

fate

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INTERNATIONAL CONSORTIUM
for Research in the Humanities

Fate, Freedom and Prognostication. Strategies for Coping with the Future in East Asia and Europe

Fate, Freedom, and Prognostication

Objectives and Research Perspectives of the International Research Consortium



Are you aware that the adjective 'jovial' is used – in German as well as in English – to describe a person who is of a generous disposition? Etymologically, the origin of the word jovial stems from the noun 'Iovis', that is the planet Jupiter, and the idea that the configuration of planets at the moment of birth can influence a person's character. In the Western European tradition, there are a myriad of such connections which also must be appreciated in their deeper dimensions because the relationship between magic and religion, between acceptance and rejection of

magical ideas shows just how difficult it is to draw factual, spatial or temporal borders. In this regard, the history of pre-modern Europe is studied in juxtaposition with Asian traditions at our research consortium.

One year has passed since the inception of the IKGF. The first group of visiting fellows have completed their research stay with us and "new" researchers have arrived in Erlangen. The acts of looking back and looking forward are inextricably entwined, and the two combine as the leitmotif, fitting at the end of the first year, and the beginning of the second year, of our project on "Fate, Freedom and Prognostication: Strategies for Coping with the Future in East Asia and Europe". The two core disciplines at the consortium – Chinese studies and medieval history – are not a self-evident combination in our project, and the guiding principles of the IKGF were already explained in the editorial of the first newsletter. In order to make systematical comparisons between two relatively distant disciplines, in our first year, it seemed appropriate to approach the issues from different angles, by means of lectures, workshops, conferences, discussions and individual research. From a medievalist point of view, the interim result is positive: it has been most productive to concentrate on questions which, although fundamental, have hitherto not been central to the discipline.

Therefore it seems appropriate to look back upon the results achieved. In addition to the academic visit to China that was described in the first newsletter, a series of workshops and conferences took

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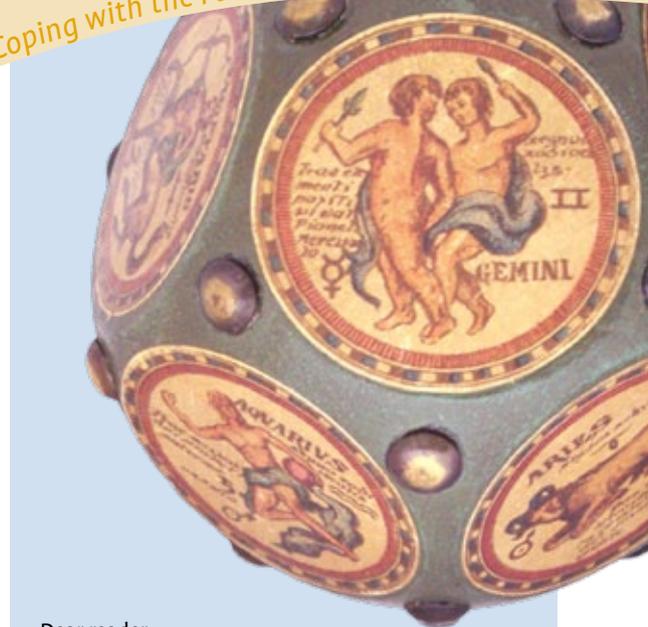
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and Prognostication"



Dear reader,

The second issue of "Fate" – the newsletter of the International Consortium for Research in the Humanities "Fate, Freedom and Prognostication. Strategies for Coping with the Future" at the University Erlangen-Nuremberg – is in your hands. Herein we intend to give you an insight into the research which has taken place over the course of the 2010 summer semester. Our deputy director, Professor Klaus Herbers, gives an overview of the main research threads at the Consortium from the perspective of medieval studies. A sinologist and a medievalist recount in the focus their experiences of attempting an interdisciplinary analysis of prognostic books on dream divination. Furthermore, the newsletter contains abstracts of lectures held during the summer semester, as well as an insight into our annual conference and workshops. The stay of our first generation of visiting fellows has already come to an end, and we would like to express our deep gratitude to all who enriched and shaped the research at our consortium in the past year. We also heartily welcome the new researchers who will stay with us in the coming months. It is our aim to provide the reader of this newsletter with an insight into the research conducted at our institution and to make you part of our inspiring and dynamic explorations of the theme "Fate, Freedom and Prognostication". We wish you the very best for the coming year and that Fortuna may accompany you on all its days!

Dr. Esther-Maria Guggenmos
Research Coordinator

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place in the IKGF in 2010. The many individual contributions from our visiting fellows will be acknowledged in individual articles.

The Workshop "Triangle Eurasia - Managing Fate within the Framework of Direct and Indirect Cultural Exchange Processes during the (European) Medieval Era and Early Modern Times", which was organised in conjunction with Prof. Dr. Felicitas Schmieder (Hagen), gauged the parameters of previous instances of contact between Chinese studies and medieval history and served as the theoretical foundation for the comparative work of the consortium (see the corresponding report on p. 16).

In June a workshop of a more conceptual orientation was organised by Prof. Loris Sturlese (Lecce), a former visiting fellow at the consortium, entitled "Mantic, Fate and Freedom in the Middle Ages". The event clearly showed the relevance of this topic for a more complete understanding of medieval history in Europe and singled out a number of uncharted research areas on questions relating to mantic practices (in particular astrology), above all their philosophical-theoretical evaluation. The results will be published in a supplement to the *Archiv für Kulturgeschichte*, thus documenting the major results of this workshop. Fresh questions are also tied to the arrival of fresh faces: in 2012 it is envisaged that Prof. Dr. Alexander Fidora from Barcelona – one of the keynote speakers at the just-mentioned workshop – will work at the IKGF as a visiting fellow and will examine issues relating to Arabic-Latin cultural exchange in the late Middle Ages.

Given the major significance of astrology in the mantic practices of the Middle Ages, this topic will be researched in more depth in the coming year at the IKGF. A conference entitled "Astrologers and their Clients in the Middle Ages and Early Modern Times in Europe" will be organised by Dr. David Juste (Sydney; Visiting Fellow at the IKGF) and Dr. Wiebke Deimann (Erlangen) in September 2011.

A conference report reviewing our first Annual Conference "Fate, Freedom and Prognostication" held in July 2010 is available on p. 12. The second Annual Conference "Key Concepts of Fate and Prediction and Organization of Knowledge – East Asia and Europe in a Comparative Perspective" planned for the 28th–30th of June 2011 will examine, on a comparative basis, conceptual issues exclusively.

On the subject of previews (even if no exact prognosis will be possible): apart from the regularly held interdisciplinary and subject-related colloquia further workshops and conferences will take place in the academic year 2010/2011. Prof. Martin Kern who, coming from Princeton University, stays with us for a year, is organising an international conference on the topic "Fate, Freedom, and Creation in Early China" in May 2011. Finally, further into the future, a conference is envisaged for November 2011 which will examine the

significance of pilgrimages in Western and Eastern religions (title: "On the Way in the Name of Religion: Contingency Management and Securing the Future in World Religions").

The work of the research consortium does not exclusively consist of conferences. The series of lectures held last semester has established itself successfully at the consortium and will be continued next year. As in the past semesters, the entire university is welcome to attend the lectures given by the IKGF's visiting fellows as well as lectures given by selected invited guests. Abstracts of lectures from the past summer semester can be found in this newsletter.

The research topics of the IKGF are included in university teaching via a number of special educational events: in a seminar on "Miracle and Magic" (Hauptseminar, Prof. Herbers and Dr. Deimann), in a tutorial "Mantic Sources" (Dr. Deimann) as well as in a seminar on "Fengshui & Co: An introduction to the mantic techniques in China" (Hauptseminar, Dr. Guggenmos).

Finally, the involvement of the consortium with the university departments is reflected in the increasing number of research partners of the consortium, who greatly enrich our research through their expertise. At this moment, the work of the research group on sacrality and sacralization in pre-modern times "Intercultural perspectives in Europe and Asia" is particularly noteworthy. The project was finally approved by the German Research Foundation in October 2010 and will, through its research strands, the subjects involved (medieval history, medieval Latin, Old High German, Christian archaeology/history of art, Indology, Chinese studies, and comparative religious studies), and through particular individuals, be closely related to the work of our consortium.

Although apocalypticism constitutes an additional thematic emphasis for our medievalist section, which in 2009/2010 was represented above all by PD Dr. Hannes Möhring's studies on the expectations of the end of time, and which will be further advanced in 2011 by Prof. Richard Landes, no apocalyptic scenarios can be conjured up for the consortium. After about one year, the overall positive review with many beneficial events goes well with the optimistic preview of fresh questions and activities of the year ahead. Suggestions on the part of our readers are greatly welcomed. And in general: perhaps we have a preference for jovial readers!

Prof. Dr. Klaus Herbers
Deputy Director

FOCUS

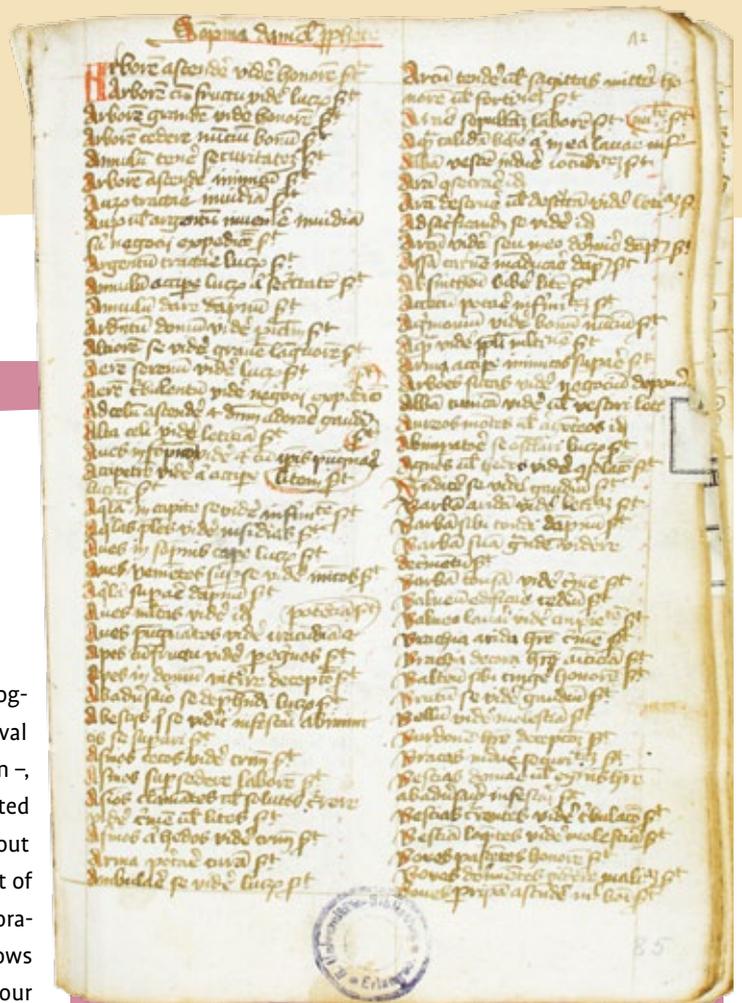
Daniel and the Duke of Zhou – Dream Prognostics Books in the Chinese and European Middle Ages

Dr. László Sándor Chardonens and Dr. Dimitri Drettas, Visiting Fellows, IKG Erlangen

Having worked and published on dream divination and dream prognostics books before – László Sándor Chardonens in the early medieval Western tradition and Dimitri Drettas in the medieval Chinese tradition –, we met at the Consortium in March 2010. While we are both committed to our own research projects, we soon entered into a discussion about dream prognostics books in East Asia and Western Europe. In the spirit of the IKG's founding principles, which stress the importance of collaboration across the disciplines, our continuous dialogue has shown and shows us how we can learn from each other, if only to have a wider vision on our own respective fields. The following outlines the direction in which a comparative study of the dream prognostics books can take us.

The Chinese dream prognostics books found in Dunhuang date from the ninth to the eleventh century CE. They are characterized by a rigid structure: each entry associates a dream image with a prognostic, following the model “to see x in a dream (*mengjian* 夢見): prognostic y”, e.g. “to see a black dragon in a dream: great riches for the family (*mengjian heilong zhe jia dafu* 夢見黑龍者家大富, P3908, 9a.4)”. The value of the omen, auspicious (*ji* 吉) or inauspicious (*xiong* 凶) is occasionally indicated. The entries are always classified into thematic sections, typically starting with Heaven and Earth. The medieval Western equivalent of the Chinese dream prognostics books are the alphabetical dream books, one of several types of European dream divination, attested from the ninth century CE onwards. Alphabetical dream books interpret the significance of dream images, following the model: “to see/if you see x (in a dream), it means y” (*x videre/si videris x (in somnis) y significat*), e.g. “to see dragons, it means joy” (*dracones videre gaudium significat* (Erlangen, Universitätsbibliothek Erlangen-Nürnberg, MS 673, fol. 85v)). The value of the omen is apparent from the meaning. The entries are presented in alphabetical order, and the Latin order of the entries is usually maintained even in alphabetical dream books translated into the European vernaculars.

A first comparison reveals clearly identifiable similarities and differences. At a basic level, the syntax of the entries is similar: the dream image is presented, then its significance. Moreover, the formulation of the first part of the entry stresses the visual aspects of dreaming. Another similarity is that dream prognostics books often are attributed to historical or mythical authorities. Most of the titles preserved in the Dunhuang oneirocritical corpus are variations on *The Dream Interpretation of the Duke of Zhou* (*Zhougong jiemeng shu* 周公解夢書), while the Western alphabetical dream books are variants of the *Somniale Danielis*, attributed to the Old Testament Prophet

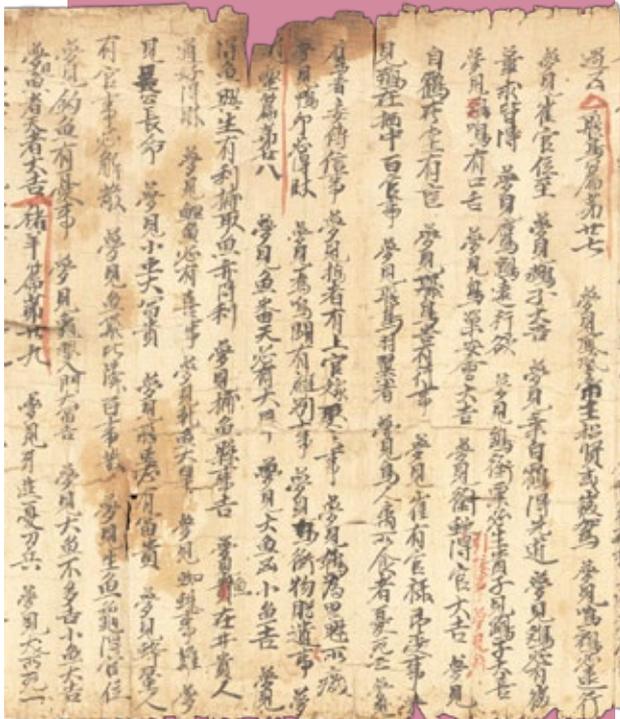


Sompnia Danielis prophete

in Erlangen, Universitätsbibliothek Erlangen-Nürnberg, MS 673, fol. 85r (with the permission of the Universitätsbibliothek Erlangen-Nürnberg)

Daniel (see image: *Sompnia Danielis prophete*). These similarities, however, are counterbalanced by equally crucial differences. For example, Chinese dream prognostics books associate dreams with the sense of sight, even those dreams where hearing is mentioned or implied (e.g. P3990 v°, col. 5-6: “to see the six domesticated animals talking with humans in a dream: greatly auspicious”), whereas other senses may substitute for sight in *Somniale Danielis*, particularly hearing (e.g. “to hear the sound of an organ means joys close by”). Furthermore, dream images may be similar in appearance, but may have different cultural reference points. The dream image of a dragon (*draco* or *long* 龍), for example, features in both traditions, but the animals are culturally dissimilar. Also, the contents of the dream prognostics books are arranged differently: thematic in the case of the Chinese sources, and alphabetical in the case of the Western sources. Obviously, we are dealing here with two comparable corpora of isolable texts, as shown by their easily identifiable formal characteristics, such as the minimal mantic unit of the single entry. This allows us to establish a common terminology, but we should at all times be aware of chronological, linguistic, lexical, structural, and conceptual asymmetries that ultimately turn similarities into differences.

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A part of fragmentary scroll S.620 found in Dunhuang (Gansu, China), on which an oneirocritical text is inscribed. The titles of thematic sections (27: "Birds", 28: "Turtles", 29: "Swine and Sheep") have all been emphasized by red lines. Several corrections and additions, also written in red ink, are visible.

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While necessary at the initial stage, the systematic listing of similarities and differences should not be a goal in itself, because it fails to shed light on the place, reception and function of dream prognostics books in their respective cultures and social settings. These extra-textual features define dream prognostics books in their cultural context, and discussing them gives depth to a comparative study. Situating written dream divination in its proper context can reflect fruitfully on the value of mantic literature, and by extension, its relationship to contemporaneous prognostication practices, or the lack thereof. In our experience, material philology informs us more fully of the function and usability of dream prognostics books. Our guiding principle, then, is to study the textual units not only within their conceptual and ideological environment, but also within their material setting, that is, the codicological unit that hosts the dream prognostics books and the other texts it may contain.

László Sándor Chardonnens has published on prognostication and dream divination: see his *Anglo-Saxon Prognostics, 900-1100: Study and Texts* (Leiden, Boston: Brill, 2007), and his contributions to the *Storehouses of Wholesome Learning* volumes in the *Mediaevalia Groningana New Series* (Paris, Leuven, Dudley: Peeters). A second book is in preparation, on the transmission of magical texts in late medieval England.

Dimitri Drettas has published on Chinese dream divination and dream theories: see "Oniromancie", in Marc Kalinowski (ed.), *Divination et société dans la Chine médiévale*, Paris: BnF, 2003 (with Jean-Pierre Drège). His book, *Le rêve mis en ordre. Les traités oni-rologiques des Ming à l'épreuve des traditions divinatoire, médicale et religieuse du rêve en Chine*, is in preparation for publication by the Institut des Hautes Études Chinoises (Collège de France, Paris).

LECTURE SERIES SS10

Definition and Transmission of the Medieval Dream Book of Joseph, with a Focus on Texts in Franconian Collections

Dr. László Sándor Chardonnens
(IKGF Visiting Fellow, Radboud University, Nijmegen)

This paper was devoted to three types of dream divination in the medieval West, with special attention to the so-called dream book of Joseph. Rather than having a central thesis, the paper revolved around what is available in local historical collections, mainly to show that one does not have to travel far to find dream divination in medieval manuscripts and early printed books in European libraries. Another reason is that the transmission of the dream book of Joseph in particular is largely sited in Southern Germany.

Western dream divination takes three forms, covering three areas: whether a dream will come true (dream lunaries), what the dream image means (alphabetical dream books),

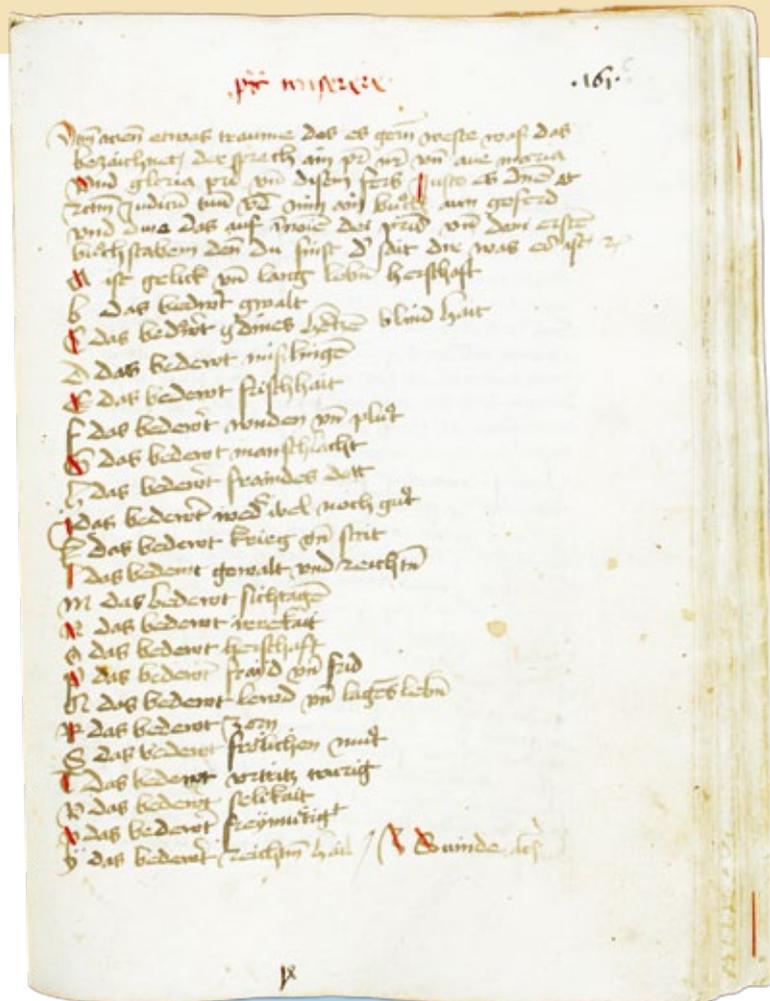
Lecture Series

Tuesday Evenings 6:15 - 7:45 p.m.

During the semester, the IKGF holds a lecture series at which the visiting fellows are given the opportunity to present results of their research and invited guests lecture on the topic of the consortium from the perspective of their respective expertise. In the following the presenters of the past summer semester 2010 summarize their contributions (Overview about lectures please see following page). The lectures of the current winter semester 2010/11 will be part of the next issue of "Fate" (Details please see p. 19).

and what will happen in the future (dream alphabets of Joseph). In order of frequency, the first type is the dream lunar, with over 250 text witnesses identified so far (Lorenzo DiTommaso, *The Book of Daniel and the Apocryphal Daniel Literature* (Leiden: Brill, 2005), 402-42). Dream lunaries use the synodic lunar cycle (29.53 days from new moon to new moon) to predict whether, and if so, when, a dream will come true, based on which one of the thirty days of the moon the dream took place. A dream on the 29th or 30th day of the moon, for example, will come true within four days (*infra dies 4^{or} fiet sompnum tuum*, Erlangen, Universitätsbibliothek Erlangen-Nürnberg, MS 673, fol. 86vb). Dream lunaries are attested in Latin and many European vernaculars, and existed from the ninth to the seventeenth century. An interesting feature is that they sometimes incorporate information on Biblical persons or Psalm verses to enhance their authority or escape religious denunciation.

The second type of dream divination is the alphabetical dream book, commonly ascribed to the Old Testament Prophet Daniel, with c. 150 text witnesses identified so far (DiTommaso 378-97). Alphabetical dream books provide a list of dream images and their interpretations. If you dream that you have strong arms, for instance, it means growth (*brachia ualida habere crementum significat*, Bad Windsheim, (Historische) Stadtbibliothek, MS 99, pastedown inside back cover). Alphabetical dream books are attested in Latin and many European vernaculars, and, first found in the ninth century, exist to the present day. An interesting feature of alphabetical dream books is that translations into the vernacular sometimes maintain the alphabetical subject order of the Latin source. Latin *arbor*, *arcus*, *aqua* and



Dream alphabet
in Erlangen, Universitätsbibliothek Erlangen-Nürnberg, MS 554, fol. 161r
(with permission of the Universitätsbibliothek Erlangen-Nürnberg)

OVERVIEW ABOUT THE LECTURE SERIES SS10

All lectures mentioned here are summarized in this issue of “Fate”. An overview about the lecture series of the winter semester 11/12 you can find on p. 19 (abstracts will be part of the coming issue of “Fate”).

- April 27, 2010 **Dr. László Sándor Chardonens** (PhD Univ. Leiden; IKGf Fellow):
“Definition and Transmission of the Medieval Dreambook of Joseph, with a Focus on Texts in Franconian Collections” (English)
- May 04, 2010 **Dr. Albert Galvany** (Sorbonne, Paris; IKGf Fellow):
“Death, Weeping, and Divination: The Opacity and Transparency of Tears in Early China” (English)
- May 11, 2010 **Dr. Sophia Katz** (PhD The Hebrew University of Jerusalem; IKGf Fellow):
“‘Prophecy Was Given to the Insane.’ A Confucian Perspective on Unrestrainedness and Holiness.” (English)
- June 01, 2010 **Dr. Gerhard Mayer** (IGPP, Freiburg):
“Prognose in der gegenwärtigen westlichen Astrologie - Methoden und Modelle” (Deutsch)

- June 15, 2010 **Prof. Dr. Loris Sturlese** (Università del Salento, Lecce; IKGf Fellow):
“Thomas von Aquin und die Prognostik.” (Deutsch)
- June 22, 2010 **Prof. Dr. Tiziana Lippiello** (Univ. Venice):
“Death and the Afterlife in Han China: Cosmology and Omens in Iconography” (English)
- July 13, 2010 **PD Dr. Hannes Möhring** (Univ. Bayreuth; IKGf Fellow):
“Die Renovatio Imperii Ottos III. und die Endzeit-Erwartung um 1000” (Deutsch)
- July 20, 2010 **PD Dr. med. Dr. phil. Barbara Volkmar** (Univ. Heidelberg):
“Kindheit, Lebenszyklen, Lebenszeit: Die Verwandlung des Schicksals nach buddhistischen und daoistischen Ritualtexten (Song- bis Republikzeit)” (Deutsch)

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avis (tree, bow, water, bird) dreams, for example, end up at the beginning of the dream book in a German translation as *Baum, Bogen, Wasser* and *Vogel* (Nuremberg, Germanisches Nationalmuseum, MS 6284).

The third type of dream divination is the dream alphabet, commonly ascribed to the Patriarch Joseph, with over 80 text witnesses identified so far (see my “Mantic Alphabets in Medieval Western Manuscripts and Early Printed Books”, forthcoming). The dream alphabet requires the user to consult a book at random, usually the Psalter, to obtain a letter of the alphabet. This letter, looked up in the alphabet key provided, predicts the future. To obtain the letter “q”, for example, means a promiscuous and long life (*Q das bedewt lewd vnd langes leben*, Erlangen, Universitätsbibliothek Erlangen-Nürnberg, MS 554, fol. 161cr). Dream alphabets are attested in Latin and many European vernaculars, and existed from the twelfth to the sixteenth century. An interesting feature is that the genre seems to have been particularly popular in Southern Germany, both in manuscript and print, and that some textual innovations, such as the attribution to Joseph, are

first attested in German speaking regions. Some Southern German alphabets, moreover, are uniquely censored in the sixteenth century by narrow-minded Protestants, witness the texts in Erlangen, Universitätsbibliothek Erlangen-Nürnberg, MS 475, fol. 51v (text crossed out and marked with the phrase *non est verum*), Munich, Bayerische Staatsbibliothek, Cgm 270, fol. 201r-v (text crossed out and marked with the comments *ist erlogen vnd abgotery glaben* (this is a lie and a belief in superstition) and *Es haist glawb In ain got amen* (that means, believe in one god, amen)), and Munich, Bayerische Staatsbibliothek, Clm 25005, fol. 80v (text partly crossed out). More on the topic of dream alphabets can be found in my abstract for the July conference (see www.ikgf.uni-erlangen.de).

Besides other locations across Europe, the nearby libraries of Bad Windsheim, Bamberg, Erlangen, and Nuremberg preserve a good set of dream divinations, and I thank the librarians there for having given me the opportunity to research their collections of manuscripts and early printed books.

Death, Weeping and Divination: The Opacity and Transparency of Tears in Early China

Dr. Albert Galvany (IKGF Visiting Fellow, École Pratique des Hautes Études, Sorbonne, Paris)

Quite apart from the rich quantity of information deriving from the material culture recovered and analysed by archaeologists, the crucial importance of funerary rites in early China would seem to be reflected not only in an abundance of writings devoted to describing the complex set of practices, kinds of behaviour, codes, speeches, attire and objects that accompanied these ceremonies, but also in the intense debates that these mortuary cults gave rise to in the philosophical literature of the Warring States era. Within these disputes alternative ways of facing death and destiny, of organising society and of conceiving interpersonal relations are also set out in such a way that the diatribes bring to light a good part of the social, political, religious and ethical problems that the divergent philosophical programmes are trying to resolve. One of my main aims in my lecture was precisely to analyse the different meanings of mortuary behaviour in some of the most important philosophical texts of the time.

Within the constellation of practices associated with funerary rites in ancient China, laments (*ku* 哭) occupy a central position. Far from being a spontaneous and irrepressible response suggesting the inner disintegration of the individual, the emitting of laments and sobbing in mournful situations should rather be interpreted as a purposive act. Wailing thus follows patterned routines, provides a system of signs

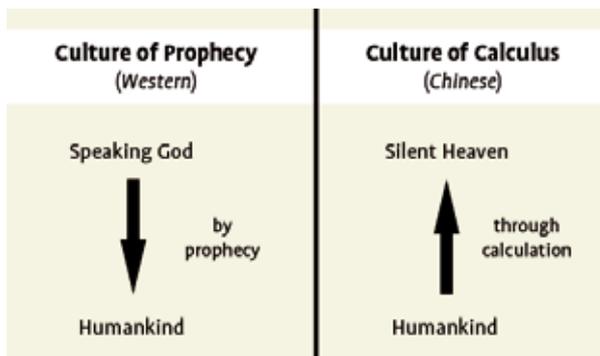
that convey other than overt messages and is sanctioned by strong expressions of moral approval. Hence, as music or any other bodily expression in ancient China, moans may be the object of a kind of prognostication. Given that wailing should reflect an ideal set of emotions through modulated sounds, appropriate scrutiny of the nuances, variations and tones of the laments may also reveal the causes of our agitation and even the moral quality of our inner condition.

After exposing this intellectual context, my lecture focused on a brief funeral scene at the end of chapter III of the *Zhuangzi*, which has only rarely attracted the attention of scholars. In this anecdote, after learning about the death of Lao Dan 老聃, an individual named Qin Shi 秦失, presumably a colleague of the latter, enters his house in order to participate in the burial rites and express his condolences. However, instead of the expected series of prostrations, leaping, sobs, groans, pleas and other perfectly codified gestures that the ritual tradition imposes in the mourning ceremonies, Qin Shi limits himself to emitting three succinct moans without any shedding of tears and abruptly abandons the funerary space. Therefore, through the analysis of the reasons for such an uncommon emotional laconism, I tried to show the radical and alternative understanding of death, understood as fate, as it is presented in the *Zhuangzi*.

“Prophecy Was Given to the Insane”: A Confucian Perspective on Unrestrainedness and Holiness

Dr. Sophia Katz (IKGF Visiting Fellow, PhD The Hebrew University of Jerusalem)

While comparing the ways to deal with the “future” in China and Europe, one notices that the phenomenon of prophecy, which had a remarkable importance in monotheistic traditions, did not play a significant role in China. Instead of relying on words of revelation and prophetic visions, it was more common in China to turn to various techniques of divination. The difference between these two approaches may be related to the ways in which the highest metaphysical reality, God and Heaven (*tian* 天), were perceived in the Western world and in China respectively. Whereas the Biblical tradition perceived God as being able to speak, communicating his will verbally through the prophets, in China, Heaven was perceived as silent, revealing its intentions by means of natural phenomena. This determined different ways of human behaviour: people who believed in the speaking God expected his clear message to be revealed “from above”, while those who perceived Heaven as operating silently had to break through this silence “from below”, using techniques of calculation and prognostication. Schematically, these two models could be represented as follows:

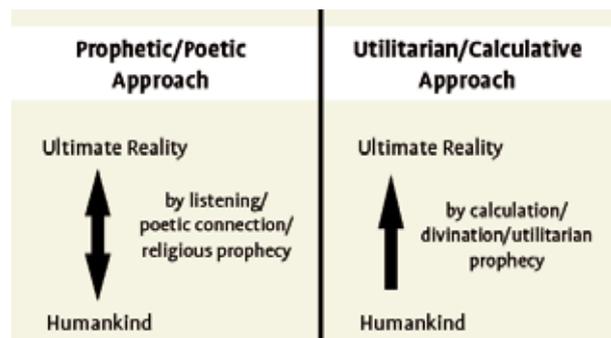


Despite this general tendency, the examination of the “human experience” in both cultures reveals signs of similarities. This lecture aimed to readdress the phenomenon of prophecy by emphasising a poetic element in the process of prophetic “listening”, and at the same time, to present examples of Chinese scholars whose lives were marked by the development of poetic vision.

While the importance of listening to God’s “word” is emphasised in the Bible, there are indications that at least for some of the prophets (Jeremiah, for example) this “listening” implied attentiveness to their “inner voice” and development of poetic sensitivity, which with the help of imagination, could develop into a prophetic

vision. In this sense, “prophetic vision” was also a “poetic vision”. The development of special philosophical and poetic vision also characterised life-experiences of so-called “unrestrained” personalities (*kuangzhe* 狂者) in the Chinese Confucian tradition. My presentation focused on one such scholar of the Song dynasty, Shao Yong 邵雍 (1012-1077). Shao, widely known for creating a complex numerological system which enabled one to calculate future developments, seems to be a perfect representative of the Chinese “calculative culture”. However, careful examination of his life and thought reveals that after his major philosophical work, the *Book of Supreme World-Ordering Principles* (*Huangji jingshi shu* 皇極經世書), was completed, Shao’s intellectual/spiritual effort was dedicated mainly to poetic writing. Seen as a whole, the process of Shao’s intellectual/spiritual growth was marked by a series of transformations: from seriousness to unrestrainedness, from calculation to poetry, from emphasising the importance of “observing things” (*guanwu* 觀物) to acknowledging the need for “listening to Heaven” (*tingtian* 聽天). As Shao wrote in one of his last poems, “If one listens to Heaven, nothing would be impossible for him” (*Tingtian yin* 聽天吟 – “A Ditty on Listening to Heaven.”)

Examination of Shao Yong’s life and thought in comparison to the experience of prophetic “listening”, suggests that the dividing line should be drawn not between the cultures of prophecy and calculus (or the Western and the Chinese cultures respectively), but rather between “poetic” (or “prophetic”) and “utilitarian” (or “calculative”) approaches to life and reality, found in both Chinese and Western traditions. Schematically, this difference in approach could be represented by the following chart:



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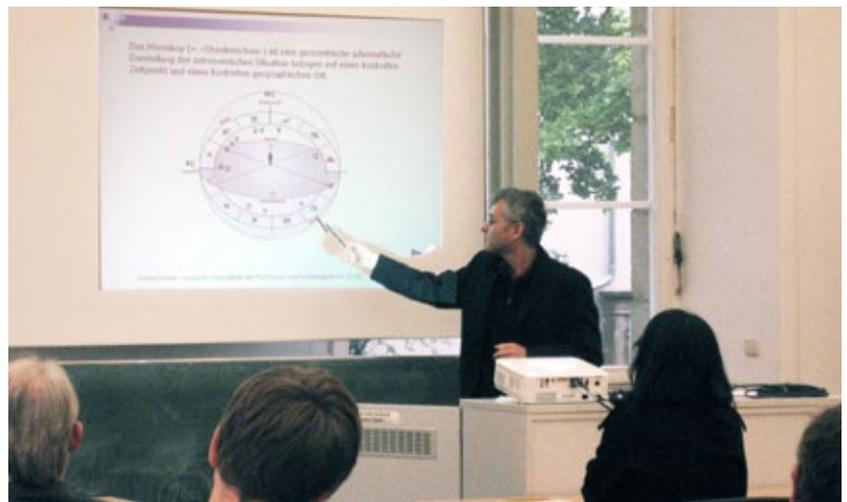
Prognosis in current Astrology - Methods and Models*

Dr. Gerhard Mayer (IGPP, Freiburg)

Although prognosis only represents one aspect of astrology, it is largely reflective of the image that the public has of astrology and, in some quarters, the two are even regarded as synonymous. A survey conducted by the Marplan Institute found that 19% of the German public firmly believed in their horoscope. The number of professional astrologers in Germany is estimated at 5,000. Aside from the use of astrology in determining personality traits, astrological techniques can also be applied in the fields of politics and business. Following an overview of the acceptance and popularity of astrology in our modern society, this paper examined a number of contemporary models and theories of astrology. A distinction may be drawn between two main types of astrology - individual astrology (also known as personality astrology), which deals with personal concerns, and mundane astrology which is geared towards more public matters. With regard to prognostic techniques they can be subdivided into two fundamentally different basic approaches: the natal chart-based methods (solar, lunar, transits, directions) and the moment-based methods (horary astrology). Whereas the natal method, that is the method of astrology based on the subject's birth date follows an evolutionary process, which, depending on the method chosen, allows for a relatively straightforward and definitive linkage to scientifically recognised models, the moment-based methods can only be construed as synchronistic-magical. With these later models,

a significantly less complex approach is pursued which is closely related to classical divination, a feature of which is the use of concrete questions and answers.

Finally, the presentation followed up the question what makes astrology so attractive and predestined for reception into western culture (for example, the objectivity of many procedural steps). Furthermore, emerging trends were examined which manifest, on the one hand, an increasing professionalisation of astrology via the establishment of a number of professional bodies and on the other, the emergence of greater commercialisation and trivialisation, the so-called "Astrotainment" which in the last few years has become increasingly prevalent (e.g. "AstroTV", the internet portal "Questico").



Dr. Gerhard Mayer

lecturing about prognosis in contemporary western astrology at the Kollegienhaus, Friedrich-Alexander-University Erlangen-Nürnberg.

Thomas of Aquinas and Medieval Prognostics*

Prof. Dr. Loris Sturlese (IKGF Visiting Fellow, Università del Salento, Lecce)

The doctrine of prognostics or mantic practices of Thomas Aquinas is interesting for a variety of reasons. The main one is that Thomas presented, as always, a clear and, for his historical period, very representative approach to this issue. Furthermore, his answer is representative of theological arguments put forward in the Middle Ages. Finally, this area of his work has, until now, been neglected by researchers.

Thomas Aquinas was questioned on two occasions about the topics of astrological mantic practices, that is divination (or "prediction") based on the observation of celestial bodies. He delivered his first answer in a short treatise entitled *De iudiciis astrorum* ('About astrological mantic practices'). The second answer consists of a medium-length treatise

composed in five chapters with the title *De sortibus* ('About drawing lots'). In connection with this question a third thesis from the same period is noteworthy, *De operationibus occultis naturae* ('About the secret impacts of nature'), which contains important information about Thomas's opinion of celestial influences.

The main thrust of Thomas' approach can be summarised as follows: first that "the power of the celestial bodies affects the terrestrial bodies"; second that "human will is not subservient to the necessity of the celestial bodies", and third that "those persons who adhere to astrological mantic practices, are the chosen victims of the devil's manoeuvres". The influence exerted by these celestial bodies does not

operate inevitably, but they have an impact upon human behaviour. Thomas never questioned the authenticity of astrological mantic practices. Indeed, he assumed that it occurred - in the case of nature, unconditionally, but in the case of human will only as a manifestation of the devil's work.

References to the influence exerted by celestial bodies show that Thomas's doctrine of mantic practices was embedded in a particular cosmological context - a context which also included the effects of "separate substances", angels and demons. In this context, the "secret effects of nature" were the product of a chain of causation which began with the celestial bodies but also presupposed the effects of the celestial bodies' forms and of the separate substances, which in-

strumentalised the celestial bodies. This spectrum of effects covered a broad and heterogeneous complex of phenomena, such as ordeals, necromantic pictures, the healing powers of the Shadow of Peter, the tide, the 'Lunatics', the power of magnetic stones, palm reading, geomancy, the critical days, spatulamancy, the roll of the dice, dreams, the effect of rhubarb, healing relics, and spontaneous worm production, but also the appearance of angels and the taking into service of the Satan and demons, as well as necromancy. As a theologian, Thomas attempted to analyse all of these systematically. He mostly referred back to *ad hoc* pseudo-explanations. Above all, one point clearly stands out in this complex of questions and explanations - that is the important role that the celestial bodies play in the knowledge.

Death and Afterlife in Han China: Cosmology and Omens in Iconography

Prof. Dr. Tiziana Lippiello (Univ. Venice)

The important role of animals and extraordinary beings (*wu* 物) is attested not only in bronze vessels of ancient China but also in literature, as for instance in a passage of the *Zuozhuan* 左傳 in which it is explained that during the Xia dynasty, the ding tripods were cast with representations of the *wu* on them. According to Chang Kwang-chih, representations of animals in Shang and Zhou art were iconographically meaningful: they were the principal medium employed to communicate with Heaven, and the possession of animal-styled ritual bronzes therefore meant possession of the means of communication. Possessors of such means of communication were invested with wisdom and virtue (*de* 德), and thus with power.

Extraordinary beings portrayed on Zhou bronzes and in early Han tombs also had the function of guardians of the deceased, in particular the green dragon (east), the white tiger (west), the crimson bird (south) and the dark warrior (north). In Han times these motifs, which were believed to herald happiness and prosperity, were enriched with attributes pertaining to the ethic sphere. Mythological figures, deities, classical themes and auspicious omens were often represented and described in Later Han stone carvings, not only as part of scenes of hunting, banquets, journeys, but also as the main subject of the engraving. An example is the so called dragon-top stele (*chishou* 螭獸), that is a stele with a pair of intertwined, hornless dragons called *chi* 螭.

Among the illustrated inscriptions found in tombs the most famous are the carvings at the Wu family shrines, in particular the fragments of three auspicious omens slabs: twenty-four pictures, each of which enclosed in a carved frame and organised in horizontal rows. Wu Liang was a retired Confucian scholar and the good omens carved in the memorial shrine devoted to him evoked values such as filial piety, generosity and benevolence. The good omens symbolised a cosmic harmony generated by the ethical principles practiced by some virtuous individuals during their life and accompanying them in the afterlife.

IMPRESSIONS

Academic Life at the IKGf



On the eve of the conference: Informal exchange between visiting fellows, research fellows, and members of the advisory board of the IKGf enjoying sunshine and a typical Franconian meal in one of Erlangen's beer gardens.



Prof. Dr. Li Qiang (Peking University) lecturing on "The Course of Heaven (*tianxing* 天行) and Human Endeavor (*renzhi* 人治) - Yen Fu's Syncretic Interpretation of Darwinism" at the institute of Sinology (abstract see www.ikgf.uni-erlangen.de)



Gospel of Emperor Otto III
Bavarian State Library Munich

The ‘renovatio imperii Romanorum’ of Emperor Otto III and the Eschatological Expectations of His Contemporaries Around the Year 1000

PD Dr. Hannes Möhring (IKGF Visiting Fellow, Universität Bayreuth)

Since the nineteenth century, historians of the European Middle Ages have repeatedly debated whether many or only a few Christians of western and southern Europe were, in the period shortly before and after the year 1000, strongly influenced and frightened by the expectation of the coming of Antichrist and his reign of terror – to be followed by the return and triumph of Christ, the end of the world and the Last Judgement. Most historians still doubt, and in many cases even deny, any widespread eschatological excitement at the turn of the millennium 1000/1001.

However, in the widely read Revelations, the only prophecy of the New Testament, St John tells us that the devil will be imprisoned for a thousand years and then, having regained his freedom, will terrorise mankind until he is thrown into a lake of burning sulphur. In a departure from the historical and theological mainstream, Johannes Fried recently has shown that St Augustine, the most influential of the western Church Fathers, understood the number 1000 literally and not symbolically, although he denied the possibility to determine the date of the coming of Antichrist or the following return of Christ (and, in turn, the end of the world and the Last Judgement) with exactitude.

It is remarkable that, despite the fact that the point relates to a well-established historical debate, scholars have thus far failed to make any connection between Emperor Otto III’s announcement of a ‘renovatio imperii Romanorum’, and the widespread Christian belief that the Antichrist would not appear as long as the Roman Empire existed: the Roman Empire was commonly seen as the last obstacle or *katechon* restraining the Antichrist, as described by St Paul (2 Thess. 2:6–7). Thus, it is apparently no coincidence that the seals of Otto III show the inscription ‘renovatio imperii Ro-

manorum’ only in the three years (998, 999 and 1000) immediately before the turn of the millennium, and not in subsequent years. This makes at least one thing quite clear: Otto III did not believe that the Antichrist was about to be made manifest, and world was nearing its end. Furthermore, it seems that Otto III deliberately tried to suppress or at least allay eschatological expectations (above all the fear of the Antichrist) by propagating the ‘renovatio imperii Romanorum’ as an antidote. Perhaps his aim was to prevent mass hysteria and/or to protect his rule against any incalculable disturbances. Possibly, too, the scarcity of surviving sources about eschatological expectations in the years around 1000 is, similarly, not coincidental, but a result of the measures taken by Otto III and his advisers.

None of the previous attempts to explain the intentions behind the ‘renovatio imperii Romanorum’ is satisfying. Certainly, it cannot be seen as a political and/or religious programme, because there were no apparent results, and no evidence has survived of relevant actions or orders. However, no previous attempts at a scholarly explanation contradict the eschatological interpretation proposed here.

“Opening the Gateway, Crossing the Border” - Transcultural Studies on Buddhist and Daoist Concepts of Fate Transformation during Early Childhood*

PD Dr. med. Dr. phil. Barbara Volkmar (Univ. Heidelberg)

Within a context of ancestor worship, childhood has always received great attention and care in China. According to estimates, however, only about half of the children born in pre-industrialised societies survived and reached the end of childhood. Considering such a high infant mortality rate it is understandable that the notion of individual fate in China was closely connected to infant disease and infant death. Life experiences in coping with “early death” (*yao* 夭) crystallized into different explanatory models which became part of every-day culture: the mantic, religious and para-religious traditions on the one hand and the (pre)scientific traditions of classical Chinese medicine on the other.

The presentation focused on two models of the para-religious mantic traditions of Buddhism and Daoism, by analysing them as potentially rational ways of explaining and coping with illness in early childhood. The first model presented in the lecture was obviously an import from India. It is part of a *sūtra* (T. 1330) that was translated from Sanskrit and reached China with the advent of Tantric Buddhism in the tenth century. The *sūtra* is an account in which paradoxically the demon king Ravana of Lanka appears as a child’s patron and reveals the secrets of healing children’s illnesses. The cognitive structure of the text is very simple. Considering its explanatory value, however, it is strikingly rational: The illnesses of childhood are explained by twelve so-called “planetary mother demons” (*yao mugui* 耀母鬼) which are said to “grasp” the child one after the other – according the following time model: every day during the first twelve days, every month during the first twelve months, every year during the first twelve years, these demons are said to await the child and possess it - with their respective characters becoming visible through the symptoms of the child. If we extract the structural logic of the time model we get three staggered risk cycles of childhood with twelve subdivisions each. Although its internal logic is not perfect, the model shows a striking correspondence with statistical probabilities of infant mortality in the course of child development – still valid until modern times.

Whether the translated *sūtra* and its associated rituals were indeed received and practised in China has not (as yet) been clarified. A second – Daoist – model which was presented in the lecture has certain structural features which indicate that it was possibly influenced by the Indian-Buddhist model. The Daoist ritual concept appears for the first time in a 16th century everyday encyclopedia



“The sick child is carried through the door”,
source: Justus Doolittle 1865, *Social Life of the Chinese*, p. 132.

under the rubric “stars and fate” (*xingming* 星命). According to this Daoist model every child must undergo a certain number of astrologically determined crisis situations in order to become an adult. Following the birth or on the occasion of the appearance of certain symptoms, certain “astral border spirits” (*guan sha* 關煞) are diagnosed or prognosticated by divination as representing the cause of the child’s disorder.

The ritual therapy called “opening the gateway” (*kaiguan* 開關) consists of reciting incantations, burning talismans, administering medicinal preparations, and letting the entire family, including the affected child, and the Daoist priest stride through a paper door, which at the end of the ritual is destroyed and burned. The Daoist ritual recalls the old Indian-Buddhist ideas: it expresses the conviction that life-crises, for instance certain illnesses of childhood, are necessary in the child’s development and determined by (his or her) fate. In the Chinese Daoist ritual, however, these life-crises can be transformed and healed, if they are understood in the internal structure and dynamics of their physiological, psycho-social and cosmological connections and correspondences.

Fate, Freedom and Prognostication

1st Annual Conference 2009/2010

Comparative Perspectives – East-Asia and Europe

CONFERENCE

Fate, Freedom, and Prognostication – First Annual Conference of the International Consortium for Research in the Humanities

Erlangen, July 1 – 2, 2010

Our inaugural conference was held when the Consortium had been established for only a number of months. Consequently, the conference had two aims: firstly, it was intended to present an excursus into individual on-going research projects at the consortium. It was also intended to offer a preliminary comparative investigation into the philosophical and terminological exploration of the key terms fate, freedom and prognostication. During two roundtable discussions, the visiting fellows at the consortium were given the opportunity to present their research. The two panels, namely, “Power Politics and Divination” and “Between East Asia and Europe: Comparative Perspectives”, encouraged interdisciplinary exchange. The conference was framed by two keynote speeches. Prof. Dr. Rudolf Wagner (Heidelberg) opened the conference. The medievalist Prof. Dr. Johannes Fried (Frankfurt) concluded to the conference with a lecture which brought together an examination of the Mongolian invasion (1238-42) with apocalyptic fears and ideas of enlightenment.

The conference programme and structure highlighted the variety of interdisciplinary and comparative work, which make up a part of the dynamic and innovative force of the consortium. In the panel discussion “Power Politics and Divination” two experts on the history of political ideas, Prof. Dr. Jürgen Gebhardt (Universität Erlan-

| Thursday, July 1, 2010 | |
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| Location A | |
| 11:30 a.m. | Arrival and Lunch Buffet |
| 12:30 p.m. | Welcome Address by the Directors |
| Opening Keynote Speech | |
| 1:00 p.m. | Prof. Dr. Rudolf Wagner (Ruprecht-Karls-Universität, Heidelberg): “The Gift Economy of Fate: The Chinese Way of Coping with Asymmetry” |
| Power Politics and Divination | |
| 2:00 p.m. | Prof. em. Dr. Jürgen Gebhardt (Friedrich-Alexander-Universität, Erlangen-Nürnberg) with a response by Prof. Dr. Li Qiang (Peking University, Beijing) Discussion |
| 3:30 p.m. | Coffee Break |
| Round Table: “Fate and Freedom” | |
| 4:00 p.m. | Introduction: Prof. Dr. Georges Tamer (Ohio State University, Columbus): “Fate and Freedom: Contemplating Opposites?” |
| 4:30 p.m. | Round Table: Dr. Sophia Katz (The Hebrew University of Jerusalem): “Faith, Trust, Doubts, and Freedom in Ruist Thought” Dr. Albert Galvany (École Pratique des Hautes Études, Paris): “Challenging Fate: Body, Divination and Freedom in the Zhuangzi” PD Dr. Hannes Möhring (Universität Bayreuth): “Die renovatio imperii Ottos III. und die Endzeiterwartungen um 1000” Prof. Dr. Loris Sturlese (Università del Salento, Lecce): “Schicksal, Astrologie und Philosophie im lateinischen Mittelalter” Discussion |
| 6:00 p.m. | Coffee Break |
| 6:30 p.m. | Prof. Dr. Ángel Gómez Moreno (Universidad Complutense, Madrid): “Predictions, Divination and Biblical Exegesis: A Key for the Spanish Auto de los Reyes Magos (ca. 1200)” |

gen-Nürnberg) and Prof. Dr. Li Qiang (Peking University) interacted. Looking back upon the history of the social sciences as an academic subject, Gebhardt critically argued that the concept of social sciences changed dramatically over the course of the last fifty years. Today, one would have to admit, that social sciences, despite their claim – comparable with the claim of natural sciences – to make social developments analysable and calculable, would have abandoned this aim with disillusionment. The cyclical time model of ancient cultures, which would be closely connected to astronomical-astrological models of prognostication, would today be replaced by a self perception, which would make conscious the contingency of one’s own decisions in a modern society.

Within this panel two scholars from the same academic field but from the respective academic traditions of Germany and China interacted. During the roundtable discussion “Prognostication and Mantic Practices” the interaction between Dr. Lázló Sándor Chardonnens (Medieval Studies) and Dr. Dimitri Drettas (Chinese Studies)



Prof. Dr. Richard Smith (Rice University) lecturing on the *Yijing* 易经 (Book of Changes) at the Annual Conference.

Prof. Dr. Michael Lackner introducing the second round table in which Prof. Dr. Donald Harper (Chicago) was moderating the exchange between Dr. Dimitri Drettas and Dr. László Sándor Chardonens.



Friday, July 2, 2010 Location A

- Round Table:
"Prognostication and Mantic Practices"**
- 9:00 a.m. Introduction: Prof. Dr. Donald Harper (University of Chicago): "Occult Texts and Everyday Knowledge in Ancient and Medieval China"
- 9:30 a.m. Round Table:
Dr. László Sándor Chardonens (Radboud Universiteit, Nijmegen): "Tracing the Development of Alphabetical Dream Divination in the Medieval West"
Dr. Dimitri Drettas (École Pratique des Hautes Études, Paris): "Divination, Magic and Health Practices in Chinese Domestic Encyclopedias"
Discussion
- 10:15 a.m. Coffee Break
- 10:45 a.m. Round Table (Continued):
Prof. Dr. Zhou Qi (Chinese Academy of Social Sciences, Beijing): "A Theoretical Investigation into Contradictory Aspects of Buddhist 'Prognostication' II."
Prof. Dr. Liao Hsien-huei (National Chi Nan University, Puli, Taiwan): "Knowledge and Recognition: Diviners, Literati and Their Interactions in the Song Period"
Discussion
- 11:30 p.m. Coffee Break
- 11:45 p.m. Prof. Dr. Richard Smith (Rice University, Houston): "The Psychology of Chinese Divination in Comparative Perspective"
- 12:45 p.m. Lunch Break

Between East Asia and Europe: Comparative Perspectives Location B

- 2:30 p.m. Prof. Dr. Harald Kleinschmidt (Tsukuba University, Tsukuba): "Europäische und japanische Friedenstheorien der Frühneuzeit im Vergleich"
Discussion
- 3:30 p.m. Prof. Dr. Lisa Raphals (University of California, Riverside): "Fate, Divination and Risk in China and Greece: Evidence from Dodona and Shuihudi"
Discussion
- 4:30 p.m. Coffee Break
- Closing Keynote Speech**
- 5:00 p.m. Prof. Dr. Johannes Fried (Johann Wolfgang-Goethe-Universität, Frankfurt a.M.): "Der Einfall der Mongolen (1238-42): Apokalyptik und Aufklärung"
- 6:00 p.m. Closing Speech by the President of the University, Prof. Dr. Karl-Dieter Gröske (Universität Erlangen-Nürnberg); Reception

showed how the shared topic, dream prognostication in Asia and Europe, can lead to an inspiring exchange which prevents taking the respectively central aspects of dream prognostication in a specific cultural area as the ones which are distinctive of it (see also the focus in this newsletter). During the second panel discussion a third approach to interdisciplinary cooperation was revealed: Prof. Dr. Harald Kleinschmidt and Prof. Dr. Lisa Raphals made their Asiatic and (classical) European perspective an integral part of both their research.

The fact that the speakers at the conference were academics who have shaped their field of research over the course of the last few decades, revealed why dealing with the topic of fate and prognostication holds new relevancy today. The recognition that social developments are not necessarily rationally predictable opens up new opportunities for intercultural exchange which is not dominated by the premises of enlightenment and rationality. Through this paradigm shift the possibility exists to leave behind well-established patterns of interpretation. Processes of reinterpretation are a consequence of this and are reflected in the hypothesis of the Sinologist Rudolf Wagner, that the afterworld in ancient China does not have to be conceived as modeled on the here and now. In contrast, exchange processes with the afterworlds based on concepts of destiny and mutual influences can be constructed as the "religious training ground" of practical economical processes. Finally – and also in this case the relevancy of the topic to the consortium's research became evident – sources on prognostication which undeservedly received little attention until now became part of the focus: Prof. Dr. Loris Sturlese highlighted through an analysis of the works on prognostication of Thomas of Aquinas a topic that has been neglected for decades in academic research.

Questions concerning fate and prognostication are therefore initiating a new interpretation of authors and hypotheses, whose results are not currently known and which will present a central task of the consortium over the course of the next few years. The sensitivity and interdependency of the consortium's topic with current academic discourse shows finally through the fact that the topic is interacting with and shaped by current academic interests such as for example the transnational transmission of knowledge. Prof. Dr. Johannes Fried drew the attention of the audience to the cultural reactions upon the Mongolian invasion (1238-42), and the disappearance of its inter-

Fate, Freedom and Prognostication. Strategies for Coping with the Future in East Asia and Europe

pretation as having eschatological meaning. Having first been classified as an event of apocalyptic significance, the growing transnational knowledge through clerical envoys and mercantile exchange gave rise to disciplines such as astrology, astronomy and mathematics.

The closing lecture of the conference showed once again that in the field of medieval studies the topics of apocalyptic movements and astrology are central for answering questions regarding fate and prognostication. The field of apocalyptic studies was already part of the research thread at the consortium in its first year, with PD Dr. Hannes Möhring working on eschatological expectations around the year 1000 CE and this research area will be continued in the coming year. Research in the field of astrology will feature at the consortium in the academic year 2011/12. Declaring astrology the mantic *Leitdisziplin* of the European Middle Ages, this role can be allocated accordingly in the Chinese cultural sphere to the *Book of Changes (Yijing)*, which makes up a research area of its own at the consortium. The consortium is especially honoured that Prof. Dr. Richard Smith is one of its advisory board members. Prof. Smith – one of the Western leading research specialists on the *Yijing* and its cultural impact – prepared a paper analysing traditional Chinese divination as an indigenous form of Chinese psychotherapy – which is often declared as not existing.

The annual conference revealed in a number of ways the comparative approach of the consortium and the current research projects. Through the lectures of well-known sinologists, medievalists and political scientists the special relevancy of the question regarding fate

and prognostication in the context of current academic research became clear. The focus on a previously marginalised dimension of European as well as Asian academic research enriches current academic discussion and offers new insight. It is part of a growing consciousness of transcultural interdependencies and historical transnational flows and can also react specifically on a new awareness of contingency, close to the current *Zeitgeist*, oscillating between economic crisis and esoteric diversification. Leitdisziplinen - the *Book of Changes* in China and astrology and apocalyptic expectations in the European Middle Ages – reveal their specific characteristics through the comparative approach. Last but not least the cooperation of different researchers was highlighted during a break by an American conference participant and media and communication studies expert who claimed to be amazed and declared “This is somehow what I always imagined as being European academic life”: The multiplicity of languages and the vocal mixture of German, Chinese, English, Spanish, French and Italian gave the discussions, key notes speeches and casual talks a character worth cultivating. The international exchange enriches research and also German research can contribute via its own research traditions – such as through the *Fachprosaforschung* mentioned by Prof. Dr. Donald Harper in tackling the question of how to methodologically analyse household encyclopedias and culturally bound organisations of knowledge.

Dr. Esther-Maria Guggenmos
Research Coordinator

WORKSHOPS

Mantic, Fate and Freedom in the Medieval Ages*

Prof. Dr. Loris Sturlese (IKGF Visiting Fellow; Università del Salento, Lecce) – June 8th-9th, 2010

Many prominent Greek and Latin thinkers of Antiquity (Cicero, the Stoics, Pseudo-Plutarch, Alexander of Aphrodisias, Plotin, Proklos) and of early Christianity (Tertullian, Minucius Felix) engaged explicitly with the problem of fate, providence and human freedom. Gregory the Great summarised the mainstream Christian answer to such questions as follows: “Absit a fidelium cordibus, ut fatum aliquid esse credatur”. 700 years later another saint, Albert the Great, argued for a diametrically contrasting opinion: “... ideo fatum negantes esse non audimus, quia falsum dicunt.” In the time which passed between the two statements by these two well-known theologians a complex history of a gradual adoption by the Latin West of scientific, astronomical and astrological texts and theorems unravelled. The term destiny came to be closely connected with astral determinism. This astral determinism provided a theoretical framework which enabled, on the one hand, scientific research into the laws of nature; and, on the other, the development of mantic practices (for example geomancy).

Texts from the hermetic tradition supplemented the dominant observational, contemplative method of scientists in the Aristotelian tradition through hinting at a practice, which tried to channel astrological influence through suitable actions (talismans, invocations). The aim of the workshop was to explore the state of the field with respect to questions of fate and destiny through the disciplines of philosophy, theology and the history of science and to highlight possible research directions for the future. The workshop was about identifying and discussing relevant texts, with the aim to discuss and initiate editions of promising, unpublished manuscripts, and to discuss the practicability, difficul-

ties and priorities of future projects in this thematic field. Special attention was given to the time around Etienne Tempiers condemnation of 1277, whose content tackled this topic broadly and directly focused on geomantical texts.

INFO

Lectures at the Workshop “Mantic, Fate and Freedom in the Medieval Ages”

June 8th-9th, 2010

Prof. Dr. Alexander Fidora (Universidad autónoma de Barcelona): “Der wissenschaftliche Ort der Mantik in der Schule von Toledo im 12. Jhd.”

Prof. Dr. Thomas Ricklin (LMU München):
“Traum und Divination im 12. Jhd.”

Dr. Marienza Benedetto (Università di Bari): “Everything is in the Hands of Heaven, Save the fear of Heaven: Determinism and Freedom in Medieval Jewish Philosophy”

Prof. Alessandro Palazzo (Università di Trento):
“Albert the Great’s Doctrine of Fate”

Prof. Stefano Caroti (Università di Parma): “Astrologie im Mittelalter: von Superstitio zu Scientia astrorum”

Prof. Alessandra Beccarisi (Università del Salento):
“Naturelle Prognostik und Manipulation: Wilhelm von Moerbekes *De arte et scientia geomantiae*”

Dr. Laszlo Sandor Chardonnens (IKGF, Universität Erlangen-Nürnberg): “Divination in Late Anglo-Saxon England between Norm and Practice”

Commentary

Loris Sturlese organised a workshop examining topics of great interest to the research consortium, as it dealt with issues overlapping with numerous themes of interest to the study of sinology. In the following, I would like to enumerate some of them. In advance, however, it must be stated that radical criminalisation of divinatory activities, which has occurred since the Diocletian era, and particularly during the reign of the early Christian emperors, did not take place in China:

- The systematic place of mantic arts in the organisation of knowledge. If we disregard the distinction between exact science and more traditional natural history first made in the early modern era in favour

of a general history of knowledge, then the position of, inter alia, astrology, geomancy, and divination in a knowledge system of different eras and in different civilizations becomes even more important. In the case of China, early bibliographies and encyclopedias and their development until the late Imperial times may give us information about conceptual definitions and classifications. Other sources for definitions of the organisation of knowledge of an era remain untapped.

- One of the central questions of the consortium concerns the authorities deemed responsible for successful divinatory activity: namely, God or the gods, ancestors, constellations of heavenly bodies, and – in the broadest sense – the participation of people in the entire cosmos. Questions of causality are closely related to this: for example, whether the stars or the quality of the moment – a technique widely practised in China – possess the character of causing or just signify something. Of course, at this moment, the classification of the various arts (inspired oracles, inductive signs of omens which are based on a systematizing calculus, dreams, also time segments – “snapshots” – in which the oracle will be questioned etc.) will be made on the basis of these questions. This opens up extensive opportunities for research, which can depart from the traditional distinction between mysticism and rationality.
- The relationship between cosmological, philosophical and theological theories and divinatory practice. Only in relatively rare cases is expert knowledge based explicitly on “grand” theories. The latter may, at different times and in various ways, have benefited from the knowledge of mantic “craftsmen” (this is still an unresolved issue), but this frequently led to expert knowledge disappearing from the official canon. Interestingly, important representatives of philosophy frequently distinguished themselves by their very lack of knowledge of the practical divinatory arts, although at times they took a critical, slightly relativising, or even affirmative stance on it. The converse approach would be to ask whether not also the “leading” theories left their traces in the formation of the knowledge of experts. We should strive to find more “paratexts” (such as prefaces and commentaries) in which expert knowledge and “grand” theories meet one another.
- We still do not know enough about the actors (that is, the experts) and the ways they transferred their knowledge. What role does acquired knowledge, on the one hand, play, and intuition on the other? How much weight should be given to “secret knowledge”? Does this simply connote strategies of immunisation or of the market? To what extent can manuals, almanacs, and household encyclopedias (offers, so to speak, of “do-it-yourself” divination) replace individual psychotherapeutic counseling?
- In connection with the question of actors, the narrative aspect has been neglected so far. There is not enough research available regarding the forms of portraying divinatory processes; here, information about the technical psychotherapeutic treatments should be unearthed. Furthermore, it should be possible to obtain insights into the popular perception of divination. The careers of celebrated protagonists, that usually carry a miraculous aura, should be analysed in more detail.
- Did divinatory “leading disciplines” exist, which for a more or less lengthy period of time influenced all other techniques in a formal and conceptual way and which left other techniques trailing behind? The west might point to astrology, in China they might point to “the Book of Changes” (*Yijing*) which possessed, inevitably, a certain philosophical dignity.

Prof. Dr. Michael Lackner, Director

Fate, Freedom and Prognostication. Strategies for Coping with the Future in East Asia and Europe

Triangle Eurasia - Managing Fate within the Framework of Direct and Indirect Cultural Exchange Processes during the (European) Medieval Era and Early Modern Times*

Prof. Dr. Felicitas Schmieder (FernUni Hagen) – May 6-7, 2010

One of the first events of the International Consortium for Research in the Humanities took place on the 6th and 7th of May 2010. The International Consortium, in conjunction with Professor Dr. Felicitas Schmieder (Hagen), organised a workshop entitled “Triangle Eurasia – Managing Fate within the Framework of direct and indirect cultural exchange processes during the (European) medieval era and Early Modern Times”. At the centre of the event was an examination of the issue of links and perhaps even mutual influences between Latin Europe and East Asia in the Middle Ages and in the early modern era which, in the years to come, will be of fundamental methodical importance for the comparative perspective underlying the Consortium’s research.



Discussion with Dr. Anna Akasoy during the workshop “Triangle Eurasia - Managing Fate within the Framework of direct and indirect cultural exchange processes during the (European) medieval era and Early Modern Times”

Starting from the assumption that information exchange and exchange of goods principally occurs via a third party, the workshop brought together not only experts in medieval history and sinology, but also invited experts from the corresponding “bridging disciplines” such as scholars of Byzantium and the Arab-Islamic cultural era. In addition to presentations by the speakers, intense discussions between workshop participants, members of the IKGf and interested members of the public played an important role in the proceedings.

The exchange between representatives from the various disciplines proved to be most fruitful for the subject under investigation. The workshop concluded that the circulation of goods and transmission of knowledge between Latin Europe and East Asia did not, in actual fact, occur directly in the period in question. Rather, it occurred through a chain of events via various channels. The Middle East and Central Asia were of particular importance in this respect.

INFO

Lectures at the workshop “Triangle Eurasia – Dreieck Eurasien”

May 6th-7th, 2010

Prof. Dr. Felicitas Schmieder (FernUniversität Hagen):
“Die Mongolen als Brücken kultureller Wahrnehmung und Transfers zwischen Lateineuropa und China”

Prof. Dr. Roderich Ptak (LMU München):
“Zirkulation von ‚seltenen‘ Waren entlang der maritimen Seidenstraße (Seestraßen, ihre Wahrnehmung und Funktion – Mittelmeer-Modell und Varianten)”

PD Dr. Thomas Ertl (FU Berlin):
“Asien-Bilder in der europäischen Mittelalterforschung”

Prof. Dr. Ralph Kauz (Universität Bonn): “Versuch einer Typologisierung der Botschafter und Kaufleute im transasiatischen binnenländischen Verkehr (14. –16. Jahrhundert)”

Dr. Max Deeg (Cardiff University):
“Auf der Suche nach dem Dharma – Die Rolle des Buddhismus im Wissenstransfer zwischen China und Indien”

Prof. Dr. Ewald Kislinger (Universität Wien):
“China und das Reich der neuen Mitte. Fernost-Kontakte des Byzantinischen Reiches”

Dr. Anna Akasoy (University of Oxford):
“Von Lhasa nach Toledo und zurück. Neuere Forschungen zum Wissenstransfer im äußersten Westen und Osten der islamischen Welt”

Prof. Dr. Klaus Koschorke (LMU München): “Christliche Netzwerke als Kommunikationsfaktor in Asien”

Dr. Jürgen Nagel (FernUniversität Hagen):
“Europäisches Wissen und asiatische Kultur im Zeitalter der großen Handelskompanien”

The participants concluded that not only the breaking-down of disciplinary and historical barriers were necessary for future studies on the relationship between Latin Europe and East Asia, but also a general widening of research perspectives. Information flow between the contact areas under investigation could only be identified as going in one direction. By contrast, a reciprocal exchange of information could not be identified owing to a lack of source material.

Dr. Wiebke Deimann

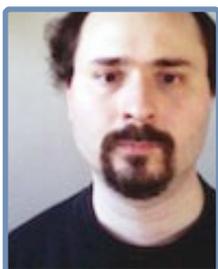
GOODBYE AND WELCOME

Goodbye – Auf Wiedersehen – 再见 – Au revoir – Arrivederci

Visiting Fellows 2009/2010



Dr. László Sándor Chardonnens, Radboud University Nijmegen, lecturer in medieval English, research stay: March – August 2010, research on transmission of dream divination in medieval Western manuscripts, and fifteenth- and sixteenth-century printed books (for more details see the abstract of his lecture in this issue of “Fate”).



Dr. Dimitri Drettas, member of the Centre de recherche sur les civilisations de l'Asie orientale (Paris), research stay: November 2009 – October 2010, research on oneiromancy and dream theories, *fangshu* (“recepies and techniques”) related knowledge and household encyclopedias in Yuan and Ming dynasty China.



Prof. Dr. Hsien-huei Liao, National Chi Nan University, Department of History, research stay: February – July 2010, research on concepts of fate and the organisation of mantic knowledge among the Song dynasty elite.



PD Dr. Hannes Möhring, associate professor at Bayreuth University, Medieval History, research stay: April – September 2010, research topic: the academically often discussed and due to a lack of sources as often negated eschatological expectation around 1000 CE. In this context the politics and propaganda of Emperor Otto III were analysed.

COMMENTS

“The half-year stay at the Consortium is one of the best academic experiences that I have to date.”

(Prof. Dr. Hsien-huei Liao, National Chi Nan University, Ph.D. Univ. of California, LA, came together with her family from Taiwan and conducted research at the consortium on Song elite and prognostication for half a year.)

“There was the same kind of inspiring atmosphere at the Consortium as at the Harvard-Yenching Institute. I greatly enjoyed the international community of scholars.”

(Prof. Zhou Qi, Chinese Academy of Social Sciences, Beijing, stayed during the academic year 2010/11 at the IKGF and has been a visiting fellow at the Harvard-Yenching Institute in 2002/2003)



Prof. Dr. Loris Sturlese, Università del Salento, Lecce, Faculty of Arts and Literature, research stay: November 2009 – September 2010, research on mantic, fate and freedom in medieval Europe, esp. in the works of Thomas of Aquinas and Meister Eckhart (for more details please see the abstract of his lecture on “Thomas of Aquinas and Medieval Prognostics” and the workshop report in this issue of “Fate”).

Fate, Freedom and Prognostication. Strategies for Coping with the Future in East Asia and Europe



Prof. Dr. Georges Tamer, Ohio State University, M.S. Sofia Chair in Arabic Studies, research stay: June - September 2010, research topics: concepts of time and destiny in the Koran and prophecy, politics and astrology in a pseudo-platonic text of the 10th century CE.



Prof. Zhou Qi, Chinese Academy of Social Sciences, Institute of World Religions, research stay: October 2009 – October 2010. Prof. Zhou's research focused on the role of prognostication in Chinese Buddhism including aspects of history and textual criticism.



Yang Zhiyi, M.A., PhD cand. Princeton University, Co-Supervisor Prof. Lackner, research stay: October 2009 – August 2010, stayed at the IKGf as a research partner. The research topic dealt with neo-confucianism: The dissertation thesis centred on the poetic works of Su Shi (1037-1101) and concluded with a chapter on the role of destiny and divination within Su Shi's oeuvre.

In addition, in April 2010 our research fellow, Dr. Dominik Kuhn, who worked as a medievalist on prognosis and prayer in Anglo-Saxon England, left the IKGf for joining the Main State Archive in Dresden. We welcome Dr. Erik Niblaeus (PhD King's College London) who has taken over his position and tasks. Also, Prof. Dr. Lisa Raphals, Advisory Board, University of California, Riverside, and Prof. Dr. Li Qiang, Peking University, stayed at the consortium shortly. Prof. Raphals gave a lecture participating the workshop "Imagining Liberation" (Dr. Albert Galvany, report see next issue of "Fate"). Prof. Dr. Li Qiang joined the conference as a speaker and in addition lectured at the Institute for Sinology on July 22nd, 2010 on the topic "The Course of Heaven (*tian xing* 天行) and Human Endeavor (*renzhi* 人治) - Yan Fu's Syncretic Interpretation of Darwinism."

Welcome – Willkommen – 欢迎 – Bienvenue – Benvenuto

Visiting Fellows 2010/2011

While Dr. Sophia Katz (PhD The Hebrew University of Jerusalem) and Dr. Albert Galvany (Sorbonne/Granada) continue their research stay at the consortium until spring 2011, since the beginning of the winter semester 2010/11 new visiting fellows arrived:



Dr. David Juste, University of Sydney, research stay: October 2010 – September 2011, research topic: Medieval Latin translations of works on astronomy and astrology, early medieval Latin astrological *prognostica*.



Dr. Christian Meyer, Universität Leipzig, research stay: October 2010 – September 2011, research topic: The critical re-evaluation of traditional Chinese divinatory practices in the field of religious studies during the Republican Period, 1912-1949.



Prof. Dr. Martin Kern, Princeton University, research stay: September 2010 – August 2011, research topic: fate and authorship in Early China - notions of freedom and fate as they are reflected in early Chinese representations of textual creation.



Prof. Dr. Stefano Rapisarda, Università di Catania, research stay: September 2010 - February 2011 / September 2011 - February 2012, research topics: medieval manuscripts on divination and prognostication (several books in preparation): *Prognostica medica attribuita a Michele Scoto*. Volgarizzamenti italiani del "De urinis" e del "De diebus lune"; Textes médiévaux de spatulimancie. Chiromancies Anglo-Normandes.



Dr. Wang Liying, Konstanz University, research stay: October 2010 - September 2011, research topic: the perception of destiny and contingency in the works of Gao Xingjian, esp. the work "One Man's Bible".

In spring 2011 we are expecting further fellows to arrive, whom we will introduce to you in the next "Fate". Among them are Prof. Dr. Chu Ping-yi (Academia Sinica, Taiwan), Prof. Dr. Richard Landes (Boston University), Prof. Dr. Lionel M. Jensen (University of Notre Dame), Prof. Dr. Patrick Henriot (Institut Européen en Sciences des Religions, Paris), Prof. Dr. Sven Sellmer (Adam Mickiewicz University, Pozna), and Dr. Manfred Kubny (IATCA, Berlin).

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LECTURE SERIES 10/11

Tuesday Evenings 6:15 - 7:45 p.m.
Room 01.058, Kochstraße 3, 91054 Erlangen

- Nov 02 **Dr. Vincent Durand-Dastès** (Institut National des Langues et Civilisations Orientales, Paris): "Divination and Fate Manipulation in a Popular Myth of Late Imperial China: The Wedding of Zhougong and Peach Blossom Girl" (*English*)
- Nov 09 **Dr. David Juste** (The University of Sydney, IKGf Visiting Fellow): "Astrology and the Rise of Science in Medieval Europe" (*English*)
- Nov 30 **Franziska Rehlinghaus, M.A.** (Neuere Geschichte, Univ. Bochum): "Das Schicksal. Geschichte und Facetten eines religiösen Begriffs in der Neuzeit" (*Deutsch*)
- Dec 07 **Dr. Licia Di Giacinto** (Ostasienwissenschaften, Universität Bochum): "Paving the Way for Daoism: Mantic Arts and Religion under the Han" (*English*)
- Dec 14 **Dr. Monika Schrimpf** (Religionswissenschaft, Universität Bayreuth): "Schicksalsvorstellungen im Gegenwartsbuddhismus Japans" (*Deutsch*)
- Jan 11 **Prof. Dr. Martin Kern** (Princeton University, IKGf Visiting Fellow): "Song as Fate and Prophecy in Early China" (*English*)
- Jan 18 **Prof. Dr. Lillian Tseng** (Institute for the Study of the Ancient World, New York University): "National Astrology in a Cross-cultural Context: Evidence from the Western Region of Han China" (*English*)
- Jan 25 **Dr. Sophia Katz** (PhD The Hebrew University of Jerusalem, IKGf Visiting Fellow): "Holy Indifference and Sagely Worries: Thoughts on Fate and Freedom in Confucian and Christian Traditions" (*English*)
- Feb 01 **Prof. Dr. Richard Landes** (Boston University, IKGf Visiting Fellow): "Active vs. Passive Millennialism at the Approach of the Apocalyptic Year 1000: Pilgrimage to Jerusalem and Peace of God" (*English*)
- Feb 08 **Prof. Dr. Stefano Rapisarda** (Univ. di Catania, IKGf Visiting Fellow): "Shoulder-Bone Divination in Medieval (and Early Modern) Europe" (*English*)

Excursion of some of our visiting and research fellows to the Christmas market in Nuremberg, December 2010.

OUTLOOK

In the coming year among other events there will be four conferences held: From May 19-21, 2011, our visiting fellow Prof. Dr. Martin Kern will convene an international conference on the topic "Fate, Freedom, and Creation in Early China" at our consortium. The annual conference of the IKGf (June 28th-30th, 2011) is titled "Fate and Prediction in Chinese and European Traditions – Key Concepts and Organization of Knowledge". In September the research thread "astrology" of the consortium is featured through a conference "Astrologers and their Clients" (Dr. Deimann/Dr. Juste). In November 2011 a conference is under preparation about the meaning of pilgrimage titled "On the Way in the Name of Religion: Contingency Management and Securing the Future in World Religions".



THE NEXT fate

In the next "Fate" the following issues will be covered:

- Abstracts of the lecture series of the winter semester 2010/11
- Reflection on the workshop "Imagining Liberation" organized by Dr. Albert Galvany
- Reading sessions at the IKGf
- Interdisciplinary colloquia of the IKGf
- International conference "Fate, Freedom and Creation in Early China" convened by our visiting fellow Prof. Dr. Martin Kern (Princeton)