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History Department, Yale University, New Haven, Connecticut

Stanley Woodward Professor of History	2017-present
Professor of History	1998-present
Associate Professor	1993-1998
Assistant Professor	1988-1993

COURSES TAUGHT

Lecture courses: The Silk Road  
History 101: Circa 1000 (with Anders Winroth)  
Islam in Asia (with Michael Rapoport)

Seminars: Social History of the Chinese Silk Road  
Middle Period Documents in Classical Chinese  
Issues in Tang, Song, and Yuan History  
Islam in China  
History of World History

History Department, Connecticut College, New London, Connecticut

Visiting Assistant Professor 1987-1988

WORK IN PROGRESS

The World in the Year 1000: When Globalization Began. An examination of when the different regions of the world were much more connected than most people realize. Archaeological excavations reveal that the Vikings reached L'Anse aux Meadows, Canada, at roughly the same time that the Kitan people defeated China's Song dynasty and established a powerful empire stretching across the grasslands of Eurasia. Islamic armies conquered territory in western China (modern Xinjiang) and northern India (around Delhi) for the first time. In the Americas, chocolate and gold spread outward from Mexico to new areas. The expansion of the world's different regions had significant consequences as the global economy affected people living in many different societies.

BOOKS

*The Silk Road: A New History* (Oxford University Press, 2012) presents an integrated political, social, and religious history of the Tarim Basin. This book draws on the continuing stream of archeological discoveries and philological breakthroughs to explain how this very modest commercial artery became the world's most famous cultural superhighway. Co-winner of the 2013 Gustav Ranis book prize for the best book on an international subject by a Yale faculty member. Revised college edition with additional chapter and primary source readings published by Oxford in 2016 as: *The Silk Road: A New History with Documents*.

With Kenneth R. Curtis, *Voyages in World History* (Wadsworth CENGAGE Learning, first edition 2010; second edition, 2013; third edition, 2017) is an introductory textbook that takes readers on thirty-two different journeys -- starting with Mungo Man's voyages to Australia forty thousand years ago and ending with Ai Weiwei's travels around the world. In between, students travel to Mesopotamia with Gilgamesh, to

Africa and Arabia on the Hajj, to Peru with a cross-dressing nun, and to the New World with the slave Equiano.

*The Open Empire: A History of China to 1600* (W. W. Norton & Company, 2000; second edition 2015) links the major political events of pre-modern China with social and cultural change. This textbook draws on unconventional sources -- archeological sites, paintings, and fiction -- to argue that China remained open to outside influences throughout its long history.

*Negotiating Daily Life in Traditional China: How Ordinary People Used Contracts, 600-1400* (Yale University Press, 1995) analyzes the contracts used to buy, sell, rent, exchange, and borrow all commodities, whether land, money, goods, livestock, or people. Land contracts were also placed in tombs to give the dead title to their grave plots as well as to prevent them from being sued in the courts of the underworld. Because contracts were so widely used for all transactions, in this world and the next, this study concludes, they allow a rare glimpse of how ordinary people understood the law.

*Changing Gods in Medieval China, 1127-1276* (Princeton University Press, 1990) argues that social and economic developments underlay the religious changes of the Southern Song. In 1100, nearly all people in south China worshiped gods who had been local residents prior to their deaths. The increasing mobility of cultivators in the lowland, rice-growing regions resulted in the adoption of gods from other places. Cults in isolated mountain regions showed considerably less change.

#### EDITED VOLUMES

Co-edited with Daniel Kane and François Louis, *Perspectives on the Liao*, a special issue of the *Journal of Song Yuan Studies* 43 (2013 [appeared March 2015]).

Co-edited with Helen Wang, *Textiles as Money on the Silk Road*, a special issue of the *Journal of the Royal Asiatic Society*, 3<sup>rd</sup> series, volume 23, part 2, April, 2013).

*The Silk Road: Key Papers. Part I: The Pre-Islamic Period* (Global Oriental, 2012). A collection of twenty-seven important essays on Silk Road history before 1000 with an introduction by the editor.

#### COLLABORATIVE RESEARCH

*The Silk Road Project: Reuniting Turfan's Scattered Treasures*, of which I was the principal investigator, ran from 1996 to 1998. The project focused on the documents and art objects found between 1899 and the present in Turfan, an oasis near the city of Urumqi in China's Xinjiang province. Plundered and then scattered across Europe and Asia in the years before World War I, many of the treasures of the Silk Road lie in archives or warehouses largely uncataloged and effectively lost to Chinese and Western scholarship. Awarded \$170,000 by the Luce Foundation, the Silk Road project brought together a team of twenty-five Chinese and American scholars who drew on the disciplines of archeology, history, art history, and religious studies. Over three years, the project held three international conferences in China and the United States and compiled a bilingual Chinese-English finding guide to over 3,000 artifacts. Website address: <http://turfan.research.yale.edu/turfan/>

#### ARTICLES

"Inscriptions: Historical Sources for the Song," *The Bulletin of Sung-Yuan Studies* 19 (1987): 17-25.

"Songdai de maidiquan" (Tomb contracts in the Song dynasty). In Deng Guangming and Qi Xia (ed.), *Guoji Songshi yantaohui lunwen xuanji* (Selected papers from the international conference on Song history). Baoding: Hebei daxue chubanshe, 1992, pp. 133-149.

“Gods on Walls: A Case of Indian Influence on Chinese Lay Religion?” in Patricia Buckley Ebrey and Peter N. Gregory (ed.), *Religion and Society in T'ang and Sung China*. Honolulu: University of Hawaii Press, 1993, pp. 75-113.

“Why Bury Contracts in Tombs?” *Cahiers d'Extrême-Asie* 8 (1995):59-66. Author's translation of this essay appears as “Weishenmo jiang qiye mai zai fenmu li” in Zhu Lei (ed.), the conference proceedings from the Fourth International Tang History Conference *Tangdai de lishi yu shehui* (Society and history of the Tang dynasty). Wuhan: Wuhan daxue chubanshe, 1997.

“The Mystery of the Qingming Scroll and Its Subject: The Case Against Kaifeng,” *The Journal of Sung-Yuan Studies* 26 (1996): 183-200. Author's translation of this essay appears as “<<Qingming shanghetu>> suo hui changjing wei Kaifeng zhiyi” in *Qingzhu Deng Guangming jiaoshou jiushi huadan lunwenji* (Collected essays celebrating the ninetieth birthday of Professor Deng Guangming). Shijiazhuang: Hebei jiaoyu chubanshe, 1997.

“The Qingming shanghe tu: A Black-and-White Reproduction of the Beijing Qingming Scroll” (This is a pamphlet with an introduction, captions, and further reading list). Albany, New York: Journal of Sung-Yuan Studies, 1996.

“The Law of the Spirits,” in Donald S. Lopez (ed.), *Religions of China in Practice*, Princeton Readings in Religions. Princeton: Princeton University Press, 1996, pp. 284-292. (This same essay also appears in Howard M. Spiro, Mary G. McCrea Curnen, and Lee Palmer Wandel (ed.), *Facing Death*. New Haven: Yale University Press, 1996, pp. 142-147; and in Donald S. Lopez (ed.) *An Anthology of Asian Religions in Practice*, Princeton Readings in Religions, Princeton: Princeton University Press, 2002.)

“Introduction: Turfan as a Silk Road Community,” *Asia Major*, Third Series, vol.11, part 2, 1998: 1-12.

“The Path of Buddhism into China: the View from Turfan,” *Asia Major*, Third Series, vol.11, part 2, 1998:37-66. (The Chinese translation of this article, done by Huang Shih-shan, appeared in *Dunhuang Tulufan yanjiu* volume 4 (1999):17-38.)

“A Brief History of the Turfan Oasis,” *Orientalism* 30.4 (1999): 24-27.

“Niya xue yanjiu de qishi.” (What We Can Learn from One Hundred Years of Studying Niya), in Wu Hung (ed.), *Han Tang zhijian wenhua yishu de hudong yu jiaorong* (Cultural and Artistic Interaction in a Transformative Period) (Beijing: Wenwu chubanshe, 2001) pp. 275-298. (Chinese article with English summary).

“The Hejia Village Horde: A Snapshot of China's Silk Road Trade,” *Orientalism* 34.2 (2003): 14-19.

“The Astonishing Finds from the Turfan Oasis: What They Reveal about the History of the Silk Road,” in Li Jian (ed.), the catalog for *The Glory of the Silk Road* exhibition. Dayton: Dayton Art Institute, 2003, pp. 32-41.

“Religious Life in a Silk Road Community: Niya During the Third and Fourth Centuries,” in John Lagerwey (ed.), *Chinese Religion and Society: The Transformation of a Field*. Hong Kong: Chinese University Press, 2004, pp. 279-315.

“How Business was Conducted on the Chinese Silk Road during the Tang Dynasty, 618-907,” in William Goetzmann (ed.), *Origins of Value*. New York: Oxford University Press and the Yale International Center for Finance, 2005, pp. 43-64.

“The Impact of the Silk Road Trade on a local community: The Turfan Oasis, 500-800,” in Étienne de la Vaissière and Eric Trombert (ed.), *Les Sogdiens en Chine*. Paris: École Française d'Extrême Orient, 2005, pp. 283-310.

“The Tribute Trade with Khotan in Light of the Materials Found in the Dunhuang Cave,” *Bulletin of the Asia Institute* 19 (2005): 37-46.

“The Place of Coins and their Alternatives in the Silk Road Trade,” in Shanghai Bowuguan (ed.), *Sichou zhilu guguo qianbi ji silu wenhua guoji xueshu taolunhui wenji* [Proceedings of the Symposium on Ancient Coins and the culture of the Silk Road]. Shanghai: Shanghai Shuhua Chubanshe, 2011, pp. 83–113.

“The Kitan People, The Liao Dynasty (916-1125), and their World,” *Orientalia* 42.1 (2011): 34-42.

With Helen Wang, “Introduction,” to *Textiles as Money on the Silk Road*, a special issue of the *Journal of the Royal Asiatic Society* 23.2 (2013): 155-163.

With Rong Xinjiang, “How the Residents of Turfan Used Textiles as Money,” *Textiles as Money on the Silk Road*, a special issue of the *Journal of the Royal Asiatic Society* 23.2 (2013): 281-305.

(with François Louis), “Introduction, part I: Evolving Approaches to the Study of the Liao,” *Journal of Song-Yuan Studies* 43 (2013 [appeared March 2015]): 1-9.

“International Gifting and the Kitan World,” *Journal of Song-Yuan Studies* 43 (2013 [appeared March 2015]): 273-302.

“The Synthesis of the Tang Dynasty: The Culmination of China’s Contacts and Communication with Eurasia, 310-755,” in Nicola Di Cosmo and Michael Maas, ed. *Empires and Exchanges in Eurasian Late Antiquity: Rome, China, Iran, and the Steppe, ca. 250-750*. New York: Cambridge University Press, 2018, pp. 108-122.

“The Kitan-Liao and Jurchen-Jin,” in Victor Cunrui Xiong and Kenneth J. Hammond, ed., *The Routledge Handbook to Imperial Chinese History*. New York: Routledge, 2018, pp. 213-228.

#### TRANSLATIONS

Rong Xinjiang, “The Nature of the Dunhuang Library Cave and the Reasons for its Sealing,” *Cahiers d’Extrême-Asie* 11 (1999-2000):247-275.

(with Zhang Guangda) Wu Zhen, ““Hu” Non-Chinese as They Appear in the Materials from the Astana Graveyard at Turfan,” *Sino-Platonic Papers* #119, Summer 2002.

#### REVIEW ARTICLES

Chikusa Masaaki. *Chūgoku Bukkyō shakaishi kenkyū* (Studies in the social history of Chinese Buddhism). *The Bulletin of Sung-Yüan Studies*, 20 (1988): 99-108.

Barend ter Haar. *The White Lotus Teachings in Chinese Religious History*. *T’oung Pao* 79 (1993): 367-74.

“The Silk Road Project: Reuniting Turfan’s Scattered Treasures,” *Revue Bibliographique de Sinologie* (1999):63-73.

“New Work on the Sogdians, the Most Important Traders on the Silk Road, A.D. 500-1000,” *T’oung Pao* 89 (2003): 149-159.

Deng Xiaonan, Gao Shiyu, Rong Xinjiang, *Tang Song nüxing yu shehüe* (Women and society in the Tang and Song dynasties). *Nannu* 6.2 (2004): 283-291

#### HONORS AND FELLOWSHIPS

Gustav Ranis Book Prize for <i>The Silk Road: A New History</i>	2013
Phi Beta Kappa/Frank M. Updike Memorial Scholar ("in the humanities, especially one prepared to address intercultural relations.")	2012-2013
Graduate Mentor Award in the Humanities, Yale Graduate School	2007
Fulbright fellowship for research in the People's Republic of China	2005-06
Invited Professor at the Ecole des Hautes Etudes en Sciences Sociales, Paris	2001
NEH Fellowship for University Teachers	1998
Morse Fellowship for Junior Faculty at Yale	1991
CSC-PRC grant to go to Beijing for six months' research	1988

#### EDUCATION

History Department, University of Pennsylvania, Philadelphia 1981-1987  
 Ph.D. May 1987  
 "Popular Deities and Social Change in the Southern Song Period (1127-1276)"  
 Advisor: Robert M. Hartwell  
 M.A. May 1983

Kyoto University, Kyoto, Japan 1984-1986  
 Fulbright-Hayes Fellow.

Inter-University Program for Chinese Language Study in Taiwan 1979-1981  
 Stanford Center in Taipei

Harvard University, Cambridge, Massachusetts 1976-1979  
 A.B. magna cum laude, East Asian Studies. June 1979

#### FOREIGN LANGUAGES

Good command of classical Chinese, modern Chinese, and Japanese. Fluent Japanese and Mandarin.  
 Passed the State Department's interpreting exam in Mandarin. Reading knowledge of French and German.

#### PROFESSIONAL AND ADMINISTRATIVE ACTIVITIES

Senior Essay Director, History Department, 2013-2015  
 Acting Chair, East Asian Studies, spring 2013  
 Acting Director of Graduate Studies, East Asian Studies, spring 2016  
 Book Review Editor, *Journal of Song Yuan History*, 2003-08  
 Phi Beta Kappa Book Prize in the Humanities Selection Committee, 2006-08  
 Director of Graduate Studies, History Department, 2001-05  
 Chair, East Asian Studies, 1998-99, 2000-01  
 Director of Undergraduate Studies, East Asian Studies, 1989-1991, 1996-1998, 2013-2015  
 Director of Undergraduate Studies, History, 1992-1994  
 Chair, Luce Fellows Selection Committee, 1996-present  
 Member, Executive Editorial Committee, *The Journal of Song-Yuan Studies*.  
 Member, Association of Asian Studies, American Historical Association, and of the Society for the Study of Chinese Religion.