

Dr./Ms. Michael Nylan 戴梅可
University of California at Berkeley
History Department
2018

EDUCATION

Princeton University, 1976–82/83. Ph.D. in East Asian Studies. Three fields: Han History, Early Intellectual History, Chinese Art and Archaeology. Degree awarded: June 1983. *Dissertation*: "Ying Shao's *Feng su t'ung yi*: An Exploration of Problems in Han Dynasty Political, Philosophical, and Social Unity."

Institute of Archaeology, Academy of Sciences, Peking, January–August 1980. First resident foreign scholar.

Inter-University Program, Taipei, Taiwan, 1975–76. Language training.

Faculty of Oriental Studies, Cambridge University, England, 1972–73, 1974–75: read Parts I and II of the Chinese Tripos (normally a four-year course).

Harvard University, 1973–74. Graduate courses in East Asian Studies and intensive Japanese.

State University of New York at Buffalo, 1970–72. M.A. in History.

University of California at Berkeley, 1968–70. B.A. in History.

TEACHING EXPERIENCE

Fall 2001–present: Professor, History Department, University of California at Berkeley.

Fall 1999: Visiting Professor, Department of Art and Archaeology, Princeton University, teaching a graduate course on Qin-Han archaeology. Spring 1996, 1997: Visiting Associate Professor, Department of Religion, Princeton University, teaching courses on Chinese ritual and early Taoism.

1985–fall, 2001: Bryn Mawr College. Rank in 2001: Professor with a joint appointment in the History and Political Science Departments and in the East Asian Studies Program; concurrent title, 1990–96: Program Head for the East Asian Studies major. concurrent title: Caroline H. Robbins Chair.

PUBLICATIONS (EARLIEST TO LATEST)

Books

The Shifting Center: The Original 'Great Plan' and Later Readings (Monumenta Serica Monograph Series 24, 1992).

The Canon of Supreme Mystery' by Yang Hsiung (Albany, NY: SUNY Press, 1993). A popular edition of this book has been published under the separate title of *The Elemental Changes*.

The Five "Confucian" Classics (New Haven: Yale University Press, 2001); hardbound +paperback.

Festschrift in Honor of Michael Loewe, chief guest editor, two volumes of (*Asia Major*, 2001).

Recarving China's Past: Art, Archaeology, and Architecture of the "Wu Family Shrines," ed. with Cary Y. Liu and Anthony Barbieri-Low (Princeton: Princeton University Art Museum, 2005).

Star Gazing, Fire Phasing, and Healing in China: essays in honor of Nathan Sivin, co-editor with Henry Rosemont and Li Waiyee, two volumes, (*Asia Major*, 2008).

China's Early Empires, supplement to The Cambridge History of China, vol. 1, Ch'in and Han, co-edited with Michael Loewe (Cambridge University Press, 2010). A Chinese version of this is currently being produced for the People's Republic of China, the Academy of Social Sciences.

Lives of Confucius, co-authored with Thomas A. Wilson (New York: Random House/Doubleday, 2010). [An authorized translation of this book is under contract in Beijing and also in Hong Kong, under the Chinese University of Hong Kong.]

Yang Xiong and the Pleasures of Reading and Classical Learning in Han China (New Haven: The American Oriental Society, 2011).

Exemplary Figures: a complete translation of Yang Xiong's Fayan (Seattle: University of Washington Press, 2013).

The Norton Critical Edition of the Analects, a collection of essays plus a translation (ed. Michael Nylan) (New York: Norton, 2014).

Chang'an 26 BCE: An Augustan Age in China (Seattle: University of Washington Press, 2015). This book is the subject of a blog report on "Best Books on China":
<http://newbooksnetwork.com/eastasianstudies/2015/05/05/michael-nylan-and-griet-vankeerberghen-changan-26-bce-an-augustan-age-in-china-u-of-washington-press-2015>

The Letter to Ren An and Sima Qian's Legacy, with Stephen Durrant, Li Waiyee, and Hans van Ess (University of Washington Press, 2016). [both hardbound and paperback]

Huanhua zhi long 幻化之龍 (Protean Dragon), with Thomas A. Wilson, trans. Jianye He (Hong Kong: Chinese University of Hong Kong Press, 2016). [translation, with emended text, of *Lives of Confucius*, under the direction of Michael Nylan]

Blossom on the Run, with Robert Litz (children's book set in Han China, published, summer, 2016); a Chinese translation is under preparation.

The Chinese Pleasure Book, to be published by Zone, in press from Zone, a division of MIT Press, available in September, 2018.

CURRENT RESEARCH/ WORK IN PROGRESS:

work on the commissioned translation of the *Documents* classic, commissioned by the University of Washington Press; third round of drafts nearly completed for the entire book of 29 chapters;
commissioned book, with Suzanne Said (Columbia, Emerita, now in Paris), a book comparing the logic of legitimacy in ancient Greece and early China, for Paris: *Les Belles Lettres*;
commissioned book: *The Norton Critical Edition of the Sunzi, a collection of essays plus a translation* (ed. Michael Nylan)

New York: Norton, 2018).

commissioned entries: four substantive bibliographic entries (roughly thirty pages each) for the new edition of *Early Chinese Texts: a bibliographic guide*, on four books: *Fengsu tongyi* (Comprehensive Discussion of Customs), *Taixuan jing* (Canon of Supreme Mystery); Jia Yi's *Xin shu* (New Writings), a collection of essays, and *Fayan* (Exemplary Figures).

In-progress (not as yet commissioned): *The Politics of the Common Good in Early China*, a book that is the out-growth of my work on the *Documents* classic.

ARTICLES (EARLIEST TO LATEST)

"The American Program for Advanced Study in China: Stealing the March?" *Australian Journal of Chinese Studies* 4 (1981), 125-38.

AND Nathan Sivin, "An Introduction to the *Canon of Supreme Mystery* (*T'ai hsüan ching*)," in *Chinese Ideas about Nature and Society, Studies in Honour of Derk Bodde* (Hong Kong, 1987), 41-100.

"A Modest Proposal, Illustrated by the Original "Great Plan" and Han Readings," *Cina* 21 (1988), 251-64.

"Yang Hsiung on Circularity," *Chou Yi Studies Network* (Spring, 1988), 15-32.

Three essays, on Chia Yi's *Hsin shu* (*New Book*), on Ying Shao's *Feng su t'ung yi* (*Comprehensive Meaning of Customs*), and on Yang Hsiung's *T'ai hsüan ching* (*Canon of Supreme Mystery*), in *Early Chinese Texts: a Bibliographical Guide*, ed. by Michael Loewe (*Early China Special Monograph Series*), Univ. of California Press, 1994.

"Style, Patronage, and Confucian Ideals in Han Dynasty Art: Problems of Interpretation," *Archives of Asian Art* 46 (1993), 93-100; a modified version of this article appears in *Early China* 18 (Spring 1994), 227-247.

AND Steven G. Salkever, "Comparative Political Philosophy and Liberal Education: 'Looking for Friends in History,'" *P.S.: Political Science and Politics* 27:2 (June 1994), 238-47.

"The *chin wen/ku wen* (New Text/Old Text) Controversy in Han," *T'oung pao* 80 (1994), 83-145.

"The *ku wen Documents* in Han Times," *T'oung pao* 81 (1995), 1-27.

"Confucian Piety and Individualism," *Journal of the American Oriental Society* 116 (Jan.–March, 1996), 1-27.

"Han Classicists Writing in Dialogue about their own Tradition," *Philosophy East and West* 47:2 (1996), 133-88.

"A Review Article: On Wu Hung's *Monumentality in Chinese Art* (Stanford, 1996)," for *Artibus Asiae* 57:1-2 (1997), 373-82.

"A Review Article: On Sarah Queen, *From Chronicle to Canon* (1996)," for *Harvard Journal of Asiatic Studies* 57.2 (Dec., 1997), 629-38.

Four entries for the new *International Encyclopedia of Philosophy*, on the philosophical masters Zheng Xuan, Dong Zhongshu, Jia Yi, and Yang Xiong (London: Routledge, 1998).

"Calligraphy: The Sacred Text and Text of Culture," *Calligraphy and Context*, ed. Cary Liu and Dora Ching (Princeton, The Art Museum, Princeton University, 1999), 1-42. An abbreviated version of this appears under the title "The Early Aesthetic Values of Writing and Calligraphy," *Oriental Art* 46.5 (2000), 19-29, a special edition devoted to calligraphy.

"A Problematic Model: The Han 'Orthodox Synthesis,' Then and Now," *Imagining Boundaries: Changing Confucian Doctrines, Texts, and Hermeneutics*, eds. Kai-wing Chow, On-cho Ng, and John B. Henderson (Albany, SUNY Press, 1999), 17-56.

"Golden Spindles and Axes: Elite Women in the Achaemenid and Han Empires," *The Sage and the Second Sex, essays on classicism, Confucian learning, and feminism*, ed. Li Chenyang (La Salle, Open Court Press, 2000), 199-222. A version of this appears *Early China/Ancient Greece: Thinking through Comparisons*, ed. Stephen Durrant and Steven Shankman (Albany, SUNY Press, 2001).

"Sima Qian: A True Historian?" *Early China* 24 (1998) [published 2000], 1-44. A version of this appears in *Studies on Sima Qian's Shiji (Records of the Historian): Narrative, Authorship, and Historiography*, ed. Michael Puett (forthcoming for Harvard University Press).

"Legacies of the Chengdu Plain," in *Ancient Sichuan: Treasures from a Lost Civilization*, ed. Robert W. Bagley (Seattle and Princeton: Seattle Art Museum and Princeton University Press, 2001), pp. 307-328.

"Boundaries of the Body and Body Politic in Early Confucian Thought," *Boundaries and Justice*, ed. David Miller and Sohail Hashmi (Princeton: Princeton University Press, 2001), pp. 112-35. Carnegie Council and Ethikon Institute series. This was reprinted in a new edition entitled *Confucian Political Ethics*, ed. Daniel Bell (Princeton: Princeton University Press, 2007).

"Textual Authority in pre-Han and Han," *Early China* 25 (2001), 1-54.

two entries for the *Encyclopedia of Chinese Philosophy*, 2,500 words on Yang Xiong; 3,000 words on Wang Chong, ed. by Anthony Cua (London: Routledge, 2001).

35 entries for the *Encyclopedia of Confucianism*, ed. by Dr. Xinzhong Yao (London, Curzon Press, 2001), including the key entries on *jia* (political orientation, scholastic lineage), Ru (classicist, Confucian), *jin wen/gu wen* (Modern Script/Archaic Script texts).

AND Mark Csikszentmihalyi, "Constructing Lineages and Inventing Traditions through Exemplary Figures in Early China," *T'oung pao* 89 (2003), 1-41.

"Childhood, Formal Education, and Ideology in China," in *Beyond the Century of the Child: Cultural History and Developmental Psychology*, ed. Willem Koops and Michael Zuckerman (Philadelphia: University of Pennsylvania Press, 2003, pp. 137-55.

- "The Politics of Pleasure," *Asia Major*, n.s. 14:1 (2001) [actual publication date 2004], 73-124.
- "Admonitions by a Later Instructress," *First Masterpiece of Chinese Painting: The Admonitions Scroll*, ed. Shane McCausland (London: The British Museum Press, 2003-4), pp. 122-25.
- "Restoring and Restorying Monuments of the Past," *Orientalism* (March, 2004), 98-103.
- "Addicted to Antiquity (nigu 泥古): A Brief History of the Wu Family Shrines, 150-1961 CE," *Recarving China's Past: Art, Archaeology, and Architecture of the "Wu Family Shrines,"* ed. Cary Y. Liu, Michael Nylan, and Anthony Barbieri-Low (Princeton: Princeton University Art Museum, 2005). This essay has been translated into Japanese and it will appear in vol. 34 of *Bukekyo daigaku daigakuin kiyo*.
- "Toward an Archaeology of Writing, Ritual, and Public Display in the Classical Era," *Text and Ritual in Early China*, ed. Martin Kern (Seattle: University of Washington, 2005), pp. 3-49.
- "Ordinary Mysteries, as seen from Han Sichuan Artifacts," *Journal of East Asian Archaeology* 5:1-3 (2003/2005), [actual publication date: 2005], pp. 375-400.
- entry on Yang Xiong, *Encyclopedia of Philosophy*, 2nd. edition, ed. by Donald Borchert (New York: MacMillan, 2005) (850 words).
- "Empire in the Classical Era in China (323 BC- AD 316)," in *Conceiving the Empire: China and Rome Compared*, ed. Fritz-Heiner Mutschler and Achim Mittag (Oxford: Oxford University Press, 2008), 34-64. An expanded version of this essay appears in *Oriens Extremus* 46 (2007), 1-36.
- "Mencius on Pleasure," with Harrison Huang, *Polishing the Chinese Mirror: Essays in Honor of Henry Rosemont*, ed. Marthe Chandler and Ronnie Littlejohn (La Salle, Ill.: Association of Chinese Philosophers of America and Open Court, 2007), pp. 1-26.
- "Notes on a Case of Illicit Sex Case from Zhangjiashan," *Early China* 30 (2007), 25-45.
- "Constructing *Citang* in Han," in *Reconsidering Recarving*, ed. Cary Y. Liu (Princeton University Art Museum, 2008), pp. 196-231.
- "Classics without Canonization, reflections on classical learning and authority in Qin (221-210 BC) and Han (206 BC-AD 220)," *Early Chinese Religion, Part One, Shang through Han (1250 BC - AD 220)*, eds. John Lagerwey and Marc Kalinowski (Leiden: Brill, 2008), pp. 721-77.
- "Beliefs about Seeing: Optics and Moral Technologies in Early China," *Asia Major* 21:1 (2008), 89-132.
- "Wandering in the Land of Ruins: the *Shuijing zhu* 水經注 (Water Classic Commentary) revisited" *Interpretation and Literature in Early Medieval China*, ed. Alan K.C. Chan (Albany: SUNY Press, 2010), pp. 63-102.

four chapters in the *supplement* to *The Cambridge History of China* published by CUP entitled *China's Early Empires: a reappraisal*; one on domestic life in early China (Warring States through Six Dynasties period); one on rhetoric in mid-Han (100 BCE-100 CE); one on the physics of *qi* in relation to cosmological conceptions; and one, co-authored, on the archaeology of the "outlying lands."

"The Many Faces of the Duke of Zhou," *Statecraft and Classical Learning: The Rituals of Zhou in East Asian History*, eds. Benjamin Elman and Martin Kern (Leiden: Brill, 2009), pp. 94-128.

"Review Essay, On Christian de Pee, *The Writing of Weddings in Middle-Period China: Text and Ritual Practice in the Eighth through the Fourteenth Centuries*," *Philosophy East and West* 60:2 (April, 2010).

"Kongzi 孔子 and Mozi 墨子, the Classicists (Ru 儒) and the Mohists 墨, in Classical-Era Thinking," *Oriens Extremus* 2009 [actual date: 2010], 5-20.

"The Power of Highway Networks during China's Classical Era: Regulations, Metaphors, Rituals, and Deities," in *Highways and Bynways*, eds. Susan Alcock, John Bodell, and Richard Talbert (London: John Wiley & Sons, 2011), pp. 1-36.

"Feminist/Confucian: A Search for Dignity," *Journal of World Religions* 11 (2012), 1-20. [A longer version of this will appear as a book from Open Court, in 2013.]

"Feature Review Essay: Talk about 'Barbarians' in Antiquity," *Philosophy East and West* 62:4 (October, 2012), 580-601.

"Living without Sin: reflections on the pre-Buddhist world in early China," *Sin and Expiation: Perspectives from Asian Religions*, edited by Phyllis Granoff and Koichi Shinohara (Leiden: Brill Numen Book Series [NUS], 2012), pp. 57-72.

"Arthur Waley and Li Zehou: Two Aesthetes Translating," in a special issue on China, *Art in Translation* 5.2 (fall 2012-2013). E-Print.

"Yang Xiong's 揚雄 Final *Fayan* 法言 Chapter, rhetoric to what end and for whom?" in *Facing the Monarch: Modes of Advice in the Early Chinese Court*, ed. Garret Olberding (Cambridge: Harvard East Asian Monograph Series, 2013), pp. 237-72.

"Logical Connectives in the *Huainanzi*," *Text and Context: New Perspectives on the Huainanzi*, eds. Michael Puett and Sarah Queen (Cambridge: Harvard East Asian monograph, 2013), pp. 225-65.

"Families in the Classical Era (323 BCE–316 CE) in China," *The Family Model in Chinese Art and Culture* (Princeton: Princeton University, Tang Center and Art Museum, 2013), pp. 143-58.

"Manuscript Culture in Late Western Han and Authors' Authority," *Journal of Chinese Literature* 1:3 (2014-15), 155-85.

"Gu Yong's Memorial," in *Chang'an 26 BCE: an Augustan Age in China*, eds. Michael Nylan and Griet Vankeerberghen (Seattle: University of Washington Press, 2014), pp. 297-302. [Seven other essays were translated by Nylan in that volume from the Chinese, but this is by far the most difficult.]

"On the Antique Rhetoric of Friendship," *Asiatische Studien/Études asiatiques* vol. 68.4 (2014), 1225-65.

"Translating Texts in History and Philosophy," *Translating China: Essays on Theory and Craft in Chinese-Western Translation*, ed. Gu Ming Dong (Albany: SUNY Press, 2014), 119-48.

"Han Views of the Qin Legacy and the Late Western Han 'Classical Turn'," in *Bulletin of the Museum of Far Eastern Antiquities* 79 [next issue, nominally Dec. 2013/actually 2018], 51-98.

"Lots of Pleasure, Little Happiness To Be Seen: the case of Early China," *Philosophy East and West* 65:1 (January 2015), 196-226.

"Pleasures and Delights, Sustaining and Consuming," in *Conceptions of Life and the Good Life in Early China and Greco-Roman Antiquity*, ed. Richard King (DeGruyter, 2015), 181-210.

"Structure and Anti-structure, Convention and Counter-convention: clues to the *Exemplary Figures's* (Fayan 法言) construction of Yang Xiong 揚雄 as classical master," *Literary Forms of Argument in Early China*, edited by Dirk Meyer and Joachim Gentz, for Leiden: Brill (2015), 201-42.

"At Table: Readings and Misreadings of Funerary Banquets in Tombs," for a volume edited by Catherine Draycott (Oxford), for the *Colloquia Antiqua* Series (Leuven: Peeters Publishers, 2015).

"Assets Accumulating: Sima Qian's perspective on moneymaking, virtue, and history," in a volume entitled *Views from Within, Views from Beyond: Approaches to the Shiji as an Early Work of Historiography*, eds. Olga Lomova and Hans van Ess (2015), 131-69.

"Mapping Time in the *Shiji* and *Hanshu* Tables," for a special volume on early tables, edited by Karine Chemla, for *East Asian Science, Technology, and Medicine* (2016), 1-65.

"Academic Silos: or What I Wish Philosophers Knew about Early History in China," *Research Handbook for Philosophy, Methodologies*, ed. Tan Sor Hoon (Singapore National University). (London: Blackwell, 2017), 91-114. A paperback edition is in press.

with Martin Verhoeven (Graduate Theological Union, Berkeley), "Fusion, Comparative, "Constructive Engagement Comparative," Or What? Third Thoughts on Levine's Critique of Siderits," *Journal of World Philosophies* <http://www.iupress.indiana.edu/pages.php?pID=20&CDpath=4>).

"On the Han-era Postface (序) to the *Documents Classic*," *Harvard Journal of Asiatic Studies* 75.2 (summer, 2015) [actual date: summer 2016], 377-427 [co-authored with HE Ruyue].

- "Xunzi: an early reception history, Han through Tang," *The Dao Companion for Xunzi* (n.p.: Springer, 2016), ed. Eric Hutton, chap. 14 (pp. 395-434).
- (in Chinese) <何為要事? 莊子與葛瑞漢> "What are Vital Matters? Zhuangzi and Graham," trans. Robin Wang, *Journal of Shangqiu Normal University* 32:1 (Jan. 2016), 20-25.
- "Beliefs about Social Seeing: hiddenness (*wei* 微) and visibility in classical-era China," forthcoming in *The Rhetoric of Hiddenness in Traditional Chinese Culture*, edited by Paula Varsano for SUNY Press (scheduled 2016).
- "Li Zehou's *Lunyu jindu* (Reading the *Analects* Today), *Philosophy East and West* 66:3 (2016), 739-56. [Now available in a Chinese translation, in *Li Zehou yu Ruxue zhexue* 李澤厚與儒學哲學, ed. Roger T. Ames, Jia Jinhua (Shanghai: Shanghai Renmin chubanshe, 2017).]
- "Wither Confucius? Whither Philosophy? Global Philosophy in the Making," for inclusion in a special issue of *Philosophy East and West*, entitled *Confucian Values in a Changing World Cultural Order*, 2017.
- "On Libraries and Manuscript Culture in Western Han Chang'an and Alexandria," in *ancient Greece and China Compared*, edited by G.E.R. Lloyd and Jenny Zhao. Cambridge: Cambridge University Press, 2018, pp. 373-408.
- "Vital Matters: on reading the *Zhuangzi*," prepared for a retrospective volume on the great Sinologist A.C. Graham, edited by Roger T. Ames and Carine Defoort (publication, early 2016). This essay is also being translated into Spanish and Chinese, for Qufu Normal University and for the University of Mexico.
- "Zhuangzi: Closet Confucian?" for a special issue on Chinese traditions, edited by Leigh Jenco, *European Journal of Political Theory* (current issue).
- The *Suishu* 'Wuxing zhi' and Resonance Theories," in *Monographs in Tang Official History*, eds. Karine Chemla, Damien Chaussende, and Daniel Patrick Morgan. Berlin: Springer (July, 2018).
- "*Shangshu* (later, *Shujing*), an entry on the *Documents* classic; accepted by CESSM/A (Centre d'études en sciences sociales sur les mondes africains, américains, et asiatiques), for the *Encyclopedia of Historiography, Africa, America, Asia (EHA)*, on line. 5000 words in the main text, under the aegis of INALCO, Université, Paris Diderot (Paris, France).
- [in press] "The *Suishu* 'Wuxing zhi' and Resonance Theories," (on omenology), for 2018 volume entitled *Monographs in Tang Official History*, eds. Karine Chemla, Damien Chaussende, and Daniel Patrick Morgan, for Springer (both Paris-based).
- [in press]: "On Citation Practices in the Guodian Manuscripts," *The Dao Companion for Xunzi*, ed. Shirley Chan (publication expected summer, 2018), with HE Ruyue.

[in press] "An Interview with Wei Hong, on Berkeley's role in Chinese Studies." Interview conducted in writing in the summer of 2017; translated into Chinese in September 2017. Interview title: 美国杰出汉学家论中国早期历史在西方的接受与研究 ("America's pre-eminent scholar of Han discusses Western approaches to Chinese history").

[accepted] "New Perspectives on Western Han Chang'an Material Culture" (forthcoming, in Chinese, in a volume on material culture edited by Chen Jue of Tsinghua University, Taiwan).

[accepted] "What Excavated Texts Reveal, Using the Qinghua Strips entitled "Yueming" from the *Documents* as an Example, translating the work of Professor Fu Gang of Peking University, and responding to it," *Journal of Chinese Literature* (future publication date).

[accepted] AND Dr. William Mullen, "The Chinese Classics: So Near and Yet So Far," forthcoming issue of *CML: Classics and Modern Literature*.

WORKS COMMISSIONED

(1) Wang Chong's *Lun heng*, with 53 out of 85 chapters in draft translation, in cooperation with a Peking University linguistics professor, Hu Chirui; (2) a complete translation of the *Shangshu* or *Documents* classic, according to Han dynasty readings, in preparation (see "Works-in-Progress"), in year three of a five-year project, with polished drafts of all chapters, commissioned by the University of Washington Press.

SHORT REVIEWS, FROM 1983 TO PRESENT:

of *Nouvelles contributions aux Études de Touen-houang*, vols. 1-3, ed. by Michel Soymié (Librarie Droz, 1981), vol. I, for *Journal of the Royal Asiatic Society of Great Britain and Ireland* (1983), (1985), and (1986); of Margaret Pearson, *Wang Fu and the Comments of a Recluse* (Arizona, Center for Asian Studies, 1989), for *Journal of the Royal Asiatic Society of Great Britain and Ireland*, 3rd series, 1:1 (April, 1991); of Anne Birdwhistell, *Transition to Neo-Confucianism: Shao Yung on Knowledge and Symbols of Reality*, for *the Journal of African and Asian Studies*; of Tung Chung-shu, *Ch'un ch'iu fan lu*, trans. (ch. 1-6) by Robert H. Gassman (Schweizer Asiatische Studien, 1988) (in German), for *Journal of Chinese Religions* 19 (Fall, 1991); of Anne Birrell, *Chinese Mythology*, for *Journal of the Hong Kong branch of the Royal Asiatic Society* 3:1 (winter, 1994); of Michael Loewe, *Divination, Mythology, and Monarchy in Han China* (Cambridge University Press, 1994), for *Journal of the Royal Asiatic Society of Great Britain and Ireland*, 3rd series, 5:2 (June, 1995); of Ssu-ma Ch'ien, *The Grand Scribe's Records: The Basic Annals of Pre-Han China*, trans. by Tsai-fa Cheng, Zongli Lu, William H. Nienhauser, Jr., and Robert Reynolds (1994), for *Journal of the Royal Asiatic Society of Great Britain and Ireland*, 3rd series, 6:1 (April, 1996); of Jonathan Spence, *God's Chinese Son: The Taiping Heavenly Kingdom of Hong Xiuquan* (Norton, 1995), for *America* (Aug. 17–24, 1996); of Geoffrey R. Lloyd, *Adversaries and Authorities: Investigations in Ancient Greek and Chinese Science*, for *International Journal of Chinese Science* 15 (1998); of Nicholas Zufferey, *Wang Chong (27–97?): Connaissance, Politique et Vérité en Chine Ancienne* (Peter Lang, 1995), for *Philosophy East and West* 48:3 (July, 1998); of John Berthrong, *Transformations of the Confucian Way and Anne Cheng, Histoire de la pensée chinoise*, for *Philosophy East and West* 50:4 (Oct., 2000); of Martin Kern, *Die Hymnen der chinesischen Staatsopfer: Literatur und Ritual in der politischen Repräsentation von der Han-Zeit bis zu den Sechs Dynastien*, for *CLEAR: Chinese Literature, Essays, Articles, and Reviews* 22 (2002); of Sun Xiaochun and Jacob Kistemaker, *The Chinese Sky during the Han: Constellating Stars and Society* (1997), for *International Journal of Chinese Science*; of Michael Loewe, *A Bibliographical Dictionary of Qin and Western Han* (2000), for *Journal of the Royal Asiatic Society*, 11:3 (Nov., 2001); of Gong Kechang, *Studies on the Han Fu* (1997), for *Early Medieval China* 7 (2001); of Michael J. Puett, *To Become a God: Sacrifice, and Self-Divinization in Early China* (2001), for *American Historical Review*; of Stephen C. Angle, *Human Rights and Chinese Thought* (2002), for *American Political Science Review*; Nicola di Cosmo, *Ancient China and its Enemies* (2002), for *Journal of the Royal Asiatic Society of Great Britain and Ireland*; Zhang Yimou, "Hero," for *American Historical Review*; on *The Magnitude of Ming: Command, Allotment, and Fate in Chinese Culture*, ed. Christopher Lupke (2005), for *History of Chinese Religion* (2006); of Enno Giele, *Imperial Decision-Making* (2006), for *Bulletin of the School*

of *Oriental Studies* 70/1 (Feb. 2007); of Edward L. Shaughnessy, *Rewriting Early Chinese History* (2006), for *Journal of Asian Studies* 66:3 (Aug. 2007); of John Henderson, et. al., *Notions of Time in Chinese Historical Thinking* (2006), for *Journal of Chinese Studies* 中國文化研究所學報 47 (2007); of Kathryn Linduff and Yan Sun, eds., *Gender Archaeology in China* (2004), for *Nannu* 9.2 (Oct., 2007); of Daniel A. Bell, *China's New Confucianism: Politics and Everyday Life in a Changing Society*, for *Journal of Chinese Religions* (in press); of Christian de Pee, *The Writing of Weddings* (2009), for *Philosophy, East and West* 60:2 (April 2010); of Kenneth Starr, *Black Tigers: a grammar of Chinese rubbings* (2008), for *Journal of the American Oriental Society* (2009); of Sarah Queen, et al, trans., *The Huainanzi: Liu An, King of Huainan: a guide to the theory and practice of government in Early Han China* (2010), for *Journal of Asian Studies* (2011); of B. L'Haridon, *Maitres Mots de Yang Xiong* (2010), for *T'oung pao* 96 (2011); of J. Michael Farmer, *The Talent of Shu: Qiao Zhou and the World of Medieval Sichuan* (2008), for *History of Intellectual Culture* 10 (Feb. 2012); of Roger Ames, *Confucian Role Ethics* (2011), for *Chinese University of Hong Kong Review* (winter, 2011); of Kenneth Brashier, *Ancestral Memory in Early China* (2011), for *The American Historical Review* (June 2012); of Roel Sterckx, *Food, Sacrifice, and Sagehood in Early China* (2011), for *T'oung Pao* 98 (2012), 567-74; of Elizabeth Hsu, *Pulse Diagnostics* (2011), for *Bulletin of the History of Medicine* (spring 2013); of Tongdong Bai, *China: the political philosophy the Middle Kingdom* (2012), for *The Review of Politics* (2013); of Anne Behnke Kinney, *Lienuzhuan* (2014), with Benjamin Daniels, for *Philosophy East and West* 66:2 (2016); of Liang Cai, *Witchcraft and the Rise of the First Confucian Empire* (2014), for *Journal of Chinese Religion* 43:2 (2015); of Erica Brindley, *Music, Cosmology, and the Politics of Harmony in Early China* (2012), for *EASTM (East Asian Science, Technology, and Medicine)*, 176-81; of *Lectures et Usages de La Grand Étude*, ed. Anne Cheng (2015), for *T'oung pao* (2017) of Michèle Pirazzoli-t'Serstevens and Marianne Bujard, *Les Dynasties Qin et Han: histoire générale de la Chine (221 av. J.-C.- 220 apr. J.-C.)* (2017), for *Études Chinoises* (Fall, 2017); of Dingxin Zhao, *The Confucian-Legalist State: a new theory* (2015), for the *The English Historical Review* (Oxford) (Fall, 2017); of Rafe de Crespigny, *Fire over Luoyang*, for *Monumenta Serica* (Summer, 2018).

RECENT ACADEMIC HONORS (LATEST TO EARLIEST)

2018: board member for multiple journals, including the online *Journal of World Philosophy*, and journals based in Taiwan and the People's Republic of China; KEYNOTE speaker for the Boulder graduate student conference for History;

2017: fall semester, invited member at the Institute for Advanced Study, Paris.

2016: Board Member, Hong Kong Polytechnic, co-chair with Chen Lai (Tsinghua University) of its Confucius Institute; April 3, APA lecture, "Early Chinese Ideas on the Common Good"; NEH Confucian Asia, (Summer Institute), Hawai'i-East West Center, June 23-28, co-teacher with Roger Ames; July 19-22, "Divination in the *Shangshu* (Documents Classic), at the Mantic Arts in China conference in Erlangen, Germany, sponsored by the Int'l Consortium for Research in the Humanities.

2015: A.C. Graham Lectures (three), London, May 5-8, at SOAS (School of Oriental and African Studies); Workshop on Qin-Han Dynasty Money, British Museum, May 9; New member of Cambridge Working Group, on early modes of rationality (led by G.E.R. Lloyd and Robert Wardy from Cambridge University); Levenson Prize selection committee; Modern Languages Association (MLA) award for the best translation from any language into English for the two years, 2013-14 (Aldo and Jeanne Scaglione Prize for a Translation of a Scholarly Study of Literature), announced mid-December.

2014: Guggenheim Fellowship awarded for the academic year 2014-2015; panelist, Review Committee for NEH Fellowship Research proposals; keynote speaker for the World Conference of Confucian Scholars (Hawai'i); Levenson Prize selection committee.

2013: appointed to the Advisory Board (with Rao Zongyi, Ronnie Shaw), for the Hong Kong Confucius Institute; invited to become one of three Directors for the American Oriental Society; Foreign Advisor to the

Hong Kong Humanities and Social Sciences Research Fund Council; 74th Annual George E. Morrison Distinguished Lecturer at Australian National University (Canberra; the first early China expert, following the Dalai Lama and others); Inaugural Lecturer for a New ANU China Seminar Series sponsored by the Research Council on Asia and the Pacific; Townsend Center for the Humanities, Senior Fellow and Faculty Mentor; Levenson Prize selection committee.

2012: Townsend Center for the Humanities, Senior Fellow and Faculty Mentor; Foreign Advisor to the Hong Kong Humanities and Social Sciences Research Fund Council; American Council of Learned Societies selection committee; Institute for Historical Geography (June) foreign guest; München Institute for Advanced Studies, foreign guest; International Editorial Board, for the upcoming *Journal of Humanities*, National Changhua University of Education (Taiwan); keynote speaker, the Western Branch of the American Oriental Society (Nov. 2-3). 2011: Keynote speaker, American Oriental Society, plenary session on Heritage Issues (March 12); keynote speaker, Hong Kong Polytechnic series on Confucius, also Academia Sinica (Taiwan) Conference on classical learning in Western Han (the only non-native speaker to be invited); Title VI Grant speaker, University of Hawaii, East-West Center (twice); keynote speaker, 15th Annual Southeast Early China Roundtable.

YEARS, 2004-2010 (RUN ON): Townsend Center Award, to develop an interdisciplinary "Course Thread" for "Old Things," with Daniel Boyarin; ACLS Humanities Collaborative Research Grant; ACLS Conference Grant; Chiang Ching-kuo Conference Grant; UC Berkeley intramural competitive grant; München Institute for Advanced Studies, foreign guest; Swedish Collegium, foreign guest. 2009: Collège de France, inaugural lecture to celebrate the election of Anne Cheng. 2008: Keynote speaker, Jerusalem Institute for Advanced Studies. 2007: Asian Studies Development Program (ASDP), NEH sponsored Grant, University of Hawaii; Townsend Center for the Humanities, Faculty Mentor. 2006: FOUR LECTURES on "Les Visages de Confucius," at l'École pratique des hautes études (Ve section). 2005: Keynote speaker in Essen, for a conference devoted to comparing China and Rome; 2004: invited to give lectures for several weeks at the Academia Sinica, in Taiwan; at Charles University in Prague; and at l'École pratique des hautes études (Ve section) in Paris. 2004: Member, Institute for Advanced Study, Princeton, N.J.; American Council of Learned Societies; Fellowship; Chiang Ching-kuo Fellowship; invitation to work at CASVA (Center for the Advanced Study of the Visual Arts), declined; recipient with Cary Liu of a major Getty grant.

RECENT PUBLIC LECTURES (2018-2009; EARLIER UPON REQUEST)

2018: Feb. 9, Discussant/interlocutor for Cynthia Brokaw, Center for Chinese Studies, on the history of manuscript and print culture in China; Feb. 16, at the University of Michigan, "Fragments" conference, "Trilingual inscriptions" and "Digraphia"; Feb. 23, at the University of Boulder, "The Politics of the Common Good in Early China"; April 12-14, at the University of Zurich, "The Speaker Function in the *Documents* Classic; April 20-22, at the University of British Columbia, "Becoming Human: Humans as Animals and Things in pre-Buddhist China, with a nod to the Politics of Human Rights in early and contemporary China"; also chair of the panel on Animals in China; Paris, June 21-22, "Rites and Rites Controversies in Early China."

2017: Jan. 12, "Knowledge translation on a global scale (Asia-Europe-the Americas, 16th-20th centuries): "One China or small textual communities: the evidence from excavated and received sources"; March 3, Columbia University, "David Sensabaugh's Art in Context"; May 13, "Archives to Libraries: information in the early empires" (for A Literary History of Information Management in China, University of Virginia); June 8, in Berne, "The Role of the Negative Emotions in Reasoning, Early Chinese Accounts" (University of Berne), for "The

Good Life and the Art of Feeling: Emotions as Skills in Chinese and Graeco-Roman Ethics"; Sept. 7, "Investments in Fantasies: the case of the PRC," for the "What Now?" conference organized by Hans Sluga; Sept. 13, in Paris, at Collège de France and Paris Diderot, "Liu Zhiji on Fan Ye's *Hou Hanshu*"; Sept. 28, in New York, China Institute, "What's Right and Wrong with Recent Exhibitions on the Han Empire"; Oct. 12, in Xi'an, at Shaanxi Shifan Daxue, "On the *Documents* Classic: report on the translation work to date" (in Chinese); Oct. 26, "Book Chat," with Paula Varsano, The Townsend Center (UC-Berkeley).

2016: March 10, Hong Kong Polytechnic, "On the *Documents* Classic, Then and Now"; March 18, Center for Religious Studies, UC-Berkeley, "What's Up with Religion?"; April 1, at the American Philosophical Assoc., Western Branch, "Is There a Notion of the Common Good in Early China?" for a panel "Ethics and Political Order in Chinese Thought"; April 30, UC-Berkeley Pre-modern Conference, lecture on male dress and politics in the Han period; June 13-15, three lectures for the NEH sponsored Summer Institute on Confucian Asia: Traditions and Transformations, at the University of Hawai'i; Aug. 26: European Association for Chinese Studies, "Letter from prison to my nephews by Fan Ye 范曄 (398-446), the 'third' historian"; Oct. 28, at SAW, "The Popper Demarcation Problem and Deformations in a Field"; Dec. 8, at Institute for Advanced Study (Paris), "New Perspectives on the *Documents* Classic."

2015: February 14, University of Oregon, "On Zhuangzi and Being Fully Present"; February 25, Third International Conference in the Humanities at UC-Berkeley, on "Who Stole the Past?" London, May 5-8, the A.C. Graham Annual Lectures at SOAS (3 lectures); May 9, "Workshop on Qin-Han dynasty money," at British Museum; Oct. 15, East-West Center, Hawaii; "Li Zehou and Modern Aesthetics"; Oct. 31, Cambridge University, Working Group in "Reasoning against Time and Space"; Nov. 24, Huntingdon Library, on gardens in early China.

2014: March, "On Friendship in Early China," keynote speech for the Asian Studies Development Program Conference (ASDP), in Houston; March 21-22, "On the Postface to the *Documents*," at Oxford; April 11-12, on the *Zuo*zhuan and ritual failures, at the Stanford-Berkeley Pre-modern Chinese Humanities conference; May 1, Yale University, "On Autocracy – or its Lack – in the Early Empires in China," for the International Conference for the Study of Political Thought"; May 1, Paris (CNRS, for a seminar on texts in history of science in relation to the history of the book), "The Sui Omenological Treatise,"; June 6-9, "On Xunzi and Desire," at Peking University; Oct. 2, University of California at Berkeley, "Wither Confucius? Whither Philosophy?" for the "Global Philosophy: European, Asian, and American Perspectives" international conference convened by Hans Sluga; Oct. 9-10, University of Hawai'i, East-West Center, on "Adapting Classical Teachings to Modern Life" "Confucian Cultures Conference."

2013: Jan. 24-26: "Comparing Ancient Worlds: Greece and China," in celebration of Sir Geoffrey Lloyd, at Cambridge University; "Confucius in the Modern World," Needham Research Institute, informal discussion meeting with local scholars; Feb. 1, Convener, translator for "New Directions in Western Han Archaeology" (Center for Chinese Studies); April 10, Convener, Speaker on "Sima Qian's Letter to Ren An" (Center for Chinese Studies); April 26-28, "What is God For?" at Yale University; June 14, "Preserving Tongwancheng; the obvious challenges" [in Chinese]; Nov. 13, "Middle-class Taste in Early Urban Centers," *Patterns of Early Asian Urbanism* (Leiden conference).

2012: March 15, "Money: what the Ancients knew and Moderns forgot," at UC-Berkeley; March 22, "Histoire des

sciences, Histoire du texte," at CNRS; June 1, "Song Travelers to the Old Capital of Chang'an", at the Academie du Midi; June 13, "New Perspectives on Western Han Chang'an," at the Institute of Archaeology 考古研究所 (in Chinese); June 25, "Early Capitals: Rome and Chang'an Compared," at the Historical Geography Department [in Chinese]; July 12, "New Perspectives on Urban History " at the Institute for Advanced Study (Munich); July 13 "The Problem of the "Table on People, Ancient and Modern" (also in Munich); Sept. 7, "Early Chinese Monarchs as Consultative," at the European Commission, Chinese Studies Conference, sponsored by the Sorbonne; Nov. 3, "Friendship in Early China," at the Western Branch of the American Oriental Society; Dec. 6, "Material Culture: Libraries and Books in Western Han," Tsinghua University [in Chinese].

2011: Feb. 3, "Comparing Han Chang'an and Augustan Rome," at the Asian Art Museum;; Feb. 18-21, "Han Chengdi: a reign of no significance?" at the Boulder Asian Studies Graduate Association Annual Conference; March 13, keynote speaker for the American Oriental Society plenary session on heritage; March 25, "Metropolises in Early China, " at the Association for Asian Studies; April 21-25, "Chang'an 26 BC," at the international conference convened for this topic; May 16-18, "Han Entertainment as seen in Murals and Artifacts," at the University of Bristol; Oct. 27, "Translation, Adaptation, and Modalities Conference," at the University of Edinburgh; Oct. 29, "Rethinking the Other in Early China," at Yale University; Oct. 31, Nov. 3, "Confucius in the Modern World" and "Images of Confucius" and What They Tell Us," at Hong Kong Polytechnic; Nov. 24, "Reception History for Mencius and Xunzi in the Han period," at the Academia Sinica, Taiwan [in Chinese]; Dec. 3, "The Ethics of Sima Qian's Writings on Moneymaking," at Charles University, Prague.

2010: Feb. 13, "Confucius: a life," at China Institute (New York); March 23-29, "Research Training in Old Chinese," at Oxford University; April 1, "Feminism and Confucianism," Annual Hsuan Hua Memorial Lecturer, Graduate Theological Union; April 15, "Confucius and Confucianism," Roger Williams University; May 18-21, "Zuozhuan," at the Swedish Collegium; June 6-9, "On the Physiology and Vocabulary of Pleasure in Early China," at the University of Glasgow; June 24-28, "The Moneymakers" chapter in the *Shiji*," at Oxford; Sept. 8, "Funerary Banquets in Tombs," at the Oxford Institute of Archaeology; Oct. 16, "Living without Sin, " at Yale University; Oct. 30, "The Emotions: Comparing Greek and Chinese Philosophy, at the University of Glasgow; Nov. 18, "Totenmahl in Chinese Tombs: a cross-cultural review," at Taiwan National University, Art History Research Center; Dec. 1, "Urban Form and Meaning: New Trends in Western Scholarship" [in Chinese], at Shaanxi Shifan daxue, Historical Geography Department ; Dec. 8, "Augustan Rome and Late Western Han Chang'an: Parallels and Contrasts," at Peking University; Dec. 14-15, "Urban Form and Meaning in Late Western Han Chang'an" and "Looking for Yang in all the Wrong Places," at Singapore National University.

2009: INVITED LECTURE SERIES AT THE COLLÈGE DE FRANCE AND ACADEMIA SINICA (TAIWAN); CHAIRED LECTURESHIP at Haverford College (Philosophy Department); lecture at KU Leuven, Belgium. **EARLIER LECTURES UPON REQUEST.**

LANGUAGES: excellent reading knowledge of Chinese (classical and modern), Japanese, French, German; Latin; near-native fluency in modern spoken Chinese.

RECENT RELATED PROFESSIONAL EXPERIENCE

TO DATE, LAST SEVEN YEARS: co-editor, with Andrew Plaks (Hebrew University; Princeton University) at

the University of Washington Press, for the "Classics of Early Chinese Thought translation series, envisioned as the Chinese counterpart to the Loeb Classics (one volume published; five additional volumes accepted, checked, and on schedule for publication); treasurer and secretary *Early China* journal; editorial boards for five other journals, including *East Asian History*, *New Frontiers of Chinese History*, *Issues in Chinese History*, and the *Journal of Chinese Studies*. I will co-edit a forthcoming volume for *East Asian Science*. Levenson Book Prize Committee Member (2013-16).

2015: ON-AIR expert for several documentaries for CCTV; also Lion Television's "The Bridge" (on Sinological traditions in EuroAmerica, two versions, one made for PRC audiences and the rest of the world); "Confucius" and "China's Silk Roads" (all 2015); ON-AIR expert for the BBC series "A History of Military Deception"; reappointed for another three-year term as Humanities Advisor for Hong Kong Polytechnic University.

2013: ON-AIR expert for NPR/KQED (Michael Krasny; nationally syndicated talk radio show), on the First Emperor of Qin (with Jay Xu, Director of the Asian Art Museum); Chinese TV documentary on Berkeley Historians (chief advisor/principal interviewee); Appointment as Senior Scholar Advising the Hong Kong Confucius Institute with Rao Zongyi. Also advisor to two film companies working on documentaries for the BBC: Atlantic Productions (on the Qin Dynasty) and Lion TV (on Confucius), playing in Paris (Sept. 25, 2016).

2012: Appointment to the Hong Kong University Grants Committee of the Research Grants Council, Standing Review Board. Feature interviewee for *Le Point* (the French equivalent to *Time Magazine*), for their special issue on Confucius and Confucianism. Principal signer on behalf of UC-Berkeley in an academic exchange agreement on behalf of joint material culture projects (with Tsinghua, Taiwan; Kyoto University; SOAS; and Rome University). Elected to Membership of the Academie du Midi. Examiner for INALCO/Sorbonne thesis, Paris (Pablo Blitstein). **2011:** <http://www.voanews.com/chinese/news/20111103-China-Says-No-Talking-Tibet-in-Confucius-Institutes-133188683.html> (in Chinese; expert consulted). Examiner for Sorbonne thesis, Paris (Béatrice L'Haridon). **2008:** on-camera expert for the NBC "Today" programs for the Beijing Olympics. **2006:** on-camera "expert" for National Geographic/Cicada Films documentary on Han archaeology. Reviewer for multiple national agencies in Europe, the United States, Taiwan, and Hong Kong, on research projects overseen by various government bodies (here and abroad). **etc.**

REFERENCES:

Scholars who have written on my behalf include: Roger Ames, Yoav Ariel, Robert W. Bagley, Hans Bielenstein, Raoul Birnbaum, Daniel Boyarin, T. Corey Brennan, Anne Cheng, Christoph Harbsmeier, Robert Harrist, David Knechtges, Li Waiyee, Cary Y. Liu, James T. C. Liu (†), Michael Loewe, Frederick Mote (†), Andrew Plaks, Henry Rosemont, Suzanne Said, Haun Saussy, David Schaberg, Stephen Salkever, Paul L-M Serruys (†), Nathan Sivin, Griet Vankeerberghen, Lothar von Falkenhausen, and Thomas A. Wilson.