

# fate

08|12



**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

Main Currents in Medievalist Research at the Consortium:  
An Appraisal of the Consortium's Third Year \*



The study of prognostication and prophecy can help to “reconstruct the history of bygone futures,” as Christian Jostmann commented in a recent work on medieval prophecy. This reconstruction of the past's conception of the future has been our focus at the Consortium from the very beginning. On doing so, the comparative perspective was an important objective for us and this has been implemented in many of our events. Beyond this, it was also essential to reach an awareness of the conditions of prognostication in the societies of pre-

modern Europe. Several conferences and workshops have helped us to bring greater clarity to this matter. Over the past eighteen months, the Consortium's interest has been focused on subjects such as pilgrimage as a provision for the future, astrology as a predictive technique, philosophical considerations on the relationship between divine will and divination, and the great books of pre-modern divination, as well as political prophecies of Medieval Europe.

One result of these efforts, complemented by Tuesday lectures and other occasions, has been the discovery that the number of relevant textual sources and traditions is actually considerably higher than we first anticipated. Nonetheless, the contrast between Europe and East Asia is still apparent. The sources of prophecy and prognostication were influenced by the traditions of antiquity and Christianity. Miracles from antiquity, Old-Testament prophets, and New-Testament auguries, culminating in the apocalypse, formed a new, unique frame of reference and traditions. Monotheistic theology should be taken into account when dealing with any of these pre-modern conceptions of the future. The question of prophecy and salvational history also plays an important role, particularly with refer-

ence to the various theories about the succession of world empires, as they first appear in the Book of Daniel. Yet, as noted, the sources for prognostication in pre-modern Europe are manifold and multiform. Such diversity will keep scholars occu-

SPONSORED BY THE



Federal Ministry  
of Education  
and Research



Page 3  
Focus: Comprehensive Online  
Bibliography on “Fate, Free-  
dom and Prognostication”



Page 13  
Conference: Gao Xingjian:  
Freedom, Fate, and  
Prognostication



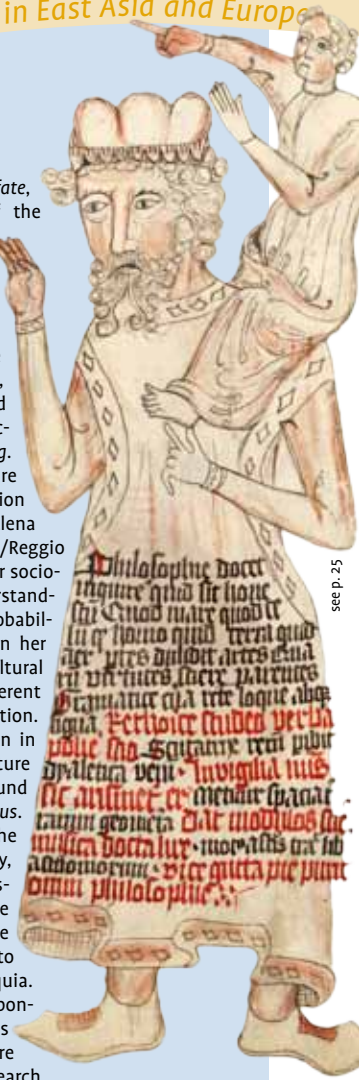
Page 23  
International Conference:  
“Divinatory Traditions in East  
Asia: Historical, Comparative  
and Transnational  
Perspectives”

Dear reader,

This is the fifth edition of *fate*, the biannual newsletter of the International Research Consortium at the University of Erlangen-Nuremberg, in which we report about the past winter semester 2011/12. Six months of rich events lie behind us. At the beginning, the Consortium organized the university's featured Lecture Series, the *Ringvorlesung*. We have singled out a lecture from this series for inclusion in this newsletter: Prof. Dr. Elena Esposito (Università Modena/Reggio Emilia) – widely known for her sociological research on the understanding of reality, fiction and probability in modernity – reflects in her contribution from an intercultural perspective on the logic inherent in prognostication and divination. Summaries of the talks given in the course of our regular lecture series are, as always, to be found immediately after the *Focus*. The latter comprises first the Consortium's bibliography, “Fate, Freedom, and Prognostication”, which is accessible online via our website. There follows a short introduction to our Interdisciplinary Colloquia. Like reading sessions and spontaneous seminars and lectures at the Consortium, these are essential to our intensive research

exchange on the main questions driving the Consortium and inspiring our cooperation beyond the boundaries of our disciplines. The past semester was shaped by conferences and workshops: the three-day conference with the Nobel Laureate for Literature, Gao Xingjian, and the interdisciplinary conference on the relationship between pilgrimage and conceptions of the future opened the semester. Three intensive workshops followed: a symposium on the occasion of the 1000<sup>th</sup> anniversary of the philosopher, historian and divination expert Shao Yong (1012-1077), a workshop on the place of the concepts of destiny and prognostication in Indian traditions and – in cooperation with Rice University – a, to date, unique conference of international specialists on the divinatory traditions in East Asia. We round our report off with brief impressions of and an introduction to our Visiting Fellows. We hope, that you – whether far away or here with us – receive a good impression of our ongoing projects, that is joyful to read and inspires further discussion and research. As always, your suggestions and ideas are very welcome!

Dr. Esther-Maria Guggenmos  
Research Coordination



see p. 25

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

ped: these texts fall between salvational history and politics; they are endlessly malleable and constantly modified, and cannot be straightforwardly edited in the manner of international treaties or other normative sources. Some prophecies exist in a sufficient number of versions to bring an editor to the brink of despair. This is one of the challenges that the Consortium must face in the near future. We have also come to realise quite how important the East Roman-Byzantine traditions were for the Latin West in this respect. Constantinople and the Eastern Roman Empire once again emerge as the region bridging East and West. Furthermore, we have seen how closely connected prophecy and apocalypticism were in the traditions of antiquity and Christianity. One figure brought this connection out in a particularly incisive fashion: Joachim of Fiore († 1202). Joachim grew famous, to the point where numerous texts came to circulate under his name – in fact, pseudo-Joachite texts ended up being almost

more important than Joachim's authentic works. We are looking forward to seeing the results of the research about the reception of these texts, from the thirteenth century to our own day. Two Visiting Fellows enquired into this topic this year. Prognostication and apocalypticism, as combined in the Joachite tradition, seem to have played an important role in European history, from the late-medieval German Peasants' War to the "Third Reich".

The Consortium's activities make fundamental contributions to this theme, as is already clear from previous individual achievements, and thereby create the necessary conditions for a broader comparison between Europe and East Asia.

Prof. Dr. Klaus Herbers  
Deputy Director

## FOCUS

### Comprehensive Online Bibliography on “Fate, Freedom and Prognostication” \*

Upon the foundation of the Research Consortium, the systematic collection of all Consortium-relevant sources was initiated. These are mainly in the form of publications but also include other forms of media, such as movies, weblinks, etc. By means of a synopsis, these sources are now linked with an online database in order to make publicly available an extensive collection of bibliographic information on the Consortium's research topics – such as taxonomies of fate and prognostication (related to Medieval Europe, Early and Late Imperial China, Ancient India), ritual and religion (Buddhism, Islam, Christian reactions to mantic practices, Taoism, sacrality, miracles and magic, hagiography, pilgrimage), certain techniques and practices (European astrology, China: *Book of Changes*, birth charts, oneiromancy, hemerologies, oracle bone inscriptions), modernism and prognostication (literature, optimism of progress, divination in modern China), prophecy, eschatology and apocalypse (particularly in Medieval Europe). This database forms the reliable basis

for bibliographic searches on the Consortium's main research topics. While the structure of the *Aigaion* (αἰγαῖον)-based bibliography was programmed by our IT-team, its content is administered by the bibliography-team. Here, the close cooperation with our Visiting Fellows, members of the committee and all researchers based at or who collaborate with the Consortium proved successful. Warm thanks for all of the specific bibliographies we were given! Together with the fundamental bibliographies already known from the research proposal, they form the primary basis of the bibliographic database. The existing information is constantly being complemented by relevant new publications, particularly due to the expanding field of Chinese literature on the traditional practices of mantic, prognostication and divination.



 [ikgf.fau.de](http://ikgf.fau.de)  
> Bibliography

## Service

Besides the expected search functions according to author, title, year, [1] etc., the database also offers the possibility to export data in BibTeX format. [2] This provides a comfortable, time-saving way to use the data in the common literature administration programs, such as Citavi or Endnote. The bibliographic information on the Chinese texts includes the transcription of the author and title, and the Chinese letters are generally given in traditional Chinese form. As additional features, registered users can manage a set of their own bookmarks [3] and use a commentary function [4] within the database.

## Outlook

The IKGf's bibliographic database continues to grow together with the Consortium's research progress. With their expert knowledge, every new visiting fellow contributes essentially to the growing content and extent of the database. By recently making these data publicly available on our website, the Consortium offers a unique resource, which is planned to become a standard bibliography on "Fate, Freedom, and Prognostication", and to secure the state of research on the Consortium's dedicated subjects substantially.

Philipp Hünnebeck, M.A.



Interdisciplinary Colloquium  
with Dr. Julia Eva Wannemacher on July 3, 2012.

## Interdisciplinary Colloquium \*

The Interdisciplinary Colloquium was set up in November 2010. During the colloquium, Research Fellows, Visiting Fellows and associated members of the IKGf as well as other scholars from our university come together to discuss Consortium-related topics on the basis of selected texts. These discussions cover conceptual as well as methodological questions, also including historical and contemporary perspectives. However, the selected topics and texts to be read are not determined by external regulations. Thus, all participants may contribute topics and texts related to their respective research study. Those texts are generally part of research literature and are not written by the participants themselves. Both texts and topics should show more than the specific sinological and medieval perspectives. This secures the accessibility of the discussions to researchers of both subjects and keeps dialogues running beyond the different specific subjects. The wide range of topics discussed by the colloquium so far represents the different research approaches at the Consortium. Besides “classics” of research on prognostication, such as Popper's *The Poverty of Historicism*, Toulmin's *Foresight and Understanding* and Adorno's *The Stars down to Earth and Other Essays on the Irrational in Culture*, more recent articles have also come under examination, e.g. Esposito's *Die Fiktion der wahrscheinlichen Realität* or Rescher's *Predicting the*

*Future*. There were also more general discussions on theoretical and methodical approaches focussing on the connecting issues of the understanding of science, rationality and prognostication. In this respect, articles such as Lakatos' *History of Science and its Rational Reproductions* and Feyerabend's *Science in a Free Society* were among the texts discussed. However, the colloquium also offered enough room to address subjects such as contingency and freedom, to discuss questions of philosophical and literary hermeneutics and to analyze political theology and its connections to fate and prognostication.

In order to improve the free exchange of ideas, the meetings of the colloquium were intentionally not held in the form of presentations and no records were taken of the discussions. The topics and forms of discussion were deliberately kept highly diversified and open, resulting in meetings of very different types and content. One of the IKGf's aims is to preserve this rather experimental character of events at the Consortium and thus to create free space for creative research.

Prof. Dr. Thomas Fröhlich  
Deputy Director

## INTERDISCIPLINARY COLLOQUIUM 2010 – 2012

### 2010

- 16.11.2010 Text suggested by Thomas Fröhlich  
**Karl Popper: The Poverty of Historicism.** New York: Harper Torchbooks, 1964.
- 14.12.2010 Texts suggested by Michael Lackner  
**Elena Esposito: Die Fiktion der wahrscheinlichen Realität.** Aus dem Italienischen von Nicole Reinhardt, Frankfurt a.M.: Suhrkamp, 2007. **Hans Magnus Enzensberger: Fortuna und Kalkül. Zwei mathematische Belustigungen.** Frankfurt a.M.: Suhrkamp, 2009.

### 2011

- 25.01.2011 Text suggested by Katrin Bauer  
**Stephen Toulmin: Foresight and Understanding. An Enquiry into the Aims of Science.** London: Hutchinson, 1961.
- 08.02.2011 Text suggested by Lionel Jensen  
**Carlo Ginzburg: "Morelli, Freud and Sherlock Holmes. Clues and Scientific Method."** In: History Workshop Journal, No. 9 (Spring 1980), p. 5-36.
- 19.04.2011 Text suggested by Sophia Katz  
**Sor-Hoon Tan: "Authoritative Freedom."** In: Sor-Hoon Tan: *Confucian Democracy: A Deweyan Reconstruction.* New York: SUNY, 2004, 157-199.
- 17.05.2011 Texts suggested by Wang Liying  
**Isaiah Berlin: "Two Concepts of Liberty."** In: Isaiah Berlin: *Four Essays on Liberty,* Oxford: Oxford UP, 1969, 118-173. **Gao Xingjian: "The Voice of the Individual."** In: Gao Xingjian, Mabel Lee (trsl.): *The Case for Literature.* London: Fourth Estate, 2007, 126-140.
- 24.05.2011 Texts suggested by Richard Landes  
**Erich Fromm: The Fear of Freedom.** London: Ark Paperbacks 1942, 19-32. **Hu Hsien-chin: "Chinese Concepts of Face."** In: American Anthropologist, 1944, 45-64. **Richard Landes: Two chapters on "Honour and Shame."** Book draft, forthcoming. **Wolfram Eberhard: Guilt and Sin in Traditional China.** Berkeley: University of California Press, 1967, 1-11, 117-125.
- 05.06.2011 Text suggested by Thomas Fröhlich  
**Nicholas Rescher: Predicting the Future. An Introduction to the Theory of Forecasting.** Albany: State University of New York Press, 1998, 11-17, (optional reading: 19-33), 37-42, 191-199, 202-208, and 238-246.
- 20.09.2011 Text suggested by Oskar Kurer  
**Giovanni Capoccia; R. Daniel Kelemen: "The Study of Critical Junctures: Theory, Narrative, and Counterfactuals in Historical Institutionalism."** In: World Politics, Volume 59, Number 3, April 2007, 341-369.
- 11.10.2011 Text suggested by Richard Landes  
**Kari Palonen: "The History of Concepts as a Style of Political Theorizing: Quentin Skinner's and Reinhart Koselleck's Subversion of Normative Political Theory."** In: European Journal of Political Theory, Vol. 1, No. 1, July 2002, 91-106.

- 22.11.2011 Text suggested by Stefano Rapisarda  
**Theodor W. Adorno: The Stars Down to Earth and Other Essays on the Irrational in Culture.** New York: Routledge, 2001, 46-59 and 69-82.

### 2012

- 17.01.2012 Texts suggested by Stefano Rapisarda and Chu Pingyi  
**Paul Feyerabend: Science in a Free Society.** London: NLB, 1978, 73-122. **Paul Veyne: Did the Greeks Believe in Their Myths? An Essay on the Constitutive Imagination.** Chicago: University of Chicago Press, 1988, 117-129.
- 07.02.2012 Text suggested by Katrin Bauer  
**Imre Lakatos: History of Science and Its Rational Reproductions.** In: R.C. Buck, R.S. Cohen (eds.): PSA: Proceedings of the 1970 second Biennial Meeting of the Philosophy of Science Association (In Memory of Rudolf Carnap). Chicago: University of Chicago Press, 1971, 91-136.
- 13.03.2012 Texts suggested by Matthias Riedl  
**Carl Schmitt: Politische Theologie: Vier Kapitel zur Lehre von der Souveränität.** Berlin: Duncker & Humblot, 1996 [1922], 43-55. **Carl Schmitt: Political Theology: Four Chapters on the Concept of Sovereignty.** Cambridge, MA: MIT Press, 1986, 37-52. **Michael Hollerich: "Carl Schmitt."** In: Peter Scott; William T. Cavanaugh (eds.): *The Blackwell Companion to Political Theology.* Malden, MA: Blackwell, 2003.
- 03.04.2012 Text suggested by Philipp Balsiger  
**Henk Zandvoort: "Concepts of Interdisciplinarity and Environmental Science"**. In: Poznan Studies in the Philosophy of the Science and the Humanities, 1995, Vol. 45, 45-68.
- 15.05.2012 Texts suggested by Christoph König  
**Peter Szondi: „Schleiermachers Hermeneutik heute.“** In: Peter Szondi: *Schriften, Band 2.* Berlin: Suhrkamp, 2011, 106-130. **Peter Szondi: „Bemerkungen zur Forschungslage der literarischen Hermeneutik“.** In: Jean Bollack; Helen Stierlin (eds.): *Peter Szondi: Einführung in die literarische Hermeneutik.* Frankfurt a.M.: Suhrkamp, 1975, 404-408. **Peter Szondi: "Schleiermacher's Hermeneutics Today."** In: Peter Szondi: *On Textual Understanding and Other Essays.* Translated by Harvey Mendelsohn. Manchester: Manchester University Press, 1986, 95-113.
- 12.06.2012 Text suggested by Song Xiaokun and Philipp Hünnebeck  
**Karl Jaspers: Vom Ursprung und Ziel der Geschichte.** Frankfurt a.M.: Fischer, 1955 [1949], 137-166. **Karl Jaspers: The Origin and Goal of History.** New Haven: Yale University Press, 1965, 141-172.
- 03.07.2012 Texts suggested by Julia Eva Wannemacher  
**Marjorie Reeves: The Development of Apocalyptic Thought: Medieval Attitudes.** In: C. A. Patrides, J. Wittreich (eds.): *The Apocalypse in English Renaissance Thought and Literature,* Manchester: Manchester University Press, 1984, 40-72. Reprint in: dies.: *The Prophetic Sense of History in Medieval and Renaissance Europe.* Aldershot: Ashgate, 1999. **Bernard McGinn: The Apocalyptic Imagination in the Middle Ages.** In: Jan A. Aertsen, Martin Pickavé (eds.): *Ende und Vollendung: Eschatologische Perspektiven im Mittelalter, Miscellanea Mediaevalia 29,* Berlin: de Gruyter, 2001, 79-94.

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

## Ringvorlesung: Fate, Freedom and Prognostication

Envisaging the Future in an Asian-European Perspective

The *Ringvorlesung* at the University Erlangen-Nurmeberg is the university's main featured series of lectures. In a sequence of six weekly lectures, the directors of the consortium, Prof. Dr. Michael Lackner (Sinology; Old Wine in New Pipes? The Mantic Arts of China between "Science", "Superstition" and "Truth"), Prof. Dr. Klaus Herbers (Medieval History; Prophets False and True: Gazing into the Future in the Medieval Latin West) and Prof. Dr. Thomas Fröhlich (Sinology; Optimism of Progress and Prognosis in Modern China) presented major directions of the Consortium's research and opened up the dialogue through guest speakers, who were invited as important voices in Europe's social discourse on dealing with and shaping the social and individual future.

Three areas of research were chosen exemplarily for this encounter, which are all involved in negotiating the future: Prof. Dr. Armin Grunwald (Karlsruher Institut für Technologie (KIT), Institut für Technikfolgenabschätzung und Systemanalyse (ITAS)) approached the topic from the angle of natural sciences, demonstrating the options for how to measure the consequences of technical developments. Prof. Dr. Elena Esposito's (Università Modena/Reggio Emilia; lecture enclosed with this newsletter) sociological research on reality, fiction and probability in modernity linked the topic of the Consortium back to a historical frame and consolidated through the reflection of its premises the intended interdisciplinary comparison. With Prof. Dr. Karl-Heinz Leven (History of Medicine; Univ. Erlangen-Nuremberg) enlarging on the historical connection between the understanding of healing

and astrological knowledge, the Consortium searched for an exchange with the research on the history of medicine.

Dr. Esther-Maria Guggenmos



# Schicksal, Freiheit und Prognose

Blicke in die Zukunft in asiatisch-europäischer Perspektive

2.11.2011  
Prof. Dr. Thomas Fröhlich (IKGF)  
**Fortschrittsoptimismus und Prognose im modernen China**

9.11.2011  
Prof. Dr. Armin Grunwald  
(Karlsruher Institut für Technologie, KIT; Institut für Technikfolgenabschätzung und Systemanalyse, ITAS, Eggenstein Leopoldshafen)  
**Die Zukunft des Menschen im technischen Fortschritt – Technisierung oder zunehmende Autonomie?**

23.11.2011  
Prof. Dr. Klaus Herbers (IKGF)  
**Wahre und falsche Propheten: Blicke in die Zukunft im lateinischen Westen**

30.11.2011  
Prof. Dr. Elena Esposito  
(Facoltà di Scienze della Comunicazione e dell'Economia, Università di Modena e Reggio Emilia)  
**Zeit der Divination und Zeit des Risikos: Gesellschaftliche Voraussetzungen der Prophetie und der Prognose**

7.12.2011  
Prof. Dr. med. Karl Heinz Leven  
(Institut für Geschichte und Ethik der Medizin, Universität Erlangen):  
**Astromedizin. Heilkunde unter Sonne, Mond und Sternen – Medizinhistorische Perspektiven**

14.12.2011  
Prof. Dr. Michael Lackner (IKGF)  
**Alter Wein in neuen Schläuchen? Die mantischen Künste Chinas zwischen „Wissenschaft“, „Aberglaube“ und „Wahrheit“**

Ringvorlesung  
Winter 2011/2012

jeweils Mittwoch  
18.15 Uhr –  
20.00 Uhr  
Aula des Schlosses  
Schlossplatz 4



mehr unter: [www.ikgf.fau.de](http://www.ikgf.fau.de)

## Cosmology, Taoism, and Alchemy in the *Cantong qi* 周易參同契 (*The Seal of the Unity of the Three*) \*

Prof. Dr. Fabrizio Pregadio  
(Stanford University; IKGF Visiting Fellow)

“The *Cantong qi* is the forefather of the scriptures on the Elixir of all times. Its words are ancient and profound, arcane and subtle. No one can fathom their meaning.” Thus begins one of the prefaces found in a commentary to the *Zhouyi cantong qi* 周易參同契 (*The Seal of the Unity of the Three*, in Accordance with the *Book of Changes*). Under an illusive poetical language and thick layers of images and symbols, this work hides the exposition of a doctrine that has inspired a large number of commentaries and other works, and has attracted the attention not only of Taoist masters and adepts, but also of philosophers, cosmologists, poets, literati, calligraphers, philologists, and bibliophiles. At least thirty-eight commentaries written through the end of the nineteenth century are extant, and dozens of texts found in the Taoist Canon (*Daozang* 道藏) and elsewhere are related to it.

The main tradition by which the *Cantong qi* has been read and interpreted is Taoist Internal Alchemy (*Neidan* 內丹). From this perspective, the *Cantong qi* contains a complete illustration of alchemical principles and methods. In addition to this, however, there has been within the Taoist tradition a second, less well-known way of reading the text. This reading takes account of a point that is reflected in the title of the *Cantong qi*, is stated more than once in its verses, and is often discussed by its commentators: the *Cantong qi* is concerned not with one, but with three major subjects, and joins them together into a single doctrine, of which alchemy is one aspect.

The three subjects are defined as cosmology (the system of the *Book of Changes*), Taoism (*Huang-Lao* 黃老, so called after the names of the Yellow Emperor and Laozi), and alchemy (“the work with the fire of the furnace”). In the portions based on the *Book of Changes*, the *Cantong qi* explicates the origins and functioning of the cosmos, and defines the relation of the cosmos to the Dao and man's position in relation to both. On the basis of this view, the *Cantong qi* then presents two paths to realization. The first is Taoism, which for the *Cantong qi* is the way of “non-doing” (*wuwei* 無為), canonized in the *Daode jing* 道德經 (*Book of the Way and its Virtue*). The second is alchemy, which is the way of “doing” (*youwei* 有為, in the sense of performing a practice). Borrowing two terms from the *Daode jing*, the *Cantong qi* defines these two ways as those of “superior virtue” and “inferior virtue,” respectively. These three

## 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 winter semester 2011/2012 summarize their contributions (Overview about lectures please see p. 8). The lectures of this summer semester 2012 will be part of the next issue of *fate*.

subjects correspond to the three main layers that can be identified in the received text of the *Cantong qi*. (For details, see the Introduction to my *The Seal of the Unity of the Three*, 2011.)

The cosmological portions are closely related to the *Yixue* 易學 (Studies of the Changes) traditions and the so-called “apocrypha” (*weishu* 緯書) of the Han dynasty; they are, in fact, the only portions of the text that are likely to date, or at least to derive, from the Later Han period (first-second centuries CE). These portions have two main features. First, in the *Cantong qi* (as in the whole of Taoism), the cosmological emblems serve in the first place to illustrate how the Dao generates the world of the “ten thousand things”: they represent the different stages of the subdivision of Unity into multiplicity. Second, these portions give prominence to the figure and functions of the ruler. The king, being placed at the symbolic center of the human realm—his kingdom, and more specifically his court—should guarantee the reciprocal agreement of Heaven, Earth, and humankind. Trigrams and hexagrams of the *Book of Changes*, and other related emblems, enable him to comprehend the patterns of Heaven and Earth and to model his governance on those pat-

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

terns while maintaining himself in the state of non-doing. By adhering to the patterns of change in the cosmos, the ruler is enabled to manage the events that occur in his kingdom, and even to know the favorable or unfavorable outcome of his actions. For example, a passage of the *Cantong qi* states: “Let the gnomon function as your norm; divine and forecast to determine good and ill fortune. In issuing commands comply with the seasonal ordinances; never neglect the timing of the movement of the lines” (sec. 14, where “lines” refers to the hexagram lines). If he follows the directions or the *Book of Changes*, the king brings harmony to his kingdom; if he goes against them, he induces adversity.

These portions of the *Cantong qi* could be read, and indeed have been read, metaphorically as instructions addressed to the alchemist, who should model

his work on the same cosmological patterns. They can, however, also be read as a document that testifies to the development of the Han-dynasty traditions based on the *Book of Changes*; to the assimilation of earlier divinatory practices into a fully-developed cosmological system; and to the specific way in which Taoism integrates that system and uses it to frame its doctrines and practices.

## ‘Who Runs Now Runs in Vain’ – A Historical and Anthropological Inquiry into the Apocalyptic Disposition

Prof. Dr. Matthias Riedl (Central European University, Budapest; IKGf Visiting Fellow)

The lecture introduced the concept of “proleptic existence”, which denotes a psychological disposition determined by the anticipation (Greek: *prolepsis*) of the future. However, prolepsis in this sense has little to do with the anticipations of our everyday life, since the anticipated events (a change in the weather, the outcome of elections, a pay rise, etc.) are fully possible within our perceived reality. Proleptic existence, on the contrary, is the anticipation of a different reality; it is the anticipation of a

transformed future world in the consciousness of an apocalyptically minded person. Furthermore, proleptic existence implies a number of specific features: 1) the conviction that the future is a higher reality; 2) the experience of the present reality as a deficient and ultimately irrelevant reality; 3) the suffering from being tied to the vain present reality by physical existence; 4) the expectation of a coming transformation of human nature, usually implying incorruptibility and immortality.

### OVERVIEW ABOUT THE LECTURE SERIES WS11/12

Overview of the past lecture series,  
the abstracts of which are presented here:

10.01.2012 **Prof. Dr. Fabrizio Pregadio** (Stanford University; IKGf Visiting Fellow): “Cosmology, Taoism, and Alchemy in the *Cantong qi* 参同契” (English)

17.01.2012 **Dr. Matthias Riedl** (Central European University, Budapest; IKGf Visiting Fellow): “‘Who Runs Now Runs in Vain’ – A Historical and Anthropological Inquiry into the Apocalyptic Disposition” (English)

24.01.2012 **Dr. Sven Sellmer** (Adam-Mickiewicz-University, Posen; IKGf Visiting Fellow): “Perspectives on Fate in the Mahābhārata” (English)

31.01.2012 **Prof. Dr. Marta Hanson** (Johns Hopkins University; IKGf Visiting Fellow): “Understanding is within One’s Grasp – Hand Mnemonics, Prognostication and Chinese Arts of Memory” (English)

07.02.2012 **Dr. Marco Rainini** (Università Cattolica del Sacro Cuore – Milan): „Storia e fine dei tempi in diagrammi e simboli. Il caso di Gioacchino da Fiore (†1202) / *Geschichte und Endzeit in Diagrammen und Symbolen. Der Fall Joachims von Fiore (†1202)*“ (Italianisch)



**Wassily Kandinsky:**

***The Great Resurrection*, woodcut, 1911.**

One of the clearest modern expressions of proleptic existence is abstract art. The theoretical foundations of abstract painting were laid by Wassily Kandinsky. In his seminal book, *The Spiritual in Art*, published in 1912, he established the principle that all creative art is an anticipation of the future. This future will be a spiritual reality beyond the materialistic orientation of our world today. Only avant-garde painters, writers, and composers already forebode the coming reality and represent it in artistic expressions. Therefore, the modern artist should not expect to be understood by his contemporaries. He must necessarily become alienated from the present. Kandinsky's book as well as his artwork of this period openly display his indebtedness to the apocalyptic tradition. The remaining figurative elements in his art refer to the imagery of the Apocalypse of John.



The first historical evidence for this type is found in the Jewish apocalyptic literature of the Greco-Roman period. A nearly paradigmatic formulation is found in the apocryphal *Second (Syrian) Book of Baruch*, which also contains the motto of the lecture: "For he who runs now runs in vain and he who is happy will fall quickly and be humiliated. For that which will be in the future, that is what one will look for, and that which comes later, that is what we shall hope for. For there is a time that does not pass away. And that period is coming which will remain forever; and there is the new world which does not carry back to corruption those who enter into its beginning." As *Second Baruch* and other apocalyptic texts clearly show, the proleptic expectation of a future transformation of the world results from a complete al-

ienation from the political reality. Consequently, proleptic existence becomes articulate in futuristic conceptualizations of a coming order which will allow the alienated person not only to reintegrate into society but also to take a leading position within it. The lecture presented examples from early Christianity, medieval eschatology, and modern art in order to show how proleptic existence becomes a formative feature of Western society and comes to represent a basic possibility of human existence.

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

## Aspects of Fate in the Mahâbhârata

Dr. Sven Sellmer (Adam-Mickiewicz-University, Posen; IKGf Visiting Fellow)

The *Mahâbhârata* is a Sanskrit epic of gigantic dimensions. Its genesis spanned several centuries (roughly 5th c. BC to 5th c. CE), and in addition to its main plot – a feud between two branches of a royal family that culminates in a destructive battle – it contains many other stories, and also large passages of a philosophical or, more generally, didactic character.

In view of the complicated history and structure of this text, the seemingly simple question of something being “in” the *Mahâbhârata* turns out to be actually quite difficult as soon as we try to define a given location for it. Firstly, the special process of transmitting and augmenting the text, which led to several major regional versions, makes it impossible to establish a critical edition in the normal sense of the word. Secondly, methods of higher criticism point to the existence of many layers and interpolations even in the oldest recensions that are reconstructable on the basis of the MS traditions.

These difficulties can, to a certain extent, be minimized by concentrating on the formulaic elements of the epic language. The *Mahâbhârata* most probably began as an oral text that was created, not just performed, by specialized bards in front of an audience. As we know from comparative oral poetry research, the languages used to produce texts of this kind tend to contain a large percentage of stereotypical material that facilitates the live production of metrically regulated verses. It is therefore this old formulaic material that gives us an idea about the “weltanschauung” of the epic in the early stage of its formation. Investigating the content and context of formulae that contain words broadly belonging to

the semantic field of “fate” – like *daiva* (“the divine”), *diṣṭa* (“what is ordained”), *kâla* (“time; Time”), etc. – we find that they typically appear in situations where some disastrous event happened in spite of all human expectations, preparations and efforts; this approach to “fate”, therefore, is negative, as it were.

In the philosophical passages of the epic, various conceptions concerning the position of humans towards “fate”-like entities appear, some in the form of lengthy discussions, others as mere traces. To mention only the most important ones: there is a radical form of fatalism, usually referred to as *kâlavâda* (“doctrine of Time”). Other passages of a fatalistic coloring speak of a god (Dhâtṛ, “Placer”, or Vidhâtṛ, “Ordainer”) who lays down everything that happens on earth, but one can also find passages in which the power of human effort is acknowledged, usually leading to a mixed conception whereby the outcome of an action is determined both by the human factor and by divine fate (*daiva*).

## Understanding is Within One’s Grasp: Hand Mnemonics, Prognostication, and Chinese Arts of Memory

Prof. Dr. Marta Hanson (Johns Hopkins University; IKGf Visiting Fellow)

In several Chinese contexts, the human hand is used to reconfirm calendrical, cosmological, and geographical concepts. A quotation from *Observing Things, Outer Chapter* (*Guanwu waipian* 觀物外篇)—a text posthumously attributed to the eleventh-century philosopher and later patron saint of divination Shao Yong 邵雍 (1011-1077)—serves as a good example: “Heaven has four seasons, Earth has four directions, Man has four limbs. With the joints of the fingers one can observe Heaven; with the lines of the palm one can examine Earth. The patterns of Heaven and Earth are all within the palm.”

So begins, in fact, an unusual essay titled the “Explanation of the Fingers and Palm” (*zhi zhang jie* 指掌解) in the *Classified Canon, Illustrated and with Commentary* (*Leijing tu yi* 類經圖翼, printed in 1624). What did the late-Ming medical author Zhang Jiebin 張介賓 (1563–1640) mean by this correlation, credited to Shao Yong, between Heaven, Earth, and the fingers and palm of Man? In his essay, Zhang added

the following statements to amplify Shao's original formulation: "The back [inside] of the palm is high and the front is low; it appears like Earth's more mountainous northwest and more watery southeast. Together forming rivers and streams, the lines in the palm's center are like the image of waterways."

Instead of the calendrical (4 seasons), geographic (4 directions), and human (4 limbs) correlations in Shao Yong's quotation, Zhang discussed the left palm as if it depicted "Earth". The wrist represents north and the fingertips point south. Instead of one's life, career, and love lines, Zhang saw instead rivers that flowed from the mountainous northwest-ern frontiers at the outer cheek of the palm to the aquatic southeastern coast along the base below the pointer finger. Not just an Earth map, the palm here reaffirms an asymmetry of northwest-southeast difference with a long history in the Chinese geographic imagination.

Zhang's "Explanation of the Fingers

and Palm" essay directly follows a diagram of one of two hand mnemonics printed in his medical text. The hand diagram (*zhi zhang tu* 指掌圖) is inscribed with 12 characters that go from the base of the index finger clockwise around to the base of the little finger [See figure 1]. The essay below explains how the fingers help memorize a system of medical numerology for predicting the years in which epidemics

were most likely to occur. Zhang's second hand diagram is inscribed with 6 characters, followed by an essay on how to memorize a variation of the same system of medical numerology to determine whether a patient's pulse was aberrant or normal for any given time of year [see figure 2].

In this IKGf paper, I made four arguments based on Zhang Jiebin's "Explanation of the Fingers and Palm" essay and two hand mnemonics. First, his predecessor was the Northern Song imperial physician, Liu Wenshu 劉溫舒 (late 11<sup>th</sup> cent.). Liu first included hand diagrams of medical mnemonics in a text presented in 1099 to Emperor Zhezong 哲宗 (r. 1076-1100). It was titled the *Suwen rushi yunqi lun'ao* 素問入式運起論奧 (On the Arcana of the Patterns of the [Five] Cyclical Phases and [Six Climatic] *qi* in the *Basic Questions* [of the *Inner Canon of the Yellow Emperor*]). Liu's two hand mnemonics formed the medical numerological foundation for Zhang's later ones.



Fig. 1



Fig. 2

Secondly, I show that Zhang used three functions of the hand to convey geographical and medical doctrines to a wider audience: 1) as a creation and legitimation medium for macro-microcosm concepts (as expressed in the above quotations); 2) as a bodily mnemonic technique (as in the two hand mnemonics); and 3) as a corporeal divination method for which I redefine the Greek term "daktylomancy" ("finger divination").

By "daktylomancy" I do not mean the divination practice to which this term currently refers; namely, that is to the practice dated to the European Middle Ages of suspending a ring on a string above a circular table marked with the 12 zodiac symbols and the 26 letters of the alphabet on 78 discs (3 discs per letter). Rather, after discussion with IKGf colleagues, and on the advice of the historian of science G.E.R. Lloyd, I propose an expansion of the meaning of this term to refer to practices in any culture of using one's fingers to make prognostications about the future. Zhang Jiebin named seven types of Chinese daktylomantic practices and attributed them to his contemporary yin-yang specialists or astrologers.

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

Related to the second mnemonic and third divinatory functions of the hand, my third argument is thus that Zhang's rare example of hand mnemonics in an elite medical text developed out of a broader phenomenon of daktylomantic arts recorded in the vernacular literature. By vernacular literature I mean household encyclopedias, almanacs, medical primers, and such genres of texts that were written in a simpler Chinese, often punctuated, with lyrics, and illustrations (such as hand diagrams for daktylomancy), that were intended for an audience broader than the literati.

Finally, I conclude that the late Ming physician, Zhang Jiebin, clearly drew upon vernacular sources and popular daktylomantic arts for inspiration on how to reorganize, illustrate, and simplify the *Inner Canon: Basic Questions* (ca 1<sup>st</sup> cent. BCE), the Han era's founding medical text. By integrating a bodily dimension

(hand mnemonics) with auditory (versification) and visual (diagrams) mnemonic techniques, he participated in a novel way to the *fugu* 復古 ("restoration of antiquity") movement by making Han medical learning more accessible. Knowledge moves of course in both directions along the elite-vernacular spectrum. By discussing in his explanation of hand mnemonics the fate calculation practices of yin-yang specialists, Zhang also introduced to other medical elites a much broader phenomenon of daktylomantic arts among Chinese diviners.

## History and End Time in Diagrams and Symbols. The Case of Joachim of Fiore (†1202) \*

Dr. Marco Rainini (Università Cattolica del Sacro Cuore - Mailand)

It is still a commonly used - though slightly out of date - historiographic topos to present Abbot Joachim of Fiore (approx. 1130-1202) by means of Dante's tercets. In the 12th Chant of Paradise (139-141), Bonaventura names him: "the Calabrian abbot Joachim/gifted with prophetic spirit."

The poet knew Joachim of Fiore far better than most of the other people who quoted him later, thus painting a picture of the Calabrian abbot based on the suggestions in Dante's verses. However, within recent years, historiography has made a decisive contribution towards refuting this picture: today, Joachim is no more considered a visionary, who reacted increasingly hypersensitively to the church institutions, the stronger his irenic enthusiasm grew. Certainly, the conviction of having experienced several fundamental enlightenments, two of which were of considerable significance, played a leading role in Joachim's biography or autobiography. Already during his lifetime, Joachim had become famous for his predictions, which attracted the attention of the most important secular and spiritual authorities, thus raising the expectations of the subsequent century. It can nevertheless not be denied that these predictions can be attributed to an exegetical system, which may have astonishing features but is surely based on the possibilities of *ratio*.

Instead of calling them *prophetia*, Joachim himself calls his predictions the fruit of a *spiritus intelligentiae*, given to him by God. All this must be considered to demonstrate the application of this method in his works: the consequent adherence to these preconditions makes a classification into the classical categories of mystic writings almost impossible. Joachim's construct is characterized by

the extensive use of symbols; but unlike Hildegard von Bingen, for example, his symbols are part of a strictly rational reasoning and do not serve as support for the argument in the form of visions and revelations. In particular, even in the more symbolic and evocative passages, Joachim's treatises leave only limited space for allusions. On the contrary, he refers to *intelligentia* – an unexpected fact within the mystic-prophetic genre.

As regards to this, there are at least two more aspects of outstanding importance related to Joachim's construct. The first aspect is the fact that Joachim used to illustrate his theses by means of diagrams, which promoted the development of theological charts "as far as it could go" (Anna C. Esmeijer). The second is the disconcerting lecture of the bible *more geometrico demonstrata*, as demonstrated in his graphics and his famous content development. Based on these works, Henri Mottu once called Joachim, via an unprecedented definition, the "calculating exegete."

## CONFERENCES & WORKSHOPS

# Gao Xingjian: Freedom, Fate, and Prognostication

International Conference, Erlangen/Nürnberg, October 24 – 27, 2011

In China, he is considered to be a French writer; in France to be Chinese; in his own perception, he is French, as well as a “citizen of the world” — Gao Xingjian, Nobel Laureate for Literature 2000. In his honor, the International Consortium for Research in the Humanities held its largest conference to date in late October 2011. The event focused on the concept of freedom following the request of the writer, painter, and moviemaker himself. According to Gao, freedom is “an ultimate quest for humans,” and of essential meaning to him as an artist, as “there is no creative work without it.”

This importance of freedom arises first and foremost from his biography: Gao Xingjian, born in 1940 in China, completed his degree in French literature in Beijing in 1962 and began working as a translator. He was sent to the countryside to be reformed through labor during the Cultural Revolution (1966-76) and was forced to burn all of his manuscripts. Nevertheless, Gao continued writing and succeeded in publishing some essays, short novels, and plays in Chinese maga-



Gao Xingjian during his opening lecture.

zines in 1979. During the 1980s, Gao was intensely targeted during the “Anti-‘Spiritual Pollution’ Campaign”. He then decided to write solely for a single reader: himself. He left Beijing and embarked on an extensive journey throughout the south of China. Testimonies to this prolonged journey through the woods and mountains of the province of Sichuan and along the river Yangtze can be found in his novel “Soul Mountain” (1990). In 1987, Gao left China for good and settled as a political refugee in France where he has lived ever since. After publishing his stage play “Escape”, which takes place against the background of the events of Tiananmen Square in 1989, Gao was declared “persona non grata” and all his works were banned. In 2000, he was awarded the Nobel Prize in Literature “for an oeuvre of universal validity, bitter insights and linguistic ingenuity, which has opened new paths for the Chinese novel and drama.”

How does one arrive at freedom? Where does the quest for freedom lead the protagonists in his works? To what extent does fate play a role in the life of the individual? Can fate be manipulated? How do people find their identity, their self in the midst of fate and freedom? These questions represent not only the recurrent themes in Gao Xingjian's literary works, but also form the objectives of the Research Consortium. Renowned scholars and well-respected transla-

## Monday, October 24, 2011

- 9:30 Uhr Welcome addresses  
**Michael Lackner**  
(Director, IKGF, University of Erlangen-Nuremberg)  
**Prof. Dr. Christoph Korbmacher** (Vice-President, University of Erlangen-Nuremberg)  
**Birgitt Aßmus** (Mayor of Erlangen)
- 10:00 Uhr 自由與文學 [“Freedom and Literature”; Paper in Chinese]  
**Gao Xingjian** 高行健 (Nobel Laureate in Literature in 2000, Painter)
- 10:45 Uhr Literary and Art Techniques and the Quest for Aesthetic Fulfilment: On Gao Xingjian  
**Mabel Lee** 陈顺妍 (University of Sydney)
- 11:30 Uhr 高行健的自由原理  
[“Gao Xingjian's Theory of Freedom”; Paper in Chinese]  
**Liu Zaifu** 刘再复 (City University of Hong Kong; University of Colorado at Boulder)
- 14:00 Uhr 2000年前高行健走进國際視域的偶然性與必然性  
[“Chance and Necessity: On Gao Xingjian's International Recognition Prior to 2000”; Paper in Chinese]  
**Liu Chunying** 刘春英 (Jinan University)
- 14:45 Uhr Ten Years On: Between Memory and Forgetting  
**Wah Guan Lim** 林華源 (Cornell University)
- 16:00 Uhr The Aesthete as Revolutionary: Saving Art from Politics  
**John McDonald** (Art Critic for the Sydney Morning Herald)
- 16:45 Uhr 通往自由的美學  
[“Aesthetics to Freedom”; Paper in Chinese]  
**Lin Gang** 林崗 (Sun Yatsen University)
- 17:30 Uhr Video Presentation:  
“Après le deluge” (30 min)

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

tors from all over the world were invited to the conference to present papers on and discuss these matters in the presence of the Nobel Laureate.

Gao Xingjian inaugurated the symposium with his speech on the relationship between freedom and literature. In his opinion, “an individual's freedom is inevitably subjected to a range of restrictions from the circumstances of his life (...) what directs a person's fate is not solely determined by his life's environment, it is determined even more by his understanding of the self.” Literature may offer help insofar as it “provides (...) unending understandings not only of society but also of people.” The immense value of understanding therefore exceeds all sorts of prognostication. Based on an extensive look at the writer and artist's biography, Mabel Lee attended to the question of creative freedom which is featured particularly through a mixture and combination of Western and Chinese techniques and practices in all of his literary and artistic works. According to her, this is what makes his creations so unique. Liu Zaifu offered an interpretation of Gao's concept of freedom which is predicated on Daoist and Buddhist philosophical foundations and increasingly detached from all models of binary opposites and paradoxes. In his *œuvre*, Gao Xingjian breaks rather different ground by distancing himself from thinking in opposites and developing new images, new narratives and new languages to find the utmost freedom in this aesthetic space of his creations.

## Tuesday, October 25, 2011

|           |   |   |
|-----------|---|---|
| 9:00 Uhr  | Finding Freedom and Reshaping Fate: An Exile's Disentanglement from Obsession in Gao Xingjian's Novels<br><b>Lily Li</b> (Indiana University Bloomington)                     | Panel: "The Topos of Freedom in Gao Xingjian's Novels"<br>Chair: Natascha Gentz (University of Edinburgh) |
| 9:45 Uhr  | Freedom of a Wanderer. The <i>Topos</i> of a Journey in Gao Xingjian's Dramas and Prose Works<br><b>Izabella Łabedzka</b> (Adam Mickiewicz University)                        |   |
| 10:45 Uhr | 高行健之逍遙 ["The Free and Easy Wandering of Gao Xingjian"; Paper in Chinese]<br><b>Zhang Yinde</b> 張寅德 (Sorbonne Nouvelle – Paris 3)  |   |
| 11:30 Uhr | 高行健小說《一個人的聖經》中的“性, 自由, 逃亡” [“Sex, Freedom, and ‘Escape’ in Gao Xingjian's Novel <i>One Man Bible</i> ”; Paper in Chinese]<br><b>Noël Dutrait</b> 杜特萊 (Université de Provence) |   |
| 14:00 Uhr | On France and Freedom: The Five French Plays of Gao Xingjian<br><b>Claire Conceison</b> 康開麗 (Duke University)   |   |
| 14:45 Uhr | The Concept of Freedom in Gao Xingjian's Autobiographical Novel <i>One Man's Bible</i><br><b>Wang Liying</b> (KGF, University of Erlangen-Nuremberg)                          |   |
| 15:30 Uhr | Coffee Break  |   |
| 16:00 Uhr | Video Presentation: “Snow in August” (120 min)  |   |



Liu Zaifu, Mabel Lee and Michael Lackner at the first day of the conference.

In her contribution, Liu Chunying analyzed Gao Xingjian's recognition before being awarded the Nobel Prize for Literature in 2000, using the example of four great scholars: Göran Malmqvist, Noël Dutrait, Gilbert Fong, and Mabel Lee. Wah Guan Lim presented on the Chinese public's dealing with “China's” first Nobel Laureate and particularly discussed—on the basis of relevant theories on memory and forgetting—the question of whether and to what extent contemporary China attaches importance to the writer and playwright. John McDonald illustrated in his presentation the artist's role between politics and art and his search to save art from any kind of politics and ideology. Based on Gao's literary works, Lin Gang engaged, amongst other things, in an investigation into the role and function of literature in the face of political and economic restrictions and its necessary dissociation from any kind of “-ism” and ideology.



Participants and attendants of the conference.

Presenting her paper, Lily Li opened the second day's panel, “The *Topos* of Freedom in Gao Xingjian's Novels” (chaired by Natascha Gentz), and focused on the narrator's/protagonist's gradual disentanglement from his obsession with his Chinese homeland and his attempt to balance the past and present in order to reconstruct his identity in the context of his exile. Jessica Yeung addressed the theme of journey and the tension between the subjects and their

## Wednesday, October 26, 2011

|           |   |   |
|-----------|---|---|
| 9:00 Uhr  | Gao Xingjian's <i>Soul Mountain</i> : In Search of the Lonely Voice<br><b>Anurag Bhattacharyya</b> (Dibrugarh University)   | Panel: "Fate, Nature, and the Self in Gao Xingjian's Works"<br>Chair: Marián Gálik (Slovak Academy of Sciences) |
| 9:45 Uhr  | The Meanings of Nature in <i>Soul Mountain</i> , <i>Wild Man</i> , and <i>The Story of the Classic of Mountains and Seas</i><br><b>Thomas Moran</b> (Middlebury College)    |   |
| 10:45 Uhr | The Silence of Buddha: Triangulating Gao Xingjian, Brecht, and Beckett<br><b>Antony Tatlow</b> (University of Dublin)   |   |
| 11:30 Uhr | Waiting for Modernity<br><b>Carlos Rojas</b> (Duke University)  |   |
| 14:00 Uhr | <i>Wild Man</i> and the Idea of Freedom<br><b>Gilbert C.F. Fong</b> 方梓勳 (Hang Seng Management College)  |   |
| 14:45 Uhr | 傳統和自由：試談《冥城》及其戲劇版首演<br>["Tradition and Freedom in the Play <i>Hades</i> and its Premiere Stage in Seoul"; Paper in Chinese]<br><b>Soo Kyung Oh</b> 吳秀卿 (Hanyang University) |   |
| 16:00 Uhr | Video Presentation:<br>"La Silhouette sinon l'ombre" (90 min)   |   |

increasingly inward dealing with the past in Gao's novels. Zhang Yinde approached the panel topic by elaborating on Gao's adaptation of the ancient Chinese mythologies and their relevance to the writer's propagation of liberating the individual consciousness from both inner and

## Thursday, October 27, 2011

|           |  |   |
|-----------|--|---|
| 9:00 Uhr  | The Twist of Fate: Political Absurdity and the Self in Gao Xingjian's Works<br><b>Tam Kwok-kan</b> 譚國根 (Open University of Hong Kong)  | Panel: "Fate and the Self in Gao Xingjian's Plays"<br>Chair: Jessica Yeung (Hong Kong Baptist University) |
| 9:45 Uhr  | Tracing the Unknown Fate in the Unknown Age – Gao Xingjian from Theatre to Cinema<br><b>Fiona Sze-Lorrain</b> (Poet and Literary Translator)   |   |
| 11:00 Uhr | Trap Revisited: <i>The Man Who Questions Death</i> and the Tragedy of Modern Man<br><b>Shelby K. Y. Chan</b> (Hang Seng Management College)  |   |
| 11:45 Uhr | 多聲部角色的多元生命觀展演：《叩問死亡》與《夜間行歌》<br>["Performing Pluralistic Views on Life through Polyphonic Characters: On <i>Inquiring Death</i> and <i>Ballade Nocturne</i> "; Paper in Chinese]<br><b>Quah Sy Ren</b> 柯思仁 (Nanyang Technological University) |   |
| 12:30 Uhr | <i>Closing Discussion</i>  |   |

external constraints. Only completing this process, which is symbolized through many metaphors of Chinese mythology, allows the individual to change his destiny and to transform into a bird, free and unfettered. Noël Dutrait offered an interpretation of Gao's usage of various personal pronouns as the representation of the protagonist's constant conflicts and confrontations in his novels as well as the relationship between the recurrent themes of sexuality, freedom, and exile.

In her contribution on Gao Xingjian's French plays, Claire Conceison put emphasis on the relevance of using his bilingualism to transcend and free himself from the cultural and literary categories. Taking the intrinsic problems of modernity, such as its ambiguity, fragility, and contingency, as her starting point, Wang Liying devoted her paper to the concept of freedom in the autobiographical novel, "One Man's Bible", and contrasted this with Isaiah Berlin's connotation of freedom.

The panel, "Fate, Nature, and the Self in Gao Xingjian's Works" (chaired by Marián Gálik), was introduced by Anurag Bhattacharyya, who explored the protagonist's search for his own identity and reflection on human existence, society, history, and his own life in the solitude of nature as well as in his encounters with other people in the novel *Soul Mountain*. Thomas Moran dealt with the relationship between man and nature in some of Gao's works and proposed a new reading strategy which allows us to depict the main characters' return to nature as an effort to break away from a corrupt and ideologically affected society and revert to a balanced way of living that might bring them closer to freedom. Antony Tatlow presented on Gao Xingjian and his reception of the great writers Bertolt Brecht and Samuel Beckett, alluding to the aesthetic and literary commonalities which are found in the creations of all three artists, despite their very different cultural contexts. In his paper, Carlos Rojas construed Gao's play "Bus Stop" as an allegorical commentary on China's recurrent attempts to measure itself against a set of international models and standards, and compared this with similar works by contemporary Chinese artists.

## Friday, October 28, 2011

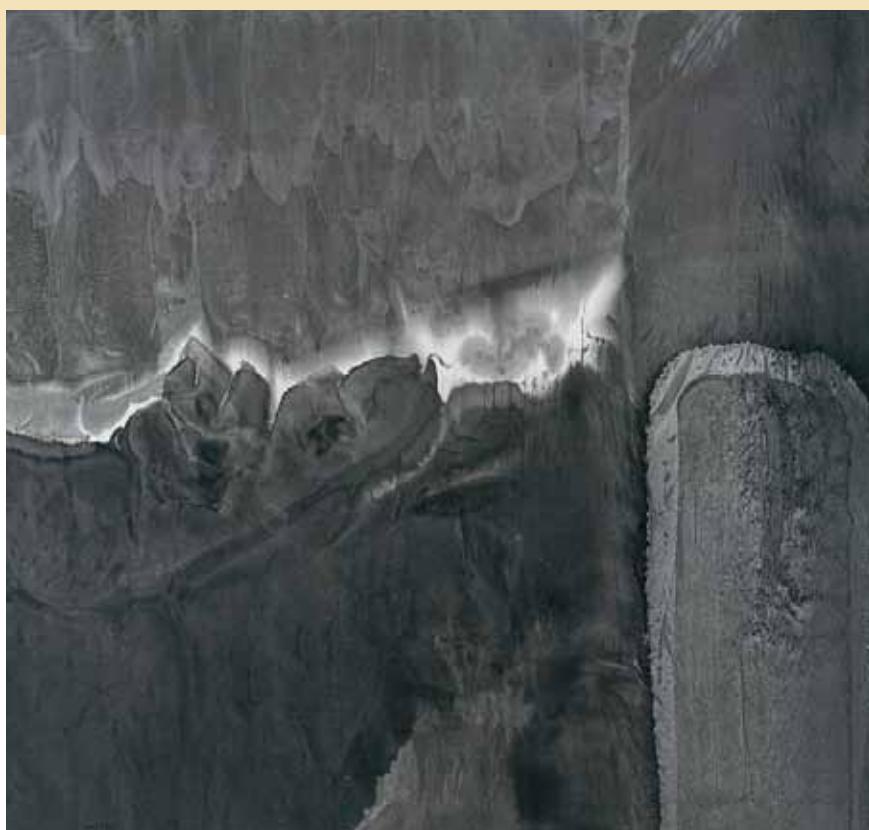
### Reading

"Gao Xingjian – Nobel Laureate in Literature."

Venue: Zeitungs-Café Hermann Kesten in the Stadtbibliothek

On October 28, the International Research Consortium and the Public Library of Nuremberg hosted a reading of Gao Xingjian in the library's Zeitungs-Café. Gao, who has lived in French exile since 1987, is the first Chinese author to be awarded the Nobel Prize in Literature in 2000. Dealing with issues of freedom and identity, his literary work *Soul Mountain* offered insight into the life and creations of Gao.

Gilbert Fong analyzed Gao's concept of freedom in the play "Wild Men" and placed particular emphasis on the characteristic passive being attributed to freedom. According to the presenter, other, often contrary features of freedom seem to evolve in later works as well as a clear tendency to move from external to internal factors. Sookyung Oh discussed the interplay between tradition and freedom in Gao's plays and presented various clips of the Korean premiere of the play "Hades."



Gao Xingjian:  
*La Mémoire Perdue* (2003),  
ink on rice paper.

## INSIGHT

### Video available:

**Gao Xingjian Documentary**  
Documentary on Gao Xingjian and  
the IKGf Gao Xingjian Conference  
(2011) - Length: 31min 05sec



Kwok-kan Tam inaugurated with his paper the final day's panel entitled "Fate and the Self in Gao Xingjian's Plays" (chaired by Jessica Yeung) and described Gao Xingjian's protagonists as the subjects of social and political absurdity in contemporary China, who pass through processes of self-distortion and self-negation in their search for freedom. Fiona Sze-Lorrain illustrated Gao's artistic shift from theater to cinema, focusing on the question of how fate is portrayed and to what extent it can be understood less as a journey and rather as a kind of destination or end. Shelby Chan addressed the character of modern man in Gao's theater and the illustration of the two constricting forces of modernity, politics and commercialism, which threaten to interfere with the artistic freedom of man. Finally, Quah Sy Ren concentrated on Gao's unique technique of employing polyphonic characters to represent multiple identities and examined these in regard to recurring themes, such as life, death, and freedom, in the playwright's works.

The symposium not only gave an extensive insight into Gao Xingjian's biography and creations, but was also intended to introduce him to a broad audience in all his facets. Each day of the conference ended with a video presentation of his movies, "Après le déluge", "Snow in August", and "La silhouette sinon l'ombre". In cooperation with the city of Nuremberg, the Research Consortium exhibited some of his works in the museum Tuscherschloss. Employing the most traditional of all Chinese techniques—Chinese ink on rice paper—Gao formulates abstract paintings that are in the broadest sense reminiscent of landscapes and inner worlds or cosmic scenes. Through painting, his other passion besides writing, he still feels connected to the classic Chinese tradition and links Western and Chinese elements into a unique synthesis. Until late November, the contemporary paintings were integrated into the existing permanent exhibition as a second narrative and presented a fascinating contrast to the historic décor and renaissance art works of the museum. Additionally, the Research Consortium hosted—in cooperation with the city of Nuremberg—a reading at the public library focusing on the novel *Soul Mountain*. At the end of his visit, the Nobel Laureate was invited to sign the city's guestbook.

Nikola Markewitsch, M.A.

## Oct 27 - Nov 24 2011

### Art Exhibition

"Gao Xingjian – Nobel Laureate in Literature.  
Paintings in Chinese Ink on Rice Paper"  
Venue: Museum Tuscherschloss

An exhibition of Gao Xingjian's ink on rice paper paintings opened in the Museum Tuscherschloss on October 27, 2011 at 7 p.m. The contemporary paintings were integrated as a second narrative into the existing permanent exhibition and presented as a fascinating contrast to the renaissance art works of the museum.



# On the Road in the Name of Religion: Pilgrimage as a Means of Coping with Contingency and Fixing the Future in the World's Major Religions

Erlangen, November 10 – 11, 2011

On the 10 and 11 November 2011, the Consortium hosted an interdisciplinary conference, which examined the phenomenon of pilgrimage in the world's major religions from a comparative perspective. Pilgrimage, in this context, should be considered primarily as a ritual practice, which can serve to overcome not only geographical, but also cultural distance. The goal was to consider the differences and similarities between religions, particularly with respect to the interrelation between pilgrimage and concerns for the future.

Deputy director Prof. Dr. Klaus Herbers introduced the conference. He described pilgrimage and travelling as constants of human activity, across different societies. Pilgrimage, in the sense of religious travelling, comprises not only real, physical mobility, but also has a metaphorical, spiritual aspect, an aspect of particular importance for the present comparative effort. The following paper, by Prof. Dr. Andreas Nehring (Erlangen), continued along similar lines, from the point of view of Religious Studies. He posited 'the holy' as a distinguishing factor in pilgrimage, which thus implies a sacralisation of movement and places. PD Dr. Karin Steiner (Würzburg) continued to demonstrate how pilgrimage could function as a constitutive element in the formation of identities, and mobility as a means of coping with contingency, in the context of Brahmanic-Sanskrit Hinduism. Using examples from the ancient Sanskrit epic, the Mahabharata, she was able to demonstrate how the text has provided a structural model for pilgrimage to this day, even though all of these passages are not directly associated with pilgrimage in the modern understanding of the text.

Prof. Alessandro Gori (Florence) introduced the second section, on 'The Intentions and Preparations behind Pilgrimage: Pleading, Thanking, and Prog-



The participants of the conference at the venue, the Medical Valley Center (ZMPT), Erlangen University

nostication', with an overview of the significance of the Islamic Hajj. This set the stage perfectly for Dr. Heiko Schuss (Erlangen), who presented a paper on the economic aspects of pilgrimage rituals in Islam, with specific reference to the Hajj and the Umrah, and their historical development. Here, the holy, which, in contrast, was the fundamental distinguishing factor between tourism and pilgrimage in the paper of Prof. Nehring, could at times, and for various reasons, be closely connected to tourism. PD Dr. Charles Caspers (Nijmegen) similarly argued against drawing too narrow a distinction between religious and non-religious pilgrimage, using a plethora of evidence from the Netherlands, from the Middle Ages to the present. With reference to the intentions behind pilgrimage, Caspers could show a gradual growth of pilgrimages concerned with thanksgiving, relative to the number of pilgrimages whose objective was to bring about divine intercession. The third paper of the session, presented by PD Dr. Jörg Gengenagel (Heidelberg), was on Hinduism: he looked at processions within the site of pilgrimage at Varanasi, and showed how intention and contingency, within the tension between prescriptive 'spatial texts' of the Sanskrit tradition on the one hand, and historical practice on the other, worked to form a dynamic practice of religious travelling.

The second day of the conference began with a session on the subject of 'pilgrimage between ritual prescription on freedom', intended to explore how different religions relate to pilgrimage as something that its adherents can sometimes choose to do, and are sometimes more or less forced or obliged to do. The session was given an extended introduction by PD Dr. Hannes Möhring (IKGF Visiting Fellow), who related the subject of pilgrimage to

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

the Crusades. The first speaker was Prof. Dr. Tilman Allert (Frankfurt am Main), who did not focus on a particular religion, but instead positioned pilgrimage within the tradition of sociology, as a 'communicative practice', which served to overcome doubts among the adherents to a given religion. Furthermore, he posited pilgrimage as a staging of religious virtuosity, a 'primal scene' of religiosity, and hence a foundational stage in the formation of a religious tradition. The paper gave occasion for numerous interesting comparisons and parallels to other sessions on this and the previous day. Particularly outstanding were the connections with Prof. Nehring's opening lecture. Prof. Richard Landes (IKGF Visiting Fellow) followed with a paper on 'Mass Pilgrimages: Voluntary and Prescribed, Yearly and Apocalyptic'. Prof. Landes described how the attitude to pilgrimage changed in Europe over the course of the eleventh century, and how apocalyptic fears and expectations surged and came to influence religious doctrine and practice around the turn of the first millennium. This development resulted in a new religious phenomenon in European Christendom: mass pilgrimage, which came to be increasingly associated with the Holy Land and Jerusalem, reaching an initial climax during the First Crusade of 1096-99. Prof. Landes also drew parallels with pilgrimage practices in Islam and Judaism, ending

## Thursday, Nov. 10, 2011

- 13:30 Uhr **Begrüßung und Einführung | Welcome Address and Introduction**  
Prof. Dr. Klaus Herbers (Erlangen)
- 14:00 Uhr **Eröffnungsvortrag | Opening Lecture**  
**Auf dem Weg zum ‚Heiligen‘? Pilgern aus religionswissenschaftlicher Perspektive**  
Prof. Dr. Andreas Nehring (Erlangen)
- TRÄUME, VISIONEN UND PILGERTUM | DREAMS, VISIONS AND PILGRIMAGE**
- 14:30 Uhr **König Yudhisthira's Vision: Pilgerfahrt im brahmanisch-sanskritischen Hinduismus**  
PD Dr. Karin Steiner (Würzburg)
- INTENTIONEN UND VORBEREITUNGEN DES PILGERNS: BITTE, DANK UND VORHERSAGE | THE INTENTIONS AND PREPARATIONS BEHIND PILGRIMAGE: PLEADING, THANKING AND PROGNOSTICATION**
- 15:45 Uhr **Introduction**  
Prof. Alessandro Gori (Florenz)
- 16:00 Uhr **Aspekte von Intentionalität und Kontingenz im nordindischen Wallfahrtsort Varanasi**  
PD Dr. Jörg Gengnagel (Heidelberg)
- 16:30 Uhr **Ökonomische Aspekte der islamischen Pilgerfahrt**  
Dr. Heiko Schuß (Erlangen)
- 17:15 Uhr **Ex voto. Christian Pilgrimage During the Middle Ages and Beyond**  
PD Dr. Charles Caspers (Nijmegen)

## Friday, Nov. 11, 2011

**PILGERN ZWISCHEN RITUeller VORSCHRIFT UND FREIHEIT | PILGRIMAGE BETWEEN RITUAL PRESCRIPTION AND FREEDOM**

- 9:00 Uhr **Einführung**  
PD Dr. Hannes Möhring (IKGF Fellow)
- 9:15 Uhr **Transitorische Glaubensvirtuosität – elementarsoziologische Anmerkungen zum Pilgertum im Islam**  
Prof. Dr. Tilman Allert (Frankfurt/M.)
- 9:45 Uhr **Mass Pilgrimages: Voluntary and Prescribed, Yearly and Apocalyptic**  
Prof. Richard Landes (IKGF Fellow)
- 10:45 Uhr **Approaching Emptiness: Buddhist Pilgrimages in Japan**  
Dr. Katja Triplett (Marburg)
- QUALITÄT UND MATERIALITÄT HEILIGER STÄTTEN | THE QUALITY AND MATERIALITY OF HOLY PLACES**
- 14:30 Uhr **Einführung**  
Prof. Dr. Hartmut Bobzin (Erlangen)
- 14:45 Uhr **Pilgrimage to Santiago**  
Prof. Fernando López Alsina (Santiago de Compostela)
- 15:15 Uhr **The Hajj, the Meccan Sanctuary, and Hopes for the Future**  
Prof. Gerald Hawting (London)
- 15:45 Uhr **For which Purpose did Medieval Jewish Pilgrims travel?**  
Prof. Cyril Aslanov (Jerusalem)
- 16:45 Uhr **Pilgrimage and Regional Consciousness in Hindu India**  
Prof. Anne Feldhaus (Tempe, AZ)
- 17:15 Uhr **Splending Religiosity. The Cultural Economics of Divination on China's Southern Sacred Mountain**  
Prof. Robert LaFleur (Beloit, WI)

by referring to the eschatological dimension in contemporary Islamic pilgrimage to Mecca. The last speaker of the session was Dr. Katja Triplett (Marburg), who spoke of Buddhist pilgrimages in modern Japan. Dr. Triplett gave her paper a geographical dimension, using maps to show the presence of pilgrims and pilgrimage sites in the landscape. She showed the complexity of the relationship between the physical reality of pilgrimage among Japanese Buddhists and its spiritual significance. Certainly, there is a clear connection between ritual efficacy and physical exertion, even if the latter only serves to demonstrate its own pointlessness, thus taking the pilgrim one step away from the illusion of the world. Prescriptive texts for pilgrims both give detailed guidance and allow for a notable freedom of choice in how to approach the various rituals involved.

The second session of the day comprised five papers on Christianity, Islam, Judaism, Hinduism, and Buddhism. The title of the session was 'The Quality and Materiality of Holy Places', and the breadth of the topic resulted in a diverse and interesting afternoon. First, Prof. Fernando López Alsina (Santiago de Compostela) gave an introduction to one of the most significant sites of pilgrimage in Europe, Santiago. Prof. López spoke of Santiago both from a historical point of view and as a contemporary center, highlighting the diversity of the pilgrims who come there today, in terms of both their background and their respective motivation for undertaking the journey. The second paper

was presented by Prof. Gerald Hawting (London SOAS), on the topic of 'The Hajj, the Meccan Sanctuary, and Hopes for the Future'. Prof. Hawting stated that he had first found squaring Muslim pilgrimage with the subject of the conference problematic: Islamic doctrine leaves relatively little scope for the personalisation of religious ritual, and planning for the future plays a small part, at best. There is no oracular or prophetic element to the pilgrimage to Mecca as performed according to Islamic law. Nonetheless, Hawting could show that narrative accounts of the Hajj can serve to supplant this picture with a more specific, personal view. This having been said, the sources are often difficult to use, and tend to conform to the 'official' doctrine; specific information about personal hopes and aspirations must be teased out of texts which at first might seem intractable and unoriginal. The next paper was by Prof. Cyril Aslanov (Jerusalem), who asked the question 'For which Purpose did Medieval Jewish Pilgrims Travel?'. Prof. Aslanov's answer was manifold: some travelled for spiritual purposes connected with the desire to see the Holy Land; others were inspired by a messianic mission; some travelled to receive instruction from respected teachers or philosophers; others, interestingly, went to visit the tombs of dead teachers. Overall, it is often difficult to distinguish medieval Jewish pilgrimage from other journeys, particularly in the Mediterranean basin, where the Dâr al-Islâm at times allowed for a personal mobility unparalleled elsewhere. Prof. Aslanov was nonetheless able to demonstrate a remarkable diversity of motivation and purpose in his taxonomy of medieval Jewish pilgrimage. Prof. Anne Feldhaus (Tempe, AZ) then spoke of 'Pilgrimage and Regional Consciousness in Hindu India'. Prof. Feldhaus focused on the state of Maharashtra, and delineated how pilgrimage practices serve to strengthen and create regional

identities in the area. This, as she showed, was no straightforward matter: the pilgrimage practices in the area are manifold and complex, and the resulting affinities often overlap. Prof. Feldhaus could demonstrate that such religious practices will not, by necessity, give rise to regionalist political movements, although political leaders can make use of the identities forged by pilgrimage rituals. The final paper was presented by Prof. André LaFleur (Beloit, WI), under the heading 'Spending Religiosity: The Cultural Economics of Divination in China's Southern Sacred Mountains'. Prof. LaFleur used his own photographs and experiences to give an impression of how divinatory practices and pilgrimage are interrelated in Chinese religious practice. He proceeded to locate his subject in a political-historical context. His discussion of how the modern tourist industry can interact with age-old religious practices (a subject also mentioned by other speakers, if in less detail) was of particular interest.

A short general discussion brought the conference to a close. Three specially invited respondents assessed the results of the previous days. It was concluded that the identification of new fundamental theoretical elements in religious understanding were necessary to understand also pilgrimage (in evidence in the papers presented by Professors Nehring and Allert). It was also clear that, to be understood in all of its forms, pilgrimage needs to be studied within its historical context, and that a follow-up conference could potentially address this issue.

Hans-Christian Lehner & Dr Erik Niblaeus

## Fate, Freedom and Prognostication in Indian Traditions

Workshop, Erlangen, February 1 - 2, 2012

When dealing with other cultures in a scholarly way, the fact that we cannot avoid using concepts stemming from our own cultural background poses a constant problem. It barely needs to be mentioned that this brings with it a very real danger of asking the wrong questions and getting the wrong, or at least distorted, answers. Looking at the culture(s) of India with the aim of learning about concepts of "fate", "freedom" and the like, we face a difficulty of this kind of an almost exemplary manner. There is no easy, universal solution to this problem, but it certainly is always a good first step to leave behind as many preconceptions and presuppositions as possible and simply to describe and analyse the various cultural phenomena that, for the Western researcher, at least in a vague manner, belong to the investigated topic, which is, in our case, "fate", "freedom" and "prognostication", understood in a very broad sense.

When one starts investigating Indian culture from this angle, it is striking that pertinent motifs, phenomena and ideas are almost ubiquitous, both in ancient and contemporary India. In view of this fact, it is astonishing that the amount of scholarly work dedicated to this question has been fairly limited.

The workshop "Fate, Freedom, and Prognostication in Indian Traditions" that took place in February 2012 at the IKGf squarely fits into the agenda of the Consortium, which aims to in-

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

investigate its field of research with a focus on Europe and East Asia, but at the same time tries to maintain a dialogue with other areas, particularly India. The participating scholars represented various specializations, among them epic literature, philosophy, Buddhist studies, and astrology, so they looked at the topic from their particular perspective, but tried also to find possible connections with other subfields of Indian studies, and beyond.

Three of the presentations were partly or largely concerned with the great Indian epic, the *Mahābhārata*. The fact that more than one participant chose to deal with this literary work is unsurprising, considering that it is one of the central texts of the Hindu tradition. The process of its genesis spreads over many centuries (roughly 5<sup>th</sup> c. BC to 5<sup>th</sup> c. CE) so that it forms a kind of encyclopaedia of this period of Indian intellectual history; its significance for later developments, even down to today, can also hardly be overestimated.

In addition to the main story – a feud between two branches of a royal family that culminates in a gigantic, destructive battle – the epic contains large philosophical passages and numerous episodes, which are inserted at different points, often in order to expand or explain the main narra-



Participants of the workshop that dealt with  
“Fate, Freedom and Prognostication in Indian Traditions.”

tive. Philipp Maas of the University of Vienna employed one short story of this kind, the “Jant pakhy na”, to discuss the relationship between two rival concepts concerning the question of which factor is decisive for human fate: while in late Vedic times the belief is common that sacrificial rites conducted by specialised priests are able fundamentally to change the life of a person, the younger theory of karma ascribes paramount importance to the morally relevant deeds of each individual. As Maas pointed out, the tension between these two ways of thinking

lies at the heart of the story, where it is transformed into literature and solved in an inclusive manner.

The author of these lines, too, dealt with the *Mahābhārata*, albeit not with a single passage; his paper was based on formulaic expressions containing words belonging to the semantic field “fate”, like *daiva* (lit. “the divine”), *diṣṭa* (lit. “what is ordered”), *kāla* (“time; Time”) and others. He showed, with the help of computer-based textual analyses, that these elements of the epic language probably originated at an early date, which allows us to treat them

as evidence of an “epic weltanschauung”. The following picture emerged from an analysis of these expressions and the contexts of their occurrence: Concepts close to “fate” typically arise in situations where human power and planning meet their limits; in that sense, they are originally negative concepts.

In many Indian texts, both in narrative and scientific ones, we find descriptions of signs indicating that some event (usually of a sinister kind) is about to happen. So, to a certain extent, they allow predictions about the future. In his paper with a methodological focus, Oli-

ver Hellwig (Heidelberg Univ.), taking examples mainly from epic and medical literature, explained how a computer-based topos analysis can be applied in order to find and categorize passages where omina and similar phenomena are mentioned. It clearly emerged from his paper that such methods are of immense potential value for the future development of Indian studies and other philological disciplines that are confronted with large amounts of literature.

### Wednesday, February 1, 2012

|           |   |
|-----------|---|
| 9:00 Uhr  | A Hierarchy of Conflicting Causes for Destiny – The Jantūpakhyāna of the Mahābhārata in its Contexts<br>Dr. Philipp Maas (Univ. Wien)   |
| 10:00 Uhr | Howling Jackals and Twitching Eyes – Searching for Descriptions of Omina using Computational Methods, with a Special Focus on Domain-Specific Sanskrit Vocabulary<br>PD Dr. Oliver Hellwig (Univ. Heidelberg) |
| 11:00 Uhr | Aspects of Fate and Freedom in the Mahābhārata<br>Dr. Sven Sellmer (Univ. Poznań)   |
| 11:50 Uhr | Fate, Freedom, and Prognostication according to the Later Theistic Tradition of Vedānta<br>Dr. Marcus Schmücker (ÖAW Wien)  |
| 14:40 Uhr | Becoming a Buddha: The Role of Fate and Prediction in the Career of a Mahāyāna Bodhisattva<br>PD Dr. Ingo Strauch (FU Berlin)   |
| 15:30 Uhr | Questioning the Gods: The Practices of Provoked Oracular Possession in the Vidyāpīṭha Tantras<br>Dr. Olga Serbaeva (Univ. Zürich)   |
| 16:30 Uhr | The Indian Reception of Medieval Perso-Arabic Astrology (tājika-śāstra)<br>Dr. Martin Gansten (Univ. Lund)  |
| 17:20 Uhr | ‘Fate or Freedom’ vs. ‘Fate and Freedom’ – Inside Views of Two Indian Traditions<br>Anand Mishra, M.A. (Univ. Heidelberg)   |

Marcus Schmücker, of the Austrian Academy of Sciences, contributed a philosophical perspective. He spoke about pertinent doctrines of the school of qualified monism (*viśiṣṭādvaita*), founded by Rāmānuja. The subtle discussions

related by Schmücker focused on the problem of harmonizing the existence of God with the phenomenon of time and the responsibility of every person for his/her fate in the circle of reincarnation. The theistic thinkers of the R m nuja school try to mitigate any lingering contradictions by explaining that God keeps the world in existence out of sheer compassion, because only in this way can living beings attain their final liberation (*mokṣa*).

The topic taken up by Ingo Strauch (FU Berlin/Würzburg Univ.) was a specific kind of prophetic utterance only found in Mahāyāna Buddhism: according to this tradition, a young bodhisattva is told by the Buddha, whom he is currently serving, that in the end he, too, will succeed and reach Buddhahood – this prediction is technically called *vyākaraṇa*. Strauch was able to include in his presentation a very old, but only recently discovered, birch-bark manuscript in *kharoṣṭhī* script that he deciphered himself.

A workshop on “Fate, Freedom, and Prognostication” would be unthinkable without some papers devoted to the field of astrology which has been hugely popular in India for many centuries. Martin Gansten of Lund University presented his research concerning the influence of Perso-Arabic astrology in India, which was strongest from the 9<sup>th</sup>–13<sup>th</sup> c. CE. This system of knowledge is one of the few examples of major intellectual imports into India prior to colonial times, and its foreign origin is still reflected in its name, *tājika-śāstra*, that contains the Middle Persian word for “Arab”. The Swedish scholar pointed out that many aspects of this field of research – including the process of transmission, the details of the astrological system itself, and the (partly critical) reaction of Indian intellectuals towards it – still await proper investigation.

The last talk of the workshop belonged to Anand Mishra (Heidelberg Univ.) who depicted the attitudes towards astrology that can be found in present-day India. In his rich, lively presentation, that contained material of different kinds, including interviews conducted by himself, he showed that the gamut of existing attitudes is extremely broad, ranging from stark belief and complete affirmation to fundamental criticism; and it is important to note that the critique comes not only from natural scientists, but also from different religious traditions.

Considering the limited number of participants and the vast area to be covered, comprehensive results could, of course, not be achieved, but it became perfectly clear how crucial a position problems of “fate” (understood in a wide sense) occupy in various parts of Indian culture. Further research is, therefore, certainly a desideratum, and a follow-up workshop is indeed planned for next year; the outcome of these events will be published as a book that hopefully may serve as a rough guide to the Indian points of view on “Fate, Freedom, and Prognostication”.

Dr. Sven Sellmer

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

## Between Science and Divination: Modes of Ordering the World. Workshop in Celebration of the 1000<sup>th</sup> Anniversary of Shao Yong \*

Workshop, Erlangen, January 20 - 21, 2012

In January, the IKGf organized a workshop to mark the 1000th anniversary of the birth of Shao Yong 邵雍 (1012-1077). Held on the anniversary of his date of birth, the workshop was used to discuss essential aspects of his work and reception. Shao Yong has a twofold reputation: as one of the Five Masters of the Northern Song Dynasty (960-1125), he is considered one of the founders of 'Neo-Confucianism'. As the author of the mantic texts attributed to him, he is respected as an outstanding diviner with almost a folkloric cult and veneration. Two of his works are regarded as authentic: *Huangji jingshi shu* (皇極經世書), a book on world order and its underlying processes, and *Yichuan jirang ji* (伊川擊壤集), a collection of poems by Shao Yong.

In five lectures on his multi-layered work, the topics of phonetics, *Book of Changes* (*Yijing* 易經), numerology, history and mysticism were examined more closely and related to the Consortium's main subject "Fate, freedom and prognostication". In his lecture, Alain Arrault (École Française d'Extrême-Orient, Paris) focused on the phonetic tables of the *HJJS*. They not only depict the possibilities of human language, but also provide a comprehensive view of all states of the world. Chu P'ing-tzu (National Tsing Hua University) presented the role of the *Book of Changes* (*Yijing*) in Shao Yong's work. He emphasized that our understanding was influenced by Shao Yong's son, Shao Bowen 邵伯溫 (1057-1034), and Zhu Xi 朱熹 (1130-1200). Based on Shao Yong's principle "Use things to observe things 以物觀物", Peter K. Bol (Harvard University) provided a numerological interpretation of the twelve *Inner Chapters* (*neipian* 內篇) of the *HJJS*. On the basis of the number twelve (corresponding to the number of Earthly Branches), he assigned a fundamental topic to each chapter. Don J. Wyatt (Middlebury College) researched the epistemic foundations of historical observations in the *HJJS* and determined objectivity,

relativity and moralization to be the main pillars of Shao Yong's approach to the world and history. Sophia Katz (The Hebrew University of Jerusalem, IKGf Researcher in Residence) used Shao Yong's poetry eventually to paint a rather spiritual picture of him by rightly pointing out the difference between observation and contemplation.

At a final round table, every participant presented a short statement on one aspect on how Shao Yong is connected to divination. Wyatt asked for whom divination was originally made and recited some anecdotes of women seeing Shao Yong in order to receive an oracle from him. However, it was also made clear that Shao Yong had certainly reservations about divination. In this context, Arrault quoted a poem stating "to buy an oracle means buying uncertainty." Katz pointed out the connection between Chinese chess (*weiqi* 圍棋) and divination and drew attention to the long first poem of the collection (the only one not integrated in the chronological order). Chu contributed the principle of telling the future from a systematized past. As Bol mentioned, a large part of Shao Yong's recorded predictions (*biji* 筆記)

was not only passed down *post festum* but also emphasized with their fragmented tradition the fragmentation of the world – or at least our knowledge about it. This, however, gives rise to the question of whether we would have the possibility of choice at all if we knew about the fundamental system as it is assigned to a saint (*shengren* 聖人). A saint knows heaven and earth; he does not need divination – the rest of humankind does, though.

The workshop will result in a publication, which has been accepted for publication by Monumenta Serica.

Martin Doesch, M.A.

### Friday, January 20, 2012

- |           |  |
|-----------|--|
| 14:00 Uhr | Opening Remarks by Michael Lackner (Director, IKGf) and Martin Doesch  |
| 14:30 Uhr | Content and Principles of Shao Yong's Table of Sounds<br>Alain Arrault (École Française d'Extrême-Orient, Paris) |
| 16:00 Uhr | Shao Yong and His Yi 易 Learning<br>Chu Ping-tzu (National Tsing Hua University)                                  |
| 17:00 Uhr | Shao Yong and Number<br>Peter K. Bol (Harvard University)  |

### Saturday, January 21, 2012

- |           |  |
|-----------|--|
| 09:30 Uhr | The Transcendence of the Past: Objectivity, Relativism, and Moralism in the Historical Thought of Shao Yong<br>Don J. Wyatt (Middlebury College)     |
| 10:45 Uhr | From Mysticism of Unity to Mysticism of Connection: The Intellectual/Spiritual Path of Shao Yong<br>Sophia Katz (The Hebrew University of Jerusalem) |
| 14:30 Uhr | Birthday Symposion ('Round Table'): Shao Yong and Divination   |
| 16:30 Uhr | Résumé – Concluding Remarks  |

# Divinatory Traditions in East Asia: Historical, Comparative and Transnational Perspectives \*

International Conference, Houston, February 17 - 18, 2012

From 17 to 18 February 2012, the IKGf and the Chao Center for Asian Studies at Rice University in Houston organized a joint conference on the historical, comparative and transnational perspectives of divination in East Asia. Besides the IKGf, represented by its director Prof. Dr. Michael Lackner and two members of the advisory board (Prof. Dr. Anne Cheng, Collège de France, and Prof. Dr. Marc Kalinowski, École Pratique des Hautes Études, Paris), scholars from the fields of history, religious studies and philosophy at Rice University and other American, Canadian, Taiwanese and European universities. The main topic of the conference broke completely new scientific ground in terms of both width and depth:

Marc Kalinowski and Richard Smith provided an innovative overview of mantic practices in China – a subject that has received little research attention to date. The historical part of the conference was completed by selective presentations of divination in literature (Nanxiu Qian) and of the visual aspect of temple oracles in the Song Dynasty (Susan Huang). Lectures on divination in Early Modern Japan (Matthias Hayek) and the defense of “traditional sciences of China” in the first half of the 20th century (Michael Lackner) demonstrated the difficulties of this knowledge culture in their encounter with modernity. The instant presence of mantic practices in different political and social contexts became apparent in several lectures on fortune-tellers in Modern China (Stéphanie Homola), on gender aspects of divination in Korea (Jennifer Jung-Kim) and the increasing influence of digital technologies in counselling (David. J. Kim). Practices and theories of divination in Vietnam (Alexei Volkov and Dieu Linh Mai Bui) and Tibet (Anne Klein) completed the picture. For the first time, questions about the



Inspiring exchange during the workshop - Marc Kalinowski (EPHE, Paris), Richard Smith (Rice University) and Michael Lackner (IKGF director) (Photo: Anne Cheng)

## Friday, February 17, 2012

|           |  |
|-----------|--|
| 9:45 Uhr  | Welcome<br>Tani Barlow, Director of the Chao Center for Asian Studies<br>David Leebron, President of Rice University   |
| 10:00 Uhr | An Overview of Divination in China from the Shang through the Tang: Some Issues and Approaches<br>Marc Kalinowski (École Pratique des Hautes Études)                                   |
| 11:00 Uhr | An Overview of Divination in China from the Song through the Qing: Some Issues and Approaches<br>Richard Smith (Rice University)   |
| 13:45 Uhr | Divination in Works of the <i>Shishuo</i> Genre, China and Japan<br>Nanxiu Qian (Rice University)  |
| 14:30 Uhr | The Visual Culture of Temple Divinations in Song Dynasty China<br>Susan Huang (Rice University)  |
| 15:30 Uhr | Correcting the Old, Adapting the New: Baba Nobutake and the (Relative) Rejuvenation of Divination in Japan at the End of the 17th Century<br>Matthias Hayek (Université Paris Diderot) |
| 16:15 Uhr | Divination Practices among Vietnamese Minorities<br>Alexei Volkov (National Tsing Hua University)<br>and Dieu Linh Mai Bui (Concordia University, Montreal, Canada)                    |

## Saturday, February 18, 2012

|           |   |
|-----------|---|
| 9:30 Uhr  | The Last Stand of ‘Chinese Science’: Yuan Shushan, Traditional Divination and Western Knowledge in Republican China<br>Michael Lackner (University of Erlangen-Nürnberg)                |
| 10:15 Uhr | From Jianghu to Liumang: Working Conditions and Cultural Identity of Wandering Fortune-tellers in Contemporary China<br>Stéphanie Homola (École des Hautes Études en Sciences Sociales) |
| 11:15 Uhr | Divining Hail: Deities, Energies, and Tantra on the Tibetan Plateau<br>Anne Klein (Rice University)   |
| 13:30 Uhr | Women and Divination in Contemporary Korea<br>Jennifer Jung-Kim (UCLA)  |
| 14:15 Uhr | Horoscopic Divination and Digital Technologies in Contemp. Korea<br>David J. Kim (University of Pittsburgh)   |

transfer, comparison and historical development of this body of knowledge, so significant for East Asian cultures past and present, were discussed on a larger scale.

Prof. Dr. Michael Lackner  
Director

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

## IKGF IN BRIEF

### Members of the IKGF take part in international conference on “I-Ching: Theory and Application” (Hainan)

From December 1-5, 2011, the international conference “I-Ching: Theory and Application (易學: 理論與應用研討會)” took place in Hainan (China). It was organized by the recently founded *International Association of Yijing Studies* 國際易學聯合會 together with the *Institute for the Research on Chinese Traditional Culture* 中華傳統文化研究院 in Haikou (Hainan Province, China). Members of the advisory board (Prof. Dr. Lisa Raphals, Prof. Zhou Qi) and former fellows (Dr. Dimitri Drettas, Dr. László Sándor Chardonnes) delivered papers. Dr. Chardonnes and Dr. Drettas presented methodological reflections on their comparative sinological-medieval work (Lecture: 中世紀歐洲與中國占卜比較研究的方法論 – The Methodology of Comparative Research on Divination in Medieval Europe and China). Prof. Lisa Raphals contributed with the topic “Theorizing Divination: Chinese and Greek”. In addition to her lecture on “佛教‘預測’理論與實踐中的‘矛盾’及其邏輯理路之蠱測 – Buddhist ‘Prognostication’ - A ‘Contradiction’ in Theory as well as in Practice and the Analysis of its Inherent Logic,” Prof. Zhou Qi introduced the Research Consortium to the newly established organization. In the context of the conference, our participants were also able to assemble valuable interview material from conversations with the 70-odd fortune-tellers who were present at the event.



### Round Table: Imperial Millennialism 6000 AM I to 1000 AD



On October 4, a Round Table was organized by Prof. Dr. Richard Landes that focused on the topic of “Imperial Millennialism 6000 AM I to 1000 AD”. Katharina Enderle, Prof. Dr. Johannes Heil, PD Dr. Hannes Möhring, and Levi Roach participated in the discussion. From the announcement: “Thrice in the

first millennium of Christian history contemporaries reached a millennial date – that is, a date which, according to belief in a sabbatical millennium, would mark the unleashing of the apocalyptic scenario and the advent of a millennium of peace and justice over the whole world. Two of these dates are specifically sabbatarian – 6000 AM I = AD 500, and 6000 AM II = 801 – and the last such date, 1000 (+1033), either millennial or eschatological. These dates also coincide with exceptional activity in Christian royal and imperial courts, producing a wide array of (often novel) discourse and behavior. We propose to look at the courts of these ‘moments’ and look for salient themes: 500 (Anastasios, Theodoric, Clovis); 801 (Charles the Great, Haroun al Rashid); 1000 (Otto III, Aethelred the Unready; Robert the Pious). We hope to hold a preliminary workshop on these matters, comparing, contrasting, and exploring the activities at royal and imperial courts on the advent and passage of these millennial dates.”

### Cooperation with the Center for the Anthropology of Religions

The *Center for the Anthropology of Religions* of the University Erlangen-Nuremberg was established in 2010 on the initiative of Prof. Dr. Jürgen van Oorschot and is designed to provide an academic platform for interdisciplinary and interfaculty research in the fields of religious studies and anthropology. The interdisciplinary research is put into practice by three research groups centered on the concrete topics of “Body and Embodiment”, “Space and Practices”, and “Norms, Normativity and Change of Norms”. The IKGF cooperates with the ZAR through single IKGF members participating in the working groups of the ZAR, through the regular exchange of information, and concretely this year by providing an overview of the IKGF’s current research at the ZAR’s annual conference, “New Fundamentalisms – Ambiguity and the Power of Definiteness” (Neue Fundamentalismen - Ambiguität und die Macht der Eindeutigkeit), to be held on October 2-3, 2012.

## INSIGHT

### New Selected Lectures are available as a PDF at

[ikgf.fau.de](http://ikgf.fau.de)  
> Publications > Occasional Papers

- Prof. Dr. Christoph König, Universität Osnabrück, IKGF Visiting Fellow: Das Schicksal der Poesie. Zu Rilkes Sonett ‘Giebt es wirklich die Zeit, die zerstörende?’, Vortrag, IKGF Erlangen, 5. Juni 2012 (German version).
- Prof. Dr. Christoph König: The Fate of Poetry: On the Interpretation of Rilke’s Sonnet ‘Gibt es wirklich die Zeit, die zerstörende?’, Lecture, IKGF Erlangen, June 5, 2012 (English version).
- Prof. Dr. Elena Esposito, Università di Modena e Reggio Emilia: Zeit der Divination und Zeit des Risikos: Gesellschaftliche Voraussetzungen der Prophetie und der Prognose, Vortrag im Rahmen der Ringvorlesung des IKGF Erlangen am 30.11.2011 (German version).
- Prof. Dr. Elena Esposito: A Time of Divination and A Time of Risk: Social Preconditions for Prophecy and Prediction, Lecture at the *Ringvorlesung*, IKGF Erlangen, November 11, 2011 (English version).
- Prof. Dr. Andrea Bréard, École Polytechnique, Paris, Département Humanités Sciences Sociales / Mathematisches Institut, Université Sciences et Technologies Lille 1 / IKGF Visiting Fellow: Divination with Hexagrams as Combinatorial Practice, Text zur Reading Session am 27. Februar 2012.

### Audio Recordings of Lectures of summer semester 2012 are available at

[ikgf.fau.de](http://ikgf.fau.de)  
> Publications > Event Documentation > Lectures



## IMPRINT

### Publisher



**INTERNATIONAL CONSORTIUM**  
for Research in the Humanities

### Director

Prof. Dr. Michael Lackner

### Editor

Dr. Esther-Maria Guggenmos

Texts marked with an asterisk \* have been translated and corrected by Julia Hottner, Dr. Erik Niblaeus, and the editor.

International Consortium  
for Research in the Humanities  
Ulrich-Schalk-Straße 3a  
91056 Erlangen - Germany  
Phone: +49 (0)9131 85 - 20618  
Fax: +49 (0)9131 85 - 20630  
Email: [redaktion@ikgf.uni-erlangen.de](mailto:redaktion@ikgf.uni-erlangen.de)  
Internet: [www.ikgf.uni-erlangen.de](http://www.ikgf.uni-erlangen.de)

### Design and Layout

Florian Wagner

### Insert

Selected Lecture: Prof. Dr. Elena Esposito (Università di Modena, Italien): "A Time of Divination and A Time of Risk: Social Preconditions for Prophecy and Prediction." (English translation of the lecture at the *Ringvorlesung*, IKGf Erlangen, November 11, 2011, titled: „Zeit der Divination und Zeit des Risikos: Gesellschaftliche Voraussetzungen der Prophetie und Prognose.“)

### Circulation and Print

This newsletter is published in German and English, printed in 300 copies. To receive regular information about ongoing events at the consortium, please subscribe to (ikgf-info). To receive the electronic version of this newsletter, please subscribe to (ikgf-news). Both actions are possible via our website [www.ikgf.uni-erlangen.de](http://www.ikgf.uni-erlangen.de). If you prefer to receive the printed version of this newsletter, please notify the editor.

**Prof. Dr. Marta Hanson** gave two interviews: one about her new book, "Speaking of Epidemics in Chinese Medicine: Disease and the Geographic Imagination in Late Imperial China" (Routledge, 2011, listen online: <http://newbooksnetwork.com/east-asianstudies/2012/01/24/marta-hanson-speaking-of-epidemics-in-chinese-medicine-disease-and-the-geographic-imagination-in-late-imperial-china-routledge-2011/>), and the other about "Chinese Hand-Mnemonics" at Vienna University in December 2012 (mp3 available upon request at the Consortium).

On February 7, 2012, **Prof. Chu Ping-tzu**, National Tsing Hua University, Taiwan, introduced to members of the Consortium the Chinese Historical Biographical Database Project (CHBD), in which he is participating. Under the initiative of Prof. Dr. Peter Bol, Harvard University, Academia Sinica, Taiwan, and Peking University are cooperating on this project. The online relational database comprises currently about 112,000 entries of historical figures and is being expanded to cover the Chinese political elite over the last 2000 years. The link to this is: <http://isites.harvard.edu/icb/icb.do?keyword=k16229&pageid=icb.page76535>

**Dr. Sven Sellmer**, Adam-Mickiewicz-University, Poznan, IKGf Visiting Fellow, is working on his research with text analytical programs and shared his expertise with Medievalists and Sinologists at the Consortium over two sessions: June 21, 2012: IT for Scholars of the Humanities – How to Get Started; 27.2.2012: What are regular expressions, and what can they do for us?

April 27-28, 2012: Together with the "Arbeitskreis für hagiographische Fragen", the IKGf organized at the Academy of the Diocese Rottenburg-Stuttgart a special conference on the topic "Miracle and Magic" (Convener: Prof. Dr. Klaus Herbers). Since Late Antiquity, the question of how miracle and magic could be distinguished from each other has been under discussion. This question gained special significance since the Christianisation of the Roman Empire and was taken as the starting point for this year's annual meeting for hagiographic questions. The meeting not only focused on the theoretical distinction between miracle and magic, that can be traced right up to the modern era, but also on the practical consequences of such a possible or impossible distinction.

### Video available:

**Gao Xingjian Documentary - Documentary on Gao Xingjian and the IKGf Gao Xingjian Conference (2011)**  
Length: 31min 05sec



[ikgf.fau.de](http://www.ikgf.fau.de)  
> Publications > Videos

### Cover illustration

**J. of Fiore - Dwarfs on the Shoulders of Giants:** "Knowledge increased, our sight enlarges," the medieval seer and theologian J. of Fiore (†1202) formulates, as Dr. Julia Eva Wannemacher emphasized repeatedly during her lectures as a Visiting Fellow. Source: *Encyclopedic manuscript containing allegorical and medical drawings*, South Germany, ca. 1410, unknown author, Library of Congress, Rosenwald 4, Bl. 5r (Download from Wikimedia Commons at [http://commons.wikimedia.org/wiki/File%3ALibrary\\_of\\_Congress%2C\\_Rosenwald\\_4%2C\\_Bl.\\_5r.jpg](http://commons.wikimedia.org/wiki/File%3ALibrary_of_Congress%2C_Rosenwald_4%2C_Bl._5r.jpg)).

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

## GOODBYE AND WELCOME

### Auf Wiedersehen – Goodbye – 再见 – Au revoir – Arrivederci

Visiting Fellows 2011/12



**Prof. Dr. Andrea Bréard**, École Polytechnique, Paris, Département Humanités Sciences Sociales, and Institute of Mathematics, Université Sciences et Technologies Lille 1; research stay: September 2011-August 2012; research topic: The Role of Mathematical Practice and Theory in Divination in Late Imperial China.



**Prof. Dr. Chu Pingyi**, Academia Sinica, Institute of History and Philology, Taiwan; research stay: April 2011 - March 2012; research topic: Studying the Past to Decode the Future: The Jesuits' Criticism of Chinese Prognostications.



**Prof. em. Han Qingming** 韩庆明, Beijing University; research stay: October 2011-March 2012; research topic: Concise Analytical Systematization of Sources on the Divinatory Technique "Four Pillars of Destiny" (*Bazi Suanming*).



**Prof. Dr. Christoph König**, Universität Osnabrück; research stay: October 2011-September 2012; research topic: Towards a Theory of Philological Praxis.



**Prof. Dr. Fabrizio Pregadio**, Stanford University, Religious Studies Department; research stay: November 2011-October 2012; research topic: Cosmology and Prognostication in the Apocrypha: A Survey of Major Sources and Themes.



**Prof. Dr. Stefano Rapisarda**, Università di Catania; research stay: September 2011 – February 2012; research topic: Medical Prognostication in Texts Attributed to Michael Scot. Medieval Italian Versions of "De urinis" and "De diebus lune".



**PD Dr. Claudia von Collani**, Universität Münster, Institut für Missionswissenschaften; research stay: October 2011-March 2012; research topic: The Role of the *Book of Changes (Yijing)* in Connection with Calculations on the Parousia of Christ in the Figurist Works of the French Jesuit Joachim Bouvet (1656-1730).



**Prof. Dr. Lothar von Falkenhausen**, University of California, Los Angeles, Art History Department and Associate Director of the Cotsen Institute of Archaeology; research stay: September, December 2011; research topic: Early Chinese Divination Texts and Bronze Inscriptions (in collaboration with Prof. Dr. Michael Puett and Prof. Dr. Ken'ichi Takashima).



**Prof. Dr. Marta Hanson**, The Johns Hopkins University, Institute for the History of Medicine; research stay: October 2011-July 2012; research topic: Understanding is Within One's Grasp (遽然在握 *Liaoran zai wo*): Hand Mnemonics, Prognostication, and Chinese Arts of Memory.



**PD Dr. Hannes Möhring**, associate professor at Bayreuth University, Medieval History; research stay: October 2011-March 2012; research topic: Political Prognostication in Medieval History.



**Prof. Dr. Michael Puett**, Harvard University, Department of East Asian Languages and Civilizations; research stay: September-December 2011; research topic: Sages, Creation, and Fate in Ancient China; Early Chinese Divination Texts and Bronze Inscriptions (in collaboration with Prof. Dr. Lothar von Falkenhausen and Prof. Dr. Ken'ichi Takashima)



**Prof. Dr. Matthias Riedl**, Central European University, Budapest; research stay: January-June 2012; research topic: Apocalypse – Exegesis – Prognosis: Prophetic Consultancy and Political Action in Early Modernity.



**Dr. Sven Sellmer**, Adam Mickiewicz University Poznan, Institute of Oriental Studies; research stay: January - March 2012; research topic: Human Agency and Fate in the Mahābhārata.



**Prof. em. Dr. Ken'ichi Takashima**, University of British Columbia, Department of Asian Studies; research stay: November-December 2011; research topic: Early Chinese Divination Texts and Bronze Inscriptions (in collaboration with Prof. Dr. Michael Puett and Prof. Dr. Lothar von Falkenhausen).

## Willkommen – Welcome – 欢迎 – Bienvenue – Benvenuto

Visiting Fellows 2012



**Prof. Dr. Iwo Amelung**, Goethe-Universität Frankfurt a.M., Institut für Orientalische und Ostasiatische Philologien, Lehrstuhl für Sinologie; research stay: April – September 2012; research topic: *Mixin* in Republican China.



**Dr. Cristina Andenna**, Research Center for the Comparative History of Religious Orders (Forschungsstelle für Vergleichende Ordensgeschichte, FOVOG), TU Dresden; research stay: July-September 2012; research topic: Who is suited for ruling? Strategies for the legitimation of dynasties, coping with the past and securing the future in Southern Italy under the rule of the House of Hohenstaufen.



**Prof. Dr. Alexander Fidora**, Universitat Autònoma de Barcelona, ICREA/Institut d'Estudis Medievals; research stay: June-September 2012; research topic: Divination and the Epistemology of Prognostication in the Middle Ages.



**Prof. Dr. Concetta Giliberto**, Università di Palermo, Associate Professor in Germanic Philology; research stay: June-September 2012; research topic: Fate after Death in Medieval Germany. The Tradition of the Visio Pauli in Middle High German Literature: Sources, Analogues and Influences.



**Dr. Julia Eva Wannemacher**, Humboldt-Universität zu Berlin, Institut für Geschichtswissenschaften; research stay: February – September 2012, research topic: The 'pseudo-Joachim' commentary 'Super Ieremian'. Edition and open questions.



**Prof. Dr. Wenzhi Zhang**, Shandong University, Associate Professor at the Centre for Zhouyi and Ancient Chinese Philosophy; research stay: April 2012 – March 2013; research topic: Image, Numerology, Meaning-pattern and Prognostication in the *Book of Changes*.

**From September onwards, we expect, among others, to welcome the following visiting fellows:**

Marco Caboara (The Hong Kong Polytechnic University), Michelina Di Cesare (Istituto Italiano per gli Studi Storici, Naples), Stéphane Feuillas (University of Paris-Diderot, CRCAO), Don Harper (University of Chicago), Joachim Gentz (Institute of Asian Studies, Univ. of Edinburgh), Natascha Gentz (Institute of Asian Studies, Univ. of Edinburgh), Marc Kalinowski (EPHE, Paris), David Sehnal (Institute of East Asian Studies, Charles University, Prague), Liu Lexian 劉樂賢 (Capital Normal University), Yan Changgui 閻長貴 – (University of Wuhan), Barbara Hendrischke (School of International Studies, University of New South Wales), Agostino Paravicini Bagliani (University of Lausanne), Elena del Río Parra (Georgia State University), Frances Courtney Kneupper (Department of History, Univ. of Mississippi).

## COMMENTARY

“Looking back on my visiting fellowship, I find my stay at the IKGF to have been a milestone in my intellectual development. I returned to Radboud University, Nijmegen, in September 2010 to commence a postdoctoral research fellowship, and quickly discovered that its projected course is largely informed by insights that I have gained while at the IKGF. The dialogue between Chinese and medieval studies has been particularly rewarding, moreover, to such an extent that my collaborative work on dream divination with Dr. Dimitri Drettas has continued beyond the confines of the IKGF, at conferences held in China in December 2011, and in the USA in May 2012. In short, the visiting scholarship opened up a new part of the world to me, intellectually, academically and geographically, for which I wish to thank the directors, coordinators and fellows of the IKGF.

Dr. László Sándor Chardonnens  
Radboud University Nijmegen; IKGF Visiting Fellow 2010



The workshop participants celebrating the 1000th anniversary of Shao Yong. From left to right: Alain Arrault, Martin Doesch, Michael Lackner, Chu Ping-tzu, Sophia Katz, Don J. Wyatt und Peter K. Bol. Report see p. 22.

## OUTLOOK

During winter semester 2012/13, first, our cooperation partners from Seoul National University will visit us for a workshop on “Divination and Fengshui in Korea” (November 9). In December, a workshop by the Consortium’s research group, dealing with early Chinese almanacs, the so-called daybooks (*rishu* 日書), will take place. In the course of the lecture series, the much-debated date of December 21, 2012, as date of the end of the world following the calendar of the Maya and the role of apocalyptic prophecy, will be analysed by Prof. Dr. Nicolai Grube (Bonn University), a specialist on pre-Columbian American history. The new year will start with a follow-up workshop on “Fate, Freedom and Prognostication in Indian Traditions” (January 16-18) which is intended for publication.

## THE NEXT fate

The next *fate* will cover the following topics:

- The Great Books of Medieval and Early Modern Divination (and Anti-Divination), Workshop, Convenor: Prof. Dr. Stefano Rapi-sarda (April 17)
- Political Prophecies in the Middle Ages, Workshop, Con venor: PD Dr. Hannes Möhring (May 18)
- Looking for Knowledge: The Theories and Practices of Observation in Pre-Modern China and Medieval Europe, *Studentag* with Prof. Karine Chemla (July 4)
- Caution and Creativity – Legitimizing and Conceptualizing Prognostic Practices in Chinese Buddhism, Workshop, Convenor: Dr. Esther-Maria Guggenmos (September 3-4)
- Academic Visit to our cooperation partner and lectures at Shandong University, China (September 2012)
- Divination and the Epistemology of Prognostic Sciences in the Middle Ages, Workshop, Convenor: Prof. Dr. Alexander Fidora (September 24/25)



### International Consortium for Research in the Humanities

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

Friedrich-Alexander-University Erlangen-Nuremberg

Ulrich-Schalk Str. 3a · 91056 Erlangen

Phone: +49 (0)9131 85 - 20618 · Fax: +49 (0)9131 85 - 20630

www.ikgf.fau.de