The relationship between the Tangut (Xi-Xia) and the Uighurs has been a target of the academic studies related to the history, cultures, Buddhism and other religions, linguistics, and other fields of the Central Asian studies. Our esteemed jubilee Prof. Dr. Evgeny Kychanov has contributed to the issue with his numerous articles and monographs. In this short paper I deal with a Uighur scribble attached to a fragment of a Buddhist Tangut blockprint, whereby I would like to honour Prof. Kychanov on the occasion of his 80th birthday.

The Tangut fragment in question is now preserved under the shelf number Peald 6f in the East Asian Library and the Gest Collection of Princeton University. The size of the paper is 15.6 × 18.8 cm. The contents of the Buddhist Tangut text can be identified with the Chinese version of 阿毘達磨大毘婆沙論 A-pi-da-mo da-pi-po-sha-lun (Skt. Abhidharmah-mahāvibhāṣāstra). Five of other Tangut fragments of the Princeton Collection (Peald 6c, Peald 6d, Peald 6e, Peald 6h and Peald 6i) and one (Txd 39-08b) in the Tenri Library, Nara, Japan also belong to the same print as Peald 6f, and all of these fragments must have been brought from the Northern Caves of Dunhuang Mogaoku.2

The 1st line of the Tangut text of Peald 6f shows the ideograms corresponding to the Chinese chapter heading 魏懸中婆含納息第四[之一] za-yun di-yi zhong ai-jing na-xi di-si [zhi yi] “[Section 1] of (Chapter) 4 of Ai-jing na-xi in (Part) 1 of Za-yun” of Abhidharmah-mahāvibhāṣāstra.3 In fact, the line ends with the Tangut ideogram for Chin. 四 si “four” before the bottom marginal line, and the ideograms for Chin. 之一 zhi yi “one of” should have been at the top of line 2, which is now lost but there is blank space left beneath. Accordingly the second line was originally line 3, and it comprises the Tangut text corresponding to the following Chinese text [雲何敬], 云何敬, 如是等雲 yun he ai, yun he jing, ru shi deng zhang "The section concerning (the questions about) [what is love], what is respect, and so on."

The reverse side of our fragment Peald 6f was reused for a Uighur text of almanac divination, which apparently belongs to the Mongol-Yuan times (13th–14th cc.) and has nothing to do with the Tangut text on the recto side. However, we find another Uighur note scribbled in the blank beneath the original line 2 of the Tangut text on the recto side. It is also written in the cursive script of the Mongol

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1 I would like to express my sincere gratitude to Prof. Shintarō Arakawa, Prof. Peter Zieme and Dr. Simone-Christian Raschmann for their kind and important suggestions.
4 Taishō Tripiṭaka, vol. 27, No. 1545, p. 150c12.
times, but the clumsiest handwriting hardly allows us to decipher all of the words in full.

For two upper lines, I would propose a tentative transliteration and transcription as shown below:

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Transcription</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. PYRD</td>
<td>birdə</td>
</tr>
<tr>
<td>2. TWRT</td>
<td>tort</td>
</tr>
</tbody>
</table>

From the second line, it seems to be a mistake for “tort”. Then birdə seems to be literally interpreted as “four of one.”5 Still, we find an ideogram below birdə (rendered as 在 the text above), which seems to be written by the same hand as the Uighur inscription. Prof. Shintaro Arakawa proposed to regard it as a rough sketch of the Tangut script “one”, appearing as the third ideogram in the first line ( siguiente).6

The Uighur writings beneath are most difficult to decipher. Judging from the vertical positioning, they seem to run from top-left to bottom-right, in the order reverse to the normal Uighur writing.

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Transcription</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. ČWDCY TWYD</td>
<td>čodk’i tōd</td>
</tr>
<tr>
<td>4. ČW PYRD</td>
<td>ČW birdə</td>
</tr>
</tbody>
</table>

For 3ČWDCY, which looks like ČWDYRW at a glance, I would place čodk’i as a mistake for ČWDCY = čodakı ~ čodake “questioner, asker, objector, pupil” (< Skt. codaka).7 The following TWYD = tōd may be modified into tōr(r)τ ~ tort “four”. The meaning of a sign or symbol like a Chinese character 伏 beneath 伏τ is totally ungraspable for me. If we may modify ČW into ČW it might be read as čodakı repeated but interrupted. Reading PYRD = birdə “in one” needs some explanations. Its initial strokes P- and -τ are written intermittedly, and the oval stroke of -τ is so small that it is nearly indistinguishable from the tail of -τ.

If I am right in my transcriptions and interpretations of the Uighur scribble shown above, birdə tort “four of one” can be interpreted as “(Section) 4 of (Part) 1”, and it should be the translation for the Tangut text corresponding to Chin.

For the question, the section concerning the questions about [what is love], what

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5 However, reading in reverse as tort birdə “in four-one; in one (of) four” would be possible if it had been written from right to left similar to lines 3-4.
6 Arakawa 2011, p. 148; Arakawa 2012.
7 See Shōgai 2008, p. 542. I am grateful to Prof. Peter Zieme for suggesting this reconstruction.
8 Shōgai 2008, lines 79, 2596, 2658, 2827, 3559.
9 For this assumption I owe many to the discussion with Prof. Shintaro Arakawa. Also see Arakawa 2012, p. 9.
10 Kodara 1982, pp. 1–5; Kodara 1984, p. 65. Especially, see Kodara 1986, pp. 155–153, for the Uighur Abhidharma-text in the Tenri Library that corresponds to Abhidharma-mahāvibhāṣāstra (or its variant Chin. 阿毘達磨論要論 A-pi-tan-pu-po-sha-lun) and even comprises modifications and additions to the Chinese original. For the up-to-date information on extant Uighur Abhidharma-texts, see Shōgai 2008, pp. 1–2.