SURE 静岡大学学術リポジトリ
Shizuoka University REpository

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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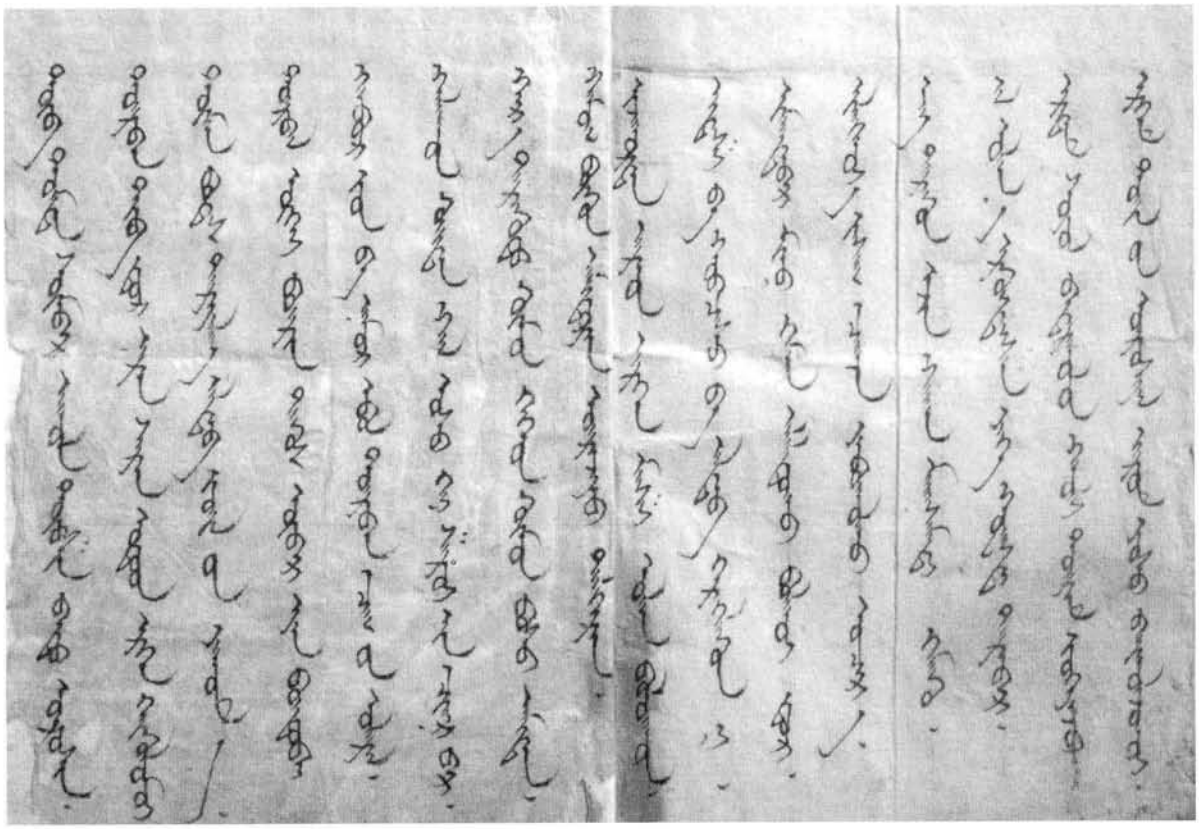

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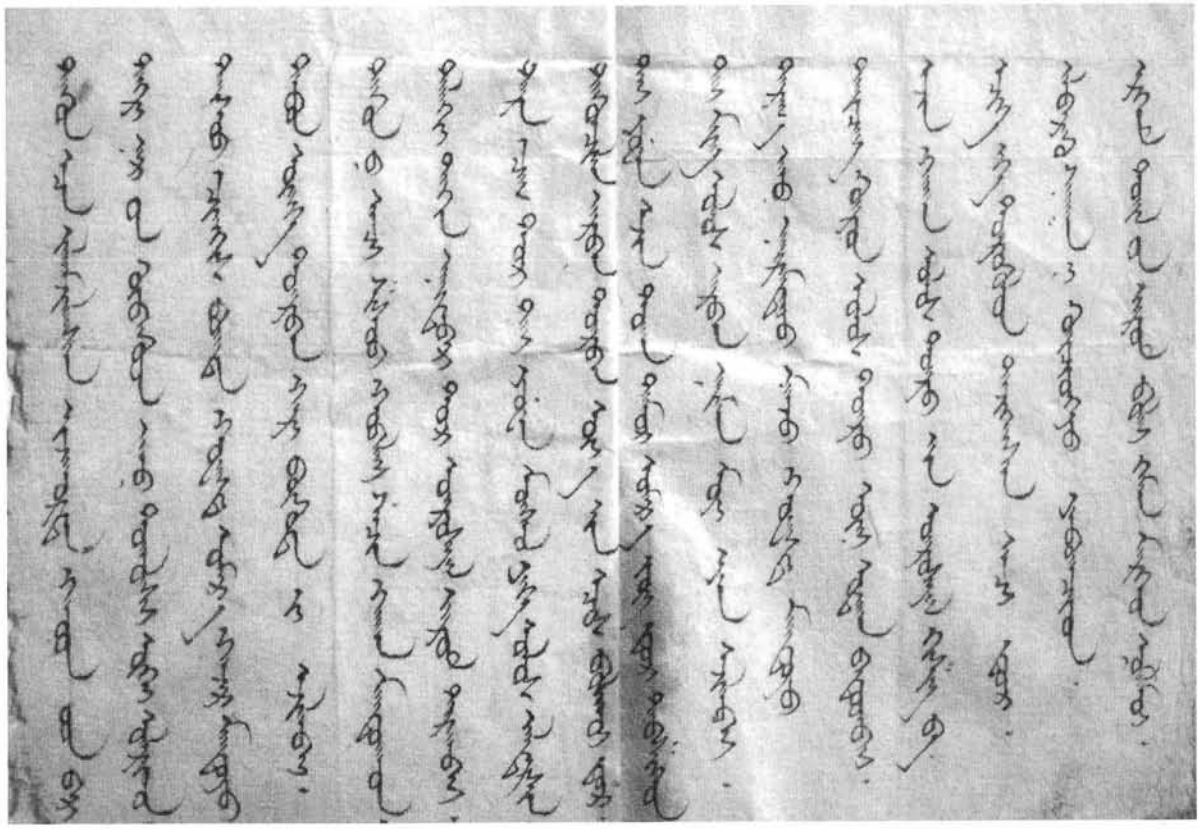

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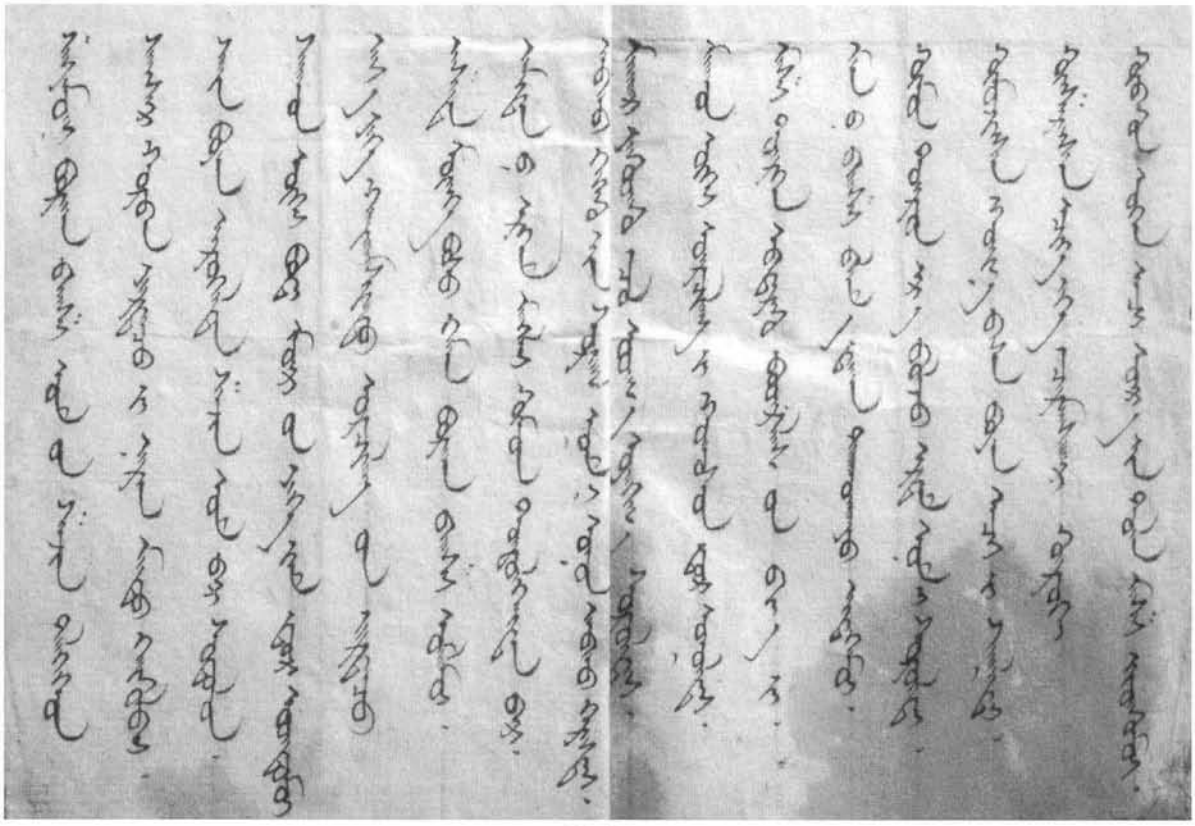

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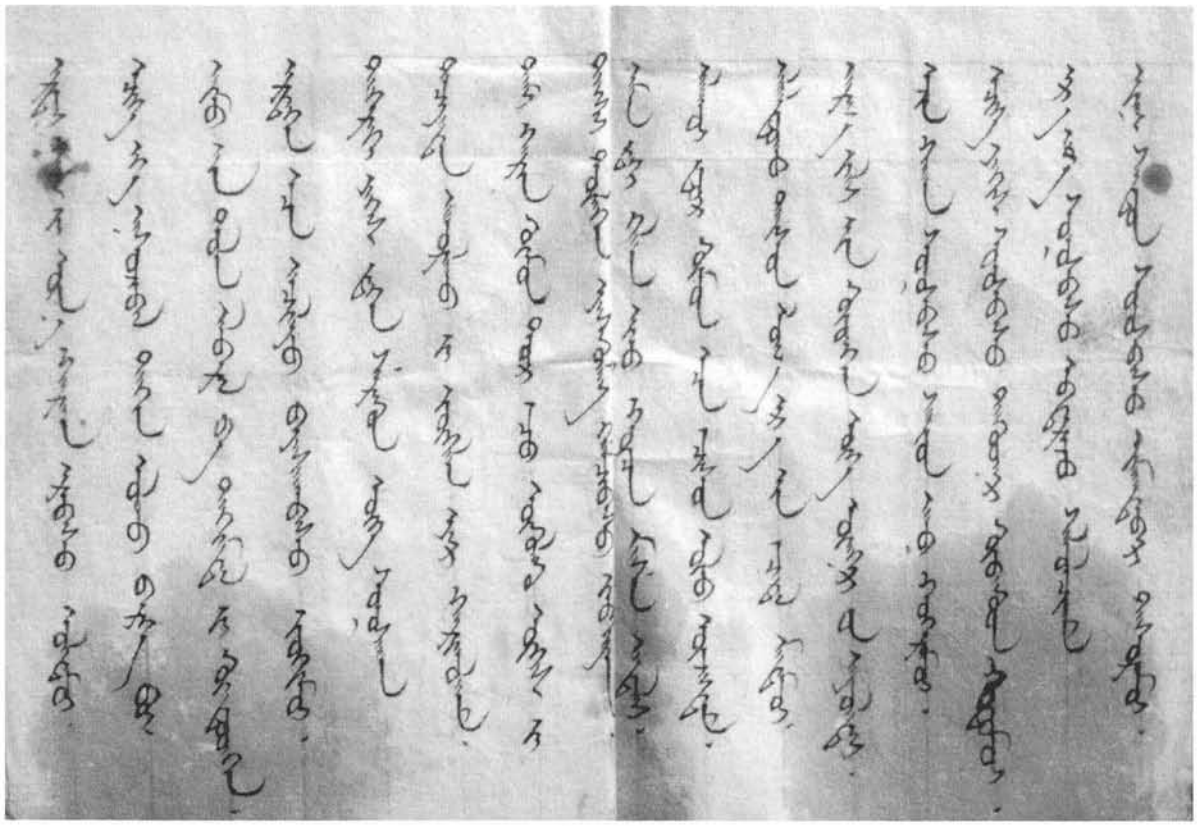

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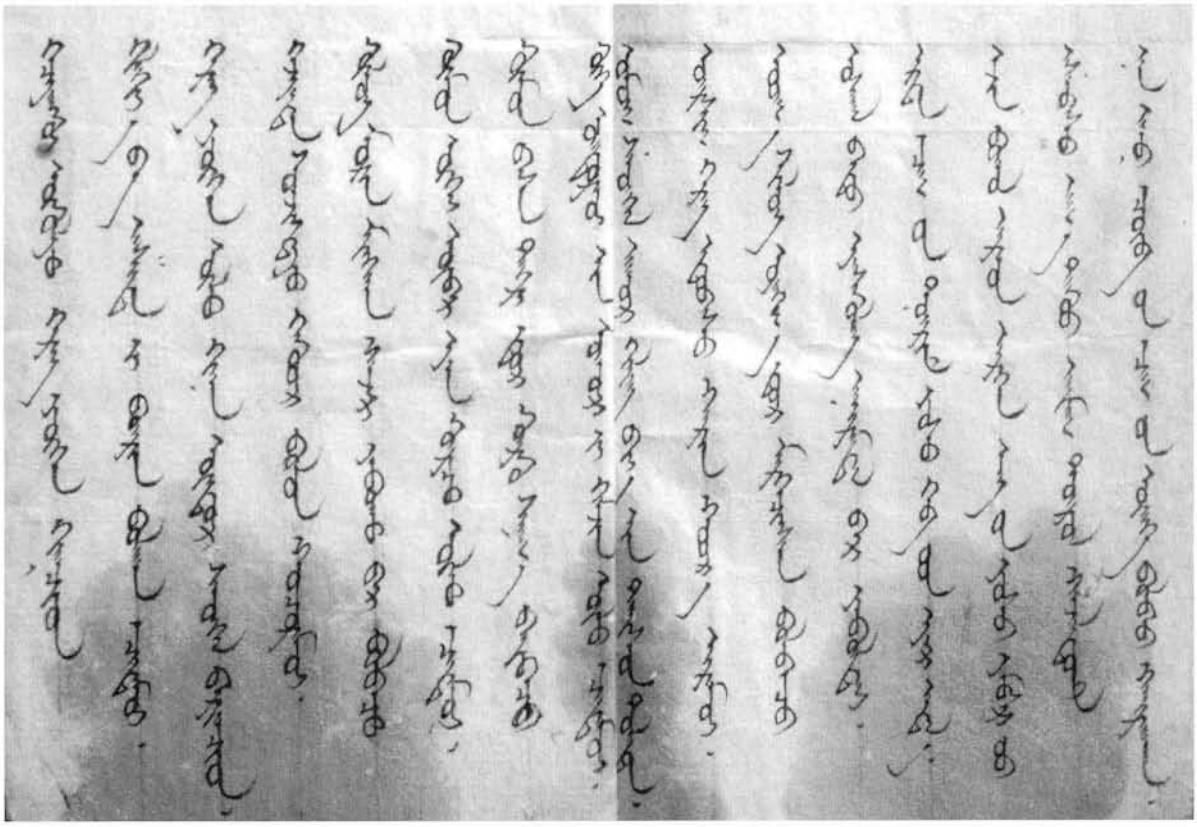

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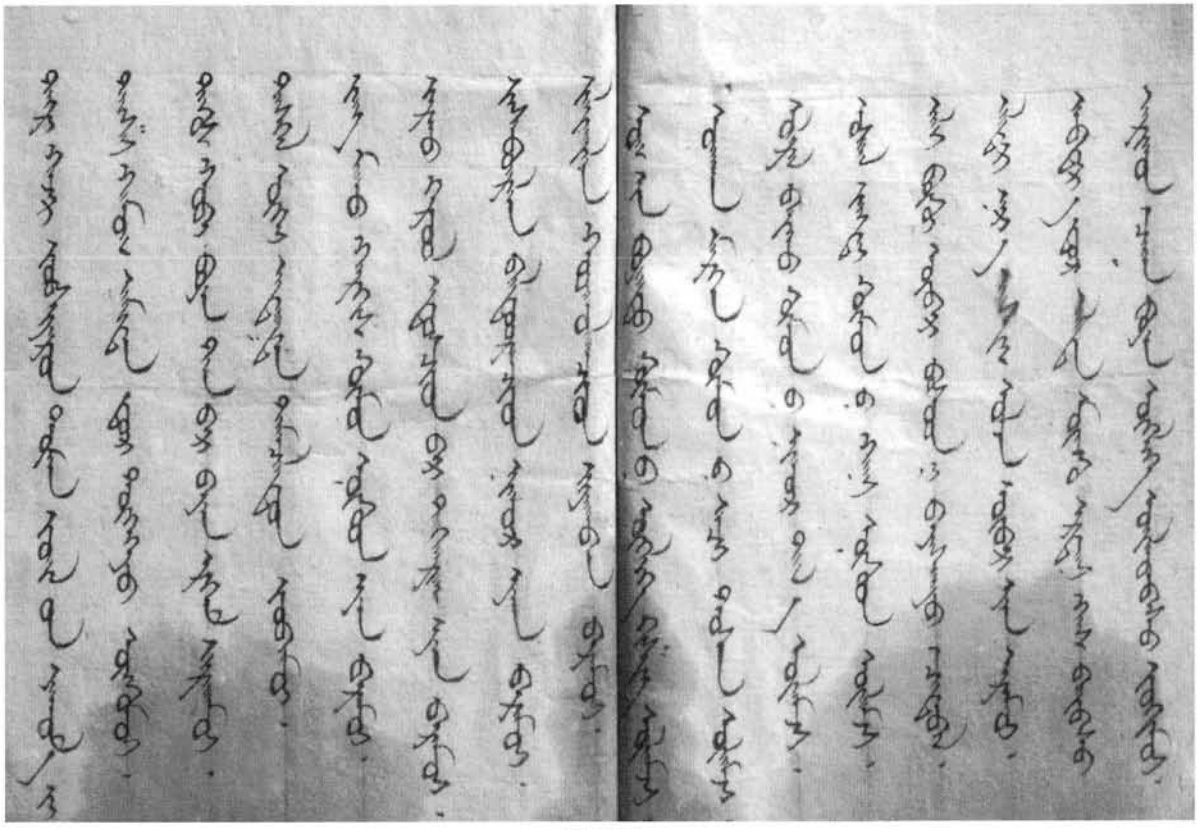

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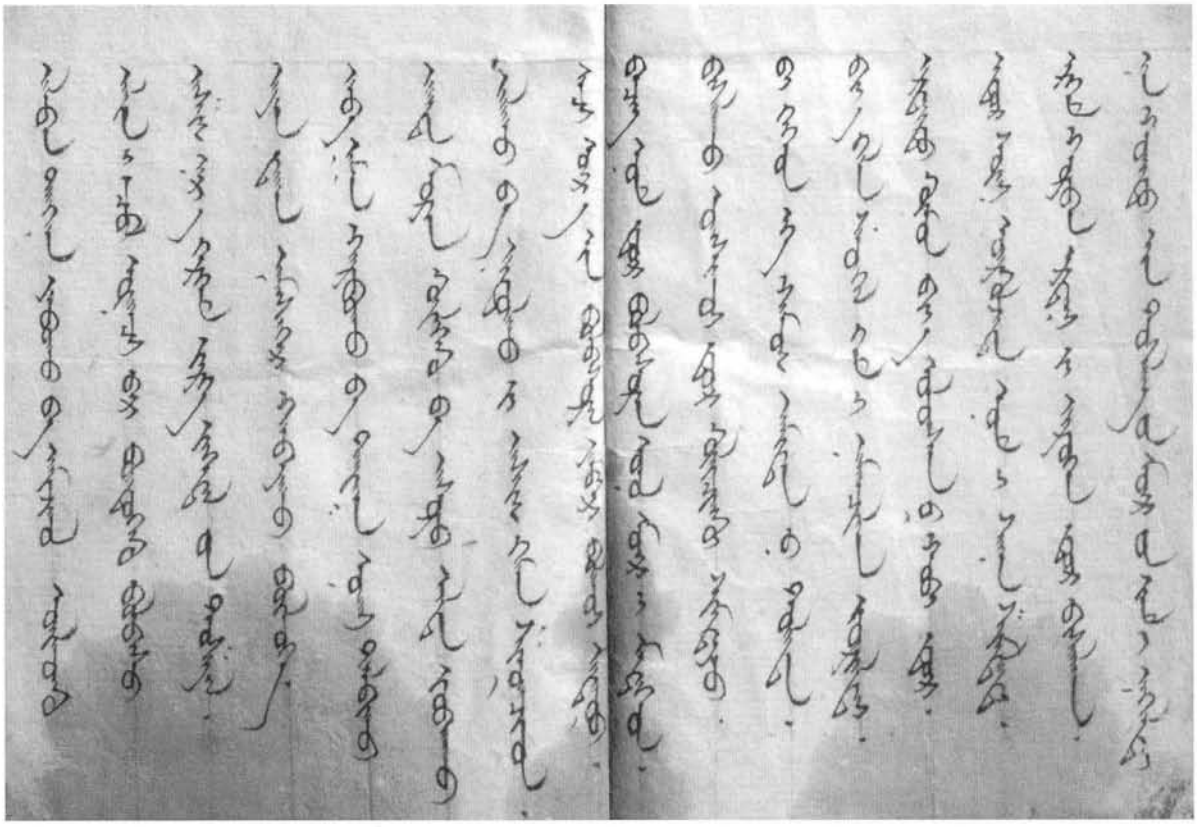

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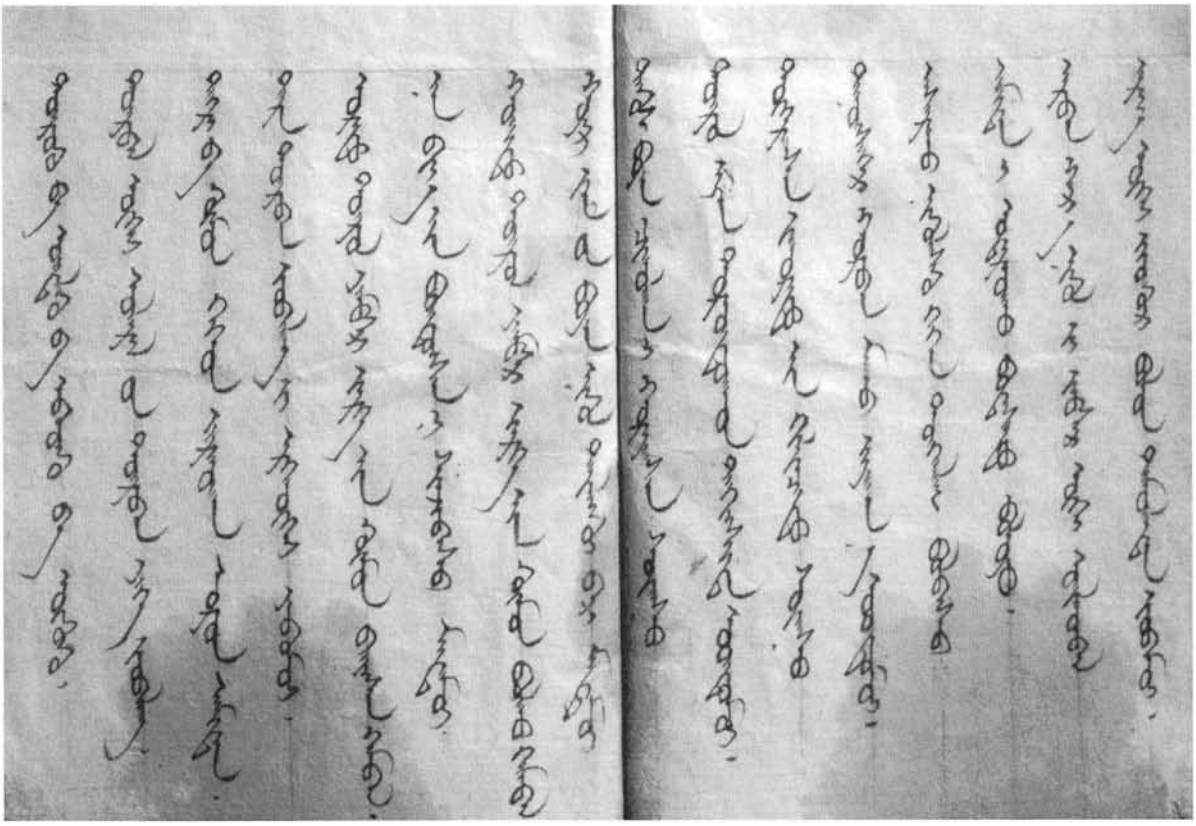

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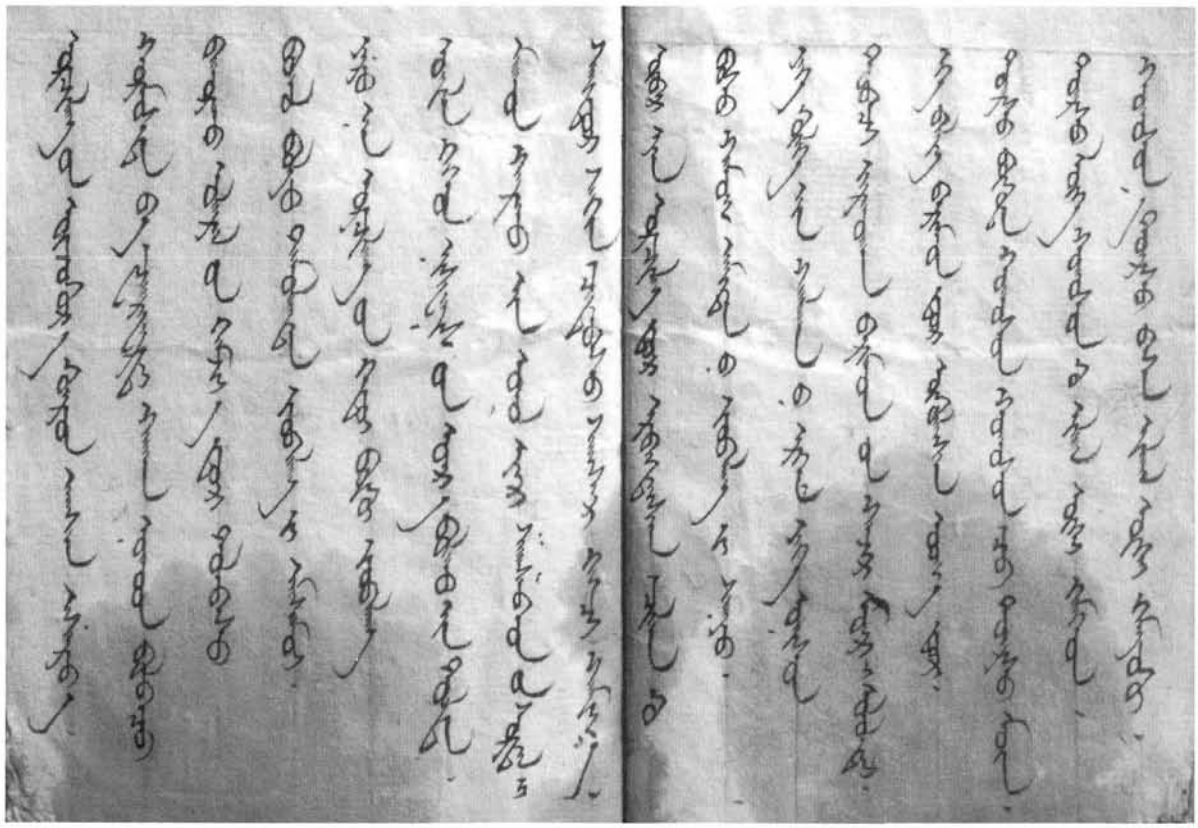

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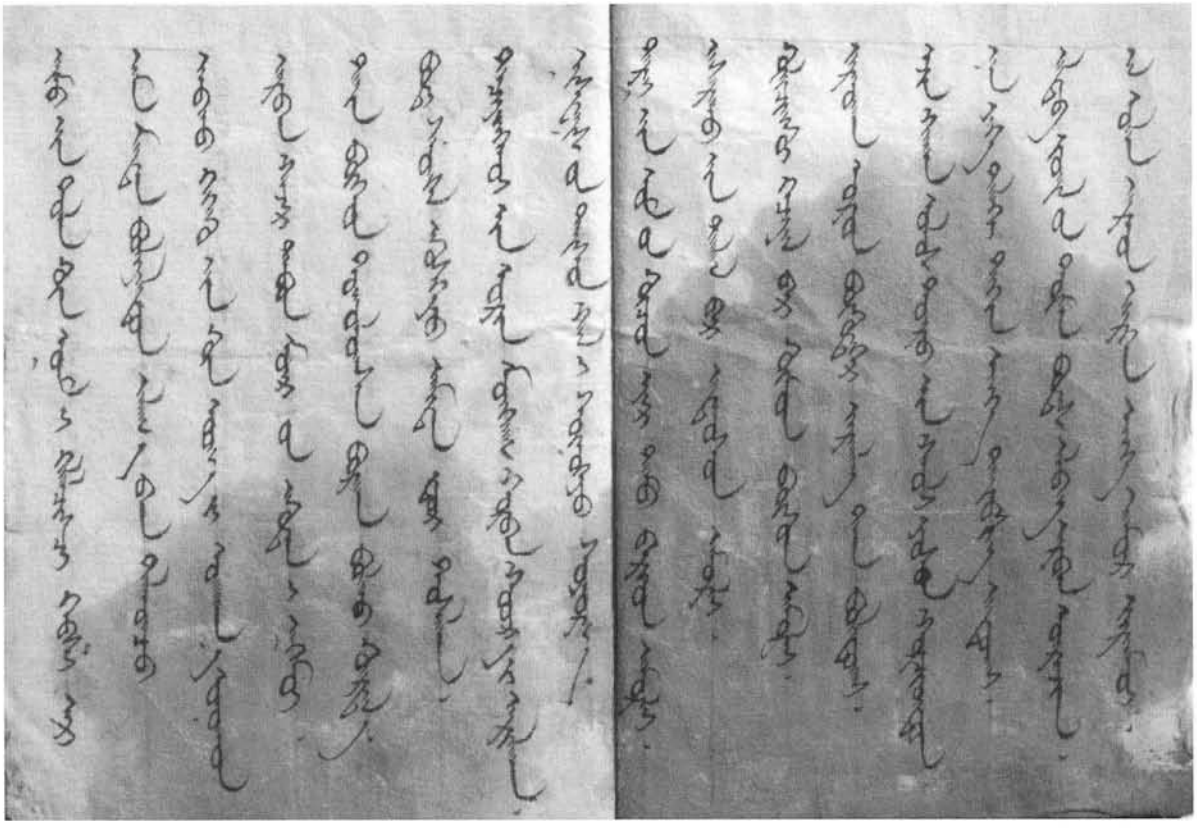

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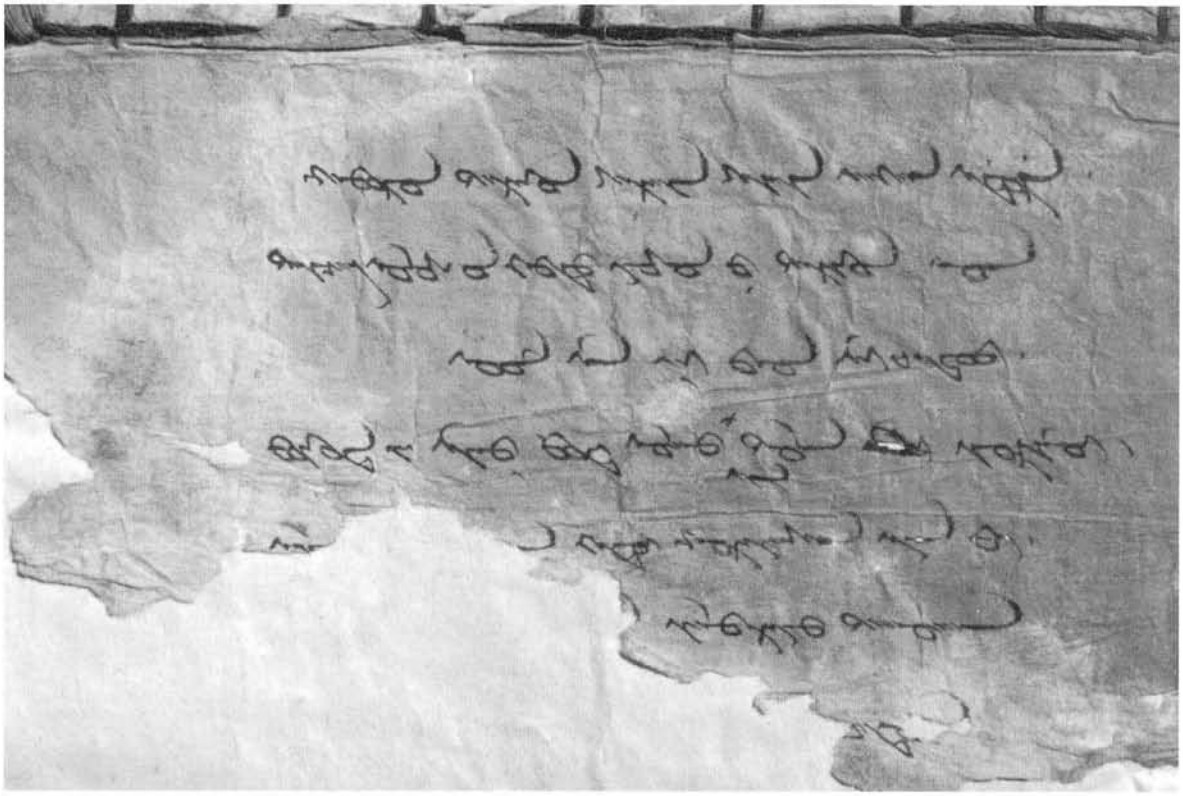

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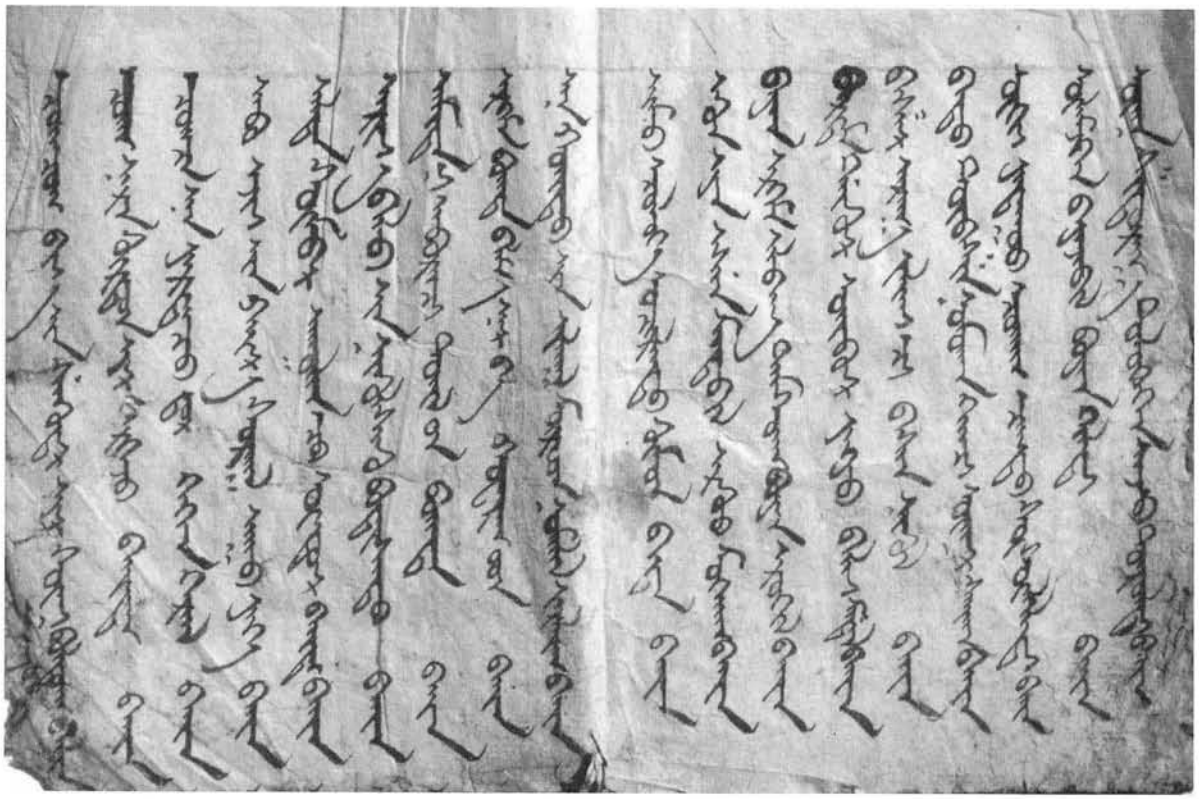

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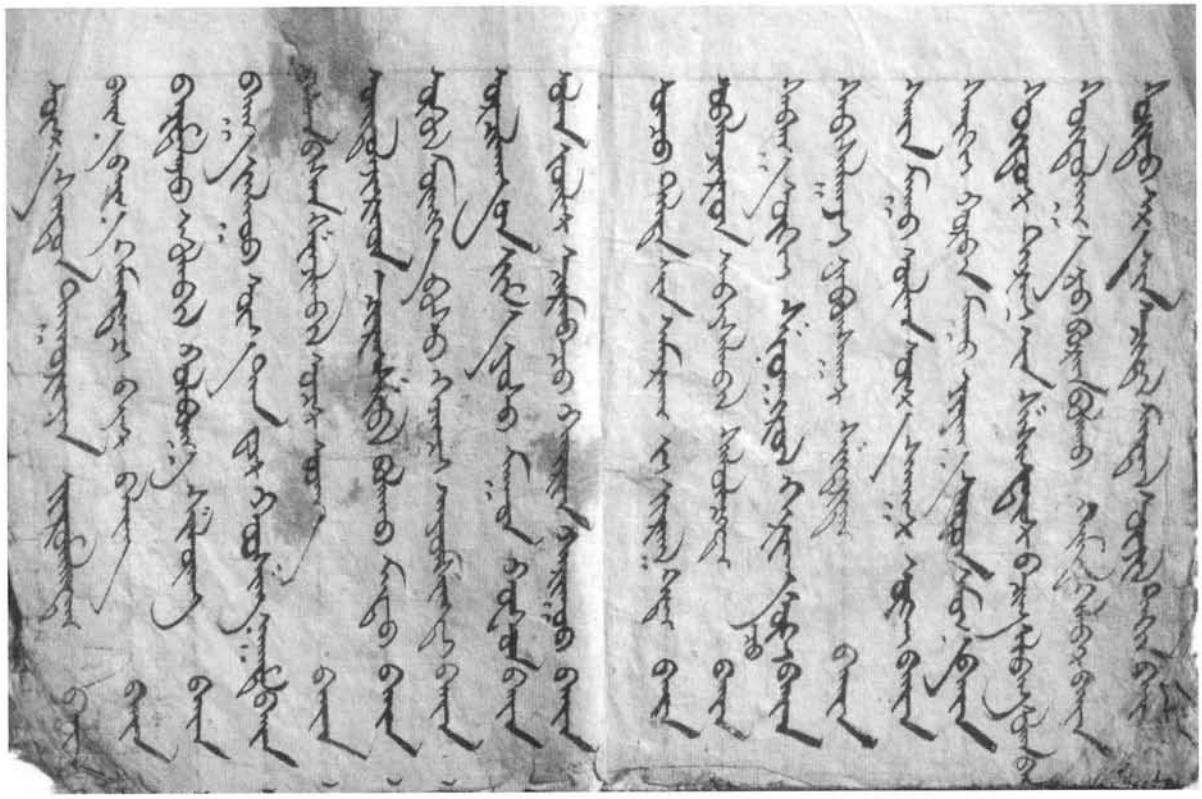

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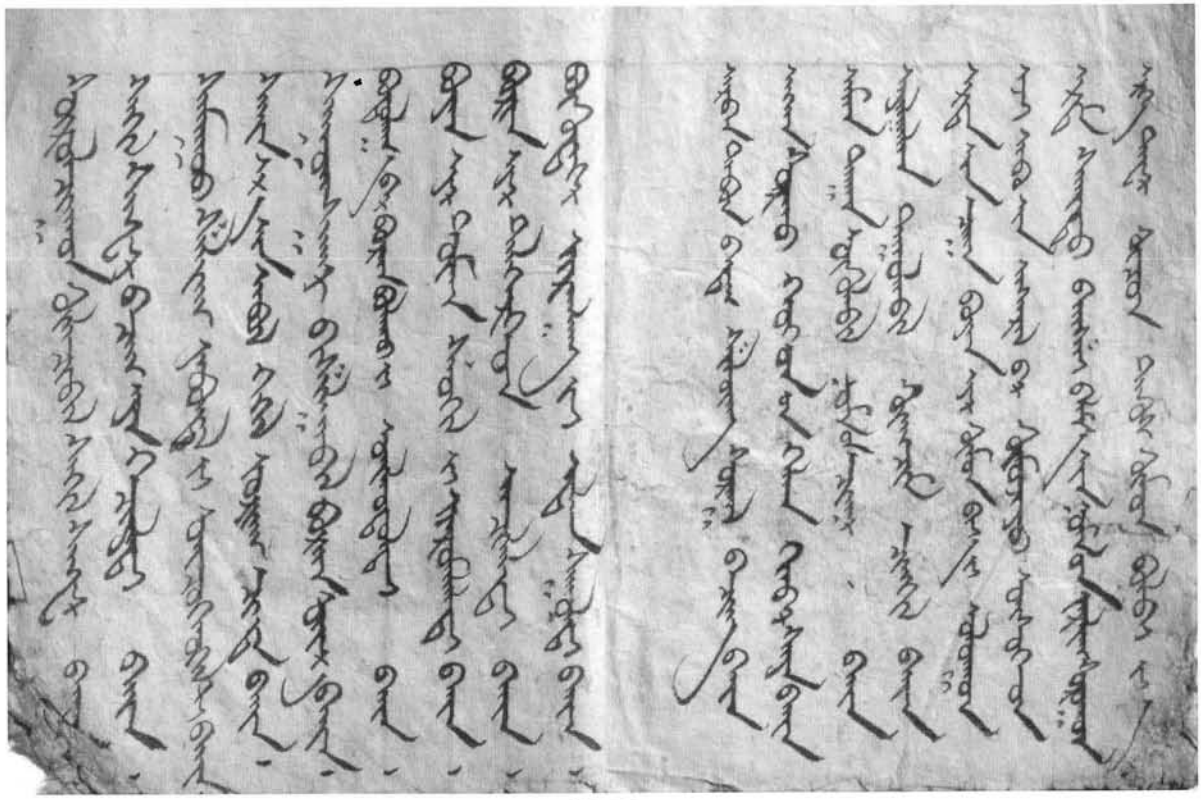

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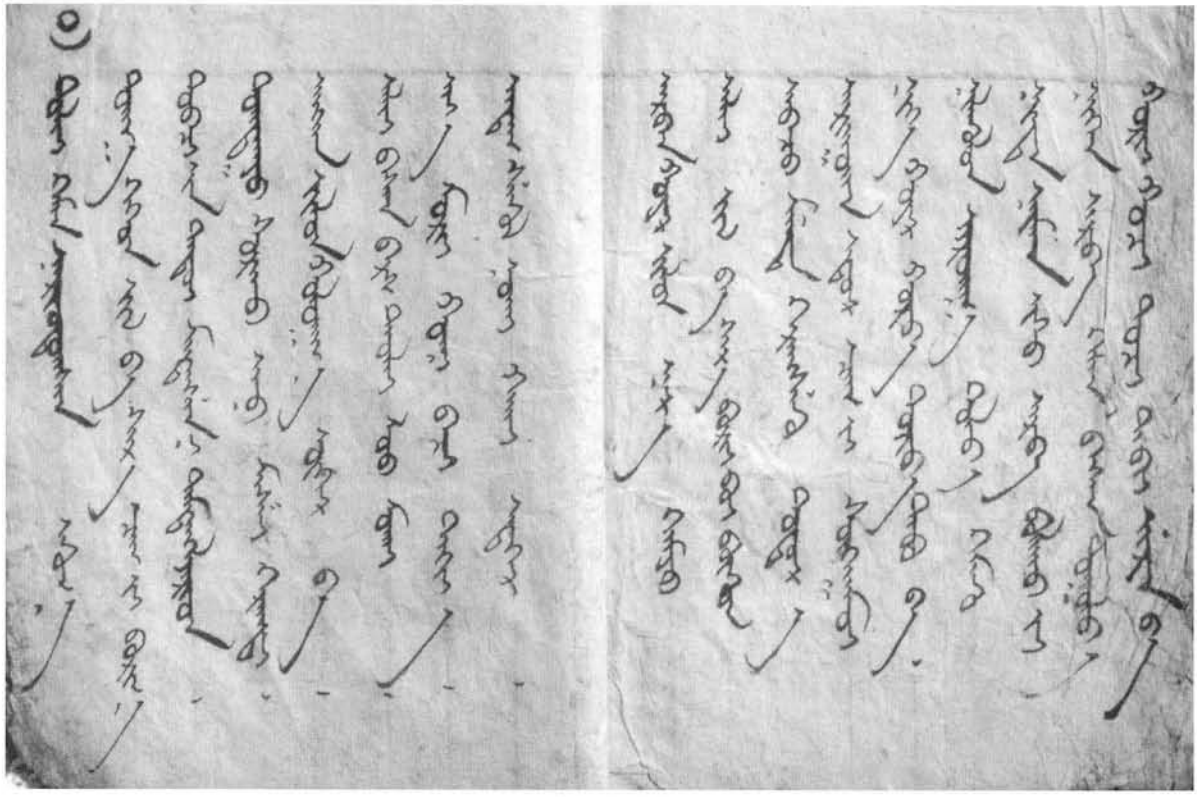

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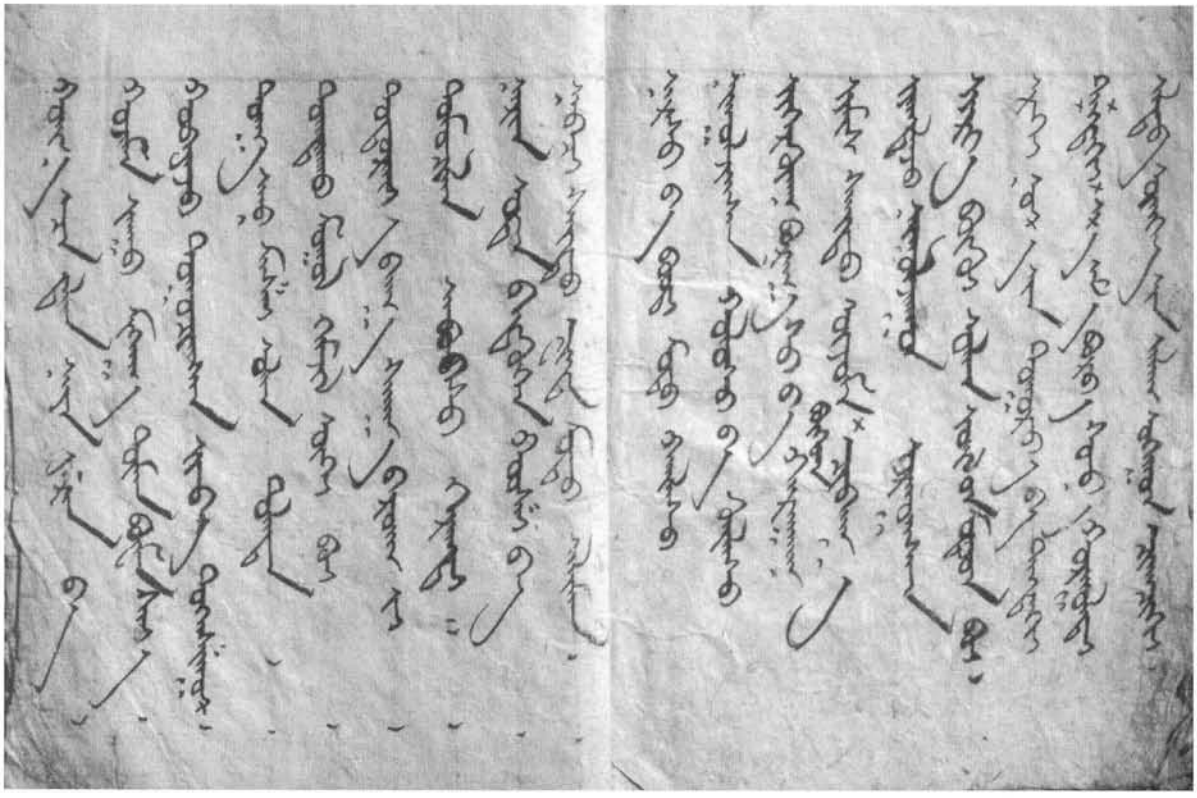

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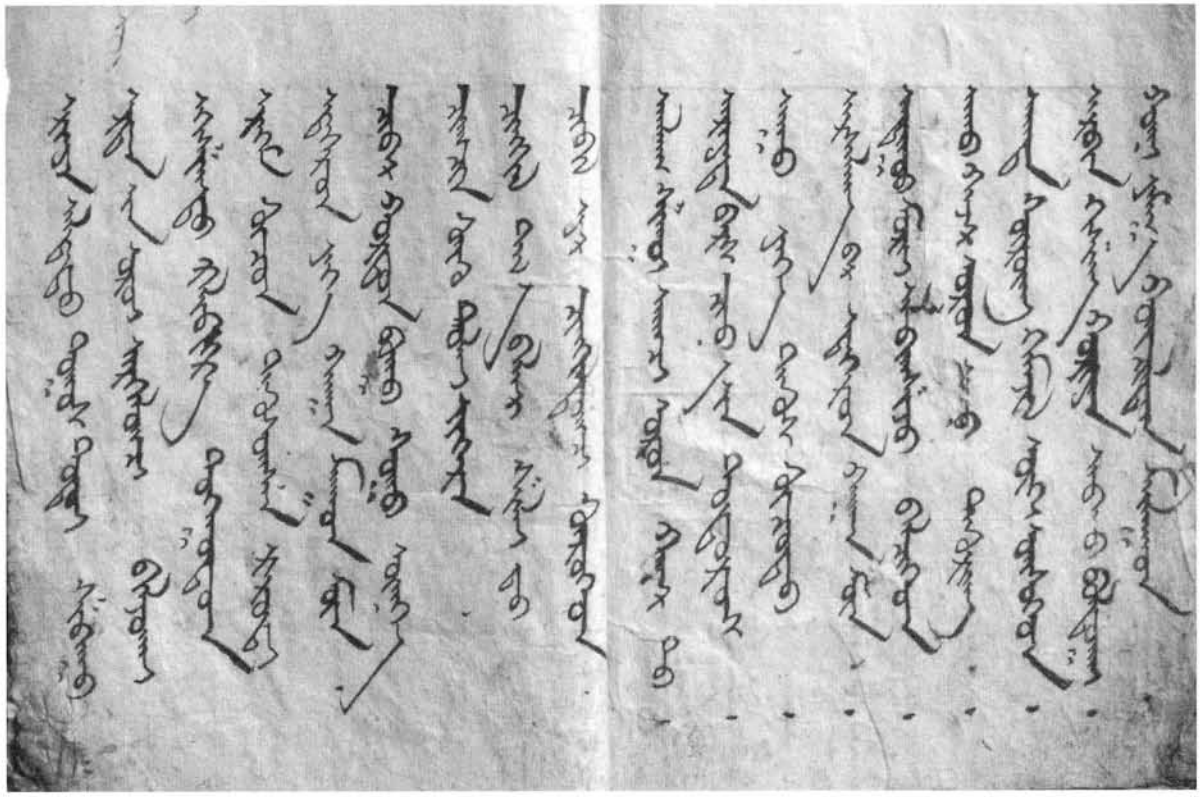

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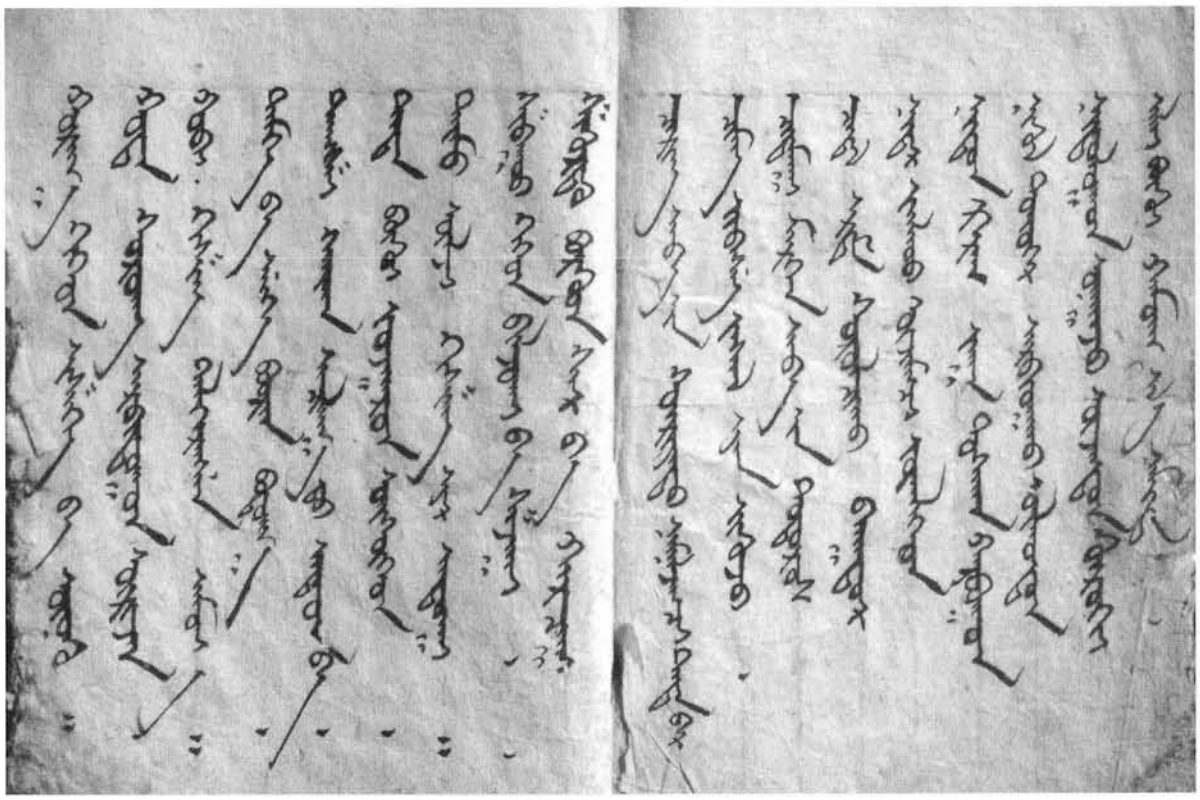

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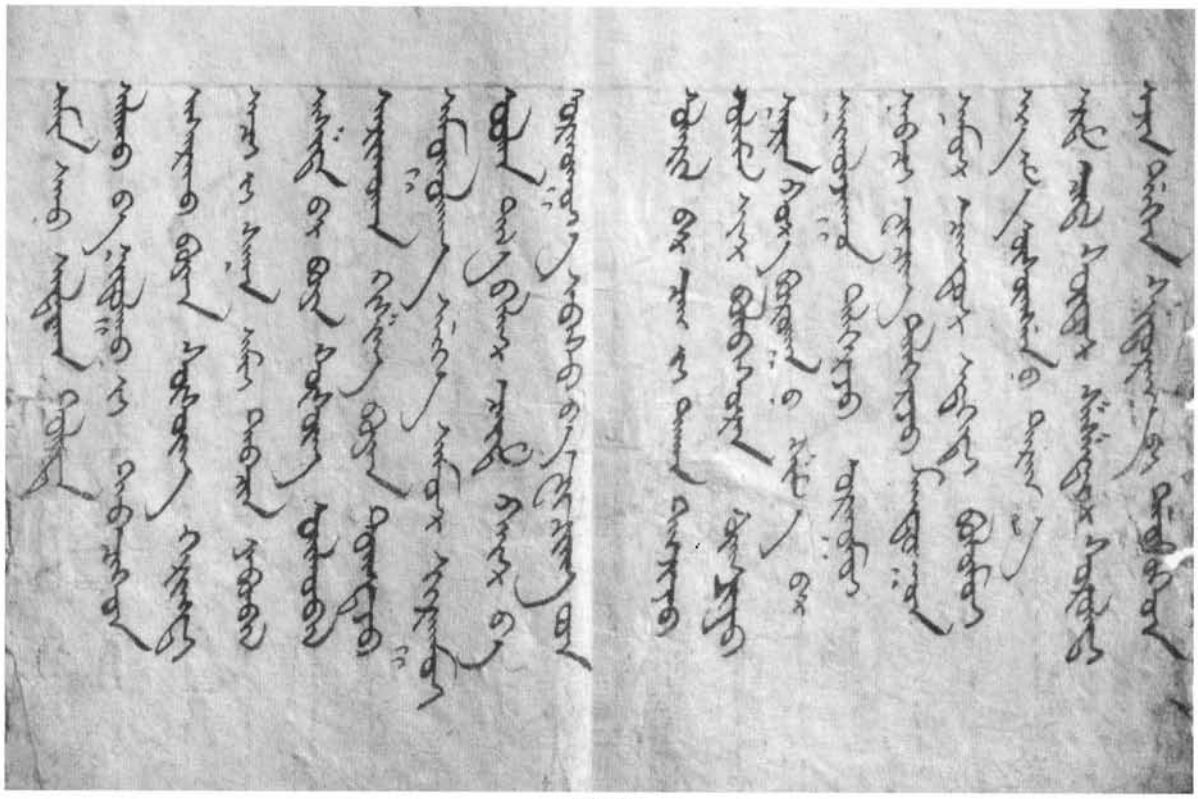

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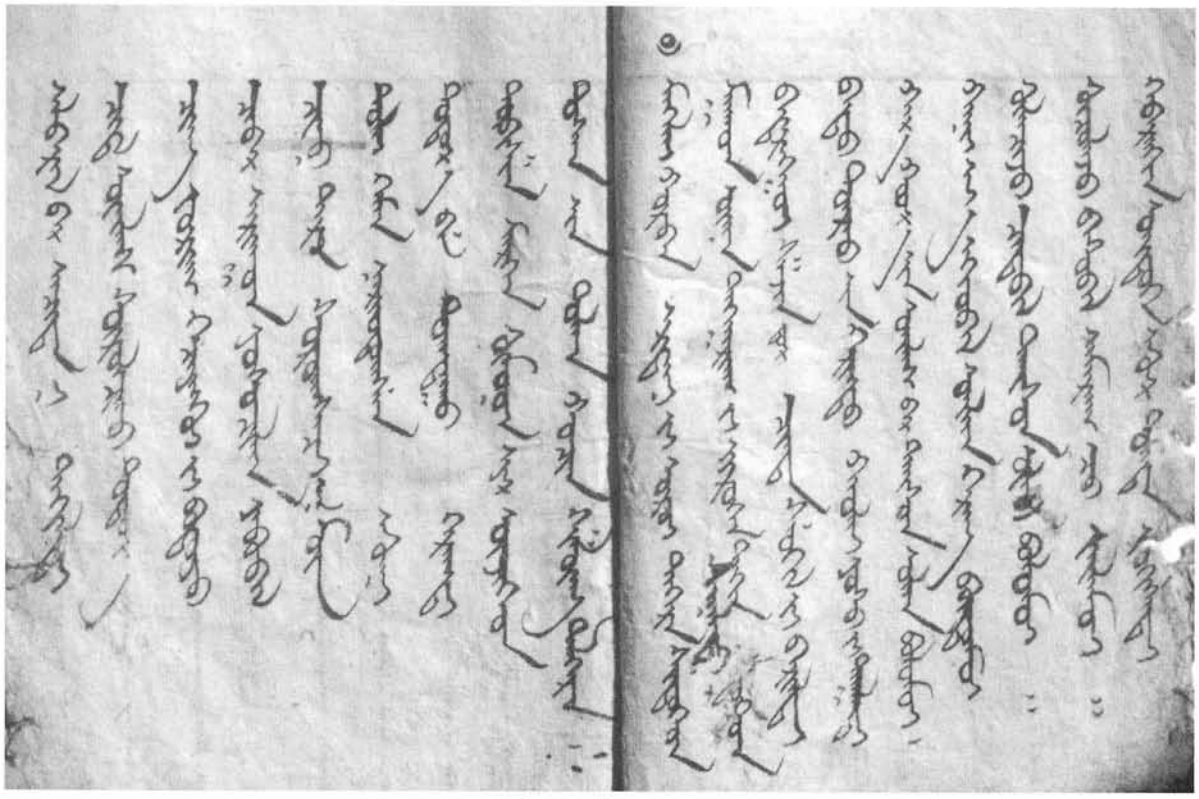

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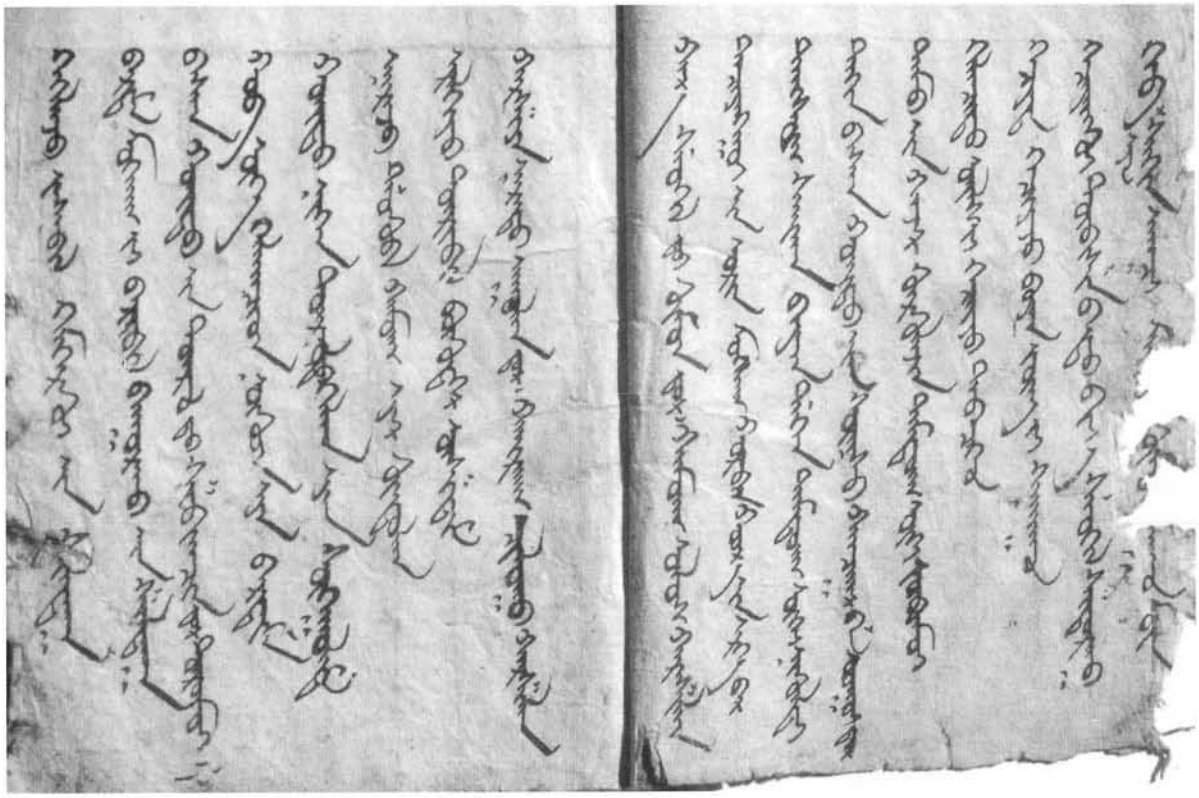

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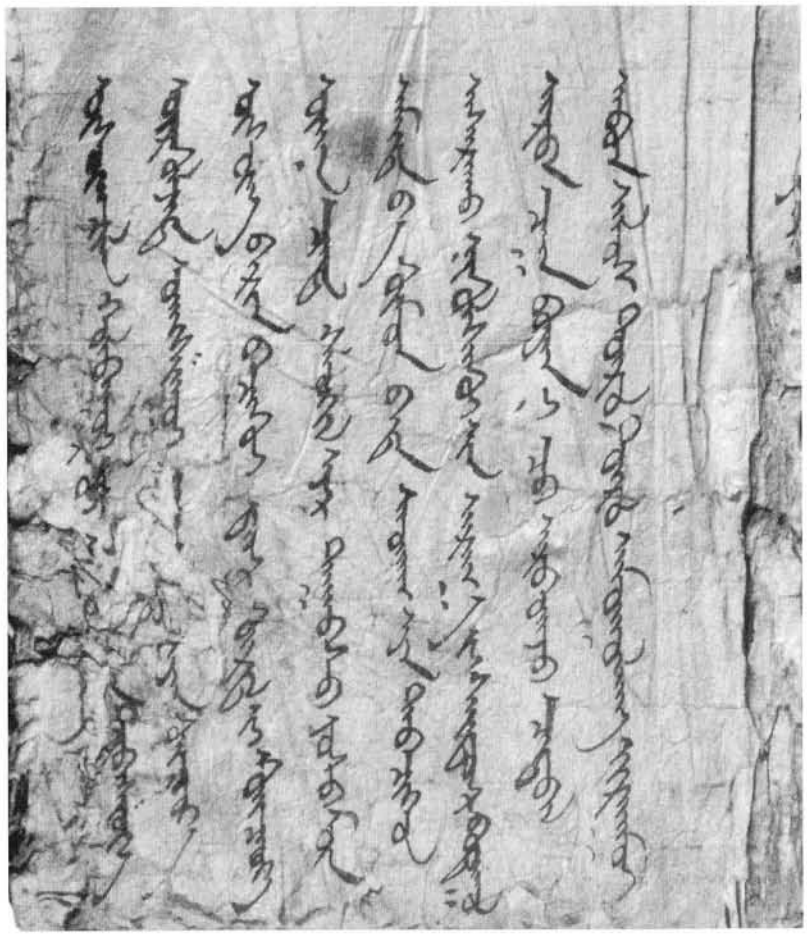

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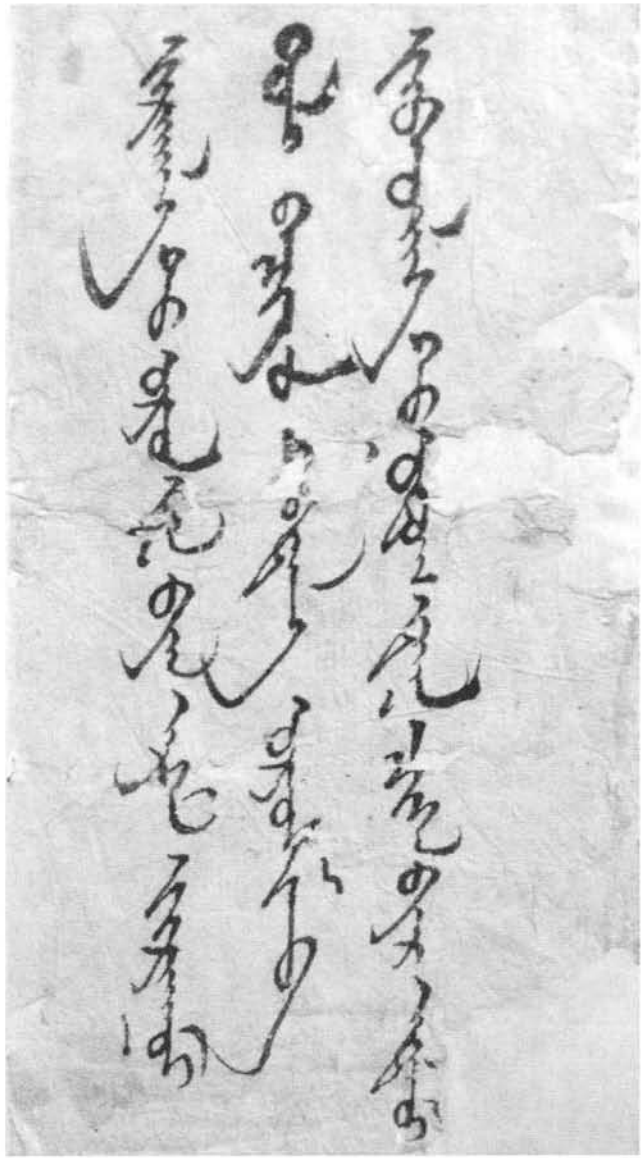

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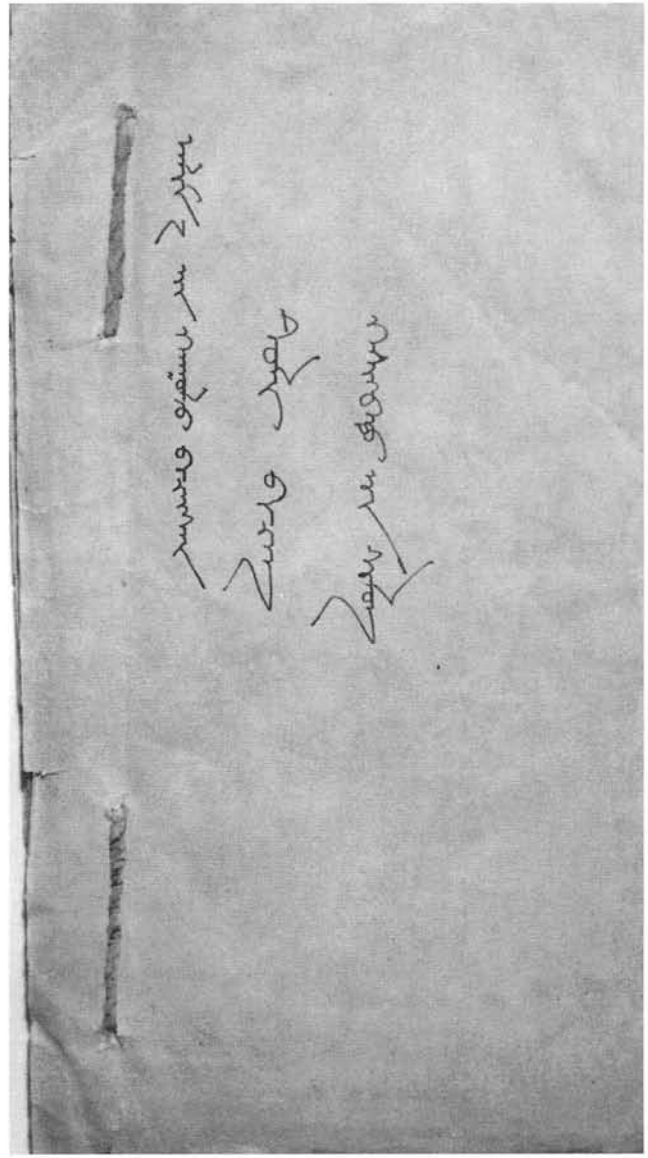

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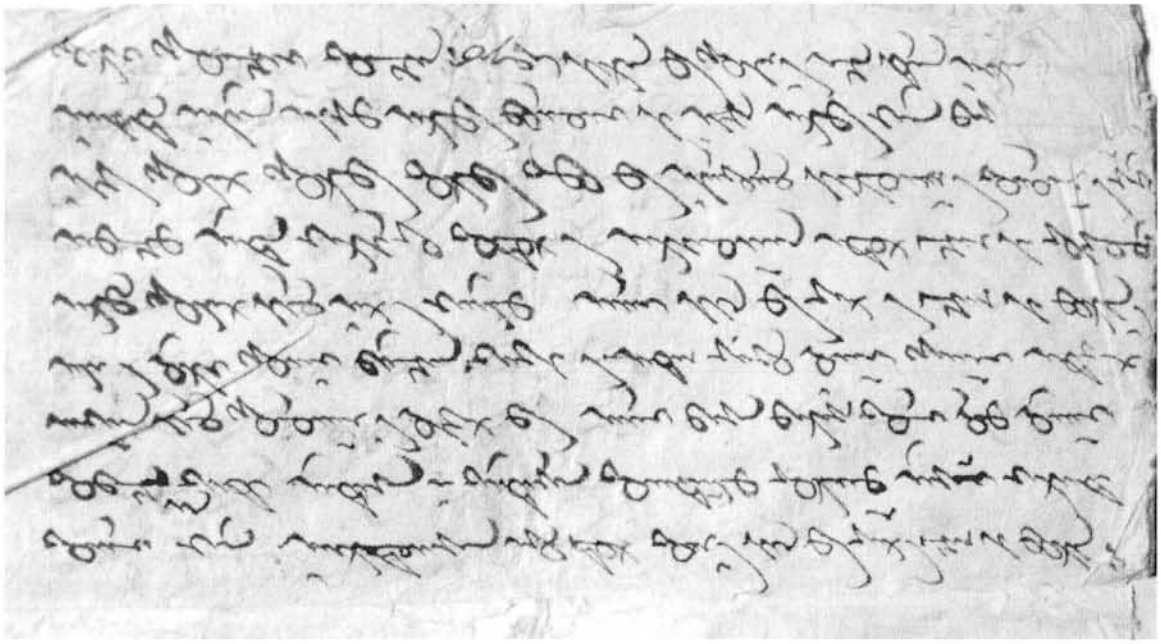

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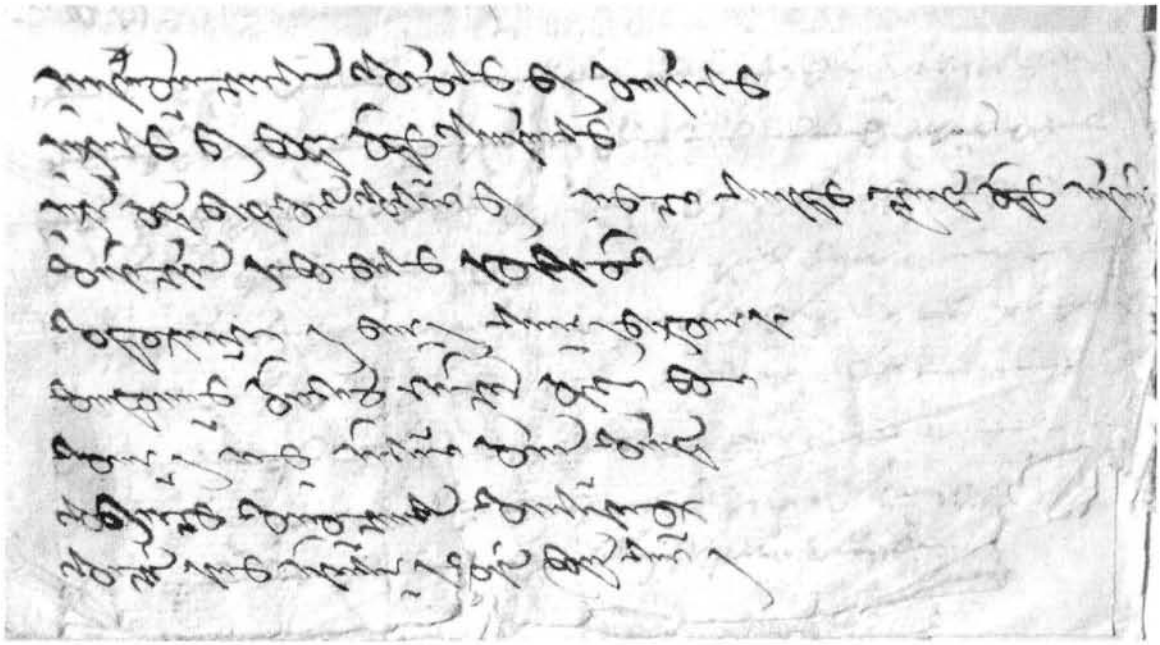

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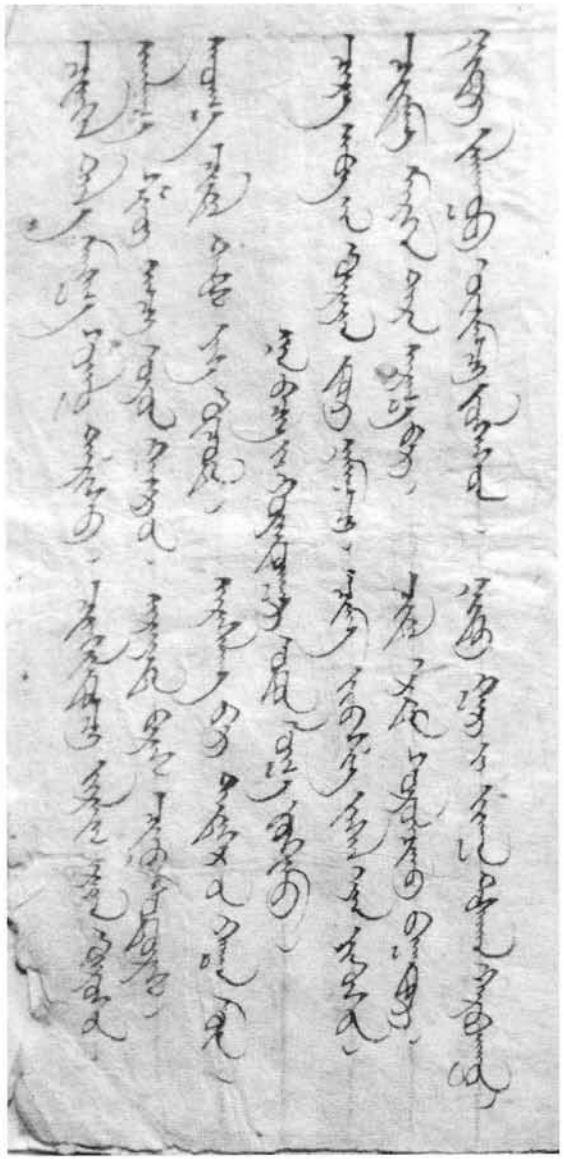

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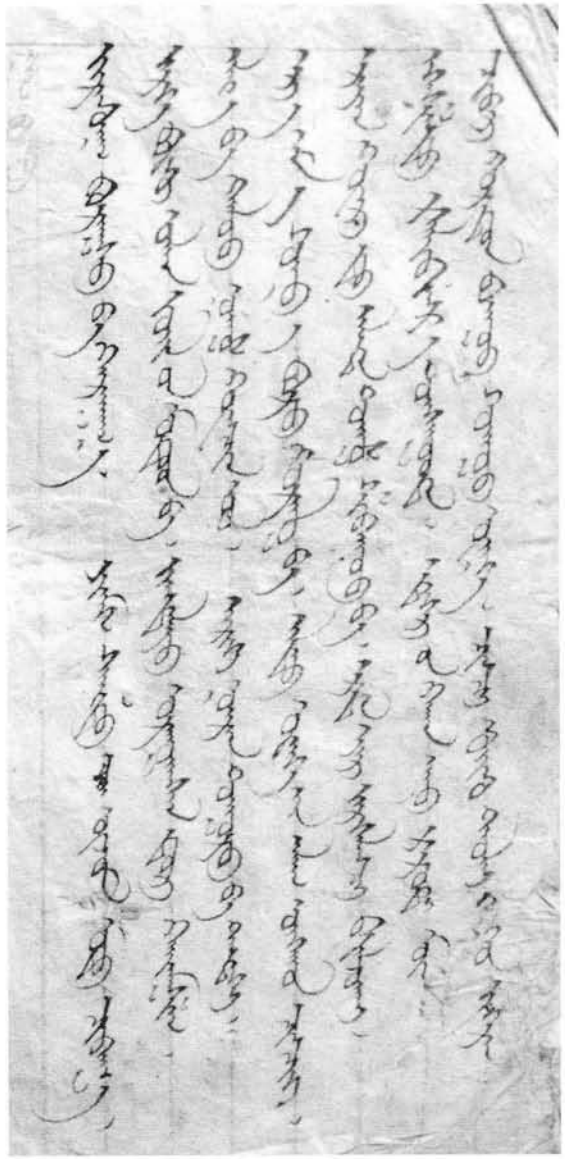

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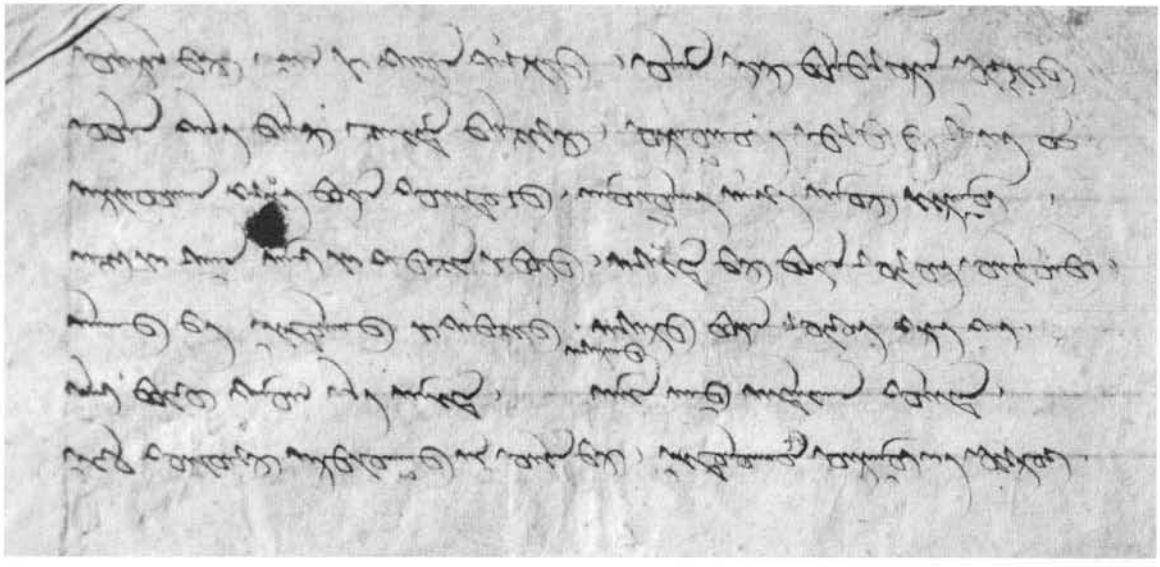

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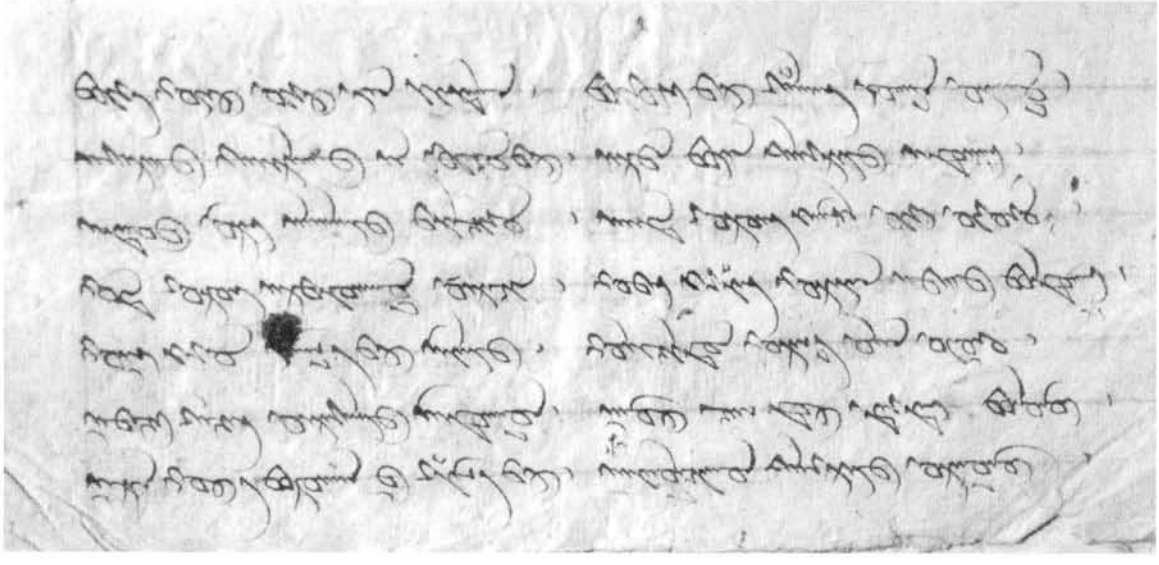

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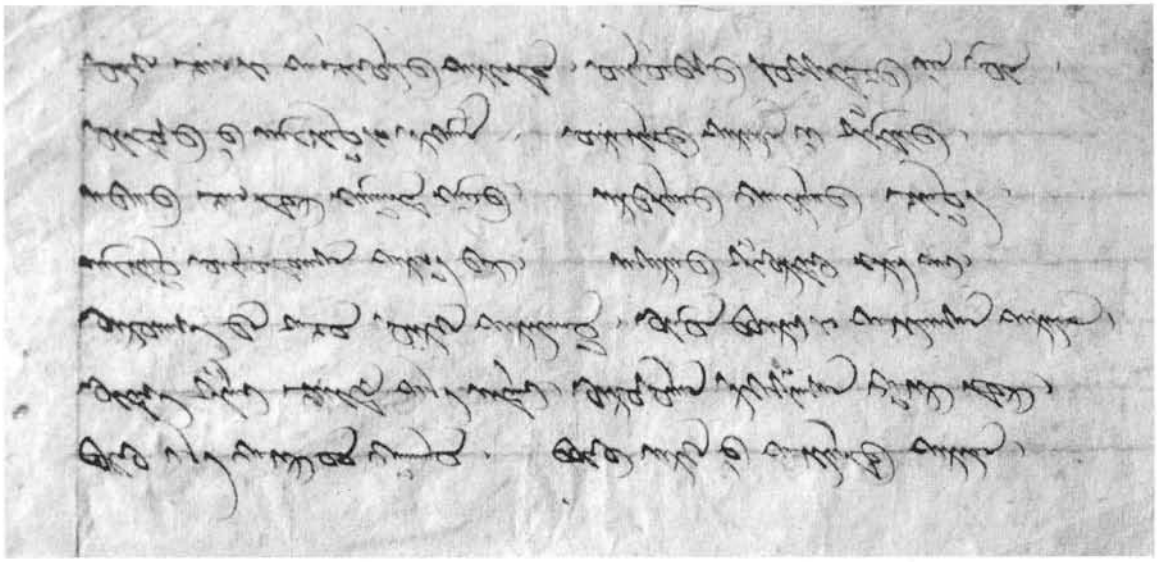

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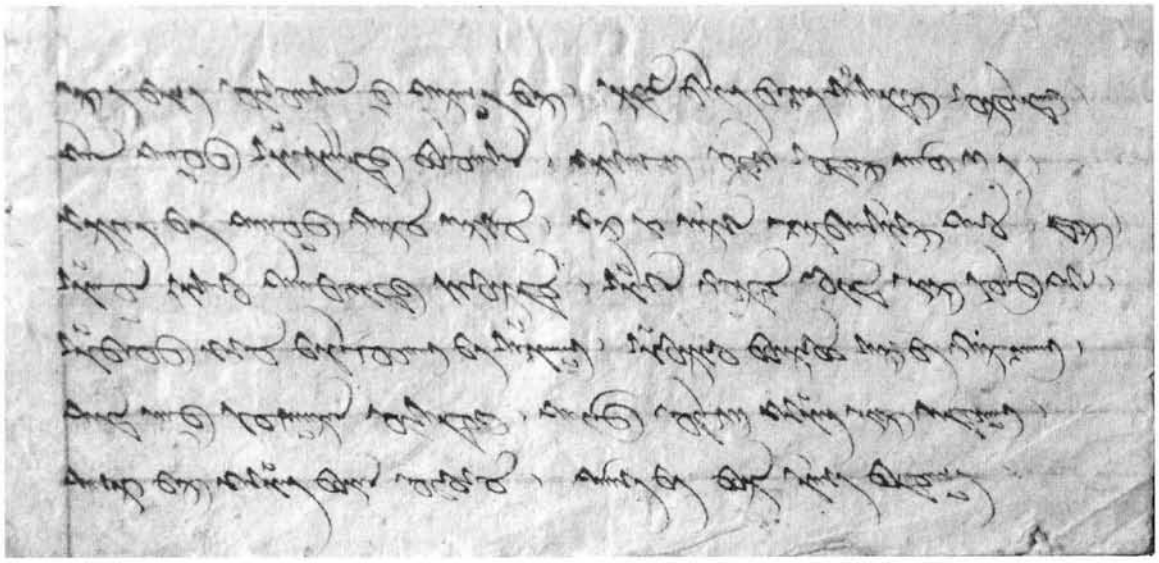

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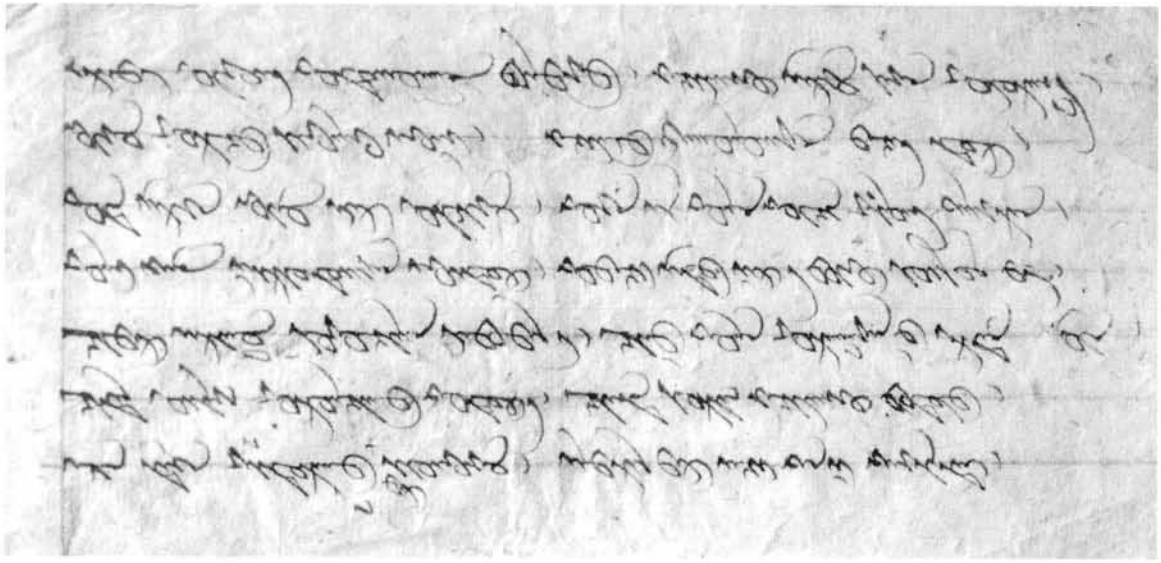

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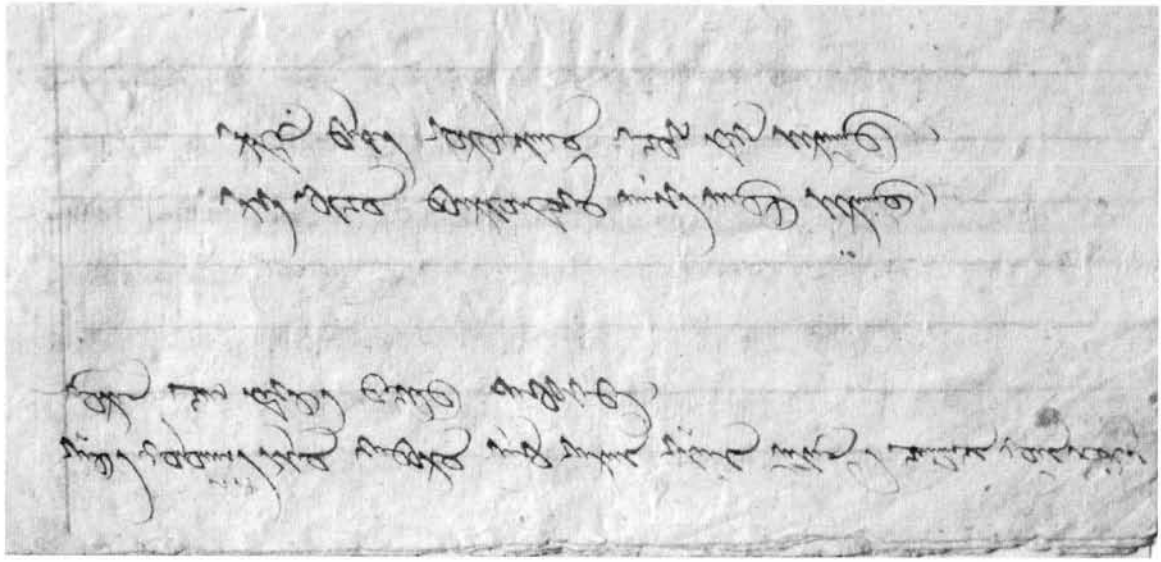

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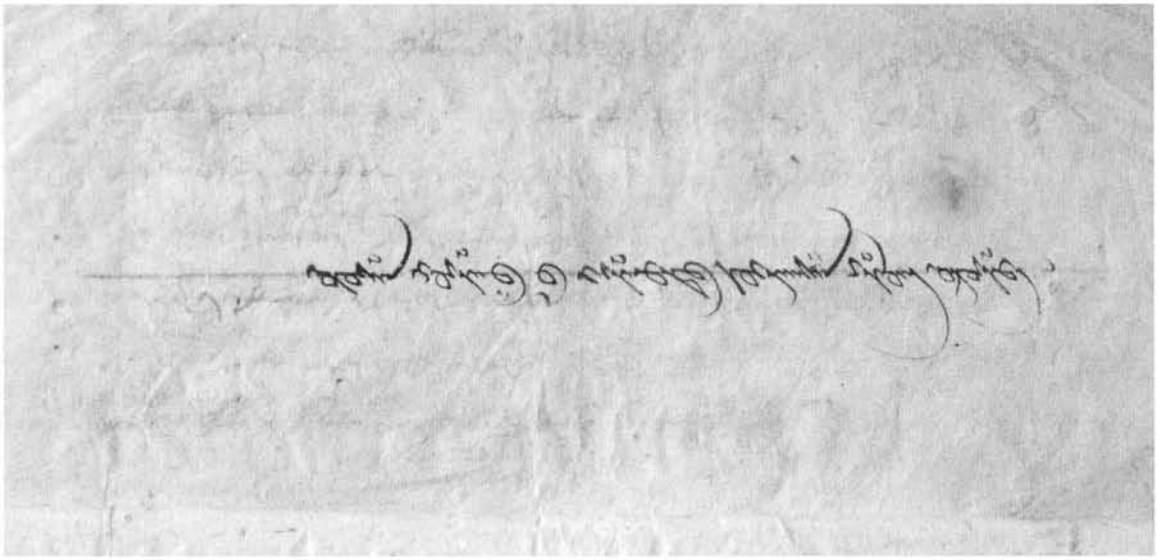

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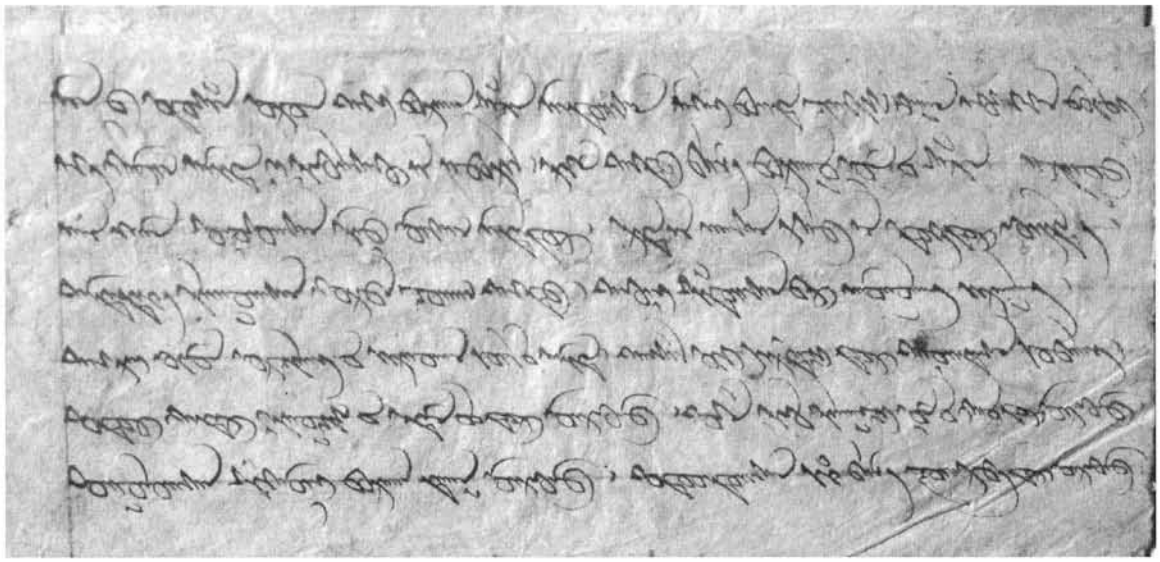

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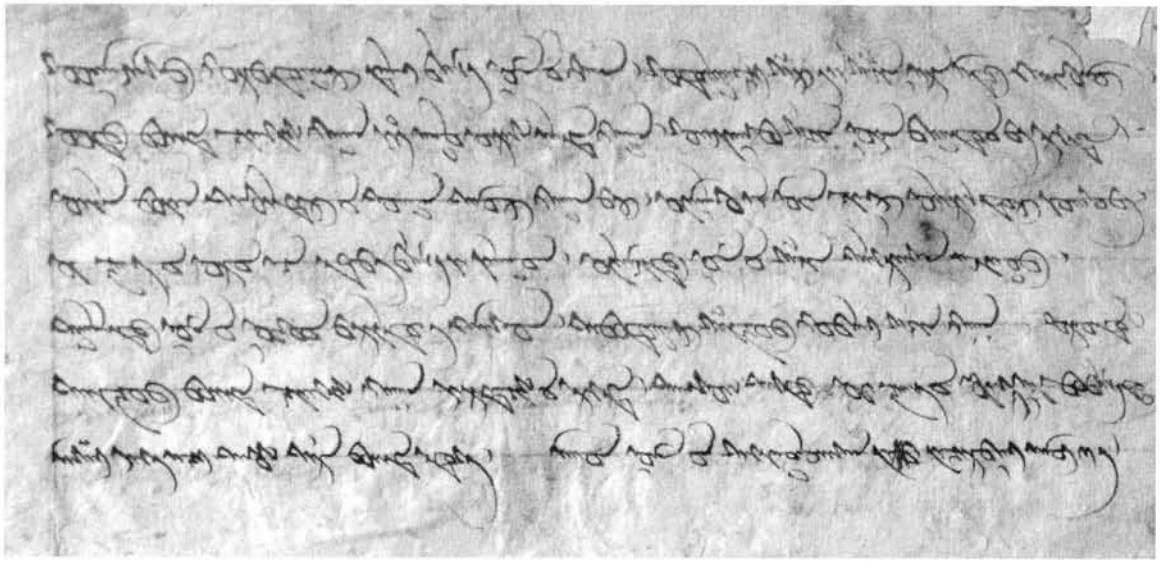

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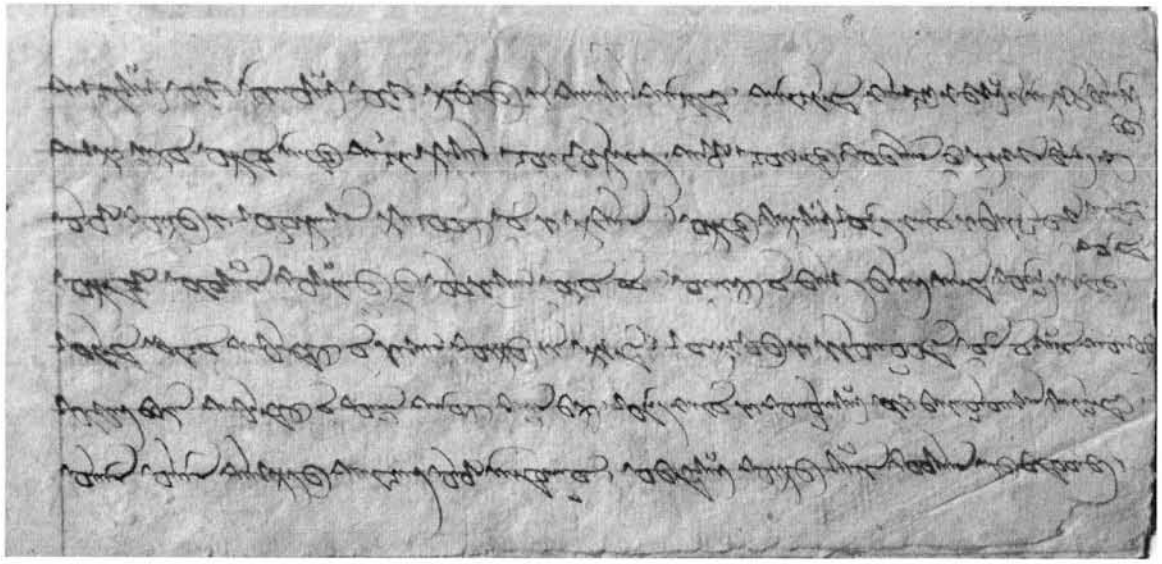

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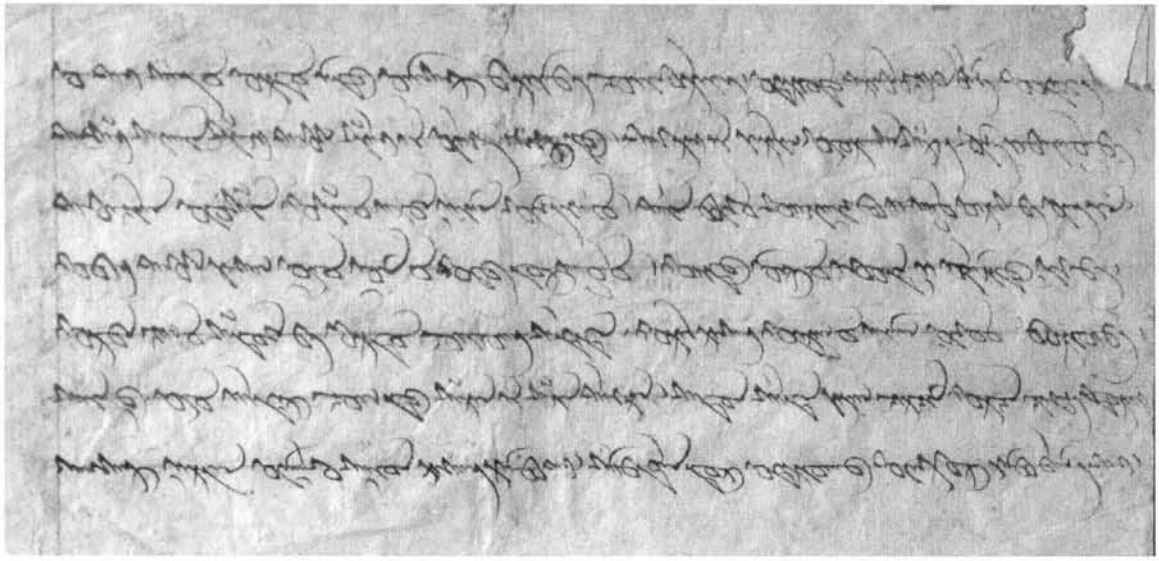

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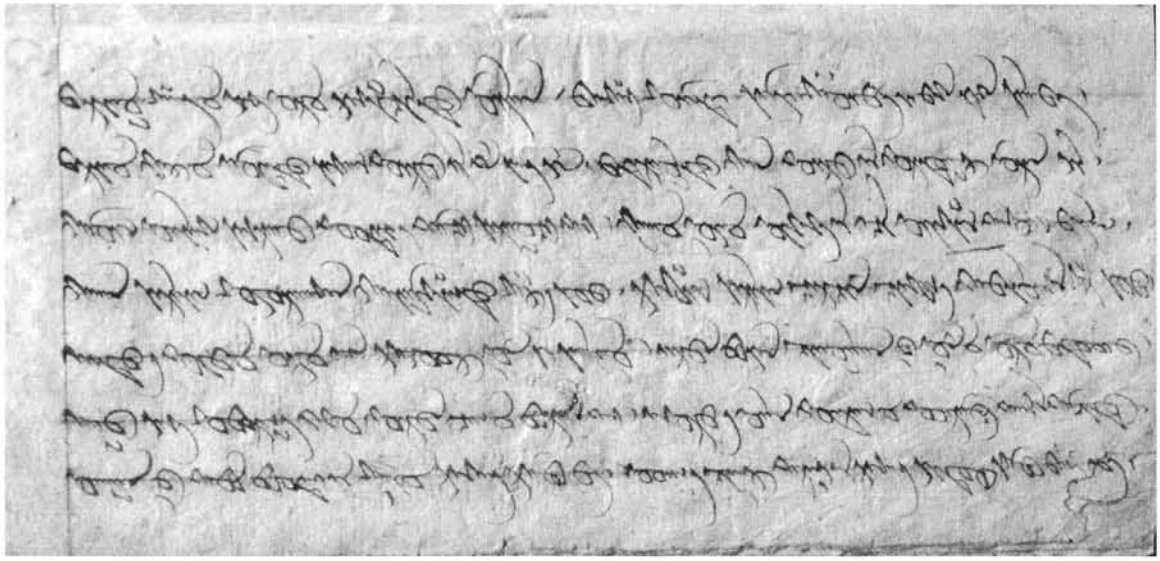

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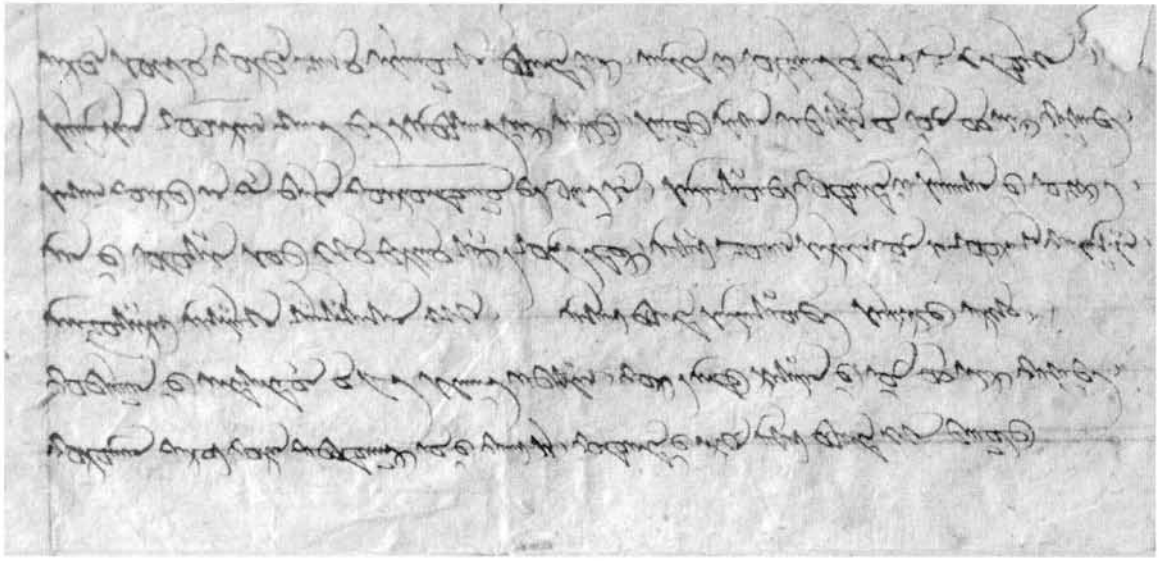

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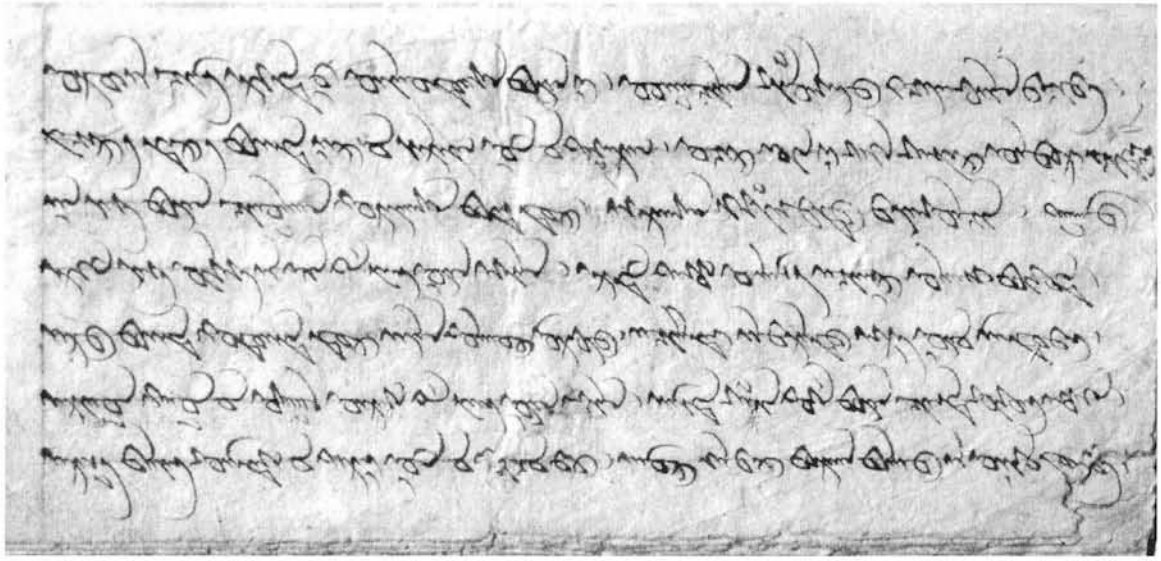

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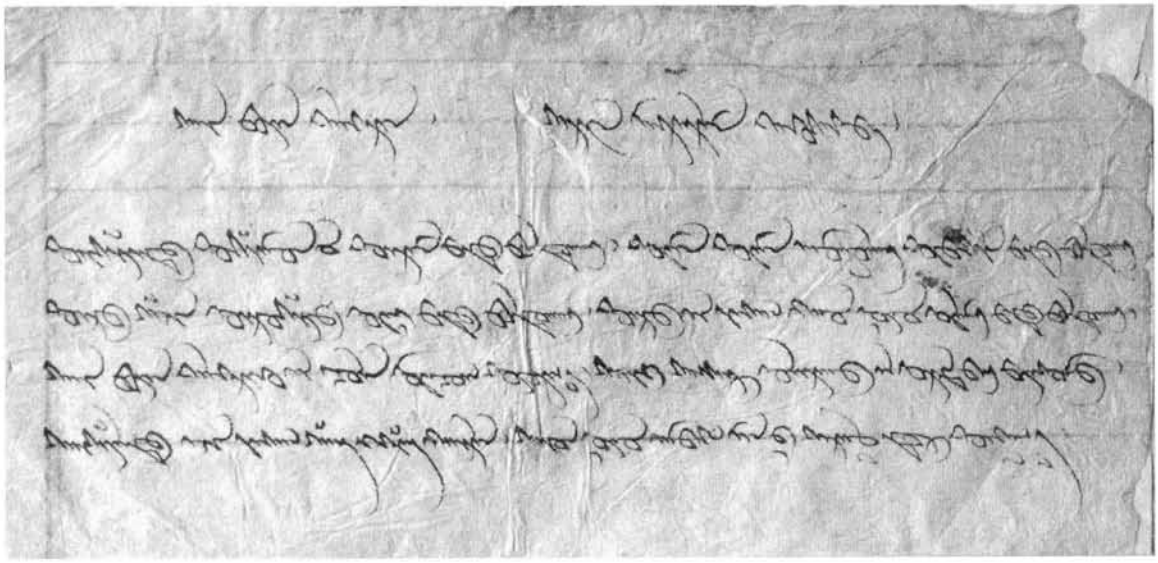

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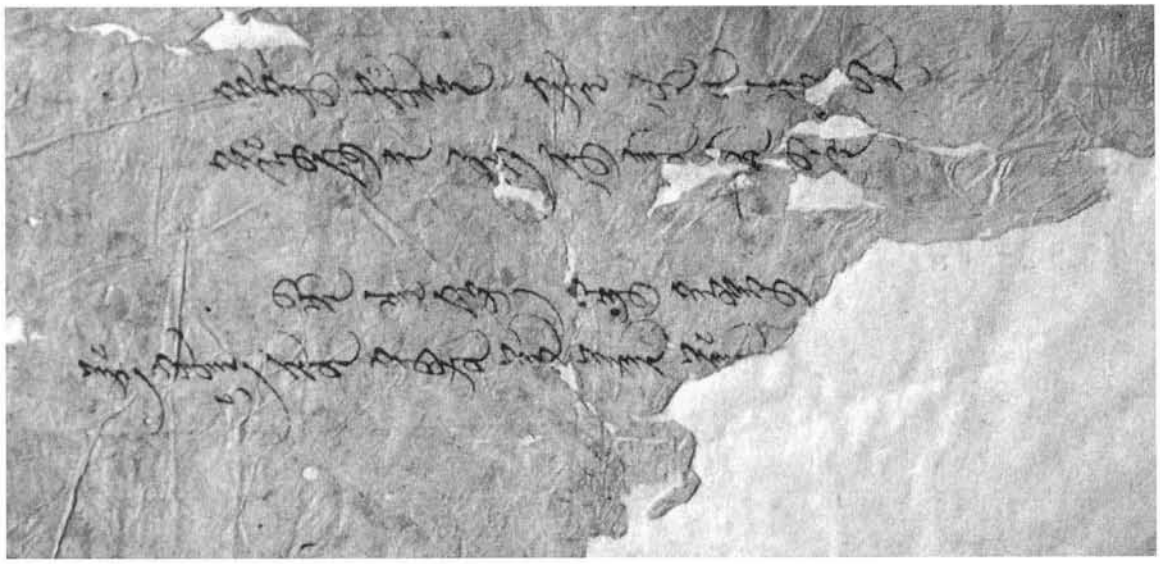

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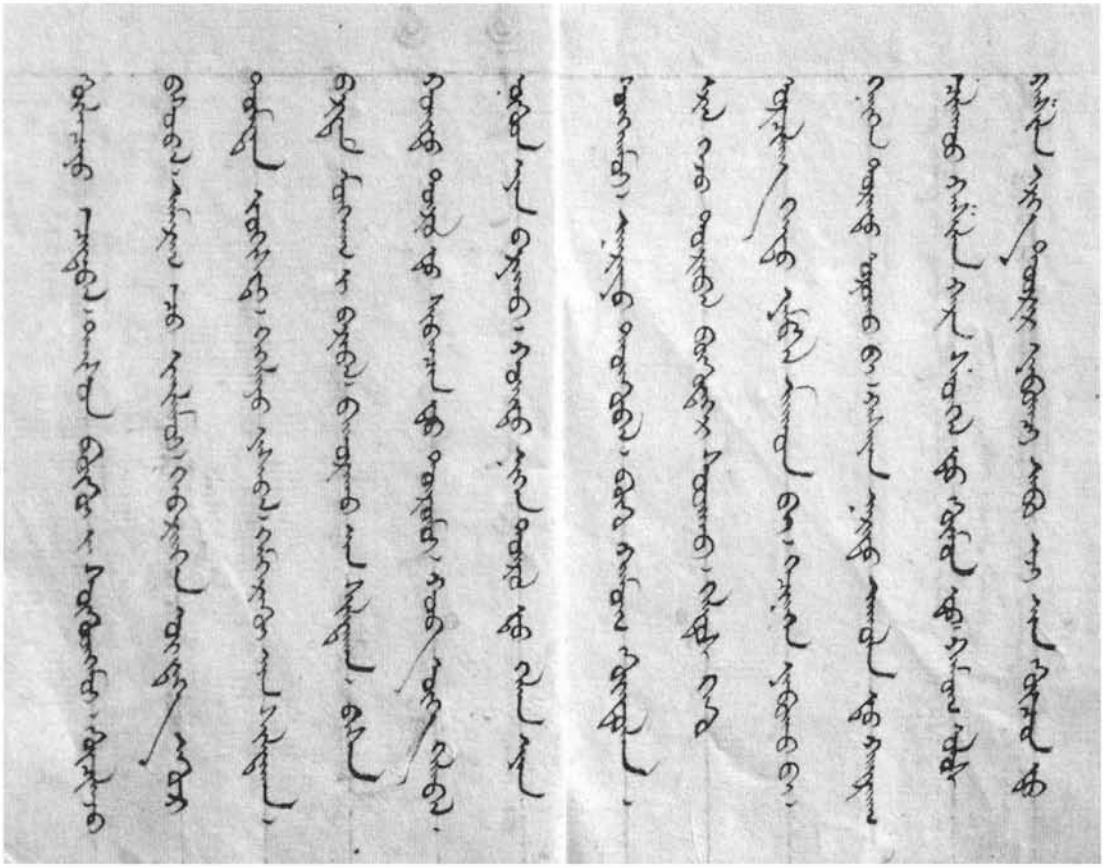

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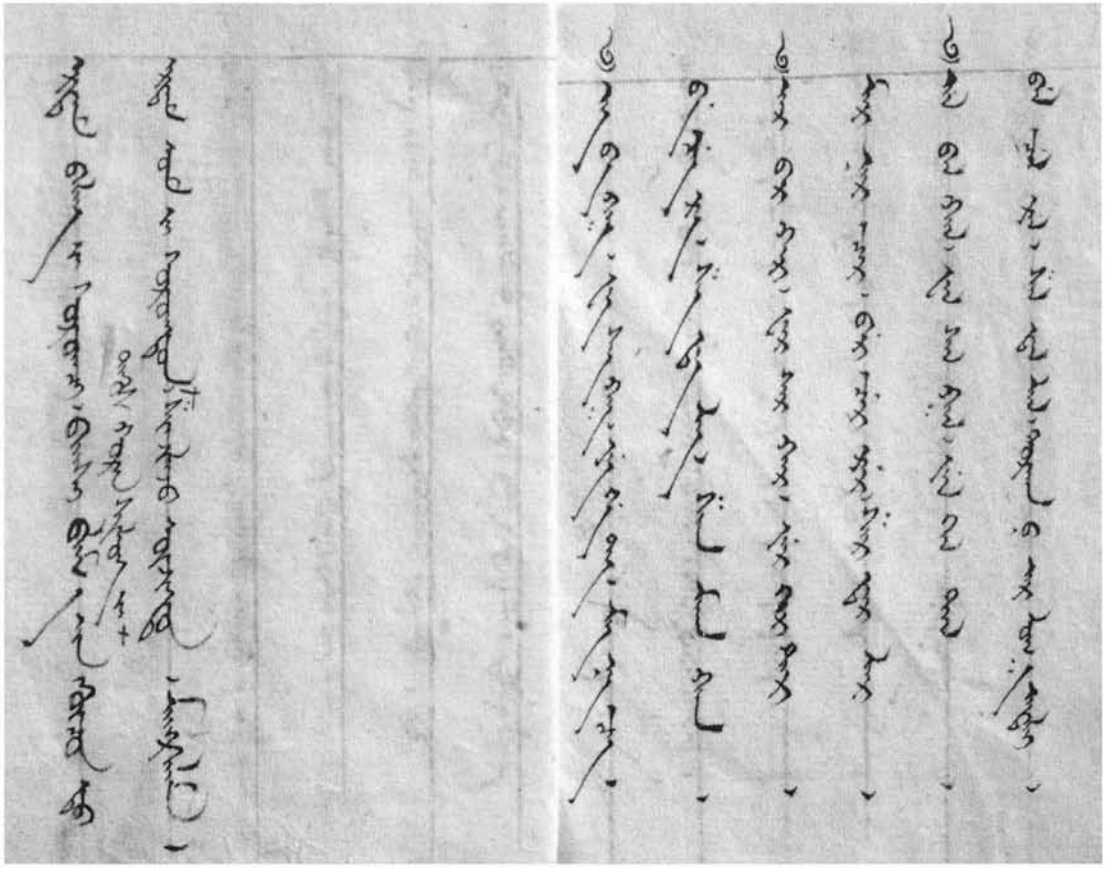

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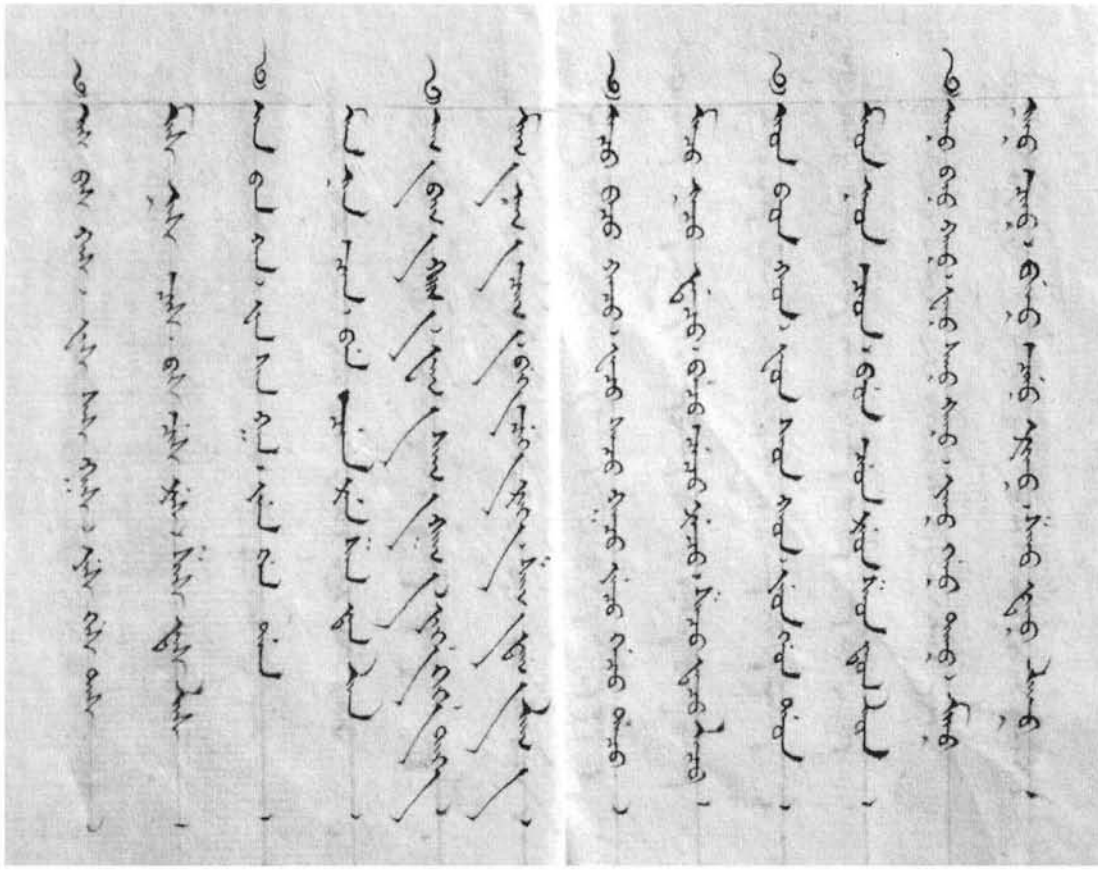

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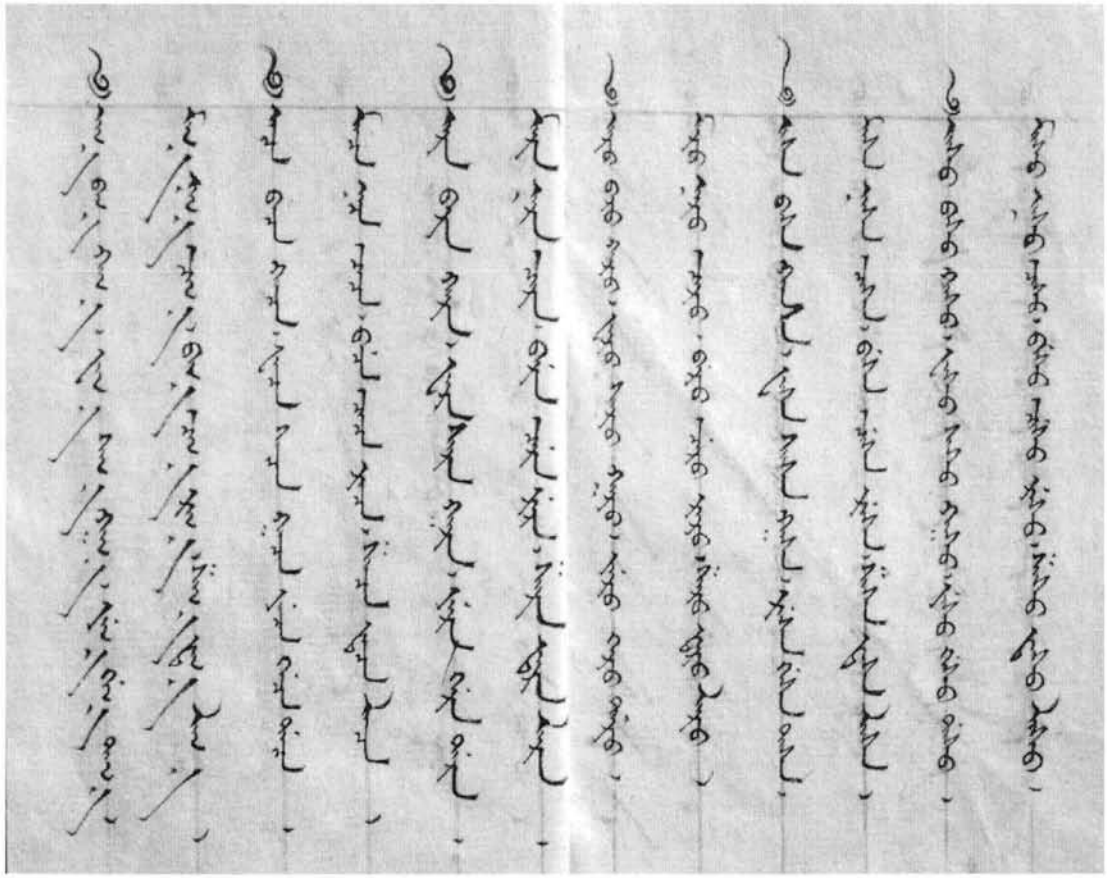

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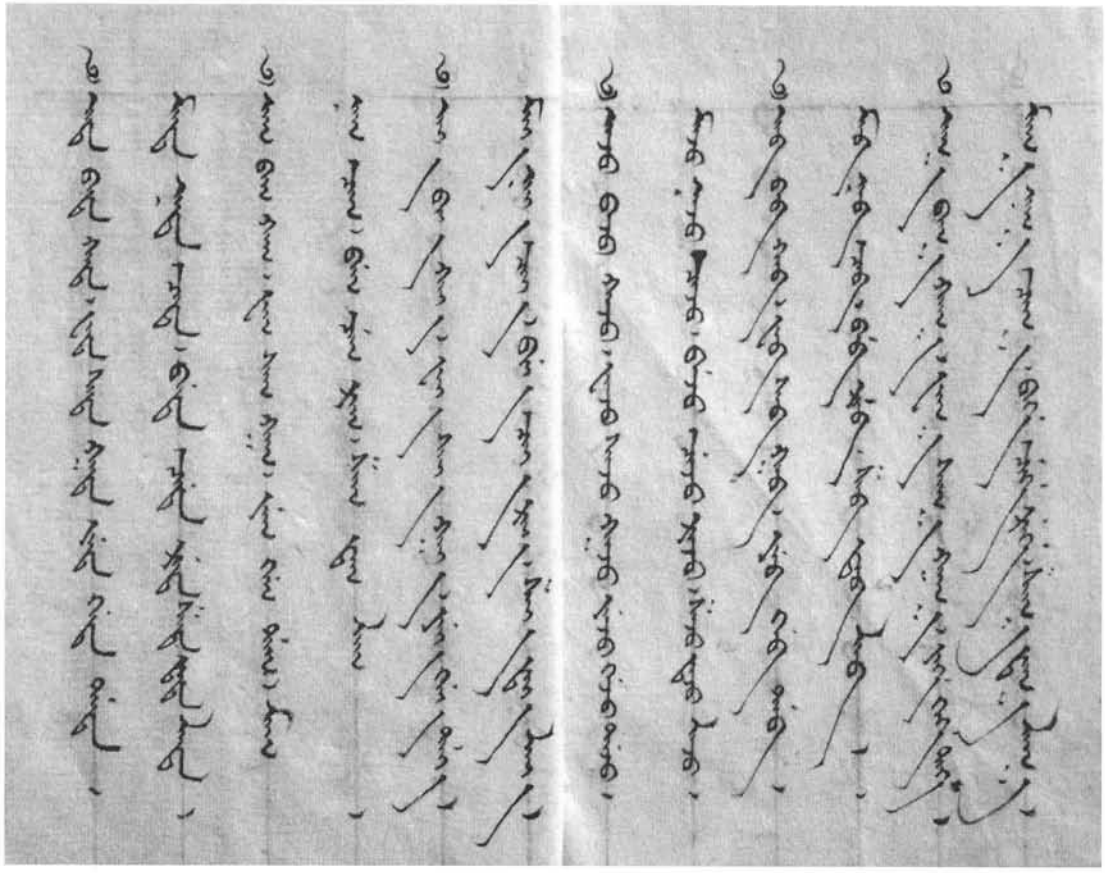

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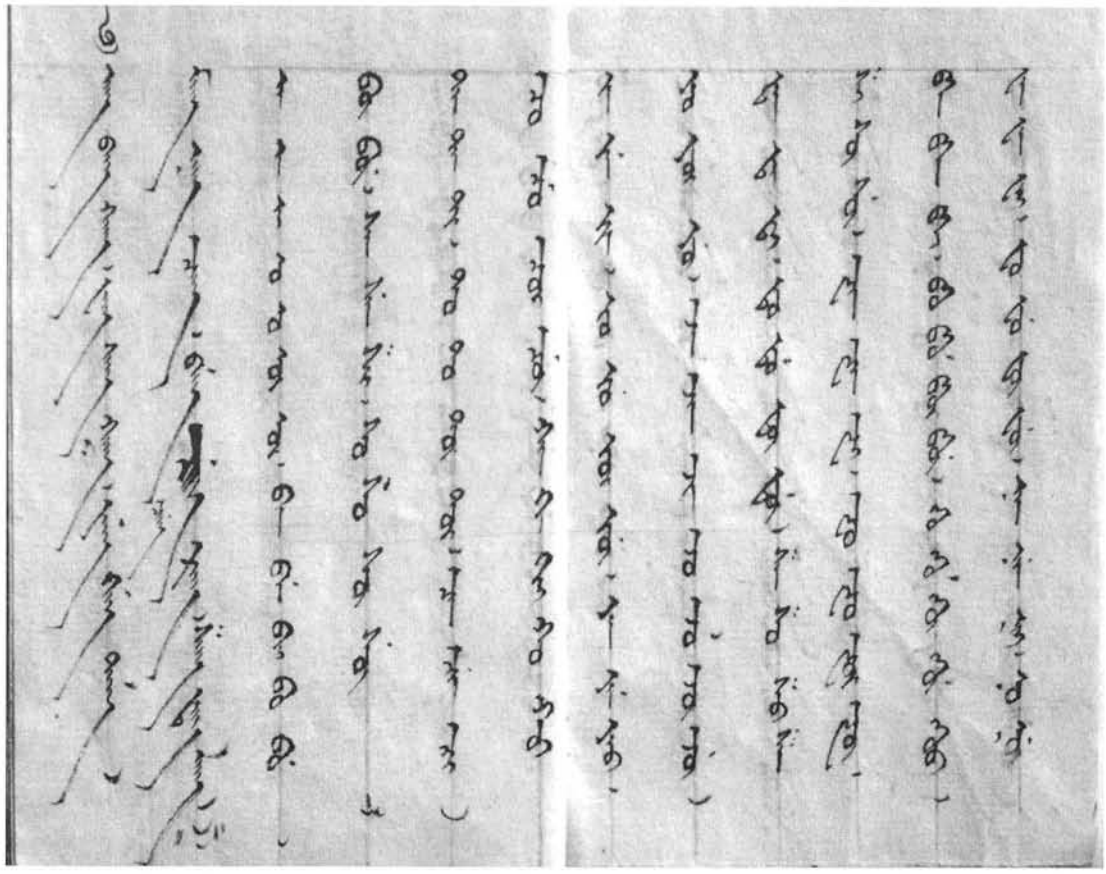

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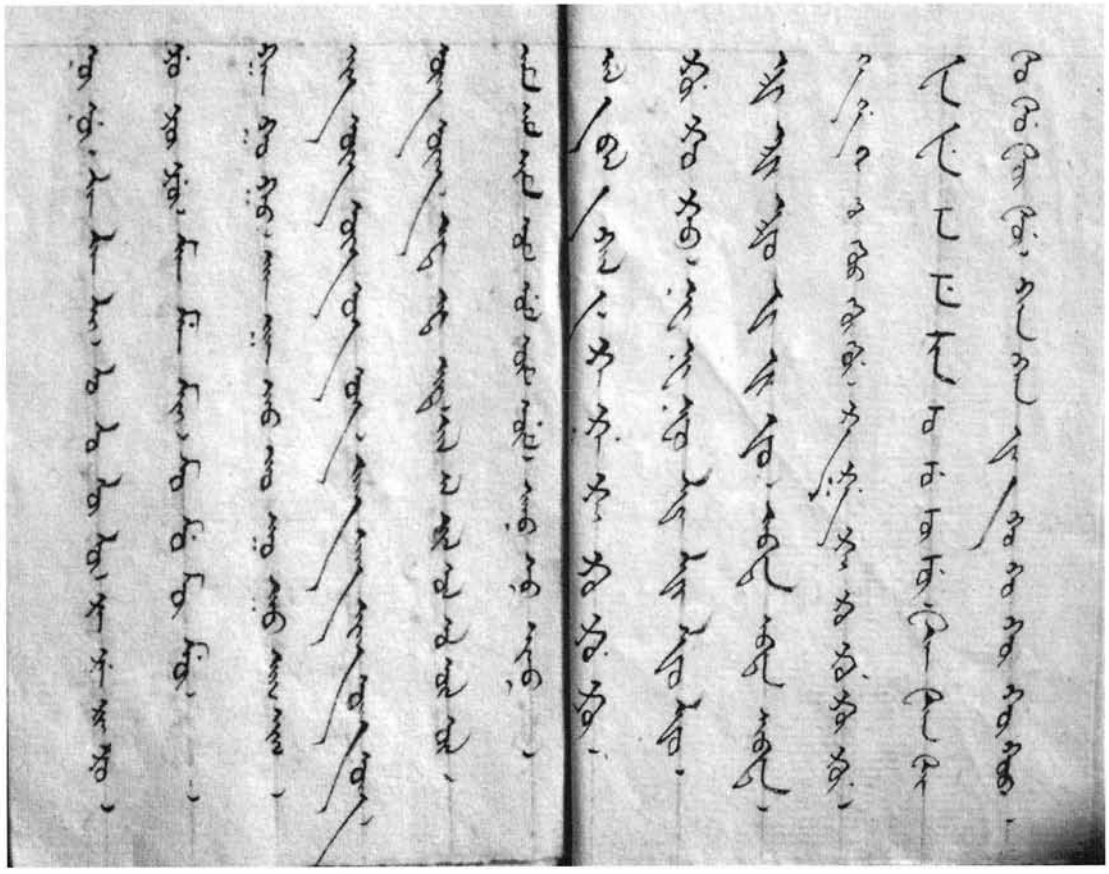

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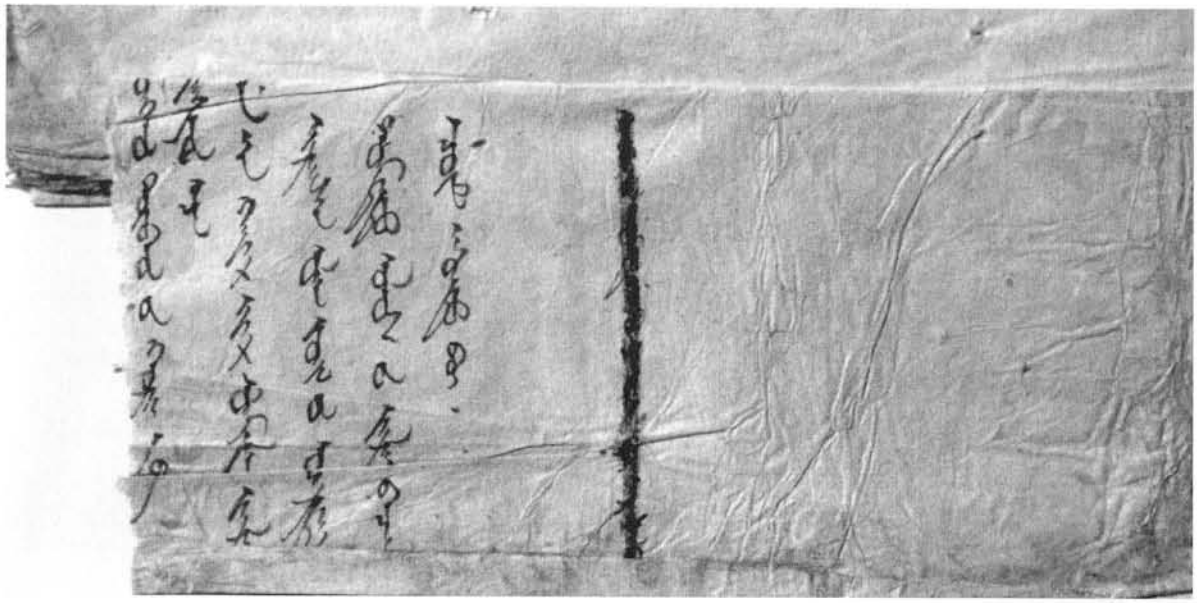

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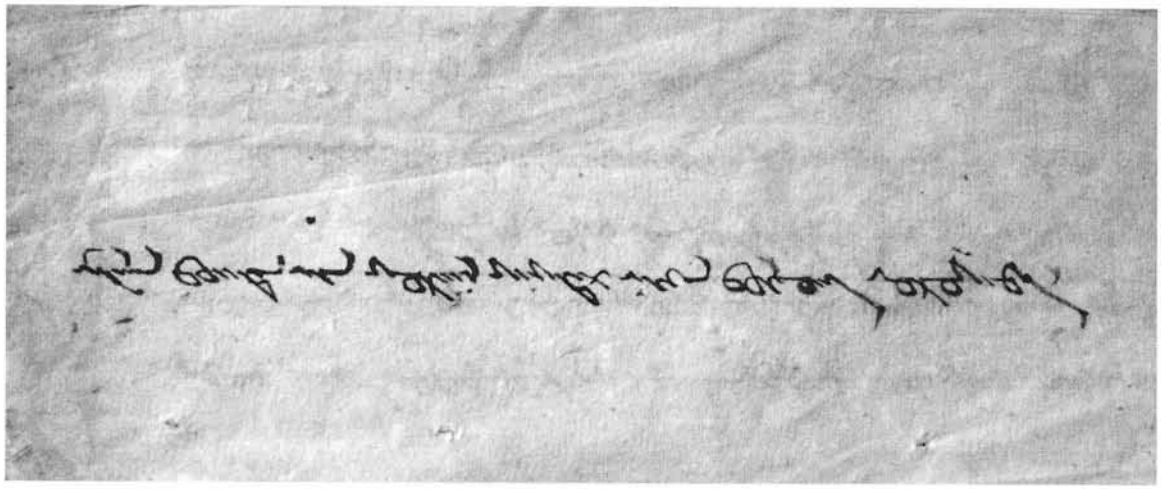
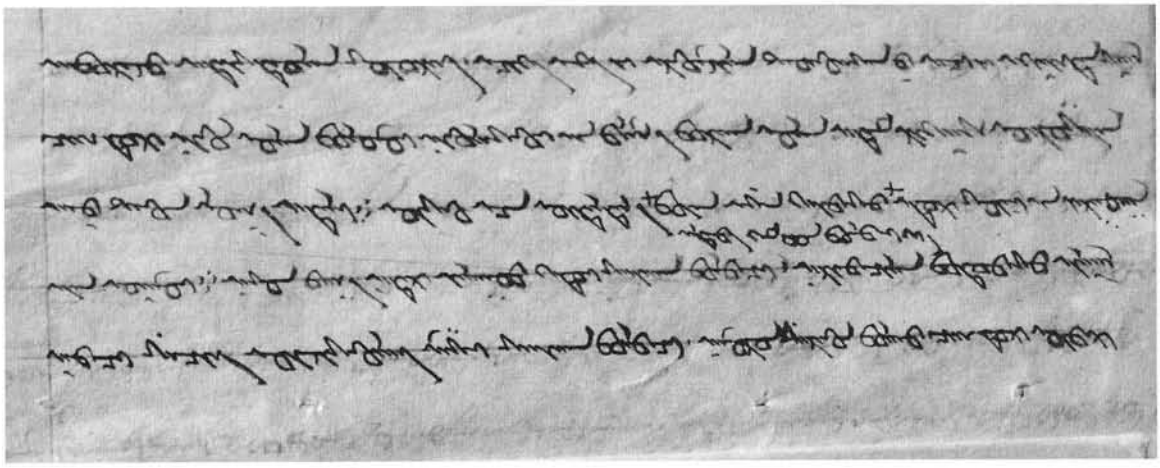
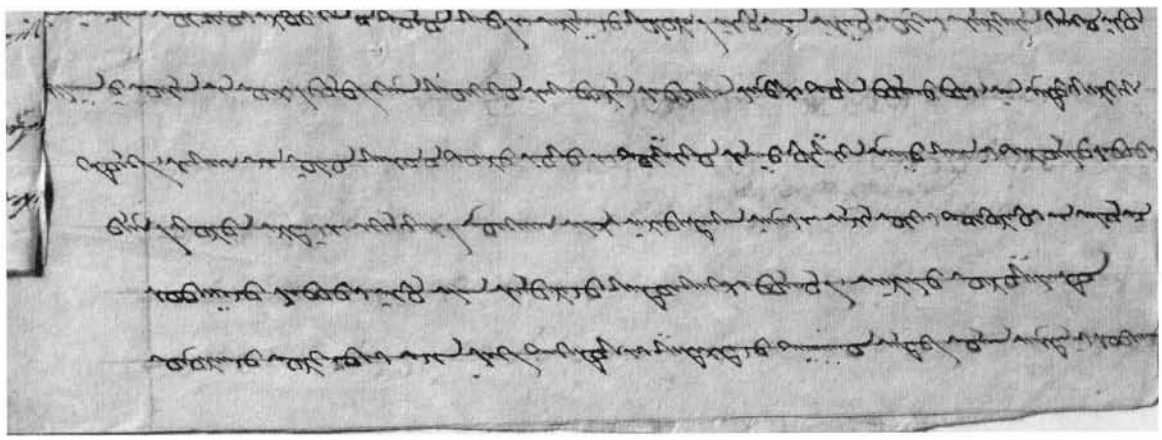


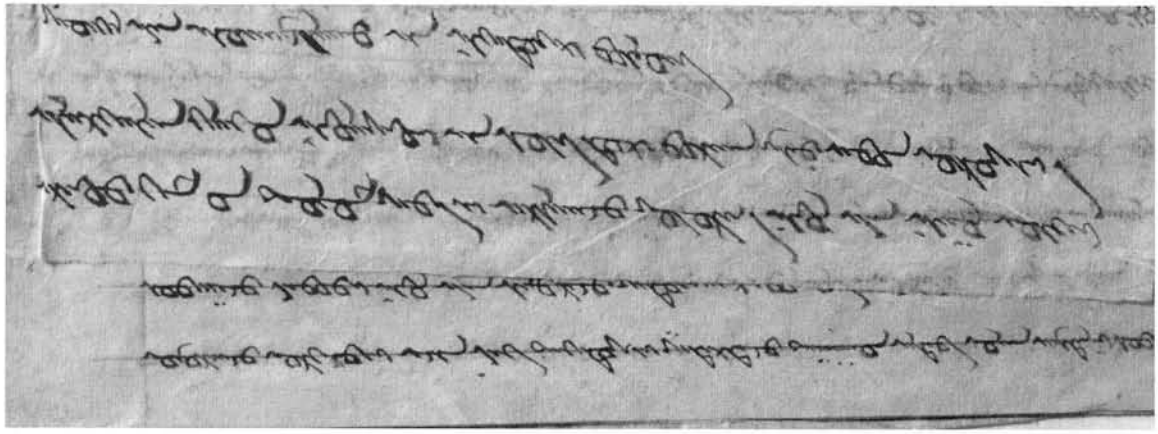
No.8.1



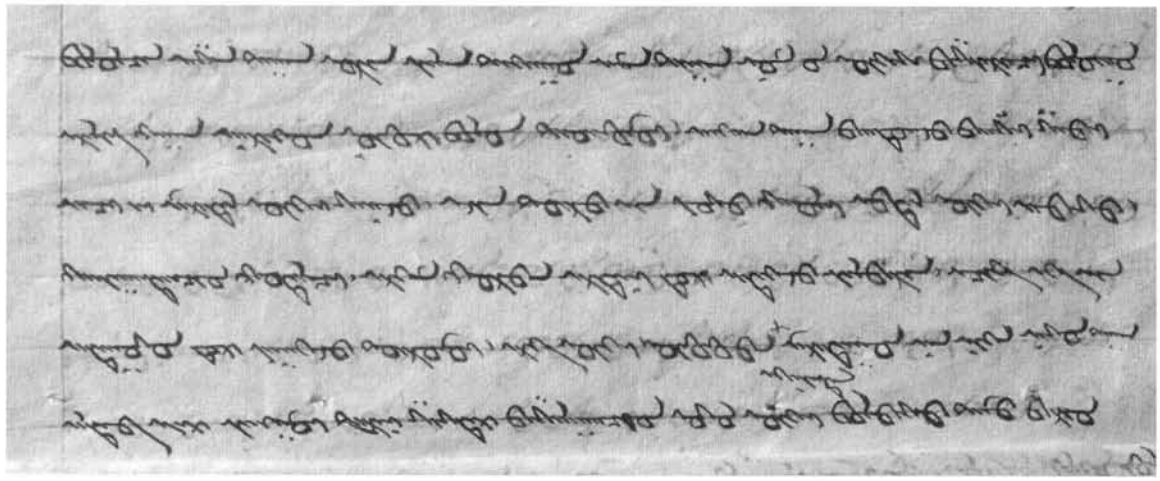
1R



1V(a)



1V(b)



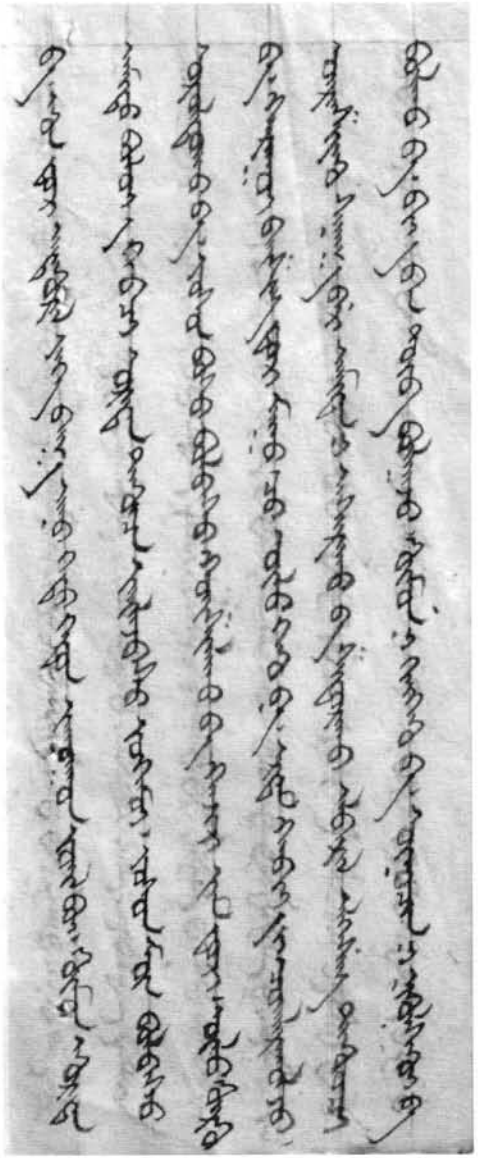
2R

2V

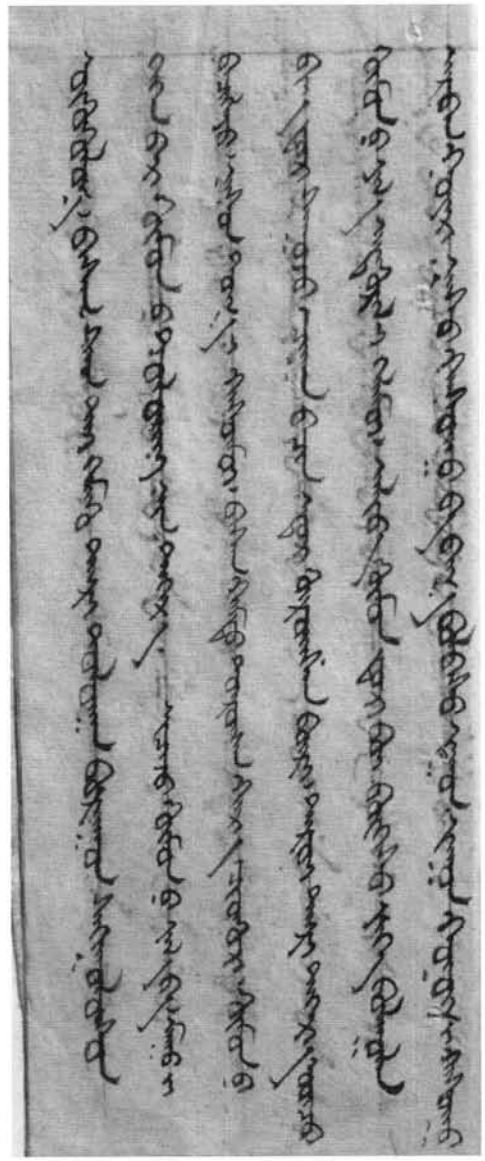
3R

3V, No.8.2

4R



5R



4V

5V

6R

6V

7R

7V

8R

8V

9R

9V

10R

10V

11R

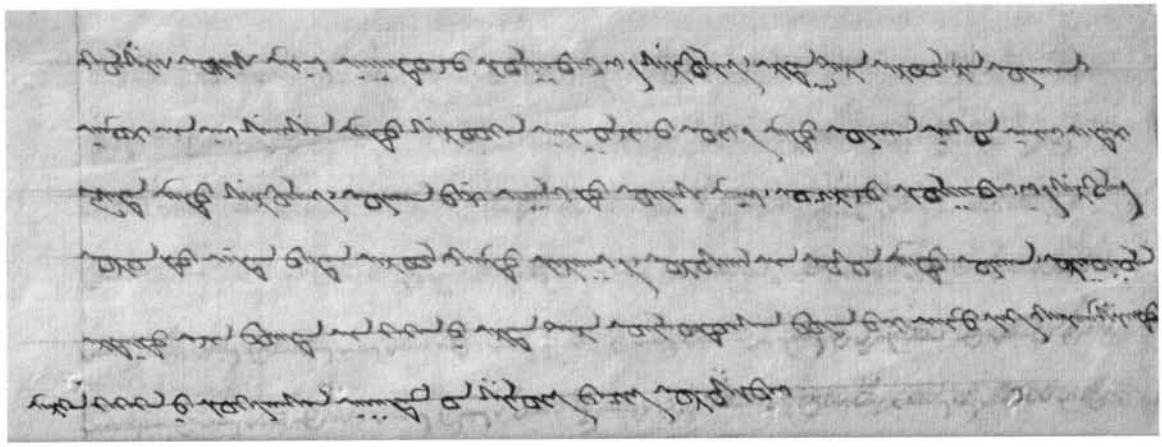
11V

12R

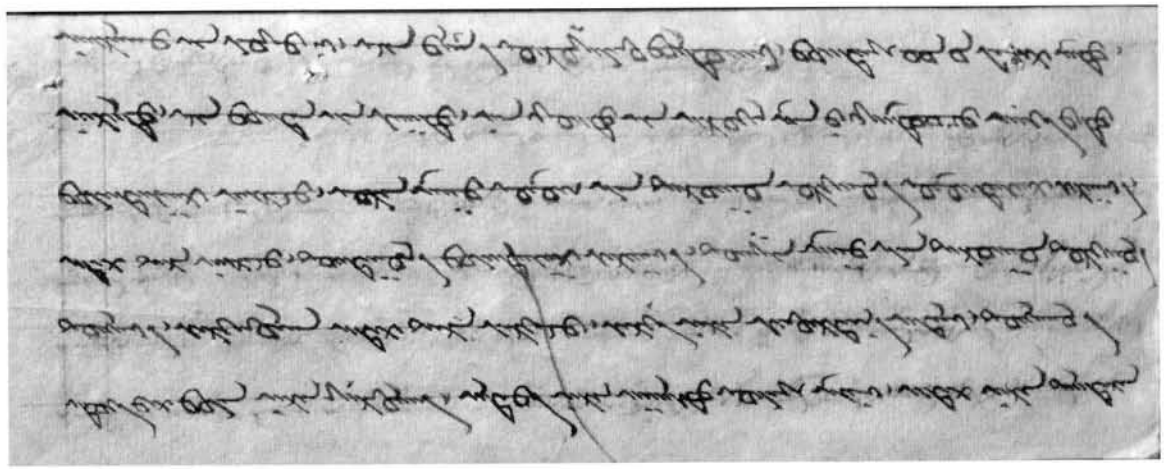
12V

13R

13V



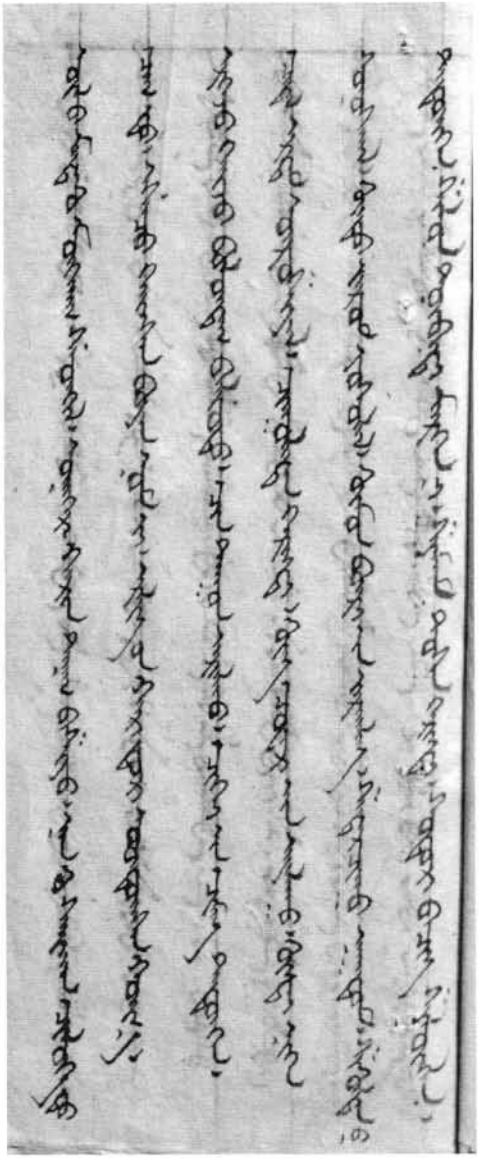
No.8.3, 14R



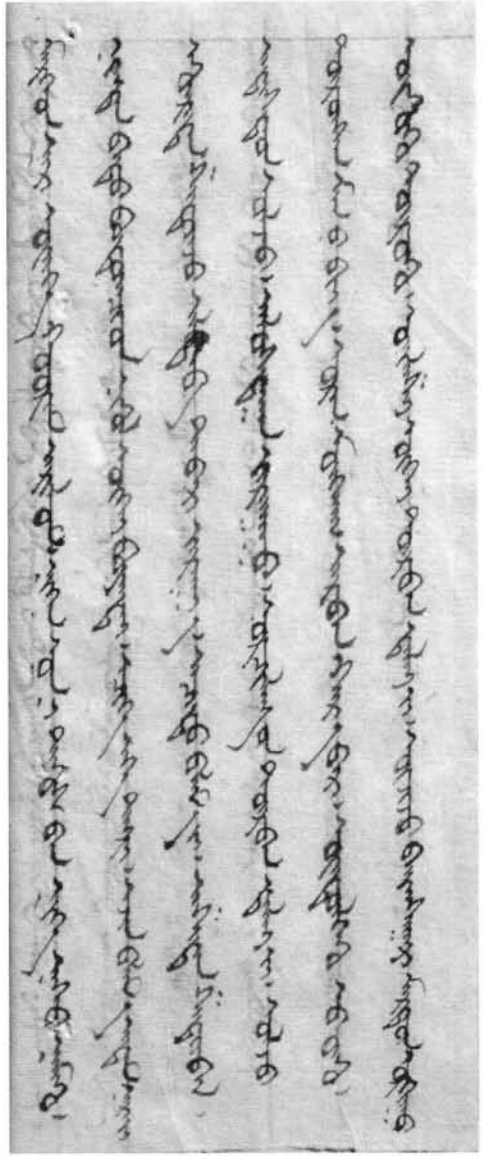
14V

15R

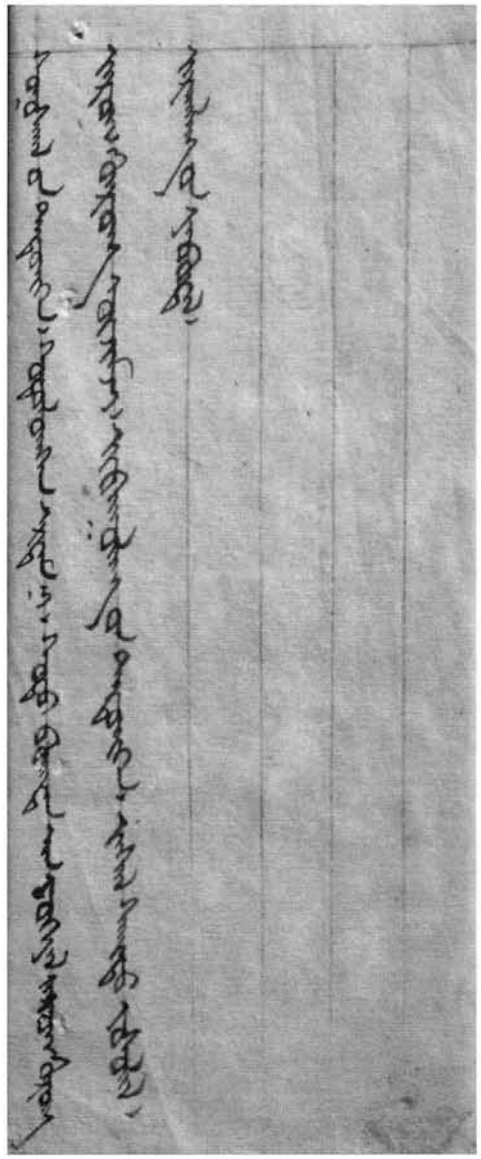
15V



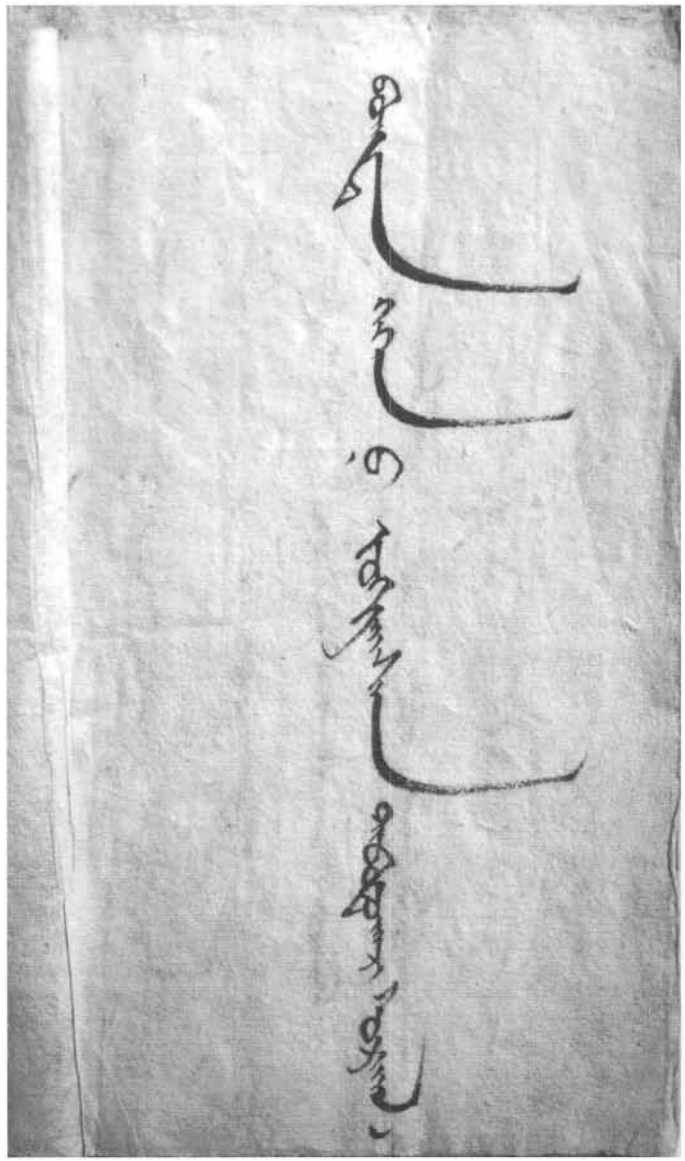
16V



16R



17R



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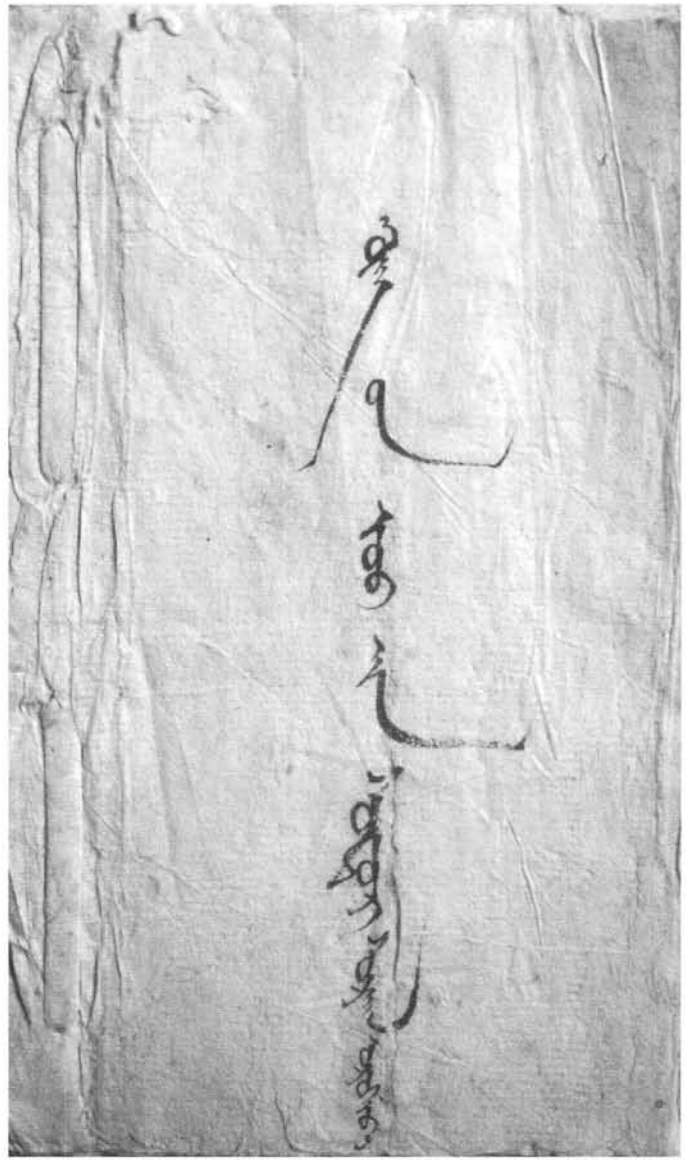

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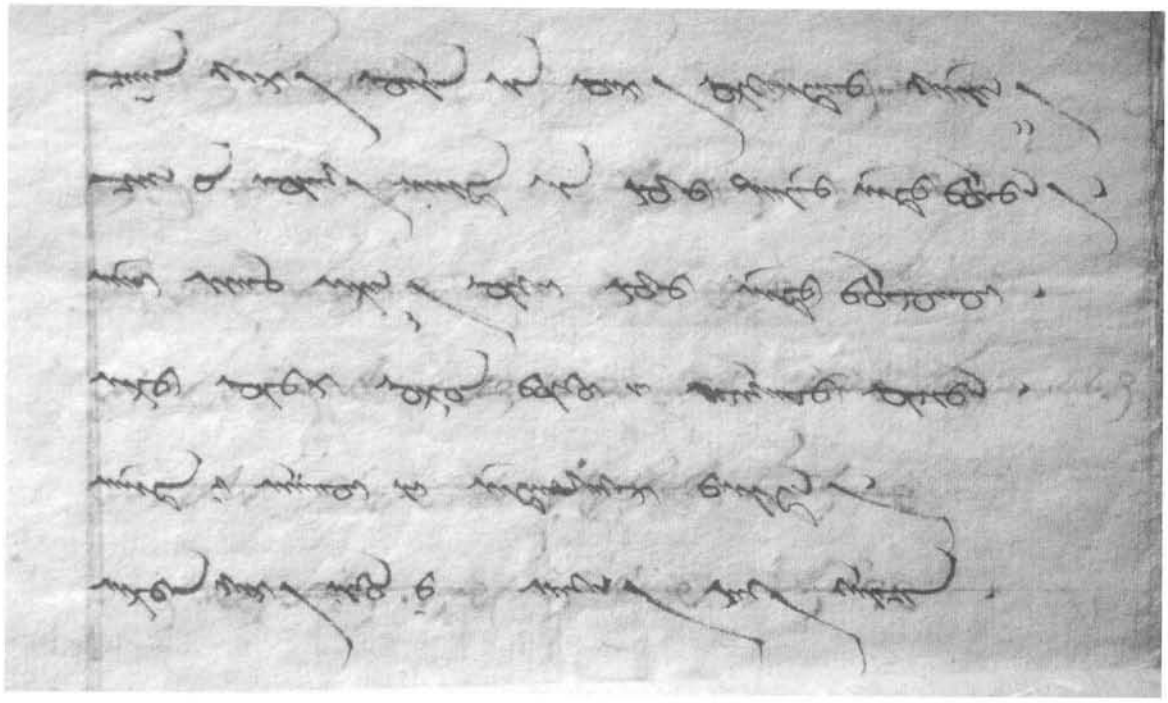

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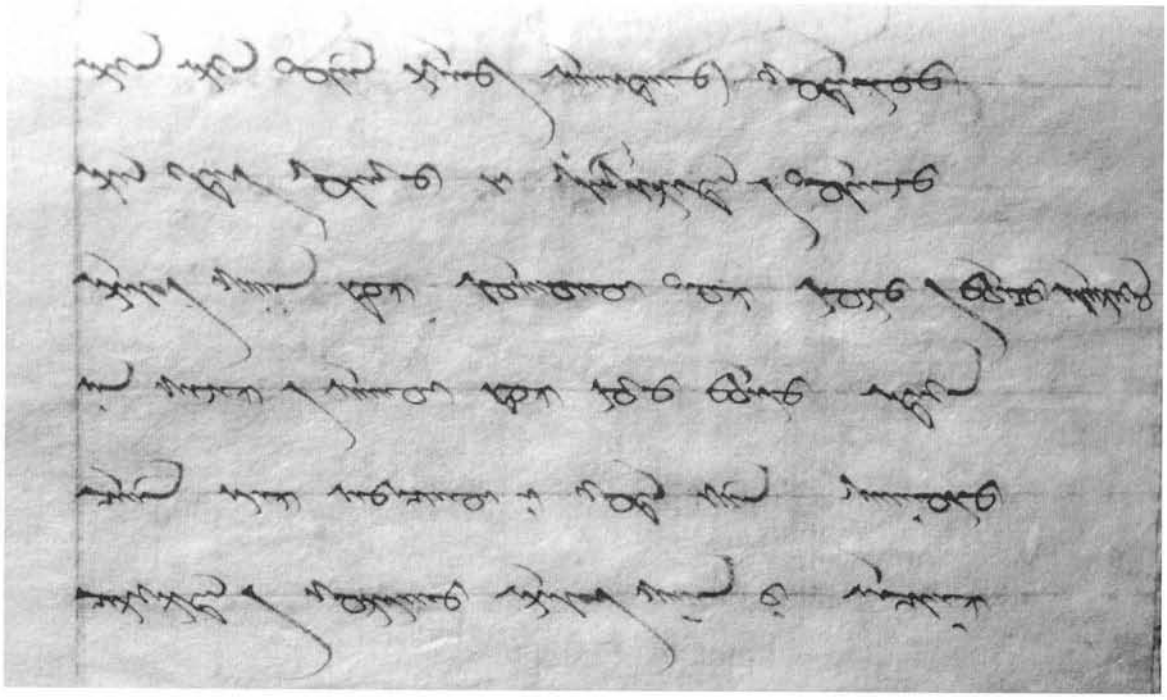
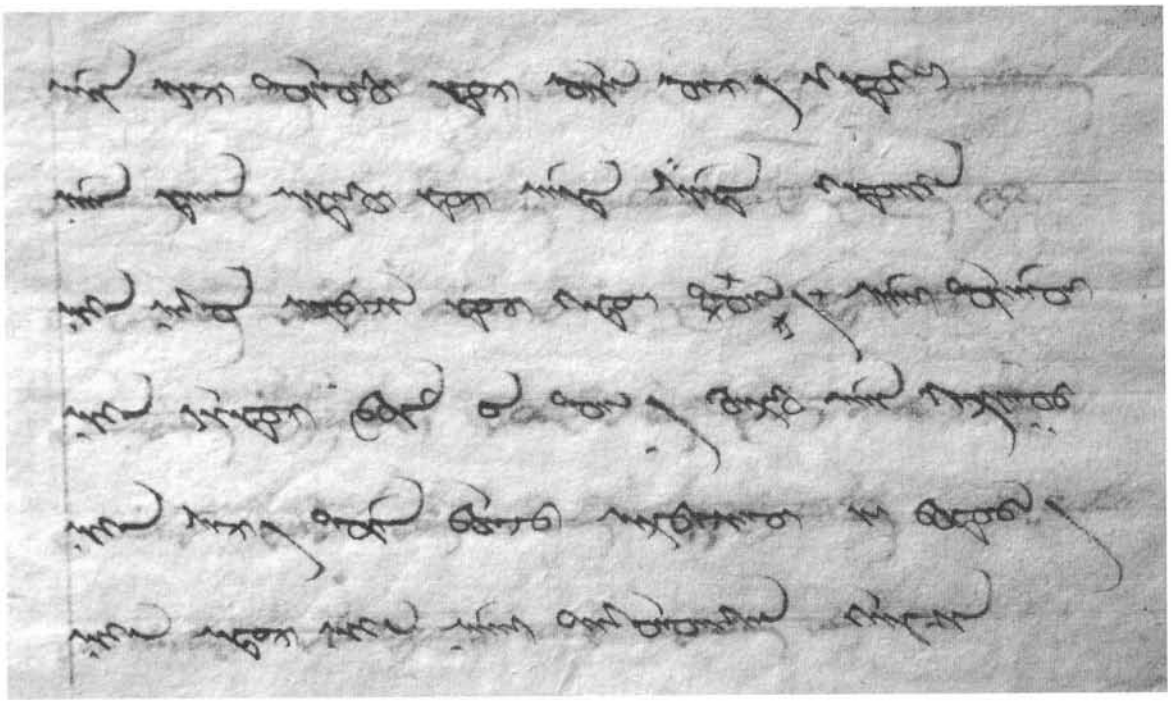
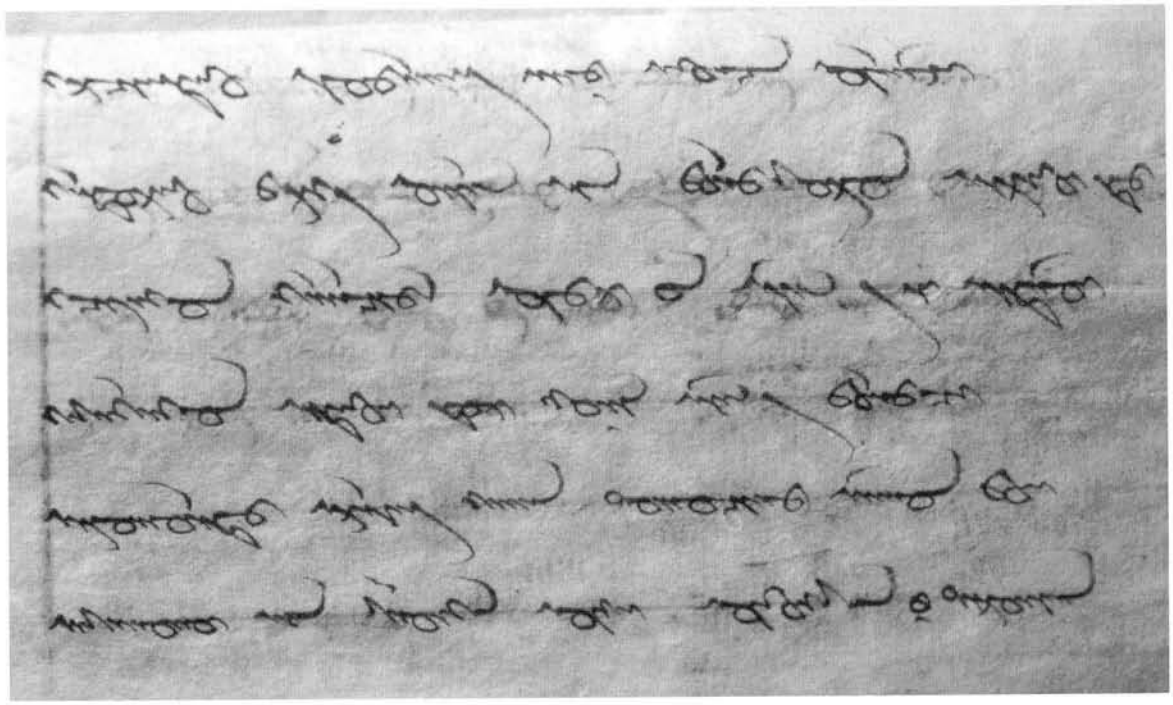


1V



2R



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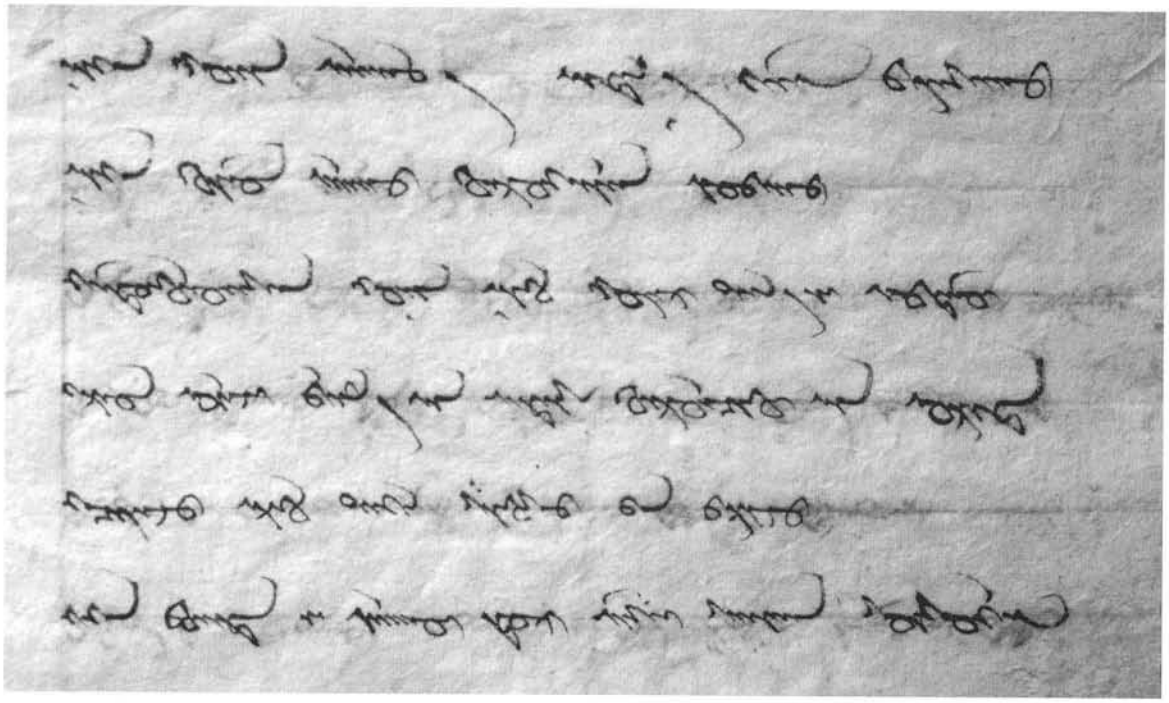

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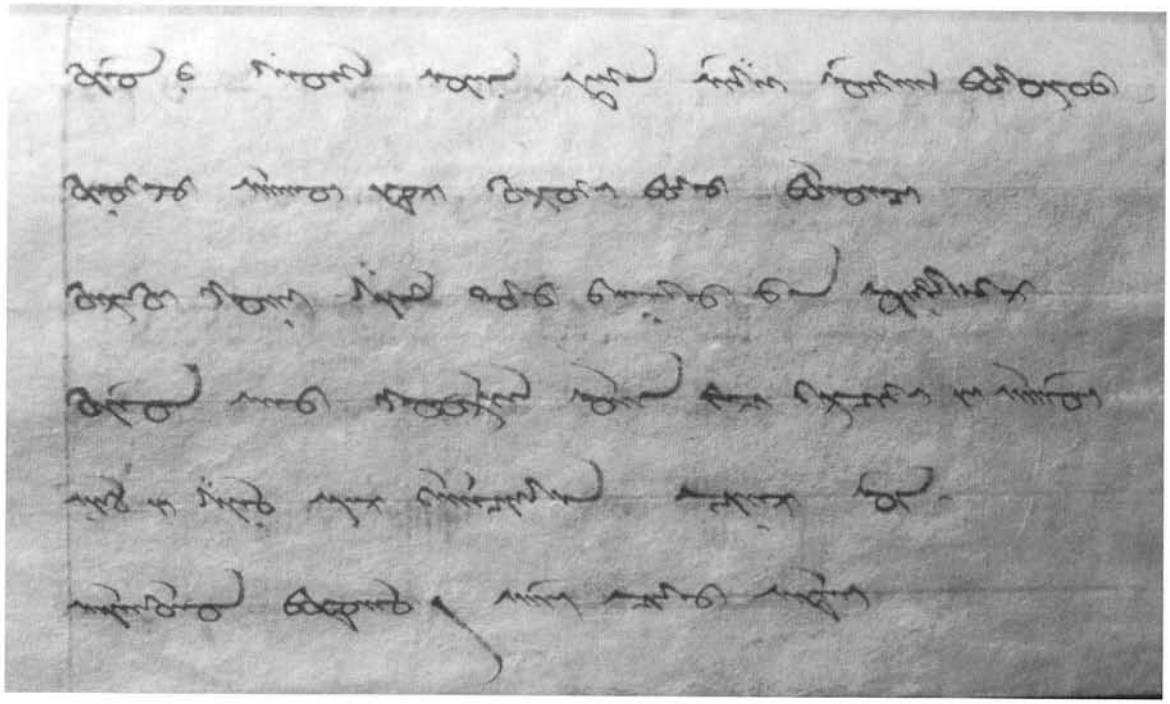

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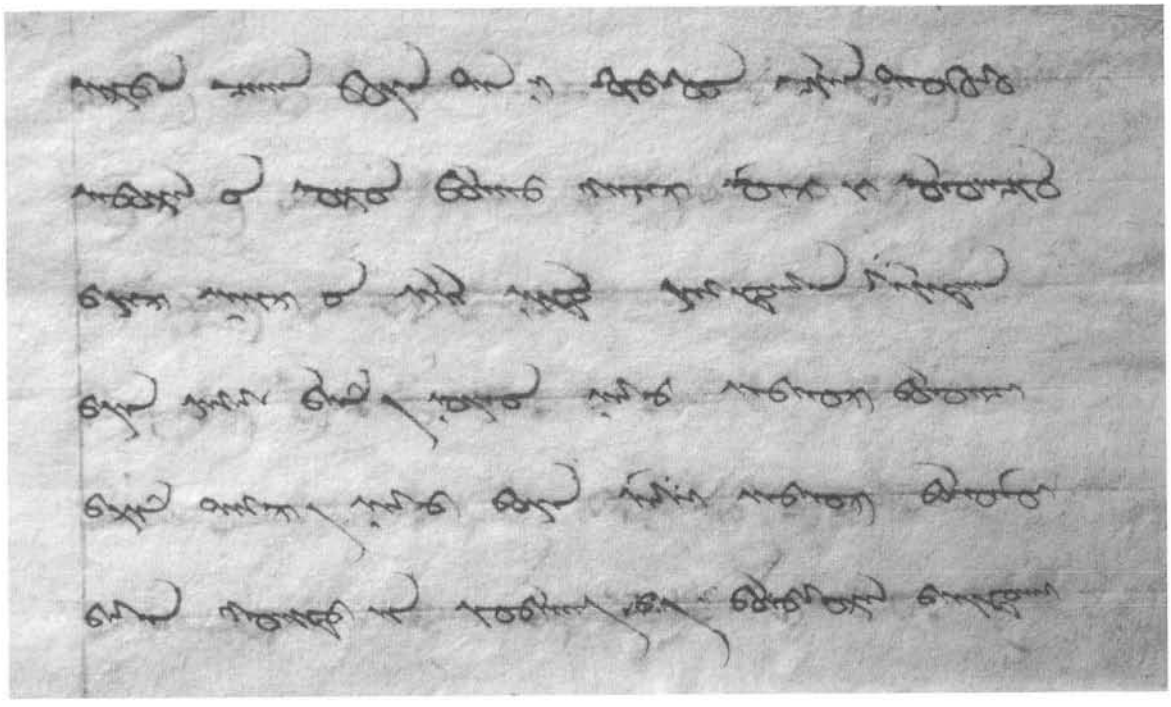

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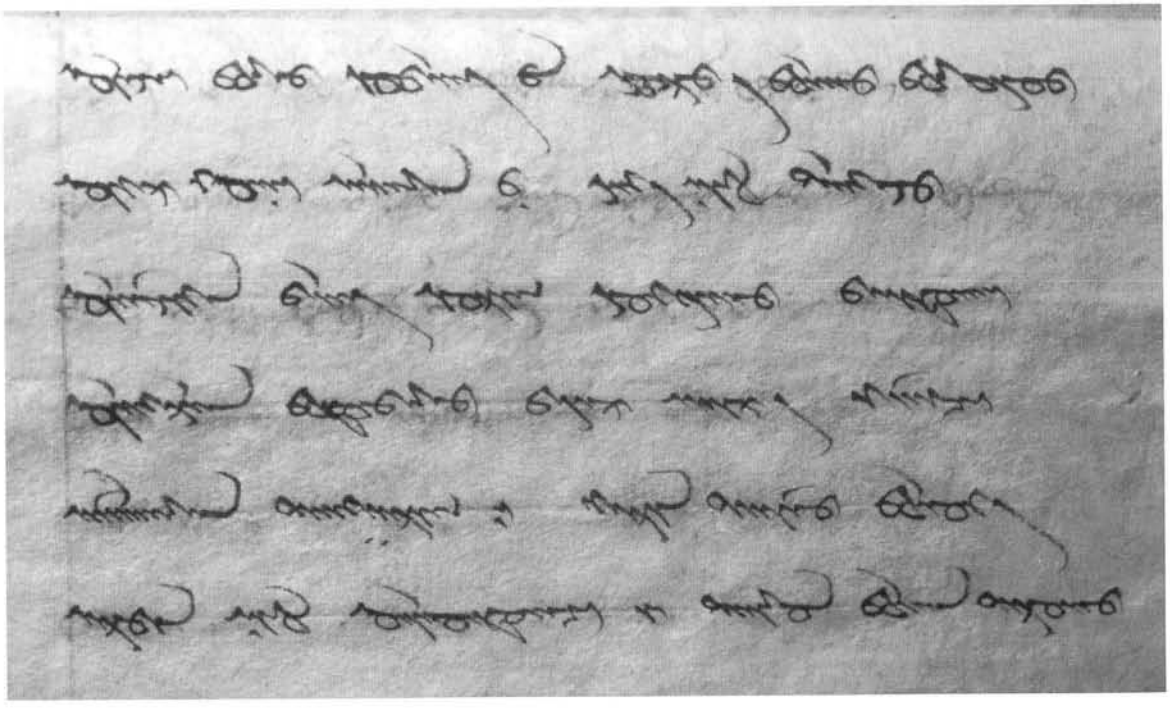

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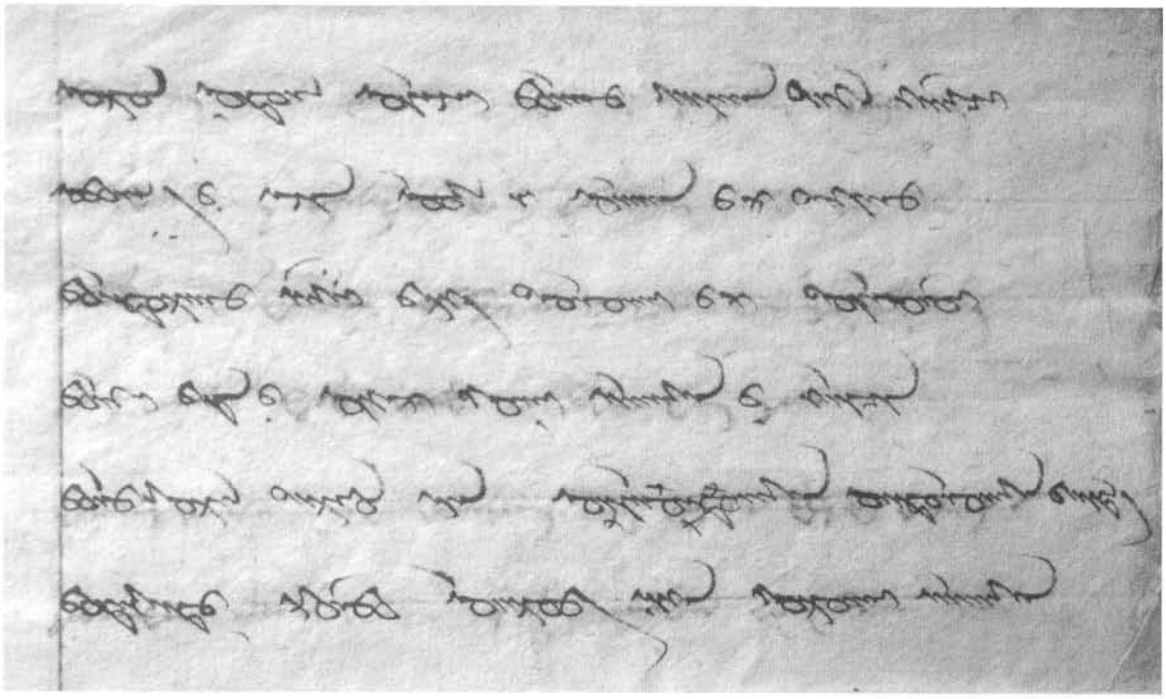
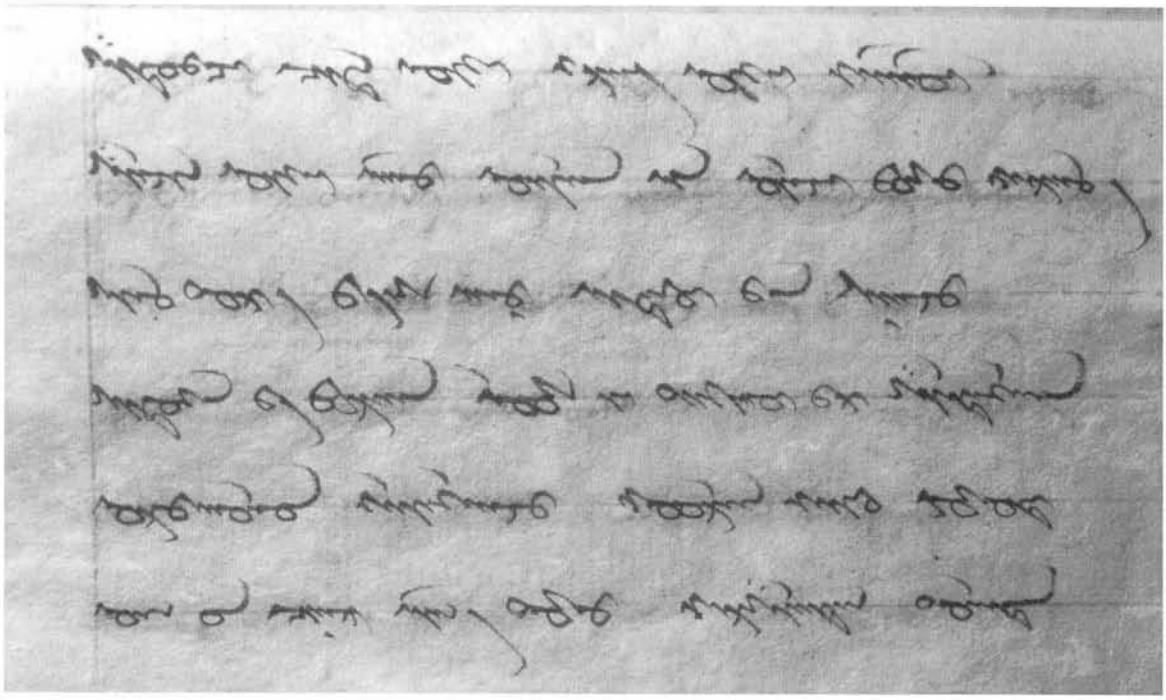


5R



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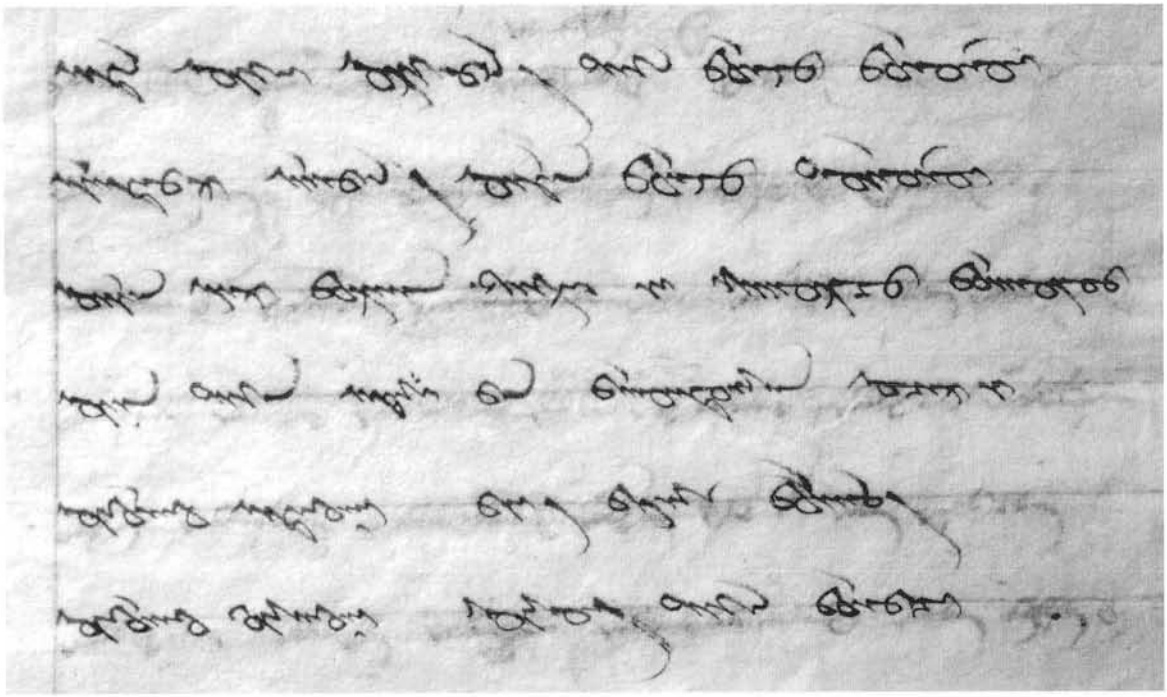

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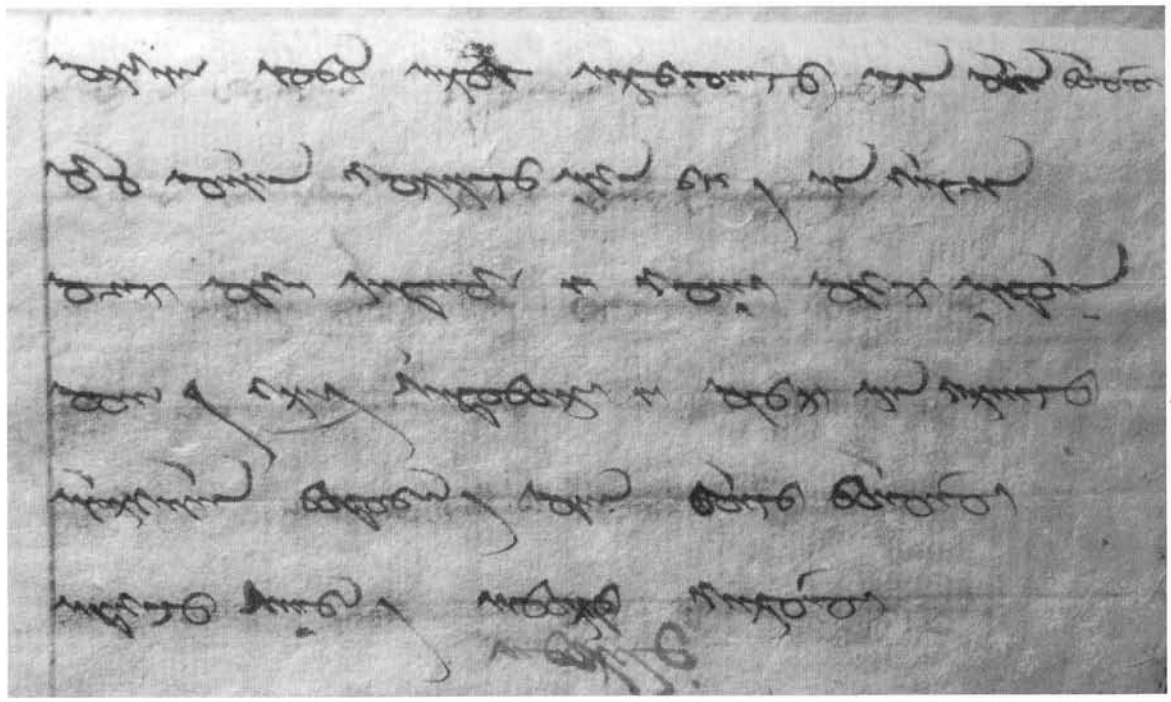
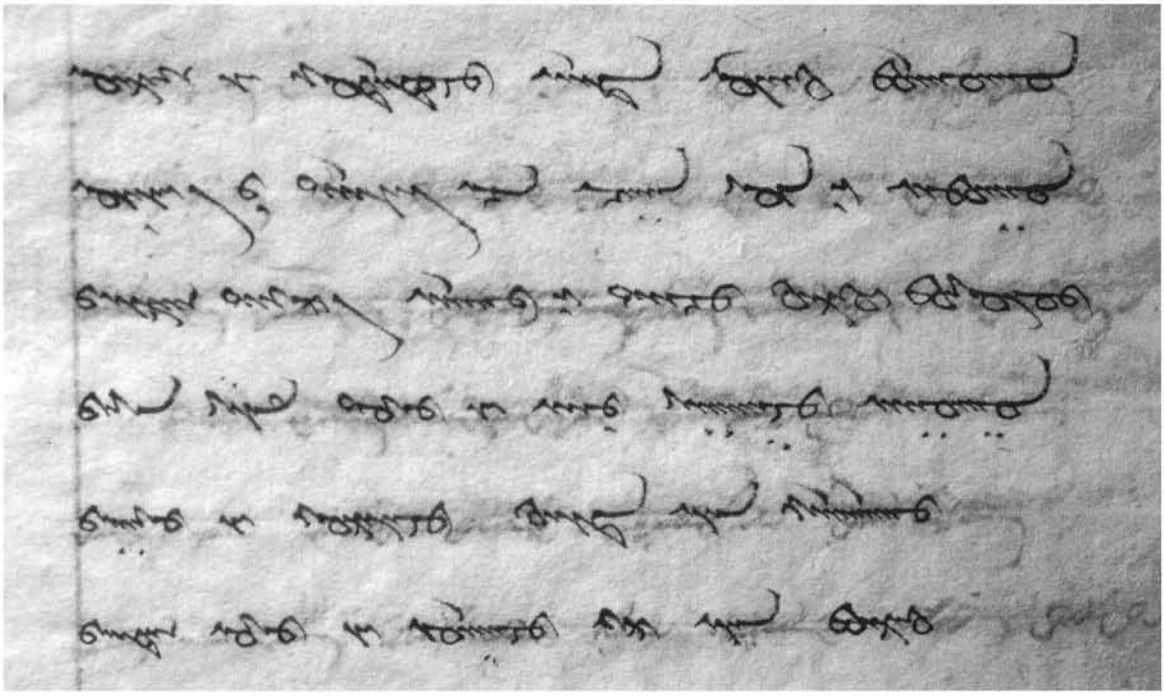
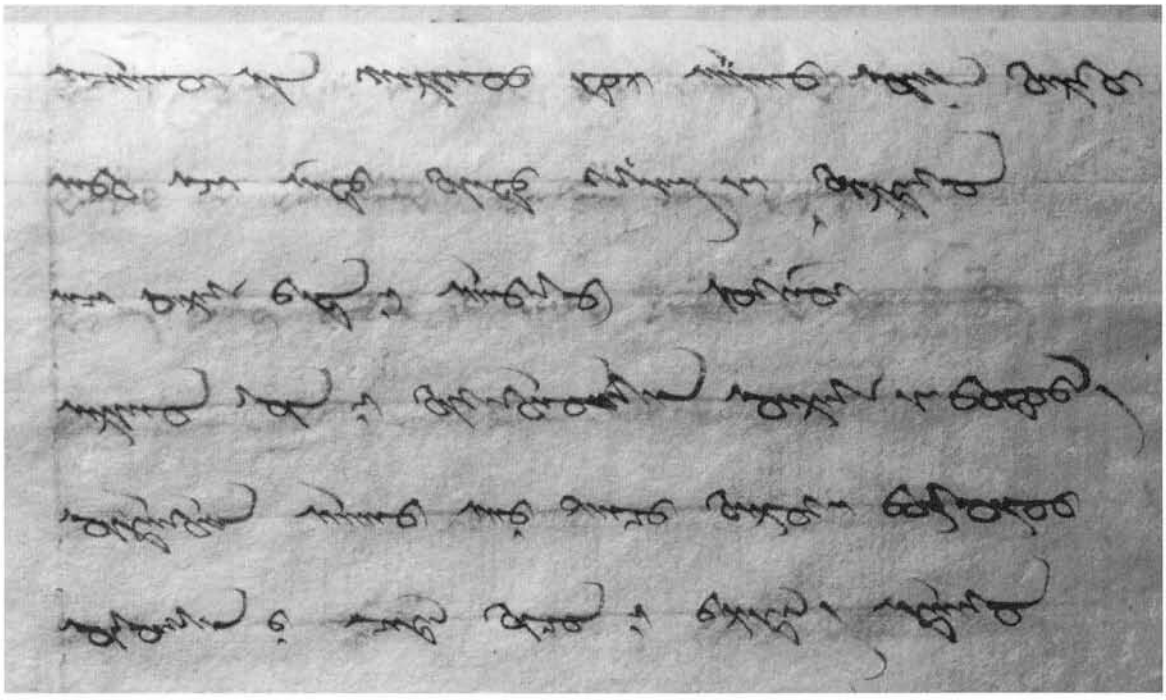


6V



7R



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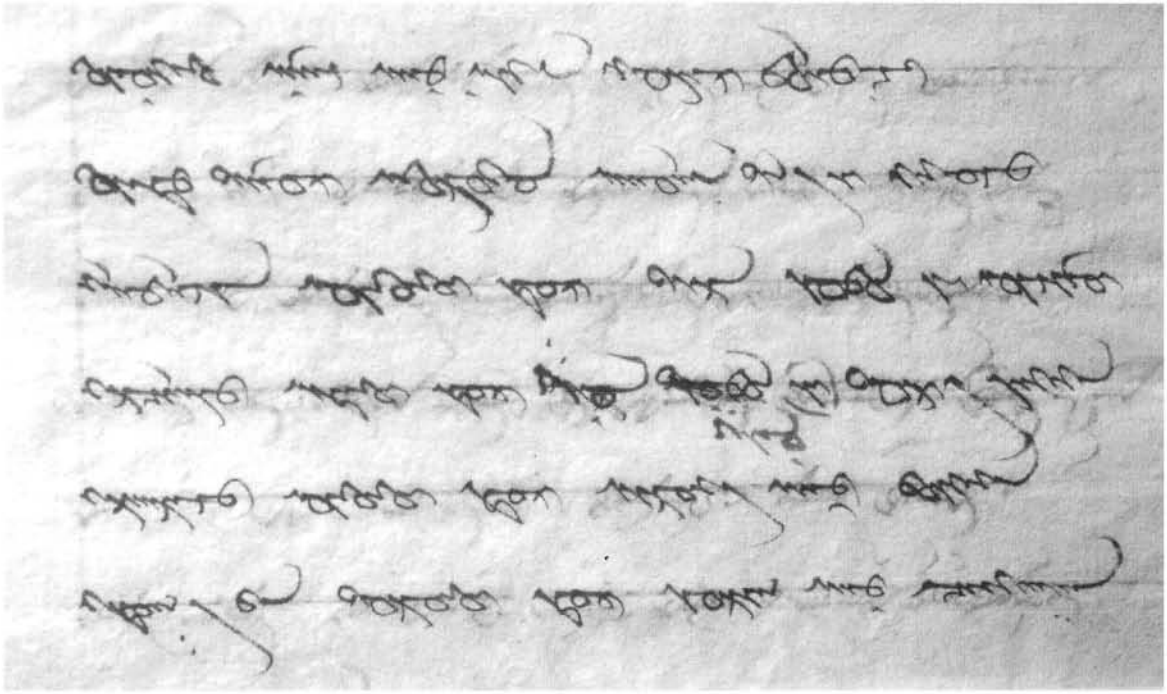
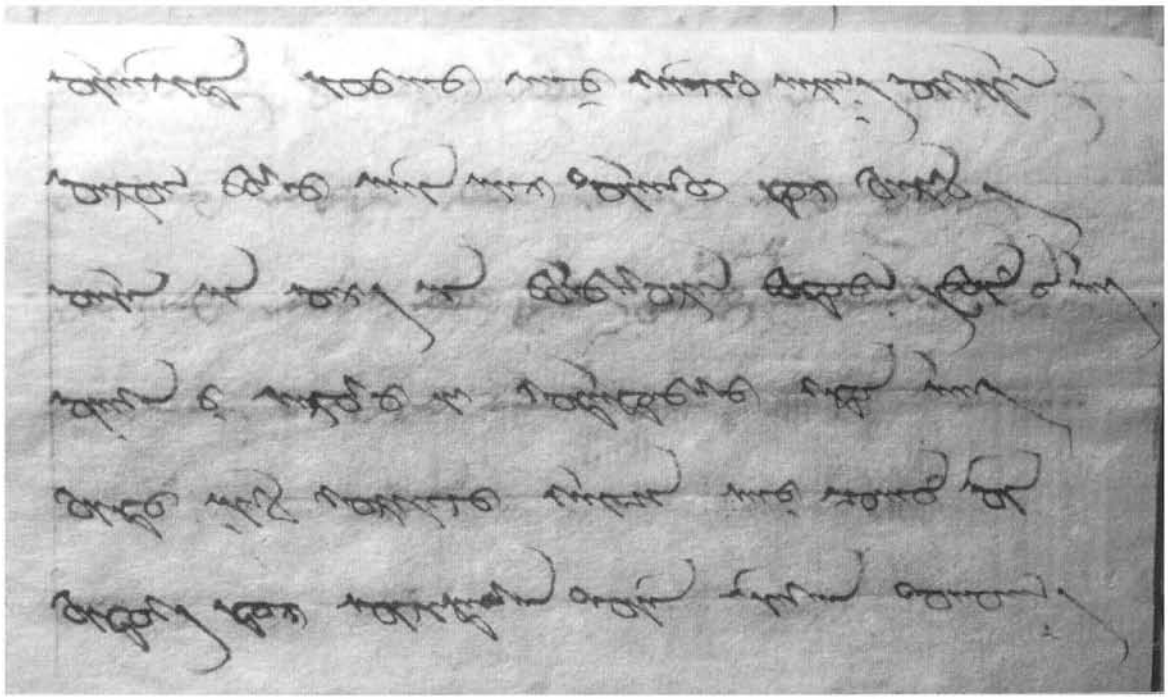


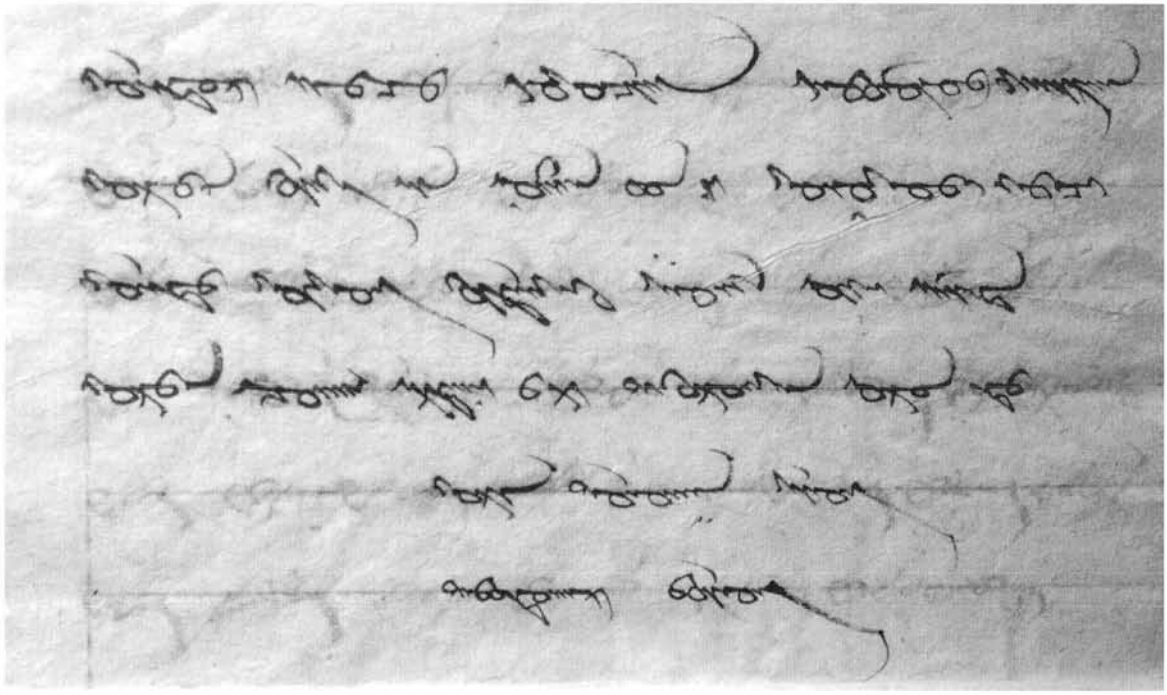
8R



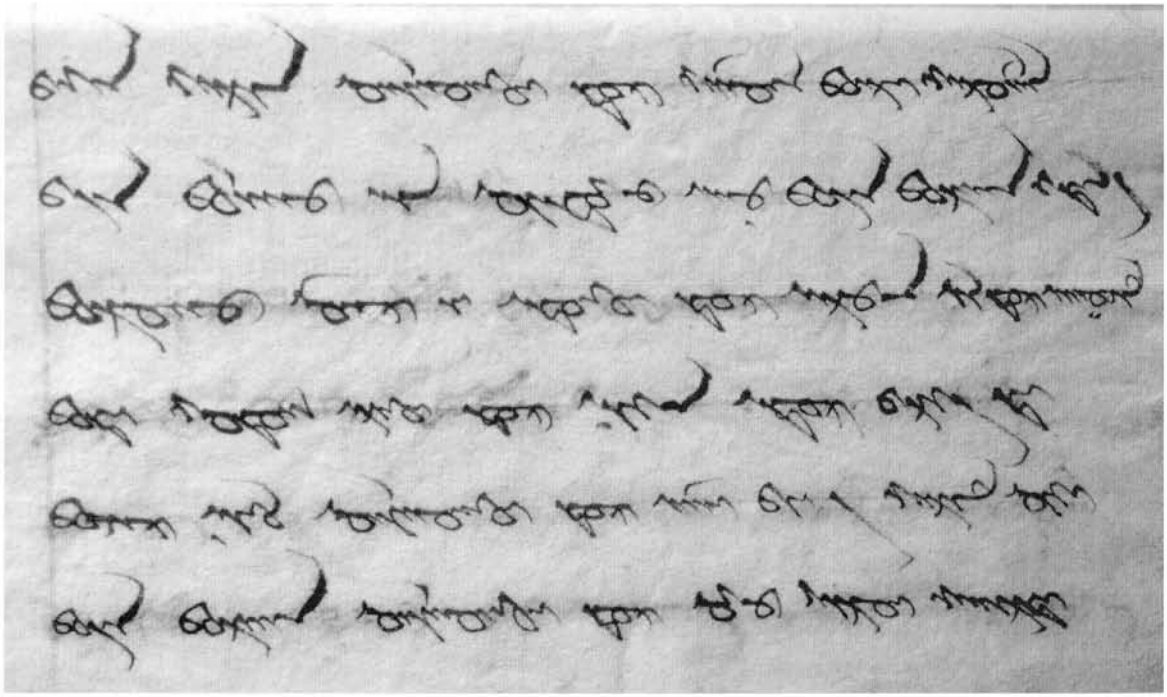
8V

9R

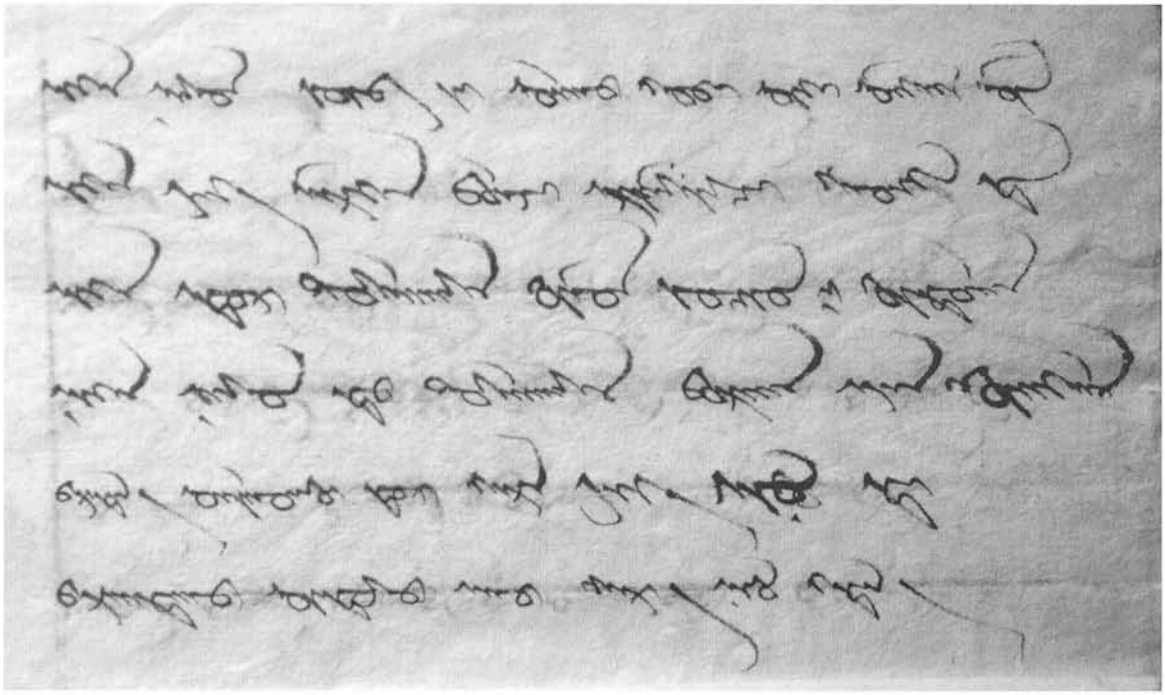
9V



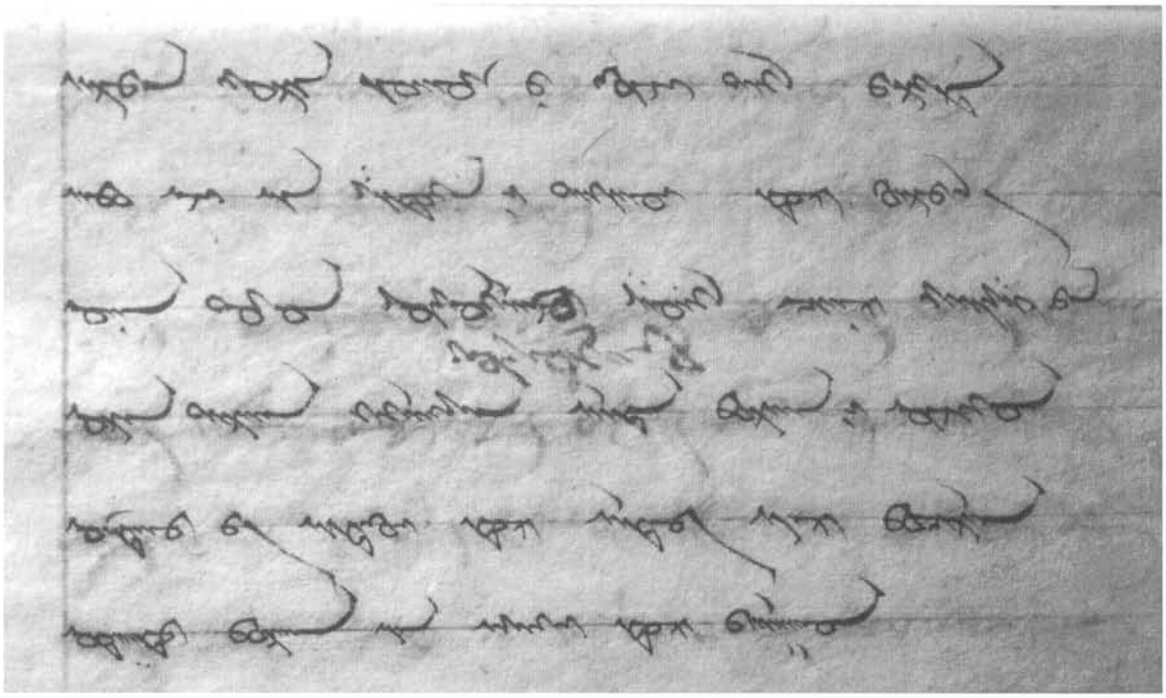
10R



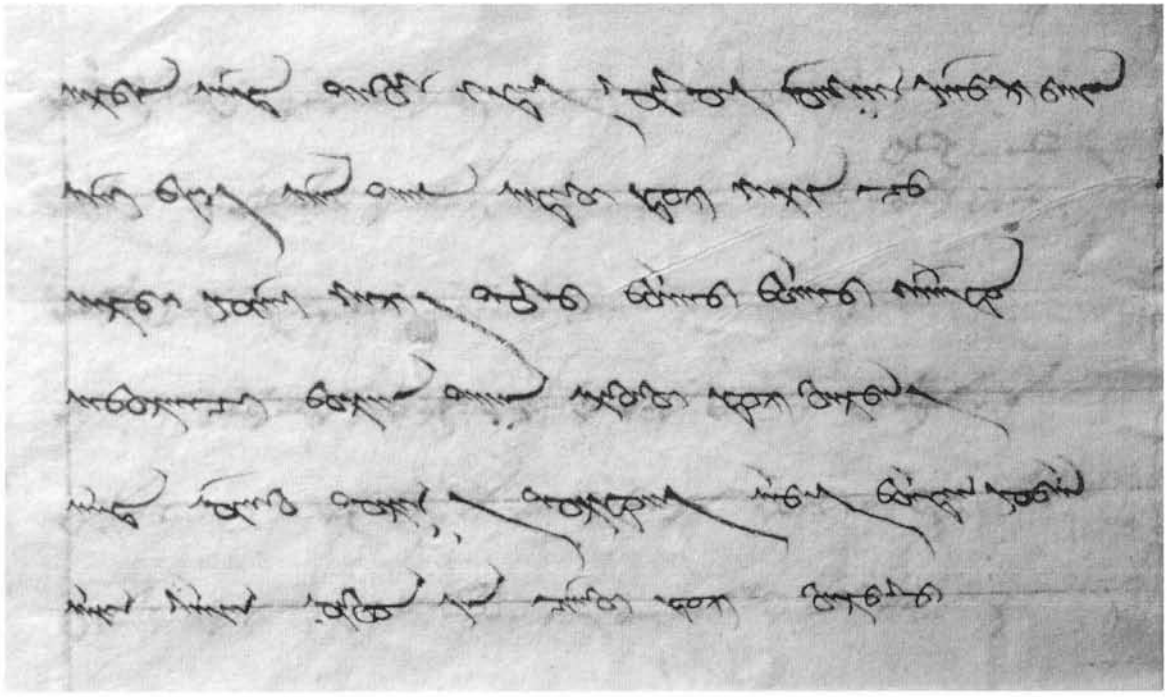
10V



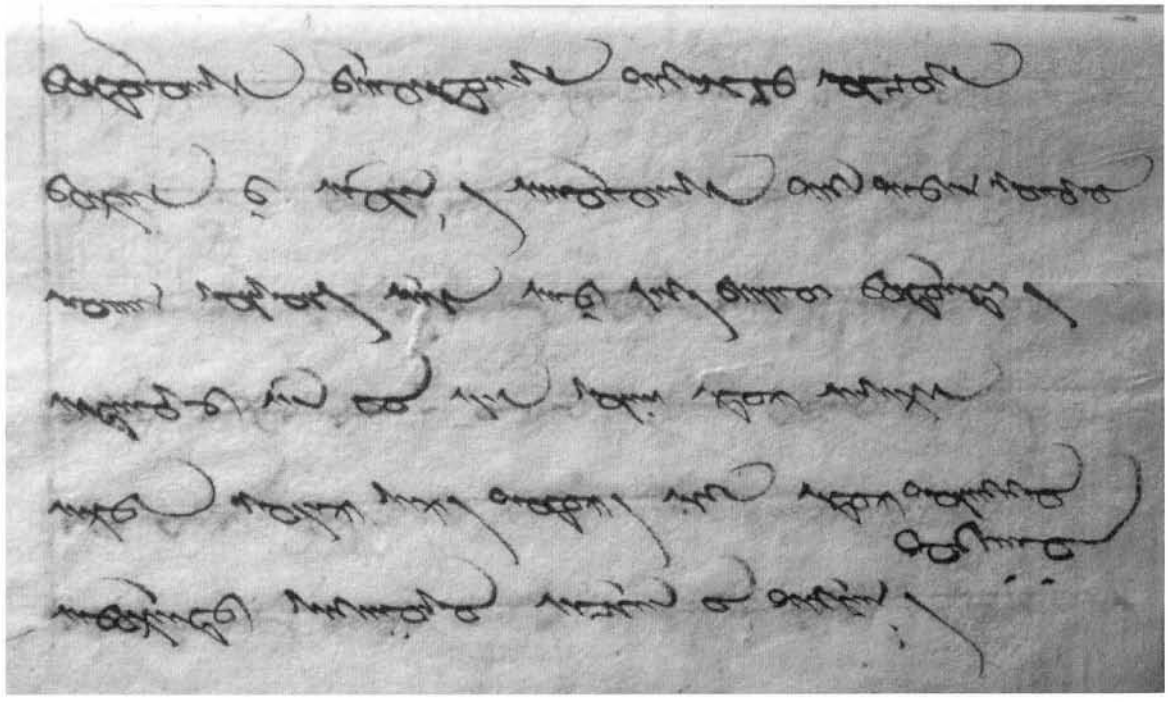
11R



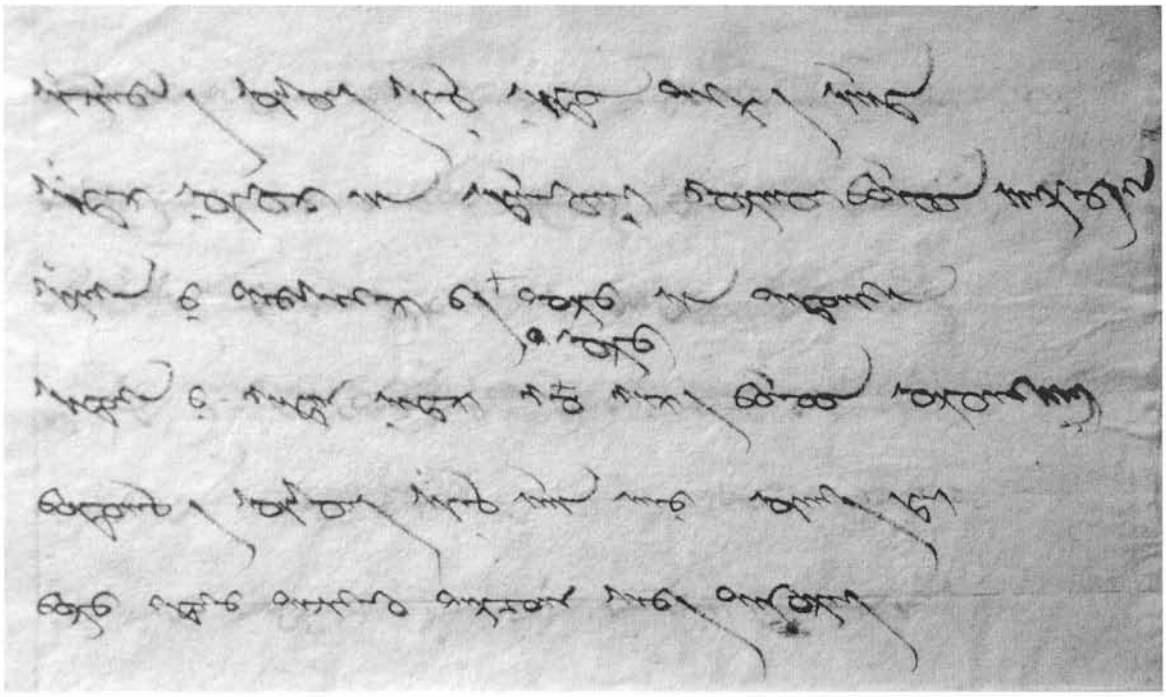
11V



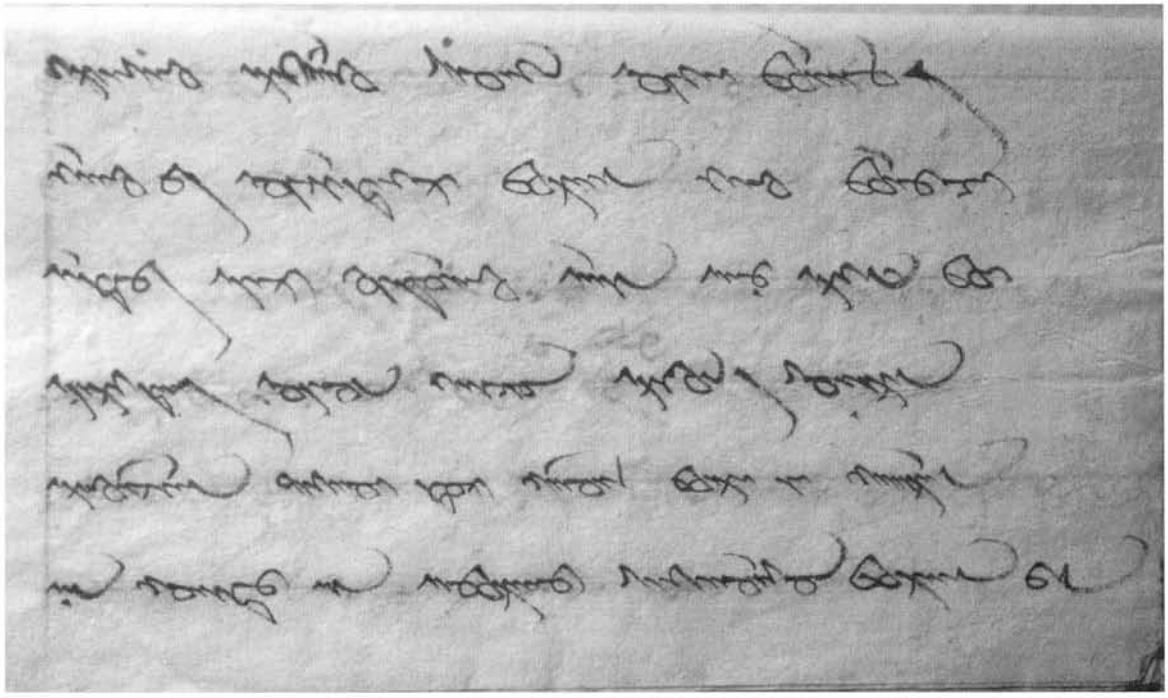
12R



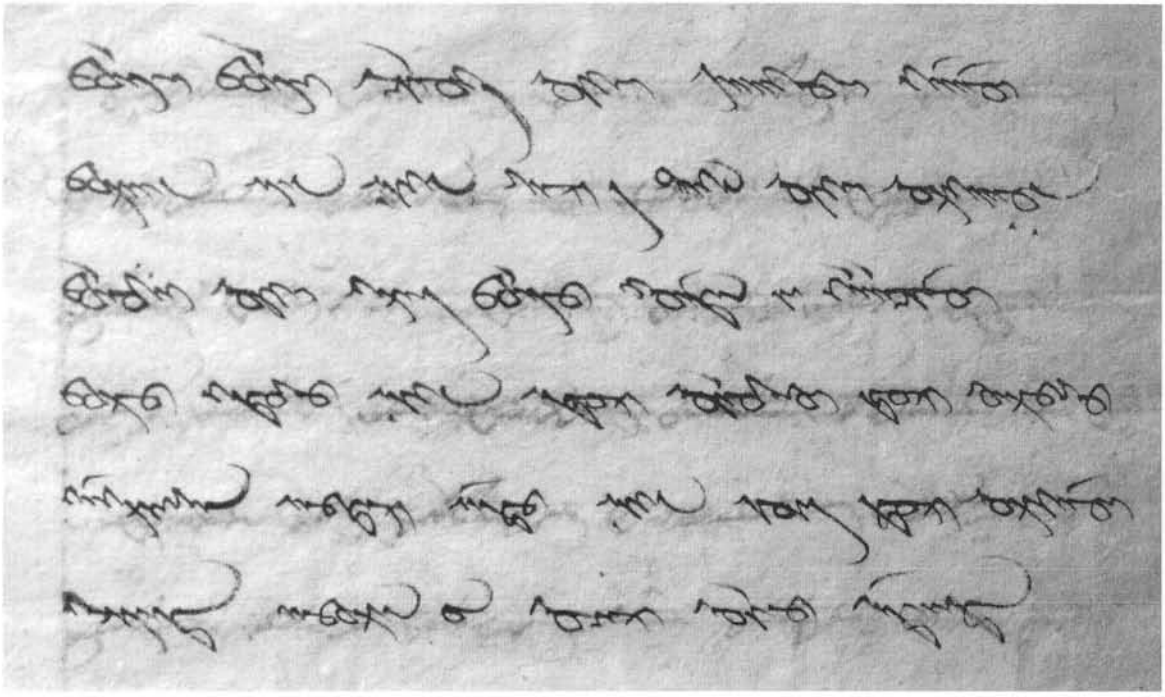
12V



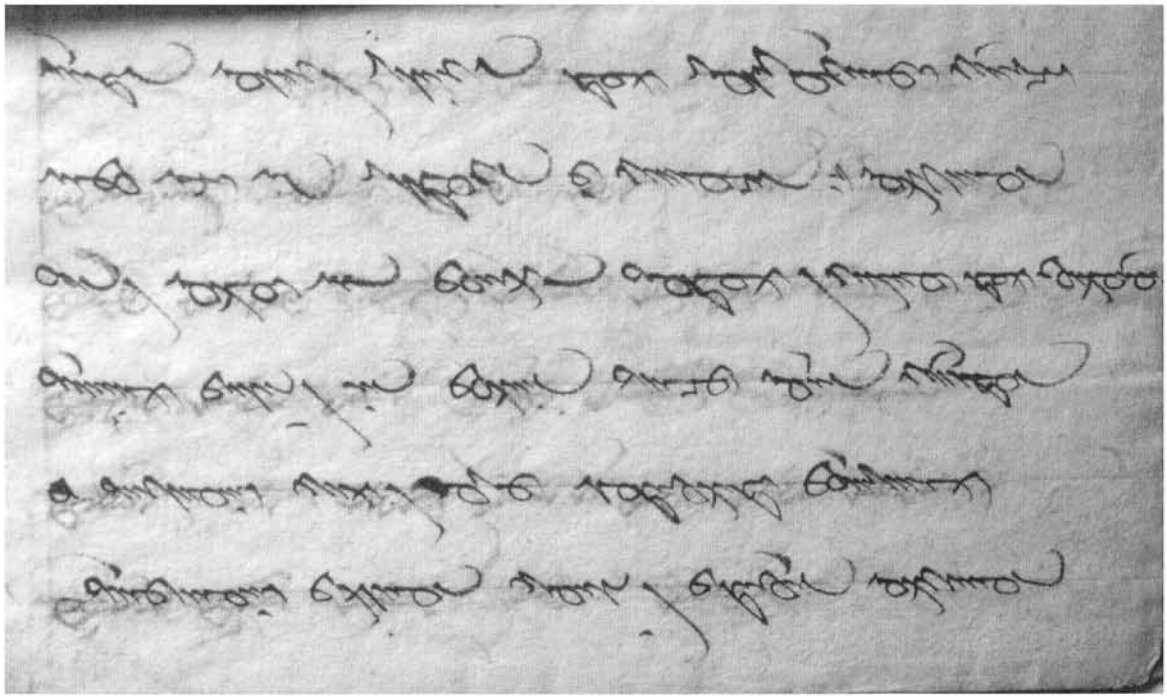
13R



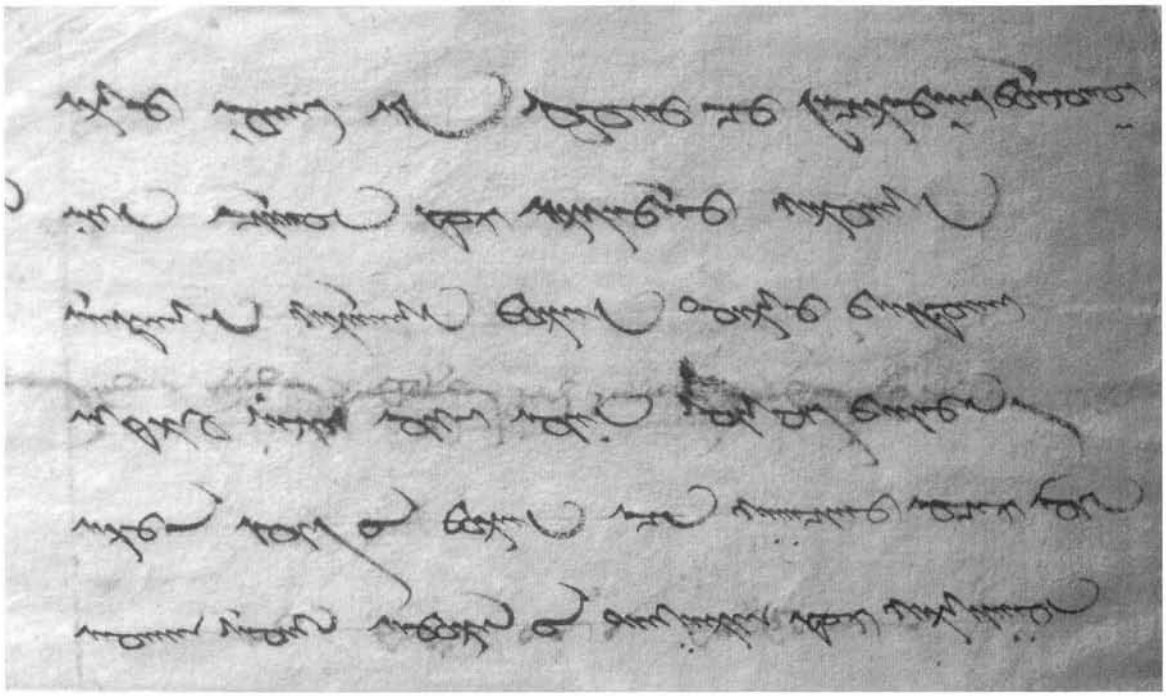
13V



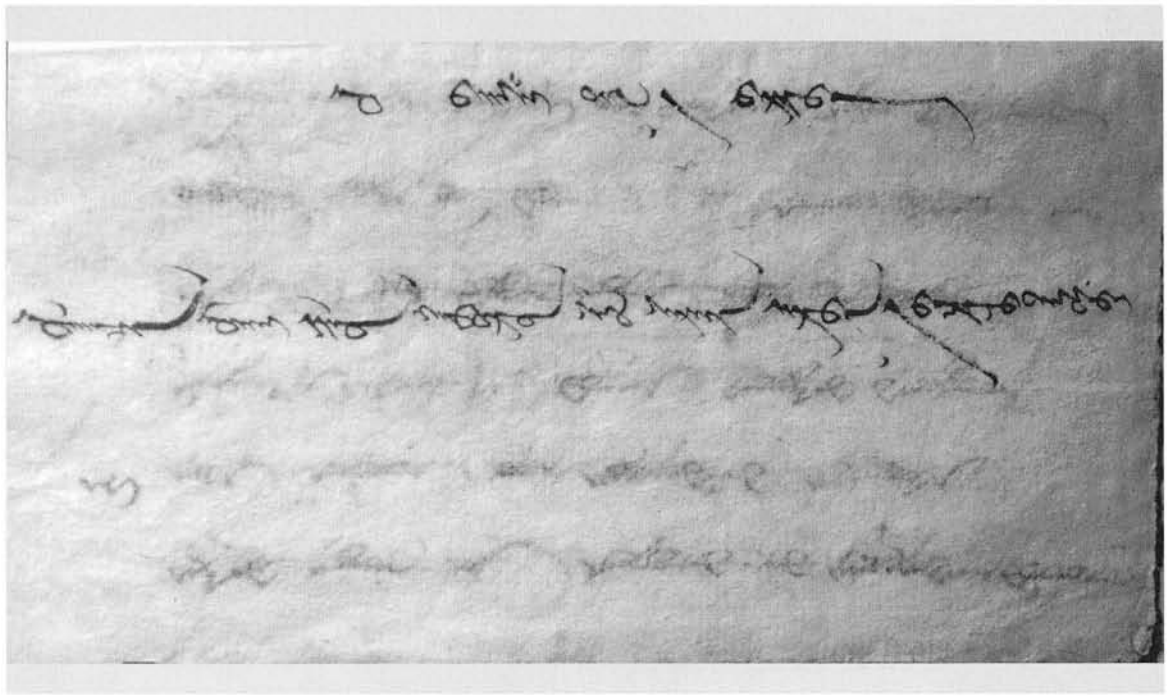
14R



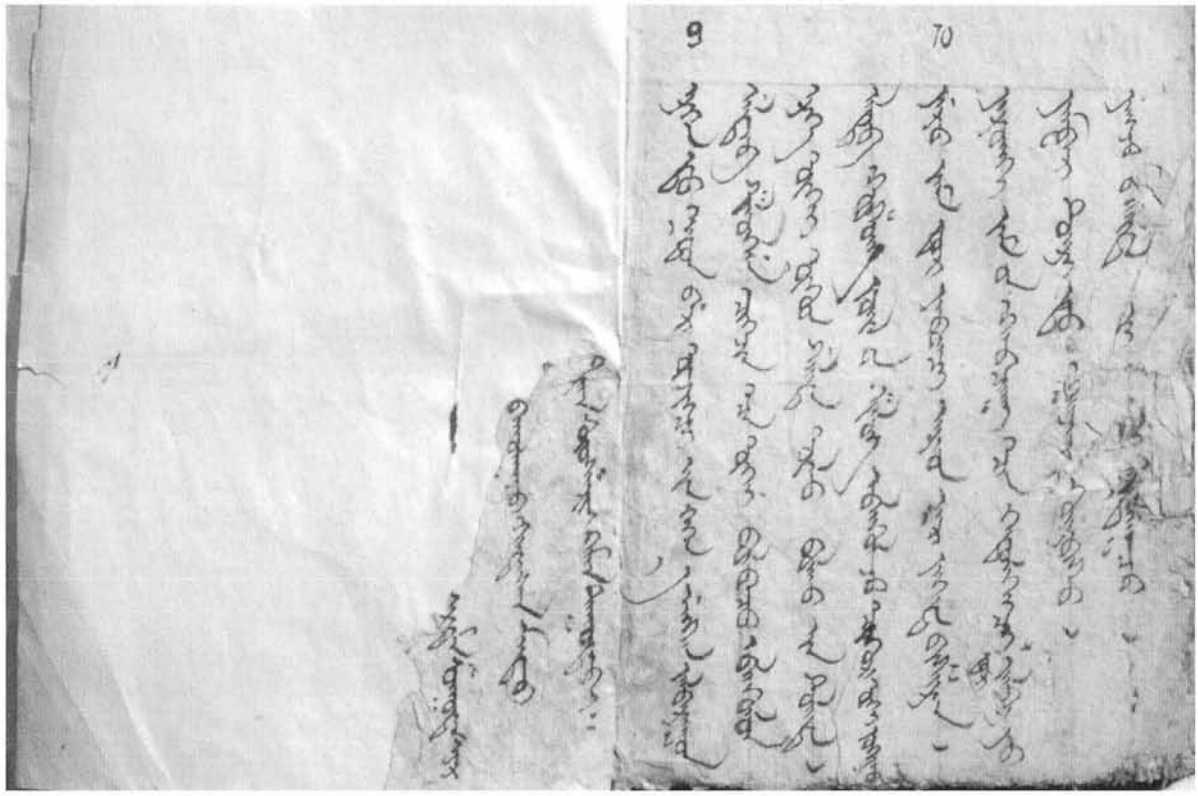
14V



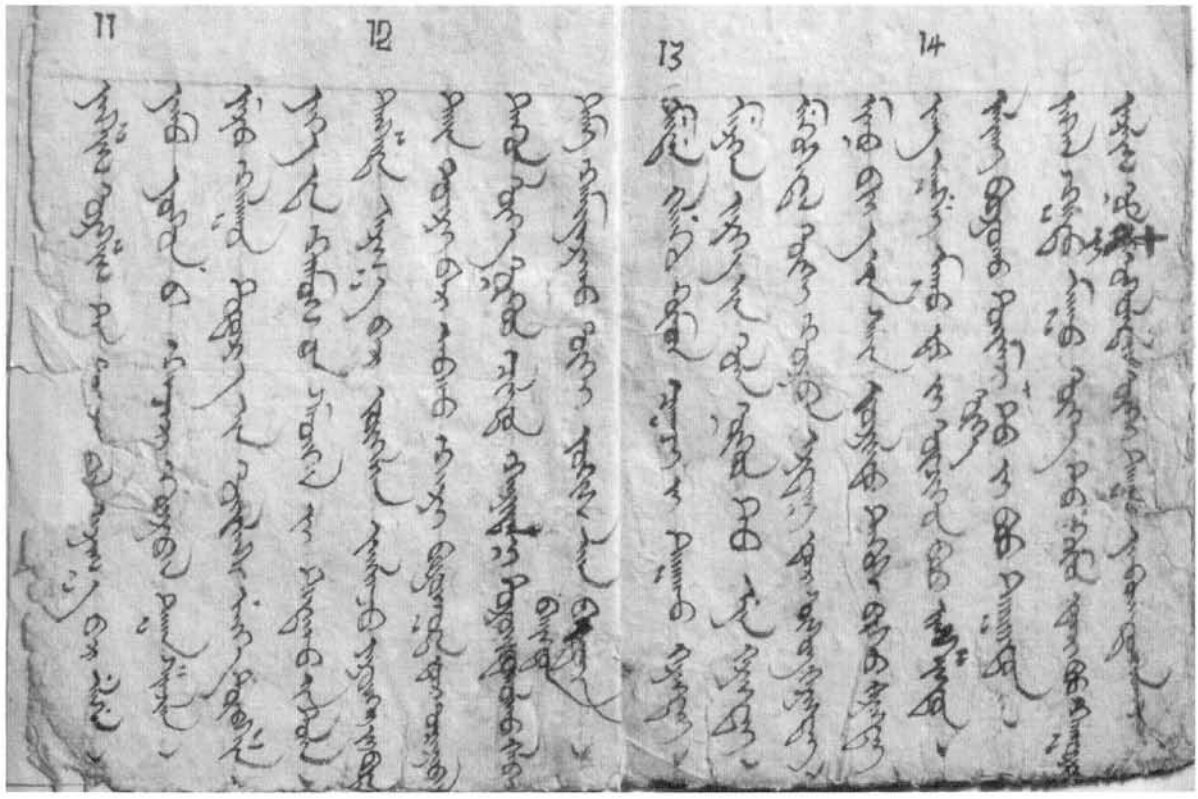
15R

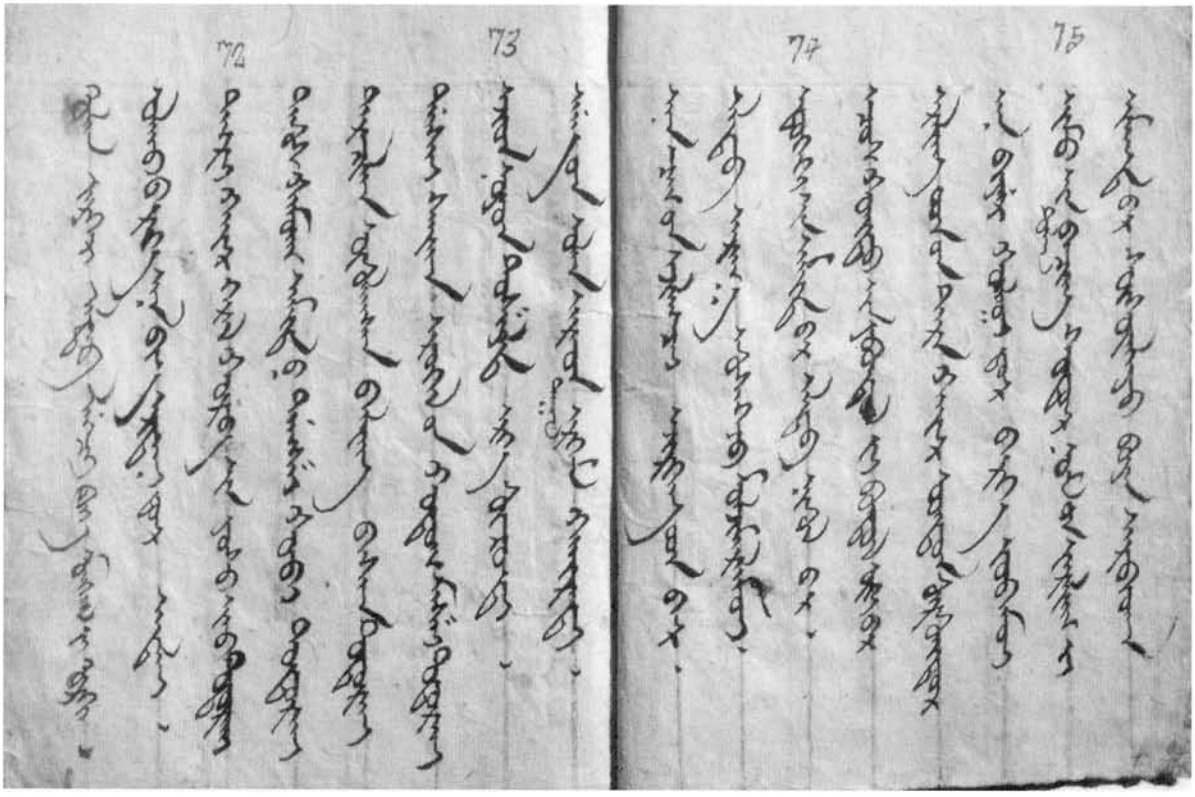


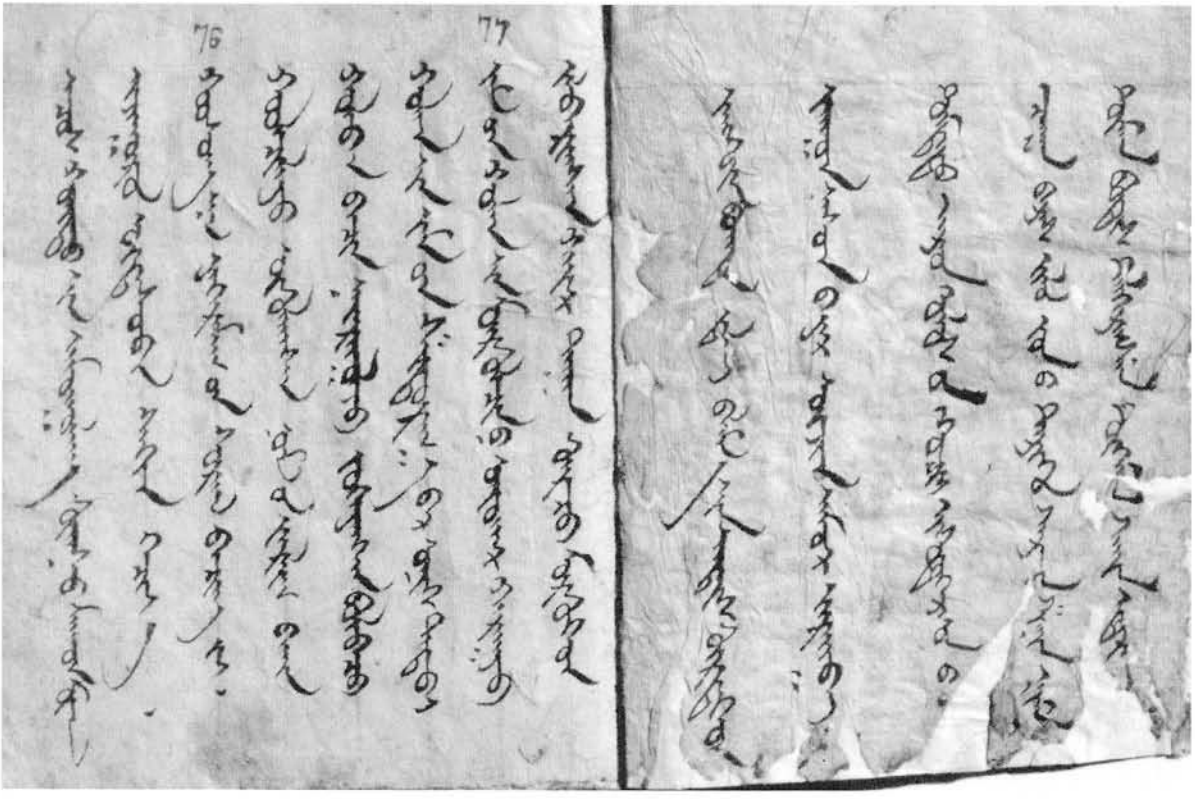
15V

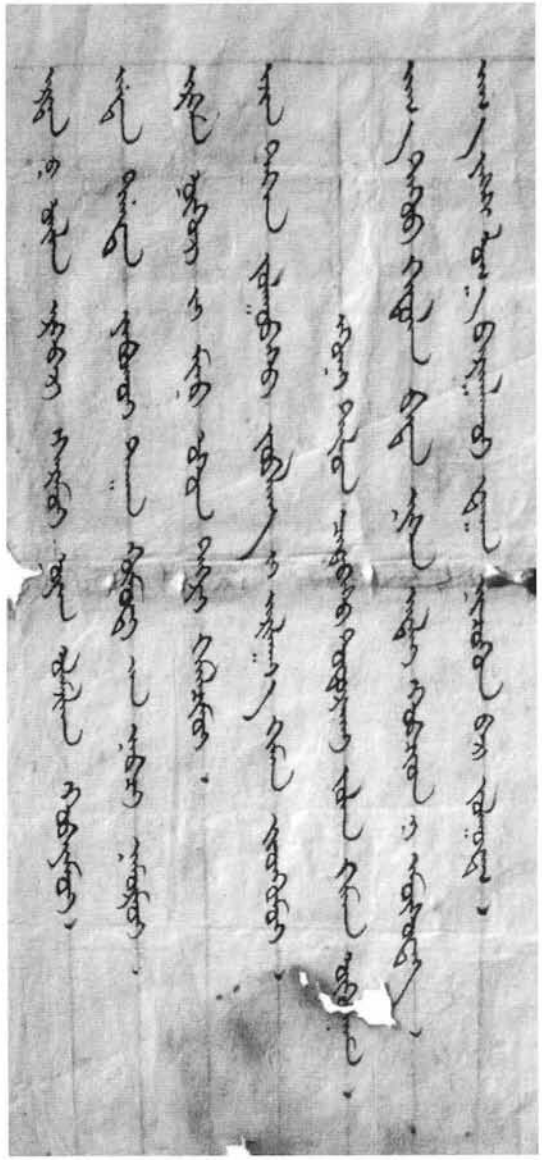


No.10







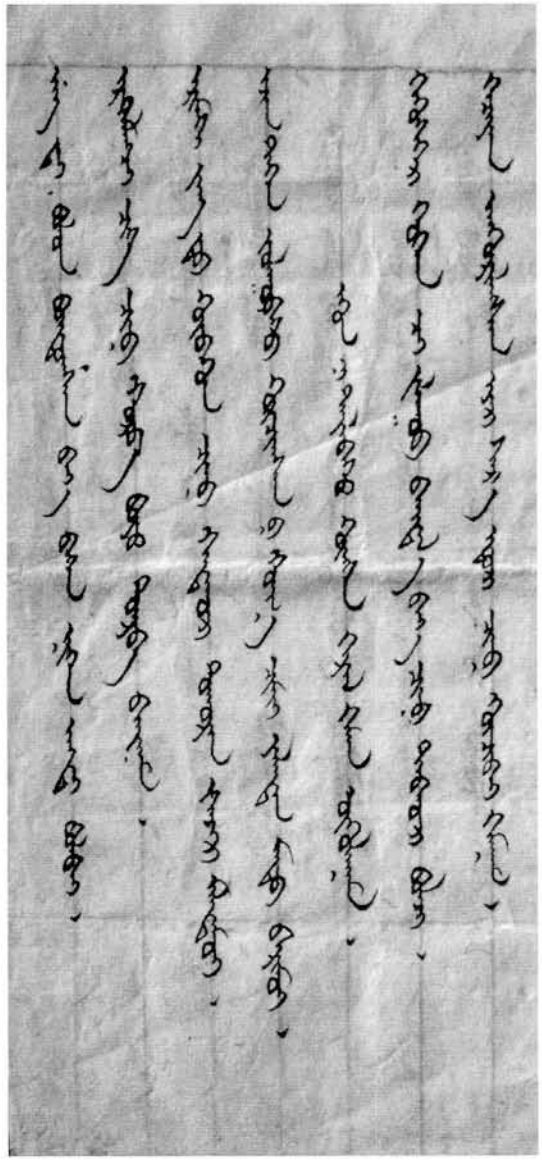


1V

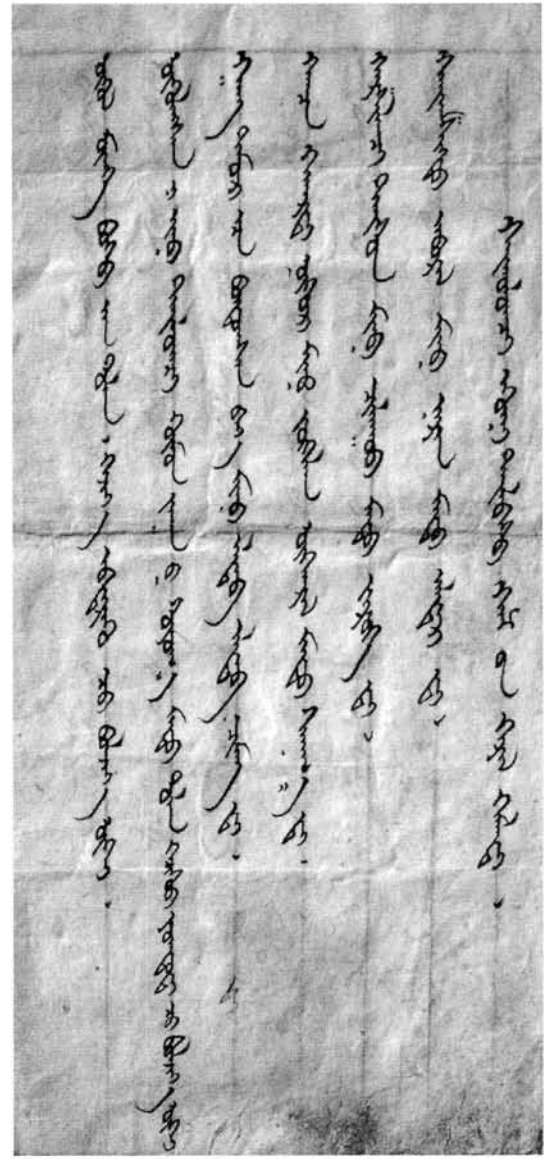
No.11, 1R

2R

2V



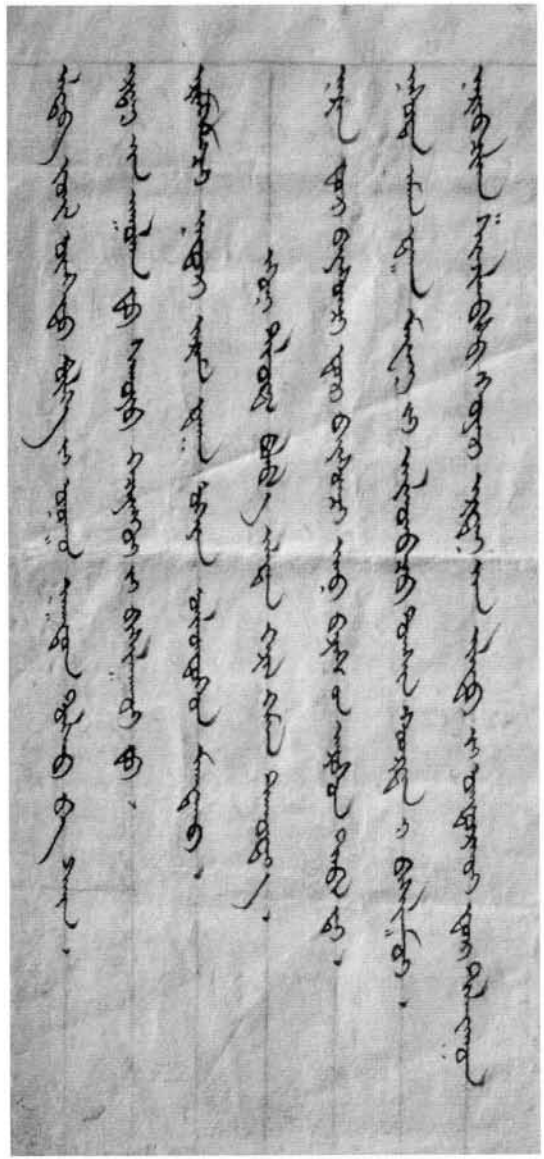
3V



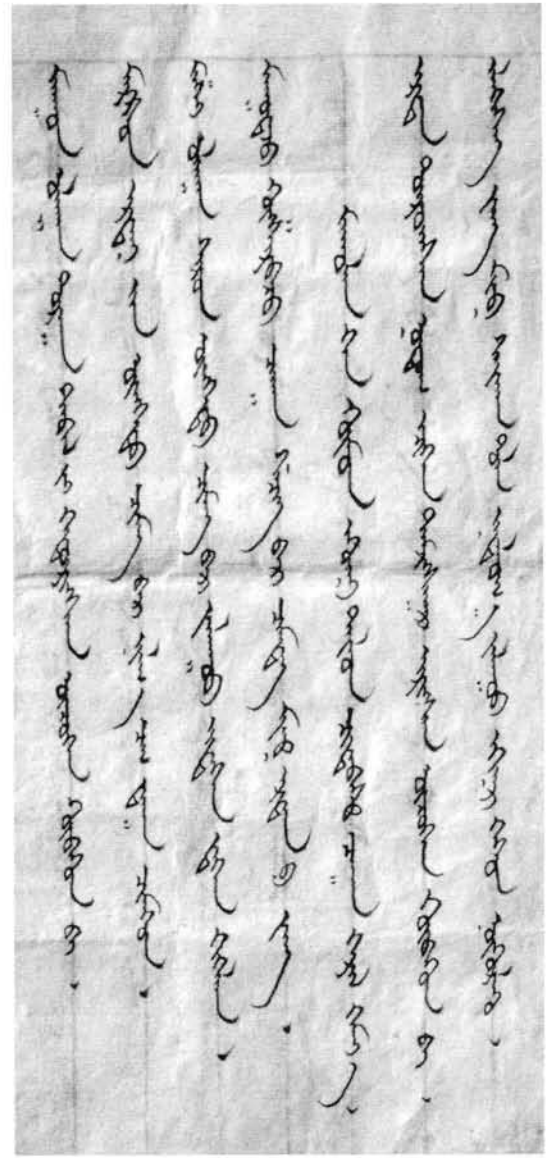
3R

4R

4V



5V



5R

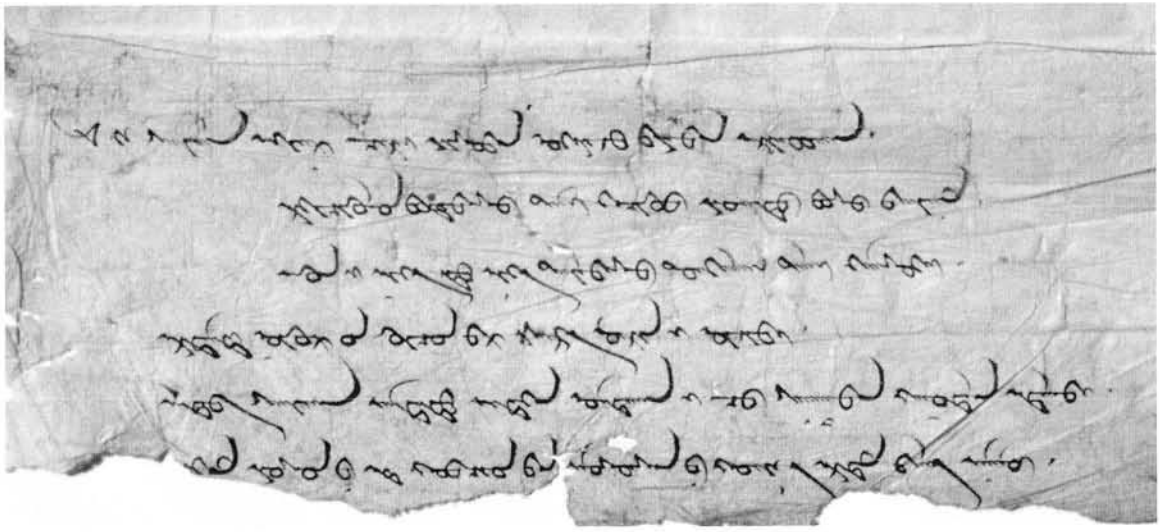
6R

6V

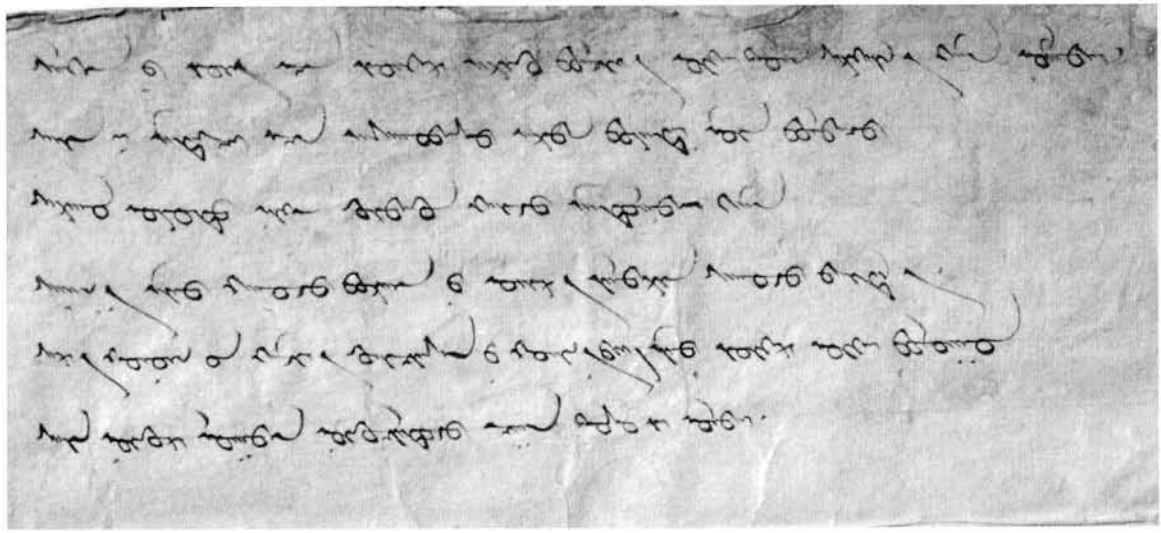
7R

7V

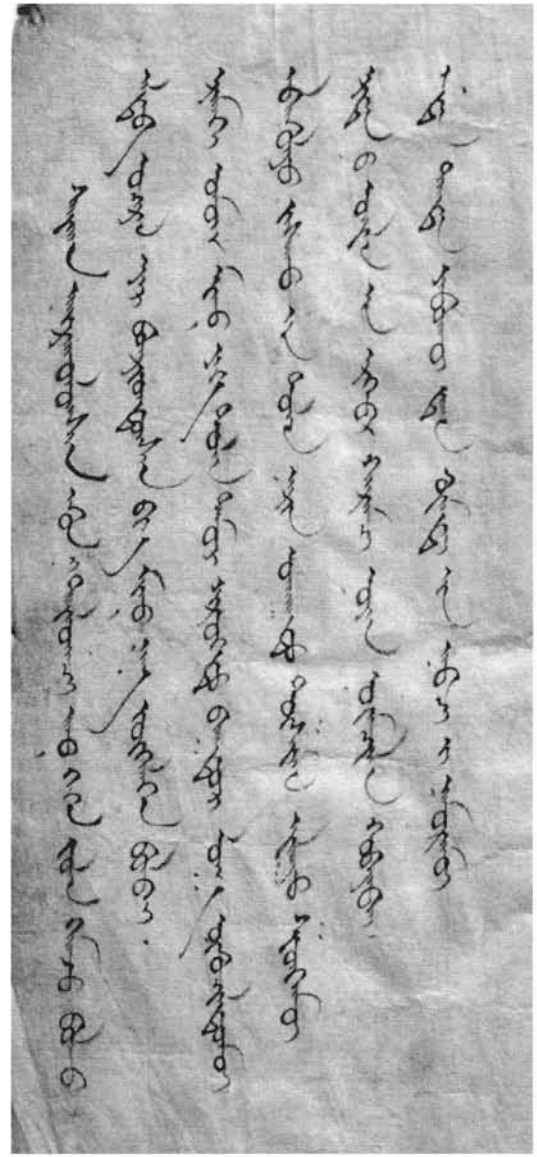
8R



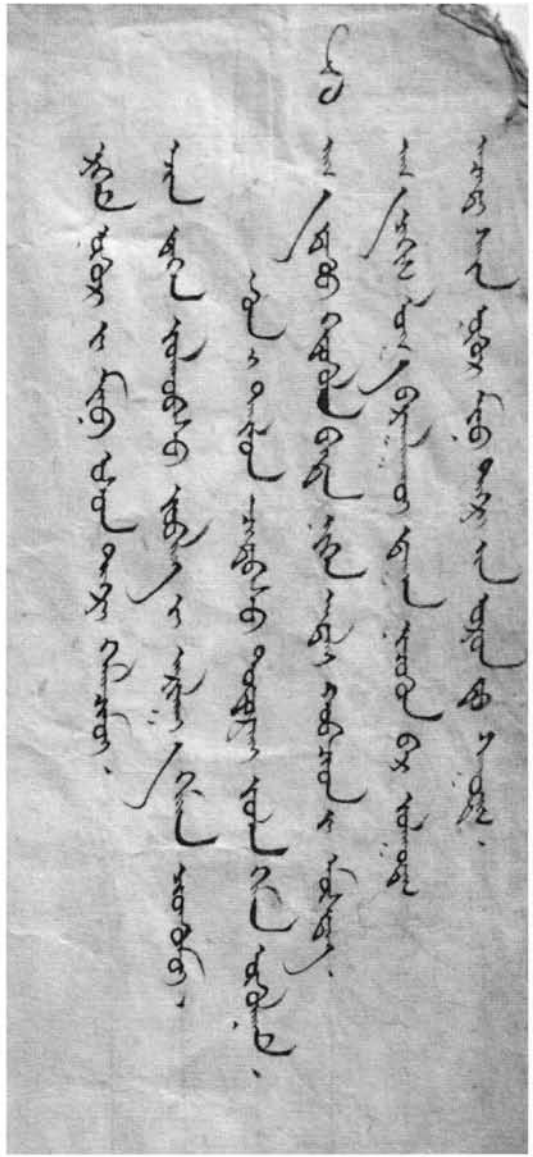
No.12, 1V



2R



2V



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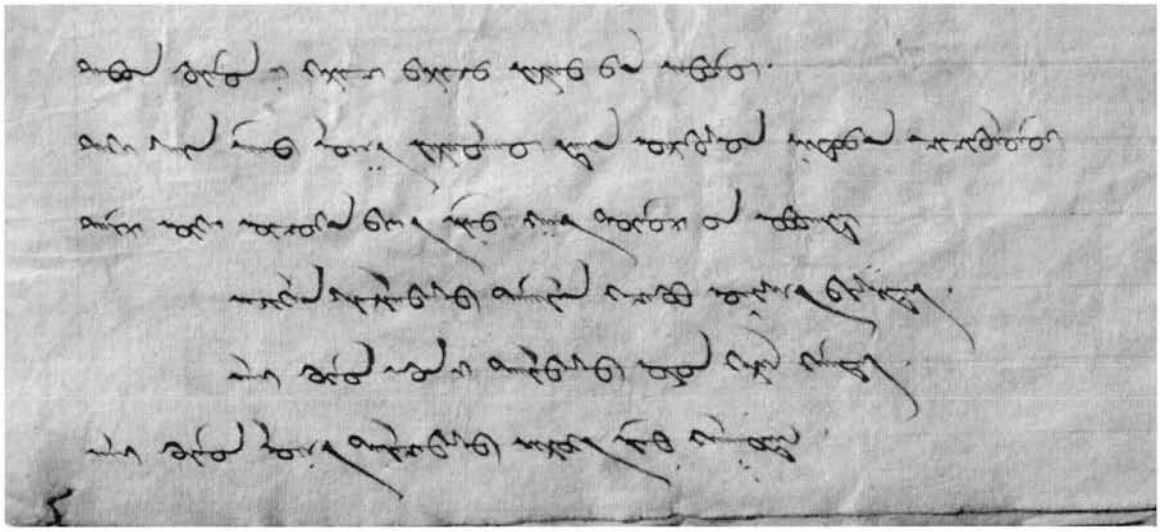

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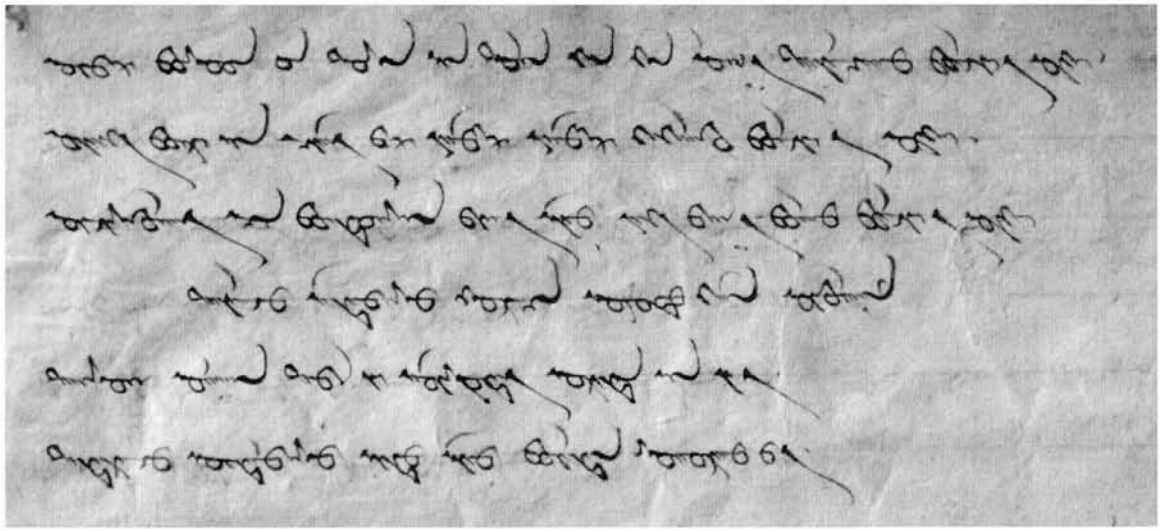
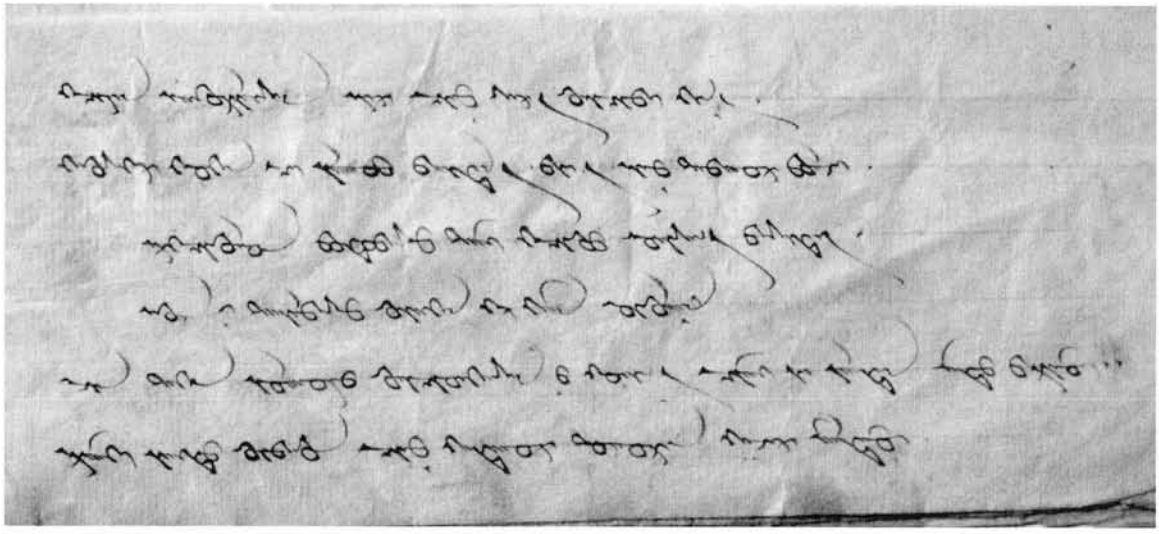


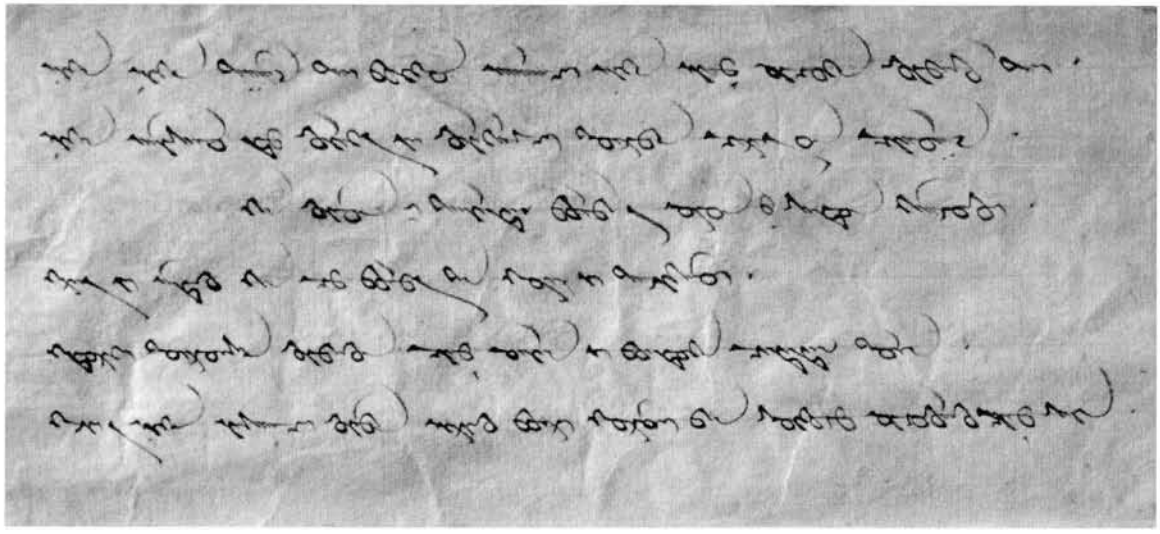
4R

4V

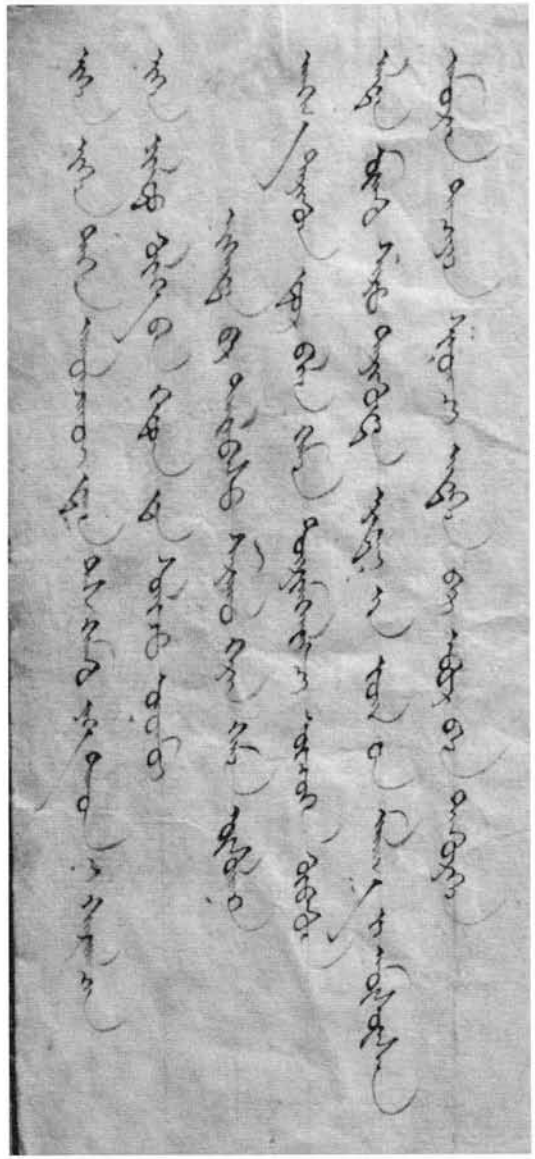
5R



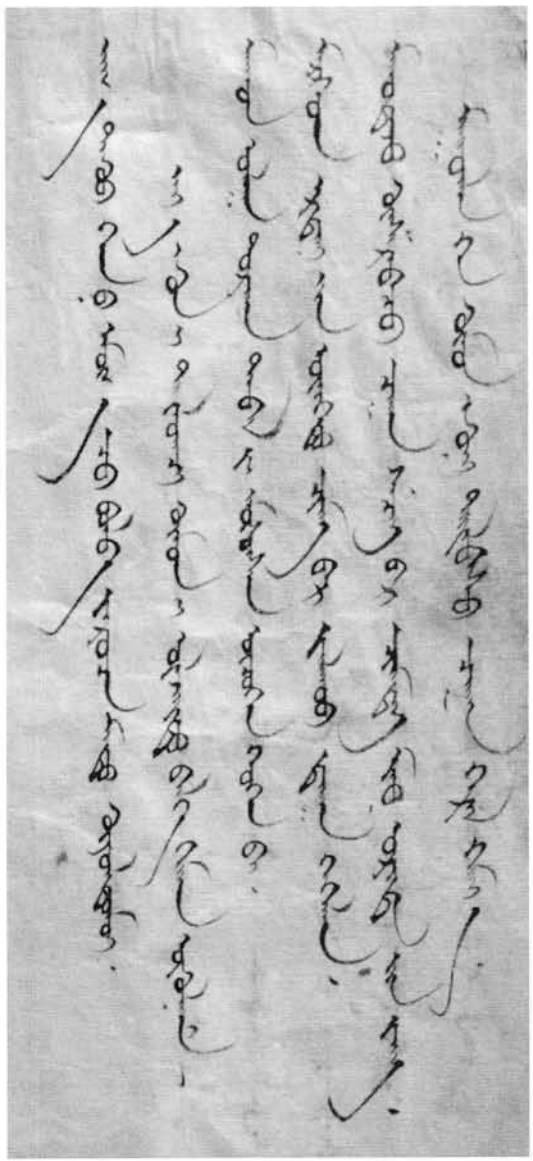
5V



6R



6V



7R

7V

8R

8V

9R

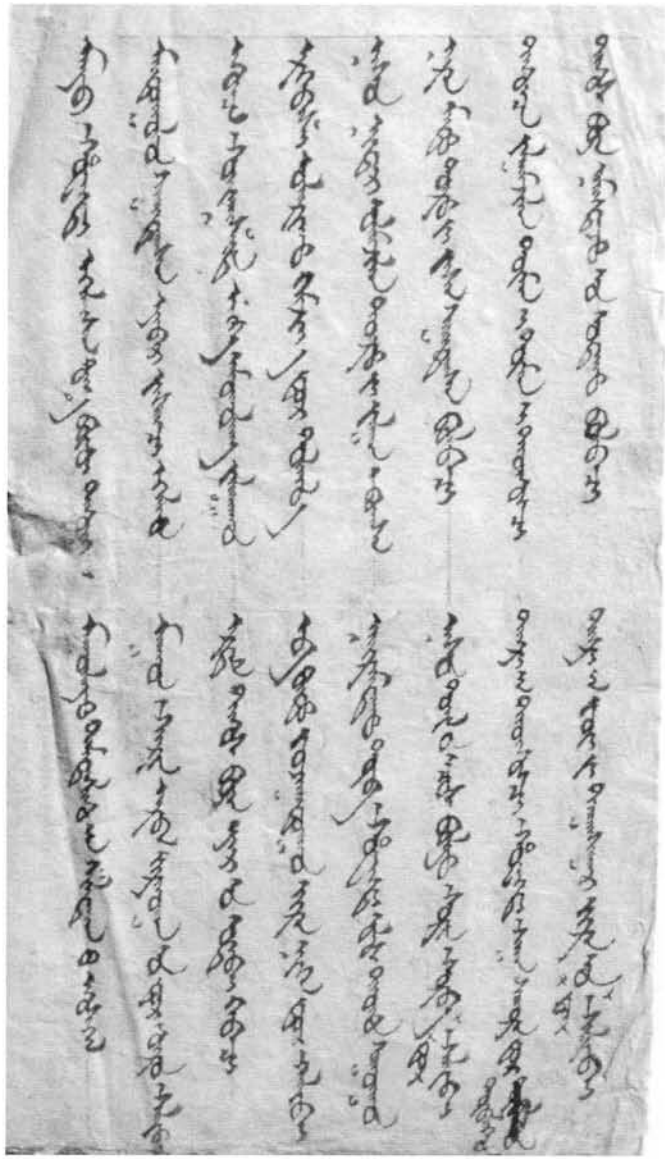
9V

10R

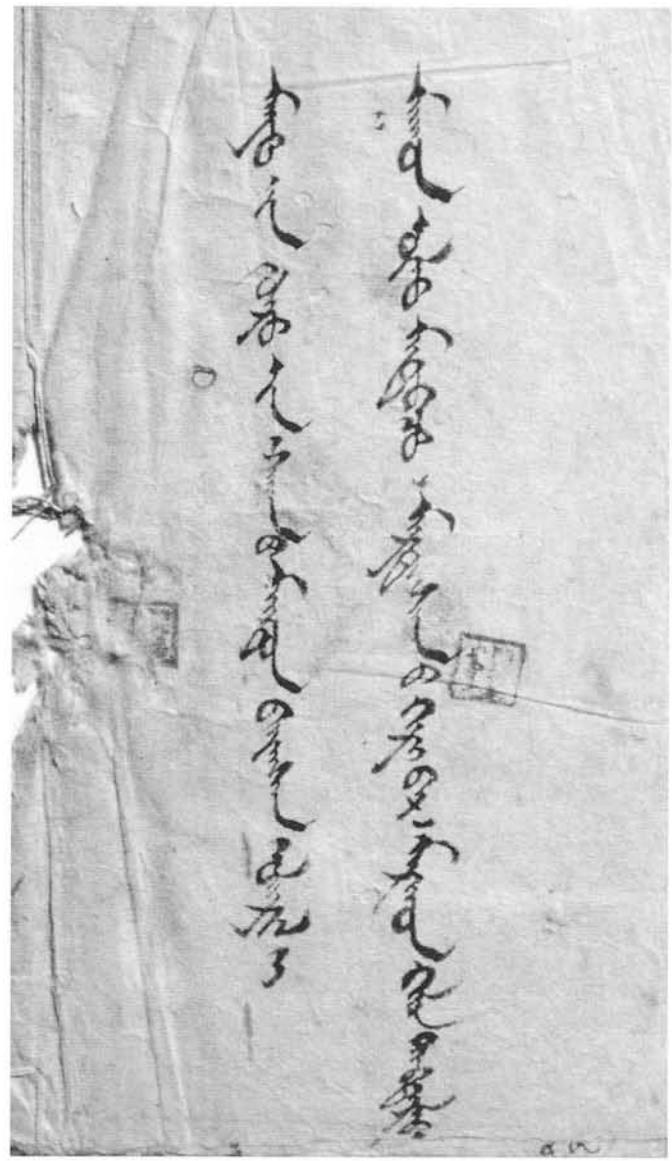
10V

11R

11V



1R



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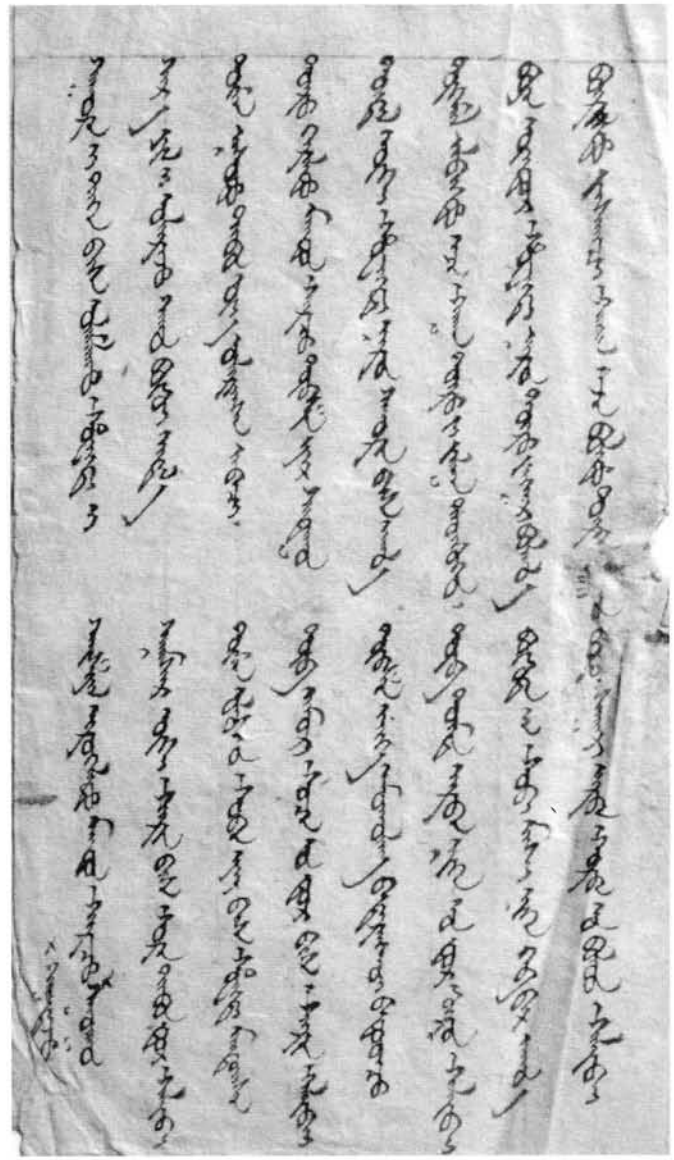
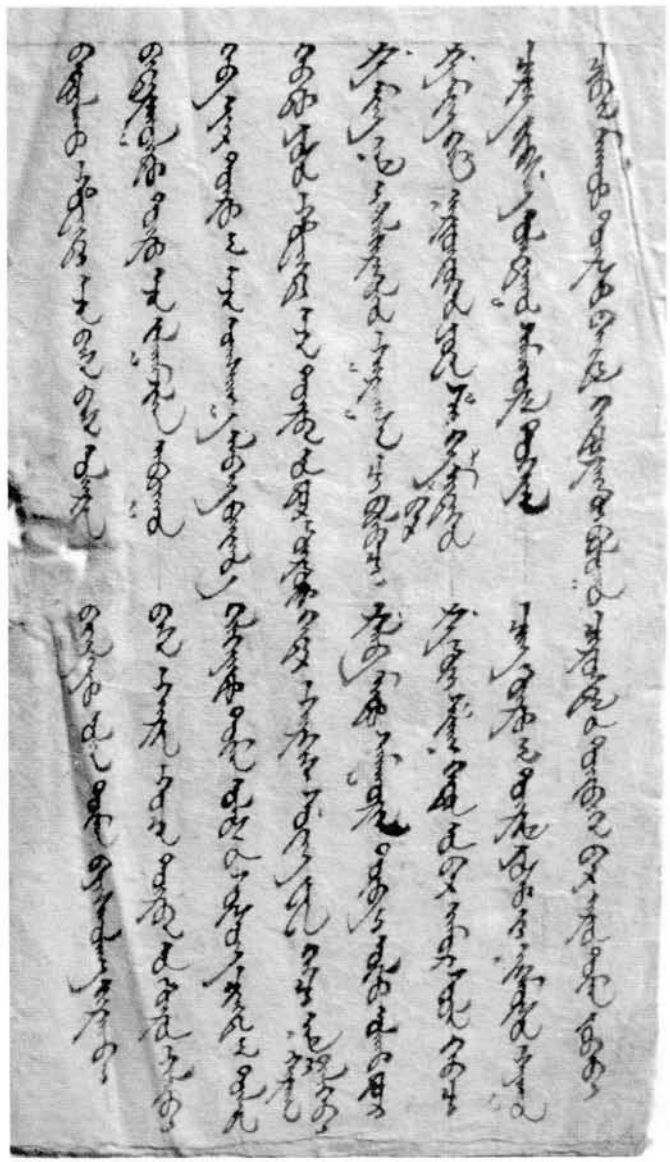


1V



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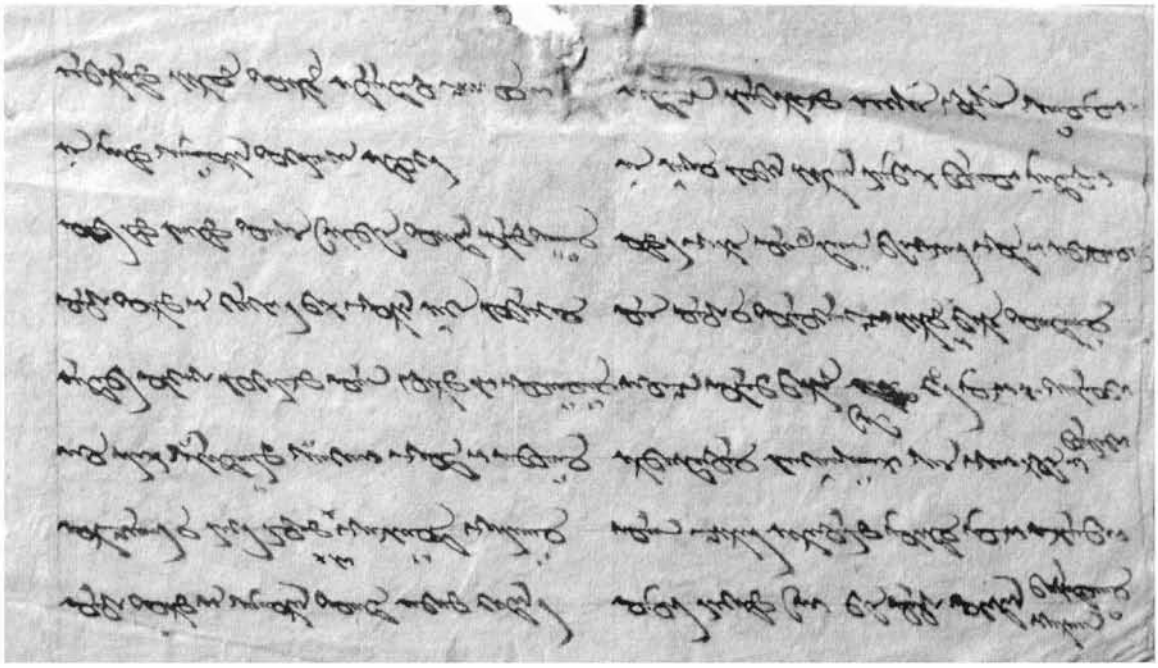
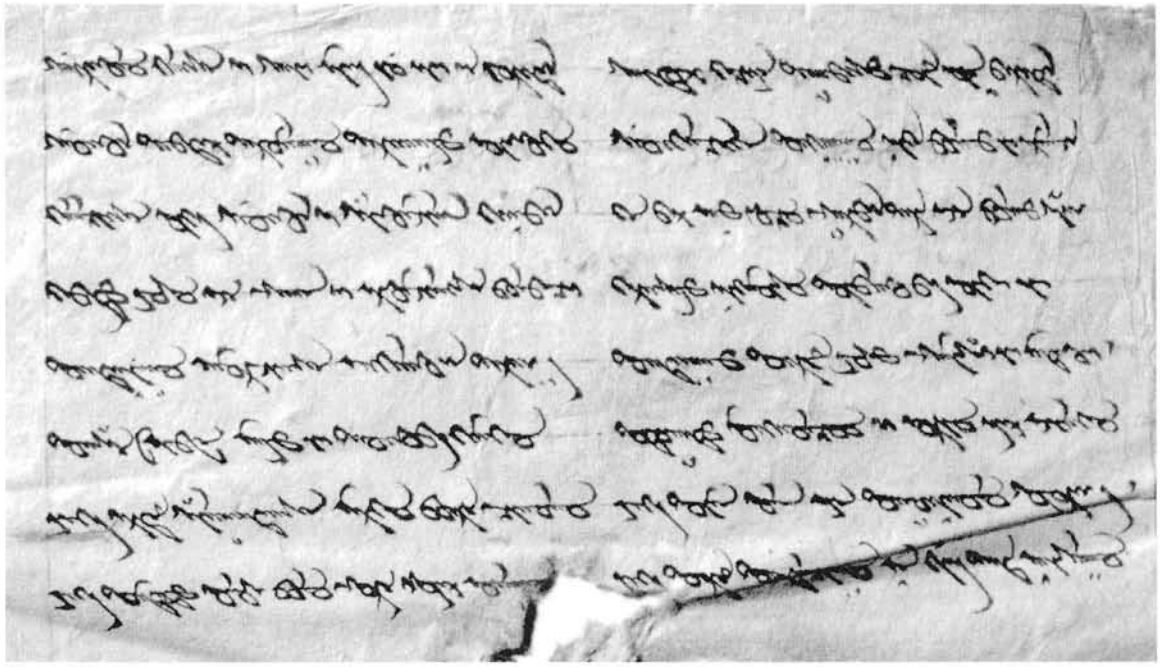
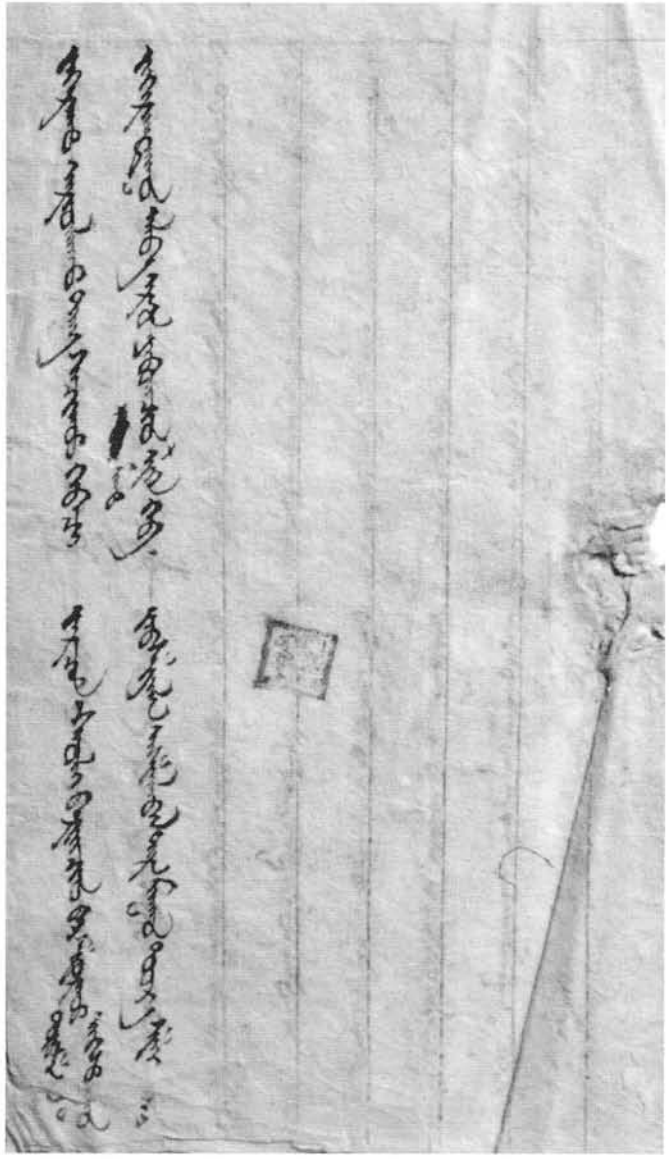


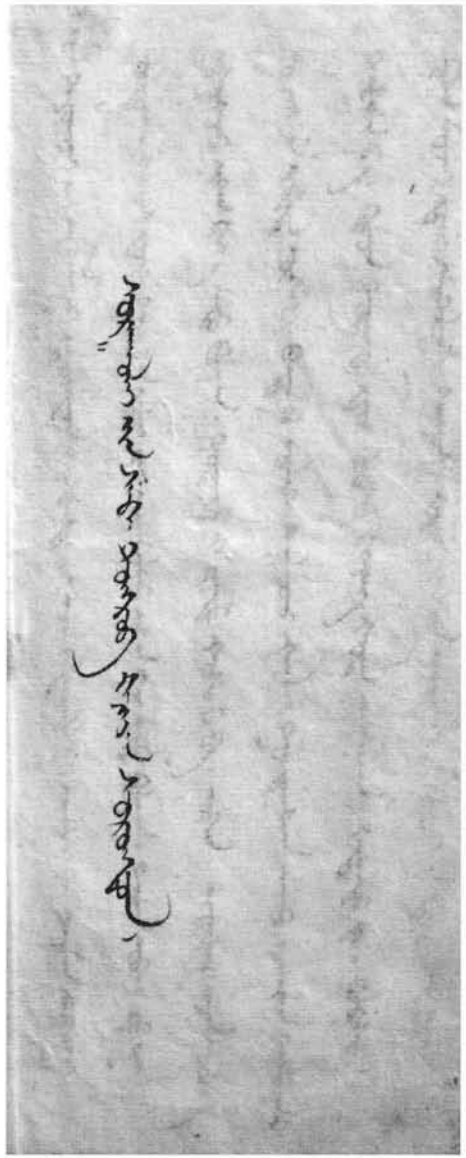
2V



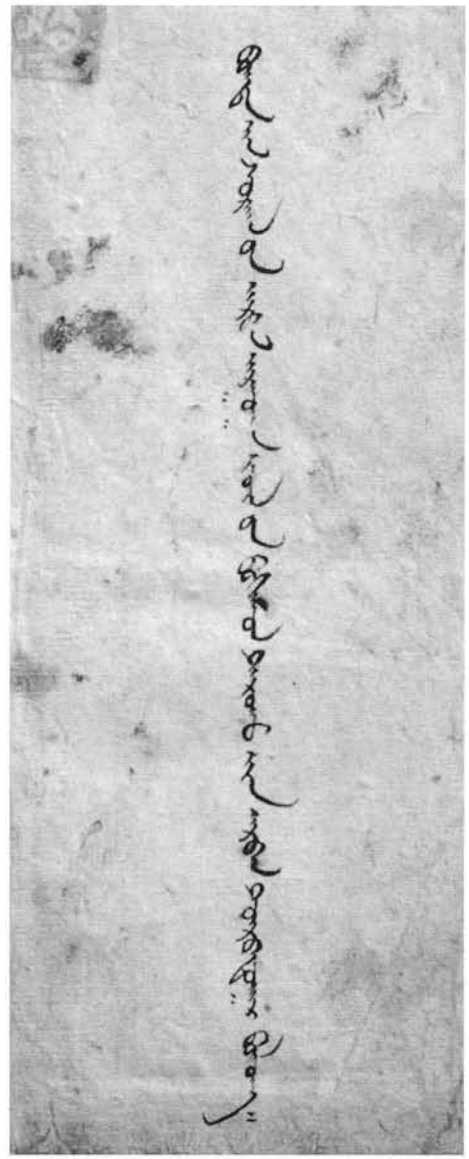
3R



3V



扉頁



No.16, 表紙

1R

1V

2R

2V

3R

3V

4R

4V

5R

5V

6R

No.17, 1R

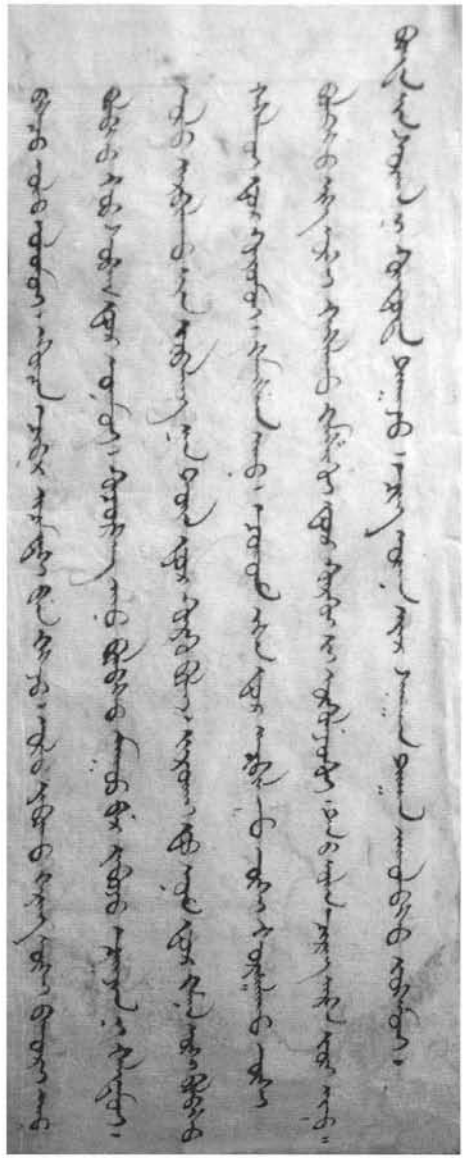
1V

2R

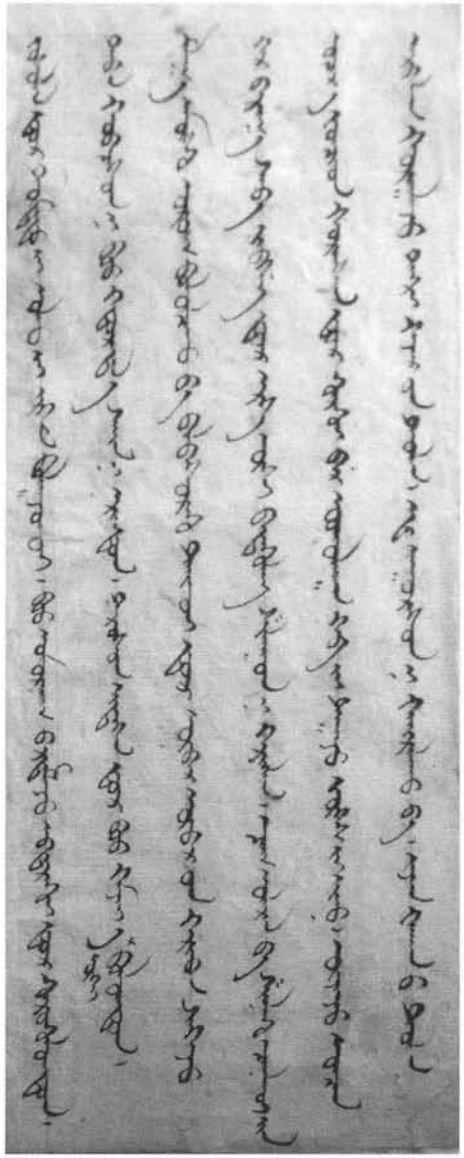
2V

3R

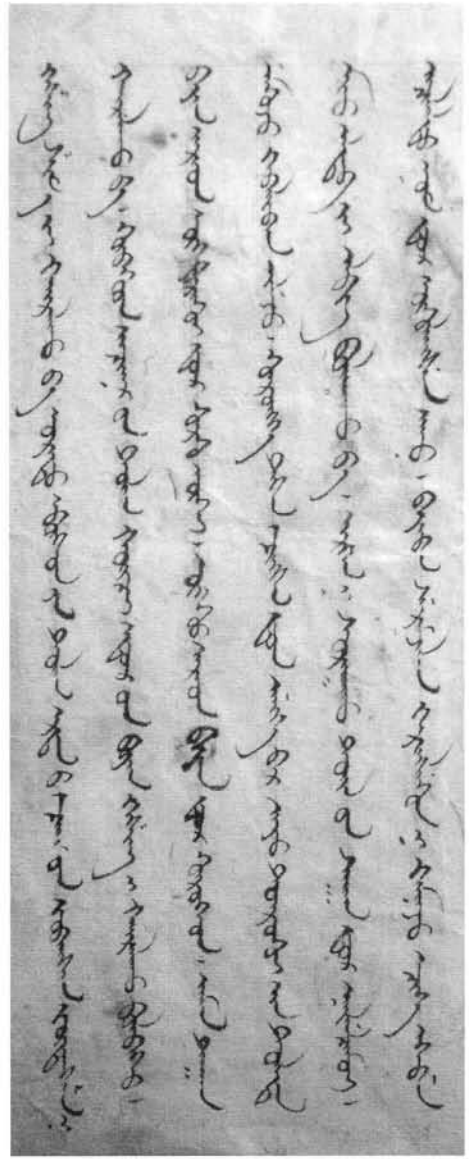
3V



4R（4V 欠落）



5R



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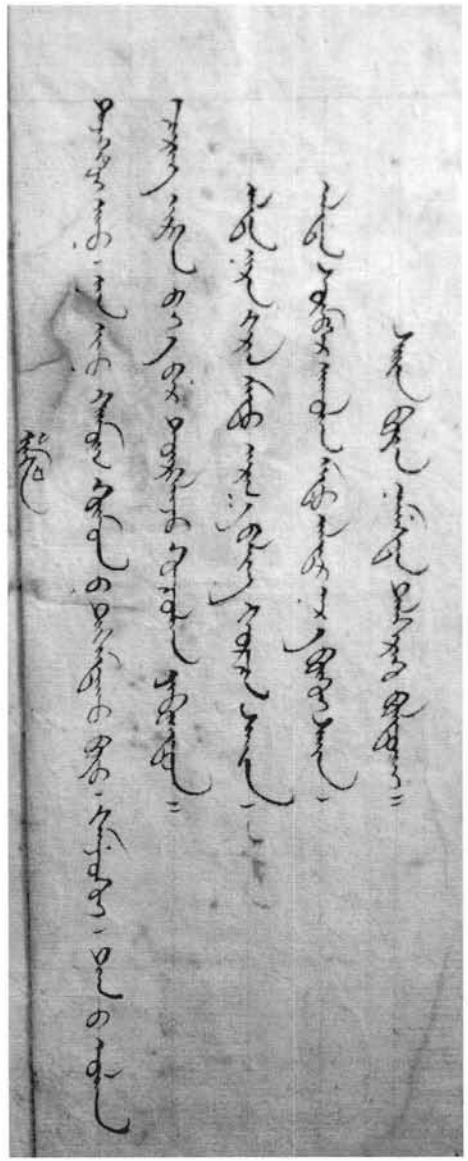
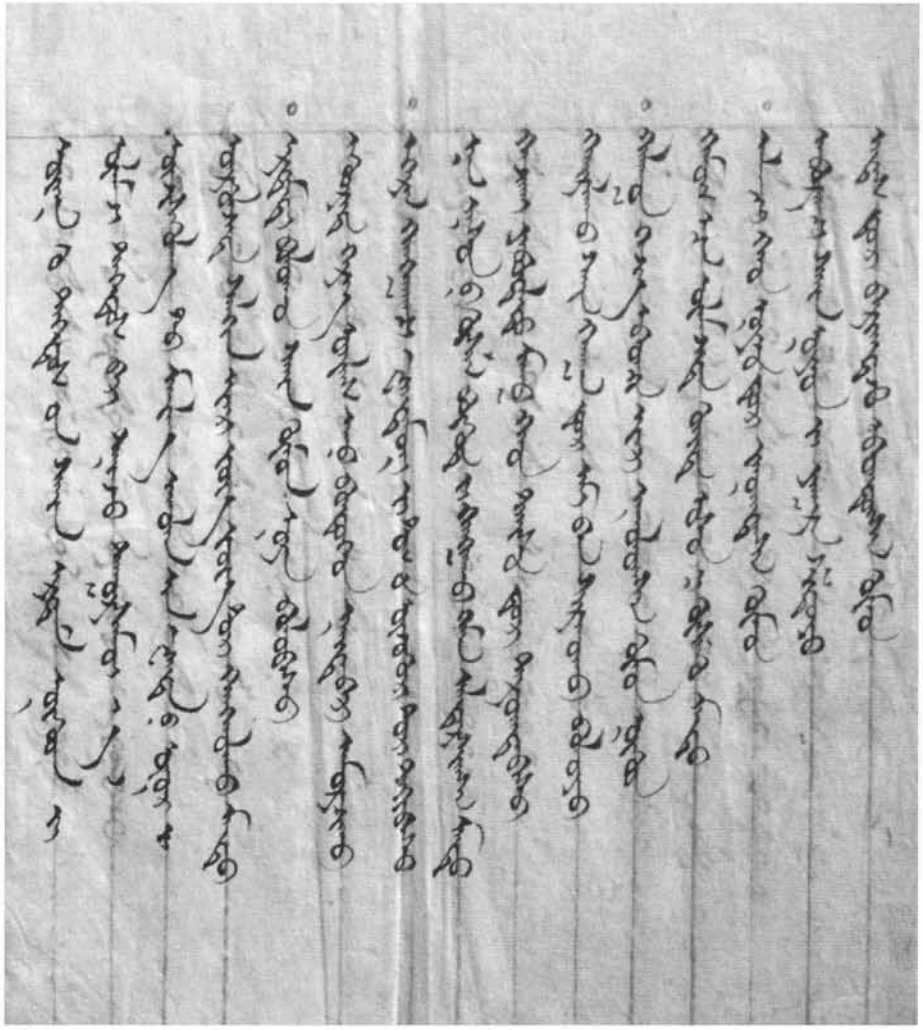
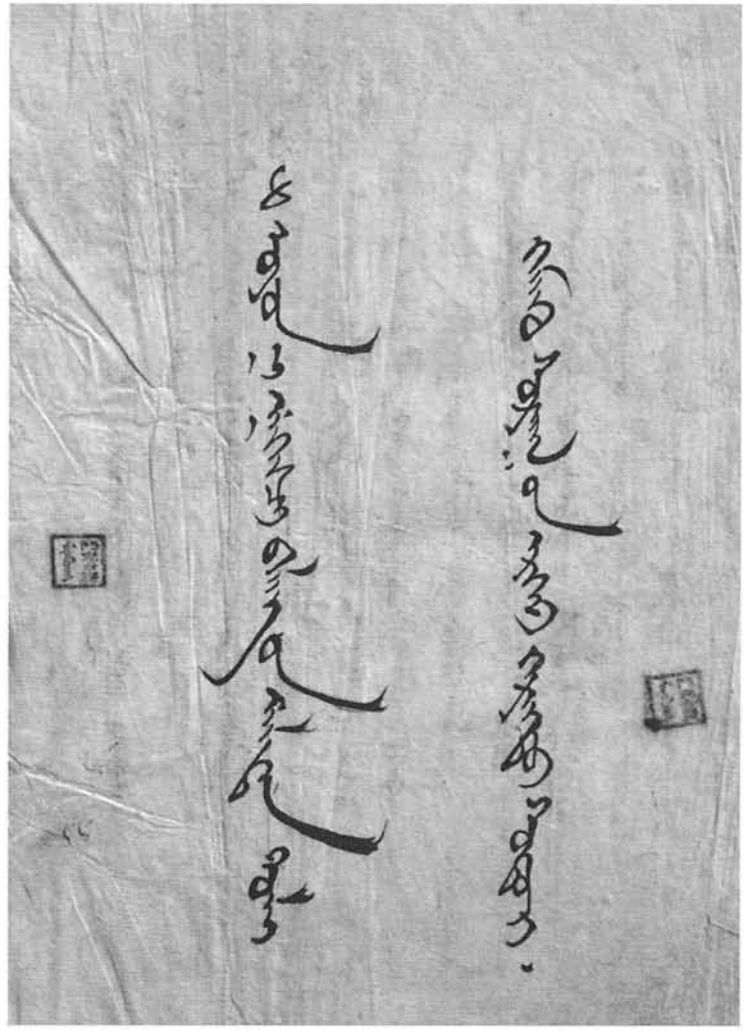


6R



1R



No.18, 表紙

1V

2R

2V

3R

3V

4R

4V

5R

5V

6R

6V

7R

7V

8R

8V

9R

9V

10R

10V

11R

11V

12R

12V

13R

13V

14R

14V

15R

15V

16R

16V

17R

17V

18R

18V

19R

19V

20R

20V

21R

21V

22R

22V

23R

23V

24R

24V

25R

25V

26R

26V

27R

27V

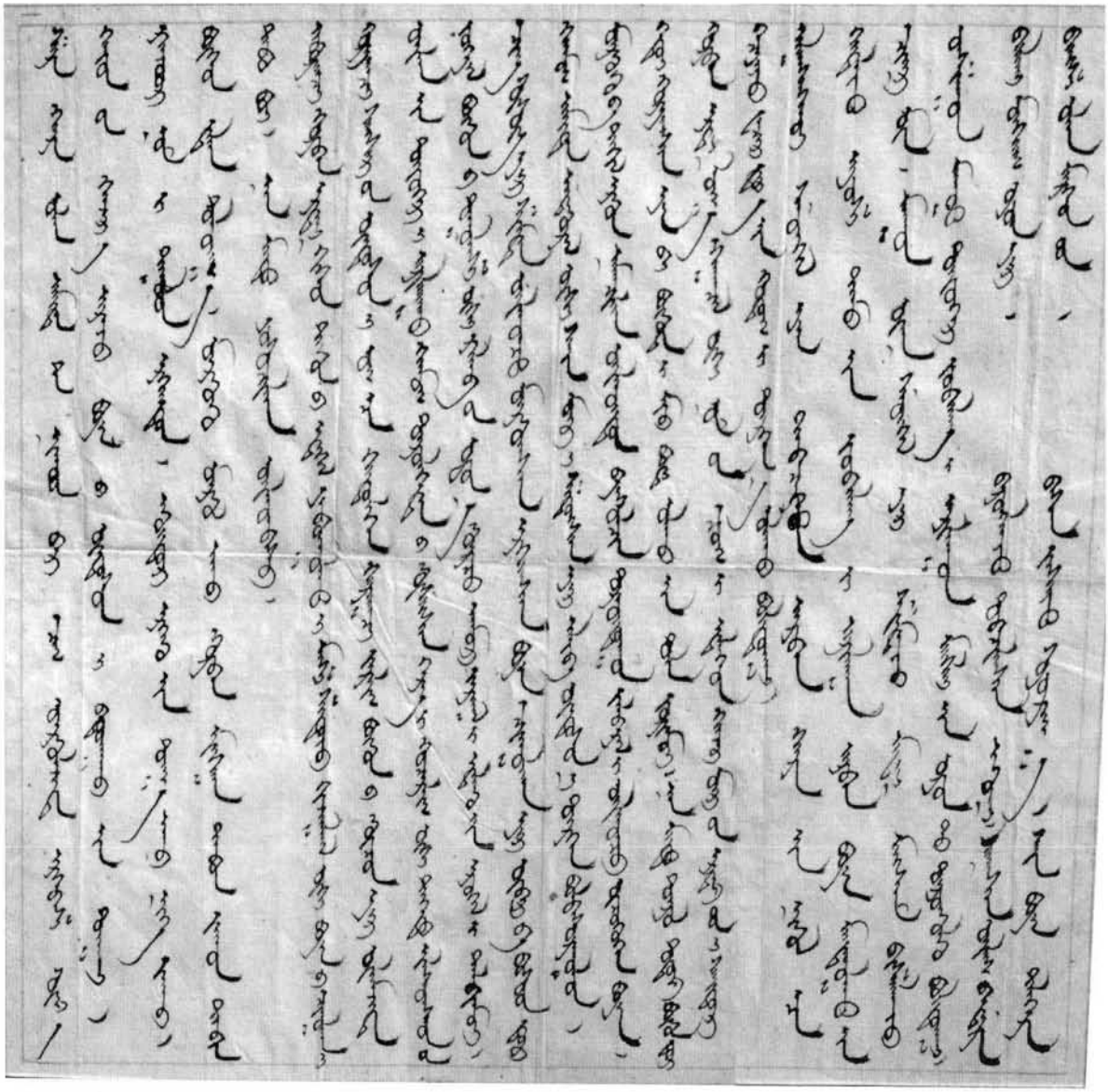
28R

28V

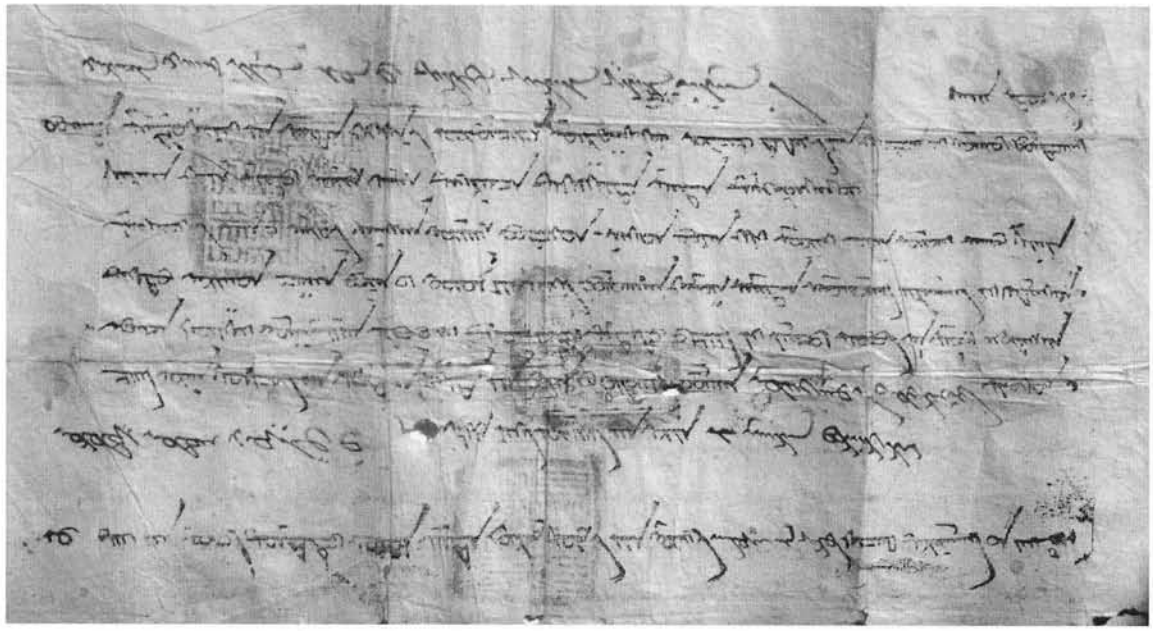
29R

29V

No.19



No.20



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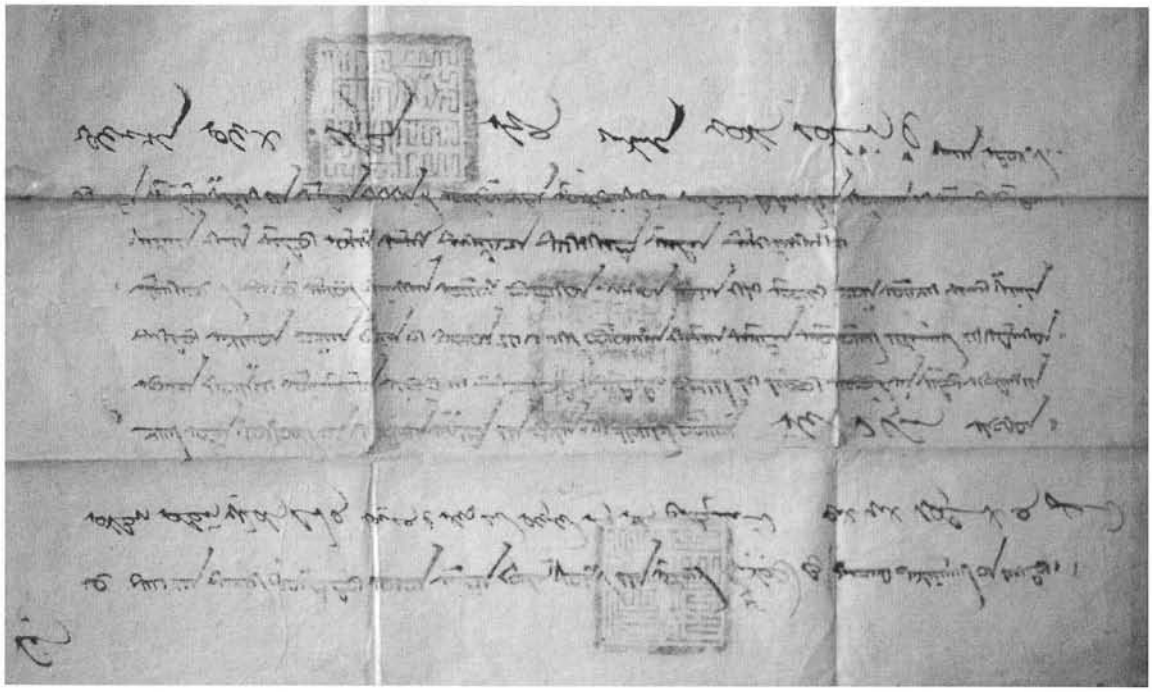
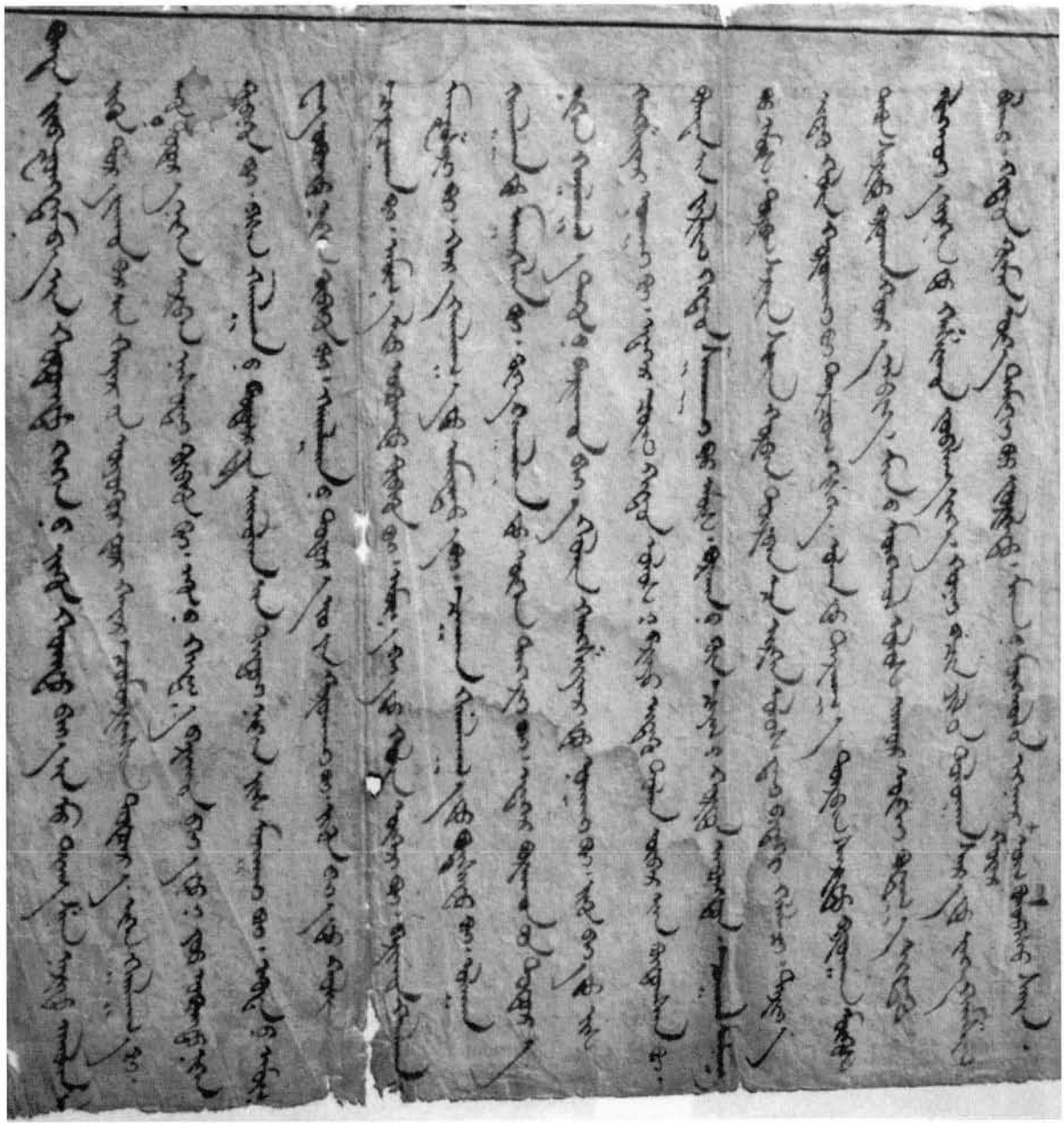


No.21（その二）



No.22

No.23

No.24（表）

No.24（裏）

No.25, 1R

1V

2R

2V

3R

3V

4R

4V

5R

5V

6R

6V

7R

7V

8R

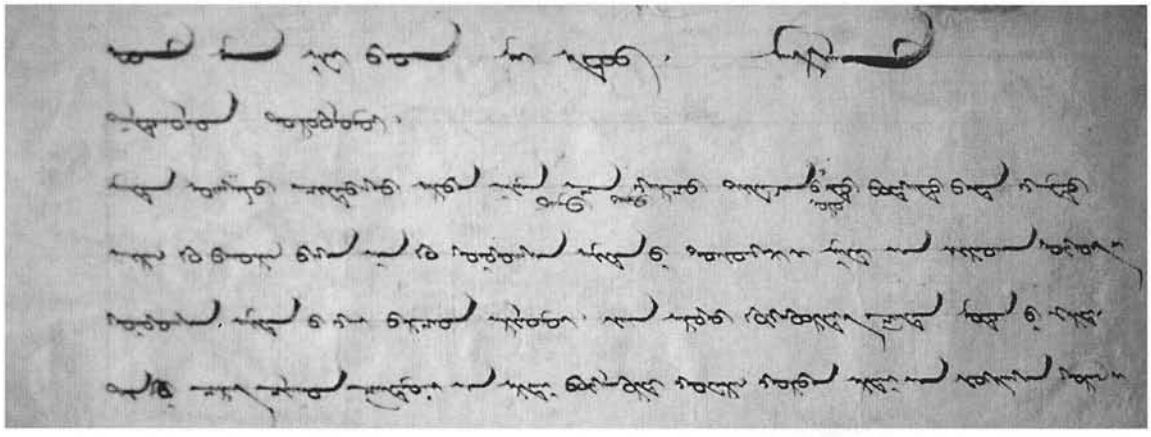
8V

9R

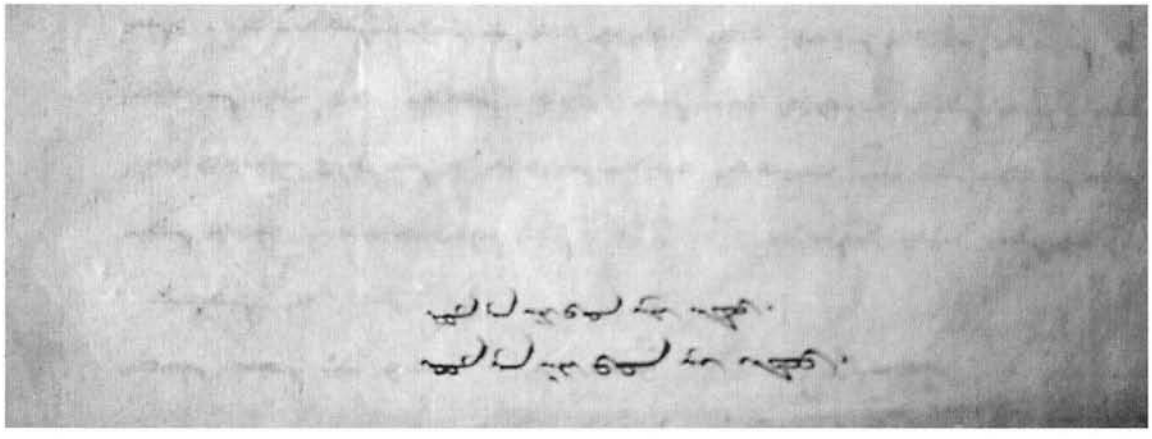
9V

10R

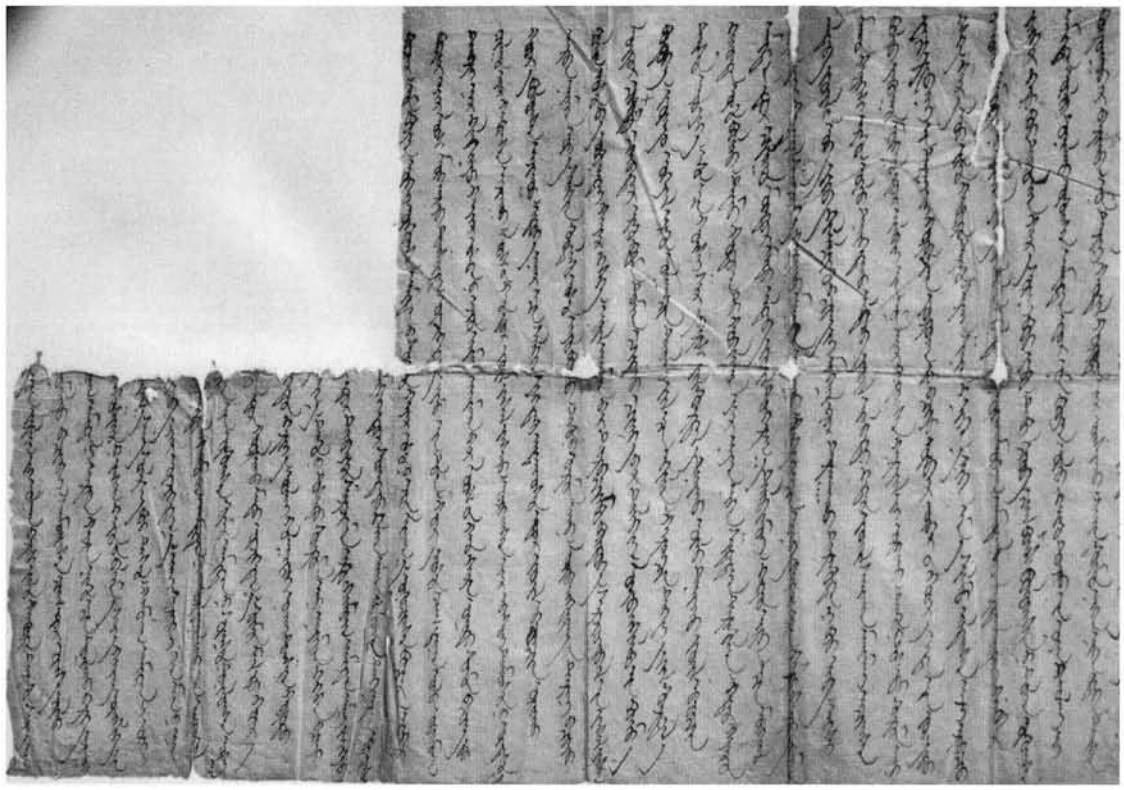
10V



11R

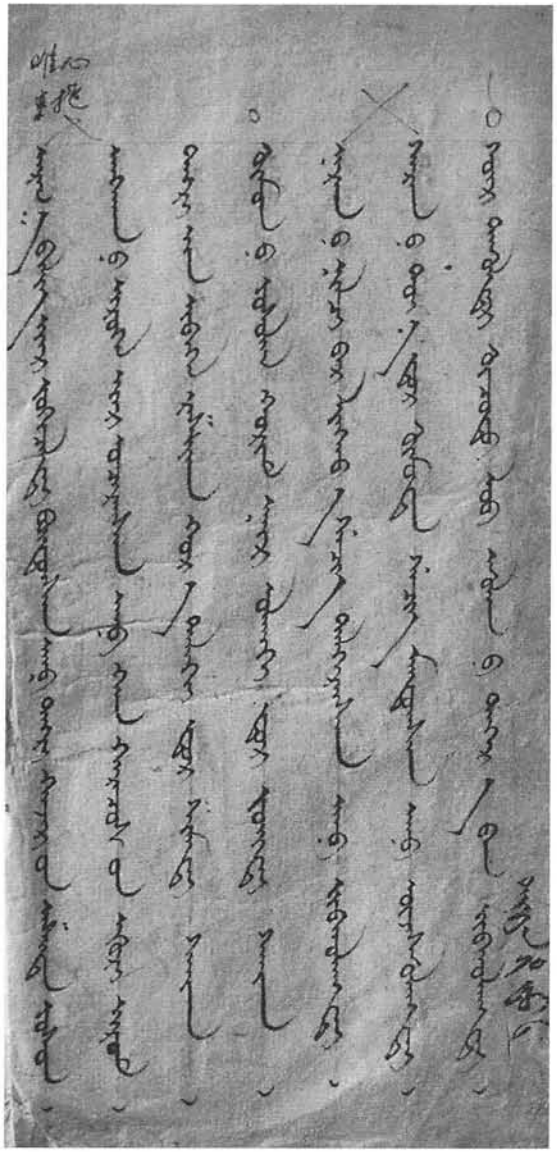


11V

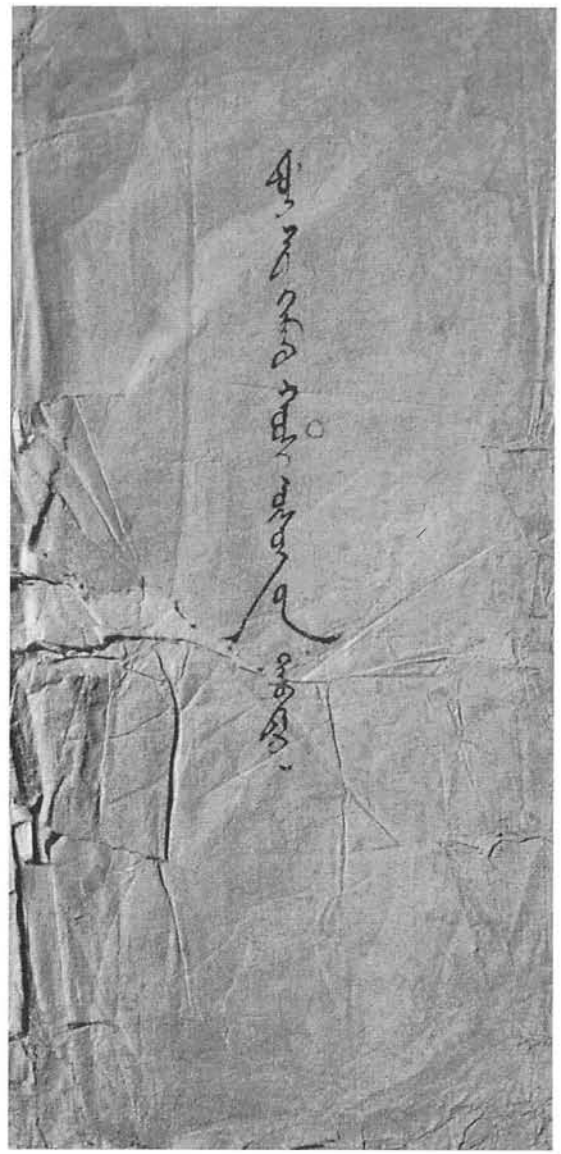


No.26 (1)

No.26 (2)

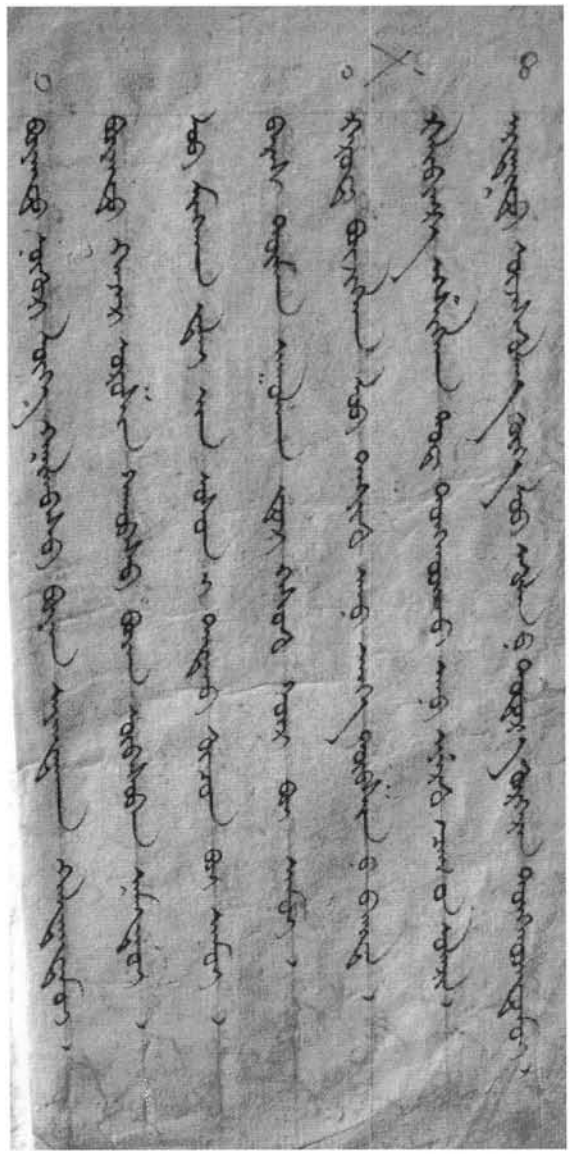


No.28.1, 1R



No.28（表紙）

1V



2R

2V

3R

3V

4R

4V

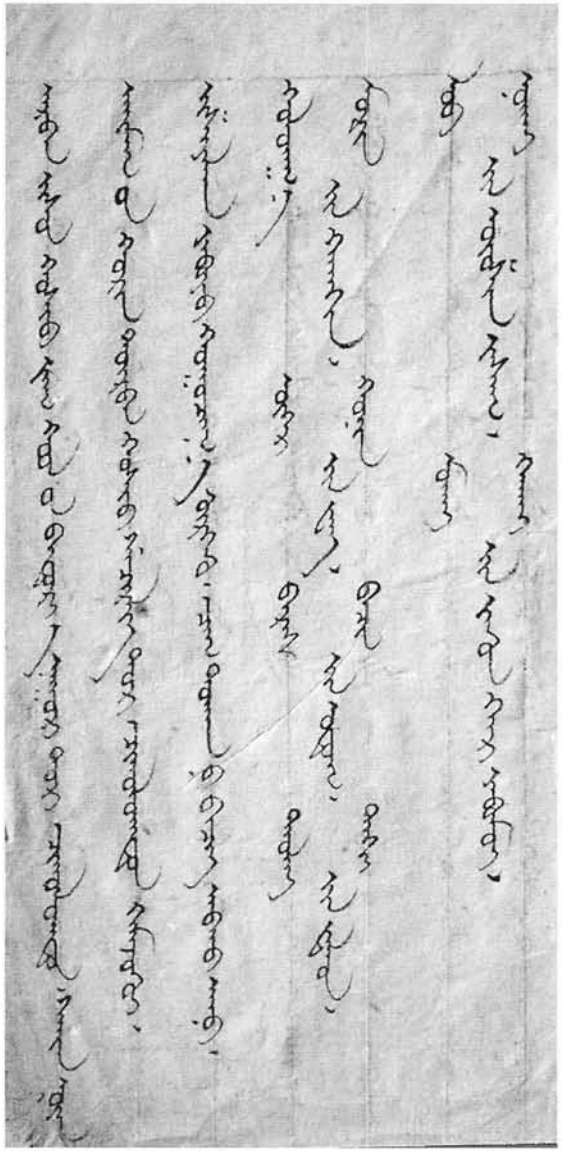
5R

5V

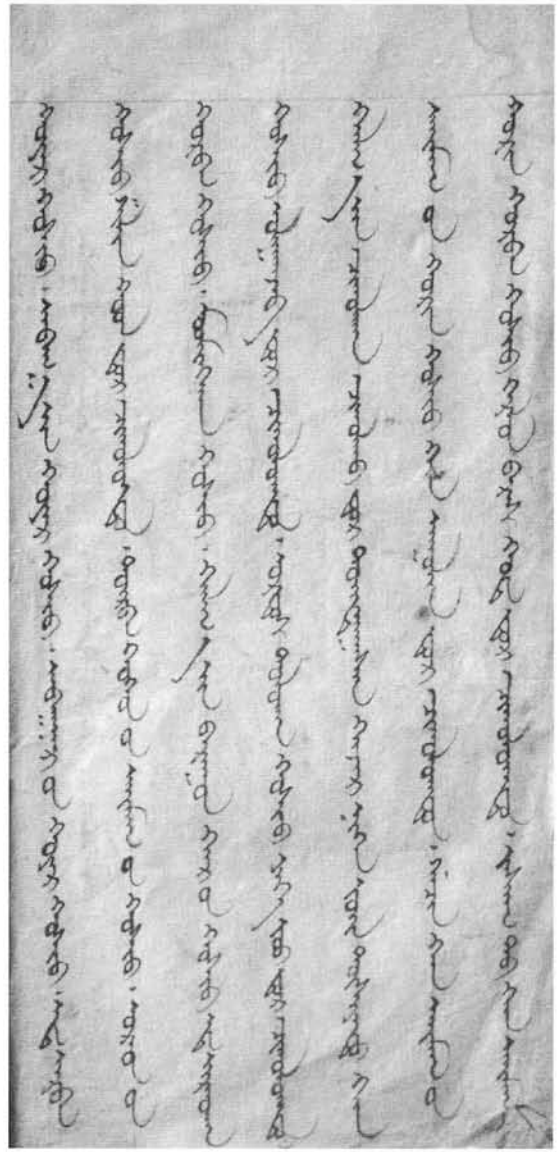
6R

6V

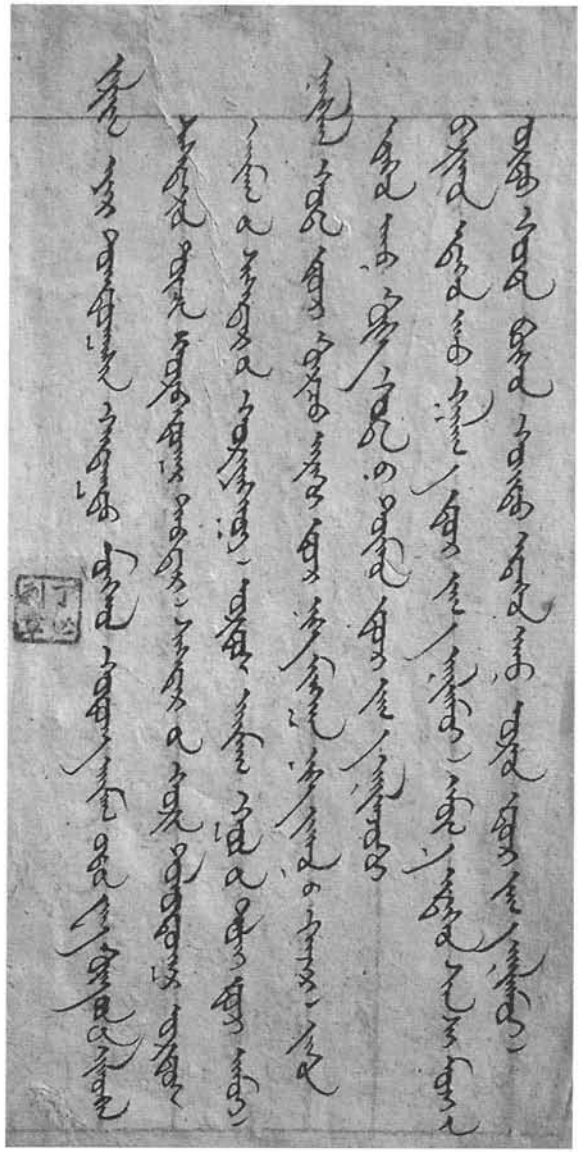
No.28.2, 9V



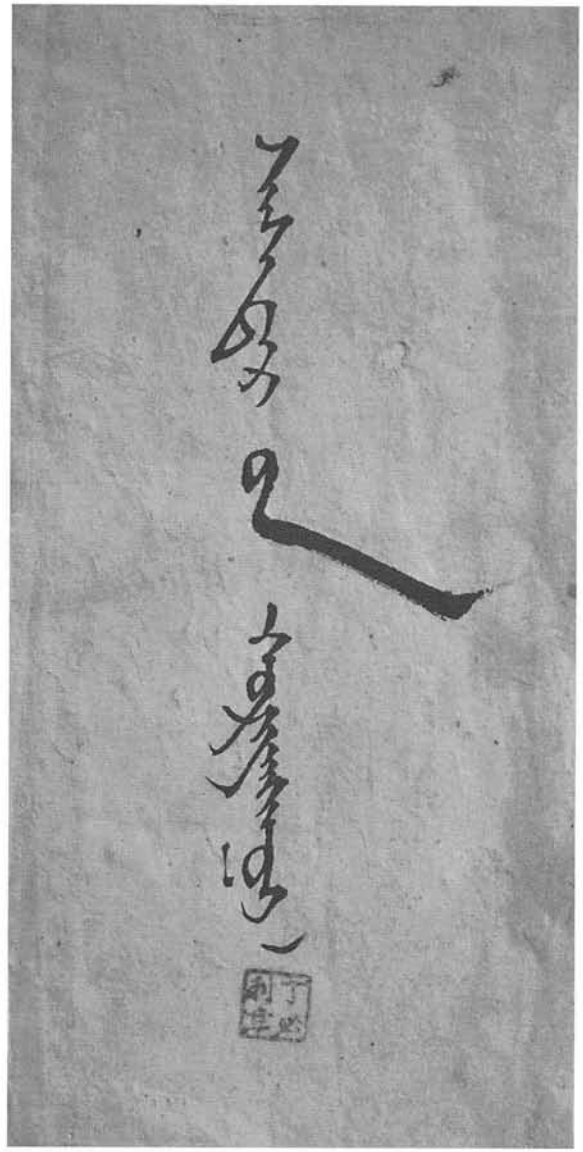
10V



10R



1R



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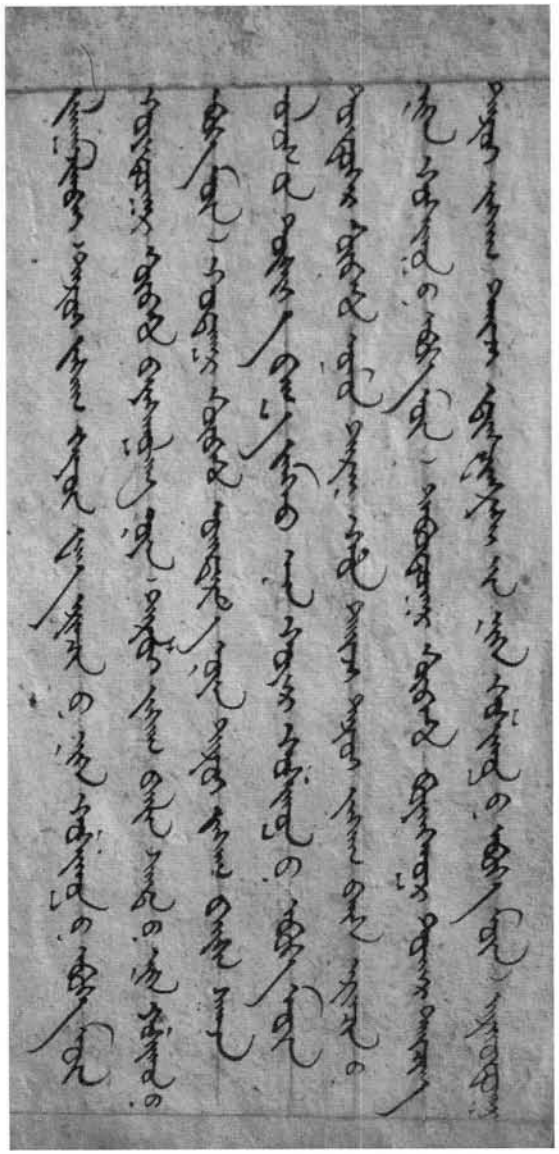
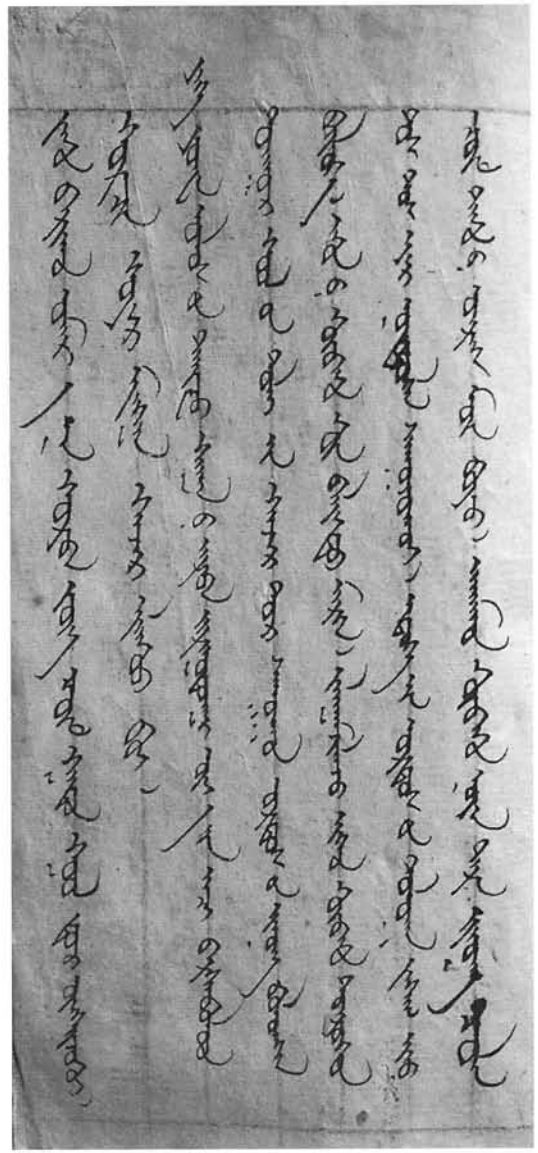


2R



1V

2V

3R

3V

4R

4V

5R

5V

6R

6V

7R

7V

8R

8V

9R

A6 9V

The Oγonos 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 Oγonos (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 Oγonos derives from a patrilineal clan(obuγ), 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 Üüsin and Otoγ banners of the Ordos region for centuries.

Oγonos 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, Oγonos 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 Oγonos 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, Oγonos 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, Oγonos 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 Oγonos 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、本書の成立もなかったであろう。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 Oγonos Collection of Manuscripts Concerning the Ordos Mongols

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