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**GUIYIJUN AND BUDDHISM AT
DUNHUANG: A YEAR BY YEAR
CHRONICLE**

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GUIYIJUN AND BUDDHISM AT DUNHUANG:
A YEAR BY YEAR CHRONICLE*

Henrik H. Sørensen

Abstract

This chronicle has been compiled with the express purpose of providing an easy-to-use reference for the most important or significant dated events in the history of the relationship between local Buddhism in Dunhuang and the Guiyijun (歸義軍) regime. It is to a large extent inspired by a chronicle Rong Xinjiang (榮新江) made in the mid-1990s, but in contrast to his compilation, the present one focuses exclusively on matters relating to Buddhism. I have also provided additional data, which he for various reasons did not include.

1. Introduction

This chronicle was inspired by—and to some extent based on—the one included in Rong Xinjiang’s study of the Guiyijun regime (851–1036?, 歸義軍, Return-to-Allegiance Army), which provides a year by year account of major events in Dunhuang (敦煌) during the period in question.¹ However, in contrast to the one found in Rong’s study, the present record is meant to highlight events directly related to Buddhism and its relationship with the government and the important local clans that supported the religion. As such it may function as an easy-to-use resource for the interested researcher to quickly orient him- or herself in the available primary sources pertaining to Buddhism in Dunhuang during the 9–10th centuries.² As in the case of Rong’s chronicle, the

* Thanks to Imre Galambos for useful suggestions and comments.

¹ Cf. Rong Xinjiang 榮新江, *Guiyijun shi yanjiu* 歸義軍史研究 [A Study of the History of the Guiyijun] (Shanghai: Shanghai guji chubanshe, 1995).

² This material has been augmented with data found in the Jiang Liangfu 姜亮夫, comp. *Mogao ku nianbiao* 莫高窟年表 [Chronicle of the Mogao Caves] (Shanghai: Shanghai guji chubanshe, 1985) and the *Song huiyao jigao—Cao xing ziliao huibian* 宋會要輯稿—曹姓資料匯編 [Collation of Materials Relating to those with Cao Family Names in the Compilation of the *Song huiyao jigao*], ed. Cao Ziqiang 曹自強, accessed



events are arranged according to the reign-period of each individual Zhang and Cao ruler. The data included in this listing has been selected on the basis of dated manuscripts and votive paintings so as to provide the reader with reliable historical ‘anchor points.’ The idea is not to provide a survey of all dated materials, but to include information that is deemed sufficiently important and relevant for understanding the history of Buddhism in Dunhuang during the period in question. I primarily concentrate on providing references to the primary sources, i.e. Dunhuang manuscripts, Buddhist scriptures, dynastic histories and related records, epigraphical material, as well as inscriptions *in situ*, and only occasionally provided secondary documentation as deemed necessary.

2. Chronicle

Zhang Yichao (r. 851–867, 張議潮)

851

- The Saṃgha Overseer (Chin. *sengtong* 僧統) Hongbian (d. 862, 洪辯) is formally referred to as Transmitter of the Teachings (Chin. *jiaoshou heshang* 教授和尚) (S. 77). His disciple Wuzhen (811–895, 悟真) becomes a Rector of Monks (Chin. *sengzheng* 僧政) (S. 1947, P. 4660, P. 3720 (4), P. 2913).

853

- Zhang Yichao and Hongbian raise money for the Qingli Temple’s (Chin. Qingli si 清理寺) cloisters (S. 1947V°).
- The Tibetan monk and translator Facheng (d. 864, 法成) lectures on the *Yogācāryabhūmiśāstra* (T. 1579.30) in the Kaiyuan Temple (Chin. Kaiyuan si 開元寺) in Shazhou (沙洲). Among

September 13, 2018. <http://www.caoguo.org/xiazai/download/cxzlhb.pdf>. The data is drawn from the Dunhuang manuscripts, including colophons on paintings as well as donor inscriptions found *in situ* in the Mogao Caves. While the idea behind this record is to afford students of Buddhism in Dunhuang during the Guiyijun reign with an overview of major datable events from the period, it is not meant as a complete record of all events related to Buddhism.

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Facheng's disciples, all students of the *Yogācaryabhūmiśāstra*, are Zhang Yichao, Fajing (fl. second half of 9th c., 法鏡), Fahai (fl. second half of 9th c., 法海), Zhihui/Zhihuishan (fl. 9th c., 智惠/智慧山), Yizhen (fl. 9th c., 一真), Heng'an (fl. second half of 9th c., 恆安) (S. 6405V°, P. 3730V°),³ Mingzhao (d. after 867, 明照), Tanxun (fl. 9th c., 談訊), Fuhui (fl. 9th c., 福慧), and Hongzhen (fl. 9th c., 洪真). This makes Facheng one of the most illustrious and influential monks in Dunhuang during the early phase of the Guiyijun reign (Royal Library of Copenhagen 12,⁴ S. 5309, S. 3927, etc.).

856

- Wuzhen becomes Monk Registrar (Chin. *senglu* 僧錄) of Shazhou (P. 3720 (1)).

857

- The office of the Saṃgha Overseer of Hexi (Chin. *Hexi du sengtong* 河西都僧統) is formally established (S. 1947V°).

859

- Mingzhao⁵, a disciple of Facheng from the Longxing Temple (Chin. Longxing si 龍興寺), makes a vow at the Heba Hall (Chin. Heba tang 賀跋堂) (Collection of the Nakamura Fusetsu Museum, Japan).

³ For a comprehensive study of this important monk, see Yang Baoyu 杨宝玉, "Wan Tang Dunhuang mingseng Heng'an shi ji jikao yu xiangguan Guiyijun shi tanshi 晚唐敦煌名僧恆安事迹稽考與相關歸義軍史探析 [An Analysis of the Traces of the Important Late Tang Monk Heng'an's Undertakings and Their Relation with the History of the Guiyijun]," accessed Juli 09, 2018.

http://lishisuo.cssn.cn/zsyj/zsyj_wshyjs/201506/t20150630_2055739.shtml.

⁴ A listing of the small collection of Dunhuang manuscripts kept in the Royal Library can be found in Jens O. Petersen, "The Dunhuang Manuscripts in the Royal Library in Copenhagen," in *Analecta Hafniensia: 25 Years of East Asian Studies in Copenhagen*, ed. Leif Littrup, Scandinavian Institute of Asian Studies – Occasional Papers No. 3, London: Curzon Press, 1988, 112–117.

⁵ For a short biographical note, see Tao Qiuying 陶秋英 and Jiang Liangfu 姜亮夫, ed., *Dunhuang sui jin* 敦煌碎金 [Golden Bits from Dunhuang] (Hangzhou: Zhejiang guji chubanshe, 1992), 12.



861

- The ruling Zhang clan opens Cave 156 as a family chapel (DMGT: 72–75).

862

- Hongbian passes away. He is succeeded by Farong (d. 869, 法榮). During Hongbian's life, he establishes the Hall of the Seven Buddhas (Chin. Qifo tang 七佛堂) (Mogao Cave 365?) and Cave 16, the so-called Wu Clan Cave (Chin. Wushi ku 吳氏窟). A stele and a clay effigy of the master are placed in the small ante-chamber of Cave 16, itself known as Cave 17 and the later famed depositary of scriptures, etc. (P. 3720).
- The Zhai (翟) clan repairs Cave 85, which together with Cave 220, serves as their family chapel (DMGT: 29–30).

864

- The monk Ningong (d. 864, 凝公) passes away. His life is commemorated in *Da Tang Hexi dao Shazhou gu shimen falü dade Ningong maozhen zan* 大唐河西道沙州故釋門法律大德凝公貌真讚 [Hymn of Praise for the Buddhist *dharmā* and *vinaya* Master, the Worthy Ning of Shazhou in the Great Tang] by Zhang Qiu (fl. second half of 9th c., 張球), who was an eminent local literati (P. 4660 (26), P. 4010V°, etc.).
- Facheng passes away (P. 4660 (25)). He was living in the Lingtu Temple (Chin. Lingtu si 靈圖寺) (Beijing 新 876).
- The double painting featuring four forms of Avalokiteśvara and the pair of bodhisattvas from the *Avataṃsakasūtra*, Mañjuśrī and Samantabhadra (OA 1919,0101,0.5) is commissioned.⁶

865

- Zhang Yichao establishes Cave 156 (DMGT: 72–75, P. 3720V°).
- A letter from the monk Fuwei (fl. second half of 9th c., 福威) to an official Minister of Works (Chin. *sikong* 司空) dates to the 2nd month of this year (P. 2066).

⁶ Whitfield, Roderick and Ann Farrer, *Caves of the Thousand Buddhas: Chinese Art from the Silk Road* (London: British Museum Publications, 1990), 29, pls. 5AB.

Zhang Huaishen (r. 867–890, 張淮深)

867

- A Buddhist society under the direction of Zhu Zaiqing (fl. second half of 9th c., 朱再清) repairs Cave 192. The event is recorded by the monk Mingzhao from the Longxing Temple (DMGT: 84–85).
- Facheng's disciple, the monk official Fajing of the Cao clan, succeeds his master as lecturer on the scriptures at the Kaiyuan Temple in Shazhou (Beijing 散 544).
- Facheng's disciple Mingzhao, a devotee of Maitreya, participates in the creation of Cave 192. On that occasion he composes the lengthy *Fayuan gongde zanwen* 發願功德讚文 [Text of Praise on the Virtue of Giving Rise to Vows] (DMGT: 84–85).
- Zhihui (fl. second half of 9th c., 智慧) serves as assistant to Fajing in the latter's lecture on the *Vimalakīrtisūtra* at the Kaiyuan Temple (P. 2076).
- The Saṅgha Overseer of Hexi, Farong finishes repairing the Zhai clan family cave, to which he belongs. The event is recorded in Wuzhen's *Zhai jia bei* 翟家碑 [Inscription for the Zhai Family] (P. 4640 (4)).

868

- Zhang Huaishen repairs Cave 96 and completes the excavation of Cave 94 (DMGT: 31, P. 3720 (7), S. 5630).

869

- Zhang Huaishen and Wuzhen are invited to the Tang court (P.4660 (19), P. 3720 (2)). The monk Yibian (fl. second half of 9th c., 義辯) of the Suo (索) clan passes away in the Jinguangming Temple (Chin. Jinguangming si 金光明寺). During his life he participates in the extension of Cave 12 (DMGT: 7). Wuzhen writes his eulogy, *Shazhou shimen Suo falü ku ming* 沙州釋門索法律窟銘 [Cave Record of the *dharma* and *vinaya* Master of the Suo clan in Shazhou] (P. 4660 (21), P. 4640 (3), S. 530).

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- The *dharma* and *vinaya* Master Zhiyue (d. 869, 智岳) of the Suo clan passes away (P. 4660 (18)).
- Zhang Jingqiu writes the *Gu Wu heshang zan wen* 故吳和尚讚文 [Text in Praise of the Old Master Wu] (fl. second half of 9th c., 張景球) to commemorate Facheng's life (P. 4640 (10)).

871

- Fajing lectures on the *Vimalakīrtisūtra* at the Kaiyuan Temple in Shazhou (P. 2079).

876

- A monk official of the Zhang clan dies (P. 4660 (13)).

880

- A *dharma* and *vinaya* Master of the Yin (陰) clan dies (P. 4660 (7)).

881

- The official Kang Tongxin (d. 881, 康通信) passes away. During his life, he had Cave 54 excavated (DMGT: 17).

882

- Wuzhen records Zhang Huaishen's merits (P. 3126).

883

- Fajing produces a commentary on the *Buddhanāmasūtra* (P. 4660 (4)).

884

- A monk official of the Cao (曹) clan responsible for making three caves passes away (P. 4660 (3)).

887

- A Buddhist association consisting of forty-two families has a *stūpa* built (P. 4044V°).

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889

- The *dharma* and *vinaya* Master Suo (d. 889, 索氏法) of the Jinguangming Temple passes away (P. 4660 (2)).

Zhang Huaiding (r. 890–892, 張淮鼎)

890

- The official Li Mingzhen (d. 890, 李明振) passes away. During his life he participates in repairing the Li clan's Cave 148 (DMGT: 68–71).

Suo Xun (r. 892–894, 索勳)

892

- The *dharma* Master Zhijian (fl. second half of 9th c., 智建) of the He (何) clan excavates Cave 196 (DMGT: 86–89).
- The nun Shengming (fl. second half of 9th c., 勝明) and others commission a painting of the Willow Avalokiteśvara on behalf of the deceased nun sister Zhigang (fl. second half of 9th c., 智剛) (OA 1919,0101,0.28).

Zhang Chengfeng (r. 894–910, 張承奉)

895

- Wuzhen, the famous literati-monk, diplomat and monastic leader, passes away (P. 2856).

896

- Desheng (d.u., 德勝) of the Ma (馬) clan, the abbot of Longxing Temple, repairs the large Buddha statue in Cave 97 (S. 2113V°).

901

- The Uyghurs attack Shazhou and burn the large pavilion of Cave 44 at Mogao. The monks at the Jinguangming Temple organise themselves and rebuild it (S. 3905).

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- The Saṃgha Overseer Haiyan (d. 933, 海晏) of the Yin clan participates in excavating Cave 138, which becomes his family's chapel (DMGT: 63–64).

902

- Zhang Chengfeng commissions a copy of the *Sitātapatrā-dhāraṇīsūtra* as an offering (St. Petersburg Ʇ.566).
- Xianzhao (d. 902, 賢照) of the Kang clan, who served as Saṃgha Overseer under Zhang Chengfeng issues an edict to all the temples in Dunhuang to observe the regulations for the Summer Retreat (S. 1604),
- Xianzhao dies. Zhang Chengfeng produces a document ordering the monks and nuns of Dunhuang to burn lamps and recite scriptures (S. 1604, P. 3556 (1)).
- Xianzhao is succeeded by Fugao (d. 917, 福高) of the Fan (汜) clan as Saṃgha Overseer of Hexi⁷ (S. 1604, P. 3556 (1)).

910

- A painting of the Willow Avalokiteśvara is dedicated to commemorate the deceased nun Yanhui (fl. 9th/10th c., 嚴會) and her brother Zhang Youcheng (d. 910, 張有成) (OA 1919,0101,0.14).⁸

Interregnum (911–914)

911

- An association of eleven locals creates Cave 147 (P. 2991V°, DMGT: 67–68).
- The pilgrim Zhang Haisheng (fl. 9th/10th c., 張海晟) commissions a copy of the *Guanyin jing* 觀音經 [Avalokiteśvara Scripture] at the Liantai Temple (Chin. Liantai si 蓮台寺) (Beijing 海 61).

⁷ For this monk, see Rong, *Guiyijun shi yanjiu*, 283–285.

⁸ Whitfield and Farrer, *Caves of the Thousand Buddhas*, 34 and 38, pl. 39.

Cao Rengui (r. 914–935, 曹仁貴, *alias* Cao Yijin 曹議金)⁹

915

- The nun Shengming repairs Cave 166 (DMGT: 76–78).

917

- The Saṃgha Overseer of Hexi Fugao passes away. He is succeeded by Fayan (fl. first half of 10th c., 法嚴)¹⁰ of the Chen (陳) clan (P. 3556 (2), S. 474V^o).
- Cao Yijin repairs Cave 98 (P. 3262, P. 3781).
- The monk Haiman (fl. 10th c., 海滿) copies the *Guanyin jing* at the Bao'en Temple (Chin. Bao'en si 報恩寺) (S. 3054).

918

- The monk Shengming (fl. second half of 9th/early 10th c., 勝明) has Buddha images painted in Cave 166 (DMGT, p. 78).

919

- The monk official Xishou (d. 919, 喜首) of the Zhang clan passes away. He made donations together with Zhang Yichao, and served as Saṃgha Overseer for ten years (P. 3728 (8)).
- Cave-dwelling meditation-monks from various temples, including the Chan master Jiechang (d.u., 戒昌) of the Sanjie Temple (Chin. Sanjie si 三界寺), offer prayers in connection with the repair of Cave 443 (DMGT: 167).¹¹ Repair of Cave 84 (DMGT: 2839).

920

- The prefectural head Lord Cao (Cao Yijin) copies the *Buddhanāmasūtra* in one hundred sections at Shazhou, as a prayer for blessings (S. 4240, Beijing 羽 24).

⁹ He is the first Chinese ruler of the Guiyijun regime to take an Uyghur consort as wife (P. 3262).

¹⁰ For more on this monk, see Rong, *Guiyijun shi yanjiu*, 284–285.

¹¹ The catalogue wrongly ascribes this cave to the Song Dynasty (960–1279, 宋).



921

- Xue Anjun (fl. first half of 10th c., 薛安俊), a lay copyist of the Jingtu Temple (S. 2614V^o), copies the *Damu jianlian bianwen* 大目犍連變文 [Transformation Text on Mahāmaudgalyāyana].

922

- Cao Yijin, his wife, and an Uyghur leader repair and redecorate Cave 401 (DMGT: 152; *Mogao ku nianbiao*, 480).

923

- The Saṃgha official, the nun Hui'en (d. 923, 會恩) passes away (P. 3630, P. 3718).

924

- The monk Zhiyan (fl. 10th c., 智嚴) from the Guanyin Cloister (Chin. Guanyin yuan 觀音院) of the Kaiyuan Temple in Lizhou (利州) sets off for India in search of holy scriptures. On the way, he stops at Shazhou to worship (S. 5981).
- The monk Guiwen (fl. 10th c., 歸文) from the Kaiyuan Temple in Dingzhou (定州) and others set off for India in search of Buddhist scriptures. They stop in Shazhou on the way (S. 529).
- The apocryphal scripture *Foshuo wuliang da cijiao jing* 佛說無量 大慈教經 [Scripture on the Limitless and Great Compassionate Teaching spoken by the Buddha] (T. 2903.85), is copied at Shazhou (S. 1627).
- The construction and decoration of Cave 98, the most prestigious government-sponsored cave at Mogao is completed during the 4th month (S. 5981, S. 529).

925

- The Uyghurs arrive in Shazhou to worship at the caves.
- The local *yaya* of the Zhai clan establishes Cave 220 as a family cave¹² (DMGT: 101–164).
- Cao Yijin completes work on the construction of Cave 98. The cave is furnished with donor portraits of all those involved in the

¹² This cave was originally constructed during the Tang Dynasty.

project. It is one of the best documented caves at Mogao (DMGT: 32–49).

926

- The Saṃgha Overseer of Hexi Fayan (d. 926, 法嚴) passes away. He is succeeded by Haiyan (d. 933, 海晏)¹³ (P. 3556 (3), S. 6417).
- The wall paintings in Cave 12 and 19 at Yulin (榆林) are repaired under the direction of the Chan master Daoshou (fl. 10th c., 道首) and Cao Yijin (*Mogao ku nianbiao*: 489–492).
- Shu Baoyun (d.u., 書寶員) copies the *Foshuo tiandi bayang shenzhou jing* 佛說天地八陽神呪經 [*mantrasūtra* of the Eight Principles of Heaven and Earth as Spoken by the Buddha, T. 2897.85] on behalf of his deceased parents (P. 2098).
- The *Foshuo yuxiu shiwang shengqi jing* 佛說預修十王生七經 [Scripture Spoken by the Buddha on the Ten Kings for Rebirth After Seven [Days]] (ZZ 21.1) is copied as a means of curing a severely ill mother (S. 6230).

927

- The monk official Lingxin (d. 927, 靈信) of the Ma clan passes away (P. 3718 (7)).
- The monk Jinghui (fl. 10th c., 靜惠) of the Liantai Temple writes a letter to Li Ling (fl. 10th c., 李陵蘇) and Su Wu (fl. 10th c., 蘇武) (P. 2847).

928

- The Saṃgha Overseer of Hexi Haiyan organises a large-scale ritual (P. 2575).
- A document celebrates the completion of a wall painting of Avalokiteśvara commissioned by Fan Tongzi (d.u., 汜通子) for the Longquan Temple (P. 3490 (7)).

¹³ See Rong, *Guiyijun shi yanjiu*, 285–287.



929

- The Saṃgha Overseers Haiyan and Longbian (d. 944, 龍辯)¹⁴ organise a major ritual event (P. 2575).

930

- A Mr. Sun (孫先生) has a tableau of Mt. Wutai painted on the walls of a certain Cave (S. 467, S. 2080, P. 3360).
- The Saṃgha Overseer (Haiyan?) participates in the making of a niche in the Mogao Caves (P. 3302V^o).

931

- The monk official Fanhai (d. 931, 范海) is sent as an emissary to Khotan. He passes away on his return to Dunhuang (P. 3718 (2)). Cao Yijin and his wife repair Cave 108. It is decorated with various scriptural tableaux (Chin. *jingxiang* 經相) on the walls (DMGT: 51–53).
- Cao Yijin's wife has Cave 100 excavated. It features a wealth of iconographical themes, including scriptural tableaux of Buddhist paradises (DMGT: 49).
- The Governor of the Area (Chin. *jiedu dutou* 節度都頭) Haiyan writes a text of vows in connection with a precept ritual (S. 6417 (18)).

932

- Dunhuang's ruler Cao Yijin extends prayers to the population and territory under the jurisdiction of Dunhuang at a formal Buddhist ritual (S. 1181).

933

- The Saṃgha Overseer of Hexi Haiyan passes away (P. 3720 (5)). He is succeeded by a certain Wang (d. 935, 王僧統),¹⁵ a monk from the Wang (王) clan. The latter has Cave 143 excavated as a family shrine (DMGT, 64).

¹⁴ See Rong, *Guiyijun shi yanjiu*, 287–289.

¹⁵ For further information, see *ibid.*, 287.

- A commentary is prepared on the *Renwang jing* 仁王經 [Scripture on the Humane Kings] (T. 245.8) for lecturing purposes (P. 3808).
- A minister from Khotan arrives in Shazhou. He makes offerings with silk at the Mogao Caves (P. 2704, P. 2812).

934

- The important Cave 98 is created as a communal and international project in commemoration of Cao Yijin in this year (P. 2047). It is named the ‘Cave of the Great King’ (大王窟). It features multiple donor portraits and corresponding inscriptions. All the important Buddhist clerics from Dunhuang’s temples participate in this event (DMGT: 32–49).
- Sanjie Temple, begins amending and repairing the scriptures in the temple’s library (S. 3624). Much of the materials he uses are believed by some scholars to constitute much of what was later deposited in Cave 17 (DYYZ, 345).
- Members of the Kang (康) clan repairs Cave 387, their family cave (DMGT:146–149)
- The monk Zhiqin (fl. 10th c., 志勤) writes a text for a ritual with *mantras* dedicated to the wrathful protector Great Demon General Āṭavaka (Chin. *Dayuanshuai* 大元帥). The cult of Āṭavaka is especially important in the Esoteric Buddhist tradition (P. 2384).
- Liang Xingde (d. 935, 梁幸德), a local military officer, together with his family, repairs Cave 36. His son, the monk Yuanqing (d.u., 願清) of the Longxing Temple, is in charge of the project (DMGT, 10–11).

Cao Yuande (r. 935–939, 曹元德)

935

- Cao Yuande continues the tradition of Buddhist patronage by the Cao rulers of Dunhuang and repairs the so-called Merit Cave

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(Chin. *Gongde ku* 功德窟) of the Cao clan (Cave 108).¹⁶ Cao Yuande's name appears among the donors in a total of three caves, i.e. 100, 108, and 244 (DMGT: 49, 51, 108).

- The monk Shanyou (fl. 10th c., 善友) from the Lingtu Temple is sent as an emissary to Turfan (S. 4504 (6)).
- The Saṃgha Overseer Wang passes away. Guanghui (d. 944, 光慧) of the Fan clan succeeds him (S. 6417).
- The official Liang Xingde (d. 935, 梁幸德), who supported the repair of Cave 36, is killed during a diplomatic mission. He was the father of the monk Yuanqing (fl. 10th c., 願清) from the Longxing Temple, who subsequently completed his father's pious work (P. 3718(12), P. 2638, P. 3564).
- A Buddhist society repairs Cave 38 (P. 3276V° (1)).
- The monk Yuancheng (fl. 10th c., 願承) from the Liantai Temple writes a colophon for a Buddhist scripture (S. 5584 (2)).

936

- Cao Yuande organises a five-day long assembly for the 'turning of the scriptures' with prayers (P. 3556 (11)).
- Cao Yijin's wife of the Song clan passes away. His Uyghur wife obtains the title Mother of the State (Chin. *guomu* 國母). On that occasion she participates in the repair of cave 100 (S. 4245, DMGT: 49).
- The official Zhang Baoshan (d. 936, 張保山) passes away. He previously participated in the repair of Cave 329 (P. 3518V° (3), DMGT: 132–135)

Cao Yuanshen (r. 939–944, 曹元深)

939

- Zhang Huaiqing (d.u., 張懷慶), who was related to the Cao clan through inter-marriage, and Cao Yijin participate in excavating Cave 108 (DMGT: 51–55).

¹⁶ On this issue see, Wang Huimin 王惠民, "Cao Yuande gongde ku kao 曹元德功德窟考 [A Discussion of the Merit Cave of Cao Yuande]," *Dunhuang yanjiu* 敦煌研究 [Dunhuang Research] 4 (1995): 163–170.

- Cao Yuande passes away. He previously had Cave 16 at Yulin excavated.¹⁷

940

- Wen Dayan (fl. first half of 10th century, 溫大眼) and members of his family (MG EO 1135) commission and offer a painting of the Bodhisattva Yanshouming (延壽命菩薩).

942

- In order to receive a legate from the Later Jin Dynasty (936–946, 後晉) at Shazhou, local monks recite prayers for three days at the behest of Cao Yuanshen (P. 4046). On this occasion, Khotanese texts of the *Fahua jing fanyao* 法華經綱要 [Essential Outline of the *Saddharmapuṇḍarīkāsūtra*] as well as various *dhāraṇīs* and spells (Chin. *tuoluoni zhou* 陀羅尼呪)¹⁸ were brought to Dunhuang (P. 2782, P. 5535).
- In this year a bundle of one thousand wrappers for Buddhist scriptures is donated to various temples (S. 1642).
- Li Shi (d. 942, 李氏), the wife of the Uyghur prince honorifically known as Holy Heavenly Sovereign (Chin. *shengtian gongzhu* 聖天公主), passes away. During her lifetime she supported the creation of caves and the repair of older caves including Cave 100, 22, 55, and 61, and was a major patron of Buddhism in the region (P. 4638, DMGT: 9, 18, 21, 49).

943

- The monk official Qingfu (fl. 10th c., 慶福) is sent to Ganzhou (甘州) as an emissary (P. 2992V^o (1)).
- A double painting is bestowed to the Sanjie Temple depicting the Thousand-armed Avalokiteśvara (main image) and the Water-Moon Avalokiteśvara (secondary image), and dedicated to the memory of Azhang (d. 943, 阿張), the deceased mother of Ma Qianjin (fl. 10th c., 馬千進) (MG 17775).

¹⁷ For details on Yuande's involvement with Buddhism, see Wang, "Cao Yuande gongde ku kao," 163–170.

¹⁸ This may simply refer to the chanting of *dhāraṇīs* and spells.



- Cave 412 at Mogao is repaired (DMGT: 153–154).

Cao Yuanzhong (r. 944–974, 曹元忠)

944

- The monk official Shanguang (d.u., 善光) is requested to depart on a pilgrimage to India (S. 4537V°).
- The Mu (慕) and Yong (容) clans repair Cave 205 (DMGT: 95–96). Cao Yuanshen passes away. He formerly had Cave 22 excavated (DMGT: 9).
- The monk Yuanrong (fl. 10th c., 願榮) from the Jingtū Temple writes the *Jiangmo bianwen* 降魔變文 [Transformative Text on Māra]. A monk painter from Sichuan (四川) illustrates the text (P. 2157).
- The Samgha Overseer Longbian of the Kong (孔) clan passes away. He is succeeded by the monk Fan (fl. 10th c., 汜僧統)¹⁹ (P. 2032V°, P. 2040V°, S. 3879).

945

- The monk Venerable Zhang (d. 945, 張和尚) passes away (P. 3792V°). The monk official Zhang Anxin (d. 945, 張安信) passes away (P. 3390 (3)).

947

- The Cao ruler sponsors printed votive images of Avalokiteśvara and Vaiśrāvana (P. 4514).²⁰

948

- The monk Daozhen of the Sanjie Temple and others repair the Southern Great Image (Cave 130) in the Northern Old Cave (P. 2641).

¹⁹ See Rong, *Guiyijun shi yanjiu*, 289.

²⁰ Many are in the Stein and Pelliot collections.

949

- Cao Yuanzhong orders the printing of the *Vajracheedikā*. The blocks are carved by Lei Yanmei (fl. 10th c., 雷延美) (P. 4514 (5–6), P. 4516).
- During the 6th month repair work on the wall paintings of Cave 108 is undertaken under the auspices of Cao Yuanzhong (S. 4398, DMGT: 51).

950

- Commemorative text celebrating Zhang Yingrun's (d.u., 張盈潤) decoration of a *stūpa* (P. 3390 (2)). Zhang was a devout Buddhist, who also had scriptures copied (P. 5011).
- Daozhen and others accompany Cao Yuanzhong to the Shengwang Temple (Chin. Shengwang si 聖王寺) Cave 108 (DMGT: 51–55).
- Cao Yuanzhong has a hall (actually a cave) made for Mañjuśrī (P. 3390 (2), DMGT: 20–25).

951

- Communique with formal exhortation to the monks and nuns in Dunhuang from the Regional Saṅgha Overseer Quanzhao, Controller of all Temples to (S. 3879R^o (2)).

953

- The Chan monk Fabao (fl. 10th c., 法保) of the Sanjie Temple copies the text *Pinposuoluo wanghou gong cai nü gongde yi gongyang ta shengtian yinyuan bian* 頻婆娑羅王后宮綵女功德意供養塔生天因緣變 [Causal Transformations of King Bimbisāra's Palace Woman Virtuous Thoughts Offering a *stūpa* and Attains Rebirth in Heaven] by the local monk Baoxuan (fl. 10th c., 保宣) (P. 3051, S. 3491 P. 3165).
- Cao Yuanzhong hosts charitable banquets for two thousand people (Chin. *renzhai* 仁齋) in connection with the making of Cave 469. The monk Fuhai (d.u., 福海) of the Jinguangming Temple (DMGT: 178) writes the official record in the cave.



954

- The celebrated scholar and literati-monk Yunbian (d. 951, 雲辯), who also authored *Zuojie senglu Yuanjian dashi Yunbian shi cibei jie* 左街僧錄圓鑒大師雲辯十慈悲偈 [Monk Recorder of the Left Street, Great Master Yuanjian's Verses on the Ten Kinds of Sympathy and Compassion] (S. 4472, P. 2843, etc.) composes *Xian Huangdi guiyi sanbao* 讚皇帝歸依三寶 [Praising the Emperor taking Refugee in the Three Jewels].
- Documents refer to the Monk Registrar Haizang (fl. second half of 10th century, 海藏) and the Saṃgha Overseer of Hexi Ganghui (fl. second half of 10th c., 鋼慧), both important clerics of the Longxing Temple (S. 4654, P. 2879, P. 3553, S. 6189, S. 4915).

955

- The Manjusri Hall (文殊堂) in front of Cave 61 is completed. The excavation and decoration of Cave 61 was a major communal project and also involved the participation of royalty from the kingdom of Khotan (*Song shi*, section on Shazhou).

956

- Fabao of the Sanjie Temple is sent as an emissary to Turfan. Fabao was a lecturer on the Buddhist scriptures and a composer of transformation texts (Chin. *bianwen* 變文) (P. 3051 V°).
- The monk administrator Fuqing (d. 956, 福慶) of the Zhang clan passes away (S. 5405).
- The Sichuanese monk Fazong (fl. 10th c., 法宗), hailing from the Western Cloister of the Great Shanxing Temple (Chin. Shanxing dasi 善興大寺) in Chang'an (長安), sojourns in Dunhuang on his way to India in search of holy scriptures (Beijing 冬 62).

958

- Zhai Fengda (ca. 881–959, 翟奉達), an important local scholar and lay Buddhist, makes a series of scriptural offerings in connection with the copying and offering of ten Buddhist scriptures on the occasion of his wife's death, i.e. as part of a

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Seven-seven type of ceremony (Chin. *qiqizhai* 七七齋) (Tianjin 4532 (1–4), Beijing 8259, P. 2055).²¹

961

- The monk Daoyuan (fl. 10th c., 道圓) sojourns in Khotan on his return from India. In Khotan he ordains a number of monks (S. 6264).

962

- Cao Yuanzhong opens a new cave (Cave 55) at Mogao (DMGT:17–19) and Cave 19 at Yulin (Cave 19 inscription).

963

- The official Kang Qing (fl. 10th c., 康清) commissions a painting depicting Kṣitigarbha as an act of filial piety (OA 1919,0101,0.19).²²

964

- The Prince of Khotan arrives in Shazhou. He worships all the Buddhas at the Mogao Caves (P. 3184V^o).
- Daoyuan and an emissary from Khotan arrive in Song China (*Song shi* 宋史 [History of the Song Dynasty])
- Cao Yuanzhong and his wife worship at the Mogao Caves with the Khotanese Prince (Cave 98), and request monks to copy out the *Buddhanāmassūtra* (T. 441.14). Each of the major sixteen temples at Mogao receives a set of the scripture (DYYZ: 207).

966

- The large Maitreya image, referred to as the Beida image (Chin. *beida xiang* 北大像), in Cave 96 is repaired. This most likely also includes the outside nine-story half-pavilion.²³ (*Liangguo*

²¹ See Teiser, Stephen F., *The Scripture of the Ten Kings and the Making of Purgatory in Medieval Chinese Buddhism* (Honolulu: University of Hawai'i Press, 1994), 102–121.

²² Cf. Whitfield and Farrer, *Caves of the Thousand Buddhas*, 46, pls. 19AB.

²³ Cf. *Liangguo furen Xunyang Zhai shi zhongxiu Beida xiang ji* 涼國夫人潯陽翟氏重修北大像記 [Record of the Repair of the Northern Great Image by Lady Xunyang of the Liang Kingdom]. The inscription is *in situ* inside the pavilion (Cave 96). For further



furen Xunyang Zhai shi zhongxiu Bei da xiang ji 涼國夫人潯陽翟氏重修北大像記 [Record of the Repair of the Northern Great Image by Lady Xunyang of the Liang Kingdom], Cave 96 *in situ*).

968

- The Buddhist communities at Dunhuang bestow a set of Buddhist scriptures to the Song court, including a copy of the *Miaofa lianhua jing zanwen* 妙法蓮花經讚文 [Hymn-text of the *Saddharmapuṇḍarikasūtra*] submitted by Cao Yuanchong, now elevated to the rank of prince (P. 3023, Beijing 新 2).
- The cavalry officer Cao Yan'qing (fl. second half of 10th c., 曹延清) together with members of his family commissions a painting of Avalokiteśvara.²⁴
- The Indian (?) monk Piṇḍolabhadra (d.u., 賓頭盧頗羅墮) arrives in Shazhou from Mt. Jizu (Chin. Jizu shan 雞足山) in Yunnan (Chin. *xinanfang* 西南方) and is invited to become abbot (Chin. *shangzuo* 上座) by the regent of Dunhuang (S. 4632).²⁵

970

- Cao Yuanzhong and his family renovate Cave 427 (DMGT: 155–160).
- The monk Fuhui (fl. 10th c., 福惠) and sixteen persons complete Cave 449 (S. 3540, DMGT: 169–170).

971

- The monk Yuan'an (d.u., 圓安) of the Jinguangming Temple writes a liturgical text for a repentance ritual (Shanghai 8933).

information on this important primary source, see Chen Juxia 陳菊霞, “Guiyijun jidu shi furen Zhai shi shengping shiji 歸義軍節度使夫人翟氏生平事蹟考 [Concerning the Life of Lady Zhai, Wife of the Governor of Guiyijun],” *Dunhuang yanjiu* 敦煌研究 [Dunhuang Research] 2 (2013): 84–92.

²⁴ This painting is now in the collection of the Freer Gallery of Art, the Smithsonian, no. F1930.36. Cf. <https://archive.asia.si.edu/songyuan/F1930.36/F1930-36.Documentation.pdf>.

²⁵ This piece of evidence is important for elucidating the extended Buddhist network that existed in China during the early Northern Song Dynasty.

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- The apocryphal Avalokiteśvara scripture, the *Fodingxin Guanshiyin pusa jiunan shenyuan jing* 佛頂心觀世音菩薩救難神願經 [Scripture on the Buddha Uṣṇīṣa Heart Avalokiteśvara Bodhisattva' Divine Prayer that Delivers from Difficulties] is copied (P. 3236).

972

- Zhang Laza/Lasa (fl. 10th c., 張擣) and his brother commission a painting of the Willow Avalokiteśvara as an act of filial piety (OA 1919,0101, 0.52).²⁶

974

- Cao Yuanzhong constructs Cave 25 before his death (DMGT: 9).

Cao Yangong (r. 974–976, 曹延恭)

976

- The Buddhist *saṃgha* donates new eaves for Cave 444 (DMGT: 168).
- Cao Yangong repairs Cave 454 as an offering (DMGT: 171–174).

Cao Yanlu (r. 976–1002, 曹延祿)

976

- A monk of the Tuan (團) clan excavates Cave 444. (DMGT: 168) Cao Yanlu, the brother of Cao Yanlu, continues and completes the repair of Cave 454 (DMGT: 171–174, S. 3978, P. 3827, P. 3660V°).

978

The Saṃgha Overseer Ganghui in the company of dignitaries and monk officials sends a letter of congratulation to the new ruler of Dunhuang, Cao Yanlu upon his rise to power. The District

²⁶ Whitfield and Farrer, *Caves of the Thousand Buddhas*, 49, pls. 21AB.



Samgha Recorder Daozhen of the Sanjie Temple is among them (P. 3553).

980

- Cao Yanlu and others repair Cave 431 by (DMGT: 164–165).
- Monks from Khotan and Lanzhou arrive in Dunhuang (S. 2474, S. 4884, S. 5728).
- The Song Emperor elevates Cao Yanlu's position. Another brother becomes commanding officer of Guazhou (DMGT: 164, 20–25).

982

- The Khotanese envoy Zhang Jinshan (d.u., 張金山) arrives in Shazhou, where he offers prayers and produces a text for lighting lamps (Chin. *randeng wen* 燃燈文) (Ch.i.0021.a).²⁷

983

- A painting of Avalokiteśvara is commissioned as an offering by a certain Mi Yan'de (fl. second half of 10th c., 迷延德) on behalf of his deceased parents (OA 1919, 0101,0.54).²⁸
- Li Han'er (fl. second half of 10th c., 李憨兒), Li Xinzhu (fl. second half of 10th c., 李信住), and Li Shengzhu (fl. second half of 10th c., 李盛住) receive the Eight Commandments from Daozhen in the Sanjie Temple (P. 3207, P. 3439).

984

- Cao Yanlu, his wife, and the Prince of Khotan build a Hall for the Four Heavenly Kings (Chin. *tianwangtang* 天王堂) at Mt. Mingsha (Chin. *Mingsha shan* 鳴沙山) (DMGT: 178).²⁹

²⁷ This is the Old India Office numbering. For an image of the manuscript, see <http://dunhuang.hanjilibrary.com/View.aspx?id=A75778>.

²⁸ This painting is discussed in Sørensen, Henrik H. "Donors and Image at Dunhuang: A Case Study of OA 1919,0101,0.54," *BuddhistRoad Paper* 4.1 (2019): forthcoming.

²⁹ This relatively small building is actually situated directly in front of the southern caves and is still standing. It features inscriptions in Uyghur.

985

- Cao Zongshou (fl. late 10th to early 11th c., 曹宗壽), the son of Cao Yanlu, and the monk Yuanman (fl. second half of 10th c., 圓滿), the latter as posthumous donor, commission a painting of Ekādaśamukha (Harvard Art Museum, 1943.57.14).

986

- Cao Yanrui (d. 1002, 曹延瑞), a/the controller of Guazhou and Cao Yanlu's brother, makes offerings to the Buddha at the Dayun Temple (Chin. Dayun si 大雲寺) (P. 4622).

988

- The ruler of Shazhou orders Cao Yanrui to have paintings made in Cave 20 at Yulin (Yulin Cave 20, inscription *in situ*).
- Cave 13 at Yulin completed (Yulin Cave 13, inscription *in situ*)

989

- The Song court dispatches monks to go to India for Buddhist scriptures. They pass by Dunhuang (S. 3452).

991

- The monk Huichong (fl. late 10th c., 惠崇) and four others present *sārīā* at the Song court.

995

- Cao Yanlu dispatches numerous gifts to the Song court, including Buddhist scriptures and other precious objects. Yanlu's envoy requests copies of the newly translated Buddhist scriptures done at Kaifeng. The court accedes to his request (*Song huiyao fanyi wu* 宋會要蕃夷, ch. 5).³⁰
- The Song monk Daoyou (d.u., 道猷), who was sent to India in search of holy scriptures, sojourns at the Lingtu Temple in Dunhuang (Beijing 收).
- Cao Yanlu and Cao Zongshou establish Cave 35 at Yulin (S. 5973).

³⁰ Rong, *Guiyijun shi yanjiu*, 33.



Cao Zongshou (r. 1002–1014, 曹宗壽)

1002

- Cao Zongshou (fl. late 10th to early 11th c., 曹宗壽) becomes Prince of Shazhou. Together with his wife, he makes prayers and orders the making of Buddhist scriptures. These items are eventually placed in the library of the Bao'en Temple (St. Petersburg φ. 32 B, C).³¹

1004

- The Buddhist images in the Longxing and the Lingtu temples are repaired and gilt at the initiative of the monk Huizang (fl. late 10th/early 11th c., 惠藏). On that occasion, the Chinese population provides many donations (*Song huiyao fanyi*, ch. 5).

1007

- The monk official Huiqing (fl. late 10th/early 11th c., 會請) from Shazhou arrives at the Song court as an emissary. He requests a Buddhist *sūtra* written in golden characters (*Song huiyao fanyi*, ch. 5).³²

1014

- Cao Zongshou passes away. His son succeeds him and is subsequently endorsed by the Song court as ruler of Shazhou (*Song shi*, ch., 490).

Cao Xianshun (r. 1014–1036, 曹賢順)³³

1019

- The leader of the Buddhist society of the Yong'an Temple, Xingshou (d.u., 興受), the old society leader of the Longxing

³¹ Cf. Yongyou 永有, "Dunhuang *Jingang jing* ji qi xiangguan wenxian zhi tiji tantao 敦煌金剛經及其相關文獻之題記探討 [A Discussion of the Colophons of the *Vajracheedikā* in Dunhuang and the Related Literature]," *Shijie zongjiao xuekan* 世界宗教學刊 [Journal for the Study of World Religions] 2 (2003): 111–139.

³² Rong, *Guiyijun shi yanjiu*, 35.

³³ For information on his rule, see *Song shi*, ch. 490.

Temple, Dinghui (d.u., 定慧), and the recorder of the Jinguangming Temple, Fuce (d.u., 福策), together with twenty-six other persons construct a small clay *stūpa*.³⁴

1020–1025

- Cao Xianshun sends his brother to the Song court to request Buddhist scriptures written in gold, medicine, and other luxury products (*Song shi*, ch. 490).

1036–1038

- The Tanguts arrive in Dunhuang and thereby end the nearly two centuries of Guiyijun rule in Hexi (*Song shi*, ch. 485).

³⁴ This interesting piece, which was recovered in 1941, has been preserved intact. Cf. Wang Huimin 王惠民, “Dangquan hepan de Song dai Tianxi ta wenwu 宕泉河畔的宋代天禧塔文物 [*stūpa* Artefact from the Tianxi reign-period of the Song [found in] the River Bank of the Dangquan],” <http://public.dha.ac.cn/content.aspx?id=851855516510>. This article also includes a discussion of the inscription on the artefact in question.



Abbreviations

Beijing	Collection of Dunhuang Manuscripts preserved at the National Library in Beijing
Collection of the Taito City Museum	Dunhuang manuscripts in the Taito City Museum, Japan
DMGT	<i>Dunhuang Mogao ku gongyangren tiji</i> 敦煌莫高窟供养人题记 [Donor Inscriptions from the Mogao Caves at Dunhuang], comp. Dunhuang yanjiuyuan 敦煌研究院. Beijing: Wenwu chubanshe, 1986, 1–5.
DYYZ	Dunhuang manuscripts in the Collection of the Dunhuang Academy.
EO	Extreme Orient section of Musée Guimet, Paris
Harvard Art Museum	Collection of the Harvard Art Museum in Harvard University, Cambridge, Boston
MG	Musée Guimet Collection in Paris
OA	Oriental Arts Section of the British Museum in London
P.	Pelliot Collection of Chinese Dunhuang Manuscripts preserved at the Bibliothèque Nationale in Paris
Royal Library of C.	Dunhuang manuscripts in the collection of the Royal Library in Copenhagen
S.	Stein Collection of Chinese Dunhuang Manuscripts preserved at the British Library in London
Dx	Collection of Chinese Dunhuang Manuscripts preserved in St. Petersburg
Shanghai	Collection of Dunhuang manuscripts preserved in the Shanghai Museum
Tianjin	Collection of Dunhuang manuscripts preserved in the Tianjin Library
ZZ	<i>Dainihōn zokuzōkyō</i> , new edition in 98 vols.

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