

A Review and Analysis of Representative Academic Teams in the Study of Dunhuang Bianwen

Yifei Ding

*Jiang'an Campus, Sichuan University, Chengdu, China
503914041@qq.com*

Abstract. Over the past century, Dunhuang Bianwen have attracted the attention and research of numerous Dunhuang scholars, and several academic teams focusing on the study of Dunhuang Bianwen have gradually formed in China. This paper systematically summarizes the research contents of four representative academic teams—the Dunhuang Studies Center of Zhejiang University, the Institute of Dunhuang Studies of Lanzhou University, the Institute of Chinese Folk Culture of Sichuan University, and Dunhuang scholars in Taiwan. It combs the academic achievements of prominent scholars in each team, compares the similarities and differences of their research horizontally and vertically from multiple perspectives for a comprehensive analysis, and prospects and puts forward suggestions for the future research directions and paths of Dunhuang Bianwen, aiming to provide reference and support for the academic research of Dunhuang Bianwen.

Keywords: Dunhuang Bianwen, academic teams, prominent scholars, comparative analysis

1. Introduction

Dunhuang Bianwen are the scripts of narrative and singing literary stories collected in the stone chambers of the Mogao Caves in Dunhuang. Since their discovery in the early 20th century, Dunhuang Bianwen have aroused extensive academic attention. As a kind of popular literary works in the form of storytelling and singing, they reflect the literary forms and social features of the Tang and Song dynasties, are related to religion, language, art, culture and other fields, and contain rich literary connotations and precious historical value. Over the past century, with the rise and continuous development of Dunhuangology, a large number of scholars have conducted sustained and in-depth research on Dunhuang Bianwen, and a number of academic teams focusing on Dunhuang Bianwen have been formed in China. They have explored the original manuscripts, language and characters, literary art, folk culture and other aspects of Dunhuang Bianwen from diverse perspectives. Among them, a large number of outstanding scholars in the study of Dunhuang Bianwen have emerged in each academic team, who have succeeded from generation to generation and made great contributions to the research of Dunhuang Bianwen. Meanwhile, each academic team has presented different research directions and characteristics. Based on the compilation and collection of research works and literatures on Dunhuang Bianwen over the past century, this paper systematically combs the research achievements of representative academic teams in the study of Dunhuang Bianwen, sorts out the academic achievements of prominent scholars in each team,

analyzes their academic value, comprehensively compares the research of each academic team on Dunhuang Bianwen, and makes a summary and discussion. This paper also attempts to prospect the future research directions and paths of Dunhuang Bianwen, aiming to provide support and help for the relevant research on Dunhuang Bianwen.

2. Dunhuang Studies Center of Zhejiang University

The Dunhuang Studies Center of Zhejiang University is the first Dunhuang studies center established in universities and research institutes in China, with a profound tradition in Dunhuang studies and a leading position in the field of Dunhuang Bianwen research in China. From the founders of Dunhuangology Jiang Liangfu and Jiang Lihong, to Guo Zaiyi and Zhang Jinquan, and then to the young and middle-aged scholars such as Huang Zheng and Zhang Yongquan today, several generations of Dunhuang researchers at Zhejiang University have continued to strive to promote the in-depth development of the research on Dunhuang Bianwen.

2.1. Prominent scholars in the study of Dunhuang Bianwen

2.1.1. Jiang Lihong

Jiang Lihong is a famous modern Chinese Dunhuang scholar and one of the pioneers of Dunhuangology research in China. He is proficient in Dunhuang philology, exegesis, collation and other disciplines.

Jiang Lihong's representative work on the study of Dunhuang Bianwen is *Interpretation of the Meanings of Words in Dunhuang Bianwen*, which explains the difficult words and phrases in Dunhuang Bianwen [1]. He wrote that there were two purposes for writing this *Interpretation*: "One is to understand the Bianwen and provide some convenience for the study of them... The other is to explore the features of popular colloquial words in the Tang and Five Dynasties based on the rich materials in *Collected Bianwen*, and provide part of the materials for the study of the history of Chinese vocabulary." [2] Moreover, Jiang Lihong published many papers to collate and supplement Dunhuang Bianwen and the collation works of other scholars on Dunhuang Bianwen. Two examples are given here. The paper *Collation and Supplement to Supplementary Collection of Dunhuang Bianwen* made detailed collation and supplement to each Bianwen in *Supplementary Collection of Dunhuang Bianwen* compiled by Zhou Shaoliang, Bai Huawen and Li Dingxia [3]; *Brief Notes on Collation of Collected Dunhuang Bianwen* excerpted the articles involving exegetical borrowing and difficult understanding in *Collected Dunhuang Bianwen* written by Xiang Da et al. [4]. After Jiang Lihong, numerous Dunhuang scholars read his papers and works and published notes, reviews and other articles, which shows the far-reaching influence of Mr. Jiang on the study of Dunhuang Bianwen.

2.1.2. Guo Zaiyi and Zhang Jinquan

Mr. Guo and Mr. Zhang are representatives of the second generation of Dunhuang researchers at Zhejiang University, and they learned from Masters Jiang and Jiang.

Guo Zaiyi focused on the research on collation and supplement of Dunhuang Bianwen and the original manuscripts of Dunhuang Bianwen. He cooperated with Zhang Yongquan and Huang Zheng to write *Comments on Collation of Collected Dunhuang Bianwen*, and wrote papers such as *Supplementary Collation of Dunhuang Bianwen*. He also cooperated with Zhang Yongquan and

Huang Zheng to write *Several Issues in the Collation of Dunhuang Bianwen*, *Comments on Collation of New Collection of Dunhuang Bianwen*, *Explanation of Words in Dunhuang Bianwen* and other articles, which collated the words and phrases of Dunhuang Bianwen and relevant series contents, and put forward constructive opinions on collation. The book *Comments on Collation* is a rigorous work with well-founded arguments, extensive quotations and innovative insights, which corrects a large number of errors in character identification, meaning interpretation, sentence breaking and punctuation in the original collation of *Collected Bianwen* and supplementary collation by others, and is indeed a masterpiece dedicated to the collation of Dunhuang Bianwen [5]. Among them, Guo Zaiyi had unique insights into the research on popular characters in Bianwen. In his paper *Research on Popular Colloquial Words and Collation of Ancient Books*, he listed specific examples of exegetical collation in *Collected Papers on Dunhuang Bianwen* and *Collected Dunhuang Bianwen* written by predecessors, and pointed out the importance of research on popular colloquial words for the collation of ancient books from three aspects: collation, punctuation and annotation [6]. In addition, Guo Zaiyi wrote many papers on collation, supplement and arrangement of the original manuscripts of Dunhuang Bianwen, conducting more comprehensive and detailed collation of Dunhuang Bianwen, such as *Supplementary Collation of Vimalakirti Sutra Lecture Text (Pelliot 2292)*, **Comments on Collation of The Bianwen of Mulian Rescuing His Mother in the Underworld*, **Supplementary Collation of Three Texts including Autumn Ode and Unknown Bianwen*, **Supplementary Collation of Three Texts including The Fate of King Joyful*, **Supplementary Collation of The Bianwen of Li Ling* and other articles co-authored with Zhang Yongquan and Huang Zheng.

Zhang Jinquan focused on phonology. His paper *A Study of Rhyme Usage in Dunhuang Ci* cited original sentences of Bianwen as examples to verify the rhyme usage of Dunhuang Ci [7].

2.1.3. Huang Zheng and Zhang Yongquan

Huang Zheng and Zhang Yongquan are young and middle-aged representative scholars of the Dunhuang Studies Center of Zhejiang University. At present, they are mainly committed to the collation and arrangement of Dunhuang Bianwen and the research on language and characters of Dunhuang Bianwen. In addition to the above cooperation with Guo Zaiyi, the two authors wrote *Collation and Annotation of Dunhuang Bianwen*, which is a comprehensive work in the collection, collation and annotation of Dunhuang Bianwen [8]. Huang Zheng published books such as *Dictionary of Dunhuang Popular Characters* and *A Study of Dunhuang Linguistic Documents*, and papers such as *A Textual Research on Dunhuang Popular Pronunciations*, *Collation and Annotation of Dunhuang Bianwen* and collation and annotation of various popular literary works of Dunhuang Bianwen, providing important references for the research on difficult words and phrases, popular colloquial words, popular characters and popular pronunciations of Dunhuang Bianwen; Zhang Yongquan published articles such as *Examples of Collation and Interpretation of Dunhuang Bianwen*, *A General Review of Collation of Dunhuang Bianwen*, **Comments on Collation of Compilation of Dunhuang Songs and Lyrics*, and also made great contributions to the collation of Dunhuang Bianwen. Zhang Yongquan also wrote articles such as *On the Methods of Identifying Popular Characters in Dunhuang Manuscripts*, *Selected Explanations of Difficult Words and Phrases in Dunhuang Bianwen*, *Examples of Capitalized Numerals and Capacity Units—An Investigation Centered on Turpan and Dunhuang Documents*, focusing on the interpretation of words and phrases and textual research on popular characters in Dunhuang Bianwen.

2.2. Research directions of Dunhuang Bianwen

It is not difficult to see from the academic achievements of Dunhuang scholars that the Dunhuang Studies Center of Zhejiang University has formed multiple research directions for Dunhuang Bianwen, including word interpretation, collation and arrangement, popular pronunciation and rhyme, etc. Among them, there are two key research focuses: research on document collation of Dunhuang Bianwen and research on language and characters of Dunhuang Bianwen, with numerous relevant academic achievements. Representative works of research on collation of Dunhuang Bianwen include *Interpretation of the Meanings of Words in Dunhuang Bianwen* by Jiang Lihong and *Collation and Annotation of Dunhuang Bianwen* by Huang Zheng and Zhang Yongquan, which mainly focus on compiling Dunhuang Bianwen and conducting textual research, annotation and collation of words and phrases, as well as collation and annotation research on specific works of Dunhuang Bianwen manuscripts; research on language and characters of Dunhuang Bianwen mainly includes textual research on popular characters and pronunciations, investigation of rhyme usage in Bianwen, and application and evolution of single words and phrases.

3. Institute of Dunhuang Studies of Lanzhou University

In 1979, Lanzhou University established a Dunhuang studies group, making it one of the earliest universities in China to carry out Dunhuang studies. After more than 40 years of construction, the Institute of Dunhuang Studies of Lanzhou University has become a world-renowned center for Dunhuang studies research and academic exchanges. In 2009, Xi Jinping investigated Lanzhou University and urged Zheng Binglin, director of the Institute of Dunhuang Studies of Lanzhou University, to "strengthen and expand Dunhuang studies and win honor for the country" [9]. This reflects the General Secretary's profound affection for Dunhuang and the Party Central Committee's attention to the Dunhuang studies research of Lanzhou University. With the unremitting efforts of Dunhuang scholars such as Zheng Binglin and Fan Jinshi, Lanzhou University has continuously expanded the research fields and directions of Dunhuang Bianwen and achieved fruitful research results.

3.1. Prominent scholars in the study of Dunhuang Bianwen

3.1.1. Zheng Binglin

Zheng Binglin is the director of the Institute of Dunhuang Studies of Lanzhou University and the academic leader of Dunhuang studies at Lanzhou University. Zheng Binglin has unique research on Dunhuang Bianwen in Hong Kong, Taiwan and internationally. He cooperated with Zheng Acai to compile the monumental work *Library of Dunhuang Studies in Hong Kong and Taiwan*, which collects a large number of papers in the field of Dunhuang studies in Hong Kong and Taiwan, including many sorted research documents on Dunhuang Bianwen [10]. He edited *Essentials of French Dunhuang Studies*, introducing the history of the Pelliot Expedition's research and looting of scriptures in Dunhuang a hundred years ago, including relevant contents of Dunhuang manuscripts [11].

As the editor-in-chief of *Journal of Dunhuang Studies*, a well-known journal in Dunhuang studies, Zheng Binglin has published many papers on the manuscript contents and religious culture of Dunhuang Bianwen, such as *A Study of The Bianwen of Zhang Huaishen in Dunhuang Manuscripts* and *A Textual Research on An Jingmin, Deputy Military Governor of the Guiyi Army in*

Dunhuang, which textual research on the collation and historical origin of *The Bianwen of Zhang Huaishen*, *The Bianwen of Zhang Yichao* and other Bianwen [12, 13].

Over the years, Zheng Binglin has always stood at the forefront of Dunhuang studies research, conducting a comprehensive and in-depth collation and research on Dunhuang Bianwen with a broad international vision and rigorous academic attitude.

3.1.2. Fan Jinshi

Fan Jinshi is the honorary director of the Institute of Dunhuang Studies of Lanzhou University, known as the "Daughter of Dunhuang". During her work at the Dunhuang Academy, she devoted herself to the excavation, management and protection of grottoes and completed a large number of Dunhuang studies works. She co-authored *A Complete Catalogue of Chinese Dunhuang Studies Works* with Li Guo and Yang Fuxue, summarizing the great achievements of Dunhuang studies research and collecting a large number of Dunhuang research documents such as papers, collections and picture albums, among which the "Literature" section sorts out the research results of three types of Bianwen: general treatises, scriptural lecture texts and avadana texts [14]. In addition, as the editor-in-chief, she published *Academic Library of Dunhuang Academy: A Study of the History of the Uyghur in the Tang and Song Dynasties*, which studies the "broken and remnant Uyghur" seen in Bianwen such as *The Bianwen of Zhang Huaishen* and related issues [15]. The book *Stories of Classic Texts on Repaying Parents' Kindness* details eight types of traditional Chinese ethical transformed sutras: transformed sutra of repaying kindness, transformed sutra of parents' profound kindness, transformed Mulian, transformed sutra of merit field, transformed sutra of the battle between Raudrākṣa and Śāriputra, transformed sutra of *Rain Treasure Sutra*, transformed precepts and transformed *BrahmajālaSūtra* [16]. Fan Jinshi has made great academic contributions to the comprehensive research of Dunhuang Bianwen.

3.1.3. Other scholars

Wei Yingchun has published many papers in *Journal of Dunhuang Studies*, mainly focusing on historical textual research of Dunhuang Bianwen and the relationship between Dunhuang Bianwen and Dunhuang mural art. He co-authored *A Textual Research on An Jingmin, Deputy Military Governor of the Guiyi Army in Dunhuang* with Zheng Binglin, citing the records of the war between the Guiyi Army and the Uyghur in Yizhou in *The Bianwen of Zhang Yichao* to verify the position of An Jingmin, Deputy Military Governor of the Guiyi Army, and the transformation of the actual control of Dunhuang [13]; he co-authored *An Explanation of the Transformation of the Battle between Raudrākṣa and Śāriputra in Cave 72 of Mogao Grottoes in Dunhuang* with Li Xiaoling, citing *The Bianwen of Subduing Demons* many times to explain the transformation of the battle between Raudrākṣa and Śāriputra in Dunhuang grotto murals [17].

Sha Wutian's research focuses on Dunhuang grotto art. The paper *Visual Memory of the Silk Road: An Interpretation of the Images of Korean Peninsula Figures in Dunhuang Grottoes* analyzes the images of Korean people in the illustrations of *The Bianwen of Subduing Demons* [18]; *A Facet of Xixia Buddhism: A New Interpretation of the Merit and Function of Pure Land Thought in Dunhuang Grottoes during the Xixia Period* studies the mural themes centered on different types of transformed sutras during the Xixia period [19]. In addition, his works *A Study of Dunhuang Painting Drafts* and *A Study of Dunhuang Grottoes during the Tubo Rule* also involve the relevant contents of Dunhuang Bianwen and Dunhuang grotto murals [20, 21].

Yang Fuxue's research mainly focuses on Buddhist research of Dunhuang documents and research on multi-ethnic cultural integration. His paper *A Review and Prospect of Domestic Research on Uyghur Buddhism in the Early New Century* summarizes the achievements of comprehensive research on Uyghur Buddhism, arguing that the Uyghur is an inclusive nation, and Dunhuang unearthed documents prove that narrative and singing literature such as Bianwen and scriptural lecture texts belonging to Central Plains culture spread in the Uyghur area [22]. *An Explanation of the Manichaeian Terms "Shizhi" and "Shizhi Fa"* takes the address of Mulian in *The Bianwen of Mulian Rescuing His Mother in the Underworld* as an example to introduce the connection between the terms "Shizhi" and "Ashi", "Shiseng" and other terms [23]. *The Influence of Buddhist Mulian Belief on Xiapu Manichaeism—Centered on Three Newly Discovered Manichaeian Liturgical Books* studies the connection between "Mulian" in Buddhism and Dunhuang Mulian Bianwen [24]. *The Collision and Integration of Diverse Cultures in Dunhuang from the Perspective of *The Bianwen of Li Ling* involves the integration and collision of various ethnic cultures in Dunhuang over the years [25].

Zhang Shanqing focuses on the research of Buddhist transformed sutra stories in Dunhuang. *Examining the Apotheosis of the Holy Monk Centered on the Images of Xuanzang in East Asia* mentions that the stories told by traveling monks in the Tang Dynasty may be the oral predecessors of Bianwen, and the folk legends of Xuanzang may originate from Bianwen performances [26]. *The Story of Li Shiren and the Beautiful Fruit of Hexi—Also on the "Layered Accumulation" of Historical Narrative* cites the contents of *The Bianwen of Meng Jiangnu* and *The Bianwen of Subduing Demons* to study the "layered accumulation" of the historical narrative of the Liangzhou Sacred Image [27].

Zhang Jingfeng has repeatedly conducted comparative studies between Dunhuang Bianwen and transformed sutras in Mogao Grottoes in Dunhuang in his papers. *A Tentative Analysis of Two Transformed Sutras of Repaying Kindness and Their Causes in Cave 138 of Mogao Grottoes in Dunhuang* compares the remaining inscriptions of the transformed sutra of repaying kindness with *Sutra of Repaying Kindness* and *Records of Double Kindness*, and proposes that the text of the transformed sutra of repaying kindness may come from the *Bianwen Records of Double Kindness* [28].

Zhang Xiantang's *A Brief Discussion on the Relationship between Dunhuang Literature and Ethnic Literature of Neighboring Regions and Foreign Literatures* cites Bianwen such as *The Bianwen of Wu Zixu* and *The Bianwen of Mulian Rescuing His Mother in the Underworld* to illustrate that Dunhuang literature has absorbed artistic nutrition in themes, expression techniques, language art and other aspects from ancient Indian Buddhist literature. Mr. Zhang has also written many review papers on Dunhuang academic research and cultural heritage development [29].

Ning Qiang co-authored *A History of Chinese Dunhuang Studies* with Lin Jiaping and Luo Huaqing, which details the diachronic research of Dunhuang Bianwen in stages. The three also wrote *A Discussion on the Research of Bianwen and the Character "Bian" in the 1940s*, discussing the research of Bianwen by scholars such as Xiang Da, Sun Kaiti and Fu Yunzi [30].

3.2. Research directions and key points

The scholars of the Institute of Dunhuang Studies of Lanzhou University have achieved a considerable number of research results on Dunhuang Bianwen. On the whole, the key research focuses of the institute are the research on document collation of Dunhuang Bianwen, the research on Dunhuang Bianwen and Dunhuang grotto art, etc. It can be seen from some documents that the institute has a unique perspective on the social and historical research of Dunhuang Bianwen. Many

scholars take Buddhism, ethnicity and other elements as the entry points for Bianwen research, and deeply analyze the textual origin between Dunhuang Bianwen and Buddhism, as well as the phenomena of ethnic integration and cultural collision reflected in Dunhuang Bianwen.

4. Institute of Chinese Folk Culture of Sichuan University

The Institute of Chinese Folk Culture of Sichuan University is a research base founded and led by Professor Xiang Chu, a leading figure in Dunhuang studies at Sichuan University. The institute has set up a number of research directions covering multiple disciplines. Among them, scholars represented by Xiang Chu and He Jianping have conducted in-depth research on word collation, original manuscripts, religious origin and other aspects of Dunhuang Bianwen, with rich academic achievements.

4.1. Prominent scholars in the study of Dunhuang Bianwen

4.1.1. Xiang Chu

Mr. Xiang Chu is a famous Chinese Dunhuang scholar and honorary director of the Institute of Chinese Folk Culture of Sichuan University. His research centers on Dunhuang studies, covering linguistics, religious studies and other fields.

Xiang Chu's representative work is *Selected Collation and Annotation of Dunhuang Bianwen*, which collates and annotates the outstanding famous articles in Bianwen [31]. He has also written many papers to supplement and collate famous Bianwen articles, such as *Supplementary Collation of The Biography of Filial Sons in Dunhuang Manuscripts*, **Supplementary Collation of The Bianwen of Subduing Demons*, **Supplementary Collation of The Bianwen of Breaking Demons*, **New Collation of Vimalakirti Sutra Lecture Text* and so on.

In terms of language and literature, Xiang Chu has made detailed research on medieval Chinese vocabulary in Dunhuang Bianwen. The paper *Notes on Words and Phrases in Dunhuang Bianwen* is Xiang Chu's casual notes when reading Bianwen, excerpting and researching some popular colloquial words and phrases worthy of study [32]; *On the "River of woe"* mentions the tragic scene of the River of woe seen by Mulian when searching for his mother in the underworld in *The Bianwen of Mulian Rescuing His Mother in the Underworld* [33]; *The Unique Value of Dunhuang Linguistic and Literary Materials* points out that the study of Dunhuang literature represented by popular narrative and singing literature such as Bianwen can greatly promote the progress of the study of Chinese history [34]; the book *Xiang Chu's Collected Papers on Dunhuang Language and Literature* includes more than 20 professional research papers by Xiang Chu, including textual research and collation of language and characters of Dunhuang Bianwen [35].

In terms of religion, Xiang Chu strives to excavate and interpret the Buddhist elements in Dunhuang Bianwen. *From India to China—Śakra in Dunhuang Bianwen* sorts out the images of Śakra in Bianwen such as *The Bianwen of Dong Yong* and *The Bianwen of Shunzi*, and regards this as a symbol of the inclusiveness of Chinese civilization [36].

Xiang Chu's comprehensive research achievements on Dunhuang Bianwen are remarkable, and many papers have been collected into books. *Collected Studies on Dunhuang Literature* centrally presents Xiang Chu's academic achievements in collation and word notes of Dunhuang Bianwen [37], and *Dunhuang Studies in Prominent Learning* collects Xiang Chu's papers on literary research, vocabulary research and document collation of Dunhuang Bianwen [38]. It can be said that Xiang Chu is a master in the study of Dunhuang Bianwen.

4.1.2. Pu Hui

Zhang Hong (pen name Pu Hui) is the former director of the Institute of Chinese Folk Culture of Sichuan University. Pu Hui's key research direction is Dunhuang Bianwen and Buddhist literature. His research on the Bianwen *Vimalakirti Sutra Lecture Text* is profound and thorough. *A Textual Research on Vimalakirti Sutra Lecture Text (Dunhuang Manuscript S.4571)* investigates the evolution of manuscript form and the problem of fragmentary missing texts [39]. He also wrote papers such as *The Sanskrit Version of Vimalakirti Sutra and the Dramatic Literary Structure of Its Chinese Translations*, **Dramatic Characteristics of Vimalakirti Sutra*, **Dramatic Character Conflicts in the Chinese Translated Buddhist Scripture VimalakirtiNirdeśa Sutra*, researching the dramatic literary characteristics of *Vimalakirti Sutra*. Pu Hui has achieved fruitful academic results in the research of Dunhuang Buddhist literature.

4.1.3. He Jianping

He Jianping is the current director of the Institute of Chinese Folk Culture of Sichuan University. He Jianping focuses on the research of Bianwen and Buddhist scriptural lecture texts. He has written many papers related to *Vimalakirti Sutra* and *Lotus Sutra Lecture Text*. *On the Belief Characteristics of Vimalakirti Sutra among the Common People in Medieval China* focuses on the evolutionary characteristics of *Vimalakirti Sutra* in the belief of medieval Chinese common people [40]; *New Evidence for the Relationship between Vimalakirti Transformed Sutra and Scriptural Lecture Texts and Popular Buddhist Sutra Commentaries—Centered on the Inscriptions of Ananda Begging for Milk in Cave 9 of Mogao Grottoes* discusses the relationship between *Vimalakirti transformed sutra* and popular Buddhist sutra commentaries, and holds that the inscriptions of transformed sutras in Dunhuang murals are influenced by narrative and singing literature [41]. *The Creation Era of Lotus Sutra Lecture Text (II) (P.365)* focuses on the creation era of this scriptural lecture text [42]; *Lotus Sutra Lecture Text (III)* collates and annotates the Bianwen in detail [43]; *A Brief Discussion on the Relationship between Folk Popular Songs and Buddhist Scriptural Lecture Texts—Taking Twelve O'clock (Exhorting All Fourfold Assembly to Practice According to the Teachings) and Lotus Sutra Lecture Text (III) (P.2133) as Examples* explains the relationship between Buddhist scriptural lecture texts and narrative and singing literature such as Bianwen in Dunhuang manuscripts with *Lotus Sutra Lecture Text* as an example [44]. It can be seen from the academic achievements that He Jianping's comparative research on Buddhist documents and Dunhuang Bianwen has been relatively mature.

4.1.4. Ji Xiaoyun

Ji Xiaoyun is an associate researcher of the Institute of Chinese Folk Culture of Sichuan University. She has also conducted in-depth research on the Bianwen *Vimalakirti Sutra* and *Lotus Sutra Lecture Text*. Ji Xiaoyun's paper **Manjusri Belief in Vimalakirti Sutra Lecture Text—Centered on the Zhensongtang Collection and the National Library Collection of Manjusri Asking about Illness* investigates the creation era of two volumes of *Manjusri Asking about Illness* and the cultural belief in Manjusri [45]. *A Study of the Origin of the Story of the Nine-Colored Deer King in Lotus Sutra Lecture Text (Yu 153V)* explores the source, annotation basis and text origin of the story of the Deer King [46]; *A Textual Research on the Newly Discovered Lotus Sutra Lecture Text (P.3944)* discusses the genre classification, writing time and material source of the manuscript [47]. In addition, Ji Xiaoyun pays more attention to the text form and communication places of Dunhuang scriptural

lecture texts, and writes papers such as *A New Theory of Dunhuang Scriptural Lecture Texts* and *New Trends in the Research of Dunhuang Scriptural Lecture Texts* to discuss the research status of scriptural lecture texts.

4.1.5. Other scholars

Sun Shangyong's paper "On the 'Composing Songs According to Events' of Wu Song *Six Changes*" not only textual researches the era of the emergence of Bianwen, but also discusses the origin between Bianwen and *Six Changes* [48]; *The Stylized Characteristics of Dunhuang Literature and Their Origin* studies the stylization of poetic works in Dunhuang Bianwen [49]; *The Vimalakirti Sutra and the Evolution of the Way of Observing Things in Medieval Landscape Poetry* discusses the connection between Buddhist thought in Bianwen and the way of observing things in medieval landscape poetry [50].

Dai Yingying mainly studies the inserted words in Dunhuang Bianwen. *Inserted Words in Dunhuang Narrative Texts* studies the established and proposed inserted words in several Bianwen [51]; *Dunhuang Poems as Inserted Words* discusses the nature and use of Dunhuang poems as inserted words in *The Bianwen of Wu Zixu* and *The Bianwen of Meng Jiangnu* [52].

Luo Lu tends to textual research the origin of Bianwen. *A Study of the Text Origin of Yanzi Fu in Dunhuang Manuscripts* sorts out the version origin of *Yanzi Fu* in Dunhuang manuscripts [53].

Yin Fu's *The Bianwen of Wu Zixu and Blood Revenge in the Tang Dynasty* points out that the plot changes of *The Bianwen of Wu Zixu* are inseparable from the culture of blood revenge in the Tang Dynasty [54].

Liu Yading's *The Institute of Oriental Literature of the Russian Academy of Sciences and Dunhuang Manuscripts* sorts out the process of Dunhuang manuscripts such as Dunhuang Bianwen being collected in the Institute of Oriental Literature of the Russian Academy of Sciences, and sorts out and reviews the research of Russian sinologists on Dunhuang Bianwen [55].

4.2. Research directions of Dunhuang Bianwen

A major research feature of the Institute of Chinese Folk Culture of Sichuan University is the comparative research between Dunhuang Bianwen and Chinese and foreign Buddhist literature, investigating the relationship and origin between Bianwen and Buddhist documents. The institute attaches great importance to the research of Dunhuang popular literature and popular language, consolidates the important academic status of Dunhuang documents in the East Asian Chinese character cultural circle, and is at a leading level in the academic community.

5. Research by Dunhuang scholars in Taiwan

Due to historical, political and other factors, Taiwanese scholars have been conducting research on Dunhuang Bianwen since the 1950s. In 1963, Pan Chonggui offered the course "Dunhuang Art" at the Chinese Culture University, pioneering Dunhuang studies in Taiwan. By the 1980s, it became a trend for postgraduate students in Chinese departments to write dissertations in the direction of Dunhuang studies on the island [56]. After a long period of research, the team of Dunhuang scholars in Taiwan has gradually grown and matured, achieving remarkable research achievements.

5.1. Prominent scholars in the study of Dunhuang Bianwen

5.1.1. Pan Chonggui

Pan Chonggui is the founder of Dunhuang studies in Taiwan. He has conducted diverse research on Dunhuang manuscripts. Due to the early dispersion of Dunhuang manuscripts around the world, it was difficult to carry out collation and research. Pan Chonggui collated and compiled Dunhuang Bianwen manuscripts, collecting a large number of scattered Bianwen materials. In 1979, he wrote the paper *A New Theory of Dunhuang Bianwen*, which discussed in detail the origin, meaning, classification of Dunhuang Bianwen and their relationship with transformed images [57]. *Collected Essays on Dunhuang Bianwen* published in 1981 is the result of Pan Chonggui's collation and compilation. For the collation and research of Dunhuang Bianwen, Pan Chonggui viewed the academic achievements of predecessors with a dialectical perspective and made corrections and supplements [58]. In 1983, he revised and supplemented the collection of Bianwen and wrote *New Collection of Dunhuang Bianwen*, which introduced and analyzed the collection of Bianwen in detail and comprehensively, providing a strong reference for later research [59]. At the same time, Pan Chonggui's research on Dunhuang Bianwen is multi-angle and comprehensive. He has conducted in-depth research on famous Bianwen articles and written many articles for discussion, such as *The Shock of Meng Jiangnu in Dunhuang Manuscripts* and *A New Exploration of Wang Fanzhi's Poems in Dunhuang*. He attaches great importance to the research on popular characters in Dunhuang Bianwen, and wrote articles such as *Collating and Explaining the Remaining Popular Characters in the Printed Edition of The Literary Mind and the Carving of Dragons with Dunhuang Popular Written Characters* and *A Study of Popular Written Characters in Dunhuang Manuscripts* for textual research. He also paid attention to the relationship between Bianwen manuscripts and other literary elements. *Dunhuang Bianwen and Confucian Scholars' Explanation of Scriptures* discusses the relationship between scriptural lecture texts and Dunhuang Bianwen [60], and *The Relationship between LongkanShoujian and Manuscripts and Printed Editions* mainly discusses the relationship between Dunhuang manuscripts and *LongkanShoujian*, as well as the important value of *LongkanShoujian* in solving the character barriers of Dunhuang manuscripts [61]. As the "founder" of Dunhuang studies in Taiwan, Pan Chonggui's contribution to the research of Dunhuang Bianwen is indelible.

5.1.2. Luo Zongtao

Luo Zongtao is the current dean of the College of Arts and Sciences, and has conducted much research on the history and form of Dunhuang Bianwen. His representative work is *Dunhuang Bianwen: Old Legends in the Grottoes*, which explains the cultural connotation of Dunhuang Bianwen in vivid language and emphasizes the value of Bianwen. In addition, Luo Zongtao has written many research papers on the relationship between Dunhuang Bianwen and Buddhist literature, such as *Reading "Buddhist Narrative and Singing Texts Discovered in Dunhuang"* and **A Comparative Study of The Sutra of the Wise and the Foolish, The Origin of the Garden and The Bianwen of Subduing Demons*. There are also researches on the form and genre of poems in Dunhuang Bianwen. *An Exploration of the Origin of "Ancient Chanting" in Dunhuang Scriptural Lecture Bianwen* focuses on the origin of special poetic genres in scriptural lecture Bianwen, and *A Discussion on the Poetic Form in Dunhuang Bianwen* studies the articles with poems in Dunhuang Bianwen [60].

5.1.3. Zheng Acai

Zheng Acai is the backbone of Dunhuang studies research in Taiwan at present. He has written many monumental works on Dunhuang studies, such as *Collected Papers on Dunhuang Studies in the New Century* co-authored with Xiang Chu and *Library of Dunhuang Studies in Hong Kong and Taiwan* co-authored with Zheng Binglin, all of which collect a large number of research works and materials on Dunhuang Bianwen. Regarding Dunhuang Bianwen manuscripts, he wrote *A Discussion on the Story of "Zhang Qian Riding a Raft" in Dunhuang Documents*, *A Preliminary Study of The Conversation between Confucius and Xiang Tuo in Dunhuang Manuscripts* and so on. On the relationship between Bianwen and other narrative and singing literature, he wrote *A General Review of the Debate on the Relationship between Transformed Images and Bianwen*, discussing the origin, nature and development of Bianwen and transformed images [62]; there is also *A General Review of the Dispute over Whether Dunhuang Scriptural Lecture Texts Are Bianwen*, discussing the similarities and differences in name, origin, system and dynamic development between scriptural lecture texts and Bianwen [63]. In addition, Zheng Acai has written many articles on the research methods, research value and research significance of Dunhuang documents such as Dunhuang Bianwen, such as *The Expansion and Future of Dunhuang Literature for Chinese Literature Research*, *On the Expansion and Orientation of Dunhuang Documents for Chinese Buddhist Literature Research*, *Interdisciplinary Integration: "Research on Chinese Popular Literature" Based on Dunhuang Documents* and so on.

5.1.4. Zhu Fengyu

Zhu Fengyu has a very broad research perspective on Dunhuang Bianwen, mainly engaged in the research of Dunhuang literature and popular literature. Her work *Zhu Fengyu's Research on Dunhuang Popular Literature and Folk Culture* selects dozens of her research papers on Dunhuang language, literature and folk culture, including research on the form and function, literary content and comparative research of Dunhuang Bianwen [64]. Most of Zhu Fengyu's papers are about the research on popular literary content and folk culture reflected in Bianwen, such as *The Spread of The Grandfather's Family Instruction in Dunhuang Manuscripts and Its Reflection on Chinese Folk Culture*, *A Preliminary Study of the Custom of "Magpie Announcing Good News" in Dunhuang Frontier Literature*, *On the Significance of The Broken Gold in Dunhuang Manuscripts for Interpreting Dunhuang Popular Literature*, etc. These articles reveal the great significance of Bianwen for the research of Dunhuang popular literature and enrich the content of Dunhuang popular literature. At the same time, Zhu Fengyu has also written research papers on the content, nature, function and development of Bianwen, such as *An Analysis of the Original Ecology and Text Function of Dunhuang Poetic Manuscripts*, *The Application of the Plot of The Story of the Prince of the Former Han Liu Family in Dunhuang Manuscripts in Plain Stories and Romances*, *The Development and Trend of Bianwen Research from the Perspective of Literary Standard*, *On the Nature and Function of the One-Volume Edition of Wang Fanzhi's Poems from the Perspective of Original Ecology of Manuscripts*.

5.2. Research directions of Dunhuang Bianwen

Taiwanese scholars of Dunhuang Bianwen pay attention to the collation of document materials of Dunhuang Bianwen, and many scholars have collected a large number of research works on Dunhuang Bianwen and compiled them into books. On this basis, Taiwanese scholars attach

importance to the investigation of folk cultural elements in Dunhuang Bianwen, excavate the customs and cultures reflected in Bianwen, and highlight the value of popular literature for Dunhuang studies research. At the same time, Taiwanese scholars conduct comparative research between Dunhuang Bianwen and Dunhuang scriptural lecture texts, exploring the name origin, literary nature and text function of Bianwen, especially the in-depth research on the diachronic dynamic development of Bianwen.

6. A comprehensive comparative analysis of academic teams in the study of Dunhuang Bianwen

6.1. Commonality of diachronic research—inheritance and development

The research on Dunhuang Bianwen is a long-term and sustainable process. The four typical academic teams and their scholars introduced in this paper have a long research history in the field of Dunhuang Bianwen and have achieved brilliant research results, which are inseparable from the successive research of several generations of Dunhuang scholars. For an academic team, inheritance, reflection and development in diachronic research are the key to achieving academic achievements. The following lists the specific contents of diachronic research of each academic team to present the research context of inheritance and development.

The research on Dunhuang Bianwen by the Dunhuang Studies Center of Zhejiang University has been passed down from generation to generation. Zhejiang University has a solid foundation in the collation of Dunhuang Bianwen. In 1957, the monumental Dunhuang studies work *Collected Dunhuang Bianwen* compiled by Wang Zhongmin, Wang Qingshu, Xiang Da and others was published. Subsequently, scholars of Zhejiang University began to conduct collation and supplementary research on *Collected Dunhuang Bianwen*. The earlier relevant document is Jiang Lihong's *Brief Notes on Collation of Collected Dunhuang Bianwen*, and he also compiled *Interpretation of the Meanings of Words in Dunhuang Bianwen* on the basis of *Collected Bianwen*. Zhang Jinquan wrote **A Discussion on the Reprint of Collected Dunhuang Bianwen*, suggesting the reprint of *Collected Dunhuang Bianwen* as soon as possible. Guo Zaiyi, the second-generation successor, co-authored *Comments on Collation of Collected Dunhuang Bianwen* with his disciples, referring to the research results of Guo Zaiyi and others to correct, supplement and annotate *Collected Dunhuang Bianwen*. Under the academic influence of the older generation of Dunhuang scholars, the new generation of scholars continued the collation research of Dunhuang Bianwen. *Collation and Annotation of Dunhuang Bianwen* written by Huang Zheng and Zhang Yongquan, the young and middle-aged backbone scholars, is known as "a comprehensive work of collation of Dunhuang Bianwen". Today, the Dunhuang Studies Center of Zhejiang University is still at the forefront of world academia in the collation of Dunhuang Bianwen, and the inheritance and development of academic achievements among several generations of scholars will continue forever.

Other academic teams in the study of Dunhuang Bianwen also show a trend of inherited research in the diachronic research of Bianwen manuscripts. Scholars of the Institute of Dunhuang Studies of Lanzhou University have continuously deepened their research on Uyghur history involved in Dunhuang Bianwen, from Zheng Binglin and Wei Yingchun's *A Textual Research on An Jingmin, Deputy Military Governor of the Guiyi Army in Dunhuang* and Fan Jinshi's *Academic Library of Dunhuang Academy: A Study of the History of the Uyghur in the Tang and Song Dynasties*, to Yang Fuxue's *A Review and Prospect of Domestic Research on Uyghur Buddhism in the Early New Century*, and then to Zhang Xiantang's *A Brief Discussion on the Relationship between Dunhuang Literature and Ethnic Literature of Neighboring Regions and Foreign Literatures*, scholars of

Lanzhou University have continuously summarized and studied the Uyghur elements in Dunhuang Bianwen.

The research on *Vimalakirti Sutra* in Dunhuang manuscripts by the Institute of Chinese Folk Culture of Sichuan University is also the case. The guide Xiang Chu wrote **New Collation of Vimalakirti Sutra Lecture Text*, the former director Pu Hui wrote *A Textual Research on Vimalakirti Sutra Lecture Text (Dunhuang Manuscript S.4571)* and a series of papers on the drama of *Vimalakirti Sutra*, and the current director He Jianping wrote *On the Belief Characteristics of Vimalakirti Sutra among the Common People in Medieval China* and other articles, which reflects the continuous expansion of research perspectives and continuous improvement of research results of the institute on the same Bianwen article.

Although Dunhuang scholars in Taiwan have not formed a specific academic team, their Dunhuang studies research shows obvious stage division. Dunhuang studies research in Taiwan can be roughly divided into three stages: the initial stage from the late 1950s to the 1960s, the development and heyday stage in the 1970s and 1980s, and the diversified innovation stage in the 1990s [65]. By sorting out their research results, it can be found that there is inheritance, reference, innovation and development in the research on popular characters and folk culture of Dunhuang Bianwen.

6.2. A comparative study of research directions and academic advantages of domestic research teams

The above briefly summarizes the research directions of three domestic academic teams in the study of Dunhuang Bianwen. After comprehensive comparison, the commonalities and research focuses of each team in the study of Dunhuang Bianwen in China can be found.

Both horizontally and vertically, the collation, supplement and research of Dunhuang Bianwen have always been the common research focus of all academic teams. Representative works of each academic team include *Comments on Collation of Collected Dunhuang Bianwen*, *Collation and Annotation of Dunhuang Bianwen*, *Selected Collation and Annotation of Dunhuang Bianwen*, etc. Collation and annotation of Bianwen is the basic work of Bianwen research, which can standardize the language interpretation of Bianwen and accurately understand the original information provided by the authors of Bianwen. In addition to collation, the research on famous articles of Dunhuang Bianwen manuscripts is also a research hotspot of each team, especially *The Bianwen of Wu Zixu*, *The Bianwen of Meng Jiangnu*, *The Bianwen of Subduing Demons*, *Vimalakirti Sutra*, etc. The research contents include collation and annotation of Bianwen, textual research of Bianwen, research on popular language and popular characters of Bianwen, comparative research between Bianwen and Buddhist literature and other narrative and singing literature, etc.

Each academic team also has its own unique features. The research history, geographical location and document scale of the team have shaped their research personalities. Zhejiang University has a long research history and profound heritage on Dunhuang Bianwen, with rich document materials of Dunhuang Bianwen. On the basis of a large number of collation research, scholars of Zhejiang University have unique research on the language and characters of Dunhuang Bianwen, such as textual research on popular characters and popular pronunciations; located in the northwest and adjacent to Dunhuang, Lanzhou University relies on its unique geographical advantages, enabling researchers to obtain a large number of first-hand materials of Dunhuang Bianwen and conduct field research conveniently. Therefore, scholars of Lanzhou University have conducted in-depth research on the relationship between Dunhuang Bianwen and Dunhuang grotto murals and other arts, as well as the connection between Dunhuang Bianwen and the history and culture of ethnic minorities (such

as Uyghur culture); Sichuan University has established academic advantages through academic accumulation and Dunhuang-related discipline construction, integrated interdisciplinary research into the study of Dunhuang Bianwen, and founded authoritative academic journals in the field of Dunhuang studies such as *Journal of Dunhuang Studies* to realize the exchange of academic information. It is not difficult to find from the academic achievements that Sichuan University has achieved remarkable results in the research on the origin between Dunhuang Bianwen and Buddhist literature.

6.3. A comparative study of Dunhuang Bianwen research between the two sides of the Taiwan Strait

The century-old Dunhuang studies research contains strong Taiwanese elements. The research on Dunhuang Bianwen by Taiwanese Dunhuang scholars is similar to that of mainland academic teams, but also has obvious characteristics, so it is worthy of comparison with the mainland.

Like mainland teams, Taiwanese scholars of Dunhuang Bianwen attach importance to the research on basic information such as the connotation, origin and classification of Bianwen. There are also specific researches on Dunhuang manuscripts, involving story plots, text origin, dynamic development and other aspects.

Taiwanese Dunhuang scholars also have their own research characteristics. Taiwan has rich and complete research materials on Dunhuang Bianwen. Scholars attach importance to the collation of Bianwen. Many scholars have collected a large number of research works on Dunhuang Bianwen and compiled them into books, such as *Collected Essays on Dunhuang Bianwen*, *Collected Papers on Dunhuang Studies in the New Century*, *Library of Dunhuang Studies in Hong Kong and Taiwan*, etc. The collection and collation of document materials have laid a solid foundation for subsequent research.

Taiwanese scholars also pay attention to the investigation of folk culture in Dunhuang Bianwen. Taking Bianwen as the origin, they interpret popular characters in Bianwen and analyze the customs involved in the content of Bianwen, which is the way for Taiwanese scholars to excavate the folk culture of Bianwen. They believe that the investigation of folk culture in Dunhuang Bianwen is of great significance to the research of Chinese popular literature and the construction of traditional culture.

The research on Dunhuang Bianwen in Taiwan is a great treasure of Chinese Dunhuang studies, which complements the mainland scholar teams. As Wang Xudong, director of the Dunhuang Academy, said: "Both sides of the Taiwan Strait have a profound national cultural affection for Dunhuang. We look forward to deepening cooperation with Taiwan's academic community to contribute to this cultural treasure shared by all Chinese people on both sides of the Taiwan Strait." [4]

7. Summary and prospect

Over the past century, domestic academic teams in the study of Dunhuang Bianwen have achieved brilliant achievements. Numerous scholars have conducted sustained research on Dunhuang Bianwen and written a large number of works with high academic value. By sorting out and analyzing the research results of several representative academic teams in the study of Dunhuang Bianwen—the Dunhuang Studies Center of Zhejiang University, the Institute of Dunhuang Studies of Lanzhou University, the Institute of Chinese Folk Culture of Sichuan University and Dunhuang scholars in Taiwan, we can find the outstanding contributions and research characteristics of each

academic team in the field of Dunhuang Bianwen research. Relying on its profound research tradition and rich document materials, the Dunhuang Studies Center of Zhejiang University has made outstanding achievements in the collation, arrangement and language and character research of Dunhuang Bianwen; the Institute of Dunhuang Studies of Lanzhou University has deeply explored the connection between Dunhuang Bianwen and Dunhuang grotto art as well as ethnic minority culture, broadening the research vision of Bianwen; the Institute of Chinese Folk Culture of Sichuan University has achieved remarkable results in the research on the connection between Dunhuang Bianwen and Buddhist literature through the interdisciplinary research method of Bianwen and other disciplines; Dunhuang scholars in Taiwan have shown unique views in the collation of Bianwen, investigation of folk cultural elements of Bianwen and research on diachronic dynamic development of Bianwen, adding diverse perspectives and reference value to the research of Dunhuang Bianwen.

As an important part of Dunhuang studies, the value contained in Dunhuang Bianwen is immeasurable, and the research on Bianwen is destined to be a long-term project. In future research, scholars of Dunhuang Bianwen need to persevere, continue to conduct in-depth research on the collation, collation, language and characters, folk culture and other aspects of Dunhuang Bianwen, constantly broaden the research vision of Dunhuang Bianwen, promote the diachronic research of Dunhuang Bianwen, deepen the interdisciplinary research of Dunhuang Bianwen and humanities and social sciences such as history, characters and religion, and realize the integration of ancient and modern research. With the advent of the digital and information age, the world is gradually connected as a whole, and the research of Dunhuang Bianwen is bound to usher in new opportunities and revolutions. How to combine Bianwen with intelligent information technology, strengthen international academic research cooperation, realize the digitization and internationalization of Bianwen research, and show the splendid Chinese civilization to the world is a major topic for future academic research on Dunhuang Bianwen. For academic teams in the study of Dunhuang Bianwen, in an academic atmosphere of contention and inclusiveness, each team should give full play to its own advantages, communicate with each other, learn from each other's strengths, carry out academic cooperation, realize the mutual exchange and sharing of research information, and jointly promote the in-depth research of Dunhuang Bianwen. Most importantly, academic teams and their scholars should adhere to the research attitude and academic spirit of diligent research, rigorous and realistic, keen innovation and excellence that have been adhered to for a long time in the in-depth research of Dunhuang Bianwen, and continue to contribute to the prosperity and development of Chinese Dunhuang studies.

References

- [1] Jiang Lihong. A Comprehensive Explanation of the Meanings of Dunhuang Bianwen Characters [M]. Shanghai: Shanghai Editing Office of Zhonghua Book Company, 1957.
- [2] Jiang Lihong. On A Comprehensive Explanation of the Meanings of Dunhuang Bianwen Characters [J]. Journal of Hangzhou University (Philosophy and Social Sciences Edition), 1984(02): 51-59.
- [3] Jiang Lihong. A Brief Record of Collations to Dunhuang Bianwen Collection [J]. Journal of Hangzhou University (Humanities Edition), 1962(01): 136-145.
- [4] Jiang Lihong. Collations and Supplements to Supplement to Dunhuang Bianwen Collection [J]. Chinese Character Culture, 1991(02): 27-28.
- [5] Chen Donghui. A Review of Collation Discussions on Dunhuang Bianwen Collection [J]. Language Research, 1994(02): 150-153.
- [6] Guo Zaiyi. Research on Colloquial Words and Ancient Book Collation [J]. Social Science Front, 1983(04): 339-345.
- [7] Zhang Jinquan. A Study of Rhyme Usage in Dunhuang Ci Poetry [J]. Journal of Hangzhou University (Philosophy and Social Sciences Edition), 1981(03): 102-117.

- [8] Huang Zheng, Zhang Yongquan. Collation and Annotations of Dunhuang Bianwen [M]. Beijing: Zhonghua Book Company, 1997.
- [9] Xiang Qingkai et al. Xi Jinping's Dunhuang Affection [N]. People's Daily, 2024-1-29.
- [10] Zheng Binglin, Zheng Acai. Hong Kong and Taiwan Dunhuang Studies Library [M]. Lanzhou: Gansu People's Publishing House, 2016.
- [11] Zheng Binglin (Ed.), Geng Yi (Trans.). Essentials of French Dunhuang Studies [M]. Lanzhou: Gansu People's Publishing House, 2010.
- [12] Zheng Binglin. A Study of the Dunhuang Manuscript Zhang Huaishen Bianwen [J]. Northwest Ethnic Studies, 1994(01): 142-155.
- [13] Wei Yingchun, Zheng Binglin. A Textual Research on An Jingmin, Deputy Military Commissioner of the Guiyi Army in Dunhuang [J]. Journal of Dunhuang Studies, 2019(01): 124-130.
- [14] Fan Jinshi, Li Guo, Yang Fuxue. General Catalogue of Chinese Dunhuang Studies Works [M]. Lanzhou: Gansu People's Publishing House, 2010.
- [15] Yang Fuxue, Dunhuang Academy (Ed.). Research on the History of Uighurs in the Tang and Song Dynasties [M]. Dunhuang Academy Academic Library. Beijing: Science Press, 2022.
- [16] Fan Jinshi (Ed.). Classic Stories of Repaying Parents' Kindness [M]. Shanghai: East China Normal University Press, 2016.
- [17] Wei Yingchun, Li Xiaoling. An Explanation of the Laodoucha Fights the Sage Transformation in Cave 72 of Dunhuang Mogao Grottoes [J]. Journal of Dunhuang Studies, 2022(03): 72-80.
- [18] Sha Wutian. Image Memory of the Silk Road: An Interpretation of Korean Peninsula Figures in Dunhuang Grottoes [J]. Collected Papers on Silk Road Research, 2019(01): 36-71.
- [19] Sha Wutian. A Facet of Western Xia Buddhism: A New Interpretation of the Merits and Functions of Dunhuang Grottoes by Pure Land Thought in the Western Xia Period [J]. Western Xia Studies, 2020(02): 246-275.
- [20] Sha Wutian. Research on Dunhuang Painting Drafts [M]. Beijing: Ethnic Publishing House, 2006.
- [21] Sha Wutian. Research on Dunhuang Grottoes during the Tibetan Occupation Period [M]. Beijing: China Social Sciences Press, 2013.
- [22] Yang Fuxue. Retrospect and Prospect of Domestic Research on Uighur Buddhism at the Beginning of the New Century [J]. Western Xia Research, 2013(02): 57-77.
- [23] Bao Lang, Yang Fuxue. An Exegesis of the Manichaean Terms "Shishi" and "Shishi Fa" [J]. Journal of Fujian Normal University (Philosophy and Social Sciences Edition), 2016(06): 124-133.
- [24] Yang Fuxue, Yang Chen. The Influence of Buddhist Mulian Belief on Xiapu Manichaeism: Focusing on Three Newly Discovered Manichaean Ritual Texts [J]. Journal of Tianshui Normal University, 2022(04): 22-29.
- [25] Qu Yuli, Yang Fuxue. The Collision and Integration of Multiculturalism in Dunhuang from the Perspective of Li Ling Bianwen [J]. Qinghai Journal of Ethnic Studies, 2022(02): 144-148.
- [26] Wang Jingfen, Zhang Shanqing. Examining the Deification Process of Holy Monks Centered on East Asian Portraits of Xuanzang [J]. Dunhuang Research, 2016(02): 16-31.
- [27] Zhang Shanqing. The Story of Li Shiren and the Fine Nai in Hexi: Also on the "Accumulation" of Historical Narrative [J]. Journal of Dunhuang Studies, 2020(04): 1-9.
- [28] Zhang Jingfeng. A Tentative Analysis of Two Sets of Karma Sutra Transformation in Cave 138 of Dunhuang Mogao Grottoes and Their Causes [J]. Journal of Dunhuang Studies, 2018(04): 44-53.
- [29] Zhang Xiantang. A Review of the Relationship between Dunhuang Literature and Literature of Neighboring Ethnic Groups and Overseas Literature [J]. Dunhuang Research, 1994(01): 54-63.
- [30] Lin Jiaping, Ning Qiang, Luo Huaqing. History of Chinese Dunhuang Studies [M]. Beijing: Beijing Language Institute Press, 1992.
- [31] Xiang Chu. Selected Annotations of Dunhuang Bianwen [M]. Chengdu: Bashu Book House, 1990.
- [32] Xiang Chu. Notes on Words and Phrases of Dunhuang Bianwen [J]. Journal of Sichuan University (Philosophy and Social Sciences Edition), 1981(02): 52-60.
- [33] Xiang Chu. On "Nai River" [J]. Chinese Literature and History, 1988(10): 62-65.
- [34] Xiang Chu. The Unique Value of Dunhuang Language and Literature Materials [J]. Social Sciences in China, 2021(08): 149-156.
- [35] Xiang Chu. Collected Essays of Xiang Chu on Dunhuang Language and Literature [M]. Shanghai: Shanghai Ancient Books Publishing House, 2011.
- [36] Xiang Chu. From India to China: Indra in Dunhuang Bianwen [J]. Journal of Sichuan University (Philosophy and Social Sciences Edition), 2008(01): 5-9.
- [37] Xiang Chu. Collected Research on Dunhuang Literature [M]. Shanghai: Shanghai Ancient Books Publishing House, 1991.

- [38] Xiang Chu. Dunhuang Studies in Prominent Scholarship [M]. Beijing: SDX Joint Publishing Company, 2018.
- [39] Zhang Xinyuan, Pu Hui. A Textual Research on Dunhuang Manuscript S.4571 Vimalakirti Sutra Lecture Text [J]. Journal of Southwest Minzu University (Humanities and Social Science Edition), 2021(10): 58-65.
- [40] He Jianping. On the Belief Characteristics of Vimalakirti Sutra among the Commoner Class in Medieval China [J]. Gansu Social Sciences, 2015(06): 209-214.
- [41] He Jianping. New Evidence for the Relationship between Vimalakirti Transformation Paintings, Lecture Texts and Popular Buddhist Commentaries: Centered on the Inscription of Ananda Begging for Milk in Cave 9 of Mogao Grottoes [J]. Journal of Baoji University of Arts and Sciences (Social Sciences Edition), 2018(03): 49-56.
- [42] He Jianping. The Creation Era of Φ365 Lotus Sutra Lecture Text (II) [J]. Journal of Southwest Minzu University (Humanities and Social Science Edition), 2019(10): 63-67.
- [43] Complete Works of Dunhuang Bianwen Research Group, He Jianping. Lotus Sutra Lecture Text (III) [J]. Studies in Chinese Folk Culture, 2022(02): 3-30.
- [44] He Jianping. A Brief Discussion on the Relationship between Folk Popular Songs and Buddhist Lecture Texts: Taking Twelve Hours (Urging All Followers to Practice) and P.2133 Lotus Sutra Lecture Text (III) as Examples [J]. Journal of Dunhuang Studies, 2021(04): 47-66.
- [45] Ji Xiaoyun. Manjushri Belief in Vimalakirti Sutra Lecture Text: A Study Centered on the Zhensongtang Collection and the National Library's Manjushri Inquires about Illness [J]. Religious Studies, 2017(02): 134-141.
- [46] Ji Xiaoyun. A Study of the Origin of the Nine-Colored Deer Jataka Story in Yu 153V Lotus Sutra Lecture Text [J]. Journal of Dunhuang Studies, 2017(03): 95-108.
- [47] Ji Xiaoyun. A Textual Verification of the Newly Discovered Lotus Sutra Lecture Text (P.3944) [J]. Papers on Chinese Literature and History, 2024(02): 201-220.
- [48] Sun Shangyong. On "Composing Songs Based on Events" in the Wu Song Six Bian [J]. Literary Heritage, 2006(05): 29-35.
- [49] Sun Shangyong. The Formulaic Features and Origins of Dunhuang Literature [J]. Journal of Southwest Petroleum University (Social Sciences Edition), 2009(05): 95-107.
- [50] Sun Shangyong. Vimalakirti Sutra and the Evolution of Object Perception in Medieval Landscape Poetry [J]. Journal of Northwest University (Philosophy and Social Sciences Edition), 2008(02): 37-42.
- [51] Dai Yingying. Inserted Words in Dunhuang Narrative Texts [J]. Social Science Research, 2015(05): 198-205.
- [52] Dai Yingying. Dunhuang Poems as Inserted Words [J]. Journal of Sichuan Normal University (Social Sciences Edition), 2015(04): 133-138.
- [53] Luo Lu. A Study of the Origin and Development of the Manuscripts of Yanzi's Fu [J]. New Sinology, 2016(01): 140-153.
- [54] Yin Fu. Wu Zixu Bianwen and Blood Revenge in the Tang Dynasty [J]. Journal of Southwest Normal University (Humanities and Social Sciences Edition), 2003(05): 153-158.
- [55] Liu Yading. The Institute of Oriental Manuscripts of the Russian Academy of Sciences and Dunhuang Manuscripts [J]. International Sinology, 2014(01): 384-393.
- [56] Zhao Bo, Li Kai. "Dunhuang Is a Common Cultural Treasure of Chinese People on Both Sides of the Taiwan Strait": An Interview with Wang Xudong, Director of Dunhuang Academy [EB/OL]. Xinhua News Agency, 2016-11-25.
- [57] Zheng Acai, Yan Tingliang, Fu Junlian (Eds.). A Century of Chinese Dunhuang Studies Library: Literature Volume (II) [M]. Lanzhou: Gansu Culture Publishing House, 1999.
- [58] Pan Chonggui. Collected Essays on Dunhuang Bianwen [M]. Taipei: Shimen Book Company, 1981.
- [59] Pan Chonggui. New Book of Dunhuang Bianwen Collection [M]. Beijing: Wenjin Publishing House, 1994.
- [60] Zheng Acai, Yan Tingliang, Fu Junlian (Eds.). A Century of Chinese Dunhuang Studies Library: Literature Volume (IV) [M]. Lanzhou: Gansu Culture Publishing House, 1999.
- [61] Xiang Chu, Zhang Yongquan (Eds.). A Century of Chinese Dunhuang Studies Library: Language and Writing Volume (I) [M]. Lanzhou: Gansu Culture Publishing House, 1999.
- [62] Zhou Yukai (Ed.). New Sinology (Volume 12) [M]. Chengdu: Sichuan University Press, 2015.
- [63] Zheng Acai. A Discussion on the Controversy over Whether Dunhuang Lecture Texts Are Bianwen [J]. Proceedings of the International Symposium on the Collation and Research of Dunhuang Documents in the Past Century (Volume 1), 2010: 12-29.
- [64] Zhu Fengyu. Zhu Fengyu's Research on Dunhuang Popular Literature and Culture [M]. Shanghai: Shanghai Ancient Books Publishing House, 2011.
- [65] Chen Youbing. The Course and Characteristics of Dunhuang Studies in Taiwan over the Past Fifty Years [J]. Chinese Culture Research, 2002(01): 158-165.