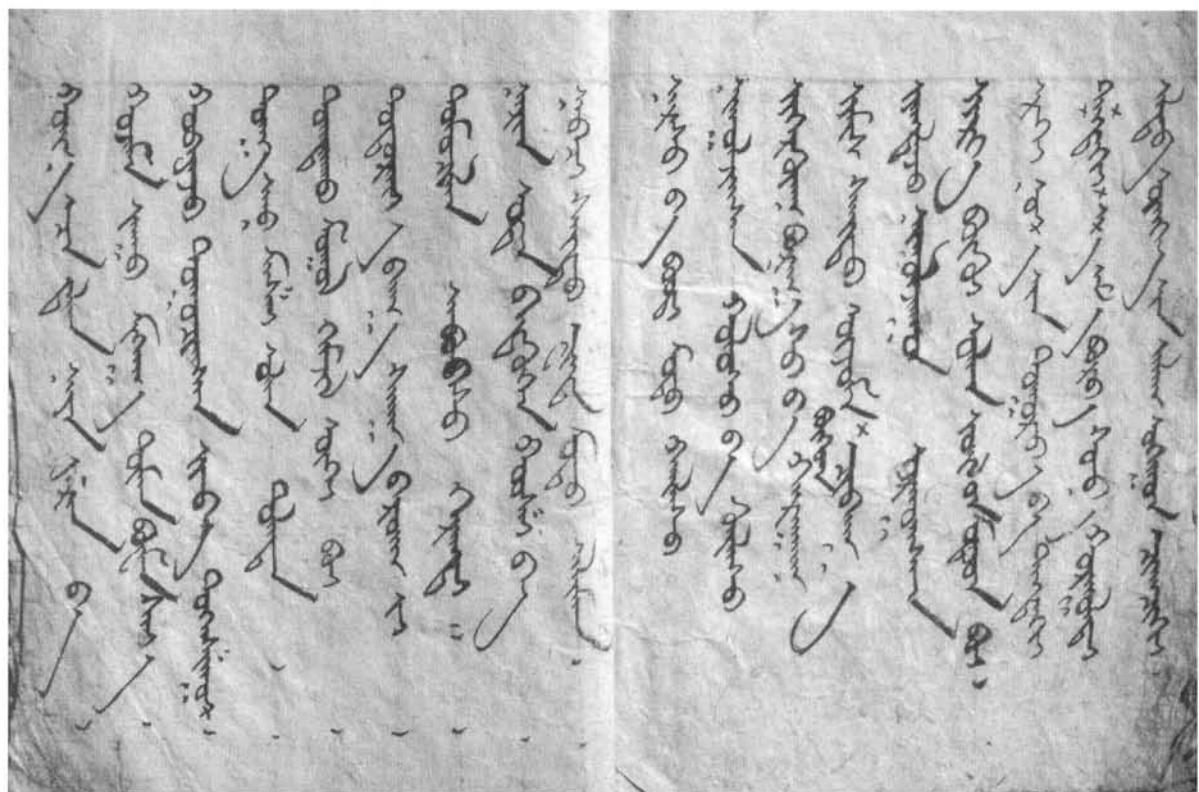
3V-4R



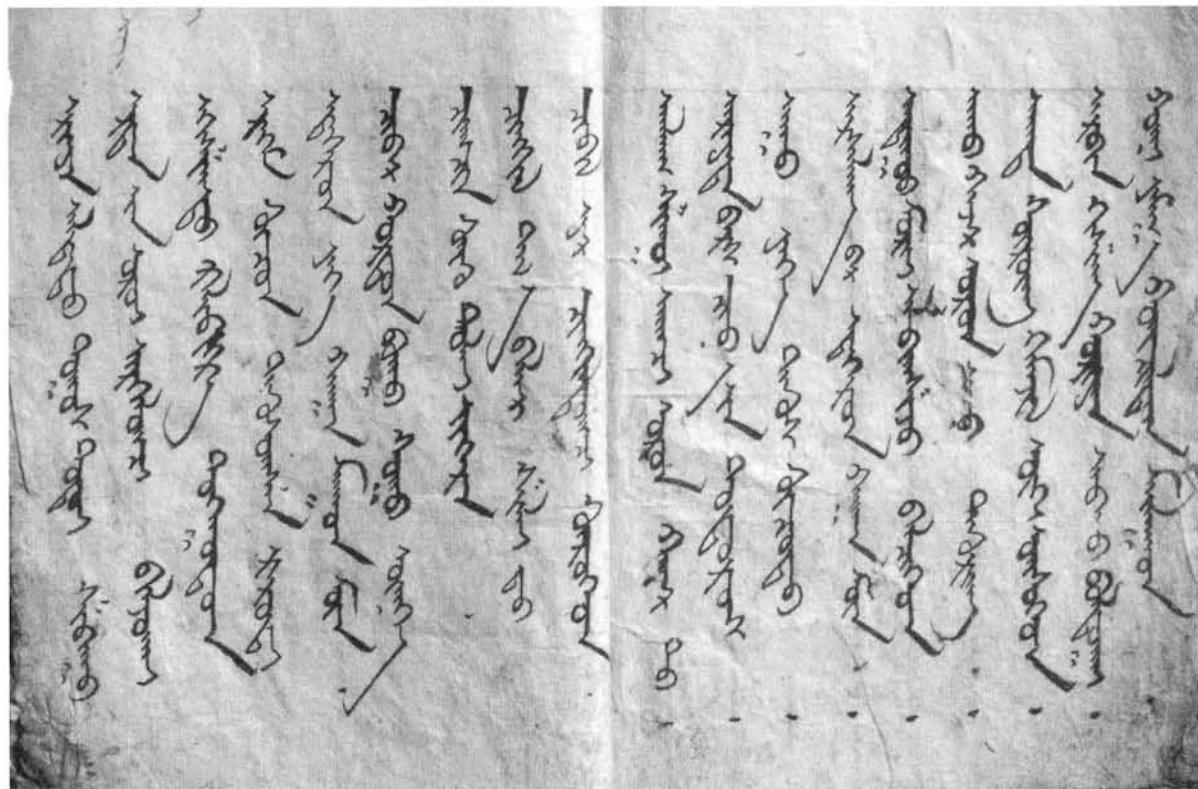
4V-5R



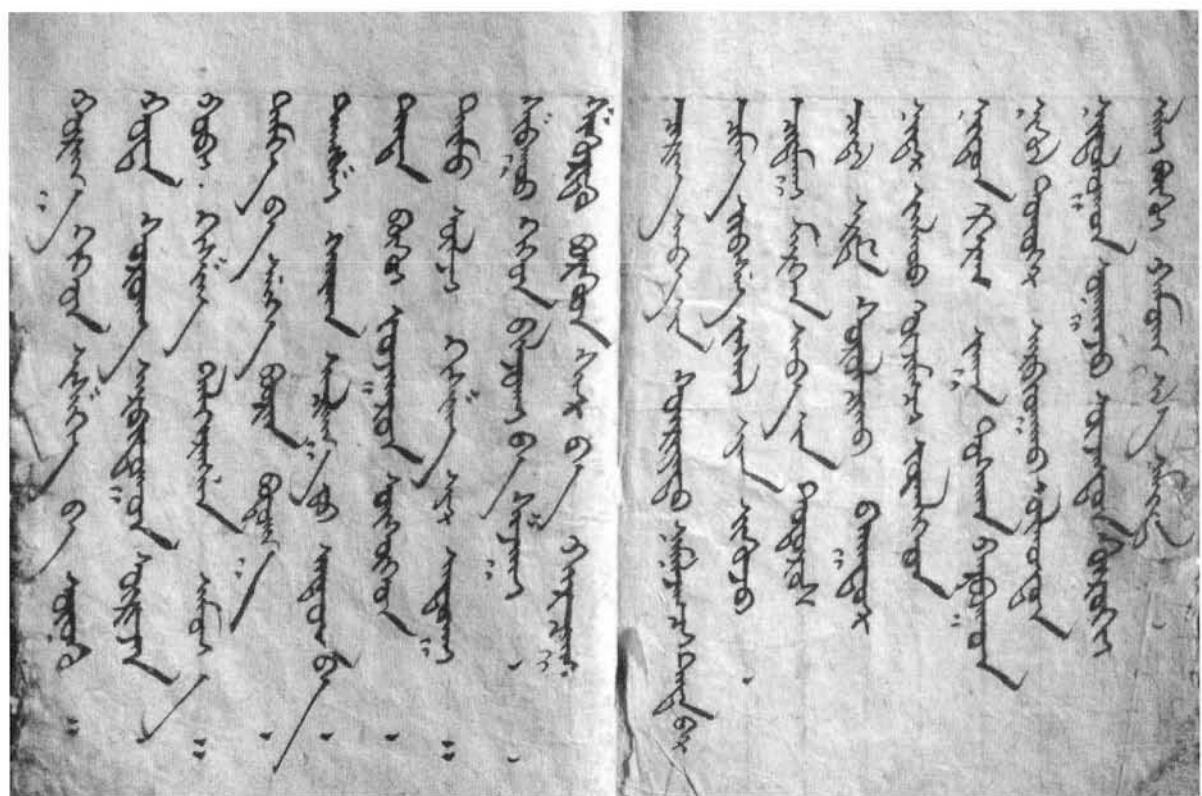
No2.2, 5V-6R



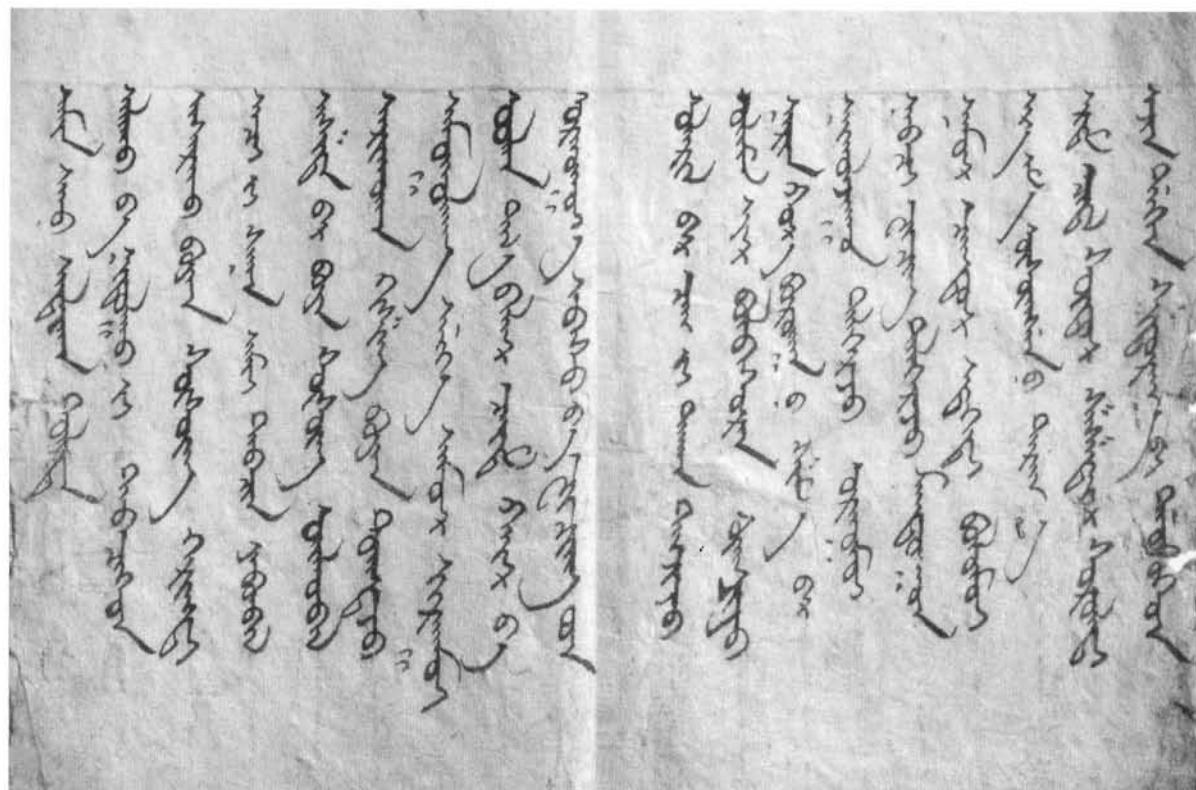
6V-7R



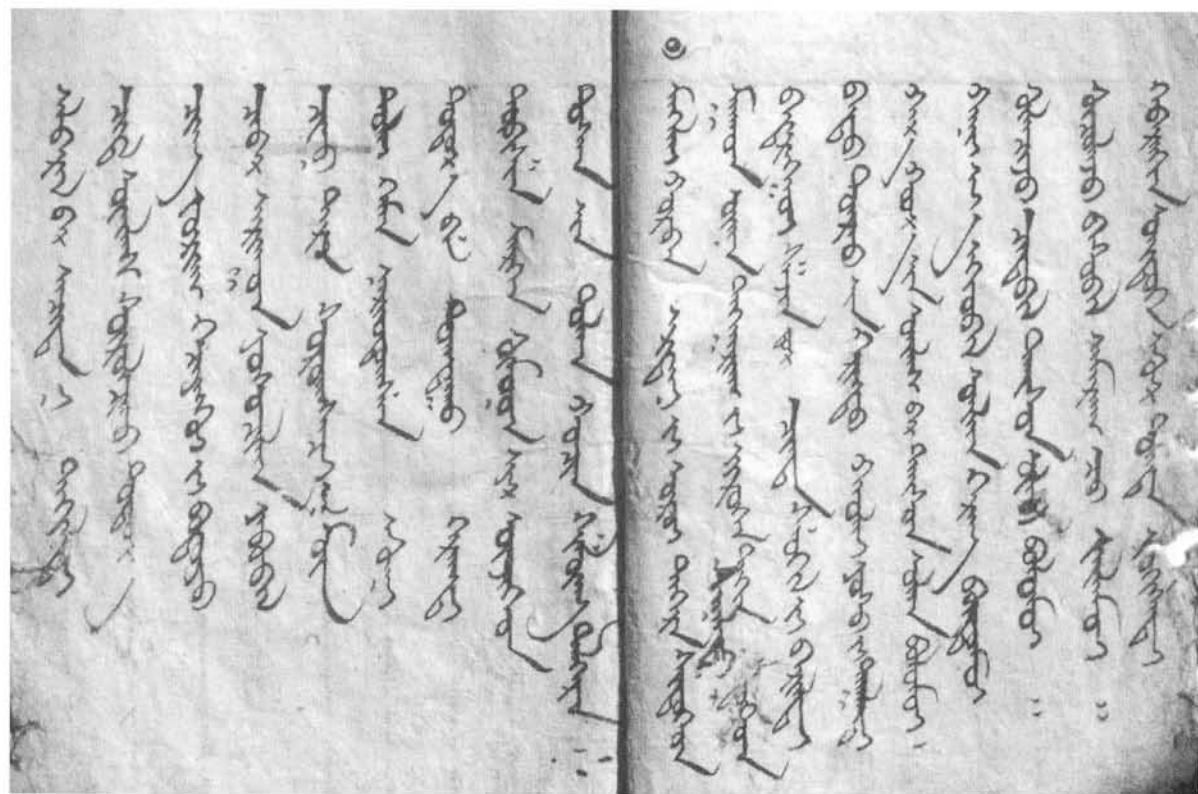
7V-8R



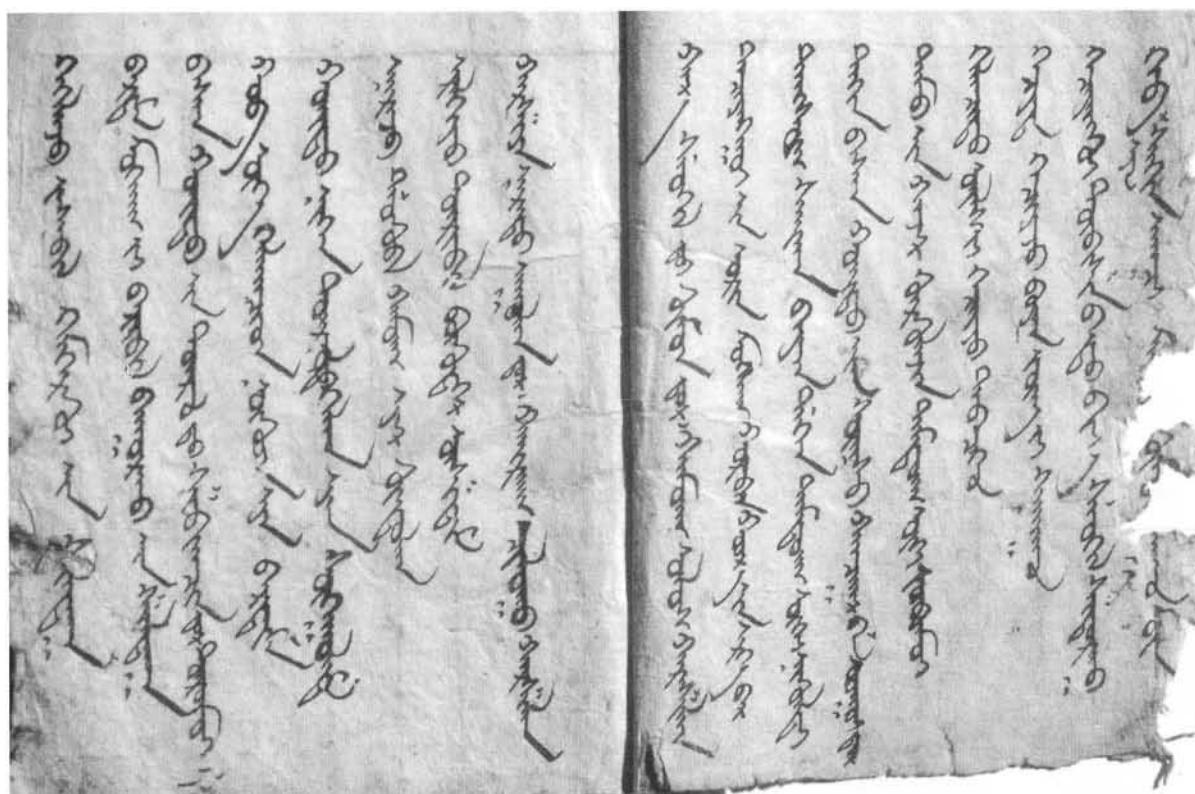
8V-9R



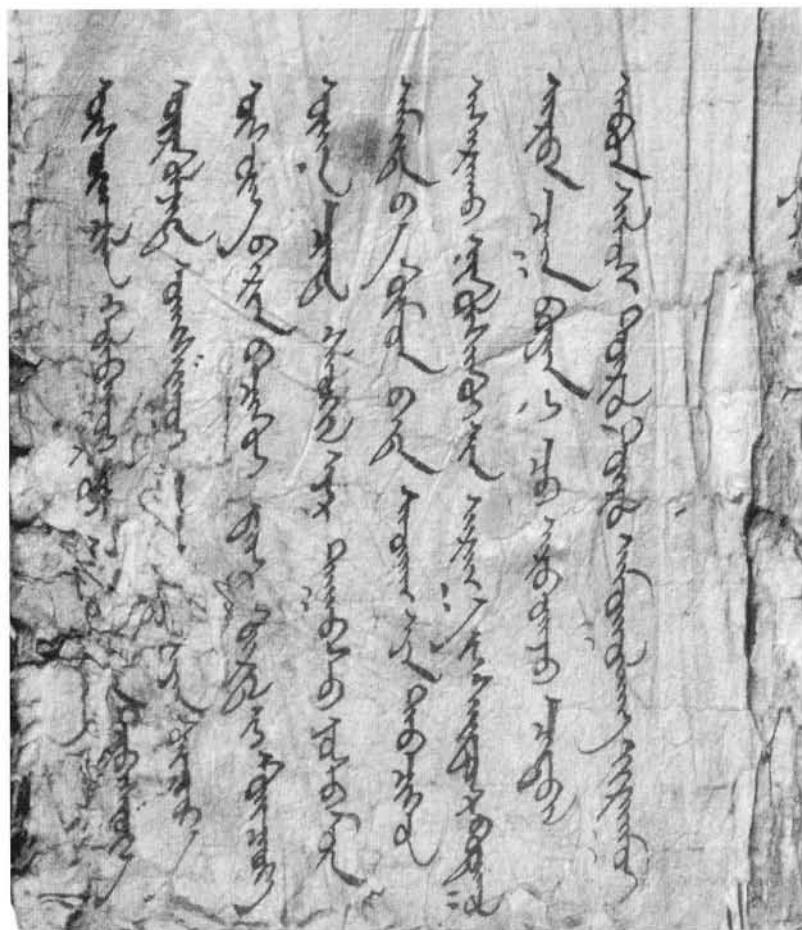
9V-10R



10V;No.2.3, 11R

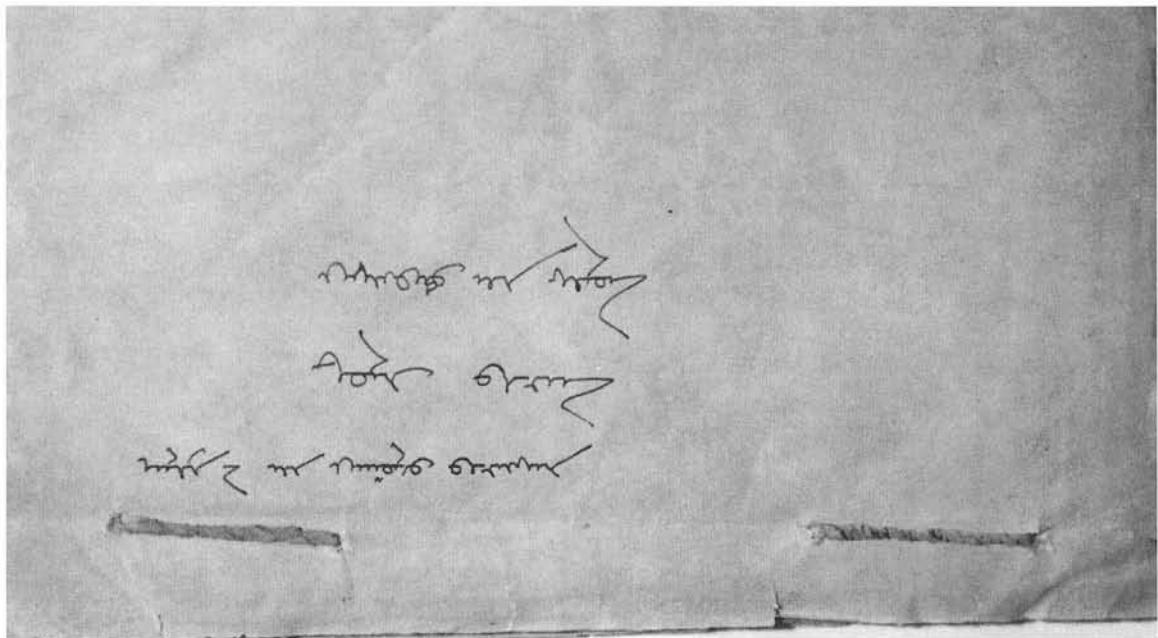


11V-12R

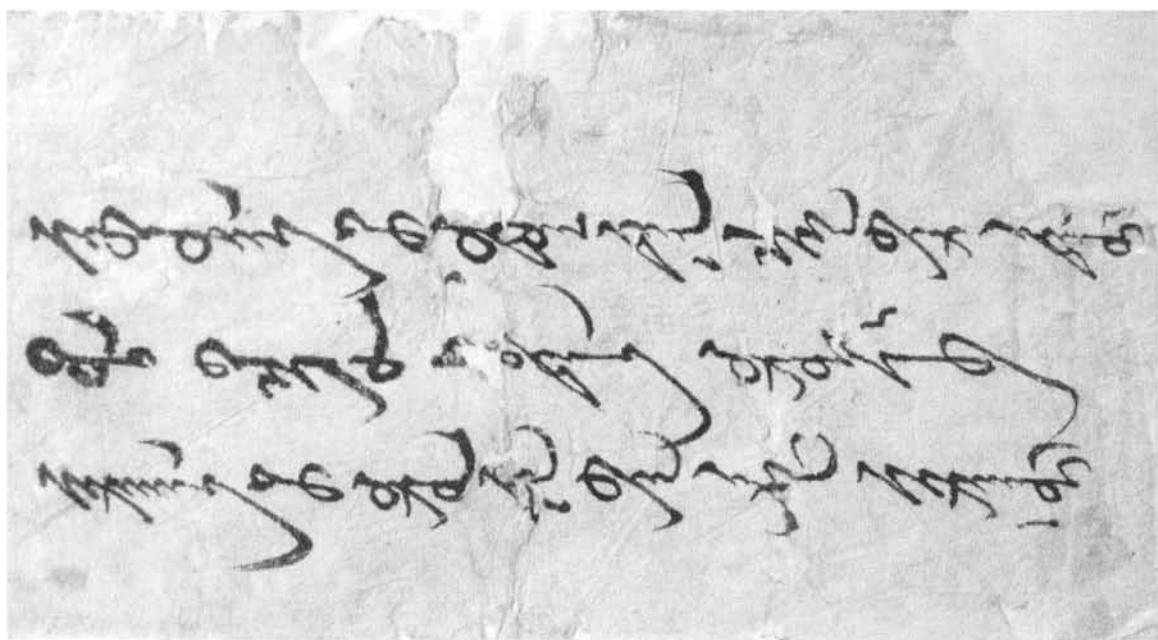


12V

No.3



裏紙裏



1R

and the first of the month
the second of the month
the third of the month
the fourth of the month
the fifth of the month
the sixth of the month
the seventh of the month
the eighth of the month
the ninth of the month
the tenth of the month
the eleventh of the month
the twelfth of the month
the thirteenth of the month
the fourteenth of the month
the fifteenth of the month
the sixteenth of the month
the seventeenth of the month
the eighteenth of the month
the nineteenth of the month
the twentieth of the month
the twenty-first of the month
the twenty-second of the month
the twenty-third of the month
the twenty-fourth of the month
the twenty-fifth of the month
the twenty-sixth of the month
the twenty-seventh of the month
the twenty-eighth of the month
the twenty-ninth of the month
the thirtieth of the month

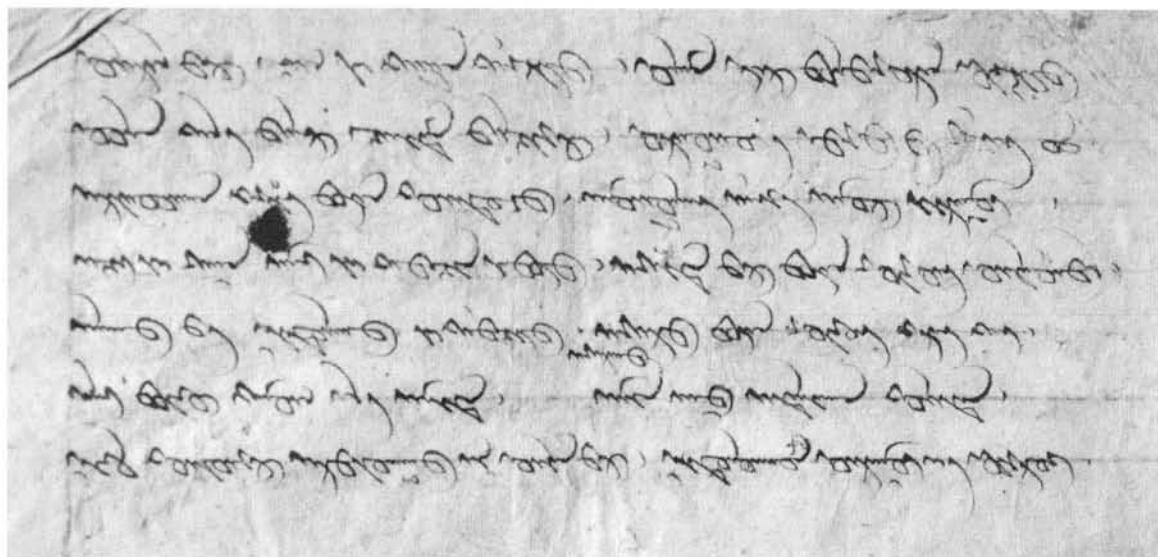
1V

2R

183. *Scutellaria galericulata* L. - *Scutellaria galericulata* L.
Leaves opposite, petiolate, lanceolate, pointed, serrated,
petioles pubescent, stipules wanting. Flowers
axillary, whorled, pedicels pubescent, bracts
whorled, pubescent, bracts pubescent,
whorled, pubescent, bracts pubescent,
whorled, pubescent, bracts pubescent,
whorled, pubescent, bracts pubescent,

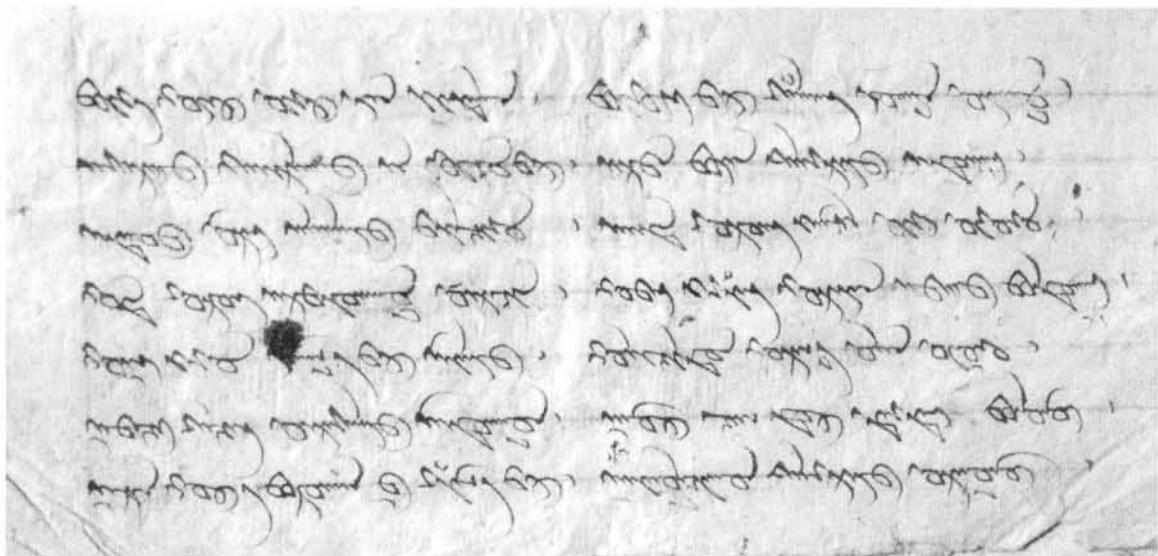
2V

184. *Scutellaria galericulata* L. - *Scutellaria galericulata* L.
Leaves opposite, petiolate, lanceolate, pointed, serrated,
petioles pubescent, stipules wanting. Flowers
axillary, whorled, pedicels pubescent, bracts
whorled, pubescent, bracts pubescent,
whorled, pubescent, bracts pubescent,
whorled, pubescent, bracts pubescent,



3R

Manuscript page 3R contains two columns of dense handwritten text in a Gothic script. The text is written in two distinct columns, separated by a vertical line. The handwriting is fluid and cursive, with some larger, more prominent letters appearing at the beginning of sentences or sections. There are several dark, irregular smudges or ink marks scattered across the page, notably one large dark spot near the center-left and another smaller one towards the bottom-left.



3V

Manuscript page 3V contains two columns of dense handwritten text in a Gothic script, similar in style to page 3R. The text is arranged in two columns separated by a vertical line. The script is cursive and fluid, with varying letter sizes. Several dark ink marks or smudges are present, including a prominent dark spot near the center-left and another near the bottom-left edge of the page.

4R

the river's channel changed, and the water took a new course.
The old bed of the river is now a dry bed, and the water flows in a new bed.
The old bed of the river is now a dry bed, and the water flows in a new bed.
The old bed of the river is now a dry bed, and the water flows in a new bed.
The old bed of the river is now a dry bed, and the water flows in a new bed.
The old bed of the river is now a dry bed, and the water flows in a new bed.
The old bed of the river is now a dry bed, and the water flows in a new bed.

4V

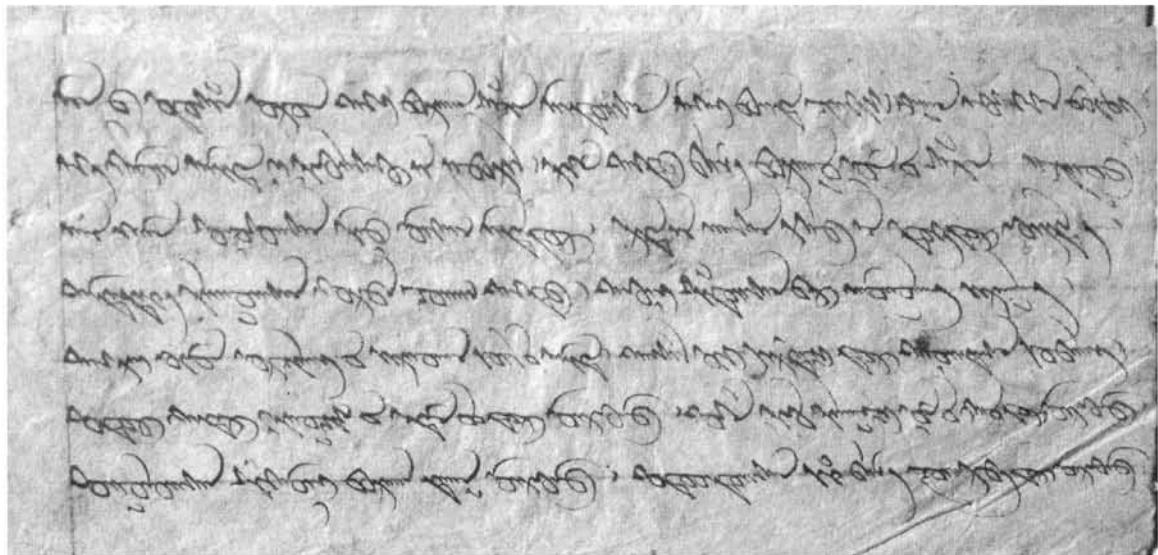
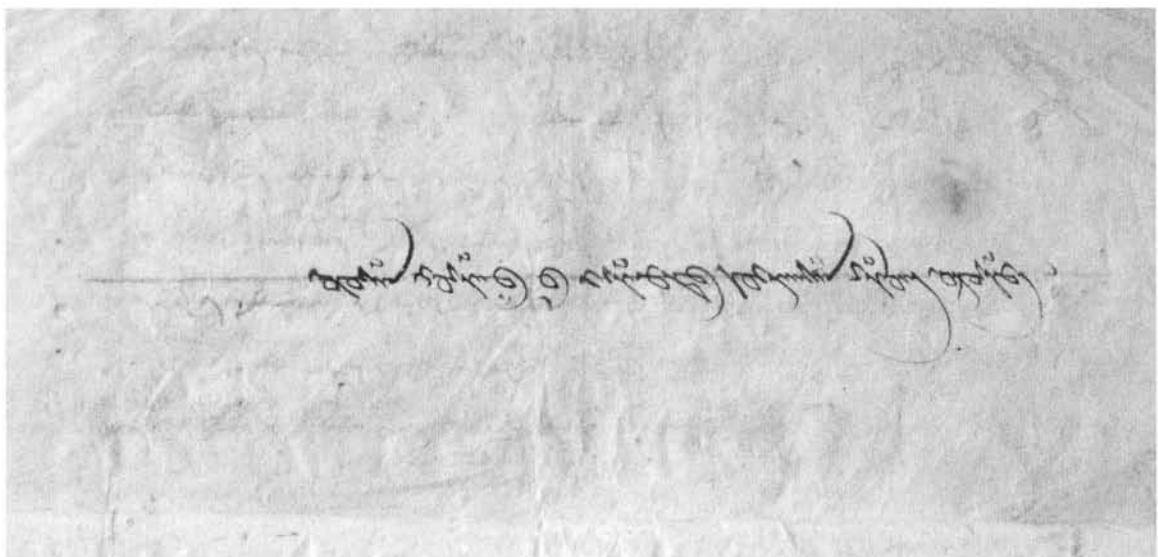
The old bed of the river is now a dry bed, and the water flows in a new bed.
The old bed of the river is now a dry bed, and the water flows in a new bed.
The old bed of the river is now a dry bed, and the water flows in a new bed.
The old bed of the river is now a dry bed, and the water flows in a new bed.
The old bed of the river is now a dry bed, and the water flows in a new bed.
The old bed of the river is now a dry bed, and the water flows in a new bed.

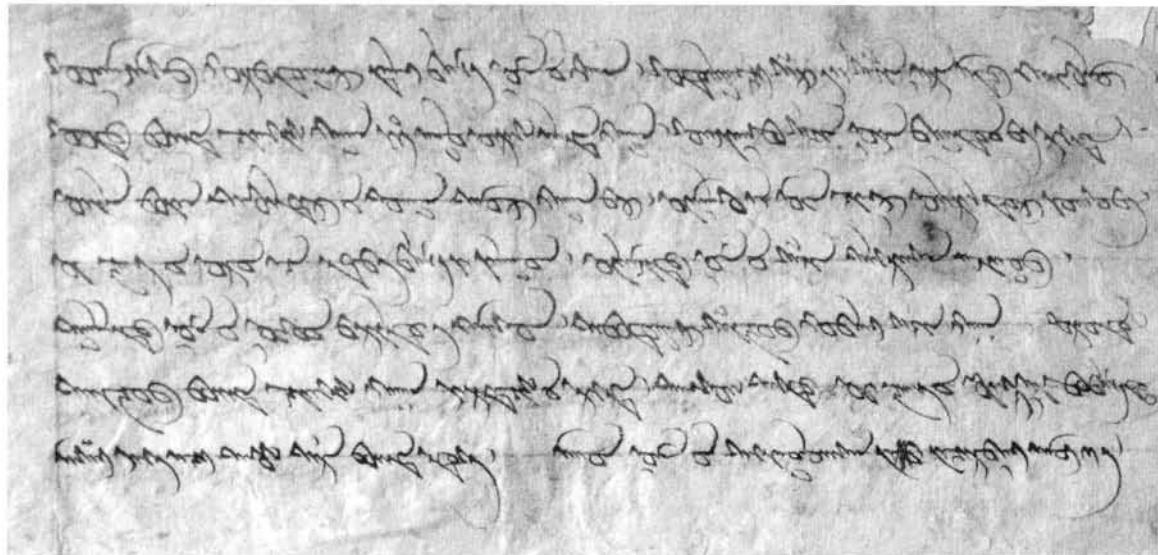
5R

Exponitur enim in libro
de laudibus sanctis quod dicitur
In die vero ultimi regnabit in terra
sanctus Ioseph de Nazareth,
qui etiam in tempore regnabat
in domo eiusdem regni, et
in die ultimi regnabit in terra
sanctus Ioseph de Nazareth,
qui etiam in tempore regnabat
in domo eiusdem regni,

5V

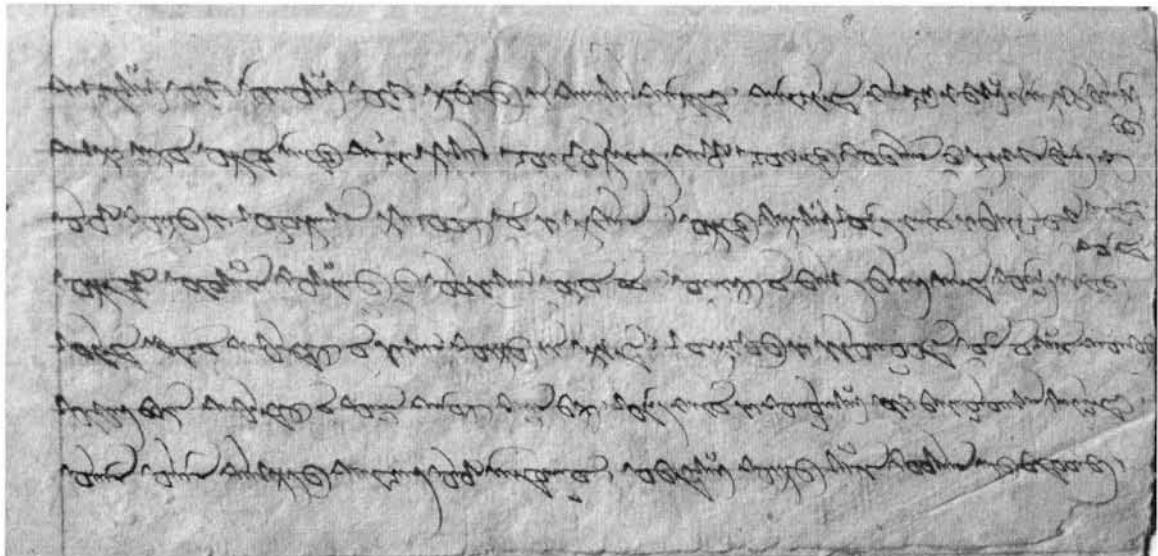
Exponitur enim in libro
de laudibus sanctis quod dicitur
In die vero ultimi regnabit in terra
sanctus Ioseph de Nazareth,
qui etiam in tempore regnabat
in domo eiusdem regni,





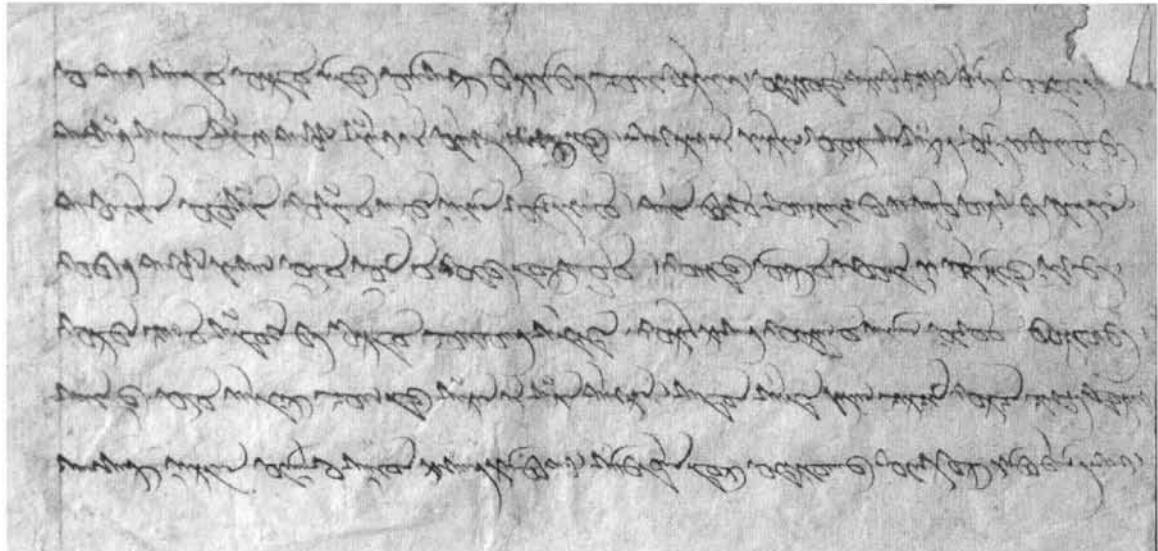
This image shows a single page from a medieval manuscript. The text is written in a dark, cursive Gothic script, arranged in two columns per line. The parchment appears aged and slightly yellowed.

8R

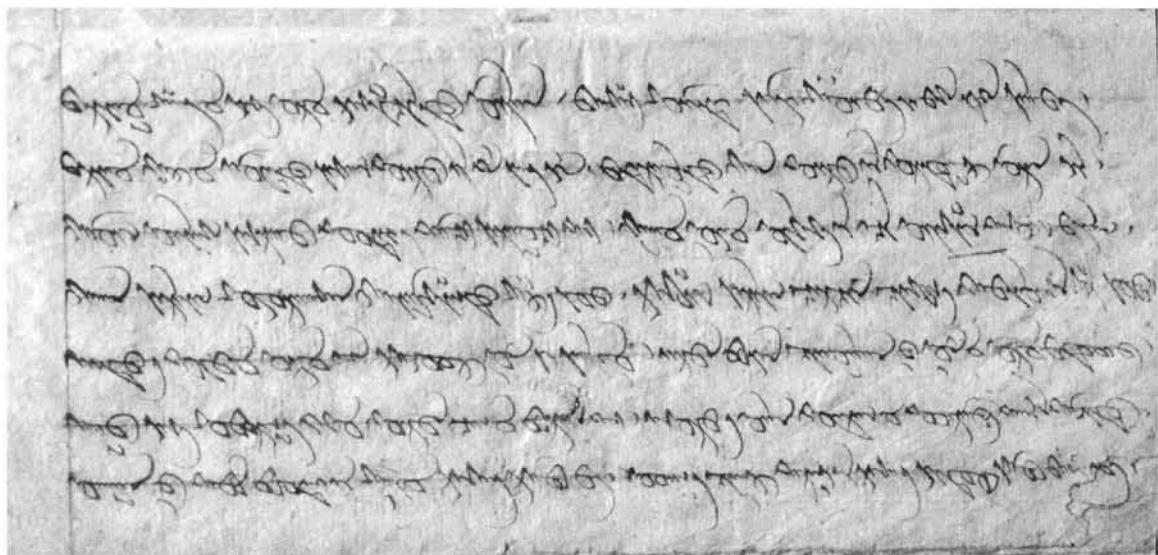


This image shows a single page from a medieval manuscript. The text is written in a dark, cursive Gothic script, arranged in two columns per line. The parchment appears aged and slightly yellowed.

8V



9R



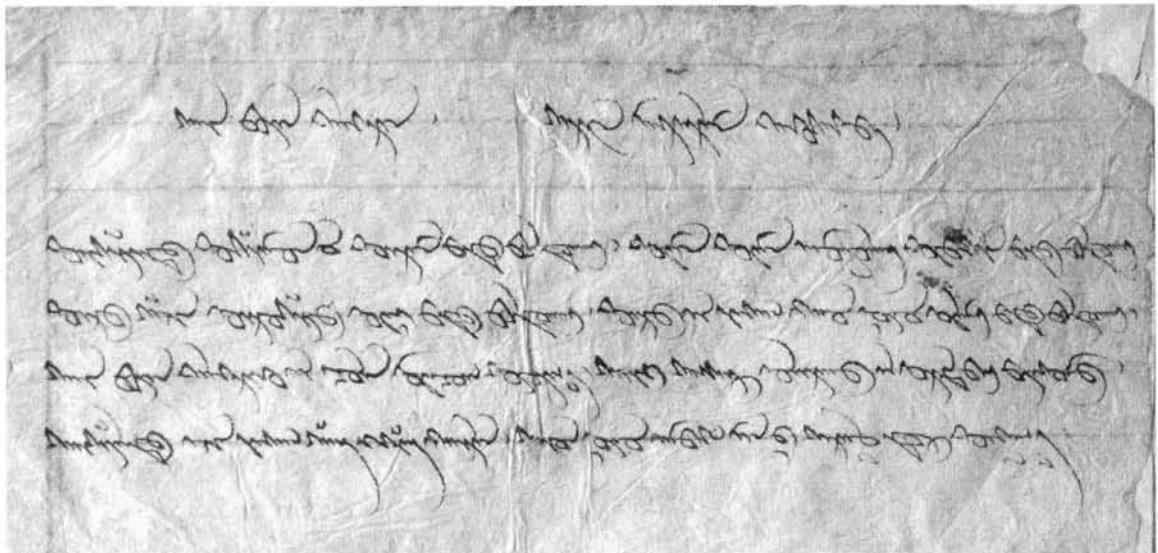
9v

and the people of the land. And they were afraid of the Lord.
And he said unto them, Go into all the world, and preach the gospel
to every creature. He that believeth and is baptized shall be saved;
but he that believeth not shall be damned. And these signs
shall follow them that believe; In my name shall they cast out
devils; they shall speak with new tongues; they shall take up
serpents; and if they drink any deadly thing, it shall not hurt
them; they shall lay hands on the sick, and they shall recover.

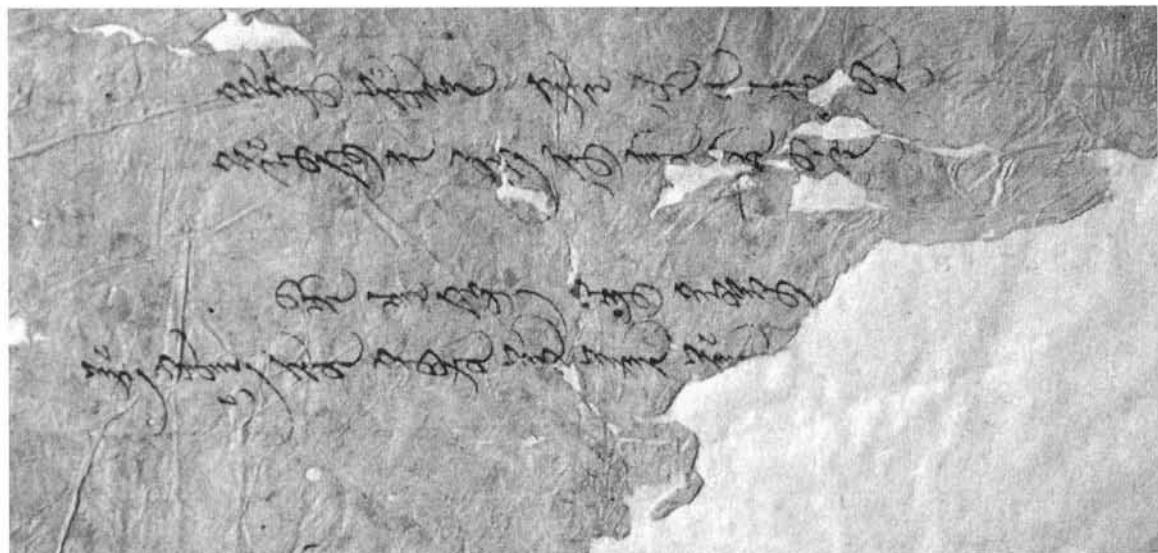
10R

କାନ୍ତିର ପଦମାଲା ପଦମାଲା ପଦମାଲା
କାନ୍ତିର ପଦମାଲା ପଦମାଲା ପଦମାଲା
କାନ୍ତିର ପଦମାଲା ପଦମାଲା ପଦମାଲା
କାନ୍ତିର ପଦମାଲା ପଦମାଲା ପଦମାଲା

10V

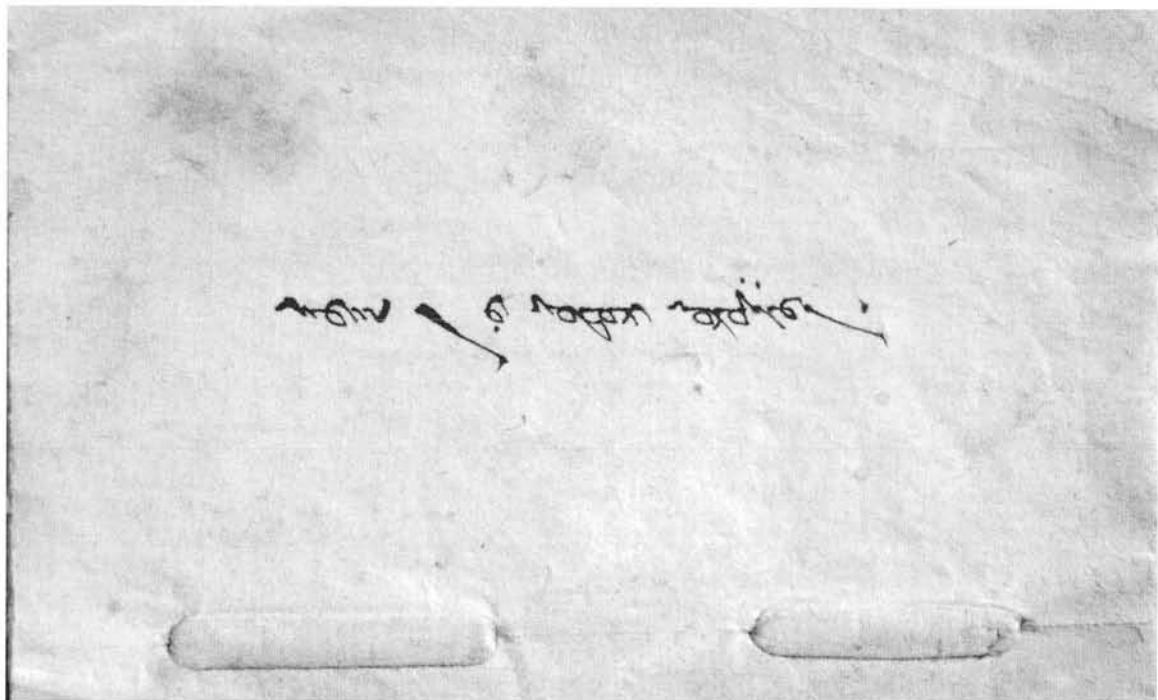


11R

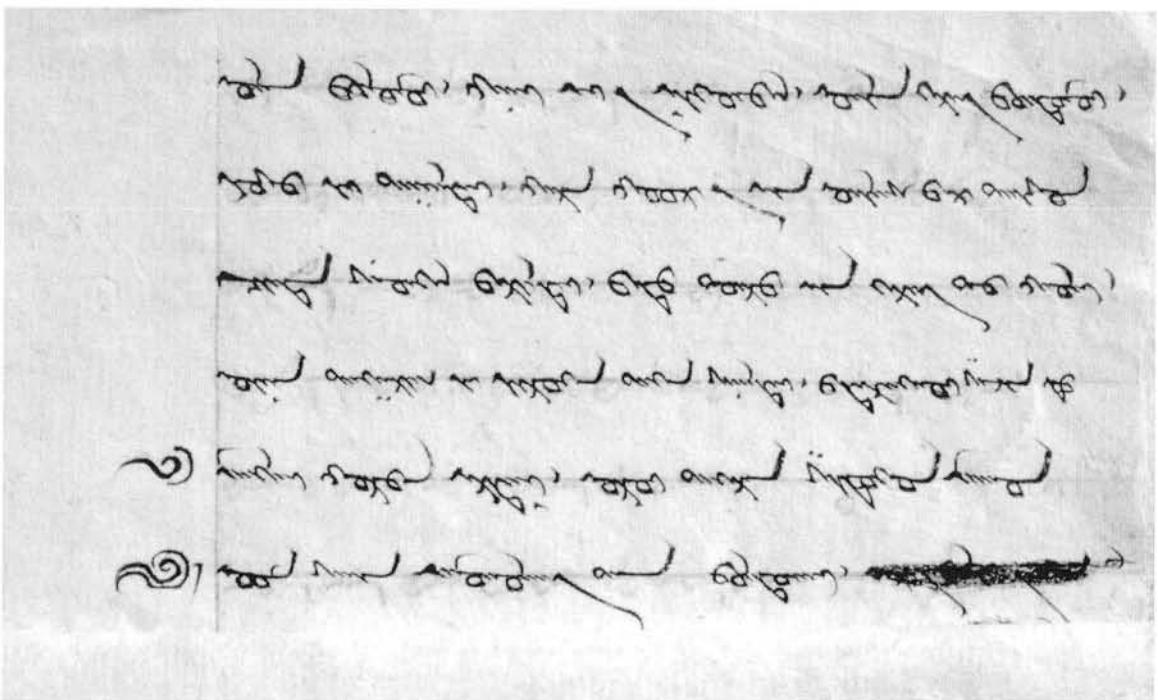


11V

No.4



1R

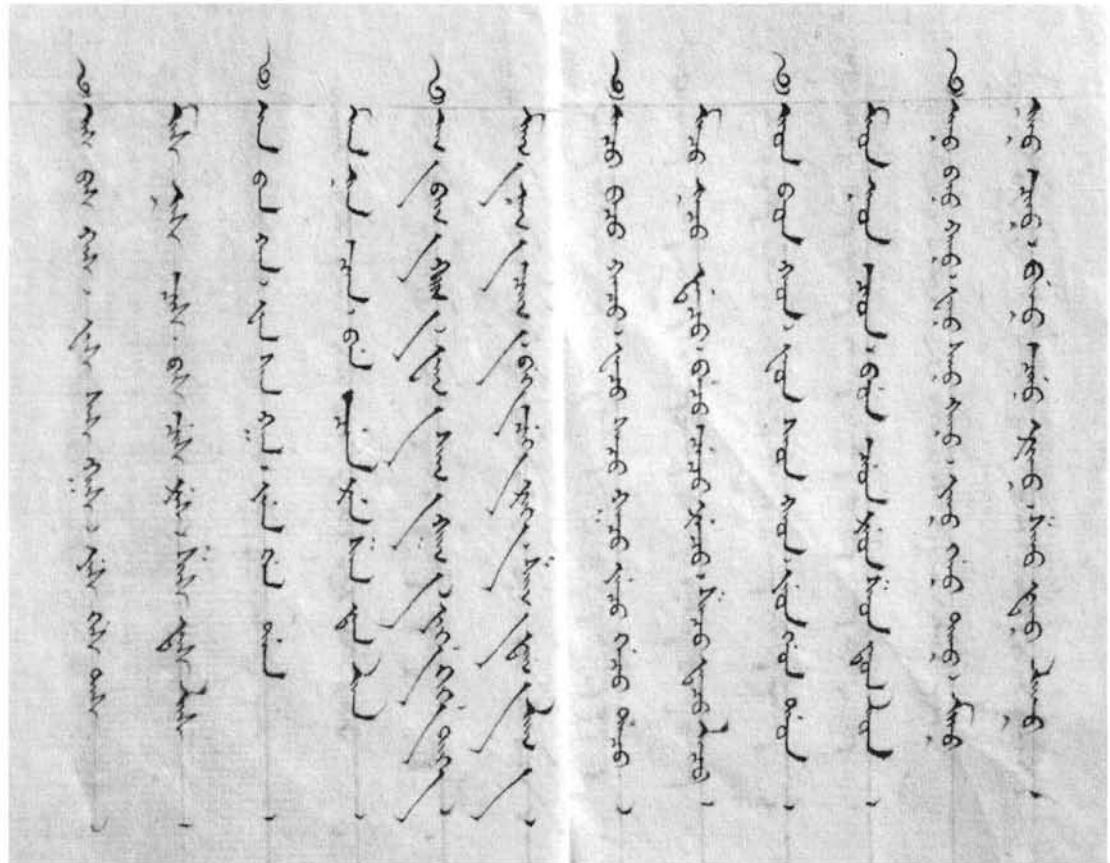


1V-2R

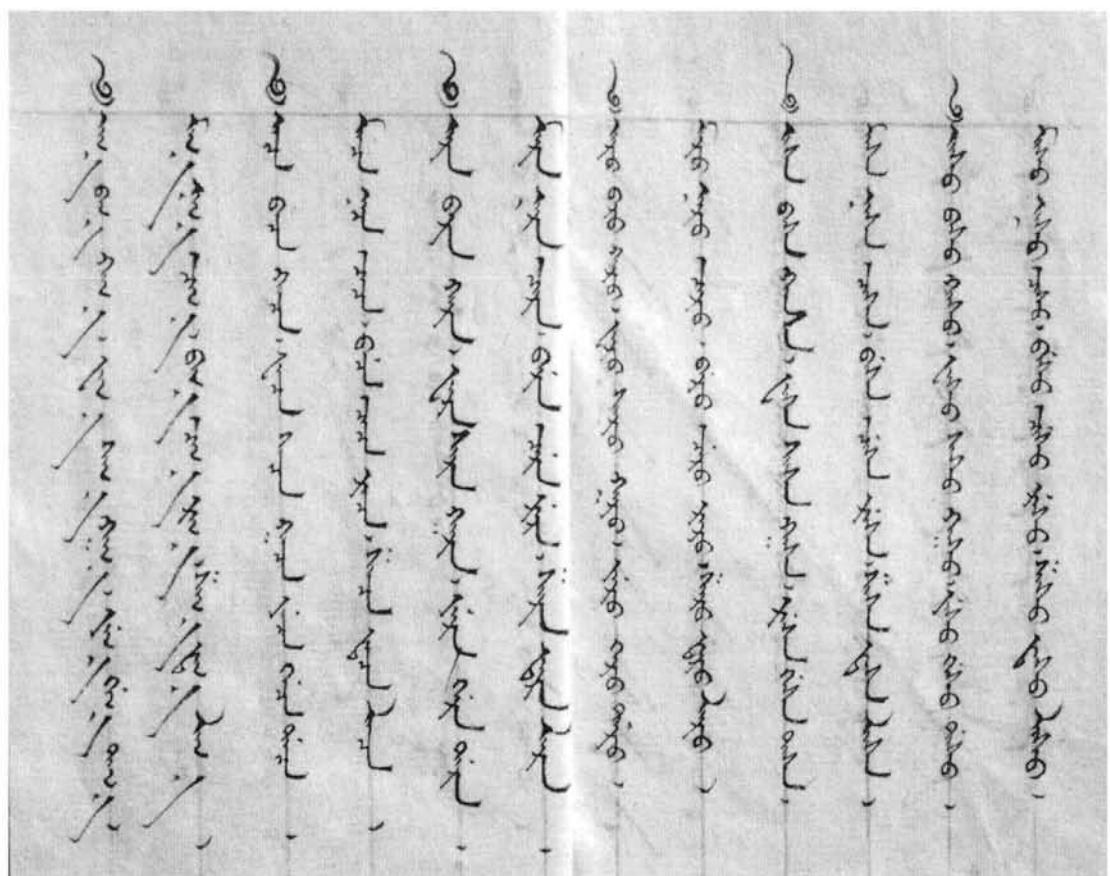
藏文手稿，内容为藏文诗文。文字清晰，排版整齐。

2V-3R

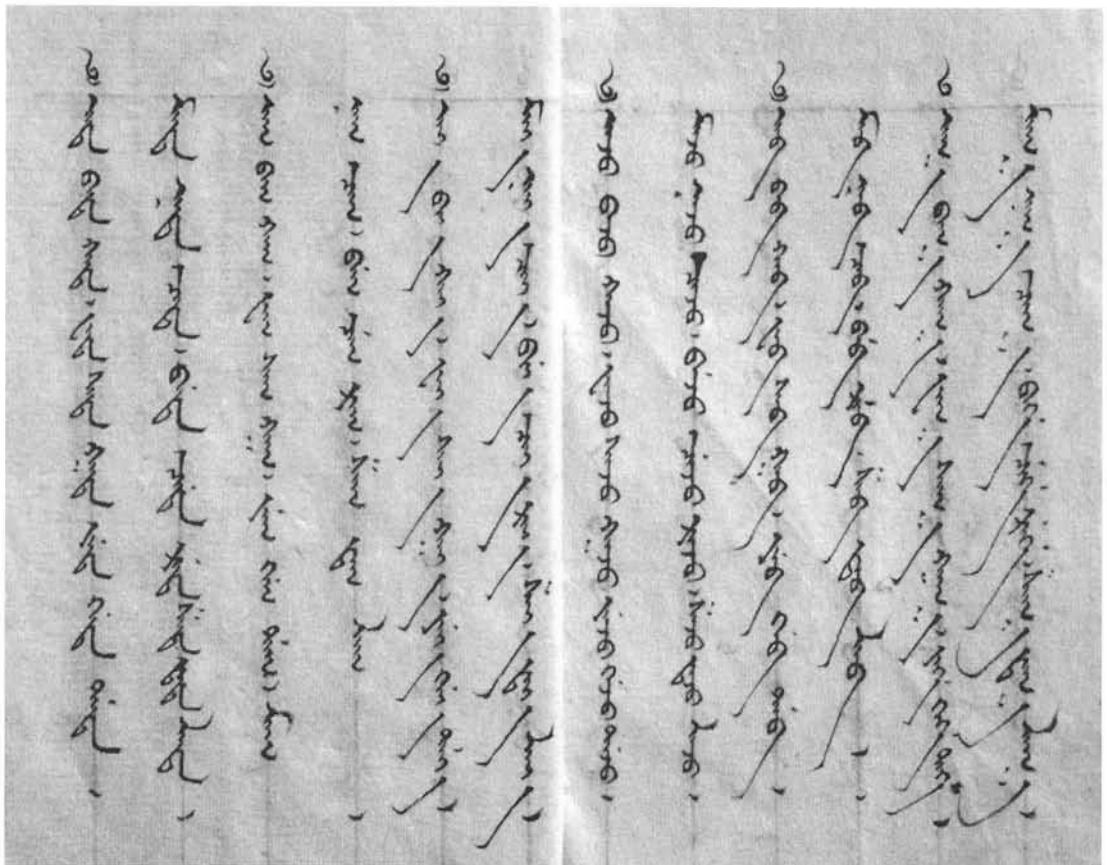
藏文手稿，内容为藏文诗文。文字清晰，排版整齐。



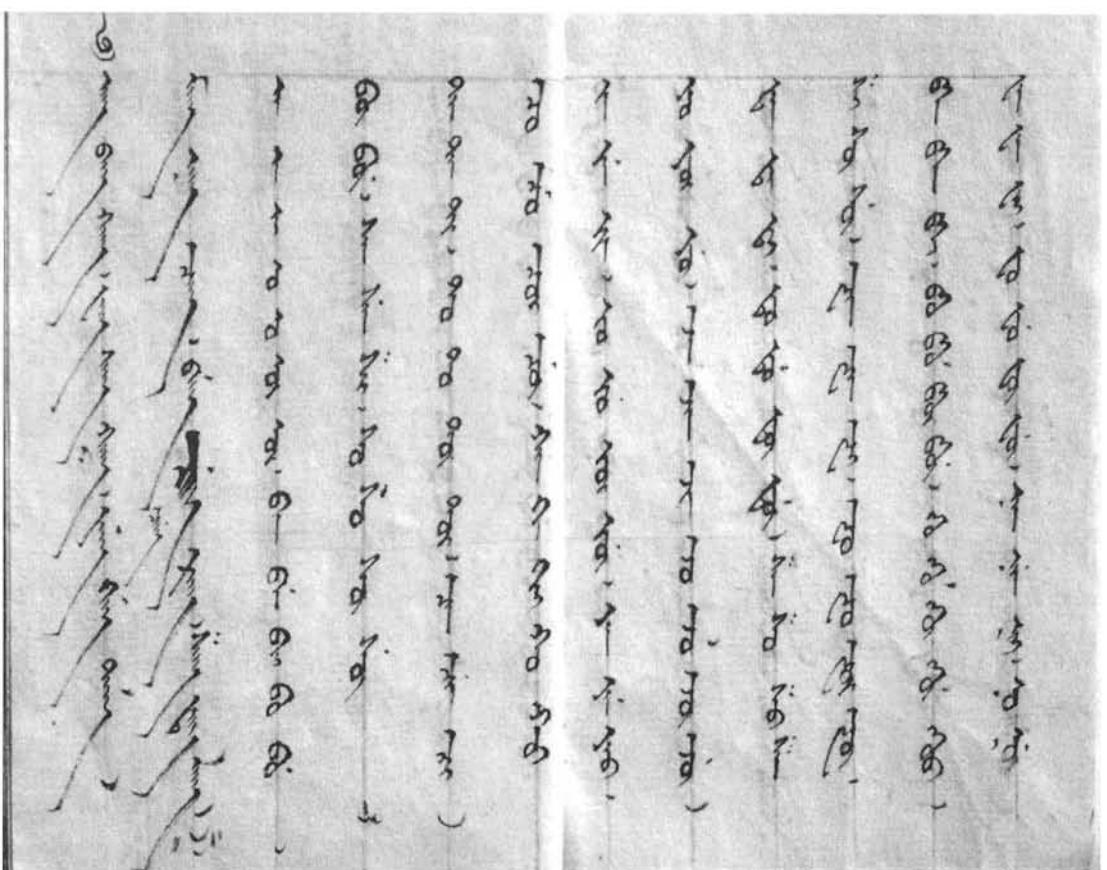
3V-4R



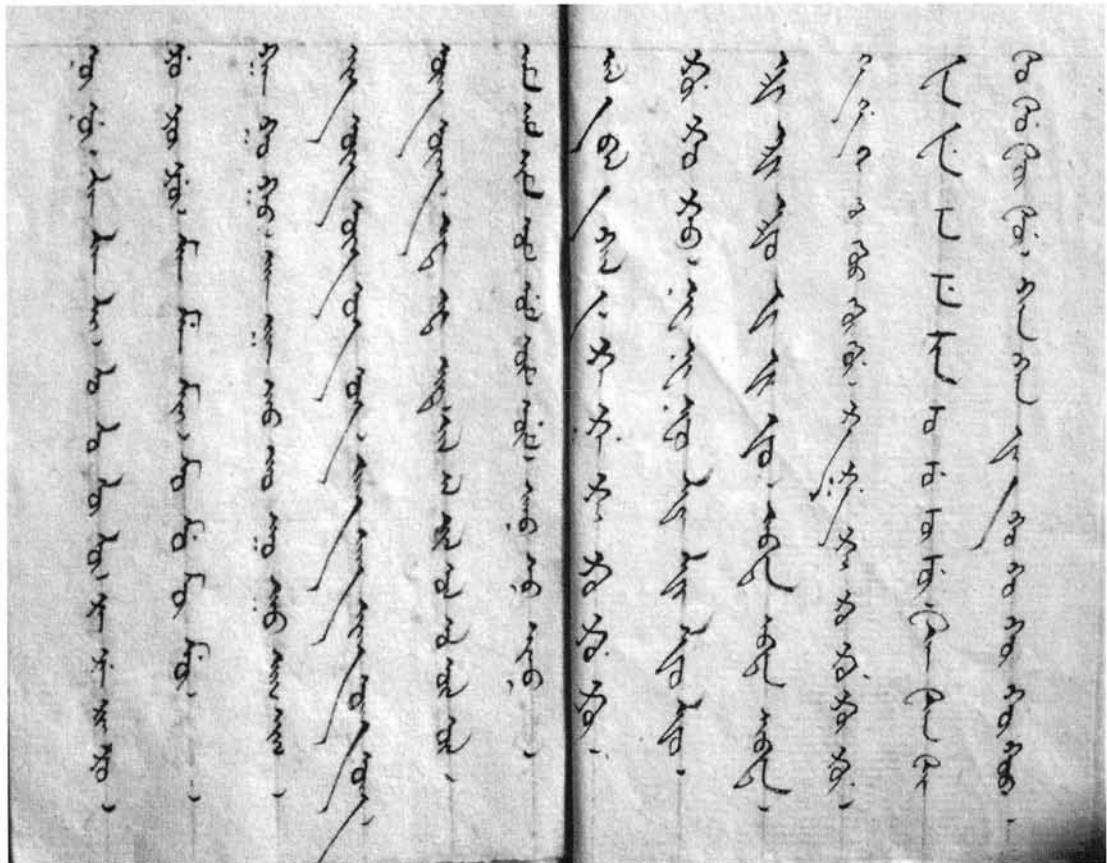
4V-5R



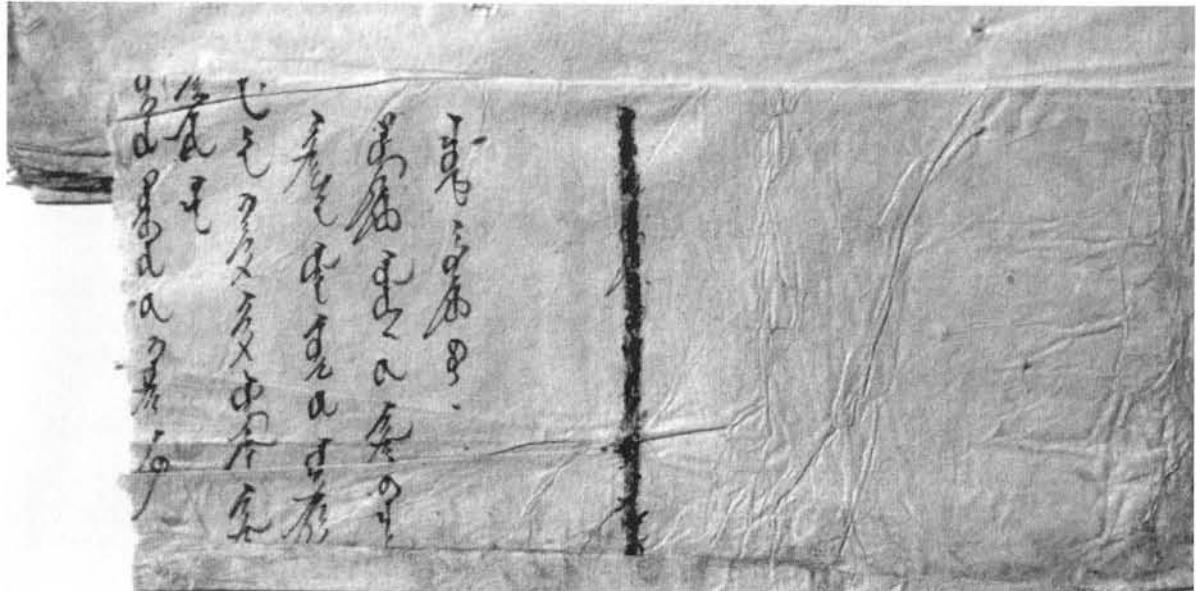
5V-6R



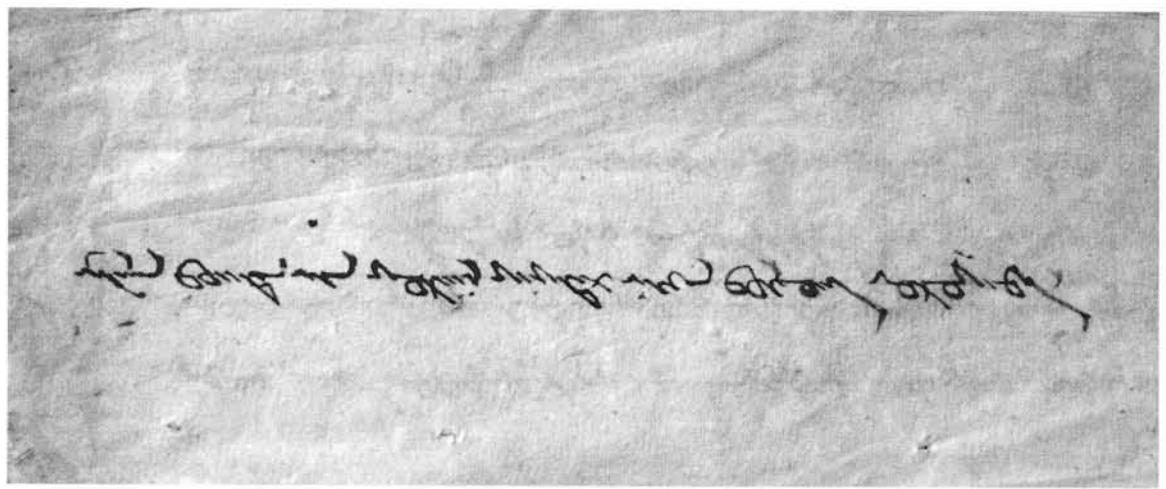
6V-7R



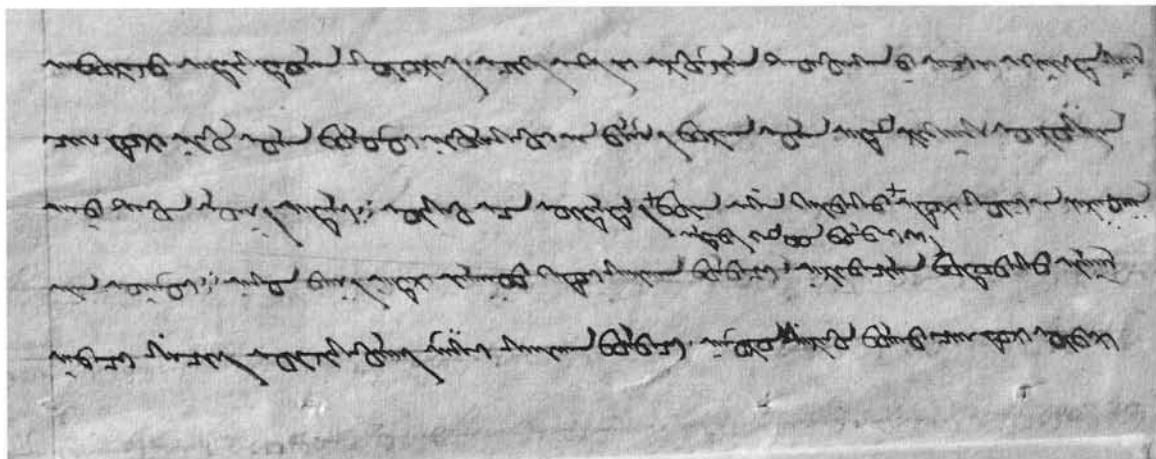
7V-8R



No.8, 表紙裏

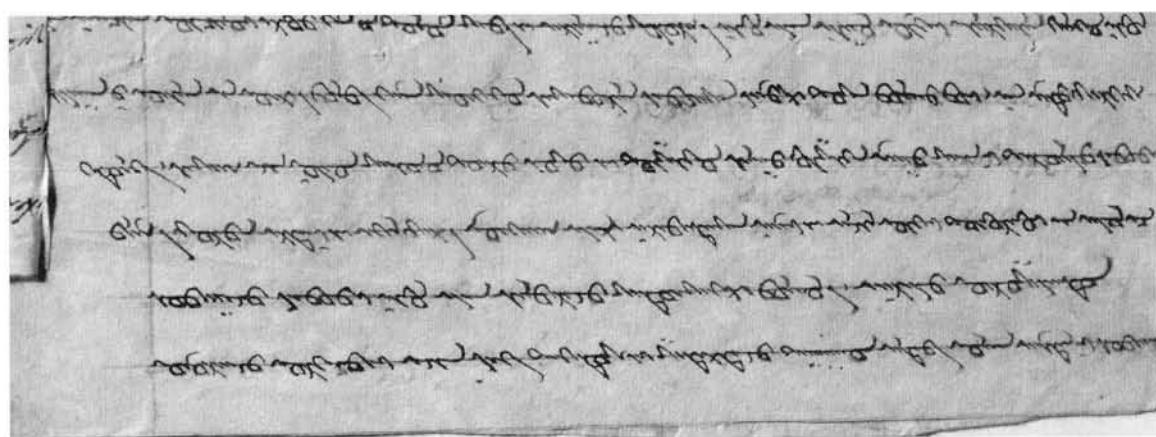


No.8.1



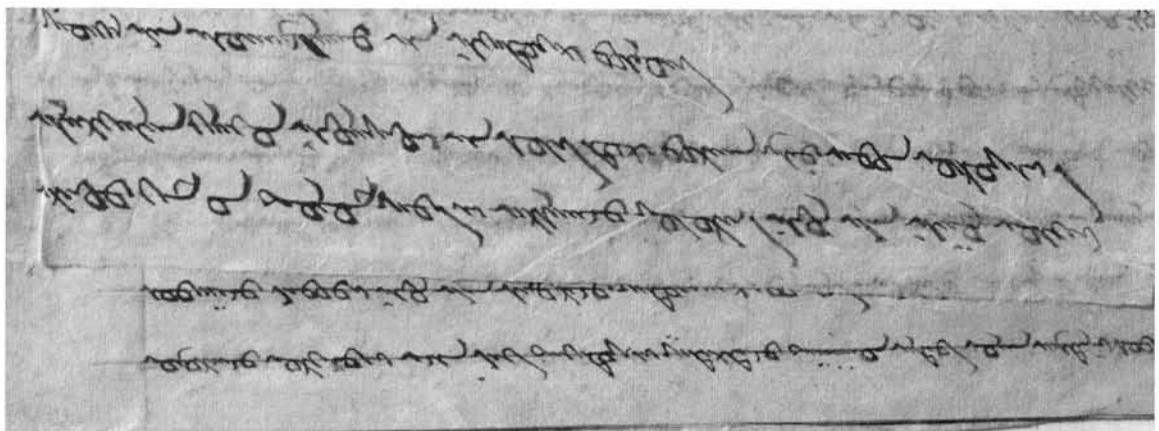
This image shows a single page from a medieval manuscript. The text is written in a dark ink on aged, slightly yellowed paper. The script is a clear Gothic hand, arranged in two columns per line. There are approximately 20 lines of text on the page.

1R



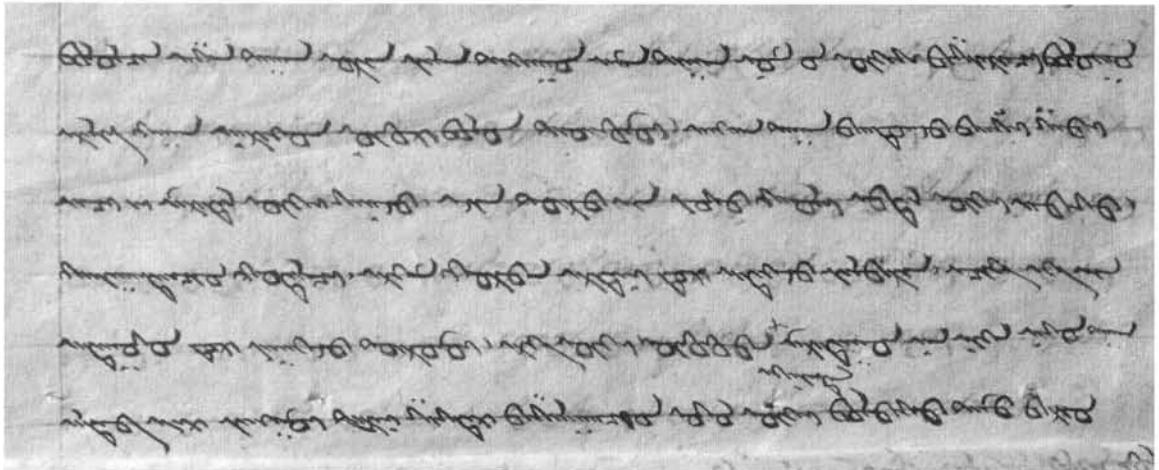
This image shows a single page from a medieval manuscript. The layout is identical to page 1R, featuring two columns of dense Gothic script per line. The text continues from where it left off on the previous page, maintaining the same style and density.

1V(a)



1V(b)

This image shows a single page from a manuscript, numbered 1V(b). The text is written in a dense, cursive script, likely Tibetan, arranged in two columns per line. There are approximately 10 lines of text on the page.



2R

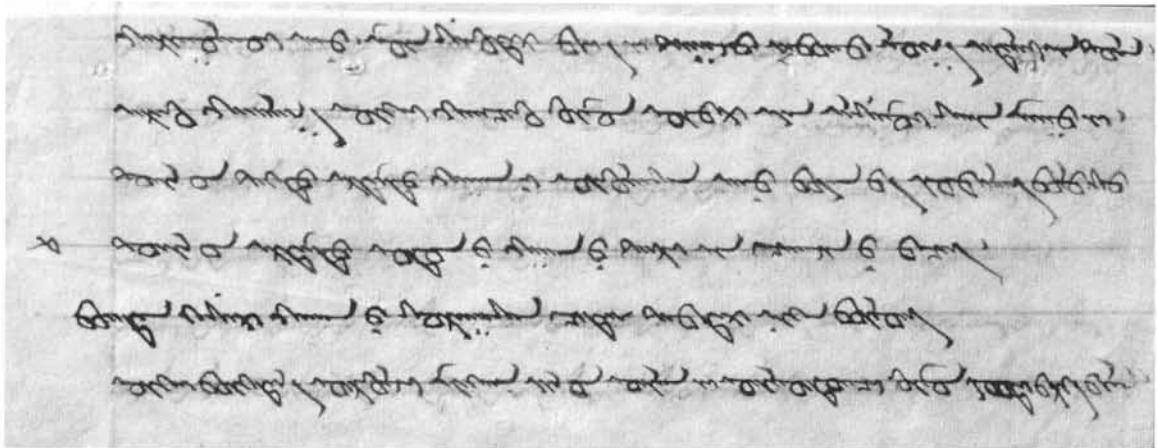
This image shows a single page from a manuscript, numbered 2R. The text is written in a dense, cursive script, likely Tibetan, arranged in two columns per line. There are approximately 10 lines of text on the page.

2V

This image shows a single page from a medieval manuscript. The text is written in a dark ink in a Gothic script, arranged in two columns per line. There are approximately 20 lines of text on the page.

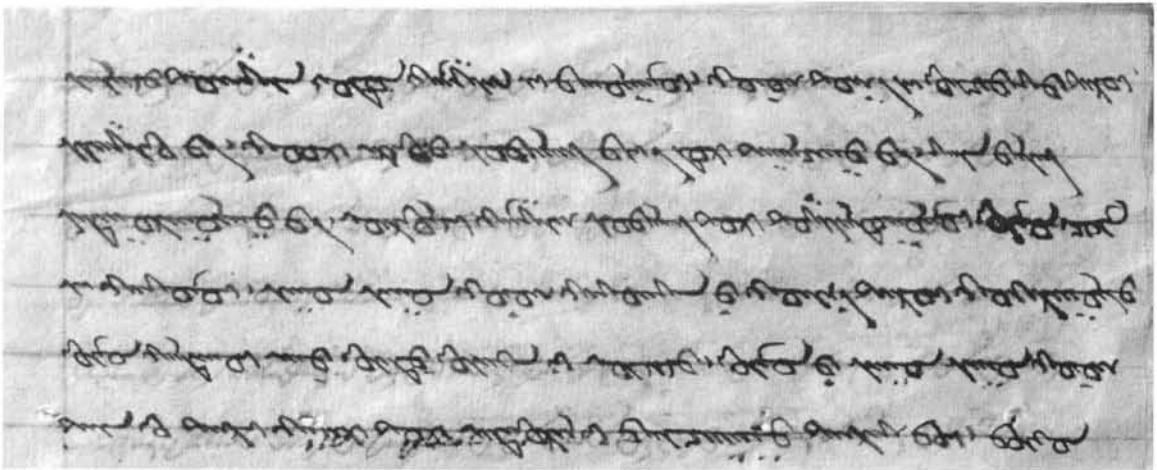
3R

This image shows a single page from a medieval manuscript. The text is written in a dark ink in a Gothic script, arranged in two columns per line. There are approximately 20 lines of text on the page.



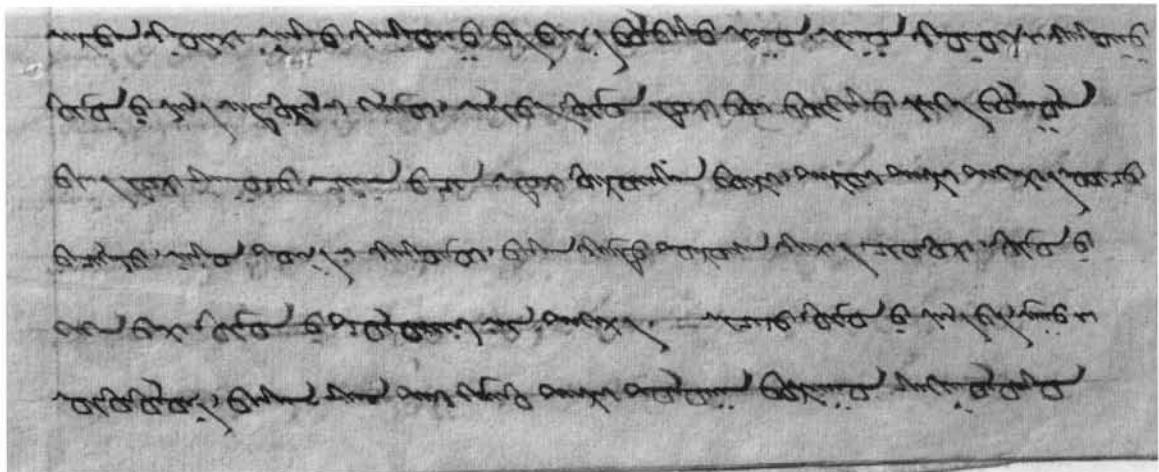
This image shows a single page from a manuscript, numbered 3V. The text is written in a dense, cursive script, likely Tibetan, arranged in two columns per line. The handwriting is fluid and varies in size and weight.

3V, No.8.2



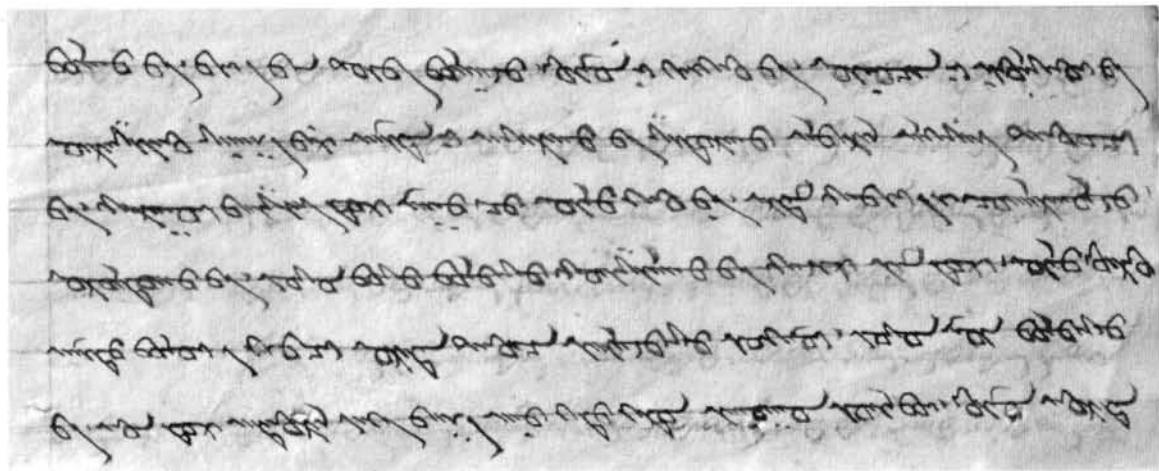
This image shows a single page from a manuscript, numbered 4R. The layout consists of two columns of dense handwritten text in a cursive script, possibly Tibetan. The text is written in a continuous, flowing hand across the page.

4R



This image shows a single page from a medieval manuscript. The text is written in a dark ink on aged, slightly yellowed paper. The script is a clear Gothic hand, arranged in two columns per line. There are approximately 20 lines of text on the page.

4V



This image shows a single page from a medieval manuscript. The layout is identical to the previous page, featuring two columns of Gothic script per line. The text continues the narrative or argument from the previous page.

5R

गृहीत इन्द्रियों के विषय में विवरण देता है। उसके अनुसार इन्द्रियों का विभाग निम्न तरफ़ से निम्न तरफ़ तक विस्तृत है। इन्द्रियों का विभाग निम्न तरफ़ से निम्न तरफ़ तक विस्तृत है। इन्द्रियों का विभाग निम्न तरफ़ से निम्न तरफ़ तक विस्तृत है।

5v

उपर्युक्त विवरण के अनुसार इन्द्रियों का विभाग निम्न तरफ़ से निम्न तरफ़ तक विस्तृत है। इन्द्रियों का विभाग निम्न तरफ़ से निम्न तरफ़ तक विस्तृत है। इन्द्रियों का विभाग निम्न तरफ़ से निम्न तरफ़ तक विस्तृत है।

6R

କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା

6V

মুক্তি পাইতে পাইতে কোথা যাবে আমি
বিদ্যুৎ পাইতে পাইতে কোথা যাবে আমি
বিদ্যুৎ পাইতে পাইতে কোথা যাবে আমি
বিদ্যুৎ পাইতে পাইতে কোথা যাবে আমি

7R

7V

8R

ପାଦିବେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

88

92

၁၂၈

10V

१०५
प्राप्ति विनाश करने की विधि विवरण करता है। इसका उल्लेख अपनी विवरणीय स्थिति के बारे में विवरण करता है। इसका उल्लेख अपनी विवरणीय स्थिति के बारे में विवरण करता है। इसका उल्लेख अपनी विवरणीय स्थिति के बारे में विवरण करता है।

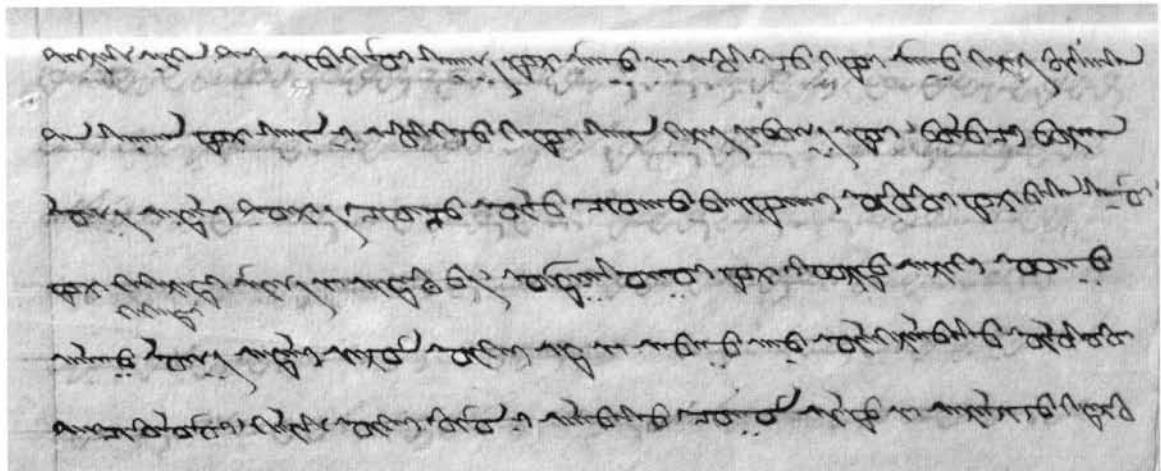
11R

11V

This image shows a single page from a manuscript, numbered 11V. The page contains approximately ten lines of dense handwritten text in a dark ink on aged, yellowish paper. The script is a clear form of Tibetan or Buddhist vernacular.

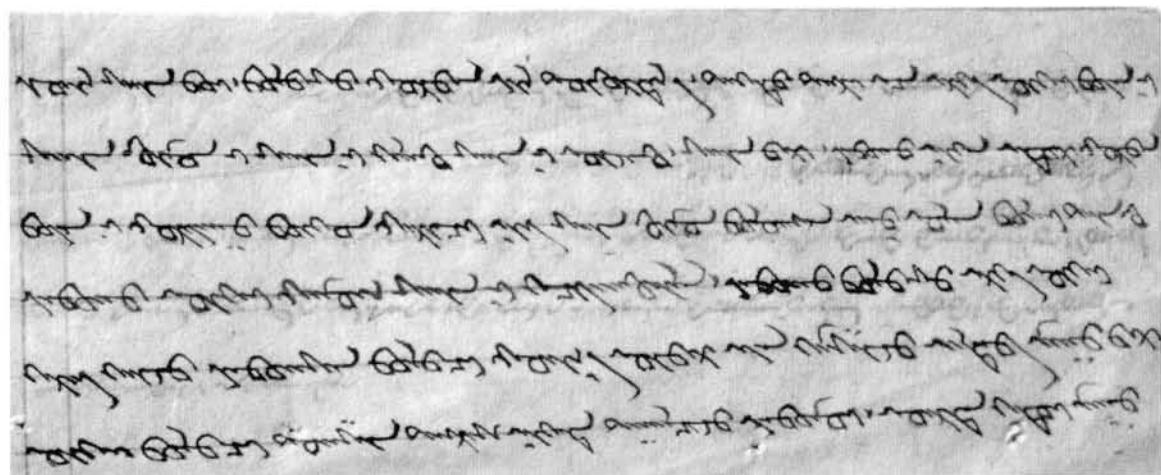
12R

This image shows a single page from a manuscript, numbered 12R. The page contains approximately ten lines of dense handwritten text in a dark ink on aged, yellowish paper. The script is a clear form of Tibetan or Buddhist vernacular.



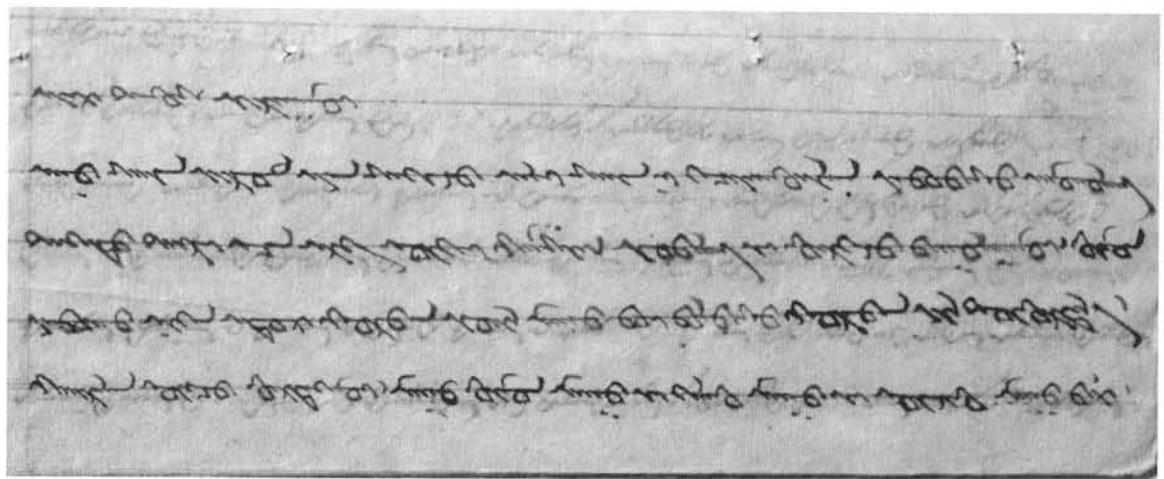
12V

Manuscript page 12V featuring dense handwritten text in two columns. The script is a clear, cursive Gothic hand.



13R

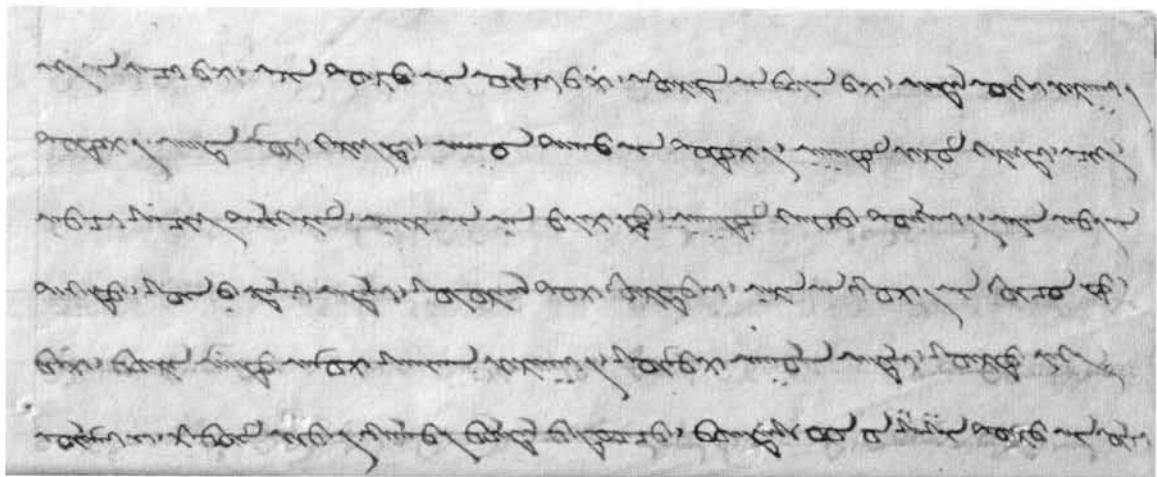
Manuscript page 13R featuring dense handwritten text in two columns. The script is a clear, cursive Gothic hand.

A photograph of a page from an old manuscript. The page is filled with dense, handwritten text in a dark ink, likely carbon or black ink, on a light-colored, slightly aged piece of paper. The script is a cursive form of what appears to be a traditional East Asian language, possibly Tibetan or a similar script. The text is organized into several horizontal lines, though some lines are longer than others, creating a rhythmic pattern across the page.

13v

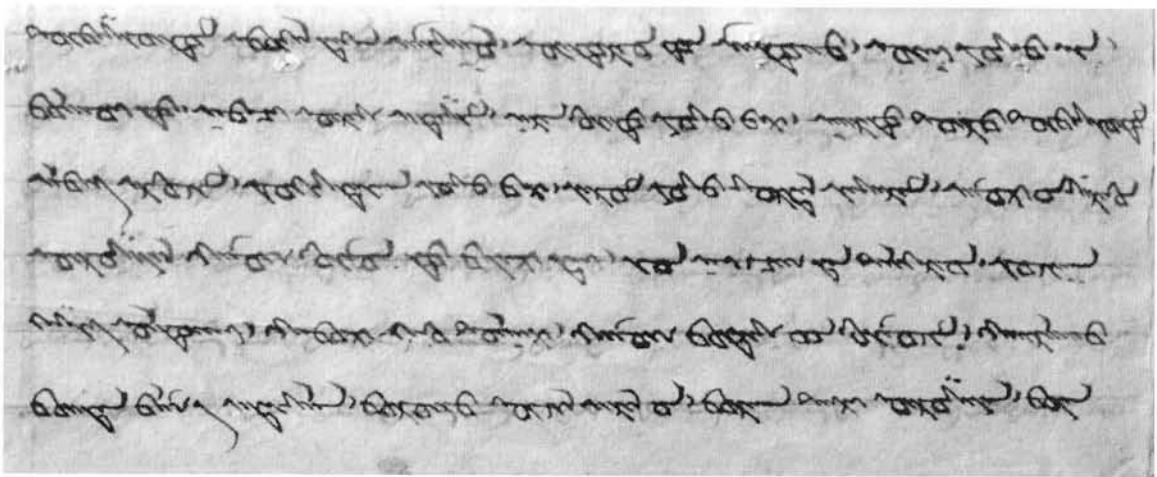
No.8.3, 14R

14V



15R

Manuscript page 15R featuring dense handwritten text in two columns. The script is a clear, cursive Gothic hand.



15V

Manuscript page 15V featuring dense handwritten text in two columns. The script is a clear, cursive Gothic hand.

၁၃၈၀ ၁၃၈၁ ၁၃၈၂ ၁၃၈၃ ၁၃၈၄ ၁၃၈၅ ၁၃၈၆ ၁၃၈၇ ၁၃၈၈ ၁၃၈၉
၁၃၈၀ ၁၃၈၁ ၁၃၈၂ ၁၃၈၃ ၁၃၈၄ ၁၃၈၅ ၁၃၈၆ ၁၃၈၇ ၁၃၈၈ ၁၃၈၉

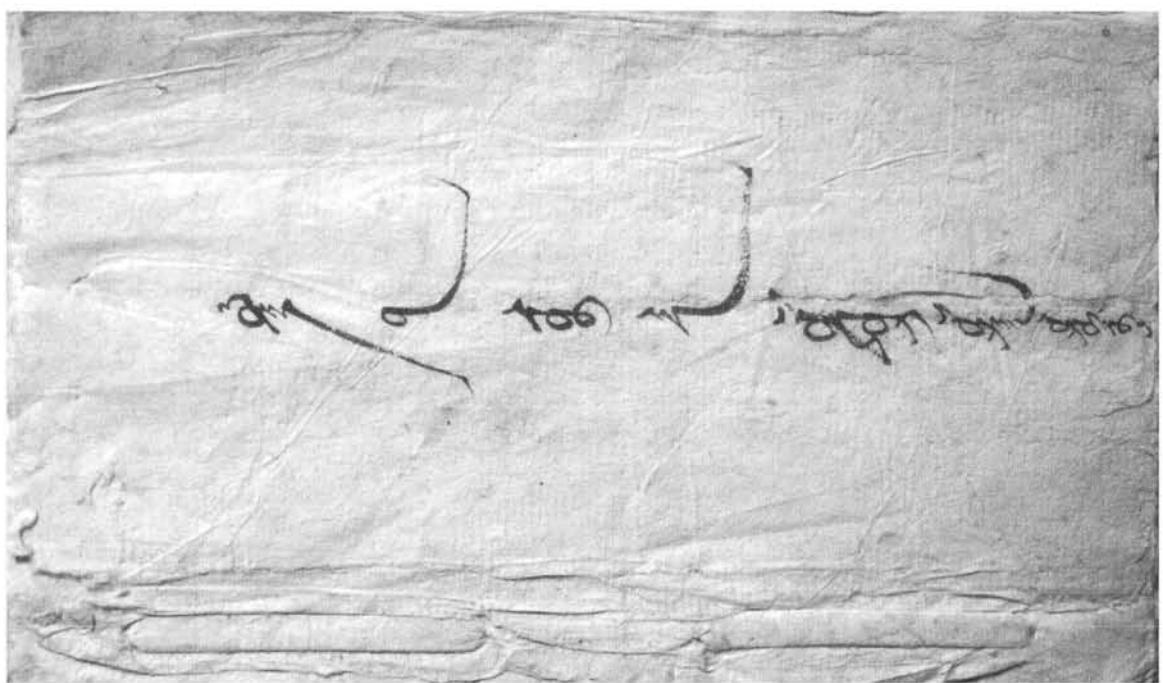
16R

16V

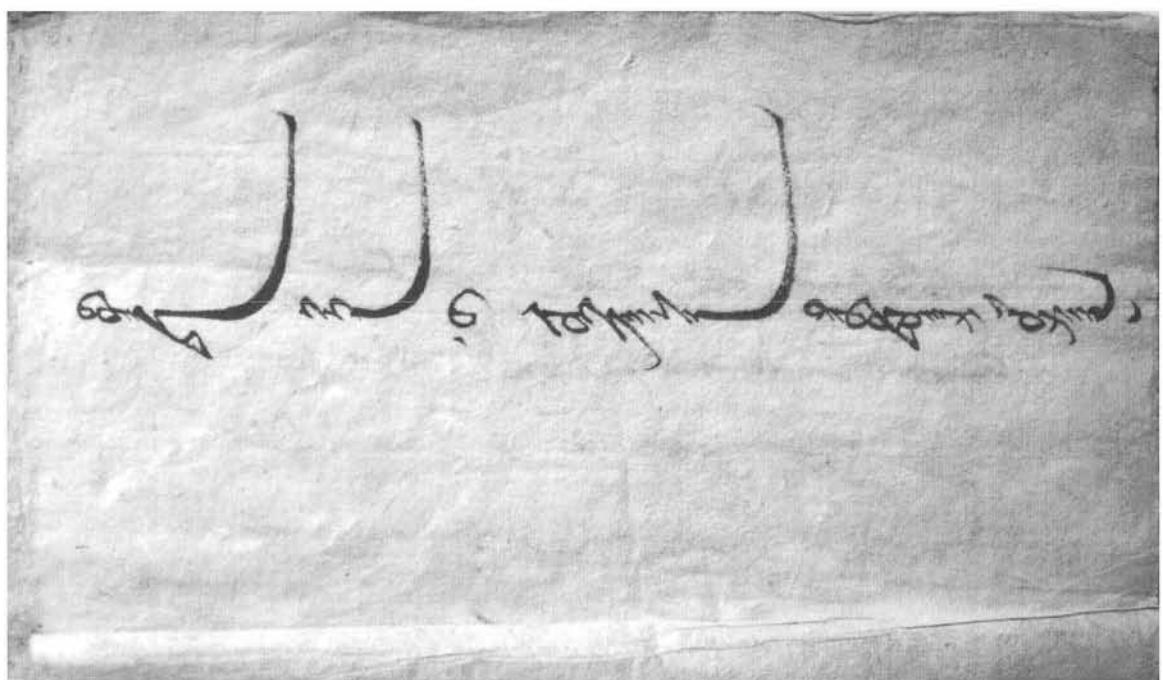
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କାହାର କାହାର
କାହାର କାହାର

17R

No.9



扉頁



1R

and now you are in a foreign land,
and you are in a strange land,
and now you are in a foreign land,
and you are in a strange land,
and you are in a foreign land,
and you are in a strange land.

1V

and now you are in a foreign land,
and you are in a strange land,
and you are in a foreign land,
and you are in a strange land,
and you are in a foreign land,
and you are in a strange land.

in you wrote you were very
well and you were in the
middle room you were doing the dishes
in the room and you were
in the room and you were
in the room and you were
in the room and you were

2R

in you were in the middle room
and you were in the middle room

2V

in the middle of the day
in the middle of the day
the sun is bright
and the sky is clear
and the birds are singing
and the flowers are blooming
and the water is flowing
and the air is fresh
and the world is peaceful

3R

in the middle of the day
in the middle of the day
the sun is bright
and the sky is clear
and the birds are singing
and the flowers are blooming
and the water is flowing
and the air is fresh
and the world is peaceful

3V

you in England, where you have
had a good time with your friends
and you are very happy.
You are doing well and when down
and away from the winter weather
and going to London you will be
very comfortable.

4R

You are doing well and you will be
very happy when you are in England
and you are doing well and you will be
very comfortable when you are in
London and you will be very happy
when you are in England.

4V

and began to be more and more
conscious of her own strength
developing with every moment on adoption
of the new name and she
began to feel more and more
confident in her new surroundings.
Sister Mary was very kind

5R

and very good to her and
she very much enjoyed it with great pleasure
and began to feel more and more
confident and more and more
confident in her new surroundings.
Sister Mary was very kind

5V

and copper objects, and some broken
vases which were very dark colored
and very heavy. They are mostly
of an earthy soil and
nothing remains of any ancient
pottery.

6R

Digitized by srujanika@gmail.com

6V

7R

देवता राज्यो विश्व देवता
विश्व, देवता विश्व देवता
संप्रदाय विश्व देवता
अन देवता विश्व देवता
देवता विश्व देवता
विश्व देवता विश्व देवता

7V

विश्व देवता विश्व देवता
देवता विश्व देवता
विश्व देवता विश्व देवता
विश्व देवता विश्व देवता
देवता विश्व देवता
विश्व देवता विश्व देवता

Brave King and the dragon
and often fought with him more
often than not in the winter
times when the snow was deep
and when the dragon was
near to the castle.

8R

King had a very good
and a very good
and a very good
and a very good
and a very good

8V

and the first time I saw him he was
in a very bad condition. He had been
out in the sun all day and was
very weak. He was lying on the ground
with his head down and his body
curled up. I took him home and
gave him some water to drink.
He soon recovered and became
stronger every day.

9R

and the author of the original
and I will make up the new
one after talking with the old
one and then we will have
the new one.

9v

10R

and some advice from your school days which
and some it does to my soul sometimes
before from a teacher you might remember
and teach me some time ago
and some advice from your school days which

10V

11R

in, and 100% more than the amount of
the original sum which was
in your account and now is deposited
and will be retained, and you can
keep it until you need it.
Sincerely yours etc etc

11V

You are cordially invited to
a meeting, on the 1st day of August,
at 100 Broadway, New York,
to consider the proposed
merger of your bank with ours
which you will find fully described.

and the other day, I had some time and
the day I was up to the hill and
was very tired, and the wind was strong
and the clouds were very dark
and there was a strong wind blowing
and there was a strong wind blowing

12R

and the wind was strong and the clouds
were very dark, and the wind was strong
and there was a strong wind blowing
and there was a strong wind blowing
and there was a strong wind blowing
and there was a strong wind blowing

12V

time, about 18, the next year
 he was in a very poor condition
 and a number of days it would
 take a week to get him moving
 again, after which he would be
 kept at a standstill for a long

time until now, when he
 has a number of days and weeks
 before he begins to move on
 again and when he does
 move again it is slow and
 it takes a number of days to

Siegen Siegen Siegen Siegen Siegen Siegen Siegen
Siegen Siegen Siegen Siegen Siegen Siegen Siegen Siegen

14R

Niemand Niemand Niemand Niemand Niemand Niemand
Niemand Niemand Niemand Niemand Niemand Niemand

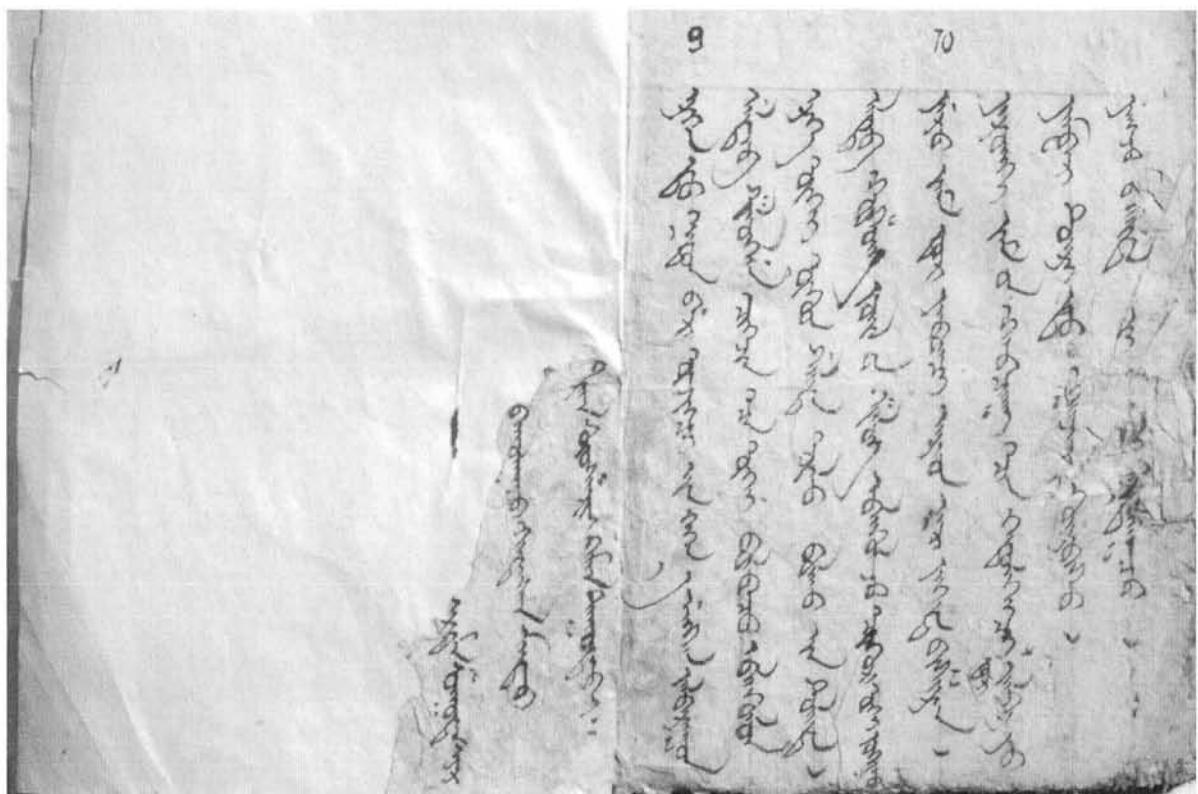
14V

15R

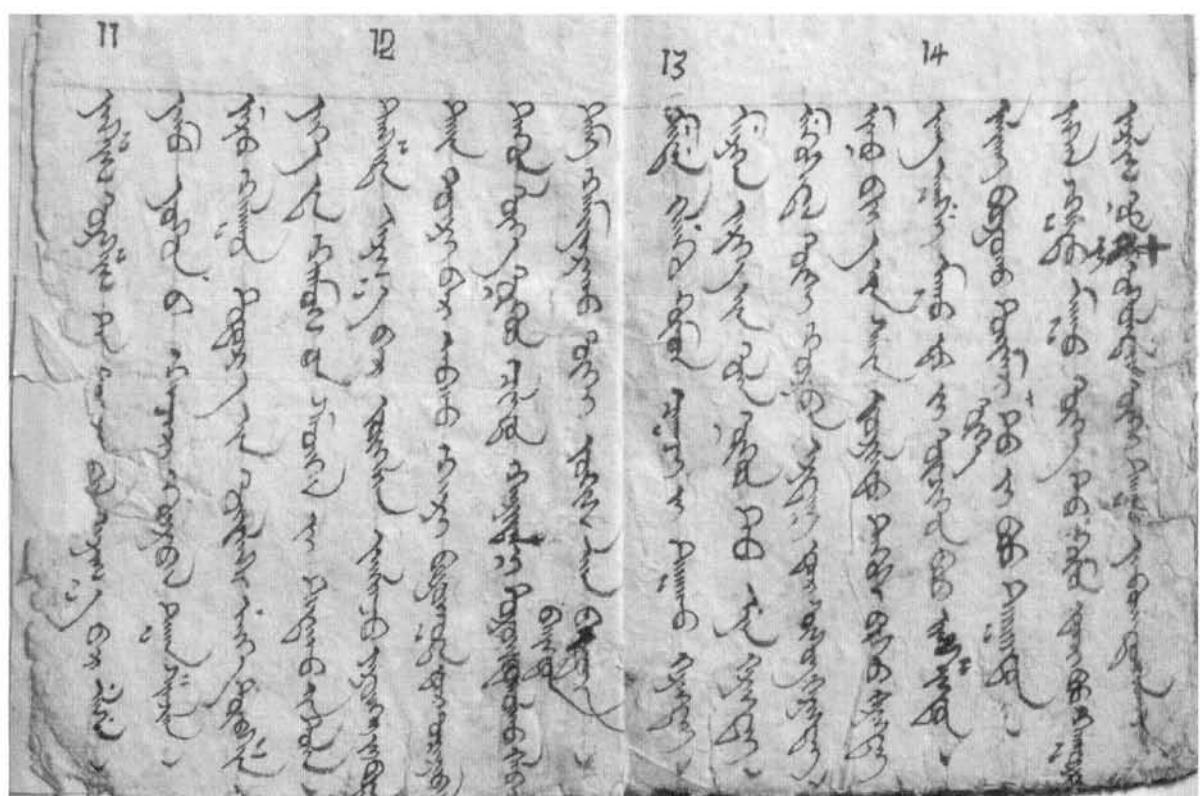
the day it does not bring him
in time for work
but instead goes off to
work in the city
for some time
and then comes home

15V

On Saturday evening he goes to town
very late and comes home
very late and comes home



No.10



25	ପାତାରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
26	କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
27	କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
28	କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
29	କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

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六

43

三

18

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十一

七五

52

49

58

五

54
53

52

56 あらわすのうへんをかくする事は多々
あるから、たゞひそかに見る事がある。
57 あらわすのうへんをかくする事は多々
あるから、たゞひそかに見る事がある。
58 あらわすのうへんをかくする事は多々
あるから、たゞひそかに見る事がある。
59 あらわすのうへんをかくする事は多々
あるから、たゞひそかに見る事がある。
60 あらわすのうへんをかくする事は多々
あるから、たゞひそかに見る事がある。

61 あらわすのうへんをかくする事は多々
あるから、たゞひそかに見る事がある。
62 あらわすのうへんをかくする事は多々
あるから、たゞひそかに見る事がある。
63 あらわすのうへんをかくする事は多々
あるから、たゞひそかに見る事がある。

68 そよ風の音の響き
69 そよ風の音の響き
70 そよ風の音の響き

75

74

まんのとあわせの見えます。
あるものとさう見えますと見えます
このままでありますのか?あります
多く見えますと見えますと見えます
見えますと見えますと見えます
見えますと見えますと見えます
見えますと見えますと見えます
見えますと見えますと見えます

73

卷之三

も多氣の如きは

卷之三

卷之三

77 そぞろそぞろとまわるのまよやうゆう
もよをよぶにあたはるのまよやうゆう
まよのまよのまよのまよのまよのまよ
まよのまよのまよのまよのまよのまよ
まよのまよのまよのまよのまよのまよ

まほらのうきよと見ゆるを
まほらのうきよと見ゆるを

the 1st of May 1863. I am
now in the 1st Regt. of the 1st
Infantry. I am in good health
and expect to be here for some time.
I am sending you my best regards
and hope to see you again.

No.11, 1R

କାହାର ପାଦରେ ତାହାର ପାଦରେ କାହାର ପାଦରେ
କାହାର ପାଦରେ ତାହାର ପାଦରେ କାହାର ପାଦରେ

1V

ପାଦମୁଖ କରିବାର ପାଇଁ ଏହାର ପାଦମୁଖ କରିବାର ପାଇଁ
ଏହାର ପାଦମୁଖ କରିବାର ପାଇଁ ।

ଏହାର ପାଦମୁଖ କରିବାର ପାଇଁ ଏହାର ପାଦମୁଖ କରିବାର
ଏହାର ପାଦମୁଖ କରିବାର ପାଇଁ ।

2R

2V

କାହାର ପାଦରେ ଯାଏନ୍ତି କିମ୍ବା କିମ୍ବା କିମ୍ବା
କାହାର ପାଦରେ ଯାଏନ୍ତି କିମ୍ବା କିମ୍ବା କିମ୍ବା

3R

3V

4R

4V

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५R

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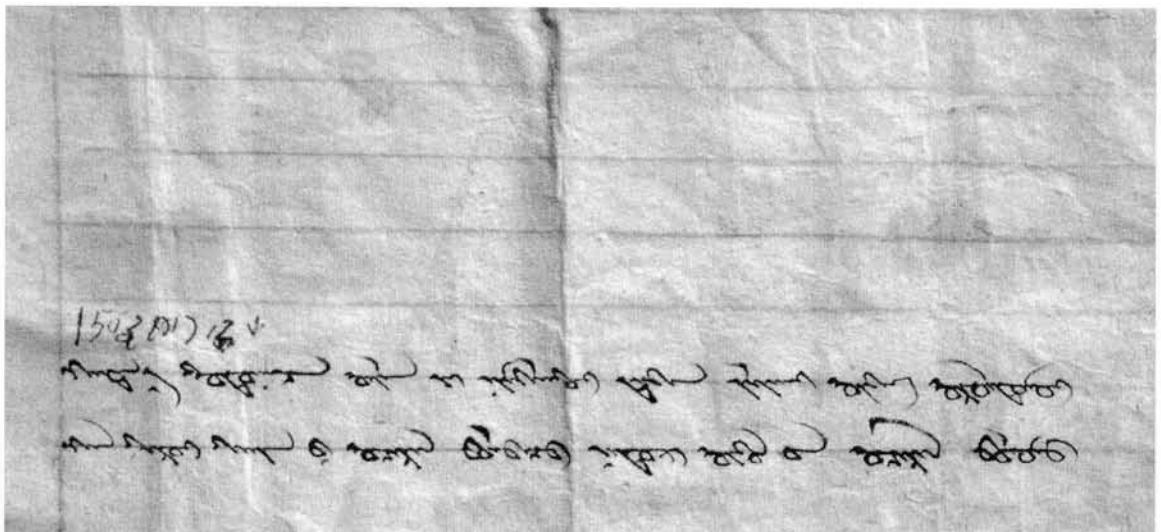
५V

6R

6V

7R

7V



8R

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No.12, 1V

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2R

2V

କାନ୍ତିମଦୀ ପାଇବା ପାଇବା
କାନ୍ତିମଦୀ ପାଇବା ପାଇବା

3R

କାନ୍ତିମଦୀ ପାଇବା ପାଇବା
କାନ୍ତିମଦୀ ପାଇବା ପାଇବା
କାନ୍ତିମଦୀ ପାଇବା ପାଇବା
କାନ୍ତିମଦୀ ପାଇବା ପାଇବା
କାନ୍ତିମଦୀ ପାଇବା ପାଇବା

3V

মুক্তি করে আসে এবং আমা
মুক্তি করে আসে এবং আমা

4R

মুক্তি করে আসে এবং আমা
মুক্তি করে আসে এবং আমা

4V

କାନ୍ତିମଦୀ ପରିବାରର ଜୀବନକାଳୀନ ଚିତ୍ରଣ
ଏହାର ଅଧିକାରୀ ପରିବାରର ଜୀବନକାଳୀନ ଚିତ୍ରଣ

5R

କାନ୍ତିମଦୀ ପରିବାରର ଜୀବନକାଳୀନ ଚିତ୍ରଣ
ଏହାର ଅଧିକାରୀ ପରିବାରର ଜୀବନକାଳୀନ ଚିତ୍ରଣ

1. अपने दोस्रे वर्ष की बाल विजयी विजयी विजयी विजयी विजयी
2. अपने दोस्रे वर्ष की बाल विजयी विजयी विजयी विजयी विजयी
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5. अपने दोस्रे वर्ष की बाल विजयी विजयी विजयी विजयी विजयी

5V

in the last sentence we will see an
example of the other verb forms.
In the first sentence we have
seen a simple past tense.
Now let's see what happens when
we add more words to the sentence.
In the second sentence we have
seen a past continuous tense.

6R

నోరా నోరా నోరా నోరా నోరా
నోరా నోరా నోరా నోరా నోరా నోరా
నోరా నోరా నోరా నోరా నోరా నోరా
నోరా నోరా నోరా నోరా నోరా నోరా

6v

నోరా నోరా నోరా నోరా నోరా
నోరా నోరా నోరా నోరా నోరా నోరా
నోరా నోరా నోరా నోరా నోరా నోరా
నోరా నోరా నోరా నోరా నోరా నోరా

7R

କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା

7V

କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା

8R

88

~~the sun was still up and the birds
were singing and the flowers were all
the birds were singing and the flowers
were all the birds were singing and the flowers
were all the birds were singing and the flowers
were all the birds were singing and the flowers~~

98

၁၂၁၃ မြန်မာ ဘုရားရှင် အနေ မြန်မာ ဘုရား
၁၂၁၄ မြန်မာ ဘုရားရှင် အနေ မြန်မာ ဘုရား
၁၂၁၅ မြန်မာ ဘုရားရှင် အနေ မြန်မာ ဘုရား
၁၂၁၆ မြန်မာ ဘုရားရှင် အနေ မြန်မာ ဘုရား
၁၂၁၇ မြန်မာ ဘုရားရှင် အနေ မြန်မာ ဘုရား
၁၂၁၈ မြန်မာ ဘုရားရှင် အနေ မြန်မာ ဘုရား

၁၉၅

၁၂၁၉ မြန်မာ ဘုရားရှင် အနေ မြန်မာ ဘုရား
၁၂၁၁ မြန်မာ ဘုရားရှင် အနေ မြန်မာ ဘုရား
၁၂၁၂ မြန်မာ ဘုရားရှင် အနေ မြန်မာ ဘုရား
၁၂၁၃ မြန်မာ ဘုရားရှင် အနေ မြန်မာ ဘုရား
၁၂၁၄ မြန်မာ ဘုရားရှင် အနေ မြန်မာ ဘုရား

၁၀၃

କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା

10V

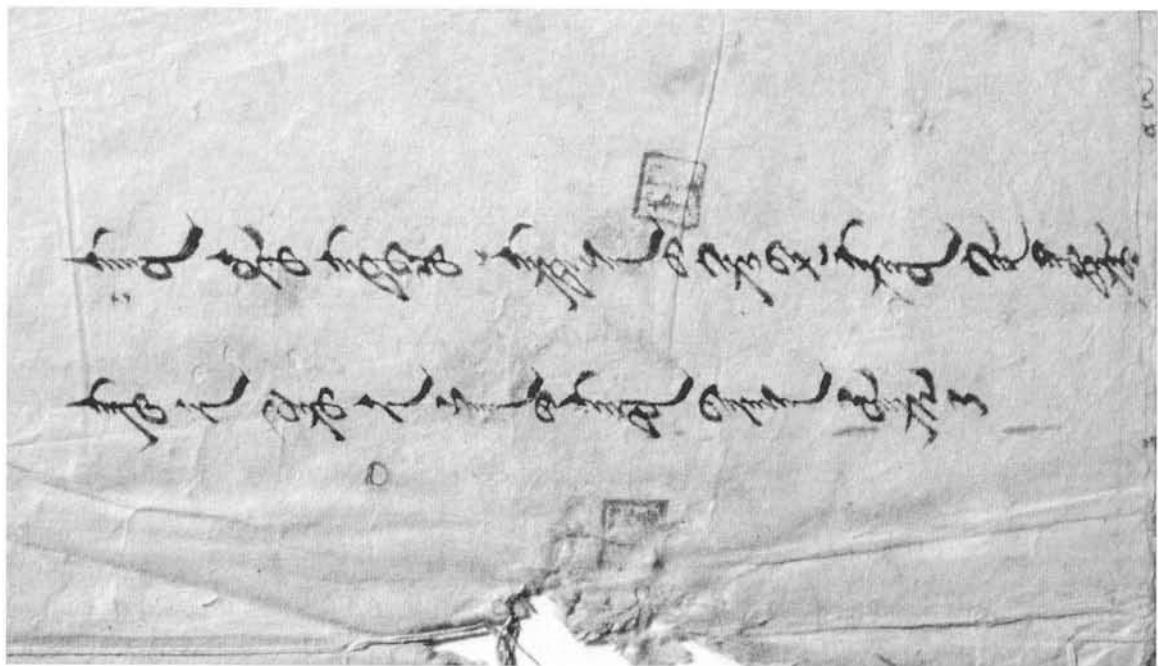
ଏହା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

11R

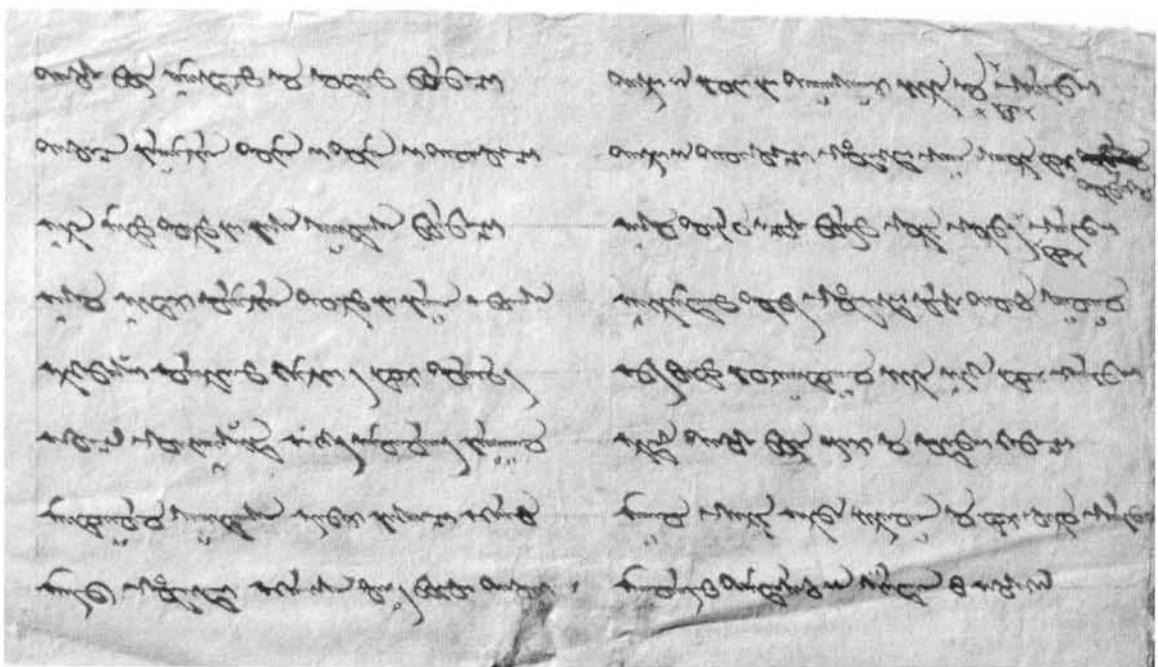
the first chapter and I began to have
more trouble with grammar and had to go back. But this
was nothing new - it's been a struggle all along.
I am trying to learn English
and I am doing my best to do so.
I am learning English
and I am doing my best to do so.

11V

No.13, 表紙



1R



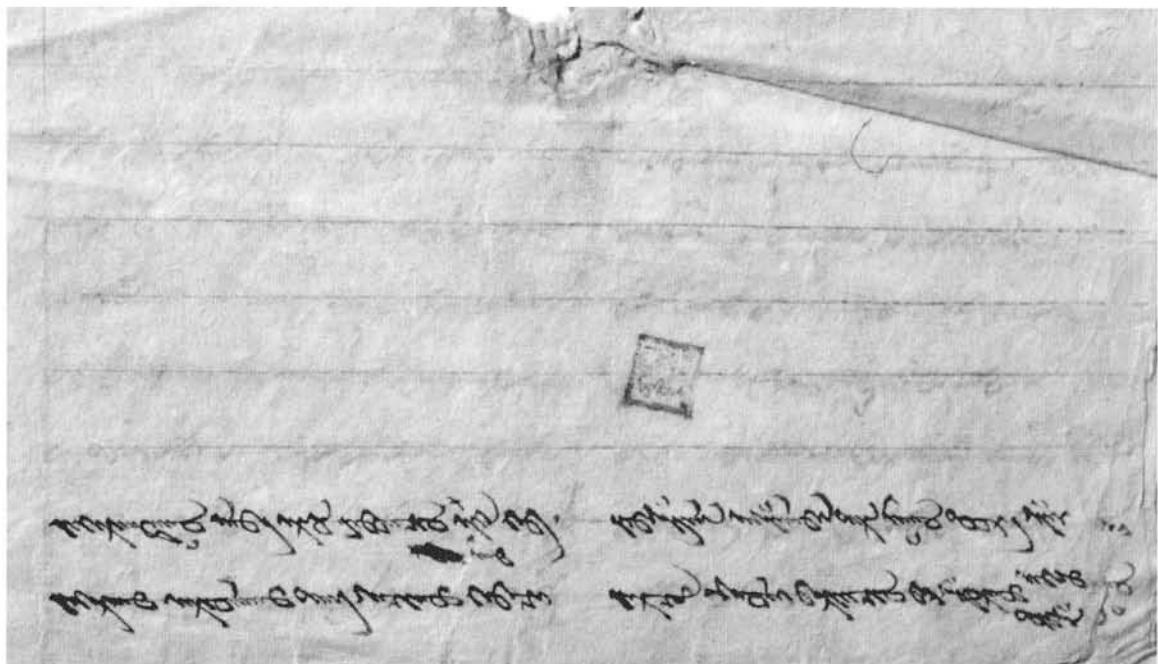
1V

2R

କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା

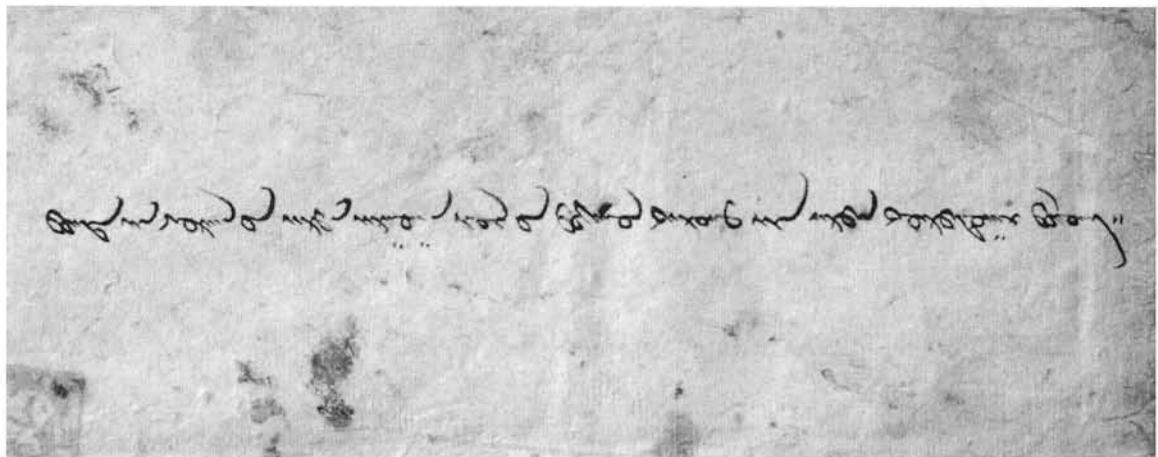
2V

3R

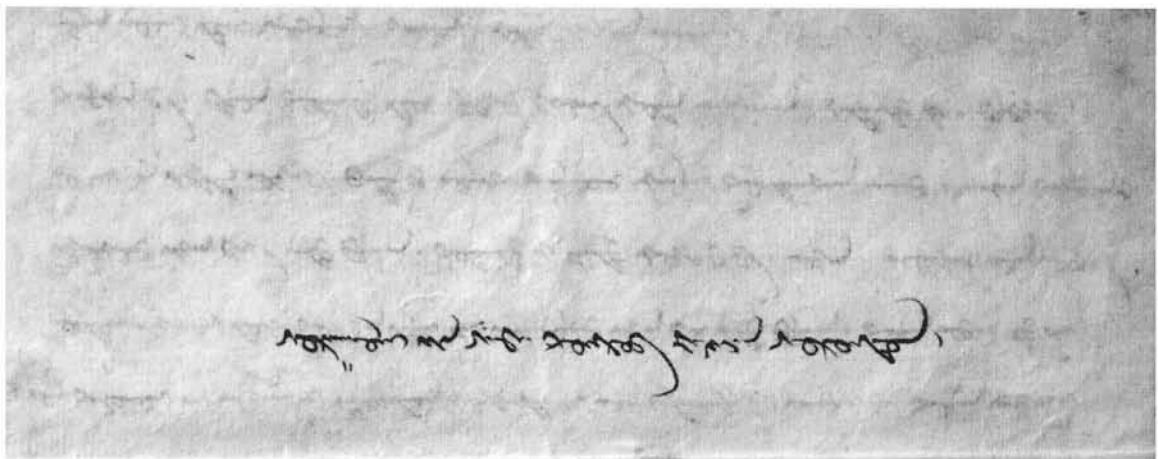


3V

No.16. 表紙



扉頁



ପାଦମୁଖ କରିବାକୁ ପାଦମୁଖ କରିବାକୁ ପାଦମୁଖ କରିବାକୁ
ପାଦମୁଖ କରିବାକୁ ପାଦମୁଖ କରିବାକୁ ପାଦମୁଖ କରିବାକୁ

1R

1V

၁၃၈၀ ၁၃၈၁ ၁၃၈၂ ၁၃၈၃ ၁၃၈၄ ၁၃၈၅ ၁၃၈၆ ၁၃၈၇ ၁၃၈၈ ၁၃၈၉

2R

2V

3R

3V

କାନ୍ତିର ପଦମାଲା ପଦମାଲା ପଦମାଲା
କାନ୍ତିର ପଦମାଲା ପଦମାଲା ପଦମାଲା
କାନ୍ତିର ପଦମାଲା ପଦମାଲା ପଦମାଲା
କାନ୍ତିର ପଦମାଲା ପଦମାଲା ପଦମାଲା

4R

4V

प्राप्ति विद्युति विद्युति विद्युति विद्युति
विद्युति विद्युति विद्युति विद्युति विद्युति

5R

विद्युति विद्युति विद्युति विद्युति
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विद्युति विद्युति विद्युति विद्युति

5V

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ମୁହଁ କାହିଁ କାହିଁ କାହିଁ କାହିଁ
ମୁହଁ କାହିଁ କାହିଁ କାହିଁ କାହିଁ
ମୁହଁ କାହିଁ କାହିଁ କାହିଁ କାହିଁ

6R

No.17, 1R

1V

2R

2V

3R

५८४

3V

4R (4V欠落)

藏文手稿，内容为藏文诗文，共四行。

5R

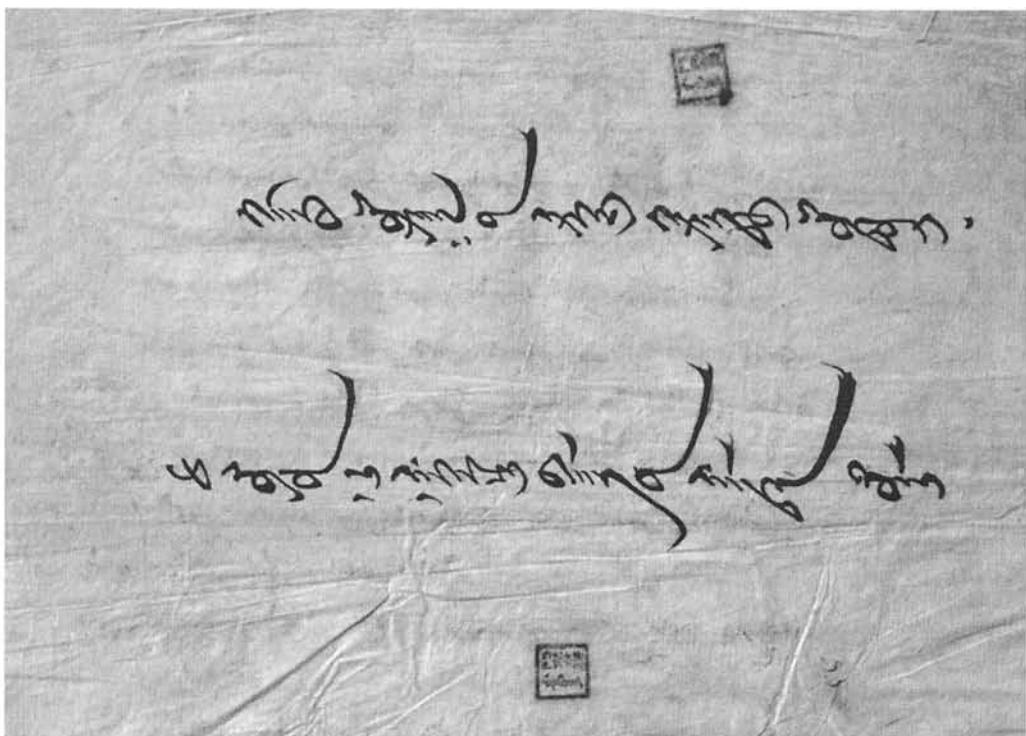
藏文手稿，内容为藏文诗文，共五行。

महात्मा विद्यालय के अध्यक्ष राजनीति विभाग के छात्रों ने इस बात का विवरण किया है।

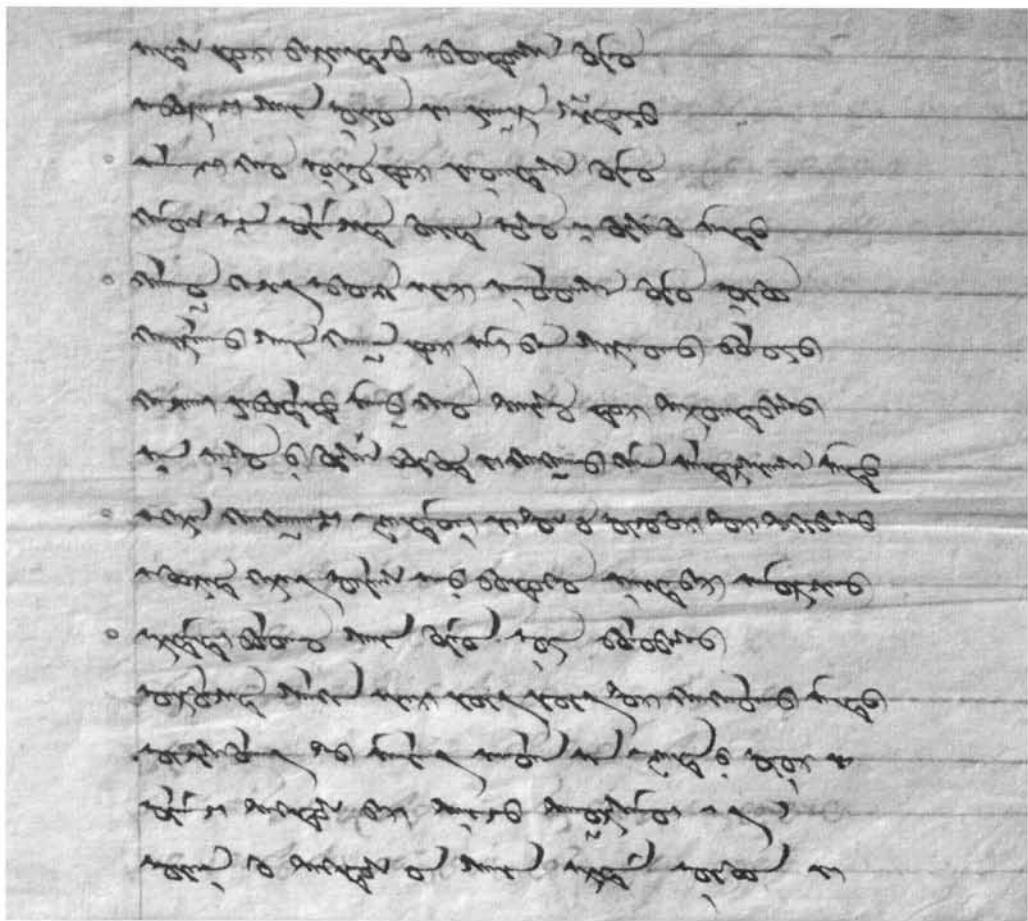
5V

the first single column begins
with the following question,
which has been fully resolved,
and the original question
is now only partially resolved.
The first six questions of the first group
are answered, and the other six of the second group, and so on.

6R



No.18, 表紙



1R

2V

— རྒྱྲ གླྷ དྲྷ ཁྲ
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3R

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— ཁྲ
— ཁྲ

4V

5R

6V

7R

7V

8R

87

9R

10V

藏文手稿，内容为藏文诗文，共十行。

11R

藏文手稿，内容为藏文诗文，共十行。

11V

12R

12V

藏文手稿，内容为藏文诗文，共12行。

13R

藏文手稿，内容为藏文诗文，共13行。

13V

14R

14V

15R

16V

17R

17V

藏文手稿，内容为藏文诗文，共三页。诗文描述了西藏的自然风光和历史人物。

18R

藏文手稿，内容为藏文诗文，共三页。诗文描述了西藏的自然风光和历史人物。

18V

19R

20V

21R

21V

藏文手稿，内容为藏文诗文，共十行。

22R

藏文手稿，内容为藏文诗文，共十行。

22V

23R

23V

24R

24V

25R

25V

藏文手稿，内容为藏文诗文，共16行。

26R

藏文手稿，内容为藏文诗文，共16行。

26V

藏文手稿，内容为藏文诗文，共12行。

27R

藏文手稿，内容为藏文诗文，共12行。

27V

藏文手稿，内容为藏文诗文，共16行。

28R

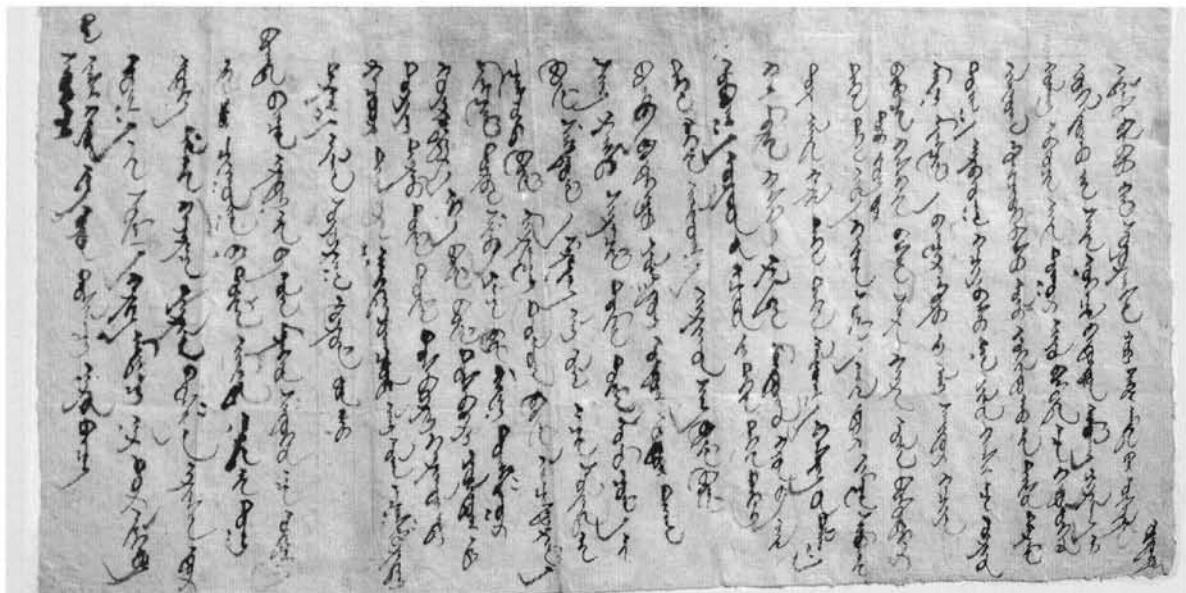
藏文手稿，内容为藏文诗文，共16行。

28V

29R

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98. 1948.05.20
99. 1948.05.20
100. 1948.05.20

29V



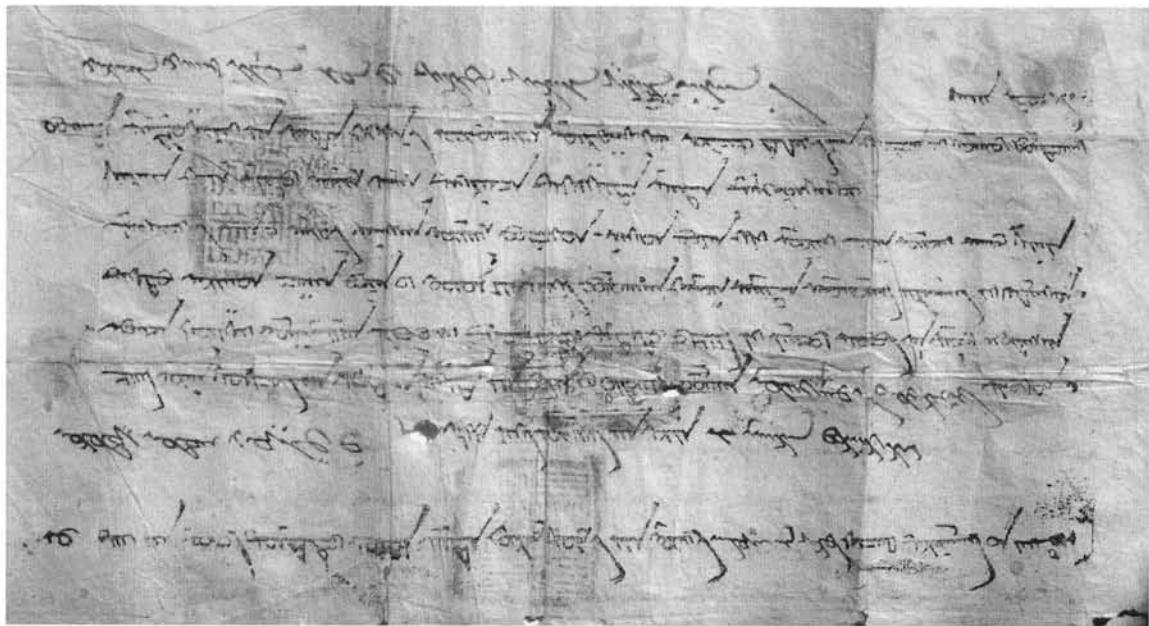
No.19

蒙古文手稿，共三页。此为第二页。写于宣统元年（1909年）。

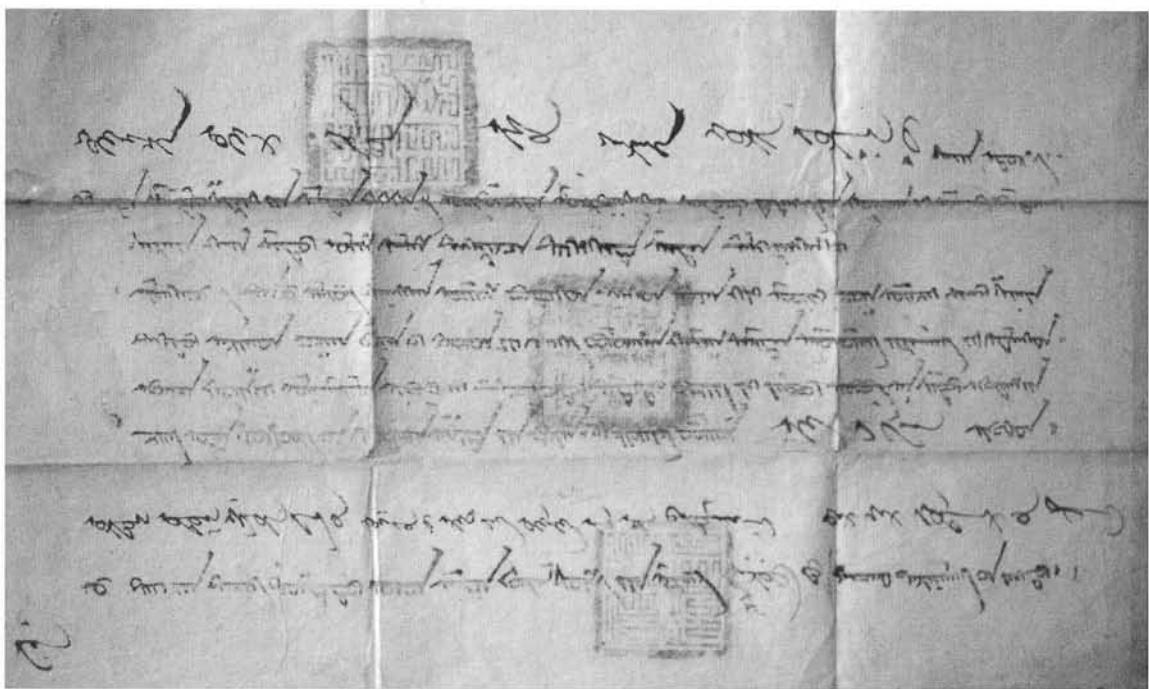
蒙古文手稿，共三页。此为第二页。写于宣统元年（1909年）。

No.20

No.21 (その一)



No.21 (その二)





No.22

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No.23



No.24 (表)



No.24 (裏)

କାନ୍ତିର ପଦମାଲା ପଦମାଲା ପଦମାଲା
ପଦମାଲା ପଦମାଲା ପଦମାଲା ପଦମାଲା
ପଦମାଲା ପଦମାଲା ପଦମାଲା ପଦମାଲା
ପଦମାଲା ପଦମାଲା ପଦମାଲା ପଦମାଲା

the first time in the history of the world, that the
whole of the human race, in all its parts,
was at once converted to Christianity, and
that the whole of the human race, in all its
parts, was at once converted to Christianity,
and that the whole of the human race, in all its
parts, was at once converted to Christianity,
and that the whole of the human race, in all its
parts, was at once converted to Christianity,

2R

लाला जी के द्वारा लिखा गया एक अन्य लेख है।

महाराजा जी को इस लेख में उनकी श्रद्धा और उनकी सेवा का वर्णन किया गया है।

महाराजा जी को इस लेख में उनकी श्रद्धा और उनकी सेवा का वर्णन किया गया है।

महाराजा जी को इस लेख में उनकी श्रद्धा और उनकी सेवा का वर्णन किया गया है।

महाराजा जी को इस लेख में उनकी श्रद्धा और उनकी सेवा का वर्णन किया गया है।

2V

महाराजा जी को इस लेख में उनकी श्रद्धा और उनकी सेवा का वर्णन किया गया है।

महाराजा जी को इस लेख में उनकी श्रद्धा और उनकी सेवा का वर्णन किया गया है।

महाराजा जी को इस लेख में उनकी श्रद्धा और उनकी सेवा का वर्णन किया गया है।

महाराजा जी को इस लेख में उनकी श्रद्धा और उनकी सेवा का वर्णन किया गया है।

महाराजा जी को इस लेख में उनकी श्रद्धा और उनकी सेवा का वर्णन किया गया है।

କାହାର ପାଇଁ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
କାହାର ପାଇଁ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

3R

କାନ୍ତିର ପଦମାଲା କାନ୍ତିର ପଦମାଲା କାନ୍ତିର ପଦମାଲା
କାନ୍ତିର ପଦମାଲା କାନ୍ତିର ପଦମାଲା କାନ୍ତିର ପଦମାଲା

3V

କାନ୍ତିର ପଦମାଲା ପଦମାଲା ପଦମାଲା
ପଦମାଲା ପଦମାଲା ପଦମାଲା ପଦମାଲା
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ପଦମାଲା ପଦମାଲା ପଦମାଲା ପଦମାଲା

4R

ସମ୍ବନ୍ଧରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

4V

ପାଦମୁଖ ତଥା ହରି କାଳେ କାଳେ କାଳେ
କାଳେ କାଳେ କାଳେ କାଳେ କାଳେ କାଳେ

5R

କାଳେ କାଳେ କାଳେ କାଳେ କାଳେ କାଳେ
କାଳେ କାଳେ କାଳେ କାଳେ କାଳେ କାଳେ

5V

6R

དྲବ୍ୟା ପରିମାଣ କରିବାରେ ଏହାର ଅଧିକାର ହେବାରେ
ଏହାର ଅଧିକାର ହେବାରେ ଏହାର ଅଧିକାର ହେବାରେ

6V

ଏହାର ଅଧିକାର ହେବାରେ ଏହାର ଅଧିକାର ହେବାରେ
ଏହାର ଅଧିକାର ହେବାରେ ଏହାର ଅଧିକାର ହେବାରେ

7R

କରୁଥିଲେ ତାହାର ପାଦରେ ଏହାର ପାଦରେ ଏହାର ପାଦରେ
ଏହାର ପାଦରେ ଏହାର ପାଦରେ ଏହାର ପାଦରେ ଏହାର ପାଦରେ

7V

କାନ୍ତିର ପଦମାଲା ପଦମାଲା ପଦମାଲା
ପଦମାଲା ପଦମାଲା ପଦମାଲା ପଦମାଲା
ପଦମାଲା ପଦମାଲା ପଦମାଲା ପଦମାଲା
ପଦମାଲା ପଦମାଲା ପଦମାଲା ପଦମାଲା

ସମ୍ବନ୍ଧରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

10R

କାହାର ପାଦରେ ଯାଏନ୍ତି କାହାର ପାଦରେ ଯାଏନ୍ତି କାହାର ପାଦରେ ଯାଏନ୍ତି
କାହାର ପାଦରେ ଯାଏନ୍ତି କାହାର ପାଦରେ ଯାଏନ୍ତି କାହାର ପାଦରେ ଯାଏନ୍ତି
କାହାର ପାଦରେ ଯାଏନ୍ତି କାହାର ପାଦରେ ଯାଏନ୍ତି କାହାର ପାଦରେ ଯାଏନ୍ତି
କାହାର ପାଦରେ ଯାଏନ୍ତି କାହାର ପାଦରେ ଯାଏନ୍ତି କାହାର ପାଦରେ ଯାଏନ୍ତି

10V

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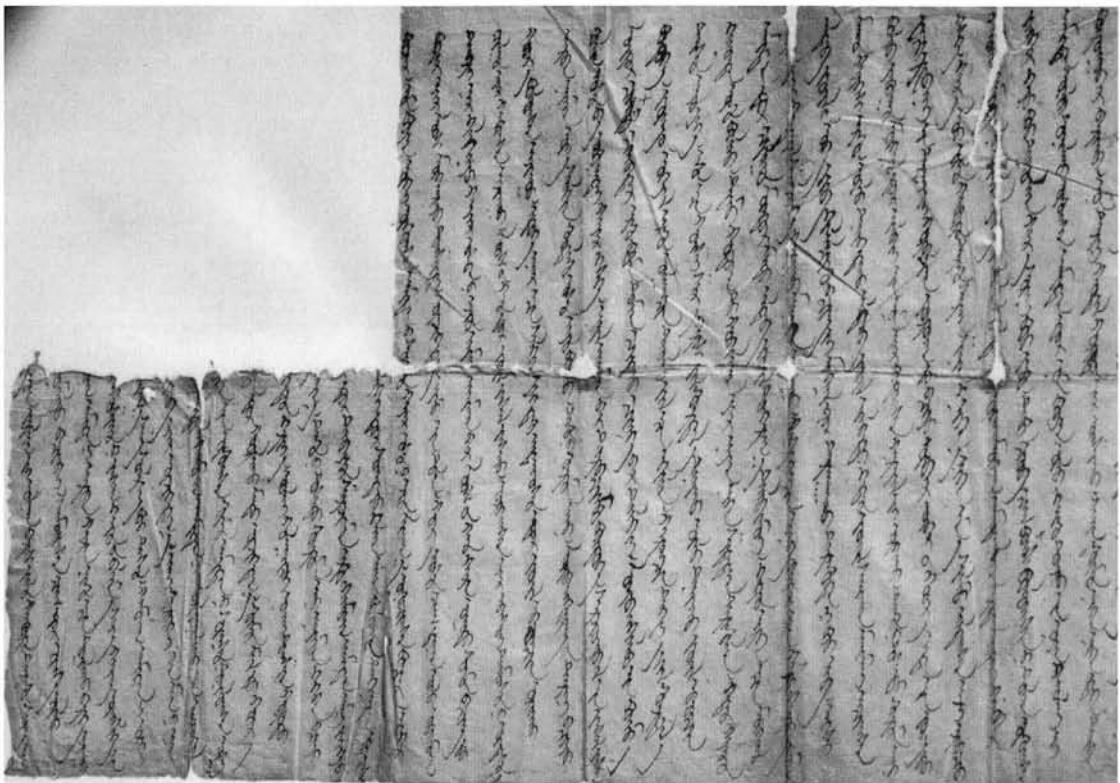
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۱۱۱V

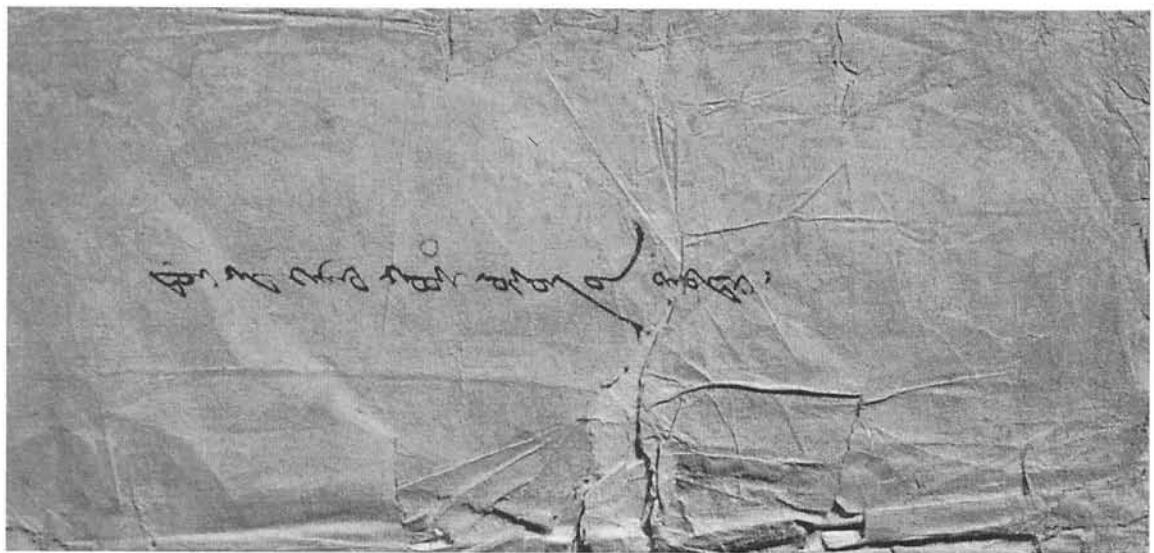


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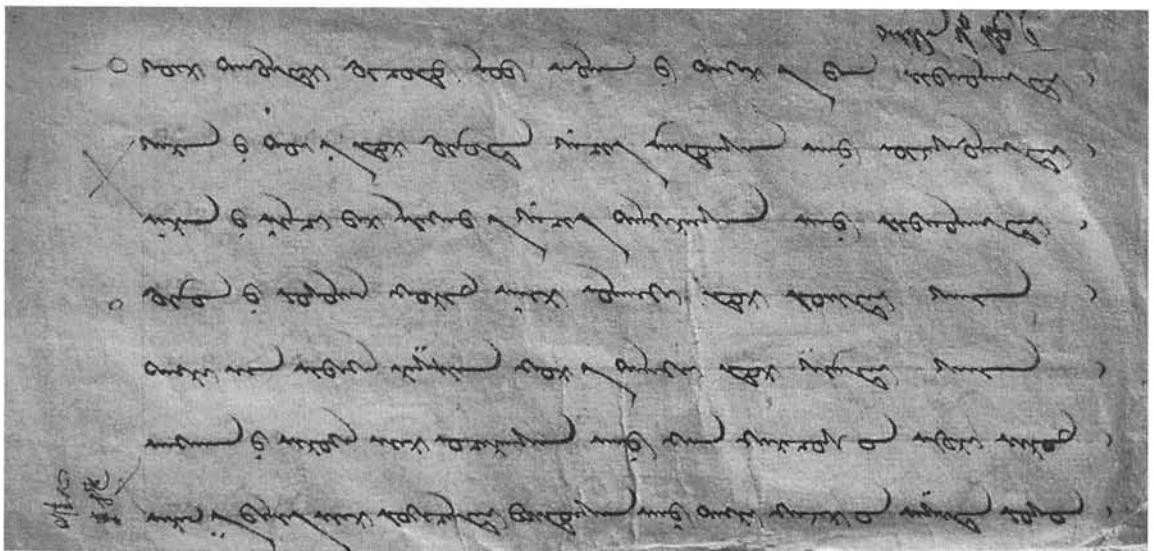


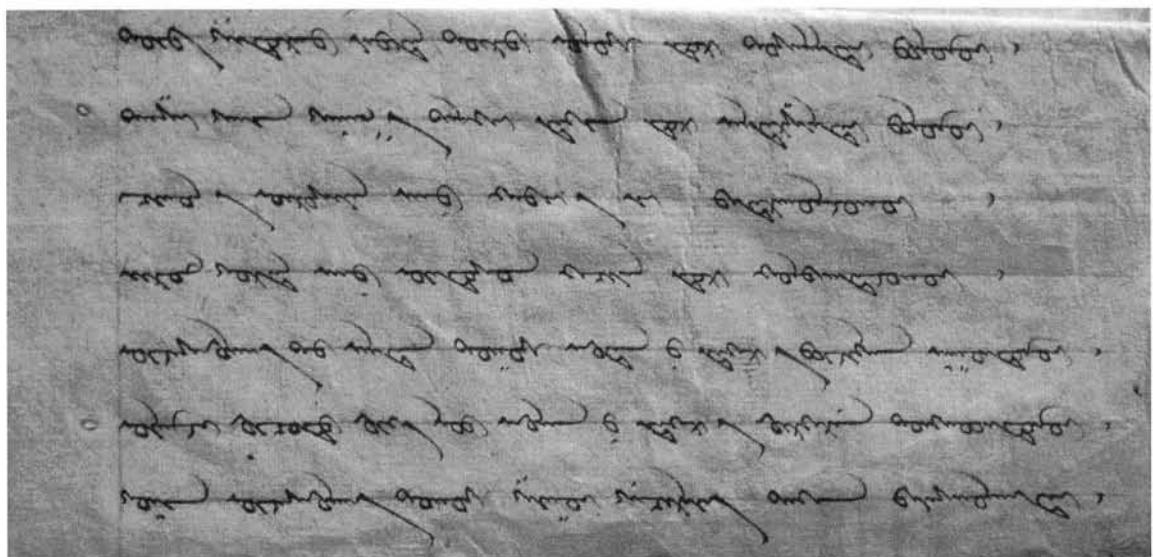
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No.28 (表紙)

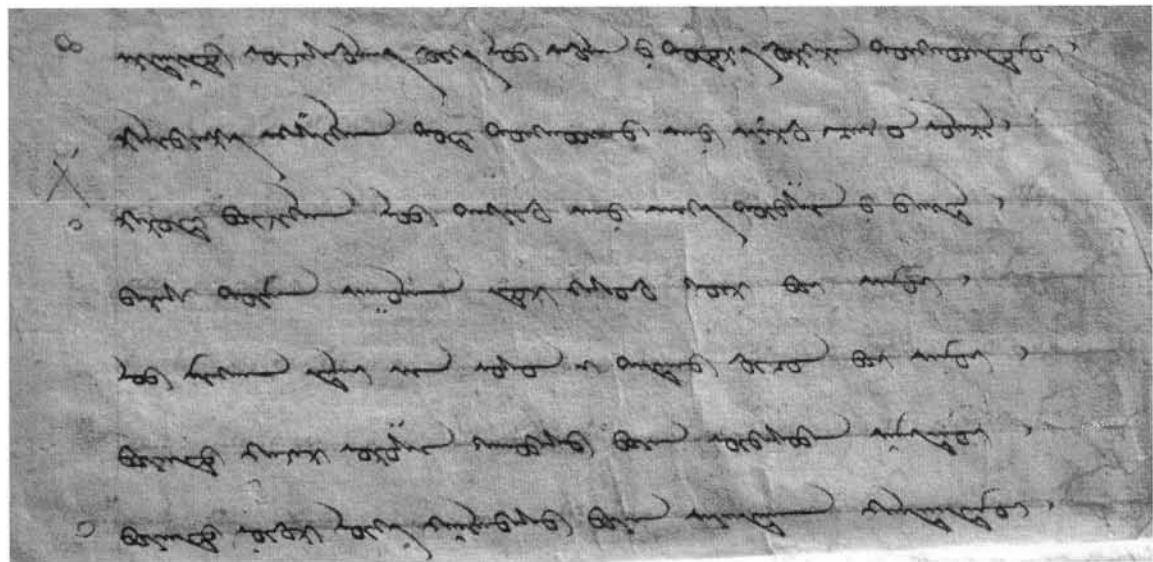


No.28.1, 1R





1V



2R

2V

3R

and having to do with anything,
and with nothing which
and all of those who are in the business,
and with those who are in the business,
and as far as who can be
and among those who are in the business,
and among those who are in the business.

3V

~~and~~ and among those who are in the business,
~~and~~ and among those who are in the business,
~~and~~ and among those who are in the business,
~~and~~ and among those who are in the business,
~~and~~ and among those who are in the business,
~~and~~ and among those who are in the business,

4R

କରୁଣା ପାଦ ପାଦ ପାଦ ପାଦ ପାଦ ପାଦ
ପାଦ ପାଦ ପାଦ ପାଦ ପାଦ ପାଦ ପାଦ

4V

ପାଦ ପାଦ ପାଦ ପାଦ ପାଦ ପାଦ ପାଦ
ପାଦ ପାଦ ପାଦ ପାଦ ପାଦ ପାଦ ପାଦ
ପାଦ ପାଦ ପାଦ ପାଦ ପାଦ ପାଦ ପାଦ
X ପାଦ ପାଦ ପାଦ ପାଦ ପାଦ ପାଦ
ପାଦ ପାଦ ପାଦ ପାଦ ପାଦ ପାଦ
ପାଦ ପାଦ ପାଦ ପାଦ ପାଦ

5R

5V

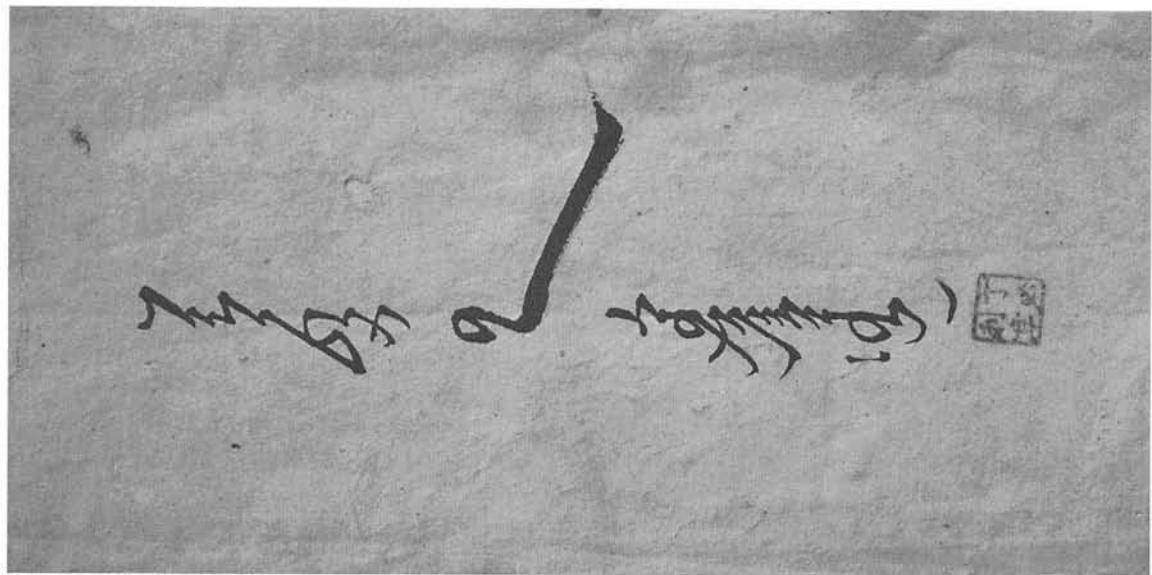
6R

10R

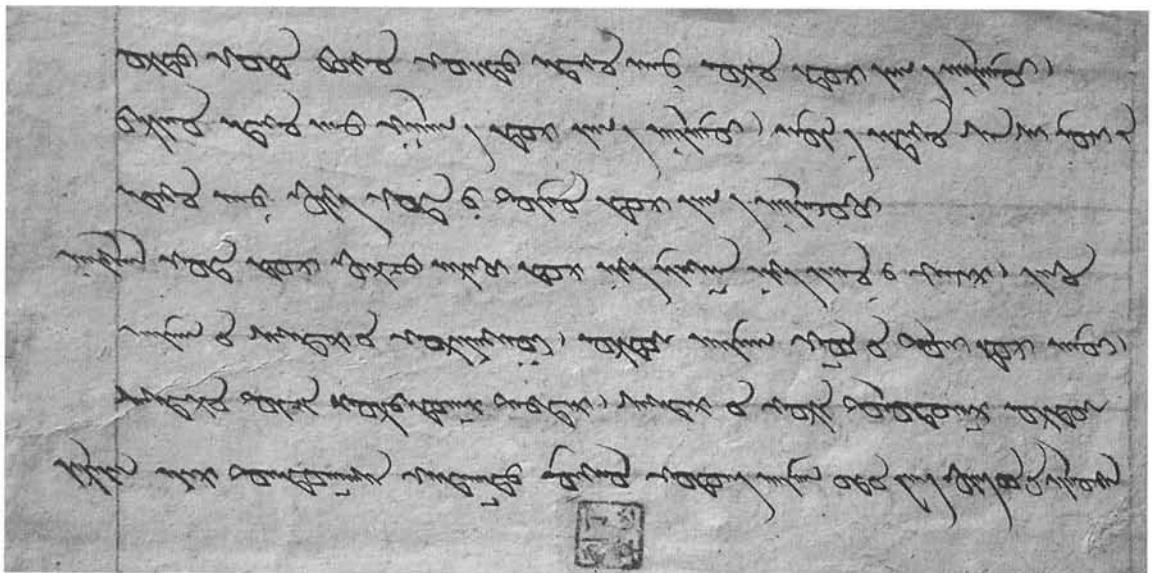
କାହାର ପାଇଁ କାହାର ପାଇଁ କାହାର ପାଇଁ
କାହାର ପାଇଁ କାହାର ପାଇଁ କାହାର ପାଇଁ
କାହାର ପାଇଁ କାହାର ପାଇଁ କାହାର ପାଇଁ

10V

No.44 (表紙)



1R



1V

2R

2V

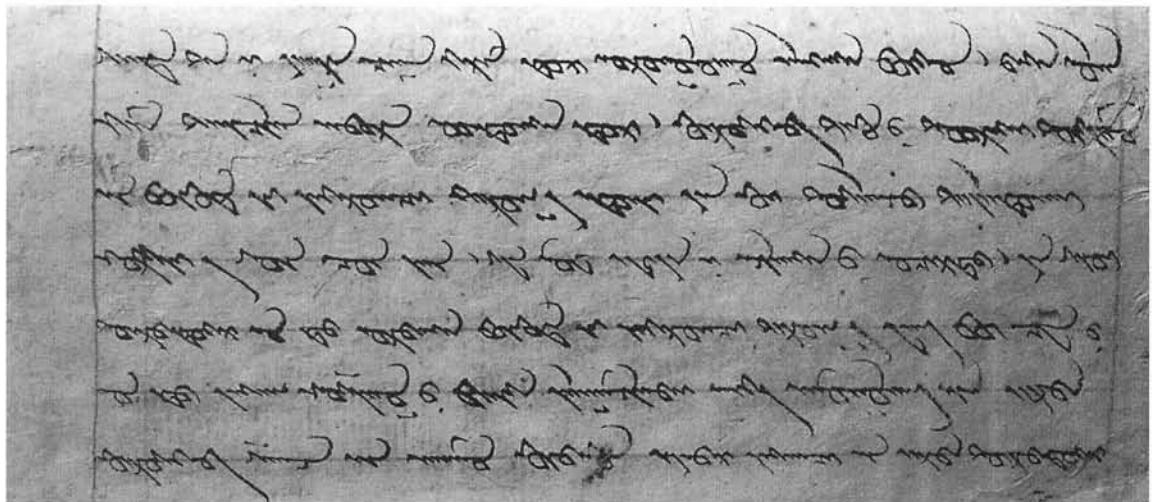
3R

3V

This image shows a single page from a medieval manuscript. The text is written in a dark ink in a Gothic script. It is arranged in two columns separated by a vertical line. The handwriting is fluid and somewhat cursive, with many ligatures. The paper has a slightly aged, off-white appearance.

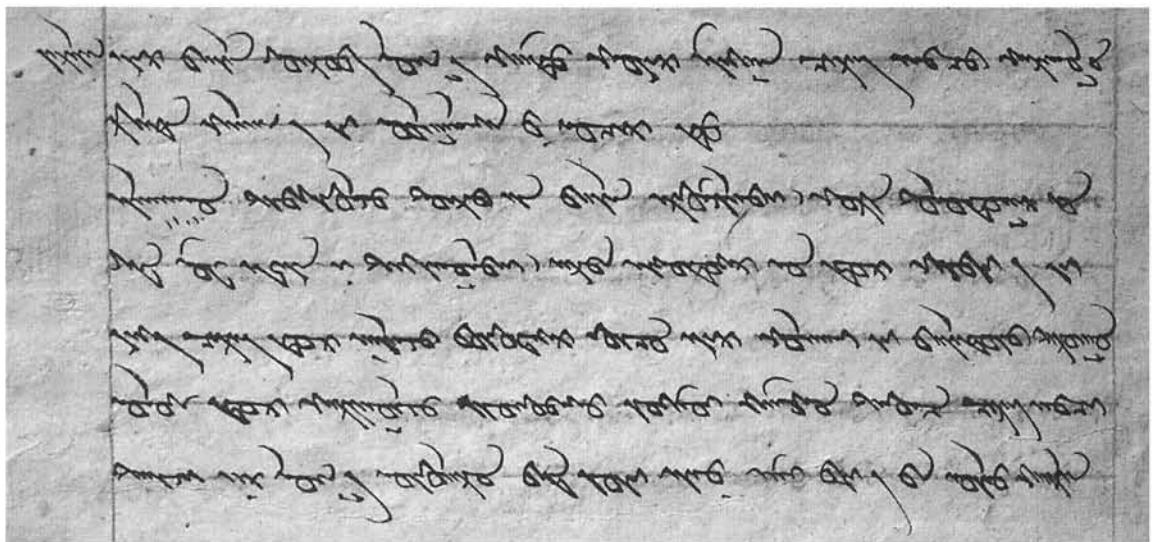
4R

This image shows a single page from a medieval manuscript. The text is written in a dark ink in a Gothic script. It is arranged in two columns separated by a vertical line. The handwriting is fluid and somewhat cursive, with many ligatures. The paper has a slightly aged, off-white appearance.



4v

This image shows a single page from a medieval manuscript. The text is written in a dark ink in a Gothic script, arranged in two columns. The handwriting is fluid and somewhat cursive, with varying line lengths and some decorative flourishes.



5R

This image shows a single page from a medieval manuscript. The text is written in a dark ink in a Gothic script, arranged in two columns. The handwriting is fluid and somewhat cursive, with varying line lengths and some decorative flourishes.

1. *Chlorophytum comosum* (L.) Willd. (Asparagaceae) - This plant is a common ground cover in the region, often found in shaded areas under trees. It has long, thin, strap-like leaves and small, white, bell-shaped flowers.

2. *Crinum asiaticum* L. (Amaryllidaceae) - A large, clumped plant with thick, bulbous roots. It has long, narrow leaves and clusters of fragrant, star-shaped flowers at the top of its stems.

3. *Clivia miniata* (L.) Sweet (Amaryllidaceae) - A smaller plant than Crinum, with broad, lanceolate leaves and clusters of bright red, bell-shaped flowers.

4. *Sansevieria zeylanica* (L.) C. Chr. (Sansevieriaceae) - A popular houseplant with thick, upright leaves that have prominent, light-colored stripes running lengthwise.

5. *Dieffenbachia seguine* (L.) Schott (Araceae) - A large, clumped plant with thick, waxy leaves that are often variegated with yellow or cream-colored patches.

5V

त्रिविद्या त्रिविद्या त्रिविद्या त्रिविद्या त्रिविद्या
त्रिविद्या त्रिविद्या त्रिविद्या त्रिविद्या त्रिविद्या

6R

କାନ୍ତିର ପଦମାଲା ପଦମାଲା ପଦମାଲା ପଦମାଲା
ପଦମାଲା ପଦମାଲା ପଦମାଲା ପଦମାଲା ପଦମାଲା

6V

the same as the first and second rows, and
the third row is the same as the first.
The fourth row is the same as the second.
The fifth row is the same as the third.
The sixth row is the same as the fourth.
The seventh row is the same as the fifth.
The eighth row is the same as the sixth.
The ninth row is the same as the seventh.
The tenth row is the same as the eighth.
The eleventh row is the same as the ninth.
The twelfth row is the same as the tenth.
The thirteenth row is the same as the eleventh.
The fourteenth row is the same as the twelfth.
The fifteen row is the same as the thirteenth.
The sixteen row is the same as the fourteenth.
The seventeen row is the same as the fifteen.
The eighteen row is the same as the sixteen.
The nineteen row is the same as the seventeen.
The twenty row is the same as the eighteen.
The twenty-one row is the same as the nineteen.
The twenty-two row is the same as the twenty.
The twenty-three row is the same as the twenty-one.
The twenty-four row is the same as the twenty-two.
The twenty-five row is the same as the twenty-three.
The twenty-six row is the same as the twenty-four.
The twenty-seven row is the same as the twenty-five.
The twenty-eight row is the same as the twenty-six.
The twenty-nine row is the same as the twenty-seven.
The thirty row is the same as the twenty-eight.
The thirty-one row is the same as the twenty-nine.
The thirty-two row is the same as the thirty.
The thirty-three row is the same as the thirty-one.
The thirty-four row is the same as the thirty-two.
The thirty-five row is the same as the thirty-three.
The thirty-six row is the same as the thirty-four.
The thirty-seven row is the same as the thirty-five.
The thirty-eight row is the same as the thirty-six.
The thirty-nine row is the same as the thirty-seven.
The forty row is the same as the thirty-eight.
The forty-one row is the same as the thirty-nine.
The forty-two row is the same as the forty.
The forty-three row is the same as the forty-one.
The forty-four row is the same as the forty-two.
The forty-five row is the same as the forty-three.
The forty-six row is the same as the forty-four.
The forty-seven row is the same as the forty-five.
The forty-eight row is the same as the forty-six.
The forty-nine row is the same as the forty-seven.
The fifty row is the same as the forty-eight.
The fifty-one row is the same as the forty-nine.
The fifty-two row is the same as the fifty.
The fifty-three row is the same as the fifty-one.
The fifty-four row is the same as the fifty-two.
The fifty-five row is the same as the fifty-three.
The fifty-six row is the same as the fifty-four.
The fifty-seven row is the same as the fifty-five.
The fifty-eight row is the same as the fifty-six.
The fifty-nine row is the same as the fifty-seven.
The sixty row is the same as the fifty-eight.
The sixty-one row is the same as the fifty-nine.
The sixty-two row is the same as the sixty.
The sixty-three row is the same as the sixty-one.
The sixty-four row is the same as the sixty-two.
The sixty-five row is the same as the sixty-three.
The sixty-six row is the same as the sixty-four.
The sixty-seven row is the same as the sixty-five.
The sixty-eight row is the same as the sixty-six.
The sixty-nine row is the same as the sixty-seven.
The七十 row is the same as the sixty-eight.
The 七十一 row is the same as the sixty-nine.
The 七十二 row is the same as the 七十.
The 七十三 row is the same as the 七十一.
The 七十四 row is the same as the 七十二.
The 七十五 row is the same as the 七十三.
The 七十六 row is the same as the 七十四.
The 七十七 row is the same as the 七十五.
The 七十八 row is the same as the 七十六.
The 七十九 row is the same as the 七十七.
The 八十 row is the same as the 七十八.
The 八十一 row is the same as the 七十九.
The 八十二 row is the same as the 八十.
The 八十三 row is the same as the 八十一.
The 八十四 row is the same as the 八十二.
The 八十五 row is the same as the 八十三.
The 八十六 row is the same as the 八十四.
The 八十七 row is the same as the 八五.
The 八十八 row is the same as the 八六.
The 八十九 row is the same as the 八七.
The 九〇 row is the same as the 八八.
The 九一 row is the same as the 八九.
The 九二 row is the same as the 九〇.
The 九三 row is the same as the 九一.
The 九四 row is the same as the 九二.
The 九五 row is the same as the 九三.
The 九六 row is the same as the 九四.
The 九七 row is the same as the 九五.
The 九八 row is the same as the 九六.
The 九九 row is the same as the 九七.
The 一〇〇 row is the same as the 九八.
The 一〇一 row is the same as the 九九.
The 一〇二 row is the same as the 一〇〇.
The 一〇三 row is the same as the 一〇一.
The 一〇四 row is the same as the 一〇二.
The 一〇五 row is the same as the 一〇三.
The 一〇六 row is the same as the 一〇四.
The 一〇七 row is the same as the 一〇五.
The 一〇八 row is the same as the 一〇六.
The 一〇九 row is the same as the 一〇七.
The 一〇〇〇 row is the same as the 一〇八.

7/R

and others of us in our time
from which we have learned
of the world, now, and so
of the world, now, and so
of the world, now, and so
of the world, now, and so

7v

and others of us in our time
from which we have learned
of the world, now, and so
of the world, now, and so
of the world, now, and so
of the world, now, and so

8R

8V

OR

The Oyonos Collection of Manuscripts concerning the Ordos Mongols

YANG Haiying

Represented in this book is a collection of 47 Mongolian manuscripts, which were collected and stored by Oyonos (1929 —), a famous Ordos Mongol of culture and education, during the decade from the end of the 1940's in the Ordos region of Inner Mongolia.

The name Oyonos derives from a patrilineal clan(*obuy*), to which the collector belongs. Originally this clan was one of the subgroups that existed under a huge regional group of communities called Kereyid. Members of his clan have lived mainly in the Üüsün and Otoy banners of the Ordos region for centuries.

Oyonos participated in the Communist movement in Inner Mongolia in his youth. After the establishment of socialism in Inner Mongolia, he made a significant contribution to social initiatives mainly in the areas of culture and education. Most manuscripts in the collection were gathered on the Mongolian steppe, where he engaged in various enlightenment programmes for local communities in his younger days.

It would be fair to classify these 47 manuscripts in four major classes. They comprise 1) Educational poems and maxims, 2) Admonitory books, 3) Literature and traditional culture and 4) Chronicles. During his youth, Oyonos himself developed his learning by reading Mongolian textbooks, which were quite similar to the manuscripts in his collection. It provides, therefore, unequivocal evidence that these manuscripts were, in fact, used by many Mongols in their daily life.

Political unrest broke out in China in 1958, the circumstances of which compelled Oyonos to suffer from extreme hardships, both politically and socially, for as long as the subsequent twenty years. As the waves of upheaval surged across the nation, he was vehemently denounced and exposed to blatant libels such as "member of the Inner Mongolian People's Revolutionary Party", "secret agent of the Mongolian People's Republic", or "spy of the Japanese Army". In his endeavour to protect the collection from the destructive power of the authorities, Oyonos had to pay a tremendous price. One day he had all the ribs broken in violence. In spite of such sacrifices, the manuscripts were confiscated and destroyed by the Communist Party. Prior to the outbreak of turbulence, Oyonos used to possess more than 300 copies of old manuscripts, the majority of which were destroyed and vanished through chaos. Thanks to his cooperation, I have incorporated in this book most of the materials that survived the disastrous age, escaping from serious damage. Indeed it is the most sincere hope shared by both Oyonos and myself that these manuscripts will shed new light on the studies of Mongolia and its people, giving fresh momentum to future discoveries and the furtherance of *Mongolistik*.

あとがき

故郷のオルドスで調査研究をはじめてから、はやくも12年の歳月がたった。地元の蔵書家たちを訪ねては写本類をあつめることをいまもつづけている。1958年からの人民公社化と1966年からの文化大革命による焚書はあまりにも徹底されたため、古い写本をみせてもらうことは、言葉では表現できないほど難しくなってきている。写本を収集し、あるいは撮影・書写するだけでは、知的なモンゴル人蔵書家たちを納得させることはできない。写本を彼らからとりあげてどこかの博物館や研究所に秘蔵もしくは展示されることに、モンゴル人は抵抗を感じるようになってきている。彼らは研究者に対し、写本を研究し、ただちに公開することを強く要望している。研究者たちはそれに責任をもって応えなければならない。学術上の公開は、もっとも良い保存方法のひとつである、とモンゴル人が認識している。

オーノス（俄尼斯）氏からあつかった写本類を国立民族学博物館・地域研究企画交流センター内の松原正毅先生の研究室に持ちこんだのは、1997年春のことであった。写本の学術的な価値は量りしれない、と先生は評価してくださった。そのうえで、写本を少しずつ公開しながら、全体のカタログをつくりなさい、と勧められた。その後、私は写本類を整理しながら、そのなかの「聖チンギス・ハーンの『金書』」と「聖主の二頭の駿馬の物語」という二つの写本を「オーノス本」と命名し、それぞれ『《金書》研究への序説』（国立民族学博物館調査報告7、1998）、「《チンギス・ハーンの二頭の駿馬》について—写本と口頭伝承の比較を中心に」（『国立民族学博物館研究報告』24巻3号、1999）において公開した。

松原正毅先生の叱咤激励がなければ、本書の成立もなかつたであろう。小長谷有紀先生には草稿に目を通していただいた。写本の資料的な価値を評価していただいた地域研究企画交流センターの先生方、国立民族学博物館の先生方に感謝の言葉を申しあげたい。最後に、特殊文字の多い原稿の編集にご協力いただいた「みどり美術印刷株式会社」の方々にもお礼を申しあげたい。

JCAS Occasional Paper no.13, 2002

**オルドス・モンゴル族オーノス氏の
写本コレクション**

The Oyonos Collection of Manuscripts Concerning
the Ordos Mongols

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